

“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 ನಾ ನೃದೈವಂ ನೈವ ಜಾನೇ ನ ಜಾನೇ ||

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

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

maataa raajaa matpitaa vaadiraajO bhraataa raajaa matsaKaa
vaadiraaja:|
sarvasvaM mE vaadiraajO dayaaLu: naa nyaddaivaM naiva jaanE na jaanE |

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Born - 1480 A.D.

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 Theertharu

Ashrama Shishyaru - Vedavyasa Theertharu

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

Pancha Vrundavana - Vrundavana at Sonda

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.**

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Born with the Anugraha of Vaageesha Theertha - Once Sri Vaagisha Theertharu of Sri Vishnutheertha Mutt happened to visit the Village Hoovinakere (It was also called as Kumbhasi). There, Ramabhatta and Gowridevi Dampathigalu begged the sheegalu 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.

Nine months completed. On one Sadhana Dwadashi day, 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 Theertharu. Suddenly her pregnancy pain started and she could not return home and delivered the child in the field itself.

Immediately Sri Vaageesha Theertharu 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 Theertharu 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.

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 Vyasaraajaru in Hampi, where he met Purandara Dasaru, Kanakadasaru, Sri Vishnu Theertharu (later Vijayeendra Theertharu) and King Krishnadevaraya.

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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 (Hayagreeva Devaru)

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 Vaadirajararu. Similarly Vaadirajararu also received a dream wherein he was instructed to receive the Hayagreeva idol from the Goldsmith. Next day, the goldsmith went to Sri Vadirajararu 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.

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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 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 stayed together 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, he created the Paryaya System for the Sri Krishna Pooja and each Asta Mutt Seer will get 2

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years term for their Administration and Pooja of Sri Krishna Mutt. Vaadirajaru 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 and Arasappa Nayaka had to flee out of Soda and on the way 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 Sode 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 Nayak 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, he 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 used it to defeat 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.



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.

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Sonda Vaadiraaja Mutt

5. He constructed Dhavala Gange & Dhavala Gangadhara Temple



6. He Constructed Gopala Krishna Temple & Mukya Prana Temple

There are a lot of similarities between Sonda and Udupi.

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