Mesquita, Roque, Madhva’s Quotes From the Purāṇas and the Mahābhārata: An Analytical Compilation of Untraceable Source-Quotations in Madhva’s Works along with Footnotes. (Delhi: Aditya Prakashan, 2008), 549 pp. + xl, Rs. 950, ISBN 978 8 177 42082 1.

This book is the English version of Mesquita’s earlier publication from the De Nobili Research Library series, Madhvas Zitate aus den Purāṇas und dem Mahābhārata: Eine analytische Zusammenstellung nicht identifizierbarer Quellenzitate in Madhvas Werken nebst Übersetzung und Anmerkungen (Wien: Institut für Südasien-, Tibet- und Buddhismuskunde der Universität Wien, 2007).1 The original German version contains foreword (pp. 9–11), a list of abbreviations (pp. 13–20), an introduction (pp. 21–28), the Sanskrit texts of Madhva’s untraceable quotations (pp. 29–285), the author’s German translation of the Sanskrit texts (pp. 287–445), and indices (pp. 447–643). In the preface to the English edition the author writes: ‘The present English version complies with the wish of several Indologists to make it accessible also to English-speaking scholars.’ However, he also admits: ‘At present I am not in a position to submit an English translation of the said quotations, which remains a long-term project for the future’ (vii). Consequently, the current English edition is without the author’s translation of the Sanskrit texts, which is available in the German version. All the footnotes to Madhva’s untraceable quotes in the German edition are translated into English. However, to make the German edition more accessible, it is much desired that the English translation of the untraceable quotes will themselves be published.2 There is no additional untraceable verse in the English edition, which did not appear in the German edition.

In the introduction to the English edition, Mesquita writes: ‘[…] the additions of texts from the Purāṇas which were introduced by Madhva in conformity with his doctrines did not find acceptance of the sīṣṭābh beyond Madhva’s own tradition’ (xxiii–xxiv). In the footnote to this statement he says,

It is worthwhile noting, that even the followers of the Gauḍīya Vaishnava sect who—in order to reject the accusation that they had no proper sampradāya,

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2) Speaking about a need for an English translation of Madhva’s untraceable citations collected by Mesquita, one would expect that some mistakes in the German translation
accepted Madhva-sampradāya as their own—were aware of the fact that Madhva’s unknown sources were of dubious character.

In the same footnote Mesquita refers to Lorenz 2005 where the latter writes:

Like Jīva, so also Baladeva was unaware of any factually existing manuscripts or other reliable references to the Brahmātarka and the other mentioned sources. He simply invoked the virtue of Madhva’s lifelong vow of celibacy, which he apparently thought was in itself a guarantee of Madhva’s honesty.

would be rectified in a new translation in English. For example, Madhva cites the following quotation in his commentary on the Īṣa Upaniṣad:

\[
\text{pradbhānajānānarūpatah} \\
\text{viśnur ekārṣi jñeyo yamo niyamanād dharib} \\
\text{sūryaḥ sa sūrigaymatvāt prājāpatyaḥ prājāpateḥ} \\
\text{viśeṣenaīvā gamyattvād abham cāśāv abeyataḥ} \\
\text{asmi niyāśitāmānāt sarvajīveśa samśhītāḥ} \\
\text{savyam tu sarvajīvebhyaḥ vyātiriktaḥ paro hariḥ}
\]

Madhva attributes the citation to the Brahmānda Purāṇa. However, one does not find the citation in the Purāṇa. Therefore, it qualifies as an untraceable citation. In his German translation, Mesquita construes prājāpatyaḥ with prājāpateḥ, abham with viśeṣenaīvā gamyattvād, and asau with abeyataḥ:


However, abham cāśāv abeyataḥ must be construed together. abeyataḥ is the reason why Braman is called abham. This is evident since commenting on the phrase abham brahmaśmi which occurs in the Brhadāraṇyaka Upaniṣad 1.4.10, Madhva comments abham abeyatam brahma paripūrnam / asmi sarvadāśītī meyam [...]. Therefore asau here is not another name of Brahma as Mesquita understands but it must be understood as a pronoun referring to Vishnu. According to Madhva abham, not asau is a name of Brahman. Therefore a translation could be something like:

Since (He) has the most excellent knowledge, Viṣṇu is known as Ekārṣi. Hari is (known as) Yama because (He is) the controller. (He is known as) Sūrya because (He is) accessible to the learned people. (He is known as) Prājāpatya because (He is) especially accessible to Prajāpati. And He (is known as) Aham because (He) cannot be rejected. (He is known as) Asmi, abiding in all the jīva-s, because He is proud of (His) eternal existence. But supreme Hari Himself is separate from all the jīva-s.