

GURUSARVABHOUMA
SRI RAGHAVENDRA

AUTHOR

JAYASIMHA
(Sri Tirumalesha Hari Vittaladasaru)

TRANSLATED INTO ENGLISH BY
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PARIMALA PRAKASHANA

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GURUSARVABHOUMA SRI RAGHAVENDRA -
Originally written in Kannada by Sri JAYASIMHA. Translated
into English by Sri BANNUR RAMACHANDRA RAO.

Published by:

PARIMALA PRAKASHANA.

178, 15TH Main, Srinagar,
Banashankari I Stage, II Block, Bangalore -560050.
Telephone No. 22428060.

Year of Publication: **2007**

No. Of Pages: 88+

PRICE: Rs. 30/-

©Publishers

Type set :

K.Subbanna. (080)26761614

Printed by

Jagadguru Sriman Madhwacharya Mula Mahasamsthanam
SRI RAGHAVENDRA SWAMY MAṬA
MANTRALAYAM

Benediction* From Paramapujya

SRI SUSHAMEENDRA TEERTHA
SRIPADANAGALAVARU

We are pleased to know that “**Parimala Geleyara Balaga**” which has been doing yeomen service in spreading the fragrance of the flowers of devotion to God and serving Gurusarvabhouma Sri Raghavendra in many ways by publishing several spiritual and religious works and spreading the devotion to Sri Raghavendra among hundreds of good souls, has completed thirty years of sincere work since its inception. On this occasion of its thirtieth anniversary, this association has arranged to honor thirty well-known pundits and publishing some religious books which is praiseworthy and will have the blessings of Sri Hari and Gururaja.

We wish that the book “**Sri Raghavendra Gurusarvabhouma**” being published on this occasion may get the appreciation of the devotees of Sri Gururaja. We sincerely pray that the deities of worship Sri Mula Raghupati and Sri Vedavyasa may shower their kind blessings on the ‘Parimala Geleyara Balaga’ which is celebrating its thirtieth anniversary in a befitting manner and on the author of this book Sri Jayasimha, who established this association.

- **Sri Sushameendra Sripadagalavaru**

*This is a translation of Swamiji’s “Anugraha Sandesha” for the first edition in Kannada.

AUTHOR'S SUBMISSION

Sri Raghavendra Gurusarvabhoma who is said to be like “Kalpavriksha” to those who pray to him and like “Kamadhenu” to those who prostrate before him is a great saint adept in destroying the sins of his devotees through his gracious looks like ‘Vajrayudha’. He is a saint having such good qualities like that of a god, and possessing mystic powers due to his great devotion to Lord Sri Hari. He is known to have established the Madhwasiddanta by defeating all opponents with his knowledge and oratory. It is beyond one’s power of reasoning and knowledge to understand the supernatural powers of Sri Gurusarvabhoma who is like a moon born by churning the ocean called Madhwa philosophy. By the grace of Sri Gururaja, this small work of mine “Gurusarvabhoma Sri Raghavendra” is being published as one of the fragrant flower in the form of the publications of “Parimala Geleyara Balaga” as part of the thirtieth anniversary of this association.

My respectful 'pranams' to Paramapujya Sri Sushameedra thirtha Swamiji, the revered head of Sri Madhwacharya Mula Maha Samsthana, for his kindly note of blessings to this work. I am indebted to Sri Bannur Ramachandra Rao, a profound scholar of Madhwa Shastra, who has translated this book into English with great devotion. I am grateful to all members of Parimala Geleyara Balaga for their cooperation in this Endeavour. Also my thanks are due to Sri K. Subbanna for his neat DTP work.

30th August 2007

Bangalore. (Sri Tirumalesha Hari Vittala Das)

- JAYASIMHA

TRANSLATOR'S NOTE

I had the opportunity of translating into English Sri Jayasimha's work "Guru Raghavendraru" under the title "Guru Raghavendra – the Mystic and Saint of Mantralaya" about three years ago, and the book has received much appreciation from the devotees of Gururaja. It was my fortune to have been blessed by Sri Sushamindra theertha Swamiji when I had gone to Mantralayam a few months back advising me to continue my writings. As though the wish of Sri Gururaja was conveyed to me through Sri Sushamindra theertha Swamiji, for whom I have great reverence, I was requested by Sri Jayasimha to translate into English his book "Sri Raghavendra Gurusarvabhouma" through my friend Vijayendra. I have completed the same with earnestness and devotion to Sri Gururaja. I pray Lord Srinivasa and Sri Guru Raghavendra to shower blessings on Sri Jayasimha, members of 'Parimala Geleyara Balaga' and all those who read this book with devotion.

- **Bannur Ramachandra Rao.**

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Gurusarvbhouma
SRI RAGAVENDRA

The sacred town of Mantralaya

The well known pilgrim centre, Mantralaya, stands on the banks of the river Tungabhadra and is considered as a very sacred place. Devotees from all the corners of India throng to this sacred town and serve with sincere devotion **Gurusarvbhouma Sri Raghavendra** who resides in the majestic “Brindavan” situated here. In recent times, devotees of Gururaja who come not only from the southern states but also from the northern states and from Foreign countries too, have established “brindavana’s” of the “mrittika” from the main ‘bridavan’ and worship the ‘Guru’ with great devotion. The ‘Aradhana’ of Sri Raghavendra is performed annually on the

second day of Krishnapaksha of Sravana each year. In Mantralayam, the 'Aradhana' is celebrated on this day, which generally falls in the month of August, with great grandeur. Thousands of devotees partake in this function with their minds fully devoted to Gururaja and seek his blessings.

Mantralayam was originally called as 'Manchale'. It was a small village with very little population and hardly had any good roads leading to it. It has now become the famous pilgrim centre called 'Mantralaya' because of the presence of Raghavendra Swamy in the 'Brindavan'. Day by day, its fame has been spreading all over the world as a pilgrim centre where the devotees experience the presence and mystical powers of the saint Sri Guru Raghavendra and pray with ecstatic devotion.

Mantralayam is situated in the Yemmiganur Taluk of Kurnool District Andhra Pradesh and has a history of its own. It has been praised by many 'Haridasas', who are

Aparoksha Jnanis, as a sacred place having had its own importance in each 'Yuga'.

This is the place where King Prahlada performed many 'Yagnas' (sacrifice) in Kritayuga. As part of 'yagnas' he had many charities to many Brahmins and hundreds of people had been fed as a part of Yajna. In 'Tretayuga', Sri Rama and Lakshmana had passed through this place while searching for Seetha. It is said that they had taken rest sitting on a rock near here and thus the area in which this is situated has been sanctified by the presence of Sri Ramachandra. Sri Raghavendra Swamy, having known this being a 'Aparoksha Jnani', suggested that the same rock should be cut and used to make the 'brindavan' for his final rest. In Dwaparayuga, Arjuna was involved in a battle with King Anusulva who was ruling this place. Although Arjuna was among the greatest of warriors of his time, he was not able to defeat Anusulva. It happened that Anusulva was standing exactly on the sacred place where

Prahlada had constructed the fire place (yagnakunda) for one of the sacrifices he performed. Sri Krishna, who was driving Arjuna's chariot having known the same, moved back the chariot by a few yards and Anusulva had to come forward to face Arjuna and once he moved out of the exact place of the 'Yagnakunda', Arjuna could defeat him easily.

This sacred place has been tread by many saintly persons in this 'Kaliyuga' also. Sri Vibudhendra Thirtha, a very saintly person, performed penance at this place for a long period. He is said to have obtained, by the grace of God, a beautiful idol of Sri Narasimha having sixteen hands (Shodashabahu Narasimha) and had worshipped the same with great devotion and was blessed with the 'Darshan' (vision) of God (Aparoksha Jnana). This place has thus been sanctified by his penance and his devotion to the supreme Lord.

To add to the sacredness of Mantralayam, the river Tungabhadra, praised in the

epics as having had its genesis from the teeth of Sri Varahaswamy, flows very close to the 'Brindavan'. The sound of her flowing adds to the sanctity of the place and creates ripples of devotion in the minds of the devotees. Taking a bath in the river with prayer to the presiding deities of Ganga and other major rivers to be present in the water of Tungabhadra sanctifies the bodies of the devotees, while the happiness they get, for having taken bath in the river, is beyond words.

The presiding goddess of the town of Mantralayam is called "Mantralayambike", said to be an incarnation of goddess Durga. She is popularly known as "Manchamma". There is a small and beautiful temple of the goddess adjacent to the main temple of Raghavendra Swamy. Tradition has it that devotees coming to Mantralayam to have the 'darshan' of Sri Gururaja and have their desires fulfilled, have to worship this kindly goddess with sincere devotion before entering the main temple.

Once the devotees pray to 'Manchalamma' and enter the main temple, they shall have the 'darshan' of the majestic brindavan of Sri Guru Raghavendra. The Brindavan is culled out of a dark rock whose grandeur is to be seen and the thrill of standing before it experienced by the sincere devotees. This unique structure where Sri Gururaja rests has been attracting pilgrims from all over the world, whose number is swelling day by day. For the 'Haridasas', a look at this 'brindavan' is a great source of inspiration and ecstatic devotion. The hearts of the devotees swell with great pleasure when they get the realization that Sri Gururaja who worshipped and was blessed by 'Mula Rama', the Lord worshipped by Hanuma, Bhima and Madhwacharya would be having the vision (darshan) of the Lord in his various forms. Indeed, it is the opinion of many Haridasas that the supreme Lord Lakshmi Narayana resides in the "brindavan" in various forms and fulfils the prayers (desires) of the devotees through Sri Guru Raghavendra and this brings him

great fame. Sri Gopaladasa, in one of his songs (Suladi) has expressed the same thus:-

"Narahari Krishna Rama Sri Vedavyasa, in multiple forms of Sri Hari, being present here with Lakshmi and the 'devatas', who are his retinue, stay here in order of merit here in the brindavan with all its glory."

— Such words of the great visionaries stand testimony to the same.

The brindavan of Sri Raghavendra is facing the beautifully carved idol of Sri Mukhyaprana (Hanuman) who resides in everybeing performing the 'Hamsa Japa' 21,600 times everyday. This idol of Maruthi had been carved out of the same rock where Sri Ramachandra had taken rest and installed by Sri Gururaja and worshipped by him. Next to Hanuman, we find Maharudra who monitors the thoughts in our minds in the form of a Shivalinga.

By the side of Sri Raghavendra's Brindavan stands another tall Brindavan where rests

Sri Vadeendrathirtha, a great saintly "yati" rests. By lineage he was the great grandson of Sri Raghavendra in his 'purvashrama' (that is the grandson of Venkatanatha). Sri Vadeendrathirtha was a great scholar and has authored several works. It is said that when he recited the famous prayer "Gururunastavana" composed by him, the brindavan of Sri Raghavendra swayed in appreciation and approval.

There are four main brindavan's which can be seen when we enter through the gate to the right of the main 'Brindavan'. These belong to four of the 'yatis' who came in the lineage of Sri Raghavendra and they are of Sri SudhindraThirtha, Sri Suvratheendratheerta, Sri Suyameendratheertha and Sri Sujayeendratheertha.

As we cross these brindavans, we come across a set of large dining halls where thousands of devotees partake the 'prasadam' (lunch) each day. These dining halls have been recently renovated. The store rooms and the

kitchens are sufficiently large for preparing the food to be served free to the devotees. A large hall with an elevated platform has been constructed recently for the worshipping of the principal diety of the 'maṭa', Sri Mula Rama by the Swamiji who heads the 'maṭa' presently. A room attached to this 'pooja hall' serves as the rest room for the 'swamiji'.

The school for philosophic studies attached to Sri Raghavendraswamy maṭa, and known as 'Sri Gurusarvabhouma Vidyapeetha', which was earlier located in the premises of the maṭa, has now got a building of its own and many young students study philosophical and spiritual works here. The research centre and library which store a large number of valuable books and ancient manuscripts of spiritual and philosophic literature contribute to the fame of the 'maṭa' as a great seat of learning and make it worthy of the name "Vidyamaṭa" as it has been known. The 'maṭa' has published many books in Sanskrit and Kannada and also

publishes a monthly magazine "Gurusarvabhoma" containing articles on religion and philosophy in several languages. The 'maṭa' has also been started publishing another magazine 'Vijayasampada' purely devoted to 'Haridasa' literature. The 'Panchangam' (almanac) publishes by the maṭa each lunar year is a very useful guide in religious matters to the devoted people.

In the town of Mantralaya, there is a temple of SriVenkateshwara said to have been built by Guru Raghavendra. Also, there is a famous temple of Anjaneya in the village of **Ganadala**, about 2Kms from Mantralayam. The figure of Anjaneya with five faces has been formed on a rock and is well-known as Panchamuki Anjaneya and is said to fulfil the prayers of the devotees. Sri Raghavendra Swamy seems to have undertaken penance at this place for some time before entering the 'brindavan'. **Bicchale**, also known as **Bhikshalaya**, is another sacred place not far from Man-

tralayam and is situated on the banks of the river Tungabhadra. Appanacharya, who was very close associate of Sri Raghavendra Swamy and a great devotee of him was born at this place. There is a 'brindavan' of Sri Raghavendra in Bicchale where Gururaja is said to be present in another form having come there to bless his sincere devotee, Appanacharya. The 'brindavan' here standing on the banks of the river is open to the skies without a temple being constructed for it. Besides the 'brindavan' there is an idol of Narasimhaswamy installed by Sri Sripadarajaswamy and also an idol of Hanuman installed by Sri Vyasaraaja, besides a Shivalinga, a Nagarkatte and an idol of Purandaradasa. Sri Sushamindratheertha, the present head of Sri Raghavendraswamy maṭa, took his 'Sanyasa Ashrama' (ascetism) in Bicchale which is also known as 'Japada Katte' (platform for meditation). Ibharamapura is another place of visit for pilgrims coming to Mantralayam. It was here that "Appavaru", a great devotee of Guru Raghavendra was born. There

is a small temple of Venugopala Krishna in this place. A stone on which a picture of Appavaru has been carved has also been placed inside this temple. The Aradhana of Appavaru is conducted every year on the 'Dwitiya, Tritiya and Chaturthi' of the first half of Sravana with a large number of devotees gathering to pay their respects and get the blessings of Appavaru.

The fame of Mantralayam as an important pilgrim centre and the divine powers of Sri Gururaja in bestowing his boons on the devotees from the brindavan has spread throughout the country. The number of people visiting this sacred town has been multiplying year by year with people suffering from various diseases, sometimes said to be incurable, and other physical ailments, and also those suffering from mental depressions due to the stress of life come here to have a darshan of Sri Guru Raghavendra to find a cure for their ailments and sufferings by his grace.

The devotees who come to Mantralayam take part in the daily worship and festivities such as Sri Gururaja being taken in 'Pradakshina' (round the temple) in chariots of gold and silver, the idol of Sri Prahlada of whom Sri Raghavendra is said to be an incarnation being carried on the temple elephant, and in a decorated palanquins which are a feast to their eyes. As the Haridasas have said in their songs, with the many festivities being performed here everyday and the devotional fervour with which thousands of devotees take part in them, the glory of Mantralayam gets enhanced from day to day. As this has been due to the presence and grace of Sri Gururaja who has got great Spiritual powers by worshipping the Supreme Lord Sri Mula Rama with great devotion.

2. The Life and Works of Guru Raghavendra

Birth and Childhood

The Haridasas who are "Aparoksha Jnanis" have sung in praise of Sri Raghavendra as the incarnation of Pahlada, the great devotee of Narasimha. He had the special presence of Vayu in him and also an "Avesha" of the god Shesha. He was an epitome of kindness. Pahlada, after his demoniac father, Hiranyakashipu was killed by Lord Narasimha, when offered salvation from earthly bondage by the Lord, politely brushed it aside saying that he wouldn't like to attain salvation alone, but with all the good souls who would be his followers and devoted to the Lord.

Sri Vyasaraja, who was also an incarnation of Pahlada, was the "Rajaguru" (Principal advisor) to Sri Krishnadevaraya the famous king of Vijayanagara Empire. When there was

a 'Kuhayoga' due to which it was predicted by astrologers that there was danger to the life of the king, Sri Vyasaraaja protected him from the calamity by the extraordinary (supernatural) powers of his penance. Sri Vyasaraaja took the lead in establishing both 'Vyasakuta' and 'Dasakuta' under the auspicious of his 'maṭa' and spread the Madhva Philosophy throughout the country. He has been praised by the Haridasas as the great saint by whose efforts the Madhva philosophy was placed on a high pedestal and is counted as one of the three stalwarts of the Dwaita System, the other two being Sri Madhwacharya and Sri Jayateertha.

Before taking 'Sanyasa' (ascetism), Sri Raghavendra swamy was known by the name Venkatanatha. He was born by the grace of Sri Venkateshwara as the son of Thimmanabhatta and Gopikamba, who were very religious and devoted to the Lord of Seven hills. They were an ideal couple, with great devotion and respect for elders. They were known to be

very hospitable and treated their guests with affection and care.

'Shashtikas' or 'Aravattokkalu' is a well-known sub-group among Vaishnava Brahmins. Thimmannabhatta belongs to this group and the surname of his family was 'Beegamudre'. He belonged to 'Gautama Gothra' and was well read in Hindu Philosophy and its spiritual works. He was also an adept in playing on the "Veena" and was known to be a good musician. Music was a traditional art of the family he hailed from. His grandfather, Krishnabhatta, was famous for his expertise in playing on the Veena and was a well-known musician in the court of Sri Krishnadevaraya, the famous King of Vijayanagara Empire, and was highly respected by the King. His son, Kanakachalabhatta followed the footsteps of his father and was honoured with the same respect in the King's court. Thimmannabhatta also continued the family tradition of playing on the Veena and had been given an honoured place

in the court of the contemporary Kings of Vijayanagar.

But, Thimmannabhatta could not continue for long in the court of the Kings of Vijayanagara as the empire of Vijayanagara was destroyed by the Muslims, after its rulers were defeated in the battle of Rakkasathangadi. Having lost protection from the King, Sri Thimmannabhatta came to Kumbhakonam and took shelter under his spiritual master, Sri Sudheendra Theertha.

In Kumbhakonam, Thimmannabhatta and his wife led a comfortable life, being associated with the 'maṭa' of Sri Sudheendrath-eertha. But they were worried that they had no children and so the couple came to Tirupathi and prayed to Sri Venkateshwara, their family diety. After sometime, they were blessed with a daughter, whom they named Venkamma. In course of time, the couple had also a son whom they called Gururaja.

Yet, there was a longing in the mind of Thimmannabhata to have another son who would be highly devoted to God and would bring fame to the family. With this keen desire, he, along with his wife, once again went to Tirupathi and earnestly prayed to the Lord to bless them with another son of great merit. The Lord was pleased to grant them their wish and on the seventh day of full moon period of Phalguna, Manmatha Samvatsara, the 1518th year of Shalivahanashaka (1596A.D.) Gopikamba gave birth to a male child. It was a Thursday the star was Mrigashira. To express their gratitude to the Lord, by whose grace the child was born, they named him Venkatanatha and this child later in life whose fame as a great saint and divinity spread every where on this world and came to be known as Raghavendra Gurusarvabhoma and who is so revered even after three centuries.

Venkatanatha was a cute and beautiful child. His face would attract anybody and

make them wonder at its lustre. The couple Thimmannabhatta and Gopikamba would forget themselves in the lovely pranks of their child. When they would think of the kindness of Lord Venkateshwara in granting them such a bright child, their hearts would be filled with gratitude and devotion.

As days went by, Thimmannabhatta felt that it is not desirable on his part to put the burden of his family on the revered Swamiji. So, he settled with his family in a place called Kaveripatanam, near Kumbhakonam. Although Sri Sudheendratheertha did not like this move of Thimmannabhatta, he did not stop him from it as he probably visualized that the future would herald many bright days that would bring great fame to the 'maṭa'.

Soon after settling down in Kaveripatanam, Thimmannabhatta celebrated the marriage of his daughter with Sri Lakshmi - Narasimhacharya, who was a well known pandit and of exemplary character and at the same time extremely polite.

Next, Thimmannabhatta performed the 'choula' of Venkatanatha and initiated him in classical studies (Aksharabhyasa) on an auspicious day. In 'Sri Raghavendra Vijaya' (a biography of Sri Guru Raghavendra, a meritorious work of poetry which has 10 sargas), Sri Narayanacharya writes:

विलिख्य भूमौ प्रथमं कुमारं
 रेखामिमामोमिति संपठेति ।
 पित्रा नियुक्तः पुनरब्रवीत् तं
 अल्पे कथं वा गुणपूर्णसज्जा ॥

which means : The father wrote the letter "OM" and pronouncing it, asked Venkatanatha to repeat it to which the little boy queried the father "How is it that this small letter represents the characteristics of the Supreme Lord who is full of auspicious qualities and is all pervading". The poet says that with the extraordinary power of thinking shown by the child, the father was extremely delighted and with great devotion and gratitude he bowed to

Lord Srinivasa for having given him such a brilliant son.

As fate would have it, the couple were not destined to see the glorious life of their brilliant child and have the pleasure of being the parents of such a great soul. After performing the 'Upanayanam' of their first son Gururaja and his marriage a few years later, they both attained the feet of the Lord and Gururaja had to shoulder the responsibility of the family.

Education

Though Venkatanatha lost his parents at an early age, there were no impediments for his learning as his elder brother not only took care of him but also performed his "upanayanam" and started teaching him the spiritual texts. After sometime, Gururajacharya sent Venkatanatha for more detailed study of spiritual texts and connected literature to his sister's husband Sri LakshmiNarasimhacharya

who was a renowned scholar and was patronized by the King of Madurai.

Venkatanatha was a brilliant boy and concentrated on his studies under him with great zeal. He had an excellent power of grasping and a good memory and learnt the "shashtraic" works very fast. Being pleased with his power of concentration and desire to learn new subjects one after another Sri Lakshminarayanaacharya, taught with great interest all the spiritual works he had mastered to his beloved "Shishya".

Within a few years Venkatanatha had gained mastery over subjects such as Vyakarna (grammar), Sahitya(literature), Tarka (Philosophy, logic), Vedanta(vedic literature) and all allied subjects needed for the study of philosophy and spiritual literature. With deep involvement and devoted attention to his studies, he soon gained such a mastery over all the spiritual works that his scholarship was well recognised and he gained a venerable place

among the scholars of his days. At the same time, he was able to learn the traditional art of playing on the veena from his elder brother Gururajacharya and became an adept in the art. His playing on the Veena as an accompaniment to the songs of 'Haridasas' being sung in 'Bhajans' would add to the devotional fervour among the listeners.

Venkatanatha was very handsome in his youth and strong like a wrestler. At the same time his face was lustrous denoting his great learning and people who saw him would be attracted by his personality. There could be no problem to find a suitable bride for this young scholar and his brother found a suitable bride for him. His marriage with a beautiful bride from a good family was celebrated on the fifth day of Shuklapaksha of chaitra, Anandanama Samvatsara (Shalivahanashaka 1536 or 1614 A.D.). Saraswati, wife of Venkatanatha, was a beautiful young lady, having devotion to the supreme Lord and was very humble. She was

very efficient in managing the household and had good qualities like respect for elders, shyness before other men and devotion to her husband. She had also a fair knowledge of music as stated in the following verse from Sri Raghavendra Vijaya:-

विवेकनैपुण्यविनीतिदाक्षिणे
 पतीशभावप्रमुखानिजागुणाः ।
 सुजातमात्राऽपि शोभनाकृते
 समेतरास्ते सफला इवासते ॥

The suffering from poverty

After his marriage, Venkatanatha felt the responsibility of family life and decided that it would not be appropriate for him to place the burden of his family on the elder brother and expressed his desire to make a separate house with his wife. Gururajacharya having agreed to the same as being appropriate, Venkatanatha started to live separately with Saraswathi.

The newly wed couple lived quite happily for sometime and they also had a son whom they named Lakshminarayana. But this happiness was not for long as they found it hard to make both ends meet and had to live in poverty. Although Venkatanatha was a very great scholar, he found it hard to maintain a 'Gurukula' where he had to look after the 'shishyas' (wards) also along with his family and some parents would not send their children to him for study having come to know his poverty.

As days went by, Venkatanatha became so poor that, whereas there is an ekadasi once a fortnight when Vaishnavas do not take any food, he had to go without any food for five to six days in a month. In the 'Raghavendra Vijaya', it has been said that he had no good clothes to wear and had to wear dhotis torn in several places. The couple could not afford even to keep sufficient vessels for cooking and sometimes they would not have money even to buy the 'leaf-plate' on which they would eat.

But, Venkatanatha would not lose heart even in such dire poverty. It would not affect his religious duties which he would observe strictly. He would not get depressed by this situation nor would feel jealous of others and would treat his plight as "God's will" and apply himself to his studies and meditation upon God. He would forget his wants getting himself lost in the sweet music that flowed from his veena. Neither did Saraswati lose her heart at having to face such hardship. She would never neglect him or blame him for the plight they were placed in. Being a devoted wife, she would share the problems of her husband and stayed by him.

As a climax to this situation, as fate would have it, thieves entered their house and took away even the few articles and torn clothes in their possession. This made the couple very sad. While Saraswati had tears in her eyes as they could not afford to buy even the milk to feed the child, Venkatanatha felt depressed that he was not having anything at home for offering to the Lord as "Naivedya".

Having been pushed to such a plight from which they found no way to come out the couple decided to go to Sri Sudheendra Theerta, who was the head of the maṭa at Kumbakonam and pray for shelter. With the thought that the pontiff who was highly learned and kind would not only give them shelter but also would guide him in his studying the various works of higher learning in the spiritual literature, the couple along with their little son, went to the maṭa at Kumbakonam.

Recognition of the genius

Sri Sudhindratheertha was very happy to see his beloved 'shishya'. The 'Guru' who had a premonition of the events to happen, was awaiting Venkatanatha's coming under his umbrella. He knew that with his joining him, there would be a great impetus to his mission of spreading the Dwaita philosophy and that Venkatanatha would add a new dimension to the same. With the sincere hope that there would be a great stride in the good work being

done by the maṭa and the fame of the maṭa would increase a hundred fold, the Swamiji made suitable arrangements for Venkatanatha and his family to stay in the maṭa and be under his protection. As prayed for by Venkatanatha, Sri Sudheendratheertha started teaching him the nuisances of higher learning in Vedanta and all philosophical works that would enhance the knowledge he had already acquired. Venkatanatha soon mastered all those works and the 'Guru' was immensely pleased with the knowledge he had acquired. In 'Raghavendra Vijaya', Sri Narayanacharya writes :-

शाब्दं भाष्यं जायदेवीं च टीकां
 भाट्टं तन्त्रं भामतीं गौरवं च ।
 व्यासार्थोक्तां चन्द्रिकां वेङ्कटार्यो
 यद्यद्वेद्यं तत्तदभ्यस्यति स्म ॥

Venkatanathacharya had mastered Vyakarana with the commentary of Patanjali and also the commentary of Jayadeva, the Purvamimamsa of Jaimini with the commentary of Kumarila bhatta, the Tatparyachandri-

ka of Sri Vyasaraja and many other works of philosophy and connected literature which are needed to be studied by one interested in the spiritual and religious studies under the able guidance of Sri Sudheendratheertha. Within a short time of coming to the fold of his master, he could teach students at all levels of learning. With the proficiency he had gained in the various branches of learning, he gained the affection of Sri Sudheendratheerta Swamiji.

With the blessings of the 'guru', Venkatanathacharya's scholarship and oratory in the exposition of spiritual works came to be recognised among the scholars of those days. Wherever Sri Sudheendratheerta went, he would ask Venkatanatha to accompany him. This gave him the opportunity to establish the tenets of the Dwaita philosophy as the most correct interpretation of the Vedas based on the proper authorities. He would also expose the flaws in other philosophies like Buddhism, Jainism, Advaita, Vishistadvaita and Shaiva

Siddhantas and with his brilliant arguments establish that Sri Hari is the Supreme Lord of the Universe. This participation in debates on philosophical topics brought him laurels from many Kings and 'Jayapatras' (memento's of Victory). Sri Sudheendratheerta who was extremely happy with his shishya's victories in various debates awarded him the title "Mahabhashya Venkatanathacharya" and blessed him.

Venkatanatha becomes an ascetic

Sri Sudheendratheerta swamiji contemplated on who should be his successor to head the famous maṭa and came to the conclusion that Venkatanatha with his high learning and exceptional character was most suited for it. But he hesitated to place his desire before Venkatanatha who was still young and was leading a happy life with a young and dutiful wife and also a young boy to be brought up. How could he ask him to become an ascetic renouncing such a happy family life? Sri Sudheendratheerta was perplexed as to how he could make a

such a proposal to Venkatanatha. Soon was his problem answered with the Lord Mula Rama, the one worshipped by Chaturmuka Brahma appearing in his dream and instructing him to make Venkatanatha his heir to the high seat of the 'maṭa'. Without any delay Sri Sudheendratheerta expressed his desire to Venkatanatha in secrecy. But the latter hesitated to accept the same and said: "Respected Sir, I am too small a person to take up such a great responsibility. Neither have I the renunciation of worldly desires needed for taking 'San-yasa'. My wife is still young and I have yet to perform my son's Upanayanam".

But Sri Sudheendratheertha was firm in his decision and said: 'Venkatanatha have no hesitation in this regard. The pleasures of life are fleeting. Spiritual life alone leads to eternal happiness. Have no attachment to the worldly pleasures which come in the way of salvation from the earthly bondage. One who is immersed in the family life cannot fully concen-

trate on spiritual learning and teaching. Come out of your infatuation to your wife, perform the upanayanam of your son and become a "Sanyasi".

Venkatanatha was in a perplexed mood and as said in his biography: "श्रुत्वाऽश्रुण्वन्नेवमुक्तं गुरुणाम् । गत्वाऽऽसीदशेषचिन्तां दुरन्ताम् ॥". He kept silent before the guru and returned home. But he could not have peace of mind with the thought of the words of the spiritual master which were running through his mind. the same night, Saraswati, the goddess of learning appeared in his dream and said: "Dear Venkatanatha ! As advised by Sri Sudheendratheertha, accept a life of renunciation and take up 'Sanyasa'. You are born to uphold Dharma (righteousness). Shoulder the responsibility of the maṭa devoted for Vedic learning and preaching of the Vedanta. As ordered by the Lord in the form of Vedavyasa, I shall be present in those Yatis who worship Mula Rama and so shall I dwell in you. Do not hesitate.

There is much to be done by you for the benefit of the world. Do not delay".

Next morning, Venkatanatha was clear in his mind regarding his future. Renunciation was writ on his face. The right path lay before him by the grace of the goddess, Saraswati. He went to the maṭa and having narrated the experience, submitted himself to the will of his mentor, Sri Sudheendratheertha.

The Swamiji was extremely happy at the words of Venkatanatha. He told him to arrange for the Upanayanam of his son and gave him the money needed for it from the funds of the maṭa. After the same he took Venkatanatha to Tanjavur and on the second day of Phalguna Shukla Paksha of Durmathi Samvatsara, in the year 1543 of Shalivahana Shaka, he initiated him in Sanyasashrama (ascetism) and renamed him as "Raghavendra theertha" in presence of the King of Tanjavur and his courtiers. He blessed his disciple and advised him thus: 'Always follow the philosophy of Srimadanan-

da Theertha which proclaims Sri Hari as the supreme Lord. Protect your followers. Do good to the righteous". The people who had gathered on the occasion rejoiced seeing the new yati Sri Raghavendra theertha whose lustrous face was attracting everyone and hailed that he will be victorious.

Saraswathi came to know of her husband having taken 'Sanyasa'. As soon as she heard the news, she swooned as her sadness knew no bounds. On regaining her senses, she felt very sad at her plight of having to live separated from her husband whom she loved so much that she felt that she could not live even a minute without him. In such a depressed mood, she took the extreme step of ending her life by jumping into a well. But her soul had to take the form of a ghost for having committed suicide. Sri Raghavendra having come to know of the same, took pity on her, and by sprinkling water purified with prayers to the Lord on the ghost, he got freed her soul from the life of a ghost.

Even to this day, the descendents of the family of Venkatanatha (The purvashrama of Sri Raghavendra Swamy) have the practice of giving flowers and articles like Haldi and Kun-kum etc. to Sumangalis' (sumangali means married woman who is not a widow) in the memory of Saraswatibai.

Contribution to spiritual literature

Sri Raghavendratheertha, had the fortune of serving his guru for hardly two years after his taking the fourth order (sanyasa). While on a tour of some places near Hampi, Sri Sudheendratheertha attained 'brindavan' on the second day of Krishnapaksha of Phalguna, Rudhirodgari Samvatsara (shalivahana shaka 1445) Sri Raghavendratheertha established the brindavan of his spiritual master in a place near Hampi and performed his Aradhana in a befitting manner. He paid his devout respects to his guru with the following verse in praise of his great qualities :

कुशाग्रमतये भानुद्युतये वादिभीतये ।
 आराधितश्रीपतये सुधीन्द्रयतये नमः ॥

Sri Raghavendratheertha then took over the full responsibility of the maṭa and started performing the daily worship of the deities of the maṭa like MulaRama, Digvijaya Rama, Vedavyasa and other deities with great devotion. Also he would engage himself in teaching his disciples the philosophical texts and delivering lectures on spirituality and connected topics and the epics. In the meantime, Sri Yadavendratheertha, who had taken 'sanyasa' from Sri Sudheendratheertha came to the maṭa. He was the nephew of Sri Sudheendratheertha in his 'purvasharama' and was a profound scholar. He had become an ascetic as he had no interest in worldly desires and soon after taking sanyasa, he had been engaged in spreading the message of Sri Madhwacharya's philosophy throughout the country as instructed by his guru Sri Sudheendratheertha. Sri Raghavendra was very happy with his arrival in the maṭa.

As he was senior to him, he welcomed him with great respect and requested him to take over the charge of the maṭa from him. But, Sri Yadavendratheertha being a highly renounced person did not agree to the suggestion and after participating in the daily worship of the idols of the maṭa along with Sri Raghavendratheertha, he left the place to continue his mission of spreading the Vedic philosophy as explained by Sri Madhwacharya. After some time, he attained brindavan in a place called Mudamale on the banks of the river Krishna on the full moon day (poornima) of Magha.

Sri Raghavendra Threetha followed the footsteps of the senior 'yati' Sri Yadavendratheertha and took up the task of spreading the Dvaita philosophy in various parts of the country. During his tour, wherever scholars professing philosophies which are fallacious challenged him in debates, he won over them and established the principle of Hari Sarvothamattva that is the supremacy of Lord Vishnu. He

also wrote several works in support of the tenets of Madhwa Philosophy. Apart from writing notes on commentaries of Sri Jayatheerta, he wrote commentaries on the works pertaining to Bhagvadgita, Rigveda, Upanishads and Brahma sutras. He also wrote few independent works. Of the forty-eight works he wrote *Parimala* (notes on *Nyayasudha*), *Tantra Deepika*, *Nyayamktavali*, *Chandrikapra-kasha*, *Tattva-manjari*, *Bhattasangraha* and *Pratah Sankalpaga-dya* are quite well known and have a prominent place in spiritual literature and are illustrative of his great genius and scholarship. His "Khandarthas" of the ten major Upanishads are extremely useful for students of Vedic studies.

Possibly, Sri Raghavendra, having had a great love for 'Haridasa' literature, had penned several devotional songs in Kannada. However, only one song starting with "Indu enage Govinda" written by him under the "Ankita" (pen name) 'Dhira Venugopala' has been traced. The

poem is full of devotional fervour and has gained popularity among musicians and the common people.

He exhibits his divine powers

Sri Raghavendra has been popularly known as Gururaja to his disciples and followers for the extraordinary kindness and grace he has shown to his devotees, the suffering and the downtrodden. With a missionary zeal to uplift the good and deserving souls and to be a solace to those who are in need of his kindly grace and at the same time to make known to all that Lord Sri Hari is supreme and His infinite powers and qualities, he started touring various parts of the country and propagate the Madhwa Philosophy.

He visited many pilgrim centers like Rameshwaram, Udupi, Tirupati and Pandharapura. He went to many cities and towns and generously blessed one and all without distinction of caste and creed. He exhibited

his mystic powers on certain occasions to instill faith in God and religion among the masses. He used his extraordinary powers to cure incurable diseases of people suffering from them and to create confidence in those who are mentally disturbed or distressed. He gave support and solace to destitutes and by his own example and his preachings he made people to tread the path of righteousness and to suppress evil tendencies in the society.

Sri Raghavendra Gurusarvabhrouma's life is replete with the incidents of his coming to the rescue of the needy. Each and every extraordinary or supernatural acts of his were prompted by his kindness towards the suffering. Whatever divine powers he showed was prompted by the desire to bring solace to the minds of the suffering. One hears tales of his generosity and his helping hand towards the poor and down-trodden. The story of his having delivered Kanaka from the pangs of this world stands a unique example in the story of his life.

Sri Raghavendra Swamy was born as Vyasaraja in his previous life. Kanakadasa, the famous 'Haridasa' was one of his sincere disciples. During the lifetime of Sri Raghavendra, Kananka had taken rebirth in a low caste. When Sri Raghavendra was staying in a Hanuman temple near Manvi for his Chaturmasya, Kanaka who, in his new incarnation had become old, approached his spiritual master and prayed to him to grant salvation. Guru Sri Raghavendra being happy to see this disciple of his previous birth, decided to make him purified as he was a great devotee of the Lord and instructed him to be present at the time of his worshipping Mula Rama the next day and asked him to bring whatever was possible for him for offering to the Lord. Kanaka promptly followed his instructions and on the next day he placed before his 'guru' a handful of mustard seeds for being offered to the diety. Although it was the month during which the use of mustard is prohibited, Sri Raghavendra, knowing his devotion to the Lord, accepted

the same from him and instructed the cook to use the same for the food to be prepared for being offered as 'Naivaidyam' to Lord Mula Rama. In a few days after this incident, Kanaka in his birth in a low caste, left this world and attained salvation by the grace of his 'guru' and the supreme Lord. Even to this day, the practice of using mustard even during the month its use is prohibited as a general rule, is continued in Sri Raghavendraswamy maṭa as a token of having been offered by Kanaka and Sri Gururaja's grace on him.

The divine powers exhibited by Sri Guru Raghavendra on many occasions for protecting those who came to him for help create awe and inspire devotion to him. Sri Jagannathadasa has in his song starting with "Raghavendra rajita gunasandra" penned some of the incidents which show the supernatural powers exhibited by Gururaja during his life time. it is not possible to deal with all such extraordinary events in this small book and a

few of them are brought out here as illustrative.

He brought back a dead child to life

Once, Sri Raghavendra Swamy came to a village called Kiritagiri during one of his tours. The Desai of that place was one by name Venkataraya. He invited the swamiji to perform the pooja of Lord Mula Rama and to have 'bhiksha' (partake the food offered to the Lord) in his house. While Sri Raghavendra was performing the 'Pooja' and every one was absorbed in seeing it with devotion, a small child, the Desai's son, who was playing around, strayed into the kitchen. Among the various items of food kept ready for the lunch, there was a large vessel full of mango juice and the child peeped into it and slipped and fell inside the vessel and died of suffocation.

As soon as the Swamiji's pooja was over the Desai and his wife started looking for their child and were shocked to see their dead son.

They were inconsolable having lost their only child and the news of the tragedy having spread among the guests reached the ears of Sri Guru Raghavendra. The 'swamiji' sent words to the Desai to bring the child and place it before him. He sprinkled on the child some water with prayers to the Lord saying : "How can such a tragedy occur at the time of worshipping the Lord Sri Ramachandra ?" and to everyone's surprise, the dead child sat up looking at every one as if he had come out of slumber!

The joy of the Desai and his wife knew no bounds at the revival of their child by the grace of the Almighty and the kindness of Sri Guru Raghavendra. While everyone was full of praise for the grace of Gururaja, the Desai showed his gratitude by donating the whole village of Kanakagiri to the 'swamiji.'

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He makes an illiterate an intellectual

Sri Raghavendra once came to a village called Kundanavali. There was a Brahmin youth called Venkanna in that place. He had no education and was employed to tend cows. On seeing the swamiji, he suddenly had an impulse to prostrate before him and seek his blessings. he came running near Gururaja and at once fell at his feet and prayed to bless him saying : "Swamiji, please protect me and guide me." Sri Raghavendra looked at him with kindness and touching the boy, said: "Do not worry my child! Sri Rama will protect you. Whenever you have any trouble utter his name 'Sri Raghavendra' and think of me". With these words he gave him "Mantrakshata" (coloured rice offered to God).

After some time, one day, while Venkanna was tending the cows, he got into an awkward situation which could cost his life. Siddi Masood Khan, the Nawab of Adoni passed

through a forest close to the village along with his troop. A messenger mounted on a horse came to the Nawab and with due respects handed over a letter to him. The Nawab himself being illiterate, looked around and saw Venkanna tending the cows. As the youngster looked to be bright and appeared as though he was educated, asked his servants to call him and asked him to read it.

Venkanna was aghoust and trembled with fear. At that moment he remembered the words of Gururaja and uttering the name "Sri Raghavendra" with all devotion, prayed to him for protection. At the orders of the Nawab, Venkanna opened the letter and to his own amazement he could read the letter with ease although he had no education. The Nawab had got the news of his troops in another place having gained victory over the enemies and also of his having become the father of a male child. The Nawab's joy knew no bounds at such great news. Being pleased with the versatility

with which Venkanna read the letter, he took the young man with him to Adoni and placed him in a responsible post in the office attached to his court.

In two to three years time, Venkanna got the admiration of the Nawab for his intellect and professional abilities and soon he was promoted as the Diwan (chief minister) of Adoni and people started calling him Venkannapanth with due respect. To show his gratitude to Sri Guru Raghavendra by whose grace he had risen to such a high position, Venkannapanth decided to show his gratitude to him by making a permanent donation to the maṭa. With this keen desire, he invited Sri Guru Raghavendra to grace the capital city of Adoni by making a visit and stay there for a few days.

"Your religion is great" says the Nawab

Sri Raghavendra came to Adoni as requested by Venkannapanth along with his

followers. The Diwan received him with suitable honors befitting the head of a maṭa (religious seat), the whole city being decorated with festoons. He went to the Nawab Siddi Masood Khan and narrating to him the extraordinary spiritual powers of his 'Guru', he requested him to have the 'darshan' of this great saint. Being a Muslim he had no faith in Hinduism, or its preachings. Yet, having heard that the 'swamiji' had miraculous powers, he thought that he should meet him and test whether he really has such abilities. One morning he came to meet Sri Raghavendra and bringing with him a silver plate full of meat which he had covered with a silk cloth, placed it before Sri Raghavendraswamy and said: "Swamiji, I have brought this as an offering to be made to the God you worship". Sri Raghavendra looked at the Nawab with a smile and with the intention of teaching him the greatness of the Hindu religion and its rites sprinkled on the plate some water from his 'Kamandalu' uttering some prayers and asked

the silk cloth to be removed. To the great amazement of the Nawab, the plate was full of fresh flowers and fruits. With great remorse at having tried to test such a spiritual person, the Nawab prostrated to the Swamiji with devotion and fearing the consequences of his great sin, prayed to Sri Gururaja to pardon him. He praised Sri Raghavendra saying "Respected Swamiji, you are a great spiritual master and your religion is really great." He then honoured him taking him in procession through the streets of Adoni.

Sri Guru Raghavendra enters the Bridavan

From Adoni, Sri Raghavendra went to a village called Manchale, situated on the banks of Tungabhadra and having known that it is a very sacred place, he decided to stay there for the rest of the life. Siddi Masood Khan, the Nawab of Adoni, having become a devotee of Gururaja, sent word through 'Diwan' Venkanna requesting him to accept

whatever he would be pleased to have as an offering from him and bless him. After repeated requests from the Nawab, Sri Raghavendra graciously accepted from him the village of Manchale as a donation to the maṭa. By the presence of Sri Guru Raghavendra during his life time and after his attaining the brindavan there, Manchale became a famous centre of pilgrimage having been known to be the place where all prayers are answered.

Sri Raghavendra, who had been a repository of great spiritual knowledge continued to stay in Manchale performing the daily 'pooja' of Mula Rama, became aware that he had completed the mission of his coming to this earth. He decided to nominate Sri Venkannacharya the grandson of his elder brother in 'purvashrama', Sri Gururajacharya, as his successor to the seat of the maṭa and on an auspicious day he initiated him into sanyasa and named him as "Yogindratheertha".

In the year 1593, Shalivahanashaka, Virodhikrit Samvatsara, Sri Guru Raghavendra,

along with Sri Yogindratheertha, his heir apparent, stayed in Mantralaya for his "Chaturmasya" and decided that he would enter alive the Brindavan he had got constructed from the stone on which Sri Rama had taken rest. He assured his devotees that he would grace them and come to their help by his Yogic (spiritual) powers even after entering the Brindavan. On the second day of Krishnapaksha of Sravana, in the year 1671 A.D., he decided to enter the 'Brindavan' and in his farewell speech, he advised all his devotees thus:-

"Be sincerely and constantly devoted to the Supreme Lord Sri Hari thinking of all the good things you have derived by his grace and lead a good life of morality. You shall always be happy by his benevolent grace".

Sri Guru Raghavendra entered the 'brindavan' sitting inside it in an 'Yogic' posture holding the garland of Tulasi beads in his right hand and ceaselessly meditating upon Sri Rama. As instructed by him, the Brindavan

was completed by placing on it seven hundred "Saligramas" by his followers. Sri Yogindra theertha, the devoted disciple of Sri Gururaja, recited the following prayer as a tribute to his spiritual master in a choked voice:-

दुर्वादिध्वान्तरवये वैष्णवेन्दीवरेन्दवे ।

श्रीराघवेन्द्रगुरवे नमोऽत्यन्तदयालवे ॥

and devotees performed "pooja" to the 'brindavan' of the spiritual master, who was one of the greatest of saints and mystic this world has seen.

Lord Hayagriva stands witness

(साक्षी ह्यास्योऽत्र हि)

Sri Appanacharya, belonging to the village of Bicchale only a few kilometers from Mantralayam, was a close and favourite disciple of Gurusarvabhoma Sri Raghavendra. At the time of Gururaja's entering the 'brindavan', he could not be present as he was on a pilgrimage. As soon as he returned to Bicchale, he

came to know that Sri Raghavendra entered the brindavan alive. Being a great devotee of the spiritual master, he was extremely sad at the news and immediately rushed to Mantralayam.

The river Tungabhadra flowing between the two places of Bicchale and Mantralayam was over flowing its banks. With the sadness of his not being able to have the association of Sri Gururaja any longer and his not having been able to be present at the time of his entering the 'brindavan', he was not able to control the tears flowing from his eyes.

Appanacharya's mind was filled with the thought of Sri Guru Raghavendra's extraordinary qualities and spiritual greatness. As his mind was thus filled with devotion for his "GURU", a 'stotra' (prayer) in his praise starting with the words "श्रीपूर्णबोधगुरुतीर्थ-पयोन्धिपारा" flowed out of his mouth describing the greatness of Sri Raghavendra and his benevolent graciousness. In his eagerness to

reach Mantralayam, he was unmindful of the river being in spate and started crossing it reciting the poem that he had been composing extempore and by the grace of Sri Raghavendra, he had crossed the river and was standing before the brindavan while composing the lines:

यो भक्त्या गुरुराद्यवेन्द्रचरणद्वन्द्वं स्मरन् यः पठेत्
 स्तोत्रं दिव्यमिदं सदा न हि भवेदस्यासुखं किञ्चन ।
 किन्त्विष्टार्थसमृद्धिरेव कमलानाथप्रसादोदयात्
 कीर्तिर्द्विग्विजिता विभूतिरतुला

Appanacharya could not control his emotions at the sight of the brindavan and started sobbing like a child missing its mother and as his voice was choked, the last stanza remained incomplete. It appeared that Sri Gururaja, having heard the last stanza which was incomplete, completed the same when people standing there heard the words "साक्षी ह्यास्त्योऽत्र हि" (Lord Hayagriva Stands witness to the truthfulness of this prayer) in a sweet

voice emanating from the brindavan. Possibly, at that time, Sri Raghavendraswamy, sitting inside the brindavan was meditating upon the Hayagriva form of the Lord. Hence he gave the stamp of the approval of the Lord Hayagriva on the 'Stotra' composed by his disciple, Appannacharya.

This "**Gurustotra**" is the most pleasing one to Sri Raghavendra. By the grace of Gururaja, each verse of this famous prayer has great sanctity. Each word of it is filled with the grace of Sri Raghavendra. Each and every day thousands of devotees of Sri Raghavendra recite it with devotion and have their desires fulfilled by his kind benevolence. For the devotees of Gururaja, this prayer has become "**Guru Gayathri**". Its recital creates a great feeling of fulfilment in their minds. The aesthetic pleasure that they desire by its recital is beyond words.

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To conclude -----

Sri Raghavendra gurusarvabhoma attained brindavan about 335 years ago. The divine powers that he exhibits from within the brindavan still continue. When the devotees call his name with devotion, he comes to their help and relieves them of their sufferings. He has cured various types of diseases of his devotees by the power of his penance and made them tread the path of righteousness. He has been leading his devotees from darkness to light.

॥ श्रीराघवेन्द्रगुर्वन्तर्गतभारतीमुख्यप्राणान्तर्गतश्रीमध्वेशार्पणमस्तु ॥

॥ श्रीमदप्पणाचार्यविरचित-
श्रीराघवेन्द्रस्तोत्रम् ॥

Raghavendra Stotram
By
Sri Appannacharya

॥ श्रीगुरुभ्यो नमः हरिः ॐ ॥

श्रीपूर्णबोध-गुरुतीर्थ-पयोब्धिपारा
कामारिमाक्ष-विषमाक्ष-शिरः स्पृशन्ती ।

पूर्वोत्तरामित-तरंग-चरत्सुहंसा

देवालिसेवित-परांघ्रिपयोज-लग्ना

॥१॥

जीवेशभेद-गुणपूर्ति-जगत्-सुसत्व-

नीचोच्चभाव-मुखनक्रगणैः समेता ।

दुर्बाद्यजापति-गिलैर्-गुरुराघवेन्द्र-

वाग्देवता-सरिदमुं विमली-करोतु

॥२॥

The sacred works of Sri Guru Raghavendra, Parimala and other philosophical writings, are comparable to the sacred Ganges which has emanated from the supreme Lord, Sri Hari. These are bounded only by the Vedas, the

Brahmasutras written by Sri Vedavyasa, Mahabharatha, the eighteen Puranas, the thirty seven works of Srimadacharya known as the Sarvamula, the commentaries such as Sriman Nyayasudha of Sri Jayatheerthamuni, works like Tatparyachandrika of Sri Vyasaraja and many other works of our respected teachers. Sri Rudradeva, with the three eyes, the third meant to destroy Manmatha bears the Ganga on his head; likewise, this sacred literature is borne by the wise and knowledgable people in their head as if this knowledge constitutes the third eye. Whereas the Ganges has several Hamsas (birds) traversing to and fro on its waves, these sacred works are studied by many Paramahamsas (Sanyasins) who run through their pages containing 'Purvapaksha' (doubts) and siddanta (decisive statements). These works contain the philosophical statements such as 'Panchabheda' (the five-fold difference) or Taratamya, the supremacy of Sri Hari and his being full of auspicious qualities, the fact that the universe is absolutely true (not

false or like magic or maya, as some say) and all the tenets and principles stated in them are intended to be associated with the feet of Sri Hari who is served by the host of gods; and these tenets are like crocodiles in the river Ganges (the field of philosophy metaphysically) which devour the goats (metaphorically all other philosophies which are fallacious and contain erroneous logical arguments). May such Ganges-like works of Sri Guru Raghavendra purify me (purify my mind by giving me the right knowledge of the philosophy of Sri Madhwacharya).

श्रीराघवेन्द्रः सकलप्रदाता स्वपादकंजद्वयभक्तिमद्भ्यः ।

अघाद्रि-संभेदन-दृष्टिवज्रः क्षमासुरेन्द्रो-ऽवतु

मां सदाऽयम् ॥३॥

Sri Raghavendra who fulfills all the desires of his devotees (who worship his lotus like feet), whose benevolent look is like the 'vajrayudha' of Indra in destroying the mountain like sins of his devotees and who is like Devendra descended to earth, may always protect me.

श्रीराघवेन्द्रो हरिपादकं-जनिषेवणाल्लब्धसमस्तसंपत् ।
 देवस्वभावो दिविज-द्रुमोऽयं इष्टप्रदो मे सततं स भूयात् ॥४॥

Sri Raghavendra has all the riches (the riches are that of spiritual knowledge and ability to heal the wounds of the suffering apart from the physical riches) by having served the lotus like feet of Sri Hari. He (being an incarnation of a god called Shankudarna) has all the characteristics and qualities of a celestial being. He is like the 'Kalpavriksha' for his devotees. May he grant me all my desires.

भव्यस्वरूपो भवदुःख-तूलसंघाग्निचर्यः सुखधैर्यशाली ।
 समस्त-दुष्टग्रह-निग्रहेशो दुरत्ययो-पल्लव-सिन्धुसेतुः ॥५॥

Sri Raghavendra's appearance (in the brindavan) is blissful to the devotees. Thinking of his form annihilates all the sorrows of their lives as though they are a stack of hay. He is full of happiness (intrinsic) and strength (or knowledge). He is powerful in destroying evils caused by the planets and is a bridge to cross the ocean of all types of problems of life torturing those who have faith in him.

निरस्तदोषो निरवद्यवेशः प्रत्यर्थिमूकत्व-निदानभाषः ।

विद्वत्-परिज्ञेय-महाविशेषो वाग्वैखरी-निर्जित-भव्यशेषः॥६॥

Sri Raghavendra is unblemished as being an 'Aparoksha Jnani'; he is free from any sin and also has got over the evils caused by Kama, Krodha, etc. He has the marks suitable for a 'devata' (being a 'devata' called Shankhukarna). In philosophical arguments, he has silenced all his opponenets with his scholarly presentation. His extraordinary greatness is perceivable only by the learned. He won in debate over a famous advaitic scholar named Sessa with the arguments as given in the work "वाग्वैखरी" of Sri Vijayeendrathirtha.

सन्तान-संपत् परिशुद्ध-भक्ति-विज्ञान-वाग्देह-सुपाटवादीन्
दत्त्वा शरीरोत्थ-समस्तदोषान् हत्वा

स नोऽव्याद् गुरु-राघवेन्द्रः ॥७॥

May Sri Raghavendra protect us by granting us good children, riches, pure devotion to the Lord, Sri Hari, spiritual knowledge, oratory (to teach the Shastras), healthy body and oth-

er needs and remove our physical disabilities and mental worries whatever they may be.

यत्पादोदकसंचयः सुरनदी-मुख्यापगा-सादिता
 संख्यानुत्तम-पुण्यसंघविलसत् प्रख्यात-पुण्यावहः ।
 दुस्तापत्रय-नाशनो भुवि महाबंध्या सुपुत्रप्रदो
 व्यंगस्वंगसमृद्धिदो ग्रहमहा-पापापहस्तं श्रये ॥८॥

I take shelter in him (Gururaja) whose, 'Pa-dodaka' (the water sanctified by his feet) when sprinkled on one's head gives more sanctity than bathing in many of the famous rivers like Ganges, who wards off the evils of three kinds (called Adhyatmika, Adhidaivika and Adhibhoutika), who has the power to grace even a barren woman to get a virtuous son, who will grant strong limbs to those whose limbs are paralysed and who wards off the evil effects of planets and devils.

यत्पाद-कंजरजसा परिभूषितांगा
 यत्पाद-पद्ममधु-पायित-मानसा ये ।
 यत्पाद-पद्मपरिकीर्तन-जीर्णवाचः
 तद्दर्शनं दुरितकानन-दावभूतम् ॥९॥

If a person sees one who is adorned with the dust of the feet of Gururaja (or the “मृत्तिका” of Gururaja), or one whose mind is always fixed like a butterfly at the lotus-like feet of the Guru, or whose tongue is always engaged in singing the praises of his lotus-like feet, then all his sins get vanished just like a forest gets burnt by a forest-fire.

(When this is the benefit of seeing a ‘bhakta’ of Gururaja doing these acts, what is the benefit of one who himself involves in these sacred acts with devotion?)

सर्वतन्त्र-स्वतन्त्रोऽसौ श्रीमध्वमत-वर्धनः ।

विजयीन्द्र-कराब्जोत्थ सुधीन्द्र-वरपुत्रकः

॥१०॥

Sri Raghavendra is versed in all philosophic knowledge by his own abilities. He has done immense contribution to Sri Madhwacharya’s Philosophy. He was coronated in the spiritual seat of Sri Sudheendratirtha who himself was the spiritual heir to Vijayeendratheertha.

श्रीराघवेन्द्रो यतिराट् गुरुर्मे-स्याद्भयापहः ।

ज्ञानभक्तिसुपुत्रायु-र्यशः श्रीपुण्यवर्धनः ॥११॥

Sri Raghavendra, known as a leading example among pontiffs, whom I worship as my 'Guru', may remove all types of fears in me and grant me spiritual knowledge, devotion, a virtuous son, long life, fame, wealth and the ability to perform holy deeds.

प्रतिवादिजयस्वान्त-भेदचिन्हादरोगुरुः ।

सर्वविद्या-प्रवीणोऽन्यो राघवेन्द्रान्न विद्यते ॥१२॥

It is rare to find a 'Guru' like Sri Raghavendra, who is versed in all fields of knowledge (especially the philosophic) and who has the ability to defeat the opponents and make them belittled in any philosophical debate.

अपरोक्षीकृतश्रीशः समुपेक्षित-भावजः ।

अपेक्षित-प्रदाताऽन्यो राघवेन्द्रान्न विद्यते ॥१३॥

Sri Raghavendra had the vision (darshan) of Lord Sri Hari and thus was an Aparoksha Jani. He had controlled all desires and thus kept

away Manmatha. There is none that surpasses him in granting the wishes of the devotees.

दयादाक्षिण्य-वैराग्य-वाक्पाटव-मुखांकितः ।

शापानुग्रह-शक्त्योऽन्यो राघवेन्द्रान्न विद्यते ॥१४॥

In compassion, in keeping one's actions in tune with what one speaks, in the control over senses, in the power of speaking, Sri Raghavendra adept. There is none equal to him that has the abilities to curse the wicked and to be benevolent to the virtuous.

अज्ञान-विस्मृति-भ्रान्ति-संशया-पस्मृति-क्षयाः ।

तन्द्रा-कंपवचः-कौण्ठ्यमुखा ये चेन्द्रियोद्भवाः ।

दोषास्ते नाशमायान्ति राघवेन्द्र-प्रसादतः ॥१५॥

Ignorance, loss of memory, delusion, indecision, epilepsy, tuberculosis, lethargy, stammering, trembling (of the body or head), and other physical ailments vanish or cured by the grace of Sri Guru Raghavendra.

ॐ श्रीराघवेन्द्राय नमः इत्यष्टाक्षरमन्त्रतः ।

जपिताद्-भाविता-न्नित्यं इष्टार्थाः स्युर्न-संशयः ॥१६॥

By chanting the eight lettered mantra 'Om! Sri Raghavendraya namah' and by meditating upon him with this mantra one is certain to have all his desires fulfilled. This is beyond doubt.

हन्तु नः कायजान् दोषान् आत्मात्मीय-समुद्भवान् ।

सर्वानपि पुमर्थाश्च ददातु गुरु-रात्मवित् ॥१७॥

इति कालत्रये नित्यं प्रार्थनां यः करोति सः ।

इहा-मुत्राप्त-सर्वेष्टो मोदते नात्र संशयः ॥१८॥

By praying to Sri Raghavendra that he may destroy all the evils caused by our actions (physical, mental or oral) on our own account and due to the association with members of our family or others associated with us three times a day and praying that he may grant us all our 'Purusharthas' (desires of Dharma, Artha, Kama and Moksha), we are sure to enjoy happiness in this world as well as in 'Moksha'.

अगम्य-महिमा लोके राघवेन्द्रो महायशाः ।

श्रीमध्वमत-दुग्धाब्धिचन्द्रो-ऽवतु सदाऽनघः ॥१९॥

Sri Raghavendra's spiritual powers are too high to be comprehended by mortals and his fame is wide spread. Just as the moon appeared when the ocean was churned by the gods and asuras, Sri Raghavendra has emerged from the ocean of Madhwa Philosophy. May this unblemished saint protect us always.

सर्वयात्रा-फलावाप्त्यै यथाशक्ति-प्रदक्षिणम् ।

करोमि तव सिद्धस्य वृन्दावनगतं जलम् ।

शिरसा धारयाम्यद्य सर्वतीर्थ-फलाप्तये

॥२०॥

I will circumambulate your brindavan as many times as I can, which will give me the benefit of having visited all the pilgrim centres. I will sprinkle the holy water poured over your brindavan which will result in the benefit of having bathed in all the rivers.

सर्वाभीष्टार्थ-सिद्ध्यर्थं नमस्कारं करोम्यहम् ।

तव संकीर्तनं वेदशास्त्रार्थ-ज्ञानसिद्धये

॥२१॥

Gururaja! I will prostrate before your brindavan to obtain all my wishes. I shall sing

your praise to be blessed with the ability to study and understand the philosophy as in the Vedas and other philosophical works.

संसारेऽक्षय-सागरे प्रकृतितो-ऽगाधे सदा दुस्तरे
 सर्वावद्य-जलग्रहै-रनुपमैः कामादि-भंगाकुले ।
 नानाविभ्रम-दुर्भ्रमे-ऽमित-भयस्तोमादि-फेनोत्कटे
 दुःखोत्कृष्ट-विषे समुद्धर गुरो मां मय्यरूपं सदा ॥२२॥

This 'Samsara' (life on this earth) is like a large ocean. Like the ocean which is ver deep, it is full of problems. It is very difficult to get over all the problems of 'Samsara' just as it is difficult to cross the ocean. In "Samsara" one is to suffer physical and mental ailments or problems just as one has to face many harmful creatures living in the ocean. One suffers in 'Samsara' due to temptations, and when one's wishes are not fulfilled, one suffers from anger and other evil tendencies comparable to the large waves in the ocean through which one cannot wade through. In this 'Samsara' one suffers from ignorance and false knowledge (improper spiritual knowledge) which are like

whirlpools in the ocean. One suffers from fear due to various causes like the foam in the ocean. All these hardships of 'Samsara' result in grief to one struggling in it, just as when the ocean was churned, poison emerged out of it. Oh! My revered Guru! Kindly rescue me from this ocean of 'Samsara' in which I am fully immersed like one drowning in the ocean.

राघवेन्द्र-गुरुस्तोत्रं यः पठेद्-भक्तिपूर्वकम् ।

तस्य कुष्ठादि-रोगाणां निवृत्ति-स्त्वरया भवेत् ॥२३॥

If any person with any disease even such as leprosy recites this 'Sri Raghavendra Stotra' with sincere devotion, he will be cured of it in very little time.

अन्धोऽपि दिव्यदृष्टिः स्यादेडमूकोऽपि वाक्पतिः ।

पूर्णायुः पूर्णसम्पत्तिः स्तोत्रस्यास्य जपाद्-भवेत् ॥२४॥

With the recitation of this 'Stotra' with devotion and faith in Gururaja, a blind person will get eye-sight, a person deaf and dumb by birth becomes a knowledgeable person who can give discourses, a person will get long life even

if his stars seem to indicate that he has a short life, and one who is poor becomes rich by his grace.

यः पिबेज्जलमेतेन स्तोत्रेणैवाभि-मन्त्रितम् ।

तस्य कुक्षिगता-दोषाः सर्वे नश्यन्ति तत्-क्षणात् ॥२५॥

If any person sips the water sanctified with the recitation of this stotra, any stomach disorders he may have it vanish in no time.

यद्वृन्दावन-मासाद्य पंगुःखंजोऽपि वा जनः ।

स्तोत्रेणाऽनेन यः कुर्यात् प्रदक्षिण-नमस्कृतिः ।

सजंघालो भवेदेव गुरुराज-प्रसादतः ॥२६॥

Any person who is lame or is affected by polio and goes to Mantralaya and goes round the 'brindavan' and prostrates before Sri Raghavendra reciting this Stotra will gain the full strength of his legs and thighs by his grace.

सोम-सूर्योपरागे च पुष्यार्कादि-समागमे ।

योऽनुत्तम-मिदं स्तोत्रं अष्टोत्तर-शतं जपेत् ।

भूतप्रेत-पिशाचादि-पीडा तस्य न जायते ॥२७॥

If a person who is afflicted due to evil stars or by devils or other evil forces recites this stotra one hundred and eight times at the time of a solar or lunar eclipse or other phenomena like 'Pushyarka', all the evils that affect him will be warded off by the grace of Sri Guru Raghavendra.

एतत् स्त्रोत्रं समुच्चार्य गुरो-वृन्दावनान्तिके ।
दीपसंयोजनात् ज्ञानं पुत्रलाभो भवेद् ध्रुवम् ॥२८॥

By lighting a pair of lamps filled with ghee before the brindavan of Sri Raghavendra duly reciting the stotra, one will have the benefit of learning the spiritual works and get the real knowledge and also one will get a virtuous son.

परवादिजयो दिव्यज्ञान-भक्त्यादि-वर्धनम् ।
सर्वाभीष्ट-प्रवृद्धिः स्यात् नात्र कार्याविचारणा ॥२९॥

Any one desirous of gaining the spiritual knowledge and also improving it, and developing his devotion in the supreme Lord and Guru and also anyone desirous of winning

over the opponents in philosophical debates have his wishes fulfilled by reciting this stotra. Infact, any desires of a person reciting the Sri Raghavendra stotra will be fulfilled. This is an undoubted truth.

राजचोर-महाव्याघ्र-सर्प-नक्रादि-पीडनम् ।

न जायतेऽस्य स्त्रोत्रस्य प्रभावा-न्नात्र संशयः ॥३०॥

By the power of reciting this stotra, one will not have any fear from the King, or of thieves or cruel animals like a tiger. This is beyond doubt.

यो भक्त्या गुरुराघवेन्द्र-चरणद्वंद्वं स्मरन् यः पठेत्

स्त्रोत्रं दिव्यमिदं सदा न हि भवेत् तस्यासुखं किंचन ।

किन्त्विष्टार्थ-समृद्धिरेव कमलानाथ-प्रसादोदयात्

कीर्ति-दिग्बिदिता विभूतिरतुला साक्षी ह्यास्योऽत्र हि ॥३१॥

Whoever recites this holy stotra having his mind fixed on the lotus-feet of Sri Guru Raghavendra, he will never face any hardships in life; on the otherhand, he will have all his wishes fulfilled by the grace of Sri Lakshmi-

nayana and he will gain spiritual knowledge, spiritual strength and his fame will be wide-spread and “this truth is vouchsafed by the Lord Sri Hayagriva”.

इति श्री राघवेन्द्रार्य-गुरुराज-प्रसादतः ।

कृतं स्तोत्रमिदं पुण्यं श्रीमद्भिः ह्यप्पणाभिधैः ॥३२॥

This sacred ‘Stotra’ has been composed by a ‘pandit’ called Appanacharya by the grace of Sri Guru Raghavendra.

पूज्याय राघवेन्द्राय सत्यधर्म-रताय च ।

भजतां कल्पवृक्षाय नमतां कामधेनवे ॥

दुर्वादि-ध्वान्तरवये वैष्णवेन्दीवरेन्दवे ।

श्रीराघवेन्द्र-गुरवे नमोऽत्यन्त-दयालवे ॥

I salute Sri Raghavendra, the highly revered Guru, who is a devotee of Sri Hari, who is righteous and stands for truth, who is like the ‘Kalpavriksha’ for those who pray to him and like the ‘Kamadhenu’ for those who prostrate before him with devotion, who is like the sun dispelling the darkness of wrong and mislead-

ing arguments of certain so-called philosophers, and who is like the moon for the Vaishnavas (who are like blue-lotuses), and who is extremely kind to his supplicants.

मूकोऽपि यत्प्रसादेन मुकुन्द-शयनायते ।

राजराजायते रिक्तो राघवेन्द्रं तमाश्रये ॥

आपादमौलिपर्यन्तं गुरूणामाकृतिं स्मरेत् ।

तेन विघ्नाः प्रणश्यन्ति सिद्ध्यन्ति च मनोरथाः ॥

॥ इति श्रीमदप्पणाचार्यविरचितं श्रीमद्राघवेन्द्रस्तोत्रम् ॥

श्रीराघवेन्द्रमङ्गलाष्टकम्

A Benediction addressed to Sri Raghavendra

श्रीगुरुभ्यो नमः ॥ हरिः ॐ ॥

श्रीमद्राम-पदारविन्द-मधुपः श्रीमध्व-वंशाधिपः

सच्छिष्योद्गु-गणोद्गुपः श्रित-जगद्गीर्वाण-सत्पादपः ।

अत्यर्थं मनसा कृताच्युतजपः पापान्धकारातपः

श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥१॥

May Sri Raghavendra, the revered saint and Guru, who is like a bee swarming around the lotus feet of Sri Rama, who is a great 'Yati' in the lineage of Sri Madhwacharya, who shines like a moon amidst a group of virtuous and devout shishyas,

who is like a 'Kalpavriksha' to all those who humbly submit themselves to him,

who, in his mind is always repeating the 'Krishnamantra',

who is like the sun dispelling the darkness caused by our sins,

grant us all happiness and bliss.

कर्मन्दीन्द्र-सुधीन्द्र-सद्गुरु-कराम्भोजोद्भवः सन्ततं
 प्राज्यध्यान-वशीकृता-खिलजगद्-वास्तव्य लक्ष्मीधवः ।
 सच्छास्त्राति-विदूषका-खिलमृषावादीभ-कण्ठीरवः
 श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥२॥

May Sri Raghavendra, the revered saint and guru, who was appointed by the wellknown pontiff Sri Sudheendrateertha, who had the fortune of having the vision of Sri Lakshminarayana, the supreme Lord who sustains this universe, by always praying to Him, who was like a lion to the elephants like pundits of 'mayavada' that were always attempting to show the divine scriptural works in a bad light by mis-interpreting them (as he was condemning their wrong interpretations and explaining these scriptures with the correct interpretations as per Madhwashastra),

grant us all happiness and bliss.

सालंकारक-काव्य-नाटककला-काणाद-पातंजल-
 त्रय्यर्थ-स्मृति-जैमिनीय-कविता-संगीत-पारंगतः ।

विप्र-क्षत्र-विडंघ्रि-जातमुखरानेक-प्रजासेवितः

श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥३॥

May Sri Raghavendra, the respected saint and guru, who had mastered all literary works such as poetry and drama along with a thorough knowledge of poetics, and also mastered several arts, works on logic and grammer of Kan-ada and Patanjali, and who could interpret the Vedas in three different ways, who had a com-mand over the smrutis and who had studied the sutras of Jaimini in depth, and who was served with devotion and faith by people of all the four castes,

grant us all happiness and bliss.

रंगोत्तुंग-तरंग-मंगलकर-श्रीतुंगभद्रातट-

प्रत्यस्थ-द्विजपुंगवालया-लसन्-मन्त्रालयाख्ये पुरे ।

नव्येन्द्रोपलनील-भव्यकर-सद्ब्रह्मदावनांतर्गतः

श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥४॥

May Sri Raghavendra, the revered saint and guru who resides in the majestic brindavan, in

the holy town of Mantralaya, which is situated on the banks of the sacred Tungabhadra river with its rising waves giving a pleasant look,

grant us all happiness and bliss.

विद्वद्राजशिरः-किरीटखचिता-नर्घ्योरु-रत्नप्रभा

रागाघौघह-पादुकाद्वयचरः पद्माक्ष-मालाधरः ।

भास्वद्-दण्ड-कमण्डलो-ज्वलकरः रक्तांबरा-डंबरः

श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥५॥

May Sri Raghavendra, the revered saint and guru, whose feet are adorned with the hue of the jewels embedded in the "Kiritas" (crowns) of many learned scholars and also of several kings and who is wearing a pair of wooden sandals which have the power to destroy all the sins of those prostrating before them or touching them, who is wearing a chain of lotus beads, whose shining hands hold a 'Kaman-dalu' and a 'danda' which add to his majestic appearance and whose robes of reddish colour (Kavi) are bright as if they lit up the sky, **grant us all happiness and bliss.**

यद्वृन्दावन-सप्रदक्षिण-नमस्कारा-भिषेकस्तुति-
 ध्यानाराधन-मृद्विलेपनमुखा-नेकोपचारान् सदा ।
 कारंकार-मभिप्रयान्ति चतुरो लोकाः पुमर्थान् सदा
 श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥६॥

May Sri Raghavendra, the revered saint and guru, the services to whose brindavan like circumambulating it, prostrating before it, the 'Abhisheka' (showering it with holy waters) to it, praying before it, concentrating one's mind on it, smearing one's body with the mud taken out from it (मृत्तिका), worshipping it and performing other services grant one all the four 'Purusharthas' namely, Dharma(righteousness), Kama(desires), Artha(wealth) and Moksha (Salvation), grant us all happiness and bliss.

वेदव्यासमुनीश-मध्वयतिराट्-टीकार्यवाक्यामृतं
 ज्ञात्वाऽद्वैतमतं हालाहलसमं त्यक्त्वा समाख्याप्तये ।
 संख्यावत्-सुखदां दशोपनिषदां व्याख्यां समाख्यान् मुदा
 श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥७॥

May Sri Raghavendra, the revered saint and guru,

Who, having studied the nector-like spiritual works and their interpretations of Sri Vedavyasa, the incarnation of Lord Narayana as the greatest of all saints, and the greatest amongst the preachers, namely, Sri Madhwacharya and the greatest amongst the commentators Sri Jayatirtha wellknown as Tikacharya, discarded the advaita philosophy as if it is the deadliest poison for all seekers of truth and bliss, and wrote the explanations of upanishads giving their full analysis which are known as 'Khandarthas', and the study of which is certain to give the eternal happiness and happiness on this earth just like the 'Sankyashastra' of 'Kapila' (the incarnation of God), taught to his mother, **grant us all happiness and bliss.**

श्रीमद्-वैष्णवलोक-जालकगुरुः श्रीमत्-परिव्राड्भरुः

शास्त्रे देवगुरुः श्रितामरतरुः प्रत्यूह-गोत्रस्वरुः ।

चेतोऽतीत-शिरुस्तथा जितवरुः सत्सौख्यसंपत्कुरुः

श्रीमत्सद्गुरु-राघवेन्द्र-यतिराड् कुर्याद् ध्रुवं मंगलम् ॥८॥

May Sri Raghavendra, the revered saint and guru, who is the preacher to all deserving

Vaishnavas, who is the leader among those who have chosen the fourth order (Yatyashrama), who is like Brihaspatyacharya, the 'deva-guru' in knowledge, who is like the 'Kalpavriksha' to the supplicants, who is the killer of all our sins, who wins over all the opponents in the philosophical discussions and debates, whose greatness is beyond expression and our comprehension, who grants happiness and wealth to his devotees,

grant us all happiness and bliss.

यः सन्ध्यास्वनिशं गुरोर्ब्रतिपतेः सन्मंगलाष्टकं
 सद्यः पापहरं स्वसेविविदुषां भक्त्यैव बाभाषितम् ।
 भक्त्या वक्ति सुसंपदं शुभपदं दीर्घायुरारोग्यकं
 कीर्तिं पुत्रकलत्र-बान्धव-सुहृन्मूर्तिः प्रयाति ध्रुवम् ॥९॥

॥ इति श्रीमदप्पणाचार्यकृतं श्रीराघवेन्द्रमंगलाष्टकम् ॥

Those who are devoted to Sri Guru Raghavendra, the great 'Yati', by reciting this benediction, which has been composed with great devotion, which removes all the sins of those who recite it, which is followed by the learned,

will certainly be blessed with wealth, goodthings in life they desire such as long-life, good health, fame and the company of good children, devoted wife, loving relatives and affectionate friends.

This is true for ever.

[May this English Translation by me, Bannur Ramachandra Rao, of the Kannada work 'गुरुराधवेन्द्ररु' by Sri Jayasimha (Sri Tirumala Harivittala Dasaru) be acceptable to Sri Guru Sarvabhouma Sri Raghavendra, his antaryami Sri Vayudeva(Sri Madhwacharya) and his antaryami Sri Mula Ramadevaru].

॥श्री मध्वेशार्पणमस्तु ॥

जगद्गुरु श्री श्रीमन्मध्वाचार्यमूलमहासंस्थान-
श्रीराघवेन्द्रतीर्थमठीयगुरुपरम्परास्त्रोत्राणि

श्रीशादिदेवतारम्भां श्रीमन्मध्वसुमध्यमाम् ।
साक्षान्मध्वगुरुपर्यन्तां वन्दे गुरुपरम्पराम् ॥
श्रीमद्धंसं विधातारं सनकादिगुरूनपि ।
दूर्वाससं ज्ञाननिधिं खगवाहनसंज्ञितम् ॥
कैवल्यतीर्थं ज्ञानेशं परतीर्थगुरुं तथा ।
सत्यप्रज्ञगुरुं प्राज्ञं चान्यान् सनकवंशजान् ॥
नत्वाऽच्युतप्रेक्षतीर्थं मध्वतीर्थस्य सद्गुरुम् ।
श्रीमध्वतीर्थनामानं भाष्यकारं भजेऽनिशम् ॥

श्रीमन्मध्वाचार्याः —

ब्रह्मान्तागुरवः साक्षादिष्टं दैवं श्रीयःपतिः ।
आचार्याः श्रीमदाचार्याः सन्तु मे जन्म जन्मनि ॥

1. श्री श्रीपद्मनाभतीर्थाः —

पूर्णप्रज्ञकृतं भाष्यमादौ तद्भावपूर्वकम् ।
यो व्याकरोन्नमस्तस्मै पद्मनाभाख्ययोगिने ॥

2. श्री श्रीनरहरितीर्थाः —

ससीता मूलरामार्चा कोशे गजपतेः स्थिता ।
येनानीत नमस्तस्मै श्रीमन्नृहरिभिक्षवे ॥

3. श्री श्रीमाधवतीर्थाः —

साधिताखिलसत्तत्त्वं बाधिताखिलदुर्मतम् ।
बोधिताखिलसन्मार्गं माधवाख्ययतिं भजे ॥

4. श्री श्रीअक्षोभ्यतीर्थाः —

यो विद्यारण्यविपिनं तत्त्वमस्यासिनाच्छिनत् ।
श्रीमदक्षोभ्यतीर्थाय नमस्तस्मै महात्मने ॥

5. श्री श्रीजयतीर्थाः —

यस्य वाक्कामधेनुर्नः कामितार्थान् प्रयच्छति ।
सेवे तं जययोगीन्द्रं कामबाणच्छिदं सदा ॥

6. श्री श्रीविद्याधिराजतीर्थाः —

माद्यदद्वैत्यन्धकारप्रद्योतनमहर्निशम् ।
विद्याधिराजं सुगुरुं हृद्यामितगुरुं भजे ॥

7. श्री श्रीकवीन्द्रतीर्थाः —

वीन्द्रारूढपदासक्तं राजेन्द्रमुनिसेवितम् ।
श्रीकवीन्द्रमुनिं वन्दे भजतां चन्द्रसन्निभम् ॥

8. श्री श्रीरामचन्द्रतीर्थाः —

द्युमण्यभिजनाब्धीन्दू रामव्यासपदार्चकः ।
रामचन्द्रगुरुः भूयात् कामितार्थप्रदायकः ॥

9. श्री श्रीविबुधेन्द्रतीर्थाः —

आकेरलं तथा सेतुमागंगां च हिमालयम् ।
निराकृताद्वैतशैवं विबुधेन्द्रगुरुं भजे ॥

10. श्री श्रीजितामित्रतीर्थाः –
 सप्तरात्रं कृष्णवेण्यामुषित्वा पुनरुत्थितम् ।
 जितामित्रगुरुं वन्दे विबुधेन्द्रकरोद्भवम् ॥
11. श्री श्रीरघुनन्दनतीर्थाः –
 परैरपहृता मूलरामार्चा गुर्वनुग्रहात् ।
 येनानीता नमस्तस्मै रघुनन्दनभिक्षवे ॥
12. श्री श्रीसुरेन्द्रतीर्थाः –
 यः चकारोपवासेन त्रिवारं भूप्रदक्षिणम् ।
 तस्मै नमो यतीन्द्राय श्रीसुरेन्द्रतपस्विने ॥
13. श्री श्रीविजयीन्द्रतीर्थाः –
 भक्तानां मानसांभोज-भानवे कामधेनवे ।
 नमतां कल्पतरवे जयीन्द्र-गुरवे नमः ॥
14. श्री श्रीसुधीन्द्रतीर्थाः –
 कुशाग्रमतये भानुद्युतये वादिभीतये ।
 आराधित-श्रीपतये सुधीन्द्रयतये नमः ॥
15. श्री श्रीराघवेन्द्रतीर्थाः –
 दुर्वादिध्वान्त-रवये वैष्णवीन्दीवरेन्दवे ।
 श्रीराघवेन्द्र-गुरवे नमोऽत्यन्त-दयालवे ॥
16. श्री श्रीयोगीन्द्रतीर्थाः –
 सान्द्रबोधाय शास्त्रेषु निस्तन्द्रमनसे हरौ ।
 राघवेन्द्रकुमाराय नमो योगीन्द्रयोगिने ॥

17. श्री श्रीसूरीन्द्रतीर्थाः –
 राघवेन्द्रार्पित-धिषे योगीन्द्रार्पित-सूनवे ।
 श्रीमत्सूरीन्द्र-यतये सुतपोनिधये नमः ॥
18. श्री सुमतीन्द्रतीर्थाः –
 पूर्णप्रज्ञमतांबोधि-पूर्णेन्दु-मकलंकिनम् ।
 सुजनांबुधि-भास्वन्तं सुमतीन्द्रगुरुं भजे ॥
19. श्री श्रीउपेन्द्रतीर्थाः –
 कृपारसामृतांबोधि-मपार-महिमान्वितम् ।
 उपास्महे तपोमूर्ति-मुपेन्द्र-मुनिपुंगवम् ॥
20. श्री श्रीवादीन्द्रतीर्थाः –
 वन्दारुजन-सन्दोह-मन्दारतरु-सन्निभम् ।
 वृन्दारक-गुरुप्रख्यं वन्दे वादीन्द्र-देशिकम् ॥
21. श्री श्रीवसुधेन्द्रतीर्थाः –
 वसुधातल-विख्यातं वैराग्यादि-गुणार्णवम् ।
 वेदवेदांग-चतुरं वसुधेन्द्र-गुरुं भजे ॥
22. श्री श्रीवरदेन्द्रतीर्थाः –
 वादे विजयशीलाय वरदाय वरार्थिनाम् ।
 वदान्यजन-सिंहाय वरदेन्द्राय ते नमः ॥
23. श्री श्रीधीरेन्द्रतीर्थाः –
 धरणीमण्डले ख्यातं धैर्यादि-गुण-बृंहितम् ।
 धिक्कृताशेष-वादीभं धीरसिंह-गुरुं भजे ॥

24. श्री श्रीभुवनेन्द्रतीर्थाः —
 भूदेववन्द्य-पादाब्जं भूतिमन्त-मभीष्टदम् ।
 भूतले साधु-विख्यातं भुवनेन्द्र-गुरुं भजे ॥
25. श्री श्रीसुबोधेन्द्रतीर्थाः —
 सुधासेवा-समुद्भूत-सुखसंवित्स-माश्रयम् ।
 सुजना-भीष्ट-दातारं सुबोधेन्द्र-गुरुं भजे ॥
26. श्री श्रीसुजनेन्द्रतीर्थाः —
 सुयुक्तिजाल-सहितं सुजनामोद-कारिणम् ।
 सुरोत्तम-गुरुप्रख्यं सुजनेन्द्र-गुरुं भजे ॥
27. श्री श्रीसुज्ञानेन्द्रतीर्थाः —
 सुधासारार्थ-तत्त्वज्ञं सुरद्रुम-समं सताम् ।
 सुराधिप-गुरुप्रख्यं सुज्ञानेन्द्र-गुरुं भजे ॥
28. श्री श्रीसुधर्मेन्द्रतीर्थाः —
 सुधांशुमिव संभूतं सुज्ञानेन्द्र-सुधांबुधौ ।
 सुधीसंदोह-संसेव्यं सुधर्मेन्द्रगुरुं भजे ॥
29. श्री श्रीसुगुणेन्द्रतीर्थाः —
 सुधर्मेन्द्र-कराब्जोत्थं सुविद्वन्मणि-राजितम् ।
 सुमृष्टान्न-प्रदातारं सुगुणेन्द्रगुरुं भजे ॥
30. श्री श्रीसुप्रज्ञेन्द्रतीर्थाः —
 सुधा-जिज्ञासया सर्व-सुबुधानन्द-दायकान् ।
 सुप्रज्ञेन्द्र-मुनीन् वन्दे सदा विद्यागुरून् मम ॥

31. श्री श्रीसुकृतीन्द्रतीर्थाः —

सुविद्ध-त्कमलोल्लास-मार्तांडं सुगुणाकरम् ।
सच्छास्त्रासक्त-हृदयं सुकृतीन्द्रगुरुं भजे ॥

32. श्री श्रीसुशीलेन्द्रतीर्थाः —

सुधाद्यमल-सद्बोधं सुकीर्ति-विलसद्-दिशम् ।
सुधीसंस्तुत्य-सुगुणं सुशीलेन्द्रगुरुं भजे ॥

33. श्री श्रीसुव्रतीन्द्रतीर्थाः —

सुशीलेन्द्र-कराब्जोत्थं सुशांत्यादि-गुणार्णवम् ।
सुधा-प्रवचनासक्तं सुव्रतीन्द्रगुरुं भजे ॥

34. श्री श्रीसुयमीन्द्रतीर्थाः —

सुखतीर्थ-मताब्धीन्दुं सुधीन्द्र-सुत-सेवकम् ।
सुधा-परिमलासक्तं सुयमीन्द्रगुरुं भजे ॥

35. श्री श्रीसुजयीन्द्रतीर्थाः —

सुयमीन्द्र-कराब्जोत्थं सुविद्या-बोधकं सदा ।
सुमूल-रामपूजाढ्यं सुजयीन्द्रगुरुं भजे ॥

36. श्री श्रीसुशमीन्द्रतीर्थाः (अधुना पीठारूढाः)

37. श्री श्रीसुयतीन्द्रतीर्थाः

पृथ्वीमण्डलमध्यस्थाः पूर्णबोधमतानुगाः ।
वैष्णवाः विष्णुहृदयाः तान् नमस्ये गुरून् मम ॥

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