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### PRESENTS

## Works of Sri Raghavendra Teertha

### By Hunsur Sri Prasad

Sri Raghavendra teertha (Rayaru) was not only a man of miracles but also a writer of exceptional ability. He was a brilliant scholar and a orator.His works are so important in the Madhwa pantheon, that he is called Madhwa Mathambodhi Chandra (The moon arising from the ocean of Madhwa Siddantha).The language is simple and the flow of thought like a wave. He is credited with having written more than forty works, including commentaries on Vyasa Raja’s Chandrika, Vedas and the Prakarnas of Madhwacharya. His “Mantrartha manjari” elucidates Madhwacharya’s Rig Bhashya. His poorvaashrama son, Lakshminarayana, wrote “Rigartha manjari.”

A majority of his writing are commentaries on the works of Madhwacharya, Teekacharya (Jayateertha) and Vyasa Raja and of course the Upanishads. However, he also wrote several original works which are available even today. He had taken a vow to write commentaries or tippanis for all the 18 Teekas of Teekacharya. When he had completed tippanis for 17 Teekas of Jayateertha, Lakshminarayanacharya showed him his work on Rig Bhashya. Rayaru was moved by the hard work and vigour with which Lakshminarayanacharya had written the commentary. He, therefore, abstained from writing the 18th tippani and instead held out Lakshminarayana’s work as an equally scholastic commentary.He then wrote “Rigartha Manjari”, a Vivritti, which gives the meaning of the first 40 suktas.He Veda Traya Vivruti is a commentary on all three Vedas (Rig Veda, Yajur Veda and Atharvana Veda), while the Purushasooktadi Panchasookta Vyakhyana is a commentary on Purusasookta, Gharma, Samudra, Pavamana, Hiranyagarbha and Ambhrni sooktas. Some of these are not available and there is only an oral tradition that he wrote these.

The Khandarthas (Word by word meaning) give us information on nine of the ten Upanishats commented upon by Madhwacharya (except Aitareya Upanishad). Rayaru was all set to write a commentary on Aitareya Upanishat, but he allowed his disciple, Smrutimuktavali Krishnacharya, to completed the work. He, therefore, wrote a gloss or a series of short notes on the mantra part of the Upanishat – Aitareya Mantraartha Sangraha.Another work- Geetartha Sangraha- which is better known as Geeta Vivruti is a commentary on the Gita, while the Prameya Deepika Vyakhya is a commentary on Madhvacharya’s Geeta Bhashya

Geeta Tatparya Teeka Vivarana is a commentary on Jayateertha’s commentary of Madhwa’s Geeta Tatparya.

Chandrika Prakasha is unique because Rayaru explains his earlier works like Chandrika which he had written as avatar of Vyasa Theertha or Vyasa Raja.

Nyaya Muktaavali is an exposition of the Adhikaraaashareeras of the Brahma-Sutra and the Tatwa Manjari is a detailed exposition of the Anu Bhashya of Madhwacharya

Tatwaprakashika Bhavadeepa is an exposition on Tatvaprakashika, whis is Jayateertha’s commentary on the Brahma Sootra Bhashya of Madhwacharya.

Nyayasudha Parimala is one of the most popular commentaries on Nyayasudha of Sri Jayateertha. It is because of this that Rayaru is called Parimalacharya

He has also written Tippani (notes) on Dasha Prakaranas and glosses on six of the ten Prakaranas of Madhvacharya. The Rama Charitrya Manjari highlights some of the important aspects of Rama and Krishna Charitrya Manjari similarly highlights major attributes of Krishna.

Another work-Mahabharata Tatparya Nirnaya Bhava Sangraha- is a short summary on the Mahabharata Tatparya Nirnaya written by Madhwacharya. Here, Rayaru has captured the essence of each Adhyaya in one verse. So the text has 36 verses, each corresponding to one chapter of Madhwa's work.

Similarly, the Vadavalee Vyakhya is a commentary on Vadavali of Jayateertha and the Chandrika Vyakhya a commentary on the Tatparya Chandrika of Vyasa Teertha Another commentary is on Tarkatandava Vyakhya of Vyasa Theertha.

The Pramana Padhati Vyakhya is again a commentary on the book of same name by Jayatheertha and the Anu Madhwa Vijaya Vyakhya is a commentary on Anumadhwavijaya of Narayana Panditacharya.

One of the best known works of Rayaru is Prataha Sankalpa Gadya. This has to be recited every morning before one commences his work or task. Similarly, the Sarva Samarpana Gadya is an inspiring poem to be recited at night.

Unfortunately, one work of Rayaru-the Nyaya Deepika is not available. However, this is supposed to be a commentary on Madhvacharya's Geeta Tatparya.

The Bhatta Sangraha is a commentary on the Mimamsa sutras of Jaimini, following the Bhatta school. This is one of the very few works written by Dwaitha saints on other systems of thought.

Rayaru has written several other works such as

Nadi Taratamya stotra, Rajagopala Stotra and Dashavatara Stuti, all in Sanskrit, Indu Yenage Govinda in Kannada and Maruta Ninnaya Mahime, also in Kannada which is a Suladi.

## Works of Sri Raghavendra Swamy

**dasha prakaraNa-s** (6): Commentaries on six of the ten PrakaraNa-granthas of Madhva

### **Suutra-Prasthaana -- works on the brahma-sUtra**

- nyAyamuktAvaLii (Brief exposition of the adhikaraNashariiiras of the Brahma-Sutra)
- tantradiipikaa (A vrtti on the Sutras)
- bhaavadiipa (Exposition upon the commentary of Sri Jayatiirtha upon the viShNu-tattva-inirNaya)
- prakaaSha (Commentary on the taatparya chandrikaa of Vyaasa Tiirtha)
- tattvamanjari (Exposition of the aNubhaashya) (\*)
- nyaayasudhaa-parimaLa (Commentary on nyaayasudhaa of Jayatiirtha) (\*)

### **Rg and upanishad prasthaana-s**

- mantraarthamanjari (Commentary on the first three adhyaayas of the Rg Veda- the same portion as touched upon by Madhva)
- khandaartha-s (lucid expositions) on nine out of the ten upanishad-s commented upon by Madhva -- all except aitareya)

### **gItA prasthaana**

- Commentary on the prameyadiipikA (itself a commentary on Madhva's gItA-bhAshhya)
- Commentary on the nyaayadiipikA (itself a commentary on Madhva's gItA-taatparya nirNaya)
- gItaarthasangraha or gItA-VivR^itti (Original work on the Gita)
- gItaarthamanjari (Not widely extant, but attrib.)

### **Other works**

- Commentary on pramaaNa paddhati of Jayatiirtha
- bhaavadiipa (Commentary on vaadaavaLii of Jayatiirtha)
- nyaayadiipa (Commentary on tarkataanDava of Vyasa Tiirtha)
- bhaaTTasangraha (Commentary on the entire miimAmsa suutra-s of Jaimini)
- shrI rAmacaritramaN^jari
- shrI kR^iShNacaritramaN^jari
- prAta.h sankalpa gadya
- sarvasamarpaNagadyam
- nandiitAratamyastotra
- tarkatAnDava tippaNi
- dhhyAnapadhhati
- gUDdhaBhAvaprakAshikA (vyaKhyana to 'aNumaDhvavijaya')

### **Miscellaneous works**

- Detailed commentary on the Rg Veda (not widely extant, but attrib.)
- Commentary on the yajur veda
- Commentary on the saama Veda
- Short gloss on the purusha-suukta
- Short gloss on the ambhraNii-Suukta
- Short gloss on gharma
- Short gloss on the baLitthA -suukta

- Short gloss on hiraNyagarbha-suukta

## Works of Sri Raghavendra Teertha

Sri Raghavendra Swamigalu (Raayaru) was a prolific writer of exceptional ability. He was a brilliant scholar and a orator. It is said that he accepted sanyasa only after Vidya Lakshmi appeared in his dream and told him that it was Her desire that he enrich Madhva shastra with his writings as an ascetic. It is no wonder that he is called Madhva Mathambodhi Chandra (The moon arising from the ocean of Madhva Siddantha). The language is simple and the flow of thought very logical.

A majority of his writing are commentaries on the works of Acharya Madhva, Teekaacharyaru (Sri Jayateertha) and Sri Vyasa Rajaru; in addition, he has written commentaries on Vedas, Upanishads and authored several original and independent works. Unfortunately, some of his works are not available and there is only an oral tradition that he wrote these. His Upanishad commentaries are called Khandaarthas and give word by word meaning of the entire Upanishad; this is a big boon for learners.

In addition to his scholarly erudition, his selection of works also shows his magnanimity and consideration for others. It is said that he had taken a vow to write commentaries or tippanis for all the 18 Teekas of Teekacharya. When he had completed tippanis for 17 Teekas of Jayateertha, his poorvaashrama son, Lakshminarayanacharya, showed him his work on Rig Bhashya. Raayaru was moved by the hard work and scholarly rigor with which Lakshminarayanacharya had written the commentary. He abstained from writing the 18th tippani and instead wrote "Rigartha Manjari", a Vivritti, which gives the meaning of the first 40 suktas. He did the same thing with Upanishads too. After writing commentaries on 9 of the 10 popular upanishads, he allowed his disciple, Smrutimuktavali Krishnacharya, to write the commentary on the 10<sup>th</sup> (Aitareya Upanishad). Raayaru wrote a gloss or a series of short notes on the mantra part of the Upanishad and called it Aitareya Mantraartha Sangraha.

### Uniqueness of Raayaru as a writer

To begin with, one needs to understand that there is an inherent hierarchy that most scholarly works follow.

1. There is always a base work that forms the foundation. This could be a vedic sookta, an Upanishad, mahabhArata, Geetha, brahma sootra etc.
2. Then there is Acharya Madhva's commentary on the base work.
3. There usually is a teeka or commentary on Acharya Madhva's work. This is more often than not by Sri Jayateertha or Teekakrut paadaru.
4. There is a sub-commentary or tippani on the teeka. Examples in this category would be bhAva bhodha of Sri Raghootama teertharu, Taatparya chandrika of Sri vyAsarAjaru etc.
5. There could be additional notes or commentaries on the tippani

The greatness or uniqueness of Raayaru is that he could create a scholarly commentary at any of the above levels. We find his notes on Upanishads (called khandaartha) and Purusha sookta, which are in level 1. He has commented on anu-bhashya and mahaabhaarata taatparyas nirnnaya (Level 2). He has written notes on 17 teekas of Sri Jayateertharu (Level 3). At the same time, we find his notes on Chandrika and tarka taanDava (Level 4). In addition to the above, he also has independent works.

He has created commentaries on 19 of 21 works done by Sri Jaya teertha, 2 out of 3 in vyAsa traya. He is perhaps the only scholar to have written commentaries on works done by the famous Madhva muni traya consisting of Acharya Madhva, Sri Jaya teertha and Sri vyAsaraajaru. Another astonishing fact is that Acharya Madhva wrote 4 works on Brahma sootra – Bhashya, anuvyAkhyAna, aNubhAshya and nyAya vivarana. Raayaru has written commentaries on all 4 works!

The following section contains a listing of his works based on Guruguna stavana and other references. As stated earlier, some of these are not available and have been marked with an asterisk (\*).

## A. Works on Vedas

- 1 Veda traya vivrutti \* (consists of Rig veda vivruti, Yajur veda vivruti and Saama veda vivruti)
- 2 Purusha sookta vyAkhyAna
- 3 Hiranyagarbha sookta vyAkhyAna
- 4 Ambhrani sookta vyAkhyAna \*
- 5 Balittha sookta vyAkhyAna \*
- 6 Shree sookta vyAkhyAna \*
- 7 Raatree sookta vyAkhyAna \*
- 8 Rigaartha manjari (aka Rigbhaashya manjari aka Mantraartha manjari)
- 9 Aithareya mantraartha

## B. Upanishad prasthaana:

10. Ishavaasya Upanishad khandaartha
11. Talavakaara (kena) Upanishad khandaartha
12. Katha Upanishad khandaartha
13. Maandooka Upanishad khandaartha
14. Taittareya Upanishad khandaartha
15. Shatprashna Upanishad khandaartha \*
16. Atharvana Upanishad khandaartha
17. Chhandogya Upanishad khandaartha
18. Bruhadaraanyaka Upanishad khandaartha

## C. Sootra prasthaana:

19. Shreemannyayasudha parimala: This is a very popular commentary on Nyayasudha of Sri Jayateertha. Raayaru is also called Parimalacharya because of this work.
20. Tattvapraakaashika bhaavadeepa: This is commentary on Tattvapraakaashika which is the teeka of Sri Jayateertha on Acharya Madhva's Brahma sootra bhaashya
21. Tantra deepika (aka Sootraartha sangraha)
22. Nyaya muktaavali: This is an exposition of the Adhikaraaashareeras of the Brahma-Sutra

23. Chandrikaa prakaasha: This is a commentary on taatparya chandrika by Vyaasaraajaru
24. Tattva manjari: A detailed exposition of the Anu Bhashya of Madhwacharya
25. nyAya vivarana teeka tippani: This is commentary on the teeka of Sri Jayateertha on Acharya Madhva's nyAya vivarana commentary on brahma sootras.

#### **D. Geeta prasthaana:**

26. Prameya deepika vyaakhyaana (commentary on prameya deepika which is the teeka of Sri Jayateertha on Acharya Madhva's geeta bhaashya)
27. Nyaaya deepika vyaakhyaana (commentary on nyaaya deepika which is the teeka of Sri Jayateertha on Acharya Madhva's geeta taatparya)
28. Geetaa vivrutti aka geetartha sangraha (an independent, verse-by-verse commentary by Rayaru on Geeta in line with geeta bhaashya, taatparya and respective teekas)

#### **E. Puraana prasthaana:**

29. Mahabhaarata taatparya nirnaya bhaava sangraha: This is a short summary on the Mahabharata Tatparya Nirnaya written by Madhwacharya. Here, Rayaru has captured the essence of each Adhyaya in one verse. So the text has 36 verses, each corresponding to one chapter of Madhva's work

#### **F. Dasha prakarana teeka vyaakhyaana:**

30. Prameya lakshana tippani – bhaavadeepa
31. Katha lakshana tippani – bhaavadeepa
32. Tattvodyota tippani – bhaavadeepa
33. Tattva sankhyaana tippani – bhaavadeepa
34. Tattva viveka tippani \*
35. Sri Vishnu tattva vinirnaya tippani – bhaavadeepa
36. Karma nirnaya tippani \*
37. Maaya vaada khandana tippani \*
38. Upaadi khandana tippani \*
39. Prapancha mithyatvaanumaana khandana tippani \*

#### **G. Other commentaries**

40. Vaadaavali vyaakhyaana: This is a commentary on Vadavali of Jayateertha

41. Pramaana paddhati vyaakhyaana: This is a commentary on the work of the same name by Sri Jayatheertha
42. Tarka taandava vyaakhyaana: This is a commentary on the work of the same name by Sri Vyaasaraajaru
43. Anu-madhva vijaya vyaakhyaana (aka gUDDhaBhAvaprakAshikA or pramEya navamAlikavyAkhyAna): This is a commentary on Anumadhwavijaya of Narayana Panditacharya

## H. Independent works

44. Sri Raama chaaritra manjari: This short work highlights important aspects of Rama incarnation.
45. Sri Krishna chaaritra manjari: This short work highlights important aspects of Krishna incarnation.
46. Bhaatta sangraha: It is a commentary on the Meemaamsa sutras of Jaimini, following the Bhatta doctrine. This is one of the very few works written by Dwaitha saints on this school of thought
47. **Praatah sankalpa gadya**: This is one of the best known works of Rayaru. It has to be recited every morning before one commences his work or task.
48. **Sarva samarpna gadya**: This work supplements the Pratah sankalpa gadya and should be recited in the night.
49. Prameya sangraha
50. Nadeetaartamya stotra
51. Hanumat stotra \*
52. Mantroddhaara (commentary on tantra saara sangraha of Acharya Madhva) \*
53. dhhyAnapadhdhati \*

## I. Kannada devaranaama

54. Indu yenage Govinda
55. Maruta Ninnaya Mahime