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# VAYU VIJAYAM.

A FREE TRANSLATION

OF

VAYUSTHUTHI,

BY

Thiruvikramapandithacharya.



BY

Chenjary Narayana Govinda Row.

PRINTED AT THE

COMMERCIAL PRESS, OOT. CAMUND.



## P R E F A C E .

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Sri Madwacharya accepts the invitation of Jayasimha Raja of Kumbala, and camps in the temple at Vishnumangalam. The Raja welcomes the Acharya with his Royal Paraphernalia and begged the guru to have his seat on his throne. The Acharya sat on his throne. Thereupon the Raja and his subjects sat in the seats allotted to them, according to their ranks.

Thiruvikrama Pandit was the son of Sri Subramaniya Pandit decendent of Angirasa Rishi. He began to learn Mayavada Sastra. He became very great Pandit he also learnt Prabhakara Sastra, he defeated Bhanu Panditha, very easily by his discussion by his intelligence. His father one day called his son Thiruvikrama Pandit, aside, told him in secret. Oh! son hear my words. In this Kaliyuga, you cannot obtain Moksha, by the meditation of Nirguna, Para Brahma, therefore, you worship Sri Krishna, who is Sugunarupee, who is filled with gyana, Ananda. He is sure to give you Moksha, then he had a doubt whether Nirguna Para Brahma. He said that in all 21 commentaries of Brahmasutra Bashya—he could not find any authority for this. He wanted to go through the commentaries of Brahmasutra Bashya—of Sri Vedavyasa, and clear his doubts. One day during night, he slowly went through the commentaries of Brahmasutra Bashya of Madwacharya. He was very much pleased to know it. He was very anxious to hear the discussion of Adwaita Philosophy. Sri Madwacharya began—to find fault with Sankara's Philosophy, for 15 days, with hot discussion. On the 16th day, Sri Thiruvikrama Pandit being convinced by the authorities of Veda, Sutras and Smritis, that, Sri Hari alone is Supreme. One who—does bakthi towards him attains Moksha.

Thiruvikrama Pandit at once broke down his Rudraksha



garland to pieces and wiped his Holy ashes from his forehead. He at once fell at the feet of Sri Madwacharya in the presence of Jayasimha Raja—and embraced Dwaita Philosophy. He again wanted to go, to Sri Madhawachariya, when he was in his worship at Badari. There was a screen, Thiruvikrama, peeped inside without any body's permission. To his great surprise he saw Sri Madwachariya — worshipping in 3 different avatars, the three different Gods. As Anjaneya he worshipped Sri Ramachandra, as Bhima, he worshipped Sri Krishna—as Madhwacharya—he worshipped Sri Vedavyasa — Thiruvikrama Pandithacharya—atonce composed *Sri Vayusthuthi*, praises on Vayudeva, in his 3 avatars Sri Madwacharya was pleased to note his praises—with satisfaction. He informed Thiruvikrama Pandit, that his first duty is to pray God and then Sri Vayudeva, — he composed two stanzas, in praise of Sri Lakshimi Narasimha — 1st stanza, describes about the wonders of his nails, in the avatar of Narasimha — Half man and half lion, and the 2nd stanza his request of the blessings of Sri Lakshimi Narasimha this is the origin of *Sri Vayusthuthi*. Those who daily worships Sri Vayudeva. with this *Vayusthuthi* attains Moksha, by the grace of Mukyaprana. If Mukyaprana the devotee of God is pleased—God also is pleased with us.

Oh! Sri Lakshimi, Narasimhamay your nails protect us, you took the avatar of Narasimha. (the incarnation of half man and half lion) to kill the demon Hiranyakasipu, who had obtained numerous boons from the creator Brahma. One of the boons was that he should not be killed by any of the instruments. Since you are, Mayavee, you used your nails of the lion of Narasimhavathara, in tearing the daitya to pieces as instrument—your nails were very powerful like Indras thunderbolt, in breaking down to pieces, the mountain like hordes of daityas of Hiranyakasipu, further your nails drive out desire of lust, anger from even Devas, always and at all times. It drives out the internal foe of Devas. It exterminates about the ignorance, of real true God. It promotes the devotion towards God. It gives broad mind at the meditation of God, your nails can be praised even 50 times more than Vajrayudha—of Indra—may the nails of yours of such powers—remove all our hardships and protect us.



The second stanza refers to the praise of Lakshmi Narasimha—I do not see anything equal to you or supreme to you, in all the Sastras. Wisemen know you as 8th Rasa Lakshimidevi forms 7th rasa. Therefore you are Sarvothuma. Even in pralaya of Brahmanda, Brahma and other Gods, were destroyed by the fire emanated from your eye, you form the destroyer of Brahma and hence you are supreme over all and hence Hari Sarvothuman. I bow to you.

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*"SRI KRISHNARPANA MUSTHU."*

C. N. GOVINDA ROW,



## “SRI VAYU VIJAYAM.”

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**S**ri Thiruvikrama Panditha Acharya, the Gem of Poets, prays—May the dust of the lotus feet of Sri Madhwa Acharya, 3rd Avatar of Vayudeva protect us. Sri Madhwa Acharya always worships Sri Lakshmi Narayana with sincere devotion. This is the best quality. Owing to his real Bakthi towards the Almighty, he has been declared as Jagathguru—his only wealth is gyana and Bakthi towards Sri Vishnu. He is Acharya to 14 Lokas. The shining dust of the feet of this Acharya pervades in all directions. Bharathi the spouse of Sri Vayu worship him in all the three worlds. Bharathi is the Goddess of all Veda sastras. The charming face of Sri Bharatha Devi and her winning smile shines like the full moon, the splendour of which dazzles in every quarters. This Bharatha Devi prostrates before the lotus feet of Sri Madhwa Acharya her husband without any difference May such dusts of Sri Madhwa Acharya protect us

**A**lways Devas would tell us thus:—Let us go, let us all go to serve Sri Madhachariya. We must all go to serve him earnestly. Sri Anantha thirtha would always remove our ignorance and would teach us true wisdom. Devas gradually lost their ignorance, by getting true gyana from the Acharya—Their devotion towards Sri Vishnu increased Devas prostrated before the Acharya, The head ornament set with diamonds of Devas—by constant prostrations of all the Devas produced gold dusts which spread in all directions and shone brightly let such gold dust of the lotus feet of Sri Madhwa Acharya protect us.

**T**he holy pure, serene, gold dust of Srimath Anantha thirtha protects us from the pangs of birth, death, disease mental pain and ignorance. It gives us earnest Bakthi, Wisdom and other appreciable good qualities. It also gives us everlasting real happiness of moksha only to devotees of Sri Vishnu. It also gives to Daityas, haters of Sri Vishnu dark hell, where they suffer, everlasting sorrow according to their gravity of the hatred, and proportion to their demerits I am powerless to describe the qualities of such Vayudeva.



into dark, wells where, urine, blood, pus, dung are stored. filled with worms—They are immersed down and down according to the gravity of their offence and crime—Birds having very sharp beaks which resemble a sharp blade of a razor, peck at them and make several wounds on their bodies thus daityas, Rakshasas, tamo jeevas suffer.

So devotion towards Sriman Narayana—and Sri Vayudeva gives all that we may desire. Therefore perform Bakthi towards them both with pure heart and with settled mind.

We must treat Sri Narayana as Hari Sarwothuma since he has Lakshmi, Brahma and others as his servants even in Pralaya—all are destroyed by the fire emanating from the eye of Sri Narayana—Hence he is Hari Sarvothuma. We should pray and worship according to their ranks—i.e., Thra-thmiya Sri Vayudeva protects such men.

Since Sri Narayana filled with all gunas perfectly—and all others, can be acted upon by his maya—he should be worshipped as Hari Sarwothuma. We must pray and worship him. We must pray and worship—Lakshmi, Brahma, and others according to their scale or degree of rank they possess. Vayudeva protects only such men. There are 3 kinds of Jeevas Sathvika, Rajas and Tamas. (Pious, semi sensual always sensual). The 3 gunas are actually manifested particles of matter—Mulaprikrithi gives rise to these 3 gunas—These jeevas are awarded good fruits or other wise according to their—qualifications grades and ranks.

Sathvika jeeva attain Moksha, Rajas, attain the fruits of Nitya Samsara and Tamas go to hell for ever. God gives results according to his merits or demerits, of the jeeva. Oh God we hear your greatness in hundreds of sruthies, smrithies.

Oh Vayudeva your 1st Avatar was that of Hanuman—you are full of wisdom. you are worshipped by all brave powerful-men—you are noted for your Bachelor life remarkable for your celebrity (i.e., Brahmachariyathi Dharma you are the incarnation of patience you would remove the calamities of those who worship (Hanuman) you with love. Even now,



you lord over Kimpurusha Khanda. He is a devotee of Sri Rama. I bow to such a Hanuman.

Oh Mukhyaprana—You flew from Lanka to Gandha Madhna Mountains, which is at a distance of 500000 miles uprooted the Sanjivi Mountains. which contained 4 medicines—Mrita Sanjivi, Sandhana Karini, Visala Karini and Suvarna Karini—you placed them at the feet of Sri Rama and bowed to him. All people saw your wonderful exploit in a second.

Oh Hanuman you took Gandhamadana Mountains which were 1000 miles long and 1000, miles broad to Lankapatna as if in a sport—Very easily like a small stone, and when you throw it back away to its own place, it occupied its own place as if it were before. I am very much pleased with your cleverness—I bow unto you.

Oh Hanuman your blow with your wrist with folded fingers, gave joy to Sri Ramachandra—it shone like a thousand lightning. You wore Gold Jewel (Bhujaband hand bangle, it brightened all the four sides, with its splendour, it reduced to ashes, the hearts of Rakshasa Chief—Ravana, Who wore gold armour, all mankind saw such a spectacle and said whether, it were a great deep lake, on the Meru Mountains certainly, it would give us, what we desire.

Oh Hanumantha, Sri Ramachandra. who is an avathar of Sri Narayana—who bestows Moksha and all desired to his Bakthas, was pleased with your service. As per orders of Sri Ramachandra you took the ring of Sri Rama flew over 1000 miles, over the sea went to Lanka you saw Sita under the tree of Simsupa in Asokavana. You communicated the welfare of Sri Rama, to Sita and made her happy. You heard the words of Sita took from her the head Jewel (known as Chudamani) you destroyed the pleasure Garden of Ravana, you killed the other Rakshas, including Akshyakumara who had the blessings of Brahma and Rudra (death less ones). You saw Ravana and burnt Lanka to ashes. Again you crossed over the sea, mingled with other monkeys you placed before the feet of Sri Rama, the head jewel of Sita and bowed unto him—Ramachandra was pleased with your service, as stated above. He gave you the place of



Brahmapada which is not obtainable by others—wishing to make you still pure, holier—Sri Ramachandra placed his hands on your head and saw you with his lotus eyes.

SECOND AVATAR OF VAYUDEVA.—Oh Bhimasena. In Ekachakranagara you pitying the people who were groaning under the hands of terrible Rakshasas by name Baka, you killed Baka and thus relieved the sorrows of the residents of Ekachakranagara. After the death of Baka, his relation by name Kimmira attacked you, you also killed him a wicked Rakshasa Chief—you are the lord of Kuru race. I bow unto you with my head, heart and eight angas.

Oh Chief of Gods—Bhimasena, in the boxing fight of yours with Jarasandha—you without any difficulty made him into a ball, all the body of Jarasanda Chief of Rakshasas, and thus killed him by your fist. Krishna the lord of the universe were pleased with your act Krishna was pleased with the completion of Rajasuya and Aswamedha sacrifice but he was much more pleased with the demise of Jarasanda.

The fight you fought with Jarasandra can only be described by Sri Narayana and yourself, and none else is capable of explaining it. We take asylum at the feet of—Sri Bhimasena and Sri Narayana. Oh Bhimasena, slayer of foes, the bearer of gada on the bright shoulders You fought terrible fight in the battle roaring like lions in the midst of the Kuru Army, you were able to win the army in the fight. This you did to please Sri Krishna as per his dictation. Sri Narayana alone is able to describe your valour in the fight. I seek refuge at the lotus feet of both Bhimasena and Krishna. Oh Anandathirtha, the 3rd Avatar of Vayu and now Bhimasena, I bow unto you.

To impart Sugyana and expel agyana i.e., to grant real wisdom and root out ignorance, doubts of maya sastras, Created by daitya, Manimantha chief of Rakshasas, who wanted to take vengeance against Sri Hari and Vayu, especially Bhimasena, as he was thoroughly beaten by his terrible gada—you have made the 3rd Avatar of Vayu, known as Sri Madwacharya. You are the ocean of vidya the knowledge of real truth. You are the giver of wealth known as Sugyana, to know the real Hari. In the previous



avatar, you were Bhima, in the 3rd avatar, you are Ananthathirtha. Your wife Bharathi, goddess of speech, known also as Drupadi, is also famous. The same Bharathi is now Drupadi. Though she is superior to Parvathi, Sowparni, Varuni, just like Parvathi, Sachi, Syamala, and Usha Drupathi was loving you only. This Drupathi with your orders, would exterminate the sleep of avidya of men i.e., ignorance towards knowing God and God vision from their hearts, who think, ill of Sri Vishnu, and his devotees, and would thus cut the links of samsara, love towards wife and children, forcibly and would make people fit to attain Moksha.

Sri Krishna is lord—Vedavyasa, Badari Narayana my prostrations to them. Oh Vayudeva, you incarnated as Bhimasena, in the Kuru Race, to do service to Krishna Vedavyasa. Krishna belonged to Khestriya race and Vyasa belonged to Brahmin race. Whose body is formed of knowledge, pleasure and Purna. He is also known as Yadava Krishna and Vyasa Krishna having no difference between them. I bow to such Krishna, Vedavyasa and to yourself, you three would bestow on us, prosperity and welfare you have lotus eyes.

To please Drupadi, Bhimasena went to bring Sowganthika flower of five colours. On the way he found the huge body of Hanuman, and appeared as to fear him. Both are avatars of Vayu, Hanuma and Bhima. They both played pious and God loving men appreciated their greatness and felt joy. Wicked men were envious of them and meant otherwise ignorant people would say that Bhima was not able to lift the tail of Hanuman. Hanuman frightened him with huge body. Oh best of gurus Sri Ananthathirtha, may your shoulders, shining with wisdom. Your avatars of Hanuman and Bhima were made only as sport mere play. This thought gives real pleasure to good pious wise men who pray with devotion. Badmen who think that Bhima is unable to lift the tail of Hanuman, being lead by agyana, reach everlasting hell.

On the occasion of his going to bring Sawganthika flower to Drupadi on the way you had to kill a lot of Rakshasas with your gada, in fight you defeated other Rakshasas, by your debate and logic and explaining the



true real meaning of Veda sastras, thus you gave the flower to Drupadi, I bow to you, you are the asylum for devotees. Through you only Bakthas can hope to approach Sri Narayana, and attain Moksha, you killed terrible Rakshasas, in Sowganthika vana, to bring the flower of 5 hues. The Rakshasas were fearful to look at, cruel, with full of anger, illtempered, haughty, who were dreadfull enemies to Devas, who would always try to throw obstacles in the way of Devas and injure them. Other Rakshasas told you that the world is unreal, Vedas are not authorities—God is full of Nirguna, Nirakara, there was no difference between Jeevathma and Paramathma, by your contradictions, lectures and debates, you made them spell bound and speechless. I bow to such a Mukiyaprana, Bhimasena.

The Daitya by name Maniman being beaten by gada killed by Bhima to take revenge against Bhima took Birth as Sankara on earth. He attributed to Sri Narayana, who is Sri Narayana, who is Sarvothuma, full of Gunaparipurana as devoid of all gunas, said that there was no difference between God and Jeeva, both are one and the same, and gave unreal meaning to Vadas and Sastras, by his Maya.

While Bhima went to bring Sowganthika flower, to Drupadi. Manimantha the chief of Rakshasas, came with a crore of his men to fight, but Bhima meet them all with his terrible gadha, and killed all of them. Maniman to reck vengeance against Bhima, took birth as Sankara in Kaladigramma as Brahman. He made commenteries to Brahama Sutras. He made Sankara Bashya for 21 religions He would always be like a virulent Cobra, filled with anger at his defeat by Bhima. He wanted to insult somehow, Sri Hari and Yayu and mislead good people, into doubt in Vadas and Sastras by his maya meaning taking crooked way's. Thus he wanted to give pain to the minds of good and learned people. Bakthas devotees of God Sri Narayana Sankara said that Vadas can, be commented in different, ways Sri Hari and Jeeva have no difference, God is devoid of Gyana, Ananda and Guna. He also said, I am Para Bhrama, I have no guna I can do anything, I cannot eat. This perceivable world is all false. These were the doctnries he had to preach, the above are the pith of his doctrines, Men who were destined to go to Anthantama's began to study his sastras jeevas



who were eligible to attain the lotus feet of Sri Narayana never cared for his preachings, but had their own, real knowledge of God as Sri Hari Sarvothuma, and Vayu Jeevothuma, and the order of worship were according to Tarathamya rank—graded rank and Pancha Bedha.

Oh Vayudeva, your 3rd Avatar of Sri Madhwacharya were like a dreadful fire. Your authority of Sruthis and Sumrithis, shone like a garland of flames—and burnt the poison tree of Mayasastra, made by Sankara. This fire of your preachings and clearing the doubts of the multitude established firmly the truth of Vishnu Sarvothumathuva, with the words of Veda and burnt down to ashes all his Mayaveda Sastras, which were like a poison tree, The garland of flames of Sri Madhwacharya, burnt down the Maya unreal sastras of Sankara like a poison tree.

Oh Anandathirtha, while you were explaining the real meaning of Sastras Veda etc, the foxes of Mayavada, ran this side and that side howling, being unable to face the roaring of the lion Madwacharya, fled with shame being defeated into all directions, with fear, losing their pride unwise, with their faces, cast down and lustreless. I bow to such a Jagathguru—Sri Madhwacharya.

Oh Mukyaprana, in the three avatars of—Hanuman Bhima and Sri Madhwacharya, your enemies beat you. in the 1st avatar of Hanuman—Ravana and other Rakshasas beat you, in the second avatar as Bhima, Jarasandha, Kichaka, Baka, Kimmara, Duryodhana, beat you. In the 3rd avatar Sankara debated with his Mayasastra. This does not matter much, for you are sarvagya, you had all powers, you are full of gunas, faultless, Narayana protects Jagath is with you. Rudras and other servants are yours—you give Moksha to good men according to their merits by the blow of your gadha. with Omkara and break down the Linga Sahrira, to attain aparoksha gyana.

Oh Mukyaprana, Sri Narayana have neither setting nor rising you teach Thawagyana, to Bakthas of Narayana thus make them to see you. Oh Arandathirtha, Jagathguru, when I can hope to see your moon like face which would give prosperity and would brighten all the world. The



brightness of your smile is sweet like honey. Every one of your lectures of the Vedasastras were like ambrosia Nector, entering through the ears of Bhaktas make them think of your lotus like face and would see your charming, fascinating face which would bestow Ananda (pleasure) to good Bhaktas. I do not know when I am destined to see your face. Thiruvikrama Pandithacharya prays—thus.

Oh Acharya, you are the chief guru. You gave commentaries to Rigveda. Brahmasutra Bashya, which form the essence of all Vedarthas. Tell your meanings to us including myself, we are in our previous births bathed in the ganges and are of good acharams. We did good actions in our birth in previous Janmas, we are of pure mind in this birth. By our making enquiries into different topics in Sastras We have become your disciples we would like to know and understand your meanings with bakthi and patience. We become deeply immersed, in your teachings of Thatwagyana, we bow to your lotus feet. Tell us your meaning, your meaning is the best well established by the riks of Vedas—which would wash away all the sins. To one who meditates on one word of your meaning would give peculiar meaning and would give good taste to good people. Favour us with your grace and advice us. Thiruvikramacharya with folded arms bows to Sri Madhwacharya.

Oh Vayudeva your brightness is pleasing with lustres of diamonds, while you sit on the throne set with navaratnas, nine precious gems as Yuvaraja, all Devas and Gods of Vedas and Sastras, prostrate before you, and serve you, you are Brahma in previous. Brahmanda, Heavenly damsels dance before you. Rudra and other Devas in their meeting halls extol your actions and merits in the shape of prayers, Songs, Gandharwa, extol your merits on lyres. There are 3 kinds of Santhapas. Birth, Death and Hell. Jeevas are dived in the depths of Ocean of samsara for ever. Protect such Jeevas by your grace of teaching them, Thatwagyana which would make them Aparokshagyanies—who can see God, whenever they wish to see him.

Sri Narayana has incarnated as Sri Vyasa being the son of Satyavathi by sage Parasara. His Physical body is full



of gyana, Ananda—Gunaparipurna. This Vedavyasa made correct commentaries of Brahmasutra Bashya in order that good pious devotees of Sri Hari and Vayu may attain Moksha I have no other guru expect this Vedavyasa and Vayudeva—avatar of Madwacharya. I bow to him to get his grace, and become wise.

Oh great Vayudeva—you were directed by Vedavyasa to make commentaries to Brahma Sutra Bashya Rudras and other Devas are powerless to do it. You wore the order of Vedavyasa—as your head ornament made of rubies and diamonds incarnated as Madhwacharya on earth. You over threw the commentaries of Sankara and made his Bashya—invalid and proved that they were against Sruthis and Srmithis of Vedasastra. None were able to do it.

Oh Anandathirtha you were born in the house of Madyageha that, in Rajathapitapura which formed the chief place for all crowd of Brahmins, a very Holy place, famed in all the (3) three worlds. You took your Sanyasa Ashrama from Achutha Praksha—a divine sage, You became the King of Sages, made commentaries to Brahmasutra Bashya again went to Badari, bowed to Vyasa made gitabashya and Srimath Thathparya-Nirnaya. your wonderful miracle is like thus.

Oh Mukyaprana, your posses entire wisdom as described in Vedas—Rudras and other Devas always worship you. You alway worship Sri Narayana and Sri Lakshimi Devi, you daily bathe in the Ganges and thus purify that Bhagairathi and made it sacred. You would protect from the ifear of Samsara—you would give pleasure to good pious, Bakthas, I treat you as my chief Jagathguru.

Lastly I pray you and make unto you my humble prostrations—humble devotee. Thiruvikramacharya, I bow to the lotus feet of, Kesava Anandathirtha, son of Subramaniya. The garland of diamonds which form the prayers of Sri Hari and Vayu—was put into the neck of Sri Krishna—He who places his devotion towards Sri Hari and Vayu—attains Aparoksha—gyana—and goes to Moksha by the grace of the almighty.

*Sri Krishnarpana masthu.*



