

Chapter - 3

Life History of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa

Introduction

3.1 The Life of Sripadaraja

3.1.1 Birth

3.1.2 Unveiling the divine spark in Sripadaraja

3.1.3 Studies

3.1.4 Other Names

3.1.5 Belief of rebirth

3.1.6 Sripadaraja's belief and teachings

3.1.6.1 Teaching style

3.1.7 A story of the power of his devotion-

3.1.8 Works

3.1.9 Final days of Sripadaraja

3.2 A Life of Devotion-Vyasaraaja's Journey

3.2.1 Birth

3.2.2 Studies and honours

3.2.3 Works

3.2.3.1 Works- List

3.2.4 Humble attitude

3.2.5 Teachings

3.2.5.1 Focussing to Haridasaa qualities through teachings

3.2.5.2 Dasya bhava through devotion

3.2.5.3 Final days

3.3 Vadiraja -The Life and Legacy

3.3.1 Birth and birth story

3.3.2 Studies

3.3.3 Teachings

3.3.3.1 Contribution to Dasa Sahitya

3.3.4 Honour and gifts

3.3.5 The Divine bond-Vadiraja and Hayagriva

3.3.6 Hayagreeva Nivedyam

3.3.7 Works

3.3.8 Final Days

3.3.9 The Hidden Narrative

3.4 The divine poet- The Life and times of Sri Purandaradasa

3.4.1 Birth

3.4.2 Spiritual Awakening

3.4.3 Studies

3.4.4- Purandaradasa and his teachings as a Haridasa

3.4.5 Works and Recognition

3.4.6 Final days

3.5 Kanakadasa: A Journey to Mystic Bliss and Spiritual Awakening

3.5.1 Birth

3.5.2 Education

3.5.3 Works

3.5.4 Teachings

3.5.4.1 Emphasis on equality and Human dignity

3.5.5 Final Days

3.6 The divine journey of Vijayadasa

3.6.1 Birth and life

3.6.2 Divine call

3.6.3 Works

3.6.4 Vijayadasa teachings-

3.6.4.1 Vijayadasa perspectives on Dasya bhakti-

3.6.5 Miracles, beliefs and Final day

Research Outcome

Conclusion

Chapter - 3

Life history of Sripadaraja, Vyasaraja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa

Introduction

The principles of the Haridasas, which emphasize devotion and the power of bhakti, echoes deeply with the life history of Sripadaraja, Vyasaraja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa. Their journey of life exemplifies the practical application of Dvaita Vedanta teachings, reflected through their unwavering Dasya bhakti to the Lord and to spread the Dvaita tradition.

The Scholar now analyses the life history of Sripadaraja, to portray the connection of his life through the divine path of Haridasas.

3.1 The Life of Sripadaraja

"namah sripadarajaya namaste vyasa yogine namaha" (Ramaratnam 314)

The origin of Vyasakuta [Dasakuta] is credited to Sripadaraja. Because of this reason, his name is in the stotra that is sung at the beginning of every Harikatha discourse or Dasasahitya rendering.

Sripadaraja, [1422-1480]

There are many versions of periods mentioned in different books, connected with the birth and samadhi of Sripadaraja. The periods 1420-1486 and 1404-1502 are also widely mentioned. Sripadaraja lived in the 14th century and he is the very first Scholar and Saint in the Dvaita Sidhantha [Vedantha tradition]. He is also known as Sripadaraya . He follows Madhva school of philosophy and has done so many contributions to it. (Suku 89-94)

3.1.1 Birth

Sri Sripadaraja was born as Lakshminarayana to a devout brahmin couple, Sheshagiri Acharya and Giriamma, in the village of Abbur in the Chennapatna taluk. Sri Lakshminarayana Muni, the leader of Sri Padmanabha Tirtharu's Parampara [direct disciple of Madvacharya] , was referred to as "Sripadaraja," which literally translates as "King of Sripaadaas-the sanyaasis.". Lakshmi Narayana thus became Sripadaraja.

3.1.2 Unveiling the divine spark in Sripadaraja

Sripadaraja was once approached by Sri Swarnavarna Tirtha [a saint] of Sri Padmanabha Teertha samsthana [Aasram], when he was doing the cattle grazing. While traveling from Srirangapattana to Abbur, Sri Swarnavarna Tirtha enquired to young Lakshminarayana [Sripadaraja] about the distance to Abbur. Sri Swarnavarna Tirtha was going to Abbur to meet Brahmanya Theertharu.

Renowned in the Madhva tradition as a saint, Brahmanya Theertharu made major contributions to the Dvaita school of thought. He is most known for being the Guru of Sri Vyasaraja, a well-known scholar and philosopher who was instrumental in the propagation of Dvaita philosophy throughout India. The home of Sri Brahmanya Teertharu was at Abbur.

As a reply Sripadaraja told *'Look at me, see the western side, see the Sun, see my cows returning home and look at the sky and realize the distance.'* in a poetic way. Thus, Sri Swarnavarna Tirtha realised that the way of young Sripadaraja's response shows his talents as a gifted poet with beautiful style of language and would be able to write devotional songs in Kannada. This was the moment which Sri Swarnavarna Tirtha realised Sripadaraja's inner spark of being a poet.

3.1.3 Studies

Sri Swarnavarna Tirtha was impressed with young Lakshminarayana's intellect and expressed desire to conduct his upanayana and brahmopadesha. Sripadaraja's parents realised that their son is really talented and if they agree, Swarnavarna Tirtha will take the responsibility of their son's Upanayana and further studies which can lead to Sripadaraja's successful life in future. They also understood that their son can be the successor of Swarnavarna Tirtha in future. Hence with the consent of his parents Swarnavarna Tirtha took him as his student. After upanayana, Swarnavarna Tirtha and Lakshminarayana went to Srirangam. Lakshminarayana muni became a repository of spiritual knowledge throughout his studies. In 1411, Lakshminarayana was taken into saint life and given the name, Sri Lakshminarayana Tirtha. As his guru was so proud of his student, Swarnavarna Tirtha sent Lakshminarayana muni to Sri Vibhudendra Tirtha of Raghavendra Mutt to learn Vedanta. All these periods of studies can be pointed as a main basement happened to the Dasa Sahitya literature.

Sripadaraja returned to Swarnavarna Tirtha after his studies at Raghavendra Mutt. As Swarnavarna Tirtha was extremely proud to see his shishya back after acquiring knowledge, they both happily spent time for some period doing Japa, Tapa, Pravachana and service to Gurus. Later Swarnavarna Tirtha handed over his Mutt or samsthana to Sripadaraja as the guru was fully confident with his Shishya.

3.1.4 Other names

It is widely believed that Sripadaraja's ashramanama is Sripadaraja as many are unaware of Sripadaraja's true ashramanama [ashrama name] 'Sripadarajaru'. Before accepting sanyasa from Sri Swarnavarna Tirtha, Sripadaraja's true name was Lakshminarayana Muni. Shri Vibhudendra Tirtha of Sri Raghavendra mutt was the guru of Lakshmi Narayana Muni after becoming a saint.

3.1.5 Belief of rebirth

Prince Dhruva was the son of King Uttanapada and his wife Suniti. At the age of five, Prince Dhruva desired to sit on his father King Uttanapada's lap, but was denied this by his stepmother, Suruchi. She told Dhruva that he can sit on his father's lap only when he is born as her son. Hearing this, his mother Suniti, advised him to pray to God for his wish. Following his mother's words, Dhruva went to the forest for praying with meditation. He met Narada Maharishi on his way, who taught him the Dwadasaksara mantra for his prayers. Dhruva with ultimate bhakti, started praying, standing on one leg, eating fallen green leaves and having merely with some water. Afterwards he did complete fasting, holding his breath to seek the Lord's presence. It was believed that this hard way of meditation and praying of Dhruva at his small age, automatically made the suffocation of breathing among the divine beings of another world. His sincere devotion touched divine and the God appeared before him immediately. Dhruva did not open his eyes as he was continuously meditating even when the Lord appeared before him. When he lost the picture of the God from his inner vision, Dhruva opened his eyes and was surprised to see the same Lord before him, who was there in his inner vision. Dhruva was overwhelmed with joy and praised the Lord, who blessed him with a kingship lasting 36,000 years and later made him the Emperor of Dhruva Mandala for a period of Brahma Kalpa [100 years of Brahma].

Despite his high position even to control Dhruvaloka-Navagrahas, Kalachakras and all, Dhruva still felt that he could not attain Moksha, as his soul wished and wanted

to learn about the characteristics of the God more deeply, sitting on a selected place in the Universe. To fulfil this desire, he descended to Earth in a partial incarnation as Sri Sripadaraja, taking on the life of a saint to complete his spiritual journey and desire.

3.1.6 Sripadaraja's belief and teachings

Sripadaraja followed the principles of the Vaishnava philosophy of Sri Madvacharya. Realizing the true nature of the soul in connection to total dependence on God is the ultimate goal of human existence, known as moksha [liberation]. Only by cultivating devotion to God, by avoiding attachment to worldly possessions, and consistently carrying out the religious obligations and rites, the devotee will be able to attain salvation. Sripadaraja always emphasizes the complete devotion to God with detachment from worldly desires and not seeking or expecting anything in return from their Lord other than dasyatva [servitude position of a Dasa/devotee]. Even while holding a pleasant company /friendship[satsangha] and having a good education under the guru, a man who is tempted by worldly things finds it too difficult to develop devotion to God automatically. In order to teach and make realise the sense of being a servant of God [**dasyabhava**] to the people, Sripadaraja wrote poems highlighting the importance of Dasyatva towards the God. Sripadaraja always pleads to the God to give him at least the privilege of being a last servant in the series of servants who serve the Lord.

Sripadaraja taught that a devotee will be self-controlled and focussed towards the Supreme Almighty automatically by the grace of God, once the devotee's bhakti gets deep rooted in God. The devotee gets depended by himself to the Almighty.

The poems of Sripadaraja suggest his thirst for the Divine and the value of attaining the divine grace. In one of his songs, the saint declares that thirty-six years of his life have been a waste because he has been unable to see the Lord. This is one example of his suffering feel that he experienced as a result of his separation from the Lord.

3.1.6.1 Teaching style

Sripadaraja taught in Dvaita vidyapeeta at Mulubagilu and his way of teaching always makes sure that the students are able to understand the Madva tatvam [Madvacharya's philosophy] to its core without any fail.

Sripadaraja's teaching style is pointed out with a beautiful story which happened during his teaching period at Vidyapeeta. Once during the annual celebration of the Vidyapeeta, all the old students gathered and was planning to perform a 'mangala of the paata' taught by Sripadaraja. There was an attender or paricharaka in vidyapeeta ,who always attended the classes of Sripadaraja along with the other shishyas. By seeing this attender on the annual day, the students started making fun of him. Sripadaraja always used to explain and teach forty special meanings to all the vakyas and slokas he teach ,other than the ordinary meaning.

As the old students were commenting and making fun of the attender, Sripadaraja smiled and asked one question based on his teachings to the students. All the students could answer only more or less same meaning but the attender bowed down before Sripadaraja and answered the all the forty special meanings immediately. Hearing this, all the old students appreciated the attender. Sripadaraja advised his students that one should never look down or assume as lower level to anyone and one should always respect others.

3.1.7 A story of the power of his devotion

There is a story that King Chaluva Narasimhan of Chandragiri approached Sripadaraja in order to rescue himself from the dosha brought on by his offences. It is believed that he was saved by Sripadaraja by his tapas-sakti. As a point of gratitude, the King performed Kanakabishekha [honouring ceremony] and seated Sripadaraja on his Simhasana [seat of the King].

3.1.8 Works

In addition to being a remarkable writer, Sripadaraja was an outstanding scholar. His works include Ugabhogas, Dandakas, Vrittinama, Kirtanas, Suladis, Commentaries on puranas like Gopigeetha, Bhagavad Gita, Upanishads and other ancient works. One of his special types of work is composition which include dialogue patterns. Madvanaama is one example for that. He was the guru of Vyasaraaja, especially for writing granthas. His ever-great work Vagvajra in Sanskrit stands as an excellent creation which is a capturing of far end of Vedanta. Word mastery, meaning diversity, and a passionate narrative were all vividly displayed through the work.

The scholar has given the list of few selected poems, Ugabhogas and compositions of Sripadaraja below:

| | |
|----|--|
| 1 | Na Ninegenu Beduvudilla Yanna |
| 2 | Jo Jo Jo Jo Jo Ranghadhama |
| 3 | Bhakti beku virakti beku |
| 4 | Palolagaddu Nirlolage Addu Hari Na Ninna |
| 5 | Na Ninagenu Beduvudilla Yanna |
| 6 | Chittajanayyana Chintisu Manave |
| 7 | Madhwanama |
| 8 | Idanaadaru kodu |
| 9 | Nandanandana Pahiguna vrinda |
| 10 | Palolagaddu Nirlolage Addu |
| 11 | Enu Brame Manujarige |
| 12 | Ranga manage Baro |
| 13 | Ada Pogona Baro Ranga |
| 14 | Uttamara Sangha Yengittu Salaho |
| 15 | Naanesajjana Nadode |
| 16 | Madhvanama |
| 17 | Bhusanake Bhushana Edu bhushana |
| 18 | Dayamaadi salahayya |
| 19 | Sarasijanabhane Seragoddi |
| 20 | Yalladi Bandyo |
| 21 | Naninnolanyava Beduvudilla |
| 22 | Baro Manege Govinda |
| 23 | Saddu Maadalu |
| 24 | Popu Hogona Baro Ranga |
| 25 | Sarasijaksha Sarasadinda |
| 26 | Kombukolala nudutta nambisi |
| 27 | Sashira Jihveulla |
| 28 | Sri Rangavittalana Makutake Sharanu |
| 29 | Kangalidyatako Kaveri Rangana |
| 30 | Yalladi Bandayo Ni Hellaya |
| 31 | Ennivanu Ega Baralidake |
| 32 | Eko node Ranganadhana |
| 33 | Mosa Hodenalla Sakalavu Vasudeva |
| 34 | Vrishabhaerida Vishadhari |
| 35 | Jaya Mangalam Nitya Subha Mangalam |
| 36 | Yalladi bande Muddu Rangayya |
| 37 | Ediradavanu ninage |
| 38 | Kaala Beladingalu |
| 39 | Oodo Manamohana |
| 40 | Sri Lakshmi Narasimha Pradurbhava |

Suladis (Ramaratnam 315)

| | |
|---|----------------------------|
| 1 | Anatakalakalli Ninna Nannu |
| 2 | NinnadenaShareera Karana |
| 3 | E Vanadegalu |

Ugabhogas

1. Dhyanaavu Kritayugadi

Stotras on Sripadaraja

1. Sripadaraja Stotra by Vijayendra Tirtha
2. Sripadaraja Ashtaka by Vadiraja

Sripadaraja sthuthis

1. Sripadarajara Divya Sripada Bhajisuve
2. Smarisi Badukiro Sripadarajara
3. Vadigaja Mastakakusha

3.1.9 Final days of Sripadaraja [1486 AD]

Sripadaraja's final days was at a place called Narasimha Tirtha, near Mulbagal on the Bangalore-Chennai highway, Karnataka, India. A strong belief and story underlining the last days of Sripadaraja is that he wanted to do snana [bathing] in Ganga River during his last days. But he couldn't go to the place as he was of old age. The belief is that the Ganga river herself came to Narasimha Tirtha, the place where Sripadaraja Mutt situates near Mulbagal and stayed forever. Even now, one's snana at the water at Narasimha Tirtha is considered equivalent to a Ganga snana.

A slokam composed by Vyasaraaja, shishya of Sripadaraja in which he pays his respect and honours to his Guru is as follows

'Tham vande Narasimha tirtha Nilayam Sri Vyasaraaja poojitham

Dhayantham manasa nrisimha charaam Sripadarajaram gurum

Pada vakya pramatabhyam vikreedana visharadam

Lakshmi Narayana Muneem Vande vidya Gurunmama' (Panchamukhi 7)

Through the medium of devotion and music, Sripadaraja was the pioneer of the Haridasa movement. Sripadaraja was the disciple of Jayatirtha and followed Madhvacharya, the founder of Dvaita Vedanta School. His works shows light to the Dvaita Vedanta doctrines in a lighter shade to make the normal audience understand it. Sripadaraja used the mudra '**Ranga Vittala**' in his songs and hymns. (Somanantha 5)

Sripadaraja is a key figure of Haridasa Sahitya and he composed numerous kirtanas and hymns in Kannada and helped people to understand the philosophical and religious teachings of Madva philosophy -Dvaita sidhantha. This paved the way for other Dasakutas to continue with the legacy of Madva philosophy to enhance the

Haridasa movement and the Dvaita lineage. The devotees are still motivated by Sripadaraja's life and achievements, and his legacy has had a long-lasting influence on Karnataka's religious and cultural landscapes. His submissiveness and selfless living style is always a highlight as a Vyasakuta. Sripadaraja's distinctive contributions influenced the Haridasa Sahitya to the core and raised Bhakti movement and India's spiritual legacy. (Sreenivasan 17-19)

3.2 A Life of Devotion-Vyasaraja's Journey 1460-1539]

• Introduction

Vyasaraja was a scholar of Madhva school and he was a Saint of Dvaita Sidhantha. He was also known as Vyasatirtha and Chandrikacharya. He also played a significant role in propagating the Dvaita Vedanta and Haridasa movement to the common people. Vyasaraja belonged to Vijayanagara Empire and he was the spiritual advisor of the King Krishnaraja Wodeyar of Vijayanagara Empire. This helped him an easy way to propagate culture and philosophy of the same. (Ramaratnam 314)

3.2.1 Birth

Vyasaraja was born in a Brahmin family, and his mother was Sri Lakshmi devi and father Sri Ramacharya. His birth and living period are also marked as 1478-1539 in different books. He was born in Bannur, a place close to Mysore. There is a story connecting to Vyasaraja's birth as once his parents, before the birth of Vyasaraja went for a pilgrimage to Banaras. On the way, unfortunately Sri Ramacharya passed away due to fever. His wife Lakshmi approached Sri Brahmanya Tirtha , who was the guru of Vyasaraja later. Sri Brahmanya Tirtha has an important place among the Madva Guru Parampara. Lakshmi asked permission to Brahmanya Tirtha for doing the sathi ritual along with her husband's dead body. As a reply, the guru blessed her saying that '*Deergha sumangali bhava*', which means be blessed to live with your husband long way. Lakshmi said that her husband passed away. Guru gave a holy water after chants of mantras and told her that her husband is still alive. Lakshmi applied the holy water to the body of her husband and miraculously his life was brought back to normal. Later on the couple was blessed with a son named Vyasaraja. His parents gave him to the Swamiji when he was an infant. This infant was fed with the milk used for the Lord's Abhisheka and was always kept on a golden platter. Yatiraja was the baby's name, and Sri Bhramanya Thirtha raised him. There are a few variations found in different scripts in the life history regarding the parent names of Vyasaraja and early childhood

experiences. The names of his parents are mentioned as Ballanna and Akkamma in some notes. At five years old, Yatiraja received his Upanayana Samskara [ceremony] . Vyasaraja was also known as Vyasarayya and Vyasarayya Tirtha.

3.2.2 Studies and honours

Sri Brahmanya Tirtha was really proud to see Vyasaraja's legendary talents and decided to make him on the path of becoming a monk. Brahmanya Tirtha was also in the role of guardian of Vyasaraja and guided his education. After completing his studies in Kanchi, he also learned about Dvaita philosophy under Sripadaraja at Mulbagal. Vyasaraja gained his extensive knowledge under Sankara, Ramanuja, Bhatta, and other eminent scholars. Vyasaraja trained under Sripadaraja for a number of years. 'Vaadi timira Marthanda' and 'Padmanabha daasa parama ullasa' are the two titles bestowed by Sripadaraja to Vyasaraja. The names 'Abhinava Bharatamuni, Sangeetha Dattila and Sangeetha gaama are few other honoured titles given by Shahji Maharaja [King and musician] of 18th century to Vyasaraja.

3.2.3 Works

Vyasaraja's two contributions to the Haridasa cult remains as significant part. **He created the Dasakuta forum for the composers to interact**, and he also wrote several hymns in the local language of Kannada under the pen name '*Krishna*'. He also used the different versions of his pen name as 'Siri Krishna' and 'Uduppi Krishna'. His compositions were also known as Vyasa Sahitya. One of the most famous of his compositions is the traditional Carnatic composition '*Krishna Ni Begane Baaro*' in Yamuna Kalyani Raga. Vyasaraja's compositions are always bold zones in different areas like commentary on Madhva's works, and other grandhas and hymns. His contributions also include Ugabhogas, Padaas and Vrithanaamaas.

3.2.3.1 Works - List

Some of the selected works of Vyasaraaja (Somanatha 93)

| | |
|----|--|
| 1 | Nyayamrita |
| 2 | Tatvaviveka Mandara Manjari |
| 3 | Upadhikandana mandara manjari |
| 4 | Tatparya Chandrika |
| 5 | Sripadaraja Panchamalika stotra |
| 6 | Prameya navamaalika |
| 7 | Mayavada kandana mandara manjari |
| 8 | Srinivasa Stotram |
| 9 | Prapancha mithyaatvaanumaanakandana mandaara Manjari |
| 10 | Vaayustuthi punsacharana vidhi |
| 11 | Shivastuti |
| 12 | Bedojjeevanam |
| 13 | Taraka Tandavam |
| 14 | Hanumatsamprokshana vidhi |
| 15 | Yantroddharaka |
| 16 | Vedanta sangraha Khandana |
| 17 | Brahmanya Tirtha Pancharatnamaalika Stotra |
| 18 | Satarkka Vilasa |
| 19 | Bedasanjeevani |
| 20 | Srikrishna mangalashtakam |

3.2.4 Humble attitude

Haridasas always used to roam around singing Dasa compositions. By integrating roaming composers into the main stream of the Dvaita movement, irrespective of their caste or creed, Vyasaraaja started a social revolution within the Dvaita Vedanta cult. He initiated and encouraged Haridasas like Purandara Dasa, who was a merchant, and Kanaka Dasa, who was not a Brahmin and also many other Haridasas who were into other streams and supported with his humble and social attitude to promote Haridasa tradition.

3.2.5 Teachings

Vyasaraaja's teachings always emphasises Dasya bhakti, or servant kind of approach towards the God, following the Dvaita (dualism) tradition. According to Vyasaraaja, an individual involves in bad deeds, while he neglects to respect and pray to the divine. At this situation, he himself forms or imagines a freedom due to mithya jnana – wrong knowledge. Some of Sri Vyasaraaja's songs provide a vivid description of this concept. Desire, Anger, greed, confusion, pride, envy [Kama,krodha, lobha,

moha, mada and matsara] are various senses which results out of frustration, to whoever goes behind the worldly pleasures. Vyasaraaja teaches the people to get rid of all these bad senses.

Vyasaraaja teaches that, a person should realise his weakness, to become a pure bhakta [devotee] and dependant on God. This procedure is difficult but after finishing it, the devotee himself would be able to control his mind. A true bhakta should think and act good at the same time and achieving this status is very hard as the human mind is unsteady. Vyasaraaja points about the Jnana and virakti, which is to be joined together to develop a pure kind of bhakti. Jnana means knowledge, which should be acquired and virakti is negligence, which should be made use to ignore other desires.

3.2.5.1 Focussing to Haridasa qualities through teachings

As per the life of Haridasas, they always will be in a good company of devoted wise souls, and they believe that it is necessary to develop a pure devotion. Vyasaraaja always insists the different paths of bhakti such as Sravana [hearing] Kirtana [singing], Smarana [remembering God] and also Dasya [doing service and being dependant to God].

3.2.5.2 Dasya bhava through devotion

God will always bless and forgive to the pure bhakta and He is the one who will be happy with even tiny offerings. According to Vyasaraaja's principles, when a devotee is in perfection, they feel completely a part of the Lord, the devotee being as a servant and this Dasya approach towards the God can be seen in many of his songs. A Dasya bhakta like Vyasaraaja always holded his devotion to God over his life, and his actions and thoughts always involves the God.

According to Vyasaraaja, a true bhakta would feel his body as a temple of his deity and feels his heart to hold the God. He considers his two eyes as two deepams or lights and two hands as chamaras or fan for the God. The view of the body as a temple embodies his unique teachings, which highlight the idea of viewing oneself as a humble servant of God portraying Dasya bhakti. The devotees' doings should be completely for the God's pleasures. His words need to be as offering flowers, his movements as dance performances, everything to make the God happy. (Rao 67)

Leading common people to have a loyal and peaceful life: The teachings of Vyasaraaja always lead the followers to live an honourable life and to have a good impact

on the society. His teachings say that, one should not be afraid about his past bad deeds or not to have a fear of death, if he is a true dasya bhakta because, the God is as merciful as a mother, who forgives all the mistakes of his kids and protect the person who is dependant to Him. Even to say or remember or serving the Lord will make the God happy and will bless the devotee to attain the liberation. His philosophy places a strong emphasis on a complete approach of devotion, that connects the body, mind, and spirit, which results a happy and meaningful life of the devotee, totally devoted to serve the divine. (Prabhanjanacharya)

3.6 Final days

There is a famous composition which Sri Purandaradasa, who was the disciple of Vyasaraaja, composed mentioning the date and place of Vyasaraaja's Brindavana entering [Samadhi/Death]. The line of the songs is as follows

'VilambivatsaradalliVijayanagaradalli

paalguna Bahula chavuthiyalli sthiravaaradalli'(Rao 50)

The date of Vyasaraaja's death is recorded as on Wednesday 8th March 1539 AD and the place was on an island in Tungabhadhra near Vijayanagar, Mysore. This composition is noted by Reverent Kittel on his book Nagavarmana chandassu. (Somanatha 20)

By promoting values of dedication, service, and community engagement, Vyasaraaja raised a harmonious relationship between spiritual practice and social responsibility. Vyasaraaja, a proficient propagator of the Dvaita school of thought, highlighted the difference between the individual soul and the Supreme Being to his followers. His teachings were centered on Dasya bhakti, which emphasizes the value of serving God with respect and humility.

3.3 Vadiraja [1480-1600] -The Life and Legacy

Introduction

Vadiraja Tirtha is a Saint and Scholar belonged to Dvaita school of Vedanta. He was also known as Vadiraja Swami. He was well-known as a reformer, poet, philosopher, debater and writer.

3.3.1 Birth and birth story

In 1480, in the Kundapura taluk village of Huvinakere [13 miles north of Uduppi], Vadiraja was born as Bhuvараha for the couple Ramabhata and Gowri Devi [Ramacharya and Saraswati in some texts]. Sri Vagisha Tirtha of Sri Utharadi Matta is a saint and scholar who propagated Dvaita philosophy. Once Sri Vagisha Tirtha had a visit to the village Huvinakere and met the childless couple Ramabhata and Gowri Devi. In this meeting, the couple pleaded with him to grant them a blessing to have a baby. Vagisha Tirtha agreed to fulfil their dream, but with one provision that the first male child had to be given to his matta [School/Asrama] to be raised by them. The couple was not completely ready with this offer. Hence Vagisha Tirtha gave another offer to them, as if the child is born inside the house, the couple can raise the kid by themselves and if the child is taking birth outside the house, the baby needs to be given to the Asrama to take and bought up. The couple agreed to this and Vagisha Tirtha left the place. Within short time, Gowri devi became pregnant and the couple do remembered and was careful about the deal they made with Vagisha Tirtha. The house of the couple was a small hut and Ramabhata was working in the paddy field which was around the hut. It was easy for them to manage Gowri devi always being inside the house during her pregnancy period. One dvadashi sadhana day [an auspicious day], Gowri devi was doing pooja to Tulasi plant and Ramabhata was having food. Gowri devi saw some cows destroying their crops , which was their source of income. She immediately went to the field to chase the cows with a stick. When she came some distance from her home through the field, suddenly she got delivery pain and delivered a baby on the paddy field. Thus with all the efforts taken by the couple to have the delivery inside the house went waste and the divine decision happened. Vagisha Tirtha was informed about the child's birth and a golden plate was sent by him, to carry the baby to the Asrama. The baby was fed with the milk offered for the deity and was named as Bhuvара. After naming, the baby was sent back with his parents asking them to return the baby after few years.

3.3.2 Studies

Vadiraja had his education under Sri Vagisha Tirtha , Vyasaraaja and Vijayendra Tirtha, which is revealed through the works by other Haridasas and by oral traditions.

Vadiraja has to his accounts, a lot of works in Kannada and Sanskrit focussing Dvaita Vedanta. He always participates in the debates about the other Vedantas[Advaita and Vishishtadvaita] and points about the superiority of Dvaita Vedanta.

3.3.3 Teachings

Vadiraja's teachings include many rules and paths, which a true devotee should follow. Vadiraja taught the devotees, the way to liberation supported by Sravana [listening] manana [to assume nearby or future] nidhidhyasana [Longer meditation], along with service. He emphasises the path of praying through Dvaita Vedanta. One should follow it with extreme strictness and determination. He insists that material possessions may appear attractive at first, but they eventually bring sadness. Human life is brief and extremely stressful, and human birth is only possible after the soul has had a number of lower births. In a human life, one undergoes sleep for long time, and again for worthless talking, in hunger, infighting and many other activities. Human body is like a spark in the breeze as the body is short-lived and will eventually die. In order to break away or detachment from his commitment to the world, the devotee should therefore make a request to God to accept him as God's servant always.

3.3.3.1 Contribution to Dasa Sahitya

Vadiraja's contribution to Dasa Sahitya is unique. His Ankita [signature] is "*Hayavadana*". He introduced the concept of singing kannada keerthana during the Krishna pooja at Udupi. '*Lakumi Narayana Jaya Lakumi Narayana*' is one of his greatest compositions, which is still being sung in most of the Madhva Mutts [Asrama]. The other masterpiece is the composition "*Lakshmi Shobhane*", which is recited even today in all the marriages of Madhva community. Vadiraja also connected the people of other sects such as Goldsmiths and other local people of Tulu Nadu, under the privilege of being Madhva's, for their benefit and thus blessed them.

3.3.4 Honour and gifts

The Scholar is mentioning only some important achievements of Vadiraja

- Awarded the title 'Prasangaabharana Tirtha' by the King Krishnadevaraya
- Vyasamushti, a gift from Vyasaraaja (Srinivasa 28-29)

3.3.5 The Divine bond-Vadiraja and Hayagriva

'Tapo Vidya virakthyadi

Sadgunuoughakaran aham

Vadirajagurum Vande

Hayagrivapadasrayan' (Ramaratnam 319)

Horse headed Hayagriva was the Istadeva [master God] of Vadiraja.

Unique incident: There is a story which connects the bond of Vadiraja with Hayagriva. Once a goldsmith melted a five metal alloy to create an icon of God Ganesha. When he poured the melted alloy to the Ganesha mould, he got surprised that, instead of Ganesha , a Hayagriva with four arms and horse head was automatically created in the mould. The goldsmith thought of recycling it the next day but that night he got an insight which guided the goldsmith to give the Hayagriva icon to Vadiraja. As insisted, the icon was given to Vadiraja the next day. After handing it over, goldsmith shared his grief and problems faced by their community, connected with their social living and Vadiraja solved all those issues and made them join in the Dvaita dharma and initiated all of them to the sodhe matha [a part of Ashtamathas] created by Madvacharya. Vadiraja was also considered as the guru of daivajna brahmins thereafter.

3.3.6 Hayagreeva Nivedyam

Hayagreeva Naivedya was a sweet offered to the God Hayagreeva by Vadiraja. This sweet is mainly made of jaggery, ghee, channa dal, almonds, grapes, and some other ingredients. There is a concept belief that Lord Hayagreeva, who appeared as a white horse, use to consume the Naivedya every day made by Vadiraja by resting his forelegs on Vadiraja Tirtha's shoulders. This scene can be identified from almost all Vadiraja's pictures and photographs.

It is also a belief that after having the sweet, the Lord in the form of horse, dances for Vadiraja's Dashavatara Stuti singing.

One more famous story connecting to Hayagreeva nivedyam is the rescue of Vadiraja from death by the God. Once, some of the troublemakers added poison to the sweet made by Vadiraja for the Hayagreeva God. On that particular day, God ate the sweet fully without leaving balance prasadam for Vadiraja .When Vadiraja asked God about the same, he came to know that the poison was mixed with the sweet and God consumed all the sweet to rescue the life of Vadiraja.

3.3.7 Works

The scholar has mentioned some of the selected works of Vadiraja in the below table (Ramaratnam 318-321).

| | |
|---|--|
| | Autobiography |
| 1 | Svapna Vrindavana Akhyana |
| 2 | Vadiraja vrittasangraha |
| 3 | Vadiraja Guruvara Charitamrita |
| | Critics |
| 1 | Pasandakhandam [Critics on the beliefs of Buddhism and Jainism] |
| 2 | Nyayaratnavali [Critics on Advaita Sidhantha] |
| 3 | Ekona Panchapaadika [Critics on Panchapaadika] |
| 4 | Yuktimalika [Critics on other Sidhanthas compared to Dvaita] |
| 5 | Vivaranavranam [Critics on one of the commentaries on Advaita Sidhanta] |
| 6 | Madvavakvajravali [Critics on Advaita Sidhantha] |
| | Commentary |
| 1 | Nyayasudha guruvartha Dipika [Commentary on Nyayasudha of Jayatirtha] |
| 2 | Upanyasaratnamala [Commentary on some works of Madva] |
| 3 | Lakshalankara [Commentary on Madva's Mahabharata Tatparya nirnaya] |
| 4 | Tatva Prashika Guruvarta Deepika [Commentary on Jayatirtha;s tatva Prakasika] |
| | Some other important Works |
| 1 | Kalpalatha [A work on Dvaita Sidhantha] |
| 2 | Lakshmi Shobhana-Poem |
| 3 | Tirtha Pranbandha- Covering Pilgrim Places-235 Slokas |
| 4 | Rukminisha Vijaya-Poem |
| 5 | Bhugola Vamanam [A work on Dvaita Sidhantha] |
| 6 | Swapna vrindavana Akhyana |
| 7 | Anu Vrindavana Akhyana |
| 8 | Dasavatara Stuti in Ashvadhathi |

Vadiraja also wrote on literatures and Vedanta which includes Mahakavya, Khandakavya and Darshanakavya. Apart from the above, many Ugabhogas, Suladis, are also to his list. Vadiraja's contribution to Haridasa Sahitya is notable. His poems, Devarnamas and songs are still gems of the Haridasa Sahitya. (Parthasarathi 377-382)

3.3.8 Final Day

Vadiraja's health was going down on his final days. He made a visit to Uduppi towards his last days. Vadiraja was having very poor eyesight on those days. He asked his disciple Arasappa Nayaka to make pancha Brindavana. Brindavana is the final resting place or Samadhi sthala. Arasappa Nayaka was very sad and has to obey his Guru's instructions. He made Samadhi sthala for Vadiraja surrounded with the presence of Vishnu [Lord], Brahma [Creator], Vayu [wind] and Rudra [Deity]. Vadiraja entered Brindavana [passed away] on a special day of Phalguna Bahula Tritiya on 1600 at Sodhe, Karnataka.

3.3.9 The Hidden Narrative

It is believed that Vadiraja lived for 120 years and his sanyasa life was for 112 years. Vadiraja entered brindavana alive and it is believed that even after reaching heaven, he wrote Svapna Vrindavana akhyana by appearing in the dreams of an illiterate brahmin, who was mute and deaf. Followed by that, the brahmin went to the matha[Asrama] and recited whatever he heard on dreams. The reciting and memory power for that particular moments was given to the brahmin as a blessing by Vadiraja.

Through his Dasa Sahitya, Vadiraja always conveyed feelings of love and servitude, encouraging worshippers to develop a close and personal relationship with God. Generations of followers of Dvaita Vedanta have been greatly influenced by his legacy, which has encouraged the devotees to live lives of devotion and service. His contributions have had a significant impact on the Dvaita Vedanta's devotional practices and views to the core. Hence, Vadiraja Tirtha is still regarded as a highly esteemed person in Indian spiritual history, praised for his Dasa Sahityas, profound devotion, other literary works, and servitude relationship with God.

3.4 The divine poet- The Life and times of Sri Purandaradasa [1484-1564]

3.4.1-Birth

Sri Purandaradasa was born in 1484 to the couple Varadappa Nayaka and Leelavati [Rukmini] as Srinivasa Nayaka. His birth and living period are also mentioned as 1485 to 1565 in many notes. There are various versions determining the birth place of Purandaradasa. His place of birth is noted as Tirthahalli a place in Shimoga district, Karnataka. There was also another version that he was born in a place called Purandara Gada, a place near Pune, Maharashtra in India.

Purandaradasa was a wealthy rich business man and he was doing the business of gold, silver and precious stones. He was known as 'Navakoti Narayana'- the name given to the person who owns nine crores worth wealth. Later on, by the call of the God in his inner sight, he transformed as a Dasa of the Lord.

Sri Purandaradasa is known as the "Father of Carnatic Music," and he was a composer and a powerful saint, who profoundly influenced the development of Haridasa Sahitya and Carnatic music during the 15th century. He committed his life completely as a Haridasa and combined spirituality and music to create the rich legacy of Haridasa Sahitya and Carnatic lessons that exist today. He was the follower of Dvaita Vedanta of Madvacharya.

3.4.2 Spiritual Awakening

There is a famous story connected with Purandaradasa's transformation by himself from a rich person to the core of devotion-a saint life. It is believed that Lord Narayana appeared before Purandaradasa in his shop , as a poor brahmin and begged for charity. Purandaradasa refused and ignored the request, while his wife gave her nose ring to the poor brahmin as charity, without informing Purandaradasa.

The poor brahmin went to Purandaradasa's shop again to sell the nose ring purposefully to test him. Recognising that it is the same nose ring of his wife, Purandaradasa asked his wife to bring her nose ring. His wife was worried and tried to commit suicide as she doesn't want to lie to her husband. As she was just praying to Lord Narayana before drinking poison, something fell into the cup with some noise and surprisingly it was the same nose ring she gave to the Poor brahmin. She thanked God and went to Purandaradasa and gave the ring. Purandaradasa was astonished and

realised that God has tested him and he ran back to the shop to meet that poor brahmin. As he reached the place, nobody was there.

Thus, Purandaradasa experienced a deep spiritual awakening. After that incident, he realised the pointlessness life, he was leading before and decided to value the commitment, humility, and a relationship with God in a deeper sense.

Purandaradasa's life changed drastically, when he turned to the Supreme Almighty and started following Dasyatva [servitude attitude] towards the God. Following a path of devotion, he raised up as a saint and as a renowned composer of Keertanas, or devotional songs, that extolled his respect and devotion for God. Essentially, Purandaradasa's journey highlights the value of humility, faith, and dedication. This story emphasises the way of change happened in the life of Purandaradasa, by self-realization.

3.4.3 Studies

Vyasaraja ,who was a great saint and Haridasa was the guru of Purandaradasa. His guru initiated the ankitanama 'Purandara Vittala' to Purandaradasa. He was proficient in Sanskrit and Kannada and composed various sacred songs and compositions.

Vyasaraja has sung on praising Purandaradasa through the composition '*Dasarendare Purandara dasarayya*'

'Nityellavanaritu nigama

Vedyana nitya

Vatasutanallihana varnisuta geetanartanadi

Sri Krishnalli pujisuva

Putatma Purandara dasarivarayya' (Somanatha 264)

Vyasaraja saw the light inside Purandaradasa and noted as he is the incarnation of Narada. Hence Vyasaraja insisted Purandaradasa to learn and practice Naradabhakti Sutra by Narada.

3.4.4. Purandaradasa and his teachings as a Haridasa

Purandaradasa is well known as a Haridasa, who follows Dasya bhakti. The adoration of Dasya approach to the almighty can be pointed out in many compositions of Purandaradasa. In his Haridasa sahityas and other compositions , he portrays the liberation and peace achieved due to the complete service to the Almighty. Purandaradasa insists and encourage dasyatva towards the Lord.

Dasaradaasya is one of the main practices upheld by Purandaradasa, to consider the dasyatva kind of bhakti even towards the other dasas of the God. This means one who is considering himself as a dasa will try to be a dasa or servant to another dasa, who is serving the Supreme almighty. Thus the humbleness of a Dasa is revealed through this kind of attitude. He always prays to God to allow him as a dasa to the God permanently, as he believed that the one who fail to do that will be fake in their life. Purandaradasa points about the time schedule to the life and movement of Haridasas. Haridasa means those who do service to Lord Hari at all the time without any other thought. He teaches that the Dasyatva is a means to achieve liberty.

In his teachings, Purandaradasa highlights the briefness of all experiential thoughts of worldly pleasures and their resulting worthlessness, to point the necessity of devotion to God. Without a doubt, wealth, land, property and sexual bliss are all tempting man, which always leads man into struggles and troubles. This worldly life must therefore be surpassed, and the only way to do so is to cultivate devotion to Purandaravittalla [the God]. He is the only one who can provide the soul bliss and release it from its outside pleasure involvements.

Purandaradasa encourages the dasas and other devotees to be in a good company [satsangha], doing bhajanas, which can always hold the devotion of the bhakta to the core. Pure bhakta need to be like fire, which helps them to be safe by themselves because bad people will not approach near the fire. The true bhaktas always adopts the spirit of the devotion, which holds them like a lotus in the ocean which crosses the Ocean [outside pleasures] safely.

3.4.5 Works and Recognition: He wrote a lot of Kannada compositions, both devotional and with social and ethical undertones. He made the sahityas accessible to everyone by making it in simple language to learn, sing and perform. He composed around 4,75,000 padas. Apart from the devotional content, the theme of his compositions includes Murthi dhyanam, life of Madvacharya, Life of Vyasaraja, Guru parampara, descriptions about devaloga, Kailaasa - abode of Lord Siva, Brahmaloaka and heaven. His works also include Suladis, Padyas, Pada, Vritha prabandha, Ugabhogas, Gitas and Devarnamas. There are ever so many compositions of Purandaradasa which are called 'Dasara Padagalu' and 'Devarnamas'. The scholar has given only few selected compositions list of Purandaradasa below (Ramaratnam 320).

| S No | Compositions |
|------|-----------------------------------|
| 1 | Innodayabaarade Daasana mele |
| 2 | Daasana nindisa beda |
| 3 | Dharmave jayavemba |
| 4 | Daasanentaaguvenu |
| 5 | Kaliyugadalli Harinamava nenedare |
| 6 | Veera Hanuma bahu Parakrama |
| 7 | Baro Krishnayya |
| 8 | Govinda ninna naamavechanda |
| 9 | Kandu Kandu neeyenna |
| 10 | Hanumana mathave hariyamathavo |
| 11 | Sreenivasaanubandha |
| 12 | Dayamado ninna |
| 13 | Gajavadhanaa beduve |
| 14 | Antakana duutarige |
| 15 | Alli nodalu Rama |
| 16 | Ninnata Swami enaguntu |
| 17 | Jayamangalam nitya Subha mangalam |

Purandaradasa was invited to sing at the royal court of the King Krishnadevaraya and was honoured during his last days. The Government of Karnataka has released stamp honouring Purandaradasa. There is also a mandapa at hampi in the name of Purandaradasa, where it is believed that he has spent his last days in the same Mandapa.

3.4.6 Final days: Purandaradasa attained samadhi on January 2nd in the year 1564, on a pushya bahula amavasya day [auspicious day] according to the Hindu tradition. He settled at Hampi ,Vijayanagar Empire at his final days and passed away at the same place.

This date is honoured and celebrated as Purandaradasa Aradhana day festival at present.

Being a true Haridasa, Purandaradasa promoted the servitude kind of approach towards the God by stressing the value of devotion. Purandaradasa influenced upcoming generations of devotees, adding to India's rich spiritual and cultural heritage. In conclusion, Purandaradasa is a lasting symbol of dedication and a beacon of light in the field of Haridasa Sahitya, and his legacy as a Haridasa is proof of the strength of religion, music, and social change. His life serves as a reminder of the value of spiritual

expression and the universal need to have a relationship with God with complete Dasyatva. (Seetharama 144-148)

3.5 Kanakadasa: A Journey to Mystic Bliss and Spiritual Awakening [1509–1607]

Introduction

Kanakadasa, a distinguished Haridasa saint, philosopher within the Bhakti tradition of Karnataka, significantly impacted the Vijayanagara Empire, Mysore. Kanakadasa was a 15-16th-century poet and saint who is renowned for his significant contributions to the Dasya bhakti tradition and his unshakable devotion to Lord Krishna. Kanakadasa was born into a modest family in the village of Balligavi in Karnataka. He had to overcome many obstacles throughout his life, especially because of the strict caste system in place at the time. He surpassed all obstacles by himself through his divine way of life path and sincere divinity.

3.5.1 Birth

Kanakadasa was born to Biregowda and Beechamma at Bada village, Bangapur taluk, Karnataka, in a Kuruba (shepherd) community. His birth period is also mentioned as 1495 to 1594 in some notes. He rose to prominence as a leading devotional poet. He was named as Thimmappa Nayaka. At first, he led a normal life but as the time passed, he got spiritual awakening and became a Haridasa. His Kannada works emphasize bhakti, social equity, and ethical principles, extending his influence beyond religious purposes to incorporate the challenge of caste discrimination.

3.5.2 Education

Kanakadasa was a disciple of the Dvaita philosopher Vyasaraaja, alongside with other prominent Haridasas such as Purandaradasa and Vijayadasa. He was a student of Srinivasacharya in childhood and he became expert in grammar and critics. His transition to a Bhakti saint was characterized by profound devotion to Lord Krishna, whom he called Adikeshava. (Ramaratnam 333)

3.5.3 Work

Kanakadasa has contributed to devotional songs (Kirtanas), philosophical treatises, and moral instruction. 'Mundige'- a riddle like poetic composition was introduced by Kanakadasa and around three hundred songs he created in this form. He

brought philosophy through the lyrics of ‘Mundige’ and hence Kanakadasa was also called as ‘Mundige dasa’

Kanakadasa composed around 240 Kirtanas in Kannada, ensuring accessibility to the general population. These compositions frequently convey themes of devotion, ethical principles, and social commentary. Kanakadasa used the Mudra ‘**Kagineleyadikeshava**’ in his Compositions and verses. He also used the Ankita [mudra] ‘Badadaadikeshava’ as well. He was an eminent Kannada composer of Kirtanas, Ugabhogas, Dandakaas, Padas and Mundiges (philosophical and didactic poetry). His writings are rich in philosophical insight and demonstrate his devotion to Lord Krishna. The way to salvation is through devotion (bhakti) to God, according to his philosophy. Kanakadasa made a substantial contribution to the Dasya bhakti concept compositions. He wrote more than 2000 compositions in total. The scholar is mentioning only few examples of his main works below.

| | | |
|----|---------------------------------|--|
| 1 | Nammamma Sharada | Prayer |
| 2 | Varavakodu eanage | Selected Compositions |
| 3 | Baro Krishnayya | |
| 4 | Eanu illada iradu dina | |
| 5 | Satyavantara Sanghaviralu | |
| 6 | Kodu belayya | |
| 7 | Putta dasa nanala | |
| 8 | Tanu ninnadu jeevana | |
| 9 | Drohikala Vivaravanu | |
| 10 | Nalacharitre | |
| 11 | Haribhaktisara | Major works |
| 12 | Mohana Tarangini | |
| 13 | Nrusimhastava [Narasimha Stuti] | |
| 14 | Rama Dhyana Mantra | |
| 15 | Ramadhanya charithe | Debate between millet and rice to point social equality |
| 16 | Kanaka Mundige | Compositions full of abstract imagery, subtlety of metaphysics and unreadable inferences |

(Rao 21-83).

3.5.4 Teachings

His teachings highlighted that genuine devotion surpasses caste distinctions and ritualistic practices. His life and works directly challenged the rigid caste system and fostered inclusivity. As Kanakadasa was from a marginalised community, he faced a lot of issues to learn in religious institutions. According to Kanakadasa, the engagement of one devotee to the worldly pleasures will only be reversed by the Virakti [detachment] and devotion to the God. Hence the liberation of a devotee will happen only when God blesses the devotee

3.5.4.1 Emphasis on equality and Human dignity

Kanakadasa's emphasis on equality and human dignity is highly relevant to current dialogues on social justice. His works are frequently referenced by scholars and activists advocating against caste-based discrimination. Kanakadasa was also a social reformer who used devotion to promote equality, therefore his impact goes beyond that of a saint-poet. Karnataka's spiritual and cultural legacy has been permanently influenced by his extraordinary writing ability and unwavering dedication to justice. Millions of people are still inspired by his teachings, which preserve the timeless values of equality, human decency, and Bhakti.

3.5.5 Final Days

After the samadhi [death] of Vyasaraja in 1539, and Purandaradasa in 1564, Kanakadasa dealt a serious blow by the collapse of the Vijayanagara empire. He undoubtedly departed Vijayanagara and never came back. He is thought to have died while wandering around the Adikeshava temple in Kaginele [Village in Karnataka]. He passed away in Baada, Shiggaon [Village in Karnataka]. His death year is also noted as 1606 in many notes.

Strong spiritual bond over caste and social boundaries, highlighting the idea that genuine devotion originates in the heart and not completely through rituals. In addition to enriching the Bhakti movement, Kanakadasa's musical and literary works encouraged innumerable believers to pursue a close and personal relationship with the divine. Kanakadasa inspired the general public to accept a direct connection with God by propagating spiritual truths of Dvaita Vedanta, through his outstanding literary and musical works. Kanakadasa's life and activities so continue to encourage us to seek a more profound spiritual bond based on the sincerity of the heart.

3.6 The divine journey of Vijayadasa [1687-1755]

Introduction

Vijayadasa was a prominent poet (1682–1755) and Haridasa, lived during the 17-18th century in the state of Karnataka. Many of the notes states his death period as 1775 as well. He was a scholar of Dvaita Vedanta and keep it propagating through his poems and songs in Kannada language. His music was praised for its emotional impact and ease of understanding.

3.6.1 Birth and life

Vijayadasa was born to Sreenivasappa and Kusuma at Chikalaparuvi near Manvi, Raichur District and he was named as Dassappa. He was born in a very poor family and hence he suffered with extreme poverty and distress at his early life. He left his home and homeplace because of poverty and wandered several places like an orphan. He went to Kashi [Varanasi] for his studies by himself . Vijayadasa returned to his hometown after several years along with some legendary persons and devotees. He was married to Aralamma at the very early age of 16, but was into more troubles because of poverty.

3.6.2 Divine call

Once Vijayadasa got a divine call in his dreams, in which the Saint and Carnatic composer Purandaradasa guided him to the Haridasa tradition, where he embraced his role as a devoted servant of the God. He was also given his Ankitha ‘**Vijaya Vittala**’ and tamboori -a musical instrument by Purandaradasa.

3.6.3 Works

Vijaya Dasa wrote a lot of devotional songs in the 18th century. Vijayadasa has, 25000 padyasuladi [Ugabhoghas], Suladis, Compositions on different deities like Siva, Goddess, Krishna, Ganesha and also on Gurus like Vedavyasa, Purandaradasa, Madvacharya, Vyasaraaja, Vadiraja, to his credit.

The Scholar is listing some selected disciple names of Vijayadasa and also few selected main Compositions of Vijayadasa below.

Disciples: Some of the names of Vijayadasa’s disciples are Thimmanna [Venugopala Vittala Dasa], Mohana [Mohannadasa], Bhaganna [Gopaladasa], Jagannatha dasa [Harikathamrita Sara], Kallur Subrahmanyacharya. (Srinivasan 33-36)

| S No. | Compositions list | |
|--------------|--------------------------|---------------------------|
| 1 | Dayamado Dayamado | Few selected Compositions |
| 2 | Ananda Ananda mate | |
| 3 | Endigahuto nanna | |
| 4 | Dasare Purandaradasa | |
| 5 | Sada enna hridayalli | |
| 6 | Narasimha Vajrasimha | |
| 7 | Jagapatiya toramma | |
| 8 | Pavamaana Pavamaana | |
| 9 | Sagi barayya | |
| 10 | Dasara Bhagyavido | |
| 11 | Inda Prabhuvu | |
| 12 | Manave ni dhruta vadare | |
| 13 | Dasa Dasara Dasyava Kodo | |
| 14 | Guruvaasake Namu | |
| 15 | Pampapuraadhipa Sree | |
| 16 | Sree Marutana Manini | |
| 17 | Hanumantha Balavantha | |
| 18 | Praanadevaraparijatha | |
| 19 | Gajavadhana paaliso | |
| 20 | Guru Vadiraja ravikoti | |
| 21 | Pancharatna | Suladis |
| 22 | Haridasa lakshana | |
| 23 | Vedavyasa Suladi | |
| 25 | Sadhana Suladi | |
| 26 | Krishnaavatara Suladi | |

3.6.4 Vijayadasa teachings

Vijayadasa said that the right knowledge is the exact realisation of the supremacy of the Lord and the dependence need to be always upon the God. The devotee attains ‘Aparoksha jnana’ [instinctive knowledge] from the God, concerned on devotees virakti to worldly pleasures and bhakti towards the God. (Rao 86-91).

The one who attained the blessings from the God need not be afraid of anything else as, the God will be protecting him from all of his struggles and sufferings. The devotee surrenders his mind and all his activities upon the God and the protection will be God’s responsibility. (Ramaratnam 332)

Vijayadasa has done a lot of travel to the temples [theertha kshetra yathre] and has spent not less than 20 years for theertha yatra [pilgrimage]. Vijayadasa Aradhana is celebrated in Chippigiri near Guntakal, Andhra Pradesh, during Kartika Suddha Navami, Dashmi and Utwan dvadashi days every year. This Aradhana is conducted in Sri Vijaya Dasara Katte, where, lot of Madhva followers and devotees attend the function. His work had a long-lasting effect on Kannada literature and devotional customs, greatly influencing later generations of poets and bhaktas in the Dasa tradition. He is regarded as a key figure in Bhakti movement, and Dasa Bhakti followers are still motivated by his writings.

3.6.4.1 Vijayadasa perspectives on Dasya bhakti

The Dasya Bhakti tradition was a fundamental part of Vijaya Dasa's Bhakti. He portrayed himself as a humble servant of the Lord, expressing deep devotion and unwavering surrender to Lord Krishna. Vijaya Dasa expressed profound spiritual truths through a variety of compositions, highlighting the path of love, devotion, and selfless service. The verses of Vijaya Dasa, referred to as Devarnamas, are highly regarded for their profundity of philosophy, poetic beauty, and intense devotion. He captured the essence of Dasya Bhakti in these compositions, portraying the close relationship of reverence, obedience, and unwavering faith between the devotee and the divine. Thus, by living and working as an example of Dasya Bhakti, Vijaya Dasa encouraged a great number of devotees to follow the path of devotion, submission, and selfless service to the Absolute Supreme.

3.6.5 Miracles, beliefs and Final day

- Once, Vijayadasa was performing dhyana when he visited Tirupati for Brahmotsava. During the timing for Rathotsava, he was unable to get to the place on time. The chariot was not moving at all when the devotees began to pull it. Elephants too were unable to move it as well. At that moment, God [Srinivasa] entered the body of a devotee and the crowded devotees got the clue that the chariot was not going because God is owned inside one of the devotees over there. That particular man was then taken in front of the chariot and he was Vijayadasa. The chariot began to move as he composed a composition beginning '*Saagi barayya bhava rogada vaidyane...*'

- It is believed that Vijayadasa saved a lady and her son from death and took care of them as a part of his family. Later the boy became the disciple of Vijayadasa and followed his path and became a Haridasa named Mohana Dasa.
- There is another belief that during one of Vijayadasa's visit to Kashi, he took a dip in the overflowing Ganga River and sat on meditation, without getting his body and clothes wet.
- Vijayadasa has to his credit for reciting the Nyayasudha-a commentary on Brahmasutranuvyakhya of Sri Anandatirtha [Madvacharya] in simple words. It is very difficult to recite or handle it, even for the eminent scholars.
- Another belief is that, there is one pond called 'Vijaya Tirtha', close to an Anjaneya temple built by Gopaladasa [Vijayadasa disciple], to which Vijayadasa fitted Ganga Tirtha [Ganga water], for the sake of the disciples.

Final day-Vijayadasa passed away in 1755 at Chippa Giri, a village in Andhra Pradesh. This place is known as 'Vijaya Dasara Katte', which means Samadhi place. There are many notes which states that his samadhi was in Karnataka. Vijayadasa is a revered figure in Indian spiritual history because of his life and writings, which highlight the importance of devotion and the path for spiritual insight.

Highlights from the chapter-Scholar has noted some important points of this chapter connecting the life history of the selected six Composers

Sripadaraja: Pioneer of Haridasa Sahitya. Born in a Madhva brahmin family-The first one among Vyasakuta and Pioneer of Haridasa movement. Sripadaraja showed a strong interest in the Dvaita philosophy from his childhood. His contributions provided a clear path of true devotion for other Haridasas, guiding them in their devotional practice and understanding of Dvaita philosophy. Mudra used in Compositions-'Rangavittalla'

Vyasaraja: Disciple of Sripadaraja. Born in brahmin family as Yatiraja Tirtha. Vyasaraja was also known as Vyasatirtha or Chandrikacharya. He is considered as the foremost acharya, who has shown the clear vision of Dasya bhavam through his compositions, spreading the Dvaita philosophy. Mudra used in Compositions-'Krishna'

Vadiraja: Disciple of Vyasaraja. Born as Bhuvaraha in a village and propagated Dvaita Vedanta through Dasa sahitya. He is a unique personality ,who follows Madhva Parampara. Vadiraja contributed many commentaries and critic to many high literary works. He lived for 120 years. Mudra used in compositions –‘Hayavadana’. A Yati who truly lived as Madhva path.

Purandaradasa: Disciple of Vyasaraja. Born to a rich Diamond merchant family as Srinivasa. He once realized the unique ways of the God after seeing the way once his wife's faith was saved by divine grace. He was amazed by the power that could create a gold ornament with just a thought, and this experience helped him let go of the selfish ideas of 'I' and 'mine', that often prevent people from seeing the divine. He totally became a Dasa, which emphasize the servant-master relationship with the Lord. Mudra used in the Composition-‘Purandaravittalla’.

Kanakadasa: Disciple of Purandaradasa. Born as Thimmappa nayaka in a shepherd family. Mudra used in the compositions- ‘Kaginileyadikesava’. Kanakadasa experienced a profound spiritual awakening that led him to become a Haridasa, embracing a life of devotion and service to the Lord through his heartfelt compositions and teachings.

Vijayadasa: Disciple of Purandaradasa. Mudra used in Compostions-‘Vijaya Vittalla’. Born as Dasappa in a poor family. Vijayadasa was blessed by his guru Purandaradasa once in his dream and gave the Ankitha Vijayavittalla . Inspired by this divine initiation, Vijaya Dasa passionately composed numerous devotional songs and engaged in spreading the principles of Dvaita philosophy, profoundly impacting the Haridasa community.

Research Outcome

The life of Sripadaraja, Vyasaraja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa shows the inner virtues like self-control, simplicity, humbleness, detachment or control over worldly pleasures, egoless, non-greedy and ultimately the servitude devotion, which are the true source of happiness and satisfaction. Their life itself is a tutorial for all to learn many high qualities as mentioned above to live a peaceful life. This can build up a harmonious society with a balanced life.

Conclusion

The life lessons of Haridasas are automatically portrayed through the lyrics of their compositions. These lyrical expressions show the inner qualities and Dasya insights. Apart as a spiritual, or devotional composition, they served as the richest musical tradition and culture of Karnataka.

After the briefing of life histories of six composers, the scholar seeks to uncover the deep Dasya essence, present in the selected compositions of these eminent Haridasas in the coming up chapter. This reveals the divine path of their poetry, summarizes themes of Dasya devotion through surrender, service and the intimate relationship between the devotee and the divine.

Works Cited

- Gururajacharya, E.S. *Kaliyuga Kalpataru*, Sriparimala Samsodhana Mattu Prakasana Mandira, 1985, p.193.
- Lakshmi, T. Seetharama. *A Study of the Compositions of Purandaradasa and Tyagaraja*. Veda Sruti Publications, 1994, p.93.
- Panchamukhi, R. S. *Karnataka Haridasa Sahitya[Kannada]*. Karnataka Culture, 2002, p.7.
- Parthasarathi, Aralu Mallige. *Sri Vadiraja Samputa*, Sneha Book House, 2011, pp.263 -269.
- Prabhanjanacharya, Vyasanakere. *Sri Vyasaraaja Darshana*. Sri Vyasamadhva Samsodhana Pratisthana, 2005, p.100.
- Ramaratnam, V. *Karnataka Sangitha Deepikai [Life History]*. D.V.K.Moorthy Publication, 2000, p. 314.
- Rao, L. S. Sheshagiri. *Priceless Gold-The Life and Works of Sri Kanakadasa, the Singer-Saint of Karnataka*. Kalidasa Samskritika Sangha, 1983, p.21-83.
- Rao, M. V. Krishna. *Purandara and The Haridasa Movement*. S. S. Wodeyar, 1996, pp.74-83.
- Somanantha. *Vyasayogicharithram-The Life of Sri Vyasaraaja*. M. Srinivasa Murthi, 1940, p.264.
- Srinivasan, G. *The Haridasas of Karnataka-* J. V. Parulekar Academy of Comparative Philosophy and Religion, 1972, pp.17-19.
- Suku, Sajitha. "Exploring the Dasya bhakti Essence: Insights from Sripadaraj's 'Idanadaru' Composition" *Sangitika*, Kriti 11, Gitam 2, Rasikapriya, 2025, pp.89-94.