

“Sri Vijayeendra Tirtharu”



भक्तानां मानसांभोजभानवे कामधेनवे ।
नमतां कल्पतरवे जयींद्रगुरवे नमः ।
पदवाक्यप्रमाणज्ञान् सौशील्याद्युपसेवितान् ।
विजयींद्रयतींद्राख्यान् सेवे विद्यागुरून्मम ।

“V” for Vijayeendraru –

1. Birth Name – Vitalacharyaru
2. Ashrama Name – Vishnu Tirtharu
3. Danda Changed Name – Vijayeendra Tirtharu

Period	1517 – 1614
Birth Name	Vittalacharya
Ashrama Name	Vishnu Tirtha
Ashrama taken	1525-26
Ashrama Given by	Sri Vyasaraaru
Vidya Gurugalu	Sri Vyasaraaru
“Danda” changed to whom?	Sri Surendra Tirtharu1530AD
Successor	Sudheendra Tirtharu
Vrundavana	Kumbakona
Aradhana Day	Jyesta Krishna Trayodashi
Maha Samsthanadhipatya	1575-1614AD
Vidyapeeta Started	1550AD @ Kumbakona
Vidya Shishyas	Sudheendraru, Kambaluru Ramachandra Tirtharu
Contemporaries	Purandaradasaru, V
Maximum time spent in	Kumbakona
Rathnabhisheka	By Ramaraja of Vijayanagar
Ankita	Vijayeendra Raama

(Note - Regarding Vijayeendra’s birth date, ashrama date, Samsthanadhipatya dates, etc – there is different versions from different authors, like BNK Sharma, HK Vedavyasachar, Bheemacharya Vadavi.,)

Birth of Vijayeendraru - When an old couple approached Sri Vyasaraaru, he blessed them that they shall have two children. Even the old couple themselves were shocked to hear that they are going to get a child at their old age. After some time the old couple had two children, whom they named as “Vittalacharya” and “Guruprasada”.

Vittalacharya became Vishnu Thirtha - Sri Vyasaraaru arranged for the “Choula” and “Upanayanam” for Vittalacharya. He also taught him “Tarka, meemaamsa, Vedanta Shastra”. At the age of 8, when Sri Vyasaraaru was satisfied with the Vairagya of the child gave him Sanyasashrama and named him as “Vishnu Thirtha”

Vishnu Thirtha became Vijayeendra Thirtha - Sri Surendra Thirtharu was a saint from Sri Vibudendra Thirtha Mutt (Earlier Rayara mutt was called as

Vibudendra Thirtha Mutt only, before rayaru). Sri Surendra Thirtha was looking for his successor. Once he visited Sri Vyasaraaju and there he saw Vishnu Thirtha. He asked Vyasaraaju to gift Vishnu Thirtha, which Vyasaraaju readily agreed and gave him to Surendra Thirtha. Sri Surendra Thirtha was extremely happy to get Sri Vishnu Thirtha as his disciple and made him sit on the throne of Srimad Acharya succeeded previously by Sri Vibudhendra Thirtha. Sri Surendra Thirtha renamed Sri Vishnu Thirtha as Sri Vijayeendra Thirtha and made him the emperor of the Vedanta empire.

Sri Purandaradasa's suladi which proves Sri Surendra Tirtharu asked Vyasaraaju to give Vijayeendraru reads as follows –

shri surEMdraru putrabhikshava bEDe
vijayIMdraranu karuNisi maThavanuddharisida kaaraNa
guruvyaasaraayarE parama gurugaLu
puraMdaraviThalan paradaiva kaaNirO “

ಶ್ರೀ ಸುರೇಂದ್ರರು ಪುತ್ರಭಿಕ್ಷವ ಬೇಡೆ
ವಿಜಯೇಂದ್ರರನು ಕರುಣಿಸಿ ಮಠವನುದ್ಧರಿಸಿದ ಕಾರಣ
ಗುರುವ್ಯಾಸರಾಯರೇ ಪರಮ ಗುರುಗಳು
ಪುರಂದರವಿಠಲನ ಪರದೈವ ಕಾಣಿರೋ
ಶ್ರೀ ಸುರೇಂದ್ರರು ಪುತ್ರಭಿಕ್ಷವ ಬೇಡೆ
ವಿಜಯೇಂದ್ರನು ಕರುಣಿಸಿ ಮಠವನುದ್ಧರಿಸಿದ ಕಾರಣ
ಗುರುವ್ಯಾಸರಾಯರೇ ಪರಮ ಗುರುಗಳು
ಪುರಂದರವಿಠಲನ ಪರದೈವ ಕಾಣಿರೋ

Sri Sudheendra Tirtharu - Actually ashrama given to him by Sri Surendra Tirtharu. Sri Surendra Tirtharu initially took Sri Vishnu Tirtharu from Sri Vyasaraaju and had his “Danda Change” from Sri Vyasaraaja Mutt to Sri Vibudendra Tirtha Mutt. Sri Vijayeendra Tirtharu told Sri Surendra Tirtharu that you have not given the ashrama to anybody directly. As such, the Mutt Parampare would be questioned in future, and requested Sri Surendra Tirtharu to give Ashrama to some body, who would be his successor. As such, Sri Surendra Tirtharu gave ashrama to Sri Sudheendra Tirtharu and named him as successor after Sri Vijayeendra Tirtharu.

Victory in 64 vidya - Vijayeendra Tirtharu was well versed in 64 Vidyaas – Chatu: Shasti Vidya, and he had his victory against all his opponents in all fields. That is why he is called as “AjEya” (Never Defeated). Sri Vijayeendra Teertharu saved Madhva Siddhanta from a very real and serious threat of extinction in South India, during the 16th century. Hence the followers of Madhva Siddhanta should always remain grateful to the memory of Sri Vijayeendra Teertharu's great personality. He was a master of all arts. He was master in all 64 vidyas. That is why he was called as “Chatu:Shasti Vidya Praveena”.

Rajaashraya - As per Mysore Archeological Report, he had received “daana” of land in 1580AD. Agnitrayaas – i) Sri Vijayeendraru; ii) Sri Tatacharya of Srivaishnava, iii) Appayya Deekshita of Advaita, the three were called as “agnitraya” and were in Sheshappanayaka’s palace.

He was having the knowledge of all the 64 vidyas, viz.,

1. Music - Singing
2. Music – Instrument – Flute
3. Dance – Nartana
4. Alekhya – Drawing
5. VishEshaka ChEdyam – Tilaka rachane
6. Drawing Padmakruti in front of pooja hall in Coloured rice and flowers
7. PushpastaraNa – Spreading flowers in a beautiful way
8. Vastralankara
9. Manibhoomika karma – Designing with valuable jewels and pearls
10. Shayana Rachanam – Alankara of bed
11. Udakavaadya – Jalataranga Instrument
12. UdaakaaGaata – JalataaDana art
13. Chitrayoga – An yoga which makes our Indriyas inactive
14. Maalyagrathanakalpaa – creating Different flower maalika
15. SheKarakaapiDayOjanam - Alankara of hair in head
16. Nepatya prayoga – Disguise Dressing
17. Karnapatrabhanga – Making ornaments on ears
18. Gandha yukti: - sugandha dravya rachana
19. Bhooshana yojana – Ornaments arranging and wearing
20. Aindrajala- kuchumaarayoga – Aindrajala vidya & rectifying loss in the body
21. Hastalaghava - kaichalaka – Handworks

22. Vichitra shaakayoosha bhakshya vikaraka kriya – Preparing different bhakshya, bhojya
23. Paanakarasaragaasavayojana – preparing paanaka, etc juice
24. Soocheevaanakarma – Tailoring
25. SootrakreeDa – Thread game
26. VeeNa, Damaruka vaadya – playing Veena, Damaruka, etc
27. Prahelika – Puzzling
28. Pratimaala – i.e., antakshari game
29. Durvaachaka yoga - using harsh (difficult) words for arguments and for fun
30. Pustaka Vaachanam – Reading books based on respective “rasa prayoga”
31. NaTakaKyaayikaa darshanam – Telling the situation through abhinaya (acting)
32. KaavyasamasyaapooraNam – When given a particular part of a shloka (one paada) – preparing the shloka to give full shlokabhipraya
33. PaTTikaavEtravaana vikalpa – preparing Vessel, cloth, weaving, etc
34. Takshakarmaani – Carpentry work
35. TakshaNam – toy making
36. Vaastuvidya – house construction
37. Roopyaratna pareeksha – Examining Silver and other ornaments
38. Dhaatuvaada – Examining stones, pearls, soil, etc
39. MaNiraagaakaara Jnaana – identifying pearl’s different colours, group.
40. Vrukshayurvedayoga – Preparing medicine from medicinal plants
41. Mesha, Kukkuta, Laavakayuddavidhi – learning animal-birds systems
42. Shukashaarikapralapanam – birds language
43. Keshamardana, nerve improvement, health
44. Akshara mushtikaa kathanam – Telling Secret news through finger vinyasa
45. Mlenchitavikalpaa – Telling Secret news through secret words
46. Deshabhaasha vijnaana – Different regional languages
47. PuShpashakaTika – Preparing different items from flowers
48. Nimitta jnaanam – Shakuna parichaya
49. Yantramaatrakaa jnaanam – machine related
50. Dharanamatruka – Ashtavadhana, shatavadhana vidya
51. SampaaTyam – reading
52. Maanasee – Locating item which is invisible through mind
53. Kaavyakriya – Shrungaara kavya rachana
54. Abhidhana kosha – Well versed in Dictionary, Ekakshara kosha, medina, etc
55. ChandojNnam – Chandassu in chandashastra

56. Kriyakalpa – Knowledge of Planning
57. Chalitakayogaa: - Winning capacity in Gambling through deceiving or confusing
58. Vastragopanani – Protection of cloths from insects
59. Dyotavisheshaa – Knowledge of Different Gambling games
60. Attractive sports – stambheekarana, vasheekarana, goohana, akarshana,
61. Balakreedanakaani – Knowledge of children plays
62. Vijayikeenaam vidya – Winning over opponents in any situation
63. Vyaayamikinaam cha vidyaanaam vijnanam – Yogasana shastra
64. Vainayikeenam vidya – Teaching of good behaviour

Miracles/Victories by Vijayeendra Tirtharu :- Once Sri Vijayeendra Thirtha challenged every one that any body can test him over his knowledge of 64 Vidya. He was well versed in all 64 Vidyaas. On his open challenge, many people tried to defeat and establish their supremacy over him, but none could succeed. Here are some of the instances wherein he mastered over his Vidya.

1. **Defeat of Krishna Sharma** – Soon after his naming as successor for Surendra Thirtharu, he had a long debate with Sri Krishna Sharma, a great pandit, whom he defeated based on “Bhedha” tatva.
2. **Mantrika Vidya** - He defeated a Malayaalee Mantrika in Mantrika Vidya
3. **Kama Shastra** - When some Brahmins tried to test him over Indriya Nigraha, by sending some beautiful girls, who did the massage on him, nothing could be changed in him. He was just chanting “Naarayana Mantra” throughout and nothing they could do to him.
4. **Appayya Deekshita** - When Appayya Deekshitaru, a renowned Advaita Vidwan, challenged and wrote several granthas condemning Madhwa Shastra, like “Madhwatantra Mukhabanga”, “Shivatattvaviveka” – Vijayeendra Tirtha condemned them by his granthas, “Madhwa tantra mukhabhooshanam” or “Madhwadwa Kantakoddara”, “Appayya Kapola Chapetika”, “Paratatva Prakashika”, etc. Sri Vijayeendra Thirtha singlehandedly, defeated him in all sets of arguments which run into many many years and finally Appayya Deekshitaru accepted his defeat.

5. **Defeat of Lingarajendra** - Shaivas used to forceably convert Vaishnavaas to Shaiva. Vijayeendra Tirtharu wanted to put an end to it. So, he came to Kumbakona and sat for vagvada with Shaiva pandita Lingarajendra with a condition – that if Shaivas win over Vijayeendra, he would surrender to Shaivas and handover all Mutt belonging to them and would leave Vaishnava Chihne to be converted as Shaivas. But if Vijayeendra Tirtha (Vaishnavaas), win they have stop conversion of Vaishnavas. Both agreed.

Debate began – It was held with many issues like pratyaksha, yukti, shabda. Lingarajendra argued for yukthi, told Veda is apramanya, he questioned as to how is Veda Apouresheya, and told that Narayana is not the jagajjanmadi kaarana. He told that Shiva is sarvottama quoting “EkO rudrO na dvitlyOvatasthE shiva Eva kEvalaM”. He also quoted a story from one of the tamasa purana, wherein Shiva got bruhat lingaakara, and Brahma in hamsa roopa – Vishnu in Varaha roopa both failed to find the top and bottom of the linga and surrendered before Shiva.

Vijayeendra Tirtharu quoted the story is from taamasa purana and is not to be taken as Sri Vedavyasa has quoted that quotes from tamasa purana are only for asura jana mohanaartha. For all these Vijayeendra Tirtharu answered with suitable quotes.

He also showed the quote from Vedavyasa which says “vaishnavam naaradlyam cha tathaa bghaagavatham shubham | gaaruDam cha tathaa paadmaM vaaraahaM shubhadarshanE | ShaDEtaani puraaNaani saatvikaani mataani vai | brahmaaMdaM brahmavaivartham maarkaMdEyaM tathaiva cha | AgnEyaM cha ShaDEtaani taamasaa nirayapradaa: | meaning - **Satvika puraanaas are six** – VaishNava, naaradlyak, bhaagavatha, garuDa, padma, and Varaaha. **Raajasa puraanaas are six** – BrahmaanDa, brahmavaivarta, maarkaMDeya, bhaviShyOttara, vaamana and braahma. **Taamasa puraanas** – matsya, korma, linga, Skanda, shaiva, Agneya.

Shiva or Vishnu sarvottama – Jalandhara samhara issue :

Then **Lingarajendra** questioned – Even in Varaha purana, declared as saatvika Purana also Shiva sarvottamatva is proved – wherein – Once for

killing Jalandhara named daithya, Srihari did penance to Shiva and was daily doing the archana with thousand Lotus flowers. Once Shiva made the lotus disappear, so Srihari offered his eye itself to Shiva in lieu of Lotus. Then Shiva gave him Sudarshana and eye to Srihari, so he became Pundareekaksha. Then Srihari killed Jalandhara daithya with Sudarshana given by Shiva. It proves that Shiva is supreme.

Vijayeendra Tirtha – Ofcourse this story is mentioned in the Varahapurana poorvakhanda. Just like Sathvika, raajasa, tamasa puranaas, even saathvika puranaas some portion are taamasa, in taamasa some portion are saathvika. As such this story is not acceptable, as Varahapurana poorva khanda is considered as taamasa portion. He also showed the proof for considering this portion as taamasa.

Shiva or Vishnu sarvottama - Amrutamathana issue :

Lingaraja – During Amrutapaana when haalahala came out, when all the gods ran, it was Shiva who drunk the haalahala to become Neelakanta, which proves that Shiva is supreme.

Vijayeendra Tirtha - Even before drinking haalahala, Shiva prayed Srihari only, it was because of Srihari's blessings only that Shiva could drink haalahala. He also gave the quote from Brahmanda purana "tam druShtvaa GOraSankaashaM praadurbhOtam mahaa viSham | dhyaatvaa naaraayaNa dEvam hRudayE mgaruDadvajam". Even Rudra himself told Umadevi that I drunk haalahala with the blessings of Srihari as per Garuda purana. Not only that – Shiva drunk only after Vayu drunk the major portion, Shiva drunk only the left over as per Keshi Sooktha – Keshee viShasya praatrENa yadrudrENAApi batsaha". He further told that Narayana never ran out during Samudra mathana as per Bhagavathaadi saatvika purana, it was only in taamasa purana.

Shiva or Hari sarvottama – other issues –

No	Lingaraja – Shiva Sarvottama	Vijayeendraru – Hari Sarvottama
1	During tripuravijaya – Shiva killed Tripurasura with Vishnu and Brahma as the saadhana	In Bhagavatha it is said that with the blessings of Srihari only Rudra defeated Tripurasura. Further Narayana is Rudrantaryami as per Mahabharata Karnaparva
2	During Dakshayajna when Vishnu was running away, Shivavatara boota Veerabadra defeated Vishnu	Srihari & Brahma both were not present in Daksha yajna as per Bhagavatha, as such it is not acceptable
3	After the killing of Hiranyakashipu, when all the gods approached Shiva, he came in Sharaba roopa, attacked Narasimha, severely, Narasimha was bleeding and begged Shiva excused him and blessed Srihari.	As per Skanda purana Veerabadra defeated Narasimha. As per Shaivapurana Rudra himself came in as Sharaba and defeated Narasimha. Which is right, whether it is Rudra or Veerabadra? As there is differences between two taamasa puraanaas itself. There is no such evidence from any saatvika purana. How can it be justified? There are many puranaas which says that Nrusimha himself killed Sharabha. They are : a. As per Padmapurana b. As per Vamana purana c. As per Koorma purana
4	Rama did the pratistapane of Shiva in Rameswara as per Koorma purana for Brahmahatya dosha parihara	Just because Rama did linga pratistapane, it doesn't mean that Shiva is supreme. Srihari has blessed Rudra “ ahamapyavataarEshu tvaaM cha rudra mahaabala taamasaaM mOhanaarthaM pUjayaami yugE yugE . Rudra prayed Srihari “ anyadEvam varam dehi. martyO bhUtva bhavaanEva mama saadhaya kEshasva. maaM bhajasva cha dEvesha. Varam mattO grahaaNaa cha. EnaahaM sarvabhUtaanaam pUjyaat pUjyarObhavaM. dEvakaaryaaMtarEshu maanuShatvamupEyivaan tvaamEvaaradha- yiShyaami mama tvam varaObhava” as quoted in Varaha purana, Rudrageeta, korma purana, etc, Shiva prayed Srihari to bless him in his avataaraas. Srihari does not have any punya-paapalepa. It was only done as per desire of Rudra. As such, it does not prove that Shiva is sarvottama.
5	When Vedavyasaru was telling in front of many sages as “satyam satyam punassatyam uddhrutyam bhujam uchaye” vedashaastraat param naasti na daivam kEshavaatparaM” – he lost his shoulders	It is said in Skanda purana kaashikanda. “avaidikatrayam jnaanam vaasiShtam sootra samhita. kaashIKandam parityaajyam vaidikasya virOdhatta:”. As per the quotes, Kaashikanda is avaidika and tyaaaja. As such, the instance wherein Vedavyasaru lost his shoulders is not acceptable

6. **Shilpakala Expertise** - He showed his expertise in “ShilpaKala” also by preparing idols of Ramachandra Devaru, Seetha, Bhoo varaha with candles. He further did many idiols in metals which are even today being worshipped at Kumbakona Samstana.



7. **Ornaments making** - When an Ornament merchant wanted to test him over preparation of ornaments, there also he showed his expertise and all the judges decided that the ornaments prepared by Sreegalu is the best.
8. **Devadasi** – When a devadasi wanted to have a “Kama Trupti”, Sri Vijayendra Thirtha accepted and asked her to come the next day. Next day, Sreegalu told one of his servants to just touch a flower on her back, when she would enter the mutt. So did the servant. The devadasi felt fully satisfied, told that she had fulfilled her kama-pipase (sexual satisfaction) and she could not control herself, she fell there itself. When she got up, she accepted her defeat and requested the seer to forgive her and bless with Jnaana.
9. **Shaiva Sanyaasees defeated** - In Kumbakona, there was the prominence of Shaivaas during that period. They used to defeat all Brahmin saints, pundits through their Mantra shakti, panditya, and make them their shishyaas. When Vijayeendra Tirtharu was on his way to Kumbakona Kumbeshwara Temple, this Shaiva Sanyaasis were coming in a Pallakki, and so was Vijayendraru in another pallakki. It so happened that that the Shaiva Sanyaasis who got down from the pallakki, got up on a nearby wall. The wall was moving with the mantra shakti, and these shaiva sanyaasis were sitting pretty on the wall laughing at Vijayeendraru. On seeing this Vijayeendraru told his servants to remove their hands on the pallakki and the pallakki was moving without any support. In this way, Vijayeendraru defeated them in Mantra-tantra shakthi itself.

10. Adhipathya of Kumbakona - After having been defeated by mantra shakti, Shaiva sanyaasees under the leadership of Lingarajendra, tried to defeat him over Shastra Panditya. There also after severe arguments for many days, he defeated them in all sets of questions and finally they accepted their defeat and surrendered their entire property to him. In this way, the prominence of Shaiva in Kumbakona came to an end.

11. Sarovara Dispute - After Lingarajendra accepted his defeat and went out of Kumbakona, some of the Shaiva pundits could not tolerate their defeat. They wanted to have a revenge over the swamiji. They planned in a different way. At that time, in Kumbakona, all Dwaita-Advaita-Vishistadvaita Brahmins were living in peace respecting each other's religion. These Shaiva miscreants tried to spoil the Brahman-relationship. So they planned an idea. They told that the "Sarovara" which was lying between Kumbeswara Temple and Sarangapani Temple belonged to Shaivas and that the Dwaitees and other Vishistadvaites do not any right over the Sarovara. They must never come there. As Vijayeendra Tirtharu was controlling the entire Dharmadipatya of Kumbakona temples, all three groups, viz., Dwaita-Advaita-Vishistadwaita came to Vijayeendraru, who settled the dispute to the full satisfaction of one and all that the Sarovara actually belongs to Sarangapani Temple itself, but it can be used by both the groups.

12. Linga became Hanuma – Some Shaiva miscreants unable to tolerate this, stayed outside of Kumbhakona, after having been defeated. After a few years, they told that the entire sarovara must be utilised only by Shaivaas. Again both the groups came to Vijayeendraru for decision. He told them not to raise unnecessary dispute as it is being used by both the groups. If it is proved that the Sarovara belongs only Sarangapani, the Shaivaas could not come there at all. But they didn't accepted and claimed their ownership over Sarovara. Hence, Sreegalu told both the groups that "let us have an search of the Sarovara. If it has more Shaiva proof, then it belongs to them, however if it has more Vaishnavas proof, they it belongs to Vaishnava and that the other groups must never claim their ownership on the Sarovara. They all accepted. These Shaiva miscreants put many Basava idols and thousands of Linga stones in the Sarovara, a day before the fixed date for testing the Sarovara to ensure that there are more shaiva

symbols. Next day- Sreegalu came, both the group leaders also were present to test - to whom the sarovara belonged. Sri Vijayeendraru threwed some abhimantrita mantrakshate on the sarovara. 4-5 people from each got down the sarovara to see the symbols available. To the shock of Shaivaas, the sarovara could give many many hanuma idols and saligramaas. The Basava Vighraha and linga stones which shaivaas had become Hanuma Vighraha and Saligramas respectively to the surprise of all. Then every body agreed that the Sarovara is the property of Vaishnavaas only.

13. Kumbakona – Tanjore - Tanjavur and Kumbakonam were a replica of the Vijayanagara kingdom, in the cultivation of the art of dance, music, literature, Vedic studies and Darshanas (philosophical doctrines).

Grantha Darshana of Sri Vijayeendra Tirtha :

Sri Vijayeendra Tirtha has written more than 100 granthas. Some of the granthas are described herebelow :

- a. **Pramana Paddati Vyakyana** - This is a Tippani on Pramanapaddati comprising of 800 granthas.
- b. **Adhikaranamala** – It comprise of Meemamsa nyaaya explanation as used in Nyayamruta
- c. **Chandrikodaahruta nyayavivaraNam** – Som advaithees tried to condemn Madhwa Bhashya telling that Acharya Madhwa has not considered Meemamsa nyaaya. Sri Vyasarajaru had already answered through his Chandrika, Tarkatandava, Nyayamruta. Still some Pandits like Appayya Deekshita, etc., condemned Vyasaraja’s granthas saying only they had panditya in Meemasa Shastra. As such, Vijayeendra Tirtha answered all the condemned vaakyaas of Appaya Deekshita with the assistance of quotes of Chandrika’s Poorvameemamsa adhikarana and for the jnaanarjana of Madhwas with grantha “Chandrikodaahruta Nyayavivaranam”.
- d. **Appayya Kapola ChapETika** - As the very title itself suggests, it is a grantha made specifically to condemn the quotes of Appayya Deekshitaru.

- e. **Madhwadhwa kanTakOddhara** - Appayya Deekshita condemned Acharya Madhwa's Brahma sootra Bhashya in many of his granthas. Sri Vijayeendra Tirtharu condemned all those quotes with this grantha Madhwadhwa Kantakoddhara as follows –

Appayya Deekshita's Condemn of Acharya Madhwa Shastra	Vijayeendra Tirtha's condemn of quotes of Appayya Deekshita
Acharya Madhwa has quoted svakapola kalpita shrutismruti vaakya (unavailable quotes)	These applies to Shankaracharya, Ramanujacharya also. Even many of their quotes are not available. They too have used aprasiddha shruti (not famous shruti quotes). It is only prejudice to comment only about Acharya Madhwa.
Madhwacharya followed his own style without following others.	Madhwacharya is really tatvanveshaka. Because he has come out with a new definition only, one could understand that there is "Bedha", "Bhinna",
Acharya Madhwa didn't followed Meemamsa while writing Bhashya. Acharya Madhwa or his followers does not know about Poorva meemamsa shastra, and they have not given justice for Bhashya	It is improper to tell that in Madhwa matha, Poorva meemassa shastra is neglected. Has given reference of many such meemamsa quotes by Madhwa Teekakaaraas.
Madhwacharya declared himself as Vayudeva's avatara without proper justification	There are many references in Vedaas
Madhwacharya didn't had the knowledge of Vyaakarana shastra and has used wrong prayogaas and some quotes look like childish.	To prove the knowledge of Vyakarana shastra, he has quoted reference from Chandrika, Nyayasudha, Anuvyakyaana, Tantraratna and upheld Madhwamatha.

- f. **"Chakrameemaamsa"** – This is about Taptamudradharane and has proved that Vaishnavaas SHOULD have vishnu's shanka chakra taptamudradharana by quoting various quotes from Veda.

- g. **“Bedha Vidya vilasa “** - This is an argument grantha, which establishes Panchabedha, with Pratyaksha, Pramana, Anumana, he has proved Jeeveshwara Bedha.
- h. **Paratattva Prakashika** – It is a grantha condemning Shiva Sarvottamatva as claimed by Appayya Deekshita’s grantha titled and to prove Vishnu sarvottamatva.
- i. **Siddhaanta saaraasaraviveka** - This is a grantha which interrogates the Ramanuja shastra
- j. **Ananda Taratamya Vadartha** - This is another grantha condemning Ramanuja Shastra which had tried to condemn Vyasaraaja’s Chandrika. Sri Vyasaraajaru had condemned in his Nyayamruta and Chandrika, many of quotes of Vishishtadvaita and its Ananda Taratamya. Vishishtadvaites Sri Tatacharya, was so frustrated and showed anger on Vijayeendra Tirtharu by writing a grantha titled “Vijayeendra Parajaya”, during his period itself.
- k. **Nyayadhwa deepika** – This is a grantha to mainly show that Madhwa soddhantha does not neglect poorva meemamsa shastra.
- l. **VaagvaiKarl** - This proves veda pramanya, brahma is sakala kalyana gunaparipoorna, and condemns nirgunatva, avachyatva.
- m. **NarayaNa Sabdartha nirvachanam** - Appayya Deekshita and other shaivas tried to give the meaning for NarayaNa Shabda as “Shiva”, but Vijayeendra Tirtha clarifies and proves that all names can be applied and established on Shiva but not “NarayaNa” shabda, which can be applied only on Srihari, because mainly “Na” is the main obstable.
During one of their meetings a lengthy discussion was held between the two about “naaraayaNa”, whether it is telling Srihari or Shiva :

Appayya Deekshita - “Eko rudrO na dvitlyOvatasthE, na sannachaasachchiva Eva kEvala”.

Vijayeendra Tirtha - “naaraayaNO vaa idamagra Aseet n brahmaa n cha shaMkara:”

Appayya Deekshita – “naaraayaNa shabda: shivapara: shivavRuttidharmaavachchinnapratipaadakatvaat, shivashabdavat” –

Vijayeendra Tirtha - naaraayaNa shabda: na shivapara: shivaananadhikaraNakaalavRuttyartha pratipaadaka: sa tatparO na, yathaa GaTaanadhikaraNa kaalavRutti GaTadhvaMsapratipaadaka GaTadvaMsa shabdO na GaTa para:”.

Appayya Deekshita tried to interpret “naaraayaNa” shabda to Shiva in many ways, the arguments lasted for several months, but just because of the last letter “Na” Appayya Deekshita could never win over Vijayeendraru in establishing Shivatva for Narayana shabda. “Na” can be used only for Srihari and for none was the substance of the granth.

- n. **Pishta pashumeemaamsa** – It is a grantha which says that in vaidika yajna pishta pashu only to be offered and the living pashu. Advaithees and Vishishtadvaithees support saakshat pashubali. This he has proved with many of the veda quotes, sookthas from aitareya.
- o. **Advaita Shiksha** – This is a condemning grantha for Advaita Deepika by Nrusimha Sharma.
- p. **Shaiva Sarvasva khandanam** – This is a small grantha. Shaivas have in their granthas tried to establish Shiva is supreme with some of the quotes from 11 puranika upaakyanas, viz., i) Vishnu tried to search Shiva linga moolanveshana; ii) During Ksheerasagara samudra mathana Srihari ran away but Shiva drunk Haalaahala iii) During Tripurasura’s killing Vishnu himself was Shiva’s arrow, iv) Nrusimha roopi Vishnu defeated by Sharabharoopi Shiva. These instances, Advaithees had brought from Koorma, lingal, Varaha, Skanda, and Shivapurana and tried to prove Shivasarvottamatva. To condemn these, Vijayeendra Tirtha gave quotes from Satvika puranaas, shrutees from Taittareeya, aranyaka, Rugveda, etc. Even though all those are quoted from Vedavyasa’s granthas only, they have been termed as tamasa puranaas from Vedavyasa himself and as such, they can’t be accepted as true.
- q. **Subhadra Dhananjaya** - This is a drama related to Arjuna-Subadra.
- r. **Madhwa Tantra naya Manjari** - This is a grantha related to Sootraprastana.



ಶ್ರೀ ವಿಜಯೇಂದ್ರತೀರ್ಥರ ಮೂಲ ಬೃಂದಾವನ, ಕುಂಭಕೋಣ

By Narahari Sumadhwa
for www.sumadhwaseva.com

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