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PRESENTS

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ PLAVA NAAMA SAMVATSARA CHYITRAMAASA NIYAAMAKA
SHREEPADMINEE VISHNAVE NAMAHA }**

**[[[smruthi sambanda deepika]]]-
{{Reminiscence of prodigal acumen inherited by
SreemadhSumateendraTheertharu as enshrined in
[[sreemadhraghavendravigayaha]]**

{ 'Upanyaasa' On the Auspicious Occasion of SreeRamanavami, 2021 }

//Karthru// T I R U M A L A V E N K A T A**

**“paapahara CHAKRADhara paalane maado paramaatma
TIRUMALA VENKATARAMana rakshisu karunaabharana”**

||shreeGurubhyonamahaharihiOM||

**||OM|| ataseepushpasankaasham peetavaasasamachyutam|
dhyaatvaa vyi pundareekaaksham SREERAMAM vishnumavyayam||
paatu vo hrudayam RAAMAHA shreekantaha kantameva cha|
naabhim traatu makhatraataa katim me vishwarakshakaha||
karou daasharathihi paatu paadou me vishwaroopadhruk|
chaksushee paatu vyi devaha seetaapatiranuttamaha||
shikhaam me paatu vishwaatmaakarnou me paatu kaamadaha|
paarshwarostusuratraataa kaalakotiduraasadaha||
anantaha sarvadaa patu shareeram vishwanaayakaha|
jihvaam me paatu paapaghno lokashikshaapravartakaha||
raaghavaha paatu me dantaan keshaan rakshatu keshavaha|
saktinee paatu me dattavijayo naam vishwasruk|
vitaam RAAMAbalopetaam raksham yo vyi pumaan pateth|
sa chiraayuhu sukhee vidwaan labhate divyasampadam||
rakshaam karoti bhootebhyaha sadaa rakshaa tu vyishnavee|
RAAMETI RAAMABHADRETI RAMACHANDRETI yaha smaret||
vimuktaha sa naraha paapath muktim praapnotishaashvateem|
vasishtena edam proktam gurave vishnuroopine||
tato me brahmanaha praaptam mayoktam naaradam prati|
naaradena tu bhooloke praapitam sujaneshviha||**

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suptvaa vaata gruhe vaa pi maarge gacchati yeva vaa|
 ye patanti narashreshtaaste gjneyaaha punyabhaginaha|| OM|| {San.)
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 ||OM|| HANUMAAN ananjanaasoonurvaayuputro mahaabalaha|
 rameshtaha phalgunasakhaha pingaakshomitravikramaha||
 udadhikramanaschyiva seetaasandeshaarakaha|
 lakshmanapraanadaataa cha dashagreevasya darpahaa||
 dwaadashashyitaani naamani kapeendrasya mahaatmanaha|
 swaapakaale prabodhe cha yaatrakaale cha yaha pateth|
 na bhayam vidyate atsyas sarvatra vijayee bhaveth||
 maarutihi pandavo BHEEMO gadaapanirvrudodarahaha|
 kounteeya krushnadayito BHEEMA seno mahaabalaha||
 jaraasandhaantako veero dushaasanavinaashanaha||
 dwaadashashyitaani naamaani BHEEMASYA niyatam patan|
 aayuraarogyamyishwaryaamaripakshakshayam labet||
 POORNAPRAGJNO ginaanadaataa madhwo dhvastaduraagamaha|
 tatvagjino vyishnavachaaryo vyaasasishyo yateeshwaraha||
 SUKHATEERTHA abhidhaanascha jitavaadee jitendriyaha|
 ANANDATHEERTHA sannamnaamevam dwaadashakam japeth|
 labhate vyshnaveem bhaktim gurubhaktisamanvitaam||OM|| {San.)
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 VIJAYEENDRA eti khyato loke vyi vishruto bhavet|
 jitaamitraha tasya sishyaha VIJAYEENDRA munehe sutha||
 purato bhavita noonam raamaarchaa poojane rataha|
 SUDHEENDRA eti vikhyaato loke sa pratitho bhavet||
 tacchishyoham bhavishyeham dvijanmaa yatisattamaha|
 RAGHAVENDRA eti khyato janishye ramakaaranat|| {San.)
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 Reminiscence - 1 ||| smruthi sambanda deepika |||- {{Reminiscence of prodigal
 acumen inherited by SreemadhSumateendraTheertharu as enshrined in
 [[sreemadhraghavendravigayaha]].

Prodigal acumen of SarvottamaRamachandra ‘binna’ SarvottamaSreemanNarayana is totally out of reach and cannot be inferred by topmost hierarchy Celestials, let alone mere mortals. For such a SarvottamaSreemanNarayana, the very act of Creation is deemed as a sport for entertainment. On one hand the same provides Goddess SeetaDevi ‘binna’ Mahalakshmi Devi an opportunity to flaunt Her prodigal acumen in terms of trying to comprehend the sum total of qualities possessed by Her sole paramour, SarvottamaSreemanNarayana. Therefore, it is none other than SarvottamaSreemanNarayana ALONE who decides who ‘can’ flaunt their prodigal acumen in terms of trying to comprehend Him, and thereby promote such chosen worthy to savor qualitative graded liberation. In fitness of things, the eternal School of Thought Tatvavāda, initiated by VayujeevottamaSreemanMadhwacharyaru also arranges for such

prodigy transfer to deserving disciples (read as SreemadhSumateendraTheertharu) from those who are enabled to do so, on account of holding highest office of auspicious Pontificate, (read as SreemandRaghavendraTheertharu) if and only if the same is in total line and sync with the supremely unchangeable will of SarvottamaSreemanNarayana. Nevertheless, such fortunate pontifical disciples also stand a grand change of qualitative graded liberation in accordance with the Supreme Will of such a SarvottamaSreemanNarayana, that itself is set into motion, through the relentless practice of acquiring Supreme Knowledge and furthering pristine devotion towards His Lotus Feet, Alone.

Semblance of ‘absence’ of such unsurpassable prodigal acumen in SarvottamaSreemanNarayana cannot occur at all at any given point in Time since He is the sole qualified sovereign as declared by the eternal [[Vedas]]. The chief mandate of these eternally relevant Vedic texts are to profess correct awareness of SarvottamaSreemanNarayana. In the same vein, VayujeevottamaSreemanMadhwacharyaru in His Tatvavāda School has underlined the infinite Vedic stature of SarvottamaSreemanNarayana and further, in order to substantiate the latter’s infinite supremacy has stated that quality of prodigality is measurable in diminishing quotients, that too in a hierarchical order, that once again occurs as per the sole concurrence of SarvottamaSreemanNarayana, alone. This unchangeable tenet of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru applies permanently to all, ranging from topmost Celestials and their minions in a descending order of hierarchy right down to renowned sages. Indeed, such awareness as cited above leads towards proper comprehension of SarvottamaSreemanNarayana in terms of His “Powers of Creation, Protection, Destruction, Grant of Supreme Knowledge, Grant of Ignorance, Sufferance of Bondage and Grant of hierarchy Liberation”. Cautiously though, such Supreme Knowledge levels needs to be permanently cemented using quick setting mortar of pristine devotion towards the Lotus Feet of SarvottamaSreemanNarayana. In fact, the highest form of devotion capable of being expressed by all Souls’ is always in tandem with garnered Supreme Knowledge of SarvottamaSreemanNarayana. Such final strata of devotion then shall automatically initiate **“Inheritance of Prodigal Acumen”** in terms of correct comprehension of the cosmic grandeur of SarvottamaSreemanNarayana. Value addition for such an envious enablement is dawning of rarest of rare entity of “aparokshagjnana” (Knowledge of the Abstract) that shall cause full and free flowing distribution of fruits of penance from an utmost kindest and benevolent SarvottamaSreemanNarayana. A sterling example of the same is the manner in which none other than VayujeevottamaSreemanMadhwacharyaru penned His extraordinarily compendium of thirty seven literary Magnum Opuses, collectively known as [[Sarva Moola]], totally relevant for all Time to come.

vijayeendro naama samyameendraha asteeti SAMBANDHA||{San.}

Reminiscence of the legendary SreemadhVijayeendraTheertharu’s prodigal acumen reflects a prolonged pontifical reign at Kumbakonam, which is indeed too immense to be comprehended in totality. Once during the end of a famed fire ritual performed by none

other than the hierarchy Celestial ChaturmukhaBramha, much to everyone's amazement it was none other than Celestial MahaRudra who appeared in the sacred flames holding in His Hands a 'Glittering Golden Pitcher' – the [KUMBHA]. It is believed that the sacred contents of this Kumbha flowed out through a small sieve like aperture in 'Five different directions' marking the limits of the boundaries where now this famed pilgrim center of Kumbakonam is situated. The ancient pilgrim center of Kumbakonam resplendent with dedicated shrines to Kumbeshwara, Shaanrgapaani, Nageshwara, Rama, and Chakrapani posed a fantastic picture post card backdrop for the indomitable pontifical achievements of SreemadhVijayeendraTheertharu. During latter half of sixteenth Century and early seventeenth Century Kumbakonam was the Center of Learning with the ||SREEVIJAYEENDRATHEERTHAMOOLAMAHASAMSTANA|| taking prime stage. There, the reigning Pontiff, SreemadhVijayeendra Theertharu, a multifaceted 'Divine Genius', was on one occasion even feted by none other than Emperor Aliya Rama Raya, the son-in-law of Emperor, KrishnaDevaRaya. However, SreemadhVijayeendraTheertharu on His part had accepted all such accolades and dutifully submitted everything at the Lotus Feet of SreemanMoolaRama. All largesse donated by grateful Emperors and Nobles were in turn distributed amongst all sections of eagerly awaiting populace by SreemadhVijayeendraTheertharu, then and there itself. Many excellent Centers of Learning, the principal one being the ||SREEVIJAYEENDRATHEERTHAMOOLAMAHASAMSTANA||, with its sprawling campuses that housed massive libraries where reference texts from every known branch of knowledge stood proudly, neatly stacked in rows and rows of stone shelves. These unique campuses also housed numerous indoor and outdoor classrooms where students learnt firsthand from dedicated scholars of highest repute. The fortunate students were also constantly exposed to exhaustive brainstorming sessions that augmented their intellectual capabilities to the maximum. For all practical purposes the cultural capital of the famed Vijayanagar Empire had by now shifted from the battle ravaged Hampi to Kumbakonam, thereby heralding a golden age there.

SreemadhVijayeendraTheertharu, the very embodiment of cleverest intellect, the awesome composer of one hundred four literary works on TatvaVāda School of VayujeevottamaSreemanMadhwacharyaru was also a recognized past master in sixty four different fields of Knowledge, apart from composing many devotional songs with the extraordinary penname of ||VIJAYEENDRA RAMA||. The scholastic brilliance of SreemadhVijayeendraTheertharu is so immense that He professed an uncanny habit of usurping meritorious aura of opponents and later on subject them to merciless defeat with sharpest of irrefutable logic. Indeed, so vast is the extent of reach of the literary Works composed by SreemadhVijayeendraTheertharu, that a mere utterance of the same shall render a worthy student to be recognized as being a great scholar on his own. SreemadhVijayeendraTheertharu upon being stationed at Kumbakonam, dedicated divinely ordained lifestyle towards propagation of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru as per the behest of His Guru and Mentor, none other than VyasaRajaYatigalu. Hence, this utmost noteworthy intellectual descendant of none other than VayujeevottamaSreemanMadhwacharyaru, the legendary SreemadhVijayeendraTheertharu under whose preeminence the Tatvavāda School

attained a hitherto unreached glorious zenith and blossomed into a flourish of colorfully profound wisdom on account of the superlative deeds of the latter.

SreemadhVijayeendraTheertharu is as much renowned as the Celestial Kubera on account of a tremendously magnanimous character in giving away in charity in an instant which a mere mortal would have to take repeated births to even aspire for, let alone possess the same. SreemadhVijayeendraTheertharu's most rare quality of forgiveness is very much similar to the eternal quality of patience as effused by Mother Earth. SreemadhVijayeendraTheertharu is a raging fire when confronted by scrupulous and wicked individuals and time and again decimates their pitiful wrath with effortless ease in a show of bravado that matches the indefatigable spirit of the mighty Himalayas. SreemadhVijayeendraTheertharu, similar to the manner of a fiercely rampaging lion, mercilessly decimates all those who dare to doubt the supremely independent sovereign entity, read as SarvottamaSreemanNarayana. Needless to add all such doubters are rendered speechless and cower in utter fright unable to hold ground when faced with such a frontal assault of SreemadhVijayeendraTheertharu. Another important facet of the innate genius of SreemadhVijayeendraTheertharu is the composition of path breaking theological texts on other branches of Knowledge as well, particularly like astrology, Nyaya, grammar, Mimamsa and the like. SreemadhVijayeendraTheertharu's unrivalled mastery over knowledge streams of other Schools of Thought is utilized thoroughly, particularly during marathon debate session with those who owed their allegiance to such Schools'. In each and every debate the vanquished scholars of other Schools' were chagrined to find that their worthy conqueror SreemadhVijayeendraTheertharu, 'knew' much more about their own Schools' than they themselves could ever hope to master. One most outstanding example is the ultimate vanquishing of the famous scholar of those times, 'a p p a y y a d i k s i t h a' by SreemadhVijayeendraTheertharu after a marathon session that lasted for months altogether.

The eternally everlasting fame of SreemadhVijayeendraTheertharu is so immense that even flocks of migrating avian that used to flock verdant corridors of the Sreemutt at Kumbhakonam, were over periods of time itself rendered as great scholars on account of having listened regularly to the famed discourses on the eternal [[Vedas]] by SreemadhVijayeendraTheertharu. Huge pachyderms were regularly wont to arrive at the hallowed corridors of Sreemutt in attendance during the auspicious moments whenever the legendary SreemadhVijayeendraTheertharu used to ascend the glittering throne of Vedanta and offer their humblest obeisance at His Lotus Feet. These pachyderms with their temporal glands in uncontrollable overdrive were oozing copious amounts of heady aromas thereby attracting swarms of bees that thronged all over ensnared as it were by these bull elephants. Due to this there was ceaseless buzzing sounds that echoed all over the nook and corners of the Sreemutt in tandem with the high pitched notes of Vedic scholars rendering the eternal [[Vedas]], overseen by the legendary SreemadhVijayeendraTheertharu, Himself. Hordes of valorous kings and great warriors astride on priced stallions were regularly calling upon the legendary SreemadhVijayeendraTheertharu in order to offer their collective obeisance at His Lotus Feet. These royal cavalymen were also wont to offer innumerable quantity of precious stones and jewels at the Lotus Feet of the legendary SreemadhVijayeendraTheertharu and

hence the already glittering throne of Vedanta upon which SreemadhVijayeendraTheertharu sat was now almost completely covered by glittering gemstones of all kind and the dazzlingly bright light that emanated from those collective bejeweled offerings even managed to obscure the uttermost auspicious façade of SreemadhVijayeendraTheertharu from those who had gathered there to seek His august audience. In a way brilliance of these dazzles of heaps of gemstones also prevented any scope of casting of evil eye from jealous audience to fall upon the utmost auspicious demeanor of SreemadhVijayeendraTheertharu, not that the latter was susceptible to any such thwarts though. Noted Emperors of that time who had subdued many a warring suzerain had with a sense of utmost gratitude, presented a staggeringly white silver umbrella, the broadness of which towered over the throne upon which sat the legendary SreemadhVijayeendraTheertharu. On account of the same the façade of SreemadhVijayeendraTheertharu that was now brimming forth with utmost auspicious qualities, shone forth with still more dazzle and glory. Not to be outdone many groups of ultraorthodox scholars accompanied by their chaste spouses waited for an audience with the legendary SreemadhVijayeendraTheertharu. These worthy had brought with them an assorted variety of strange looking utensils made of highly polished gold and silver. These precious utensils were brimming to the full with freshly prepared ghee and butter offerings, studiously set aside for the legendary SreemadhVijayeendraTheertharu.

However, on His part the legendary SreemadhVijayeendraTheertharu remained supremely unaffected with all such offerings, in a similar manner akin to how a flame remains unaffected by sticky ghee in the wick as well as taint from black soot residue. It is in this manner that SreemadhVijayeendraTheertharu was at the very forefront of vanquishing hordes of disbelievers in the eternality of the [[Vedas]] and as well as the unquestionable leader of all those who stood by the same. Phalanx of ultraorthodox scholars of the highest repute from all corners of the land regularly paid their full length obeisance at the Lotus Feet of SreemadhVijayeendraTheertharu and on account of the same their head regions were rendered instantaneously pure and sanctified on account of coming into contact with the holiest of holy Lotus Feet of SreemadhVijayeendraTheertharu. The saffron attire adorned by SreemadhVijayeendraTheertharu shone with the same magnificent radiance of Mount Meru. Surely this very same radiance being given off by SreemadhVijayeendraTheertharu had already conquered the very conscience of noted celestials, who themselves sought His eternal protection and sustenance. SreemadhVijayeendraTheertharu strides like a veritable colossus in extending His unlimited succor to the needy like the veritable Kalpavurksha, on account of ceaseless meditation at the Lotus Feet of none other than SreemanMoolaRama. Hence SreemadhVijayeendraTheertharu was a very complete picture of total peace, tranquility and happiness. Whenever SreemadhVijayeendraTheertharu used to ordain His famed lectures on the erudition and emphasis of the eternal [[Vedas]], the crystal white set of pearly teeth set in His auspicious mouth used to give off dazzling white radiance. This used to always mesmerize legions of His students who sat in front of SreemadhVijayeendraTheertharu with open mouthed amazement and felt that none other than hierarchy Goddess Saraswati Devi, the auspicious consort of topmost hierarchy Celestial ChaturmukhaBramha, was in fact dancing with abandon within the utmost

auspicious mouth of SreemadhVijayeendraTheertharu. 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 holiest of holy lifespan of SreemadhVijayeendraTheertharu extended right up to the ripe old age of ninety seven years in all --- each and every second, minute, hour and day being totally dedicated to uplift righteous disciples in particular and thereby the society at large at the sole behest of SreemanMoolaRama. Thus the entire region of Kumbakonam and its vast surrounding was indebted to the superlative service of the venerable SreemadhVijayeendra Theertharu and after His Time, His utmost able Successor and Heir to the throne of Vedanta, none other than SreemadhSudheendra Theertharu.

bhaktaanaam maanasaambhojabhaanave kaamadhenave|
namataam kalpatarave **JayeendraGurave** namaha||{San.}

Reminiscence of SreemadhSudheendraTheertharu's prodigal acumen also reflects a considerable tenure of pontifical reign at Kumbakonam, as one of the ablest of all intellectual and pontifical disciples of the legendary SreemadhVijayeendraTheertharu. Factually, the governing Chancellor of the famed Vedic University situated at Kumbakonam, the nonagenarian SreemadhVijayeendraTheertharu had enlisted the prodigal 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 Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru and thereby lay claim to the famed bejeweled throne of Vedanta. Upon receipt of such unfailing blessings from none other than 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 principalities in the South. Noted scholars hailing from every known 'also ran' School of Thoughts, were literally cast away by the wayside unable to face sustained fury of the Supreme Truth as espoused by SreemadhSudheendraTheertharu, based on the bedrock of Eternal Truth enshrined in Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru. This monumentally unstoppable **DHIGVIJAYA** campaign of SreemadhSudheendraTheertharu finally culminated in momentous crescendo of auspicious occurrences all along, with the crowning glory being the award of an immensely justified honorific title of || **D H I G V I J A Y A S H A N K A**||.

SreemadhSudheendraTheertharu is credited to have taken the very institution of this holiest of holy 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 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 cashing in on the mountainous merits of His Guru, the legendary SreemadhVijayeendraTheertharu. Notably enough SreemadhSudheendraTheertharu took giant and unbeatable strides like a titan in the realms of Vedanta with His own unique style augmented by great scholastic capabilities resulting in prolific outpourings of several outstanding literary compositions. Upon witnessing first hand such mastery over complex fields of Knowledge such as grammar, Nyaaya, Mimamsa and Vedanta, none other than the legendary SreemadhVijayeendraTheertharu 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 formidable peak in unstoppable succession with no one to even offer a semblance of competition worth the name. Most notable scholastic conquests of SreemadhSudheendraTheertharu occurs in the northern region of the subcontinent, particularly in the erstwhile Gwalior province, where the then ruler of the region invited the eminent former to ascend the glittering throne of Gwalior principality and pronounced the award of title of ||**DHIGVIJAYAVIDYAASIMHAASANAADDEESHWARA**|| and performed a grandest of grand coronation ceremony followed by an eye catching Abhisheka from countless precious gemstones. Down south, SreemadhSudheendraTheertharu taking pity upon a long suffering populace had on one occasion eradicated unbearable scourge of harshest of harsh famine that had laid waste the entire region for twelve long years. Thereafter, as a mark of eternal gratitude, SreemadhSudheendraTheertharu was decorated with the title of ||**JAGADHGURU**|| a true savior of the masses. A benevolent satrap of the region also granted many villages having been indebted to SreemadhSudheendraTheertharu and performed a grand NavaratnaAbhisheka upon the eminent latter, followed by proclamation of ||**KAVISAARVABHOUMA**||, ||**KAVIKANTEERAVA**|| and ||**NIKHILAVIDYACHAKRAVARTHY**||.

Reminiscing about prodigal literary acumen professed by SreemadhSudheendraTheertharu, would involve the manner in which He also pitched in with all His might resulting in an immense contribution to the already overflowing literary treasury of Tatvavāda School, on the whole gamut of subjects ranging from poetry, Vedanta, literature and drama. Notable amongst them being, [[SamaasashaktiNirnaya]], [[Apastamba Shulka Sutra Pradeepa]], an awesome [[Vyakhyaana]] on the eleventh canto of the [[SreemadhBhagavathaha]], [[Bramhasutraadhikarana Ratnamaala]], [[Pranavadarpana Khandana]], [[SubhadraParinaya]], [[Dayaalushatakaha]], [[Subhadradanajaya]], [[Amrutaaharana]], [[ShreeVyasaraajaabhyudaya]], [[ShreeVijayeendra Yashobhooshana]], [[AlankaraManjari]] and [[Sadhyuktiratnaakara]] a most erudite [[Vyakhyaana]] on the masterly [[TarkaTandava]] composed by the legendary VyasaRajaGuruSaarvabhoumaru. Another notable milestone in the literary firmament achieved by SreemadhSudheendraTheertharu is through the matchless composition titled [[SaahityaSaamraajyavati]] based upon the original text of [[Raghunaatha Bhoopaaleeyam]], eulogy of the then King of Tanjavur, Raghunaathabhoopaala. Such a composition is a sort of first ever written by any Pontiff owing allegiance to Madhwa

Pontificate, based on a biographical literature written by a prolifically gifted house holder. The prodigal literary acumen of SreemadhSudheendraTheertharu shines forth in fullest glory in the most famous composition of [[AlankaraManjari]] wherein none other than the legendary SreemadhVijayeendraTheertharu has Himself been “Made” the center of attraction in this particular composition, with each succeeding Chapter penned in the manner of a literary take off on the immensely gifted virtues of SreemadhVijayeendraTheertharu, such as His legendary patience, forgiveness, Knowledge, devotion and total sense of detachment to all worldly affairs.

SreemadhSudheendraTheertharu with characteristic humbleness had indeed only accepted all such auspicious accolades heaped upon Him only on behalf of His sole mentor, none other than GuruVijayeendraTheerthaShreepadaru. In fitness of things, SreemadhSudheendraTheertharu had steadfastly offered all accolades of auspicious victorious titles and deeds of honor, awarded by a plethora of Royalty, at the Lotus Feet of **SREEMANMOOLARAMA**. On another auspicious and grand function held within the sprawling premises of the SreeMutt at Kumbakonam, with royal patronage extended by fiefdoms of Vijayanagar such as Mahishapura, Madurai and Tanjore, amidst auspicious Vedic recital arising from bejeweled throats of ultraorthodox scholars, SreemadhSudheendraTheertharu symbolically ascended the ||**DHIGVIJAYA VIDYA SIMHAASANA**||. Such uniquely intrinsic fame of SreemadhSudheendraTheertharu at times rivalled that of His Mentor, GuruVijayendraru. This apart, SreemadhSudheendraTheertharu was very well versed in all Knowledge fields of sanctioned scriptures encompassing as varied branches such as [[kavya-Alankara-Mimmansa-Nyaaya-Itihaasa-Vedanta-Vyaakarna]] and was most fortunate enough to be immensely graced with all facets of Supreme Knowledge in all its variations, first hand, from none other than the legendary SreemadhVijayeendraTheertharu Himself. In the march of Time, SreemadhSudheendraTheertharu gradually acquired newfound measures of literary grandeur with every passing day in a most befitting manner that freshened past memories of infinite Glories of His Guru, SreemadhVijayeendraTheertharu. Now, SreemadhSudheendraTheertharu acknowledged as ‘A Frontline Leader’ amongst very few select 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’ so steeped in ultraorthodox 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. SreemadhSudheendraTheertharu also traversed through many eventful scholastic conquests across the length and breadth of the subcontinent. Such ventures of SreemadhSudheendraTheertharu included a vast arena comprising of feudal Kingdoms’ skirting the inhospitable regions of Rann of Kutch in the north west up to the prosperous Tanjore Kingdoms’ in the deep south. Colossal victory campaigns so staged by SreemadhSudheendraTheertharu, the awe inspiring disciple of the legendary SreemadhVijayeendra Theertharu, 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 SreemadhSudheendraTheertharu soon resulted in a deluge of royal titles and land grants from Emperors’ and Nobles’ from far and wide. SreemadhSudheendraTheertharu had also graced the royal court of RajaRaghunathaBhopala of Tanjavur as Raja Guru.

kushaagramataye bhaanudyutaye vaadibheetaye|

aaraadhitaShreepataye **SudheendraYataye** namaha||{San.}

Reminiscence of SreemadhRaghavendraTheertharu's multifaceted prodigal acumen is reflected by His unchallenged dominance in [[Alankara Saastra, Kavya Saastra, Nataka Saastra, Sangeeta Saastra, Vaadya Kala Saastra and Shilpa Kala Saastra]]. Further, SreemadhRaghavendraTheertharu is an acknowledged past master in canonical [[Nyaaya, Vyakarna, Poorva Mimaamsa, Veda and Smruti]], too. Such prodigal talent was augmented by immensely rare qualities such as compassion, meticulousness, outright detachment to worldly affairs, mastery over play of words, bravery, dignity, nobility, benevolence, easy going nature, prodigal talent, and infinite depths of pristine devotion towards none other than Hari-Vayu-Guru. This utterly prodigal literary ingenuity and divine acumen, exhibited at a very early age, is a most common denominator pointing towards the colossal enormity of the sum total essence of Supreme Truth enshrined in all the forty eight compositions of SreemadhRaghavendraTheertharu. Each and every single literary exercise of SreemadhRaghavendraTheertharu is held in such awe so much so that the same have become indispensable guides for better and easier understanding of certain heavy weight chronicles of Tatvavāda School such as the famed [[Sarva Moola]] compendium of VayujeevottamaSreemanMadhwacharyaru and [[Sreeman Nyaaya Sudha]] of JayaThirthaShreepaadaru. SreemadhRaghavendraTheertharu, an intellectual giant beyond compare, never played to any sort of popular gallery, but rather always strived to cater to blasé literary needs of the most average of students. Can anything be more selfless than this? What's the point in anyone reaching the pinnacle of perfection when one is unwilling to look below, fearful of dizzying heights? SreemadhRaghavendraTheertharu's literary acumen is unmatched, particularly in areas where apt explanations are vital in order to unravel more than one utterly complex theology cannons. Time and again, such subjective difficulties have been successfully dissipated in the utmost simplest of ways by SreemadhRaghavendraTheertharu. The entire gamut of literary works of SreemadhRaghavendraTheertharu exhibits excellence in overall summation of mountainous knowledge encompassed as it were in a few precise sentences and verses containing identical quanta of invaluable information. It has become imperative for each and every theology student to seek recourse to literary compositions of SreemadhRaghavendraTheertharu, either in part or in full.

A typical case study being the famed Magnum Opus, [[SreemanNyayaSudha]] of JayaThirthaShreepaadaru, that tests the intellectual capabilities of the very best. Viewed in this awe inspiring backdrop, SreemadhRaghavendraTheertharu occupies an enviable position as ||Tippanikara|| par excellence. This is because SreemadhRaghavendraTheertharu has successfully furthered most of the literary works of VayujeevottamaSreemanMadhwacharyaru and JayaThirthaShreepaadaru, by composing invaluable gloss on the same. SreemadhRaghavendraTheertharu has practically left no literary works' composed by VayujeevottamaSreemanMadhwacharyaru or JayaThirthaShreepaadaru go uncommented upon. SreemadhRaghavendraTheertharu's superlative gloss on the [[Vyasatraya – Nyayamruta, Tarkatandava and

TaatparyaChandrika]], composed by the legendary VyasaRajaYatigalu, have become synonymous with clarity of exposition, thereby raising benchmarks of excellence to all time high. In sheer terms of value addition, the literary contribution of SreemadhRaghavendraTheertharu to the World of Vedanta is unimaginably priceless. SreemadhRaghavendraTheertharu's stylized commentary, especially while dealing with metaphysical truths has definitely made a very great impact on the verdant blossoming of Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru. In all probability legendary stalwarts such as JayaThirthaShreepaadaru and VyasaRajaYatigalu would lead this exclusive crème la crème group into which SreemadhRaghavendraTheertharu would be an eagerly welcomed entrant on very special invitation. This is indeed a very great privilege, since literary accomplishments of SreemadhRaghavendraTheertharu would have to justify and expand upon intractable commentaries of those very same stalwarts as mentioned above and continue to meditate live to this day and age. In all His literary compositions, SreemadhRaghavendraTheertharu has successfully collated staggering amounts of tenets and efficiently dissipated the same with clinical precision, sans any elaborate frills. Importantly, such concentrated efforts does not tantamount to dilution of the tenets of Tatvavāda School in any way, but rather SreemadhRaghavendraTheertharu's literary outputs successfully spells an end to all sorts of mischief aimed at derailing the tenets of this premier School by other contra Schools'.

SreemadhRaghavendraTheertharu's literary works not only showcases a masterly scholarship in Vedanta but also mirrors a thoroughly profound expertise in the utterly complex field of grammar as well. In other words, SreemadhRaghavendraTheertharu has simplified dialectical chronicles into explanatory essays so as to enable even an average student to comprehend intricate tenets. This literary feat of SreemadhRaghavendraTheertharu is most admirable, coupled with a nascent approach that has indeed stood the stringent test of time. Both for variety of topics and depth of insights these literary compositions of SreemadhRaghavendraTheertharu have come to occupy a distinctive niche in the Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru. The instantaneously decipherable auspicious aura of SreemadhRaghavendraTheertharu in all His literary compositions is that they are composed with liquid lucidity even while commenting on the eternal [[Vedas]]. Thus, SreemadhRaghavendraTheertharu has neatly summarized topics that are highly complex and intractable to a very great extent as chronicled by preceding titans such as VayuJeevottamaSreemanMadhwacharyaru and JayaThirthaShreepaadaru. SreemadhRaghavendraTheertharu has composed literary works on the same with further scope of appropriate expansion of the core truths, thereby catering to those with seemingly average acquaintance and also to those possessing immense depths of knowledge in the World of Vedanta. Such enviable literary skill of SreemadhRaghavendraTheertharu is a resounding proof of a divinely ordained intellect of a born genius. SreemadhRaghavendraTheertharu, an original thinker par excellence, has chosen to be a commentator by design and therefore has bestowed all His thoughts on presentation of highly valued principles that He Himself has accepted. In other words, here is a perfect example of a thoroughly committed divine celestial compulsorily practicing what He preaches to one and all. SreemadhRaghavendraTheertharu's numerous literary works have invariably given utmost importance in simplifying

incomprehensible original works composed by stalwarts owing allegiance to Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru.

SreemadhRaghavendraTheertharu's mastery in marshalling facts with convincing arguments coupled with an unwavering loyalty to the original texts of earlier chroniclers of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru is an eye opener in many sense of the word. Soulful brevity of divine purpose is the chief characteristic hallmark of an innate genius, read as SreemadhRaghavendraTheertharu whose literary works, without any exception whatsoever, is totally free from unnecessary digressions, pedantry or vanity of scholastic abilities. On the other hand, with immense profoundness of knowledge SreemadhRaghavendraTheertharu in all humility states that His literary works are nothing but fledgling steps of a rank amateur. This down to earth humbleness of SreemadhRaghavendraTheertharu, sometime has even resulted in some undiscerning scholars to unwisely tag His literary works, particularly the [[Sudha Parimala]] as a [[Mooka Tippani]] or mere dumb gloss. But astonishingly, this very same [[Sudha Parimala]] of SreemadhRaghavendraTheertharu has on more than one occasion successfully cleared latent doubts of so called accomplished pundits in each and every intriguing passage in the enormously complex [[SreemanNyayaSudha]] of JayaThirthaShreepaadaru. SreemadhRaghavendraTheertharu's famous literary works in the genre of [[Tippanni]] and [[Khandartha]], [[Bhatta Sanghra]] – a canonical literature on [[Mimaamsa]] and [[Vivruthi]] on the classical [[Bhagavath Geeta]], [[Rig Veda]], [[Yajur Veda]] and [[Sama Veda]] are all guaranteed to take one's breathe away in its awesome entirety. SreemadhRaghavendraTheertharu's truly gifted ability as a prominent dialectician alongside a profound insight into the intricacies of the eternal tenets of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru is indeed extraordinary and words merely fail in comprehending the same in its entirety.

Most famously SreemadhRaghavendraTheertharu, has brilliantly enumerated through the hoary medium of select works all such vital intricacies involved in the study of the canonical [[Mimaamsa]], [[Vyaakarna]] and [[Nyaaya]]. A stupendous task indeed, most appreciated by all laymen, students and evolved scholars alike. This is a shining example of thoroughly supreme mastery and literary acumen possessed by SreemadhRaghavendraTheertharu over all intractably complex canons of Supreme Knowledge. In this very same medium SreemadhRaghavendraTheertharu has fully substantiated the eternal Tenets of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru with timely validation of countless structured [[Nyaaya]] notations that abound in the canonical [[PoorvaMimaamsa]]. This very same structural unity may be deciphered in the other complimentary works of SreemadhRaghavendraTheertharu based on original chronicles such as [[Sreeman Nyaya Sudha]] of JayaThirthaShreepaadaru and [[Nyaayaamruta]], [[TaatsparyaChandrika]] and [[Tarkatandava]] of VyasaRajaYatigalu. In each of these allied complimentary works, SreemadhRaghavendraTheertharu has validated the eternal tenets of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru. So much so that it has now become practically impossible to study the above chronicles such as [[Sreeman Nyaya Sudha]] and [[Chandrika]] without first studying these allied literary compositions of SreemadhRaghavendraTheertharu. Such famed stalwarts such as Panini, Jaimini, Goutama, if in the know, would have always wondered aloud that the collective

compilations of SreemadhRaghavendraTheertharu contained all facts that are present in their own compositions and "then some" in abundant measures. This is because of the fact that is uniquely common and uniform in all literary compositions of SreemadhRaghavendra Theertharu, like a veritable trademark, is the presence authenticated and rare information that are not available in the original works.

To state that the divinely graceful concinnity found uniformly throughout in all literary works of SreemadhRaghavendraTheertharu is simply unmatched, would sound clichéd, indeed. Even so, the Supreme Truth contained in the collective works composed by SreemadhRaghavendraTheertharu is an exemplar for every scholar desirous of augmenting individual 'Knowledge levels' vis a' vis the eternal tenets of Tatvavāda School of VayujeevottamaSreeman Madhwacharyaru. Such colossally marked scholastic conquests eschewed by SreemadhRaghavendraTheertharu marks a golden chapter in the checkered heritage of Vedanta. In the same context, SreemadhRaghavendraTheertharu always disperses true knowledge, all the while remaining totally committed to the core essence of His teachings with much divine zest and as a result of the same is a befitting role model so worthy of emulation by one and all. Divine patterns' discernable in all literary compositions of SreemadhRaghavendraTheertharu is that unwarranted thoughts are never proposed ; Only the Supreme Truth occupies center stage in all compositions ; every work is thoroughly researched with meticulous precision ; unpalatable tenets difficult to follow by righteous is not proposed ; contents found in one particular composition is never repeated in subsequent works and last but not the least, being an innate genius with multifaceted divine personality, contents of one particular work once composed are never erased. With strictest adherence to the codes of conduct proposed by none other than VayujeevottamaSreemanMadhwacharyaru, His ablest disciple, SreemadhRaghavendraTheertharu, traversed through His divine incarnation in perfect sync and excelled in ceaseless Study of [[Veda, Upanishad, Purana, Bhaaratha]] complimented with necessary sanctity for leading a righteous life without every transgressing from the chosen path of Tatvavāda School of VayujeevottamaSreeman Madhwacharyaru. Hence, SreemadhRaghavendraTheertharu's steady demeanor constantly acknowledges the permanently unchangeable universal sovereignty and suzerainty of SarvottamaSreemanNarayana. Not contented with His own individual achievements, SreemadhRaghavendraTheertharu highlights the manner in which each and every individual must themselves lead a thoroughly meaningful lifestyle with whatever resources at his/her disposal, however meager the same may be, without ever seeking for grant of largesse from any quarter apart from SarvottamaSreemanNarayana. The same also highlights the unflinching faith of SreemadhRaghavendraTheertharu, that if Supreme Being, read as SarvottamaSreemanNarayana decides to bestow His Infinite Munificence upon a particular devotee, then that fortunate soul shall always first be weaned away from of all worldly pleasure pursuits so reduced to the barest minimum. This is always in place since commonly occurring vain pride of aplenty shall permanently mask an individual devotee from ferreting out a path towards spiritual rehabilitation. The same darkness of aplenty would result in furtherance of sins' and in order to ward of residual ill effects of the same an individual devotee may even take recourse to performance of mere eyewash rituals or may even foolishly strive to purchase devotion itself. But none of the above shall repay good fortunes to that same individual devotee

both in short or long run. On the other hand, SreemadhRaghavendraTheertharu proposes that only a constant show of pristine pure devotion towards SarvottamaSreemanNarayana even at the severest hour of gravest of grave misfortune and acid test of gnawing poverty coupled with professing compulsory adherence to the eternal tenets of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru alone that guarantees dawning of pristine pure devotion and collateral hierarchy liberation.

The gigantic evergreen tree as symbolized by the eternal tenets of Tatvavāda School initiated by VayujeevottamaSreemanMadhwacharyaru is now weighted down by numerous succulent fruits as symbolized by the eternal compositions of SreemadhRaghavendraTheertharu, who is solely responsible for the grandest of grand fruiting of the gigantic foliage tree of Tatvavāda School initiated by VayujeevottamaSreemanMadhwacharyaru. The entire gamut of literary works of SreemadhRaghavendraTheertharu is so composed after thoroughly imbibing the very exact message of none other than BhagawanVedaVyasaru, VayujeevottamaAcharyaMadhwaru and JayaTirthaShreepaadaru and on account of this one single most important factor, these literary compendiums are supremely enabled to ring in auspicious tidings to those who strive to pursue the same. Therefore, it goes without saying that without any exception whatsoever that the entire lot of literary compositions penned by SreemadhRaghavendraTheertharu are a timely and vital handbook to everyone, be it laymen, student or even extraordinary scholars of the highest repute. These literary chronicles penned by SreemadhRaghavendraTheertharu also serves as an extraordinary and awesome source of true inspiration for ordinary devotee as well as poses an enormous challenge to greatest scholars of Vedanta. This is so since the same literary works of SreemadhRaghavendraTheertharu effectively reminds each and every individual of the sheer unreachable heights of lofty goals that have been set, as far as worthy emulative goals are concerned. SreemadhRaghavendraTheertharu has composed allied works that touches upon virtually every known subject under the Vedanta Sun, as it were, including the famed branches of [[Stotra]], [[Rukprastaana]], [[Sutraprastaana]], [[Geetaprastaana]], [[Sadaachara]] and [[Poorvamimaamsa]]. Two most prized compositions of SreemadhRaghavendraTheertharu includes one most divine devotional composition penned in Kannada language, being the classically acclaimed “indu yenage Govinda” and of course the other being, the Kannada Sulaadi “Maruta ninnaya mahime”. Some literary works have been composed during “Poorvaashrama” days, whilst a majority of them were composed after ascending to the Holiest of Holy Madhwa Pontificate as **||RAGHAVENDRATHEERTHA||**. SreemadhRaghavendraTheertharu has employed the holiest of holy and spectacular penname of **||DHEERAVENUGOPALA||**, a most auspicious of all signature tune.

SreemadhRaghavendraTheertharu literary works encompasses almost every known topic under the Sun and then some. SreemadhRaghavendraTheertharu has masterfully composed more than forty eight literary works of immense spiritual and philosophical value. Entire gamut of literary works composed by SreemadhRaghavendraTheertharu with specific field wise classification are :

Compositions on Sootraprastaana → [[Tatvapraakaashika Bhaavadeepa]], [[SreemanNyaayaSudhaParimala]], [[AnuBhaashyaVyaakhya]], [[Nyaayamuktavali]], [[Tatvamanjari]], [[Chadrikaprakaasha]] and [[Tantradeepika]].

Compositions on Shrutiprastaana → [[Hiranyagarbhasookta Vyakhyaana]], [[Ambhruneesookta Vyakhyaana]] [[PurushasooktaMantraarthaha]] and [[Mantraartamanjari]]

Compositions on Geetaprastaana → [[Geetabhaasya Prameyadeepikaa Tippani]], [[Geetataatparya Teeka Tippani]], [[Geetavivrutti]].

Compositions on Upanishadprastaana → [[Khandaartha]] on the famed Ten [[Upanishads]]

Composition on [[Tantrasaara]] of *VayuJeevottamaSreemadhMadhwacharyaru → [[TatrasaaraMantroddhaara]]

Compositions on Prakarana → [[DashaprakaranaTeekaTippani]], ten in number

Compositions on Historical and mythological legends → [[Ramachaaritramanjari]], [[Krushnachaaritramanjari]], [[Gudaabhaavaprakaasha]] and [[MahaabhaarataTaaparyaNirnayaBhaavasangraha]]

Compositions on Vyaasatraya → [[Tarkatandava Vyakhyaana]] and [[TaaprayaChandrika Vvyakhyaana]]

Composition on Poorvamimaamsaa Shaastra → [[Bhaatta Sanghrraha]]

Compositons on Saadanakshetra → [[Praatahasankalpagadya]], [[Sarvasamarpanagadya]], [[Bhagavadhdhyaanam]], [[RajagopalaStuti]] and [[Nadeetaaratamya Stotra]]

[[HariDasaSahitya]] composition → “indu yenage Govinda” in Kannada

[[Sulaadi]] composition → “maruta ninnaya mahime” in Kannada.

Nevertheless, a definite pattern is observed in the total number of literary works composed by SreemadhRaghavendraTheertharu, a majority of them being complimentary summaries of an earlier Magnum Opuses such as [[SreemanNyayaSudha]] or [[TaaparyaChandrika]], for example. However, in each of these literary exercises SreemadhRaghavendraTheertharu has astoundingly brought out in an awesomely simplified manner the core gist of the original chronicles thereby rendering an outstanding service to intellectual disciple, read as SreemadhSumateendraTheertharu, who was to follow later on in His most eminent footsteps, having inherited prodigal acumen in immense measures (See Reminiscences’ – 2,3,4,&5). SreemadhRaghavendraTheertharu’s unmatched contribution to the rarified World of

Vedanta is indeed too mindboggling even to contemplate upon. SreemadhRaghavendraTheertharu has composed forty eight [[Holy Works]] in all, as an everlasting gift to the comity of righteous. Curiously, this particular mathematical number forty eight (48) brims with fantastic specialty. This particular numerical of forty eight when split reads as four (4) and eight (8). Noticeably the numerical four (4) denotes the famed Purushaatha such as “Dharma–Artha–Kama–Moksha”. Likewise, the numerical eight (8) denotes the famed Ashtasiddhi such as “Anima–Mahima–Garima–Laghima–Praapti–Praakaamya–Eesthatva–Vashitva”. Continuing with the same when these two numerical, i.e., four and eight are added (4+8) the result equals twelve (12). This very same numerical twelve (12) is very much equivalent to the famed twelve (12) Celestial Adityas who radiate forth supreme Knowledge on their own at all times. It is said that with the benevolence of only one such Celestial Aditya, clogging darkness of ignorance is eradicated all at once. Such being the case one can imagine the collective powers bestowed with simultaneous occurrence of mighty manifestation of twelve (12) such Celestial Aditya all together! Therefore, it is a certainty that any fortunate individual who constantly strives to study all the forty eight (48) superlatively works composed by SreemadhRaghavendraTheertharu shall never ever be afflicted with clogging ignorance of the unknown but rather shall be led towards the path of supreme hierarchy bliss filled liberation. Dwelling into this magical figure further, when we multiply the numerical of four into eight (4 x 8), the result of the same equals thirty two (32). This most auspicious of all numerical denotes the thirty two (32) most awesome and unmatched superlative qualities possessed by none other than VayuJeevottamaSreemanMadhwacharyaru. Due to this one might safely incur that the most gracious and understanding SreemadhRaghavendraTheertharu has strived to bring forth the true essence of Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru by composing forty eight (48) works. Next, when we subtract four (4) from eight (8), the result equals four (4), which is a symbolic representation of the Four eternal [[Vedas]], the essence of which is magnificently captured in all of the forty eight [[Holy Works]] of SreemadhRaghavendraTheertharu. Subsequently, when the figure of forty eight (48) is halved perfectly, the result equals twenty four (24) which denotes the numerical derivative of the famed [[Gayatree Mantra]]. Thereafter, when this acquired numerical value of twenty four (24) is furthered reversed the result arrived at is forty two (42) which is the sum total of sanctioned meditation to be accomplished on a daily basis by a righteous doer of duty task. Also, the numerical result of four (4) plus(+) eight (8) equals = twelve (12) and when this numerical value of twelve (12) is further reversed the result arrived at is twenty one (21) which denotes all the twenty one (21) renegade ideologies that held sway before the advent of the ultimate twenty second (22) School of Thought of Tatvavāda of VayuJeevottamaSreemanMadhwacharyaru. Thus is order to symbolically expose unwarranted ideologies of all such twenty one (21) Schools, none other than SreemadhRaghavendraTheertharu has chosen to compose forty eight (48) literary Works based on the eternal Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru. Thus, one can ponder now at leisure that mere juggling around with numerical values of literary works composed by SreemadhRaghavendraTheertharu results in output of such an enormous amount of auspicious merits, then one can only imagine the amount of infinitely mountainous merits that are receivable by ceaseless pursuit of all those literary works put together composed by SreemadhRaghavendraTheertharu in great detail.

Therefore, with a definite amount of certainty it is stated that such an onset of auspicious merits from such an awesome enshrinement within all the forty eight literary works composed by SreemadhRaghavendraTheertharu is only due to a most special Omnipresence of none other than the hierarchy Celestial Vayu in the same. Each and every literary work composed by SreemadhRaghavendraTheertharu is embedded with more than one interpreted meaning, an elaboration of which shall continue infinitely even as one dares to dwell more and more into the same, with no end in sight at least in one particular lifetime. Thus, the most suitable and most apt coinage of the spectacular title of **||SAKALAPRADAATA||** conferred upon SreemadhRaghavendraTheertharu is inferred as the most eminent one who is the veritable storehouse of Supreme Knowledge and enables ceaseless flow of sublime bliss from the same. Today, to each and every individual, SreemadhRaghavendraTheertharu's most auspicious Incarnation is virtually an unforgettable divine lesson on how an individual's divinely ordained lifespan needs to be led to the fullest. A true factoid is that the plethora of literary works composed by SreemadhRaghavendraTheertharu viewed from any angle is nothing but a supreme example of the divine handiwork of an immensely gifted and innate genius.

Also most notably, the ablest successor of SreemadhRaghavendraTheertharu, none other than SreemadhYogeendraTheertharu has also performed epochal eulogy of His VidyaGuru and AshramaGuru in the famed **[[GuruCharamaShloka]]** by uttering the utmost rarest of all and the most spectacular titular diadem of **||VYISHNAVA INDEEVARA||**. The same denotes that SreemadhRaghavendraTheertharu is very much similar to the brightest of bright full Moon eternally shining over the bluest of blue hued magnificent Lotus Flower as symbolized by ParamaVyishnava faith. This apart the spectacular titular diadem conferred Universally upon SreemadhRaghavendraTheertharu, that is **||SATHYADHARMARATA||** is due to the fact that the former always speaks out the truth and is always at the very forefront in organizing deeds that are very much in the realms of sanctioned means of Dharma. SreemadhRaghavendraTheertharu possess unshakeable faith in none other than SarvottamaSreemanNarayana Who is the original possessor of another spectacular titular diadem of **||SATHYA||**, attributable most worthily since He is the sole creator of the entire Cosmos and yonder. Likewise, since such a SarvottamaSreemanNarayana is also the sole sustainer of the same He is also known by the spectacular titular diadem of **||DHARMA||**. Therefore, SreemadhRaghavendraTheertharu shall always offer services at the Lotus Feet of such a SarvottamaSreemanNarayana at all times and moreover is always engaged in performance of such deeds that are absolutely selfless in nature and that which shall ultimate bring about choicest hierarchy liberation of a chosen doer. During legendary churning of the Celestial Milky Ocean and as per the supreme deemed will of none other than SarvottamaSreemanNarayana there arose two most prized Celestial possessions namely the **||Kalpavruksha||** and **||Kamadhenu||**. These two are thereby enabled to usher in whatever wishes one may seek. Very similarly, SreemadhRaghavendraTheertharu's most awesomely auspicious Incarnation also arose from the very same supreme deemed will of none other than KulaDevtaAkhilaandaKotiBramhaandaNaayakaSarvottamaTirumalaVenkateshwara and now continues to function with the spectacular titles of **||Kalpavruksha- Kamadhenu||** ushering in auspicious tidings to milieu of devotees, ceaselessly.

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 REMINISCENCE – 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, [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]], 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 'Reminiscence' 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 [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]].

(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.*

The sacred biography [[SreemadhRaghavendraVijayaha]] composed by Pandit Narayanachar, narrates the manner in which none other than SreemadhRaghavendraTheertharu during His epochal sojourn to Rajatapeetapura had prophesized that His most eminent successor, in due course down the line, SreemadhSumateendraTheertharu, would indeed do fullest justice to plethora of His own literary compositions such as [[nyayamuktaavalihi]], [[tantradeepika]], [[chandrikaparakasha]] and [[nyayasudhahapimalaha]].

bhaavyasamshayamaho guruvamshe darshashrutiparaha SUMATEENDRAHA|
tasya saartakamidam sakalam syaadityavetya krutavaan krutisaartam||{San.}

This Paper seriatim is now destined to reminisce upon such an occurrence of
“**PRODIGAL ACUMEN INHERITED BY**” SreemadhSumateendraTheertharu as
prophesized by none other than SreemadhRaghavendraTheertharu, in the utmost sacred
biography, [[SreemadhRaghavendraVijayaha]].

karunaaruna mukhakamala karunaarasapoorapooritaapaajgam|
SANJEEVA maham vande manjula mahimaan manjanaabhaagyam|| {San.}

VyasaRajaYatigalu, the legendary pontifical scion, during His reign as Raja Guru to
nearly sixteen Emperors of the famed Vijayanagar Empire is constantly served well by
many noble disciples’ all of whom are extraordinarily talented and gifted scholars of
immense stature. One such notable disciple of VyasaRajaYatigalu is Krishnacharya, of
Goutama Gotra and Beegamudre clan, famed all round for his exemplary scholastic
abilities and profoundness of knowledge apart from being a superlative maestro of
GandarvaVeena. The eminent maestro Krishnacharya is a respected scholar decorating
the grand court of Vijayanagar and none other than Emperor Krishnadevaraya himself is
a student learning to play upon the mystical GandarvaVeena under the former’s tutelage.
After completion of such a tutorship, during one utmost auspicious occasion,
Krishnacharya is grandly feted by Emperor Krishnadevaraya in recognition of his
immense musical skills, particularly in playing upon the famed GandarvaVeena and is
gifted precious jewels, alongside grant of fertile villages. The worthy Krishnaacharya has
a dutiful son named Kanakachalacharya, to whom in due course is born a son, named
Thimmannacharya.

ajinadandakamandalumekhalaaruchirapaavana **VAMANA** moortaye|
mitajagatri tayaaya jitaaraye nigamavaakpatave vatave namaha|| {San.}

The young Thimmannacharya all of eight years old is initiated into bachelorhood with
performance of sacred thread ceremony and upon empowered with the sacrosanct
[[gayatri mantra]] is fortunate to study under the tutelage of the legendary
SreemadhVijayeendraTheertharu. On passage of time Thimmannacharya weds a chaste
maiden Gopikamba and they resemble Sage Vasishta and His chaste spouse Arundati in
several aspects of their auspicious lifestyle as householders. As per the directions of Guru
SreemadhVijayeendraTheertharu, the obedient disciple Thimmanacharyaru eventually
migrates to the province of Kaveripatna and upon establishing a Vidyapeeta there,
functions as its Chancellor, imparting education to several fortunate students. The fame
of Thimmanacharya, true to his virtuous family tradition is so widespread that once
Emperor ImmadiRangaraja, the reigning monarch of Vijayanagar Empire, fetes
Thimmanacharya with many precious gemstones and honors of auspicious titles at the
capital city Hampi.

kalyanaadbhutaagaatraaya kamitaarthapradaayinee|

shreemadhvenkatanathaya **SREENIVASAAYA** te namah||{San.}

In due course the fortunate couple are blessed with three children, namely Venkatambika, Gururajacharya and Venkatanathacharya. The elder Gururajacharya studies under the tutelage of SreemadhSudheendraTheertharu and in due course becomes an erudite scholar of immense standing. The younger son Venkatanathacharya eventually ascends the grand pontificate, being anointed by none other than SreemadhSudheendraTheertharu as ||**RAGHAVENDRA THEERTHA**||.

PARAMATMANE satatamekaroopine dasharoopine shathasahasraroopine|
avikaarine sphutamanantaroopine sukhachitsamastanave namo namaha||{San.}

Meanwhile, as per wishes of clan elders, the eldest son of Thimmannacharya and Gopikamba, none other than the most eligible bachelor Gururajacharya enters into auspicious wedlock with a chaste maiden Kamaladevi and begets a bonny child, Venkatanarayanacharya from her. With passage of time, the young pupil Venkatanarayanacharya studies under the utmost ablest guidance of none other than SreemadhRaghavendraTheertharu. In due course, Venkatanarayanacharya upon stepping in role of an auspicious householder is blessed with birth of five sons, one after the other, who are named as Venkanna, Vasudeva, **MUDDUVENKATAKRISHNA**, Vijayeendra and Garudavahanalakshminarayana.

jayatu jayatu mantram janmasaaphalya mantram|
janana marana bhedaklesha viccheda mantram|
sakala nigama mantram sarvasastryika mantram|
pasupati nija mantram rama rameti mantram|
pashupati nija mantram paatu maam **RAMA MANTRAM**||{San.}

(to be continued....)

REFERENCES FOR REMINISCENCE - 1: -

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

{{Event managed @ MoolaBrundavana of SreemadhVādeendraTheertharu, Mantralaya. Tirumala Venkata et al, Volume conceptualized on IXVIIIIMMXIX. }}

{Next:- Reminiscence - 2 [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]].

((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of **HariVayuGuruParimalaacharyaru.**))

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ PLAVA NAAMA SAMVATSARA VYSHAAKAMAASA NIYAAMA
SHREEKAMALA MADHUSUDHANAAYA NAMAHA }

Reminiscence - 2 ||| smruthi sambanda deepika |||- {{Reminiscence of prodigal
acumen inherited by SreemadhSumateendraTheertharu as enshrined in
[[sreemadhraghavendravidyayaha]].

||shreeGurubhyonamahaharihiOM||

nirmathyograbhavaarnave nijamano~bheeshtam dishaameeti yaha
samyag gjnaapayitum karena vilasanmanthaanamanyena cha|
ramyam daama dadhanmahesharajatagraamashreeyo~lankrutihi
karmandeeshvarabhaktibandhanavashaha preeto~stu KRUSHNAHA PRABUHU||
{San.}

ShaalagraamaShilaMoorthi of BalaKrushna Who Holds a stout ladle in His Right Hand and sports a rope used to cuddle curds in His Left Hand, gestures symbolically that HE shall liquefy all latent sins resident in true devotees by stirring the same similar to stirring of curds using a ladle and also shall impart immense riches comprising of true knowledge, devotion, detachment and wealth to each one of them. Such a Supremely Pleased BalaKrushna, resident at Shivalli, shines forth similar to a dazzling ornament, And Is Omnipresent in Celestial Rudra, resident at Kailasa, constantly strengthening the latter to perform destructive apocalypse. This very same BalaKrushna is always tied to pristine pure devotion of eminent preceptor of Tatvavāda School none other than VayujeevottamaAcharyaMadhwaru and all His disciples.

kvachit suraan shaasti suraanganaaha kvachit kvachit gandharvapateen rusheen kvachit|
kvachit pitrun kvaapi nrupaan naraan kvachit shubhaanayam **MADHWA MUNIHI**
prataapavaan||

kvachit prabhum stouti sameekshate kvachit kvachit smaran nrutyati gaayati kvachit|
kvachit tamaaraadhayateesvaram kvachinna matyayam **MADHWA MUNIHI**
prataapavaan||

kvachiddharerjeevajadaatibhinnataam kvachit prabhoho sarvagunyischa poornataam||
kvachit tasyaakhiladoshashoonyataam vadatyayam **MADHWA MUNIHI** prataapavaan||
kvachiccha vishnoruruchitraroopataam kvachiccha mukta akhilajeevayantrutaam|
kvachiccha tasyaavyayachinnmayaakrutim vyanaktyayam **MADHWA MUNIHI**
prataapavaan||

kvachit smruteehi kvaapi puraanasamhitaaha pravakti sootram kvachidaagamoktibhihi|
kvachiccha dharmam charati kvachit bravee tyayam **MAHAAMADHWA MUNIHI**
prataapavaan||

kvachiccha chaarvaakakanaadaboutama prabhaakaraadvayititathaagataadikyih|

krutam matam yuktishatyirvikhandayan vibhaatyayaam **MADHWA MUNIHI**
prataapavaan||
paraan paraabhaavayati kvachit kvachinna jaan kathaayaam kushaleekarotyayam|
kvachidbhudhaan vyshnavamaargamaagataan punaatyayam **MADHWA MUNIHI**
prataapavaan||
kvachit samastaagamanirnayoditaaha krutechi krutaa vyaakurute sabhaantare|
prahrushtromaa **N R U H A R O U** kvachinnmano yunaktyayam **MADHWA MUNIHI**
prataapavaan|| {San.}
* * * * *
gururaadyaha svasidhaantapratishthaapanapanditam|
shrutvaa **VYASA** nikate nischinta iva vartate|| {San.}

The famed biography [[sreemadhraghavendravigayaha]] chronicles the manner in which none other than SreemadhRaghavendraTheertharu journeys from Sreerangapatana, westwards towards the broad coastline and eventually arrives at the most famous destination of Rajatapeetapura, where He beholds the magnificently beautiful and radiantly graceful Idol of SarvottamaShreeBalaKrushna, handcrafted by none other than Rukmini Devi and consecrated by none other than VayuJeevottamaSreemanMadhwacharyaru.

naagaasanaagjnayaa praaptagangaaajalasamashrita|
SHREEMAN MADHWA thataakedam ghruhaanaarghyam namo~stute|| {San.}

Further, it is pertinent to mull over the sequence of events as narrated in the sacred biography [[sreemadhRaghavendraVijayaha]] and the manner in which none other than SreemadhRaghavendraTheertharu beholds a magnificently radiant and most bemusing Icon of MadhwavallabhaSarvottamaSreeKadagoluBalaKrushna, consecrated several Centuries earlier by none other than VayuJeevottamaAcharyaMadhwaru. There SreemadhRaghavendraTheertharu in order to commemorate His visit to Rajatapeetapura, devotedly handcrafts a superlative icon of “SantanaGopalaKrushna” and dedicates the same to MadhwavallabhaSarvottamaSreeKadagoluBalaKrushna alongside submission of three important literary chronicles at the permanently effervescent Lotus Feet of the latter. SreemadhRaghavendraTheertharu also composes the great classically acclaimed [[dasa sahitya]] composition in Kannada language “♫♫ indu yenage Govinda ninna paadaaravindava toro Mukunda ♫♫” and renders the same with awesome devotion and emotional awe within the sanctum of ShaalagraamaShilaMoorthiBalaKrushna consecrated by none other than VayujeevottamaAcharyaMadhwaru at Rajatapeetapura. (See Reminiscence - 5).

At this sacred region, SreemadhRaghavendraTheertharu, a great visionary beyond compare composes many highly valued scholastic literary works of enormous importance to the World of Vedanta in general and Tatvavāda School in particular. SreemadhRaghavendraTheertharu uses the symbolic golden plates of [[bramhasutra]] and lights the symbolic lamp of [[**TANTRADEEPIKA**]] (See Reminiscence – 3) after dipping the symbolic wicks known as [[sutrabhaasya]] in the symbolic ghee contained in the [[sreemannyayasudha]]. SreemadhRaghavendraTheertharu also most skillfully spins

the fabled [[Bramhasutra]] into fine golden threads handcrafting the same into dazzling necklace of [[NYAYAMUKTAVALI]] (See Reminiscence - 4) to forever adorn the necks of ultraorthodox Vedic scholars. At Rajatapeetapura, SreemadhRaghavendraTheertharu also completes scripting of another great literary work, the Magnum Opus, [[CHANDRIKAPRAKASHA]] (See Reminiscence – 2) based on the original chronical titled [[taatparya chandrika]] of VyasaRajaYatigalu. SreemadhRaghavendraTheertharu renders religious discourse on select topics such as [[taatparya chandrika]] composed by VyasaRajaYatigalu for ten times in the divine vicinity of none other than SarvottamaBalaKrushna. SreemadhRaghavendraTheertharu lengthy discourse on this particular Magnum Opus effectively showcases inherent shortcomings of all other contra schools' in one go. Citing one simple analogy with enormous portent of doom to contra schools, the occurrence of natural flow of white milk from a prized bovine that is tagged as being abstract and inanimate is examined. The contra schools argue that 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. But the same is rebuffed by SreemadhRaghavendraTheertharu who argues that if at all 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. Likewise, discourses on the [[taatparyachandrika]], by SreemadhRaghavendraTheertharu includes many a vital nugget of [[bhaasya]] with probity into those intractable nuggets which up to that time were not explained in much detail earlier by anyone else. SreemadhRaghavendraTheertharu 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 the chief reason why it is well nigh impossible to comprehend intractable lessons of [[sreemannyayaSudha]] without seeking prior recourse to the invaluable lessons enshrined within [[taatparyachandrika]] as discoursed by SreemadhRaghavendraTheertharu and also the allied literary composition namely [[chandrikaprakasha]] composed by the latter.

SreemadhRaghavendraTheertharu in His discourse further goes to great lengths in delineating those intractable Tatva canons 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 sovereign entity juxtaposed within himself that may seem to be in dire contrast to the supremely manifest original manifestation of such a supreme sovereign entity. Even so 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 qualitative eligibility, alone. Hence the very first prerequisite for such an eligibility to occur is the onset of most vital of all, that of experience.

SreemadhRaghavendraTheertharu further stresses that therefore, meditative eulogy of such a supreme sovereign entity is totally sanctioned since the same is qualified for pursuance in any infinite permutation and combination of words, with no set limits whatsoever. [[chandrikaprakasha]] of SreemadhRaghavendraTheertharu consists of elaborate elucidation of hoary chronicles such as [[bramhasutra]], [[madhwabhaasya]], [[anuvyakhyaana]] and the like casting light upon hitherto intractable canons. SreemadhRaghavendraTheertharu in this important work also upholds the eternal tenets of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru and also shows inherent fallacies in other contra Schools'. SreemadhRaghavendraTheertharu exhibits His very own unchallenged mastery over complex grammar, [[meemaamsa]] and [[nyaya]] fields in [[chandrikaprakasha]] and successfully outlines the basic content uniformity that runs similarly in other import literary Magnum Opuses such as [[sreemannyayasudha]], viewed especially in the background of original canons of [[madhwabhaasya]] and [[anuvyakhyana]]. Thus, overall command and mastery over the eternal tenets of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru enables SreemadhRaghavendraTheertharu to compose such a literary gem [[chandrikaprakasha]] and thus enables onset of dawning of such true light of knowledge to one and all. Most significantly, the title of [[chandrika prakasha]] given by SreemadhRaghavendraTheertharu to His literary work is very apt considering the fact that if one wishes to wallow in the soothing radiance of full moon light effused through the original literary work, namely, [[taatparyachandrika]] then it is mandatory to be subjected to the same a little bit earlier by exposing oneself to the truth enshrined in the [[chandrikaprakasha]]. This indeed is the most auspicious essence behind the composition of this particular literary work, [[chandrikaprakasha]] by SreemadhRaghavendraTheertharu. Hence, [[chandrikaprakasha]] is of enormous importance and purpose, having been composed by ||Aparoksheekurta Shreesaharu|| ||SreeMadhwamatavardhanaru||, ||Agamyamahimaru|| ||SreeGuruSaarvabhoumaru||, ||AajanmaSmaraneeya||, SreemadhRaghavendraTheertharu, and the same occupies an important niche in the firmament of other literature of similar nature within the broad ambit of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru.

na cheth swayam kartumabheeshtamadyate dhruvam baleenaapi hi kaarayaami||
{San.}

The greatest amongst all prodigals for all times, the worthiest son of Sage Parashara, none other than BhagwanVedaVyasaru rejoices in the purest of pure nectar of knowledge and showers His kindest benevolence upon VayujeevottamaAcharyaMadhwaru, Who in turn shines forth as the magnificent lake of Manasasarovara in this vast unsurpassable Ocean of Knowledge. Upon such an awesome water body of supreme knowledge, it is none other than the great VyasaRajaYatigalu Who swims there in unbridled abandon, as a great white swan and at the same time is forever a fiercest pride lion always emerging successful in any face off when pitted against rampaging scholarly bull elephants of other contra schools'. VyasaRajaYatigalu has composed exhaustive summaries upon all earlier magnum opuses of titans such as VayujeevottamaSreemanMadhwacharyaru and JayaTirthaShreepadaru. The very picture of indefatigable intellectual excellence and at

the same time a perfect role model for utter humility, VyasaRajaYatigalu, has time and again confessed unabashedly that all His literary outpourings have come about only on account of extraordinary measures of unidirectional blessings from His Guru, the legendary Shreepadarajaru, whose sterling achievements are synonymous with the very terminology of prodigality to this day.

♪♪ “bhoomiya chinnada totillaa maadi soma sooryaremba kalashaavaa maadi
aa maaha aakasha chandaatavaadi jo jo jo jo jo yendu haadi jo jo jo jo jo jo jo jo

vasudevasutanaada muddu muraari asure pootaniya pranaapahaari
asamasaahasamalla dyitaravyiri shishuvaagi devakigaanandava tori
jo jo jo jo jo yendu haadi jo jo jo jo jo jo jo jo jo

buddhanaagi dyitaranaalideyello muddhu turagaaveri kalkyaadiyello
padmanabha shreebhaktavatsalane niddeya maadiaha **Shree RANGA VITTALA**”

♪♪ {Kan.}

dwaadashyitaani naamaani **KAPEENDRASYA** mahatmanaha|
swaapakaale prabhodhe cha yaatraakaale cha yaha pateth|
na bhayam vidyate tasya sarvatra vijayee bhaveth||{San}

After SreemadhSudheendraTheertharu ceremoniously initiates SreemadhRaghavendraTheertharu into the pontificate, in turn the onus of anointing an able successor next in line becomes a primary task for the latter. On account of terse scriptural traditions LakshmiNarayanachar, the “poorvashrama” son of SreemadhRaghavendraTheertharu is not anointed into the pontificate, yet the former remains as the brightest and most eminent scholar amongst all disciples of the latter. The eminent LakshmiNarayanachar imbibes all branches of knowledge first hand from none other than SreemadhRaghavendraTheertharu and is also the recipient of “mantroupadesha” from the latter and on account of this is entitled to the important title of [Vidya Putra] of SreemadhRaghavendraTheertharu. Also most importantly since this elite stream of divine Knowledge flows towards LakshmiNarayanachar from an eminent ParamaHamsaSanyasi, in this case being none other than SreemadhRaghavendraTheertharu, the title of [Shreepada Putra] also automatically holds good on the eminent scholar. Likewise, LakshmiNarayanachar’s son Purushothamachar is also a very eminent scholar, just like his peerless father.

praaptaanyanuthi paapongharasanaam paavayaamyaham |
GURU vantharyaami bhagavath stuthi gangaambhumajjanaath ||(San.)

In due course, SreemadhRaghavendraTheertharu anoints His ‘poorvashrama’ grandnephew, none other than the scholarly Venkannachar in the pontificate with grant of auspicious title of SreemadhYogeendraTheertharu. This superlative title of ||**YOGENDRA**|| is indeed an awesomely auspicious simile that extols the infinite fame of none other than SarvottamaVenuGopalaKrushna. Also another inference connoted to

||Yogeendra|| is none other than VayujeevottamaSreemanMadhwacharyaru, the illustrious preceptor of the great Tatvavāda School. Irrefutably now, SreemadhRaghavendraTheertharu is not only the Vidya Guru to SreemadhYogeendraTheertharu but is also His Ashrama Guru as well. It is really in fitness of things that SreemadhRaghavendraTheertharu grants such an utmost auspicious title to His immediate successor, ahead of entering the MoolaBrundavana live at Manchale on the banks of River Tungabhadra. Before that event, none other than SreemadhRaghavendraTheertharu sets aside one particularly chosen Brundavana for a future Pontiff of His lineage who would have the greatest fortune to reside by the side of His own MoolaBrundavana.

During the year 1671AD, when the most auspicious set aside day of entering the MoolaBrundavana does arrive, SreemadhRaghavendraTheertharu at first addresses a huge gathering of devotees' all of who have assembled on the upper banks of River Tungabhadra. SreemadhRaghavendraTheertharu then begins to chart out guidelines for leading a pious lifestyle without ever deviating from the true path shown by VayujeevottamaSreemanMadhwacharyaru. SreemadhRaghavendraTheertharu underlines the eternal relevance of [[Sarva Moola]] compendium of VayujeevottamaSreemanMadhwacharyaru and other complimentary [[Teeka]] composed by JayaThirthaShreepadaru. SreemadhRaghavendraTheertharu informs the huge gatherings that the very purpose of being born with delectable intellect so granted munificently by SarvottamaSreemanNarayana, is in order to carryout ceaseless study of such hoary classics and disperse them for the benefit of Mankind. For indeed the hoary scriptures hold answers to every vexed situation. Hence, upon following the same hoary scriptures as much as one can, would certainly lead towards betterment of that particular individual and thereby the World at large. At the same time the path of supreme knowledge is never easy and is akin to walking on the veritable razor's edge. On the contrary the same path is always traversable by those righteous individuals who are in receipt of kind benevolence from ||HariVayuGuru||. This path of supreme knowledge is always and at all Times far more superior than any form of miracle brought about by divine orientation, for no miracle shall take place without presence of sumptuous amounts of the former in the first place. And if an unscrupulous individual professes to perform miracles without first gaining such a supreme knowledge, then the same shall amount to nothing but skullduggery and is fit to be rejected on all counts. SreemadhRaghavendraTheertharu stresses that SarvottamaSreemanNarayana alone is full of infinitely auspicious qualities, completely devoid of all aberrations, possess each and every aspired for quality in wholesome measures, He is superior to all other Celestials hailing from Goddess Mahalakshmi Devi, hierarchy celestial ChaturmukhaBramha and the like, His sovereignty is supreme, complete, unquestionable and infinitely proven forever, He possess body form that encompasses Supreme Truth as enshrined in realms of supreme knowledge, He is Omnipresent, Omniscient and Omnipotent, each and every form of life is constantly and at all Time indebted to Him, His consort is none other than Goddess Mahalakshmi Devi who too shall enjoy liberation at His Will, individual souls on their part are not independent on any count and exhibit differences in their existences and on account of the same they come to enjoy their fate as linked to their individually unique intrinsic nature. Thus, noble souls are fated to enjoy liberation, moderate souls are

fated to enjoy eternal binds of familial life where they are faced with both joy and sorrow eternally, whilst wicked souls are fated to be relegated to the blinding depths of sorrow and experience euphoric darkness both from within and without and take umbrage from the same. SreemadhRaghavendraTheertharu underlines the fact that path of revelation shall not come by without practicing strictures of “Sadaachaara”. Thus an individual shall well neigh practice all codes of conduct so compulsory to that particular stage of life, and strive to offer the fruits of all action of such a practice of karma yoga at the Lotus Feet of SarvottamaSreemanNarayana. Compulsory observance of “Ekadashi” and fasting on Krushnaashtami, apart from observance of the sacrosanct “Chaturmaasya” is a must for one and all cutting across all barriers of gender and groups. For all those who reject the same shall have to forever face firmly shut doors that open towards blossoming of Supreme Truth, which is none other than SarvottamaSreemanNarayana. The ceaseless practice of pursuance of supreme knowledge is the only worthy goal to be aspired for by an individual, which leads towards a definitive alleviation of the soul. Coursing through one’s life span is akin to performance of a sacrifice, where each and every deed is akin to an act of worship offered at the Lotus Feet of SarvottamaSreemanNarayana. Individual must profess encompassing devotion towards such a SarvottamaSreemanNarayana, but the same must not be one of a blind and superstitious belief. An individual must first try to imbibe the enormous magnitude of the infinite extent of omnipresence of SarvottamaSreemanNarayana and only then try and profess devotion towards Him. An individual also must extend devotion towards all other Celestials’ and Gurus’ in accordance with their individual hierarchy status. An individual many not reject social causes which would go against the very fabric of Dharma, on the other hand pursuing a social cause that is completely devoid of Dharma is also not sanctioned. An individual must never forget that the Universe is not ‘there’ for his own use. Rather we are ‘there’ only for the Universe at large and its supreme mentor, SarvottamaSreemanNarayana. Practice of “Sadaachaara” empowers an individual to stem off every evil brought about by plaguing stem rot of ‘a d h a r m a’. An individual must never remain silent when faced with ‘a d h a r m a’, which then would amount to concurrence or worse still, utter cowardice. But quick recourse to justice may be espoused as per the sanctioned scriptures, without looking for violent solutions. Such a path of fair play is indeed a time tested one and advocated by the likes of ancient sages, hierarchy celestials and their ilk.

SreemadhRaghavendraTheertharu continues to address the huge gathering further and informs them that all miracles that are attributed to His own self are in fact brought about only due the supreme deemed will of none other than SarvottamaSarvottamaSreemanNarayana through the medium of VayujeevottamaMukhyaPrana and the same is never at any given point of time, self propelled. SreemadhRaghavendraTheertharu also extols the unblemished nature of SarvottamaSarvottamaSreemanNarayana, Who is utterly fully of infinitely auspicious characteristics. On the other hand, all souls are eternally subservient to such a SarvottamaSarvottamaSreemanNarayana, who is totally devoid of all three commonly occurring qualities such as ‘s a t v i k – t a m a s – r a j a s’. SreemadhRaghavendraTheertharu continues to explain that the World that is seen all round is resoundingly true and the eternal [[Vedas]] are true and eternal, as well and that there is no illusion in anything that the eye may behold.

SreemadhRaghavendraTheertharu also highlights the method of leading a righteous lifespan that would ultimately be recognized as being in the realms of exalted karma yoga. SreemadhRaghavendraTheertharu also spells aloud that choice hierarchical liberation awaits only those who are chosen for the same on account of harboring a prequalified intrinsic nature that is so vital for such an occurrence in the first place. SreemadhRaghavendraTheertharu encourages the huge gathering to constantly strive to achieve the supremely kindest benevolence of none other than SarvottamaSarvottamaSreemanNarayana, always. This extempore speech of SreemadhRaghavendraTheertharu culminates with a steadfast assurance that He shall continue to extend His servitude to each and every one, without fail.

Next SreemadhRaghavendraTheertharu offers salutations to His Paramaguru SreemadhVijayeendraTheertharu and to His VidyaGuru as well as AshramaGuruSreemadhSudheendraTheertharu and also to all the preceding eminent Pontiffs of His pontifical lineage. Then, SreemadhRaghavendraTheertharu arises most nobly and moves towards the designated site of the MoolaBrundavana. SreemadhRaghavendraTheertharu is escorted to the designated site by His immediate successor SreemadhYogeendraTheertharu and a select group of eminent scholars, disciples and attendants of the SreeMutt. Vociferous chanting of Vedic hymns rent the air in all directions heralding such an epochal entry of SreemadhRaghavendraTheertharu. Thereafter, SreemadhRaghavendraTheertharu with the most sacrosanct of all sacramental staff in His hands performs circumambulates around the MoolaBrundavana thrice and slowly but surely steps down into this **“MOST AUSPICIOUS FORTRESS OF MEDITATIVE SOLITUDE”**, through a flight of steps situated in the southern direction. SreemadhRaghavendraTheertharu is then seated within the MoolaBrundavana in the classical Padmasana posture and slowly closes His eyes. SreemadhRaghavendraTheertharu then begins to utter the [[Pranava Mantra]] as indicated by the graduated turns of the sacred beads that are held in His hands. After a while sacred beads that are held in the pious Hands of SreemadhRaghavendraTheertharu stops moving, thereby signaling commencement of His premeditated transmigration into yogic levitation. Soon, dark blue hued sacred stone ledges are placed all around SreemadhRaghavendraTheertharu right up to the level of His utmost eminent Head. SreemadhYogeendraTheertharu now slowly but surely begins to place the very first of the 1200 most sacrosanct of all LakshminarayanaShaalagramashila, specially procured after scouring the very depths of River Gandaki, atop the MoolaBrundavana of SreemadhRaghavendraTheertharu at ManchaleKshetra.

After sealing the MoolaBrundavana of SreemadhRaghavendraTheertharu once for all, SreemadhYogeendraTheertharu pours sanctified waters from silver caskets atop the 1200 LakshmiNarayanashalagrama with utmost devotion and piety. This is followed by the careful construction of the remaining portions of stone ledges culminating with spreading of sacred Mruttikka on the topmost ledge. For a very brief second there is total silence all round and the same is then immediately followed by deafening auspicious notes arising from various auspicious musical instruments of every type. There is a huge stampede as several hundred devotees rush forward towards the MoolaBrundavana of SreemadhRaghavendraTheertharu in order to catch a glimpse of this most auspicious of

all occurrence ever in recorded history. Gigantic roars of **ANJANEYAVARADA GOVINDA, PRAHLADAVARADA GOVINDA, BAAHLIKARAJAVARADA GOVINDA VYASARAJAVARADA GOVINDA and RAJAADHIRAJAGURUSAARVABHOUMVARADA GOVINDA GOVINDA** thunders across the sacred banks of River Tungabhadra. Hundreds of devotees begin to weep uncontrollably since they realize that they would never be able to once again see this most auspicious incarnation of SreemadhRaghavendraTheertharu in their lifetimes, ever after. The newest incumbent, SreemadhYogeendraTheertharu stands in front of the MoolaBrundavana of SreemadhRaghavendraTheertharu with utmost piety and devotion. Torrential tears steeped in pristine pure devotion streams down from the eyes of SreemadhYogeendraTheertharu even as He bows most reverentially in front of the holiest of MoolaPaduka of GuruRaghavendraTheerthaShreepaadaru, besides which are also placed a considerable huge pile of all the forty eight literary compilations of Guru RaghavendraTheerthaShreepaadaru. As all others gathered there watch with bated breath, SreemadhYogeendraTheertharu performs a grand “Mahaaabhisheka” with waters acquired from Rivers’ Ganga and Tungabhadra and pours them over the MoolaBrundavana of SreemadhRaghavendraTheertharu, using a glistening silver conch shell. Thereafter SreemadhYogeendraTheertharu anoints compulsory “panchamudra” and “dwaadasha naama” upon the MoolaBrundavana of SreemadhRaghavendraTheertharu using most sacred Gopichandana fetched from far away Dwaraka. After what seems to be an eternity, SreemadhYogeendraTheertharu decorates MoolaBrundavana of SreemadhRaghavendraTheertharu with gigantic garlands of freshly plucked ShreeTulasi. Thereafter, SreemadhYogeendraTheertharu^ utters thus :

yenam mochayaami||{San.},

thus acknowledging the supremely independent and sovereign handiwork of none other than SarvottamaSreemanMoolaRama in all the ongoing tasks and finally places the superlative Icon of ChaturmukhaBramhakaraarchithaChaturyugamurthy SreemanMoolaRama atop the MoolaBrundavana of SreemadhRaghavendraTheertharu. In due course, YogeendraTheertharu performs a magnificent “Mahamangalarathi”, a befitting sight fit for even hierarchy Celestials and sages. SreemadhYogeendraTheertharu simultaneously utters the most apt of all and carefully worded salutatory verse and culminates this most special of all epochal service with a full length oblong salutations in front of the MoolaBrundavana of GuruRaghavendraTheerthaShreepaadaru.

Such a dark blue hued MoolaBrundavana of SreemadhRaghavendraTheertharu is consecrated with the eternally awesome footprints of none other than SarvottamaShreeRamachandra. Placed in cantonal arrangement within this MoolaBrundavana are one thousand two hundred ShreeLakshmiNarayanaShaalagrama, especially fetched from the banks of River Gandaki. In this MoolaBrundavana, guaranteed manifestation of ||NaraHari-Rama-Krushna-VedaVyasa-Narayana|| is indeed most complete. Here, SreemadhRaghavendraTheertharu is in residence constantly seeking out true devotees in order to bestow supremely kind benevolence on them. From within such a sacrosanct MoolaBrundavana of SreemadhRaghavendraTheertharu, none

other than SarvottamaNarasimha eradicates even the most heinous of all sins, whilst SarvottamaRamachandra restores wholesome occurrence of all manners of lost glories, whilst SarvottamaKrushna bestows wholesome occurrence of most auspicious tidings be it onset of auspicious celebrations and BhagawanVedaVyasaru enables staving off all dichotomy Schools that constantly tend to peddle heretic ignorance to the traditionally unwary and further enables onset of true Knowledge amongst them enshrine within the spectacular phrase, that is ||**HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA**||. Faintest glimmer of light which is visible from cosmic constellation consisting of billions upon billions of Stars ; visible light which effuses out of the searing hot giant nuclear reactor of the Sun ; light which effuses out of myriad of Planets and their individual satellites that happen to circumambulate the Sun ; refracted light which effuses out from the brightly radiant satellite such as the Moon ; temporary light which is given off albeit temporarily by tiny fireflies ; deflected light which is given off by precious gems ; amorous light which is given off by combustible items like camphor and firewood – these are a few varieties of light that are worth mentioning. However, it may be stated with earthshaking certainty that even if one somehow manages to combine the radiance from all the afore mentioned sources of light at one place, the same can never ever measure up to the immensely brilliant radiance that effuses forth due to the Omnipresence of none other than SarvottamaSreemanMoolaRama from within the very soul of SreemadhRaghavendraTheertharu resident from within the MoolaBrundavana.

SreemadhRaghavendraTheertharu is most auspiciously resident within the sacrosanct confines of the MoolaBrundavana harboring such an awesomely auspicious Omnipresence of SarvottamaSarvottamaSreemanNarayana along with a phalanx of most eminent stalwarts Madhwa Pontiffs led by none other than VayujeevottamaSreemanMadhwacharyaru. From within the most sacrosanct MoolaBrundavana, SreemadhRaghavendraTheertharu radiates forth with the subtle hallowed gold hued brilliance of a million Suns, adorned with the holiest of “PanchaMudra – UrdhvaPundra”], attired in holiest of Saffron robes along with enormous beads of fresh ShreeTulasi, with one gracious hand holding forth the sacramental staff and in the other magnanimous hand holding the famed auspicious meditation beads and is now completely immersed in concentrated meditative eulogy of none other than SarvottamaSreemanMoolaRama.

dhurvaadhidhvaantharavaye vyshnavendheervareyndhave **SHREE RAGHAVENDRA GURAVE** namo athyantha dayaalave || (San.)

SreemadhYogeendraTheertharu, who is now the sole mentor of the Sreemutt, along with His “poorvaashrama” brothers, Vasudeva, **MUDDUVENKATAKRISHNA**, and Vijayeendra are all extremely fortunate enough to receive “First Hand”, disbursement of “Vidya -- Mantra and Upadesha” from none other SreemadhRaghavendraTheertharu Himself. Such a SreemadhYogeendraTheertharu performs all His pontifical duties to the hilt without scope of any omission. SreemadhYogeendraTheertharu practices all preset tenets made compulsory by VayujeevottamaSreemanMadhwacharyaru and SreemadhRaghavendraTheertharu. Notably SreemadhYogeendraTheertharu throughout His pontifical reign is thoroughly engaged in the dispersion of the eternal tenets of

Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru. Such a SreemadhYogeendraTheertharu is constantly being feted by great Kings and Emperors and shines forth as the brightest amongst the famed disciples of none other than SreemadhRaghavendraTheertharu. Also, SreemadhYogeendraTheertharu takes on Himself the enormous onus of adhering to the primary duties as enshrined in the [[Yathi Pranava Kalpa]], [[Sadhaachaara Smruthi]] and [[PrathahaSankalpa Gadhya]]. None can even hope to stage any sort of victory over SreemadhYogeendra Theertharu in scholarly debates and all such contenders, including the formidable scholar ‘k a k a s a s t r i’ of monism school accepts humble defeat. The proficiency of SreemadhYogeendraTheertharu in the field of Tatvavāda is indeed legendary and all the merits arising out of such prodigal qualities are directed towards mitigation of sufferings of the weak and the needy. Even knowledgeable scholars are dumbstruck in front of this worthiest disciple of SreemadhRaghavendraTheertharu. The fame of SreemadhYogeendraTheertha is in a way a magnificent reflection of the unfathomable depths of Knowledge imparted by none other than SreemadhRaghavendraTheertharu to the former. SreemadhYogeendraTheertharu follows His Guru in all manners and is strictly bound by the command of SreemadhRaghavendraTheertharu and is a role model for all the rest of the future four Pontiffs who are slated to follow in the pontifical order. SreemadhYogeendraTheertharu offers dutiful worship at the Lotus Feet of BaghwanVedaVyasaru, followed by discourses on Tatvavāda School to all His fortunate disciples, thereby, clearing all their latent doubts especially in intractable canons of [[bramhasutra]], [[anuvyakyaana]] and [[sudhaparimala]]. The venerable SreemadhYogeendraTheertharu also directs His followers to translate the same for easy dispersion to all laymen. These fortunate disciples who are constantly in attendance rapidly imbibe whatever their Guru SreemadhYogeendraTheerthru teaches them with much interest and their interaction is always a Knowledge festival shared by the learned to the needy, with no constraints whatsoever. SreemadhYogeendraTheertharu’s style of oration is clearly understood by one and all and His extempore lectures rid all those fortunate enough to hear the same from all latent ills. Many rulers of the land vie with one another to facilitate SreemadhYogeendraTheertharu with grants of fertile villages. SreemadhYogeendraTheertharu’s routine includes early morning Vedic lessons and then after ritual bath He performs “Shodashoupachaara Pooja” at the Lotus Feet of SreemanMoolaRama. This is followed by customary “naivedya, mahamangalaarathi, offerings of hastodhaka to SreemadhRaghavendraTheertharu. Later after performing “mahaarathi”, He would imbibe a few drops of “padodaka” and would later distribute the same to huge gatherings. Thereafter upon accepting sanctified offerings of alms, SreemadhYogeendraTheertharu listens intently to devotional songs rendered by gifted devotees. Later SreemadhYogeendraTheertharu engages Himself in rendering discourses upon niceties of intractable grammar of Patanjali. Later, after sunset, a ritual bath is in order after which SreemadhYogeendraTheertharu once again performs “mahamangalaarathi” to SreemanMoolaRama and constantly utters the utmost sacrosanct [[pranava Mantra]].

**saandhrabodhaaya saastreysu nisthandhramanase harou|
raghavendra kumaaraaya namo yogeendra yogine || (San)**

Before His ‘brundavanapravesha’, at the sacred pilgrim center of Sreerangam, the aging SreemadhYogeendraTheertharu anoints His “poorvashrama” brother, the scholarly Vasudevachar into the Pontificate with the grant of title as **||SOORINDRA THEERTHA||**, who is a great thinker par excellence. SreemadhSoorindraTheertharu during His “poorvashrama” is also extremely fortunate enough to receive “First Hand”, disbursement of “Vidya -- Mantra and Upadesha” from none other SreemadhRaghavendraTheertharu Himself.

However, the pontifical reign of SreemadhSoorindraTheertharu, is very short lived, for only four years and is eventually interned in “moolabrundavana” at Madurai.

**raghavendrarpitadhiye yogindraarpitasoonave|
shreematsooreendrayataye sutaponidhaye namha||{San.}**

SreemadhSoorindraTheertharu is succeeded into pontificate by His “poorvashrama” younger brother, Mudduvenkatakrishnachar, with the grant of holiest to holy title as **||SUMATEENDRA THEERTHA||**, (see Reminiscence – 4), the worthy protagonist of this Paper seriatim titled, **[[smruthi sambanda deepika]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]]**. SreemadhSumateendraTheertharu during His “poorvashrama” is also extremely fortunate enough to receive “First Hand”, disbursement of “Vidya -- Mantra and Upadesha” from none other SreemadhRaghavendraTheertharu Himself.

svastipanthaa~manucharema| vidyaatmanibhidaa bhodhaha|| {San.}

A quizzically habitual trait exhibited by a chosen individual on account of heightened level of revelation of tenets of Tatvavāda School brought about by pristine pure devotion towards a worthy Guru and as a consequence redirected towards the Louts Feet of SarvottamaSreemanNarayana, results in prolific scripting of classical literature, which is not an aberration, but rather the same is **INDEED A RAREST OF RARE QUALITY**, a priceless gem, worthy of adorning bejeweled anklets of Lotus Feet of SarvottamaBalakrushna, at all Times (see Reminiscence -5). Such a literary expression that mirrors the intrinsic nature of a chosen individual is well within sanctioned canonical **||Dharma Sutra and Smruti||** as well. That particular chosen disciple is none other than Mudduvenkatakrishnachar, the youngest student under the direct supervision of none other than SreemadhRaghavendraTheertharu. Since **||SMRUTI||** texts are revealed and traditionally transmitted orally there is no question of the same being subjected to vicious reasoning and at the same time such renditions would tantamount to reminiscence of stowed memories. Here in this particular Paper seriatim, interrelation among inseparably connected notions of **|adhikari - vishaya - prayojana|** collectively termed as **||SAMBANDA||** is studied in the background of the awesome prophesy of none other than SreemadhRaghavendraTheertharu as contained in the famed biography **[[sreemadhraghavendravigayaha]]** (see Reminiscence – 1). Therefore, the ultimate destination of this Paper seriatim is to illustrate such an unbreakable chain linking the knower and the known, the quest and its object, the qualified person and his

prequalification. All such analogous relations are an essential part of the construction of a metaphysical system within which this Paper seriatim is now well entrenched. An ignorant person is deemed to be |adhikari|, the unknown is the |vishaya| or the object of investigation. The riddance of ignorance is the fruit of enquiry, |prayojana|. If a positively oriented operative potency of ignorance is followed diligently then a newer vista shall unravel with all insistent and indispensable paraphernalia of |adhikari-vishaya-prayojana| and their underlying ||SAMBANDA||. In Tatvavāda School of VayujeevottamaSreemanMadhwacharyau, the spiritual aspirant is the |adhikaari|, the ultimate |vishaya| or object of metaphysical quest is |brahman| (partially known -- yet fully unknown) and realization of the real nature of |brahman| and freedom from bondage of concomitance of realization, would be the ultimate |prayojana| or goal or fruit that merits casting light upon - ||DEEPIKA||. Hence this obvious appropriate relationship during the run of such parametric occurrences is termed ||SAMBANDA||. Net result of such a deduction as phrased above, is that a chosen worthy individual, read as SreemadhSumateendraTheertharu, on account of exemplary achievements, during youth hood (see Reminiscence - 3), upon ascension to the grand pontificate (see Reminiscence - 4) and profusely extraordinary literary endeavor (see Reminiscence -5) very much resembles His mentor read as SreemadhRaghavendraTheertharu, but yet is never equated alongside the latter.

All such reminiscences are slated to be unraveled in this Paper seriatim titled, **[[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayah]]}.**

shreerama rama raghunandana rama rama
shreerama rama bharataagraja rama rama|
shreerama rama ranakarkasha rama rama

SHREERAMA RAMA SHARANAM bhava RAMA RAMA||{San.}

(to be continued....)

REFERENCES FOR REMINISCENCE - 2: -

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

{{Event managed @ MoolaBrundavana of SreemadhVādeendraTheertharu, Mantralaya. Tirumala Venkata et al, Volume conceptualized on IXVIIIIMMIX. }}

{Next:- Reminiscence - 3 [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayah]]}.

((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of HariVayuGuruParimalaacharyaru.))

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ PLAVA NAAMA SAMVATSARA JYESHTAMAASA NIYAAMAKA
SHREERAMATRIVIKRAMAAYA NAMAHA }

Reminiscence - 3 ||| smruthi sambanda deepika |||- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayah]].

||shreeGurubhyonamahaharihiOM||

ambaragangaachumbitapaadaha padatalavidalitagurutarashakataha|
kaaliyanaagakshvelanihantaa sarasijavadalavikasanayanaha
kaalaghanaaleekarburakaayaha sharashatashakalitaripushatanivahaha|
santatamaasmaan paatu muraarihi satatagasamajavakhagapatinirataha||{San.}

vasudevam sadaanandateertham nandasandohasandaanasheelam|
swaaminam sachidaanandaroopam nandaayaamo vayam nandasoonum||
SHREEHANOOMANTAM ekaantabhaajam raaghavashreepadaambhojabhrungam|
maurutim praaninaam praanabhootam nandayaavo vayam nandattheertham||
BHEEMA roopam param peevaraasam bhaaratam bhaaratashreelalaamamam|
bhoobharadhwansanam bhaarateesham nandayaavo vayam nandattheertham||
devachoodaamanim POORNABHODAM krushnapaadaaravindyikadaasam|
tatvachintaamanim poornaroopam nandayaavo vayam nandattheertham||
maayigomaayumaayaandhakaaradhwamsamaartandamoorteeyamaanam|
sajjanaanandasandohadhenum nandayaavo vayam nanditheertham||
indiraanandamaanandamoortim sundareemindiraamindukaantim||
nanditeertham cha vande tadishtam daasamekam tathaa tatvadeepam ||{San.}

The eternal [[Vedas]] are an eulogy of SarvottamaSreemanNarayana alone and from this stems the undeniable fact that these [[Veda]] – [[purushasookta]] eulogizes SarvottamaSreemanNarayana alone, [[Veda]]- [[purushasookta]] - [[gayatri Mantra]] eulogizes SarvottamaSreemanNarayana alone, [[Veda]] - [[purushasookta]] – [[gayatri Mantra]] – [[OM]] eulogizes SarvottamaSreemanNarayana alone and [[Veda]] – [[purushasookta]] - [[gayatri Mantra]] – [[OM]] – [[PRANAVA]] eulogizes SarvottamaSreemanNarayana alone. Likewise, a stupendous corollary on the same scale also exists in Vedic World wherein the sacred and eternal ||VEDA VĀKHYA|| are spread throughout the grand Cosmos in the manner of an unseen but discernable net encompassing all aspects of the same in real time. Thereby series of epochal texts such as

the famed [[pancharatra]], [[upanishad]], [[bramhasutra]], [[sarvamoola]] and every complimentary literature based on these original texts exert their own tug on account of their colossal weight upon this Vedic net due to presence of truth content in it. In such a scenario, the light rays symbolized by the supreme Truth always tend to turn towards such canonical literature. SarvottamaSreemanNarayana is The Creator, Sustainer and The Destroyer, present Everywhere, With No Rivals, No Peers, He Remains Unchallenged As He was in the Past, Remains So Now and Will Remain Likewise in the Future, He was not Born to anyone in any protoplasmic manner, Though He is The Sole Creator of This Universe, The One with the Purest of Pure Forms, Full and Complete in all Respects, The Supreme Lord of hierarchy Goddess Mahalakshmi, The One Who is Full of Excellent Qualities and completely devoid of any faults, Always Awake Even though Seemingly at Leisure, Eradicator of the Darkness of Ignorance, Eradicator of all Faults and Shortcomings, Grantor of Boons, Salvation and Hierarchy Positions to everyone including Celestials' such as ChaturmukhaBramha, Rudra, Devendra and a host of other minions. Even celestials' like Garuda and Sesha perform their assigned duties only under His command. Infinitely auspicious and superior to even ChaturmukhaBramha and every other celestial of any ranking in every aspect and is Himself a 'Safe Haven' for even hierarchy celestial and divine consort, Indira Devi, the Peerless One as Extolled in the eternal Vedas, His Omni Presence does not have a 'Beginning' nor an 'End', The Sole Savior from Endless Bondage and Sole Path of Salvation for All! The Protector of the Righteous, The Destroyer of Evil, The Sole Source and Inspiration for all the |purushaartha| and The Very Center of Knowledge, The Controller of All the Five Senses, Is Completely at Peace with Himself, He does not Need anyone at all, at all Times, Sole Redeemer of All His Devotees, He Appears to be Mesmerized by His Devotees and in turn everyone are Mesmerized by Him.

rushirnaamnaam sahasrasya **VEDAVYASO** mahaamunihi||{San.}

SarvottamaSreemanNarayana's title is synonymous with the epochal title of ||**VĀSISHTA KRUSHNA**||, none other than BaghwanVedaVyasaru towards whose Lotus Feet AcharyaMadhwaru professes pristine pure devotion and is eminently graced by transfer of colossal amounts of philosophical property rights, read as the hoary [[bramhasutra]], through which flows the authentic interpretation of the famed [[bhaashya]] of the latter and thereby firmest establishment of the eternal tenets of Tatvavāda School. Sacred and eternal Vedas are in existence even before the dawn of creation, thereby, underlining the fact that its origin is not on account of any human exuberance. It is only much later that these eternal Vedas came to be discerned by the human intellect that slowly evolved over millions of years. Even then, only a select few could connect to the eternality of these Vedas and amongst those who could establish such a connection, only a chosen few could infer correct interpretations of the same. No one except VayujeevottamaSreemanMadhwacharyaru could decipher the true interpretations present in the famed [[bramhasutra]] of BaghwanVedaVyasaru. As Centuries rolled by, the able disciples and followers of the Great Acharya themselves composed ancillary and complimentary chronicles for further dissipation of the sacred [[Veda Vaakhya]] that abounded in the [[bhaashya]] of VayujeevottamaSreemanMadhwacharyaru for the benefit of all of mankind. Therefore,

one need not make any other attempt but rather indulge in the continuous study of these eternal Vedas, since the divine composer of [[bramhasutra]] has substantiated and justified the Truth from the former only. BaghwanVedaVyasaru the superlative incarnation of none other than SarvottamaSreemanNarayana composed the indefatigable [[bramhasutra]], thereby guaranteeing ultimate goal of choicest hierarchy liberation, since it is the earliest amongst all chronicled truth that unravels the cosmic grandeur of SarvottamaSreemanNarayana. It is to this [[bramhasutra]], none other than VayujeevottamaSreemanMadhwacharyaru composed His famed [[bhaasya]] in four segments. The principal target of this whole literary exercise is none other than SarvottamaSreemanNarayana and His infinite qualities that cannot be extolled to fullest range and infinite extent by anyone. Such a SarvottamaSreemanNarayana possess quality of being totally unperturbed by origin or demise, merits or demerits and yet he is the only source of dawning of the rarest of rare knowledge of abstract. Hence, SarvottamaSreemanNarayana is the very embodiment of supreme knowledge that is totally unattainable by anyone else, for all time to come. Further it is also settled factoid that [[sutra]] terminology applies one to the hoary chronicle of [[bramhasutra]], very much similar to the manner in which the epochal title of |VYĀSA| denotes none other than BaghwanVedaVyasaru alone.

In each canto of the hoary [[bramhasutra]] there abound terminologies known as ||vishaya, samshaya, poorvapaksha, siddhanta and prayojana||. Since these [[bramhasutra]] have been composed by none other than BaghwanVedaVyasaru, a superlatively auspicious incarnation of SarvottamaSreemanNarayana, these canonical texts are also totally in sync with the eternality of wisdom and supreme truth content, that is unquestionably sacrosanct. Here, none other than SarvottamaSreemanNarayana alone is the |vishaya| and achievement of liberation alone is the |prayojana| and all those fortunate individuals who tread this path are termed as being |adhikari|. Hence there is a constantly underlying |sambandha| between |adhikari| and the collective terms of |vishaya| and |prayojana| at all times. The first canto of [[bramhasutra]] validates the supremacy of the |parabramhan|, a true factoid viewed in the backdrop of every established canons of both [[shruthi]] and [[smruthi]]. The second canto of [[bramhasutra]] thereafter vanquishes all modes of challenges that are posed against such an avowedly settled matter pertaining to SarvottamaSreemanNarayana. The third canto then elucidates the manner in which the onerous task of achievement of liberation is to be charted out and the fourth canto consists of the exuberant nature of liberation itself. The so called pre-qualifications for attainment of liberation are two pronged. One is based upon intrinsic nature and the other based upon qualitative nature harbored therein. In this vein those qualified for the same range from righteous individuals, great sages and celestials of some ranking. Those who just study in order to garner devotion towards SarvottamaSreemanNarayana are at the starting point, those who totally reject all familial lifestyles and ceaselessly pursue Lotus Feet of SarvottamaSreemanNarayana alone are considered as the most prequalified amongst all to pursue the goal of liberation. This is because onset of choice liberation comes about only on account of kindest benevolence of SarvottamaSreemanNarayana and not otherwise. Without onset of knowledge in the first place, there is no chance for such a benevolence to flow from SarvottamaSreemanNarayana at all. It is a fact that all the three entities such as soul,

supreme entity and the natural world all differ from one another munificently. It is due to the handiwork of such a supreme entity known as |parabramha| alone the play of creation, sustenance, destruction, knowledge, ignorance, bondage and liberation occurs. Such a SarvottamaSreemanNarayana is inferred only through the canonical texts of the [[rig Veda]], [[mahabharata]], [[pancharatra]] and [[moolaramayana]]. SarvottamaSreemanNarayana alone possess four different forms of ||Vasudeva, Sankarshana, Anirudha, Pradyumna|| and also adorns five other forms of ||Narayana, Vasudeva, Sankarshana, Anirudha and Pradyumna||, too. The infinite causative extent of SarvottamaSreemanNarayana is so immense and overbearing that even those dreams that are dreamt by sleeping hordes are also on account of His sole handiwork. It is SarvottamaSreemanNarayana who Himself creates temporary entities that appear in one's dream when the process of dreaming occurs. Therefore, dreams must not be considered as untruth, since it is a precursor to auspicious and inauspicious occurrences. When an individual is in sound sleep, it is none other than SarvottamaSreemanNarayana who pervades within that individual and extends His overall protection and ultimately wakens that individual from his slumber next morning too.

The vivacity exhibited in individuals is due to their past deeds and levels of knowledge that each one harbors accredited from countless previous births. It is due to this that individuals come to be segregated as being qualified for liberation, qualified for familial lifestyles and qualified for eternal damnation. Since topmost hierarchy celestial ChaturmukhaBramha constantly effuses an exhilarating supremacy of SarvottamaSreemanNarayana at all times, the former begets grant of blissful liberation from the awesome latter. To the rest of minions, SarvottamaSreemanNarayana grants liberation in doses that are commensurate with their qualified achievements to garner the same. Ultimately those who are liberated also come to enjoy bliss that is hierarchically related to their destined pre-qualifications. Even the liberated lot also perform their duties, but the same is bliss filled and not for personal advancement. Even the topmost hierarchy celestial Ramadevi performs Her totally blissful duties that are out of bound for one and all, including ChaturmukhaBramha. Souls on the contrary, after negation of all their indebted deeds accumulated over countless past births, ultimately attain liberation and come to possess forms that are nothing but offshoots of their knowledge levels and wallow within the cosmic grandeur of SarvottamaSreemanNarayana. On the contrary, VayujeevottamaSreemanMadhwacharyaru, due to the permanent omnipresence of Vayu, possesses complete mastery in all ancient mystical sciences such as [[siddhi ; praakaamya ; vashitthva ; eeshitthva ; garima ; praapthi ; laghima ; anima and mahima]]. These qualities coupled with that of the empowerment of Supreme Knowledge vis-à-vis SarvottamaSreemanNarayana as magnificently enshrined in the eternal Vedas and [[bramhasutra]] earmarks the Great Acharya as ||**POORNAPRAGJNA**||, the one with full and complete knowledge. It is due to this that VayujeevottamaSreemanMadhwacharyaru hierarchy is next only to that of the individual empowerment in terms of Supreme Knowledge and omniscience of hierarchy Celestials' RamāDevi and ChaturmukhaBramha

The third incarnation of Celestial Vayu, none other than AcharyaMadhwaru's [[bhaashya]] on BaghwanVedaVyasaru's [[bramhasutra]] is by far the most profound

interpretation of the same due to the fact that the former stayed with the latter for a substantial period, thereby imbibing the correct and true essence of the epochal chronicle. It was only after completion of this unrivalled and divine apprenticeship that VayujeevottamaSreemanMadhwacharyaru began the gigantic task of successfully composing His [[bhaasya]]. This utmost unique act of first hand handing down of True Knowledge flowing from Guru to a committed disciple is totally and conspicuously absent in all other earlier [[bhaashya]] compilations. Also VayujeevottamaSreemanMadhwacharyaru's [[bhaashya]] on the [[bramhasutra]] is the twenty second such compilation of the same genre, that which has surpassed in all manners', all the other earlier twenty one other [[bhaashya]]. Probably it is for the same reason that no one even attempted to challenge VayujeevottamaSreemanMadhwacharyaru's [[bhaashya]] and thus the question of another [[bhaashya]] on the [[bramhasutra]] never arose. Most importantly VayujeevottamaSreemanMadhwacharyaru has further complimented His [[bhaashya]] with concurrent classical compilations of other Vedic treasures such as [[smruthi]] and [[Upanishad]] --- a feat unsurpassed by anyone else. At Ananta Mutt located at the famed pilgrim center of Badari, none other than VayujeevottamaSreemanMadhwacharyaru composes the magnum opus [[madhwabhaasya]] based on the original five hundred sixty four [[bramhasutra]] of BaghwanVedaVyasaru. This [[madhwabhaasya]] is most amazingly similar to another alter omnipresent form of VayujeevottamaSreemanMadhwacharyaru and is in entire conformity to sanctioned thoughts of BaghwanVedaVyasaru and also validates the sanctity rider as eschewed by the latter. [[madhwabhaasya]] extols the awesomely infinite supremacy and sovereignty of SarvottamaSreemanNarayana in each and every verse and renders qualified listeners to experience pristine levels of devotion towards the Lotus Feet of SarvottamaSreemanNarayana and leads them towards true enlightenment. Thus VayujeevottamaSreemanMadhwacharyaru through the medium of [[madhwabhaasya]] holds out realization of the true intrinsic characteristic nature of a pursuer, coupled with the dawning of knowledge of the abstract with respect to the supremely existing entity of SarvottamaSreemanNarayana and from the same a guaranteed flow of the ultimate goal of choicest hierarchy liberation.

The eternal Vedas are the richest of all treasures of mankind. The Supreme entity cannot be perceived through the medium of sense organs, rather it is through the medium of these eternal Vedas alone that one can hope to get a semblance of this most elusive and rare truth. These eternal Vedas as termed so, since [VIDH] → denotes Knowledge in Sanskrit. The eternal Vedas are also termed as [APOURUSHEYA] implying that these are not in existence due to any human endeavor, but rather they are a source compendium of divine revelations' that occurred to chosen souls in time immemorial. Also, these eternal Vedas are the sole means for realization of true Knowledge. The ||OM|| Mantra recited in tandem with [bramhan] symbolizes SarvottamaSreemanNarayana only, all the while extolling His infinite quality and sovereignty. Thus in order to understand the true purport of the eternal Vedas relating to the most elusive concept of [bramhan], it is of paramount importance to study the [[bramhasutra]] of BaghawanVedaVyasaru. But, as often is the case, the [[bramhasutra]] poses a formidable challenge to most scholars and due to this a correct interpretation is most often an open ended question. There is no

other path, except to take recourse to the famous [[bhaasyaa]] composed by VayujeevottamaSreemanMadhwacharyaru on the [[bramhasutras]] and it should always be borne in mind that VayujeevottamaSreemanMadhwacharyaru had visited remotest corner of upper Badari and was granted an audience there with none other than BaghwanVedaVyasaru. The famed icon of |DHIGVIJAYARAMA| reposed upon a fabulous pedestal consisting of iconic etchings of all the ten superlative incarnations of SarvottamaSreemanNarayana, consecrated earlier at Rajatapeetapur, was now carried aloft by VayujeevottamaSreemanMadhwacharyaru during His pilgrimage to Badari and the superlative icon was hand held for a while by none other than BaghwanVedaVyasaru and then handed over back to VayujeevottamaSreemanMadhwacharyaru along with two other sacrosanct |vyasamushti|.

**sootrapaatraruchiram kalirtadhi nyaayapoorvakasudhaajyabharena|
tantradeepamanubodhayardartham bhaashyavartikamayam tanute sma||{San.}**

At this sacred region of Rajatapeetapura, SreemadhRaghavendraTheertharu, a great visionary beyond compare composes many highly valued scholastic literary works of enormous importance to the World of Vedanta in general and Tatvavāda School in particular. SreemadhRaghavendraTheertharu uses the symbolic golden plates of [[bramhasutra]] and lights the symbolic lamp of [[TANTRADEEPIKA]] after dipping the symbolic wicks known as [[sutrabhaasya]] in the symbolic ghee contained in the [[sreemannyayasudha]]. The classically acclaimed Magnum Opus, [[tantradeepika]], composed by SreemadhRaghavendraTheertharu belongs to the elite genre of [[sootraprastaana]], a hoary segment that boasts of such other awesome literary magnum opuses such as [[tatvapraakaashika bhaavadeepa]], [[sreemannyaayasudhaparimala]], [[anubhaashyavyaakhya]], [[nyaayamuktavali]] (see reminiscence – 4), [[tatvamanjari]] and [[chandrikaprakaasha]] (see Reminiscence – 2). The peerless SreemadhRaghavendraTheertharu professes ceaseless devotion at the Lotus Feet of VayujeevottamaSreemanMadhwacharyaru and professes infinite commitment towards the numerous literary chronicles of the latter, the study of which enables onset of hierarchy graded liberation. It is on this account alone that numerous chronicles by SreemadhRaghavendraTheertharu stand testimony to this fact. Therefore, the eternal truth enshrined in each one these Magnum Opuses of SreemadhRaghavendraTheertharu highlights the vitality of ceaseless servitude at the Lotus Feet of none other than SarvottamaSreemanNarayana. Study of [[bramhasutra]] of BaghwanVedaVyasaru is very much difficult and poses an unsurpassable challenge to even most proficient intellects. This terse canonical text consists of highest degree of coarse syntax, deep logical reasoning reposed in intractable grammar alongside indirect refutations of other thought streams.

The allied composition [[tantradeepika]] composed by SreemadhRaghavendraTheertharu all while upholds the essence of [[mimaamsa]] and consists of extensive quoting from the sacred [[Upanishad]] and makes unique inroads into four compulsory branches of Knowledge, never deviating from the sacrosanct [[madhwabhaasya]] of VayujeevottamaSreemanMadhwacharyaru even by default. SreemadhRaghavendraTheertharu quotes from the sacred [[bramhasutra]] composed by

BhagwanVedaVyasaru, that the astounding truth for the presence of the soul is exhibited in the nature of an atomized entity and the same is embedded within the central heart portion of the physical body of each and every individual. Such a soul entity exists in the manner of a small speck of fragrant perfume which when applied to one tiny corner of a huge yard of cloth manages to spread its fragrance upon the entire run of cloth. Most vitally when an individual is wide awake such an entity of soul is more specially manifest in the eyes of that particular individual, whilst an individual happens to dream during night times then such a soul entity happens to reside in the neck portion of that particular individual, albeit temporarily. For the purpose of rendering further clarity to this notion of the presence of soul within one's body. SreemadhRaghavendraTheertharu narrates the existence of two broad categories of state of souls, namely → seen |saamsha| and unseen |niramsha|. For the first category of |saamsha|, the same harbors both |prakaashavyaapti| and |amshavyaapti|. Typical examples of the same are auspicious hierarchy Celestials' who are enabled to dwell within many a physical body in the form of |amsha| are thus enabled so with a visible glow. But the second category of soul cannot harbor any capability of residing in the form of |amsha|. However, such category is fortunately enabled to increase their individual fame and glory chiefly on account of their individual achievements and inherent capabilities. A just example of the same is the analogy of a lighted lamp that casts its glowing radiance throughout its surrounding even when lit in one obscure corner. But generally speaking such twice born Celestials' who are considered as being |amsha| of one particular primordial Celestial harboring a patented |mularoopa| are not enabled to possess same amounts of qualitative power and wholesome Knowledge. On the other hand only a select few twice born Celestials' and hierarchy sages', upon the prior supreme deemed will of none other than SarvottamaSreemanNarayana are enabled to possess these very same heightened levels of qualitative power and wholesome Knowledge that remain unaltered both in the primordial |mularoopa| as well as in the incarnated |amsharoopa|. SreemadhRaghavendraTheertharu further elaborates on the eternal tenets of Tatvavāda School that multihued and infinite play of diversity is the unchangeable rule of Nature applying typically even amongst categories that are termed as being animate as well as inanimate. Thus in order to broadly categorize existence of all manners of individual souls the same is segmented as → |satvika-rajasa-taamasa| according to the decreasing order of affinity quotient in terms of their gravitation towards all things that are considered as being good, average and bad. Extrapolating the same a bit further, SreemadhRaghavendraTheertharu deduces that even hierarchy Celestials' themselves exists as |satvika|, whilst puny humans exist as |rajasa| and lastly demons exists as |taamasa|. However, due to strange quirk of fate, sometimes it may so occur that Celestials' may be born as human beings, whilst human beings themselves may be born amongst clans of demons. But during such time such unnatural occurrences are limited temporarily as it were only to the physical body alone and the same shall never apply to inherent qualitative nature, termed as the eternal damnation as well as alleviation → |jeevaswarupa|. Therefore, these three categories are invariably moving towards a further plateau where they are tagged as being |muktiyogya-nityasamsaari-tamoyogya|, respectively. Most importantly as SreemadhRaghavendraTheertharu points out, the particular gender, place of occurrence and the unique segregation shall not apply and those who are destined for one particular inevitable end state shall well neigh move

towards the same, ultimately, come what may and against all odds, internal as well as external. SreemadhRaghavendraTheertharu extols the first category of |satvika| and further segments more crucially into the first level comprising of Celestials', the second level comprising of Sages', whilst the third level comprising of intellectually and spiritually elevated individuals. Celestials' are those who constantly effuse pristine pure devotion towards the Lotus Feet of SarvottamaSreemanNarayana. Amongst these, Goddess MahaLakshmidēvi and topmost hierarchy Celestial ChaturmukhaBramha possess greatest levels of devotion as well as Knowledge in descending order of occurrence all the way through the rank and file of phalanx of Celestials. Likewise, in the clans of hierarchy Sages', the same are once again bracketed as being titled as |Devarishi – Bramharishi – Rajarishi| so on and so forth.

[[tantradeepika]] of SreemadhRaghavendraTheertharu is the resultant of churning balanced logical reasoning as found in the [[bramhasutra]], through the medium of the former's intellectual ladle. Thus, even as SreemadhRaghavendraTheertharu directs His divine intellect towards study of the [[bramhasutra]] in the background of [[madhwabhaasya]], the net output is this single most famous literary composition, [[tantradeepika]]. This is also recognized in the world of Vedic literature as an important milestone in the selfless act of benevolence granted by SreemadhRaghavendraTheertharu in favor of scholars and laymen, as well. The overall composite nature of this literary endeavor is streamed lined in |yukthi| denoting logical reasoning, |bhakti| denoting devotion and |mukthi| denoting salvation. SreemadhRaghavendraTheertharu through this particular literary work successfully decants [[bramhasutra]] for easier dissipation amongst the masses. Also one should unequivocally agree that without first studying this literature composed by SreemadhRaghavendraTheertharu it is well nigh impossible to decipher the content truth enshrined in the famed [[bramhasutra]] or [[madhwabhaasya]] for that matter. To all those scholars' who ceaselessly indulge in the study of this literary work of SreemadhRaghavendraTheertharu, true Knowledge shall fall in their laps, whereas for the commoners the equally relevant reward would be the paving way towards the path of selfless service towards SarvottamaSreemanNarayana. This is indeed the most special service that is being carried out by SreemadhRaghavendraTheertharu. This follows in both letter and spirit the manner of delineated path of devotion towards SarvottamaSreemanNarayana, which is so well elucidated by none other than VayujeevottamaSreemanMadhwacharya in His epochal Tatvavāda School. Such notions often render raw beginners utterly dumbfounded even as they grapple with such mainframe theistic Knowledge. There is an undoubted element of novelty in the conclusion asserted as difference between the finite and the infinite and it is not knowable by any other authority other than sacred scriptures that proclaim the absolute and unchangeable nature of |bramhan|, read as SarvottamaSreemanNarayana.

namaha kaarunya sindhuve|| (San.)

Probably this is what prompted SreemadhYogeendraTheertharu (see Reminiscence - 2) to utter the above soulfully respectful gratitude directed towards Lotus Feet of His Guru SreemadhRaghavendraTheertharu. The utmost worthy disciple, SreemadhYogeendraTheertharu, as per the hoary canons of [[bramhasutra]] and

[[madhwabhaasya]], numerous literary chronicles of SreemadhRaghavendraTheertharu and alongside the infinite magnanimity of none other than SreemanMoolaRama ‘binna’ SarvottamaHayagreeva in dispensing with supreme knowledge leading towards onset of eligibility for a final emancipation, pleads with the formidable latter thus : -

yamevaisha vrinute tena labhyaha|| {San.}

This enormous quanta of supreme knowledge, over Centuries’ traditionally flowed from VayujeevottamaSreemanMadhwacharyaru to VyasarajaYatigalu and from thereon to SreemadhVijayeendraTheertharu and VadirajaTheertharu. A great devotee of SarvottamaHayagreeva, none other than the incomparable VadirajaTheertharu, along with His contemporary SreemadhVijayeendraTheertharu, (see Reminiscence – 1), studied intractable canons of Tatvavāda School under the direct tutelage of VyasarajaYatigalu at Hampi. Doubtlessly, such knowledge shall always occur to only those who have imbibed the same from their Guru and those who profess enormous levels of pristine pure devotion at the Lotus Feet of none other than SarvottamaHayagreeva.

ante sidhastu siddhaantaha madhwasya aagama yeva hi|| {San.}

Thereafter, VadirajaTheertharu had made Rajatapeetapura the centre stage to showcase His enormously prodigal acumen. Now, through the medium of an utmost lilting lullaby in favor of MadhwavallabhaSarvotamaBalaKrushna, the eternally devoted VadirajaTheertharu juxtaposes through His lyrical composition of “**An utmost auspicious cradle afloat upon the infinite extent of Milky Ocean, with the four eternal Vedas tied as ropes for rocking it to and forth and with none other than the awesome Celestial Adishesha Himself volunteering to be a softest mattress, for the exuberant leisurely recreational purpose of the awesome duo of Goddess Mahalakshmidēvi ‘binna’ Goddess Ramādevi along with SarvottamaHayagreeva.**

♪♪ “ ksheerasaagaravembāa tottilāa maadi naalku vedagalembāa neenane katti
seshadevaru bandu haasigeyaagalu lakshmisahitanaagi malagiko **HAYAVADANA** jo jo
jo jo” ♪♪ {Kan.}

maarutihi paandavo **BHEEMO** gadaapaanirvrukodaraha
kounteyaha krushnadayito **BHEEMASENO** mahaabalaha
jaraasandhaantako veero dushaasanvinaashanaha|| {San}

Particularly chosen young pupils, |adhikari| and |vidya sishya|, namely Venkanna, Vasudeva and Mudduvenkatakrishnchar are fortunate enough to study firsthand, the |vishaya| under the direct tutelage of none other than SreemadhRaghavendraTheertharu during the latter’s early era of pontifical reign.

**sarvaani roopani vichintya dheeraha naamaani krutvaa abhivadanyadaaste dhaataa
purastat yamudajahaara shakra pravidvaan pradischa trasraha tamevam
vidwaanmruta eha bhavati naanyaha pathaa ayanaaya vidyate|| {San.}.**

During that period, SreemadhRaghavendraTheertharu imparts hoary lessons comprising principally of all the four Vedas, six branches such as [[siksha, vyakarna, chandasu, nirukta, joytishya, kalpa]], followed by four more sub-branches such as [[dharmasastra, mimaamsaa, tarka, purana]]. SreemadhRaghavendraTheertharu also highlights to His young pupils the essentiality of comprehending the nature of |parabramhan|, the ultimate |prayojana| since only then it would be deemed for one to have known everything else, since onset of such a knowledge would render merits equivalent to having studied each and every field of knowledge that is worthwhile. A shining example put forth by SreemadhRaghavendraTheertharu, is the manner in which the matchless JayatirthaShreepadaru, an incarnation of Celestial Devendra had singlehandedly lifted the extraordinarily heavy bow of Tatvavāda School, an unrivalled feat and had achieved everlasting name and fame. This is very much similar to the manner in which during an earlier incarnation as Pandava Prince Arjuna, the same worthy had lifted the famous bow of Gandeeva that could not be shaken even an inch hither and thither by anyone else. If Prince Arjuna had destroyed hordes of unrighteous clansmen with his mighty bow, Gandeeva, then likewise JayatirthaShreepadaru too had also successfully uprooted the very foundations of plethora of contra schools' that had negated the supremely unchangeable sovereignty of SarvottamaSreemanNarayana. These young pupils' were all made to compulsorily attempt to comprehend such a SarvottamaSreemanNarayana, since only then could they all stand a chance to attain choicest hierarchy liberation as canonized in a plethora of canonical texts that extol this underlying |sambanda| as :

**namaani vishwaani na santi loka| |naamani sarvaani yamaavishanti| |vachasaa
vaachyamuttamam| |vedaaksharaani yaavanti patitaani dvijaatibhihi| |tavanti hari
naamani keertitaani na samshayaha| |vedyiranekeyirahameva vidyaha|
|sarvavedaaha yatryihi bhavanti| |sarvavedaaha yatpradamamananti|
|narayanaparaa vedaaha| |vede ramaayane chyiva puraane bhaarate tataa|
|aadaavante cha madhye cha vishnuhu sarvatra greeyate| |namo bhagavate tasmyi
vyaasaayamitatejase| |yasya prasaadaat vakshyaami
narayanakathaamimaam||{San.}**

In due course, upon the eventual |moolabrundavanapravesha| of SreemadhRaghavendraTheertharu at Manchale (see Reminiscence – 2),

durvaadidhvaantaravaye vyishnavendeevarendave|
ShreeRaghavendraGurave namoatyantadayaalave||{San.}

followed by that of SreemadhYogeendraTheertharu at Sreerangam,

saandrabhodhaaya shaastreshu nistandraarpitasonave|
raghavendrakumaaraaya namo **Yogeendrayogine||{San.}**

the pontifical reigns of the Sreemutt is now in the ablest hands of their immediate successor SreemadhSoorindraTheertharu (see Reminiscence – 2).

sarvavidyaadroupadeetu yasmaath syiva sarasvati||{San.}

Before proceeding further, it is apt to reminiscence the manner in which the sacred biography [[sreemadhraghavendravigayaha]], that none other than Celestial Vidyalakshmi appears in the dreams of Venkatanatha on one particularly auspicious dawn and introduces Herself as the auspicious progeny of none other than BhagwanVedaVyasaru, further nurtured with utmost care by VayujeevottamaSreemanMadhwacharyaru, nourished in total gusto by the likes of SreemadhAkshobhyaTheertharu, transformed into a veritable luxurious mansion through the sterling efforts of the legendary VyasaraajaYatigalu and had achieved international name and fame with the extraordinary efforts of SreemadhVijayeendraTheertharu. Celestial Vidyalakshmi informs Venkatanatha that none other than BhagwanVedaVyasaru had Himself advised Her to reside with only those who worshipped the Lotus Feet of SreemanMoolaRama, since such a place would constantly harbor the eternally valid values of |dharma, artha, kama, moksha|. Celestial Vidyalakshmi promises to forever be with Venkatanatha if he only he accepts the pontificate and shall never reside anywhere else. This prophecy is proved staggeringly true when eventually Venkatanatha ascends the pontificate as |**RAGHAVENDRATHEERTHA**| and in due course composes a plethora of staggering literary gems that have become the chief stage of unbridled joyous recreation of none other than Celestial Vidyalakshmi.

svastipanthaamanucharema vidyaatmanibhidaa bhodaha|| {San.}

Now, reminiscing further, the young Mudduvenkatakrishanchar the utmost deserving pupil of such an awesome Guru SreemadhRaghavendraTheertharu, very early in his childhood exhibits prodigal acumen in skillful composition of literature on a vast variety of subjects. Such a prolific output of Mudduvenkatakrishanchar is in total conformity to all preset traditions and literally drips with astonishing range of words and flamboyant lyrics. Since Mudduvenkatakrishanchar happened to be tutored by none other than SreemadhRaghavendraTheertharu, his awareness of the core essence of all fields of knowledge is indeed staggering. Mudduvenkatakrishanchar professes huge extents of pristine pure devotion at the Lotus Feet of his tutor none other than SreemadhRaghavendraTheertharu and blossoms forth into enormous scholastic and debating abilities, with all his hidden talents coming onto the front stage as it were. It is for this reason alone that the sacred biography [[sreemadhraghavendravigayaha]] composed by PanditNarayanachar, narrates the manner in which none other than SreemadhRaghavendraTheertharu during His epochal sojourn to Rajatapeetapura had prophesized that His most eminent successor, in due course down the line, SreemadhSumateendraTheertharu, would indeed do fullest justice to plethora of His own literary compositions such as [[nyayamuktaavalihi]], [[tantradeepika]], [[chandrikaprakasha]] and [[nyayasudhaparimalaha]]. It is to borne in mind that VyasaraajaYatigalu had purposefully not composed an allied chronicle upon the famed [[sreemannyayasudha]] of JayatirthaShreepadaru, but rather desired that His worthy disciple SreemadhVijayeendraTheertharu to complete such a challenging literary adventure. Likewise, SreemadhRagahvendraTheertharu too had willed that core essence of all of His literary chronicles' would in the near future be most ably dispersed by

another of His pontifical successor down the line, none other than SreemadhSumateendraTheertharu. (see Reminiscence – 1)

**bhaavyasamshayamaho guruvamshe darshashrutiparaha SUMATEENDRAHA|
tasya saartakamidam sakalam syaadityavetya krutavaan krutisaartam||{San.}**

The young eligible bachelor Mudduvenkatakrishanchar now strengthened with the indefatigable benevolence of none other than SreemadhRaghavendraTheertharu weds a suitable maiden and steps into the role of an auspicious householder. At the same time the neighboring kingdom of Tanjavuru, ruled by King Sahu, who upon coming to know about the enormous scholastic ability of Mudduvenkatakrishanchar in open debates, all branches of fine arts, in composing literature, appoints the latter as the chief patron scholar of the royal court of Tanjavuru. Mudduvenkatakrishanchar in due course begins to compose a plethora of literature based upon fine arts, music and drama too. Mudduvenkatakrishanchar composes a plethora of literature titled [[birudavalihi]], [[jayaghoshana]], [[shahurajavijayaha]], [[shahurajaprasangaha]], [[chankravalaprabandaha]], and [[narayaniyagaataprabandaha]] (see reminiscence-5). The world of literature is taken aback and rendered spellbound by the sheer range of such high caliber literary compositions of Mudduvenkatakrishanchar and an overjoyed King Sahu presents the former with enormous gifts as a token of royal appreciation.

sreedaha sreeshaha **SHREENIVASAH**A shreenidhihi shreevibhaavanaha|
shreedharaha shreekaraha shreyaha shreemaan lokatrayaashrayaha||{San.}

It is indeed no surprise, the manner in which Mudduvenkatakrishanchar exhibits his enormous prodigal talent mirroring his prodigal acumen so early during his youth hood, brought about by pristine pure devotion towards none other than SreemadhRaghavendraTheertharu and as a consequence redirects the same towards the Louts Feet of his family deity **AkhilaandakotibramhandnayakaSarvottamaTriumalaVenkateshwara**. It is in this manner that an auspicious householder Mudduvenkatakrishanchar is well on his way towards ridding himself of all familial bonds as he is poised to embrace sacred and utmost auspicious pontificate of the Sreemutt. The |prayojana| of such an act is potent to unravel newer vistas of a myriad of |vishaya|, sacrosanct secrets, hidden tantalizingly in the famed [[bramhasutra]] and pontifical bonding ||**SAMBANDA**|| with none other than SreemadhRaghavendraTheertharu.

yamevyka vrunate tena labyaha||{San.}

The chosen individual Mudduvenkatakrishanchar, in his impending role as a Pontiff of the Sreemutt continuing a gloriously unbroken tradition, (see reminiscence – 4) with the kindest benevolence of none other than SreemadhRaghavendraTheertharu, is poised to receive mountains merits enshrined upon dawning of the ultimate |prayojana| or realization of |bramhan| that is the only worthwhile goal for all, especially so for |paramahamsasanyasi|. Meanwhile frenzied recitals of sacrosanct |purushasukta| arising from jeweled throats of ultraorthodox scholars rent the air in all directions setting a

chorused momentum for the grand pontifical ascent of Mudduvenkatakrishanchar as
[SUMATEENDRATHEERTHA]. (see Reminiscence – 4)

**Om tachCA MyoraavRI Niimahe gaatuM ya gjnaaya gaatuM yagjnapatayee
daivii ssvaa stira stu naH sva stirmaanu sheebyaH uurdhvaM ji gaatu bheesha jam
shanno astu dvi pade sham chatu shhpade
Om shaanti shshaanti shshaanti H.||
Om shasra shiirshaa puru shaH saha sraa kshaH sa hasra paat.
sa bhumim.m vi shvatto vRitvaa atya tishh Taddashha Ngu lam.
puru sha e vedam sarvam yadhbhuu tam yachcha bhavyam
u taam Ri ta tva syeshhaa naH ya danne naati roha ti
e taavaa nasya mahimaa atojyaayaam scha puurushhaH.
paado asya visvha bhuutaani tri paada syaa mRitam divi.|| {San.}
tripaaduurdhva udaitpurushhaH.paado.asyehaa.abhavaatpunaH
tatovishvaNyyakraamat.saashanaanashane abhi.
tasmaadviraaDajaayata.viraaajodhipuurushhaH.
yatpurussheNa havishhaadevaaya.jnamatanvata.
vasantoasyaasiidaajyam.griishhma.Idhmasharaddha.viH
saptaasyaasanparidhayaH.triH sapta samidhaH.kRitaa.H.
devaa yadyajna.m tanvaanaaH.abadhnanpurushaa.m pashum.
tamyajna.mbarhishii.praukshhan.purushha.m jaatamagrataH.
tena.devaa aya janta.Saadhyaa Rishhayaschaye.
tasmaadyajnaatasarva.hutaH.sambhRita.m pRishhadajyam.
pashuum staam shcha kre vaavyaayan.aa.raNyaangraamyaaashchaye.
tasmaadya jnaastarva hutaH.RichaH samaani jajnire.
chhandaa msi jajniretasmaat.Yajustasmaadajaayataa
tasmaadashvaaajaayanta.Ye ke chobhayaadataH.
aum.saha navavatu saha nau bhunaktu saha viryan. Karavaavahai
tejasvinaavadhii tamastu maa vidvishaavahai
aum shaantiH shaantiH shaantiH|| {San.}**

Unseen by anyone the extraordinarily sacrosanct and gem studded icon of
||ShreeBhooDurgaSametaVykuntaVasudevadevaru||, now vaulted securely within the
treasury of Queen Mangamma ruler of Madurai province takes on a hitherto glittering
dazzled sheen as if in eager anticipation of its newest pontifical custodian, none other
than SreemadhSumateendraTheertharu. (see Reminiscence – 4).

**shreeramachandracharanou manasaa smaraami
shreeramachandracharanou vachasaa grunaami
shreeramachandracharanou shirasaa namaami
shreeramachandracharanou sharanam prapadye||{San.}**

(to be continued...)

REFERENCES FOR REMINISCENCE - 3: -

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

{{Event managed @ MoolaBrundavana of SreemadhVādeendraTheertharu, Mantralaya. Tirumala Venkata et al, Volume conceptualized on IXVIIIIMMIX.}}

{Next:- Reminiscence - 4 [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]].

((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of HariVayuGuruParimalaacharyaru.))

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ PLAVA NAAMA SAMVATSARA AASHADAMAASA NIYAAMAKA
SHREEVRUSHAAKAPIVAAMANAAAYANAMAHA }**

Reminiscence - 4 [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]].

||shreeGurubhyonamahaharihiOM||

smara **KRUSHNAM** bhaja harim namah vishnum shrayaachyutam|

tyaja kaamam jahi krodham jahi moham bhavaalayam||

shrunu shourikathaaha punyaaha pashya shreepatavigraham|

jighra shreepaadatulaseehi sprusha vyikuntavallabham

bhunkshva keshavanyivedyam tishata maadhavamandire|

japa narayanamanum pata tannama mangalam||

paahi prapannajanataam broohi sathyam hitam nrunaam|

dehi kaankshitamarthibhyo yaahi sajjanasangatim||

kuru bhootadayaam nityam chara dharmamaharnisham|

jaaneehee nityamaatmaanamavehyanyaddhi nashvaram||

panchashlokeemimaam shashvat pata dhaaraya chintaya|

yetaavaan sarvavedaarthaha samaasena niroopitaha||

naasti narayanasamam na bhootam na bhavishyati|

yetena satyavaakyena sarvaathan saadhayaamyaham||{San.}

namaste pranasha pranataavibhavaayaavanimagaa|

namaha swamin ramapriyatama **HANUMAN** gurugunaa|

namastubyam **BHEEMA** prabalatama **KRUSHNESTA BHAGAVAN**
sreeman **MADHWA** pradisha sudrusham no **JAYA JAYA JAYA**|| {San.}

VayujeevottamaSreemanMadhwacharyaru's effusion of pristine pure devotion at the Lotus Feet of none other than BhagwanVedaVyasaru, indeed has no parallel either in the past, present or future. This once again proves that BhagwanVedaVyasaru is another superlative incarnation of none other than SarvottamaSreemanNarayana, always in supreme sync with the meritorious listing of superlative incarnations of SarvottamaSreemanNarayana that appears thrice in the classically acclaimed [[shreemadbhagavata]]. Such a VayujeevottamaSreemanMadhwacharyaru has made it crystal clear in His Magnum Opus [[bhagavatataaparyanirnaya]] that it is a certainty that all hierarchy sages and connoisseurs of supreme knowledge do compulsorily seek an audience with none other than BaghwanVedaVyasaru in order to submit their humblest obeisance at the Lotus Feet of the latter, on a daily basis. This eminent routine has remained unchanged in millenniums' and the very purpose of the same on the part of the hierarchy sages is to plead with BhagwanVedaVyasaru to eradicate clogging darkness of veiled ignorance, apart from enabling symbolic purification of both their inner and outer eyes' and ultimately to elevate each one of them from pitfalls of bondages of familial lifestyles. Collective plights of such worthies, some of whom are in familial lifestyles, are somewhat akin to a hapless individual who is locked up in a dingy room, with all windows shut tight thereby obstructing bright sunlight, while also being blindfolded and legs tied up and bound together in tightest knots.

Knowing full well that it is next to impossible for ordinary mortals to imbibe the true gist of the eternal Vedas, none other than BhagwanVedaVyasaru purposefully enshrined the same in the canonical [[brahmasutra]], thereby pulsating a staggering debt on one and all for all time to come. Of course, it is the hoary [[brahmasutra]] alone that has become exceedingly vital and very much in vogue to this day and well into the far future, far more than other generic branches such as [[goutamasutra]], [[jyiminisutra]] and the like. Thus the [[brahmasutra]] of BhagwanVedaVyasaru has become a one stop venture for the entire gamut of the eternal [[Vedas]] and [[Upanishads]] and there are no two words about the same. It is really in the fitness of things that the superlative [[bhāshya]] composed by VayujeevottamaAcharyaMadhwaru, an offshoot of a truly outstanding and remarkable example of devotion at the Lotus Feet of BhagwanVedaVyasaru, has come to be known and [[brahmasutra bhāshya]], unlike those composed by other predecessors whose allied complimentary works are prefixed with their own gaudy nomenclatures. Another notable factoid is that [[brahmasutra bhāshya]] composed by VayujeevottamaAcharyaMadhwaru has indeed brought about the exact meaning and purport of none other than BhagwanVedaVyasaru and the same monumental work is never self opinionated through and through. Unfortunately, the same cannot be said of other [[bhāshya]] milieus'. This is one of the reason why VayujeevottamaAcharyaMadhwaru has become the most prized disciple of none other than BhagwanVedaVyasaru, a staggering position of immeasurable auspicious merits brought about by ceaseless profusion devotion at the Lotus Feet of the latter.

Coincidentally, in this **Reminiscence -4**, the numeral {Four}-{4}, does seem to play an important role in the monumental [[brahmasutra]] of BhagwanVedaVyasaru. For starters, it is noted that the total number of letters occurring in the most awe inspiring title of |VEDAVYASA|, of course in vernacular is “Four”. This is in ultimate sync with the four letters that occur in the equally awe inspiring title of none other than |NARAYANA|, of course in vernacular. Further, BhagwanVedaVyasaru is always Himself tagged with four utterly auspicious synonyms such as |Paraasharya—Baadaraayana--Krushnadvyipaayana and Vāsishtakrushna|. The eternal [[Vedas]] are compartmentalized into four segments namely [[Rugveda]], [[Yajurveda]], [[Saamaveda]] and [[Atharvaveda]]. That’s not the only commonality, for there are four chapters in the [[brahmasutra]], namely [[samanvayaadhyaya]], [[avirodhaadhyaya]], [[saadhanaadhyaya]] and [[phalaadhyaya]]. Further in each of these chapters there are four subchapters totaling sixteen in all. Likewise, VayujeevottamaAcharyaMadhwaru has Himself composed four allied literary compositions’ namely [[sutrabhaasya]], [[anuvyaakhyana]], [[nyāyavivarana]] and [[anubhāshya]], once again as a sterling accomplishment of literary devotion concentrated at the Lotus Feet of BhagwanVedaVyasaru. Also, it is pertinent to mull over the fact that [[brahmasutra]] composed by BhagwanVedaVyasaru is primarily a complex theological canon and occurs relatively in four forms such as |adhikaari| - |vishaya| - |prayojana| and |sambandha|. It is the in ultimate fitness of things that VayujeevottamaSreemanMadhwacharyaru’s most famous and most auspiciously phenomenal title, namely |POORNAPRAJGNA| also occurs in four letters in vernacular. It is ultimately fated that none other than VayujeevottamaSreemanMadhwacharyaru who is in line to ascend the hoary post of |BRAHMA| in forthcoming time epochs and the fruits of merits accrued by ceaseless study of the [[brahmasutra bhāsyā]] composed by the former is also fourfold namely – |Dharma—Artha---Kama (good tidings) and Moksha|. Last but never the least the four lettered titled canonical [[brahmasutra]] forever reigns unchallenged in the literary world in all the four time epochs, namely |Krutayuga—Tretayuga—Dwaparayuga—Kaliyuga|.

gurunaa shlaaghitaa shishyaaha loke khyaatim gamishyanti||{San.}

None other than BhagwanVedaVyasaru has pointedly named many of His most trusted disciples, enabling each one of them to achieve unmatched name and fame. That is why it is said that a disciple’s name and fame is directly proportional to the sum quantum of good tidings bestowed upon his utmost fortunate self by his ablest Guru. In fact, as is too well known none other than VayujeevottamaSreemanMadhwacharyaru is also slated to have imparted complimentary theological lessons on the much acclaimed [[anuvyakhyāna]], an allied complimentary literary work on the [[brahmasutra]] of BhagwanVedaVyasaru, in turn to each of His “Four” eminent pontifical disciples’ that too simultaneously, all at once, namely |Padmanabha Theertharu—Narahari Theertharu---Akshobhya Theertharu and Madhava Theertharu|. A classic example of pristine pure devotion professed by these four worthy pontifical disciples’ at the Lotus Feet of VayujeevottamaAcharyaMadhwaru as preordained by none other than their collective mentor of them all for all Time to come, none other than BhagwanVedaVyasaru.

 bramhasootraganakaanchanasootraam kantabhooshanamesheshabudhaanaam|

buddhishaanaparishaanavideeptaam NYAAYAMOUKTI katateematanishta||{San.}

At this sacred region of Rajatapeetapura, that too in the vicinity of none other than MadhwavallabhaSarvottamaSreeKadagoluBalaKrushna, His eternal devotee, “aajanumabhadragavatharu”, none other than SreemadhRaghavendraTheertharu, a great visionary beyond compare composes many highly valued scholastic literary works of enormous importance to the World of Vedanta in general and Tatvavāda School in particular (See Reminiscences 2 & 3). SreemadhRaghavendraTheertharu the staggering pedantic composer of all time, uses the symbolic golden plates of [[bramhasutra]] and lights the symbolic lamp of [[NYAYAMUKTAVALI]] after dipping the symbolic wicks known as [[sutrabhāsyā]] in the symbolic ghee contained in the [[sreemannyayasudha]]. Sreemadh RaghavendraTheertharu has composed [[nyayamuktavali]] in the manner of uniquely discoursed summary of various [adhikarana] of [[bramhasutra]] in principle.

nyayamuktaavaleem kurmaha vidushaam kantabhooshanam||{San.}

SreemadhRaghavendraTheerthau, has stylized this sacred axonometric literature, namely [[nyaayamuktaavali]] in the manner of a priceless and the most precious of all pearl necklace befitting enough to adorn auspicious necks of outstanding Vedic scholars of immense prowess. This is so since the same has been meticulously composed by SreemadhRaghavendraTheertharu in a great candor, a feat that is very much similar to the exerted efforts required to fetch ashore precious pearls from the unfathomable oceanic depths, likened here to the classically acclaimed [[bramhasutra]]. It is discerned that later day allied compositions on the [[bramhasutra]] by VayuJeevottamaSreemanMadhwacharyaru and also such other hoary texts such as [[tatvaprakashika]], [[sreemannyayasudha]] and [[tātparyachandrika]] are all now strung together by SreemadhRaghavendraTheertharu with amazing skillful dexterity exhibiting effortless literary ingenuity that is supremely unmatched in terms of sheer scholastic brilliance. It is for this reason that this particular literary chronicle [[nyayamuktaavali]] is indeed most qualified to decorate auspicious necks of great scholars who are repeatedly feted with noteworthy decrees. This literary composition, [[nyaayamuktaavali]] composed by SreemadhRaghavendraTheertharu is a concise adaptation of all the [adhikarna] and its concurrent [yukti] definitions in a very much dative manner and rests upon unshakeable tenets so convincingly elucidated in earlier magnum opuses such as [[sutrabhāsyā]] - [[anubhāsyā]] - [[anuvyakhyāna]] - [[nyayavivarna]] - [[sreemannyayasudha]] - [[tatvaprakāshika]] - [[chandrika]]. In this important literary chronicle, SreemadhRaghavendraTheertharu has highlighted five overriding factoids in each of the [adhikarna] of [[brahmasutra]], thereby vindicating whatever has to be clarified based upon the codified tenets of the intractable [[brahmasutra]]. It is notable that SreemadhRaghavendraTheertharu has omitted performance of literary elucidations on the first two chapters of the hoary [[brahmasutra]] since the same has been already brought to light by the legendary VyasarajaYatigalu in the magnum opus [[tatparyachandrika]]. Stylization employed here by SreemadhRaghavendraTheertharu involves rendering of simplest of all explanations pertaining to intractable tenets, a familiarity that occurs commonly in all His literary compositions. Such a literary style employed by SreemadhRaghavendraTheertharu makes much sense, when one mulls over

the fact that the study of such intractable canons is aimed primarily at all those who are in permanent state of utter familial lifestyles, since such lessons cannot ever be imparted to insentient entities, while such lessons' are already done and dusted by those who are deemed as being liberated and while the topmost ranking Celestial none other than SarvottamaSreemanNarayana Himself does not need anything at all from anyone, let alone canonical lessons', punitive or otherwise!

Predation upon other schools' of thought is mild, almost to the point of being nonexistent in this particular chronicle [[nyaamuktaavali]] composed by SreemadhRaghavendraTheertharu. However, if the [[brahmasutra]] is dispassionately studied, chapter by chapter, then it is crystal clear that there is total absence of play of illusion for starters there and all the while the classical text only upholds the totally unchangeable suzerainty and eternal sovereignty of none other than SarvottamaSreemanNarayana alone, and not anyone else. This is so since each and every form of duty task encompasses broad ambits of [dharma-artha-kama-gjnaana]. Surfeit of textual inferences would tantamount to presence of envious intellect that is a direct result of Supreme Consent of none other than SarvottamaSreemanNarayana, Alone. Even eminent hierarchy Sages' who have overcome every negative characteristic such as desire, greed and attachment constantly seek to serve the Lotus Feet of such a SarvottamaSreemanNarayana. Comity of auspicious Celestials such as Garuda, Sesha, Rudra all constantly perform their assigned duties as deemed by SarvottamaSreemanNarayana. The fiery dance of death on the part of Celestial Rudra after nonchalantly slaying mighty rivals is chiefly on account of extreme benevolence extended by none other than SarvottamaSreemanNarayana. It is the Supreme Deemed Will of SarvottamaSreemanNarayana Alone that grants occurrence of higher and higher hierarchy status to comity of Celestials' who constantly serve His Lotus Feet. In this manner Celestial Garuda is chosen as the principle Vehicle of such a SarvottamaSreemanNarayana, Who alone is the sole benefactor of even Goddess MahalakshmiDevi, Is constantly being served by comity of all Celestials, Is the sole force behind the occurrence of Creation, Sustenance and Destruction, Grantor of every asked for boon, including that of Liberation, always enables different forms of duty task performed by subordinates, Is constantly being worshipped by most profound of all Intellectuals, Whose Supreme Bliss form is beyond comprehension of one and all. No one is more eminent than SarvottamaSreemanNarayana, who is the very embodiment of Supreme Truth, Is constantly being espoused by the eternal [[Vedas]], Is the sole eradicator of all forms of sorrow, Is the only real soul mate of comity of righteous, preempts even the Creator designate ChaturmukhaBrahma, Is the sole repertoire of all forms of Infinitely Auspicious Qualities, Is the one who cannot be destroyed, Is the sole destroyer of all manners of sins inherent in devotees by merely uttering His Very Name, In whose sole favor each and every duty task is performed. When such selfless duty task is offered at His Lotus Feet the same becomes Infinite and Auspicious, Is the Sole Overlord of the entire Cosmos and bears the same most lightly in His Infinite Body Form. This very same Supreme strength stemming forth from such a SarvottamaSreemanNarayana, the [niyaamaka] so Omnipotent in one and all enables performance of all duty tasks in each one of the individual doer. Thus the [bimba] is always comprehended as being an independent entity, whilst the [pratibimba] is doomed

as being a permanently dependent entity and is forever fine tuned to dance according to the inescapable sways of |bimba|. The implication here is that routine and mechanical performance of duty alone in the absence of devotion, meditation and eulogy directed towards SarvottamaSreemanNarayana shall never result in the dawn of Supreme Knowledge. Therefore this extraordinary literary exercise, [[nyayamuktavali]] on the part of SreemadhRaghavendraTheertharu, is very much akin to the manner in which an individual would any day prefer to taste the elixir of nectar directly instead of merely hearing to lectures day in and day out, based on its eternal qualities such as of sweetness and immortality.

As per one of the prized phrase of [[vyāsādāsa sudha]], **sadaya dhavala hāsam vittalam chintayāmi**|| {San.}, the legendary VyasaRajaYatigalu acting in accordance with the Supremely Deemed Will of none other than SarvottamaMoolaGopalaKrushna and in line with the finest tradition of [[dāsa sudha]], had granted awesome |ankita| to the most worthy disciple Purandara Dasaru. This was in accordance with the commitment made by VyasaRajaYatigalu with His own |ankita| of |ShreeKrushna|, to further, nurture and renew the devotional cult movement, as per the vociferous command of His Mentor, the legendary ShreepaadaRaajaru, with |ankita| of |RangaVittala|, the doyen of the famed |HariDaasa| movement.

♪ ♪ “jagadoddhaarana aadisidale yashode jagadhodhaarana maganendu tiliyuta
suganaantarangana aadisidale yashode
jagadoddhaarana aadisidale yashode nigamake silukada aganita mahimana
magugala maanikyana aadisidale yashode
jagadoddhaarana aadisidale yashode anoraneeyana mahatomaheeyana
apprameyana aadisidale yashode
jagadoddhaarana aadisidale yashode parama purushana para vasudevana
PURANDARA VITTALAna aadisidal yashode” {Kan.}♪ ♪

Immeasurable merits gained by PurandaraDasaru who was thus initiated by none other than VyasarajaYatiglu proved to be so infinite that the same enabled the former to compose a mindboggling “Four lakhs seventy five thousand” devotional compositions in Kannada language mirroring the eternal message of the eternal [[Vedas]], [[sreemadbhagavatha]] and other sacred texts. Out of this sum total of devotional compositions composed by PurandaraDasaru around ‘one lakh twenty five thousand’ devotional compositions are dedicated in highlighting sacrosanct nature of pilgrim centers, around ‘twenty five thousand’ devotional compositions are dedicated towards showcasing infinitely auspicious benevolence of one’s Guru, around ‘sixty four thousand’ devotional compositions are composed in typical |sulaadi| genre, around ‘thirty thousand’ devotional compositions are composed in the manner of |vruttanaama| genre, around ‘sixty thousand’ devotional compositions are composed in the manner of dedicated salutation to the most elusive of all Celestial Dikpaalakaru, around ‘twenty five thousand’ devotional compositions are composed in the manner of |ugaabhoga| genre, whilst a whopping ‘one lakh forty six thousand’ compositions are dedicated towards eulogy of various supremely Infinite Manifestations of none other than

SarvottamaSreemanNarayana. This is probably one of the chief reasons why none other than VyasarajaYatigalu had exclaimed with unconcealed glee acknowledging the unparalleled prodigal genius of His pupil, PurandaraDasaru, especially known for composing extraordinarily lyrical lullabies in sole favor of SarvottamaBalakrushna.

♪♪ “jo jo shree krushna paramaananda jo jo gopiya kanda mukunda
palaagadalolu pavadisidavane aaladeleyamele malagida shishuve
shreelalitaangiyara chittadollabhane balaninnanu paadi toogueniaha

holevanta rannada tottilamele talatalisuva gulaganjiya maale
aladey nee pidedaad yennaya muddu baala nalinaanabhane ninna paadi tooguvenu

yaarakanda neenu yaara meedaani yaara ratnavo neenu yaara maanikavo
seritu yennagindu chintamani vondu pora ninnanu paadi toogueniaha

gunanidhiye ninna na yettikondidare maneya kelasa yaaru maaduvarya
malagi nee sukha nidre tanduko bega phanishayane ninna paadi tooguvenu

andajavahana anantamahima pundareekaaksha shreeparamapaavanna
hindudyivaraganda uddhandane panduranga shree **PURANDARA VITTALA** jo
jo”♪♪{Kan.}

POORNAPRAJNO gjnaanadaataa madhwo dhvastaduraagamaha|
tavajgno vyishnavaachaaryo vyaasashishyo yateeshwaraha
SUKHATEERTHAabhidhaanascha jitavaadi jitendriyaha||{San.}

Reminiscing further, Mudduvenkatakrishanchar, the utmost righteous disciple of SreemadhRaghavendraTheertharu is always immersed in six most vital duties typical to auspicious householders at all times, such as adhyaapana → imparting teaching to the needy, adhyayana → study of sacred scriptures, yajana → perform sacred fire rituals and the like, yaajana → get such sacred fire rituals performed by others too, daana → imparting of charity and pratigraha → receiving of grant of charity. Further Mudduvenkatakrishanchar also observes a decent livelihood by adhering to sanctioned tenets such as |ruta-amruta-mruta-pramruta-sanyaanruta|. More than anything else Mudduvenkatakrishanchar always immerses himself in ceaseless eulogy at the Lotus Feet of his family deity AkhilaandakotibramhaandanayakaSarvottamaTirumalaVenkateshwara at all times and remains content with whatever is made available by the kindest benevolence of the latter and thus is a steadfast practitioner of the famed art of living known as |amrutavrutti|.

maheshvaaso maheerbhartaa sreenivaasasataam gatihi|| {San.}

Without doubt Mudduvenkatakrishanchar steeped in such austerities exactly resembles his two elder brothers’ and their all sterling ‘poorvashrama’ qualities, who too had ascended the famed pontificate, one by one as per the supreme advice of none other than

SreemadhRaghavendraTheertharu. In fact, their collective mentor, none other than SreemadhRaghavendraTheertharu had on one memorable occasion instructed SreemadhYogeendraTheertharu in solitude, that after the pontifical reign of SreemadhSooreendraTheertharu, the worthiest student disciple of His, none other than Mudduvenkatakrishanchar too must ascend the pontifical seat. Acting faithfully to this pontifical dictate from SreemadhRaghavendraTheertharu, in due course SreemadhSooreendraTheertharu anoints His “poorvaashrama” younger brother none other than Mudduvenkatakrishanchar, the great scholar par excellence, to the most sacred pontifical seat of all with grant of pontifical title of **|SUMATEENDRA THEERTHA|**.

SreemadhSooreendraTheertharu also ordains the new incumbent SreemadhSumateendraTheertharu with the enormous responsibility of occupying the famed **|DHIGVIJAYAVIDYASIMHASANA|** as its sole heir, now following in the glorious footsteps of none other than VayujeevottamaSreemanMadhwacharyaru. SreemadhSooreendraTheertharu also hands over to His pontifical successor, SreemadhSumateendraTheertharu, the superlatively principal icons of **|DHIGVIJAYARAMA SREEMANMOOLARAMA JAYARAMA|**, customary paraphernalia of the Sreemutt comprising of silver umbrellas, traditional icons for worship, sacred |vyasamushti| and a plethora of utmost vital chronicles composed by the legendary pontifical trio of SreemadhVijayeendraTheertharu-SreemadhSudheendraTheertharu-SreemadhRaghavendraTheertharu. Finally, with utmost awe and reverence, SreemadhSooreendraTheertharu places the gold plated utmost sacred |paramapavanapaduka| of none other than SreemadhRaghavendraTheertharu upon the reverentially bowed head of SreemadhSumateendraTheertharu. These |paramapavanapaduka| are handed over by none other than SreemadhRaghavendraTheertharu to His immediate successor SreemadhYogeendraTheertharu, just prior to the former’s epochal |brundavanapravesha| at Manchale (see Reminiscence 2). The newest incumbent SreemadhSumateendraTheertharu, whose holiest of holy audience is now much sought after by long lists of Kings and nobles’, who is totally empowered by the famed |pranava mantra| and |guru upadesha|, who is now eagerly awaiting to further the cause of the eternal tenets of Tatvavāda School, who is now the sole scion of the Sreemutt with the acknowledge status of an utterly pious |paramhansa sanyasi|, who is constantly awash with the grandeur of worship at the collective Lotus Feet of none other than BhagwanVedaVyasaru and SreemanMoolaRama and who is constantly immersed in discharge of pontifical duties within the broadest traditional ambit of the Sreemutt. SreemadhSumateendraTheertharu within a few days after ascending to the pontificate, journeys across length and breadth of subcontinent, in order to disperse His enormous good tidings to milieu of disciples and sustain broader establishment of the eternal values as enshrined in Tatvavāda School of none other than VayujeevottamaSreemanMadhwacharyaru.

SreemadhSumateendraTheertharu reposes aloft the superlative icon of **||DHIGVIJAYARAMA||** (see Reminiscence -3 for the brief history of this icon) wherever He journeys so much so that the victory of Tatvavāda School is a foregone conclusion, for such is the unquestionable mastery that results in the vanquishing of

plethora of scholars of all other schools, who simply fail to measure up to the immense scholastic prowess of the former. SreemadhSumateendraTheertharu emerges triumphant in debates after debates, the zenith being the marathon debate at Sreerangam arranged by a devoted Queen Mangamma of Madurai, in which scholars belonging to all three schools are invited to participate in deliberations. Eventually one particular scholar of the monism school initiates an epistemological prologue, the onus for furthering the same now rests squarely upon shoulders of two other participating pontiffs', teaming up from the very same Tatvavāda School. Upon witnessing their discomfort in furthering the said debate, SreemadhSumateendraTheertharu, who too is another pontifical team member in this debate, by now utmost proficient in overall mastery of [[mimāmsanayadarpana]] and [[paratatva prakāshika]] composed by the legendary **SreemadhVijayeendraTheertharu**, and [[adikaranaratnamala]] and [[tarkatandavavyākhyā sadhyuktiratnākara]] composed by the legendary **SreemadhSudheendraTheertharu** pitches in with remarkable dexterity and skilled scholastic oratory and strongly refutes the upstart challenge posed by the scholar of the monism school. Next, SreemadhSumateendraTheertharu Himself poses His own epistemological prologue as a challenge to the contra school, which the scholars of the opposite side hopelessly fail to refute. In the end, the ever formidable SreemadhSumateendraTheertharu emerges victorious in this particular debate at Sreerangam, and is befittingly praised by the other two pontiffs for having saved the day for the Tatvavāda School from a certain ignominy, that too in such an awesome manner. From then on SreemadhSumateendraTheertharu is magnanimously offered two grand seats to occupy whenever administering the kingdom of Vedanta as a mark of remembrance for this epochal victory over scholars of other schools. Queen Mangamma by now very much impressed by such an extraordinary scholastic wisdom on part of SreemadhSumateendraTheertharu, also declares hers as well as her subjects unflinching loyalty at the Lotus Feet of the latter. Queen Mangamma as a mark of humblest recognition offers grant of honors, titles and land grants to the Sreemutt headed by SreemadhSumateendraTheertharu.

|OM dhum durgaayyi namaha||{San.}

Incidentally, Queen Mangamma hands over the custody of the spectacular nine gems studded icon of ||**SreeBhooDurgaSamethaVykuntaVasudevaDevaru**|| that until that time resides in the treasury of her kingdom to SreemadhSumateendraTheertharu. Thereafter, SreemadhSumateendraTheertharu journeys towards Kumbakonam and worships the gigantic MoolaBrunadavana of the legendary **SreemadhVijayeendraTheertharu** (see Reminiscence -1). SreemadhSumateendraTheertharu with utmost caution and steeped with overall reverence places the grandest of grand icon of |**SREEMANMOOLARAMA**| atop the |MoolaBrundavana| of SreemadhVijayeendraTheertharu and circumambulates thrice around the same, holding the sacred sacramental staff in His hands with utter devotion and servitude. In the very same sanctum a grateful SreemadhSumateendraTheertharu also initiates worship of the newest addition to the already bustling treasure house of icons of the Sreemutt, the spectacularly sacrosanct icon of ||**SreeBhooDurgaSamethaVykuntaVasudevaDevaru**|| and performs a spectacular |mahamangalarathi| accompanied to deafening sounds emanating from several scores of

auspicious bells, cymbals and drums and gigantic roars of **|HARISARVOTTAMAHA VAYUJEEVOTTAMAHA|** from all those fortunate individual present there. A sight fit for Celestials’ and Sages’, indeed, not to speak of laymen.

durvaadyappayarachitagrantaarnyavinashane|
chatussankhyadhikashatagrantaadeenaam prachodakam||
chatuhushashtikalavidyaapoornoyamiti vandibhihi|
raajamaarge ghoshyamaanam shreemadhwamatavardhanam||
stoumi **SHREEVIJAYEENDRA** samyamimane proudim tavaadoukita
prajnaagandavaha prabhanjana bharodarkyika bhaaswadhuraam|
yaati sphoortimiha vrajatyabhidadhatyaanandamaachhadaya
tyaashaachakramaho vibhaatiruchiraakaarachiram dyotate||{San.}

From there SreemadhSumateendraTheertharu eventually arrives at Tanjavuru, now ruled by King Sahu, who arranges for a grand welcome to the former and accords a truly overwhelmingly royal reception. King Sahu also felicitates SreemadhSumateendraTheertharu with special honors such as golden pedestal, silver decrees, grant of fertile lands, honors from mighty elephants, bucking thoroughbred stallions, silver white umbrellas and innumerable letters of royal accreditations. King Sahu also expresses his eternal indebtedness at the Lotus Feet of SreemadhSumateendraTheertharu, who during his “poorvashrama” tenure had composed several compositions chronicling the royal feats of the former (see Reminiscences -3 & 5). Next the grand cavalcade of SreemadhSumateendraTheertharu reaches the province of Chenji where its able administrator UttamarangappaNayaka extends a befitting welcome to the former with customary grants of priced estates. Continuing His journey SreemadhSumateendraTheertharu and His entourage arrives at the province of Arani. There, one individual named Subhanuraya, a scholar of some standing is also very well known in the region for his prowess in literature and possession of enormous physical strength, gained on the sly by regularly imbibing one particular oily concoction, that is notorious for its side effects, since whomsoever drank it risked premature death or madness or onset of great intellect. Infatuated as it were by such a heady tonic, Subhanuraya comes to know about the arrival of SreemadhSumateendraTheertharu to Arani and eventually engages the latter in an open debate.

janurjanuranaaratam jagati chaaturee chaaturee|
matirmatirakhanditaa sadasi moukharee moukharee|
krutihi krutirito janaaha shrunuta paanditeem paanditeem
JAYEENDRA VIJAYEENDRA saccharita vandi karmandenaam||{San.}

An unfazed SreemadhSumateendraTheertharu who has thoroughly studied one satirical literature titled **[[appayakapolachapetika]]** composed by the legendary **SreemadhVijayeendraTheertharu** is now ready to resynchronize the incidents occurring in the afore quoted chronicle, albeit in a new arena, in a new era and with a new opponent, Subhanuraya. SreemadhSumateendraTheertharu is very much aware of the background of Subhanuraya and aggressively defeats the latter in a marathon debate that lasts for eight days. Down but not out Subhanuraya continues to challenge

SreemadhSumateendraTheertharu to compose lyrical poetry and is vanquished in this challenge in no time too, since SreemadhSumateendraTheertharu has inherited unmatched literary skills of composing poetry from none other than the legendary **SreemadhSudheendraTheertharu**, famed for having composed [[bhagavata vyakhyāna]] and renaissance literature such as [[alankāra manjari]] and [[sahitya samrajya]], also the |vidya and ashrama Guru| of none other than His sole mentor **SreemadhRaghavendraTheertharu**. The victorious SreemadhSumateendraTheertharu also quips aloud that He has never worshipped anyone apart from SreemanMoolaRama, has not imbibed any concoctions of any sort, nor has He ever indulged in any witchcraft and instantaneously composes plethora of fascinatingly hewn poetry bustling with outstanding literary skill and magical verve. Needless to add, Subhanuraya has never ever heard nor witnessed anything near to this style of rendition and gracefully accepts defeat at the noblest hands of SreemadhSumateendraTheertharu. A humbled Subhanuraya also exclaims that there is no other contemporary Pontiff who can rival this sheer brilliance and scholastic status of SreemadhSumateendraTheertharu and submits all knowledge and skills acquired by him including honorary titles and heaps of precious gemstones and performs full length oblong salutations at the Lotus Feet of SreemadhSumateendraTheertharu.

||anjanaanandanam veeram jaanakeeshokanaashanam|
kapeeshamakashahantaaram vande lankaabhayankaram| yatrayatraya
raghunaathakeertanam tatratrara krutamastakaanjalim|
baashpavaariparipoornalochanam maarutim namata raakshasaantakam|
markatesha mahotsaaha sarvashokavinaashaka| shatroon samhaara maam raksha
priyam daapaya dehi me| abhayam varadam dorbhyaam kalaye maarutaatmajam|
aanjaneyam vaayusoonum raamkaaryadhurandharam| langhitaabhdim
raakshasaantam pranamaami nirantaram| goshpadeekrutavaaraashim
mashakeekrutaraakshasam| ramaayanamahaamaalaratnaandenilaatmajam|
ullanghyi sindhoho salilam saleelam yaha shokavahnim janakaatmajaayaaha|
aadaaya tenyiva dadaaha lankaam namaami tam praanjaliraanjaneyam|
aanjaneyamatipaatalaananam kaanchanaadrikamaneeayavigraham|
paarijaatatatarumoolavaasinam bhaavayaami pavamaananandanam| aapi
trilokyaabahirullasantee tamoharantee muhuraataram cha| dishyaad drusham no
vishadaam jayantee madhwasya keertirdinanaathadeeptim|| {San.}

Thereafter, the triumphant entourage of SreemadhSumateendraTheertharu arrives at the province of Mahishapura and eventually moves towards the verdant undulating plains of Bendakaluru and consecrates an idol of MukhyaPrana and a |Brundavana|, a very first of its kind, of none other than SreemadhRaghavendraTheertharu, in the suburb of Chikkapete there. In due course SreemadhSumateendraTheertharu journeys further northwards towards the region of River Tungabhadra and camps at a nondescript village, Helavanakatte, that houses an enchanting shrine dedicated to SarvottamaRanganatha, en route to the region of Harihara. At Helavanakatte, one pious woman, Giriyamma, daughter-in-law of the village headman is a fortunate recipient of direct blessings of SreemadhSumateendraTheertharu, who selects the former as the very first woman devotee in that particular village to be imparted with sacrosanct |taptamudra| as per the

sanctioned tenets occurring in the important chronicle [[chakramimāmsa]] composed by the legendary **SreemadhVijayeendraTheertharu**. In due course the devoted Giriamma shines forth as a dedicated Haridasin and composes a number of devotional songs in favor of several celestial pantheons. In due course SreemadhSumateendraTheertharu arrives at Chitradurga landlocked all around with huge mountains and hillocks. There, at the very select utmost auspicious spot from where none other than SreemadhRaghavendraTheertharu, less than a Century earlier had Himself ordained salvation to His trusted disciple and aide Venkanna, there SreemadhSumateendraTheertharu consecrates an idol of Mukyaprana, once worshipped by the famed Padanvas'. This act on the part of SreemadhSumateendraTheertharu is very much akin to the unbeatable consecration of more than seven hundred idols of Mukyaprana by the legendary **VyasarajaYatigalu**. SreemadhSumateendraTheertharu continues to journey northwards and reaches Manchale for a rendezvous with His sole mentor, guide, teacher and leader, none other than SreemadhRaghavendraTheertharu. SreemadhSumateendraTheertharu is overcome with inexplicable emotions upon sighting the MoolaBrundavana of SreemadhRaghavendraTheertharu. There, SreemadhSumateendraTheertharu with utmost caution and steeped with overall reverence places the grandest of grand icon of **|SREEMANMOOLARAMA|** atop the magnificently blue hued **|MoolaBrundavana|** of SreemadhRaghavendraTheertharu and circumambulates thrice around the same, holding the sacred sacramental staff in His hands with utter devotion and servitude. In the very same sanctum a grateful SreemadhSumateendraTheertharu repeats worship of the newest addition to the already bustling treasure house of icons of the Sreemutt, the spectacularly sacrosanct icon of **|SreeBhooDurgaSamethaVykuntaVasudevaDevaru|** and performs a spectacular **|mahamangalarathi|** accompanied to deafening sounds emanating from several scores of auspicious bells, cymbals and drums and gigantic roars of **|HARISARVOTTAMAHA VAYUJEEVOTTAMAHA|** from all those fortunate individual present there. A sight fit for Celestials' and Sages', indeed, not to speak of laymen.

padmaadhiraaje garudaadhiraaje virancharaaje suraraajaraate|
 tryilokyaraajekhilaraajaraaje shreerangaraaje ramataam mano me||
 nilaabhjavarne bhujapoornakarne karnaatanetre kamalaakalatre|
 shreemallarange jitamallarange shreerangaraaje ramataam mano me||
 lakshmenivaase jagataanivaase hrutpadmavaase ravibimbavaase|
 ksheerabdhivaase jagadekaleele mandaaramaalankita chaaruphaale||
 dyityaantakaalekhilalokamoule shreerangaraaje ramataam mano me|
 amoghanidre jagadekanidre videhanidre cha samudranidre||
 shreeyoga nidre sukhayoganidre shreerangaraaje ramataam mano me|
 aanandaroope nijabodharoope bramhaswaroope khshitimoortiroope kshiti||
 vichitraroope ramneeyaroope shreerangaraaje ramataam mano me||
 sachitrashaaye jagadekashaayee nandaankashaayi kamalaankashaayi||
 aambodhishaayi vatapatrashaayi shreerangaraaje ramataam mano me|
 sakaladuritahaaree bhoomibhaaraapahaaree dashamukhakula haaree
 dyityadarpaapahaaree||
 sulalitakrutachaaree paarijaataapahaaree| tribhuvana bhaya haaree preeyataam
 shree muraarihi||{San.}

From Manchale, SreemadhSumateendraTheertharu retraces his journey once again towards Sreerangam. At Sreerangam, the victorious Pontiff SreemadhSumateendraTheertharu camps in the vicinity of the |MoolaBrundavana| of His |paramaguru| none other than SreemadhYogeendraTheertharu (see Reminiscences 2 & 3). SreemadhSumateendraTheertharu also symbolically submits all the victory decrees heaped upon Himself by several grateful Kings', Queen, Pontiffs' and scholars alike at the Lotus Feet of SreemadhYogeendraTheertharu and seeks the latter's blessings. Thereafter, SreemadhSumateendraTheertharu with utmost caution and steeped with overall reverence places the grandest of grand icon of |SREEMANMOOLARAMA| atop the |MoolaBrundavana| of SreemadhYogeendraTheertharu and circumambulates thrice around the same, holding the sacred sacramental staff in His hands with utter devotion and servitude. In the very same sanctum a grateful SreemadhSumateendraTheertharu once again performs worship of the newest addition to the already bustling treasure house of icons of the Sreemutt, the spectacularly sacrosanct icon of |SreeBhooDurgaSamethaVykuntaVasudevaDevaru| and performs a spectacular |mahamangalarathi| accompanied to deafening sounds emanating from several scores of auspicious bells, cymbals and drums and gigantic roars of |HARISARVOTTAMAHA VAYUJEEVOTTAMAHA| from all those fortunate individual present there. A sight fit for Celestials' and Sages', indeed, not to speak of laymen.

Meanwhile, at Sreerangam, one nefarious sorcerer has managed to subdue the divine charisma from the idol of SarvottamaRanganatha. This devastating masking effect of black magic let loose by the sorcerer is so eerily manifest that the very enchanting sheen resident upon the face of the idol of SarvottamaRanganatha begins to fade away gradually day by day. The totally aghast priestly clan rush towards SreemadhSumateendraTheertharu who is now camping at Sreerangam and pleads for His divine intervention. SreemadhSumateendraTheertharu placates them and eventually redeems the lost glory back to the famed idol of SarvottamaRanganatha and as a counter strategy proceeds to consecrate an idol of Mukyaprana in front of SarvottamaRanganatha at Sreerangam. With such exemplary achievements accomplished by SumateendraTheertharu during His famed pontifical |DHIGVIJAYA| spread across the southern subcontinent, the stage is now well set for exhibiting a truly extraordinary literary |DHIGVIJAYA| as a consequence of having inherited prodigal acumen, as enshrined in the [[sreemadhraghavendravijayaha]], particularly in the exalted literary World of Vedanta, where only a select few have ever dared to stride.

**maataa ramo matpitaa ramachandraha
swami ramo matsakhaa ramachandraha
sarvasvam me ramachandro dayaaluhu
naanyad dyivam nyiva jaane na jaane||{San.}**

(to be continued...)

REFERENCES FOR REMINISCENCE - 4: -

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

{{Event managed @ MoolaBrundavana of SreemadhVādeendraTheertharu, Mantralaya. Tirumala Venkata et al, Volume conceptualized on IXVIIIIMMIX. }}

{Next:- Reminiscence - 5 [[[smruthi sambanda deepika]]]- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravijayaha]].

((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of HariVayuGuruParimalaacharyaru.))

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ PLAVA NAAMA SAMVATSARA SHRAVANAMAASA NIYAAMAKA
SHREEVRUDDHAHRUSHIKESHAAYA NAMAHA }**

**{{ Special Upanyaasa On the Holy & Auspicious Occasion of
350th 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 Aaraadhakararu

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,

Padavaakhyapramaanapaaraavaarapaareena Sarvatantrasvatantraru

SreemadhParamahamsa Parivraajakaachaaryaru

Shreemadh Vijayeendra Theerthara Para Shisyaru

Shreemadh Sudheendra Theerthara Sakshaath Shisyaru

SHREEMADH RAGHAVENDRATHEERTHARU,

Manchale Kshetra, ‘ShravanaBahulaDwiteya’- 2021 }}

Reminiscence - 5 ||| smruthi sambanda deepika |||- {{Reminiscence of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]].

||shreeGurubhyonamahaharihiOM||

vimumuhu simhanaadena dyityaaha pramumuhu sajjanaa saadhuvaanyaa|

MAMA GUROHO poorvatanvoridaaneem samamidam vyaakhyayaa yasya jaatam||

pranataavān prānīnām prānabhutam pranatibhi preenayyi **POORNABHODAM**|| {San.}

SreemadhRaghavendraTheertharu is infinitely famed for always and at all times propagating only the supreme truth entity, read as SarvottamaHrushiksha and nothing else. Such a sustained eulogy, of course is also an indirect effort towards propagation of the eternal tenets of Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru, initiated through the medium of literary works of enormous magnitude, eagerly welcomed by comity of both ultra orthodox scholars as well as laymen alike. So much so that ceaseless utterance of the utmost auspicious title of SreemadhRaghavendraTheertharu itself ordains onset of enlightenment in all spheres of knowledge. Viewed in this background, one can only ponder in utter awe upon levels of knowledge that can be reaped through study of literary works of SreemadhRaghavendraTheertharu. This is indeed so staggering that this concentrated study alone enables a chosen doer to avoid getting trapped within heinous hellish domains too. SreemadhRaghavendraTheertharu possesses unique qualities that renders speechless even all those who propagate contra Schools' that are in dire contrast to the Tatvavāda School initiated by VayuJeevottamaSreemanMadhwacharyaru. SreemadhRaghavendraTheertharu is a past master in upholding these very same eternal tenets of Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru. Further, SreemadhRaghavendraTheertharu has also composed many sterling literary compositions based on previous noteworthy literary texts of such stalwarts like VayuJeevottamaSreemanMadhwacharyaru, JayaThirthaShreepadaru and VyasaraajaYatigalu. These literary contributions of SreemadhRaghavendraTheertharu are definitive means of core advancement of Tatvavāda School of VayuJeevottamaSreemanMadhwacharyaru since the same are based on surest foundations that are unshakeable since the same is in total conformity to the core essence of the teaching of none other than BhagwanVedaVyasaru.

vanditaasheshavandyoruvrundaarakam chandanaacharchito daarapeenaamsakam|

indiraachanchalaapaanganeeraajitam mandarodhaarivrutodhbujabhojinam preenayaamo

vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

shrushtisamhaaraleelaavilaasaatatam pushtashaadgunyasadvigrahollaasinam|

dhushta nishyesamhaarakarmodyatam hrushtapushaanushishta prajaasamshryam

preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

unnatapraarthitaasheshasamsaadhakam sannataaloukikaa nandada shreepadam|
binnakarmaashayapraanisamprerakantannakimneti vidvatsu mimaamsitam
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

vipramukhyisadaavedavaadonmukhyihisuprataapyihiksheetisheshvaryishcaarchitam|
apratarkyorusamlidhgunam nirmalam saprakaashaajaraananda roopamparam
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

atyayo yasyakenaapinakvaapihipratyato yadgunaneshuttamaanamparaha|
satyasamkalpa yeko varonyo vashee matyanoonyihi sadaa vedavaadoditaha
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

pashyataam dukhasantanirmoolanam dhrushyataam dryushyataamityajeeshaarchitam|
nasyataam dooragam sarvadaapyaatmagam pashyataam svecchayaa sajjaneshvaagatam
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

agrajam yahasaarjaajamagraayakrutim vighrahoyasya sarvegunaa yeva hi|
ughra aadhyopi yasyaatmajaagraayatmajaha sadruheetaha sadaayaha parandyivatam
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

achyuto yo gunyirnityamevaakhilyihi prachyuto~sheshadooshtesadaapoortita|
uchyate sarvavedoru vaadyirajaha svarjito bramharudrendra poorvyissadaa
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

dhaaryate yenavishvam sadaajaadikam vaaryatesheshadukham nijadhyayinaam|
paaryate sarvamanirnyaatpaaryate kaaryate chaakhilam sarvabhootyihisadaa
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

sarvapaapaani yatsamsmrutehe samkshayasarvadaa yaantibhaktyaa vishuddhaatmanaam|
sharvagurvaadigeervaana samshaanadaha kurvate Karma yatpreetayey sajjanaaha
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

akshayam karmayasminparesvarpitamprakshayam yaanti dukhaaniyanneamata|
aksharoyojvaraha sarvadyivaamrutaha kukshigam yasya vishvasadaajaadakam
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo vasudevam||

nanditeertorusannamino nandinaha sandadhaanaahasadaanandadeve matim|
mandahaasaarunaapaanga dattonnati vanditaa sheshadevaadi vrundam sadaa
preenayaamo vasudevam devataamandalaa khandamandanam preenayaamo
vasudevam|| {San.}

Reminiscing is now continued upon sequence of events as narrated in the sacred biography [[sreemadhraghavendravidyayaha]] composed by PanditNarayanachar, that chronicles the advent of SreemadhRaghavendraTheertharu to the sacred pilgrim center of Rajatapeetapura (see Reminiscence 1,2,3 & 4). There, within the awe inspiring sanctum,

SreemadhRaghavendraTheertharu beholds a magnificently radiant and most bemusing icon of MadhwavallabhaSarvottamaSreeKadagoluBalaKrushna, consecrated and worshipped by none other than VayuJeevottamaAcharyaMadhwaru.

“indhu yenage **GOVINDA** ninna paadaaravindava toro **MUKUNDA**
sundara vadanane nandagopana kanda mandaroddhaara aananda indiraa ramana
nondenaiaha bhavabandhanadolu siluki mundhey daari kaanade kundide jagadolu
kandanu yendenna kundugalenisade tande kaayo **KRUSHNA** kandarpaajanakane

indhu yenage **GOVINDA** ninna paadaaravindava toro **MUKUNDA**
moodhatanadi bahu hedi jeeva naanaagi drudhabhakutiyanu maadalillavo **HARIYE**
nodallilavo ninna paadallilavo mahime gaadikaara **KRUSHNA** bedikombeno ninna

indhu yenage **GOVINDA** ninna paadaaravindava toro **MUKUNDA**
dhaaruniyolu bhoobhaarajeeva naanaagi daaritappi nadede seride kujanara
aaroo kaayubarilla seride ninagaiaha **DHEERA VENUGOPALA** paarugaaniso
HARIYE”{Kan.}

In the vicinity of such a SarvottamaShreeKrushna, the Lord of Rukmini Devi, at Rajatapeetapura, the eternal devotee SreemadhRaghavendraTheertharu upon completing such monumental literary works such as [[chandrika prakāsha]] (see Reminiscence - 2), [[tantradeepika]] (see Reminiscence-3) and [[nyayamoukitamala]] (see Reminiscence - 4) , submits the fruits of merits of all such literary accomplishment at the Lotus Feet of the awesome former. SreemadhRaghavendraTheertharu, in order to commemorate such an epochal visit to Rajatapeetapura, also personally handcrafts a superlative gold icon of ||**SANTANAGOPALAKRISHNA**|| and makes it compulsory for all His later day pontifical successors to worship the same with utter devotion.

In light of the eternal classical devotional song, “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” {Kan.}, the peerless fame of its awesome pontifical composer none other than SreemadhRaghavendraTheertharu translates into:

“The very massive fortress of impeachable benevolence, possessor of all worthy virtues, the Leading Light amongst [ParamaBhagavatha], the very insurmountable Mount Meru in realms of meritorious achievements aligned to the eternal path of Vedanta, the veritable Full Moon over heaving Ocean of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru, the only real succor for all needy, with each and every Celestial attributes of ||Kalpavurksha – Kamadhenu – Chintamani||”.

However, sanctioned relevance of such multifaceted eulogies may not be prevaricated within the gamut of labyrinthine chronicles of established Schools’ of Thought, a slot pre-reserved for much higher ranking hierarchy Celestials’. Nevertheless, the same is a matchless tribute offered with utmost devotion to SreemadhRaghavendraTheertharu. On one hand certain segment of the classical [[rig Veda]] advocates favoritism towards

certain Celestials such as Agni, Indra, Vayu, Ashvini twins, Mitra, Varuna, Sarasvati, Ilaa, Saramaa and Surya, (hierarchy order is not as per avowed ‘taratamya’), each one of them may be pursued by budding specialists of fine arts for receipt of suitably appropriate favors. While on the other hand, extravagantly structured [[sāma Veda]], casts much light on the vital role of phonetics, that forms the basic foundation for all branches of classical music. That is why it is so vital that all compositions, more so those belonging to the classically acclaimed [[dāsa sahitya]] stream, must contain proper and measured proportions of syllable usage ; proper enabling of throw of accent ; proper duration of each of the same in proportion to one another ; proper exercise involved in stressing each effort ; proper profusion of evenly toned play notes throughout and last but not the least proper continuity of the core truth of the said composition. Also lyrical pronunciation of vowels and consonants must be in a sanctioned manner in accordance with the structured stream of [[sāma Veda]], thereby bringing about a sense of perfection and harmonious balance. Indeed, all such multifarious facets as outlined above does occur uniquely in “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” {Kan.} composed by SreemadhRaghavendraTheertharu.

Comprehension of the same is much more clear cut when one studies the classically acclaimed [[dāsa sahitya]] Kannada Composition “indu yenage Govinda ninna Paadaaravindava toro Mukunda Indire Ramana” penned by SreemadhRaghavendraTheertharu comprehensively. This apart, it has to be mentioned that the core substance of “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” {Kan.} penned by SreemadhRaghavendraTheertharu, chiefly strives to showcase utmost travails of an individual devotee and the all encompassing need to surrender at the Lotus Feet of MadhwavallabhaSarvottamaShreeBalaKrushna, unconditionally. This is very much similar to a precious ornamental offering, forever ready to adorn auspicious necks of dedicated Haridasas’, even as they render this divine composition swamped by pristine pure devotion. It may be safely concluded that |phala| → auspicious merit, obtainable by studying the sacred biography of [[sreemadhraghavendravigayaha]] composed by PanditNarayanachar, is also attainable by proper and soulful rendition of the classically acclaimed “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” {Kan.}, penned by SreemadhRaghavendraTheertharu. Thus while the sacred biography [[sreemadhraghavendravigayaha]] is eulogy of the pontifical |VYĀSA| title of SreemadhRaghavendraTheertharu, the famed [[dāsa sahitya]] composition is eulogy of the pontifical |HARIDĀSA| title of SreemadhRaghavendraTheertharu, being ||**DHEERAVENUGOPALA**||. This is all but a miniscule glimpse of the monumental extent of enormous levels of knowledge submitted by SreemadhRaghavendraTheertharu at the Lotus Feet of SarvottamaBalaKrushna at Rajatapeetapura. Choosing of a particular |ankita| of ||**DHEERAVENUGOPALA**|| by SreemadhRaghavendraTheertharu is totally in sync with the Infinite Omnipresence of SarvottamaBalaKrushna as found in the lyrical mysticism of “indu yenage Govinda ninnaya paadaaravindava toro Mukunda Indire Ramana” {Kan.}. notably, unmistakably striking similarities does run deep amongst the sacrosanct [[dwādasha stotra]] composed by VayuJeevottamaSreemanMadhwacharyaru and “indu yenage Govinda ninnaya paadaaravindava toro Mukunda Indire Ramana” {Kan.} composed by SreemadhRaghavendraTheertharu.

urvyaam satyakarnataam yaanti yadhgunaakarnane rataaha|
arnavam gunaratnaanam **POORNABODHAM** tamaashraye||
tam paanipallavam chaahushaakham sadhvijasevitam|
vidyaahaasalataa pushpam madhwakalpatarum bhaje||
brahmavinmukharangastaam **MADHWA** te vaaginatee paraan|
vichitrapadavinyasyihi mohayanti bhajenvaham|| {San.}

SreemadhRaghavendraTheertharu, as is too well known, during His “poorvashrama” days itself had exhibited an enormously innate comprehension of the staggering powers enshrined in the proper pursuance of [[Vedic mantras]], especially the sacrosanct [[agnisookta mantra]] and [[varunasookta mantra]]. Time tested pontifical tradition holds that when an individual is selected to ascend a pontificate, thereafter only one set of relationship is applicable between that particular individual who is deemed to be a pontiff and his family members, that of a Guru and a disciple. Lakshminarayanachar, the “poorvashrama” son of SreemadhRaghavendraTheertharu shines forth as the utmost brightest and most eminent scholar amongst all SreemadhRaghavendraTheertharu’s enviable list of disciples. The eminent Lakshminarayanachar imbibed all lessons’, first hand from none other than SreemadhRaghavendraTheertharu and is also the recipient of sacrosanct [[mantroupadesha]] from the august latter. Hence, on account of the same Lakshminarayanachar is entitled to the modest title of |vidya putra| of SreemadhRaghavendraTheertharu. Also most importantly since this elite stream of divine Knowledge flowed towards Lakshminarayanachar from a preeminent |ParamaHamsaSanyasi| of the stature of none other than SreemadhRaghavendraTheertharu, the title of |shreepada putra| also automatically holds good on the eminent former. Picking up the inherited literary gauntlet, as it were, in terms of formidable comprehension of the true extent of the eternal [[Vedas]] from none other than SreemadhRaghavendraTheertharu, the scholarly Lakshminarayanachar composed an important literary work titled [[rigbhāshyateekavivruithi]] with munificent grace and blessings of his Vidya Guru, none other than SreemadhRaghavendraTheertharu. The everlasting importance of this one particular literary composition of Lakshminarayanachar is gauged by the fact that none other than SreemadhRaghavendraTheertharu further substantiated the same with His own composition titled [[rigarthamanjari]], thereby augmenting its popularity in greater measures.

**yashaha prāpnoti vipulam jgnātipraadhaanyameva cha| achalām shreeyamāpnoti
shreyaha prāpnotyanuttamam||{San.}**

It is worth mentioning that whilst SreemadhYogeendraTheertharu, the immediate successor of SreemadhRaghavendraTheertharu journeyed towards southern regions of peninsular India, SreemadhSumateendraTheertharu on the other hand journeyed towards northern regions of the subcontinent, in a fashion that is very much similar to the epochal deeds of none other than His sole mentor, SreemadhRaghavendraTheertharu, as outlined in the famed biography [[sreemadhRaghavendraVijayaha]], (see Reminiscence – 4). As a

result of such a sustained pontifical **|DHIGVIJAYA|** campaign on the part of SreemadhSumateendraTheertharu's, a total reconsolidation of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru occurs in rapid fashion, with disgruntled sections closing ranks under the leadership of this most eminent Madhwa Pontiff.

As mentioned in all previous 'Reminiscences' until now, one startlingly peculiar notion of **|SAMBANDA|** → manifest as the three most awesomely enviable and meritorious traits of **|siddhi-yogyata-samruddhi|** is a commonest occurrence in both SreemadhRaghavendraTheertharu and SreemadhSumateendraTheertharu, so obviously apparent as **|poorvaashrama sambandha|** (previous familial relationship – see Reminiscences 1,2 & 3) ; **|yathi sambandha|** (pontifical relationship – see Reminiscence - 4) and **|granthakruti sambandha|** (literary relationship – see Reminiscence- 5). In due course of time such a **|granthakruti sambandha|** (literary relationship) inherited on account of timely mentorship in **|poorvaashrama sambandha|** (previous familial relationship) and suitably consolidated further in most auspicious divinely ordained **|yathi sambandha|** (pontifical relationship) between SreemadhRaghavendraTheertharu and SreemadhSumateendraTheertharu has resulted in blossoming of enviable literary contributions by the worthy latter. In background of all such occurrences, interrelation among inseparably connected notions of **|adhikari - vishaya - prayojana|** collectively termed as **|SAMBANDA|** is clearly and totally vindicated, the sole purpose of this particular Paper seriatim titled **[[[smruthi sambanda deepika]]]- {{Reminiscences of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]] - by TirumalaVenkata. SreemadhSumateendraTheertharu, on account of exemplary achievements, during youth hood (see Reminiscence - 3), upon ascension to the grand pontificate (see Reminiscence - 4) and a profusely extraordinary literary endeavor (see Reminiscence -5) renders true the awesome prophesy of none other than SreemadhRaghavendraTheertharu as contained in the famed biography [[sreemadhraghavendravigayaha]] (see Reminiscence – 1). Thus, in this Paper seriatim titled [[[smruthi sambanda deepika]]]- {{Reminiscences of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayaha]] - by TirumalaVenkata, there is a crystal cut illustration of such a subterranean link binding the knower and the known, the quest and its object, the qualified person and his prequalification. SreemadhSumateendraTheertharu obviously did inherit an extremely sharp intellect, mastering all complex texts of grammar, Vedanta and a very deep comprehension of systematic analysis of complex canons of [[mimamsa]], of course all under the ablest tutelage of SreemadhRaghavendraTheertharu.**

SreemadhSumateendraTheertharu, the greatest exponent of **[[tantrasāra]]**, possessor of extreme levels of gumption and determination in upholding Tatvavāda School, is known as **||ABHINAVA VIJAYEENDRA||**, on account of harboring extraordinary levels of scholarship coupled with an awe inspiring consummate literary prowess. SreemadhSumateendraTheertharu also very truly declares Himself as being solely qualified to compose allied commentaries on the monumental renaissance literature of none other than the legendary SreemadhSudheendraTheertharu. Listed below are the truly awe inspiring catalogue of literary compositions penned by SreemadhSumateendraTheertharu :-

[[rugbhāshyateekaabhāvaratnakoshaha]]
 [[brahmasootraabhāshyatatvaprakāshikaabhāvaratnakoshaha]]
 [[geetaabhāsyaprameyadeepikabhāvaratnakoshaha]]
 [[mantraratnakoshaha]]
 [[alankāramanjareevyaakhyaa madhudhaara]]
 [[subhadraaparinayanaatakaavyakyaanam]]
 [[ushaaharanakaavyavyaakhyaanam]]
 [[shreerāmataaravalihi]]
 [[shreerāmadandakaha]]
 [[shreeyogeendrataravalihi]]
 [[birudaavalihi]]
 [[jayaghoshana]]
 [[shaahuraajavijayaha]]
 [[shaahuraajaprasanghaha]]
 [[chakrabaalaprabandaha]]
 [[naaraayaneeyagaataaprabandhaha]]
 [[devaraajastutihi]]
 [[shreenrusimhastutivyaakhya ekāvalihi]]
 [[samskrutapatrikaajaalam]]
 [[virodhoddāraha]]
 [[shreevyaasaraajavijayavyakhyaanam]]
 [[shreeraghavendravigayavyakhyaanam]]
 [[shreevijayeendratheerthavarichitashreenrusimhaashtakavyaakhyaanam]]
 [[shreeraghavendrastotravyakhyaanam]]
 [[vādaavaleetippani]]
 [[bedhojeevanatippani]]
 [[chandrikatippani]]
 [[nyāyaamrutabhooshanam]]
 [[parimalanusaarinee nyāyasudhatippani]]
 [[pramānapaddhativyaakhyaanamityaadeeni]]

In most of His pontifical journeys', SreemadhSumateendraTheertharu is principally accompanied by two budding scholars, one, His “poorvashrama” younger brother Vijayeendrachar and the other being none other than Sreenivasachar, the son of Purshottamachar, the grandson of Lakshminarayanachar and the “poorvashrama” great grandson of none other than SreemadhRaghavendraTheertharu.

♪ ♪ “**MANCHALLAMMA** manchaalamma mantralayambike nee kelamma
 gururayaralli preetiya tori madilalli sthalatande manchallamma
 tunganadiya tangalliyannu maganige beesuvo nee maadide jagadeeshwari bhuvaneshwari
 kandage jogula nee haadide
 manchaalamma manchaalamma mantralayambike nee kelamma gururayaralli preetiya
 tori madilalli sthalatande manchallamma
 prahlaadarajara kuladevateye ee kshetra devate neenallave darushana tandu harusuta
 nintu anughra gyidoulou neenallave

manchaalamma manchaalamma mantralayambike nee kelamma gururayaralli preetiya
tori madilalli sthalatande manchallamma
varagala tandu dhanidiha maganige jogula haaduta nee laalisu **GURURAGHAVENDRA**
ra bhaktakotige niratavu mangala dayapalisu” ♪ ♪ {Kan.}

During the visit to Manchale (see Reminiscence – 4), after paying obeisance at the ||MoolaBrundavana|| of SreemadhRaghavendraTheertharu, the utterly devoted SreemadhSumateendraTheertharu leads both Vijayeendrachar and Sreenivasachar towards the shrine of their |KULADEVTA| none other than ||AkhilaandakotiBramhaandanayakaSarvottamaSreenivasa||, consecrated by none other than SreemadhRaghavendraTheertharu on a small hillock nearby. Here, in this holiest of holy and staggeringly auspicious precincts, none other than SreemadhSumateendraTheertharu imparts canonical lessons comprising of a veritable treasure trove of literature compiled by none other than SreemadhRaghavendraTheertharu, spread across a gamut of segments comprising of [[sutraprastana]], [[geetaprastana]], [[upanishadprastana]], [[prakaranaprastana]], [[shrutiprastana]], [[etihasaprastana]], [[anushtaanaprastana]], [[stotraprastana]] and last but never the least the extraordinary levels of devotions enshrined in the twin devotional compositions of the famed “maruta ninnaya mahime” {Kan.} and “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” {Kan.} to both Vijayeendrachar and Sreenivasachar.

**indiryaani mano buddhihi sattvam tejo balam dhrutihi| vasudevātmakānyāhuhu
kshetram kshetrajna yeva cha||{San.}**

Vijayeendrachar and Sreenivasachar, both of whom are slated in the near future to take forward the pontifical baton of the Sreemutt as |SreemadhUpendraTheertha| and |SreemadhVaadeendraTheertha|, respectively, are now the real |adhikari|, the |vishaya| being the supreme truth contained in a plethora of literary works of none other than SreemadhRaghavendraTheertharu, that is always and at all times worthy of pursuance. On account of the same, both Vijayeendrachar and Sreenivasachar are rid of compulsive ignorance that is nothing but the fruit of enquiry, |prayojana|. SreemadhSumateendraTheertharu by imparting such hoary lessons to both Vijayeendrachar and Sreenivasachar, enables unraveling of |adhikari-vishaya-prayojana| with all persistent and indispensable intricacies of underlying ||SAMBANDA||. As reminisced earlier in Reminiscence – 2, in Tatvavāda School of VayujeevottamaSreemanMadhwacharyau, the spiritual aspirant is the |adhikaari|, the ultimate |vishaya| or object of metaphysical quest is |brahman| (partially known -- yet fully unknown) and realization of the real nature of |brahman| and freedom from concomitant bondage is the ultimate |prayojana| or goal or fruit that merits casting light upon - ||DEEPIKA||. Hence this obviously appropriate relationship during the run of such parametric occurrences is termed ||SAMBANDA|| that is eternally enshrined in all the literary works of none other than SreemadhRaghavendraTheertharu and His worthiest pontifical disciple none other than SreemadhSumateendraTheertharu. Thus the fortunate duo of Vijayeendrachar and Sreenivasachar reinforced in great aplomb now with such a mountainous literary treasure house, come to owe enormous knowledge debts both

towards the Lotus Feet of their Gurus', in particular, none other than SreemadhRaghavendraTheertharu and SreemadhSumateendraTheertharu.

raamo raajamanihi sadaa **VIJAYATE RĀMAM** ramesham bhaje
raamenaabhihataa nishaacharachamu raamaaya tasmyinamaha|
raamaannasti paraayanam parataram raamasya daasosmyaham
raame chittalayaha sadaa bhavatu me bhoo rama maamuddhara||{San.}

Followers of Tatvavāda School of VayujeevottamaSreemanMadhwacharyaru desirous of delving deeper into above quoted sacred literary compositions' of SreemadhSumateendraTheertharu, (1692 – 1725 AD), the eminent pontifical scion of **||SUMATEENDRATHEERTHA MUTT||** for thirty three years, headquartered at Sreerangam, may employ contents of this Paper Seriatim titled **[[[smruthi sambanda deepika]]]- {{Reminiscences of prodigal acumen inherited by SreemadhSumateendraTheertharu as enshrined in [[sreemadhraghavendravigayah]] - by TirumalaVenkata, as an effective reference springboard for further distinguished accomplishments, of course with the kindest concurred guidance of ||HariVayuGuruRaghavendraru||.**

[[[smruthi sambandha deepika]]] SAMAAPTAHA.

C O N C L U D E D

kayena vācha manasendriyairva buddhyatmanava prakrte svabhavāt |
karomi yadyat sakalam parasmai **NARAYANA** yeti samarpāyami ||{San.}

SarvamSakalamAkhilaandakotiBrahmaandaNayakaSarvottamaShreeTirumalaVenkataKrushnaarpanamastu.

REFERENCES FOR REMINISCENCE - 5: -

1. **[[SreemadhRaghavendraVijayaha]]**, courtesy Pandit Narayanachar.
2. Web courtesy for this Paper, Webmaster, www.gururaghavendra.org

{{Event managed @ MoolaBrundavana of SreemadhVādeendraTheertharu, Mantralaya. Tirumala Venkata et al, Volume conceptualized on IXVHIMMXIX. }}

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