

“Vaadiraajaru – Jeevana Charitre”

VAADIRAAJARU



ತಪೋ ವಿದ್ಯಾ ವಿರಕ್ತ್ಯಾದಿ ಸದ್ಗುಣೌ ಘಾಕರಾನಹಮ್ |
ವಾದಿರಾಜ ಗುರೂನ್ ವಂದೇ ಹಯಗ್ರೀವ ದಯಾಶ್ರಯಾನ್ ||
ಕಾಮಧೇನು ಯಥಾಪೂರ್ವಮ್ ಸರ್ವಾಭೀಷ್ಟಫಲಪ್ರದಾ |
ತಥಾ ಖಲೌ ವಾದಿರಾಜಃ ಶ್ರೀಪಾದೋ ಅಭೀಷ್ಟದಃ ಸತಾಮ್ ||
ಮಾತಾ ರಾಜಾ ಮತ್ಪಿತಾ ವಾದಿರಾಜೋ ಭ್ರಾತಾ ರಾಜಾ ಮತ್ಸಖಾ ವಾದಿರಾಜಃ |
ಸರ್ವಸ್ವಂ ಮೇ ವಾದಿರಾಜೋ ದಯಾಳುಃ ನಾನ್ಯದ್ವೈವಂ ನೈವ ಜಾನೇ ನಜಾನೇ||

tapO vidyaa viraktyaadi sadGuNou Gaakaraanaham |
vaadiraaaja gurUn vaMdE hayagrIva dayaashrayaan ||

kaamadhEnu yathaapUrvam sarvaabhIShTaphalapradaa |
tathaa khalou vaadiraaaja: shrIpaadO abhIShTada:sataam||

maataa raajaa matpitaa vaadiraaajO
bhraataa raajaa matsaKaa vaadiraaaja:|
sarvasvaM mE vaadiraaajO dayaaLu:
naanyaddaivaM naiva jaanE na jaanE |

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Born - 1480 A.D. Magha Shudda Dwadashi

Birth Place - Hoovina Kere 25 miles from Udupi

Parents - Ramabhata and Gowridevi

Janma Naama – Bhoovaraha (Varahaacharya)

Ashrama Sweekara - in 1488 AD (he was 8 years)

Ashrama Gurugalu - Vaagisha Thirtharu

Ashrama Shishyaru - Vedavedya Thirtharu

Vrundavana Pravesha – 1600 AD.

Aradhana Day – Palghuna Bahula Tritheeya

(He is the first to enter Vrundavana alive. Subsequently Parimala Rayaru entered Vrundavana alive)

Sanyasa Tenure - 112 Years

It is the only one Vrundavana which has five Vrundavanas built.

(One for Vadirajaru, and the other four Vrundavanas equipped with the special presence of Vishnu, Brahma, Vayu and Rudra.)

He is a Latavyaa

He is Bhavée Sameeraru and

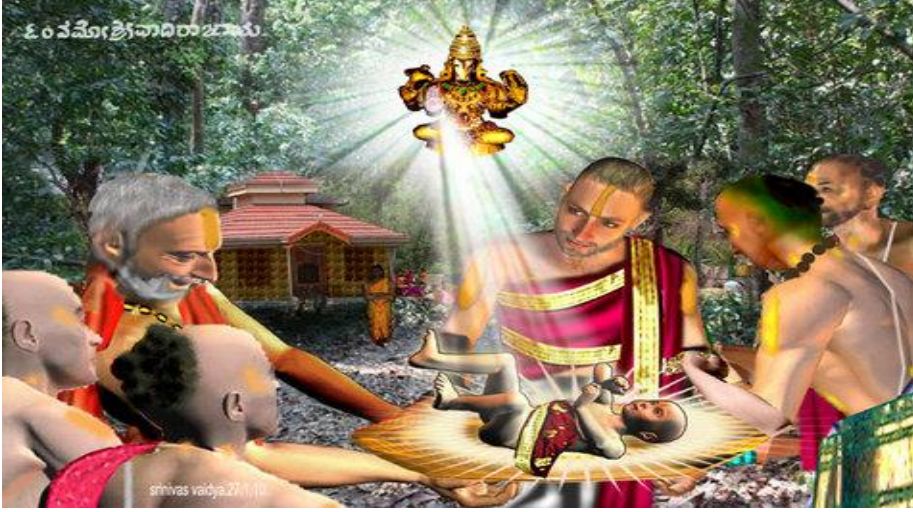
He is a Rujuganastaru

His ankitha – Hayavadana

He has composed more than 1000 Suladi, Devaranamas, ugabhogas, etc.

Born with the Anugraha of Vaageesha Thirtha - Once Sri Vaagisha Theertharu of Sri Vishnutheertha Mutt happened to visit the Village Hoovinakere (It was also called as Kumbhasi). There, Ramabhata and Gowridevi Dampathigalu begged the sheegalugu to bless them with a child. Sri Vaageesha Theertharu blessed him and imposed a condition that the child born to be handed over to the Mutt for upbringing. That too only if the child happens to be born outside the house, then they shall hand over to the Mutt not otherwise. The couple agreed wholeheartedly thinking that the child will be born inside the house.

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Nine months completed. On one Sadhana Dwadashi day, i.e, on Magha Shudda Dwadashi, Gowri was performing Tulasi Puja early in the morning. She saw some cows entering the paddy fields which they own, and the cows started eating and destroying the crops. Gowri took a stick and chased the cows, moved quite a distance from the house forgetting the agreement with the Sri Vageesha Thirtharu. Suddenly her pregnancy pain started and she could not return home and delivered the child in the field itself.

Immediately Sri Vaageesha Thirtharu was informed of the birth of the child and a golden plate was sent from the Mutt and the child was brought to the Mutt. The baby never touched the ground until it reached the Mutt. The baby was fed with the milk that had been offered to the deity as naivedya; and the parents named the boy as “Bhoovaraha”. The paddy fields which Gowri gave birth to the child is called as “Gowri Gadde”. Sri Vaageesha Thirtharu sent the boy back to her parents and with an instruction to bring back after a few years.

The child was growing like a Pournima Chandra. Bhoovaha learnt all skills and studied well right from his early days itself. After some time the swamiji asked the parents to hand over the boy to the mutt. The parents with reluctance handed over the boy to the seer. Sri Vageesha Theertharu told the parents that the services of the child is required for the prachara of Madhwa Tathwa.

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Sanyasashrama to Bhoovaraha

Bhoovaraha or Varahacharya learnt Veda, Vedanga, Madhwa Shastra etc from Sri Vageesha Theertharu. After seeing the child’s vast knowledge, vairagya, Jnana Bhakthi, he decided to give him Sanyashrama at the age of 8 years and was given the name “Vaadiraaja Theertha” Sri Vaadirajaru studied under Sri Vaagisha Theertharu until his Vrundavana Pravesha. After some time, Sri Vageesha Theertharu entered Brundavana, then for further studies, Sri Vadirajaru went to Sri Vyasaraaju in Hampi, where he met Purandara Dasaru, Kanakadasaru, Sri Vishnu Theertharu (later Vijayeendra Theertharu) and King Krishnadevaraya.

Honour by Sri Krishnadevaraya - King Krishnadevaraya was impressed by Vaadiraaja’s personality and gave him the title of **“prasangaabharaNa Theertha”** (Jewel of a Speaker). Vaadiraaja returned back to Udupi after a few years. As a parting gift, Sri Vyaasaraajaru gave him the “Vyaasa mushti” that had been gifted to him during a trip to Udupi.

Tirupathi Darshana

During his visit to Tirupathi hills, the entire hill and each and every stone looked to him, as full of “Saaligrama” and he ascended the entire hill with his knees and hands only without the help of his legs. The Saligraama garland worn by Srinivasa was a humble offering made by Sri Vadirajararu.

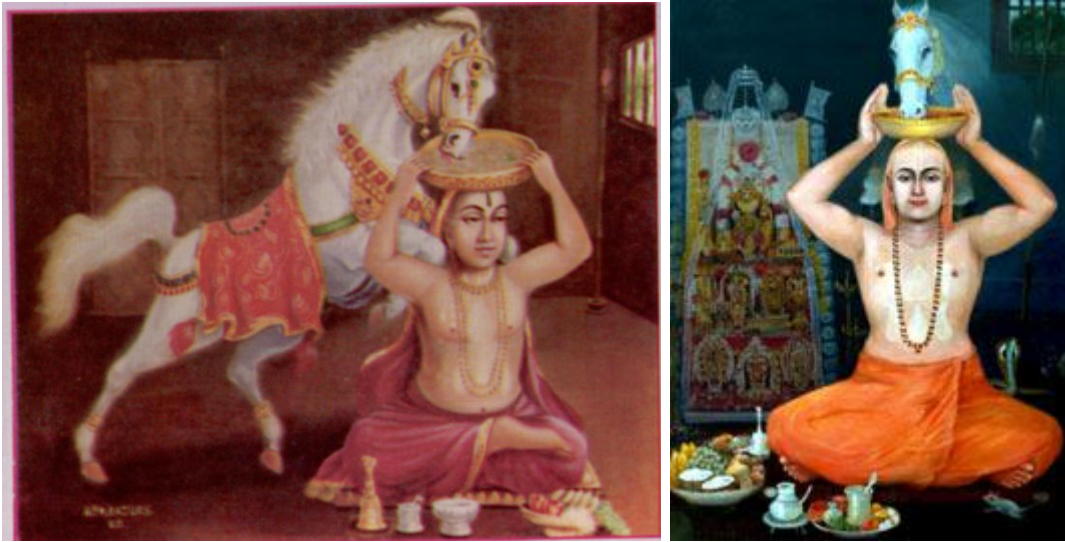
Hayagreeva Idol



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Once a goldsmith was melting a metal for making an idol of Ganapathi. The goldsmith tried and tried but could not do so even after several attempts. Each it was becoming an idol of Hayagreeva icon. That night the goldsmith was instructed in his dream to hand over the idol to Vaadirajaru. Similarly Vaadirajaru also received a dream wherein he was instructed to receive the Hayagreeva idol from the Goldsmith. Next day, the goldsmith went to Sri Vadirajaru and offered the Hayagreeva idol. Subsequently, the entire group of the goldsmith community from that region was provided with Chakrakana and were brought under Sonda Mutt.

Vaadiraaja’s special Hayagreeva Naivedya



Vaadirajaru used to offer Hayagreeva Naivedya to Hayagreeva Devaru. Hayagreeva consists of Jaggery, ghee, channa dall, almonds, grapes etc. Every day Hayavadana would emanate from the icon in the form of a white horse, eat Naivedya putting his forelegs on Vadiraja’s shoulders. Vaadirajaru used to sing Dashavatara Stuti and that the Hayavadana roopi horse used to dance to his appreciation every day.

Hayavadana ate the Vishapooritha Hayagreeva to save Vaadirajaru

– Once, some miscreants tried to test Vaadirajaru and put poison in the Hayagreeva meant for the naivedya. That day Hayavadana ate the complete Hayagreeva without leaving anything as prasadam. When Vaadiraajaru asked Hayavadana, why nothing is left as prasada, then god told it was because of poison, he had eaten entire Hayagreeva. The Lord also told him that the icon would

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develop a bluish-green tinge all over its body as proof . Vaadiraaja would have to offer ‘Vaadiraaja Gulla’ as naivedya for some period, when the tinge would gradually diminish, leaving just a streak of green at the neck to remind posterity of this incident. It is only because of this that the Vadiraja Gulla is being used by Sonda Mutt. Even though Gulla Vegetable is not to be used for cooking, only because of Sri Vaadirajaru using it in Sonda, Udupi people use Gulla.

Reforms by Vaadiraajaru -

1. **Paryaya** - Initially all the disciples of Srimadacharya used to perform the pooja of Sri Krishna. Subsequently it was changed to two months rotation for each mutt, wherein also the Mutt Seers had problems in managing the Mutt Administration. In 1532, Sri Vadirajaru, created the Paryaya System for the Sri Krishna Pooja and each Asta Mutt Seer would get 2 years term for their Administration and Pooja of Sri Krishna Mutt. Vaadiraajaru has completed 5 terms of Paryaya at Udupi.
2. **Anugraha to Arasappa Nayak** - Arasappa Naika was the Chieftain or King of Soda, an independent Province after the fall of Vijayanagar Empire. Entire Nayak's army was attacked by rebels and enemies, which made Arasappa Nayaka to flee out of Soda and on the way, he met Sri Vadirajaru and surrendered to his feet. Vadirajaru gave him Mantrakshate and blessed him and instructed to go back and fight against the enemies. Nayaka went back and fought with them and had a grand success and Soda was liberated. Immediately he asked Vadirajaru to come to Soda and for him he constructed a very nice premises, temples, etc. Vaadirajaru used the bell given by Arasappa Nayaka with Basava at the head of the bell instead of Hanuman . That is why we can see the Basava Bell being used by Sonda Vadiraja Mutt (Whereas everywhere we find Hanumanthana bell).
3. **Construction of Rama Trivikrama Temple in Sonda** - Arasappa Nayaka constructed a very good temple for Rama Trivikrama Devaru to be brought from Badari. For bringing the Rama Trivikrama Devaru alongwith a chariot, Vadirajaru sent in Bhootarajaru. While Bhootarajaru was bringing the Chariot he was attacked by some demons, he then immediately took one Wheel of the Chariot and defeated the demons. He then reached Sonda in time before the Maha Pooja. Even today, one can see, the Rama Trivikrama Devaru placed in a big chariot with only 3 wheels and one wheel missing in Sonda.

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Rama Trivikrama Temple



Trivikrama devaru



Rama devaru

4. Subsequently Vadirajaru shifted from Udupi to Sonda or Sode or Swadi on the banks of Shalmali River (Shalmali River flows in the Tapovana where he used to do paata to his disciples) as it is popularly called and gave ashrama to Vedavyasa Thirtha as his successor.



Sonda Vaadiraaja Mutt

5. Paduke of Sri Vadirajaru



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6. He constructed Dhavala Gange & Dhavala Gangadhara Temple



7. He Constructed Gopala Krishna Temple & Mukya Prana Temple

There are a lot of similarities between Sonda and Udupi.

- Dhavalagange Sarovara in Sonda & Madhwa Sarovara in Udupi
- Dhavala Gangadhareshwara & Chandramouleshwara in Sonda & Udupi respectively.
- Mukhya praana prathiste done in both places by Vaadiraajaru.

8. Anugraha to Bhootarajaru –

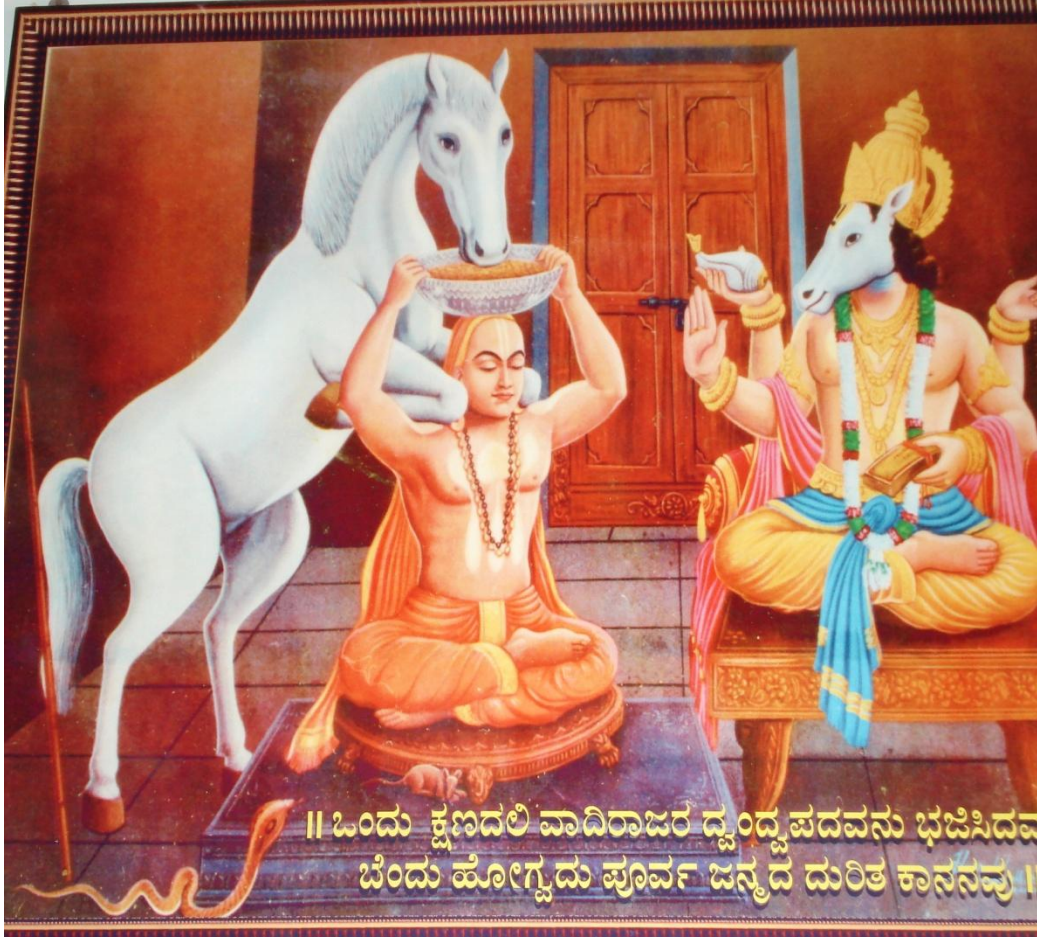
Once there lived a Brahmana named Narayanacharya. He was a shishya of Vadirajaru and was serving well. Once he showed disrespect to Vadirajaru and expressed his doubt on Vadiraja's activities. Vadirajaru cursed him to become a Brahmarakshasa and after some time, Vadirajaru blessed him and he is being worshipped at Sonda. Sri Vadirajaru has blessed him that those who come to Sonda, must first have the darshana of Bhootarajaru, then only one must have the darshana of Vadirajaru. Every day, Bhootaraja Bali is being done at Sonda.

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TAPOVANA where Sri Vadirajaru used to do tapassu



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Vaadiraajara Granthagalu –

1. Rukminisha Vijaya
2. Theertha Prabhandam
3. Swapna Vrundavanakyanam
4. Sarasa Bharathi Vilasa
5. Kavi Kadamba Kanta bhushana
6. Mahabhaaratha Lakshalankara Teeka
7. Talavakaropanishad Bhashya Teeka
8. Taittareeyopanishad Bhashya Teeka
9. Kathakopanishad Bhashya Teeka
10. Atharvanopanishad Bhashya Teeka
11. Mandookopanishad Bhashya Teeka
12. Tantra Saara Teeka
13. Mahabhaaratha Prasthanam
14. Shatprashnopanishad Bhashya Teeka Tippani
15. Mahabharatha Tatparya Nirnaya Bhavaprakashika
16. Tatvaprakashika Guruvārtha Deepika
17. Ishavasyopanishad Bhashya Teeka Prakashana
18. Geethabhashya Tippani
19. Nyaya sudha Guruvārtha Deepika

Stotragalu –

20. Ramesha Stuthi
21. Dashavataara Stotra
22. Dashavataara Stuti
23. Hayavadana Astaka
24. Narahari Astaka
25. Roupya Peetha Krishna Stuthi
26. Hayavadana Astaka
27. Hayagreeva Panchaka
28. Hayagreeva Dhyana Prakarana
29. Hayagreeva Stuthi
30. Hayagreeva Sampada Stotra
31. Sri Krishna Stavana
32. Dhee Shuddhi Stotra
33. Varaha Hayavadana Stotra
34. Aapada Stotram
35. Ukti Pratyukthi stotram
36. Aksha Panchakam
37. Varaha Panchakam
38. Sri Raama Kavacham
39. Sri Raama Dashakam
40. Sri Raama Panchakam
41. Avataara Traya Stotram
42. Swapna Padyam

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43. Vedavyasa Varnanam
44. Vedavyasa Stotram
45. Shlokatrayam
46. Chaturvimshati Murthibedha Stotram
47. Venkatesha Mangalastaka
48. Runa Mochana Stotra
49. Prarthana Dashakam
50. Vishnu Stuthi
51. Trivikrama Stotra
52. Haryastaka
53. Hayasya Dashaka
54. Navagraha Stuthi
55. Haribhakthyastaka
56. Guru Stuthi
57. Hitopadesham
58. Sripadarajastakam
59. Durga Stavana
60. Madhwastakam
61. Vibheeshana Hanumad samvaada roopa vaayustuthi
62. Astamahishi yukta Krishna stotram
63. Madhwamuni Prathapastaka

Kannada Granthagalu -

64. Vaikunta Varnane
65. Lakshmi Shobhane
66. Keechaka Vadha
67. Namaskara Stotra
68. Naivedya Prakarana
69. Swapana Pada
70. Naarada Koravanji
71. Bhagavatha Saara Keerthane
72. Swapna Gadya
73. Bhramara Geethe
74. Gunda Kriye

Theertha Prabhandha -

Sri Vaadiraajaru toured the entire “Bharatha Varsha” and visited almost all Theerthakshetras in the country. He has written a book titled “Theertha Prabhandha”, which is a master guide for the tourists with Anusandhana and Dhyana Shloka and Varnana of the Kshetra.

Rukminisha Vijaya

Once he was observing Chaturmaasya in Pune. There, he learnt that a Vidwat Sabha was organized to select the greatest Mahaakavya, and they were about to announce “Shishupala Vadha” by Magha a great poet as the Mahaakavya. Sri

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Vaadirajararu sent words to the organizers that he too has written a Shastra Kaavya Grantha, which is kept in Udupi, and asked them to include that also for evaluation for “Mahaakaavya”. The Organisers agreed and gave him 3 weeks time to bring it from Udupi.

To everybody’s surprise, he wrote the entire “Rukminisha Vijaya” Kaavya within a span of 19 days that too during his spare time and presented for evaluation. When this work was presented at the conference the scholars were swept away by its poetic brilliance and had no hesitation in declaring it as the greatest Mahaakavya in Sanskrit literature. In accordance with their decision, the manuscript was taken in a procession around the city on a well-decorated elephant, with a lot of fanfare and glory. Actually “Shishupala Vadha” as the name itself suggests, by naming itself is inauspicious named and does not pose the importance of Sri Krishna whereas it highlights importance for a villain.

But in Rukminisha Vijaya - Vaadirajararu has given a clear picture of Sri Krishna’s baalya, his childish behaviour, his plays with Gopika Streegalu. One must read the Kaavya or atleast hear the Kaavya – Rukminisha Vijaya to understand how fine it is. Normally a Kaavya gives us only story, sceneries, poems, etc., but Rukminisha Vijaya is not full of Story, sceneries, poems, explanations, but also gives as Tathva.

Rukminisha Vijaya Kaavya was completed in just 19 days with good poetic excellence, with tathwa. At that time Vaadirajararu was not so famous as “Maagha” - Magha was quoted as having all the 3 qualities of Kalidasa (Upamaa), Bhaaravi (Arthagowravam), and Dandi (Pada lalithya). Vaadirajararu’s work of Rukminisha Vijaya has defeated even MAGHA.

Dashavataara Stuti -

Once he had visited Pandarapura and stayed in a temple there and served Panduranga Vittala. An angry man came and abused Vaadirajararu “that your horse is eating the entire crop every day and ruining his farms and that he is not able to catch it”. Then Vadirajararu told him that we are not having any horse with us. The complainant searched for the horse in the entire mutt but could not trace it. Vaadirajararu realized what has happened and asked the complainant to take him to his field. When they arrived at the field and examined the crop, the owner was astonished to see golden corn at all the places where the horse had eaten his crop. Vaadiraajararu, explained to him that that the horse was Lord Hayavadana himself, and that he was very lucky to have seen him. The crop owner surrendered at the feet of Vaadiraajararu , and offered his land to the Matha. On the way back, Vaadiraaja composed the Dashaavataara Stuthi. This is set to Ashvadhathi and sung sounds like a horse dancing.

Ramesha Stuthi - This is the Stotra which one has to do paarayana early in the morning.

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Vaikunta Varnane - This is a Kannada Grantha written by Vaadirajaru about the Vaikunta. He has explained about the vaibhoga of Vaikunta.

Lakshmi Shobhana - Once Arasappa Nayaka approached Sri Vaadiraajaru, and told that the groom to whom his daughter had to be married has died and asked his blessings on the groom and his daughter. Then Sri Vaadiraajaru composed Sri Lakshmi Shobane on the spot and the groom got back to life. This is a Kannada composition of Vaadirajaru and it is very popular because it is believed that singing this on the occasion of a wedding blesses the bride and groom with a long and happy married life.

Lakshmi Shobhane describes the appearance of Lakshmi born out of the Samudra Mathana and her wedding with Srimannarayana. Here Sri Lakshmi Devi before putting the garland on Srimannarayana lists the demerits of each gods other than Narayana. This is another Harisarvottama Prathipaadaka Grantha/Stotra.

Nyaya sudha Guruvārtha Deepika - It is a commentary on Nyayasudha & Tathvaprakashika

Sarasa Bharati Vilasa- This is about the svarupa's of Lakshi, Brahma (& vayu) and Saraswati (& Bharati).

Yukti-Mallika (work on logical analysis of different philosophical systems) - This is his Magnum Opus with 5 Chapters called Sourabhas. They are "Guna Sourabha", "Shuddhi Sourabha", "Bheda Sourabha", "Sadhana Sourabha" and "Phala Sourabha". There is also a commentary on this by Late Sri Satya Pramoda Thirtha of the Uttaradi Mutt.

Mahabharata-Prasthanā (an independent view of Mahabharata by Veda Vyasa)- This work is called Mahabharata Lakshalankara an explanation of hundred thousand difficult words of the great epic Mahabharata.

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