

R. MESQUITA: *Madhva: Viṣṇutattvanirṇaya. Annotierte Übersetzung mit Studie.* (Publications of the De Nobili Research Library, XXVIII.) 562 pp. Vienna: Sammlung De Nobili, 2000.

Madhva, who probably lived at the beginning of the thirteenth century C.E., was the founder of the Dvaita system of Vedānta. He claimed to be an *avatāra* of Vāyu and a partial *avatāra* of Viṣṇu. A special feature of Madhva's works that has been puzzling scholars for a long time is that he quotes a number of unidentifiable sources. In his earlier study, *Madhva und seine unbekanntes literarischen Quellen: einige Beobachtungen* (Vienna: Publications of the De Nobili Research Library XXIV, 1997), Mesquita deals with the problem of Madhva's sources. An English version of this book was recently published as *Madhva's unknown literary sources: some observations* (New Delhi: Aditya Prakashan, 2000).

The Viṣṇutattvanirṇaya, also known as Viṣṇutattvavinirṇaya (=VTN) counts among the ten compendiums or independent works (*daśaprakaraṇa*) authored by Madhva. Among these works, it is the longest, most important and possibly one of Madhva's latest. The text establishes Viṣṇu as the supreme deity and contains Madhva's reading of the well-known statement from Chāndogya-Upaniṣad 6.8.7–6.16.3, as *atat tvam asi* ('You are not that').

The book under review consists of two parts. Part 1 (=pp. 49–236) presents an annotated translation of the VTN, and is followed by a detailed study of the text in Part 2 (=pp. 237–531). Two English translations of the VTN already exist: S. S. Raghavachar translated the text for the first time (*Śrīmad-Viṣṇu-Tattva-Vinirṇaya of Śrī Madhvācārya*, Mangalore: Sri Ramakrishna Ashrama, 1959; second edition, 1971). Another, rather free, translation by K. T. Pandurangi appeared in 1991 (*Viṣṇutattvavinirṇaya. Translated into English with detailed notes.* Bangalore: Dvaita Vedanta Studies and Research Foundation). Both translations are accompanied by the Sanskrit text and draw heavily on interpretations of the text in Jayatīrtha's commentary *Viṣṇutattvavinirṇayaṭīkā*. In contrast to these two earlier translators of the VTN, Mesquita presents a literal translation, which endeavours to interpret the VTN by drawing on parallel passages from Madhva's own works and by identifying and documenting the teachings of opponents who are referred to by Madhva. In addition, only Mesquita's translation is based on the authentic edition of the text of the VTN included in *Sarvamūlagranthāḥ* (*San̄kīrṇagranthāḥ*, volume 5. Edited by B. Govindacharya. Udupi: Akhila Bharata Madhva Maha Mandala, 1974, pp. 12–44). In his study in Part 2 of the book, Mesquita continues to examine the problem of Madhva's unidentifiable citations which is the focus of his earlier monograph. In that monograph

Mesquita arrived at the conclusion that these citations are not taken from lost works but are composed by Madhva himself in support of his doctrines. Madhva believed himself to have been authorized by Viṣṇu to compose these passages. Mesquita's study provides a detailed and thorough discussion of topics dealt with in the VTN and is a welcome addition to his earlier monograph. The book contains a valuable textual analysis (pp. 35–47) and useful indices. In his preface (p. 11) the author announces that a third study on Madhva is in preparation. It is hoped that it will be published soon.

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