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॥ श्रीवादिराजगुरुवन्दनम् ॥

A TRIBUTE OF HYMNS TO
Bhāvisamīra Śri Vādirājatīrtharu

(16th Edition)

with a Foreword and an English Translation

by

Prof. **H. Subba Rao M.A.**

श्रीवादिराजतीर्थानाम् ऋजुत्वे शिष्टश्रेष्ठैः प्राचीनसूरिभिः
समुद्भूतैः प्रमाणवचनैः,
श्रीस्वाप्नवृन्दावनाख्यानगतश्रुतिभिश्च संवलितम् ।

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वन्दिता :

आनन्दतीर्थाचार्यः,

आत्मकूरु - ५१८ ४२२, (आन्ध्रप्रदेशः)

॥ಶ್ರೀ॥

ಸ್ವಭಕ್ತೋದ್ಧಾರಕಂ ನಿತ್ಯಂ ತಪ್ತಮುದ್ರಾಂಕನಾದಿನಾ |
ವಿಶ್ವಲಭಯೋಗೀಂದ್ರಂ ವೈಷ್ಣವಾಗ್ರೇಸರಂ ಭಜೇ ||

ಸಮರ್ಪಣಮ್

ಶ್ರೀಹಯಗ್ರೀವಭೂವರಾಹಪದದ್ವಂದ್ವಸಮರ್ಪಣಚಿಹ್ನಾನಾಂ,
ಶ್ರೀಮನ್ಮಧ್ವಾಚಾರ್ಯಮೂಲಮಹಾಸಂಸ್ಥಾನಪಾಲಕಾನಾಂ,
ಶ್ರೀಬ್ರಹ್ಮವಾಯುಲಾತವ್ಯಗವ್ಯಭವ್ಯವಿಭವಾನಾಂ,
ಶ್ರೀವಿಷ್ಣುತೀರ್ಥಸದ್ವಂಶಮಿತದ್ರುಪಾರ್ವಣವಿಧೂನಾಂ,
ದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಾಚಾರ್ಯಾಣಾಂ,
ಸಮಸ್ತದುರ್ವಾದನಿರಾಕರಣಚಿಹ್ನಾನಾಂ,
ಶ್ರೀಮಧ್ವಾಗಮಸಿದ್ಧಭವ್ಯವಿಭವಾನಾಂ, ಕಾರುಣ್ಯಾಮೃತಸಿಂಧೂನಾಂ,
ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಾನಾಂ,
ಶ್ರೀವಿಷ್ಣುತತ್ತ್ವೋಪದೇಶಕಾನಾಂ, ಸದಾಚಾರಧರ್ಮಸಂರಕ್ಷಣಸಕ್ಷಣಾನಾಂ,
ಪ್ರಣವೋಪಾಸಕಾನಾಂ, ವಿದಿತನಿಖಿಲನಿಗಮತತ್ತ್ವವಿದಗ್ರೇಸರಾಣಾಂ,
ಸರ್ವಲೋಕಂಪೃಣಾನಾಂ, ತತ್ರಭವತಾಂ, ತ್ರಿಜಗದ್ಗುರುಣಾಂ,
ಸ್ವರ್ಣವರ್ಣಾನಾಂ,
ಶ್ರೀ 1008 ಶ್ರೀಶ್ರೀವಿಶ್ವೋತ್ತಮತೀರ್ಥಕರಕಮಲಸಂಜಾತಾನಾಂ
ಶ್ರೀ ೧೦೦೮ ಶ್ರೀಶ್ರೀವಿಶ್ವಲಭತೀರ್ಥಯೋಗೀಂದ್ರಾಣಾಂ
ಶ್ರೀಕರಕಮಲಯೋಃ
ಶ್ರೀವಿರೋಧಿನಾಮಸಂವತ್ಸರ ಆಷಾಢಶುಕ್ಲ ಏಕಾದಶ್ಯಾಂ
ಸಭಕ್ತಿ, ವಿನಯಾದರಮೇದುರಮನಸಾ
ಸಮರ್ಪಿತಮ್
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3rd July 2009

BANGALORE

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FOREWORD

In a mood of inspiration caused by the effulgent vision of Sri Vādirāja Muni in his dream, Sri Anandtirthacharya of Atmakur, my young friend and a scholar in sanskrit grammer and Dvaita Philosophy, began to compose¹ this poem श्रीवादिराजगुरुवन्दनम् of thirty stanzas devoted to eulogise Saint Sri Vādirāja Muni and finished it also before the white heat of his burning emotion cooled down. The greatness of Sri Vādirāja Muni can never be said to be rightly understood without a proper knowledge of his astounding Rujutva. This poem (eulogy) praises some of the enlightening achievements of Sri Rujuyogi Vādirāja Tirtharu(1480-1600), the mystic and myriad-minded-genious of Hoovinakere who is rightly regarded as the saviour and re-generator of the kingdom of salvation - bestowing spiritual education and prosperity-showering Sri Krishna Poojas founded by Sri Madhvacharya (1238-1317 A.D) in Udupi in 1278.

The charm of the poem श्रीवादिराजगुरुवन्दनम् elicited the immense anugraha and appreciation of Sri 1008 Sri Vishvottama Tirtharu, Swamiji of Sri Sode Matha, Udupi, and obtained tributes of praise from famous scholars of outstanding merit, like Sri Alevoor Sitarama Acharyaru, Sri Galagali Ramacharyaru, Sri M.R. Gopala-charyaru², Sri Padamannuru Narayanacharyaru, Raja Sri

1. This he composed at his early age of 16 only.
2. The most venerable Sri M.R. Gopalacharyaru, a man of unusual courage and fineness of spirit, a scholar of outstanding merit, the doyen of Indian philosophical scholarship, a perfect treasure of encyclopedic-learning in Sri Madhva-siddhānta, a milky-ocean of compassion towards me (a boy and an atom before him) and towards all Vidyarthi, a great debator, a prolific-writer, a supreme stylist, Yudhiṣṭira of the Epic reborn, a superman in the best sense of

Gururaja-charyaru of Nanjanagud, Sri Deenanath Shastry Saraswath, Sri Bhupala Haribhakta Padmanabhacharyaru, Prof. Charudev Shastry, Sri Yeruru Seetarama Sharma, Sri Pandharinathacharya Galagali, Sri R.S. Panchamukhi, Dr. B.N.K. Sharma, Sri Kalluri Venkatasubrahmanya Deekshitulu, Sri Bannanje Govindacharyaru, Sri G.G. Puranik, Sri Sridhara Bhaskar Warnekar, Prof K.T. Pandurangi, Dr. Prajna Devi etc.,

With great pleasure, therefore I introduce this devotional poem **ಶ್ರೀವಾದಿರಾಜಗುರುವಂದನಮ್** to the public as an **APPEALING - MANTRAM**, dear to the compassionate-heart of Bhavisamira Sri Vādirāja Teertharu, residing in Panchavrindavana with Sri Vedavyasaru in front of him and Dhavala Ganga lake behind him.

ಶ್ರೀರಜತಪೀಠಪುರಮ್
Udupi

(sd/-) H. SUBBA RAO
Dated 25-7-1978.

the word, owing to the immense grace of Sri Jayatīrtharu and an intimate object of affection of Sri 1008 Sri Satya-dhyānatīrtharu and Sri 1008 Sri Satyapramodatīrtharu, heard my poem 'Sri Vādirājaguruvandanam' with great interest and appreciated the charm of the poem (except the Rjuttva of Sri Soderajaru) and blessed me and enquired about the Gopathabrahmanapāṭa and Tāndyamahābrāhmaṇapāṭa, in Kurnool, on the eve of Mahasamaradhana of Sri Satyanidhitīrtharu and Panditamahasabha, probably in 1976\78. Really I was highly inspired by his immortal and a delightful English foreword, , verily like a thunderbolt to all opponents, to the Māyāvādakhaṇḍana with Tikā and Parshuvyākhyā (running nearly 108 pages, which I have learnt by heart during my boyhood), excellently published by that great savant and personality in 1940. I was highly blessed by his write-up. (Anandatīrthāchārya)

ಶ್ರೀಮಧ್ವಸಿದ್ಧಾಂತವಾಚಸ್ಪತಿಭ್ಯಃ ಪಿತಾಮಹಕಲ್ಪೆಭ್ಯಃ ಶ್ರೀಸುಬ್ಬರಾಯವಿನ್ದೂರಸೆಭ್ಯಃ
ಸಾಘ್ರಾಂಙ್ಗಂ ಪ್ರಣಾಮಾಃ ಸಂತು ಸಹಸ್ರಮಜಸ್ತ್ರಸಮ್ -- (ಆನಂದತೀರ್ಥಾಚಾರ್ಯಃ)

॥ श्रीवादिराजगुरुवन्दनम् ॥

श्रीलक्ष्म्याऽम्भृणिरूपया स्मितमुखो लीलाविनोदो हरिः
ज्ञानानन्दमयोऽखिलश्रुतिनुतो लोकान् ससर्जाश्रमम् ।
तं ध्यायन्ति भवन्मुखा ऋजुगणाः सर्वेऽपि शुद्धाः सदा
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥१॥

रामाचार्यबुधः समुज्ज्वलगुणः कुम्भासिगो भूसुरः
तद्वाराश्च सरस्वती सुतवरापेक्षौ परं दम्पती ।
भक्त्या सेवितभूवराहकृपया लब्धौ सुतं त्वामृजुं
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥२॥

श्रीमन्मध्वगुरूपदिष्टमखिलं सर्वोत्तमत्वं हरेः
भिन्नत्वं जडचेतनैश्च जगतः सत्यत्वमित्यादिकम् ।
भो! त्वं भासि सुभव्यभाविपुरुषः सद्युक्तिभिः ख्यापयन्
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥३॥

‘मायावादमतं त्यज! श्रय! हरिं सेवस्व! मध्वं गुरुं ,
सच्छास्त्रश्रवणं कुरु! श्रुतिमते! जानीहि भो! मां ऋजुम्’ ।
एवं तावकबोधनं मम मनोदाढ्याय भूयात् सदा !
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥४॥

श्रीविष्णुः स्वयमेव वाजिवदनो हेषाश्च कुर्वन् मुदा
नैवेद्यं हरितोषदं तव विभो! मूर्ध्नि स्थितामत्रगम् ।
भुक्त्वा नन्दति प्रत्यहं महदिदं चित्रं! हिरुग् भो! ऋजो!
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥५॥

नाभीदेषु जनिङ्गतोऽसि कृतवांस्तीर्थप्रबन्धं कृतिं
‘गन्ताऽहं परमेष्ठिदिव्यपदवीं नूनं हरेराज्ञया’ ।

इत्थं त्वं दृढनिश्चयो ह्यमुखं ध्यायंश्च तीर्थान्यटन्
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥६॥

‘कानीनो नहि वेदवादविदितो व्यासः कनीनो हरिः’
एवं मध्वगुरोर्मतं श्रुतिनुतं को वेद? भो! त्वामृते ।
शुक्लं श्रीऋजुमध्यगं हरिगुरोरेकान्तभक्तं सदा
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥७॥

त्वन्नामः स्मरणं हि भीतिहरण रोगोपसर्गापहं,
भक्तानां निखिलार्थसिद्धिसदनं सन्तापपापापहम् ।
संसारानलदाहशान्तिसलिलं दारिद्र्यनिर्मूलनं,
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥८॥

मान्यो मेरुरिव क्षमाधरवरो वाज्यास्यमोदास्पदं
श्रीमध्वागमसिद्धभव्यविभवः प्राणाग्निसूक्ते श्रुतः ।
श्रद्धाबन्धुरवैबुधाञ्चितपदो लातव्यविभ्राडृजुः,
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥९॥

आहूतोऽरसबङ्गवंशजनिना जैनेन जैनालये
बुद्धं विट्ठलरूपिणं त्वमकरोर्गत्वा हरिं चिन्तयन् ।
कः कर्तुं हि! पुमांस्तथा प्रभवति? स्वामिन्! विना त्वां गुरो!
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥१०॥

‘श्रीमान्ध्यायसुधा जयार्यविहिता देवैकगम्या शुभा
तत्पाठश्रवणं महार्धमतिदं विष्णुप्रियं श्रीकरम्’ ।
सोरस्पर्शमिदं त्वदीयवचनं मानं गुरो! भो! ऋजो!
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥११॥

श्रीमद्भ्यासकृते तथाऽतिमहिते पूर्णे महाभारते
लक्षालङ्कृतिटिप्पणीं स्वरचितां व्यासे त्वमेवार्पयः ।

ಭೂತಾನಾಗತವರ್ತಮಾನವಿಬುಧಾ ಜಾನಂತು ಭೋ! ತ್ವಾಮೃಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೨॥

ಶ್ರೀಮನ್ಮಧ್ವಮುನೀಂದ್ರಪೂಜಿತಮಹಾಶ್ರೀವ್ಯಾಸಮುಠ್ಠಿಂ ಮುದಾ
ಪ್ರಾಶ್ಚಂ ಪ್ರಾಶ್ಚಮಹೋ! ಪುರಾಣನಿಗಮೈಃ ಸ್ವಾರ್ಥಿಂ ಪರಾಂ ಪ್ರಾಪ್ತವಾನ್ |
ಭಾಸಿ ತ್ವಂ ಹರಿಮಧ್ವಯೋರಭಿಮತಂ ಕಾರ್ಯಂ ಹಿ ಕುರ್ವನ್ ಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೩॥

ಶ್ರೀವಿಷ್ಣುಂ ಸಮಭಿಘ್ನವನ್ ಶ್ರಿತಜನಾನ್ ರಕ್ಷನ್ ಸದಾ ಬೋಧಯನ್
ಮ್ಲೇಚ್ಛಾರ್ದಿಶ್ಚ ನಿಬರ್ಹಯನ್ ಮೃತಜನಾನ್ ಉಜ್ಜೀವಯನ್ ಪ್ರೀಣಯನ್ |
ಕಾವ್ಯಂ ಸರಚಯನ್ಮೃಜೋ! ಗುಣನಿಧೇ! ತ್ವಂ ರಾಜಸೇ ಸದ್ಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೪॥

ದ್ವಾತ್ರಿಂಶದ್ವರಚಿಹ್ನಸಂಯುತವಪುಃ! ಶ್ರೀಯುಕ್ತಿಮಲ್ಲೀಪ್ರದ!
ದುರ್ದಾಂತಪ್ರತಿವಾದಿವಾದದಲನ! ತ್ರೈಲೋಕ್ಯದತ್ತಾಭಯ!
ಶ್ರೀಲಾತವ್ಯ! ನಮೋ ನಮೋ ಮಮ ವಿಭೋ! ಸರ್ವಜ್ಞ! ಮನ್ಯೋ! ಮನೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೫॥

ಶ್ರೀವಾಗೀಶಗುರೂರಸತ್ರಿಜಗತಿಪ್ರಸ್ಥಿತಾತಕರ್ಮಂದಿಭೂಃ!
ಸ್ವಾಮಿಂಸ್ತ್ವಂ ವಸ! ಸರ್ವದಾಽಪಿ ಹೃದಯೇ ಶ್ರೇಯೋಽಭಿವೃದ್ಧಿಶ್ರಿಯೇ |
ದೀನಂ ದೂನಮನಾಥಮನ್ವಹಮಹೋ ಮಾಂ ಪಾಹಿ ಭೋ! ಶ್ರೀಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೬॥

ಸುಕ್ಷೇತ್ರಂ ಸಮನುಗ್ರಹೇಣ ಭಗವನ್! ಧರ್ಮಸ್ಥಲಂ ಪ್ರಾಗಪಿ
ಭೂತಕ್ಷೇತ್ರಚರಂ^೧ ಹಿ ಭಕ್ತಾಹಿತಕೃತ್ ತನ್ವನ್ ನೃಸಿಂಹಕ್ಷಿತಿಮ್ |
ಭಾಸಿ ತ್ವಂ ಸುಗುಣಂ ಕುಮಾರಗಿರಿಗಂ ಶ್ರೀವಿಷ್ಣುತೀರ್ಥಂ ಮಿಲನ್
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೭॥

1. (ಭೂತಕ್ಷೇತ್ರಚರಮ್ ಇತ್ಯತ್ರ ಭೂತಪೂರ್ವೇ ಚರತ್)

ಪ್ರಾಲೇಯಾದ್ರಿನಿವಾಸಿನೌ ಹರಿಗುರು ಅಶ್ಚಂಚ ಚಿತ್ರಂ ವಿಭೋ!
 ಸೋದಿಯಾರಸನಾಯಕಂ ಶಿವಗುರೋ ರಕ್ಷನ್ ಮಹಾಕ್ರೂರತಃ ।
 ಭಾಸಿ ಶ್ವಾಸನಿಯಾಮಕೋ ಮುಹುರಹೋ! ಋಕ್ಸಂಹಿತಾಯಾಂ ಸ್ತುತಃ,
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೮॥

ವ್ಯಾಸ್ಯನ್ ಮಾಘಕೃತಿಂ ವಿಧಾಯ ಕವಿತಾಂ ಕೃಷ್ಣೇಽಧಿಪುಣ್ಯೇ ಶುಭಾಂ,
 ಪುಣ್ಯಶ್ರೀಬದರೀತ್ರಿವಿಕ್ರಮಹರಿಂ ಸೋದಾಪುರೀಂ ಪ್ರಾಪಯನ್ ।
 ರುಕ್ಮಿಣ್ಯಾ ಪ್ರಹಿತಂ ಹರೇಃಪ್ರಿಯತಮಂ ಪತ್ರಂ ವಹನ್ ಭ್ರಾಜಸೇ
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧೯॥

ಪ್ರಜ್ವಾಲಿತೋಽಜ್ಞಾನತಮೋಪನೋದೀ ಯೇನ ಪ್ರದೀಪೋ ಮಧುರೈರ್ವಚೋಭಿಃ ।
 ತಂ ತ್ವಾಮೃಜುಸ್ಥಂ ಧನವಾದಿರಾಜಂ ಪ್ರಣೌಮಿ ಭೈಷ್ಮೀಪತಿಃಸೇವನೋತ್ಕಮ್ ॥೨೦॥

ತಾಕ್ಷ್ಯೋ ವತ್ಸರ್ಯತಿ ವೇದಶೇವಧಿಯತೀ, ನಾರಾಯಣೋ ಭೂತರಾಡ್
 ರುದ್ರೋ ಭಾವಿನಿ, ವೇದವೇದಮುನಿಪೋ ಲಾತವ್ಯಭವ್ಯೋ ಮಹಾನ್ ।
 ಯೋಗೇಶಾ ಅಪರೋಕ್ಷಿಣಶ್ಚ ತ ಇಮೇ ಜಾತಾಃ ಸದುಢ್ಧಾರಕಾ
 एवं ತ್ವತ್ಕೃಪಯಾ ಜಯಂತಿ ಸುಜನಾಃ ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ ॥೨೧॥

ಸರ್ವೋತ್ತಮೋ ಹರಿಃ ಸಾಕ್ಷಾಡ್ ಯೋಽನಾರ್ತಃ ಶ್ರೀಹಯಾನನಃ ।
 ತದ್ವಿಷ್ಣೋಃ ಪ್ರತಿಮಾ ಹಂಸೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ॥೨೨॥

ಶ್ರೀಸ್ವಾಪ್ರವೃಂದಾವನಶಬ್ದಪೂರ್ವ ಸ್ವಾಸ್ಥ್ಯಾನರೂಪಂ ಹರಿಗೀತಿವಚ್ಚುಭಮ್ ।
 ಅವಾಕ್ಶ್ರುತಿಂ ಭೂಸುರಮೇಘದಿನ್ದ್ರಂ ಸುಪ್ತಾವುಕ್ತಥ ಪ್ರಣಮಾಮಿ ವಾದೀಡ್! ॥೨೩॥

ಪञ್ಚಾಸ್ಯವಾಕ್ಯೋ ಯಃ 'ಸಿಂಹಂ ನಸಂತ'ಶ್ರುತಿವಿಶ್ರುತಃ ।
 ಸ ಏವ ಸ್ವಾಪ್ರಕೃತ್ ಸ್ವಪ್ರೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ॥೨೪॥

ಜೀವೋತ್ತಮೋ ಹಯಗ್ರೀವಮೃತ್ತಿಕಾಭೂಷಿತಾಲಿಕಃ ।
 ಸ ಭವಾನ್ ಭಾವಿಮಧ್ವಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ॥೨೫॥

ಯೋಽಸೌ ಹಂಸಃ ಪञ್ಚವಿಂಶಬ್ರಾಹ್ಮಣಾದಿಷು ವಿಶ್ರುತಃ ।
 ಲತುಃ ಸ ಏವ ಲಾತವ್ಯೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ॥೨೬॥

लातव्यः श्रीहयग्रीवविशिष्टप्रतिमा महान् । स भवान् भाविवायुः श्रीवादिराजः पुनातु माम्	॥२७॥
विना वाणीपतित्वं यो मुख्यप्राणसमः पुमान् । स एव भाविवायुः श्रीवादिराजः पुनातु माम्	॥२८॥
वन्दनं वादिराजस्य तृणेढु कलिकिल्बिषम् । पठतां शृण्वतां चैव ददातु परमं शुभम्	॥२९॥
पञ्चवृन्दावने पुण्ये प्रदक्षिणपदेपदे । ये पठन्ति जनास्तेषु गुरुराजः प्रसीदतु	॥३०॥
अज्ञाननिद्राविद्रावणसुप्रभातप्रभाकरान् । सर्वान् माध्वान् यतीन् वन्दे विष्णुतत्वोपदेशकान्	॥३१॥
‘ऋजुत्वं वादिराजस्य श्रुतिमूलं न संशयः ।’ इत्थमाघोषणं कुर्वन् पातु विश्वोत्तमो गुरुः	॥३२॥
सत्यप्रमोदतीर्थानां शिष्याणुर्लघुधीरहम् । वन्दनं वादिराजस्य व्यधां दुःखनिवृत्तये	॥३३॥
श्रीरमापद्मनाभाख्यौ पितरौ मम सादरम् । धन्य आनन्दतीर्थोऽहम् उपतिष्ठे नमन् नुवन्	॥३४॥
ऋजुत्वं वादिराजस्य साक्षिसिद्धं ^१ न संशयः । बुधाः कथं निराकुर्युः? भो! श्रीमध्वमतानुगाः!!	॥३५॥

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1. (स भवान् ‘इतराभ्योऽपि दृश्यन्ते’ इति साधुः)
 2. (साक्षिसिद्धम् – गौणोऽयं प्रयोगः, साक्षिसिद्धमिव साक्षिसिद्धम्, सुदृढं निश्चितं श्रीवादिराजऋजुत्वमिति भावः । ‘सुदृढो निर्णयो यत्र ज्ञेयं तत्साक्षिदर्शनम्’ इत्यनुव्याख्यानम् ।)

ಶ್ರೀವಾದಿರಾಜಗುರುವಂದನಮ್

ಶ್ರೀಲಕ್ಷ್ಮ್ಯಂಽಂಭೃಣಿರೂಪಯಾ ಸ್ಥಿತಮುಖೋ ಲೀಲಾವಿನೋದೋ ಹರಿಃ
ಜ್ಞಾನಾನಂದಮಯೋಽಖಿಲಶ್ರುತಿನುತೋ ಲೋಕಾನ್ ಸರ್ಜಾಶ್ರಮಮ್ |
ತಂ ಧ್ಯಾಯಂತಿ ಭವನ್ಮುಖಾ ಋಜುಗಣಾಃ ಸರ್ವೇಽಪಿ ಶುದ್ಧಾಃ ಸದಾ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||1||

ರಾಮಾಚಾರ್ಯಬುಧಃ ಸಮುಜ್ಜ್ವಲಗುಣಃ ಕುಂಭಾಸಿಗೋ ಭೂಸುರಃ
ತದ್ಧಾರಾಶ್ಚ ಸರಸ್ವತೀ ಸುತವರಾಪೇಕ್ಷೌ ಪರಂ ದಂಪತೀ |
ಭಕ್ತ್ಯಾ ಸೇವಿತಭೂವರಾಹಕೃಪಯಾ ಲಬ್ಧೌ ಸುತಂ ತ್ವಾಮ್ಬಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||2||

ಶ್ರೀಮನ್ಮಧ್ವಗುರೂಪದಿಷ್ಟಮಖಿಲಂ ಸರ್ವೋತ್ತಮತ್ವಂ ಹರೇಃ
ಭಿನ್ನತ್ವಂ ಜಡಚೇತನೈಶ್ಚ ಜಗತಃ ಸತ್ಯತ್ವಮಿತ್ಯಾದಿಕಮ್ |
ಭೋ! ತ್ವಂ ಭಾಸಿ ಸುಭವ್ಯಭಾವಿಪುರುಷಃ ಸದ್ಯುಕ್ತಿಭಿಃ ಖ್ಯಾಪಯನ್
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||3||

‘ಮಾಯಾವಾದಮತಂ ತ್ಯಜ! ಶ್ರಯ! ಹರಿಂ ಸೇವಸ್ವ! ಮಧ್ವಂ ಗುರುಂ,
ಸಚ್ಚಾಸ್ತ್ರಶ್ರವಣಂ ಕುರು! ಶ್ರುತಿಮತೇ ಜಾನೀಹಿ ಭೋ! ಮಾಂ ಋಜುಮ್’ |
ಏವಂ ತಾವಕಬೋಧನಂ ಮಮ ಮನೋದಾಡ್ಯಾಯ ಭೂಯಾದ್ ಋಜೋ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||4||

ಶ್ರೀವಿಷ್ಣುಃ ಸ್ವಯಮೇವ ವಾಜಿವದನೋ ಹ್ರೇಷಾಂಚ ಕುರ್ವತ್ ಮುದಾ
ನೈವೇದ್ಯಂ ಹರಿತೋಷದಂ ತವ ವಿಭೋ! ಮೂರ್ಧ್ನಿ ಸ್ಥಿತಾಮತ್ರಗಮ್ |
ಭುಕ್ತ್ವಾ ನಂದತಿ ಪ್ರತ್ಯಹಂ ಮಹದಿದಂ ಚಿತ್ರಂ! ಹಿರುಗ್ ಭೋ! ಋಜೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||5||

ನಾಭೀದೇಷು ಜನಿಂಗತೋಽಸಿ ಕೃತವಾಂಸ್ತೀರ್ಥಪ್ರಬಂಧಂ ಕೃತಿಂ
‘ಗಂತಾಹಂ ಪರಮೇಷ್ಠಿವ್ಯಪದವೀಂ ನೂನಂ ಹರೇರಾಜ್ಞಯಾ’ |

ಇತ್ಥಂ ತ್ವಂ ದೃಢನಿಶ್ಚಯೋ ಹಯಮುಖಿಂ ಧ್ಯಾಯಂಶ್ಚ ತೀರ್ಥಾನ್ಯಟನ್
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||6||

‘ಕಾನೀನೋ ನಹಿ ವೇದವಾದವಿದಿತೋ ವ್ಯಾಸಃ ಕನೀನೋ ಹರಿಃ’
ಏವಂ ಮಧ್ವಗುರೋರ್ಮತಂ ಶ್ರುತಿನುತಂ ಕೋ ವೇದ? ಭೋ ತ್ವಾಮೃತೇ |
ಶುಕ್ಲಂ ಶ್ರೀಋಜುಮಧ್ಯಗಂ ಹರಿಗುರೋರೇಕಾಂತಭಕ್ತಂ ಸದಾ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||7||

ತ್ವನ್ನಾಮ್ನಃ ಸ್ಮರಣಂ ಹಿ ಭೀತಿಹರಣಂ ರೋಗೋಪಸರ್ಗಾಪಹಂ,
ಭಕ್ತಾನಾಂ ನಿಖಿಲಾರ್ಥಸಿದ್ಧಿಸದನಂ ಸಂತಾಪಪಾಪಾಪಹಮ್ |
ಸಂಸಾರಾನಲದಾಹಶಾಂತಿಸಲಿಲಂ ದಾರಿದ್ರ್ಯನಿರ್ಮೂಲನಂ,
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||8||

ಮಾನ್ಯೋ ಮೇರುರಿವ ಕ್ಷಮಾಧರವರೋ ವಾಚ್ಯಾಸ್ಯಮೋದಾಸ್ವದಂ
ಶ್ರೀಮಧ್ವಾಗಮಸಿದ್ಧಭವ್ಯವಿಭವಃ ಪ್ರಾಣಾಗ್ನಿಸೂಕ್ತೇ ಶ್ರುತಃ |
ಶ್ರದ್ಧಾಬಂಧುರವೈಬುಧಾಂಚಿತಪದೋ ಲಾತವ್ಯವಿಭ್ರಾಡ್ಯಜುಃ,
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||9||

ಆಹೂತೋಽರಸಬಂಗವಂಶಜನಿತಾ ಜೈನೇನ ಜೈನಾಲಯೇ
ಬುದ್ಧಂ ವಿಟಲರೂಪಿಣಂ ತ್ವಮುಕರೋರ್ಗತ್ವಾ ಹರಿಂ ಚಿಂತಯನ್ |
ಕಃ ಕರ್ತುಂ ಹಿ ಪುಮಾಂಸ್ತಥಾ ಪ್ರಭವತಿ? ಸ್ವಾಮಿನ್! ವಿನಾ ತ್ವಾಂ ಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||10||

‘ಶ್ರೀಮನ್ಮಾಯಸುಧಾ ಜಯಾರ್ಯವಿಹಿತಾ ದೇವೈಕಗಮ್ಯಾ ಶುಭಾ
ತತ್ಪಾಶ್ರವಣಂ ಮಹಾರ್ಘಮತಿದಂ ವಿಷ್ಣುಪ್ರಿಯಂ ಶ್ರೀಕರಮ್’ |
ಸೋರಸ್ಪರ್ಶಮಿದಂ ತ್ವದೀಯವಚನಂ ಮಾನಂ ಗುರೋ! ಭೋ! ಋಜೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||11||

ಶ್ರೀಮದ್ವ್ಯಾಸಕೃತೇ ತಥಾಽತಿಮಹಿತೇ ಪೂರ್ಣೇ ಮಹಾಭಾರತೇ
ಲಕ್ಷಾಲಂಕೃತಿಟಿಪ್ಪಣೀಂ ಸ್ವರಚಿತಾಂ ವ್ಯಾಸೇ ತ್ವಮೇವಾರ್ಪಯಃ |

ಭೂತಾನಾಗತವರ್ತಮಾನವಿಬುಧಾ ಜಾನಂತು ಭೋ! ತ್ವಾಮೃಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||12||

ಶ್ರೀಮನ್ಮಧ್ವಮುನೀಂದ್ರಪೂಜಿತಮಹಾಶ್ರೀವ್ಯಾಸಮುಷ್ಣಿಂ ಮುದಾ
ಪ್ರಾಂಚಂ ಪ್ರಾಂಚಮಹೋ! ಪುರಾಣನಿಗಮೈಃ ಖ್ಯಾತಿಂ ಪರಾಂ ಪ್ರಾಪ್ತವಾನ್ |
ಭಾಸಿ ತ್ವಂ ಹರಿಮಧ್ವಯೋರಭಿಮತಂ ಕಾರ್ಯಂ ಹಿ ಕುರ್ವನ್ ಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||13||

ಶ್ರೀವಿಷ್ಣುಂ ಸಮಭಿಷ್ಠುವನ್ ಶ್ರಿತಜನಾನ್ ರಕ್ಷನ್ ಸದಾ ಬೋಧಯನ್
ಮ್ಲೇಚ್ಛಾದೀಂಶ್ಚ ನಿಬರ್ಹಯನ್ ಮೃತಜನಾನ್ ಉಜ್ಜೀವಯನ್ ಪ್ರೀಣಯನ್ |
ಕಾವ್ಯಂ ಸರಚಯನ್ಮ ಜೋ! ಗುಣನಿಧೇ! ತ್ವಂ ರಾಜಸೇ ಸದ್ಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||14||

ದ್ವಾತ್ರಿಂಶದ್ವರಚಿಹ್ನಸಂಯುತವಪುಃ ಶ್ರೀಯುಕ್ತಿಮಲ್ಲಿಪ್ರದ!
ದುರ್ದಾಂತಪ್ರತಿವಾದಿವಾದದಲನ! ತ್ರೈಲೋಕ್ಯದತ್ತಾಭಯ |
ಶ್ರೀಲಾತವ್ಯ! ನಮೋ ನಮೋ ಮಮ ವಿಭೋ! ಸರ್ವಜ್ಞ! ಮಾನ್ಯೋ ಮನೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||15||

ಶ್ರೀವಾಗೀಶಗುರೂರಸತ್ರಿಜತೀಪ್ರಖ್ಯಾತಕರ್ಮಂದಿಭೂಃ |
ಸ್ವಾಮಿಂಸ್ತ್ವಂ ವಸ! ಸರ್ವದಾಽಪಿ ಹೃದಯೇ ಶ್ರೇಯೋಽಭಿವೃದ್ಧಿಶ್ರಿಯೇ |
ದೀನಂ ದೂನಮನಾಥಮನ್ನಹಮಹೋ! ಮಾಂ ಪಾಹಿ ಭೋ! ಶ್ರೀಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||16||

ಸುಕ್ಷೇತ್ರಂ ಸಮನುಗ್ರಹೇಣ ಭಗವನ್ ಧರ್ಮಸ್ಥಲಂ ಪ್ರಾಗಪಿ
ಭೂತಕ್ಷೇತ್ರಚರಂ ಹಿ ಭಕ್ತಿಹಿತಕೃತ್ ತನ್ವನ್ ನೃಸಿಂಹಕ್ಷತಿಮ್ |
ಭಾಸಿ ತ್ವಂ ಸುಗುಣಂ ಕುಮಾರಗಿರಿಗಂ ಶ್ರೀವಿಷ್ಣುತಿರ್ಥಂ ಮಿಲನ್
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||17||

ಪ್ರಾಲೇಯಾದ್ರಿನಿವಾಸಿನೌ ಹರಿಗುರೂ ಅಂಚಶ್ಚ ಚಿತ್ರಂ ವಿಭೋ!
ಸೋದೀಯಾರಸನಾಯಕಂ ಶಿವಗುರೋ ರಕ್ಷನ್ ಮಹಾಕ್ರೂರತಃ |

ಭಾಸಿ ಶ್ವಾಸನಿಯಾಮಕೋ ಮುಹುರಹೋ! ಋಕ್‌ಸಂಹಿತಾಯಾಂ ಸ್ತುತಃ,
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||18||

ವ್ಯಾಸ್ಯನ್ ಮಾಘಕೃತಿಂ ವಿಧಾಯ ಕವಿತಾಂ ಕೃಷ್ಣೇಽಧಿಪುಣ್ಯೇ ಶುಭಾಂ,
ಪುಣ್ಯಶ್ರೀಬದರೀತ್ರಿವಿಕ್ರಮಹರಿಂ ಸೋದಾಪುರೀಂ ಪ್ರಾಪಯನ್ |
ರುಕ್ಮಿಣ್ಯಾ ಪ್ರಹಿತಂ ಹರೇಃಪ್ರಿಯತಮಂ ಪತ್ರಂ ವಹನ್ ಭ್ರಾಜಸೇ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||19||

ಪ್ರಜ್ವಾಲಿತೋಽಜ್ಞಾನತಮೋಪನೋದೀ
ಯೇನ ಪ್ರದೀಪೋ ಮಧುರೈರ್ವಚೋಭಃ |
ತಂ ತ್ವಾಮೃಜುಸ್ಥಂ ಘನವಾದಿರಾಜಂ
ಪ್ರಣೌಮಿ ಭೈಷ್ಠೀಪತಿಸೇವನೋತ್ಕಮ್ ||20||

ತಾಕ್ಷ್ಯೋ ವತ್ಸ್ಯತಿ ವೇದಶೇವಧಿಯತೀ, ನಾರಾಯಣೋ ಭೂತರಾಡ್
ರುದ್ರೋ ಭಾವಿನಿ, ವೇದವೇದ್ಯಮುನಿಪೋ ಲಾತವ್ಯಭವ್ಯೋ ಮಹಾನ್ |
ಯೋಗೇಶಾ ಅಪರೋಕ್ಷಿಣಶ್ಚ ತ ಇಮೇ ಚಾತಾಃ ಸದುದ್ಧಾರಕಾ
ಏವಂ ತ್ವತ್ಪಪಯಾ ಜಯಂತಿ ಸುಜನಾಃ ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ ||21||

ಸರ್ವೋತ್ತಮೋ ಹರಿಃ ಸಾಕ್ಷಾತ್ ಯೋಽನಾರ್ತಃ ಶ್ರೀಹಯಾನನಃ |
ತದ್ವಿಷ್ಣೋಃ ಪ್ರತಿಮಾ ಹಂಸೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||22|| 29

ಶ್ರೀಸ್ವಾಪ್ನವೃಂದಾವನಶಬ್ದಪೂರ್ವಂ
ಸ್ವಾಖ್ಯಾನರೂಪಂ ಹರಿಗೀತಿವಚ್ಛುಭಮ್ |
ಅವಾಕ್‌ಶ್ರುತಿಂ ಭೂಸುರಮೇಷ್ಯದಿಂದ್ರಂ
ಸುಪ್ತಾವುಪಕೃ ಪ್ರಣಮಾಮಿ ವಾದೀಟ್ ||23||

ಪಂಚಾಸ್ಯವಾಕ್ಯೋ ಯಃ 'ಸಿಂಹಂ ನಸಂತ' ಶ್ರುತಿವಿಶ್ರುತಃ |
ಸ ಏವ ಸ್ವಾಪ್ನಕೃತ್ ಸ್ವಪ್ನೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||24||

ಜೀವೋತ್ತಮೋ ಹಯಗ್ರೀವಮೃತ್ತಿಕಾಭೂಷಿತಾಲಿಕಃ |
ಸ ಭವಾನ್ ಭಾವಿಮದ್ಭ್ಯಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||25||

- ಯೋಽಸೌ ಹಂಸಃ ಪಂಚವಿಂಶಬ್ರಾಹ್ಮಣಾದಿಷು ವಿಶ್ರುತಃ |
ಲತುಃ ಸ ಏವ ಲಾತವ್ಯೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||26||
- ಲಾತವ್ಯಃ ಶ್ರೀಹಯಗ್ರೀವವಿಶಿಷ್ಟಪ್ರತಿಮಾ ಮಹಾನ್ |
ಸ ಭವಾನ್ ಭಾವಿವಾಯುಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||27||
- ವಿನಾ ವಾಣೀಪತಿತ್ವಂ ಯೋ ಮುಖ್ಯಪ್ರಾಣಸಮಃ ಪುಮಾನ್ |
ಸ ಏವ ಭಾವಿವಾಯುಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||28||
- ವಂದನಂ ವಾದಿರಾಜಸ್ಯ ತೃಣೇಥು ಕಲಿಕಿಲ್ಬಿಷಮ್ |
ಪಠತಾಂ ಶೃಣ್ವತಾಂ ಚೈವ ದದಾತು ಪರಮಂ ಶುಭಮ್ ||29||
- ಪಂಚವೃಂದಾವನೇ ಪುಣ್ಯೇ ಪ್ರದಕ್ಷಿಣಪದೇಪದೇ |
ಯೇ ಪಠಂತಿ ಜನಾಸ್ತೇಷು ಗುರುರಾಜಃ ಪ್ರಸೀದತು ||30||
- ಅಜ್ಞಾನನಿದ್ರಾವಿದ್ರಾವಣಿಸುಪ್ರಭಾತಪ್ರಭಾಕರಾನ್ |
ಸರ್ವಾನ್ ಮಾಧ್ವಯತೀನ್ ವಂದೇ ವಿಷ್ಣುತತ್ತ್ವೋಪದೇಶಕಾನ್ ||31||
- ‘ಋಜುತ್ವಂ ವಾದಿರಾಜಸ್ಯ ಶ್ರುತಿಮೂಲಂ ನ ಸಂಶಯಃ |’
ಇತ್ಥಮಾಘೋಷಣಂ ಕುರ್ವನ್ ಪಾತು ವಿಶ್ವೋತ್ತಮೋ ಗುರುಃ ||32||
- ಸತ್ಯಪ್ರಮೋದತೀರ್ಥಾನಾಂ ಶಿಷ್ಯಾಣುರ್ಲಘುಧೀರಹಮ್ |
ವಂದನಂ ವಾದಿರಾಜಸ್ಯ ವ್ಯಥಾಂ ದುಃಖನಿವೃತ್ತಯೇ ||33||
- ಶ್ರೀರಮಾಪದ್ಮನಾಭಾಖ್ಯೌ ಪಿತರೌ ಮಮ ಸಾದರಮ್ |
ಧನ್ಯ ಆನಂದತೀರ್ಥೋಽಹಮ್ ಉಪತಿಷ್ಠೇ ನಮನ್ ನುವನ್ ||34||
- ಋಜುತ್ವಂ ವಾದಿರಾಜಸ್ಯ ಸಾಕ್ಷಿಸಿದ್ಧಂ¹ ನ ಸಂಶಯಃ |
ಬುಧಾಃ ಕಥಂ ನಿರಾಕುರ್ಯುಃ? ಭೋ! ಶ್ರೀಮಧ್ವಮತಾನುಗಾಃ ||35||

* * * * *

1. (ಸಾಕ್ಷಿಸಿದ್ಧಮ್ - ಗೌಣೋಽಯಂ ಪ್ರಯೋಗಃ, ಸಾಕ್ಷಿಸಿದ್ಧಮಿವ ಸಾಕ್ಷಿಸಿದ್ಧಮ್, ಸುದೃಢಂ ನಿಶ್ಚಿತಂ ಶ್ರೀವಾದಿರಾಜಋಜುತ್ವಮಿತಿ ಭಾವಃ | ‘ಸುದೃಢೋ ನಿರ್ಣಯೋ ಯತ್ರ ಜ್ಞೇಯಂ ತತ್ಸಾಕ್ಷಿದ್ಧರ್ಶನಮ್’ ಇತ್ಯನುಷ್ಠಾಖ್ಯಾನಮ್ |)

॥ಶ್ರೀ:॥

॥ ಶ್ರೀ ಹರಿಶರಣಂ ಮಮ ॥

॥ ಶ್ರೀವಾದಿರಾಜಗುರುವಂದನಮ್ ॥

ಶ್ರೀಲಕ್ಷ್ಮ್ಯಾಽಮ್ಭುಣಿರೂಪಯಾ ಸ್ಮಿತಮುಖೋ ಲೀಲಾವಿನೋದೋ ಹರಿಃ
ಜ್ಞಾನಾನಂದಮಯೋಽಖಿಲಶ್ರುತಿನುತೋ ಲೋಕಾನ್ ಸಸರ್ಜಾಶ್ರಮಮ್ ।
ತಂ ಧ್ಯಾಯಂತಿ ಭವನ್ಮುಖಾ ಋಜುಗಣಾಃ ಸರ್ವೇಽಪಿ ಶುದ್ಧಾಃ ಸದಾ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧॥

ಶ್ರೀಲಕ್ಷ್ಮ್ಯಾಽಮ್ಭುಣಿರೂಪಯಾ ಸ್ಮಿತಮುಖೋ ಲೀಲಾವಿನೋದೋ ಹರಿಃ
ಜ್ಞಾನಾನಂದಮಯೋಽಖಿಲಶ್ರುತಿನುತೋ ಲೋಕಾನ್ ಸಸರ್ಜಾಶ್ರಮಮ್ ।
ತಂ ಧ್ಯಾಯಂತಿ ಭವನ್ಮುಖಾ ಋಜುಗಣಾಃ ಸರ್ವೇಽಪಿ ಶುದ್ಧಾಃ ಸದಾ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೧॥

Lord, God of infinite bliss, the husband of Lakshmi, known as perfect only by the infinite Vedas¹, created this world playfully for the penance of his devotees. Pure and unceasing Ruju devotees like you meditate upon HIM constantly. Your Rjuhood established in the Holy SANJARBHURĀṆA SŪKTA. O Lord Teacher! the future Vayu! Vādirāja!, who belongs to such a group of Rujus and who are Kalpa

1. ತಥಾ ಹಿ ವ್ಯೋಮಸಂಹಿತಾ —

‘ಸಂಜುರ್ಭುರಾಣಸೂಕ್ತೇನ ಲಾತವ್ಯೋ ಹಿ ಸುರೇಶ್ವರಃ ।

ಗೀಯತೇ ಋಜುಗಾಥೋಽಸೌ ವಾದಿರಾಜೋ ಮಹಾನ್ ಯತಿಃ ॥’ ಇತಿ ।

ಸಂಜುರ್ಭುರಾಣಸುರುಭಿಃ ಸುತೇಗೃಭಂ ವಯಾಕಿನಂ ಚಿತ್ರಗರ್ಭಾಸು ಸುಸ್ವರುಃ ।

ಧಾರವಾಕೇಷ್ಟ್ಯಜುಗಾಥ ಶೋಭಸೇ ವರ್ಧಸ್ವ ಪತ್ನೀರಭಿ ಜೀವೋ ಅಧ್ವರೇ ॥

tree of devotees, save me, who has surrendered himself completely to your care.

ರಾಮಾಚಾರ್ಯಬುಧಃ ಸಮುಜ್ವಲಗುಣಃ ಕುಮ್ಭಾಸಿಗೋ ಭೂಸುರಃ
ತದ್ವಾರಾಶ್ಚ ಸರಸ್ವತೀ ಸುತವರಾಪೇಕ್ಷೌ ಪರಂ ದಂಪತೀ |
ಭಕ್ತ್ಯಾ ಸೇವಿತಭೂವರಾಹಕೃಪಯಾ ಲಬ್ಧೌ ಸುತಂ ತ್ವಾಮೃಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೨||

ರಾಮಾಚಾರ್ಯಬುಧಃ ಸಮುಜ್ವಲಗುಣಃ ಕುಂಭಾಸಿಗೋ ಭೂಸುರಃ
ತದ್ವಾರಾಶ್ಚ ಸರಸ್ವತೀ ಸುತವರಾಪೇಕ್ಷೌ ಪರಂ ದಂಪತೀ |
ಭಕ್ತ್ಯಾ ಸೇವಿತಭೂವರಾಹಕೃಪಯಾ ಲಬ್ಧೌ ಸುತಂ ತ್ವಾಮೃಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೨||

The Brahmin couple of excellent qualities called Ramacharya and Saraswati Devi begot you, the Latavya Deva, as the result of their service to Sri Bhoo-varaha, blessed by Sri Vageesha Teertharu. Oh! Rjuyogin! Hail unto your goodself, the embodiment of Dharma, the harbinger of welfare to all devotees, the embodied essence of Sri Madhva-Sāstra, the beloved of all renouncers, the ocean of motiveless compassion and love, and the taintless centre of holiness, dispelling the worldly attachments of the devotees. Your divine-life and teachings form the holy Ganga-stream that sanctifies all. Your eyes resemble a cloud because of the rain of merciful glances coming from them. It is astonishing that your astounding Rjuhood was established by Sri Vāgīśatīrtharu himself, when you were a new-born, dazzling with thirty-two wonderful (superior) traits as follows : भाविवायो! नमस्तुभ्यम् ऋजुवर्य! प्रसीद नः॥ (श्री वा.गु.च.). This fact was also vindicated by Sri Satyadharmatīrtharu, who was a Rudramśa, in his श्रीवदिराजस्तोत्रम्. Oh, Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

ಶ್ರೀಮನ್ಮಧ್ವಗುರುಪದಿಷ್ಟಮಖಿಲಂ ಸರ್ವೋತ್ತಮತ್ವಂ ಹರೇಃ
 ಭಿನ್ನತ್ವಂ ಜಡಚೇತನೈಶ್ಚ ಜಗತಃ ಸತ್ಯತ್ವಮಿತ್ಯಾದಿಕಮ್ |
 ಭೋ! ತ್ವಂ ಭಾಸಿ ಸುಭವ್ಯಭಾವಿಪುರುಷಃ ಸದ್ಗುಕ್ತಿಭಿಃ ಸ್ವಾಪಯನ್
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೩||

ಶ್ರೀಮನ್ಮಧ್ವಗುರುಪದಿಷ್ಟಮಖಿಲಂ ಸರ್ವೋತ್ತಮತ್ವಂ ಹರೇಃ
 ಭಿನ್ನತ್ವಂ ಜಡಚೇತನೈಶ್ಚ ಜಗತಃ ಸತ್ಯತ್ವಮಿತ್ಯಾದಿಕಮ್ |
 ಭೋ! ತ್ವಂ ಭಾಸಿ ಸುಭವ್ಯಭಾವಿಪುರುಷಃ ಸದ್ಗುಕ್ತಿಭಿಃ ಸ್ವಾಪಯನ್
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೩||

You have established the doctrines taught by Sri Madhva vociferously with relevant reasoning and pramanas, as follows –

“(1) ŚRĪ HARI i.e., Lord Śrī Viṣṇu is the SUPREME OVER-LORD of the universe.

(2) The Universe i.e., the world created by Lord Śrī Viṣṇu, is unsublatably real i.e., the world is radically and fundamentally REAL. And therefore, this universe, which the Lord Śrī Viṣṇu has created, is REAL.

(3) The souls i.e., Jīvas are different from the Supreme Lord Śrī Viṣṇu, and the matter, and from one another i.e., Śrī Viṣṇu is absolutely different from the world of Jīvas and Jadās. The five substantial differences are eternal. So there is a gulf of difference between JĪVA and PARAMĀTMA. While the soul is dependent and atomic in size, the Lord Śrī Viṣṇu is independent and is not confined to any shape or size. The Soul, in Samsāra(the worldly life) is bound by Avidyā, sorrow and fear; the Lord Śrī Viṣṇu has no trace of any defect. Even in MUKTI (Salvation) when certain qualities similar to those of the Lord Śrī Viṣṇu are revealed in the Soul (Jīva), they are qualitatively and quantitatively far lower than those of the Lord Śrī Viṣṇu. Among the souls themselves, there is an intrinsic difference

in each, which maintains every one's individuality even in Mukti. Infact, there is a Five-Fold difference which is real and eternal between,

- (1) Śrī Viṣṇu and the Soul i.e., Jiva,
- (2) Soul and Soul,
- (3) Soul and Matter i.e., insentient principle,
- (4) Matter and Matter,
- (5) Lord Śrī Viṣṇu and matter.

The difference in every object constitutes its very 'Swarūpa'. So between the Lord Śrī Viṣṇu, Soul and Matter there is five-fold difference; which is real and eternal.

(4) All jīvas are consciously or unconsciously subjects to Lord Śrī Viṣṇu, i.e., Śrī Hari. The soul i.e., jīva falls under the category of DEPENDENT-TATWA. He is entirely dependent on the Lord Śrī Viṣṇu for his being, knowing and action. This does not mean that he has no capacity to think, judge and act on his own account. The Lord Śrī Viṣṇu has given him the faculty of thinking and judging what is good or bad for him and a will to act according to his wish. If this (Parādhīnakartṛtwa) position is not acceded to, all the mandates of 'Do's' and 'Don'ts' in the Śhastras would have no meaning. But the faculty of the soul is also controlled by Lord Śrī Viṣṇu with reference to the past Karmas and the nature i.e., SWABHĀVA of the soul. In the state of MUKTI also, the soul remains dependent on Lord Śrī Viṣṇu. Infact, in MUKTI alone he fully realises how much he is in the complete governance of Lord Śrī Viṣṇu. In that Mukti state, the relationship between Lord Śrī Viṣṇu and the soul is that of a benevolent Master and a willing devoted Servant. So the souls are dependent on Lord Śrī Viṣṇu and are His willing servants.

(5) There are various gradations among the souls i.e., Jīvas. The COSMOS consists of infinite varieties of souls and things. Their

capacities are divergent and their functions are unlike i.e., the individual souls are infinitely graded as superior and inferior and are dependent on Lord Śrī Viṣṇu.

(6) Salvation consists in the realisation of bliss which constitutes the very essence of the individual self i.e., the liberation is SELF-REALISATION consisting in the enjoyment of such bliss as had remained latent in the soul. MUKTI is the highest PURUSHĀRTHA .i.e., desirable objective of the Soul.

(7) Singular, pure, sublime and unalloyed DEVOTION to the supreme Lord Śrī Viṣṇu is the radical-means to secure salvation. MUKTI is attained only through sublime BHAKTI i.e., devotion towards Lord Śrī Viṣṇu.

(8) Sense – perception, Inference and Verbal-testimony i.e., the HOLY VEDIC SCRIPTURES are three authoritative sources of correct-knowledge.

(9) Every word in the HOLY VEDA proclaims the Supremacy of Lord Śrī Viṣṇu; i.e, Śrī Viṣṇu is knowable in entirety of the HOLY VEDAS and by the HOLY VEDAS only.”

Thus, being the future Brahma, you have taught your devotees, with cogent reasoning, all facts that are to be meditated by salvation-lovers and you are residing brightly in the hearts of your dear disciples. O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

‘मायावादमतं त्यज! श्रय! हरिं सेवस्व! मध्वं गुरुं ,
सच्छास्त्रश्रवणं कुरु! श्रुतिमते! जानीहि भो! मां ऋजुम्’ ।
एवं तावकबोधनं मम मनोदाढ्याय भूयात् सदा !
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥४॥

‘ಮಾಯಾವಾದಮತಂ ತ್ಯಜ! ಶ್ರಯ! ಹರಿಂ ಸೇವಸ್ವ! ಮಧ್ವಂ ಗುರುಂ,
ಸಚ್ಚಾಸ್ತ್ರಶ್ರವಣಂ ಕುರು! ಶ್ರುತಿಮತೇ ಜಾನೀಹಿ ಭೋ! ಮಾಂ ಋಜುಮ್’ ।

ಏವಂ ತಾವಕಬೋಧನಂ ಮಮ ಮನೋದಾಢ್ಯಾಯ ಭೂಯಾದ್ ಋಜೋ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! 11411

"Oh thou disciple! reject the doctrine of Maya, serve Lord Hari, knowing Him to be the PARABRAHMAN. Believe Sri Madhvacharya to be the highest Jiva and Guru of all good souls, because in the hierarchy of Gods he is only next to Lord Vishnu and His consort Lakshmi. Hanuman and Bhima are known to be his previous incarnations. Mukhyaprana's knowledge of Vishnu is of the highest order. It has no tinge of illusion and hence, serve him by studying all his thirty seven sacred works. Spend your time in the company of the HOLY VEDAS fully interested and absorbed in their teachings and believe that I am also a Ruju." May this your teaching remain firmly rooted in my mind. O Lord Teacher! future Vayu! Vādirāja! save me, who has prostrated before you having surrendered myself completely to your care.

ಶ್ರೀವಿಷ್ಣುಃ ಸ್ವಯಮೇವ ವಾಜಿವದನೋ ಹೇಷಾಶ್ಚ ಕುರ್ವನ್ ಮುದಾ
ನೈವೇಯಂ ಹರಿತೋಷದಂ ತವ ವಿಭೋ! ಮूर्ಧ್ನಿ ಸ್ಥಿತಾಮತ್ರಗಮ್ |
ಭುಕ್ತ್ವಾ ನಂದತಿ ಪ್ರತ್ಯಹಂ ಮಹದಿದಂ ಚಿತ್ರಂ! ಹಿರುಗ್ ಭೋ! ಋಜೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! 11511

ಶ್ರೀವಿಷ್ಣುಃ ಸ್ವಯಮೇವ ವಾಜಿವದನೋ ಹೇಷಾಂಚ ಕುರ್ವತ್ ಮುದಾ
ನೈವೇದ್ಯಂ ಹರಿತೋಷದಂ ತವ ವಿಭೋ! ಮೂರ್ಧ್ನಿ ಸ್ಥಿತಾಮತ್ರಗಮ್ |
ಭುಕ್ತ್ವಾ ನಂದತಿ ಪ್ರತ್ಯಹಂ ಮಹದಿದಂ ಚಿತ್ರಂ! ಹಿರುಗ್ ಭೋ! ಋಜೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! 11511

Lord Sri Vishnu, Himself, in the form of Hayagreeva (that of horse), has out of joy put his forelegs on your shoulders and is eating the sweet-gram-preparation, which is placed on your head, as an offering to Him and is sporting with pleasure. O Ruju! what an astonishing miracle is this? When shall that blessed day dawn when I shall be meditating upon your sacred lotus-feet, with my

heart liquified by the over-growing sentiment of true devotion, with my eyes shedding an unbroken stream of tears of love, and with my whole body covered with horripilation caused by an excessive resurgence of bliss? Shattering the evil-influences in the world by your far-famed spiritual glory, enriching the scriptures like the Holy Vedas and Smritis by your wise utterances, and comforting the truth-seekers by your kindly looks. Oh! Gururaja! Shine before me and bless me. I have fortunately taken shelter now in the shade of thy holy lotus-feet. Oh! Gururaja! give me refuge, considering that I am a servant of thy servants. I pray neither for the dissolution of the binding effect of my Karma, nor for the snapping of my entanglement in Samsāra. What I repeatedly pray for is that I may swim and sport on the waves of the ocean of supreme loving devotion for thee. I do not seek any boon from thee other than the privilege of serving thee. I know of no Guru, other than your goodself, whose lotus-heart is the residence of Sri Hayagreeva, the husband of Lakshmi. O Lord, Guru of such wonderful glory, future Vayu! kalpa tree of devotees, Vādirāja! save me, who has surrendered completely to your care¹.

नाभीदेषु^३ जनिङ्गतोऽसि कृतवांस्तीर्थप्रबन्धं कृतिं
‘गन्ताऽहं परमेष्ठिदिव्यपदवीं नूनं हरेराज्ञया’ ।

1. . ತಚ್ಚೋಕ್ತಂ ವ್ಯೋಮಸಂಹಿತಾಯಾಮ್ --

“ಆ ಮಧ್ವ ಇತಿ ಸೂಕ್ತೇನ ಲಾತವ್ಯೋ ಹಿ ಸುರೇಶ್ವರಃ ।

ಗೀಯತೇ ವಾದಿರಾಜೇಂದ್ರೋ ಹಯಗ್ರೀವಪ್ರಸಾದಭಾಕ್ ||” ಇತಿ ।

ತಥಾ ಹಿ ಯುಕ್ (10/29/7) --

‘ಆ ಮಧ್ವೋ ಅಸ್ಮಾ ಅಸಿಚನ್ನಮತ್ರಮಿಂದ್ರಾಯ ಪೂರ್ಣಂ ಸ ಹಿ ಸತ್ಯರಾಧಾಃ ।

ಸ ವಾವೃಧೇ ವರಿಮನ್ನಾ ಪೃಥಿವ್ಯಾ ಅಭಿ ಕ್ರತ್ವಾ ನರ್ಯಃ ಪೌಂಸ್ಕೃಶ್ಚ ||” ಇತಿ ।

2. ನಾಭೀದೇಷು = ಭಾರತೇ ವರ್ಷೇ । ‘ನಾಭೀದಂ ಭಾರತಂ ವರ್ಷಮ್’ ಇತಿ ವೈಜಯಂತೀ । ‘ವಾಯುಮಾರಭ್ಯ ಕಲ್ಕಂತಾ ಜನಿಮಂತೋಽತ್ರ ಭಾರತೇ’ - ಇತಿ ವಾಮನಪುರಾಣಮ್ ।

इत्थं त्वं दृढनिश्चयो ह्यमुखं ध्यायंश्च तीर्थान्यटन्
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥६॥

ನಾಭೀದೇಷು ಜನಿಂಗತೋಽಸಿ ಕೃತವಾಂಸ್ತೀರ್ಥಪ್ರಬಂಧಂ ಕೃತಿಂ
'ಗಂತಾಽಹಂ ಪರಮೇಷ್ಟಿದಿವ್ಯಪದವೀಂ ನೂನಂ ಹರೇರಾಜ್ಞಯಾ' ।
ಇತ್ಥಂ ತ್ವಂ ದೃಢನಿಶ್ಚಯೋ ಹಯಮುಖಂ ಧ್ಯಾಯಂಶ್ಚ ತೀರ್ಥಾನೈಟನ್
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥6॥

You incarnated in this Sadhana Bhumi (Bharat, the land of penance), and in order to show to the world that you will be selected by God's desire to become the future Chaturmukha, you have travelled on foot to all the pilgrimage centres and holy places, sanctifying those holy waters by your bathing, with Lord Hayagreeva meditation in your heart. And then you composed for the recitation for your devotees "Teertha Prabandha", which produces by its reading all the results of actual pilgrimage to these holy centres. Oh, Bhavihanumacchakravartin! the whole Brahmāṇḍa is purified, when the land of Bhārata, feel the thrills of devotion everywhere at the touch of thy holy lotus-feet. You are constantly staying in the lotus-hearts of all good-souls along with Sri Hayagreeva bimba. Your immaculate knowledge of Sri Viṣṇu, is of the highest order, which has no tinge of illusion. Oh Pratyakśabrahman! dont abandon me, the faithful. You are the next, to the Lord Sri Viṣṇu and His consort Lakshmi. Thou shinest indeed as mercy enformed, as joy perceptible, as ambrosia solidified, as Dharma incarnate, as VEDA taken place and as Mokśa made concrete. Oh Such Kalpa tree of devotees! future Vayu! Lord teacher Vādirāja! save me, who has surrendered completely to your care.

‘कानीनो नहि वेदवादविदितो व्यासः कनीनो हरिः’
एवं मध्वगुरोर्मतं श्रुतिनुतं को वेद? भो! त्वामृते ।

ಶುಕ್ಲಂ ಶ್ರೀಕ್ರಜುಮಧ್ಯಗಂ ಹರಿಗುರೋಕಾಂತಭಕ್ತಂ ಸದಾ
ವಂದೆ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೭॥

‘ಕಾನೀನೋ ನಹಿ ವೇದವಾದವಿದಿತೋ ವ್ಯಾಸಃ ಕನೀನೋ ಹರಿಃ’
ಏವಂ ಮಧ್ವಗುರೋರ್ಮತಂ ಶ್ರುತಿನುತಂ ಕೋ ವೇದ? ಭೋ ತ್ವಾಮೃತೇ |
ಶುಕ್ಲಂ ಶ್ರೀಋಜುಮಧ್ಯಗಂ ಹರಿಗುರೋರೇಕಾಂತಭಕ್ತಂ ಸದಾ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥7॥

To the Rgveda shruti "Kaneena"(भिनत् कनीन ओदनम्) in Karmanirnaya, Sri Madhva gave the commentary "Kaneeno Bādarāyanah" (कानीनो बादरायणः) which was approved by the Lord Sri Vedavyasa. But some ignorant people of those times, like JAYADITYA (पाणिनीयसूत्रकाशिकावृत्तिकारः) etc, gave a wrong interpretation as कानीनो व्यासः i.e., कन्यायाः अपत्यं पुमान् under the Panini Sutra कन्यायाः कनीन च. According to you, that interpretation by Jayaditya is absolutely wrong and from the standpoint of meditators and the Satvik Listeners, Bādarāyana is really the product of an auspiciously and a privately married couple, a fact which is established in the Holy Mahabharata i.e, (कनीनः परः सर्वोत्तमो बादरायणः, कनीन एव कानीनः न तु कन्याया अपत्यम्, स्वार्थेऽण्). Who else is so bold and capable to teach this sacred message of Mahabharata excepting you, a well known Ruju, and a staunch and a constant desciple of Vyasa? Such Kalpa tree of devotees, O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

Note : The Affix अण् comes in the sense of a descendant, after the word कन्या and then this affix is added, कनीन is the substitute of Kanya.

Thus कन्याया अपत्यम् = कानीनः "The son of a Virgin" viz, "Karna or Vyasa". The word कन्या means a virgin, the son of a virgin is produced by immaculate conception. मुनिदेवता महात्म्यादौ या पुंयोगेऽपि न कन्यात्वं

जहाति, यथा कुन्ती, यथा सत्यवती ॥. This is the statement of Jayaditya, the author of Kashikavritti on Paninian Astadhyayi.(4/1/116)

Note – From the standpoint of the Satvika-meditators or listeners, Badarayana was really a product of an auspiciously married couple (Satyavathi and Parashara). This is the Siddhanta. Who else are so bold and capable as to teach this secret message of Mahabharata excepting Mukhyaprana Sri Madhva and Bhasisameera Sri Vādirāja Muni, the well-known Rujus and staunch constant disciples of Lord Vedavyasa? (कनीनः = अत्यन्तसुन्दराकृतिः सद्योजातः सर्वोत्तमो वेदव्यासः). In the Karmanirnaya Shruti 'भिनत् कनीनं ओदनं पच्यमानं परो गिरा (ऋक् ८-६९-१४) Sri Madhva gave the commentary 'कनीनो बादरायणः, परः परमात्मा' (कर्मनिर्णयः, श्रीमध्वराद्धान्तसंवर्द्धकसभा, edited by Sri Vidyamanyatirtha Sripadangelavaru, 1972 ed page 84,85 and 86). Here कनीन एव कानीनः, स्वार्थेऽण् । Here the अण् प्रत्यय is in its own sense, possessed by the word according to the rule अनिर्दिष्टाः प्रत्ययाः स्वार्थं भवन्ति (महाभाष्यम् ३-२-४ वार्तिक २).

Here Sri Jayatirtharu in his Teeka says - 'कन्यायाः कनीन च । वृद्धभावश्छान्दसः । अपत्यत्वोक्त्या प्राप्तं प्राकृतत्वभ्रान्तिमपाकर्तुं परः इत्युक्तम् ।' इति । Here rule योगविभागादिष्टसिद्धिः rule operates as follows – १) कन्यायाः २) कनीन च. Division of the Panini Sutra, which has been traditionally given as one single rule, into two, for explaining the formation of certain words, which otherwise are likely to be stamped as ungrammatical formation. The Vartikakara and the Maha- bhashyakara have very frequently taken recourse to this method of योगविभाग । And hence कन्यायाः (४-१-११६) - कन्याशब्द-पत्येऽण् प्रत्ययो भवति । कन्याया अपत्यम्, कानीनः कर्णः । २) And कनीन च - छान्दसि कनीनशब्दस्य स्वार्थेऽण् भवति । कनीनः । कनीन एव कानीनः । कनीनः कानीनो भगवान् वेदव्यासः ।

Here Bhasisameera Sri Vādirājatirtharu who is the विशिष्टप्रतिमा of श्रीलक्ष्मीहयग्रीवदेवरु strongly refuted the wrong statement of

(अष्टाध्यायीकाशिकावृत्तिकार) JAYADITYA(600–680 A.D.) a celebrated commentator of Astadhyayi, of first five Adhyayas who has given the example 'कानीनो व्यासः कर्णश्च' under the Sutra 'कन्यायाः कनीन च (४-१-११६). But Sri Vādirājaru in his 'महाभारततात्पर्यनिर्णयभावप्रकाशिका(१०-४७) established as follows – “उत्तारयन्तीमथेत्यत्र अथशब्देन वसिष्ठयाज्ञवल्क्यादीनां सदसि विवाहहोमे कृते सति पित्रा वसुचक्रवर्तिना धारापूर्वकं दानानन्तरमिति भारते प्रसिद्धकथां स्मारयति । एवं च समुद्रगां मार्तण्डसुतां यमुनां तारयन्तीं तां कन्यामथ जगामेति योजना, तस्मात् 'कानीनो व्यासः' इति यदविदुषां वचनं तद्भारतकथापरिज्ञानशून्यत्वनिमित्तम् । व्यासस्य तु जन्म भारतोक्तरीत्या परमसुशोभनमेवेति महाभारततात्पर्यनिर्णयकृतो भावः ॥” इति ।

On this basis, Sri Raghavendratirtharu declared, in his Bhavadipa, here as follows -- “कनीनः परः सर्वोत्तमो बादरायणः” इति । And “यद्वा न कुमारकः, न कस्याप्यपत्यभूतः” इति च ।(Vide कर्मनिर्णयः, श्रीमध्वराद्धान्तसंवर्द्धकसभा, edited by Sri Vidyamanyatirtha Sripadan-galavaru, 1972 ed page 84,85 and 86)

“कनीनः कमनीयः” इति मन्त्रभाष्यकारः । तथा हि समाख्याश्रुतिः – “सद्यो ह जातो वृषभः कनीनः” इति ऋक् (३/४८/१) ।

The Mahabharata itself proclaims about the fact of the auspicious marriage of Satyavathi and Parashara as follows -

“वैशम्पायन उवाच –

याज्ञवल्क्यं समाहूय विवाहाचार्यमित्युत ।
वसुं चापि समाहूय वसिष्ठो मुनिभिः सह ।
विवाहं कारयामास विधिदृष्टेन कर्मणा ।

वसुरुवाच –

पराशर महाप्राज्ञ तव दास्याम्यहं सुताम् ।
प्रतीच्छ चैनां भद्रं ते पाणिं गृहीष्व पाणिना ॥

वैशम्पायन उवाच –

वसोस्तु वचनं श्रुत्वा याज्ञवल्क्यमते स्थितः ।
कृतकौतुकमाङ्गल्यः पाणिना पाणिमस्पृशत् ॥

ಪ್ರಭೂತಾಜ್ಯೇನ ಹವಿಷಾ ಹೃತ್ವಾ ಮನ್ವೈರ್ಹುತಾಶನಮ್ ।
 ತ್ರಿರಗ್ನಿಂ ತು ಪರಿಕ್ರಮ್ಯ ಸಮಭ್ಯರ್ಚ್ಯ ಹುತಾಶನಮ್ ॥
 ಮಹರ್ಷಿನ್ ಯಾಜ್ಞವಲ್ಕ್ಯಾದೀನ್ ದಕ್ಷಿಣಾಭಿಃ ಪ್ರತರ್ಪ್ಯ ಚ ।
 ಲಬ್ಧ್ಯಾನುಜ್ಞೋಽಭಿವಾಚ್ಯಾಶು ಪ್ರದಕ್ಷಿಣಮಥಾಕರೋತ್ ॥
 ಪರಾಶರೇ ಕೃತೋದ್ವಾಹೇ ದೇವಾಃ ಸರ್ಷಿಗಣಾಸ್ತದಾ ।
 ಹೃಷ್ಠಾ ಜಗ್ಮುಃ ಕ್ಷಣಾದೇವ ವೇದವ್ಯಾಸೋ ಭವತ್ವಿತಿ ॥
 एवं ಸತ್ಯವತೀ ಹೃಷ್ಠಾ ಪೂಜಾಂ ಲಬ್ಧ್ವಾ ಯಥೇಷ್ಟತಃ ।
 ಪರಾಶರೇಣ ಸಂಯುಕ್ತಾ ಸಯೋಗರ್ಮ ಸುಷಾವ ಸಾ ॥
 ಜಜ್ಞೇ ಚ ಯಮುನಾದ್ವೀಪೇ ಪಾರಾಶರೈಃ ಸ ವೀರೈವಾನ್ ।
 ಜಾತಮಾತ್ರಃ ಸ ವವೃಧೇ ಸಸವರ್ಷೋಽಭವತ್ ತದಾ ॥
 ಸ್ನಾತ್ವಾಽಭಿವಾಚ್ಯ ಪಿತರಂ ತಸ್ಥೌ ವ್ಯಾಸಃ ಸಮಾಹಿತಃ ।
 ತತೋ ದಾಶಭಯಾತ್ ಪತ್ನೀ ಸ್ನಾತ್ವಾ ಕನ್ಯಾ ಬಭೂವ ಸಾ ॥” ಇತಿ ॥

Vide : Mahabharata - Edn by T.R. Krishnacharya

ತ್ವನ್ನಾಮ್ನಃ ಸ್ಮರಣಂ ಹಿ ಭೀತಿಹರಣ ರೋಗೋಪಸರ್ಗಾಪಹಂ,
 ಭಕ್ತಾನಾಂ ನಿಖಿಲಾರ್ಥಸಿದ್ಧಿಸದನಂ ಸಂತಾಪಪಾಪಾಪಹಮ್ ।
 ಸಂಸಾರಾನಲದಾಹಶಾಂತಿಸಲಿಲಂ ದಾರಿದ್ರ್ಯನಿರ್ಮೂಲನಂ,
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೮॥

ತ್ವನ್ನಾಮ್ನಃ ಸ್ಮರಣಂ ಹಿ ಭೀತಿಹರಣಂ ರೋಗೋಪಸರ್ಗಾಪಹಂ,
 ಭಕ್ತಾನಾಂ ನಿಖಿಲಾರ್ಥಸಿದ್ಧಿಸದನಂ ಸಂತಾಪಪಾಪಾಪಹಮ್ ।
 ಸಂಸಾರಾನಲದಾಹಶಾಂತಿಸಲಿಲಂ ದಾರಿದ್ರ್ಯನಿರ್ಮೂಲನಂ,
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥೮॥

Even the memory of your name drives out the fear and cures the disease and fulfils all desires and removes all sins and troubles of the mind. Naymore! Even your remembrance is the holy teertha, which extinguishes sins, breaks the bondage of the world, and is also the poverty annihilator of devotees. Like a fire in burning up the forest of sin, like the sun in dispelling the darkness of ignorance, like the autumnal moon in abating the heat of suffering in devotees,

there shines a light in your glorious PANCHAVṚNDĀVANA, which is in front of Lord Sri Vedavyasa, at Sonda. On the one hand, Sri Krishna of Sri Rupyapītapura, attracts me as the ocean of bliss and beauty. On the other, your glorious PANCHAVṚNDĀVANA, of Sri Sonda, which clearly establishes your ṚJUHOOD, attracts me as the reservoir of Sri Mādhvatatvajnāna. Sweet, Oh! Gururaja!, is thy Divine–life–history! Sweet, indeed, is thy holy name! Sweet, too, are thy form, thy talks and thy songs! Say what, concerning thee is devoid of sweetness ? Do thou vouchasafe unto me, unfailing renunciation of sense objects; as also spontaneous and motiveless devotion for thy lotus–feet. It is sure that one day I shall be going to a far–off place, leaving aside home, this world and this body even. May thou, Oh, merciful one, Come to my side at that time, and save me from the clutches of Death's emissaries! Such kalpa tree of devotees, O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

मान्यो मेरुरिव क्षमाधरवरो वाज्यास्यमोदास्पदं
 श्रीमध्वागमसिद्धभव्यविभवः प्राणाग्निसूक्ते श्रुतः ।
 श्रद्धाबन्धुरवैबुधाश्रितपदो लातव्यविभ्राडृजुः,
 वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥९॥

ಮಾನ್ಯೋ ಮೇರುರಿವ ಕ್ಷಮಾಧರವರೋ ವಾಜ್ಯಾಸ್ಯಮೋದಾಸ್ಪದಂ
 ಶ್ರೀಮಧ್ವಾಗಮಸಿದ್ಧಭವ್ಯವಿಭವಃ ಪ್ರಾಣಾಗ್ನಿಸೂಕ್ತೇ ಶ್ರುತಃ ।
 ಶ್ರದ್ಧಾಬಂಧುರವೈಬುಧಾಂಶಿತಪದೋ ಲಾತವ್ಯವಿಭ್ರಾಡೃಜುಃ,
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥9॥

Your greatness is like that of mount Meru. In forgiveness you resemble the goddess of the earth. You are an object of intimate affection to Lord Hayagreeva. You are a perfect treasure of encyclopaedic learning Madhva Siddhanta. You are a leader of Rujus, enthroned in the Latavya-status with holy feet served by

devoted gods like Rudra. Your Rujutva and greatness is established in the eternal PRANAGNI SUKTA. Give me the relief from my distress, be merciful to me and hear my prayer. Oh! Gururaja! the contact of thy feet even in the thought creates in me joy, accompanied by horripilations. I cannot then imagine what a variety of Divine-emotions will arise in me if thou dost bless me with the actual touch of thy holy hands. Thy service effaces sin, assuages grief, bestows purity, generates peace, inculcates unalloyed devotion and fills the mind with supreme joy. What blessing is there that thy service cannot produce! O defectless enlightner of truth to all that are good, Kalpa tree of devotees, O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

आहतोऽरसबङ्गवंशजनिना जैनेन जैनालये
 बुद्धं विट्ठलरूपिणं त्वमकरोर्गत्वा हरिं चिन्तयन् ।
 कः कर्तुं हि! पुमांस्तथा प्रभवति? स्वामिन्! विना त्वां गुरो!
 वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥१०॥

ಆಹೂತೋಽರಸಬಂಗವಂಶಜನಿತಾ ಜೈನೇನ ಜೈನಾಲಯೇ
 ಬುದ್ಧಂ ವಿಟ್ಠಲರೂಪಿಣಂ ತ್ವಮಕರೋರ್ಗತ್ವಾ ಹರಿಂ ಚಿಂತಯನ್ |
 ಕಃ ಕರ್ತುಂ ಹಿ ಪುಮಾಂಸ್ತಥಾ ಪ್ರಭವತಿ? ಸ್ವಾಮಿನ್! ವಿನಾ ತ್ವಾಂ ಗುರೋ!
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥10॥

Invited with importunity by Jaina king of Banga Family at Moodabidre, to see the idol of Buddha consecrated in his temple, you went there and by your devoted prayer to Hari, miraculously turned the emerald idol of Buddha into a Vittala murthy and so you got possession of the idol yourself, according to the condition previously accepted by the Banga King. Who else can perform this astonishing wonder? Give me thy holy blessings for my upliftment, forget me not, Oh! My Guru! you know everything. The ear that delights to hear thy Rju-life-history is the sacred place PĀJAKA; the

vocal-organ that always engages itself in singing thy holy name is the sacred river GANGA; the intelligence that constantly meditates on thy form is the sacred city KĀŚĪ; and the mental state of absorption in loving devotion for thee is the state of MUKTI. Oh! Gururaja! Deign to accept me as thy own child and bless me. I have no other support than thee, and I have sought shelter of thy holy lotus-feet in utter helplessness. I prostrate at your feet. May your grace protect me. O Chief of seers of God, O Lord Teacher! future Vayu! Vādirāja! save me, who has fallen for protection on your lotus feet.

‘ಶ್ರೀಮಾನ್ಯಾಯಸುಧಾ ಜಯಾರ್ಯವಿಹಿತಾ ದೇವೈಕಗಮ್ಯಾ ಶುಭಾ
ತತ್ಪಾಠಶ್ರವಣಂ ಮಹಾರ್ಥಮತಿದಂ ವಿಷ್ಣುಪ್ರಿಯಂ ಶ್ರೀಕರಮ್’ ।
ಸೋರಸ್ಪರ್ಶಮಿದಂ ತ್ವದೀಯವಚನಂ ಮಾನಂ ಗುರೋ! ಭೋ! ಋಜೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! || ೧೧ ||

‘ಶ್ರೀಮನ್ನ್ಯಾಯಸುಧಾ ಜಯಾರ್ಯವಿಹಿತಾ ದೇವೈಕಗಮ್ಯಾ ಶುಭಾ
ತತ್ಪಾಠಶ್ರವಣಂ ಮಹಾರ್ಥಮತಿದಂ ವಿಷ್ಣುಪ್ರಿಯಂ ಶ್ರೀಕರಮ್’ ।
ಸೋರಸ್ಪರ್ಶಮಿದಂ ತ್ವದೀಯವಚನಂ ಮಾನಂ ಗುರೋ! ಭೋ! ಋಜೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! || 11 ||

Though you are a seer with all desires fulfilled, for the sake of others, you have given a true world-saving-message by teaching the people that "Srimannayyasudha" composed by Sri Jayatirtha is fit to be studied by qualified good souls and that it is very auspicious, that by its study and Shravana (listening), brings heavenly philosophic knowledge and also material prosperity, that in this respect you are, yourself, a witness. By broadcasting this resolution, you have become a chief Vaishnava guide. Forever I bow to thee, Oh! my Gururaja! Thou hast brought me up in happiness. Oh great and blessed Sri Vādirāja! may my life, be laid down in the cause of

1. “ಸುಧಾಯಾಃ ಶ್ರೀಕರತ್ವೇ ವಯಮೇವ ಸಾಕ್ಷಿಣಃ” ಇತಿ ಶ್ರೀವಾದಿರಾಜತೀರ್ಥಾಃ ॥

Sri Madhvasiddhanta sādhana. I bow to thee in reverence again and again. O Ruju! O Lord Teacher! future Vayu! Vādirāja! save me, who has fallen on your lotus feet for protection from the evils of Samsāra (the worldly living).

ಶ್ರೀಮದ್ವ್ಯಾಸಕೃತೇ ತಥಾಽತಿಮಹಿತೇ ಪೂರ್ಣೆ ಮಾಹಾಭಾರತೇ
ಲಕ್ಷಾಲಂಕೃತಿತಿಪ್ಪಣಿಂ ಸ್ವರಚಿತಾಂ ವ್ಯಾಸೇ ತ್ವಮೇವಾರ್ಪಯಃ |
ಭೂತಾನಾಗತವರ್ತಮಾನವಿಬುಧಾ ಜಾನಂತು ಭೋ! ತ್ವಾಮೃಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೧೨||

ಶ್ರೀಮದ್ವ್ಯಾಸಕೃತೇ ತಥಾಽತಿಮಹಿತೇ ಪೂರ್ಣೇ ಮಾಹಾಭಾರತೇ
ಲಕ್ಷಾಲಂಕೃತಿತಿಪ್ಪಣಿಂ ಸ್ವರಚಿತಾಂ ವ್ಯಾಸೇ ತ್ವಮೇವಾರ್ಪಯಃ |
ಭೂತಾನಾಗತವರ್ತಮಾನವಿಬುಧಾ ಜಾನಂತು ಭೋ! ತ್ವಾಮೃಜುಂ
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||12||

By publishing on order of Lord Vedavyasa, the commentary "Lakshalankara" on the great epic Mahabharata, which excels even Vedas and by dedicating the work to Lord Vedavyasa Himself, you have made it clear that you are an all-knowing seer of all that happens in the past, present and future, the Ruju Yogi. Thy humuours talks are as profound Vedic and Vedantik-texts in the eyes of the wise people and Gods like Rudra, Śeṣa, Garuda etc, the light of the toe-nails of thy lotus-feet illumines the path of right-conduct for ignorant people, thy merciful glance in the veritable flow of Ganga, cooling the hearts; heated by anxieties, and thy gracious smile is an ambrosial drink to eager-eyes that look at thee. O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

ಶ್ರೀಮನ್ಮಧ್ವಮುನಿನ್ದ್ರಪೂಜಿತಮಹಾಶ್ರೀವ್ಯಾಸಮುಠ್ಠಿ ಮುದಾ
ಪ್ರಾಶ್ಚಂ ಪ್ರಾಶ್ಚಮಹೋ! ಪುರಾಣನಿಗಮೈಃ ಸ್ವೀತಿಂ ಪರಾಂ ಪ್ರಾಪ್ತವಾನ್ |

भासि त्वं हरिमध्वयोरभिमतं कार्यं हि कुर्वन् गुरो!
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥१३॥

ಶ್ರೀಮನ್ಮಧ್ವಮುನೀಂದ್ರಪೂಜಿತಮಹಾಶ್ರೀವ್ಯಾಸಮುಷ್ಣಿಂ ಮುದಾ
ಪ್ರಾಂಚಂ ಪ್ರಾಂಚಮಹೋ! ಪುರಾಣನಿಗಮೈಃ ಖ್ಯಾತಿಂ ಪರಾಂ ಪ್ರಾಪ್ತವಾನ್ |
ಭಾಸಿ ತ್ವಂ ಹರಿಮಧ್ವಯೋರಭಿಮತಂ ಕಾರ್ಯಂ ಹಿ ಕುರ್ವನ್ ಗುರೋ!
ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ॥13॥

When the Madhva-worshipped Vyasamusti idol, was taken away from Madhyavata matha to another place, as you were requested by the seven Swamijis of Udupi, you went there quickly and worshipped there for sometime and brought back the Vyasamusti from there, and kept it again in Madhyavata matha just as before. Even that clever conciliation revealed your Ruju-wisdom to the world. You showed yourself to be the Ruju. This karya (act) fulfilled what is dear to Lord Srihari and to Sri Mukhyaprana viz., SriMadhva. Your greatness and Rujuhood is very well established in (पुराणगळु and निगमगळु) Brahmanda Purana, Tantra-bhagavata Purana, Padma-purana, Skanda-Purana, Vamana-Purana, Sattatva-grantha, Prakasha-Samhitā, Vyoma-Samhitā, Brihat Samhitā, Gopatha-Brāhmaṇa, Panchavisha-Brāhmaṇa (Tandya-MahāBrāhmaṇa), Śadvimśabrāhmaṇa, Narāyaṇa-Pancharātra, Shatapatha-Brāhmaṇa etc., Oh! Kalpa-tree of devotees, O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care. (The list of these references are given in the appendix).

श्रीविष्णुं समभिष्टुवन् श्रितजनान् रक्षन् सदा बोधयन्
म्लेच्छादींश्च निबर्हयन् मृतजनान् उज्जीवयन् प्रीणयन् ।
काव्यं सरचयन्नृजो! गुणनिधे! त्वं राजसे सद्गुरो!
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ॥१४॥

ಶ್ರೀವಿಷ್ಣುಂ ಸಮಭಿಷ್ಠುವನ್ ಶ್ರಿತಜನಾನ್ ರಕ್ಷನ್ ಸದಾ ಬೋಧಯನ್
 ಮ್ಲೇಚ್ಛಾದೀಂಶ್ಚ ನಿಬರ್ಹಯನ್ ಮೃತಜನಾನ್ ಉಜ್ಜೀವಯನ್ ಪ್ರೀಣಯನ್ |
 ಕಾವ್ಯಂ ಸರಚಯನ್ಮ ಜೋ! ಗುಣನಿಧೇ! ತ್ವಂ ರಾಜಸೇ ಸದ್ಗುರೋ!
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||14||

For the sake of your followers you have composed many hymns in praise of God Vishnu, taught philosophy daily, driven out the wicked crocodiles, punished magicians of black-art, defeated thieves, given life to the dead and composed the legendary Lakshmi-Shobhane-song and written poems like Sarasabharati Vilasa etc., Oh! Ruju soul! and ocean of good qualities, you are dazzling brightly in the world as an unequalled teacher of philosophy to the devoted persons. Oh! Master! you are my refuge always, you are the means for my welfare always, Oh!, Future Madhva! none other than you shall I serve, I know none other than you. Mantras may be repeated, all the Holy Vedas may be learnt, sacrifices may be performed, disciplines of various kinds may be pursued, a magnificent home may be abandoned and a peak of Himalayas preferred. Of what avail are these? Without the immense grace of your goodself, the liberation cannot be obtained. Kalpatree of devotees, O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

ದ್ವಾತ್ರಿಂಶದ್ಧರಚಿಹ್ನಸಂಯುತವಪುಃ! ಶ್ರೀಯುಕ್ತಿಮಲ್ಲಿಪ್ರದ!
 ದುರ್ದಾಂತಪ್ರತಿವಾದಿವಾದದಲನ! ತ್ರೈಲೋಕ್ಯದತ್ತಾಭಯ!
 ಶ್ರೀಲಾತವ್ಯ! ನಮೋ ನಮೋ ಮಮ ವಿಭೋ! ಸರ್ವಭ! ಮನ್ಯೋ! ಮನೋ!
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||15||

ದ್ವಾತ್ರಿಂಶದ್ಧರಚಿಹ್ನಸಂಯುತವಪುಃ ಶ್ರೀಯುಕ್ತಿಮಲ್ಲಿಪ್ರದ!
 ದುರ್ದಾಂತಪ್ರತಿವಾದಿವಾದದಲನ! ತ್ರೈಲೋಕ್ಯದತ್ತಾಭಯ |
 ಶ್ರೀಲಾತವ್ಯ! ನಮೋ ನಮೋ ಮಮ ವಿಭೋ! ಸರ್ವಭ! ಮಾನ್ಯೋ ಮನೋ!
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||15||

You have a fine personality characterised by thrity-two wonderful traits and have the capacity to give succour and fearlessness to the devotees of all the three-worlds. Look upon my suffering and deliver me. You are the author of Yuktimalika that silences all wrong philosophers. Oh! Master! Drinking but a drop at the fountain of your Life–Divine and unparalleled teachings, even fools will not thereafter feel any attraction even (in thought) mentally; for other narrations. For so over–whelming is the fascination of your sacred R̥ju–life. Oh! Master! Thy divine–face in Panchavṛṇḍāvana, at Sonda, in front of Sri Vedavyasa, shining admist the surging waves of bliss generated by thy holy smile, is verily like the moon that has emerged on the heaving surface of the midmost ocean, I meditate upon your goodself, with a heart–melting in love and wrapt in peace. Your Lotus–feet resemble an umbrella, because of the shade of protection, they afford to all the devotees, suffering from the heat of Kali–influence. And your Lotus–feet are kissed by the crowns of Garuda, Shesha, Rudra and Indra in prostration, and therefore, your R̥juhood and greatness is beyond the reach of speech and intellect. Oh! Lord Latavya, ocean of knowledge! I prostrate to you again and again, Kalpa tree of devotees, O Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered himself completely to your care.

ಶ್ರೀವಾಗಿಶಗುರೂರಸತ್ರಿಜಗತಿಪ್ರಸ್ಯಾತಕರ್ಮಂದಿಭೂಃ!
 ಸ್ವಾಮಿಂಸ್ತ್ವಂ ವಸ! ಸರ್ವದಾಽಪಿ ಹೃದಯೇ ಶ್ರೇಯೋಽಭಿವೃದ್ಧಿಶ್ರಿಯೇ |
 ದೀನಂ ದೂನಮನಾಥಮನ್ವಹಮಹೋ ಮಾಂ ಪಾಹಿ ಭೋ! ಶ್ರೀಗುರೋ!
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೧೬||

ಶ್ರೀವಾಗೀಶಗುರೂರಸತ್ರಿಜತೀಪ್ರಖ್ಯಾತಕರ್ಮಂದಿಭೂಃ |

ಸ್ವಾಮಿಂಸ್ತ್ವಂ ವಸ! ಸರ್ವದಾಽಪಿ ಹೃದಯೇ ಶ್ರೇಯೋಽಭಿವೃದ್ಧಿಶ್ರಿಯೇ |

ದೀನಂ ದೂನಮನಾಥಮನ್ವಹಮಹೋ! ಮಾಂ ಪಾಹಿ ಭೋ! ಶ್ರೀಗುರೋ!

ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||16||

You have come to the earth as a fruit of the penance of Sri Vageeshateertharu and are his own lotus-hand Paramahansa disciple. Oh Master! do reside in my heart, promoting me to bondage annihilating and uplifting of sadhana. You are my mother, you are my father, you are my friend, you are my guide, you are my knowledge, you are my wealth, you are my supporter, you are my refuge, you are my all-in-all. I am your child. Make my mind pure. Remove from me all evil thoughts. Fill my heart with thoughts of purity. Please protect me and bless me. I have fallen on your feet seeking your protection. O Lord Teacher! Kalpatree of devotees, future Vayu! Vādirāja! save me, who has surrendered completely to your care.

ಸುಕ್ಷೇತ್ರಂ ಸಮನುಗ್ರಹೇಣ ಭಗವನ್! ಧರ್ಮಸ್ಥಲಂ ಪ್ರಾಗಪಿ
 ಭೂತಕ್ಷೇತ್ರಚರಂ ಹಿ ಭಕ್ತಹಿತಕೃತ್ ತನ್ವನ್ ನೃಸಿಂಹಕ್ಷಿತಿಮ್ |
 ಭಾಸಿ ತ್ವಂ ಸುಗುಣಂ ಕುಮಾರಗಿರಿಗಂ ಶ್ರೀವಿಷ್ಣುತೀರ್ಥಂ ಮಿಲನ್
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||೧೭||
 (ಭೂತಕ್ಷೇತ್ರಚರಮ್ ಇತ್ಯತ್ರ ಭೂತಪೂರ್ವೇ ಚರತ್)

ಸುಕ್ಷೇತ್ರಂ ಸಮನುಗ್ರಹೇಣ ಭಗವನ್ ಧರ್ಮಸ್ಥಲಂ ಪ್ರಾಗಪಿ
 ಭೂತಕ್ಷೇತ್ರಚರಂ ಹಿ ಭಕ್ತಹಿತಕೃತ್ ತನ್ವನ್ ನೃಸಿಂಹಕ್ಷಿತಿಮ್ |
 ಭಾಸಿ ತ್ವಂ ಸುಗುಣಂ ಕುಮಾರಗಿರಿಗಂ ಶ್ರೀವಿಷ್ಣುತೀರ್ಥಂ ಮಿಲನ್
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ! ||17||

Requested by the people of Dharmasthala, which was occupied by Annappa Bhoota as his own resort, you installed icon(idol) of Manjunatheshwara there with Narasimha Sali-grama at its head, and removed Annappa to a distant place, thus making Dharmasthala a place of pilgrimage, a real place of Dharma as appropriate proper to its name. It became an Eshwara-Narasimha kshetra guarded by Bhootaraja. As you are an astonishing Rujuyogi you have ascended the Kumara hills and conversed with Sri Vishnuteerha, seated in

sacred penance and returned with idol of Lord Srikrishna with the churning rod as his gift to you. Oh, Bhāvibrahman! when shall that blessed day dawn, when, becoming detached from pain-giving worldly objects like selfishness, wealth, fame etc, my mind will get engrossed in thy lotus-feet, the abode of the honey of bliss? And when shall that blessed day dawn when I shall enjoy thy fragrance through devotional recitals, thy coolness through meditation and thy sweetness through direct realization? Oh, Rjuyogin! though I have not attained the Puruṣārthachatuṣṭaya, my present birth on this sacred land Bhārat, is really blessed, because it has enabled me to study the Life and Teachings of Sri Madhva, by thy grace – an opportunity which is rare even for Gods to obtain! Oh! Kalpatree of devotees, Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered completely to your care.

ಪ್ರಾಲೇಯಾದ್ರಿನಿವಾಸಿನೌ ಹರಿಗುರೂ ಅಶ್ವಂಞ್ಚ ಚಿತ್ರಂ ವಿಭೌ!
 ಸೌದೀಯಾರಸನಾಯಕಂ ಶಿವಗುರೌ ರಕ್ಷನ್ ಮಹಾಕ್ರೂರತಃ |
 ಭಾಸಿ ಶ್ವಾಸನಿಯಾಮಕೌ ಮುಹುರಹೌ! ಋಕ್ಸಂಹಿತಾಯಾಂ ಸ್ತುತಃ,
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೌ! ||೧೮||

ಪ್ರಾಲೇಯಾದ್ರಿನಿವಾಸಿನೌ ಹರಿಗುರೌ ಅಂಚಶ್ಚ ಚಿತ್ರಂ ವಿಭೌ!
 ಸೋದೀಯಾರಸನಾಯಕಂ ಶಿವಗುರೌ ರಕ್ಷನ್ ಮಹಾಕ್ರೂರತಃ |
 ಭಾಸಿ ಶ್ವಾಸನಿಯಾಮಕೌ ಮುಹುರಹೌ! ಋಕ್ಸಂಹಿತಾಯಾಂ ಸ್ತುತಃ,
 ವಂದೇ ಭಾವಿಸಮೀರ! ಕಲ್ಪಪದಪ! ಶ್ರೀವಾದಿರಾಜಪ್ರಭೌ! ||18||

You have visited the Big Badari and have seen Sri Vedavyasa and Sri Madhva and returned from there. Oh! Lord! at Sonda you have freed(delivered) King Arasappanaika from the clutches of the Shaiva magician-guru who had kept the king under his control by the blackmagic (black-art) and purified him as well as his country, race and family. You are the controller of breath i.e. ಶ್ವಾಸನಿಯಾಮಕ. and a great Muni. Your Rujuhood and greatness is very well

established in the RkSamhitā grantha in detail (these verses have been given in appendix-2). And you have removed the doubt about your Rjutva by making your idol yourself with all the thirty-two wonderful traits of a Ruju, resembling Sri Madhva, as told in Tantrasara and gave it to your mother. May the world be purified by the holy dust from your lotus–feet, which is delightful because of its fragrance of purity, which cools the unbearable heat of Tapatraya (3 folds of difficulties faced by soul), which is laden with droplets of nectar of bliss, and which is capable of thrilling the hearts of all virtuous devotees. I now came to take shelter of thy holy lotus–feet for getting across the ocean of Samsara, i.e., the cycle of births and deaths. Oh! Kalpatree of devotees, Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered himself completely to your care.

ವ್ಯಾಸ್ಯನ್ ಮಾಘಕೃತಿಂ ವಿಧಾಯ ಕವಿತಾಂ ಕೃಷ್ಣೇಽಧಿಪುಣ್ಯೇ ಶುಭಾಂ,
ಪುಣ್ಯಶ್ರೀಬದರೀತ್ರಿವಿಕ್ರಮಹರಿಂ ಸೋದಾಪುರೀಂ ಪ್ರಾಪಯನ್ |
ರುಕ್ಮಿಣ್ಯಾ ಪ್ರಹಿತಂ ಹರೇಃಪ್ರಿಯತಮಂ ಪತ್ರಂ वहन् भ्राजसे?
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ||१९||

ವ್ಯಾಸ್ಯನ್ ಮಾಘಕೃತಿಂ ವಿಧಾಯ ಕವಿತಾಂ ಕೃಷ್ಣೇಽಧಿಪುಣ್ಯೇ ಶುಭಾಂ,
ಪುಣ್ಯಶ್ರೀಬದರೀತ್ರಿವಿಕ್ರಮಹರಿಂ ಸೋದಾಪುರೀಂ ಪ್ರಾಪಯನ್ |
ರುಕ್ಮಿಣ್ಯಾ ಪ್ರಹಿತಂ ಹರೇಃಪ್ರಿಯತಮಂ ಪತ್ರಂ वहन् भ्राजसे
वन्दे भाविसमीर! कल्पपदप! श्रीवादिराजप्रभो! ||19||

By composing Rukminishavijaya, in order to excel Magha's poem "Shishupalavadha", you became famous in Pune. You brought the Sri Trivikrama Swamy, diety worshipped only Rujus, from Big

1. “शिंशुमारं समासाद्य कंसमारेण चादृतः” इति वृन्दावनाख्यानम् (५/५१)
तथा हि ताण्ड्यब्राह्मणम् (८/६/८)-
एतद्ध स्म वा आह कूशाम्बः स्वायवो ब्रह्मा लातव्यः कःस्विदद्य शिंशुमारी
यज्ञपथेऽप्यस्तारिष्यति ॥” इति ।

Badari through Bhootaraja (Patratapa Rudra) and installed HIM in Sonda. You have taken an auspicious message, a-letter, from Sri Rukmini Devi and delivered (handed over) it to Lord Srikrishna, resulting in "negotiation" of the marriage. This act is a muktisadhana to your goodself. And thus you have become a great messenger between Sri Rukmini Devi and Lord Srikrishna. Your immaculate fame and astonishing Rjutva is established in Tandya-Mahābrāhmaṇa and in Tantra-bhāgavata as follows.

कश्चिद् द्विजवरश्रेष्ठो रुक्मिणीपत्रवाहकः ।
 ऊर्ध्वपुण्ड्रधरः शङ्खचक्राङ्कितभुजो मनुः ।
 जीवोत्तमो हयग्रीवमृत्तिकाभूषितालिकः ।
 लातव्यो वादिराजोऽसौ भाविमध्वो महामतिः ॥^१ इति ।

Oh! Kalpatree of devotees, Lord Teacher! future Vayu! Vādirāja! save me, who has surrendered himself completely to your care.

प्रज्वालितोऽज्ञानतमोपनोदी येन प्रदीपो मधुरैर्वचोभिः ।
 तं त्वामृजुस्थं घनवादिराजं प्रणौमि भैष्मीपतिसेवनोत्कम् ॥२०॥

ಪ್ರಜ್ವಾಲಿತೋಽಜ್ಞಾನತಮೋಪನೋದೀ
 ಯೇನ ಪ್ರದೀಪೋ ಮಧುರೈರ್ವಚೋಭಿಃ ।
 ತಂ ತ್ವಾಮೃಜುಸ್ಥಂ ಘನವಾದಿರಾಜಂ
 ಪ್ರಣೌಮಿ ಭೈಷ್ಮೀಪತಿಸೇವನೋತ್ಕಮ್ ॥20॥

Oh! My Gururaja! you have kindled the lamp of the wisdom of Sri Madhwa-siddhanta, with your sacred unparalleled spiritual works like Yuktimallika, Vrindavnakhyanam etc, and dispersed the darkness of ignorance. You have dedicated your divine-life in the service of Sri Rukmini and Lord Sri Krishna. I beseech your blessings. Neither heaven, nor Yogic-power, nor liberation can

1. This was also vindicated by Sri Satyadharmatirtharu in his ವಾದಿರಾಜಸ್ತೋತ್ರಮ್॥

sustain me in life. Thy lotus–feet alone are my support. There are several paths leading to thee. All of them are indeed noble. But, for me the most agreeable is the path of devotion which consists of hearing, praising and remembering thy excellences of attributes related to your Rjhood and achievements. Your lotus–feet form the refuge of all good souls– both of those that have lost their way in the dark of ignorance and of those who see their way clear in the day–light of knowledge.

Thou, the foremost of Lord Sri Viṣṇu's devotees; who is filled with ecstatic delight at the lotus–feet of Sri Ramādevi and Sri Trivikrama Swamy; arise and help me to understand the Madhva–siddhanta properly. Oh, Rjuyogin, as the deer longs for streams of water, so does my poor soul long for your sacred Panchavṛndāvana, which is in front of Lord Sri Vedavyāsa, at Sonda. You are only the sole–refuge of my lives. You are my strength. You are an ever–present help in my distress. Wash–away all my guilt. Don't reject me forever. Have mercy upon me. Rescue me always from Kali–influences and wrong–philosophies. Oh, Master!, by your immense grace, now I came to know that – recitation of the Holy Vedas, the recitation of the Mahābhārata, the recitation of Sri Madhvaśāstra, the recitation of Svāpnavṛndā– vnaKhyānaṃ, the contemplation practiced upon Sri Viṣṇu, the watering of the Tulasi plant and the service rendered to the cows are equal in value.

Oh! Rujuyogin! Future Madhwa! Kalpa-tree of devotees, Sri Vādirāja! save me from the clutches of Kali-influence.

ताक्षर्यो वत्स्यति वेदशेवधियती, नारायणो भूतराड्
रुद्रो भाविनि, वेदवेद्यमुनिपो लातव्यभव्यो महान् ।
योगेशा अपरोक्षिणश्च त इमे जाताः सदुद्धारका
एवं त्वत्कृपया जयन्ति सुजनाः श्रीवादिराजप्रभो

॥२१॥

ತಾಕ್ಷ್ಯೋ ವತ್ಸ್ಯತಿ ವೇದಶೇವಧಿಯತೀ, ನಾರಾಯಣೋ ಭೂತರಾಡ್
 ರುದ್ರೋ ಭಾವಿನಿ, ವೇದವೇದ್ಯಮುನಿಪೋ ಲಾತವ್ಯಭವ್ಯೋ ಮಹಾನ್ |
 ಯೋಗೇಶಾ ಅಪರೋಕ್ಷಿಣಶ್ಚ ತ ಇಮೇ ಜಾತಾಃ ಸದುದ್ಧಾರಕಾ
 ಏವಂ ತ್ವತ್ಪಪಯಾ ಜಯಂತಿ ಸುಜನಾಃ ಶ್ರೀವಾದಿರಾಜಪ್ರಭೋ ||21||

Oh! Lord Sri Vādirāja! Sri Vedanidhi, known as Garuda of the future Kalpa, so also Bhutaraja, rudra of future kalpa, Sri Vedavedya the Latavya diety of the future kalpa and many other chetanas fit to become qualified for various types of God-hood in future kalpas have attained enlightenment by your grace, have become mystics of supernatural ability and are shining by your blessing, as righteous-minded good people of philanthropic nature giving help to all who serve them. Oh! Rjuyogin! when shall that blessed day dawn; when the thought of your goodself will melt my heart; fill my eyes with a stream of blissfull-tears, cause continuous horripilation in all my limbs, and efface the consciousness of the body and of all sense objects? Just like the fatal duel between Bhima and Jarasandha, a struggle is going on within me bewteen my unalloyed devotional-urge and my worldly tendencies. Oh! Rjuyogin! Vādirāja! do thou deign to sustain the flagging strength of Bhima, i.e, Bhāgavatadharmā, within me.

सर्वोत्तमो हरिः साक्षाद् योऽनार्तः श्रीहयाननः ।
 तद्विष्णोः प्रतिमा हंसो वादिराजः पुनातु माम् ॥२२॥

ಸರ್ವೋತ್ತಮೋ ಹರಿಃ ಸಾಕ್ಷಾತ್ ಯೋಽನಾರ್ತಃ ಶ್ರೀಹಯಾನನಃ |
 ತದ್ವಿಷ್ಣೋಃ ಪ್ರತಿಮಾ ಹಂಸೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||22||

Oh! Gururaja! Even the Brihadaranyakoshastha Brāhmaṇa Shruti अतोऽन्यदार्तम् (३/४/२) establishes the Supremacy of Lord Sri Vishnu. The Brihat Shruti also says, that the Great Lord Sri Vishnu, who is like the ocean of all the qualilties fully developed; is the ruler of all, and it is Lord Sri Vishnu alone who

is said to be ruled by none. It is also said that ARTTI (आर्त्ति) means misery i.e, every being, subject to misery passes by name ARTTI, and the Lord Sri Vishnu is He who may be called ANARTTA (अनार्त्ति) not at all subject to any sort of misery. It has also been said in this Brihat Shrutu; Since Prakruti or Lakshmi lives very close to Lord Sri Vishnu, She has not been seperately mentioned as not to be subject to misery, for, She is the consort of Lord Sri Vishnu; and the consorts are not seperately spoken of, as in the case of Thirty-three gods¹ i.e, Ashtavasūs, Ekādasha Rudrās, Dwādashādityas, Indra and Prajāpathi and their wives. अतः अन्यदार्त्तम्^२ means, anybody or anything other than अः Lord Sri

1. The details of these thirty three gods have been given as – “स ह्येवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वे देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिंद्रश्वैव प्रजापतिश्च त्रयस्त्रिंशा इति ॥२॥ - इति बृहदारण्यकोपनिषत् -शाकल्यब्राह्मणम् ।

“स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वे देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिंद्रश्वैव प्रजापतिश्च त्रयस्त्रिंशा इति ॥२॥ - इति बृहदारण्यकोपनिषत् -शाकल्यब्राह्मणम् ॥

2. Here the great Shankaracharya explains as follows - अतोऽन्यदार्त्तम् - अत एतस्माद् ब्राह्मण्यावस्थानाद् अशनायाद्यतीतात्मस्वरूपान्नित्य-तृप्तादन्यदविद्याविषयमेषणालक्षणं वस्त्वन्तरम् “आर्त्तम्” विनाश्यार्त्ति-परिगृहीतं स्वप्नमायामरीच्युदकसममसारम् आत्मैवैकः केवलो नित्यमुक्त इति’ इति । - बृहदारण्यकशाङ्करभाष्यम्(३/५/१) (page259, Mahesh Anu-sandhan Samsthan, Varanasi) The Advaitic scholars of outstanding merit, ancient and modern, admit that the Shrutu अतोऽन्यदार्त्तम् is the fountain-head (bedrock) for the great Mayavadin's statement ब्रह्म सत्यं जगन्मिथ्या (जीवो ब्रह्मैव नापरः) । But great Shankara, gave the meanings to the word आर्त्तम् as follows - आर्त्तम् - ‘विनाशि’ आर्त्तिपरिगृहीतं स्वप्नमायामरीच्युदकसमम् ‘असारम्’ । The words विनाशि and असारम् may not indicate जगन्मिथ्यात्ववाद because the rule ‘सत एव वस्तुनो विनाशो न त्वसतः’ may be

Vishnu is subject to misery. By misery alone all gods are separated from Lord Sri Vishnu. Lord Vishnu has no misery at all while all the other gods are more or less, subject to it. Lord Sri Vishnu knows himself is the only full and perfect in all qualities, without the grace of another, and as if seeing it with His own eyes, because He sees without the intervention of another, everything;—the matter of spirit ; therefore it is that Lord Sri Vishnu is called साक्षादपरोक्षाद् Sākṣādaparokṣād. The word साक्षात् Sākṣāt speaks of the independence in eating and enjoying, and Aparokṣa intervention or medium, and the root अद(Ada) means to enjoy—hence to perceive, or to know. It is, therefore Lord Sri Vishnu has got that title साक्षादपरोक्षाद् which means an independent and a mediumless knower. He is called Brahman, because He is full in all

applicable to the word विनाशि here. On this ground the followers of जगन्मिथ्यात्ववाद will certainly fall in the fallacy of अपसिद्धान्तः i.e., an assertion or statement opposed to their own orthodox teaching or to their own settled dogma.

1. . Here one Advaitic scholar of outstanding merit (Sri SubrahmanyaShastrigalu) opines as follows – (परे तु अत्र आत्मशब्दः श्रीविष्णुपरमात्मपरः, तस्य साक्षादपरोक्षत्वं नाम सर्वदेशकालसन्निहितत्वं सर्वान्तरत्वम् अन्तर्यामित्वं, यः प्राणेन प्राणिति इति प्राणादिव्यापारकर्ता तदीयप्रयोजक (तत्प्रयोजक) इत्यर्थं व्याकुर्वन्ति । अत्र साक्षादपरोक्षत्वं यथार्थं त्यक्त्वा व्यापित्वे लक्षणा प्राणिति इति जीवे प्रयुज्यते, श्वासोच्छ्वासकर्त्तृत्वेन तु प्रयोजकव्यापारम् अभिप्रयन्ति तत्रापि लक्षणेति ज्ञेयम् ।) द्वैतिनस्तु - “साक्षादपरोक्षाद् + अपरोक्षमस्ति, इति व्युत्पत्त्या सर्वं जगत् अपरोक्षं पश्यति, इत्यर्थमाहुः । भगवतोऽन्यापेक्षाभावः इत्यर्थः, अत्रापि रूढिव्याज एव कथञ्चित् आग्रहेण अद्वैतविरुद्धार्थपरत्वा-पादनम्” These objections are absolutely wrong, because great Sri Madhva strictly followed the Vyāsanirukta rule “गुणाधिक्यं येन भवेद् वेदस्यार्थः स एव हि” (Vide Rgbhasyam of Sri Madhva).

qualities, and he is the Ātman, because He is the director of all, but He is never directed or governed by anybody, which is the reason why He is called सर्वान्तर (Sarvāntara). Everybody in this world, is upheld by five Vāyus, Prāna etc, but He it is, again, who always makes the Vāyus perform their respective functions. Eyes cannot see Him, mind and intellect cannot reach Him, because He is infinite; it is therefore, that Sri Mahāviṣṇu is inaudible and unspeakable. You are a विशिष्टप्रतिमा of such Sri Hayanana Vishnu. Oh Lord Teacher! Rujuyogi Sri Vādirāja! save me, who has surrendered completely to your care.

श्रीस्वाप्रवृन्दावनशब्दपूर्वं स्वास्थ्यानरूपं हरिगीतिवच्छुभम् ।
अवाक्श्रुतिं भूसुरमेध्यदिन्द्रं सुप्तावुवक्थ प्रणमामि वादीट् ॥२३॥

ಶ್ರೀಸ್ವಾಪ್ರವೃಂದಾವನಶಬ್ದಪೂರ್ವಂ
ಸ್ವಾಸ್ಥ್ಯಾನರೂಪಂ ಹರಿಗೀತಿವಚ್ಚುಭಮ್ ।
ಅವಾಕ್ಶ್ರುತಿಂ ಭೂಸುರಮೇಷ್ಯದಿಂದ್ರಂ
ಸುಪ್ತಾವುವಕ್ಥ ಪ್ರಣಮಾಮಿ ವಾದೀಟ್

॥23॥

Oh! Lord Teacher Gururaja! as this deaf and dumb Brahmin of good traits surrendered himself completely to your care, you blessed him with soul-stirring vision of yourself in his dream and in the course of singing before him in order to solace him, you taught to the whole world through him your Geeta-like holy consecrating message to the world and purified your devotees by dipping them in that milk-ocean of philosophy called "Swapna Vrindavana Akhyana". Astonished by this miracle of poetic composition, I prostrate with humility before you. Oh Lord! save me, who has surrendered himself completely to your care. Oh, My Guru! I will bowdown towards your holy Panchavrindavana and will praise your holy name for your Anugraha. Everyday I will praise you and extol your holy name for ever and ever. As the deer longs for streams of water, so my soul longs for you Oh, My Guru. According to your great compassion,

blot-out my transgressions. Wash away all my iniquity and cleanse me from my sins. When shall that blessed day dawn when thou shall lift me up, and the loving and blissful touch of thy lotus-hand bring joy and comfort to me, fallen at thy louts-feet, weeping and wailing in utter grief and shedding torrential tears with unalloyed devotion.

पञ्चास्यवाक्यो यः 'सिंहं नसन्त' श्रुतिविश्रुतः ।
स एव स्वाप्रकृत् स्वप्नो वादिराजः पुनातु माम् ॥२४॥

ಪಂಚಾಸ್ಯವಾಕ್ಯೋ ಯಃ 'ಸಿಂಹಂ ನಸಂತ' ಶ್ರುತಿವಿಶ್ರುತಃ ।
ಸ ಏವ ಸ್ವಾಪ್ರಕೃತ್ ಸ್ವಪ್ನೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ॥24॥

Oh! Gururaja! you are PANCHĀSYAVĀKYAH (पञ्चास्यवाक्यः), (पञ्चास्यवाक्यम् = सिंहं नसन्तश्रुतिः प्रतिपाद्यत्वेनास्यास्तीति पञ्चास्यवाक्यः श्रीवादिराजः, "अर्श आदिभ्योऽच्" इति मत्वर्थीयोऽकारः । "पञ्चास्य-वाक्यसन्दिष्टं पुराणं पञ्चलक्षणम्" इति वृन्दावनाख्यानम् । Your eternal R̥juhood already established in सिंहं नसन्तश्रुतिः. Your Vedic name is **SWAPNA**, (सु+अप्+नः = स्वप्नः "स्वप्न! स्वप्नाधिकरणे इति श्रुतिः) means a mystic and myriad-minded-genious. You are the celebrated author of the SVĀPNAVR̥NDĀVANĀKHYĀNAM, which is equal to the **Puruṣasūktam**. Oh! Master! May I never taste the sweetness of literary pre-occupations! May I never think even of amorous pleasures! But, R̥juyogin, Sri Vādirāja! May I avariciously drink the nector of constant love for thy lotus-feet again and again. Oh, Future Madhva! my beloved master! Sri Vādirāja! save me, who has fallen on your lotus-feet for protection¹.

1. This verse is composed based on the following Bṛhatsamhitā-vachanam.

पञ्चास्यवाक्यो यः "सिंहं नसन्त" श्रुतिविश्रुतः ।
स एव स्वाप्रकृत् स्वप्नो वादिराजो महामतिः ॥ इति ।

ಜೀವೋತ್ತಮೋ ಹಯಗ್ರೀವಮೃತ್ತಿಕಾಭೂಷಿತಾಲಿಕಃ |
 ಸ ಭವಾನ್ ಭಾವಿಮಧ್ವಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||೨೫||

ಜೀವೋತ್ತಮೋ ಹಯಗ್ರೀವಮೃತ್ತಿಕಾಭೂಷಿತಾಲಿಕಃ |

ಸ ಭವಾನ್ ಭಾವಿಮಧ್ವಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||25||

Oh, Gururaja! it is evident that you are certainly a Jīvottama. According to the Tantrabhāgavata, your sacred and prominent forehead is always ornamented by Sri Hayagreevamṛttikā¹.

1. According to the most authoritative statement of Sri 1008 Sri Viśvottamatirtharu (on the basis of Tantrabhāgavata sentence ಜೀವೋತ್ತಮೋ ಹಯಗ್ರೀವಮೃತ್ತಿಕಾಭೂಷಿತಾಲಿಕಃ | ಲಾತವ್ಯೋ ವಾದಿರಾಜೋಽಸೌ ಭಾವಿಮಧ್ವೋ ಮಹಾಮತಿಃ) Sri Hayagreevamṛttikā is Vādirājamṛttikā, because Sri Vādirajatirtha is the Viśiṣṭapratimā of Sri Hayagreeva. The Aitareya-brāhmaṇaśruti(3\34\2) proclaims as follows –

“(ಅಗ್ನೇ!) ಮೃತ್ತಿಕಾ ತೇ ರೋಹಿತಾ” ಇತಿ | ಅಗ್ನೇ! = ಭೋ! ಶ್ರೀಹಯಗ್ರೀವಸ್ವಾಮಿನ್! ತೇ ಮೃತ್ತಿಕಾ = ತ್ವದೇಹಸಮುದ್ಭವಾ ಮೃತ್ತಿನ್ಮಾ ಗೋಪೀಚಂದನವತ್ ಸರ್ವದಾ ಧಾರಣನ್ಮೋಕ್ಷಪ್ರದಾ, ಪುನಃ ಸಾ ಮೃತ್ತಿಕಾ, ರೋಹಿತಾ = ಲೋಹಿತವರ್ಣಾ, ತಾಮ್ರವರ್ಣಾ ಧಾರಣಾತ್ ಸರ್ವಪಾಪಘ್ನಾ ಸೌಭಾಗ್ಯಪ್ರದಾ ಮೋಕ್ಷಪ್ರದಾ ಚ ಭವತಿ - ಇತಿ ಶ್ರುತೀರ್ಥಃ |

The message of this Śruti, according to the highly learned men, can be summarised as follows – Oh, Lord Hayagreeva! the mṛttikā, which has taken birth from your body, having the colour of Copper is to be highly honoured and applied with utmost respect as Gopichandana.

ಅರ್ಥಾತ್ - ಭೋ! ಶ್ರೀಹಯಗ್ರೀವಸ್ವಾಮಿಯೇ! ನಿನ್ನ ದಿವ್ಯವಾದ ದೇಹದಿಂದ ಸಮುದ್ಭವಿಸಿದ ಪ್ರಶಸ್ತವಾದ ಮೃತ್ತಿಕೆ ಲೋಹಿತವರ್ಣಯುತವಾಗಿ ಗೋಪೀಚಂದನದಂತೆ ಧಾರಕರಿಗೆ ಮೋಕ್ಷಪ್ರದವಾಗಿದೆ। ಶ್ರೀಹಯಗ್ರೀವಮೃತ್ತಿಕೆಯನ್ನು ಸಕಲವೈಷ್ಣವರೂ ಗೋಪೀಚಂದನದಂತೆ ಸರ್ವದಾ ಭಕ್ತಿಯಿಂದ ಧರಿಸಬೇಕು ಏನು ತನ್ನಭಾಗವತವಚನದ ರಹಸ್ಯವು ಏನು ಶಿಷ್ಟಶ್ರೇಷ್ಠರು ಅಪ್ಪಣೆ ಕೊಡುತ್ತಾರೆ |

ಅರ್ಥಾತ್ - ಭೋ ಹಯಗ್ರೀವಸ್ವಾಮಿಯೇ! ನಿನ್ನ ದಿವ್ಯವಾದ ದೇಹದಿಂದ ಸಮುದ್ಭವಿಸಿದ ಪ್ರಶಸ್ತವಾದ ಮೃತ್ತಿಕೆ ಲೋಹಿತವರ್ಣಯುತವಾಗಿ ಗೋಪೀಚಂದನದಂತೆ ಧಾರಕರಿಗೆ

According to Ṛksamhitā – you are BHĀVIMADHVA i.e., the future Madhva, and therefore you have no misery of Garbhavāsa at all. You are possessing the splendour of millions of suns, capable of completely dispelling the darkness of ignorance, in Panchavrindavana, in front of Sri Vedavyasa, at Sri Sonda. Oh, Master! Folding my hands in supplication, bent in deep reverence, I humbly pray to your goodself to bestow upon me your favours, so that I can cut the chords binding me to this Samsārachakra and instill in me, the deep and unalloyed devotion towards your goodself, and towards your Lord Sri Hayagreeva, the husband of Mahalakshmi. with in your Ṛjuhood powers, of releasing the merited souls from the tight bonds of attachments of the world. Oh Ṛjuyogin! you are the dispeller of the fear of the chain of birth and deaths. You are more adorable among the adorable. You are my mother, father, brother, preceptor, nearest and dearest relative, all rolled into one. You are the destroyer of all fear of those devotees who take shelter under your sacred lotus–feet. Oh future Vayu! Kalpatree of devotees! Sri Vādirāja! save me who has surrendered himself completely to your care.

योऽसौ हंसः पञ्चविंशब्राह्मणादिषु विश्रुतः ।
लतुः स एव लातव्यो वादिराजः पुनातु माम् ॥२६॥

ಯೋಽಸೌ ಹಂಸಃ ಪಂಚವಿಂಶಬ್ರಾಹ್ಮಣಾದಿಷು ವಿಶ್ರುತಃ |
ಲತುಃ ಸ ಏವ ಲಾತವ್ಯೋ ವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||26||

Oh, Gururaja! Your eternal Ṛjuhood, already established in Panchavimsha Brāhmaṇa (Tandyamahābrāhmaṇa 8|6|8) and in Shadvimsha Brāhmaṇa (4|7). You are constantly receiving the Perfect–Eternal–Knowledge of Sri Madhva–siddhānta from Lord Sri

ಮೋಕ್ಷಪ್ರದವಾಗಿದೆ. ಶ್ರೀಹಯಗ್ರೀವಮೃತ್ತಿಕೆಯನ್ನು ಸಕಲವೈಷ್ಣವರೂ ಗೋಪೀಚಂದನದಂತೆ ಸರ್ವದಾ ಭಕ್ತಿಯಿಂದ ಧರಿಸಬೇಕು ಎಂದು ತಂತ್ರಭಾಗವತ ವಚನದ ರಹಸ್ಯವು ಎಂದು ಶಿಷ್ಯಶ್ರೇಷ್ಠರು ಅಪ್ಪಣೆ ಕೊಡುತ್ತಾರೆ.

Hayagreeva, the Husband of Lakshmi, and by the mandatory order of Sri Hayagreeva, you are constantly broadcasting that Vedic-wisdom. i.e., the Perfect-Eternal-Knowledge of Sri Madhva-siddhānta, amongst your devotees like Garuda, Śesha, Rudra etc., and amongst all deserving wise men and women, and therefore, your Vedic-name is लतुः means लातव्यः(श्रीहयग्रीवात् सर्वाः सद्विद्याः लाति गृह्णातीति “लः”, पुनस्ताः सर्वाः सद्विद्याः श्रीहयग्रीवाज्ञया सपत्नीकेषु गरुडशेषरुद्रादिषु, सर्वेषु च योग्येषु जीवेषु तनोति विस्तारयतीति “तुः”, लतुः= लाति तनोतीति च लतुः, स एव लातव्यः, स्वार्थेऽण). Oh, Rjuyogin! May all the worlds be sanctified by your eternal Sri Madhva-siddhanta-teachings, which are eternally inspired by the Eternal-Vedic-Wisdom, which, rendered surprisingly attractive, by an abundance of Brahma-Tarka-Yuktis, similies and parables, and which are embellished everywhere with Sri Madhva's Tatvajnana, like dangling decorations of Coral globules. Oh, Master! If you can really offer a boon to me, grant that I may have unalloyed-devotion, to the great Sri Madhvāchārya, which excels MUKTI itself. Tempt me not by offering various worldly enjoyments as boons. Oh, Latu! Latavya! Future Vayu! Sri Vādirāja! save me, who has fallen for protection on your lotus-feet¹.

लातव्यः श्रीहयग्रीवविशिष्टप्रतिमा महान् ।

स भवान् भाविवायुः श्रीवादिराजः पुनातु माम् ॥२७॥

(स भवान् 'इतराभ्योऽपि दृश्यन्ते' इति साधुः)

ಲಾತವ್ಯಃ ಶ್ರೀಹಯಗ್ರೀವವಿಶಿಷ್ಟಪ್ರತಿಮಾ ಮಹಾನ್ ।

ಸ ಭವಾನ್ ಭಾವಿವಾಯುಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ॥27॥

1. This verse is composed on the basis of नारायणोदितपञ्चरात्रम् -

योऽसौ हंसः पञ्चविंशब्राह्मणादिषु विश्रुतः ।

लतुः स एव लातव्यो वादिराजः सुरेश्वरः ॥ इति ।

Oh, My Lord, Latavya, Sri Vādirāja! in you I take refuge, rescue me, save me from all who pursue me, I will praise you Lord, with all my heart, I will delight and rejoice in you, you alone can raise me from the gates of death, you will never abandon me the faithful, you are a vishishtapratima (a supreme and special icon) of Lord Hayagreeva, and therefore you are "Pratyaksha-brahma", dazzling with thrity-two wonderful traits. Oh, Gururaja, give me the wisdom and correct understanding of Sri Madhva Shastra. Have mercy upon me, Oh My teacher! for I am weak, lead me, Oh Lord, in they righteousness. The importance of Taptamudrādhāraṇa, is stressed in the Śrītis, like येन देवाः पवित्रेण etc., therefore I entreat your goodself, that I should recieve the Taptamudrā through your lotus-hand¹. Lord Sri Viṣṇu will certainly be present, wherever and whenever you are present, and HE moves when you move. Sri Viṣṇu is always dwelling in your lotus-heart, and hence I will certainly perform Śrīkṛṣṇārpaṇa (submission of all the good things I do) through your goodself. You have composed Vṛndāvanākhyāna, Yuktimalikā and other great works for those who deserve Mukti and can attain Swarūpānanda. You are a great defender of Hindu Dharma, cultural unity and spiritual heritage². Oh, Gururaja! future Vayu! save me from the clutches of Kali-influence who has surrendered himself completely to your care.

बिना वाणीपतित्वं यो मुख्यप्राणसमः पुमान् ।

स एव भाविवायुः श्रीवादिराजः पुनातु माम् ॥२८॥

1. 'ವಾಯುಂ ವಿನಾ ನೈವ ಸ್ಥಿತಿರ್ಹರೇಃ ಸದಾ' ಎಂಬುವ ಶ್ರೀವಿಷ್ಣುಪುರಾಣವಚನಾನುಸಾರ ಭಾವಿವಾಯುದೇವರಾದ ಶ್ರೀವಾದಿರಾಜರಿಗೂ ಸಹ ಈ ನಿಯಮ ವ್ಯಾಪ್ತಿಯುಳ್ಳದ್ದು. ಹೀಗೆಯೇ ಸರ್ವ ಋಜುಗಳ ವಿಷಯದಲ್ಲಿ ತಿಳಿಯಬೇಕು.

2. Harken to a great Christian saint (1506-1552 A.D.) "BUT FOR THE HINDU SAINT VADIRAJA, I WOULD HAVE TURNED THE ENTIRE SOUTH-INDIA INTO CHRISTIANITY" (This information is for private circulation only)

ವಿನಾ ವಾಣೀಪತಿತ್ವಂ ಯೋ ಮುಖ್ಯಪ್ರಾಣಸಮಃ ಪುಮಾನ್ |

ಸ ಏವ ಭಾವಿವಾಯುಃ ಶ್ರೀವಾದಿರಾಜಃ ಪುನಾತು ಮಾಮ್ ||28||

Oh! Gururaja! your astounding Rujutva is established in the eternal Balittha sukta and in the RkSamhitā. Excepting the status of Vanipatitva, you are equal to Sri Mukhyaprana. Oh! Future Vayu! Pratyakśabrahman, Kāmadhenu of devotees, Oh! Ocean of compassion! Oh, Redeemer of the fallen! Oh, Destroyer of the woes of devotees! Oh, Bestower of Devotion! Oh, Captain across the ocean of Samsara! Oh, Rjuyogin! you are ceaselessly doing your sacred work of HAMSOPĀSTI¹ through breathing in and breathing out. It is an auspicious VRATA to you. Oh Śvāsaniyāmaka! you are having your steadfast inseperable attachment to the Lord Sri Hayagreeva, the husband of Lakshmi, at all times. Oh, Eternal thou art, Latavya! Hail to thee. According to the most Authoritative Rksamhitā, three perfect and eternal incarnations of your goodself (like Mukhyaprāṇa), were firmly and finely established in the PRĀṆAGNISŪKTAM i.e, BALITTHĀSŪKTAM.

1. In your first incarnation, you were ĀGNIDYOTANANĀMAKA-VĀDIRĀJA2 (अग्निद्योतननामकवादिराजः), in which, you have taken an auspicious and sacred message–letter from Sri Rukmini, and handed over to the Lord Sri Krishna.

2. In your second incarnation, you were PRĀṆAGNISŪKTAM (पृक्षनामकवादिराजः), in which, you have swept the vast armies of

1. “करोम्यहरहः कर्म हंसो हंसरहस्यकृत्” इति स्वप्नवृन्दावनाख्यानम् ।

2. तथाहि प्रकाशसंहिता - अग्निद्योतन एवाप्यः सदा हंस रहस्यकृत् । हंसः श्रीवादिराजोऽसौ रुक्मिणीकृष्णसेवकः ॥' इति । This प्रकाशसंहिता sentence was also vindicated by the most venerable poet, Sri Bammara Potnamātya (1100-1180 AD) in his Andhra Mahābhagavatamu as follows – अग्निद्योत-नुण्डनु ब्राह्मणुडु रुक्मिणीपत्रसेवाधर्ममाचरिञ्चे' इति ।(In Dasamaskandha).

Asurās, who were under the command of Duryodhana, a kalipurūṣa, in the Mahābhārata–battle–field.

3. And now in your third incarnation, you are DAŚAPRAMATINĀMAKA VĀDIRĀJA (दशप्रमतिनामकवादिराजः) , in which, you have firmly and finely established, with cogent reasonings, and propagated Sri Madhasiddhanta, and have written and brought out the Mahabharata lakshalankara, the Yuktimalika, the Swapna vrindavanakhyana, the Rukmineesha vijaya, The Nyayaratnavali, the Shrutitattva prakashika etc, by the mandatory order of Sri Vedavyasa, and you are still dazzling in the PANCHAVRINDAVANA, in front of the Lord Sri Vedavyasa, at Sonda. And therefore you are a perfect VAIDIKĀCHĀRYA, like Sri Madhva, the Jivottama–mukhyaprāṇa.)

Always be gracious to me. Sri Vādirāja! save me, who has surrendered completely to your care, from the clutches of Kali influences.

वन्दनं वादिराजस्य तृणोद् कलिकिल्बिषम् ।
पठतां शृण्वतां चैव ददातु परमं शुभम् ॥२९॥

ವಂದನಂ ವಾದಿರಾಜಸ್ಯ ತೃಣೇಢು ಕಲಿಕಿಲ್ಬಿಷಮ್ ।
ಪಠತಾಂ ಶೃಣ್ವತಾಂ ಚೈವ ದದಾತು ಪರಮಂ ಶುಭಮ್ ॥29॥

Benediction : May this obeisance to Sri Vādirāja destroy all unholy influences of Kali and bestow all that is auspicious and desirable to those (who) that recite or hear this poem.

पञ्चवृन्दावने पुण्ये प्रदक्षिणपदेपदे ।
ये पठन्ति जनास्तेषु गुरुराजः प्रसीदतु ॥३०॥

ಪಂಚವೃಂದಾವನೇ ಪುಣ್ಯೇ ಪ್ರದಕ್ಷಿಣಪದೇಪದೇ ।
ಯೇ ಪಠಂತಿ ಜನಾಸ್ತೇಷು ಗುರುರಾಜಃ ಪ್ರಸೀದತು ॥30॥

Whoever does Pradakshina of the holy set of five Vrindavanas, reciting or hearing these holy verses, while going step by step round it, may become blessed by Sri Vādirāja, king of Teachers.

अज्ञाननिद्राविद्रावणसुप्रभातप्रभाकरान् ।
सर्वान् माध्वान् यतीन् वन्दे विष्णुतत्वोपदेशकान् ॥३१॥

ಅಜ್ಞಾನನಿದ್ರಾವಿದ್ರಾವಣಸುಪ್ರಭಾತಪ್ರಭಾಕರಾನ್ ।
ಸರ್ವಾನ್ ಮಾಧ್ವಯತೀನ್ ವಂದೇ ವಿಷ್ಣುತತ್ವೋಪದೇಶಕಾನ್ ॥31॥

I prostrate with utmost humility and reverence, before all Mādhvayatigalu, who are dazzling like SUNS to dispell the darkness of Ajnāna. And I prostrate before those all Mādhvayatigalu, who are always engaged in preaching the Vishnutattva among all the deserving people. And I bow with utmost humility and reverence at the noble feet of all Madhwas, scholars, mothers and sisters, who are dazzling with unalloyed Sri Vishnubhakti, and beseech their blessings. In my tenure, it is not unlikely that I have caused mental agony to many scholars, mothers and sisters, due to my idiosyncrasies or shortcomings and defects. With folded hands, I seek forgiveness of one and all. Each and every devotee and follower of Sri Madhwacharya, should be capable of being blessed by the immense grace of Sri Vishnu, to offer the knowledge of the ultimate truth.

‘ऋजुत्वं वादिराजस्य श्रुतिमूलं न संशयः ।’
इत्थमाघोषणं कुर्वन् पातु विश्वोत्तमो गुरुः ॥३२॥

‘ಋಜುತ್ವಂ ವಾದಿರಾಜಸ್ಯ ಶ್ರುತಿಮೂಲಂ ನ ಸಂಶಯಃ ।’
ಇತ್ಥಮಾಘೋಷಣಂ ಕುರ್ವನ್ ಪಾತು ವಿಶ್ವೋತ್ತಮೋ ಗುರುಃ ॥32॥

“Rujutva of Sri Vādirājatirtharu is established in the Vedas, Puranas, Pancharatra etc.,”. May this uplifting and great teaching of Sri 1008 Sri Vishvottamatirtharu, remain firmly rooted in my

mind for my Sādhana. I bow with reverence at the Lotus–feet of Sri 1008 Sri Vishvottamatirtharu, having surrendered myself completely to his care.

सत्यप्रमोदतीर्थानां शिष्याणुर्लघुधीरहम् ।
वन्दनं वादिराजस्य व्यधां दुःखनिवृत्तये ॥३३॥

ಸತ್ಯಪ್ರಮೋದತೀರ್ಥಾನಾಂ ಶಿಷ್ಯಾಣುರ್ಲಘುಧೀರಹಮ್ ।
ವಂದನಂ ವಾದಿರಾಜಸ್ಯ ವ್ಯಧಾಂ ದುಃಖನಿವೃತ್ತಯೇ ॥33॥

This tribute of hymns to Sri Vādirāja was composed by me, a poor disciple of Sri 1008 Sri Satyapramoda Teertharu, for the removal of my sorrows of the sinful mind.

श्रीरमापद्मनाभाख्यौ पितरौ मम सादरम् ।
धन्य आनन्दतीर्थोऽहम् उपतिष्ठे नमन् नुवन् ॥३४॥

ಶ್ರೀರಮಾಪದ್ಮನಾಭಾಖ್ಯೌ ಪಿತರೌ ಮಮ ಸಾದರಮ್ ।
ಧನ್ಯ ಆನಂದತೀರ್ಥೋಽಹಮ್ ಉಪತಿಷ್ಠೇ ನಮನ್ ನುವನ್ ॥34॥

Thus ends this poem in humble prostration by Anandateertha son of Srimati Ramabai and Sri Padmanabhacharya.

ऋजुत्वं वादिराजस्य साक्षिसिद्धं न संशयः ।
बुधाः कथं निराकुर्युः? भो! श्रीमध्वमतानुगाः!! ॥३५॥

(साक्षिसिद्धम् – गौणोऽयं प्रयोगः, साक्षिसिद्धमिव साक्षिसिद्धम्, सुदृढं निश्चितं श्रीवादिराजऋजुत्वमिति भावः । ‘सुदृढो निर्णयो यत्र ज्ञेयं तत्साक्षिदर्शनम्’ इत्यनुव्याख्यानम् ।)

ಋಜುತ್ವಂ ವಾದಿರಾಜಸ್ಯ ಸಾಕ್ಷಿಸಿದ್ಧಂ ನ ಸಂಶಯಃ ।
ಬುಧಾಃ ಕಥಂ ನಿರಾಕುರ್ಯುಃ? ಭೋ! ಶ್ರೀಮಧ್ವಮತಾನುಗಾಃ ॥35॥

(ಸಾಕ್ಷಿಸಿದ್ಧಮ್ – ಗೌಣೋಽಯಂ ಪ್ರಯೋಗಃ, ಸಾಕ್ಷಿಸಿದ್ಧಮಿವ ಸಾಕ್ಷಿಸಿದ್ಧಮ್ ,

ಸುದೃಢಂ ನಿಶ್ಚಿತಂ ಶ್ರೀವಾದಿರಾಜಋಜುತ್ವಮಿತಿ ಭಾವಃ | 'ಸುದೃಢೋ ನಿರ್ಣಯೋ
ಯತ್ರ ಜ್ಞೇಯಂ ತತ್ಸಾಕ್ಷಿದರ್ಶನಮ್' ಇತ್ಯನುವ್ಯಾಖ್ಯಾನಮ್ |)

॥ ಇತಿ ಶ್ರೀವಾದಿರಾಜಗುರುವಂದನಂ ಸಂಪೂರ್ಣಮ್ ॥

Oh! Wise people, who are dazzling with Sri Madhwa's tattvajnana! Harken – The Rujutva of Sri Vādirājatirtharu, is firmly established by Agamanugriheeta Sakshi (आगमानुगृहीतसाक्षी) of great ancient Madhwayatigalu and other ancient great scholars of outstanding merit, and therefore, how can we reject it? May the scholars of outstanding merit in Mādhva–philosophy pardon me if my words are foolhardy.

॥ श्रीमध्वेशार्पणमस्तु ॥