

“Doubts on Jayatirtharu” answered

*chitrai: padaishcha gambheerairvaakyairmaanairaKanditai: |
Gurubhaavam vyanjayantI bhaati shrIjayatirthavaak |*

Mr Kakolu Raghavendra in his article on “Parimala” Magazine – April & May Issues under the heading “Srimanmadhva saamraajya vaibhava” has expressed some of his doubts about Sri Jayatirtharu & Akshobhya Tirtharu.

The situation is like this -

“kim pashu poorvadehe” - Sri Dondhuraya came over a horse, he was thirsty – he entered the river sitting on the horse itself, and drunk water sitting on the horse. On seeing this Sri Akshobhya Tirtharu expressed “kim pashu poorvadehe”, immediately Dondhuraya got back his poorvajanma smruti and Akshobhya Tirtharu called him to give him paramahamsashrama and named him as “Jayatirtha”.

Doubts by Mr Kakolu Raghavendra –

- 1. Doubt No 1 on “kim pashu poorvadehe” - Bheema river will be full only during Rainy seasons. During Summer seasons, the river will be flowing in the level of the bhoomi only and maximum it may be full only upto our waist height. In the given circumstance, how can he sit and drink on a horse which is five feet high. Is it not amazing?**

Answer –

- a. Mr Raghavendra has claimed that the river would not be above waist height. Even though there is some genuinity about his doubt, one has to consider several facts before expressing the doubt. First of there is no rule that during summer season, the river must not be

full. Ofcourse during summer season, many of the rivers may be with less water. One can observe during this year itself i.e., Khara samvatsara April & May, 2011 there is heavy of rain through Karnataka, Tamilnadu, and many rivers are flooded. Similarly there also may be heavy rain and the water is above the five feet height. Further, it was more than 700 years that it had happened. During that period the water level would have been more. How can you guess that water level was level during that period? Now itself, we can observe that the water level compared to the previous year is not the same this year. Then how can you guess the water level to be below five height 700 years back? It seems that Mr Kakolu Raghavendra has doubt on Sri Vyasatirtharu himself.

- b. It is found in “Jayatirtha Vijaya” and “Anu Jayatirtha Vijaya” by Sri Vyasatirtharu, the direct shishya of Sri Jayatirtharu
- c. Sri Raghudaantha Tirtharu of Koodli Akshobhya Tirtha Mutt in his book “Sri Jayatirtha Vijaya” has mentioned the same story.
- d. The same scene has been mentioned in “Guru Charite” by Rayara Mutt, which tells that Sri Dhonduraya drunk the water sitting on a horse itself.
- e. Sri Vyasanakere Prabanjanacharya in his book “Sri Jayatirtha Darshana” has mentioned the same story.
- f. Sri Korate Srinivasarao in his book “Sri Jayatirtharu” has expressed the same story.
- g. It is also found in “Sri Jayatirtha Mangalashtakam” by Vaishwanathi Narayanapanditacharya shloka no 2 (page no 542 in Stotra muktavali published by Rayara Mutt).
- h. It is found in “Dwaitha Vedanta vajmaya & Itihasa” by Dr BNK Sharma
- i. It is found in “Sri Teekakrutpaadaashtakam” by Sri Gurjalacharyacharya
- j. It is found in Sri Vyasavittala’s kruti “dayadi paaliso jayatirtharaaya”

In view of the above, the doubt created by Mr Kakolu Raghavendra is not acceptable.

2. Doubt on sudden jnaanarjana by Donduraya - It is not believable that he got Jnaana all of a sudden. Sri Jayatirtharu himself has expressed clearly that his guru Sri Akshobhya Tirtha has taught him Sarvamoola saara –

Answer -

As soon as he heard the voice of Sri Akshobhya Tirtharu “Kim pashu Poorvadehe”, he got Jnaana of his poorva janma, not the entire Jnaana of Sarvamoola. Ofcourse, Yes, he has learnt from Akshobhya Tirtharu. No one denies that. It is clearly mentioned “akshobhyatirtha gurunaa shukavachchikShitasya mE | vachObhiramrutapraayai: prlyantaam satatam budhaa: |” (Geetha bhashya Teeka).

There are many such instances, wherein Jnaana has come all of a sudden. Viz.,

- a. Kalidasa got sudden Jnaana and became a great poet, novelist, drama writer, when he was blessed by Kali.
- b. In Harivamsha, there is a story wherein a king got his poorvajanma flashback immediately after reading a letter given by a Brahmin
- c. Sri Vijayadasaru, who was Daasappa also got sudden Jnaana
- d. Sri Rayaru did the anugraha to Venkanna, an illiterate, who went on to become Dewan.
- e. Valmiki also became a great kathakara all of a sudden.
- f. There is story about Sri Vijayadasaru, when he put his hands on an ordinary man, he was able to narrate the Sudha anuvaadha, with the blessings of Vijayadasaru.

In view of the above, it is an established fact that Sri Jayatirtharu is the avatara of Indra, who served Acharya Madhwa in his poorva janma as an Ox and was listening shastra paata during the paata to other shishyas. When Kalidasa, can get Jnaana immediately, why can't Indravataari Jayatirtharu.

As such, the doubt by Mr. Kakolu Raghavendra is not acceptable.

3. Dondhuraaya was sitting on a horse, actually he was his nephew only (elder brother's son) – how can't he recognize him?

Answer –

First of all he was in a far off distance, he could only see some person drinking water sitting on a horse, but he may not have had the vision clearly as he was far.

Secondly, he had a dream the previous night that one person will come and drink water in that manner.

Here recognizing his nephew is not an important issue. He was only looking for his uttaradhikari, which, he got. As such, the doubt by Mr Raghavendra is not acceptable.

4. Doubt on Sanyasa style - Whether the sanyasa sweekara by Dondhuraya was shastra sammata? Whether all the formalities in respect of Sanyasa are followed?

Answer –

- a. As per Gurucharite, it is mentioned that when Dondhunatha approached Akshobhya Tirtharu, he gave him Sanyasa as per the system – (yathaavidhi – vidyukta).
- b. As per Vyasatirthakruta “Anu Jayatirtha Vijaya” shloka no.9 it is observed that sanyasa was given vidyuktha.

- c. Further, for many of the sanyasins – it is not clearly mentioned anywhere that they got the sanyasa vidyuktha. It does not mean that many of the shastra systems are not observed.
 - d. It is mentioned in Madhwa Vijaya that Acharya Madhwa gave sanyasa to Padmanabha Tirtharu, Narahari Tirtharu, Akshobhya Tirtharu, Madhava Tirtharu, Vishnu Tirtharu, etc. But, Sri Narayana Panditacharya has not taken pain to explain the step to step procedure for all these yathis. Just because he has not mentioned the procedures under which they took sanyasa, one can't guess a doubt on their sanyasa style.
 - e. In many stories of parampare, we observe that they got upanayana at the age of 8, it is sufficient that the information tells that they got upanayana. Step by step procedure for Upanayana for all need not be explained.
 - f. It is only an imagination by Mr Kakolu Raghavendra and as such, it is not acceptable. I would ask Mr Kakolu Raghavendra to provide the sanyasa details of all the Madhwa Parampare which he has narrated in his various articles. Can he get the history. Only in a few instances, the sanyasa scene would have been explained that too briefly, not step by step.
5. **Before taking sanyasa, he has to do “atma shraddha”, he has to do panda pradhana to himself, his father and grand father. Then only he is eligible for sanyasa. There is no proof for all these formalities anywhere. When father or grandfather is living – atma shraddha is not shastra sammata.**

Answer -

Acharya Madhwa in his “Yati Pranava Kalpa” has clearly mentioned in shloka no.1,2 that he has to take sanyasa after doing all these – i.e., Jeevat Shradha, kshoura, shaakala homa, jaagara, purushasookta homa, virajaahoma, etc.

Even Sumadhwa Vijaya says that Sri Acharya Madhwa took sanyasa as per shastra sampradaya (Sumadhwa Vijaya, Chaturtha sarga, shloka no 31- which reads as – *kriyaakalaapam sakalan sa kaalavidvidhaanamaargena vidhaaya kevalam. Sri Vyasanakere Prabhanjanacharya in his explanation for the shloka has narrated – During Sanyasa sweekara time, all the formalities like jeevachcharaadhaadi all works are implied.*

Bhakshanaadi samastakarma krutvaa “bhU: sannyastaa mayaa”
Ityaadi samastanyasanaabhidhaanam |
(bhaavaprakaashikaa)

As Akshobhya Tirtharu is one of the direct shishya of Acharya Madhwa, he may not have ignored the words of Acharya Madhwa. What is the necessity of imaging that Akshobhya Tirtha has ignored these. No where it is mentioned that atma shraddha was not performed. He might have performed. It may not have been expressed in any of his granthas. Just because this is not written, one can't doubt that atma shraddha itself is not done. When Acharya Madhwa took sanyasa, his father was alive, when Vyasarajaru took sanyasa – his father was alive, when Sripadarajaru took sanyasa his father was alive – They too have done atma shraaddha before taking sanyasa. Yathis of all Udupi Mutt parampare are getting sanyasa at the age of 8 – 10. In majority of the cases, their fathers and grand fathers would be alive. How can you expect them to ignore sanyasa paddati?

One more thing – For the person who is taking sanyasa, if his father is alive, he need not do shraddha for his father. But he has to atmashraddha invariably. However, after his sanyasashrama, his father expires, then, he has to put only Gangodhaka on the “Pinda” and nothing more.

Mostly Mr Kakolu Raghavendra has not considered any of these facts before expressing his doubt about the sanyasa style of Jayatirtharu.

6. Doubt on Donduraya's marriage - He has expressed his doubt that Sri Donduraya was not married.

Answer –

I will ask Mr Raghavendra as to where from he got this doubt. In which grantha, there is mention that he is not married. There are many documents which prove that Sri Jayatirtha is married. Viz.,

- a. In the “Jayatirtha Vijaya”, which has five sargaas, and in “Anumadhwa Vijaya” written by Sri Vyasatirtharu (approx 1350AD to 1400AD), the direct shishya of Sri Jayatirtharu, he has clearly mentioned that Sri Jayatirtharu was married. Why he has doubt on Sri Vyasatirtharu?
- b. Sri Raghudaanta Tirtha virachita “Sri Jayatirtha Vijaya” has mentioned.
- c. Sri Satyapriya Tirtha Virachita “Sri Jayarajastuti”
- d. Sri Vyasankere Prabhanjanacharya in his “Sri Jayatirtha Darshana” has mentioned that Sri Jayatirtharu had two wives before getting sanyasa.
- e. Sri Korate Srinivasarao in his “Sri Jayatirtharu” has mentioned that Sri Jayatirtharu was married before sanyasa
- f. It is found in “Gurucharite” by Rayara Mutt

In this way, all the doubts raised by Mr Kakolu Raghavendra are his illusion only. People not to be misguided.

Mr. Kakolu Raghavendra in his article on Jayatirtharu – published in Parimala Magazine in March edition has expressed doubt as to whether Jayatirtharu was an Ox in his previous janma and served Acharya Madhwa.

Answer –

- a. It can be found in “Sri Anu Jayatirtha Vijaya”, and “Sri Jayatirtha Vijaya” written by Sri Vyasatirtha, the direct shishya of Sri Jayatirtharu – wherein he has clearly mentioned that Indra was in the incarnation as an Ox during Acharya Madhwa and was listening the paata, pravachana by Acharya Madhwa.

- b. Further, Indra had given the victory to gods against daithyas in the roopa of Vrushabha itself, as per Harivamsha purana.
- c. It is found in the book written by Sri Vyasanakere Prabhanjanacharya titled "Sri Jayatirtha Darshana"
- d. It is found in "Sri Jayatirtharu" by Sri Korate Srinivasarao
- e. Sri Vyasavittaladasaru says "atyanta harushadi ettaagirutiralu"
- f. Sri Raghudaanthatirtha virachita "Sri Jayatirtha vijaya"

This article is written just to answer that the doubt raised by Mr Kakolu Raghavendra. Even though some of his doubts looks like right, but not supported by any documents, it is only a guesswork. In many of the cases, we have to respect the granthakarthaas. Sri Vyasatirtha, the direct shishya of Sri Jayatirtharu has written "Jayatirtha Vijaya" and "Anu Jayatirtha Vijaya", wherein he has narrated all the stories.

If you consider the doubt by Mr Kakolu, then one day, he may express his doubt on Acharya Madhwa and Narayana Panditacharya also.

In view of the above, one must not feel doubt about our parampare, which has strong base for more than 800 years. I request Mr Kakolu Raghavendra not to encourage unnecessary doubts on the parampare.

| Acharya srimadacharya santume janma janmanee |

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