

Tirtha Prabandha -

ಆಸೆಗೊಂದಿ ಆನೆಗೊಂದಿ

ರಾಜಧಾನೀ ಜಯತಿ ಸಾ ಗಜಗಹ್ವರಸಂಜ್ಞಿತಾ ।

ಯತ್ರ ಭಾಂತಿ ಗಜಾ ಮಾಧ್ವರಾದ್ಧಾಂತಧರಣೀಧರಾಃ ॥ ೧೭ ॥

(Poorvaprabandha 17)

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**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 Tirthadi, 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 may be “**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 Vyasaraja Mutt}, Sri Raghuvaryararu (1556AD Uttaradimutt).**

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

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 –

- a. As per Sri Chikkerooru Govindacharya it is 1550 – 1565
- b. As per T K Venugopaladasaru it is 1583 – 1588
- c. As per Kustagi Krishnamurthi – even when Sri Vyasaraaru was alive, Vadirajaru had done the Tirtha yatre
- d. As per Korate Srinivasarao it is 1520 – 1535
- e. 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.
- f. As per Sanuru Bheemabhatta’ 6<sup>th</sup> Edition, in the instant shloka regarding Anegondi, there is no specific mention of Jayatirtha’s moola or Mruttika Vrundavana.

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

Some proof for saying Sri Jayatirtha’s Vrundavana is not in Navavrundavana –

1. Sri Jagannatha Dasaru in his Navavrundavana poem has listed the nine yathees names, wherein he has mentioned Padmanabha, Kavindra, Vageesha, Vyasaraaya, Raghuvarya, Sudheendra, Govinda Odeya, Srinivasa Tirtha, Ramatirtha. He has not mentioned anything about Jayatirtharu at Navavrundavana.
2. As per UM sources – “Gurucharitre” by Sri Satyabhinava Tirtharu And as per Sri Guruvamsha kathakalpataru of UM - also Sri Raghuvarya Tirtha’s vrundavana is at Navavrundavana. Even after 600 years of his Vrundavana pravesha, none of the

Madhwa Peetadhipatees are going to Navavrundavana for the darshana of Jayatirtharu, however all are going for darshana of VyasaraJararu, Padmanabha Tirtharu, etc.

3. 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.
4. None of the Mutts have done the aradhana of Sri Jayatirtharu at Navavrundavana. Ofcourse all other yathees aradhana is being done at Anegondi.
5. 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”.
6. In most of manuscripts of Sri Narayanacharya 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 jayatirtham varNayati”, “gajagahvarE jayamuni:”, “jayatIrthaaKyO muni:”, “jayatirtham varNayati”, “jayatIrthaachaaryaM varNayati”. As such, it is not easy to decide as to whether “gajagahvarE” word is there in the moola.
7. 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?
8. 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 with them”.
  9. 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.
  10. As per Guruvamsha kathakalpataru – Sri Raghuvarya Tirtha’s Vrundavana is at Navavrundavana. As such, there is no question of Sri Jayatirtharu’s vrundavana at Navavrundavana.
  11. 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 number eight. None of them have proved that Sri Jayatirtha’s vrundavana is at Navavrundavana with sufficient documents.
  12. Sri Kasagaru Madhavarayaru in his book “Arya Akshobhya Tirtha Samstana” has mentioned the list of nine yathees, wherein he has mentioned Raghuvaryaru and not Jayatirtharu.
  13. 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.
  14. 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.

15. Sri Jagannatha Tirtharu, popularly called as Bhashyadeepikacharya has mentioned in his "kiTitaTini" that "padmanabham **jayamunim** kavindram vageeshayoginam | Govinda bhikshukam chaiva vyaasaraajam tathaiva cha | shrInivaasam raamatirthaM sudhIndraM bhaskara dhyutiM | navavrundaavanE dhyaayEt navabhakti prachOdakaan |

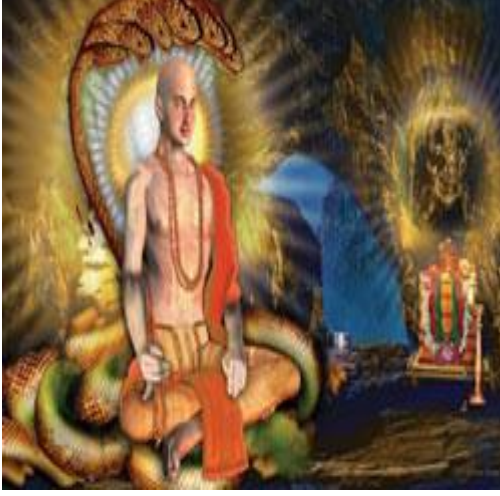
- But there is no such grantha found with the name KitataTini. Further in the said shloka only for Sri Sudheendra one visheshana is there and not for others. How is it possible to give visheshana only for Sudheendraru? It seems that this shloka itself is created shloka by somebody.

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Now, in Navavrundavana, we find the following Vrundavanas - They are – Sri Padmanabha Tirtharu, Sri Kavindra Tirtharu, Sri Vageesha Tirtharu, (all the three from moola parampare) Sri Vyasaraaju, , Sri Srinivasa Tirtharu, Sri Ramatirtharu, Sri Govinda Tirtharu (All the four from Vyasaraaja Mutt), Sri Raghuvaryaruu (Uttaradimutt), and Sri Sudheendra Tirtharu (Vibudendra Mutt or Rayara Mutt)

In the next stanza, Sri Vadiraja Tirtharu has explained about Malakheda where Sri Jayatirtharu stays. As such, we can conclude that Sri Jayatirtha's vrundavana is not there in Anegondi (now Navavrundavana – after the entry of Sudheendra Tirtharu).

**(Source for my this document – "SrimaTTikaakrutpaadara moolavrundavana by Sri Chikkeruru Mukkundi Srikanthacharya)**



Sri Jayatheertharu  
1320 - 1342 , Malakheda

## मळखेड जयतीर्थरु – ಮಳಖೇಡ ಜಯತೀರ್ಥರು (Poorvaprabandha Shloka 18)

ಮಾಧ್ವಗ್ರಂಥಾನ್ ಸ್ವಬಂಧೂನಿವ ಸರಸಹೃದಾಽಽಲಿಂಗ್ಯ ವಿಜ್ಞಾತಭಾವಃ  
ಸಂಯೋಜ್ಯಾಲಂಕೃತಾಭಿಃ ಸ್ವಸಹಜಮತಿಸಂಭೂತವಾಗ್ಭಿರ್ವಧೂಭಿಃ |  
ಕೃತ್ವಾಽನೋಕ್ತೀಶ್ಚ ದಾಸೀಬುಧಹೃದಯಗೃಹಂ ಪ್ರೌಢವೃತ್ತೀಶ್ಚ ವೃತ್ತಿಃ  
ದತ್ವಾಽನ್ಯೋನ್ಯಾಭಿಯೋಗಂ ಜಯಮುನಿರಸಕೃದ್ವೀಕ್ಷ್ಯ ರೇಮೇ ಕೃತಾರ್ಥಃ ||೧೮||  
ಮಾಧ್ವಗ್ರಂಥಾನ್ ಸ್ವಬಂಧೂನಿವ ಸರಸಹೃದಾಽಽಲಿಂಗ್ಯ ವಿಜ್ಞಾತಭಾವಃ  
ಸಂಯೋಜ್ಯಾಲಂಕೃತಾಭಿಃ ಸ್ವಸಹಜಮತಿಸಂಭೂತವಾಗ್ಭಿರ್ವಧೂಭಿಃ |  
ಕೃತ್ವಾಽನೋಕ್ತೀಶ್ಚ ದಾಸೀಬುಧಹೃದಯಗೃಹಂ ಪ್ರೌಢವೃತ್ತೀಶ್ಚ ವೃತ್ತಿಃ  
ದತ್ವಾಽನ್ಯೋನ್ಯಾಭಿಯೋಗಂ ಜಯಮುನಿರಸಕೃದ್ವೀಕ್ಷ್ಯ ರೇಮೇ ಕೃತಾರ್ಥಃ || ೧೮ ||

**Malakheda** - It is in Sedam Taluk of Gulbarga District and is about from 40Kms from Gulbarga to Sedam. This is the place 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., shabdalkara 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 ಅಲಂಕಾರಭೂಷಣಾದಿಗಳು, ಮೂಲಗ್ರಂಥಗಳೊಂದಿಗೆ ಟೀಕೋಕ್ತಿಗಳ ಸಂಗಮಕಾರ್ಯವೇ "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"

(Source – Sri Vyasanakere Prabanjanacharya )