

Sri Sheshachandrikacharyaru
Aradhana Day – Ashada Shudda Chaturthi



सर्वसर्वसहेशानस्सभासु जितवादिराट् ।
सर्वदा सर्वदो भूयात् रघुनाथमुनीश्वरः॥

sarvasarvaMsahEshaanassabhaasu jitavaadiraat |
sarvadaa sarvado bhUyaat raGunaathamunIshvara: ||

His Shishya Sri Jagannathatirtha has praised him in his
“Bhashyadeepika” as :

येनायं निरणायि मध्वगुरु सद् भाष्यप्रकाशाशयः
प्राखंडि प्रतिवादिदर्शनगणः प्राबंधिगुर्वर्णवः ।
शिष्येभ्यः समदायि वित्तमुभयं प्रालंभिविद्यासनं
सोयं श्रीरघुनाथयतिराट् शुद्धिं विदध्यान्मतेः ॥

yEnaayaM niraNaayi madhvaguru sad bhaaShyaprakaashaashaya:
praaKaMDi prativaadidarshanagaNa: praabaMdhigurvarNava: |
shiShyEbhya: samadaayi vittalambhayaM praalaMbhividyaasanaM
sOyaM shrIraGunaathayatiraaT shuddhiM vidadhyaanmate: ||

Ashrama Gurugalu – Sri Lakshmi Narayana Thirtharu

Ashrama Shishyaru –

1. Sri Lakshminidhi Tirtharu
 - (entered vrundavana before gurugalu)
2. Sri Jagannatha Thirtharu (Bhashyadeepikacharyaru)

Ashrama Period – 1700-1755 (55 Years)

Ashrama Nama – Raghunatha Thirtharu

Vrundavana – Tirumakoodalu (Trimakoota Kshetra)

Granthas

1. Shesha Tatparya Chandrika
(Last Two parts of Chandrika)
2. Tantrasara Sangraha Vyakyana (Tatvakarnika)
3. Bruhatee Sahasra Vyakyana (Tatvasaara)
4. Padaartha Viveka
5. Karma Nirnaya Vyakyana
6. Ishavasyopanishad Bhashya Teeka Vyakhyana
7. Gangastotra

“SHESHACHANDRIKA” - Actually his ashrama name is Sri Raghunatha Theertharu. Sri Vyasarajaru had written the commentary for Brahmasootra Bhashya titled “Tatparya Chandrika” but he had written only for the first two Chapters leaving the last two chapters. When his disciples asked him why he has not completed the Tatparya Chandrika, he had told them that it would be written by another yathi in our parampare itself, quoting “*Dashamo Matsamo Bhavet* and that he will complete the same”. It is Sri Raghunatha Tirtharu who is

regarded as equal to Vyasaraaru and he completed the Tatparya Chandrika.

Sri Raghunatha Thirtharu is the 10th yathi after Sri Vyasaraaru, and he is treated as equal to Sri Vyasaraaru and as he wrote the remaining (Shesha) last the parts of Chandrika he is called as *Sheshachandrikacharyaru*.

Shesha Tatparya Chandrika - This is vyakyana roopa of Tatvaprakashika and is also the completion of the work by Sri Vyasaraaru "Tatparya Chandrika". As he wrote the grantha to complete the Vyasaraaru's work, which enabled the Madhwa parampare to understand Sutraprastana in detail, he is given the title "Sheshachandrikacharya".

TatvakarNika – It is a vyakyana grantha for Acharya Madhwa's Tantrasara grantha.

Ishavasyopanishad Bhashya Teeka vyakyana – Here he has extracted the quotes from Jayatheertha's granthas, Chandrikacharya's granthas, Raghootama Tirtha's Bruha-daranyakopanishad Vyakyana.

Similarity between Chandrikacharya & Sheshachandrikacharya :

- Both have vidya guru as Sri Lakshminarayana Tirtharu. Sri Vyasaraaru had Sri Lakshminarayana Muni, who became Sripadarajaru.

Gave the title Bhashyadeepikacharya to Jagannatha Tirtharu – Once when some Turushkaas tried to enter the Mutt and steal the ornaments and idols, Jagannatha Tirtharu, who was the ashrama shishya of Sheshachandrikacharya, carried the box containing the idols and crossed the Kaveri River and saved it from being snatched by the thieves. But on the way, he got injured (hit by weapon - shastraghata) his body. As such, he said he is not eligible to do the Gopalakrishna's

Sri Sheshachandrikacharyaru

pooja. He concentrated his time in shastra pravachana, writing granthas like Bhashyadeepika, Sootradeepika, etc. One day, he was writing the Bhashyadeepika grantha, and was tired and was sleeping. Sri Raghunatha Tirtharu who saw his shishya, took all the manuscripts and went to his ashrama. Read it all. He was very happy and told Jagannatha Tirtharu that there is no such dosha of shastraghata (injury) and blessed him that he can do the pooja of Gopalakrishna and gave him the title "Bhashyadeepikacharya".



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Tatvavada and other articles