

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ VIKAARI NAAMA SAMVATSARA PHALGUNAMAASA NIYAAMA
SHREEPADMAAGOVINDAAYA NAMAHA }

[[[raghavendrayatiraat samedhataam]]] –
Meritorious Pontifical Accreditation
occurring in [[SreemadhRaghavendraVijayaha]]

{'Upanyaasa' On the Auspicious Occasion of
of SreeGurusarvabhoomara Pattabhisheka
and

SreeGurusarvabhoomara Varadanti Mahotsava, 2020}

//Karthru// TIRUMALA VENKATA

“paapahara CHAKRADhara paalane maado paramaatma
TIRUMALA VENKATARAMANA rakshisu karunaabharana”

||shreeGurubhyonamahaharihiOM||

||OM|| lakshmeem ksheerasamudraraajatanaayam shreerangadhaameshwaram|
daseebhoota samasta deva vanitaam lokyika deepankuraam|

shree manmanda kataakshalabhdha vibhava bramhendra gangaadharam|
twaam tryilokya kutumbineem sarasijaam vande mukundapriyaam|| OM|| {San.}

||OM||praataha smaraamyandina hrudi VENKATESHAM paadaaravindayugalam
munibhirvichintyam|

bramhaadidevaganasiddhikaram param cha yogeshvaryihi svahrudaye
paribhaavitam cha|

prataha smaraamyandinam hrudi VENKATESHAM
karnaavalambimanikundalamanditaadhyam|

bhaktaabhayankarakaram jaghane dadhaanam chakram dadhaanamaparena
parena shankham|

praatarbhajaamyandinam hrudi VENKATESHAM
baalaarkakotisamadeedhitikam sharanyam|

lakshmeepatim garudavaahanamabjanaabham shresheshaparvatavane cha
krutaadhivaasam|

shreevenkatakaachalapate tava paadapadmasevaam sadaa disha
krupaarasavishvapaala|

adyagataani duraatini nirasya deva vaanchaaphalaani satatam mama dehi dehi
achyutaananta govinda vishno vekatanaayaka| paahi maam pundareekaaksha
sharanaagatavatsala||OM||{San.}

Dedicated to dramatically shortest of short memory of legions of devotees', who throughout millenniums gone by and millenniums which are yet to dawn, in the ensuing Kali Yuga, continue to be mysteriously mesmerized by the utmost grandeur and infinitely auspicious "Darshan" of "MulaViraat" of AkhilaandakotibramhaandanayakaLakshmiPadmavatiSametaSarvottamaTirumalaVenkateshwara, resplendent from within the golden sanctum sanctorum of AnandaNilayam, atop Tirumala, and startlingly fail to recollect the same after any lengths of time ranging from few seconds right up to hours on end. It is another matter altogether that such a "Darshan" is very much akin to the staggeringly divine sighting enabled to the meritorious couple of Devaki and Vasudeva just prior to the onset of the superlative incarnation of SarvottamaVenuGopalaKrushna, during Dwapara Yuga.

**rutusudarshanaha kaalaha parameshtee parigrahaha| ugrasamvatsaro daksho
vishraamo vishwadakshinaha|| vistaaraha staavaraha staanuhu pramaanam
bheejamavyayam| arthonartha mahaakosho mahaabhogo mahaadhanaha||
anirvinaha sthavishtobhoordarmayoopo mahaamukhaha|
nakshatranemirnakshatree kshamaha khsaamaha sameehanaha|| yajna ejgno
mahejyascha krutuhu satram sataam gatihi| sarvadarshee vimuktaatmaa sarvjgno
jgnaanamuttamam|| {San}**

Nevertheless, the only saving grace is that, as per supreme deemed will of none other than AkhilaandakotibramhaandanayakaLakshmiPadmavatiSametaSarvottamaTirumalaVenkateshwara, His eternally meritorious Names' in a plethora of permutations and combinations as elucidated in the famed [[MahaVishnuSahasranama]] alone is accredited into the very soul of those fortunate few chosen devotees, for all of whom, the awesome former alone is their sole mentor and guardian for all Time to come.

**LakshmiPadmavatiSamethaAkhilaandakotiBramhaandanayakaSarvottama
TirumalaVenkateshwaranaPaadaaravindakke GovindaGovinda
SaptagirivaasaGovindaGovinda
SeshachalavaasaGovindaGovinda
LakshmiRamanaGovindaGovinda**

AkhilaandakotibramhaandanayakaLakshmiPadmavatiSametaSarvottamaTirumalaVenkateshwara is Himself the sole overlord of all seasonal changes. SarvottamaTirumalaVenkateshwara is the one whose extraordinary contour is simply overwhelming at all times. SarvottamaTirumalaVenkateshwara is the one who is the sole account keeper of all meritorious deeds from uncountable past births and needlessly to state He is the only one deity who is always and permanently enshrined within the very soul of His truest devotees. SarvottamaTirumalaVenkateshwara is the sole point of refuge of countless devotees seeking His succor and is the sole entity Who puts fear of the unknown in each and every celestial of all ranks. SarvottamaTirumalaVenkateshwara is the sole savior of all forms of life and constantly nourishes myriad landscapes throughout the Grand Cosmos. SarvottamaTirumalaVenkateshwara is one who grants total restful contentment in the form of hierarchy liberation to the thoroughly deserving lot and is the

sole one who possesses staggering levels of strength and empowerment that is infinitely beyond reach of anyone else.

AkhilaandakotibramhaandanayakaLakshmiPadmavatiSametaSarvottamaTirumala Venkateshwara's all encompassing command shall always extend throughout the infinite spread of Grand Cosmos and this is all but one minutest iota of His grandiose supreme will. SarvottamaTirumalaVenkateshwara is the one who remains constantly unshakable and remains permanent in ever changing time bound scenarios across eons of time. SarvottamaTirumalaVenkateshwara is the one who is the very epitome of true Knowledge that is unattainable by anyone at all and yet remains unaffected by any forms of destruction including total apocalypse. SarvottamaTirumalaVenkateshwara is the sole one who is constantly sought after by topmost hierarchy celestials and surprisingly enough does not need any favor from any quarters at all. Sarvottama TirumalaVenkateshwara is the sole one who remains infinitely contended within His infinite forms and is surely is the very epitome of bliss and possesses infinite amounts of recreational qualities unattainable by one at all times. Akhilaandakotibramhaandanayaka LakshmiPadmavatiSametaSarvottamaTirumalaVenkateshwara is the sole one who is totally devoid of all manners of mitigating sorrows and the sole one who adorns the utmost auspicious forms at all times. SarvottamaTirumalaVenkateshwara is the sole one who is the very foundation pillar for all types of conduct of Dharma and is the sole entity that ultimately enjoys all manners of conduct of rituals. SarvottamaTirumalaVenkateshwara is the sole one who is behind the infinite variety of the Grand Cosmos and yonder and is the sole one who shines forth in an unblemished manner after all so called residual roughages of deformities have been wiped off. SarvottamaTirumalaVenkateshwara is the sole one who repeatedly delivers in an astonishing manner, end result of the same being onset of utterly exquisite natural bounty. SarvottamaTirumalaVenkateshwara is the sole one who is present in the form of the all Omniscient and He is in principal the only one who is worshipped during conduct of various types of sanctioned fire rituals. SarvottamaTirumalaVenkateshwara is the sole one whose superlative synonym perfectly synchronizes with conduct of all fire rituals and He is the sole one who always extends unstinted protection towards all those who are downrightly righteous to the core. SarvottamaTirumalaVenkateshwara is the sole one who ultimately ordains Himself to the chosen few and is the sole one who is constantly aware of conduct of righteous duties by everyone and at all times. SarvottamaTirumalaVenkateshwara is the sole one who is totally free from all manners of bondages and at all times and He is the very embodiment of true Knowledge and this infinitely auspicious and meritorious position of His is in total accreditation with all forms of supreme Knowledge.

**||OM|| SREEVENKATESHAMatisundaramohanaangam
shreebhoomikaantamaravindadalaayataaksham|
praanapriyam paramakaarunikaamburaashim
bramheshavandyamamrutam varadam namaami|
akhilavibudhavandyam vishwaroopam suresham
abhayavaradahastam shankhachakraankitam cha|
jaladharanibhakaayam shreedharaabhyaam sametam**

paramapurushamaadyam VENKATESHAM namaami|
narayano jagannatho vaarijaasanavanditaha|
swamipushkarneevaasaha shankhachakragadaadharaha|
pitaambaradharo devo vanamaalaadishobhitaha|
vishwaatmaa vishwalokesho vijayo Venkateshwaraha||OM||{San.}
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ACCREDITATION - 1 : [[[raghavendrayatiraat samedhataam]]] – Meritorious
Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].

It is purported to script this particular paper seriatim in series of six accreditations, since these were revealed whilst studying the famed sixth canto of the infinitely meritorious chronicle of [[shreemadbhagavataha]], which brims with immense potential to override all manners of mitigating sorrows of especially those who wallow in perpetual familial lifestyles. It is said that none other than the King of celestials, Devendra, who could not get himself rid of his mitigating sins even after observing severest austere penance for one hundred years at a stretch, was totally rid of the same when he happened to study the sixth canto of the famed [[shreemadbhagavataha]] with utmost devotion and concentrated indulgence.

agham draavayate yasmaath venkaaro vaanchitapradaha|
raghavendrayatistasmaath loke khyaato bavhishyati|| {San.}

Without onset of munificent kindest benevolence blessing of one's Guru read as SreemadhRaghavendraTheertharu, no amount of effort on the part of an eternal student, disciple or devotee can ever hope to accomplish any righteous literary task. Hence it is due to the everlasting flow of such kindest benevolence from one's Guru alone, read as SreemadhRaghavendraTheertharu, that onset of definitive encumbrances' of none other than SarvottamaSreemanNarayana and VayuJeevottamaMukhyaPrana shall occur. A sterling example for this is that even though an individual might own hundreds of acres of prime timberland it is only one humblest and infinitely most potent tendril, that too of an inconspicuous "SANJEEVNI" herb that alone is empowered to save a life and not any other pieces of wood even if it available in several tonnages. Therefore, it is only such a Guru, read as SreemadhRaghavendraTheertharu, who shall empower His truest disciples' to tread onto time tested path of true enlightenment, read as comprehension of none other than SarvottamaSreemanNarayana. It is for this reason alone that none other than the young lad Prahlada rejected utter falsehoods taught by the hapless teacher 'c h a n d a m a r k a', whilst all the while clinging for dearest life as it were to the eternal Knowledge streams unraveled by none other than the Celestial Sage Narada, when the former was still in his mother's womb. One more utmost vital factor is that such a Guru must himself be a celestial of some ranking and must himself possess the most important Knowledge of the abstract.

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This current Paper Seriatim is patterned on the lines of hardcore tenets of Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru, owing allegiance to VyasaKoota ideologue and is indexed in a sequential order ranging from ACCREDITATION-1,

notwithstanding receipt of a most reassuring imprimatur from Parimalaacharyaru. It is acknowledged that while carrying out transliteration from classical Sanskrit language to any other language, particularly so to English language, is always fraught with problems of correctness while employing alien alphabets coined in an entirely different cultural context altogether. This may result in the transliterated text to exhibit slightly varied differences when compared with the original text.

Keeping in view the concise nature of this Paper seriatim titled, [[[raghavendrayatiraat samedhataam]]] – Meritorious Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]], the same may carry very 'little' transliterated text material owing to extraneous compulsions. Readers are requested 'if at all' to browse through the 'Thesaurus' given at the end of each 'Accreditation' for easier assimilation of certain 'in context' Nomenclatures' that are most vital in comprehending this Paper series in all its totality. Since there is no justifying anglicized meaning for certain words such as 'Dharma' and 'Aparokshagjnana'(sic.) in English Vocabulary, the same have been retained as it is in its original form.

The immense sacredness and immeasurable pontifical sanctity of Parimalaacharyaru makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time, supremely kind benevolence of Parimalaacharyaru is a constant source of inspiration for this Paper seriatim, titled [[[raghavendrayatiraat samedhataam]]] – Meritorious Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].

(sic.) – This set of bracketed alphabet denotes all non-English words that have been quoted as it is from the original language and all words that precede them may not be changed, but rather read and written as it is.

*The entire Paper series is permanently sealed for all Time to come with a powerful *Sudarshana Narasimha Dhigbandhana* and any attempt at preempting the same would risk curtailment of lineage.*

**shreemathparaasharatapahaphalavaasaveesu
vyaktaprabhootasukhachidbalaveeryamoorte|
praajyaaprabodhaparipoojyapadaaravinda
vijnaanarochirabhipooritapadmajaanda
baahyaantaraamaraguro haritopalaabha|
tarkaaabhayojbvalakaraambuaajyogivarya
shreebharatadwinavachaarupuraanakartaha
kshmaabhaaradurmutikuvaadasamaajahartaha|
shreebharateeshamukhakeertitabhavyavaarta
sajjalahruttimirasantatipadmamitra
vedarthanirnayakrute rachitorusootra|
dwyipaayana shrutitateeritasaccharitra
boodaanavaarihrudayaambujatigmabhaano
paadaaravindatakaamitakaamadhen|**

**shreedaptakeetapataye munivaryasoono
shreebaadaraayanahare tava suprabhaatam||{San.}**

||OM|| It ‘IS” definitely a matter of willful coincidence that all great chronicles are initiated with utterance of this primordial ||OM||. Indeed this is so since the original encumbrance for such ||OM|| rests solely with none other than SarvottamaSreemanNarayana and His utmost trusted devotee none other than VayujeevottamaMukhyaprana (See Accreditation – 2). Hence it is the famed latter who alone is solely empowered to dispense with infinite merits enshrined in ceaseless meditation of ||OM namo bhagavate vasudevaaya|| and || OM namo narayanaaya|| respectively. Therefore, each and every word that has gone into formation of each and every chronicle scripted in the past, present and in the distant future has, shall and will always uphold the unchangeable infinite sovereignty of none other than SarvottamaSreemanNarayana and no one else. Further, elucidation of ||OM|| being |bhoohu bhuvaha svahaha||{San.} is also nothing but inherent essence of the former. So too is the next elucidation of the famed [[Gayatri mantra]] being ||tatsaviturvarenyam bhargodevasya dheemahi dhiyo yonaha prachodayaat||{San.} and from this flows the effervescent [[purusha sukta]] and from the same flows the eternal [[Vedas]]. It is also agreed that elaboration of this sacred [[Gayatri mantra]] itself meritoriously accredits as the eternally sacred chronicle of [[shreemadbhagavathaha]]. Hence the prima donna of just about every [[Mantra]] is none other than SarvottamaSreemanNarayana, Who is totally complete in terms of possession of all envied qualities, Is the sole creator of the Grand Cosmos and all its contents, Is the sole bearer of the Universe in its infinite spread and extent, Is the sole preceptor of all intellectuals and their latent intellect, Is the chief sovereign of all the Worlds, Is the very embodiment of total bliss that is without any blemish and hence on all such counts He Is the only entity Who is worthy of being meditated upon by one and all and at all times. Even though none other than SarvottamaSreemanNarayana alone is eligible for such an extraordinary appendage of the sacrosanct [[Gayatri]], yet He is manifest in infinitely varied forms throughout the Grand Cosmos. It is quite apt to note that it is through the ceaseless meditation of ||OM namo bhagavate vasudevaaya||{San.} that the young lad Dhruva had acquired utmost enviable status of being stationed permanently in transition of Pole Star, while at the same time another great devotee, none other than the young lad Prahlada, who after ceaselessly chanting the omnipotent mantra of ||OM namo narayanaaya||{San.}, effortlessly eradicated mountainous hardships heaped by his nefarious father and had acquired the everlasting supreme benefaction from one other than SarvottamaUghraNarasimha.

kaanehaha paraha sarvottamo baadaraayanaha|| {San.}

It is an undeniable factoid that none other than BhagwanVedaVyasaru has adorned many incarnations in earlier time epochs, well before this well known and universally acclaimed incarnation occurred during the twenty eight time epoch of Dwapara Yuga. This was the meritorious result after sustained pleas from phalanx of topmost hierarchy celestials' such as ChaturmukhaBramha, MahaRudra and other worthies. This superlative incarnation of BhagwanVedaVyasaru occurred with the sole aim of destroying all manners of darkest ignorance that was up to that point being passed off as true

Knowledge, especially due to the onslaught of 'k a l i'. This utmost auspicious and meritorious incarnation of BhagwanVedaVyasaru brims forth with bliss filled Knowledge of every stream, type and kind and is the sole forebear of all forms of Knowledge, is the sole Guru of the Grand Cosmos and reigns supremely as the unconquerable Emperor of Knowledge, far surpassing all those who have attempted to ascend to that exalted positions, albeit in fits and measured attempts. It is well known that none other than SarvottamaSreemanNarayana, fronting the meritorious duo of Sage Parashara and an eternal maiden Satyavatidevi, as His parents manifested Himself as BhagwanVedaVyasa. Even so, BhagwanVedaVyasaru is never besieged of gruesome inherent faults typical to all those who are born from their mother's wombs. The primary purpose of such an awesome incarnation was to clear muddied waters of ignorance that had successfully clogged unfortunate intellects with falsehood and stark ignorance, thereby cutting off brilliance of true Knowledge to the worthy. At about that time due to the severity of a curse let loose by the great Sage Gautama, knowledge standards amongst chosen lot too had nosedived towards a hitherto unenviable nadir point. In due course BhagwanVedaVyasaru, with culmination of sacred thread ceremony, without seeking recourse to anyone at first imparted true Knowledge to His own grateful father.

Thereafter, BhagwanVedaVyasaru was often sighted being constantly followed by topmost hierarchy celestials such as ChaturmukhaBramha and MahaRudra. Eventually BhagwanVedaVyasaru imparted true Knowledge to all these noteworthy Celestials' of immense standing and stature at the lofty abode of Mount Meru. As a consequence of onset of such Knowledge stemming forth in torrents from none other than BhagwanVedaVyasaru, many midlevel and low ranking fortunate lot of auspicious celestials too stood totally vacated from plague of evil 'k a l i' that had till then ruled roost in the manner of darkest of darkened ignorance within them. But on the other hand this same 'k a l i' that had been vanquished amidst collective intellects of hierarchy celestials remained unconquered amongst collective intellects of ordinary mortals who continued to wallow in utter ignorance showcased by their human misdemeanor. Constantly aware of such a pathetic plight of ordinary humans, none other than BhagwanVedaVyasaru out of kindest benevolence commenced the utmost onerous task of vacating the all pervading 'k a l i' amongst the unfortunate lot of the latter too. Typically, during those earlier time epochs, comity of worthies happened to enjoy very short lifespan, very low levels of intellect and even lower levels of commitment and determination to gain true Knowledge. Noticing the same, none other than BhagwanVedaVyasaru segmented the eternal [[Vedas]] in its primordial form by construing what is known as [[Upaveda]] in its various branches such as [[Rug Veda]], [[Yajur Veda]], [[Sama Veda]] and [[Atharva Veda]]. Notably, BhagwanVedaVyasaru, composed the famed classical chronicle, [[Bramha Sutra]] only in order to clarify eternality of the famed [[Vedas]] in an erudite manner. In fact the utmost meritorious and forever updated [[Bramha Sutra]] compulsorily endorses constant pursuance of the infinitely sovereign entity read as SarvottamaSreemanNarayana at all times, first after trying to comprehend His eternal forms and thereby trying to ceaselessly clear doubts arising within oneself about this staggering entity that unfolds within the labyrinthine verses contained in this sacred chronicle. [[Bramha Sutra]] also elucidates the manner in which such a supreme entity read as SarvottamaSreemanNarayana must be placated in

order to get maximum benefit from His Lotus Feet. Thus after treading such weather beaten paths only then shall a doer gets to latch onto a semblance of harboring what is known as Knowledge of the abstract, “Aparokshajgnana”, which shall well neigh lead towards onset of graded hierarchy bliss. BhagwanVedaVyasaru, harbors maximum amounts of Knowledge of abstract possible for anyone, is said to have right after His birth, travelled far and wide in order to observe austere penance. BhagwanVedaVyasaru characteristically resplendent with dark countered physical complexion eventually got the staggering appendage of [[Veda]] prefixed to His equally staggering Name, since He was principally responsible for segmentation of the eternal [[Vedas]]. One vital inference for the term [[Veda]] is that which extols the meaning of those factoids that are not clarified meaningfully with preset logical concurrences or substantial evidences. Hence these eternal [[Vedas]] are classified as being “Apourusheya” in its occurrence. Of course it was during the auspicious time epoch of Dwapara Yuga that these eternal [[Vedas]] were segmented by BhagwanVedaVyasaru. Till then, these eternal lot of [[Vedas]] were resplendent as intractable lot of [[moola Veda]] right up to the time epoch of Kruta Yuga. Thereafter during subsequent time epoch of Treta Yuga these eternal [[Vedas]] were in turn segmented as [[upa Veda]] with generic classification as [[rukk—nigada—sama]], of course the main mentor for these being none other than SarvottamaHayagreeva.

Prolific usages of ||OM|| is also most prominent in its occurrences, suffixed and prefixed as it is, two utterances in the beginning and one utterance towards closure, in the famed [[Bramha Sutra]] composed by none other than BhagwanVedaVyasaru . Of course many later day disciples of BhagwanVedaVyasaru have summarized such verdant usages of ||OM||, without which merits would have leaked out of the same in a similar manner in which precious water would have flown wastefully from broken pottery. Hence it is proven beyond doubt that primordial ||OM|| is a must for total fructification of merits enshrined within the core tenets of theology read as Tatvavāda School. BhagwanVedaVyasaru composed His magnum opus the [[Bramha Sutra]] as a be all and end all of all forms of Knowledge streams in unstoppable torrents that far exceeds the harmonious rapids of cascading waterfalls such a Prabhaasadhaara, Gyaadhaara, Pushkaradhaara, Nemishadhaara and Aranyadhaara. In fact, teachings of this sacrosanct [[Bramha Sutra]] was imparted firsthand by none other than BhagwanVedaVyasaru to topmost hierarchy celestial Chaturmukha Bramha, Maha Rudra and the like. BhagwanVedaVyasaru also composed the extraordinarily updated classical chronicle [[Mahabharata]] and this too was studied by top ranking celestials firsthand from none other than BhagwanVedaVyasaru. Eventually BhagwanVedaVyasaru endowed Sage Pyila with mentorship of [[Rug Veda]], Sage Vyshampaayana and Celestial Surya with mentorship of [[Yajur Veda]], Sage Jyimini with mentorship of [[Sama Veda]] and lastly Sage Vyshampaayana with mentorship of the classical [[Mahabharata]]. BhagwanVedaVyasaru also endowed mentorship of all Knowledge streams to His worthy son, Sage Shuka and advised the latter to distribute fruits of the same globally. BhagwanVedaVyasaru also imparted Knowledge to such worthy sagely disciples of His such as Romaharshi, Sanatkumara and Bhrugu. None other than BhagwanVedaVyasaru is also acclaimed to having composed classical chronicles such as [[pashupataagama]], [[pancharatraagama]] and scores of literary compositions classified under genre of sacred [[purana]], eighteen exhaustive [[purana]] chronicles in all. In this manner with

utmost kindest benevolence on the ignorant lot, none other than BhagwanVedaVyasaru with His sterling literature chronicles vacated nagging falsehood amongst teeming milieus and enabled dazzling sunlight of true Knowledge to shine forth in a superlative **“MERITORIOUS ACCREDITATION”** that remains unchallenged to this day and age and shall remain so forever. It was none other than BhagwanVedaVyasaru who stated the infinite importance of the sacred classical text of [[Geeta]] by likening the entire lot of [[Upanishads]] to sacred bovines, while the Pandava prince, the valorous Arjuna himself is the young calf, with none other than SarvottamaGadikaaraVenuGopalaKrushna is Himself the affable cowherd who milks such a bovine with joyous abandon. This copious flow of milk is then distributed to legions of intellectuals who constantly partake in the study of the sacred [[Geetha]], that is a veritable nectar of life.

It is not an exaggerated statement that there is no other sacred pilgrimage centre that ordains more merit than the hoary place of Badari, nor there is any other river that is more holier than the sacred Ganga and there is no one else who is more supreme than none other than SarvottamaSreemanNarayana. This sacred region of Badari, apart from Sthoolabadari, Shookshmadari, Naradabadari, Sookshmatarabadari and Vishaalabadari eradicates all mitigating sorrows of all those are fortunate to dwell here. In fact merits of this place is so infinite that eons ago when none other than the King of Celestials, Devendra, in order to thwart strenuous penance being observed by a noted sage, commissioned thousands of lithe damsels’ to parade their buxomly alluring wares here. But on the contrary an unfazed sage himself created an extraordinary damsel “Urvashi” from his thigh region and presented her to King of Celestials Devendra, who had no choice but to concede defeat. Inaccessible mountains here are home to topmost hierarchy Celestial ChaturmukhaBramha who on earlier occasions performed severest penance in its sylvan surroundings. It is in this place that utmost auspicious manifestation of none other than SarvottamaHayagreeva occurred. It is in this place that none other than the chaste Erakadevi observed severe penance and attained lofty post as mother of all celestials. It is here that once the great Sage Vishala after observing lengthy periods of stringent penance was blessed with onset of none other than Mahidasa, and from then on the reigning deity here got the auspicious appendage and is worshipped as Badarivishala along with other deities such as Sage Narada, Garuda, Sage Markandeya and Kubera. . It is here that the famed [[Itareya Upanishad]] occurred to the righteous. In fact this is the very place that the famed devotee Uddhava got enlightenment as per the supreme deemed will of none other than SarvottamaGadikaaraVenuGopalaKrushna.

Since BhagwanVedaVyasaru resides at Badari pilgrimage centre, He is also know by another superlatively auspicious synonym as Badarayana, under whose utmost Holiest of Holy Feet flows the all purifying waters’ of Koormadhaara, Vasudhaara, Swarnadhaara, Sheshadhaara, Indradhaara, Kapaala, Tryimangali, Kaama, Maanastottama, Vasudhaare, Somakunda, Dwadashaaditya, Sapta urvashi kunda, Agnikunda, Bramhaavarta, MeruDharmakshetra, Agastya, and Spasara. BhagwanVedaVyasaru was also solely instrumental as an utmost auspicious mediator during the just betrothal of none other than the utterly chaste Draupadi Devi with all the five Pandava princes. Bhagwan VedaVyasaru also sounded clear cut alarm, thereby alerting one and all of the impending

catastrophic war of Kurukshetra, thirteen years before, during the time when Emperor Yudhishtira performed the famed Rajasuya sacrifice. BhagwanVedaVyasaru also granted powers of divine eyesight to the humble Sanjaya so that he could view the ongoing battle at Kurukshetra and narrate it live to the born blind Emperor 'd h r u t a r a s h t r a'. Bhagwan VedaVyasaru is also instrumental in introducing the staggeringly auspicious chronicle, [[bhagavathGeeta]], to one and all, along with the fantabulous and utmost meritorious and awesome event of the fabled "**VISHWARUPA DARSHANA**" of none other than SarvottamaGaadikaaraVenuGopalaKrushna to an ever grateful Pandava Prince Arjuna. After culmination of the eighteen day fratricidal war of Kurukshetra, none other than BhagwanVedaVyasaru enabled the born blind Emperor 'd h r u t a r a s h t r a' to once again sight all his kith and kin who had all perished upon the battlefield, eventually ascending to their respective fateful netherworlds', upon getting engulfed within the purifying waters of Rive Ganga. Likewise, BhagwanVedaVyasaru also enabled the just Emperor Janamejaya to sight his famous ancestor none other than Emperor Parikshitha, as per the sincere wishes of the former, after culmination of sacred ablutions at the famed "Bramhakapaala".

**kaaneenosou kanyakaabhaavamaadaadbhogyayaa me santatam panditaanaam|
tasmaajjaataanandateerthapriyaaham VidyaLakshmee viddhimaam vidvadaadya||
{San.}**

The sacred biography [[SreemadhRaghavendraVijayaha]] composed by Pandit Narayanachar, narrates quite eruditely, the manner in which just ahead of one utmost auspicious dawn, MahabhaasyakaaraVenkatanathacharya who is into fitful sleep, wakes with a start upon realizing an auspicious presence of a divine celestial woman seated in his near vicinity. MahaabhaasyakaaraVenkatanathacharya gets up out of his bed as if a thunderbolt had hit him and sees a most startling sight of a divine woman draped in grandiose silken clothes woven with strands of pure golden threads. This divine woman continues to cast bright radiance all around even as a wonderstruck MahaabhaasyakaaraVenkatanathacharya stares at Her with his sleepy eyes now wide open in wondrous amazement. MahaabhaasyakaaraVenkatanathacharya wonders aloud as to the identity of this divine woman and how She had gained entry into his humble household uninvited. This divine woman is adorned with priceless golden ornaments which further accentuated Her utmost auspicious face that shone forth brightly like polished gold. Tresses of jet black hair flows down in long cascades from auspicious head of the divine woman whose entire form appears without any sort of blemish. MahabhaasyakaaraVenkatanathacharya breaks into a profuse sweat all over and guesses correctly that this divine woman standing in front of him is none other than the hierarchy Celestial of Learning, Goddess Saraswati Devi. Even as MahabhaasyakaaraVenkatanathacharya stays rooted to the spot unable to move an inch forward, nor being able to utter a single word, the divine woman standing in front of him in a dazzling aura of auspiciousness begins to introduce Herself in a lilting voice that is the very embodiment of the eternal [[Vedas]]. The divine Celestial declares that She is none other than Goddess Saraswati Devi, so born out of the immense scholastic brilliance of none other than BaghwanVedaVyasaru and reared into youth hood with much affection by none other than VayuJeevottamaSreemanMadhwacharyaru, (See

Accreditation – 2), who fed Her regularly with life sustaining milk collected from the celestial bovine, Kamadhenu, likened here to the hoary [[Bramha Sutra]] scriptures composed by BaghwanVedaVyasaru.

Celestial Saraswati Devi is the indefatigable Celestial who made it compulsory for none other than MahabhaasyakaaraVenkatanathacharya to ascend the exalted Pontifical seat of HamsanamakaParamata, none other than ChaturmukhaBramhakararchithaSreemanMoolaRama with the utmost meritorious pontifical accreditation as SreemadhRaghavendraTheertharu. Indeed, such a Celestial Saraswati Devi wallows in Her utterly envious position amongst all celestials and enjoys the same as per the supreme deemed will of none other than SarvottamaSreemanNarayana. Celestial Saraswati Devi, being the very chaste spouse of none other than topmost hierarchy celestial ChaturmukhaBramha, is the very epitome of unsurpassed levels of Knowledge. Celestial Saraswati Devi is the chief mentor of all branches of the eternal [[Vedas]]. Celestial Saraswati Devi always holds the infinitely famed and auspicious musical instrument, Kacchapi, in Her utmost auspicious hands and She has mastered the art of the abstract. Celestial Saraswati Devi’s manifestations are numerous and prominent amongst those are the likes of Celestials’ Vaagdevi, Shraddhaa, Gayatri and Savitri. Celestial Saraswati Devi is no different from the eternal [[Vedas]] and vice versa, while Her spouse none other than topmost hierarchy celestial Chaturmukha Bramha Himself is Her Guru and teacher for all time to come. Celestial Saraswati Devi is the reigning celestial of pure ivory colored milk and hence is very fond of getting anointed with copious flows of cascades of such pure milk.

Goddess Saraswati Devi spells out clearly that it is none other than BaghwanVedaVyasaru alone was the sole forebear of sprouting of this immensely infinite school of supreme Knowledge and the same quickly burst forth into effervescent youth hood within no time at all. Thus it is none other than BaghwanVedaVyasaru with His unmatched “**MERITORIOUS ACCREDITATION**” of supreme Knowledge, as vouchsafed by none other than the auspicious Celestial SaraswatiDevi, that enabled all His later day pontifical disciples’ such as VayuJeevottamaAcharyaMadhwaru, SreemadhAkshobhyaTheertharu, JayaTirthaShreepadaru, VyasarajaYatigalu, SreemadhSurenraTheertharu and SreemadhVijayeendraTheertharu to bestow their collective intellectual prowess upon none other than SreemadhRaghavendraTheertharu and thus prove true the occurrence of “**MERITORIOUS PONTIFICAL ACCREDITATION**” in the latter, as prophesized by none other than SreemadhSudheendraTheertharu, in the utmost sacred biography, [[SreemadhRagahvendraVijayaha]].

shreesurendravadayam tapasyayaa shreevijayendra eva keertisampadaa|
vishrutohamiva vaadasangare **RAGHAVENDRAYATIRAAT**
SAMEDHATAAM||{San.}

(to be continued...)

REFERENCES FOR ACCREDITATION - 1: -

1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ SHAARVARINAAMA SAMVATSARA CHYITRAMAASA NIYAAMAKA
SHREEPADMINEE VISHNAVE NAMAHA }**

**ACCREDITATION - 2 : [[[raghavendrayatiraat samedhataam]]] – Meritorious
Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].**

||shreeGurubhyonamahaharihiOM||

pavitram pajakakshetram ko na seveyta kovidaha| satyalokeshwaraha **PRANAHA**
yatraavatara dustukaha||

matsoukhyatheerthasya jadetarasya vyi moolam pavitram tadateeva pajakam|
tatratyateertheshu nimajjataam sataam dharmashchaturbhischaranyi **SAMEDHATI**||
parashwadhaanyaayudhaani yathaa paapaharaani vyi| theerthaani cha tattheytyivam
bodhayantyabidhaa emaaha||

ramena no saarshtida mityasou marut teertham chakaareti mamaavabhaasate||{San.}

Celestial Vayu, is the only primordial Celestial functioning in His designated hierarchical position of |**VAYU**|, whose nascent occurrence is first and foremost well before arrival of all other lofty Celestials' not to mention plethora of all other lowly life forms. Celestial Vayu on this count alone is the primordial one who traverses amongst all, everywhere and at all time at His sure will, that too in a state of fullest contentment and sheer bliss filled euphoria. In fact an utmost diligent Celestial Vayu performs a staggering minimum of twenty one thousand six hundred breathed meditations known as [[shadaakshara hamsa mantra]] within all forms of life, relentlessly. Celestial Vayu is also deemed to exist in His primordial form throughout the course of existence of even the topmost hierarchy Celestial ChaturmukhaBramha and during such time is committed to ordain onset of bliss to the righteous, granting an admixture of happiness and sorrows to those who perennially wallow in familial lifestyles and heaviest possible dosages of unmitigated sorrows to those who are downright wicked and nefarious to boot. All other Celestials' such as Celestial Surya commence their daily routine only after duly propitiating Celestial Vayu alone. This is because it is none other than the Celestial Vayu who enables the Grand Cosmos to comprehend the staggering infinity of the Supreme Truth, read as SarvottamaSreemanNarayana and enables onset of ability within all to comprehend such an awesome latter in the first place. During the famed churning of the Milky Ocean by groups of Celestials' and demons' it is none other than Celestial Vayu who enabled Celestial MahaRudra to imbibe extremely high toxic poison after diluting the same to a very great extent. Indeed this show of magnanimity on the part of Celestial Vayu transformed such a risky act performed by Celestial MahaRudra into one of Universal fame and instant recognition of acquiring a rarest of rare ornament upon His

staggering physique, in the form of a blue hued neck, [Neelakanta]. Even utmost eminent Celestials' such as MahaRudra and the like are reckoned as preeminent scholars due to the flow of kindest benevolence from none other than Celestial Vayu. In fact the title of Vayu is also denotable as VA → meaning individual of immense strength and AAYU → denotable as one with wholesomely complete knowledge and hence VAYU → implies as the one who possesses indefatigable amounts of valorous strength and knowledge. In fact Celestial Vayu as the utterly auspicious Vayukurma effortlessly bears staggering weights of thousand hooded Celestial Sesha along with the enormous cosmic baggage that the latter Himself carries. Hence it is clear that even Celestial Sesha who is wont to adorn such enormous burden as a bejeweled ornament upon His widespread hood is also under the benevolent refuge of none other than Celestial Vayu. It is certain that if Celestial Vayu is present within a physical body, only then none other than SarvottamaSreemanNarayana is also present too within that very same physical body. In fact the exit of a soul occurs when Celestial Vayu carries that particular exited soul upon His one shoulder and none other than SarvottamaSreemanNarayana upon His other shoulder. That is why it is ascertained beyond reasonable doubt that Celestial Vayu's overall ranking is paramount, unique and superior in comparison to all other Celestials', for the simple reason that without His precocious presence within a physical body and eventual exit everything becomes null and void. Therefore it is none other than Celestial Vayu alone who with the prior command of none other than SarvottamaSreemanNarayana, functions as a universal regulator, streamlining duty tasks of one and all, including noted Celestials', great sages, illustrious ancestors and powerful emperors and ordains merits and demerits to each one of them as per their accrued deeds of actions amassed over countless previous births. Also it is vital to note that the term [HAMSA] denotes as the one who is without blemish and is constantly worshipping SarvottamaSreemanNarayana, Who Himself is forever omnipresent within the chosen Celestial Vayu.

Celestial Vayu is also known as [AMSHU] since the enormous amounts of knowledge, strength, sense of purpose and valor, all remain unchanged in all the three superlative incarnations' namely [HANUMA-BHEEMA-MADHWA]. Therefore, **VAYUJEEVOTTAMAHANUMANTA**, the first incarnation of Celestial Vayu, denotes possession of exemplary extremities of knowledge as possible, that too in total sync with the grandiose scheme of things of none other than SarvottamaSreemanNarayana. **VAYUJEEVOTTAMABHEEMASENA**, the second incarnation of Celestial Vayu too denotes as an indefatigable treasure house of knowledge and possession of the same in a manner akin to recreational activities that always dovetails seamlessly with the eternal [[Vedas]], epics such as [[Mahabharata]], [[Ramayana]] and the [[pancharatraāgama]]. Likewise, an effervescent term [MADHU] denotes as an eternal spring that constantly brims forth with supreme knowledge and hence denotes ||ANANDATIRTHA|| none other than **VAYUJEEVOTTAMAMADHWACHARYA**, the third incarnation of Celestial Vayu. ||DASHAPRAMATI|| is a superlative synonym, where [Dasha] denotes as completely wholesome and [Pramati] denotes as knowledge and hence the one with completely wholesome knowledge IS none other than ||POORNAPRAJGNA||. The prolific [[Parasharasmruti]] avers that in the ensuing Kali Yuga infinite amounts of merits accrued by greatest of great Emperors who have been utmost successful in upholding the

eternal cause of Dharma shall well neigh be wholly robbed of the same. But ironically there is next to not one individual who has accrued such merits in the first place to get so wholly robbed in this fashion. Likewise even those who constantly strive to tread upon righteous path and have gained great merits themselves, are eventually likely to be robbed of the same due to their unholy escapades after being distracted by winsome attractions by opposite sex. So the infinite question that continues to bother one and all from Time immemorial is who am I, where am I, where should I go, why have I come here and for what reason should I mull on which topic? Answers to all such nagging questions can be found within the constant thoughts focused upon the infinitely supreme entity read as SarvottamaSreemanNarayana, a laudable and worthy effort indeed. This is because once the kindest benevolence of SarvottamaSreemanNarayana occurs an individual need not crave nor strive for anything else at all thereafter.

It is definitive that all manners of obstacles are vacated due to sprinkling showers of benevolence of one's Guru and likewise all manners of merits are consolidated with the far more powerful and prolonged showers of benevolence of none other than SarvottamaSreemanNarayana. It is out of such kindest benevolence of SarvottamaSreemanNarayana who upon supremely pleased by the unstinted devotion professed by the righteous Madhyagehabhatta and his chaste spouse Vedavati Devi, that the third incarnation of Celestial Vayu took place. The stupendous advent of VayuJeevottamaSreemanMadhwacharyaru occurred similar to the manner in which a great and victorious Emperor once again triumphantly marches into his capital city after chasing away marauding hordes from their temporary roosts. Likewise Celestial Vayu, in His Third Incarnation as VayuJeevottamaSreemanMadhwacharyaru adorned an awesomely physical form that shone like an enchanted citadel dedicated to the eternal service of none other than SarvottamaSreemanNarayana. The naturally manicured toe nails of VayuJeevottamaSreemanMadhwacharyaru shone with deepest red hued colorations that easily outshone any bejeweled precious stone. The well formed knuckles upon the auspicious Feet of VayuJeevottamaSreemanMadhwacharyaru resembled huge tortoises in its total solidity, while leg muscles too were as firm and smooth like polished mirror. The utterly powerful legs of VayuJeevottamaSreemanMadhwacharyaru were as resplendent as trunks of enormously powerful pachyderms. The utterly sacred saffron robes that adorned the physique of VayuJeevottamaSreemanMadhwacharyaru were in itself indistinguishable from similar physical complexion of VayuJeevottamaSreemanMadhwacharyaru. VayuJeevottamaSreemanMadhwacharyaru's broad chest appeared even more accentuated by His flattened stomach and unbridled intellectually glaring huge forehead. The sacred upper garment clung to the physique of VayuJeevottamaSreemanMadhwacharyaru quite enchantingly even as He shone forth like Mount Meru upon which the very first rays of rising Sun dazzled. VayuJeevottamaSreemanMadhwacharyaru's broad shoulders and most auspicious and powerful hands guaranteed total protection to the entire Three Worlds', while His palms were as tender like freshly sprouted mango fronds and His long yet firm fingers were as dexterous as never ending sea waves that washed upon seashores. VayuJeevottamaSreemanMadhwacharyaru's face was as soothing as the full Moon, while His neatest set of teeth glowed like whitest of white pearl set in symmetrical rows. VayuJeevottamaSreemanMadhwacharyaru's firmest lips shone like rising Sun, while His

lotus like eyes appeared to set new standards in realms of utterly auspicious facial appearances. VayuJeevottamaSreemanMadhwacharyaru's very divine sighting was potent enough to eradicate all manners of hardships of those who were fortunate enough to be at its receiving end. Tendrils of sacred Tulasi fronds dangled from auspicious ears of VayuJeevottamaSreemanMadhwacharyaru, while permanently powerful eyebrows guaranteed that it was the very epic centre of all manners of righteous sustenance to the worthy. VayuJeevottamaSreemanMadhwacharyaru's temporal region signified its exalted position to the whole Universe. In fact the very sighting of such a VayuJeevottamaSreemanMadhwacharyaru guaranteed instant effusion of outright devotion at His Lotus Feet. From a scriptural point of view, to be specific, [[Balitasookta]], VayuJeevottamaSreemanMadhwacharyaru is definitive incarnation of none other than Celestial Vayu, epitomizing laudable qualities such as strength and knowledge levels unattainable by any other Celestial. In fact when other Celestial do incarnate over extended periods of time, their assessed prowess are somewhat obscured and downgraded, but Celestial Vayu does not have any such hindrances at all. On the other hand staggering qualities that abound in the primordial entity of Celestial Vayu, for example the chief arbiter of the very act of life sustaining voluntary action of breathing, is also uniformly exhibited in all subsequent incarnations, that too in full. Thus, Celestial Vayu after being pleaded by scores of other Celestials' ultimately adorned another incarnation as VayuJeevottamaSreemanMadhwacharyaru, with the fullest concurrence of none other than SarvottamaSreemanNarayana.

Eventually, VayuJeevottamaSreemanMadhwacharyaru established the awesome "Twenty second School of Thought" - ||**Tatva Vāda**||, in such a befitting manner that till date there has not arisen any other school of thought to pose any worthy semblance of challenge to the same. None other than SarvottamaSreemanNarayana has Himself incarnated as BhagwanVedaVyasaru (See Accreditation - 1) and has personally decanted the immense purport of the eternal [[Vedas]] in the magnum opus [[Bramha Sutra]] totaling five hundred sixty four in number. Over periods of time, many great thinkers and philosophers have composed their own allied compositions on these sacred [[Bramha Sutra]] and established different schools' of thoughts. But unfortunately to a neutral bystander the core essence of all these compositions harbored diametrically varying viewpoints. However, it is only VayuJeevottamaSreemanMadhwacharyaru who has confounded all His innumerable critics by correctly interpreting the eternal wisdom as espoused by His sole Mentor, none other than BhagwanVedaVyasaru in all his allied compositions. In fact VayuJeevottamaSreemanMadhwacharyaru harbors each and every stated qualities of a Guru and then some, a factoid that is glaringly absent in everyone else. Each and every individual must consider themselves as most fortunate to have such a Guru as VayuJeevottamaSreemanMadhwacharyaru for guidance towards the correct path of enlightenment

POORNAPRAJGNO jgnaanadaataa **MADHWO** dhwastaduraagamaha|
tatvajgno vyishnavaachaaryo **VYASASHISHYO** yateeshwaraha||
SUKHATHEERTHAabhidaanasha jitavaadi jitendriyaha|
ANANDATHEERTHA sannaama yevam dwaadashakam japeth|

labhate vyishnaveem bhaktim gurubhakti samanvitaam||
soyam gunaamruta mahaabdhirihaavateerna||
ANANDATHEERTHA Bhagavaan paramo gururme||
yatpaada padmarajasaa shirasaadhritena| sadyaha prayaanti parishuddhim aashesha
lokaaha||{San.}

It is too well known and extremely noted universally that none other than VayuJeevottamaHanumanta served none other than His sole Master, SarvottamaSreeRamachandra, with utmost devotion during the famed time epoch of Treta Yuga and was at the very centre of all types of auspicious tasks that were being brought about by the famed latter. VayuJeevottamaHanumanta demonstrated in an unequivocal manner that mountainous heights of merits that can be gained with discharge of selfless servitude form of devotion directed towards the Lotus Feet of none other than SarvottamaSreeRamachandra, the most pristine one amongst all the nine varied forms of devotion. Likewise during ensuing time epoch of Dwapara Yuga, it was none other than VayuJeevottamaBheemasena acting as per the supreme command of His sole Master, SarvottamaGaadikaaraVenuGopalaKrushna, who stood as an unshakable bulwark and pitched in with His fullest might with utmost devastating effect resulting in the total annihilation and widespread decimation of the utterly wicked who till such time had engaged in purposeful and wanton destruction upon Mother Earth. Likewise, in the next time epoch of Kali Yuga, it is none other than VayuJeevottamaSreemanMadhwacharyaru whose auspicious arrival heralded vanquishing of clogged darkness of ignorance and enablement of the elixir of nectar of knowledge to one and all. At the beginning, the chosen fortunate Guru Achyuta Preksha had ordained young Vasudeva into meritorious pontificate with the grant of utmost auspicious and meritorious pontifical title of [**MADHWA**]. It is another matter that much earlier when the young Vasudeva was still an understudy at the humble hermitage, he had already achieved staggering levels of knowledge that rendered everyone who were fortunate enough to have a fleeting glimpse of the same, staggering for breath. The young Vasudeva also vanquished his own teacher in an outspoken debate of the eternal [[Vedas]] and emerged victorious much to the delight of the former. Eventually upon being duly anointed to the sacrosanct Pontificate, a grateful mentor Achyuta Preksha encouraged the young VayuJeevottamaSreemanMadhwacharyaru to go forth and establish a new World order in the realm of Vedanta that would definitely emerge as the very best and lead from the very forefront, way ahead of all schools'. VayuJeevottamaSreemanMadhwacharyaru toured the entire length and breadth of the subcontinent, from the northernmost far reaches of Uttara Badari to the southernmost tip of Rameshwaram of this great subcontinent, of course after a memorable one to one meeting with none other than BhagwanVedaVyasaru at Badari.

Indeed so staggering was the immense strength of VayuJeevottamaSreemanMadhwacharyaru that on one occasion He effortlessly lifted a huge stone boulder that too using only one hand of His, while on another occasion a noted wrestler failed to ruffle even one tiny hair strand of VayuJeevottamaSreemanMadhwacharyaru. Another misguided individual was miserably unsuccessful in preventing VayuJeevottamaSreemanMadhwacharyaru from imparting

lessons to His disciples, even as the former tried with all his might to strangle the neck of the latter. Likewise once VayuJeevottamaSreemanMadhwacharyaru instructed all his fifty disciples to fight with Him together and yet effortlessly warded them all singlehandedly. On another occasion during a journey in the northern part of the subcontinent, upon being waylaid by fearsome bandits, an unfazed VayuJeevottamaSreemanMadhwacharyaru enabled His trusted disciple Upendra Theertharu to browbeat all those attackers all alone. Further on another occasion VayuJeevottamaSreemanMadhwacharyaru displayed His enormous digestive powers by partaking nearly two hundred banana fruits and polished off the same by imbibing fresh milk stored in nearly thirty huge jars. Likewise on another occasion VayuJeevottamaSreemanMadhwacharyaru completed partaking of full spread of sacred celibate food offerings of scores of grateful devotees all at once. VayuJeevottamaSreemanMadhwacharyaru also observed forty eight days of total fasting in utter seclusion and all encompassing silence, as a mark of devotion to none other than SarvottamaSreemanNarayana at Badari. VayuJeevottamaSreemanMadhwacharyaru was never bothered by snares of any forms of diseases nor was He affected by pangs of hunger or compulsion to sleep. VayuJeevottamaSreemanMadhwacharyaru always was up and about well before break of auspicious dawn and was sighted uttering the sacred [[Pranava Mantra]], much to the ashamed chagrin of all his younger disciples. Sometime after returning to His native region, VayuJeevottamaSreemanMadhwacharyaru accosted a huge ship that had set sail from distant shores of Dwaraka and had gotten hopelessly marooned upon isles of treacherous seashore near the region of Udipi. Eventually VayuJeevottamaSreemanMadhwacharyaru consecrated superlative idols of Balarama and Balakrushna, so found embedded deep within gigantic blobs of sacred Gopichandana being used as that particular ship's anchor. VayuJeevottamaSreemanMadhwacharyaru also established eight mutts and appointed eight disciples to oversee relentless worship of these idols. During His multitudes of sojourns VayuJeevottamaSreemanMadhwacharyaru defeated with utmost ease and comfort a plethora of scholars of just about every contemporary school and gained many disciples. One notable individual was Trivikrama Pandita who became a lifelong trusted disciple of VayuJeevottamaSreemanMadhwacharyaru after being defeated by the latter in a marathon debate that lasted for fifteen days all together. Other four enormously profound scholars who all hailed from the continental mainland, after being wonderstruck by sheer amount of staggering truth enshrined in the Tatva Vāda School propagated by VayuJeevottamaSreemanMadhwacharyaru, became first batch of principal disciples namely Padmanabha Thirtharu, Narahari Thirtharu, Madhava Thirtharu and Akshobya Thirtharu (See Accreditation 3). It is VayuJeevottamaSreemanMadhwacharyaru who has composed more numerous chronicles that easily outnumbers all other preceptors of other schools' of thoughts, that too under the genre of chronicles that abound in subject wise enumeration of the eternal [[Vedas]] and sacred [[Upanishads]]. These eternal compositions of VayuJeevottamaSreemanMadhwacharyaru, numbering up to thirty seven primarily upholds tenets of the Tatva Vāda School of Thought, one of the principal tenet being that it is none other than SarvottamaSreemanNarayana alone Who is the most supreme and superior most Celestial and He alone is the ultimate sovereign for all time to come and the same is a closed question once and for all. VayuJeevottamaSreemanMadhwacharyaru upheld the staggering truth of the infinite

presence of the Grand Cosmos in 'Real Time' and vehemently opposed all notions that had declared the same as mere illusion. VayuJeevottamaSreemanMadhwacharyaru also laid down the tenet about existence of palpable difference between the supreme entity (Eesha) and 'Jeeva' and that they are not one but entirely different, the supreme entity and matter too are different, 'Jeeva' and matter too are different, one 'Jeeva' differs from another 'Jeeva' too and likewise one type of matter (jada) differs in great measures from another type of matter. In the Tatva Vāda School, there are three core tenets, firstly a distinctly occurring supreme entity, secondly 'Jeeva' and thirdly Natural World encompassed within an infinite spread of the Grand Cosmos. In this scenario it is none other than SarvottamaSreemanNarayana alone Who is a totally independent entity, while the latter two occur only as His purposeful handiwork and on account of the same are eternally dependent upon the former within a clear cut matrix of differences existing between each entity.

In the grandiose scheme of things, none other than SarvottamaSreemanNarayana is most of the time beyond reach of many noted Celestials'. Chief reason for this is the lack of independence a great quality, in the latter lot. VayuJeevottamaSreemanMadhwacharyaru not only established the famed Tatva Vāda School but practiced the same utmost diligently, witnessed firsthand by one and all. Throughout His umpteen literary compositions, VayuJeevottamaSreemanMadhwacharyaru has rendered yeoman service to the World of Vedanta in particular and the general public at large, by correctly elucidating the supreme truth as contained in the eternal [[Veda]]. In fact so auspicious and meritorious is another famed composition of His, namely the [[Dwadasha Stotra]], that it is also known as |Harigeeta|. An individual can simply delve into the torrential flow of devotion towards SarvottamaSreemanNarayana contained in each and every word of the [[Dwadasha Stotra]] and flow along the course of the effervescent Ganga of devotion and get engulfed in utter blemish less devotion. VayuJeevottamaSreemanMadhwacharyaru stresses without any iota of doubt that it is none other than SarvottamaSreemanNarayana alone Who renders all actions and duties of all individuals to fructify, He is the only One enjoys all fruits of merit, He is the only One who partakes in all sumptuous offerings, He is the sole Guru of the Grand Cosmos and hence one has to ceaselessly perform all manners of duty task that are there for one's doing at His bidding. VayuJeevottamaSreemanMadhwacharyaru also clarifies deafeningly that there is no other entity in the entire Grand Cosmos and yonder, who is more distinctive and more profound, apart from SarvottamaSreemanNarayana and hence He alone has to be pursued by one and all with one's mind totally allocated at His Lotus Feet. It is a fact that all manners of sins get eradicated by mere thought of an individual planning to seek recourse at the Louts Feet of SarvottamaSreemanNarayana. So being the case one can imagine mountainous merits of an individual who constantly meditates upon such a SarvottamaSreemanNarayana. No other profanely insentient non entity such as duty consciousness, ignorance, misdeeds, arrow of Time, natural World and laudable qualities can ever harbor even an iota of independent sovereignty as exhibited by SarvottamaSreemanNarayana, Who alone is the prima donna of the Grand Cosmos. It is due to kindest benevolence of none other than SarvottamaSreemanNarayana alone that an individual can hope to get liberated, that too in grades with essential differences occurring in such an exalted state of ultimate existence, too. This factoid is true for one

and all ranging from topmost hierarchy Celestial ChaturmukhaBramha to all other rogue microbial life forms and their individual reigning Celestials’.

The all time great and inexhaustible compilations of literary chronicles, each one a true Magnum Opus on its own merit, of VayuJeevottamaSreemanMadhwacharyaru are indeed the greatest treasure of whole of mankind and is collectively known as [[sarvamoola]], listed as below - [[shreemadbhagavathgeetabhasyam]], [[shreemadhbramhasutra taatparyaa nirnaya]], [[shreemadhbramhasutra bhaashyam]], [[shreemadhbramhasutraanu vyaakhyaanam]], [[shreemadhbramhasutraanu bhaashyam]], [[shreemadhbramhasutraanu vyaakhyaanyaaya vivarnam]], [[iytareeyaupanishad bhāshyam]], [[bruhadāranyakopanishad bhāshyam]], [[talavākaropanishad bhāshyam]], [[kātakaupanishad bhāshyam]], [[māndookaupaishad bhāshyam]], [[chāndogyopanishad bhāshyam]], [[eshaavaasyoupanishad bhāshyam]], [[shashtrishnoupanishad bhāshyam]], [[atharvaupanishad bhāshyam]], [[tyittareeyaupanishad bhāshyam]], [[rughbhāshyam]], [[mahaabhaaratataatparya nirnayam]], [[yamakabhaaram]], [[bhaagavatataaparya nirnayaha]], [[tatvasankyaanam]], [[tatvavivekam]], [[tatvodyotaha]], [[vishnutatvaviniryanayaha]], [[pramana lakshanam]], [[katha lakshanam]], [[upaadikhandanam]], [[mayaavaadakhandanam]], [[prapancha mithyaanumaana khandanam]], [[karma nirnayaha]], [[tantrasaara sanghrraha]], [[sadaachaara smrutih]], [[jayanti nirnayaha]], [[krushnamrutamahaarnavaha]], [[pranavakalpaha]], [[nakha stuti]], [[dwaadashastrotram]] and [[kandukastutihi]].

yo vipralamba vipareeta matiprabhoota vaadaan nirasyakrutavaan bhuvu **TATVA VAADAM**||

sarveshwaro haririti pratipaadayam tam **ANANDATHEERTHA** munivaryamaham namaami||{San.}

Celestial Vayu continuously propitiates none other than SarvottamaSreemanNarayana throughout countless eons gone by and shall do so for countless eons to come well into the distant future. Similar to ceaseless and never ending waves that wash upon sea shores in myriad of enchanting symphonies, likewise VayuJeevottamaSreemanMadhwacharyaru also propitiates SarvottamaSreemanNarayana in hitherto infinitely varied manners. VayuJeevottamaSreemanMadhwacharyaru also imparts true knowledge to phalanx of Celestials, most particularly about the infinite sovereignty of none other than SarvottamaSreemanNarayana. This is because VayuJeevottamaSreemanMadhwacharyaru continues to study more and more about the staggering infinite and meritorious qualities of SarvottamaSreemanNarayana, firsthand, from the latter Himself. It is another matter all together that none other than SarvottamaSreemanNarayana is totally mesmerized by those who constantly eulogize Him and VayuJeevottamaSreemanMadhwacharyaru, faithfully, is continuing such ceaseless eulogy after listening in to rendition of the eternal [[Vedas]] and thereafter simultaneously performing eulogy of SarvottamaSreemanNarayana, an extremely rare exercise for which there is no parallel nor equal. Needless to add, the omnipresence of SarvottamaSreemanNarayana in such eulogy as being performed by VayuJeevottamaSreemanMadhwacharyaru is extremely

special and staggeringly potent in terms of fructification of all inherent merits, on notable example being staging unstinted victory over all forms of obstacles. Another fact is that one has to seek recourse to the extremely potent |SUDARSHANA| in order to vanquish all those who seek to destroy the good World order as established by SarvottamaSreemanNarayana. But for onset of such an empowerment, a wholesomely total and unending benign gratuity of none other than SarvottamaSreemanNarayana has to occur there in the very first place. Therefore VayuJeevottamaSreemanMadhwacharyaru is totally empowered for carrying out all such tasks since He is listening to the eternal streams of knowledge first hand from the very auspicious Mouth of SarvottamaSreemanNarayana and hence there is no task that cannot be achieved by the awesome former in full, in the whole Grand Cosmos.

The ulterior position of VayuJeevottamaSreemanMadhwacharyaru is absolutely unique and only one of its kind in the vast firmament of Vedic kingdom. The principal reason behind this is His unique character and supreme truth forever enshrined in a plethora of His outstanding literary contributions as listed in above paragraph. Hence on this count alone VayuJeevottamaSreemanMadhwacharyaru stands out as the sole preceptor of all Vedic knowledge. Therefore the title of |MADHWA| is totally apt and in sync with His sterling qualities, as the preeminent one who ordains streams of true knowledge that results in onset of graded hierarchy bliss. VayuJeevottamaSreemanMadhwacharyaru, in the manner of a later day Bhageeratha, has enabled the perennial stream of Tatva Vāda School of Thought to flow forth thereby overtaking twenty one earlier schools' that held sway till such time. It is VayuJeevottamaSreemanMadhwacharyaru who upheld the indefatigable truth comprising of the infinitely auspicious quality of none other than SarvottamaSreemanNarayana, who is known by multitudes of meritorious names, so much so that there is not one single auspicious word in any language that does not connote as a synonym of SarvottamaSreemanNarayana, as vouchsafed by the famed [[Iytareeya Upanishad]]. The same rings supremely true in the famed [[MahaVishnuSahasranāma]] that consists of nine hundred one distinctively sounding synonyms of SarvottamaSreemanNarayana, out of which eight hundred fifteen are repeated once, seventy five are repeated twice, nine are repeated thrice and two are repeated four times. It is only VayuJeevottamaSreemanMadhwacharyaru who has composed His magnum opuses -- literary contributions that have all been patterned without even an iota of doubt based upon the unchangeable sovereignty and suzerainty of SarvottamaSreemanNarayana for all time to come. Therefore ceaseless mediation of such a VayuJeevottamaSreemanMadhwacharyaru alone enables onset of all types of auspiciousness to occur in a diligent practitioner. VayuJeevottamaSreemanMadhwacharyaru laments the state of human existence and its intrinsic degenerative nature and thus all individuals have to cultivate faith in supreme Godhead, without any exception. It is too well known that the central cause of an individual's permanent bondage, 's a m s a r a', is in a way decapitation of his autonomy and ego. Every individual imagines that he alone is the master of his fate and the captain of his ship. The sacred chronicle [[Bhagavad Geeta]] highlights such willful self onslaught are carried out by individuals driven by often frantically devastating ambitions driven by lust impelled activities. Hence in such a state of animated limbo every preset equation become awry and premeditated sums just fail to add up, simply because of the

importation of ego and eventual eclipsing of the supreme Godhead. Hence it is paramount that all individuals do need a soundest philosophy for correct regulation of all righteous activities and in order to harmonize conflicting elements of life and overcome humiliating weaknesses, meanest of mean motives, vaulting ambitions, eagerest wishes and runaway desires. Surely for starters a supreme realization that the sole Master of the Grand Cosmos is none other than SarvottamaSreemanNarayana and that all are under His wisest guidance is the beginning of wisdom. On one hand individuals tend to fulminate, boast and cry aloud that they themselves are the sole architects of their fortune and misfortune, while on the other, individual experiences and life histories of devotees and acute crises brought about by ruining of ambitions, untimely parting of dear and near relatives, disappearance of all familiar surface supports and breaking of self styled props falsify gluttonous glory of an individual's autonomy and mercilessly undercuts his much hyped myth about nonexistent powers to tide over several crisis singlehandedly, unaided by supreme Godhead. It has to be noted that the legendary devotee Draupadi Devi's lament, the hapless devotee Gajendra's appeal, the devoted young lad Dhruva's unstinted prayers and last but not the least, one of the greatest devotee, the young lad Prahlada's pristine pure devotion are all prime pointers to the above truth.

VayuJeevottamaSreemanMadhwacharyaru argues that if indeed individuals were masters of their fate, how is it that they are not able to avoid each and every evil they want to and secure only good tidings that they desire and create a permanent paradise around themselves. The truth is that they have to face the World not of their choice, but the one that they are pitch forked into. This shows clearly that SarvottamaSreemanNarayana is the Master of the Grand Cosmos. Devotion is all about correctly formatting sanctioned relationship between an individual and the supreme Godhead. One must never mistake frail temporary body for the permanent indestructible soul and consider 'a r t h a' and 'k a m a' as the only ends of life and thereby course through one's existence without any purpose or meaning and wallow in misery arising from such ignorance. Travails and ultimate triumph of Prahlada highlights this issue. Once an individual realizes and practices service oriented mindset, an absolutely immaculate concept, read as the supreme grace of SarvottamaSreemanNarayana occurs as a timely savior. It is imperative that a fortunate Celestial, read as SreemadhRaghavendraTheertharu, had to be chosen by SarvottamaSreemanNarayana for carrying out His preordained sacred duties tantamount to a **“Meritorious Pontifical Accreditation”**. (See Accreditation-6). On the contrary such notable qualities like immense intellect, valorous strengths, probity of our conduct and Herculean self efforts are all greatly augmented only in the event of supremely kindest benevolence from SarvottamaSreemanNarayana and never otherwise. To put it simply it is none other than SarvottamaSreemanNarayana alone Who shall choose an individual and confer His immense grace thereupon. Prodigious pontifical progeny, lording over an Empire of Vedanta alone shall not guarantee eternal bliss, but on the other hand SarvottamaSreemanNarayana alone has to grant to it His chosen individual as His first choice. VayuJeevottamaSreemanMadhwacharyaru while highlighting the omniscience and omnipresence of SarvottamaSreemanNarayana, does not belittle responsibilities of individuals, nor is such an individual absolved from performance of scripture ordained duty task, in each and every state of life that one happens to course through. VayuJeevottamaSreemanMadhwacharyaru reiterates the importance of eternal

Dharma doctrines as enshrined in the [[Bhagawad Geeta]] and totally discredits lazy lifestyles. VayuJeevottamaSreemanMadhwacharyaru states that all individuals must perform their allotted duties with perfect humility, in complete dedication to SarvottamaSreemanNarayana, uncomplainingly enjoy all fruits of actions, as bestowed by the latter. An individual is also forewarned not to indulge in wasteful energy pursuits thereby forgetting the Lotus Feet of SarvottamaSreemanNarayana, Who is Supreme and bestows every known type of benefactions to all and these deserve to be engraved in golden letters. VayuJeevottamaSreemanMadhwacharyaru rules out governance of World by Karma, ignorance, time and qualities because they are all insentient and SarvottamaSreemanNarayana alone inspires and sustains the World of sentient and insentient beings.

VayuJeevottamaSreemanMadhwacharyaru insists that individuals perform their designated duties as an act of offering to SarvottamaSreemanNarayana. Further, while performing one's designated duty tasks, an individual must forego obvious sense of personal achievements and regard his own self as well as the merit accrued as a timely benefit extended by SarvottamaSreemanNarayana Who alone is the supreme one who bestows substance, knowledge and activity. However, devotion to SarvottamaSreemanNarayana does not exclude service to humanity at large and notably enough following lead of none other than Geethaacharya SarvottamaGadikaraVenuGopalaKrushna and His superlative counsel, an individual should act for the good of humanity and compassion of all. VayuJeevottamaSreemanMadhwacharyaru in His fabled literary composition [[Geetha Bhāsyā]] describes that an individual's duty to humanity is like recurring tax that loyal citizens regularly pay to governmental coffers and that righteous duties are not entirely a secular act, rather it should be performed as humblest offering at the Lotus Feet of none other than SarvottamaSreemanNarayana. VayuJeevottamaSreemanMadhwacharyaru insists that it is not enough for one to contemplate merely upon SarvottamaSreemanNarayana, leaving aside social agonies of mankind, merely seeking individual salvation and living insulated lives with perfect alienation and isolation from other fellow human beings. An ardent devotee is a humanitarian being and is an efficient worker and a perfect example of excellence. VayuJeevottamaSreemanMadhwacharyaru wants us to realize that each one of us are distinctly eternal souls saddled within a rapidly deteriorating perishable physical body, each one of us must never identify and equate ourselves in our intrinsic nature, that too with SarvottamaSreemanNarayana, since all individuals are mere creatures while He alone is the Creator and all of our knowledge, wisdom, power, bliss and eternity are all His giving. The greatest spiritual sin would be to equate one's soul with SarvottamaSreemanNarayana. Importantly, dependence on SarvottamaSreemanNarayana should not make one regard oneself as insentient and without any freewill. That will lead to idleness where an individual would sit with folded hands and strive for nothing and feel helpless. Injunctions of scriptures, their prescriptions their prohibitions are meaningful since all these are derived from never ending grace of SarvottamaSreemanNarayana and hence these are forever rendered so utterly meaningful. VayuJeevottamaSreemanMadhwacharyaru insists on a life of ceremonial purity and ethical excellence, which essentially purifies mind and enables onset of higher and higher grades of concentrated meditation upon

SarvottamaSreemanNarayana. Hence, pristine devotion and duty consciousness of the highest order is very meaningful in any individual's life, thereby infusing a real sense of purpose into it, making punitive existences not illusory but absolutely real.

It has to be noted by one and all that the very diligent disciple, Trivikrama Pandita, in his famous composition, [[Vayu Stuti]] has eulogized none other than VayuJeevottamaSreemanMadhwacharyaru as **|madhvākhyam mantrasiddham|** {San.}. Likewise his illustrious son, the eminent Narayana Pandita too has performed an equally famed if not more eulogy of VayuJeevottamaSreemanMadhwacharyaru in the staggeringly sacrosanct biography namely the [[Sumadhwavijaya]] as **|taam mantravaryanirānuvarṇaneeyaam|**{San.}. Merely from these two eulogies alone, it is fully ascertained that eminence personified, none other than VayuJeevottamaSreemanMadhwacharyaru has unraveled eternal truth enshrined in the eternal [[Vedas]] in an astonishing manner that can never ever be attempted by others let alone be repeated. VayuJeevottamaSreemanMadhwacharyaru finally traversed to the famed region of Badari to be with BhagwanVedaVyasaru and to continue His ceaseless eulogy of the famed latter from there. It is to be noted that during the first incarnation as VayuJeevottamaHanumanta, qualities such as strength, lightening speed of action, supreme knowledge and service orientation were all duly submitted at the Lotus Feet of SarvottamaRamachandra. During the second incarnation as VayuJeevottamaBheemasena, countless terrorizing demons were pulverized within no time at all, of course as an unstinted service at the Lotus Feet of SarvottamaGadikaraVenuGopalaKrushna. In the third incarnation as VayuJeevottamaSreemanMadhwacharya, the mainstay of duty task being correct elucidation of the eternal [[Vedas]], composition of literary chronicles such as [[Bhāṣya]] on the [[Bramha sutra]], consecration of an idol of Balakrushna at Udipi chiefly, traversing towards southern part of the subcontinent for an auspicious sighting of |RAMASETU|, invalidation of scores of ignorant scholars at that region and infusion of new vigor by imparting true knowledge to all. Finally, advent to the famed pilgrimage center of Badarikashrama culminating with rendezvous with none other than BhagwanVedaVyasaru. Such tasks were all carried out with such devastating manner akin to a raging bull that simply tore through raw husks using its powerful mouth. Significantly enough VayuJeevottamaSreemanMadhwacharyaru did not cause any sort of physical harm to any of His opponents in the manner in which it was done with devastating effect in previous two incarnations of |Hanuma-Bheema|, simply because the supreme command for such organized righteous mayhem was not forthcoming from His sole mentor and master, none other than SarvottamaSreemanNarayana. With an utmost worthy and utterly auspicious title of **||TRYILOKYAACHARYARA||**, VayuJeevottamaSreemanMadhwacharyaru reached the very pinnacle of supreme Godhead likened here to an immensely huge tree with widest spread branches, onto which a slender creeper ultimately clings on to support and extends its growth right up to the very all sustaining topmost foliage.

**baalaamenaamedhayaamaasa MADHWO bhāshyakhseeraad VYASA
vaakkamadhenoho|** {San.}

[[SreemadhRaghavendraVijayaha]], the sacred biography composed by Pandit Narayanachar, narrates quite dramatically as to how none other than Goddess Saraswati Devi declares that during Her fledgling infancy, it was none other than VayuJeevottamaSreemanMadhwacharyaru alone Who nourished Her by constantly feeding Her with precious white milk, likened here to His famous [[Bhāshya]], after milking the same from the infinitely auspicious bovine, likened here to [[Bramha Sutra]] composed by none other than BhagwanVedaVyasaru. Therefore, it is none other than VayuJeevottamaSreemanMadhwacharyaru with His epochal “**MERITORIOUS PONTIFICAL ACCREDITATION**” of supreme Knowledge, as vouchsafed by none other than the auspicious Celestial Saraswati Devi, that enabled all His later day pontifical disciples’ such as SreemadhAkshobhyaTheertharu, JayaTirthaShreepadaru, VyasarajaYatigalu, SreemadhSurendraTheertharu and SreemadhVijayeendraTheertharu to bestow their collective intellectual prowess upon none other than SreemadhRaghavendraTheertharu and thus prove true the occurrence of “**MERITORIOUS PONTIFICAL ACCREDITATION**” in the latter, as prophesized by none other than SreemadhSudheendraTheertharu, in the utmost sacred biography, [[SreemadhRagahvendraVijayaha]].

(to be continued....)

REFERENCES FOR ACCREDITATION - 2: -

1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ SHAARVARINAAMA SAMVATSARA VYSHAAKAMAASA NIYAAMAKA
SHREEKAMALA MADHUSUDHANAAYA NAMAHA }**

ACCREDITATION - 3 : [[[raghavendrayatiraat samedhataam]]] – Meritorious Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].

||shreeGurubhyonamahaharihiOM||

vaagvaanee bhaaratee braamhee bhaashaa geehi shaaradaa swaraa|

SARASWATI kamadhenurvedagarbhaaksharaatmika||

dwaadashyitaani naamaani saraswatyaastrisandhishu|

japan sarvajnataam medhaam vaakpatutvam labheddhruvam|

shanmaasannispruho labdhvaa labhejgnaanam vimuktidam|| {San.}

SUPARNO vyinateyascha naagaarirnaagabhooshanaha|

vishaantako jitaarisha ajito vishwatomukhaha||

gurutmaan vii khaghatistaarkshyaha kashyapanandanaha||

dwaadashyitaani naamaani garudasya mahaatmanaha|
yaha pateth praatarutthaaya sarvatra vijayee bhaveth||
visham naakramate tasya na vaa dasyanti pannagaaha|
sangraame vyavahaare cha kaaryasiddhim cha maanavaha||
bandhanaanmuktimaapnoti yaatraayaam siddhimaapnuyaath|
vipannashayate kshipramaayuhu shreeghram pravartate||{San.}

dhrutaloka dwastaloka phanaajaala prabhobjjala|
vishanta hariparyanka sushaantaananta te namaha||
nagendrashyayanam naagaanaamadhipaha prabho|
aagamastutacharitra yogeन्द्रapriya darshaya||
phanaashtadalashekharam dhruatasurvarnapunjabprabham
savajravarabhooshanam navasarojaraktakshanam|
survarnamukutojvalam sakalavaanchitharthapradam
namaami shirasaa suraasuranamaskrutam **VASUKIM**||
sashrashreeshram jagadekakundalam peetaambaram dhoomrasaharalochanam|
udaaraveerayam vishadamshtakraananam namaamyantam bhuvanyikanaatham||{San.}

GANGADHARAM jataajoota vinyatendukalojvalam|
peethashwetaarunaharicchyaamaanana saroruham||
trinetrpanktyaa lasitapanchavaktram shuchissmatam|
urdhwapundradharam chakrashankhaankitadwayam||
padmaakshatulaseemaalaa vidyotitashirodharam|
neelagreevam lasadratnabhaaswaraaheeshabhooshanam||
mrugashoolavaraabheetihastam sphatikasannibham|
goureemanoharatanum gouranandeeshavaahanam||
sadaa dhyaatrubudhaabheeshtapradaanyikadurandharam|
harehe priyam dhyaanaratam smraamyaphaharam haram||
gireendraavaasa goureeshapuranaasha sataam vasha|
phaneendrabhoosha nirdhosha maama toshakaro bhava||
shoola trishooladhara maaramadaapahaara veerasanastha vidhiputra vishaalanetra|
dheermestu deenasharane dinanaathadeptou krooraasuraodara vidaarana
naarasimhe||{San.}

shashaadasya tu daayadha kakutsthonaama veeryavaan|
INDRASYA vrushabhootasya kakutsthoyataasuraan||{San.}

[[saraswati parinaya]] an important literary work casts light upon the infinite merits amassed by SreemadhAkshobhyaTheertharu, a noted “Amsha’ of Celestial MahaRudra, during the course of His utmost illustrious pontifical reign. During His “Poorvashrama” sojourn, He was known as Govinda Bhatta and functioned as a regional satrap in Jamakhandi province. Govinda Bhatta was extremely influenced by the brand new School of Thought that had sprung up those days, namely Tatva Vāda, propagated by none other than VayuJeevottamaSreemanMadhwacharyaru.

sarvamoolavidamshastram asmaavibhihi abhinanditam||{San.}

Eventually the “Great Preceptor” visited Jamakhandi province and was felicitated at the royal palace with utter verve and utmost reverence. Govinda Bhatta was initiated into pontiff hood by none other than VayuJeevottamaSreemanMadhwacharyaru at the sacred pilgrimage centre of Udipi, with grant of the utmost meritorious pontifical title of “**AKSHOBHYA TIRTHA**”. By that time VayuJeevottamaSreemanMadhwacharyaru had already initiated three other illustrious disciples such as SreemadhNarahari Thirtharu, SreemadhPadmanabha Thirtharu and SreemadhMadhava Thirtharu as His principle disciples in order to propagate Tatva Vāda in the mainland. After passage of the illustrious, SreemadhMadhavaThirtharu, His utmost worthy disciple, SreemadhAkshobhyaTheertharu assumed full charge of the holy pontificate and succeeded in dispersion of eternal tenets of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru. This apart, SreemadhAkshobhyaTheertharu also composed important chronicle titled [[madhwatatva saara sanghrah]] based on eternal tenets of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru and was widely recognized as a past master in the intractable field of complex grammar, [[mimaamsa]] and [[nyaya]] canons.

etyarthamanusandhaaya pratathe seshaparvatham||{San.}

SreemadhAkshobhyaTheertharu during His sojourn in south eastern region of the subcontinent, en route to the famed pilgrim center of Tirumala for grandest of grand “Darshan” of none other than AkhilaandakotiBramhaandanayakaSarvottamaTirumalaVenkateshwara, happened to set up camp in rocky clusters, pockmarked with several caverns at Moodalabagilu. Just before retiring for the day SreemadhAkshobhyaTheertharu had piously sketched a broad outline of none other than **YOGANARASIMHA** in an auspicious sitting posture, using a piece of charcoal, on the western rock face deep inside one of the cave’s wall. Thereafter, SreemadhAkshobhyaTheertharu having spent the night in deep meditation of Yoga Narasimha, was overcome with stupefied devotion to notice upon day break when a superlative manifestation of none other than YogaNarasimha that had miraculously formed with undeniable certainty on the very rock face, now resplendent in an utmost sacrosanct sculptured form, as if an extremely skilled artisan had etched the same. An overjoyed SreemadhAkshobhyaTheertharu along with His retinue of steadfast disciples stayed at that place for few more months, after duly consecrating the so formed superlatively auspicious icon of YogaNarasimha within the cave and performed several sacrosanct “Abhisheka” to the same from waters drawn from the sacred pond, Narasimhatirtha, situated in the outer periphery.

asinaa tatvamasinaa parajeeva prabhedinaa| vidyaaranya mahaaranya akshobhyamuniracchinath||{San.}

In due course, an unforgettable marathon debate occurred between SreemadhAkshobhyaTheertharu and ‘v i d y a r a n y a’ atop a hillock known as Hanchikallugudda in Moodalabagilu located at the eastern gateway towards Tirumala.

The topic of debate was several shoals and rocky tenets abounding in the monistic school to which ‘v i d y a r a n y a’ owed allegiance and the eternal Tatva Vāda School of VayujeevottamaSreemanMadhwacharyaru to which SreemadhAkshobhyaTheertharu was a note worthy proponent. During this same debate, another illustrious scholar, ‘v e d a n t a d i k s h i t h a’, hailing to the special dualism school was made as an arbitrator to judge the meritorious outcome. Himself a reputed scholar, ‘v i d y a r a n y a’ put forth his stockpiled arguments stressing that the gist of eternal [[Vedas]] and [[Upanishads]] were all in conformance with in vogue tenets of monistic school. As the debate raged on the contentious mono phrase ||**tatvamasi**|| exchanged contextually in a conversation between “Uddhalaka and Shwethakethu”, occurring in the famed [[chāndogyopanishad]] became the fulcrum of the ongoing debate. Not to be outdone, the invincible scholar SreemadhAkshobhyaTheertharu put forth nine sustaining references and clarified the real meaning of the mono phrase ||**tatvamasi**|| and proved beyond any doubt the valid existence of palpable difference between soul and supreme entity, therein. Using dialectical grammarian quadrants, SreemadhAkshobhyaTheertharu further established that an individual is perennially subservient to the supreme entity and the illustrious later alone is the former’s savior at all times, apart from having created such an individual being in the first place. SreemadhAkshobhyaTheertharu thus emerged successful in this marathon debate using the sharpest edged sword likened to the mono phrase ||**tatvamasi**|| that upholds the eternal difference between an individual and the supreme entity, successfully destroyed the densely intractable forests, likened here to ‘v i d y a r a n y a’. This was vouchsafed by none other than ‘v e d a n t a d i k s h i t h a’ who joyously announced the hands down victory staged by SreemadhAkshobhyaTheertharu in this marathon debate that was now concluded. In order to mark this stupendous victory staged by SreemadhAkshobhyaTheertharu over ‘v i d y a r a n y a’ of the monistic school, a towering pillar of Victory was consecrated at Hanchikallugudda in the vicinity of a small shrine dedicated to none other than Celestial MahaRudra. Eventually SreemadhAkshobhyaTheertharu traversed far and wide and visited various important centers of learning of those days such as Vijayanagar, Koodali, Pandarpur and finally Malkheda situated on the banks of River Kagini.

pratidinamavadath tam swapnakaale kadaachit dashamatiyatiroopee vaayuraagatya sheeghram **RAGHUVARAPADAKANJAARAADHANAM** kruviti twam|| {San.}

During the famed Treta Yuga none other than SarvottamaSreemanNarayana incarnated as SarvottamaRamachandra and in course of this epic incarnation had befriended the worthy simian King Sugreeva and eventually had to slay the latter’s brother the invincible antagonistic King Vali. In fact King Vali, a noted “Amsha” of Celestial Devendra, had the utmost fortune of sighting the most infinitely meritorious sight of all times, that of none other than SarvottamaSreeRamachandra just before breathing his last. Afore that it seems as though none other than SarvottamaSreeRamachandra had willed in His own supreme self that during the course of the next ensuring time epoch of Dwapara Yuga He would change the entire scheme of things, that is supplement those who were against Him in earlier time epochs were now ‘made’ to be with Him in the next time epoch, of course as per what their individual merit deserved. True to such a supremely deemed will

of SarvottamaSreeRamachandra, who subsequently donned another superlative incarnation as GaadikaaraSarvottamaVenuGopalaKrushna, the same simian King Vali was reborn as the great Pandava Prince Arjuna. In the great battle of Kurukshethra, none other than GaadikaaraSarvottamaVenuGopalaKrushna never ever left the side of the utmost fortunate Pandava Prince Arjuna even for a second and also preached the entire lot of eternally sacrosanct [[BhagavadGita]] to the latter.

It is too well known that none other than VayuJeevottamaSreemanMadhwacharyaru, propagated the eternal Tatva Vāda School of thought and thereby succeeded in upholding the unchangeable sovereignty of none other than SarvottamaSreemanNarayana for all time to come. (See Accreditation – 2). This indeed was the true dawning of the golden age of World of Vedanta with the successful seeding of pristine pure devotion directed towards the Lotus Feet of none other than SarvottamaSreemanNarayana, everywhere. As per regular routine, all principle disciples’ of VayuJeevottamaSreemanMadhwacharyaru, were totally engrossed in listening to the epochal lessons being rendered by their formidable Guru. Curiously enough, seated nearby was a sturdy bullock that was primarily used to carry burden of mammoth weights of sacred [[sarvamoola]] chronicles composed by VayuJeevottamaSreemanMadhwacharyaru, on its broadest back. This bullock would eventually be reborn as none other than JayaTirthaShreepadaru in the next birth, harboring an extempore presence of none other than hierarchy Celestial Devendra. This very same bullock too was now intently listening to ongoing scripture lessons of VayuJeevottamaSreemanMadhwacharyaru, and when one of the disciples enquired with the latte as to who amongst them would compose superlative [[teeka]] commentaries on His original literary works in the future, a nonplussed VayuJeevottamaSreemanMadhwacharyaru had remarked then, Quote “**ayameyva vrushabharaat vadishtati!**”{San.} Unquote. On another notable occasion VayuJeevottamaSreemanMadhwacharyaru, had also resurrected the very same bullock back to effervescent life employing multifarious potency of His own literary composition, the [[Dwadasa Stotra]], after the hapless latter was poisoned by overzealous followers. In due course this very same bullock, took birth in the household of a high ranking noble at Malkheda principality.

It is learnt that none other than VayuJeevottamaSreemanMadhwacharyaru was wont to appear in the dreams of “Dhondopantha” – “Poorvaashrama” name of JayaTirthaShreepadaru even before He had ascended the holiest of holy pontificate and would repeatedly cajole the latter to worship the Lotus Feet of none other than **SARVOTTAMARAMACHANDRA**. It so happened that the legendary SreemadhAkshobhyaTheertharu was traversing in the same region was seated on the banks of River Bheema engaged in daily ablutions. At that point SreemadhAkshobhyaTheertharu beheld a young Prince Dhondopantha on horseback who on account of his extreme thirst began bending his whole body and started drinking river waters from his mouth without even disembarking from the horse! Noticing such a strange sight, the legendary SreemadhAkshobhyaTheertharu roared thus:- **kim pashuhu poorvadehe?**{San.}, questioning the Prince whether he happened to be a four legged creature during his previous birth in order to so drink water in such a manner?! Upon hearing this remark from SreemadhAkshobhyaTheertharu, the young Prince

Dhondopantha instantaneously recollected staggering memories of his previous birth and was utterly overcome with his characteristic humility of purpose. Dhondopantha right from His birth was the very epitome of a recluse. Owing to forcible will of His devoted parents, Dhondopantha was married off to a suitable maiden. But the hapless maiden had to vacate her house in post haste since she could not must courage to face the Celestial Sesha who was manifest within Dhondopantha even at that time. Eventually, the great SreemadhAkshobhyaTheertharu initiated the young Prince into grand pontificate with grant of the utmost meritorious pontifical title of **JAYATIRTHA**, the one and only one remarkable Generalissimo of Tatva Vāda School.

None other than Celestial Devendra is utmost powerful in destroying all marauding demons, likewise JayaTirthaShreepadaru an “Amsha” of the very same Celestial Devendra is also quite adept in thwarting all challenges posed to the supremacy and sovereignty of none other than SarvottamaSreemanNarayana by employing cascades of supreme truth so enshrined in His literary compositions that time and again overwhelm all opponents very much similar to “Vajrayudha” the famed weapon of Celestial Devendra. The sonic boom of JayaTirthaShreepadaru is surprisingly as calm as the ceaseless ocean waves that awash onto beached communities of ignorant masses. JayaTirthaShreepadaru’s literary composition bristles with matchless usage of words, hued together as it were in astonishing manner due to its complexity. JayaTirthaShreepadaru at one time arrived at the famed capital city of Hampi in the kingdom of Vijayanagar and engaged in marathon debate with the very same ‘v i d y a r a n y a’ who had been vanquished by SreemadhAkshobhyaTheertharu on an earlier occasion and eventually staged scholastic victory over the latter after bouts of lengthy debate. JayaTirthaShreepadaru also in due course consecrated an important pillar of victory at the region of Kolhapur right in front of an institution that owed its allegiance to the monistic school.

**yena sthaapi cha madhwashastravijayastambho dharaamandale tam seve
JAYATIRTHA veeramuneesham||{San.}**

Later journeying further north, JayaTirthaShreepadaru arrived at the city of Ahemadabad ruled over by a Buddhist scholar King named ‘k a m a d e v a’. Here too JayaTirthaShreepadaru vanquished the reigning King in a scholarly debate, who in turn felicitated JayaTirthaShreepadaru in a befitting manner by handing over his entire library of rare manuscripts collected over several decades. At the famed pilgrim centre of Kashi, JayaTirthaShreepadaru true to His by now foregone victory conclusions, easily overcame scholastic challenges posed by a well known scholar ‘p u n d a r e e k a’. JayaTirthaShreepadaru at the young age of forty two years also traversed to famed pilgrim centre of Udipi and Srirangam, all the while dispersing eternal tenets of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru. Finally after traversing to the important pilgrimage centre of Prayag, JayaTirthaShreepadaru journeyed back southwards and eventually submitted all His eternal glory, fame and name at the Lotus Feet of His Guru, none other than SreemadhAkshobhyaTheertharu.

Afore commencing His enormous literary adventure titled aptly as [[teeka]], critique commentaries on plethora of literary chronicles of VayuJeevottamaSreemanMadhwacharyaru, at the sacrosanct cavern at Yeragol, JayaTirthaShreepadaru at first worshipped hierarchy Celestial Goddess Durga Devi. JayaTirthaShreepadaru was wont to partake with only sacrosanct “Panchagavya” that too in favor of HariVayuGurugalu and spent most of the hours of the day in strictest penance. Once it so happened that none other than hierarchy Celestial Durga Devi appeared in an early morning auspicious dreams of JayaTirthaShreepadaru in the vicinity of a region known as Sandhyavali and cajoled the latter to wish for any boon that He might so like. A devotionally humbled JayaTirthaShreepadaru then pleaded with Goddess Durga Devi that He only wished to compose exemplary commentaries on the original literary works of VayuJeevottamaSreemanMadhwacharyaru. A supremely pleased Goddess Durga Devi not only granted such a wish to JayaTirthaShreepadaru but also gave the latter sturdy writing implement along with a beetle nut receptacle. Thereafter, JayaTirthaShreepadaru arrived at the region of Yeragol and commenced strictest penance in a cave there. It is in this cavern that JayaTirthaShreepadaru composed His superlative [[teeka]] commentaries that has over passage of time has come to incredibly symbolize the bursting treasure house of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru, in particular and also that of the World of Vedanta in general. Once it so happened that the overbearing scholar, septuagenarian ‘v i d y a r a n y a’, arrived at that region and upon reading the enormous literary outputs of JayaTirthaShreepadaru was so overjoyed with its enormous content and inexhaustible richness that he arranged for the same to be paraded in the main thoroughfares of the city on elephant back.

In fact those worthy Pontiffs’ who composed their own later day literary compositions on the eternal tenets of Tatva Vāda School of Thought initiated by VayuJeevottamaSreemanMadhwacharyaru may be segregated into two groups. In the first group, are those worthy who were fortunate to receive hoary lessons first hand from none other than VayuJeevottamaSreemanMadhwacharyaru such as SreemadhNarahari Thirtharu, SreemadhPadmanabha Thirtharu, SreemadhMadhava Thirtharu and SreemadhAkshobhyaThirtharu and later on the affable householder disciple, TrivikramaPanditaru. However in the second group there is only one illustrious Celestial, none other than JayaTirthaShreepadaru, who singlehandedly saw to it that there never arose even a semblance of challenge to Tatva Vāda School from any quarters, owing to His formidable justification of original literary compositions of VayuJeevottamaSreemanMadhwacharyaru. However often there arises nagging doubts about conformity to original literary works of VayuJeevottamaSreemanMadhwacharyaru during study of allied compositions of those authors belonging to the first group. But when such contentious portions are studied in the background of literary compositions of JayaTirthaShreepadaru, deciphered meanings spring up and thereby a thorough vacation of all persistent doubts is the net meritorious result. Here it is to be noted that one special quality inherent in literary works of JayaTirthaShreepadaru is that answers to complex canonical verses have been clarified by giving summations that conform to tradition rather than interpreting [[agama]] canons. Therefore it is ascertained that without the path shown by JayaTirthaShreepadaru it is not possible to cast dazzling light upon guaranteed

path leading towards the supreme entity read as SarvottamaSreemanNarayana. At certain junctures especially while piously unraveling inherent meanings enshrined in many important literary works of VayuJeevottamaSreemanMadhwacharyaru, such as the sacrosanct [[tatvyodyota]] His utmost ablest disciple none other than JayaTirthaShreepadaru has commented that some of the verses have been added at the end of the said literary work by a few student disciples of VayuJeevottamaSreemanMadhwacharyaru. This of course is akin to sacred waters of River Yamuna joining sacrosanct waters of the holiest of holy River Ganga and is perfectly acceptable, even though at face value it may appear as being impious, colloquially. The same holds true in the allied commentary work [[bramhasootrabhaashya teeka]] composed by JayaTirthaShreepadaru wherein He unabashedly declares that similar to the manner in which seemingly turbid waters ultimately get purified upon joining the River Ganga likewise stray sentences are deliberately conjoined with that scripted by VayuJeevottamaSreemanMadhwacharyaru in order to get the former purified in fullest measures.

VayuJeevottamaSreemanMadhwacharyaru, JayaTirthaShreepadaru and VyasarajaYatigalu (see Accreditation-4), all these illustrious awesome threesome are known as **||MUNITRAYARU||** in the World of Vedanta. Their extraordinary individual expertise in the core field of intractable canonical grammar is way above par with the original progenitors such as Panini, Vararuchi and Patanjali. One of the sterling literary accomplishment of JayaTirthaShreepadaru is that He has upheld permanently pinnacled status of the eternal [[Vedas]] and has established without any doubt its exalted position when compared to other classical chronicles such as [[bramhasootra]] and [[mahabharata]], the latter lot being termed as “Pourusheya” while the former alone is “Apourusheya”. As per the famous maxim **||durniroopa vachanam cha pandityihi||**{San.} coined by the illustrious Narayana Pandita, even though literary works composed by VayuJeevottamaSreemanMadhwacharyaru seems to appear easy to comprehend at first sight, it is well nigh impossible to totally comprehend infinite permutations and combinations of meanings that are tantalizing hidden in the same. But it is to the enormous merit of none other than JayaTirthaShreepadaru who has painstakingly elaborated such intractable literary works of VayuJeevottamaSreemanMadhwacharyaru, the end result being the same is now within easy comprehension by all students of Vedanta. JayaTirthaShreepadaru has also performed unbridled eulogy of all previous pontiffs such as SreemadhPadmanabha Thirtharu and especially SreemadhAkshobhyaTheertharu from whom He received the utmost sacrosanct pontifical status as well as inexhaustible treasures of true knowledge.

JayaTirthaShreepadaru is reckoned as the veritable celestial bovine, “Kamadhenu”, amongst galaxy of most illustrious Madhwa Pontiffs. In fact had not JayaTirthaShreepadaru composed His magnum opus literary compositions, an eternal desideratum, on the intractable [[bhāsyā]] of VayuJeevottamaSreemanMadhwacharyaru, it would have been next to impossible for any laymen or scholar to comprehend the staggeringly variety of truth enshrined in the original texts. Vast extent of selfless efforts put in by JayaTirthaShreepadaru can be inferred when He Himself has declared that His conscious mind always hovers around literary composition of

VayuJeevottamaSreemanMadhwacharyaru, just like busy bees that well neigh swarm around their favorite floescence, at all times. JayaTirthaShreepadaru has performed a perfect dissection of various other Schools' of thought and has shown some of the glaringly underlying faults present therein. The staggering immensity and extraordinary scholastic ability of JayaTirthaShreepadaru is underlined by the unshakeable fact that even after passage of nearly six hundred fifty five years His magnum opus literary work, [[sreemannyayasudha]] has remained unchallenged till date. The same also is a proof of the extent of knowledge that JayaTirthaShreepadaru possessed over collective tenets of other Schools' of thought too. Another important factor is that it is only JayaTirthaShreepadaru with an extraordinarily inherent mastery over grammar who justified coinages of so called experimental [[sootra]] in the famed literary composition [[anuvyakhyana]] by VayuJeevottamaSreemanMadhwacharyaru, that seemingly run contra to those preset by grammarian Panini. Kindest benevolence of none other than VayuJeevottamaSreemanMadhwacharyaru upon JayaTirthaShreepadaru is so immense that the same enabled the latter to do a veritable x-ray upon a plethora of secretive truths and breath taking meanings that lay hidden amongst the pantheon of chronicles penned by the formidable former. Literary style of JayaTirthaShreepadaru is utmost unique so much so that prior to justifying the eternal tenets enshrined in Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru, He has painstakingly focused upon only those seemingly intractable, difficult to understand and disputed literary sections. Thus the original literary sections have been explained further with hundreds of meanings, that the same seems more inexhaustible and vaster than even formidable Oceans. For example JayaTirthaShreepadaru has explained just one sentence of the formidable [[anuvyakhyaana]] pertaining to [[āgamapramana]] in more than fifty different manners. JayaTirthaShreepadaru has also confessed humbly that even so there are definitely more meanings hidden in such literary compositions of VayuJeevottamaSreemanMadhwacharyaru and those that have been explained by Himself tantamount to just an humblest attempt. At this point it is to be noted that only high ranking Celestials alone can every hope to further compose literary works on the plethora of literary compositions of VayuJeevottamaSreemanMadhwacharyaru and there is none other more qualified for the same than JayaTirthaShreepadaru, harboring omnipresence of Celestial Devendra. Indeed most fortunate and greatly worthy are those, read as Vyasaraaja Yatigalu, (See Accreditation – 4), SreemadhVijayeendraTheertharu (See Accreditation – 5) and SreemadhRaghavendraTheertharu, (See Accreditation – 6) who have authored literary compositions allied upon the famed [[sreemannyayasudha]] of JayaTirthaShreepadaru.

JayaTirthaShreepadaru in His literary composition [[bramhasootra bhaasya teeka]] has mentioned an underlying connection existing between residual sins and dawning of elusive knowledge in any individual for that matter. Unless and until the former (sins) are vacated in an individual there is virtually no possibility of occurrence of latter (knowledge). Hence there cannot be any sort of achievement or accomplishment unless these residual sins are vacated in an individual and presence of the same will not allow fruitful study of scriptures. In case such an individual happens to study the same, even then it would not be possible to practice the same in full due to utterly lackadaisical mindset. Needless to add without putting the same to practice such knowledge is

rendered practically useless. Over passage of time these huge literary treasure of JayaTirthaShreepadaru is very much in demand, akin to sweetened sugar crystals, to erudite scholars of all Schools'. These amassed literary compositions of JayaTirthaShreepadaru are broadly segregated as those that are of theoretical genre and those that are of practical genre. The all time great and inexhaustible compilations of literary chronicles, each one a true Magnum Opus on its own merit, of JayaTirthaShreepadaru are indeed the greatest treasure of whole of mankind and are listed below:-

[[padyamala]] – independent chronicle in prose form

[[pramaanapaddati]] – independent chronicle

[[vadavali]] – independent chronicle

[[tatvasankhyaana teeka]] – teeka on [[tatva sankyaana]] of VayuJeevottamaSreemanMadhwacharyaru

[[tatva viveka teeka]] – a teeka on [[tatvaviveka]] of VayuJeevottamaSreemanMadhwacharyaru

[[pramanalakshana teeka]] – a teeka on [[pramana lakshana]] of VayuJeevottamaSreemanMadhwacharyaru

[[kathaalakshana teeka]] - teeka on [[bramhatarka]] of VayuJeevottamaSreemanMadhwacharyaru

[[mayaavada khandana teeka]] – a teeka on [[mayavaada khandana]] of VayuJeevottamaSreemanMadhwacharyaru

[[upaadhikhandana teeka]] – a teeka on [[upaadhikhandana]] of VayuJeevottamaSreemanMadhwacharyaru

[[prapanchamityatvaanumaana khandana teeka]] – a teeka on [[prapanchamityatva anumaana khandana]] of VayuJeevottamaSreemanMadhwacharyaru

[[tatvadyotateeka]] – a teeka on [[tatvadyotta]] of VayuJeevottamaSreemanMadhwacharyaru

[[vishnutatva nirnaya teeka]] – a teeka on [[vishnutatva virnirnaya]] of VayuJeevottamaSreemanMadhwacharyaru

[[karmanirnaya teeka]] – a teeka on [[karmanirnaya]] of VayuJeevottamaSreemanMadhwacharyaru

[[prameya deepika]] – a teeka on [[geeta bhaashya]] of VayuJeevottamaSreemanMadhwacharyaru

[[nyaayadeepika]] – a teeka on [[geeta taatparya]] of VayuJeevottamaSreemanMadhwacharyaru

[[eeshaavyaasaupanishad bhaasya teeka]] – a teeka on [[eeshavyaasa bhaashya]] of VayuJeevottamaSreemanMadhwacharyaru

[[shatprashnaupanishad bhaashya teeka]] – a teeka on [[shatprashnaupanishad bhaashya]] of VayuJeevottamaSreemanMadhwacharyaru

[[sambandha deepika]] – a teeka on [[rugbhaashya]] of VayuJeevottamaSreemanMadhwacharyaru

[[tatva prakashika]] – a teeka on [[bramhasootra bhaashya]] of VayuJeevottamaSreemanMadhwacharyaru

[[sreeman nyayasudhaa]] – a teeka on [[anuvyakhyaana]] of VayuJeevottamaSreemanMadhwacharyaru

[[nyayavivrarana teeka]] – a teeka on [[nyayavivarna]] of VayuJeevottamaSreemanMadhwacharyaru.

Devotion towards SarvottamaRamachandra is paramount, likewise devotion towards ones' Guru is also paramount and offshoot of this is such a disciple can then comprehend what "is taught" by one's Guru as well as what is "not taught" by his Guru. One such prominently notable example of the above diktat is eulogy performed by Narayana Pandita directed towards none other than VayuJeevottamaSreemanMadhwacharyaru. Similarly, JayaTirthaShreepadaru too harbored such pristine pure devotion towards His Guru SreemadhAkshobhyaTheertharu and hence emerged as one of the foremost amongst scholars of Vedanta ever to stride upon universal scholastic stage. In fact JayaTirthaShreepadaru has Himself confessed that His innumerable compositions are nothing but what has been concomitantly taught by SreemadhAkshobhyaTheertharu and what He himself has faithfully parroted. One can infer the staggeringly infinite meritorious abilities of a Guru such as SreemadhAkshobhyaTheertharu by comprehending the eulogy done by His ablest disciple none other than JayaTirthaShreepadaru. This is indeed a foreboding of the utterly staggering scholastic ability of SreemadhAkshobhyaTheertharu by trying to comprehend His eulogy performed by a diligent disciple, none other than JayaTirthaShreepadaru. In fact JayaTirthaShreepadaru has eulogized SreemadhAkshobhyaTheertharu's superior skill in sentence formation as a veritable alpha Lion while accosting varied challenges posed by retinue of scholastic opponents. In fact SreemadhAkshobhyaTheertharu's comprehensive justification of the eternal tenets of Tatva Vāda School is akin to the bloody curdling roar of an angered lion that reverberates and echoes throughout mountainous chains and thereby promises to tear asunder even mighty elephants crazed by overdoses of testosterone. Of course, needless to state SreemadhAkshobhyaTheertharu culminated all such victories at the Lotus Feet of none other than SarvottamaRamachandra. In another famed composition [[vishnutatvanirnaya teeka]] JayaTirthaShreepadaru has declared outright that all manners of merits arising out of His literary composition are solely admissible only to His Guru SreemadhAkshobhyaTheertharu. These eulogies especially highlight sterling **“Meritorious Pontifical Accreditations** of not only SreemadhAkshobhyaTheertharu but also His ablest disciple none other than JayaTirthaShreepadaru, too.

JayaTirthaShreepadaru espouses cause of those individuals who are subservient to three types of celestials. One such Celestial is one's family deity who shall bestow all manners of good tidings to an individual after vanquishing marauding hardships of all kinds. Another such Celestial is the hero, read as SarvottamaRamachandra, who is eulogized in the historical epic [[Ramayana]] as the ultimate amongst all protagonists. Thirdly another Celestial is a one in whom all types of qualities that are totally absent in other Celestials, abound in astounding manners. It is none other than SarvottamaSreemanNarayana alone who harbors all such three qualities thereby making Him worthy of being eulogized as the supreme entity. Further it is typical that an individual upon studying any subject at first begins to thirst for more and more knowledge on the same in the long run. Hence JayaTirthaShreepadaru advises that an individual has to make a concerted effort to study

each and every subject under the Sun. JayaTirthaShreepadaru also outlines extraordinary quality of SarvottamaSreemanNarayana, Who constantly extends His infinite succors to one and all without any expectations in the process. Likewise SarvottamaSreemanNarayana has not made available a plethora of traditions for His own self, but only in order to alleviate sufferings of the whole of mankind if and only if they happen to tread His revealed path. In the long run SarvottamaSreemanNarayana revels with joy as if the merits accrued by those who steadfastly tread such a path are accrued to Him alone. Hence it is paramount to commence routine day to day tasks, whatever the same might be, with sincere eulogy directed at the Lotus Feet of SarvottamaSreemanNarayana. Commonest natures of all individuals can be bracketed as one that stems out of experience and possession of knowledge, secondly that which is willed by an individual and thirdly that which is outcome of an action. Importantly here though, it is not possible to influence any individual to will in this way or that way nor is it possible to make any individual to act in any stereotyped manner. At the most an individual can be advised to amass knowledge that is permanent and hence cannot be stolen by anyone at all. But for this to happen an individual must have an inkling on the meritorious outcome of gaining such a knowledge, in other words an individual must understand the inexhaustible mountainous merits that can be amassed by trying to comprehend the supreme entity, read as SarvottamaSreemanNarayana. In the same context, achievements too are twofold, one that is accrued and the other that is not accrued. For example an individual has to attempt to beget worthy children, desire for timely rainfall and even strive for attainment of hierarchy bliss for that matter. Therefore in order to emerge successful in these endeavors one has to earn merit and the same can be amassed by performing righteous duty tasks such as performance of sacred fire rituals. Hence if an individual desires to overcome bondages of familial lifestyles he has to try to vacate all clogging darkness of ignorance and then ultimately realize the supreme truth, read as SarvottamaSreemanNarayana and constantly mull over all His utterly kind benevolence so periodically bestowed in the past, present and well into the distant future.

JayaTirthaShreepadaru, the great disciple of SreemadhAkshobhyaTheertharu is recognized as the most befitting successor to the title of Emperor of world of Vedanta next only to the legendary VayuJeevottamaSreemanMadhwacharyaru. This is because it is only JayaTirthaShreepadaru who showcased the staggeringly infinite entity of SarvottamaSreemanNarayana to the whole World. JayaTirthaShreepadaru with exemplary usages of utterly strangest ploy of different vowels and words has brought out the truest interpretation of VayuJeevottamaSreemanMadhwacharyaru in all His magnum opus literary works. In fact JayaTirthaShreepadaru is likened to the brightest of bright scorching Sun, that vacates clogged darkness of ignorance of all those who are righteous to the core. Each and every alphabet, word and sentence composed by JayaTirthaShreepadaru teems with multifarious meanings and explodes with infinite variety of newest and never before thought out interpretations about the infinite supremacy and sovereignty of none other than SarvottamaSreemanNarayana. This is because JayaTirthaShreepadaru has thoroughly understood staggering truth enshrined in all literary compositions of VayuJeevottamaSreemanMadhwacharyaru and has been extraordinarily successful in employing the same in turn in all His own allied literary compositions, especially in such famed chronicles as [[sreeman nyayasudha]],

[[tatvyodyota teeka]] and [[nyayadeepika prameyadeepika]]. Therefore, one outstanding truth that stems from all such great literary accomplishments of JayaTirthaShreepadaru is that He was at the receiving end of the fullest, strongest and wholesome benevolence of none other than VayuJeevottamaSreemanMadhwacharyaru, Who in turn and out of kindest benevolence has most liberally distributed the same to the deserving former. Such being the case it is well neigh impossible to fully extol all such literary composition of JayaTirthaShreepadaru and the manner in which millions of disciples have over Centuries’ now have come to hold Him in highest reverence in their very souls. Wherever JayaTirthaShreepadaru traversed, a plethora of scholars were humbled since they were repeatedly found wanting to uphold their individual Schools’ and were left with no other alternative but bow before the staggering intellectual superiority of JayaTirthaShreepadaru, that eventually earned Him the awesome title of

||VIDHWACHAKRACHOODAMANI||. In fact over passage of time it became most evident to all budding as well as established scholars alike that if at all they had to acquire some considerable reckoning in the World of Vedanta, then they had to accost the formidable scholastic prowess of none other than JayaTirthaShreepadaru

AKSHOBHYAshreepaada SHISHYAAGRAGANYIHI proudottamsyih praapita youvanam me||{San.}

[[SreemadhRaghavendraVijayaha]], the sacred biography composed by Pandit Narayanachar, thus narrates quite dramatically as to how none other than Goddess Saraswati Devi declares that She endured everlastingly enchanting and thoroughly effervescent maidenhood due to staggering sanctity of the legendary SreemadhAkshobhyaTheertharu and the unsurpassable scholastic brilliance of His utmost befitting disciple, none other than JayaTirthaShreepadaru. Therefore, it is none other than SreemadhAkshobhyaTheertharu and JayaTirthaShreepadaru with “Their” individual epochal “**MERITORIOUS PONTIFICAL ACCREDITATIONS**” of supreme Knowledge, as vouchsafed by none other than the auspicious Celestial Saraswati Devi, that enabled all “Their” later day pontifical disciples’ such as VyasarajaYatigalu, SreemadhSurenraTheertharu and SreemadhVijayeendraTheertharu to bestow their collective intellectual prowess upon none other than SreemadhRaghavendraTheertharu and thus prove true the occurrence of “**MERITORIOUS PONTIFICAL ACCREDITATION**” in the latter, as prophesized by none other than SreemadhSudheendraTheertharu, in the utmost sacred biography, [[SreemadhRagahvendraVijayaha]].

(to be continued...)

REFERENCES FOR ACCREDITATION - 3: -

1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ SHAARVARINAAMA SAMVATSARA JYESHTAMAASA NIYAAMA
SHREERAMATRIVIKRAMAAYA NAMAHA }

ACCREDITATION - 4 : [[[raghavendrayatiraat samedhataam]]] – Meritorious Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].

||shreeGurubhyonamahaharihiOM||

**aadityam pratamam naama dwiteeya tu divaakaram|
truteeyam bhaaskaram proktam chaturtham tu prabhaakaram||
pachamam haridashwam cha shashtam tryilokyalochanam|
saptamam tu sahasraamshumashtamam tu vibhaakaram||
navamam syaaddinakaram dashamam dwaadashaatmakam|
yekaadasham trivedaatmaa dwaadasham SURYA meva cha||
dwaadashyitaani naamaani praataha kale sadaa pateth|
tasya kushtaadihruddro daardidryam nyiva jaayate||{San.}**

Bramhanya Theertharu, an “Amsha” of utmost auspicious Celestial Surya, now gracing the titular Head of one of the holiest Madhwa Pontifical Order ranks amongst the greatest of devotees of none other than SarvottamaMoolaGopalaKrushna and is one of the finest luminaries ever to have graced that particular Pontifical seat. The sheer scholastic brilliance, eminence and overall mastery in oratory skills of Bramhanya Theertharu is unequalled by anyone else of similar rank. As a crowning glory to such hitherto unsurpassable accomplishments, none other than SarvottamaMoolaGopalaKrushna had Himself bestowed a most enviable and most powerful boon upon Bramhanya Theertharu by means of which even those unfortunate individuals who ended up being snatched away by cruelly unrelenting jaws of death could be revived and brought back to life if the latter so desired. Now, the present state of mind of the aging Bramhanya Theertharu who has temporarily set up camp at the small pilgrimage center of Bannuru on the banks of River Kaveri, situated right at the center of Kannada hinterland, is in a way very much similar to the most enviable plight of NandaGopa. Bramhanya Theertharu, an acknowledged possessor of “knowledge of the abstract” of the highest order, is very well aware of the impending Third Incarnation of Celestial Shankhukarna, a “ParamaBhagavattottama, AajanmaParamaVyshnava, ShreeKrushnagrahagruheetaatma”, blessed with a most special Omnipresence of none other than hierarchy Celestial Vayu, that was about to occur as per the supremely independent sovereign will of none other than SarvottamaMoolaGopalaKrushna. Eventually, Bramhanya Theertharu soon requisitions a glittering golden plate, harboring guaranteed Omnipresence of none other than Goddess MahaLakshmiDevi and instructs His most trusted aide to carefully fetch the newborn male child of the auspicious chaste wife of the devoted Ramacharyaru, to the SreeMutt as per the supreme deemed will of none other than SarvottamaMoolaGopalaKrushna. The pious and markedly aged Ramacharyaru, a steadfast disciple of the SreeMutt,

is most fortunate to beget such an auspicious son through his devout chaste wife and has also mutually consented to hand over the first born male child to the entrusted care of the venerable Bramhanya Theertharu. On His part, Bramhanya Theertharu, is fully aware of the enormous significance of the birth of this male child as per the supreme deemed will of SarvottamaMoolaGopalaKrushna and accepts the extremely daunting responsibility of raising this new born child within the hallowed corridors of the SreeMutt, acting as a temporary regent to none other than SarvottamaMoolaGopalaKrushna, the sole original custodian and guardian of this newborn child. Thus in a most befitting manner, the most auspicious of all birth happens in a golden plate at a most auspicious moment in time during predawn. At that very instant cold waters are thrown as it were upon raging fires of false pride of the downright ignorant hordes. At that very same time, the very hearts of the upright righteous swell with unbridled pride and joy that seems to surpass all known boundaries of containment. The time has at last blossomed when once again a resounding death knell is spelt upon all those who up to this time have thrived unchecked by heaping infamous diatribe upon the famed Tatva Vāda School of Thought initiated by VayuJeevottamaSreemanMadhwacharyaru and all His steadfast followers. Such an occurrence is now very much similar to the manner in which the awesome Incarnation of SarvottamaUghraNarasimha occurred putting a permanent full stop to the evil tyranny let loose by the very personification of evil, the demonical ‘h i r a n y a k a s h i p u’.

Also, since birth of the newborn child happens in a golden plate without ever coming into contact with bare ground which would have instantly led to erasing of all memories of past births, the bonny male child now continues to retain fullest awareness of the inexhaustible merits so garnered from all His previous Incarnations during which epochal services were rendered at the Lotus Feet of none other than SarvottamaUghraNarasimha and SarvottamaGaadikaaraVenuGopalaKrushna. The dutiful Bramhanya Theertharu begins to take care of the tiny infant, now named as “Yathiraja” exceedingly well, undaunted as it were by the onerous task of routine bound strictures necessitating timely discharge of compulsory duties of gracing the grand Pontificate. The tiny infant is most gently placed on the caring lap of Bramhanya Theertharu and fed with utterly sanctifying waters of “Shankodaka” collected in a small vessel after performing “Abhisheka” upon clusters of most sacrosanct of “Shaalagrama Shila” harboring awesomely Infinite manifestations of SarvottamaMahaVishnu. Bramhanya Theertharu also feeds the tiny infant with copious amounts of sanctified sweetened milk collected in a small vessel after performing “Abhisheka” upon the most awesome Icons of MoolaGopalaKrushna, RukminiDevi and SathyabhamaDevi. A tiny tendril of auspiciously fresh ShreeTulasi that has just then been offered to the superlative Icon of MoolaPattabhiRamachandra is placed on the tiniest of tiny lips of the tiny infant who most amazingly gurgles with contentment and begins to kick out its tiny feet and fling around its tiny hands in unison, a sure sign of being rejuvenated by the same and nestles warmly within the holiest of holy saffron attire of Bramhanya Theertharu. The aging Bramhanya Theertharu right from the very first day places the tiny infant at the Lotus Feet of the Icon of MoolaGopalaKrushna and utters thus - “Tande” {Kan.} (Father) most softly into the tiny ears of the child, followed by utterance of - “Taayi” {Kan.} (Mothers’) showing the most auspicious Icons of RukminiDevi and SathyabhamaDevi, most softly into the tiny ears of the child and last but not the least, utters thus - “Bandhu balaga” {Kan.} (Relatives’)

most softly into the tiny ears of the child, showing the most awesome Icon of VayuJeevottamaMukhyaPrana. Taking in such an awesome and early initiation from the hands of Bramhanya Theertharu, the tiny infant breaks into a toothless grin upon sighting the sole eternal Guardian of the entire Cosmos and yonder, none other than SarvottamaMoolaGopalaKrushna in the company of His Divine Consorts -- RukminiDevi and SathyabhamaDevi and ably assisted by the ever subservient VayuJeevottamaMukhyaPrana. Even when Bramhanya Theertharu happens to impart religious discourses, much to the stupefied amazement of flocks of faithful devotees who gather there in large numbers, the tiny infant now placed on deer skin spread on the bare ground nearby, listens most intently without ever disturbing the auspicious proceeding with cries of anguish on account of hunger or thirst. Thereafter when Bramhanya Theertharu happens to perform the most awesome and famed “Shodashoupachara” ritual worship of the principle Icons of the SreeMutt, the tiny infant is secured nearby with an auspicious tantric fortification drawn all around him. The tiny infant constantly gazes with wondrous amazement at the gleaming ornaments that decorate the superlative Icon of MoolaGopalaKrushna housed high atop the altar of worship and gives off delightful peals of joyful laughter with dimpled cheeks even as rays of dazzling light radiate forth from the bejeweled ornaments, every now and then towards the tiny child.

As months roll by, one of the favorite antics of the toddler is to constantly tug at the holiest of holy saffron attire of Bramhanya Theertharu and innocently wrap the same all around its tiny and frail body. Then the very next moment the tiniest of tiny face of the toddler would peep out from amongst the crumple of saffron clothes and break into a most enchanting of all smiles, thus bringing untold joys to the wizened face of the aging Bramhanya Theertharu. Another favorite prank of the toddler is to slowly crawl on all fours underneath the raised altar of worship housing the Icons of MoolaGopalaKrushna, RukminiDevi and SathyabhamaDevi, as if engaged in a game of hide and seek, now purposefully hiding amongst clusters of most auspicious “Shaalagrama shila” also present there. Late in the night, the toddler is regularly soothed into deep slumber nestling as it were upon the laps of Bramhanya Theertharu who softly recites most lilting lullabies of the famed lyrical [[DwaadashaStotra]] composed by VayuJeevottamaSreemanMadhwacharyaru, followed by equally lilting devotional lullabies composed by the peerless NaraHariTheertharu. With each passing year the toddler grows up rapidly under the ever watchful eyes of Bramhanya Theertharu and he is a joy to behold to all those who happen to cast their fortunate eyes upon him. The young lad blessed as it were with the most awesomely special Omnipresence of the hierarchy Celestial Vayu, very quickly learns to walk on all fours quickly surpassing similar youngsters of his own age. The sheer speed and running capacity of the young lad is most breathtaking indeed even as he leaves behind all competition stranded high and dry in mock races across difficult countryside. The young lad’s most favorite toy is a small silver bell decorated with the auspicious iconic crest of VayuJeevottamaMukhyaPrana and a cluster of “Panchamudra” consisting of “Shankha-Chakra-Gadha-Padma-Narayana” symbols cast in silver alloys. The young lad constantly taps his potential fingers upon scores of literary composition of [[SarvaMoola]] composed by VayuJeevottamaSreemanMadhwacharyaru (See Accreditation-2) and shows constant interest in glancing through numerous [[Teeka]] and [[Tippani]] literature composed by

the legendary JayaTirthaShreepaadaru (See Accreditation-3), thereby giving broadest of hints about earning supreme mastery over the same in the near future. The young lad now all of five years grows rapidly under the direct tutelage of Bramhanya Theertharu who initiates performance of sacred thread ceremony to his chosen ward and teaches him all necessary skills so vital in that early part of life. Upon dawn of most auspicious hour of reckoning, the young lad, now all of eight years old, as per the supreme deemed will of none other than BhagwanVedaVyasaru, (See Accreditation-1), is given the most holiest of holy saffron robes to wear and ordained into the grand Pontificate by the aging “Aashrama Guru” Bramhanya Theertharu. The newest incumbent is then duly anointed with the most awesome of all title of **||VYASA THEERTHA||**, thereby making Him the direct heir to the grand Pontificate that was once graced by the likes of VayuJeevottamaSreemanMadhwacharyaru, PadmanabhaTheertharu, NaraHariTheertharu, MadhavaTheertharu, AkshobhyaTheertharu, JayaTirthaShreepaadaru, VidyadhirajaTheertharu, RajendraTheertharu, JayadhvajaTheertharu and PurushottamaTheertharu. Next, the senior Pontiff Bramhanya Theertharu places the most awesome Icon of MoolaGopalaKrushna along with some most specially set aside “Shaalagrama Shila”, upon the utmost auspicious temporal region of the newest incumbent Vyasa Theertharu and performs a grand “Abhisheka” in a glittering silver tipped conch shell, filled to the brim with gemstones, from holy waters collected from every known River. The senior Pontiff Bramhanya Theertharu also imparts the most powerful of all **[[Pranava Mantra]]** to His trusted disciple, Vyasa Theertharu along with a most beneficial and longstanding **[[Guru Upadesha]]** that would serve the latter well in all His future everlasting spiritual achievements

**sreemanmadhwamate harihi paritaraha satyam jagat tatvoto
 bhedobhinnaa jeevaganaa hareranucharaa neechochabhaavangataaha|
 muktirnyijasukhaanubhootiramalaa bhaktischa tatsaadhanam
 hyakshyaaditritayam pramaanamakhilaamnaayikavedyo harihi|| {San.}**

More than anyone else, Bramhanya Theertharu is very much aware of the awesome ability of the new incumbent Vyasa Theertharu and is on the constant lookout for a suitable Vidya Guru. This poses a mighty challenge indeed, since such an eminent tutor would attract most obvious comparison with none other than Sage Narada who had once tutored Vyasa Theertharu during the course of an earlier incarnation as the great devotee Prahlada. The first and foremost choice of such a most suitable Vidya Guru chosen by Bramhanya Theertharu is none other than the legendary ShreepaadaRajaru, Himself an awesome “Amsha” of Celestial Dhruva, who also happens to be His own “Poorvaashrama” maternal cousin. After joining the auspicious hermitage at Moodalabagilu, the young ward VyasaTheertharu eagerly learns first hand all branches of elementary studies from the venerable Vidya Guru ShreepaadaRajaru who over period of time imparts wholesome tuitions on all canonical subjects encompassing the entire gamut of **[[Tarka]]**, **[[Vyakarana]]**, **[[Nyaya]]**, **[[Chandas]]**, **[[Mimaamsa]]**, **[[Purana]]** and other branches of fine arts such as classical music, classical dance and oriental sculpting. Overnight the virtual transformation of VyasaTheertharu into a stupendous scholar of awesome promise is most discernable to one and all. Such a transformation is very much similar to the manner in which an extraordinary piece of artifact results from the

handiwork of an expertly skilled sculptor. ShreepaadaRajaru's lessons' are listened to with rapt attention by an young VyasaTheertharu who imbibes the same with rapt attention. Lectures based on some of the cornerstone tenets of the eternal Tatva Vāda School of Thought initiated by VayuJeevottamaSreemanMadhwacharyaru take firm and unshakable roots within the brilliant young intellect of VyasaTheertharu. Over period of twelve fruitful years, utterly meritorious tuitions dispensed by ShreepaadaRajaru enables VyasaTheertharu to emerge as radiant as the midday Sun and transformed in the manner of a indefatigable scholar of enormous fame. Indeed, in the long run the extent of scholastic brilliance is so infinite that the same enables VyasaTheertharu to be ranked third after such titans such as VayuJeevottamaSreemanMadhwacharyaru and JayaTirthaShreepaadararu. The inexhaustible amount of kind benevolence of ShreepaadaRajaru also enables VyasaTheertharu to compose monumental literary chronicles in days to come, which reigns supreme in the enormous World of [[Vedanta]]. VyasaTheertharu now an acknowledged past master in all branches of Knowledge in addition to those gained earlier during a five year stint at Kanchi in the vicinity of SarvottamaVaradaraja, where in depth studies of the Philosophies of all the three leading Schools' of thought were mastered, now shines forth with the brilliant radiance of the rising Sun, aptly complementing grandeur of effervescent youth hood, once again arrives at the SreeMutt of AshramaGuruBramhanyaTheertharu situated on the banks of the River Kanva. The venerable BramhanyaTheertharu now of advanced age is overcome with unbridled joy upon sighting His most favored disciple, VyasaTheertharu, once again. BramhanyaTheertharu enlists the services of His young disciple VyasaTheertharu to propagate eternal tenets of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru throughout the length and breadth of the vast subcontinent, encompassing holy pilgrim center of SreeRangam nestling deep within the southern subcontinent and also towards far flung regions in the northern parts. Acting as per the wishes of BramhanyaTheertharu, an ever obedient VyasaTheertharu travels to the nook and corner of the entire subcontinent and successfully upholds the eternal tenets of Tatva Vāda of VayuJeevottamaSreemanMadhwacharyaru and also the supremely unchangeable independent sovereignty of SarvottamaMoolaGopalaKrushna with resounding clarity of purpose. Within a very short period of time, VyasaTheertharu gathers many a victorious accolades, with recognition and honors pouring in unstoppable cascades from numerous royal Kingdoms, en route. Characteristically, VyasaTheertharu, submits each and every such decorative accolade heaped upon Himself at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna, with little or no signs of glorious fame rubbing upon Him whatsoever.

Several years later, upon being enlisted by none other than ShreepaadaRajaru, the infinitely meritorious ParamaBhagavatottama VyasaTheertharu performs unstinted worship of the Lotus Feet of AkhilaandakotiBramhaandanayakaSarvottamaTirumalaVenkateshwara for twelve long years ranging from 1484 to 1496 A.D.

sheshasya kimaho bhaagyam sheshaagesha prasaadajam|
bahunetraani twatpaadasoundaryaamruta sevanam||
SHREEVENKATESHAM lakshmeesham anishtagnamabheestadam|

chaturmukheratanayam SHREENIVASAM bhajenisham||{San.}

It is reiterated first and foremost that SarvottamaTirumalaVenkateshwara is indeed most choosy while requisitioning for a most special servitude from legions of devotees, even though He is infinitely independent and supremely sovereign in achieving any form of duty task whatsoever merely by deeming the same. It is only owing to His supremely kind benevolence that VyasaTheertharu, is deliberately handpicked in order to perform such an exemplary servitude. Thereafter, VyasaTheertharu is also instrumental in settling decade long boundary dispute at the famed pilgrim centre of SreeRangam with clear cut demarcation laid down with the due consecration of sacrosanct idol of “YelleyKalluMukhyaPrana” there.

☀ |vidyanagaradalli krushnaraayaru| braamhee muhoortadalli yeddu| aadyara naamaavaligalannu| aadyaatma sankeertanegalannu| paandava vaniteyannu| gajendra mokshavannu| bharatha saavitriyannu| bhaagavatavannu| muchukunda strotra modalaaduvannu| sanjaya neeti| vidura neeti| chaalukya neeti| vyiraagya shathaka| neethi shathaka| vadyaneethi modalaadhanthaa| raajaneethigalannu kelidantavaraagi| kapiladhenuvannu sparshamaadi| jodu bramhanarannu nodi kaluhisi| mukha majjana naamateerthavaagi| kulitukollalaagi| noorentu **TIRUPATI** inda teertha prasaadangalu baralaagi| pratyuthaana maadi tegedukondu| shirasaavahisikondu| sthalaantaradinda bandantaha **ACHARYA** purusharanu aaraadya peeta davarugalannu niyaamakava maadi| **VENKATACHALA**| tumbu paditaravannu nityotsavagalannu kadame baarada haage nadadu bahadeyendu kelalaagi| adakke| **ACHARYA** purusharu| devaravara praatapadinda aa sthalaantaradalli eddu| mudurekartaru| kadame baaradahaage nadesuttaeeddaaraagalaagi| noorentu **TIRUPATI** galallu| nityotsava nadeyuttaeeddhituyendu| binnaha maadidaru| {Kan.} ☀

Vayanagar Empire witnessed a “Golden Age” during the famed rule of Emperor Krushnadevaraya, with added strength emanating from the overall guardian guidance of none other than illustrious preceptor, VyasaTheertharu, Raja Guru to six Emperors of Vijayanagara in a row. It is another matter that none other than VyasaRajaYatigalu even ascended the magnificent golden throne of Vijayanagara at the Capital city of Hampi out of express compulsion resulting in effectively thwarting evil effects of ‘k u h a y o g a’ that threatened to befall upon Emperor Krushnadevaraya. Indeed so overwhelmingly vast is the extent of influence of VyasaTheertharu that none other than Emperor Krushnadevaraya Himself routinely visits the eminent former at daybreak without fail each day to discuss threadbare each and every matter of vital importance to the overall wellbeing of the Vijayanagar Empire and its subjects. Acknowledging such unstinted and glorious services to the Vijayanagar Empire, a grateful Emperor Krushnadevaraya also performs a wondrous shower with a variety of precious gems upon his mentor VyasaTheertharu, thereby expressing a deep sense of gratitude and eternal servitude on behalf of all his subjects. Emperor Krushnadevaraya also offers a golden utensil brimming with priceless ornaments of every hue to VyasaTheertharu, who true to His magnanimously generous character, donates the same in charity to deserving subjects on the spot, then and there itself. VyasaTheertharu successfully establishes a deep rooted sense of wellbeing and understanding amongst followers of all Schools of Thought, ably

nurtured and encouraged in the long run by Emperor Krushnadevaraaya in the Vijayanagar Empire. Compulsory performance of routine ritual worship in all shrines irrespective of the nature of its divine occupant is the rule of the day, with no compromise at all on any front whatsoever. However in spite of such an exalted status, VyasaTheertharu settles for one moderately spacious stone mansion situated in the sylvan vicinity of Chakra Tirtha and functions from there assisted most ably by retinue of faithful disciples. During that time the Vijayanagar Empire is also renowned by another equally famed synonym of Vidyanagar throughout the subcontinent and attracts students and scholars alike in unstoppable droves searching for the quintessential wisdom of ancient Knowledge. During that period, groups of reputed scholars led by one 'b a s a v a b h a t t a', hailing from the northern Kingdom of Kalinga, arrives at Vijayanagar. During the marathon debate with the hapless opponent 'b a s a v a b h a t t a', VyasaTheertharu employs most discernable facets such as → MahaVishnusarvottamatva, Panchabheda-Taaratamya, Bimba-Pratibimba and through canonical medium of the same establishes the unchangeable supremely independent sovereignty of SarvottamaMoolaGopalaKrushna. Upon culmination of this grandest of grand debate, a thoroughly chastened 'b a s a v a b h a t t a' accepts unconditionally inevitable defeat and bows full length in front of VyasaTheertharu. Exhibiting commendable sense of gratitude even after tasting bitter defeat, the humbled 'b a s a v a b h a t t a' then hands over the rarest of rare emerald and highly venerated "Spatika Linga", his most prized possession, harboring a most special Omnipresence of hierarchy Celestial MahaRudra to the victorious VyasaTheertharu. Prior to that VyasaTheertharu had characteristically staged unstinted victory over another great scholar 'p a k s h a d h a r a m i s h r a' in the region of Bengal. The very historical course of many an Empire of medieval kingdoms of the Deccan plateau are changed gloriously due to the enormous influence wielded by VyasaTheertharu. Far reaching contributions of VyasaTheertharu who initiated many deserving followers' into Pontificates is too immense even to merely contemplate by laymen. Likewise, enormous contribution of VyasaTheertharu in fields of arts, literature and in general in the overall enhancement of the vibrant culture of this ancient land is fit enough to be etched eternally in glittering eternal gold for all Time to come. Apart from such an enviable literary track record, VyasaTheertharu has also composed innumerable devotional compositions in Kannada with the superlatively divine pen name of SiriKrushna. The eternal popularity of these devotional compositions of VyasaTheertharu is as much in demand as ever with no sign of the same getting diminished whatsoever even to this day and age. It is to the immensely superior credit of VyasaTheertharu that during His Pontifical Reign much importance was given to the protection of native culture, identity, tenets of Dharma, arts and profusion of pristine pure devotion towards SarvottamaSreemanNarayana. VyasaTheertharu also initiated eight new Universities of higher learning all over the subcontinent. It was from the exalted corridors of one such University located at Hampi, that Vishnu Theertharu hailed, whom VyasaTheertharu hands over to SreemadhSurendraTheertharu who eventually reinitiates the young student into His own Pontifical Order with the grant of awesome title as ||VijayeendraTheertha|| (See Accreditation 5). Other notable contemporaries were Vadirajaru, ShreeGovindaVodeyaru, SreeNarayanaYathigalu, PurandaraDasaru and KanakaDasaru. VyasaRajaYatigalu strived day in and day out through His divinely ordained lifespan for the betterment of the entire subcontinent and were never limited to

the four corners of the famed Vijayanagara Empire. A sense of better understanding and longstanding friendship was constantly encouraged amongst many royal dynasties of the subcontinent so that unwanted external interferences could be nipped in the bud. One of the most gloriously monumental accomplishments on the part of VyasaTheertharu is the unparalleled consecration of seven hundred thirty four idols of VayuJeevottamaMukhyaPrana throughout the length and breadth of the subcontinent. It is generally said that even if an individual somehow manages to consecrate at least one single idol of VayuJeevottamaMukhyaPrana during one lifetime, then the same is sufficient enough to earn him a coveted position of liberated hierarchy bliss in the domain of exalted heavens. Such being the case, ordinary mortals cannot even imagine the infinite amounts of merits earned by the epochal feat of VyasaTheertharu who consecrated not one but seven hundred thirty four idols of VayuJeevottamaMukhyaPrana in one single divinely ordained lifespan. The principal amongst them that merits compulsory mention is the one consecrated by VyasaTheertharu at ChakraTirtha, Hampi, namely the holiest of holy and supremely sacrosanct, ||YantrodaarakaMukhyaPrana||. Eventually VyasaTheertharu traversed far and wide and visited various important centers of learning of those days such as Kalinga, Bengal, Puri, Kanchi, Moodalabagilu and also made a memorable visit to Rajatapeetapura to offer obeisance at the Lotus Feet of none other than KadagoluSreeBalaKrushna. VyasaTheertharu, during one particularly memorable visit to Rajatapeetapura, reminisced at great lengths about the fantabulous sighting earlier at Moodalabagilu, where none other than SarvottamaVenugopalaKrushna had Himself danced in utter abandon with matching footsteps and in perfect synchrony to the rapid beats of sounds emanating from the “shalagrama” clusters held in his devoted hands.

VyasaTheertharu reigned supremely unchallenged in sixty four varied fields of Knowledge and is constantly attended upon by enormous retinue of faithful disciples led by the likes of Vishnu Theertharu and Vadirajaru. The holiest of holy pontifical reign of VyasaTheertharu is witness to rejuvenation of the famed Vyasakuta and Daasakuta devotional streams, the latter led by the inimitable bards, Purandara Dasaru and Kanaka Dasaru. The chief purpose of scripting several literary chronicles by VyasaTheertharu is solely in order to simplify most difficult and most seemingly incomprehensible canonical texts scripted earlier by such stalwart luminaries such as the inimitable JayaTirthaShreepadaru, VayuJeevottamaSreemanMadhwacharyaru and BhagwanVedaVyasaru. (See previous Accreditations 1, 2 & 3). It is indeed an unchangeable fact that the real essence of eternal tenets as espoused by BhagwanVedaVyasaru is known only to VayuJeevottamaSreemanMadhwacharyaru. Likewise, the real purport of eternal tenets of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru is known only to JayaTirthaShreepadaru, whilst the sum quanta of all these eternal tenets are known only to VyasaTheertharu. The above superlative thought lines highlight the extraordinary truth about “**Meritorious Pontifical Accreditation**” of none other than VyasaTheertharu, Who as the unchallenged Monarch of Vedanta has encapsulated the supremely independent sovereign nature of SarvottamaMoolaGopalaKrushna through the awesome medium of literary compilations, the principle amongst them being: -

[[Taatparya Chandrika]], [[Nyayamruta]], [[Tarka Tandava]],
[[Mandaaramanjari]] Compendium comprising of → [[Upaadhi Khandana]],
[[Maayaavaada Khandana]], [[Prapanchamithyaatvaanumaana Khandana]],
[[Tatvaviveka]], [[Tatvasankhyaana]] and [[Tatvodyota]]
[[Bhedojeevana]], [[Prameya Navamaalika]], [[Granthamaalika Stotra]],
[[ShreeVenkateshaStora]], [[ShreeKrushnaMangalaashtaka]],
[[Yantroddhaaraka Hanuma Stotra]], [[ShaashtikaMangalashtakam]],
[[NavagrahaStotram]]. [[Shiva Stuti]], [[ShreepadaRajaPancharatnamaalika
Stotra]], [[Satarkavilaasa]], [[Bhedasanjeevini]], [[Vedantasaara Sanghaha]],
[[Hanumathsamprokshana Vidhi]] and [[VayuStutiPunascharanavidhi]]

It is historically chronicled that VyasaTheertharu composed three awesomely notable chronicles in classical wise, commencing with [[Nyayamruta]], [[TaatparyaChandrika]] and followed by [[TarkaTandava]], collectively known as the fabled ||Vyaasatraya||, sometime during 1484-1494AD. These monumental literary feats of VyasaTheertharu are in short too awesome to be fully comprehended by laymen. Whilst the two literary chronicles, namely [[Nyayamruta]] and [[TarkaTandava]] are composed in the genre of independent chronicles, the specialty of [[TaatparyaChandrika]] is that even though the same is recognized as being in the genre of [[Vyakhyaana]], the same appears as an independent chronicle. Indeed epochal meritorious fames of [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] composed by VyasaTheertharu are so infinitely immense that these always herald unstinted victory to the faithful, since the same is an envious sibling of the rarest of rare heavenly florescence that flourish in a colorful riot in the Celestial tree of Kalpavruksha. Indeed so devastatingly powerful is the Supreme Truth content enshrined in these afore mentioned literary chronicles that all those scholars who are wont to parade till then puffed up with false pride are now left in limbo, faced with no other choice but to reject their proud vanity and accept the scholastic mastery of VyasaTheertharu, unconditionally. Triumvirate of these three literary chronicles namely [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] are likened to the Three fiery Eyes of Tatva Vāda School, likened here to SarvottamaUghraNarasimha, successfully vanquishing evil scourge of all other contra schools likened to the demoniacal ‘h i r a n y a k a s h i p u’. The Supreme Truth content occurring in the manner of the famed invincible weapon “Vajrayudha”, enshrined permanently in these literary chronicles always decimates mountainous false arguments put forth by contra schools in double quick time. Till such time, a majority of followers of contra schools owing to monumental miscalculation had taken little or no notice at all of the enormous purport of Tatva Vāda School of Thought initiated by VayuJeevottamaSreemanMadhwacharyaru, so much so that even greatest literary Magnum Opus of the incomparable JayaTirthaShreepadaru (See Accreditation-3) also drew little or no attention and was regarded as mere summarized commentaries bordering on personal glorification of the founder Philosopher, VayuJeevottamaSreemanMadhwacharyaru. It was at that very moment that these three monumental literary chronicles composed by VyasaTheertharu, namely [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] literally fell upon ideologies of contra schools’ with such devastating effect that the latter has still not been able to recover fully from the same, which has even led to fragmentation in their midst and caused thorough

chaos in their hitherto closed ranks. Pointedly, [[NYAYAMRUTA]] consists of four distinctive chapters, in the first one VyasaTheertharu has profoundly debunked the theory which propagates that the World being a mere illusion. VyasaTheertharu has also proved the utter falsehood of attributing lowly qualities to the Supreme Godhead, with an impeachable argument that in such a scenario such a Supreme Godhead would then have to be titled as nothing but a sundry runoff the mill magician peddling his craft for limited personal gains. On the contrary VyasaTheertharu has proved that the Supreme Godhead has indeed created a magnificent World that rings true in the purest of pure sense of the word. In the second segmentation, VyasaTheertharu has proved the utterly faultless nature of the Supreme Godhead on one hand and on the other hand, sets up the utterly fault filled nature of hordes of lowly individual in dire contrast to the awesome former. On this count alone, it is termed that the Supreme Godhead is Infinitely more different and Infinitely more auspicious and independently sovereign, way beyond the reach of any mode of comparison to all individual entities who in turn are perennially, Infinitely and unchangeably dependent on the former for all Time to come. Thus in order to attain such a Supreme Godhead, ceaseless performance of eulogy and meditation of the former is indeed a most vital prerequisite. In the third segmentation, VyasaTheertharu once again underlines eminent practice of eulogy of SarvottamaMoolaGopalaKrushna in order to gain His much coveted but most rare supreme kind benevolence. That is to say, that choice hierarchy liberation shall never come about without the prior concurrence of supreme kind benevolence of SarvottamaMoolaGopalaKrushna, in the first place. In the fourth segmentation of [[Nyayamruta]] composed by VyasaTheertharu, the manner in choice hierarchy liberation shall occur upon prior concurrence of SarvottamaMoolaGopalaKrushna is elaborated in much detail. This segment also contains the manner in which all residual doubts with respect to such occurrences needs to be vacated. This segment also details intrinsic nature of those who are termed as being liberated with concurrent narration of hierarchy occurrence of sublime bliss filled state with timely connotations of eligible 'premeya' annotated strategically. VyasaTheertharu has discussed concept of 'pratyaksha, anumana and agama' with special connotations to the basic elementary differences in [[Nyayamruta]]. VyasaTheertharu also discusses threadbare the nature of difference by employing suitable definition and deductive reasoning that prove these essential differences, reviews deductive reasoning that seemingly oppose such essential differences, reviews different deductive reasoning that are supposed to support unity, quotes Vedic passages that support difference and proves that successful conclusion of righteous deeds, determinatives of purport, support existence of difference of even so called Vedic references claimed as proof by contra schools. Right at the commencement of [[Nyayamruta]], VyasaTheertharu states that 'pratyaksa' also support difference. It is observed that treatment of the same topic, difference, is repeated in another literary chronicle of vital importance, namely [[Bhedojeevana]]. Nevertheless, [Nyayamruta], the approach is much more elaborate touching upon all core issues.

Likewise, [[TAATPARYA CHANDRIKA]], effectively showcases inherent shortcomings of all other contra schools' in one go. Citing one simple analogy with enormous portent of doom to the contra school, VyasaTheertharu examines natural flow of white milk from a prized bovine tagged as being abstract and inanimate. The contra

school argument is on the lines that the same, that is this spontaneous flow of milk only occurs in order to sustain periodical growth and development of a calf, likewise the spontaneous occurrence of the World is also similarly illusory in nature. Answering back with characteristic gusto, VyasaTheertharu rebuffs the same retorting that since such natural white milk occurs solely on account of the desirous intention of a prized bovine, the same is to be understood as being spontaneous in nature. Here the nature of being able to flow all by itself can never be attributable to the milk alone. However, on the other hand, the auspicious bovine generates profuse amount of white milk through its engorged udders only when it senses the tiny calf in its vicinity and goads the latter to partake in fresh milk by caressing nervously twitching ears of the jittery calf with its own reassuring tail. This very same bovine shall never give fresh milk if the calf is not to be found in the near vicinity at all. VyasaTheertharu is amused no end that this simplest logic is easily understood even by a village simpleton. In [[TaatparyaChandrika]], VyasaTheertharu has painstakingly collected many a vital nugget of [[Bhāsyā]] and further examination of the same is carried out, including those intractable nuggets which are not explained in much detail earlier by anyone else. Such a narration is crystal clear even to those who espouse a blend of modernism mixed with antiquity. [[TaatparyaChandrika]], composed by VyasaTheertharu holds out unequivocally that classically acclaimed interpretation of VayuJeevottamaSreemanMadhwacharyaru on the famed [[BramhaSutra]] alone is the correct version, for all Time to come. This is one of the principle reasons why it is well nigh impossible to comprehend the intractable lessons of the [[SreemanNyayaSudha]] without seeking prior recourse to the invaluable lessons enshrined within the literary masterpiece [[TaatparyaChandrika]] of VyasaTheertharu. Thus in a nutshell [[TaatparyaChandrika]] composed by VyasaTheertharu goes to great lengths in delineating those intractable tenets of Tatva Vāda into easily assimilating forms. One of the vital aspects enshrined in [[TaatparyaChandrika]] is that an individual who is involved in performance of meditative eulogy may at times harbor a highly refined mirrored Omnipresence of the supreme entity juxtaposed within himself that may seem to be in dire contrast to the supremely manifest original manifestation of such a supreme entity. But the same need not be a cause for alarm since such meditative eulogy shall occur in the first place only when viewed with the mind conscious spectacles of previous merits alone. In fact the very first prerequisite for such an occurrence of merits is the most vital of all, that of experience. Therefore meditative eulogy of the supreme entity in question is totally sanctioned since the same is qualified for pursuance in any Infinite permutation and combination of words, with no set limits whatsoever. Throughout Centuries there have been conceited attempts towards deriding of this great classical literary chronicle, [[TaatparyaChandrika]], hatched hastily by shortchanged followers of other contra schools. But time and again [[ChandrikaMandana]] that is in the genre of ‘justification compositions’ taken up on war footing by steadfast disciples of VyasaTheertharu have invariably carried the day for Tatva Vāda School of Thought with resounding victory on all fronts.

Similarly, [[TARKATANDAVA]] occurs in the manner of a calling the bluff of previous schools’, all at one go. On this count alone [[TarkaTandava]], composed by VyasaTheertharu is automatically eligible to be ranked as an immensely invaluable

literary chronicle that upholds eternal tenets of Tatva Vāda of VayuJeevottamaSreemanMadhwacharyaru. It is recognized that VyasaTheertharu derived sustenance and strength from the earlier [[Vaaghvajra]] composed by His VidyaGuruShreepadaRajaru, that enabled complimentary literary composition of [[TarkaTandava]], which to its credit has till date not been challenged even once by any scholar hailing to any other contra schools. [[TarkaTandava]] in turn is bifurcated into three distinctive parts each one in turn dealing with canonical notions of 'pratyaksha, anumaana and agama'. Another most especially special substance about [[TarkaTandava]] composed by VyasaTheertharu, is that the same turn is subject to later day summarized elaboration by the trinity of SreemadhVijayeendraTheertharu who composed the literary chronicle titled [[Yuktiratnaakara]], followed by the scholarly Pontiff SreemadhSudheendraTheertharu who composed another literary chronicle [[Sadyuktiratnaakara]] and finally followed by none other than the "Great Master" SreemadhRaghavendraTheertharu who composed the literary masterpiece [[NyayaDeepika]]. (See Accreditations' 5 & 6). Many noted scholars of all other contra schools have till date maintained a deafening silence unable to contest the Supreme Truth enshrined in the epochal [[TarkaTandava]] offering no scope of competition to their own incomplete systems. Eternal concept of ||panchabedhataratamyajagathsathy|| envisions irrefutable twin occurrences of permanently differing entities of individual and supremely independent sovereign entity of 'Eesha', amongst others. Viewed in any manner possible, these two are indeed poles apart on each and every count, and then some. On one hand the supremely independent sovereign entity of 'Eesha' is Infinitely auspicious and Infinitely worthy and Infinitely independent and is supremely unaffected by a plethora of shortcomings that tend to plague all other lowly forms of 'jeeva'. On the other hand Infinitely dependent 'jeeva' occur in the manner of also ran reflections of the formidable supremely independent sovereign entity of 'Eesha', and are forever under His sole control and come to enjoy all fruits of actions, notwithstanding the fact whether the same is meritorious or otherwise. The eternal factoid of difference is the very foundation of Tatva Vāda School of Thought, wherein the central principle is the guaranteed certainty of a supremely independent sovereign 'Eesha' entity, read as SarvottamaSreemanNarayana. The reality of the World at large and the existence of individual souls are the other two tenets located as they are at opposing extremes. Thus these three, the supremely independent sovereign 'Eesha' entity of SarvottamaSreemanNarayana, the 'jeeva' and the abstract World are eternally differing and different from one another. SarvottamaSreemanNarayana is an independent and perfect entity, whilst 'jeevas' and abstract World are entirely dependent upon Him at all times, unchangeably. This position can be maintained only by conceiving palpable difference between the Supreme Godhead and the other two. Further, 'jeeva' are classified as being 'chetana' / sentient whilst the abstract World is classified as being 'jada' / insentient. Logically and practically such a position is possible only by conceiving such differences between these two. It is also clear by experience and observation that 'jeeva' are mutually different and various other entities in the abstract World are also different. Therefore, an understanding of the Universe assigning a proper position to the Supreme Godhead, 'jeeva' and abstract World necessarily involves an understanding of the basic difference amongst them. To comprehend true nature of each, it is necessary to understand differences amongst them. This difference is purely

metaphysical in nature and therefore the same does not warrant heightened emotive pitch similar to the one faced while dealing with an eventual destruction of the Universe. Such a metaphysical difference does not affect existing functioning of a unified view of the Universe. Therefore the very existence, functioning and understanding of 'jeeva' and the abstract World entirely depends upon the Supreme Godhead, who in turn regulates each one and all and thus there need not be any fear of lack of consensus on this count. It is the Supreme Godhead alone who is at the pivotal centre of the entire functioning Universe. With proper understanding of the difference amongst the Supreme Godhead, 'jeeva' and the abstract World, one will be able to comprehend extent of supremacy of such a Supreme Godhead more clearly, leading towards attainment of each and every goals of life. It is too easy to declare that all is one, but the same is very difficult to fortify further in the long run. Therefore, to annul this stark reality of 'jeeva' and the abstract World and arrive at one single point of existence is never a laudable effort at all by any means. Alternatively, to realize the dependency and inferiority of 'jeeva' and the abstract World in one sided comparison with the supreme Godhead is one thing and to deny such an occurrence is quite another. Faithful flock of contra schools who hold forth that there is only one real entity and the rest are only weakened nullified negations in a way oppose the very concept of difference. They relegate it to only experimental observations, that too at the business end and as a consequence do not accept difference as a real position to begin bargaining. On the other hand in Tatva Vāda School of Thought initiated by VayujeevottamaSreemanMadhwacharyaru the concept of difference is firmly established and the same is well and truly mirrored in [[SarvaMoola]] compendium. [[BHEDOJEEVANA]] scripted by VyasaTheertharu occurs in the manner of rebuffing collective challenges of many a contra school. VyasaTheertharu has confirmed resoundingly in [[Bhedojeevana]], the existence of the World is definitive and true, not an illusory one and that the same exists in accordance to the five distinct differences as propounded by none other than VayujeevottamaAcharyaMadhwaru. It is in this manner that VyasaTheertharu has taken up this concept of difference for a special discussion in [[Bhedojeevana]], where concept of difference is permanently established metaphysically right from the very origin of Knowledge awareness level as well as psychologically, using the directive edifices of 'pratyaksha, anumana and agama'. Therefore VyasaTheertharu states that all those who strut around canvassing that a puny individual 'jeeva' is indeed supreme and sovereign are in a way inviting their own demise, quickly. Indeed, on the other hand onset of meritorious Knowledge that only SarvottamaMoolaGopalaKrushna alone is the top notch Supreme Overlord in the truest sense of the word shall then pave way a path towards choice hierarchy liberation. VyasaTheertharu also vindicates that all fruits of action, both past, present and future shall come to a naught only with the supreme kind benevolence of SarvottamaMoolaGopalaKrushna alone and never otherwise. It is only such a SarvottamaMoolaGopalaKrushna Who is capable of doling out choice hierarchy liberation to the chosen deserving few since there is indeed no beginning or end to His supreme kindness and nobility steeped in grandeur, nor His sense of forgiveness is indeed unfathomable and much beyond the stuff which legends are woven. The supreme exhibition of all but one such an astounding quality of SarvottamaMoolaGopalaKrushna is the manner in which a vile mouthed ruffian 's h i s h u p a l a' is liberated. That is why it is most pertinent to ingrain unchangeable supremely independent sovereignty of such a

SarvottamaMoolaGopalaKrushna above anyone else and that all other lesser ranking Celestials beginning with Goddess MahaLakshmiDevi and Celestial ChaturmukhaBramha owe their very true existence and titular positions only to this supremely deemed will of SarvottamaMoolaGopalaKrushna. It is thoroughly befitting that VyasaTheertharu with the most especially special of all highly prized sobriquet of **CHANDRIKAACHARYARU** during divinely ordained lifespan of ninety two years composes [[TaatparyaChandrika]], [[Nyaayamruta]] and [[TarkaTandava]] collectively known as ||**VYASATRAYA**|| compilations, due to extraordinarily kindest benevolence of none other than RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna.

**urrvee sarvaa yena raajanvateetvam raajгнаa hanta praapa yatpaadabhaajaa|
teshaam VYASAACHARYA rajeshwaraanaam sangruhyaaham
paanimadhaasamidhaa||
aakalpam mekalpayajeevanecchorvaasam vallyaastaarkarnaatyotsukaayaaha|
soudhaayaannyaayaamruttadh vrudhimatyaastaatparyaadyaa chandrikaakhyaa
sa tasyaam||{San.}**

[[SreemadhRaghavendraVijayaha]], the sacred biography composed by Pandit Narayanachar, thus narrates quite dramatically as to how none other than Goddess Saraswati Devi declares that She willfully allowed Herself to be led ahead clasping firmly the holiest of holy hand of VyasaRajaYatigalu, Whose Holy Feet on several occasion were served well by powerful monarchs such as Emperor Krushnadevaraya, who ruled over the land justly. Goddess Saraswati Devi also declares that it is only VyasaRajaYatigalu who on account of His three pronged literary compilations [[tarkatandava]], [[nyayamruta]] and [[taatparyachandrika]] enabled Her to occupy literary centre stage with spiked gusto and allowed Her to exuberate in sheer bliss filled full moon light all the while greedily guzzling more and more sweetened nectar so eternally enshrined within the same. Therefore, it is none other than VyasaRajaYatigalu with “His” individual epochal “**MERITORIOUS PONTIFICAL ACCREDITATION**” of supreme Knowledge, as vouchsafed by none other than the auspicious Celestial Saraswati Devi, that enabled all other later day Pontiffs’ such as SreemadhSurenraTheertharu and SreemadhVijayeendraTheertharu to bestow their collective intellectual prowess upon none other than SreemadhRaghavendraTheertharu and thus prove true the occurrence of “**MERITORIOUS PONTIFICAL ACCREDITATION**” in the latter, as prophesized by none other than SreemadhSudheendraTheertharu, in the utmost sacred biography, [[SreemadhRaghavendraVijayaha]].

(to be continued...)

REFERENCES FOR ACCREDITATION - 4: -

1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.
2. Excerpts from [[srikrushnadevarayana dinachari]] ☀

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ SHAARVARINAAMA SAMVATSARA AASHADAAMAASA NIYAAMA
SHREEVRUHAAKAPIVAAMANAAAYANAMAHA }**

**ACCREDITATION - 5 : [[[raghavendrayatiraat samedhataam]]] – Meritorious
Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].**

||shreeGurubhyonamahaharihiOM||

prayaane garudaarode paarijaataharam harim

sathyabhaamaayutham krushnam dhyayeth esthaartha siddhaye||{San.}

Venkatakrushnacharya, the prodigal student, was chosen by the illustrious SreemadhRaghunandanaTheertharu as His understudy, the latter being first hand witness to the immense scholastic capability, incredible grit and determination of the former. Impressed by such unique and budding talent, SreemadhRaghunandanaTheertharu eventually ordained young Venkatakrushnacharya into grand pontificate with auspicious title of **||SURENDRA THIRTHA||**. Thus began the awesome saga of SreemadhSurendraTheertharu, one of the greatest pontifical mendicant ever, who even circumambulated the three Worlds not once but thrice, whilst being in a state of total fasting, visiting every known important pilgrim center. This apart, Sreemadh SurendraTheertharu, the greatest amongst all ascetic Madhwa Pontiffs is also credited with having consecrated the famed Idol of **SARVOTTAMA TIRUVENGALANATHA** at Yuddhapura located in the vicinity of Hampi. SreemadhSurendraTheertharu was in the grand pontificate for nearly seven decades, feted on several occasions by many royal entourages, notably Emperor Aliya Ramaraya, the son-in-law of Emperor Krushnadevaraya, with grant of productive villages to the former. During his ripe old age SreemadhSurendraTheertharu also traversed in the region of Perukonda and was aptly feted by Emperor Srirangaraya of Vijayanagara Kingdom

Another illustrious contemporary during that period was none other than the legendary VyasaRajaYatigalu, (See Accreditation - 4). VyasaRajaYatigalu was aware of the immensely sacrosanct status of SreemadhSurendraTheertharu, now camping temporarily at Hampi, Vijayanagara and the astounding manner in which the latter was used to habitually offer sacrosanct offerings at the Lotus Feet of SreemanMoolaRama just by willing the same within His conscience. On the other hand, VyasaRajaYatigalu Himself had the astounding capability to recognize such a transformation brought about in those very same sacrosanct offerings in which the diversity of the supreme entity was transformed from one superlatively unique entity to another. Accordingly, once SreemadhSurendraTheertharu sighted a verdant growth of fresh ShreeTulasi and characteristically had offered the entire garden at the Lotus Feet of SreemanMoolaRama merely by willing so. Eventually when VyasaRajaYatigalu dispatched His attendants to fetch such ShreeTulasi for purpose of offering the same at the Lotus Feet of

MoolaGopalaKrushna, the same had been already rendered as "Nirmaalya", fact instantly recognized only by VyasaRajaYatigalu since the omnipresence of the supreme entity had got transformed within the ShreeTulasi. At Hampi, Raja Guru VyasaRajaYatigalu was the awesome "Mentor" to scores of thoroughly deserving Pontifical disciples', especially a young student by name Vittalacharya. Once it so happened that Vittalacharya had accompanied VyasaRajaYatigalu to the sacred pilgrim center of Tirumala and was being taught sacrosanct lessons based on [[SumadhwaVijayaha]], the holiest of holy biography of VayujeevottamaSreemanMadhwacharyaru (See Accreditation-2). There at Tirumala, Vittalacharya was accosted by an elderly scholar who quizzed the former as to what 'particular lessons' was being taught to him on that day. Instead of answering, the young Vittalacharya chose to be silent and had immediately rushed towards the sacred pond of Swami Pushkarni for a quick sanctifying bath. Only thereafter, young Vittalacharya answered that since [[SumadhwaVijayaha]] always commanded constant purity of 'Mind-Body-Soul' at all times, even before commencement of merely mentioning its utterly sacrosanct Title, of course, as taught by Guru VyasaRajayatigalu, he had first proceeded to Swami Pushkarni for a purification bath. Such was the awesome commitment and dedication of the young student Vittalacharya, who was eventually ordained by none other than VyasaRajaYatigalu into asceticism as **||VISHNU THIRTHA||** at a tender age of eight. Incidentally the young lad Vittalacharya happened to be the great grandson of the "Poorvaashrama" brother of none other than JayaTirthaShreepaadaru (See Accreditation - 3). Indeed, latent genius inherited from such an envious pedigreed family lineage found perfect environment to blossom forth to the maximum extent possible under excellent tutelage of VyasaRajaYatigalu, who was instrumental in transforming the young lad Vittalacharya into one of the most formidable of all Madhwa Pontiffs. In a way it seemed that the greatest jewel in the crown of SarvottamaMoolaGopalaKrushna was now deemed to offer eternal service at the Lotus Feet of none other than SarvottamaMoolaRama. On one truly memorable occasion, during an auspicious day of "Dwadashi" the great VyasaRajaYatigalu gave away His most favored disciple, Vishnu Theertharu as the next successor to none other than SreemadhSurentharu, hailing to the **||SreeVibhudendraTheerthamoolaMahasamsthaana||** at the latter's behest. SreemadhSurentharu thereafter reinstated the young incumbent once again to His own Pontifical lineage with a grandiose Pontifical title of **||VIJAYEENDRA THIRTHA||**, a title in obvious sync with the **||VIJAYA||** (Victory) as embodied in the fabled Vijayanagara Kingdom. Thus as per the divine intention of none other than VyasaRajaYatigalu, the young VishnuTheertharu accepted grand Pontificate from the venerable SreemadhSurentharu who imparted the sacrosanct "Pranavaupadesha" to His pontifical successor alongside empowerment of sacramental staff.

Decades later, during the year 1560 A.D, SreemadhVijayeendraTheertharu transited from Kumbhakonam to Hampi, Vijayanagar, now ruled by Emperor AliyaRamaraya, son-in-law of Emperor Krushnadevaraya. Soon after, SreemadhVijayeendraTheertharu also journeyed to the secluded island of Aanegundi for a long awaited sighting of VyasaRajaYatigalu's utmost sacred and awesomely sacrosanct MoolaBrundavana. There, SreemadhVijayeendraTheertharu, totally overcome with unbridled emotional had offered full length oblong salutations and soulful obeisance in front of the MoolaBrundavana of

VyasaRajaYatigalu and had observed all encompassing silent meditation at that hallowed sanctum for considerable number of days. Wanton destruction let loose by rogue renegades intoxicated by heady victory at Talikota during the year 1565 A.D, had raged unabated for nearly a decade leading to the complete vandalizing of the capital city of Hampi, including, alas, the sacred MoolaBrundavana of SreemadhSurendraTheertharu, too. Each and every monument was meticulously razed to the ground and that which could not be destroyed was set afire and permanently disfigured by undeserving victors who pursued the infamous scorched earth policy. Fortunately, however, the MoolaBrundavana of SreemadhNaraHariTheertharu consecrated several Centuries earlier in the year 1333 A.D at Hampi and that of SreemadhRaghunandanaTheertharu consecrated in the year1504 A.D also in the vicinity of Hampi were left untouched by rampaging hordes since the same were rendered inaccessible with timely avalanche of gigantic boulders that miraculously blocked the entrance of these respective Sanctums'. Likewise, the swollen River Tungabhadra pockmarked with treacherous whirlpools galore, also acted as a formidable barrier effectively thwarting any further mischievous desecrations of other sacred monuments, especially located within the remote island of Aanegundi. Several years later, during the year 1575 A.D, SreemadhVijayeendraTheertharu had once again led dedicated batch of staunchest followers to the now war ravaged Kingdom of Vijayanagara and successfully relocated the totally desecrated MoolaBrundavana of SreemadhSurendraTheertharu from the ruins of the capital city of Hampi to the safe haven of Madurai.

stambhaadaagata dimbaaya prahladaayabhayadaayakam|
 nityam swaante smaraan **YOGIM VIJAYEENDRAM** namaamyaham||{San.}

SreemadhVijayeendraTheertharu radiates like the dazzling midday Sun lighting up the very consciences of legions of His devotees and thereby fulfilling all their desires time and again akin to a fresh sprout of lotus flower in full bloom. SreemadhVijayeendraTheertharu during His illustrious lifespan of nearly ninety seven years was noted for being as generous as Celestial Kubera and as forgiving as Mother Earth. But when accosted by those who were downright unrighteous and habitual haters of SarvottamaSreemanNarayana, an enraged SreemadhVijayeendraTheertharu's indignation was as valorous and mighty as the formidable Himalayas and raged like a veritable apocalyptic fires towards all of them. SreemadhVijayeendraTheertharu is also credited with having observed the utmost difficult and utmost sacrosanct of all rituals, namely the immensely meritorious "Anashana" ritual, that inculcated ceaseless performance of eulogy of SreemanMoolaRama nonstop for four decades and thereby gaining physical as well as metaphysical sustenance from the same. All manners of partaking of sanctified food and water was carefully curtailed by SreemadhVijayeendraTheertharu during this period so that the former trivia would not hinder His progress in performance of this famed ritual. During the course of a prolonged pontifical reign at Kumbhakonam, SreemadhVijayeendraTheertharu, vanquished many contemporary scholars of highest repute. The scholastic brilliance of SreemadhVijayeendraTheertharu is so immense that He uncannily usurped meritorious aura of opponents and later on subjected them to merciless ideological submission with

sharpest of irrefutable logic. Notable being vanquishing of 'a p p a y y a d i k s h i t a' in an open debate and at another time SreemadhVijayeendraTheertharu had vanquished an irascible scholar, 'y e m m e b a s a v a' after a marathon debate that lasted for nearly eleven days. Finally the vanquished scholar handed over his entire immovable property to the unquestionable victor, SreemadhVijayeendraTheertharu, and exited from Kumbhakonam altogether. A few other famed scholars who were vanquished by SreemadhVijayeendraTheertharu in marathon debates were 'g a n g a d h a r a s h a r m a' and 'b h a t t o j a'. SreemadhVijayeendraTheertharu's unrivalled mastery over knowledge streams of other Schools of Thought is fully put to use, particularly during marathon debate session with those who owed their allegiance to such Schools'. In each and every debate the vanquished scholars of all other Schools' were chagrined enough to find that their worthy conqueror, SreemadhVijayeendraTheertharu, 'knew' much more about their own Schools' than they themselves could ever hope to master. During the year 1580 AD SreemadhVijayeendraTheertharu was feted by the then King of Tanjavuru, with grants of productive villages. Subsequently SreemadhVijayeendraTheertharu was feted by not one but twelve feudal Emperors in succession.

Contributions of SreemadhVijayeendraTheertharu are indeed too immense to be comprehended in its totality by laymen as well as the scholarly. SreemadhVijayeendraTheertharu, the very embodiment of cleverest possible intellect, the awesome composer of one hundred four literary compositions primarily based upon Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru is a recognized past master in sixty four different fields of Knowledge too. SreemadhVijayeendraTheertharu upon being stationed at Kumbhakonam, dedicated divinely ordained lifestyle towards propagation of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru. SreemadhVijayeendraTheertharu has not only composed immensely rich literary compositions on Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru but has also composed many chronicles covering important branches such as [[nyaya]], [[meemamsa]] – which is a semantic understanding giving scientific guidance to comprehend Vedic hymns with deep set analysis of the eternal [[Vedas]], [[grammar]] and [[astrology]]. SreemadhVijayeendraTheertharu has effortlessly handcrafted more than fifty idols of various Celestials' in various auspicious postures, thereby showcasing His immense skill in the field of sculpturing. SreemadhVijayeendraTheertharu visited many important pilgrim centers in the subcontinent and during one such tour, camped at the region of Kolar for nearly a month and consecrated a sacrosanct idol of VayujeevottamaMukhyaprana there, known as [VijayaMaruthi] shrine. SreemadhVijayeendraTheertharu also established a Sanskrit university at Kumbhakonam in order to make available a plethora of canonical subjects to students who thronged the place from far and wide. It is really apt to note that His immediate successor and disciple, SreemadhSudheendraTheertharu used to reverentially address the legendary SreemadhVijayeendraTheertharu as ||GURUPADARU||. At an auspicious preset date, royal emissaries enlisted by Emperor AchyutaDevaRaya had personally overseen all arrangements for the pilgrimage of the nonagenarian SreemadhVijayeendraTheertharu to Rajatapetapura. Thousands of devoted citizenry of Kumbhakonam led by none other than SreemadhSudheendraTheertharu had then rendered a devotional farewell sendoff to SreemadhVijayeendraTheertharu and had accompanied the latter's entourage up to the

borders of neighboring Mahishapura, beyond which lay Rajatapeetapura situated on the vast western seacoast. There another legendary Pontiff Bhavisameeraru welcomed SreemadhVijayeendraTheertharu grandly and led the latter towards the Sanctum Sanctorum of MadhwavallabhaShreeRukminikaraarchithaBaalaKrushna. Eventually, Bhaavisameeraru conducted sixteen compulsory ritual worship at the Lotus Feet of MadhwavallabhaShreeRukminikaraarchithaBaalaKrushna. In due course an enormous garland of fresh ShreeTulasi is also offered at the Lotus Feet of Madhwavallabha ShreeRukminikaraarchithaBaalaKrushna by SreemadhVijayeendraTheertharu accompanied by thunderous rendition of [[ShreeKrushnaashtakam]] marking such an auspiciously famed worship. A grand ceremonial lighting of auspicious lamp ritual is also conducted by SreemadhVijayeendraTheertharu and BhaviSameeraru. This utmost auspicious ritual conducted by these two worthy former students of the legendary VyasaraajaYatigalu had temporarily transformed Rajatapeetapura into the fabled city of Amaravati, Capital of the Celestial Devendra.

It is due to the everlasting and kindest of kind benevolent encouragement of none other than VyasaRajaYatigalu that enabled SreemadhVijayeendraTheertharu to reign unchallenged in the firmament of Vedanta for nearly nine decades. Sreemadh Vijayeendra Theertharu is credited with having received direct and firsthand "Lessons" on [[Sarva Moola]] of VayuJeevottamaSreemanMadhwacharyaru six times also and also credited for having exhaustively "Studied" the utterly sacrosanct [[SreemanNyaayaSudha]] composed by JayatirthaShreepaadaru nine times from none other than the legendary VyasaraajaYatigalu. Due to such awesome initiation, the ablest student SreemadhVijayeendraTheertharu, effortlessly won over many an obnoxious scholar with child like ease. Mere sighting of such a SreemadhVijayeendraTheertharu completely frees any individual from all forms of fear dispositions, while at the same time enables resounding victory in all spheres. Such an utmost unique multifaceted personality of SreemadhVijayeendraTheertharu fully blossomed under the epic tutorship of none other than VyasaraajaYatigalu. Such divine sponsorship fully enabled SreemadhVijayeendraTheertharu to excel and exceed in every known branch of Knowledge apart from specializing in such rarified fields as cultural protection, cultural canvassing and cultural propagation of the eternal tenets of Tatva Vāda School of VayujeevottamaSreeman Madhwacharyaru. By studying the astoundingly achievements of SreemadhVijayeendraTheertharu, one can only shiver weakly, 'life and limb', while trying to comprehend the enormous magnitude of the 'Infinitely Immense Mastery' of His Guru, the legendary VyasaraajaYatigalu, who had tutored Him. Indeed it was the unmistakably strong presence of SreemadhVijayeendraTheertharu that acted as a rock strong bulwark against all demonic forces, both from within and without, that were bent upon uprooting the timeless practice of ancient Sanatana Dharma from the sub continent.

SreemadhVijayeendraTheertharu emerged unscathed time and again from countless victory conquests all over the subcontinent and gained unquestioned supremacy over many great scholars'. Every accolade so collected in the process was submitted at the Lotus Feet of SreemanMoolaRama by SreemadhVijayeendraTheertharu. World of Vedanta watched with openmouthed wonder at this relentless "Conquests of the Supreme Intellect" launched by SreemadhVijayeendraTheertharu as per the deemed will of none

other than SreemanMoolaRama. It is said that in the like manner of a ferocious lion stalking hapless quarry in dense jungles', similarly SreemadhVijayeendraTheertharu decimated hapless scholars who hid in thick undergrowth of long suffering ignorance. Epic qualities of SreemadhVijayeendraTheertharu are by themselves the stuff out of which awe inspiring legends are made. SreemadhVijayeendraTheertharu's intellect rivaled that of the Celestial Bruhaspati, His debating skills were held in very much awe similar to the enormous strength of VayujeevottamaBheemasena, while at the same time His sense of Dharma was as awesome as the one possessed by Emperor Yudhistira. SreemadhVijayeendraTheertharu's priceless treasure chest of supreme knowledge was similar to the "Immense Wealth" possessed by hierarchy Celestial MahaLakshmi Devi. SreemadhVijayeendraTheertharu's quality of sheer overbearing strength and valor equaled that of the enormously imposing Mount Meru, while His supreme mastery over all physical skills was so immense that He is credited with walking fearlessly, that too from the top edge of the spire of Kumbheswara shrine to that of the top edge of spire of Shaanrgapaani shrine at Kumbhakonam, on a slender thin banana fiber stretched to its maximum. Nevertheless, to add, many a famed rope artiste who had assembled there at that time to challenge SreemadhVijayeendraTheertharu to perform such an epic feat had to invariably accept defeat and had beat a hasty retreat. No wonder that SreemadhVijayeendraTheertharu's dutiful abode at Kumbhakonam on the banks of River Kaveri was famed as Dakshina Ganga and the SreeMutt became famous with the enviable nomenclature of SreemadhVijayeendraTheerthaMoolaMahaSamstaanam, DakshinaadiMutt.

The preeminent fame and sterling leadership quality of SreemadhVijayeendraTheertharu is primarily due to the most daring of all quality to ferret out the supreme truth enshrined even in the most unknown of knowledge streams, much more than the inherent interest to ferret out the same with the realms of the known knowledge stream. The divinely ordained lifespan of SreemadhVijayeendraTheertharu, each and every second, minute, hour and day being totally dedicated to uplift righteous disciples in particular and thereby the society at large. SreemadhVijayeendra Theertharu was an acknowledged "Grand Master" in sixty four varied branches of Knowledge such as --- Knowledge of classical music, Knowledge of classical dance forms, Knowledge of playing on auspicious musical instruments, Knowledge of landscape and portrait drawing, Knowledge of charting of auspicious symbols, Knowledge of drawing auspicious frescoes using rice grains and flower petals of different shapes and sizes, Knowledge of flower decorations, Knowledge of cloth dyeing and tattooing, Knowledge of decoration using precious stones, Knowledge of proper arrangement of furniture, Knowledge of playing on auspicious instruments, Knowledge of construction of weirs and check dams, Knowledge of willful sensory deployment and retracting movement of body limbs used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of preparation of various types of flower garlands, Knowledge of preparation of wigs for decorative purposes, Knowledge of donning various incognito disguises used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of decorating earlobes with finery ornaments, Knowledge of preparation of exotic fragrances from local concoctions, Knowledge of magic as practiced by local bard used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of lightening quick

sleight of hands used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of preparation of various food dishes, Knowledge of preparation of various fruit pulp decoctions, Knowledge of stitching, reclaiming and knitting of cloth material, Knowledge of preparation of rope coils from jute fibers, Knowledge of playing on musical instruments, Knowledge of setting up of difficult riddles and cracking them in no time, Knowledge of word building by means of picking up last letters and forming endless word chains , Knowledge of unique sentence formations through application of difficult to pronounce words, Knowledge of enabling of correct impressionable messages while reading out aloud from Holy Texts for the benefit of listeners, Knowledge of impressing upon the purport of a story/drama by sole means of acting only, Knowledge of concluding a hymns logically by using just one single word extracted from any part of the said hymn, Knowledge involved in preparation of clothes and utensils, Knowledge of skills required for wood work, Knowledge of doll caricature preparations from wood, Knowledge of art of house construction, Knowledge of art of examining silver and precious gemstones, Knowledge of art of soil testing and metal testing, Knowledge of art of testing precious gemstones and grading of the same as per their qualities, Knowledge of preparation of medicines from medicinal plants, Knowledge of comprehension of behavioral patterns in birds and animals, Knowledge of comprehension of bird language, Knowledge of imparting healing touch by application of pressure on nodal nerves, Knowledge of complex sign language using deft play of fingers, Knowledge of sending out secret coded encrypts and decoding of secret encrypts used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of interior flower decorations, Knowledge of comprehension of auspicious signs, Knowledge of grasping the main substance of canonical texts at one glance, Knowledge of fluency in reading aloud from Holy Texts nonstop, Knowledge of comprehending what is not visible to the naked eyes, Knowledge of formation of auspicious betterment machinations, Knowledge skills in composing flawless poetry, Knowledge in masterful compositions of chronicles, Knowledge of preparation of blue prints for planned work, Knowledge of metric methodologies while composing literary works, Knowledge of winning skills required in games such as dice used while warding off vendetta reprisals attacks from vanquished disgruntled rivals, Knowledge to stage quick victory over all opponents, Knowledge of skills required in safeguarding cloth material from the vagaries of harsh weather and marauding insects and worms, Knowledge of various indoor games, Knowledge of skills required to move distant objects to nearby locations used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of all rules of children oriented games, Knowledge of staging unstinting victory over every opponent under all circumstances in all fields of Knowledge, Knowledge of every yogic postures in the realm of Yogic science.

SreemadhVijayeendraTheertharu's immensely huge lot of literary chronicles' can be segregated into six typical segments. First, those which are in genre of [[Shruti]] and [[Sutra]]. Second, those which are in genre of allied compositions of VayuJeevottamaSreemanMadhwacharyaru, JayaTirthaShreepadaru and other illustrious predecessors. Third, those which are allied compositions on awesome lot of literature penned by VyasarajaYatigalu, a veritable "Shanthipaata" of the same. Fourth, comprising of justification chronicles based on chronicles that derided eternal tenets of Tatva Vāda

School. Fifth, comprising of literature based on [[nyayashastra]], [[meemamsa]], [[grammar]] and [[dharma]] canons and sixth literature which are in genre of fine arts such as poetry, classical dance and the like. Of course all these literary compositions were not composed by SreemadhVijayeendraTheertharu for personal aggrandizement but only in order to further the cause of eternal tenets of Tatva Vāda School of VayujeevottamaSreemanMadhwacharyaru. The very fact that SreemadhVijayeendraTheertharu, a past master in all the sixty four relevant knowledge streams, composed one hundred and four literary compositions on the eternal tenets of Tatva Vāda School, heralded a new auspicious dawn upon then seemingly stagnant World of Vedanta, rocking its very foundations and thereby shaking off all false propaganda of other also ran Schools'. Mere utterance of the awesomely prolific and superlatively exhaustive literary compositions of SreemadhVijayeendraTheertharu as listed below are in itself potent enough to enable laymen to be reckoned as prolific scholars of the highest repute.

[[[OmkaaraVādaarthaha]], [[AnubhaashyaVyakhyaa]],
 [[AnuVyakhyaanaTippani]], [[Advaitashikshaa]], [[AdhikaranaNyaayamaala]],
 [[AdhikarnaRatnamaala]], [[Appayakapolachapetika]], [[AanandataaratamyaVādaa
 rthaha]], [[EeshaavaasyoupanishadbhaashyaTeekaTippani]],
 [[UpasamhaaraVijayaha]], [[UpaadhikhandanaTeekaTippani]], [[Ubhayagrahagrast
 arahodayaha]], [[RigbhaasyaTippani]], [[IythareeyabhaashyaTeekaTippani]], [[Kath
 alakshanaTeekaTippani]], [[KarmanirnayaTeeka]], [[KaatoupanishadbhaashyaVya
 akhyaana]], [[Kuchodyakutaarahaha]], [[KenoupanishadbhaasyaVyaakhyaana]], [[Ge
 etaaksharaarthaha]], [[GeetaataatparyaNirnayaDeepikaTippani]], [[GeetabhaashyaP
 remeyaDeepikaVyaakhyaana]], [[GeetaTaataatparyaVyaakhyaa]], [[Geetavyaakhyaana
 m]], [[ChaandogyoupanishadbhaashyaVyaakhyaa]], [[TatvaSankyaanaVyaakhyaaTeek
 aTippani]], [[TatvaVivekaTeekaTippani]], [[TatvadyotaTeekaTippani]], [[Tatvamaan
 ikyaPetika]], [[TaataatparyaChandrikaVyaakhyaa]], [[TaataatparyaChandrikaBhooshana
]], [[TureyaaupanishadVyaakhyaa]], [[DvaasuparnaIthyaadeenamBedhaparataavaSa
 martanaDurithaapaahanaStotram]], [[Nyaayamanjari]], [[Nyaayapanchakamaala]],
 [[Nyaayamukaraha]], [[Narayanashabdhaarthanirvaachanam]], [[NyaayavivarnaTeek
 a]], [[NyaayaSudhaVyaakhyaa]], [[Nyaayamouktikamaala]], [[Nyaayamrutamodaha
]], [[Nyaayaamrutaagurvaamodaha]], [[NyaayamrutodaahrushaJyimuneeyaNyaama
 ala]], [[NyaayadeepikaTippani]], [[NyaayamrutaaNyaayamaala]], [[Nyaayaamrutamad
 yamodaha]], [[Nyaayaadvaadeepika]], [[Panchasamhaaradeepika]], [[Padaarthasangr
 ahaha]], [[ParatatvaPrakaashika]], [[PranavapadarpanaKhandanam]], [[Shathamars
 hanara]], [[Pramaanapadattivaakhyaa]], [[PramaanalakshanaTeekaTippani]], [[Pist
 apashumimamsa]], [[BruhadaraanyaupanishadbhaasyaVyaakhyaa]], [[Bramhasutra
 adikarnamaala]], [[Bramhasutranyaayasangrahaha]], [[Bhattojikkuttanam]], [[Bhagav
 adhGeetaVyaakhyaa]], [[Bedhachintaamani]], [[Bedhaprabha]], [[Bedhasanjeevini]],
 [[Bedhaagamasudhaakaraha]], [[Bedhakusumaanjali]], [[Bedhavidyaadaraha]], [[Man
 dookoupanishadBhaashyaTeeka]], [[MandookoupanishadBhaashyaVyaakhyaa]],
 [[MaayaaVādakhandanaTeekaTippani]],
 [[MithyaanumaanaKhandanaTeekaTippani]], [[Meemamsaanyaayakoumudi]],
 [[Madhwatantramukhabhooshanam]], [[Madhvaadvakantakodaraha]], [[Madhwasi
 dantasaarodaaraha]]]

SreemadhVijayeendraTheertharu is also credited with having composed many a devotional songs with the spectacularly stunning authoritative titular diadem of **||VIJAYEENDRA RAMA||**, majority of which are particularly in favor of such illustrious predecessors like the legendary ShreepadaRajaru and VyasaRajaYatigalu.

**sa bramha sa harihi sendraha soksharaha paramaha swaraat|
sa vishnuhu sa praanaha sa kaalognihi sa chandramaaha||{San.}**

On one occasion SreemadhVijayeendraTheertharu was offered utmost toxic of poison by a vanquished scholar. But a nonplussed SreemadhVijayeendraTheertharu had accepted this venomous challenge without batting an eyelid even for a second and had gulped down the deadly poison up to the last drop all the manner of deemed will of SreemanMoolaRama with added unshakeable trust in the Supreme Sustenance of none other than VayuJeevottamaSreemanMadhwacharyaru and SarvottamaLakshmiNarasimha. Even as a horrified gathering watched in dreadful amazement, the physical countenance of SreemadhVijayeendraTheertharu had bloated with black tinged hue all over. At that very instant SreemadhVijayeendraTheertharu uttered an extemporaneous invocation in sole favor of none other than MadhwavallabhaSarvottamaNarasimha, an eulogy of the fearsome tectonic Incarnation of UghraNarasimha who burst forth from the innards of a stone pillar heeding to the pristine call of devotion of BhaktaPrahlada, culminating with tearing asunder of coiled entrails of the evil demon 'h i r a n y a k a s h i p u' wallowing in insufferable cesspools of innate enmity and hatred towards SarvottamaSreemanNarayana. Even as the extemporaneous [[NrushimaAshtakam]] stemmed forth in unstoppable torrents, the toxic poisons lethal enough to kill one hundred persons with one single drop, now coursing through unabated within the physical countenance of SreemadhVijayeendraTheertharu is neutralized instantaneously and thereby rendered powerless, once again mirroring the infinite extent of Supreme Benevolence of none other than MadhwavallabhaSarvottamaNarasimha towards His True devotee, none other than SreemadhVijayeendraTheertharu. After this stupendous event the physical complexion of SreemadhVijayeendraTheertharu was rendered even more radiant, thanks to this show of Supreme Benevolence from none other than MadhwavallabhaSarvottamaNarasimha. Even to this day one can see blackened throat visible on the Idol of SarvottamaNarasimha consecrated at Kumbhakonam bearing testimony to this epochal show of devotion on the part of a true devotee, SreemadhVijayeendraTheertharu and an epochal show of Infinite Sustenance on the part of Sovereign Mentor, MadhwavallabhaSarvottamaNarasimha. This most powerful extemporaneous sustenance invocation composed by SreemadhVijayeendraTheertharu is empowered to instantaneously negate all manners of toxic poisons of venomous reptiles, fend off barbed attack by swarms of angry wild bees, wasps, scorpions, fear of ghouls, goblins, crooked witches, evil spirits, brutal thugs, runaway viruses, accidental mishaps and incurable maladies. This extemporaneous invocation also spells singular disaster for cowardly enemies scheming nefarious game plans from safe proximity of domestic confines and are smoked out into the open readied for extermination, even as the

unstoppable course of 'Dharma' thunders ahead at full steam steered as it were by the ablest hands of SreemadhVijayeendraTheertharu.

SreemadhVijayeendraTheertharu has in another exemplary literary composition, [[PaapavimochanaStotra]], mirrored hapless plights of individuals writhing under mountainous debris of unpardonable sins from head to foot, resulting from relentless and uncontrollable action of limbs accumulated through relentless cycles of births is mirrored in all its brutal goriness. [[PaapavimochanaStotra]] recreates in much graphic detail the unbearable agony of such repentant soul so caught up in tempestuous swirls of woebegone emotions, seeking an escape hatch out of cesspools of utterly hellish ignorance, constantly being bludgeoned with series of cliff hanger sorrows. The only saving grace from such utterly deplorable states of apathy and unenviable anarchy is the ever beckoning and soothing solace attainable at the Lotus Feet of none other than SarvottamaLakshmiNrusimha. It is guaranteed that whoever utters the [[PaapavimochanaStotra]] regularly without fail, fashioned in a manner of a fervent plea directed at the Lotus Feet of SarvottamaLakshmiNrusimha, stand vacated of all maladies of raging sins once for all, as mimicked in a similar state of euphoria experienced simultaneously by over a billion people, brought about by unbelievable Olympian feats by compatriots. The Supreme Truth as envisaged in the [[PaapavimochanaStotra]] functions as a redeemer of a righteous doer of duty task in the face of national catastrophe such as dramatic change in the course of River SaptaKosi after nearly two Centuries, threatening to sweep off an entire civilization from the face of the map, protects against all manners of maniacal aggression from a loose cannon domesticated satirist with fetish for local laurel and amidst onset of open fratricidal clan rivalry amongst known brethren.

SreemadhVijayeendraTheertharu is probably the most important and powerful controversialist, whose contribution to the renaissance of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru is almost unique and unrivalled. SreemadhVijayeendraTheertharu has also stated that without knowing anything at all about supreme entity there cannot be any further study of the same and answers that one has to inculcate ||OM|| as the answer to all such nagging doubts. The sweetest truth is that an individual would instantaneously comprehend the sweetness ingrained in nectar if an only if he tastes it himself personally and will have only an inkling of the same even after listening to hours of lecture based on its sweetness. In an important literary work composed by the venerable SreemadhVijayeendraTheertharu, namely [[Shrutyarthasaara]], the chronicle is primarily dedicated to the supreme validation of the supremely independent sovereign entity, read as SarvottamaSreemanNarayana and the inevitable truism of basic five palpable differences that occurs universally, as propounded by none other than VayuJeevottamaSreemanMadhwacharyaru. This literary composition is also a virtual mirror to the eternal truth as enshrined in the eternal [[Vedas]] and their timeless relevance. SreemadhVijayeendraTheertharu has successfully decanted important gist of Vedic hymns in [[Shrutyarthasaara]] and thereby successfully simplified many a complex tenet found in the eternal [[Vedas]] and the sacrosanct [[Upanishads]], as well. The trade mark that runs commonly in literary compositions of SreemadhVijayeendraTheertharu is that there are never any conveniently twisted inference of any of the tenets of the eternal [[Vedas]]. On the other hand the erudite

composition of [[Shrutyarthasaara]] is a befitting rejoinder to many a willful false interpretation of the original Vedic scriptures that were in vogue at that time. SreemadhVijayeendraTheertharu unequivocally established the unchangeably palpable difference existent amongst sentient and insentient entities, a factuality that is reflected in the eternal [[Vedas]] as well. In [[nyayamrutaamoda]], the great masterful composer SreemadhVijayeendraTheertharu, the reigning monarch of dualism and its philosophical prestige, has composed the same as a commentary on the elite [[nyayamruta]] composed by the legendary VyasaraajaYatigalu. Side by side with elucidation of difficult points, obscure and stiff passages in the earlier work, SreemadhVijayeendraTheertharu has attempted an exhaustive refutation of the leading tenets of monism and absolute monism. In another important literary composition [[nyayamouktikamaala]], SreemadhVijayeendraTheertharu has composed the same as a commentary on the Magnum Opus [[tatparyachandrika]] of VyasaraajaYatigalu. Here, SreemadhVijayeendraTheertharu has thoroughly refuted monism doctrines embedded in typical monistic literature of that period. SreemadhVijayeendraTheertharu has employed a closely reasoned and albeit controversial manner, the interpretations of [[Veda sutra]] by VayuJeevottamaSreemanMadhwacharyaru is the only one that is logically and perfectly attuned to the letter and spirit of aphorism and the same is rendered as being totally destroyed if any other interpretation effort is carried out. In [[yuktiratnakara]], SreemadhVijayeendraTheertharu has commented on the utterly voluminous work of VyasaraajaYatigalu, [[tarkatandava]]. Here, SreemadhVijayeendraTheertharu has stressed on several intricate [[nayaya-vaishika]] canons and established Tatva Vāda tenets of [[parmana-apourusheyatva-varnanityatva]] et al. In this important literary endeavor, SreemadhVijayeendraTheertharu has successfully vindicated the independence of dualism of VayujeevottamaSreemanMadhwacharyaru and has refuted extravagant claims of usage of [[nyaya-vaishika]] canons in order to dominate stage of Vedanta.

SreemadhVijayeendraTheertharu in another literary work, [[upasamharavijaya]], has stylized this work in the manner of a reply to another chronicle composed by ‘a p p a y a d i k s h i t a’. Here, SreemadhVijayeendraTheertharu latches on very early to the notion that if in the determination of exact import of Vedic passages rounded off into contexts and self determined into universes of discourses it is seen that “u p a k r a m a” or commencement of passage makes mention of a particular celestial, or an idea or some ritualistic detail and towards the end or the conclusion a different thought is indicated that is indeed apparently conflicting. Of course the eternal [[Vedas]] are “Apourusheya” and hence there cannot be any real contradiction or conflict arising in meanings conveyed by those sacred texts. True to His characteristic flamboyance SreemadhVijayeendraTheertharu maintains that there is no need to be arrested and tyrannized by beginning of the passage and if justice is to be done to the import of the passage as a totality, one should wait till one reaches conclusion of the passage. The commencement and the conclusion will then be mentally rehearsed as it were as candidates for partnership in interpretational harmony. Should there be a persisting element of conflict or incompatibility between the two, the conclusion is certainly more powerful and the commencement should be made to surrender its surface interpretation. Here, “u p a s a m h a r a”-conclusion is “p r a b h a l a”-strong. The “u p a k r a m a”-commencement is “d u r b a l a”-weak. The weak will have to surrender its surface

interpretation in conformity with that of the strong. By means of an acute, accurate and arresting analysis of several [[adhikarna]] of the canonical [[purvameemamsa]], SreemadhVijayeendraTheertharu has established that in all of these, interpretation of “u p a s a m h a r a” has proved victorious and that the surface interpretation of the “u p r a k a m a”- commencement had to be surrendered in conformity with that of the former. SreemadhVijayeendraTheertharu in another of his literary composition [[sanmargadeepika]] has discussed in length about significance of the first five [[Veda sutra]] and has pointed out that there is a perfect and pleasant attunement only between Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru and the [[sutras]] and rejects monism attunement of aphorisms. SreemadhVijayeendraTheertharu contends that if an object can be of such a nature as to be investigated, known, marked and inwardly digested and if the object is also capable of a full logical definition, it would be absurd to maintain that the said object can be attributed as less and absolute. To wriggle out of an obviously inconvenient situation, the absolutist has to maintain that while the attribute less absolute is the truth of the matter, the “supreme entity” with attributes is to be admitted for purposes of meditation or for the satisfaction of faint hearted. It is clear that Brahman with attributes and the absolute without any attributes, cannot both be of the same degree of reality. In reply to all such contentions, SreemadhVijayeendraTheertharu demonstrates in an argumentative manner that [[Veda sutra]] do not proclaim Brahman with attributes to be of a lesser degree of reality, but proclaim that SarvottamaSreemanNarayana as the author, preserver and destroyer of the grand Cosmos. SreemadhVijayeendraTheertharu questions as to why not the monists or the absolutists be whole hogged in metaphysics? Why should they be so resource less and be so helpless as to resort to a duality of standpoint, duality of deity and the absolute and other dualities and even pluralities from which no escape is possible? It is no answer to state that the duality is itself an appearance or of lesser degree of reality. Nobody has given such a carte blanche to the absolutist as to enable writing off reality of things as an inalienable and undeniable birthright. Contention is that only a duality is admitted and not a dualism is pointless as the demo of existence of a stage in which duality is got rid of is yet to be. Hence, VayujeevottamaSreemanMadhwacharyaru’s position is thoroughly vindicated by SreemadhVijayeendraTheertharu who maintains that the author of [[Veda sutra]] has taught the world theism and not absolutism. Finite is never identical with infinite and all aspirants shall have to course through countless births’ to earn grace of SarvottamaSreemanNarayana.

SreemadhVijayeendraTheertharu in another of his curious literary work [[pishtapasu meemamsa]] has condemned animal sacrifice in no uncertain terms. SreemadhVijayeendraTheertharu’s arguments centers around requisite qualifications for all those who wish to conduct the same. This literary work clearly lays down qualifications of those who may be appointed to officiate at sacrificial altar and in this degenerate ‘k a l i y u g a’ when merely a show is made out that is spiritually decadent, it would be absolutely impossible to secure services of priests specialized in conduct of sacrificial rituals, who satisfy adequately the required conditions. Sacrifices performed with help of such degenerate functionaries are no better than downright slaughter of animals. It is just intellectual honesty if one will frankly acknowledge decadence of spiritually and substitute a model of animal cast out of flour and used during sacrifices.

The canonical [[purva meemamsa]] allows substitution when a prescribed thing is not available, similar to those occasions when a genuine herb is unavailable, then a suitable substitute is to be suggested and recommended. Moreover a person has to propitiate celestials that he worships by offering oblations of food that he himself eats. By and large flesh eating is prohibited and hence sacrificial offerings should be in nature of the food grains. SreemadhVijayeendraTheertharu in another important literary work [[meemamsa nyaya kumudi]] has shown that the eternal tenet of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru are totally in conformance to preset canons of [[purvameemamsa]], through a plethora of arrayed facts. This literary work is fashioned as an independent exercise on [[purvameemamsa]] with an intention to clear views, principles and doctrines of ‘p r a b h a k a r a’ and ‘b h a t t a’ Schools’. Even so SreemadhVijayeendraTheertharu has acknowledged authority of the early [[purva meemamsa]] canons of Sage Jaimini on account of the latter being a renowned sage. SreemadhVijayeendraTheertharu’s refutations of stand of other Schools’ are based on epochal [[bramha tarka]], similar to the methodology employed by VayuJeevottamaSreemanMadhwacharyaru who too relied upon [[bramha tarka]] while extrapolating complex canons of [[poorva meemamsa]]. SreemadhVijayeendraTheertharu in another literary composition, [[bhedavidyavilasa]], has followed the path shown by VyasaraajaYatigalu showcasing a complete and systematic vindication of the existence of foundational differences in the grand Cosmos. Hence reality is rooted in difference, diversity and disparity and concurrent “Pramanas” have been used extensively by SreemadhVijayeendraTheertharu in support of syllogisms intended to maintain identities are refuted. Through and through the palpable five differences ||**PANCHABEDHA**|| are maintained in an argumentative and controversial manner.

SreemadhVijayeendraTheertharu in another literary work, [[tatvamaanikyapetika]], has rendered erudite commentary on many delicate cannons of [[meemamsa]] and on the basis of the same has substantiated the multifaceted tenets of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru. This once again proves beyond doubt that after VyasaraajaYatigalu it is only SreemadhVijayeendraTheertharu who has excelled in such complex usages drafted into exhaustive canonical literature. At Kumbhakonam, SreemadhVijayeendraTheertharu, akin to the fearless Prince Abhimanyu of Mahabharata fame, singlehandedly thwarted each and every philosophical challenge on Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru and lived to tell the tale, an immense feat that is forever etched in glittering gold in the annals of Vedanta. Enviably “RujuGunaDevta” celestial status bestowed upon SreemadhVijayeendraTheertharu is in complete compliance with the eternal tenets of Tatva Vāda School as propounded by VayujeevottamaSreemanMadhwacharyaru. Such is the preeminence of SreemadhVijayeendraTheertharu that the same is enshrined in the glorious eulogy of → ||**SA JAYATHI YATICHANDRAHA**|| {San.}, referring to an utmost apt inference that indeed the Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru attained hitherto unreached glorious and victorious zenith only on account of the superlative deeds of the ever victorious SreemadhVijayeendraTheertharu who shone like a veritable full Moon amongst galaxy of formidable Madhwa Pontiffs’. This single eulogy alone

specially highlights the sterling “**Meritorious Pontifical Accreditation**” of SreemadhVijayeendraTheertharu.

**shreemadhaanandatheerthaaryaan jayatheertha muneemapi|
vyasatheertha jayeedraarya sudheendraadi guroon bhaje||{San.}**

In fact the extremely farsighted SreemadhSurenbraTheertharu who had earlier accepted grant of Vijayeendra Theertha as His immediate successor from none other than VyasaRajaYatigalu, upon becoming apprehensive of delinking unbroken chain of tradition of succession originating from none other than VayuJeevottamaSreeman Madhwacharyaru (See Accreditation - 2), once again ordained another new Pontiff into the Pontifical Order with the Title of ||**SUDHEENDRA THIRTHA**|| (See Accreditation - 6) and entrusted Him to the safe mentorship of SreemadhVijayeendra Theertharu, as His Disciple. SreemadhVijayeendraTheertharu is the only illustrious Pontiff in the firmament of Madhwa Pontifical order who has witnessed two utmost sterling incarnations of the greatest devotee Prahlada, first being none other than VyasaRajaYatigalu and the other none other than SreemadhRaghavendraTheertharu (see Accreditation -6). The sterling efforts of two powerful pontifical stalwarts, SreemadhVijayeendraTheertharu and His disciple none other than SreemadhSudheendraTheertharu were instrumental in the grand metamorphosis of MahabhashyaVenkatanathacharya as SreemadhRaghavendraTheertharu (see Accreditation -6). One spectacular reason behind such an anointment was that both these two worthy Pontiffs’ were very much aware of the fact that in the near future infinite merits arising out peerless commitment by their next successor to the Pontificate of the SreeMutt towards the Lotus Feet of SarvottamaSreemanMoolaRama would spread far and wide in the very same manner a drop of fragrant sandal wood oil would spread all across a huge reservoir of water. Both the senior Pontiffs’ were alert to the superlative incarnations of the primordial celestial, Shankukarna, as Prahlada whose deeds were synonymous with pristinely peaceful bliss filled devotee of SarvottamaMoolaNarayana, as Emperor Bahleeka who was a constant pursuer of hierarchy graded salvation directed at the Lotus Feet of VayuJeevottamaBheemasena, as VyasaRajaYatigalu who was synonymous with an insurmountable Ocean of true knowledge brought about due to constant profusion of pristine pure devotion at the Lotus Feet of SarvottamaMoolaGopalaKrushna and last but never the least as SreemadhRaghavendraTheertharu who was synonymous with an inexhaustible goldmine of kindest benevolence brought about by ceaseless devotion the Lotus Feet of none other than SarvottamaGadikaaraVenuGopalaKrushna. Indeed so overbearing was the influence of SreemadhVijayeendraTheertharu that the future biography of the direct pontifical disciple SreemadhRaghavendraTheertharu, of His very own direct disciple SreemadhSudheendraTheertharu, would carry the extraordinary ‘Suffixed Title’ of ||**VIJAYAHA**||{San.} in His eternal Honor.

**vikhyaato yaha SHREEVIJAYEENDRA vrateendrassakhyaa labdhwa
saadhukeertim mayorvyaam|
vyaakhyaavyaajaadaalavaalam vyataaneettasyaa vallyaa nyaayapoorvamrutasya||**

chitryirvarnyihī shobhitam shlaaghitaartham vyaaptam deshe
kshoumavaasotinotnam|
praayacchanme
kantakodhaaradambhaadaachandraarkasthaayichaaruprabhaavaha||
bhooshaapetteem tatvamaanikyapetyaa muktaabhooshaam nyaayamuktaasrajaame|
yadyat klurptam bhooshanatvena
vadhwaastatdhgranthiyiraatanishtaatulashreehi||{San.}

[[SreemadhRaghavendraVijayaha]], the sacred biography composed by Pandit Narayanachar, thus narrates quite dramatically as to how none other than Goddess Saraswati Devi declares that the irrepressible SreemadhVijayeendraTheertharu on account of having composed exemplary literary allied composition namely [[nyamrutaamoda]] made available to own Her demure self, unlimited sustenance through fresh waters’, so vital for the verdant gardens of Vedanta to blossom forth. The very same SreemadhVijayeendraTheertharu known for His plethora of strangest of strange deeds was famous throughout the subcontinent on account of having composed hitherto unseen, unheard and unread stylization of literature. SreemadhVijayeendraTheertharu was also lauded by scholars from far and wide for His another important literary work [[kantakodaara]], the devastating charm of which shall exist as eternally as the Sun and Moon in the firmament of Vedic literature. With such extraordinary literary accomplishments SreemadhVijayeendraTheertharu succeeded in offering the eternal maiden Goddess Saraswati Devi with closely spun and pricelessly fine pristine white silken garment that would adorn Her forever. Goddess Saraswati Devi further declares with much aplomb that SreemadhVijayeendraTheertharu worthy composer of another acknowledged literary masterpiece, [[tatvamaanikyapetika]], presented Her with a priceless box to safeguard Her prized collection of precious ornaments. Further, SreemadhVijayeendraTheertharu by composing the indefatigable [[nyaayamouktikamaala]] offered Goddess Saraswati Devi with a befittingly worthy decoration of clusters of breathtakingly awesome necklaces interspersed with dazzles of huge and shiny pearl beads. Therefore, it is none other SreemadhVijayeendraTheertharu with such truly epochal “**MERITORIOUS PONTIFICAL ACCREDITATION**” of supreme Knowledge, as vouchsafed by none other than the auspicious Celestial Saraswati Devi, that enabled none other than SreemadhSudheendraTheertharu to bestow His collective intellectual prowess upon His own trusted disciple and pontifical successor, none other than SreemadhRaghavendraTheertharu and thus prove true the occurrence of “**MERITORIOUS PONTIFICAL ACCREDITATION**” in the latter, as prophesized in the utmost sacred biography, [[SreemadhRaghavendraVijayaha]].

(to be continued...)

REFERENCES FOR ACCREDITATION - 5: -

1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ SHAARVARINAAMA SAMVATSARA SHRAVANAMAASA NIYAAMAKA
SHREEVRUDDHAHRUSHIKESHAAYA NAMAHA }

{{ Special Upanyaasa On the Holy & Auspicious Occasion of
349th AaradanaMahotsava of :-

SreeTirumala Venkateshwarana Varaputraru
Mahabhaasyakararu, Tippanikaararu, Veena Vidwaamsaru
Bhaata Sanghrahakararu, Sudha Parimalaachaaryaru
Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu
BaghwanVedaVyasara Paada Kamala Sevakartaru
Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru
Sreeman Moola Rama Devara Aaraadhakaru
VenuGopalaKrushna Devara Antaranga Bakutaru
ParamaHamsaKula Shreshtaru Yati Kula Tilakaru
MoolaHayagreevaMaha Mantrava Moola Brundavanadol Sadaa Dhyaaniparu
Devi Manchalammanavara Poornaanugraha Paatraru
Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha
Kamadhenu Chintaamani, GuruSaarvabhoulmaru
Samasta Vyasa Kootada Dhiggajaru, Samasta Hari Dasa Kootada Poshakaru
SreemadhVyshnava Siddanta Pratistaapanachaaryaru
Vedanta Simhaasanaadeeshwararu, ParamaBhagavatottamaru,
Padavaakhyapraamaanapaaraavaarapaareena Sarvatantrasvatantraru
SreemadhParamahamsa Parivraajakaachaaryaru
Shreemadh Vijayeendra Theerthara Para Shisyaru
Shreemadh Sudheendra Theerthara Sakshaath Shisyaru
SHREEMADH RAGHAVENDRATHEERTHARU,
Manchale Kshetra, 'ShravanaBahulaDwiteeya'- 2020 }}

ACCREDITATION - 6 : [[[raghavendrayatiraat samedhataam]]] – Meritorious
Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]].

||shreeGurubhyonamahaharihiOM||

kaantaaya kalyaanagunyikadhaamne navadhyunaathapratima prabhaaya
narayanaayaakhila kaaranaaya shreeprananaathaaya namaskaromi|| {San.}

SreemadhVijayeendraTheertharu, the nonagenarian governing Chancellor of the famed Vedic University situated at Kumbhakonam had enlisted services of His most illustrious disciple and heir apparent, SreemadhSudheendraTheertharu, to set forth on a 'Victory Conquest' throughout the length and breadth of the subcontinent, in order to uphold the Supremacy of Tatva Vāda School of VayujeevottamaSreemanMadhwacharyaru and thereby lay claim to the famed throne of Vedanta. By that time,

SreemadhSudheendraTheertharu was anointed as heir apparent by none other than senior Pontiff SreemadhSurenraTheertharu. (See Accreditation-5) and had mastered the fabled oriental mystiques of [anima-mahima-garima-laghima-praapti-praakaamya-eeshatvam-vashitvam], a testimony to His fledgling yogic prowess with fullest benevolent mentoring by none other than SreemadhVijayeendraTheertharu. Upon passage of Time, the new incumbent SreemadhSudheendra Theertharu had gradually acquired newfound vistas of literary grandeur with every passing day in a most befitting manner that freshened past memories of the infinite glory of the Great Master, SreemadhVijayeendraTheertharu. With receipt of such unfailing blessings from none other than the nonagenarian SreemadhVijayeendraTheertharu, the epochal Victory Conquest of the brilliantly diligent disciple SreemadhSudheendraTheertharu, rapidly fructified into mammoth proportions, hitherto unseen and unheard of ever before in living memory, encompassing far flung principalities spread as far as the arid deserts of Rajasthan in the North to clusters of prosperous Deccan Kingdoms' in the South. SreemadhSudheendraTheertharu also traversed through many an eventful scholastic conquests' of the supreme intellect across the length and breadth of the southern subcontinent including the prosperous Tanjavuru region. Colossal victory campaigns so staged over supreme intellects by SreemadhSudheendraTheertharu, the awe inspiring disciple of SreemadhVijayeendraTheertharu, soon rendered most eminent scholars stranded high and dry literally, unable to face the sheer onslaught of supreme levels of mastery in all Knowledge spheres. Inevitably such overpowering fame of SreemadhSudheendraTheertharu soon resulted in a deluge of royal titles and land gifts from grateful Emperors' and Nobles' from far and wide, notable of them being Emperor SrirangaRaya of Vijayanagara, King Venkatapatiraja of Velluru and King NanjarajaWodeyar of Mahishapura. SreemadhSudheendraTheertharu also graced the Royal Court of Raja Raghunatha Bhopala, King of Tanjavuru as designated Raja Guru. Noted scholars hailing from every known other Schools' are subjugated unable to face sustained fury of the Supreme Truth as espoused by SreemadhSudheendraTheertharu, based on the bedrock of eternal truth enshrined in Tatva Vāda School of VayujeevottamaSreemanMadhwacharyaru. The monumentally unstoppable scholastic campaign of SreemadhSudheendraTheertharu finally culminates in momentous crescendo of auspicious occurrences all along, with the crowning glory, being the award of the 'Title of Honor' of **||DHIGVIJAYASHANKA||**. A nonplussed SreemadhSudheendraTheertharu with characteristic humbleness accepted all such auspiciously decorations only on behalf of His sole mentor, SreemadhVijayeendraTheerthaGurupadaru. Upon such a triumphant return to Kumbhakonam, the victorious SreemadhSudheendraTheertharu steadfastly offered all accolades of auspicious titles and deeds of honor, awarded by a plethora of royalty, at the Lotus Feet of **||SREEMANMOOLARAMA||**, being worshipped by a now ecstatic SreemadhVijayeendraTheertharu. Thereafter in an auspicious and grand gathering held within the sprawling premises of the SreeMutt at Kumbakonam, with royal patronage extended by fiefdoms of Vijayanagara Empire such as Mahishapura, Madurai and Tanjavuru, amidst auspicious Vedic recital arising from bejeweled throats of ultra orthodox scholars, the triumphant SreemadhSudheendraTheertharu justly occupied the fabled throne of Vedanta.

**mukundabhaktyi gurubhaktijaayi sataam prasattyi cha nirantaraayi|
gareeyaseem vishwagurorvishuddhaam vakshyaami vaayoravataaraleelaam|| {San.}**

SreemadhSudheendraTheertharu is credited to have taken the very institution of Madhwa Pontificate to hitherto unknown heights with an admixture of devotional fervor and sense of purpose, never heard of or seen ever before or ever after. It is a fact of life that many disciples become famous on account of benevolent blessings of their patronizing Guru. Also, on the other hand many a noteworthy Guru tends to attain recognition on account of sterling exploits of their worthy disciples. But due credit must be given to SreemadhSudheendraTheertharu who attained great fame through His own merits, rather than en-cashing mountainous merits of His Guru SreemadhVijayeendraTheertharu. Thus, SreemadhSudheendraTheertharu took unbeatable steps striding like a titan in the realms of Vedanta with His own unique style, augmented by great scholastic capabilities resulting in prolific outpourings of many an outstanding literary composition. Upon witnessing first hand such mastery over complex fields of Knowledge such as grammar, [[nyaaya]], [[memaamsa]] and Vedanta, none other than the legendary SreemadhVijayeendraTheertharu had Himself bestowed upon His meritorious disciple, the spectacular title of **||SHAD-DARSHANAACHAARYA||**. Thereafter there was no stopping SreemadhSudheendraTheertharu who went on to climb and conquer every scalable peak in unstoppable succession with no one to even offer a semblance of competition worth the name. Most notable scholastic conquests of SreemadhSudheendraTheertharu occurred particularly in the northern region of the subcontinent, in the erstwhile Gwalior province, where the then ruler of the region invited the former to ascend the glittering throne of Gwalior principality and pronounced spectacular title of **||DHIGVIJAYAVIDYAASIMHAASANADEESHWARA||**, followed by performance of a grandest of grand coronation ceremony along with an eye catching “Abhisheka” from countless precious gemstones. Down south, SreemadhSudheendraTheertharu with great yogic powers, taking pity upon long suffering populace eradicated unbearable scourge of harshest of harsh famine that had wasted entire regions for twelve long years and was eventually was awarded with the title of **||JAGADHGURU||** a true savior of the masses. A benevolent satrap of the region also granted many villages as a mark of indebtedness and performed a grand “NavaratnaAbhisheka” upon SreemadhSudheendraTheertharu with a spectacularly grand title of **||KAVISAARVABHOUMA||**, **||KAVIKANTEERAVA||** and **||NIKHILAVIDYACHAKRAVARTY||**. All such eulogies specially highlight the staggering extent of awesome “**Meritorious Pontifical Accreditation**” of SreemadhSudheendraTheertharu.

Erudite scholastic mastery of SreemadhSudheendraTheertharu shone forth in fullest glory in the most famous composition of [[alankaramanjari]] wherein none other than the legendary SreemadhVijayeendraTheertharu was Himself rendered as the center of attraction in the composition with each succeeding chapter penned in the manner of a literary take off on the immensely gifted qualities of the latter, such as legendary patience. SreemadhSudheendraTheertharu on His part was very well versed in all Knowledge fields of sanctioned scriptures, encompassing as varied branches as [[kavya-alankara-memaamsa-nyaaya-ethihaasa-Vedanta-vyaakarna]]. This was brought about on

account of SreemadhSudheendraTheertharu being most fortunate to be immensely graced with all facets of supreme knowledge in all its variations, first hand, from none other than the legendary SreemadhVijayeendraTheertharu Himself. SreemadhSudheendraTheertharu was acknowledged as ‘A Frontline Leader’ amongst very few select Madhwa Pontiffs’ of immense standing, who dared to dabble with unconcealed glee in unorthodox fields of composing classical skits, plays and dramas, that too in a ‘Day and Age’ that was steeped in ultra orthodox traditions’ of thought and practice. Such off stream literary adventures of SreemadhSudheendraTheertharu were indeed a pioneering effort without any similar parallel even in this day and age, particularly so when viewed in the backdrop of false notions that disciples’ of VayuJeevottamaSreemanMadhwacharyaru were not proficient in composing literature. Of much more importance amongst many a notable achievements of SreemadhSudheendraTheertharu, was that taking cue from none other than SreemadhVijayeendraTheertharu, the former also pitched in with all His might resulting in an immense contribution to the already overflowing literary treasury of Tatva Vāda School, on the whole gamut of subjects ranging from poetry, Vedanta, literature and drama. Notable literary compositions of SreemadhSudheendraTheertharu are : -

[[samaasashaktinirnaya]],
 [[apastamba shulka sutra pradeepa]],
 [[vyakhyaana]] on the second and eleventh cantos of the classical
 [[SreemadhBhagavathaha]],
 [[bramhasutraadhikarana ratnamaala]],
 [[pranavadarpana khandana]],
 [[subhadra parinaya]],
 [[dayaalushatakaha]],
 [[vyraagya taranga]],
 [[subhadradananjaya]],
 [[amrutaapaharana]],
 [[shreevyasaraajaabhyudaya]],
 [[shreevijayeendra yashobhooshana]],
 [[alankara manjari]],
 [[alankara nishaka]],
 [[shreevijayeendragadyam]],
 [[shreevijayeendragurustavanam]],
 [[sadhuktiratnaakara]]- an utmost erudite [[vyakhyaana]] on the classical [[tarka tandava]] composed by the legendary VyasaRajaYatigalu and
 [[shathaparaadha stotra]].

Another ‘must mention’ literature composed by SreemadhSudheendraTheertharu is the ‘one of its kind’ [[saahityasaamraajyavati]] based upon the original text of [[raghunaatha bhoopaaleeyam]], eulogy of the then King of Tanjavuru, Raghunathabhoopaala. Such a composition is a sort of first ever written by any Madhwa Pontiff owing allegiance to Madhwa Pontificate, based on a biographical literature written by a prolifically gifted house holder and ruler of the land.

**namaste pranasha pranata vibhavaayaavanimagaa
namaha swamin ramapriyatama hanuman guru gunaa
namastubhyam bheema prabala tama krushneshta bhagavan|
sreemanmadhwa pradisha sudhrusham no jaya jaya|| {San.}**

True to time tested practice of Tatva Vāda School of VayujeevottamaSreemanMadhwacharyaru and so well propagated by the legendary SreemadhVijayeendraTheertharu, this most popular Vidyapeeta at Kumbhakonam functioned as an insurmountable bulwark against negation of hoary [[Vedic]] Sciences and successfully thwarted frequent onslaughts on the unchangeable sovereignty of SarvottamaSreemanNarayana. Hundreds of deserving young wards whetted their insatiable appetites for true knowledge by enrolling themselves in this famed Vidyapeeta and begin study of Tatva Vāda early in life, as early as eight years that is. The corner stone of this famed Vidyapeeta at Kumbhakonam, at each and every stage of committed study, being the determination of truth always and at all Times. On the day of the much awaited annual convocation, young graduate students passing out successfully from the Vidyapeeta accompanied by their committed lecturers usually listened in rapt attention to discourses rendered by SreemadhSudheendraTheertharu who also officiated as the Chancellor. Meritorious students graduating with flying colors were spell bound by the awe inspiring manner in which SreemadhSudheendraTheertharu extolled immeasurable merits of worthy achievers like JayaTirthaShreepadaru, VyasarajaYatigalu, and SreemadhVijayeendraTheertharu (See previous Accreditations’) in all of whom the most definitive Omnipresence of VayujeevottamaSreemanMadhwacharyaru is a certainty → ‘pakshavrittiva’. Consequently the truth through which the most elusive tenet is pursued is none other than SarvottamaSreemanNarayana canonized as ‘sapaksha’, the sole causative of VayujeevottamaSreemanMadhwacharyaru. SreemadhSudheendraTheertharu had clarified with profoundness of purpose and further stressed that for this very same reason, there can never be a refutation of the classical enormity of the eternal tenets of Tatva Vāda School proposed by VayujeevottamaSreemanMadhwacharyaru, the very ultimate of all Truths → ‘asatpratipakshatvam’. SreemadhSudheendraTheertharu also advised fresh graduates of the Vidyapeeta at Kumbhakonam with characteristic verve and takes collective oath from each one of them that in future each and every word that is coined, each and every fine nuance that is fashioned to a nicety and each and every ‘prameya’ that is brought to light by them must first pass through the mercilessly unforgiving scanner of ‘sapaksha’ with ‘Tatvanirnaya’ being the only ultimate goal. SreemadhSudheendraTheertharu had made it obvious to fresh graduate students of the famed Vidyapeeta at Kumbhakonam that such an exercise in pursuit of ‘Truth’ is never a challenge that breeds arrogance, but rather a humble attempt that would then transform such dedicated efforts of theirs into enviable realms of irrefutability. While concluding the marathon ‘Annual Convocation’ SreemadhSudheendraTheertharu cautioned all those fresh graduate students who failed to follow codes of conduct as elucidated above, shall risk being catapulted into the forbidden ‘other’ side comprising of a mélange of piqued doubters of Tatva Vāda School of VayujeevottamaSreemanMadhwacharyaru termed as ‘v i p a k s h a’, in whom VayujeevottamaSreemanMadhwacharyaru shall never reside. This surreal calamity constantly hovering over uneasy crowns of wasted ‘hoi polloi’, → ‘vipakshatvyavritih’, is as true and as guaranteed as the non indulgence of what is

prohibited in ancient scripture, known as 'abhadhitavishayatvam' by VayujeevottamaSreemanMadhwacharyaru. The great teacher SreemadhSudheendraTheertharu had also cautioned attentive audiences that due to rampaging ill effects of 'k a l i' during ensuing 'k a l i y u g a', 'Sathya and Dharma' shall often be upstaged by the downright unrighteous, every now and then, until 'Final Redemption Time' brought about by none other than SarvottamaKalki in the distant time epoch. Greeted by thunderous applause from thoroughly enlightened audiences', SreemadhSudheendraTheertharu had pledged to further the eternal cause of this eternal School of Tatva Vāda so that the same may continue to reign unchallenged, established securely on the bedrock of "Philosophical Entente" between BaghwanVedaVyasaru (See Accreditation-1) and His illustrious line of diligent followers led by none other than the irrepressible VayujeevottamaSreemanMadhwacharyaru (See Accreditation-2). At Kumbhakonam, after completion of annual convocation discourse addressed primarily to fresh graduate students of Vidyapeeta, SreemadhSudheendraTheertharu as per set practice performed a magnificent 'Shodashoupachaara' worship of the principle Icons of the SreeMutt. Thereafter immersed in all encompassing meditation totally oblivious to the outside World, SreemadhSudheendraTheertharu a 'past master' in the glorious art of 'Bimboupaasane' carries out a near perfect juxtaposition of SarvottamaSreemanMoolaRama over the deemed Omnipresence of SarvottamaRamachandra within His own self. Nearly swamped by mountainous merits arising out of such a progressive 'Bimboupaasane', SreemadhSudheendraTheertharu awaits for the inevitable arrival of His next successor to the Pontificate, as willed by none other than SarvottamaSreemanMoolaRama. Such an epochal pontifical ascension of the famed disciple of SreemadhSudheendraTheertharu is indeed as auspiciously rare as the divine sighting of the mighty and invincible sons' of queen Mothers' Kousalya Devi and Soumitra Devi, together.

The foremost amongst several accomplishments of the Pontifical duo of SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu was enabling the ascension of MahabhashyaVenkatanathacharya to the Pontificate, a deed that is worthy of being etched forever in pure unalloyed gold. In fact, SreemadhVijayeendraTheertharu Himself tutored His trusted pontifical disciple SreemadhSudheendraTheertharu, who in turn tutored none other than Venkatanathacharya in various branches of knowledge such as "Veda, vedaanga, etihaasa, aagama, nyaaya, kaavya, alankaara, naataka, gaana, kavitva, kaamashastra, dootanyipunya, deshabhaashaagjnaana, lipikarma, vaachana, samastaavadhaana, svarapareeksha, shastrapareeksha, shakunapareeksha, saamudrikapareeksha, ratnapareeksha, svarnapareeksha, gajalakshana, ashvalakshana, mallavidyaa, paakakarma, dohala, gandhaVāda, dhaatuVāda, KhaniVāda, rasaVāda, agnistambha, jalastambha, vaayustambha, Khadgastamba, vaashyaa, aakarshana, mohana, vidveshana, ucchaatana, maarana, kaalavanchana, vaanijya, pashupaalana, krushi, samasharma, laavukayuddha, mrugayaa, putikoushala, drushyasharani, dyootakarani, chitraloha, paashyaamrutkriya, daarukriya, venukriya, charmakriya, ambarakriya, chourya, oushadhasiddhi, mantrasiddhi, svaravanchana, dhrushtivanchana, anjana, jalaplavana, vaaksiddhi, ghatikaasiddhi, paadukaasiddhi, indrajaala and mahendrajaala", after giving the later refuge in the auspicious confines of the SreeMutt. Gradually, the young student, Venkatanathacharya emerged as a fiercest lion to comity

of ultraorthodox scholars of contra schools likened to stampeding elephant herds in uncontrolled rage, on account of the former's mastery in many a varied hues of Vedanta such as [[nyaya]], [[vyaakarana]], [[alankara]], [[meemamsa]], [[Veda]], [[sankhya yoga]] fields. This became all too evident when a noted scholar 'y a j g n a n a r a y a n a d i x t a' was humbled by Venkatanathacharya in a searing debate based upon the validity and canonical conformity of the important practice of |Tapta Mudradarane| so compulsory to legions of VayuJeevottamaSreemanMadhwacharyaru's steadfast followers. Needless to state, most opponents just could not withstand such a formidable opponent as Venkatanathacharya and His innate Knowledge that reeked of the highest caliber. Ultimately, such prowess resulted in the grant of the extraordinarily befitting title of **||MAHABHASHYACHARYA||** by none other than Vidya Guru Sudheendra Theertharu. MahabhasyaVenkatanathacharya's style of approach while debating with scholars was very much similar to the manner in which raging lions' go for the jugular of rogue elephants. This apart, MahabhasyaVenkatanathacharya proved to possess superior knowledge in many other righteous schools', especially so in the realms of those that only upheld infinite sovereignty of none other than SarvottamaPurushothama, the one and only eternal School, Tatva Vāda of VayuJeevottamaSreemanMadhwacharyaru. On one occasion, MahabhasyaVenkatanathacharya effortlessly won over a very great scholar 'n e e l a k a n t a d i x i t a' at Madurai in an open debate and firmly established the Tatva Vāda School propagated by VayuJeevottamaSreemanMadhwacharyaru. Even after being vanquished at the hands of MahabhasyaVenkatanathacharya, the humbled 'n e e l a k a n t a d i x i t a' lauded the extraordinary merit enshrined in the literary masterpiece, the [[Bhaatasanghrraha]] composed by MahabhasyaVenkatanathacharya. Further the great literature of [[Bhaatasanghrraha]] composed by MahabhasyaVenkatanathacharya was so profoundly important towards augmenting value addition of knowledge that the then Minister of the Kingdom of Madurai, the pious 'n e e l a k a n t a d i x i t a' had placed the same most reverentially upon the back of an auspicious pachyderm and paraded the same in the main thoroughfares of Madurai.

Eventually, holiest of holy sighting of SarvottamaSreemanMoolaRamachandra occurred to the aging Pontiff SreemadhSudheendraTheertharu on one particular most auspicious predawn hour. On the previous day SreemadhSudheendraTheertharu had performed a gloriously solemn ritual worship of Icon of GarudavahanaLakshmiNarayana that was unusually steeped in grandeur never ever seen once before. During the course of such an epochal sighting, of enormous significance both to the World of Vedanta in particular and to the entire mankind in general, none other than SarvottamaSreemanMoolaRamachandra instructed SreemadhSudheendraTheertharu to choose no one else but MahabhashyaVenkatanathacharya, the great scholar and steadfast disciple of the SreeMutt, as the next successor to the **||DHIGVIJAYA VIDYA SIMHAASANA||**. None other than SarvottamaMoolaRamachandra also instructed SreemadhSudheendraTheertharu to anoint the new successor to the grand Pontificate with the Holiest of Synonym **||RAGHAVENDRA||** matching that of His Own, **||RAMACHANDRA||**. Such an epochal sighting by SreemadhSudheendraTheertharu irrevocably paved way for an eventual succession steeped in glorious tradition and enormous sanctity as initiated by none other than Goddess VidyaLakshmi. The aged SreemadhSudheendraTheertharu had rejoiced at the very thought that prior to the most

auspicious deed of ordaining MahabhasyakaaraVenkatanathacharya to the Pontifical Oder, none other than Goddess VidyaLakshmi had **'HERSELF ORDAINED' MAHABHAASYAKAARA VENKATANATHACHARYA** to the Grandest of Grand Pontifical Order, heeding to the Supreme Deemed Will of none other than SarvottamaSreemanMoolaRama. The reason for onset of such glee within SreemadhSudheendraTheertharu was that during utmost auspicious dawn, MahabhasyakaaraVenkatanathacharya, was visited by none other than Goddess VidyaLakshmi, the hierarchy Celestial of Learning, Goddess VidyaLakshmi. Even as MahabhasyakaaraVenkatanathacharya was too stupefied to react in any manner the divine woman standing in front of him in a dazzling aura of auspiciousness had begun to introduce Herself in a lilting voice that is the very embodiment of the eternal [[Vedas]]. The divine Celestial declared that She was none other than Goddess VidyaLakshmi, so born out of the immense scholastic brilliance of none other than BaghwanVedaVyasaru and reared into infancy with much affection by none other than VayuJeevottamaSreemanMadhwacharyaru who fed her regularly with life sustaining milk collected from the celestial bovine, Kamadhenu, likened to hoary [[Bramha Sutra]] scriptures composed by BaghwanVedaVyasaru. Goddess VidyaLakshmi also declared that she grew into the threshold of youth hood holding ablest Hands' of the legendary SreemadhAkshobhyaTheertharu and His most worthy successor, the masterly JayaThirthaShreepadaru. Goddess VidyaLakshmi also confessed that She continued to flourish with unbridled enthusiasm under the masterly tutelage of the great VyasaRajaYatigalu through mammoth empirical truths contained in immortal canonical literature such as [[chandrika]], [[nyaayaamruta]] and [[tarkatandava]]. Auspicious Goddess VidyaLakshmi further informed a by now speechless MahabhasyakaaraVenkatanathacharya that Her immense stature and fame spread everywhere with the stellar abilities of the Great Master, SreemadhVijayeendraTheertharu, who presented Her with the hitherto fragrant box consisting the canonical [[tatvamaanikyapetika]] and the priceless dazzling necklace designed out of another canonical [[nyaayamouktikamaala]]. Goddess VidyaLakshmi also stated that KulaGuruSreemadhSudheendraTheertharu, the famous composer of the noteworthy classical play [[subhadraparinaya]] has enabled further rejuvenation in Her favorite recreational playground. Next with resounding clarity of purpose, Goddess VidyaLakshmi announced that he, MahabhasyakaaraVenkatanathacharya, alone is suitably qualified to script commentaries on such classical canonical literature such as [[sreemannyayasudha]] and [[chandrika]] and no one else. Goddess VidyaLakshmi further announced that She is fated to reside with the aging SreemadhSudheendraTheertharu only for another two years. Since none other than BaghwanVedaVyasaru has conditioned Her to reside with only those Pontiffs' who regularly worship the Lotus Feet of SarvottamaMoolaRama, She has now in the lookout for such a worthy one, that is none other than MahabhasyakaaraVenkatanathacharya. Goddess VidyaLakshmi also informed MahabhasyakaaraVenkatanathacharya that only Pontiffs of the highest order can ever hope to offer worship the Lotus Feet of MadhwavallabhaSarvottamaSreemanMoolaRama and that is the chief reason why She Herself now stands before him. Continuing in extempore manner, Goddess VidyaLakshmi expressed Her supreme desire that MahabhasyakaaraVenkatanathacharya must accept Pontificate in line with the irrefutable wishes of

SreemadhSudheendraTheertharu since the same is the Supreme Command of none other than SarvottamaMoolaRama. Otherwise, Goddess VidyaLakshmi warned that the Vedic empire is doomed for certain oblivion.

Goddess VidyaLakshmi further stated that only MahabhasyakaaraVenkatanathacharya can protect the Vedic Kingdom from such an unfortunate and untimely curtailment. In case MahabhasyakaaraVenkatanathacharya fails to accept this Pontificate then numerous literary canons shall be orphaned without anyone capable of propagating its eternal message and soon shall become fodder for marauding rodents. Also there exists likelihood of repeated attempts at negation of unchangeable sovereignty of SarvottamaSreemanMoolaRama that up to now has decorated jam packed courts of Emperors to be replaced by senseless eulogy of lesser deserving celestials. Goddess VidyaLakshmi cajoled a speechless MahabhasyakaaraVenkatanathacharya that corridors of SreeMutt that are till now vibrating with chants of [[Vedas]] and [[Mantra]] will in future become dwelling grounds of wild animals like fox and vixen and well studied pages of literary canons shall wither away and be eaten up by swarms of hungry pests. Goddess VidyaLakshmi further warned MahabhasyakaaraVenkatanathacharya that SreeMutt so deprived of students shall soon be occupied by different species of roosting birds and the very same prayer halls that is now lit up by hundreds of auspicious lamps shall soon become darkened by winged feathers of inauspicious barn owls flocking in their hundreds and thereby spreading darkness of ignorance all around. Goddess VidyaLakshmi highlighted such imperativeness on the part of MahabhasyakaaraVenkatanathacharya to take up the Pontifical order without fail and as soon as possible, otherwise She foretold that this very same SreeMutt that has harbored auspicious smoke clouds arising from countless fire rituals shall eventually become a favorite haunting ground of a plethora of evil spirits in the foreseeable future. Further Goddess VidyaLakshmi informed that the those very sacred and auspicious altars where SreemadhSudheendraTheertharu and His eminent predecessors once worshipped the famed icons of ||**DhigVijayaRamaMoolaRamaJayaRama**|| apart from a host of other superlative icons, will be completely covered by finest dust particles of Time itself. On the contrary, Goddess VidyaLakshmi had announced with aplomb that if MahabhasyakaaraVenkatanathacharya accepted Grand Pontificate, She shall then stay with him till eternity not forsaking him for any one, forever. Finally Goddess VidyaLakshmi announced dramatically that accepting such a Pontificate is etched permanently upon the forehead of MahabhasyakaaraVenkatanathacharya by providence and fate itself, similar to the certainty of such a fate having been etched upon Her very own forehead to stay with him permanently by the very same providence and fate. Goddess VidyaLakshmi also warned MahabhasyakaaraVenkatanathacharya that he can never evade such a fate how so much ever he may try. With such epochal prophesy Goddess VidyaLakshmi had disappeared in an instant after placing Her utmost auspicious hands upon the now subservient head of MahabhasyakaaraVenkatanathacharya.

tasya naama sa dade sadaashishaa raajaraaja eva raajitaha shreeyaa|
Ramabhadra eva bhadrabhaajanam tatkrueva jagataam hite rataha||
shreesurendravadayam tapasyayaa shreevijayeendra eva keertisampadaa|
vishruto~hamiva vaadasangare **RAGHAVENDRA YATIRAAT SAMEDHATAAM**|

mantryihi pootryivariijaadyihiprasoonyirmuktaamukhyiratnajaalyirupetyihi|
vaarbhihi shankhaapoorityihi soobhishichya praagjnam vidyaaraajyaraajam vitene||
shreeraamaarchaam vyaasadevopalou dvou shaastroughaanaam pustakam chaamare cha|
shvetachatram svarnayaanam savaadyampraadaadasmyi raajachinham sa sarvam|| {San.}

At a most auspicious designated moment, SreemadhSudheendraTheertharu as per the Supreme Command of none other than SarvottamaSreemanMoolaRamachandra ordained the ultra orthodox scholar disciple into the immensely sacrosanct Pontificate and granted the holiest of holy premeditated Title of **||RAGHAVENDRA THEERTHA||**. A duty conscious SreemadhSudheendraTheertharu thereby anoints His immediate pontifical successor with the rightful handover of the formidable reigns of **||DhigVijayaVidyaSimhaasana||** to the young SreemadhRaghavendraTheertharu. Next, SreemadhSudheendraTheertharu advised SreemadhRaghavendraTheertharu to follow each and every hoary tradition of the SreeMutt, thereby emulating such stalwarts like SreemadhSurendraTheertharu and SreemadhVijayeendraTheertharu and thus attain fullest fruits of meritorious pontifical accreditations like His illustrious predecessors. Thereafter, SreemadhSudheendraTheertharu Himself performed grandest of grand "Abhisheka" upon His immediate successor, none other than SreemadhRaghavendraTheertharu, after placing precious gems and auspicious flowers in an auspicious container carrying waters gathered from many great Rivers, accompanied by extemporaneous chanting of Vedic hymns by phalanx of ultra orthodox scholars who are gathered there in huge numbers. Thus anointment to grandiose Pontificate is conducted with the personal guidance of none other than SreemadhSudheendraTheertharu who Places the principal deity of **||SREEMANMOOLARAMA||** upon the noblest of noble Head of the young SreemadhRaghavendraTheertharu, even as cascades of golden flowers shower down from the Heavens above, hitherto unseen and unheard by anyone ever before. SreemadhSudheendraTheertharu bequeaths the most important of all Icons of **||SREEMANMOOLARAMA||**, **||DHIGVIJAYARAMA||** and **||JAYARAMA||** along with sacred Vyasamushti, canonical scriptures, heirlooms and insignias of the SreeMutt to His pontifical successor, SreemadhRaghavendraTheertharu. With such a smooth transition of sacrosanct rights pertaining to sacred Pontificate, the Vedic Empire residing in the custody of the great ascetic SreemadhSudheendraTheertharu is now under the sole guardianship of SreemadhRaghavendraTheertharu, the greatest worshipper of SreemanMoolaRamachandra -- the ultimate upholder of all forms of Supreme Knowledge as enshrined in the eternal tenets of Tatva Vāda of VayuJeevottamaSreemanMadhwacharyaru. In fact, SreemadhRaghavendraTheertharu during His "poorvaashrama" days had astoundingly captured the enormity of the uttermost sacred biography namely **[[sumadhwavijayaha]]** of none other than VayujeevottamaSreemanMadhwacharyaru, the founder of Tatva Vāda School, in His very first literary composition, **[[gudaabhaavaprakaashika]]**. The mountainous pre-pontifical accreditation enshrined in this one single literary composition was indeed so massive that the same paved way for the eventual ascension of MahabhaasyaVenkatanathacharya as **||RAGHAVENDRA THEERTHA||**. In due course the same led to an inevitable anointment into the fabled pontifical seat, akin to the spectacular offering of a priceless diamond to the world of Vedanta as well as to the

World in general. Indeed it is this superlative gift of none other than SreemadhSudheendraTheertharu that has to this day enabled millions upon millions of unsung and unheard commoners to breathe easily even against some of the most obstinate challenges of familial lifestyle, made possible only after seeking recourse to the ever welcoming comfort and succor extended by SreemadhRaghavendraTheertharu whose kindest benevolence cannot be extolled through the medium of words in any language under the Sun.

[[Shreemadh Raghavendra Vijayaha]], the biography composed by PanditNarayanachar, “poorvaashrama” nephew of SreemadhRaghavendraTheertharu, marvelously chronicles the epic saga of MahabhashyaVenkatanathaacharya's journey through various stages of birth, childhood, bachelorhood, familial life and finally ascension into “Pontificate”, which is the main focus of this Paper title [[[raghavendrayatiraat samedhataam]]] – Meritorious Pontifical Accreditation occurring in [[SreemadhRaghavendraVijayaha]]. Hoary places such as Tirumala, Bhuvanagiri, Madurai, KaveriPatna, Kumbakonam and Tanjavuru are the chosen stages for enacting this one more superlative incarnation of Prahlada. The immensely moving and divinely humane story in each of these impressionable stages traversed by MahabhashyaVenkatanathaacharya is emotional enough to melt even the most stonehearted of souls into liquid wax. Thus this biography, [[ShreemadhRaghavendraVijayaha]] successfully upholds the ultimate triumph of unflinching rock hard inner faith over all mitigating hardships and also successfully mirrors the victory of Supreme Knowledge over constantly plaguing cesspools of insufferable ignorance. This biography successfully highlights the eternal relevance of Tatva Vāda School of VayuJeevottamaSreemanMadhwacharyaru in the limitless Ocean of Vedanta. Last but not the least, this biography [[SreemadhRaghavendraVijayaha]] successfully upholds the ultimate triumph of supremely unchangeable deemed foregone will of **SARVOTTAMASREEMANNARAYANA** towards His chosen devotee **PARAMAHARIBAKTHAPRAHLADA**. Indeed, such a Supreme will of SarvottamaSreemanNarayana enabled an extremely reluctant Mahabhashya Venkatanathaacharya to ascend the most sacrosanct Pontificate. Therefore, it is none other than BaghwanVedaVyasaru, VayujeevottamaAcharyaMadhwaru, SreemadhAkshobhyaTheertharu, JayaTirthaShreepaadaru, VyasaRajaYatigalu, SreemadhSurendraTheertharu and SreemadhVijayeendraTheertharu with “Their” enormous individual “**MERITORIOUS PONTIFICAL ACCREDITATIONS**” of supreme Knowledge, as vouchsafed by none other than the auspicious Celestial Saraswati Devi, all of whom bestowed their collective intellectual prowess upon none other than SreemadhRaghavendraTheertharu and thus proved true the everlasting occurrence of “**MERITORIOUS PONTIFICAL ACCREDITATION**” in the latter, as prophesized by none other than SreemadhSudheendraTheertharu, in the utmost sacred biography, [[SreemadhRaghavendraVijayaha]].

[[[raghavendrayatiraat samedhataam]]] **SAMAAPTAHA.**

C O N C L U D E D

kayena vaacha manasendriyairva buddhyatmanava prakrte svabhavat |
karomi yadyat sakalam parasmai NARAYANA yeti samarppayami ||{San.}

**SarvamSakalamAkhilaandakotiBrahmaandaNayakaSarvottamaShreeTirumalaVen
kata**

Krushnaarpanamastu.

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1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

2. Web courtesy for this Paper, Webmaster, www.gururaghavendra.org

**{{Event managed @ SreeRangapatna, Mandya District, Karnataka, India. Tirumala
Venkata et al, Volume conceptualized on XIVIII MMXXI}}**

((This Paper seriatim as titled above is **CONCLUDED** as per the sole independent
disposal of **HariVayuGuruMahabhasyaVenkatanathacharya.**))
