

Where is the moola vrundavana of Sri Jayateertharu?



Sri Jayateertha's Vrundavana is at Malakheda only. However some pundits have written that it is in Anegondi and the people are misled by their unsupported quotes.

As such, I have tried to extract some of the quotes from various books, articles as to the moolatva of vrundavana at Malakheda.

My main aim is to ensure Truth about the Vrundavana. If we neglect, the next generation would be misguided with a new history about Navavrundavana or Malakheda.

ಆನೆಗೊಂದಿ आनेगोंदि

ರಾಜಧಾನೀ ಜಯತಿ ಸಾ ಗಜಗಹ್ವರಸಂಜ್ಞಿತಾ ।

ಯತ್ರ ಭಾಂತಿ ಗಜಾ ಮಾಧ್ವರಾದ್ಧಾಂತಧರಣೀಧರಾಃ ॥ ೧೭ ॥

राजधानी जयति सा गजगह्वरसंज्ञिता ।

यत्र भांति गजा माध्वराद्धांतधरणीधराः ॥ १७ ॥

(Thirthaprabandha Poorvaprabandha 17)

Anegondi is near Hampi in Bellary District of Karnataka. Anegondi kshetra is termed as the capital of Madhwa Siddantha and looks like Madhwa Shishyaas - i.e., shishyas and prashishyaas, carrying Madhwa Siddantha named bhoomi and it is shining. Anegondi was the capital city of Vijayanagar Kingdom for many years. This place had the vastavya of Padmanabha Tirtha and Vyasaraja Tirtha named Vidvanmanees.

Madhwaraddaantha dharaNidharaa: - Vyakyanakaraas have defined as **Padmanabha Tirtha SrimachcharaNa prabrutaya: Srimadwaachaarya shishya prashishyabhootaa: sanyaasina:** - meaning sanyaasina: includes Padmanabha Tirtha, Narahari Tirtha, etc. By the word "aadi" Sri Kavindra Tirtha, Vageesha Tirtha also may be included.

As per the manuscript of Sri Narayana Tirtha of Akshobhya Tirtha Mutt - Sri Akshobhya Tirtharu, Sri Madhava Tirtharu and Sri Jayatirtha's Mruttika Vrundavana are located in Anegondi at a place called "Rajavade". As such, these three vrundavanas + Padmanabha + Narahari + Kavindra + Vageesha + Sri Vyasaraja Tirtha's Vrundavanas together it is **"Diggajaas"**.

As such, eight Vrundavanas which Sri Vadiraja Tirtharu must have done the smarana, by the word "diggajaas" are Sri Padmanabha Tirtharu (1324AD), Sri Kavindra Tirtharu (1398AD), Sri Vageesha Tirtharu(1406AD), (all the three from moola parampare) Sri Vyasarajaru (1539AD), Sri Srinivasa Tirtharu (1564AD), Sri Ramatirtharu (1584AD), Sri Govinda Tirtharu (1535AD) {All the four from Sri VyasarajaMutt}, Sri Raghuvarjyaru (1556AD Uttaradimutt).

If we neglect the number eight for "Diggajaas", then we may include all the vrundavanas except Sudheendra Tirtharu (who entered in 1623AD), who all had entered before the vrundavana pravesha of Sri Vadirajaru.

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Sri Vadiraja Tirtharu called these jnaanees as "diggajaas" i.e., the yathees who are eight in number (during his visit time, there were only 8 vrundavanaas).

Let us analyse the period of Sri Vadiraja Tirtha's visit to Anegondi based on various articles -

- As per Sri Chikkeruru Govindacharya - 1550- 1565
- As per Sri T K Venugopaladasaru - 1583 - 1588
- As per Kustagi Krishnamurthi - even when Sri Vyasarajaru was alive, Vadirajaru had done the Tirthayatre
- As per Korate Srinivasarao it is 1520 - 1535
- As per Sanuru Bheemabhattaru's third edition of anuvada of Tirthaprabandha - Out of Diggajaas there may be some who had entered Vrundavana after the Vrundavana pravesha of Vadirajaru.

All of them have given the dates to match their analysis. None have given sufficient proof.

ಶ್ರೀ ಜಯತೀರ್ಥರ ಮೂಲ ವೃಂದಾವನ ಇರುವುದು ನವವೃಂದಾವನಗಡ್ಡೆಯಲ್ಲಿ ಅಲ್ಲ ಎಂಬುದು ಪ್ರತಿಶತ 100/100ರಷ್ಟು ಸತ್ಯವಾದ ವಿಷಯ. ಕಾರಣ - ಯಾವುದೇ ಅಪರೋಕ್ಷ ಜ್ಞಾನಿಗಳು ಶ್ರೀ ಜಯತೀರ್ಥರು ಮಳಖೇಡದಲ್ಲಿ ಇಲ್ಲವೆಂದು ಸ್ತೋತ್ರ ಮಾಡಿಲ್ಲ. ಎಲ್ಲ ಅಪರೋಕ್ಷ ಜ್ಞಾನಿಗಳೂ ಅವರನ್ನು ಮಳಖೇಡದಲ್ಲೇ ಸ್ತುತಿಸಿದ್ದಾರೆ. ಆದ್ದರಿಂದ ಶ್ರೀಜಯತೀರ್ಥರು ಮಳಖೇಡದಲ್ಲೇ ಇರುವುದು ಎಂಬುದು ಸುಸ್ಪಷ್ಟ. ಶ್ರೀ ಜಯತೀರ್ಥರು ನವವೃಂದಾವನದಲ್ಲಿ ಇಲ್ಲವೆಂಬುದಕ್ಕೂ ಮತ್ತು ಅವರಿರುವುದು ಮಳಖೇಡದಲ್ಲೇ ಅಷ್ಟೇ ಅಲ್ಲದೆ ಪ್ರತಿಯೊಂದು ಮಾಧ್ಯಯತಿಗಳ ಸನ್ನಿಧಾನದಲ್ಲೂ ಅವರ ಸಾನ್ನಿಧ್ಯವಿರುವುದೂ ಕೂಡ ಸುಸ್ಪಷ್ಟ. ಕೆಲವರು ತಮ್ಮ ಅನುಮಾನವನ್ನು ನವವೃಂದಾವನದಲ್ಲೇ ಇರುವರೆಂದು ಭಾವಿಸಿ ಬರೆದಿರುವ ಪತ್ರಕ್ಕೆ ಉತ್ತರ ಇಲ್ಲಿದೆ -

We have furnished herebelow, some documents/ proofs for saying Sri Jayatirtha's Vrundavana is not in Navavrundavana -

1. Sri Narayana Tirtha, the direct shishya of Vyasarajaru, and a close friend of Sri Vadirajaru, and the samsthanadhipathi of Koodli Akshobhya Tirtha Mutt has written in 1467AD itself that Sri Jayatirtha's and Sri Akshobhya Tirtha's Vrundavana is at Malakheda itself.

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2. Sri Vadiraja Tirtharu has not written the Tirtha prabhandha in that particular place itself. He must have written after completing his tour.
3. Sri H K Vedavyasacharya in his grantha, "Gurucharite", written in 1949AD – page no 106 which is recognized as the official records of Rayara Mutt says that Sri Jayateertharu entered vrundavana at Malakheda on Ashada Krishna panchami day of 1388AD.
4. Gurucharite, from Rayara Mutt – latest edition released in 2010 also confirms that the Vrundavana is in Malakheda
5. Sri Raja Gururajachar in his "Ajayya Vijayeendraru" has also opined in favour of Malakheda.
6. Sri Raja Gururajachar in his article in Parimala in 1962 January issue has written the same while writing an article on "Sri Gurubhakta Bheemadasaru".
7. Parimala Magazine 1968 July edition in the article "Sri Jayatirtha Vijaya" has mentioned that "Sri Jayateertharu entered vrundavana in the sannidhana of his guru Akshobhya Tirtharu".
8. Sri T K Venugopaladasaru in his article in Parimala 1977 August issue has said that Sri Jayatirtha's Vrundavana is at Malakheda.
9. Sri T K Venugopaladasaru in his book "Sri Jayatirtha's moolavrundavana" titled book had removed the name of Sri Raghuvarya Tirtharu and replaced his name with Sri Jayatirtharu at Navavrundavana. But the University of Mysore refused to accept the quoting of T K Venugopaladasaru. This also confirms that Sri Jayatirtha's Vrundavana is not at Navavrundavana and it is at Malakheda only.
10. Sri Jagannatha Dasaru in his "Navavrundavana poem" has listed the nine yathees names, wherein he has mentioned Padmanabha, Kavindra, Vageesha, Vyasaraya, Raghuvarya, Sudheendra, Govinda Odeya, Srinivasa Tirtha, Ramatirtha. He has not mentioned anything about Jayatirtharu at Navavrundavana.
11. None of the Mutts have done the aradhana of Sri Jayatirtharu at Navavrundavana. Ofcourse all other yathees aradhana is being done at Anegondi. When every saint's aradhana is being done at Anegondi, why not Jayatirtha's aradhana? This also proves non existence of Jayatirtharu at Anegondi.

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12. While praising the other yathees in Navavrundavana, there is no mention about any yathi that "he is staying in the Sri Jayatirtha's Vrundavana Sannidhana".

13. Sri T K Venugopala dasaru in his book "Srimajjayatirtha's moolavrundavana" has said that Sri Krishnadevaraya has praised Jayatirtharu in his Rajatha Shasana as follows -

"ಪುಲಿಹಲ್ ಗುಹೆಯಲಿರ್ದು ಗೆಲಿದೆ ವಿದ್ಯಾರಣ್ಯರಂ
ಎಂತುಂಟೋ ವೈಯಾಕರಣ ಪ್ರತಿಭಾ ನಿನ್ನಲ್ಲಿ ।
ಭುಜಂಗನಾಲಯದಲ್ಲಿ ಗಜಗೊಂದಲದಿ ನಿಂದೆ
ಜಯರಾಯ ಎಂತುಂಟೋ ನಿನ್ನಲ್ಲಿ ನಂದತೀರ್ಥರ ಮೋಹ"

As such, Sri Jayatirtha's Vrundavana is at Navavrundavana as per TK Venugopaladasaru. But it can't be accepted as analysed herebelow :

- a. But in the said poem, there is no alliteration ("praasa") at all. This is written in Halegannada (old kannada), it means that it is not written by Krishnadevaraya. He was a pandit himself in both Kannada and Telugu. When Sri Srikantacharya has met those who have referred the above stanza, they could not give any satisfactory information about the shaasana.
- b. In the poem there is no information about the vrundavana at all. "bhujanganaalayadalli" means ant hill (ಹಾವಿನ ಹುತ್ತು). As such, it may be guessed that Sri Jayatirtharu is staying in Gajagahvara's ant hill in the disguise of a snake.
- c. Prof Sri Srinivasa Ritti, of Karnataka University University, who was Professor of Ancient Indian History says –
 - i. Krishnadevaraya has not written any shaasana himself.
 - ii. The poem is written by an ordinary poet.
 - iii. The said shaasana isn't in proper style.

14. Sri Korate Srinivasa Rao in his book titled "Sri Jayatirtharu" released in 1978 and its subsequent edition in 2003 has mentined that the Vrundavana is at Malakheda or Maanyakheda.

15. Sri Balagaru Srinivasacharyaru in his introduction introduction to the book written by Sri Chikkerooru Mukkundi Srikantacharya titled "Srimattikaakrutpadara moola vrundavana" has mentined " Sri Padmanabha Tirtha's aradhana is being done from hundreds of years at Navavrundavana. Why not the aradhana of Jayatirtharu at Navavrundavana. But it is never done at

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Anegondi. It is an indication that the Navavrundavana does not have the vrundavana of Jayatirtharu”.

16. Sri Vishweshwara Tirtha Sripadangalavaru of Pejavaru Mutt in his anugraha sandesha to the book by Srikantacharya has said “ It has been in practice since hundreds of years that Sri Teekacharya's vrundavana is at Malakheda. Some people have created issues on Tirupathi Srinivasa, Udupi Krishna, Rama Janma bhoomi also. These are baseless. Even though I respect Sri BNK Sharma and Sri TK Venugopaladasaru, as there is no sufficient ground for their argument, the same cannot be accepted”.
17. Sri Satyatma Tirtha Sripadangalavaru of Uttaradi Mutt, in his anugraha sandesha to the book written by Srikantacharya has said “So many jnaanees, granthas have done the smarane of Jayatirtharu in the Moola Vrundavana at Malakheda like Raghunatha Tirtharu, Vijayadasaru, Narayana Tirtharu, Poornabodha Guruvamsha katha kalpataru, Gurucharya, Satyasandha Vijaya, Jayatirtha Vijaya, Gurjalacharya's Teekakrutpada ashtaka, Vishnutirtha Vijaya, Vijayeendrodya, Jayatirtha Gunaratna maala, Guru parampare vruttaanta, etc. All these have praised the Vrundavana. Had it been a mruttika Vrundavana, as some have claimed, they would not have praised the Jayatirtha Vrundavana at Malakheda. Further, there are not much documents which praises Mruttika Vrundavana of any yathi is found. Mruttika Vrundavana concept is recent only. It started only after Sri Rayaru.
18. Prof Sri Haridasa Bhatta, Principal, Poornaprajna vidya peeta, Bangalore has mentioned in his article on Jayatirtharu “The contribution of Sri Jayatirtharu to the Madhwa philosophy is immense. Based on his Teeka only, Srimadacharya's granthas are studied. One can't forget Jayatirtharu. It is only recently that the issue of Moola Vrundavana has started by only a few section of people. All the evidences available prove that Sri Jayatirtha's Vrundavana is at Malakheda only”.
19. In most of manuscripts of Sri Narayanaacharya who has done the vyakyana of Sri Vadiraja's Tirthaprabandha, there is no mention of “Gajagahvare jayatirtham varnayati”, but there is mention as “Jayatirtham varnayati”. No mention of “gajagahvara”. In different manuscripts of Narayanacharya, different versions are available. i.e., “gajagahvarE jaya tirtham varNayati”, “gajagahvarE jayamuni:”, “jaya tIrthaa- KyO muni:”, “jayatirtham varNayati”, “jaya tIrthaaacharyaM varNayati”. As such, it is not easy to decide as to whether “gajagahvarE” word is there in the moola.

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20. Even if we accept “gajagahvarE varNayati” as per some – It means that Sri Jayatirtha has been praised in Gajagahvara. As such, if some one says “maanyaKETe padmanaabhatIRthaM varNayati” – can we decide Padmanabha Tirtha's vrundavana is at Malakheda?
21. Sri Vyasanakere Prabhanjanacharya in his Tirthaprabandha anuvada has mentioned - *No manuscripts that I have come across contains these lines... the word 'gajagahvare' is an interpretation. Most of the manuscripts read as "jayatirtha varnayati" and some as "jayatirthacharya varnayati". As many as eight manuscripts have been collected for the purpose of this edition of those manuscripts, five belongs to me and one each to Sri Uttaradimutt, Bangalore, Sri Purnaprajna Vidyapeeta, and Sri Vidyadhisha Sanskrit Manuscript Library, Bangalore.*
22. In the page no 198 of Mysore University released book titled “Sri Jagannatha dasara keertanegaLu” has said that – Even though some say that out of Navavrundavana, Sri Jayatirtha's Vrundavana is also one, but there is no such mention amongst the books available them”.
23. Sri Sujayeendra Tirtharu has told Chikkerooru Govindacharyaru (based on the manuscripts of Govindacharya) that Sri Raghavendra Tirtharu has done Sudha Mangala anuvada in front of Moola Vrundavana of Sri Jayatirtharu at Malakheda.
24. Sri Narayanatirtha (He was Koodli Akshobhya Tirtha peetadhipathi – during Vadiraja's period) has written in his manuscript that Sri Jayatirtha's moola Vrundavana is at Malakheda.
25. As per Sanuru Bheemabhatta's 6th Edition of Tirthaprabandha Vyakhyana, in the instant shloka regarding Anegondi, there is no specific mention of Jayatirtha's moola or Mruttika Vrundavana.
26. Sri Raghudantha Tirtharu of Koodli Arya Akshobhya Tirtha Mutt (1913-1948) has written in “Srimajjayatirtha Vijaya” – Shloka No 55 (Source 2006 printed edition of Stotra Muktaavali published by Nanjanagudu Raghavendra Swamigala Mutt – editor Raja S Rajagopalachar of Mantralaya)
- वृंदावने स्वसेवाकाराणां सर्वदैव सर्वेष्टं ।
दास्यन् मलखेडस्थे तार्तियेनास्ति सन्निधानेन ॥
ವೃಂದಾವನೇ ಸ್ವಸೇವಾಕಾರಾಣಾಂ ಸರ್ವದೈವ ಸರ್ವೇಷ್ಟಂ ।
ದಾಸ್ಯನ್ ಮಲಖೇಡಸ್ಥೇ ತಾರ್ತಿಯೇನಾಸ್ತಿ ಸನ್ನಿಧಾನೇನ ॥
27. Sri H S Srinivasamurthi in his “Jayatirtha Vijayanthi” book page no 22 has also said that Sri Jayatirtha's vrundavana is at Malakheda. Otherwise, Sri

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Vijayadasaru had the divyadarshana, regular aradhana is being held only at Malakheda.

28. Objection – ಶ್ರೀಪಾದರಾಜರಾಗಲೀ, ಶ್ರೀ ವ್ಯಾಸರಾಜರಾಗಲೀ, ಶ್ರೀ ರಾಯರಾಗಲಿ ಹಾಗೂ ಅಪರೋಕ್ಷ ಜ್ಞಾನಿಗಳು ಯಾರೂ ಮಾನ್ಯಕೇಟಕ್ಕೆ ಹೋಗಿ ಶ್ರೀ ಜಯತೀರ್ಥರ ಮೂಲ ವೃಂದಾವನ ಎಂದು ಸ್ತೋತ್ರ ಮಾಡಿದ ದಾಖಲಾತಿಗಳೇ ಇಲ್ಲ. ಅಂದ ಮೇಲೆ ಶ್ರೀ ಜಯತೀರ್ಥರ ಮೂಲವೃಂದಾವನ ಮಳಖೇಡದಲ್ಲಿದೆ ಎಂದು ಹೇಗೆ ಹೇಳುತ್ತೀರಿ ವಿವರಿಸಿ.

ಉತ್ತರ – find herebelow the references where the aparoksha jnaanees devaranama to prove that Malakheda is the moola vrundavana place.

1. Sri Vijayadasaru (1682-1755) in many of his keerthanas has clearly said that the vrundavana is at Malakheda - Some are listed herebelow -

a. ಟೀಕಾಚಾರ್ಯರ ಪಾದ ಸೋಕಿದ ಕೊನೆ ಧೂಳಿ" ಕೃತಿಯಲ್ಲಿ

"ಯೋಗಿಗಳರಸನೆ ಮಳಖೇಡ ನಿವಾಸ |"yOgigaLarasane maLaKEDe nivaasa |
ಕಾಗಿನೀ ತಟವಾಸ ವಿಜಯವಿಠಲದಾಸ | kaagiNI taTavaasa vijayaviThaladaasa |
(In the kruti TIkaachaaryara paada sOkida kone dhULi)-

b. ತಮ್ಮ ಸುಳಾದಿಯಲ್ಲಿ "ಮೇಘನಾಥಪುರ ಕಕುರವೇಣೀವಾಸ

ವಿಜಯವಿಠಲನ್ನ ನಿಜದಾಸ ಶಿರೋಮಣಿ" ಎಂದಿದ್ದಾರೆ.

In suLaadi "mEGanaathapura kakuravENIvaasa
vijayaviThalanna nijadaasa shirOmaNi".
(kakuravenIvaasa - kaaginivaasa)

2. Sri Jagannatha Dasaru in his “Navavrundavana poem” has listed the nine yathees names, wherein he has mentioned Padmanabha, Kavindra, Vageesha, Vyasaraya, Raghuvarya, Sudheendra, Govinda Odeya, Srinivasa Tirtha, Ramatirtha. He has not mentioned anything about Jayatirtharu at Navavrundavana.

3. Sri Vyasa Vittalaru (Kalluru Subbannaacharyaru has said
"ದಯದಿ ಪಾಲಿಸೋ ಜಯತೀರಥರಾಯ"

"dayadi paalisO jayatIratharaaya"

..... ಆಷಾಢ ಬಹುಳ ಪಂಚಮಿಯು ಬರುತ | ಕಳೆಬರುವನು ಬಿಡುತಾ |

ವ್ಯಾಸವಿಠಲನ ಪಾದದಲೆ ನಿರುತಾ | ಮಳಖೇಡದಿ ಸತತಾ |

ವಾಸಿಪ ಪಾವಿನ ತೆರೆದೊಳ್ ಪ್ರಖ್ಯಾತಾ |

....Ashaadha bahuLa paMchamiyu baruta |

kaLebaruvanu biDutaa |

vyaasaviThalana paadadale nirutaa |

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maLaKEDadi satataa |
vaasipa paavina teredoL praKyaataa |

4. Sri Varadesha Vittalaru (1885-1918)

ಯತಿಕುಲ ಮುಕುಟ ಶ್ರೀ ಜಯತೀರ್ಥ -

"ನಿಲಯ ಮಳಖೇಡ" "ಕಾಗಿನೀತೀರವಾಸ ತಾಪತ್ರಯ ದೂರ"

yatikula mukuTa shrI jayatIrtha -

"nilaya maLaKEDa" "kaagiNItIravaasa taapatraya dUra"

5. Sri Koprada dasaru (1896-1979) has written -

"ಮಳಖೇಡಾಖ್ಯ ಸುಮಂದಿರಗೆ | ಇಳಿಸುರ ಸೇವಿತ ಚರಣನಿಗೆ |

ಇಳಿಯೊಳು ಕಾರ್ಪರ ನಿಲಯನ ಹರಿಯ |

ಒಲುಮೆಯ ಪಡೆದ ಯತೀಂದ್ರನಿಗೆ| ಮಂಗಳಂ ಜಯ ಮಂಗಳಂ...

"maLaKEDaaKya sumaMdirage |
iLesura sEvita charaNanige |
iLeyoLu kaarpara nilayana hariya |
olumeya paDeda yatIMdranige|
maMgaLaM jaya maMgaLaM...

6. Kannada poet Toraviya Narahari in his Kannada Jayatirtha Vijaya

ಮಳಖೇಡದೊಳು ಬಂದು ತೊರವಿ ನರಹರಿ ಪಾದಗಳ ಸ್ಮರಿಸಿ

ವೃಂದಾವನ ಕೊಂಡ ರಾಯರಿಗೆ.....

maLaKEDadoLu baMdu toravi narahari paadagaLa smarisi
vRuMdaavana koMDa raayarige.....

7. Raghavendrappa, a poet who wrote Saraswata parinaya, who is from Shashtika vamsha, has said Sri Jayatirtha & Akshobhya Tirtha's vrundavana is at Malakheda.

8. Sri Prasanna Srinivasadasaru in his "Sri Jayatirtha Vijaya" keerthana has said that Sri Jayatirtharu entered in his gurukshetra Malakheda.

maLaKEDa kShetradalli kaagini nadi tIra
..... akShObhyara vRunDaavana... Jayaraaya alliyE nintaru....
Vrundavanadalli"

9. In his Kruti "Srimajjayaarya nama:" - sri Tande Venkatesha Vittala has said

ಧರೆಯೊಳಿದ್ದ ತೀರ್ಥಕ್ಷೇತ್ರಗಳನ್ನೆಲ್ಲ ಚರಿಸಿ ಮತ ಸಾಮ್ರಾಜ್ಯ ಹರಹಿ... ಯರಗೋಳದಲಿ

ತಪವಾಚರಿಸಿ ಅನಂತರದಿ ಗುರುಗಳ ಸಮೀಪವನು ಸಾರಿ ಮಳಖೇಡದಲಿ ವರ ವಿಭವ ಆಷಾಡ

ಕೃಷ್ಣ ಪಂಚಮಿ ಕಳೇಬರವನಿಟ್ಟ"

ಧರೆಯೊಡ್ಡಿ ತೀರ್ಥಕ್ಷೇತ್ರಗಲ್ಲನ್ನೆಲ್ಲ ಚರಿಸಿ ಮತ ಸಾಮ್ರಾಜ್ಯ ಹರಹಿ... ಯರಗೊಡ್ಡಲಿ
ತಪವಾಚರಿಸಿ ಅನಂತರದಿ ಗುರುಗಲ್ಲ ಸಮೀಪವನು ಸಾರಿ **ಮಲ್ಲಖೇಡಲಿ** ವರ ವಿಭವ ಆಘಾಡ
ಕೃಷ್ಣ ಪಂಚಮಿ ಕಲ್ಲೆಬರವನಿಡ್"

10. Sri Urugaadri Vyaasavittalaru in his kruti has said

—
"ಜಯತೀರ್ಥ ಮುನಿವರೈ ದಯೆತೊರಿ ಪೊರೆಯ್ಯ"

"ಓಡೆಯೊಡ್ಡಿ ನಿನ್ನಂತಹ ಕರುಣಾಡಿಗಲ್ಲ ಕಾಣೆ..."

ಮಲ್ಲಖೇಡ ನಿವಾಸ ಯತಿಕುಲಧೀಶ.."

"ಜಯತೀರ್ಥ ಮುನಿವರೈ ದಯೆತೊರಿ ಪೊರೆಯ್ಯ"

"ಇಳೆಯೊಳಗೆ ನಿನ್ನಂತಹ ಕರುಣಾಡಿಗಲ್ಲ ಕಾಣೆ..."

ಮಲ್ಲಖೇಡ ನಿವಾಸ ಯತಿಕುಲಧೀಶ.."

11. Sri Guru Govinda Vittala Dasaru in his kruti has said –

ರಥವೇರಿ ಬರುತಿಹ ಗುರುವರನ್ಯಾರೆ ಪೇಳಮ್ಮಯ್ಯ.....

.....

ಭೂಮಿಜಾವರ ಶ್ರೀರಾಮಪದಾರ್ಜುನ ಶ್ರೀಮಲ್ಲಖೇಡ ಸುಧಾಮ ಕಣಮ್ಮ" |೪ |

12. Sri Guru Govinda Vittala Dasaru in another of his
kruti

Vaadivadaana kumuda soorya.....

tIrthakshetragala sancharisi -

jayatIrtha kaagini taTadi nelesi

13. Sri Ballatagi Gundacharya with ankita "Sri Shyama sundara" wrote in
"dayadi salaho jayaraaya".....

kaagini nilaya kavijanageya ಕಾಗಿನಿ ನಿಲಯ ಕವಿಜನಗೇಯ

Yogivariya krupasaagara satataa |

14. *Sri H Bheemarayaru with "Srikrishna vittala ankita" said in his
"nimbi bajisiro.... Namma jayaraayara"*

..... *"malaKEDadhI – nelasi ipparU* ಮಲ್ಲಖೇಡಧೀ ನೆಲಸಿ ಇಪ್ಪರೂ

naLinanaabhanaa – olisutanudinaa".

In most of the devaranamaas, not only Malakheda name is available, but also
Kagini river name is also mentioned. No where there is mention that it is near
Tungabhadra river. There are so many such evidences.

Raghavendrappa, a poet who wrote Saraswata parinaya, who is from Shashtika
vamsha, has said Sri Jayatirtha & Akshobhya Tirtha's vrundavana is at Malakheda.

29. One of the historians Sri Kasagaru Madhava rayaru in his book “Arya Akshobhya Tirtha samstaha” has said in his page no 41 “Malakheda's vrundavana”, while listing the Malakheda Vrundavanas has mentioned Sri Akshobhya Tirtharu and Sri Jayatirtharu's Vrundavana.
30. Some people have spread like this - 1850ರವರೆಗೆ ಮಾನ್ಯಖೇಟ ಎಂದು ಕರೆಯಲ್ಪಡುತ್ತಿದ್ದ ಸ್ಥಳವನ್ನು ಕ್ರಿ.ಶ.1850ರ ನಂತರ ಮಳಖೇಡ ಎಂದು ಕರೆಯಲ್ಪಡುತ್ತಿದೆ. ಇತಿಹಾಸವನ್ನು ತೆಗೆದು ನೋಡಿದರೆ ಈ ಕುರಿತು ಹೆಚ್ಚಿನ ವಿಷಯಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಬಹುದು.
- ಉತ್ತರ - ವೃಷ್ಟಿಖೇಟ ಎಂಬುದು ಕನ್ನಡದ ಮಳಖೇಡ ಎಂಬ ಸಂಸ್ಕೃತ ರೂಪ. ಮಾನ್ಯಖೇಟ ಪ್ರಾಚೀನ ಇತಿಹಾಸ ಹೊಂದಿರುವ ಊರು. "ಖೇಟ" ಎಂದರೆ ಹಳ್ಳಿ, ಒಂದು ಕಾಲದಲ್ಲಿ ಇದು ರಾಷ್ಟ್ರಕೂಟರ ರಾಜಧಾನಿಯಾಗಿತ್ತು. ರಾಜರ ಅರಮನೆ, ಆಸ್ಥಾನ ಎಲ್ಲವೂ ಇದ್ದವು. ಹಿಂದಿನ ವೈಭವಗಳು ಇಲ್ಲದಿದ್ದರೂ ಆ ಕಾಲದಲ್ಲಿದ್ದ ದೇಗುಲಗಳು ಆ ಎಲ್ಲ ಗತವೈಭವಗಳಿಗೆ ಸಾಕ್ಷಿಯಾಗಿವೆ.
31. Maanyakheta or Malakheda or Vrushtiketa are the other names. It was formerly the capital city of Rashtrakoot kingdom. Now, one may not find the palace, and other Kingdome related buildings, but there are many building remains, which says that it was a historical place.
32. I request the gentleman to provide historical proof that it was previously called as MaanyakhEta only after 1850AD.
33. During the period of Sri Satyajnaana Tirtharu (1906-1913), when he observed that some of the vrundavanas got damaged due to flood in Navavrundavana, he got it repaired from Brahmanaas only and did the jeernoddara. Sri Chittavadigi Hanumantha Rayaru in his book titled “Navavrundavana” has mentioned all the nine vrundavanas, wherein one can find the name of Raghuvarya Tirtharu and not Jayatirtharu.
34. As per Guruvamsha kathakalpataru – SriRaghuvarya Tirtha's Vrundavana is at Navavrundavana. As such, there is no question of Sri Jayatirtharu's vrundavana at Nava vrundavana.
35. Sri Vadirajaru in his Tirthaprabandha shloka “diggaja” - we can't decide that it is eight number for Diggaja. Even Vyakyanakaras have also not mentioned the

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number eight. None of them have proved that Sri Jayatirtha's vrundavana is at Navavrundavana with sufficient documents.

36. Late Venkobarayaru in his Vyasayogi Charite page no cxxvi has mentioned that "Sri Raghunatha Tirtha died.... Successor Raghuvarya Tirtha evidently moved to the Vijayanagar Empire and he died", which also says that the vrundavana is that of Sri Raghuvaryaru.
37. Even from a long time there is shloka "padmanabham kavindram cha vaageesham vyaasaraajakam raGuvaryam srinivasam, ramatirtha tathaiva cha| shri Sudheendram cha govindam navavrundavanam bhajE| Even though, it is not found that who has written the shloka, but this shloka is respected. There also it is mentioned that Sri Raghuvarya Tirtha's vrundavana is at Navavrundavana. It proves that Sri Jayatirtha's vrundavana is not at Navavrundavana.
38. Sri Jagannatha Tirtharu, popularly called as Bhashya deepikacharya has mentioned in his "kiTitaTini" that
"padmanabham **jayamunim** kavindram vageeshayoginam |
Govinda bhikshukam chaiva vyaasaraajam tathaiva cha |
shrInivaasam raamatirthaM sudhIndraM bhaskaradhyutiM |
navavrundaavanE dhyaayEt navabhakti prachOdakaan |

But there is no such grantha found with the name "KitataTini". Further in the said shloka only for Sri Sudheendra one visheshana is there and not for others. How is it possible to give visheshana only for Sudheendrararu? It seems that this shloka itself is created shloka by somebody.

39. Even Sri BNK Sharma has not mentioned any thing about the grantha titled "KiTataTini", while listing the granthas of Bhashyadeepikacharya in his book on Dvaita Vedantha.
40. SriVyasaraaja Darshana – book by SriVysanakere Prabhanjanachar – There is no mention of "KiTataTini" while listing the granthas of Bhashyadeepikacharya.
41. Sri Prasanna Srinivasadasaru in his "Sri Jayatirtha Vijaya" keerthana has said that Sri Jayatirtharu entered in his gurukshetra Malakheda.
maLaKEDa kShetradalli kaagini nadi tIra
..... akShObhyara vRundaavana...
Jayaraaya alliyE nintaru....
Vrundavanadalli"
42. In his Kruti "Srimajjayaarya nama:" – sri Tande Venkatesha Vittala has said

ಧರೆಯೊಳಿದ್ದ ತೀರ್ಥಕ್ಷೇತ್ರಗಳನ್ನೆಲ್ಲ ಚರಿಸಿ ಮತ ಸಾಮ್ರಾಜ್ಯ ಹರಹಿ... ಯರಗೋಳದಲಿ
ತಪವಾಚರಿಸಿ ಅನಂತರದಿ ಗುರುಗಳ ಸಮೀಪವನು ಸಾರಿ ಮಳಖೇಡದಲಿ ವರ ವಿಭವ ಆಷಾಡ
ಕೃಷ್ಣ ಪಂಚಮಿ ಕಳೆಬರವನಿಟ್ಟು"
ಧರೆಯೊಳಿದ್ದ ತೀರ್ಥಕ್ಷೇತ್ರಗಳನ್ನೆಲ್ಲ ಚರಿಸಿ ಮತ ಸಾಮ್ರಾಜ್ಯ ಹರಹಿ... ಯರಗೋಳದಲಿ
ತಪವಾಚರಿಸಿ ಅನಂತರದಿ ಗುರುಗಳ ಸಮೀಪವನು ಸಾರಿ ಮಳಖೇಡದಲಿ ವರ ವಿಭವ ಆಷಾಡ
ಕೃಷ್ಣ ಪಂಚಮಿ ಕಳೆಬರವನಿಟ್ಟು"

43. Sri Uragaadri Vyaasavittalaru in his kruti has said –

"ಜಯತೀರ್ಥ ಮುನಿವರೈ ದಯೆತೊರಿ ಪೋರೆಯ್ಯ"

"ಓಲೆಯೊಳಗೆ ನಿನ್ನಂತಹ ಕರುಣಾಳಿಗಲ ಕಾಣೆ..."

ಮಳಖೇಡ ನಿವಾಸ ಯತಿಕುಲಧೀಶ.."

"ಜಯತೀರ್ಥ ಮುನಿವರೈ ದಯೆತೊರಿ ಪೋರೆಯ್ಯ"

"ಇಳೆಯೊಳಗೆ ನಿನ್ನಂತಹ ಕರುಣಾಳಿಗಲ ಕಾಣೆ..."

ಮಳಖೇಡ ನಿವಾಸ ಯತಿಕುಲಧೀಶ.."

44. Sri Guru Govinda Vittala Dasaru in his kruti has said –

ರಥವೇರಿ ಬರುತಿಹ ಗುರುವರನ್ನಾರೆ ಪೇಳಮ್ಮಯ್ಯ.....

.....

ಭೂಮಿಜಾವರ ಶ್ರೀರಾಮಪದಾರ್ಚಕ ಶ್ರೀಮಳಖೇಡ ಸುಧಾಮ ಕಣಮ್ಮ" |೪ |

45. Sri Guru Govinda Vittala Dasaru in another of his kruti

Vaadivadana kumuda soorya.....

tIrthakshetragala sancharisi -

jayatIrtha kaagini taTadi nelesi

46. In the collection of Sri Anandatirtha R Panchamukhi under “Sri Gurusarva-
bhoma Raghavendra pratistana, Dharwad” released in 1981-82 has said in Page
no 35 of Sri Jayatirtha Dandakam – has said –

"ಜಯತೀರ್ಥವರ್ಯಂ ಮಹಾಯೋಗಿಧುರ್ಯಂ ವೃಂದಾರಕಾರಾಮ ಸಂತಾನಕಲ್ಪಧುರ್ಮಾಸಕ್ತ
ಮಂದಾರಪುಷ್ಪಾಳಿ ಸೌರಭ್ಯ ನಿಷ್ಕಂದ ಮಂದಾಕಿನೀಭೂತ ಕಾಕುರ್ವಿಣೀ ತೀರ ವರ್ಷಾಖ್ಯ
ಖೇಟಾಧಿವಾಸಂ"

"ಜಯತೀರ್ಥವರ್ಯಂ ಮಹಾಯೋಗಿಧುರ್ಯಂ ವೃಂದಾರಕಾರಾಮ ಸಂತಾನಕಲ್ಪಧುರ್ಮಾಸಕ್ತ
ಮಂದಾರಪುಷ್ಪಾಳಿ ಸೌರಭ್ಯ ನಿಷ್ಕಂದ ಮಂದಾಕಿನೀಭೂತ ಕಾಕುರ್ವಿಣೀ ತೀರ ವರ್ಷಾಖ್ಯ
ಖೇಟಾಧಿವಾಸಂ"

47. ಮಂಗಳ ಜಯಮುನಿಪುಂಗವಗೆ ಮಂಗಳ ಕರುಣಾಪಾಂಗನಿಗೆ | ಪ |

ಮಳಖೇಡಾಖ್ಯ ಸುಮಂದಿರಗೆ - ಇಳಿಸುರಸೇವಿತ ಚರಣನಿಗೆ

ಇಳೆಯೊಳು ಕಾರ್ಪರನಿಲಯನ ಹರಿಯ - ಒಲುಮೆಯನ್ನಡೆಯ ಯತೀಂದ್ರನಿಗೆ

mangaLa haaDu..

mangaLa jayamunipuMgavage mangaLa karuNaapaaMganige | pa |

...

maLaKEDaaKya sumaMdirage iLesurasEvita charaNanige

iLeyoLu kaarparanilayana hariya – olumeyanpaDeya yatIMdranige |

48. Sri Ballatagi Gundacharya with ankita “Sri Shyama sundara” wrote in “dayadi salaho jayaraaya”.....

Kaagini nilaya kavijanageya

Yogivariya krupasaagara satataa |

49. Objection - Rayaru, Sripadarajaru & Vyasarajaru didn't go to Malakheda and did the stotra –

Answer - In “Kaliyuga Kalpataru” page no 672 released in 2007 – Jayatirtharu gave darshana to Rayaru in his dream and said “ I am pleased with your Bhaavadeepa” and Rayaru was happy and did the samarpana to Jayatirtharu. But he has not mentioned that he did the samarpana at Malakheda or at Anegondi. He might have done the samarpana at the place where he was.

FURTHER THERE IS NO SUCH CONCEPT THAT ONE MUST GO NEAR THAT VRUNDAVANA ITSELF AND SAY THAT IT IS THE MOOLA VRUNDAVANA. AFTER GOING TO MANTRALAYA – NO ONE WILL SAY THAT IT IS MOOLA VRUNDAVANA – EVERY BODY CALL HIM AS “MANTRALAYA VAASI”, “TUNGABADRATEERA VAASI”, “RAGHAPPA”, “MANTRALAYA RAYARU”, “GURURAYARU”, ETC. BUT IF THEY VISIT OTHER PLACES THEY WILL CALL AS MRUTTIKA VRUNDAVANA. This is for the information.

As such, it is not a necessity that one must go personally there. Similarly please furnish from any record which says that Vyasarajaru, Sripadarajaru or Rayaru visited Navavrundavana for darshana of Teekarayaru. Whether they went to Navavrundavana and did the stotra there? No. No. Not available.

50. Objection - Sri Bhaashya deepikacharyaru has done the stotra in Navavrundavana and has done Hastodaka and mangalarathi there.

Answer - Yes. Sri Bhashyadeepikacharyaru has done the stotra in Navavrundavana of Vyasarajaru, and other yathis and did Hastodaka and Mangalarathi there at Navavrundavana. Ofcourse, while offering Hastodaka, he has offered Hastodaka to Jayatirtharu also, definitely. Even in Bangalore, Mysore, and in Mantralaya also all are supposed to offer Hastodaka to Jayatirtharu before giving it to Rayaru. Even in our house

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also we follow the same procedure. Are you not offering Hastodaka at your place to Jayatirtharu? Then you are wrong.

51. *Sri H Bheemarayaru with "Srikrishna vittala ankita" said in his "nimbi bajisiro.... Namma jayaraayara"*
..... *"malaKEDadhI – nelasi ipparU*
naLinanaabhanaa – olisutanudinaa".
52. Mysore State (now Karnataka) Gulbarga Gazett Page No 17 Says..... "The river Kagini rises near Kolur in A.P..... Malkhed and Chillapur are some important towns on the river bank. Malkhed is famous as a holy place where the Mortal remains of Sri Teekacharya are interred. Malkhed known historically as Manyakheta".
53. In Bombay Gazetter, Karnataka Dharwad Dist – Chapter III page No 58,59 - "Among the Vaishnav Pontiffs, he holds the place of honour next to Sarvagnya..... After ruling for Twenty one years, he died on the dark fifth of Ashada.... He was buried at Malkhed twenty three Miles south east of Gulbarga and offerings are still made at his tomb".
54. Sri B N K Sharma in his Philosophy of Madhwacharya has said "He passed away at Malkhed in 1388. His Mortal remains lie entombed here".
55. Sri B N K Sharma in his article in Parimala in August 1968 and his article in Parimala in August 1977, has said "Sri Jayatirtha's moola Vrundavana is at Malakheda".
56. Sri B N K Sharma in his 3rd Revised Edition 2000 titled "The history of Dvaita School of Vedanta and its literature" Page No 247 said. "Gurucharya" places his..... meeting with Akshobhya on the banks of Kagine..... The location of Jayateertha's tomb at Malkhed might lend support to this view.
57. Sri B Venkoba Rao in his introduction to Vyasayogicharita mentioned "Jayatirtha died in Malkhed".
58. As per "Gurucharya" written during Sri Satyanidhi Tirtharu of Sri Uttaradimutt – 1638-1660 (He was a contemporary of Sri Rayaru) has quoted :
ವಿಭವಾಷಾಢ ಕೃಷ್ಣಾಯಾಂ ಪಂಚಮ್ಯಾಂ ಜಯತೀರ್ಥರಾಟ್ ।
ಭೇಜೇ ವಿಷ್ಣುಪದಂ ತೀರೇ ಕಾಗಿನ್ಯಾ ಮಳಖೇಡಗೇ ।
ವಿಭವಾಷಾಢ ಕೃಷ್ಣಾಯಾಂ ಪಂಚಮ್ಯಾಂ ಜಯತೀರ್ಥರಾಟ್ ।
ಭೇಜೇ ವಿಷ್ಣುಪದಂ ತೀರೇ ಕಾಗಿನ್ಯಾ ಮಳಖೇಡಗೇ ।

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(Sri BNK Sharma has mentioned that the manuscript of this grantha is available in Nanjanagud Parimala Samshodhana mandira).

59. As per “Sripoornabodha Guruvamsha kathakalpataru” -

"ततस्तु जयतीर्थास्ते जित्वा वादिगजान् बहून् ।
वृष्टिखेटं समागत्य गुरोर्वृंदावनांतिके॥
विद्याधिराजतीर्थेभ्यो दत्त्वा संस्थानमुत्तमं ।
विभवाषाढ कृष्णाहिदिने हरिपदं ययुः ॥
"ತತಸ್ತು ಜಯತೀರ್ಥಾಸ್ತೇ ಜಿತ್ವಾ ವಾದಿಗಜಾನ್ ಬಹೂನ್ ।
ವೃಷ್ಟಿಖೇಟಂ ಸಮಾಗತ್ಯ ಗುರೋರ್ವೃಂದಾವನಾಂತಿಕೇ॥
ವಿದ್ಯಾಧಿರಾಜತೀರ್ಥೇಭ್ಯೋ ದತ್ತ್ವಾ ಸಂಸ್ಥಾನಮುತ್ತಮಂ ।
ವಿಭವಾಷಾಢ ಕೃಷ್ಣಾಹಿದಿನೇ ಹರಿಪದಂ ಯಯುಃ ॥

60. As per the shloka by Sri RaghunathaTirtha-

ಕಾಗಿನೀತಟಿನೀತೀರಮಂದಿರಂ ಯತಿಶೇಖರಂ ।
ಶ್ರೀಗುರುಂ ಜಯತೀರ್ಥಾಖ್ಯಂ ಸಾದರಂ ನೌಮಿ ಸಂತತಂ ।
ಕಾಗಿನೀತಟಿನೀತೀರಮಂದಿರಂ ಯತಿಶೇಖರಂ ।
ಶ್ರೀಗುರುಂ ಜಯತೀರ್ಥಾಖ್ಯಂ ಸಾದರಂ ನೌಮಿ ಸಂತತಂ ।

61. As per Srimatsatyasandhaviyaya novel (1800AD)

"दुर्गोल्लसन्मलयखेटपुरोपकंठ सत्यागिनीपुळिनसुंदरमंदिरस्थं ।
अक्षोभ्यतीर्थजयराट् रघुनाथतीर्थ वृंदावनत्रितयमानमदेष साधुः ॥
"ದುರ್ಗೋಲ್ಲಸನ್ಮಲಯಖೇಟಪುರೋಪಕಂಠ
ಸತ್ಯಾಗಿನೀಪುಳಿನಸುಂದರಮಂದಿರಸ್ಥಂ ।
ಅಕ್ಷೋಭ್ಯತೀರ್ಥಜಯರಾಟ್ ರಘುನಾಥತೀರ್ಥ
ವೃಂದಾವನತ್ರಯಮಾನಮದೇಷ ಸಾಧುಃ ॥

62. Sri Gurjaalaachaaryaru who was the contemporary of Sri Satyadharma Tirtharu, who did the seva of Sri Jayatirtharu at Malakheda wrote in “Sri TeekaakrutpaadaaShTakam” as –

"ವೃಷ್ಟಿಗ್ರಾಮ ಇತೋಪಿ ಯಚ್ಛುಭಜಪವ್ಯಾಖ್ಯಾಪದಾಂಶಂ ಗುಹಾತ್ ।
ಛಿಂಧ್ಯಾಚ್ಛ್ರೇಜಯನಾಕಿರಾಣ್ಯಮ ದಯಾವಜ್ರೇಣ ಪಾಪಾಚಲಂ ॥"
"ವೃಷ್ಟಿಗ್ರಾಮ ಇತೋಪಿ ಯಚ್ಛುಭಜಪವ್ಯಾಖ್ಯಾಪದಾಂಶಂ ಗುಹಾತ್ ।
ಛಿಂಧ್ಯಾಚ್ಛ್ರೇಜಯನಾಕಿರಾಣ್ಯಮ ದಯಾವಜ್ರೇಣ ಪಾಪಾಚಲಂ ॥"

63. As per “Sri Jayeendrodaya” novel of Sri Karikehalli Srinivasa charya – It is now available in Mysore Oriental Library, Mysore

ಧ್ಯಾಯನ್ಮಲಯಖೇರೇ ಸೌ ರಾಮಪಾದಾಬ್ಜಹೃನ್ಮುನಿಃ ।
ಉತ್ಕ್ರಾಂತಃ ಸ್ವಂ ವಪುರ್ಭೇಜೇ ನಾಕಿಭಿಃ ಪರಿಪೂಜಿತಃ ॥
ಧ್ಯಾಯನ್ಮಲಯಖೇರೇ ಸೌ ರಾಮಪಾದಾಬ್ಜಹೃನ್ಮುನಿಃ ।
ಉತ್ಕ್ರಾಂತಃ ಸ್ವಂ ವಪುರ್ಭೇಜೇ ನಾಕಿಭಿಃ ಪರಿಪೂಜಿತಃ ॥

64. As per Sri Jamakhandi Vadirajacharya in his “Sri Vishnutirtha Vijaya” (during the period of Sri Satyaparakrama Tirtharu 1872-1879. Sri Jamakhandi Vadirajacharyaru is one of the strong devotee of Vadirajaru and has done the Vyakhyana of Tirtha Prabandha) – says

ನಮಾಮ್ಯವಿರತಂ ಶ್ರೀಮದವಧೂತಶಿರೋಮಣೀನ್ ।
ಕಾಗಿನೀತೀರಸಂವಾಸಿ ಸಮಾಹ್ವಾನ್ ದೀನರಕ್ಷಕಾನ್ ।
ನಮಾಮ್ಯವಿರತಂ ಶ್ರೀಮದವಧೂತಶಿರೋಮಣೀನ್ ।
ಕಾಗಿನೀತೀರಸಂವಾಸಿ ಸಮಾಹ್ವಾನ್ ದೀನರಕ್ಷಕಾನ್ ।

65. As per “Sri JayatirthaguNa ratnamaalaa”

ಆಷಾಢಕೃಷ್ಣ ಪಂಚಮ್ಯಾಂ ವಿಭವಾಭಿಧವತ್ಸರೇ
ಕಾಗಿನೀಕೂಲಸಂಶೋಭಿಮಲಖೇಡಾಖ್ಯಸತ್ಪುರೇ ।
ಸೀತಾರಾಮಂ ಸ್ಮರಂಶ್ಚಿತ್ತೇ ಲಯಚಿಂತನಪೂರ್ವಕಂ ।
ಪ್ರವೀಶ ಹರಿಂ ಸ್ಮೃತ್ವಾ ಮುನಿರ್ವದಾವನಂ ತದಾ ॥
ಆಷಾಢಕೃಷ್ಣ ಪಂಚಮ್ಯಾಂ ವಿಭವಾಭಿಧವತ್ಸರೇ
ಕಾಗಿನೀಕೂಲಸಂಶೋಭಿಮಲಖೇಡಾಖ್ಯಸತ್ಪುರೇ ।
ಸೀತಾರಾಮಂ ಸ್ಮರಂಶ್ಚಿತ್ತೇ ಲಯಚಿಂತನಪೂರ್ವಕಂ ।
ಪ್ರವೀಶ ಹರಿಂ ಸ್ಮೃತ್ವಾ ಮುನಿರ್ವದಾವನಂ ತದಾ ॥

66. As per “Guruparamparaavrutanta”, one of the old granthas, it is mentioned that Sri Raghunatha Tirtharu of Uttaradimutt entered Vrundavana in the sannidhana of Sri Raghottama Tirtharu (as per the manuscript with Sri Chikkerooru Govindacharya)

67. As per Bidarahalli Venkatapatyaa acharya kruta “Jayatirtha stuti” also is mentioned as Malakheda (as per the manuscript with Sri Chikkerooru Govindacharya)

68. Sri Ramarao his book “Sri Teekarayaru” – Page No.46 has said Sri Jayatirtha's vrundavana is at Malakheda.

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69. Sri V Gopalakrishnarayaru in his book “MaTatraya saamyasagraha” released in 1930 in Page No 11 has said Sri Jayatirtha's Vrundavana is at Malakheda.
70. Sri N K Narasimhamurthi in his “Sriman madhvamatha prasaara” page no 144 has written that Jayatirtharu entered Vrundavana in Malakheda in the sannidhana of his guru in 1388 AD.
71. In the old Panchangas of Sri Vyasaraaja Mutt and Sri Rayara Mutt – during the Jayatirtha's aradhana – it is mentioned that the Jayatirtha's vrundavana is at Malakheda itself.
72. Further there is regular hastodaka to 16yathees in the sannidhana of Sri Jayathirthas daily.
73. As per Bhuvaneshwari Panchanga and Surapura samskruta panchanga also it is mentioned that Sri Jayatirtha's punyadina – Malakheda.
74. “Gurucharya” says regarding Sri Raghunatha Tirtha's Vrundavana pravesha – “Maargashirshe dviteeyake krishne vishnupadam praagaat jaya raajaarya sannidhou”
75. Srimadharikathamruthasara (Original and with Sri Sankarshana Odeyara vyakyaana released in 1976-77) has given the Sri Jayatirtha's Moola Vrundavana photo and has mentioned the same as at Malakheda. (The 3 editions are released by Sri Satyapramoda Tirtharu of Uttaradimutt, Sri Vidyapayonidhi Tirtharu of Vyasaraaja Mutt and Sri Satyanidhi Tirtharu of Sripadaraja mutt respectively)
76. Sri D V Subbachar Tamraparni in his Glories of the pontiffs of Sri Uttaradimutt released in 1964 says – Entered Brindavana near his Master Sri Akshobhya Tirtha at Malakheda.
77. Sri Sanooru Bheemabhattaru in his 3rd edition released in 1984 of Vyakyaana of Tirthaprabandha page no 315 that Sri Jayatirtha's vrundavana is at Malakheda.
78. Sri Chikkerooru Govindacharya in his book “Sri Jayatirtha Charitaamrutam” released in 1982 has said Sri Jayatirtha's vrundavana is at Malakheda.
79. As per Sri Hari Vittala prakashana “Shastika vamsha pradeepa” book released in 1981 – Page No 155 & 158 has also said that Sri Jayatirtha's vrundavana is at Malakheda.

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80. Even before 1801AD also Sri Jayatirtha's Moola Vrundavana at Malakheda received contributions from Hyderabad Nizaam government with the particulars of "For service of Temple of Sri Jayatheertha Swamy Malkhed".

81. Sri T K Venugopala Dasaru has argued that "Sri Teekachaaryara paada sonkida" poem is not written by Vijayadasaru at all, it is written by Modalakallu Sheshadasaru. -

Ans - In the "Sri Raghavendra satsampradaya janapriya bhajana samputa (2001) published by Sri Guru Sarvabhoma samskruta vidyapeeta, Mantralaya it is mentioned that the poem is by Sri Vijayadasaru.

Even if we accept that the poem is written by Modalakallu Sheshadasaru also, it is accepted by him. Sri Modalakallu Sheshadasaru is also one of the aparoksha jnaani.

82. Sri TK Venugopala Dasaru has said that "kaagini Tatavaasa" means MalaKheda. Again there is mention that "Malakheda Nivasa". This is punarukthi dosha in the poem.

Ans - Here Vijayadasaru has used the word Kaagini Tatavasa - which may mean any village near the Kagini river. To give strength to his word, he might have used the word Malakheda nivasa. This is not Dwirukthi or punarukthi.

83. Sri T K Venugopala Dasaru has said in the devaranama "teekarayara paada sonkida", The Last line should have been "kaagini teerada maLaKEDa nivaasa shri guru vijayavithala seva bhakta" (his assumption).

Ans - This is only an assumption by Venugopala dasaru. When all the stanzas are praising Sri Jayatirtharu, how come in the last line praising of Guru Vijaya Vittala is inserted? As such, Venugopala Dasaru's argument is baseless.

84. Sri M R Anantapadmanabharao in his book titled "Sri Jayamunigalu" has said - "The Vrundavana in Malakheda is Mruttika Vrundavana and not Moola. Because Raghavendrappa kavi of Shastika vamsha has said that his vamshastaas were in Malakheda as Archakaas "ಮಳಖೇಡೆಯೋಳು ಇರ್ಪರು. ಅಲ್ಲಿ ಟೀಕಾಚಾರ್ಯವರ್ಯ ಗುರು ಅಕ್ಕೋಭ್ಯತೀರ್ಥರ ಘನ ವೃಂದಾವನ ತಾನಿಹುದು ನಮ್ಮವರಲ್ಲಿ ಅರ್ಚಕರು. As such, it is praising of Mruttika Vrundavana.

Ans - If Malakheda has Mruttika Vrundavana as per their claim, what is the source? When was the mruttika had the pratistapane? Who had done the pratistapane? Sri Raghavendrappa Kavi has not used any word related to Mruttika Vrundavana. It is only a guess by some people. None of the dasaas have praised the Moola Vrundavana said to be in Anegondi, all have praised Mruttika Vrundavana. What is the extra special for this mruttika Vrundavana? As such, it is Sri Jayatirtha's Moola Vrundavana only at Malakheda and not mruttika Vrundavana.

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85. Sri BNK Sharma in his book “The philosophy of Acharya Madhwa – 2nd edition” said as follows – In Navavrundavana, the Vrundavana said to be of Raghuvarya has two sketches. One is the figure of Donduraya (jayatirtha's poorvashrama) and the other one of Jayatirtha's (after ashrama).

Ans - How can one guess that the figure is that of Donduraya?. How can Jayatirtharu who is famous for Vairagya can permit or like to have his poorvashrama photo? This sketch is done during Sri Satyajnana Tirtharu when he had done the jeernoddhara of vrundavana after being hit by floods. There are many eye witness for this scene. Sri Chikkerooru Govindacharyaru had witnessed the sketches done and Sri Chittavadigi Hanumantarayaru another eye witness for this has written in his book “Navavrundavana”.

Similarly even the Vrundavanas of Sri Vageesha Tirtharu, Sri Sudheendraru, Sri Ramatirtharu's vrundavana has two sketches. They also would be considered as Jayatirtha's vrundavana.

As such, BNK Sharma's argument is invalid.

86. Sri K T Pandurangi in his introductory article to book “Srimattikakrutpadara moola Vrundavana” released in 2007 has said that Sri Mukkundi Srikantachar done a very researchful documentary to prove that Sri Jayatirtha's Moola Vrundavana is only at Malakheda and not at all at Navavrundavana.
- Every one says that Sri Jayatirtha's Vrundavana is at Malakheda. There is no dispute. But after the raise of the issue by Sri TK Venugopaladasaru and Sri BNK Sharma some people have tried to prove that the Vrundavana at Malakheda is Mruttika and the Vrundavana at Anegondi is moola. Mruttika Vrundavana concept started only after Rayaru's vrundavana pravesha. But none of them have given satisfactory proof in support of their claim that the Vrundavana at Malakheda is mruttika Vrundavana.
 - At Malakheda only daily pooja, Aradhana, Sudha Mangala etc., are being done and never at Anegondi. If the Anegondi Vrundavana is the moola, then there also the daily pooja, aradhana, Sudha Mangala, paata, pravachana should have been done.
 - There is no mention of Mruttika Vrundavana in any of the granthas like Jayatirtha Charitre, Anujayatirtha Charite, Jayatirtha Vijaya, etc.
 - Sri Jagannatha Tirtha is one of the well established writers of Madhwa Philosophy. But no where the moola or manuscript of “Kitititini grantha” is available. As such, the same can't be taken as proof for Jayatirtha's Vrundavana at Anegondi.
 - Regarding SriKrishnadevaraya's Silver shaasana (deed) - there is no sampradaya of Rajatha shaasana. It is only a guess by some section of people. Every shasana must have its own style. But the Krishnadevaraya shasana is not in the compatiabile style.
 - Some have argued that Sri Narayanacharyaru, while doing the vyakyana of Vadiraja's Tirthaprabandha – Stotra on Teekacharya has said that “Gajagahvare

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Jayatirtham varnayati". In some of the manuscripts, there is no mention of Gajagahvare at all.

87. Sri B N K Sharma in his book "Dwaitha vajmaya itihasa" I, II and III edition, he has put Navavrundavana photo. There he has mentioned Sri Raghuvarya Tirtha's name for Raghuvarya Vrundavana. There is no mention of Jayatirtha. In his book Philosophy of Madhwacharya first edition also, he has mentioned that Sri Teekacharya's Vrundavana is at Malakheda. But in his second edition, he has mentioned that Sri Jayatirtharu was in Malakheda for a long time, but during his last stages, he went to Navavrundavana and entered Vrundavana there in the sannidhana of Padmanabha Tirtharu. But he has not specifically mentioned the reason for Sri Jayatirtharu leaving Malakheda. In the words of BNK Sharma, "*Later he seems to have moved towards Anegundi*". Just if you say "seems to have moved", without sufficient proof how to accept his words. As such BNK Sharma's doubt can't be accepted.
88. In his earlier editions, Sri BNK Sharma had mentioned the presence of Sri Raghuvarya Tirtha's Vrundavana at Malakheda. But when he replaced Raghuvarya Tirtharu with Jayatirtharu in his next editions, he has not mentioned anything about what happened to Raghuvarya Tirtharu. As such, Sri BNK Sharma's argument can't be accepted.

ಮಠಖೆಡ ಜಯತೀರ್ಥರು – ಮಳಖೇಡ ಜಯತೀರ್ಥರು

(Poorvaprabandha Shloka 18)

ಮಾಧ್ವಗ್ರಂಥಾನ್ ಸ್ವಬಂಧೂನಿವ ಸರಸಹೃದಾಸ್ಸಲಿಂಗ್ಯ ವಿಜ್ಞಾತಭಾವಃ
ಸಂಯೋಜ್ಯಾಲಂಕೃತಾಭಿಃ ಸ್ವಸಹಜಮತಿಸಂಭೂತವಾಗ್ಭಿವೃದ್ಧಾಭಿಃ ।
ಕೃತ್ವಾಸ್ತೋತ್ರೇಶ್ವರಾಸೀರ್ಬುಧಹೃದಯಗೃಹಂ ಪ್ರೌಢವೃತ್ತೀಶ್ಚ ವೃತ್ತೀಃ
ದತ್ವಾಸ್ತೋತ್ರಾಭಿಯೋಗಂ ಜಯಮುನಿರಸಕೃದ್ವೀಕ್ಷ್ಯ ರೇಮೇ ಕೃತಾರ್ಥಃ॥೧೮॥
ಮಾಧ್ವಗ್ರಂಥಾನ್ ಸ್ವಬಂಧೂನಿವ ಸರಸಹೃದಾಸ್ಸಲಿಂಗ್ಯ ವಿಜ್ಞಾತಭಾವಃ
ಸಂಯೋಜ್ಯಾಲಂಕೃತಾಭಿಃ ಸ್ವಸಹಜಮತಿಸಂಭೂತವಾಗ್ಭಿವೃದ್ಧಾಭಿಃ ।
ಕೃತ್ವಾಸ್ತೋತ್ರೇಶ್ವರಾಸೀರ್ಬುಧಹೃದಯಗೃಹಂ ಪ್ರೌಢವೃತ್ತೀಶ್ಚ ವೃತ್ತೀಃ
ದತ್ವಾಸ್ತೋತ್ರಾಭಿಯೋಗಂ ಜಯಮುನಿರಸಕೃದ್ವೀಕ್ಷ್ಯ ರೇಮೇ ಕೃತಾರ್ಥಃ॥ ೧೮ ॥

Malakheda - It is in Sedam Taluk of Gulbarga District and is about 40Kms from Gulbarga to Sedam. This is the place

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where "Kusha" (son of Ramachandra devaru) did the penance. It is near the sangama kshetra of Kagini river and Bennetore (कागिणि + बेण्णेतोरो) संगम rivers.

Vadirajaru compared Sri Jayatirtha's works as marriage of Srimadacharya Granthas with Teeka -

Here Vadirajaru has compared Madhwacharya's granthas as "Bridegroom", Teeka by Jayatirtharu as "Bride", moola grantha's vichara manthana is the "hugging" (aalingana), Vruttyanuprasa, etc., shabdalankara are the "ornaments", the sangamakaarya of teekokthi is the "marriage", Teekokthi of Prathivaadi as "servant", the hrudaya of Sudha Pandits as the "house", pandita's jnaana vishesha as the "vrutti", the saamarasya between moola of Acharya Madhwa and Teeka of Sri Jayatirtharu as "daampatya". Vadirajaru tells "Grantha" in male gender and "Teeka" in feminine gender, to mark and the bride and bridegroom. In this way, Sri Teekarayaru enjoyed by writing Teekaas on Granthas of Srimadacharya and enjoyed.

ಶ್ರೀ ಜಯತೀರ್ಥರಿಂದ ಪೂಣಪ್ರಜ್ಞ ವಿವಾಹ ಮಹೋತ್ಸವ -

ಆಚಾರ್ಯ ಮಧ್ವರ ಗ್ರಂಥಗಳೆಂಬ "ವರ"ಗಳನ್ನು, ಶ್ರೀಜಯತೀರ್ಥರ ಟೀಕೆಗಳೆಂಬ "ಕನ್ಯೆಯರು", ತಮ್ಮ ಮನಸ್ಸಿನಿಂದ ಮೂಲ ಗ್ರಂಥಗಳ ವಿಚಾರಧಾರೆಯೇ ವರಗಳ "ಆಲಿಂಗನ", ಮಾಧುರ್ಯಾದಿ ಗುಣಗಳು, ವೃತ್ತಿ, ಅನುಪ್ರಾಸಾದಿ ಶಬ್ದಾಲಂಕಾರಗಳೇ "ಅಲಂಕಾರ ಭೂಷಣಾದಿಗಳು", ಮೂಲಗ್ರಂಥಗಳೊಂದಿಗೆ ಟೀಕೋಕ್ತಿಗಳ ಸಂಗಮ ಕಾರ್ಯವೇ "ವಿವಾಹ", ಪರಗ್ರಂಥಗಳಲ್ಲಿ ಬಂದಿರುವ ವಾಕ್ಯಗಳೇ "ದಾಸಿಯರು", ಮಾಧ್ವಪಂಡಿತರ ಹೃದಯವೆಂಬ "ಮನೆ", ಪ್ರೌಢವೃತ್ತಿಗಳೇ "ಜೀವನೋಪಾಯ", ಆಚಾರ್ಯ ಮಧ್ವರ ಮೂಲ ಗ್ರಂಥ ಮತ್ತು ತಮ್ಮ ಟೀಕೆಗಳಲ್ಲಿನ ಸಂಪೂರ್ಣ ಸಾಮರಸ್ಯವೇ "ಮಧುರದಾಂಪತ್ಯ", ಇಂತಹ ಅಪೂರ್ವ ಕಲ್ಯಾಣವನ್ನು ಮಾಡಿರುವ ಶ್ರೀಜಯತೀರ್ಥರೇ "ಕೃತಕೃತ್ಯರು"

Necessity of this article - Quoting wrong information repeatedly may hide the real fact, and the wrong information itself may become a history. To avoid spreading of wrong information on the great guru Sri Jayatirtha's vrundavana at Malakheda, we had to write this article.

About the main source of this article - Sri Chikkeruru Mukkundi Srikantacharya in his book titled "Sri mattikaakrutpaadara moola vrundavana" ("ಶ್ರೀಮಟ್ಟೀಕಾಕೃತ್ಪಾದರ ಮೂಲ ವೃಂದಾವನ") has referred many books, stotras, manuscripts, devaranamaas,

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magazines, articles, panchangas of different mutts, consulted many historians, philosophers, research scholars, and has given a very good article to put an end to the rumour and has proved that Sri Jayatirtha's vrundavana is at Malakheda only. He has written the book without prejudice to any mutt.

Final appeal to all Madhwas –

We request all Madhwa bandhus not to spread unnecessary rumour about historical places.

Sri Jayatirtha gurubhyo namaha

Collection from various articles, books Main Source

1. Sri Chikkeroor Mukkundi Srikantacharya's book
"Srimattika krutpadara moola vrundavna"
2. Articles by Dr, BNK Sharma,
3. Articles by Sri Vysanakere Prabhanjanacharya
4. Articles by Sri Korate Srinivasarao

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