

|| *DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

||*SHREELAKSHMIVENKATESHWARA
GURU PARABRAMHANE NAMAHA^ ||

{ KHARA NAAMA SAMVATSARA MAASA NIYAAMAK
SHREE RA^MA TRIVIKRAMAAYA NAMAHA^ }

|||*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA
VENKATESHWARAHA SARVAPAALAKAHA^|||

*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^	
*Shreemadh JayaTheertha Gurubhyo Namaha^	
*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^	
*Shreemadh Sudheendra Theertha Gurubhyo Namaha^	
*Shreemadh Raghavendra Theertha Gurubhyo Namaha^	

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PRESENTS

[[[*KRUTI SAMBANDHADEEPIKA^]]]

{ {A Beginners guide to select [[Holy Works]] Composed by
*SreemadhVadeendraTheertharu^ } }

{ 'Upanyaasa' On the Auspicious Occasion of
^^Aradana Mahotsava^^ of *SreemadhVaadeendraTheertharu^,
Pontifical Reign (1728-1750A.D), ^Mantralaya^,2011 }

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

“paapahara *CHAKRA*dhara paalane maado paramaatma
*TIRUMALA VENKATA^ramana rakshisu karunaabharana”

paapavaalee paatana patvapaangaha shreepaani padmaanchitha jaanujangaha|
gopaalabaalaha krupayaa svayam naha|

*SHREE PANDURANGO^ bhavathu prasannaha|| {San.}

May *VIDYA LAKSHMI^ propitiated herein as *Shree^ Always Omnipresent in
*SARVOTTAMA PANDURANGA^, Guide this most humble Paper titled,
[[[*Kruti SambandhaDeepika^]]] – “A Beginners Guide to select [[Holy Works]]
Composed by *SreemadhVadeendraTheertharu^” – By *TirumalaVenkata^,

without ever deviating from the Divine Tenets of [[TatvaVaada]] of *Vayu JeevottamaAcharya Madhwaru^.

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

^CHAPTER – 1^ :-

Invocation directed at the ^Lotus Feet^ of
*AkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^,
resplendently manifest within the golden Sanctum Sanctorum of ^AnandaNilaya^,
atop ^Tirumala^ :-

*shreekshonyo ramaneeyugam suramanee putropi vaaneepatihi
poutraschandrashiromanihi ghanipatihi shayyaa suraah asevakaaha|
taarkshrno yasya ratho mahaccha bhavanam bramhaandamaadyaha pumaan
ShreemadhVenkatabhoodharendraramanaha kuryaaddharimangalam||
yattejo ravikotikiranaan dhikrutya jeejeeyate yasyashreevadanaambujasya sushamaa
raakendu koteerapi|
soundaryam cha manobhavanapi bahoon kaantischa kadaambineem|
ShreemadhVenkatabhoodharendraramanaha kuryaaddharimangalam||
naanaratnakireetakundalamukhyirbhooshaaganyirbhooshitaha
shreematkoustubaratnabhavyahrudayaha shreevastalallaanchanaha|
vidyudvarnasuvarnavastraruchiro yaha shankhachakraadibhihi
ShreemadhVenkatabhoodharendraaramanaha kuryaaddharimangalam||
yatphaale mruganaabhichhaarutilako netrebhjapapatraayate
kastooreeghanasaarakesaramilaccheegandhaasaaro dravyihi|
gandhyirliptaranuhu sugandha sumano maalaadharo yaha prabhuhu
ShreemadhVenkatabhoodharendraaramanaha kuryaaddharimangalam||
yetaddivyashadam mamaastibhuvi tatsampashyatetyaadaraadbhaktebhyasvakaren
darshanati yaddhrushtvaati soukhyam gataha|
yetadhbakimataamiyaanapi bhavaambodhirnaditi sprushan
ShreemadhVenkatabhoodharendraaramanaha kuryaaddharimangalam||
yaha svaamisarasastate viharato shree svaami naamnaha sadaa souvarnaalayamandito
vidhimukhyirbarhirmukhyihi sevetaha yaha shatroomhanayanni jaanavati cha
ShreeBhooVaraahaatmakaha ShreemadhVenkatabhoodharendraaramanaha
kuryaaddharimangalam||
yo bramhaadi suraan muneemscha manujaan bramhotsavaayaagataan drushtvaa
hrushtamanaa babhoova bahushastyirarchitassamsutaha|
tebhyo yaha pradadaadvaraan bahuvidhaan Lakshmeenivaaso vibhuhu
ShreemadhVenkatabhoodharendraramanaha kuryaaddharimangalam||
yo devo bhuvi vartate kaliyuge Vyikuntalokasthito bhaktaanaam paripaalanayaa satatam
kaarunyavaaraaam nidhihi|

ShreeSheshaakhyamaheedhramastaka manirbhaktyika chintaamanihi
ShreemadhVenkatabhoodharendraramanaha kuryaaddharirmangalam||
Sheshaadriprabhu mangalaastakamidam tushtena yasyeshituhu| preetyartham rachitam
ramesha charanadwandyika nisthaavataa| vyivaahaadi shubhakriyaasu patitam yihi saadu
teshaamapi shreemadhvenkatabhoodharendraramanaha kuryaardharirmangalam^|{San.}

Auspicious tidings are sought from *SarvottamaTirumalaVenkateshwara^ who is constantly served well by His divine consorts, namely “Nityamuktalu” *Shreedevi^ and *Bhoodevi^ ; whilst none other than “Muktiyogya” *ChaturmukhaBramha^ is an auspicious and worthy progeny ; whilst none other than “Muktiyogya” *Rudra^ is a worthy descendant ; whilst none other than the “Muktiyogya” *Aadishesha^ is the fabled bed ; whilst phalanx of hierarchy “Muktiyogya” Celestials are in constant attendance ; whilst none other than “Muktiyogya” *Garuda^ is the fabled chariot and to whom the entire Cosmos and yonder serves as a playground. Auspicious tidings are sought from such a *SarvottamaTirumalaVenkateshwara^ whose blinding radiance is infinitely more powerful than a trillion suns blazing away all at once ; whose soothing radiance oozing out from an ever smiling face easily surpasses that of a million full moons all at one go ; whose innate attractive charm is much more alluring and myriad than that of the famed Celestial *Manmatha^ ; whose handsomest physical countenance poses a insurmountable challenge to surpass even to the most dazzling rays of the fullest Moon. Auspicious tidings are sought from such a *SarvottamaTirumalaVenkateshwara^ who is at all times and always decorated with innumerable cascades of ornaments such as a most befittingly dazzling crown studded with priceless gemstones of every variety ; whose awesome chest region is decorated with a dazzling gem studded ^Koustubha^ ; whilst the awesome ^Shreevatsalanchita^ dazzles outwards in a manner that is very much similar to bursts of bright flashes of sparkling lightening ; whilst the famed invincible weaponry of ^Shankha^ and *Chakra* are held in His arms. Auspicious tidings are sought from such a *SarvottamaTirumalaVenkateshwara^ whose broad and noble forehead sports the most auspicious of all ^Kasturitolaka^ ; whose two radiant eyes resemble two lotus flowers in full bloom ; whose entire body countenance is smeared with an ever present aura of fragrant perfumes effusing from purest of pure sandalwood paste and heady fragrance of ^Kasturi^ incense ; who also sports enchanting garlands of freshest of fresh floescence effusing heavenly fragrances all round. Auspicious tidings are sought from such a *SarvottamaTirumalaVenkateshwara^ who now seems to indicate with His one hand that this particular hallowed spot is His unchallenged territory and with the other hand seems to indicate that to His truest devotees all forms of familial maladies shall always occur up to the waist region only and never further higher up. Auspicious tidings are sought from such a *SarvottamaTirumalaVenkateshwara^ who is Omnipresent now on the banks of the sacred holy spring, ^SwamiPushkarni^ and is further manifest supremely as the ^MoolaViraat^ within the golden dome of the most sacred of all ^AnandaNilayam^ and is being served by phalanx of “Muktiyogya” Celestials led by the likes of *ChaturmukhaBramha^ and *Rudra^ and proves to be a constant nemesis to the thoroughly wicked demons and at the same time, manifest supremely as *SarvottamaBhooVaraha^ He constantly extends eternal protection to all those who seek refuge at His ^Lotus Feet^. Auspicious tidings are sought from such a *SarvottamaTirumalaVenkateshwara^ who brims with unstinted pride upon witnessing

legion of devotees flocking His abode, especially during the annual festivities of ^Bramhotsavam^, led by none other than the hierarchy Celestial *ChaturmukhaBramha^, followed by hierarchy sages and righteous gentry. Such a *SarovottamaTirumalaVenkateshwara^ accepts all manners of service rendered by these worthy wholeheartedly and accepts all manners of invocations uttered by multitudes of devotees, in turn granting to each one of them whatever is wished for. Auspicious tidings are sought from such a *SarovottamaTirumalaVenkateshwara^ who is the sole overlord of the eternal domain abode of ^Vykunta^ ; whose sublime benevolence is infinitely more massive than the largest of Oceans ; who guarantees eternal protection to all true devotees in the ensuing time epoch of ^Kaliyuga^ ; who shines forth like a veritable priceless and rarest of rare gemstone to the magnificent outcrop of ^Seshachala^ and who is the sole functioning ^Chintamani^ to legion of devotees. Auspicious tidings are sought from such a *SarovottamaTirumalaVenkateshwara^ Who is the sole causative factor behind onset of inspiration to compose this most humblest of invocation for His sole appeasement alone and no one else.

***AnjaneyaVaradaGovindaGovinda^**
***PrahlaadaRaajaVaradaGovindaGovinda^**
***BahkleekaRaajaVaradaGovindaGovinda^**
***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***HariSarovottamaVayujeevottama^**
***PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke**
Govinda Govinda^

Invocation of “Maasaniyaamaka” *ShreeRa`maTrivikrama^ in order to cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-

*vishwambharaam bhavataaraam ati bhooriyatnyihi nirbhedyaya yatpadamupetya
 baleendradehaat|
 aste Trivikramatanuhu Hariradwiteeyaa saa Dwaarakaa eepsita pumartha karee
 naha^||{San.}

It was none other than *SarovottamaTrivikrama^ who effortlessly fissured into smithereens, a till then tormented Earth, whilst arising out the netherworld after subduing a defiant ‘b a l i’ and He is especially manifest at the famed pilgrim center of ^Dwaraka^ and after arriving there at once slew the evil tyrant ‘k u s h a a s u r a’. Factually commentating it is observed that only the topmost hierarchy Celestial “Mukhtiyogya” *ChaturmukhaBramha^ alone is qualified to perform act of worship at the ^Lotus Feet^ of *SarovottamaTrivikrama^. This is probably the ultimate reason why such a hierarchy Celestial *ChaturmukhaBramha^ consecrated an idol of *SarovottamaTrivikrama^, a rarity indeed, at the famed pilgrim region of ^Tirukoiluru^. Such a topmost hierarchy

Celestial *ChaturmukhaBramha^ is thus eternally engaged in continued performance of superlative eulogy of *SarovottamaTrivikrama^, a stupendous feat that has evaded even the likes of His own divine consort Goddess “Mukhtiyogya” *Saraswati Devi^.

*Trivikramam ramyagadaarishankha sarojamaalaadharamindu varnam|
manoharaangam Yati Vaadiraja pratishtitam noumi sadaaprasannam^||{San.}

*SarovottamaTrivikrama^ is the only entity who is fit to be eulogized in all Seven Worlds, inculcating the core essence of the entire gamut of the eternal [[Vedas]] and His unstinted sphere of influence and consequent suzerainty is unchallengeable and permanent, for all Time to come. Such a *SarovottamaTrivikrama^ is manifest as holding the famed ^Lotus flower^ in His lower right hand, whilst the lower left hand sports the auspicious ^Conch shell^, the upper right hand sports the awesome ^Mace^ and the upper left hand sports the famed and fearsome *Sudarshana Chakra*. *SarovottamaTrivikrama^ is forever escorted by none other than *Ra`ma Devi^, His divine consort. It was exactly this very same depiction that was consecrated by none other than “Mukhtiyogya” *BhaaveeSameeraru^ at ^Swaadi Kshetra^, further reconsolidating His acquaintance within the rarified domain of a *Rujugunadevta^. It is to be observed, that one major difference here is that whilst the idol of *SarovottamaTrivikrama^ at ^Tirukoiluru^ consecrated by topmost hierarchy Celestial *ChaturmukhaBramaha^ is seen with one epochal leg raised upwards towards the vast expanse of limitless and infinite Sky, the idol of *SarovottamaTrivikrama^ consecrated by *BhaaveeSameeraru^ at ^Swaadi Kshetra^ is seen with both epochal legs firmly rooted to the ground as if to vouchsafe the enablement of choicest hierarchy liberation to all those chosen and deserving doers of righteous duty tasks.

Sustenance invocation of hierarchy Celestial “Mukhtiyogya” Goddess *Durga Devi^ seeking Her extended protection towards Holy *Madhwa^ Pontiffs, such as “Mukhtiyogya” *SreemadhRaghavendraTheertharu^ and “Mukhtiyogya” *SreemadhVaadeendraTheertharu^, in particular, who have chosen ^Manchale^ as their auspicious abode:-

***ShreeKrushna^ Uvaacha:-**

*tvameva sarvajananee moola prakrutireeshwaree|
tvamevavaadya srushti vidou svachyaa trigunaatmika||
kaaryarthe sagunaam tvam cha vastuto nirgunaa svayam|
parabramha svaroopaa tvam satyaa nityaa sanaatane||
tejaha svaroopaa paramaa bhaktaanugraha vighraha|
sarvavaroopaa sarveshaa sarvaadharaa paraatpara||
sarvabeeja svaroopaa cha sarvapoojyaa niraashrayaa|
sarvagjnaa sarvatobhadraa sarvamangala mangalaa||
sarvabuddhi svaroopaa cha sarvapoojyaa niraashrayaa|
sasrvagjnaa sarvatobhadraa sarvamangala mangalaa||

sarvabuddhi svaroopaa cha sarvashakti svaroopinee|
sarvagjnaapradaa devee sarvagjnaa sarvabhaaminee||
tvam svaahaa devadaane cha pitrudaane spadhaa svayam|
dakshinaa sarvadaane cha sarvashakti svaroopinee||
nidraa tvam cha dayaa tvam cha trunaatvam chaatmanaha priyaa|
ksutkshakantihi shaanireeshaa cha kaantihi srushtischa shaashvatee||
shraddhaa pushtischa tandraa cha lajaa shobha dayaa tathaa|
sataam sapat svaroopaa shreehi vipattirasataamihaa||
preetiroopaa punyavataam paapinaam kalahaankuraa|
shasvat karmamayee shaktihi sarvadaa sarvajeevinaam||
devebhyaha swapado daatree dhaaturdhaatree krupaamayee|
hitaaya sarvadevaanaam sarvaasuravinaashinee||
yogaanidraa yogaaropaa yogadaatree cha yoginaam|
siddhisvaroopaa siddhaanaam siddhidaa siddhiyoginee||
maaheshwaree cha bramhaanee vishnumaayaa cha vyishnavee|
bhadraadaa bhadraalee cha sarvaloka bhayankaree||
graame graame graamadevee guruhadevi gruhe gruhe|
sataam keertihi praishtaa cha nindaa vamasaaam sadaa||
mahaayuddhe mahaamaaree dushta samhaara roopinee|
rakshaa svaroopaa shistaanaam maateva hitakaarinee||
vandyaa poojyaa stutaa tvam cha bramhaadeenaam cha sarvadaa|
braamhanya roopaa vipraanaam tapasyaa cha tapasvinaam||
vidyaa vidyaavataam tvam cha buddhirbuddhimataam sataam|
medhasmruti svaroopaa cha pratibhaa pratibhaavatam||
raagjnaam prataparopaa cha vyishyaam vaanijyaroopinee|
srushtou srushtiswaroopaa tvam rakhaaropaa cha paalane||
tathaante tvam mahaamaaree vishvasya vishvapoojite|
kaalaraatrirmahaaraatrirmoharaatrishcha mohinee||
duratyayaa me maayaa tvam yayaa smaohitam jagat|
yaayaa mugdho he vidvaamscha moksha maargam na pashyati|
ityaatmanaa krutam storam durgayaa durganaashanam|
poojakaale pated yo hi siddhirbhavatu vaanchitaa||
vandhyaa cha kaakavandyaa cha mrutavatsaa cha durbhagaa|
shrutvaa stotram varshamekam suputram labhate dhruvam||
kaaraagaare mahaaghore yo baddho drudhabandhane|
shrutvaa storam maasamekam bandhanaanmuchyate dhruvam||
yakshamgrasto galatkushtee mahaashoolee mahaajjaree|
shrutvaa stotram varshamekam sadyo rogaat pramuchyate||
putrabhede prajaabhede patnibhede cha durgataha|
shrutvaa stotram maasamekam labhate naatra samshayaha||
rajadvaare shmashaane cha mahaaranye ranasthale|
himsrajantu samipe cha shrutvaa stotram pramushyate||
gruhadaahe cha daavaagnou dasyusyinya samanvite|
stotra shravan maatrena labhate naatra samshayaha||
mahaadaridro murkhashcha varsham stotram patettu yah
vidyaavaan dhanavaamshcyiva sa bhavennaatra samshayaha^||{San.}

None other than *SarvottamaShreeGopalaKrushna^ offers salutations to His elder sister *Durga Devi^ and seeks future wellbeing of His own true devotees comprising of flocks of humblest of humble cowherds of ^NandaGokula^. Such a *DurgaDevi^ is the sole progenitor of the Natural World in its primordial form ; She constantly wills Herself to manifest with three differing qualities, even though She may seem to have adorned one definitive manifestation at times, but still She is all pervading and is a constant source of supreme Truth, permanency and timelessness owing to close proximity to the Supreme Godhead ; She is the very embodiment of brilliant radiance, in order to effuse kind benevolence upon legion of Her devotees, She is the very epitome of all original occurrences ; She is universally eulogized and hailed as the sole recourse of all refugees ; She oozes auspiciousness at all times so much so that She bestows auspiciousness on the very terminology of auspiciousness itself ; She is the very epitome of envious intellect ; She is the very epitome of all manners of latent powers ; She is fully empowered to bestow true Knowledge upon the thoroughly deserving ; She is also fully engaged in regenerating the most aspired for things ; She functions upon being manifest within the terminology of → **swaahaa**||{San.} in order to handle acts of charity that are offered into sacred fire rituals that are eventually meant to reach those particular deserving *Celestials^ ; She functions as “Dakshina” in all manners of rituals and acts of charity performed by the righteous time and again ; She is the main force behind all manners of power show put up by waywardly winsome *Celestials^ ; She is the very epitome of fitful sleep ; She is the very epitome of selfless kindness and sharpened awakening ; She resides in the manner of wealth in the households of the super rich and at the same time She resides in the manner of insurmountable obstacles in the households of the born wicked ; She is most affectionate towards those who are counted as being meritorious and at the same time She is the very face of destruction toward compulsive sinners ; She effectively goads all individuals who strive to conduct their duty faithfully ; She is awesome guardian of the righteous individual who strives to conduct righteous duty tasks ; She single handedly destroys legions of wicked tormenting demons and alleviates continuous sufferings of needy *Celestials^ ; She is most adept in practicing the most difficult of all ^Yoganidra^ ; She is the very epitome of performance of the hoary practice of ^Yoga^ ; She is extremely effective in imparting resultant merits to the thoroughly deserving ; She is more than enough capable of putting the fear of death into the most obstinate of demons ; She is worshipped in each and every household in each and every village (read as ^Manchale Kshetra^) without any exception ; She is the very epitome of rightful recognition and fame imparted timely to the deserving ; likewise She is the sole causative factor behind award of stringent punishment to tormenting demons ; She is the very epitome of fearful vengeance resulting in vanquishing of evil enemies upon the battlefield ; She is the very picture of tender motherly affectionate to those who qualify as upholder of ^Dharma^ at all times (**read as *SreemadhRaghavendraTheertharu^ and *SreemadhVaadeendraTheertharu^**) and shall protect them at all times ; Even hierarchy *Celestials^ strive to offer their salutations to Her at all times ; She is the very epitome of the rarest of rare quality of righteousness found amongst those who are genuinely righteous ; She is the very epitome of strict penance in those who undertake the same ; She is the very epitome of scholastic brilliance found within eminent scholars of the highest order ; She is the very epitome of

ingenuity found in prodigal geniuses ; She is the very epitome of profound valorous strength of great Emperors and Kings ; She is the very epitome of the very notion of the activity of commerce and trade amongst those who hail to the business community ; at the time of apocalypse She functions as a terrific destructor of the Cosmos ; She is supremely capable of drawing curtains of illusion upon those who are undeserving, so much so that even greatest of scholars find it utmost difficult to overcome such a darkened illusion ; Her invocations enables onset of auspicious progeny to those who are barren ; enables onset of auspicious tidings as per one's wishes ; enables freedom to all those who find themselves confined to the most frightening dungeons and binding slavery ; enables eradication of the most gravest forms of diseases and festering plagues that are highly contagious ; enables long overdue family reunion amongst all those unfortunate individuals who have strayed afar from their own kith and kin as a result of previous fratricidal rivalry ; She bestows fearlessness to those who invoke Her even when faced with the mighty wrath of famous Kings ; She bestows the quality of being totally unperturbed even when an individual finds himself in the midst of a forsaken and spooky cremation ground ; She enables bravery even in the midst of thickest and impenetrable jungles ; She encourages an individual with the toast of victory even in the middle of a fierce battlefield and enthuses bravery when face to face with marauding carnivorous wild beasts ; She protects one's household from accidental fires and saves those who invoke Her even when they happen to be caught in the midst of a lunatic mob that is out to seeking vengeance ; She alleviates even those who may happen to be born as imbeciles and are suffering from utter poverty and shall enable them to overcome their shortcomings to a very great extent.

A bird's eye view of the single most Immensely Sacrosanct [[Holy Work]] of *VayuJeevottamaSreemanMadhwacharyaru^, titled [[*TATTVODYOTA^]], so extracted from the Collective Compendium of [[SarvaMoola]], is now studied with utmost piety prior to the commencement of this Paper, titled as [[*Kruti SambandhaDeepika^]] – “A Beginners Guide to select [[Holy Works]] Composed by *SreemadhVadeendraTheertharu^” – By *TirumalaVenkata^,

***VayuJeevottamaSreeman Madhwacharyaru's^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well. Each and every [[Holy Work]] of *VayuJeevottamaSreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *SarvottamaShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, establish securely as it were on the bedrock of “Philosophical Entente” between *BhagwanVedaVyaasa^ and His *Followers ^!**

The classically acclaimed collection of one score scriptures collectively known as [[Dashaprakarana]] forms the basis for this most important [[SarvaMoola]] compendium of *VayuJeevottamaSreemanMadhwacharyaru^, titled as [[Tattvodyota]]. It must be noted that the famed [[Dashaprakarna]] in itself is nothing but a most elaborate treatise of one particular group of intractable theological tenet. Subsequently [[Tattvodyota]] was

composed during the time when two very powerful and defiant scholars hailing to the illusory school ruled the roost and were humbled in a marathon scholarly debate by *VayuJeevottamaSreemanMadhwacharyaru^. Thus the gist of this epochal debate appears in text matter of [[Tattvodyota]]. In fact, one of the direct disciples of *VayuJeevottamaSreemanMadhwacharyaru^, being the legendary “Muktiyogya” *HrushikshaTheertharu^ has chronicled the entire [[SarvaMoola]] compendium, firsthand and mentions about this interesting occurrence of the famous victory. The same is also vouchsafed by none other than “Muktiyogya” *NarayanaPandita^ the famed biographer of *VayuJeevottamaSreemanMadhwacharyaru^, who also mentions about this famous victory over established scholars hailing to the illusory school, in the famed holiest of holy biography, the [[SuMadhwaVijayaha]].

The main theme of [[Tattvodyota]] is the topic of eternal discussion, that of the true nature of differences that exists permanently between two eternally differing entities of ‘jeeva’ and ‘paramaatma’ which is true even during occurrence of choicest hierarchy liberation. Thus it is sought to be proved that the supreme independent sovereign entity, read as *SarvottamaSreemanNarayana^ is forever the only sole “Niyamaka” of a plethora of animate and inanimate universal occurrence that is forever lowly distinct from His own self so full of unattainable (for others) bliss filled knowledge. The contention is that only such an entity, read as *SarvottamaSreemanNarayana^, who ‘Is’ completely independent in all respects from any other extraneous influences alone can function as a controller of all the rest of the milieu, ranging from micro to macro Cosmos encompassing animate and inanimate occurrences. But the arguments of the illusory school is that even though it may be conceded that such a supreme entity is quite distinctive from ordinary occurrences of animate and inanimate entities, but it would still be rather harsh to digest the fact that such a supreme entity continues to hold sway over a fortunate soul that has now ultimately come to enjoy liberation. Liberation can also be defined as destruction of gross ignorance which is primarily responsible for bondage towards familial lifestyles, for example. In the absence of such ignorance, then it would tantamount to the oneness of ‘jeeva’ and ‘paramaatma’, thereby negating all existent (till then) differences between the two. Thus the illusory school holds forth that all those who are classified as being liberated shall automatically qualify to having attained equanimity with ‘paramaatma’. Nothing could be more falsehood than this. Therefore in order to disprove the above mentioned belief of the illusory school, a very much defiant *VayuJeevottamaSreemanMadhwacharyaru^ with His characteristic verve and buoyant energy simply disproves such a falsity with typical élan. *VayuJeevottamaSreemanMadhwacharyaru^ exposes the utter hollowness one of the very tenet of the illusory school according to which -- whatever is not true is not untrue either. *VayuJeevottamaSreemanMadhwacharyaru^ has questioned the veracity of this argument and calls forth for a validating “pramana” for the same. The illusory school believes that the entire Cosmos and yonder is all but a mere illusion in nature. But not even one single validation to support such a belief can ever be referenced in any of the Vedic texts and other allied scriptures, even if one puts the same with the most powerful of scanners. On the contrary the very same holy scriptures ring out aloud that the very Cosmos and yonder is as true and existent in nature in all respects of this particular terminology. Even the fabled [[Bhagavath Geeta]] announces with rampantly defiant

gusto that all those who choose to ascertain that the Cosmos is merely illusory in nature shall risk to be bracketed amongst unworthy lot of demons. The illusory school is somehow accustomed to club whatever that may cross its path as being mere illusory in nature if the same is not comprehended properly in the first place. The same is also tantamount to the soul being bracketed as being a mere illusion. Thus when one cannot infer the most elementary nature of the soul then how in the heavens can one ever hope to comprehend about the nature of the ignorance that clouds the same and the manner in which such binding ignorance needs to be vacated from the same? This is where the illusory school is seen to be in cahoots with the b u d d h i s t school, with the only primary difference being that whilst the former still grudgingly owe their allegiance to the eternal [[Vedas]], at least partially, the latter, alas decry that the [[Vedas]] as being untrue and as a consequence of such misplaced enthusiasm continue to wallow in eternally bonding ignorance.

*VayuJeevottamaSreemanMadhwacharyaru^ has also highlighted the priceless value of the practice of witnessing first hand any given incident that is theistic in nature. The illusory school continues to bracket even sundry items, especially those that seem to be beyond comprehension, merely based on shaky logical foundation. Thus the very high pedestal of the supreme independent sovereign entity of “paramaatma” is also bracketed as being untrue and dependent, based on such hollow logic. This is exactly where *VayuJeevottamaSreemanMadhwacharyaru^ scores fully when the utmost importance of the vital notion of “pratyakshaanubhava” is stressed no end. The plight of the illusory school is very much similar to the unfortunate plight of an extremely hungered individual who upon visiting a strange far off land refuses to partake food that is offered to him, for the simple reason that the same variety of foodstuffs are unknown to him and are not in vogue in his own homeland and thus ineligible and unfit to be considered as edible. Here the clash between logical reasoning and firsthand experience is much in vogue, resulting in this unfortunate individual to die of hunger since his false logic informs him that the food items that were offered were indeed not ‘food items’ but something to be rejected as being a mere illusion. Thus, *VayuJeevottamaSreemanMadhwacharyaru^ further validates that application of mere logic alone cannot hold sway independently over the notion of firsthand experience which is worth its weight in pure gold. Therefore the most vital notion of firsthand experience is indeed as powerful as the plethora of tenets that have been enshrined in the eternal [[Vedas]]. Also, the two notions, one being the firsthand experience and the other being the eternal tenets of the [[Vedas]], literally are hand in glove, especially when the former notion of firsthand experience is interpreted carefully without giving any scope for preset blind prejudices to rule the roost. In this important [[SarvaMoola]] compendium of [[Tattvodyota]], *VayuJeevottamaSreemanMadhwacharyaru^ has proved beyond any doubt the all time great hierarchy status of the supremely independent sovereign entity, read as *SarvottamaSreemanNarayana^, who is indeed immeasurably more worthier than any other occurrence of animate and inanimate occurrences, single or all put together!

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

bhaktaanaam maanasaambhojabhaanave kaamadhenave|

namataam kalpatarave ***JayeendraGurave**^ Namaha||

kushaagramataye bhaanudyutaye vaadibheetaye|
aaraadhita*Shreepataye^ ***SudheendraYataye**^ Namaha||

durvaadidhvaantaravaye vyishnavendeevarendave|
***ShreeRaghavendraGurave**^ Namootyantadayaalave||

*ShreePoornabodhaGuruTheerthapayobdhipaaraa
kaamaarimaakshavishamaakshashirahasprushantee|
poorvottaraamitarangacharatsuhamsaa devaalisevitaparaanghripayojalagnaa||
jeeveshabhedagunapoortijagatsusatva neechocchabhaavamukhanakraganyihi sametaa|
durvaadyajaapatigilyirGuruRaghavendra vaagdhevataasaridamum vimaleekarotu||
ShreeRaghavendרהa sakalapradaataa swapaadakanjadwayabhaktimadbhyaha|
aghaadrisambhedanadrushtivajraha kshamaasurendrovatu maam sadaayam||
ShreeRaghavendro Haripaadakanjanishevanaallabdhasamasta sampat|
Devasvabhaavo divijadrumoyamishtaprado me satatam sa bhooyaat||
bhavyasvaroopo bhavadukhatoolasanghaagni charyaha sukhadyiryashaalee|
samastadushtagrahanigrahesho duratyayopaplavasindhusetuhu||
nirastadosho niravadyaveshaha pratyarthimookatvanidhaanabhaashaha|
vidwataripgneyamahaavisheso vaagvyikhareenirjitabhavyasheshaha||
santaanasampatparishuddhabhaktivigjnaanavaagdhehasupaatavaadeen|
datwaa shareerottasamastadoshaan hatvaa sa novyaadGuruRaghavendרהaha||
yatpaadodakasanchayaha suranadeemukhyaapagaasaaditaa
sankhyaanuttamapunyasanghavigilashatprakhyaatapunyavahaha|
dustaapatrayanaashano bhuvimahaavandhyaasuputraprado vyangasvangasamruddhido
grahamahaapaapaahastam shraye||
yatpaadakanjarajasaa paribhooshitaangaa yatpaadapadma madhupaayitamaanasaa ye|
yatpaadapadmaparikeertanajeernavaachastadharshanam duritakaanadaavabhootam||
sarvatantraswatanrosou ShreeMadhwamatavardhanaha|
Vijayeendrakraabjottha Sudheendra varaputrakaha||
ShreeRaghavendro yatiraat Gururme syabhayaapahaha|
gjnaanabhaktisuputraayuryashaha shreepunyavardanaha||
prativaadijayasvaantabhedachinhaadharo Guruhu|
sarvavidyaapraveenonyo Raghavendranna vidyate||
aparoksheekrutashreeshaha samupekshitabhaavajaha|
apekshitapradaataanyo Raghavendranna vidyate|
dayaadaakshinyavyiraagyavaakpaatavamukhaankitaha|
shaapaanugrahashaktonnyo Raghavendranna vidyate||
agjnaanavismrutibhraantisamshayaapasmrutikshayaha|
tandraakampavachahakoutyamukhaa ye chendriyodbhavaaha||
doshaaste naashamaayaanti Raghavendra prasaadataaha|
OM SHREE RAGHAVENDRAAYA NAMAHA ityashtaaksharamantrataha||
japitaadbhaavitaannityamishtaarthaaha syurna samshayaha|
hantu na kaayajaan doshaanaatmaateeyasamudbhavaan||
sarvaanapi pumarthaamscha dadaatu Gururaatmavit|

iti kaalatraye nityam praarthanaam yaha karoti saha||
ihaamutraaptasarveshto modate naatra samshayaha|
agamyamahimaa loke Raghavendro mahaayashaaha||
ShreeMadhwamatadugdhaabdhichandrovatu sadaanaghaha|
sarvayaatraaphalaavaptyi yathaashakti pradakshinam||
karomi tava siddhasya Vrundaavanagatam jalam|
shirasaa dhaarayaamyadya sarvatheerthaphalaaptaye||
sarvaabheeshtaarthasiddhyartham namaskaarama karomyaham|
tava sankeertanam Vedashastraarthagjnaanasiddhaye||
samsaarekshayasaagare prakrutitogaadhe sadaa dustare|
Saraavadyajalagrahyiranupamyihi kaamadibhangaakule|
naanaavibhramadurbhramemitabhayastomaadighenotkate|
dhukhotrushtavishe samuddhara Guro maa magnaroopam sadaa||
Raghavendra Gurustrotram yaha patedbhaktipoorvakam|
tasya kushtaadirogaanaam nivrutistvarayaa bhavet||
andhopi divyadrushtihi syaadedamookopi vaakpatihi|
poornaayuhu poornasampattihi stotrasyaasya japaadbhavet||
yaha pibejjalametena stotrenyirvaabhimantritam|
tasya kuskshigataadoshaaha sarve nashyanti takshanaat||
yadvrundaavanamaasaadya panguhu khanjopi vaa janaha|
stotreanaanena yaha kuryaat pradakshinanamaskruteehi||
sa janghaalo bhavedeva Gururaajaprasaadataha|
somasooryoparaage cha pushyaarkaadisamaagame||
yonuttamamidam stotramashtottarashatam japet|
bhootapretapishaachaadipeedaa tasya na jaayate||
yetat stotram samucchaarya Gurorbrundaavanaantike|
deepasamyojanaat gjnaanam putralaabho bhaveddhruvam||
paravaadijayo divyagjnaanabhaktyaadivardhanam|
sarvaaabheeshtapravruddhihi syaat naatra kaaryaa vichaarana||
rajachoramahaavyaaghrasarpanaktraadipeedanam|
na jaayatesya stotrasya prabhaavaannaatra samshayaha||
yo bhaktyaaGuruRaghavendracharanadwandwam smaran yaha patet|
stotram divyamidam sadaa na hi bhavettasyaasukham kinchana||
kintvishtaarthasamruddhireva kamalaanaathaprasaadodayaat|
keertirdigwiditaa vibhootiratulaa ***SAAKSHEE HAYAASYOTRAHI^**
iti ShreeRaghavendraaryaGururaajaprasaadahata|
krutam stotramidam punyam Shreemadhbhirhyappanaabhidhyihi||
Poojyaaya Raghavendraaya Sathyadharmarataaya cha|
Bhajataam Kalpavrukshaaya Namataam Kamadhenave^||

saandrabhodhaaya shaastreshu nistandraarpitasoonave|
*Raghavendrakumaaraaya^ namo ***Yogeendrayogine^**||

*Raghavendra^arpitadhiye *Yogeendra^arpitasonave|
***ShreematSoorendrayataye^** sutapo nidhaye namaha||

Poornapragnamataambhodhipoornendumakalankinam|
sujanaambudhibhaasvantam *Sumateendragurum^ bhaje||

krupaarasaamrutaambhodhimapaaramahimaanvitam|
upaasmahe tapomoortim*Upendragurupungavam^||{San.}

*This current Paper Seriatim is patterned on the lines of hardcore tenets of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^, owing allegiance to ^VyasaKoota^ as well as ^HariDasaKoota^ ideologues and is indexed in a month wise sequential order ranging from ^Chapter-1^. Owing to receipt of a most reassuring imprimatur from the holiest of holy troika of *SreemadhVijayeendraTheertharu^, *SreemadhSudheendraTheertharu^ and *SreemadhRaghavendraTheertharu^, the main theme of this particular Paper seriatim is set to be unraveled in a manner akin to constantly chipping away on the monolithic block of select [[Holy Works]] of *SreemadhVaadeendraTheertharu^. This Paper seriatim is only an exercise at pursuing certain definitive leads studied by this eternal student in such select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^. Also this Paper seriatim is not the 'be all and end all' interpretation of such original [[Holy Works]], since the same may be cognized in a definitely better manner by other eminently positioned hierarchy scholars of higher merit. This factuality is so very True in the case of each and every sacrosanct [[*Madhwa Chronicle^]], without any exception. 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 [[Kruti SambandhaDeepika]] – A beginners guide to select [[Holy Works]] of *SreemadhVaadeendraTheertharu^, --- the chosen topic for this 'Paper Series', 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 'Part' 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 'Aparokshagnana'(sic.) in English Vocabulary, the same have been retained as it is in its original form.*

*The inherent sacredness and utter Pontifical sanctity of *SreemadhVaadeendraTheertharu^ makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time supreme kind benevolence from *SreemadhRaghavendraTheertharu^ is a constant source of inspiration for this Paper seriatim, titled [[Kruti SambandhaDeepika]] – a beginners guide to select Holy Works of *SreemadhVaadeendraTheertharu^. No wonder that in order to attract such a supreme kind benevolence of *SreemadhRaghavendraTheertharu^ one must seek recourse to *SreemadhVaadeendraTheertharu^ and vice versa. It is this peculiar notion of ^sambandha^ → manifest as the three most awesomely enviable and meritorious traits of ^siddhi-yogyata-samruddhi^ is a commonest occurrence in both*

**SreemadhRaghavendraTheertharu^ and *SreemadhVaadeendraTheertharu^, so obviously apparent further as ^Granthakruti sambandha^ (literary relationship) ; ^Yathi sambandha^ (Pontifical relationship) and ^Poorvaashrama sambandha^ (previous familial relationship). Above all is the grandest extent of ^Gurubhakti sambandha^ and ^Gurubhakta sambandha^ as professed by *SreemadhVaadeendraTheertharu^ at the ^Lotus Feet^ of *SreemadhRaghavendraTheertharu^ and the collective unrivalled hierarchy wise ^Mukti sambandha^ of both *SreemadhRaghavendraTheertharu^ and *SreemadhVaadeendraTheertharu^ arising due to unrivalled pristine pure devotion towards the ^Lotus Feet^ of *SreemanMoolaRama^.*

(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.

**“*Jaya jayaveeve Raghavendra bhava bhaya naashaka Raghavendra
tungateerada Raghavendra mangala mahimane Raghavendra
angarahitarige Raghavendra Thimmanana suta Raghavendra
kangalliladavarige Raghavendra Bhomma Maaruti priya Raghavendra
Venkatanaamaka Raghavendra sankatahaaraka Raghavendra
veena pandita Raghavendra gaana vishaarada Raghavendra
saraswatipati Raghavendra saraswati vidya Raghavendra
Kumbhakonavaasa Raghavendra Sudheendra shishya Raghavendra
Parimala pandita Raghavendra Bhaashyakaara Guru Raghavendra
shishyara vidye Raghavendra aayaasadimbare Raghavendra
gandhava tegeyane Raghavendra agnisuktadim Raghavendra
vipraru lepise Raghavendra kshipradi myiuri Raghavendra
sharanu hogalu Raghavendra varuna sooktadim Raghavendra
chandanavaaitu Raghavendra sutanige munjiyu Raghavendra
sanyaasiyaagalu Raghavendra Shaaradaagjneyu Raghavendra
aashrama dharisida Raghavendra pishaachiyaage sati Raghavendra
mokshavagyisida Raghavendra chatushashtikaleinda Raghavendra
atula prakaashanu Raghavendra modalina Guru Raghavendra
Yaadavendraru Raghavendra adhikaara nammadu Raghavendra
adhika tondare kode Raghavendra Hariya smarimalu Raghavendra
parihaaravaaitu Raghavendra bada Venkannage Raghavendra
vodeyana dayeyinda Raghavendra Diwaanagiri bare Raghavendra
Diwaaana doregala Raghavendra musalmaana dore Raghavendra
tatteli bhojana Raghavendra batteyu mucchire Raghavendra
tirthava prokshise Raghavendra tatteli phalapushpa Raghavendra
vandisidanu dore Raghavendra maanyaglanu kode Raghavendra
doreyaa nenapige Raghavendra gopuravirisida Raghavendra
Venkaannage pele Raghavendra maadhanaaraadhi Raghavendra
kere yeriya mele Raghavendra kariya shileyolu Raghavendra
vrundaavana maadi Raghavendra ulidaa shileyolu Raghavendra
Marutiyanu maadi Raghavendra keeruti padedenu Raghavendra
uttama dinadolu Raghavendra shishyarigepeluta Raghavendra**

**dakshina dwaaradi Raghavendra aa kshana hokkaru Raghavendra
vondu dina shreegalu Raghavendra maduvege shishya kele Raghavendra
mruttike kodalaagi Raghavendra dwijaga jaguliyolage Raghavendra
bramhapishaachavu Raghavendra mruttike bharadinda Raghavendra
suttu boodiyaage Raghavendra shishyana maduveya Raghavendra
ratnahaara bharadinda Raghavendra agniyolittaru Raghavendra
haarabekkennalu Raghavendra kundadi tegedaru Raghavendra
neerinavanu kele Raghavendra moksha bekennalu Raghavendra
muktiya nittaru Raghavendra deshaayi vondu dina Raghavendra
Gurugala karesalu Raghavendra maavina rasadolu Raghavendra
aaduva magu beele Raghavendra magu mrutihondalu Raghavendra
andu vyathisidaru Raghavendra RAMana dayeinda Raghavendra
jeevavanittaru Raghavendra parijana harushadi Raghavendra
taralana karedaru Raghavendra Gurugalu karunisi Raghavendra
praanavanittaru Raghavendra vonike chigurisi Raghavendra
viprarige siribantu Raghavendra shishyana maganobba Raghavendra
bisilali balalalu Raghavendra shaatili neralanu Raghavendra
ichaa bhojana Raghavendra jaataka bareyalu Raghavendra
vondunoorumanujange Raghavendra moorunoorugranthake Raghavendra
brundaavanake yelunooru Raghavendra paripari rogahara Raghavendra
JAYA JAYA MANGALA RAGHAVENDRA NITYAANANDADOLU
RAGHAVENDRA**

JAYA JAYA VITTALADAASA RAGHAVENDRA ^” {Kan.}

ABSTRACT:-

“Muktiyogya”, *SreemadhRaghavendraTheertharu’s^, “Poorvaashrama” great grandson, none other than “Muktiyogya” *SreemadhVaadeendraTheertharu^, ascended the famed pontifical seat of the ^ParamaHamsaPeeta^ of the ^SreeMutt^ in the year 1728A.D and this alone speaks of immeasurably mountainous merits of the latter. *SreemadhVaadeendraTheertharu^ is wont to be tagged by eminent scholars with the grant of most auspicious of all title of ^Ubhaya vamshaabdhichandrama^. It is chronicled that *SreemadhVaadeendraTheertharu^ during his “Poorvaashrama” sojourn as *Sreenivaasachaarya^, the son of *Purushottamacharya^ and grandson of *LakshmiNarayanachaarya^, was an understudy to the most eminent “Muktiyogya” *SreemadhSumateendraTheertharu^, who was also his “Poorvaashrama” paternal uncle. Thereafter *Sreenivaasaacharyaru^ who had obviously inherited an extremely sharp intellect very quickly learnt all complex tenets of grammar, Vedanta and Meemaamsa under the ablest tutelage of “Muktiyogya” *SreemadhUpendraTheertharu^, who eventually anointed His worthy pupil as the next Pontifical successor, with the grant of the holiest and most auspicious Pontifical Title of *VaadeendraTheertharu^.

*SreemadhVaadeendraTheertharu^ is credited to have composed during his “Poorvashrama”, one important [[Holy Work]] titled as [[Navyaduruktishikshaa]], an erudite exposition of the famed [[MadhwaBhaashya]] of

*VayuJeevottamaSreemanMadhwacharyaru^. Upon ascending the exalted Pontificate, *SreemadhVaadeendraTheertharu^ traveled far and wide within peninsular India, resulting in total reconsolidation of ^TatvaVaada^ School of thought of *VayuJeevottamaSreemanMadhwacharyaru^ with many a warring factions closing ranks under the leadership of this most eminent *Madhwa Pontiff^. It is worth mentioning that whilst “Muktiyogya” *SreemadhYogeendraTheertharu^, the immediate successor of *SreemadhRaghavendraTheertharu^ journeyed towards southern Tamil Nadu, *SreemadhVaadeendraTheertharu^ on the other hand journeyed toward northern Karnataka, particularly to ^Manchale^ and chose this hallowed region to mark His sphere of influence, in a fashion that is very much similar to the epochal deeds of none other than His sole mentor, *SreemadhRaghavendraTheertharu^. *SreemadhVaadeendraTheertharu^ was in due course feted by many a royal Kingdoms with grants of many a titles and honors that stood lightly upon the ablest shoulders of the former. *SreemadhVaadeendraTheertharu^ hesitatingly accepted gifts of many landed titles and further consolidated the overall land holdings of the ^SreeMutt^ and also magnanimously imparted much needed education in Vedanta to many deserving students who eventually graduated with unsurpassed scholastic capabilities owing to such sterling efforts of their *Vidya Guru^, *SreemadhVaadeendraTheertharu^.

Importantly, *SreemadhVaadeendraTheertharu^ wholeheartedly encouraged the likes of the legendary “Muktiyogya” *Vijaya Dasarui who was an eminent contemporary, to excel in the chosen rarified field of [[HariDasaSahitya]], a fact that is acknowledged by none other than *VijayaDasaru^ himself, in many a couplet composed in utter devotional gratitude. Thus *SreemadhVaadeendraTheertharu^ strived to encourage both complimenting factions of ^Vyasa koota^ as well as ^Dasa koota^. Most notable is one particular devotional composition penned by *SreemadhVaadeendraTheertharu^ Himself on none other than *SarvottamaSreemanMoolaRama^. The immense merit of *SreemadhVaadeendraTheertharu^ is gauged by the fact that the Holy Pontiff even today functions as the duly appointed minister-in-waiting of none other than *SreemadhRaghavendraTheertharu^ and is the only available ‘proper channel’ to multitudes of devotees who continue to throng ^Manchale^ in quest of an audience with none other than *SreemadhRaghavendraTheertharu^. Though it is another matter that none other than *SreemadhRaghavendraTheertharu^ had long ago set aside one particular secluded ^Brundavana^ that was initially earmarked for Himself and had also instructed the faithful devotee *DewanVenkanna^ that the same must be reserved for a most worthy successor who shall arrive there after another half a century. The holy pontifical reign of *SreemadhVaadeendraTheertharu^ lasted for twenty two long years and this grandest tenure witnessed a great renaissance of upsurge of Vedanta in general and ^Tatva Vaada^ School of *VayuJeevottamaSreemanMadhwacharyaru^ in particular. Ultimately, bowing to the ever revolving Wheel of Time and destiny, *SreemadhVaadeendraTheertharu^ choose to appoint His “Poorvaashrama” nephew as His next successor to the Holy Pontificate with the grant of auspicious title of *VasudhendraTheertharu^ in 1745A.D. The divinely deemed “Nirnaaya” of *SreemadhVaadeendraTheertharu^ occurred in 1750A.D. and His most special manifestation is guaranteed in the most holy and auspicious ^MoolaBrundavana^ at ^Manchale^, right next to the awesome ^MoolaBrundavana^ of none other than *SreemadhRaghavendraTheertharu^. Thus,

faithfully heeding to the preset wishes of none other than *SreemadhRaghavendraTheertharu^, the ablest devotee Pontiff *SreemadhVaadeendraTheertharu^ decided to remain forever at ^Manchale^, within His ^MoolaBrundavana^ situated as it were next to the ^Moola Brundavana^ of *SreemadhRaghavendraTheertharu^. To this day, the same now stands as an immensely meritorious testimonial to the highest levels of devotion of *SreemadhVaadeendraTheertharu^ in a manner that is to put it simply → **na bhootho na bhavishyati**||{San.}

vandaarujanasandohamandaaratarusannibham|

vrundaarakaguruprakhyam vande ***Vaadeendradeshikam**^||{San.}

[[Holy Works]] (See forthcoming Chapters 2 & 3) composed by *SreemadhVaadeendraTheertharu^ are as follows:-

[[Navyaduruktishikshaa]] (during ‘poorvaashrama’)

[[SreeRaghavendramatagataarchaagatikramaha]]

[[Gurugunastavana]]

[[Bhoogola khagola vichaara]]

[[Tatvaprikaashikaatippanni Mimaasaanadarpana]]

[[Tatvodyotatippanni]]

[[Madhwaarya]]

[[Vishnusoubhaagyashikharinee]]

[[HariDasaSahitya]] Devotional composition on *SreemanMoolaRama^.

At this juncture particular mention must be made of the auspicious holiness of [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^, an erudite exposition of the immense meritorious value enshrined in each and every [[Holy Work]] of *SreemadhRaghavendraTheertharu^. When the devoted *SreemadhVaadeendraTheertharu^ submitted the [[Gurugunastavana]] in front of the ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ at ^Manchale^, uttering ||**vyaasena vuypta bheejaha**||{San.}, then even as tens and scores of devotees, disciples and students milling around watched open mouthed and with folded hands, ending with the verse ||**adya ShreeRaghavendraat vilasati phalito madhwasiddhaantashaakhee**||{San.}, the entire auspicious façade of the ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ shuddered for a while to signify complete agreement of the awesome occupant from within. Further, huge garlands of flowers that decorated the ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ cascaded sharply upon *SreemadhVaadeendraTheertharu^ in quick scatter of showers. Exultation of ***RaajaadiraajaGurusaarvabhoma Govinda Govinda!!!**^ rent the air in all directions even as *SreemadhVaadeendraTheertharu^ with torrential tears streaming out from His holy eyes performed a full length oblong salutations in front of the ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ at ^Manchale^. In due course, *SreemadhVaadeendraTheertharu^ placed the entire Holy Work [[Gurugunastavana]] in front of the holiest of holy ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^

as a mark of culmination of a prolonged literary endeavor by performing a grandest of grand ^Mahaamangalaarti^, to the same. In fact the first miraculous act of agreement uttered by *SreemadhRaghavendraTheertharu^ just after entering the ^MoolaBrundavana^, that is → ||**saakshee hayaasyotra hi**||, a befitting rejoinder to the famed [[SreeGuruRaghavendraStotra]] of “Muktियोग्या” *Appannacharyaru^ is quite well know. Likewise, the second most important miracle was this awesome nod of acknowledgement by none other than *SreemadhRaghavendraTheertharu^ from within the very same sacred confines of the ^MoolaBrundavana^ at ^Manchale^!

“kande kandeno kangala bhoomandaladolu mereva *Yatigala^
 mandalaabdhige somanenipa akhandamahima *VAADEENDRAGURU^gala
 nasunagiya moga pasarisida dvaadashanaamagalu shreemudre mudadinda
 nolaliloppuva gandha akshati yeseva sannangaara kiviyaali hasanaada yele tulasi shobhisi
 besasuva vondondudu maataalisidaradu ^Vedaartha^tulyaa lasagava gyiyisade baruva
 *Gurugala^
 mosalavaayipallakki sutta baarisuva naanaa vaadyada ghosapusikarededallanaru yemba
 dashdikkinolu keerti tumbire shishuvu modalaadavaru tamatama besane pelalu keli avaru
 bbasava kaladistaartha toruva rushikulottamaraada *Gurugala^
 shvasanamatavaraardhige poorna shashiyenisikomba dheerudaarara asamatatva
 prameyadali
 nirmisidane lokesha ivaranna vasudhiyamararu prasarayedabala yesedu tutisalu higgi
 karunaa
 rasabharitaraagi nodutta maasanadi *Haripada^ bhajipa *Gurugala^
 kusumasharana baanavanu khandrisi bisuta sapanna vidyaavasuvinali aavaaga
 taledoogisuvaru panditara mecchisi vashave pogalalu yenage ivarada darushanadindali
 gatige patha nimishadolage idu siddhavendu vandisiro mariyade ee *Gurugala^
 misunipa mantapadolage ranjisuva *RAMA^na kullirisi archisuva chittyikaagradali
 volisuva tantrasaaroakta bageyanu kushalaraada *Upendramuni^karubisajadindali janisi
 bhakutili
 asuraripu *SIRI VIJAYAVITTALA^na pesarugalu yenisuva *Gurugala^” {Kan.}

(to be continued)

REFERENCES FOR CHAPTER 1: -

1. *SarvottamaShreeGopalaKrushna kruta [[SreeDurgaStotram]].
2. [[SreeVenkateshaMangalashtakam]], courtesy *BhaaveeSameeraru^.
3. [[SreeTrivikramaStotra]], courtesy *BhaaveeSameeraru^.
4. [[Tattvodyota]], courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
5. [[SuMadhwaVijayaha]], Holy Biography, courtesy *NarayanaPandita^.
6. [[SreemadhRaghavendraVijaya]], Holy Biography, courtesy *Pandit Narayanachar^.
7. [[SreeRaghavendraGuruStotram]], courtesy *Appannacharyaru^.
8. [[Holy Works]], courtesy *SreemadhVaadeendraTheertharu^.
9. Devotional composition, courtesy *VijayaDasaru^.

10. Devotional composition, courtesy *VittalaDasaru^.

mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|
***JAYATHEERTHAA^khyā taranihi bhaasataame hrudambare|{San.}**

{ {Scripted in the vicinity of the relocated ^^Mruttika Brundavana^^ of *Jaya Tirtha
Shreepaadaru^, ^Bharatha Varsha, Bharatha Khanda^} }

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| ***DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^** ||

|| ***SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE
NAMAHA^** ||

||| ***MADHVA VALLABHA SARVOTTAMA AKHILAANDAKOTI
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA
VENKATESHWARAHA SARVAPAALAKAHA^** |||

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

**“paapahara *CHAKRA*dhara paalane maado paramaatma
*TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

^CHAPTER – 2^ :- [[[*Kruti SambandhaDeepika^]]] – “A Beginners Guide to
select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” – By
*TirumalaVenkata^

**Invocation directed at the ^Lotus Feet^ of
*KulaDevtaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwar
a^, resplendently manifest within the golden Sanctum Sanctorum of
^AnandaNilaya^, atop ^Tirumala^ :-**

^kyilaasenantashikhare parvate nimralojjvale|
gjnaananirmalachittadyayogimandlasevitam sukhaaseenam mahaadevam
ratnasimhaasanottame|
pranipatya krupaasindhum paarvatee paryapracchata||
saardhatrikotiteerthaanaam paatakagnee supaavaneer|
Venkateshwarasaddhamnaha samantaadyojanatrayment||
muktibhoomishtidaanandaghanasandohamandalam|
tatra sthitaanaam jantoonam bhaagyam bhaagyamahorunaam||
sarvaadhyaksham mahaavishnum sarvalokyikanaayakam|
kaarunyaanandabaahulyaatsarvyishvaramayam vibhum||

aanandamoortimaanandamuchintyyishvaryasamyutam|
kotibaalaarkasankaasham taditkotisamaprabham||
chandrakotiprabham ratnajaamoobnadaparishkrutam|
Vimaanadevataamoortitejomandalasamyutam||
ashaaksharapadaanandam ramesha karnikopari|
yevam dhyeyam puraskrutya pashchaaddhyaanamidam vadeth||
yannamashrutisaarasaandra jaladhisthaane lasatkoustubham|
svaagjnaandhatamisradukhaharanam matputrasaigjeevanam||
vishvaabheeshtavarapraadaanaphaladam bhogeendrasadbhooshanam|
ShreeVenkatesham bhaje||
santoshomama ShreeVenkatesha nimate shreesvarnamukhyaastate|
svaavaaso bhavateeti divyasaritaha svargaapavargaprade||
kyilaase vidhikumubhasambhavanute shreekaalahastisthale|
kyivalyam vasataamanantamahimaa yhogeeshwaro durlabhaha||
kaaram natim samudhruhya shreepoorvam mantramuccharet|
navaksharamidam devi sarvagoshyam hrudi sthitam||
twayi snehaatsamaakhyaatam paramaanandapadapradam||
Namaha Shree Venkateshaaya shuddhagjnaanasvaroopine|
Vaasudevaaya shaantaaya Shreenivaasaaya Mangalam||
mantradhyaanamidam krutvaapashchaat mantramidam vadet|
Namaha ShreeVenkateshaaya namontam vaa samuccharet||
ashtaaksharamidam khyaatam bhuktimuktipradaayakam|
rahasyam sarvamantraanaam gopaneeyam prayatwataha||
SwaamiPushkarinesnaanam Venkateshwaradarshanam|
mahaaprasaadasweekaarastrayam tryilokyadurlabham||
sarvatra keertayetpraaginaha SwaamiPushkarinee paraam|
suvarnamukhareem divyaam Venkateshwaramavyayam||
agnaanaandhtamahasooryam paapinaam tu na rochate|
yetatsookshamtaram punyam yoginaamapi durlabham||
SwaamiPushkarneeteertham divoushadharasayanam|
vydyaha ShreeVenkateshoyam mrutyuroganekruntanaha||{San.}

Celestial Goddess “Muktiyogya” *ParvathiDevi^ once beseeches none other than Celestial “Muktiyogya” *MahaRudra^, the latter being Omnipresent in the most auspicious pantheon of ^Kyilasa^, so surrounded by awesomely mighty peaks amidst cautious vigilance maintained by many “muktiyogya” auspicious sages, now seated upon a resplendent throne in utmost tranquility and reverential poise. Celestial Goddess *ParvathiDevi^, in due course beseeches Celestial *MahaRudra^ about any one particular region wherein His utmost benevolence effuses out without any difficulty even to the most ordinary of devotee, which is for the asking. In reply, Celestial *MahaRudra^ replies that indeed there is such a place nestling amidst the sylvan surroundings of the most sacred of spring, known as ^SwamiPushkarni^, a mere sighting of which enables onset of most auspicious meritorious tidings to the most ordinary of devotee, who is further rid of monumental sins acquired in countless previous births, totally and unconditionally. Such a liberated individual shall then come to be in the realms of supreme Knowledge, read as ^TatvaVaada^ of “Muktiyogya”

*VayuJeevottamaSreemanMadhwacharyaru^ and shall eventually step outside of the familial lifestyle with all bondages getting severed automatically. Such being the mountainous merits acquired be all but a mere glance of such a sacred spring, ^SwamiPushkarni^, one can only imagine the infinite merits that is awaiting to be very easily enchased upon performance of a ritual purification bath in this very same sacred spring. Celestial *MahaRudra^ admits that indeed full extent of justice towards such a glorious sacred spring ^SwamiPushkarni^ cannot be merely extolled either by Himself or even the topmost hierarchy Celestial, none other than “Muktiyogya” *ChaturmukhaBramha^. Likewise, another most sacred spring, namely ^Papanashini^, with tremendous austere significance inferred in the very title itself, is one amongst the more than three and half million sacred springs that abounds in the sacred hill ranges of ^Venkatachala^. Such a ^Venkatachala^ is recognized as being a definitive domain that guarantees liberation to one and all, so much so that all those who are fortunate enough to dwell there, including all forms of life ranging from the most primary occurrences to the most complex of intelligent beings are indeed a chosen lot. Indeed, here the superlative manifestation of *SarvottamaTirumalaVenkateshwara^ is infinite and is beyond mere description and is completely filled with the most astounding levels of bliss and happiness in a manner that is unparalleled anywhere else. Factually, the very act of falling asleep in this auspicious abode of ^Venkatachala^ is in itself akin to attainment of the rarified domain of the much coveted state of ^Yoga Samadhi^ (Yoga in Sanskrit language is derived from the root form of |Yuj| → meaning to concentrate or to meditate upon) and the very act of dwelling atop such a domain of ^Venkatachala^ is in itself akin to performance of a most eminent ‘penance’. That is why phalanx of most eminent “Muktiyogya” *Celestials^ themselves vie with one another in order to ferret out a cozy corner for themselves in this most auspicious domain of ^Venkatachala^. Such being the case one can imagine the utterly laughable plight of all other forms of life. Each and every act that is performed atop this holy abode of ^Venkatachala^ be it an act of charity, or performance of religious ceremonies to departed ancestors, an act of donation of gold and other precious ornaments or an act of Knowledge enlightenment and conduct of auspicious festivities are all indeed merit worthy and shall rake in good tidings by the basketfuls. Therefore none other than Celestial *MahaRudra^ Himself encourages His very own steadfast followers to perform such acts upon this holy abode of ^Venkatachala^, conduct of which shall never become binding upon any individual thereafter. Only the most eminent amongst chosen “Muktiyogya” individual alone is enabled to ingrain the most intractable gist of the eternal [[Vedas]] and not all and sundry, however eminent scholar, he or she might be. It is also said that since this is the most vital of all secrets, the same needs to be inferred amongst only those who possess unshakeable depths of devotion at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ and not all. Indeed, Celestial *MahaRudra^ concedes most candidly that even He Himself is unable to fully fathom the Infinite merits that are accrued upon visiting such a holy domain of ^Venkatachala^ and the eternal fame of the presiding deity there, none other than *SarvottamaTirumalaVenkateshwara^. This holiest of holy abode is primordially known as the domain of *SarvottamaAadiVaraaha^, consisting of more than thirty million holy springs as elucidated earlier, spread all over the hilly ranges, resplendent with vast valleys overflowing with fragrant flowers of all kinds, overcrowded with exotic flora and fauna and avian life, populated by huge

congregation of the truly devoted “Muktiyogya” ascetics of all genre, is resplendent with enormously huge mansions that is held in place by gigantic pillars ingrained in gold and precious gemstones of every hue and kind. In this most rare of all abodes, none other than *SarovottamaTirumalaVenkateshwara^, the very embodiment of supreme Truth, Knowledge, definiteness, purity, intellect, Universally Omnipresent, Universally Omniscient, Universally Omnipotent and the very primordial entity is manifest in a manner that does not have a parallel anywhere else in the Seven Worlds and beyond. Such a *SarovottamaTirumalaVenkateshwara^ is way beyond comprehension by mere play of sensory organs of puny devotees and yet out of supreme kind benevolence He enables steadfast devotees to cross the treacherous tides of familial lifestyles filled with horrific obstacles. *SarovottamaTirumalaVenkateshwara^ is the very vital wealth to all those who constantly perform meditation culminating at His ^Lotus Feet^. *SarovottamaTirumalaVenkateshwara^ is the sole eradicator of all manners of diseases that come to plague a devotee and time and again awards the most potent and at the same time most rarest of rare levels of supreme Knowledge of ^Anima and Garima^ to such a chosen devotee. *SarovottamaTirumalaVenkateshwara^ is indeed the most unique one who is way beyond all notions of Time and History. Such a *SarovottamaTirumalaVenkateshwara^ is now being served ceaselessly by His eternal divine consort, the topmost hierarchy Celestial namely “Nityamuktalu” *SreeLakshmiDevi^, in this very same famous abode of ^Venkatachala^.

*SarovottamaTirumalaVenkateshwara^ is the sole overseer of the entire Cosmos and yonder ; He is the very epitome of profane kindred ; the very epitome of sublime bliss ; He is the sole possessor of untold wealth-material as well as meta physical ; His countenance very easily surpasses the overall radiance of one hundred million Suns blazing away all at one go ; His dazzling physique very easily overcomes one hundred millions flashes of lightning all at one go ; His soothing demeanor is also infinitely more cool than the softly flowing radiance of one hundred million full Moons all at one go and He is constantly decorated with the most baffling array of precious gemstones and the richest of silken clothing at all time. Such a *SarovottamaTirumalaVenkateshwara^ is constantly being attended upon by a retinue of faithful gatekeepers, namely “Muktiyogya” *Chanda, Prachanda, Nanda and Sunanda^. Such a *SarovottamaTirumalaVenkateshwara^ is none other than *SarovottamaAchyutaAnantha and Govinda^, in tandem with His other superlatively awesome Incarnations as *SreeKrushna and SreeRama^. *SarovottamaTirumalaVenkateshwara^ is constantly being served by His divine consorts being “Nityamuktalu” *BhooDevi and ShreeDevi^. *SarovottamaTirumalaVenkateshwara^ is constantly being saluted by phalanx of such auspicious sages led by none other than “Muktiyogya” *Agastya, Bharadwaja, Sanaka, Shukadeva, Vaamadeva, Shataananda, Bhrgu, Janaka^ and the like. Even the worthy offspring of Celestial *MahaRudra^, none other than “Muktiyogya” Celestial *Skanda^ is also involved in offering wholesome salutations at the ^Lotus Feet^ of such a *SarovottamaTirumalaVenkateshwara^, who holds the famed *Sudarshana Chakra* and the awesomely auspicious ^Paanchajanya^ and in His two powerful hands ; sports a most comforting visage resembling a brightly colored Lotus in full bloom ; with perfectly sharpened nose bridge and with a perfectly formed stout eyebrows. Such a *SarovottamaTirumalaVenkateshwara^ is worthy of worship right from His auspicious

^Lotus Feet^ decorated by bejeweled trinket of bells all the way up towards the famed bejeweled crown that decorates His almighty head region. Such a *SarvottamaTirumalaVenkateshwara's^ ^Lotus Feet^ are firmly embossed with the auspicious symbols of ^Vajra, Ankusha, Dhwaja and Kamala^. Such a *SarvottamaTirumalaVenkateshwara^ is adorned with the gold brocaded silken garments over which cascades long pendants made out of gold and countless other precious gemstones. Such a *SarvottamaTirumalaVenkateshwara^ is the very epitome of kindest benevolence and is constantly worrying about His truest devotee, who is in dire straits. Such a *SarvottamaTirumalaVenkateshwara^ in whom even hierarchy Celestial *MahaRudra^ Himself seeks refuge, Is the very epitome of the most exalted of all forms of the fabled utterances of practical conduct of [[Pranava Mantra]]. *SarvottamaTirumalaVenkateshwara^ is the only one who is responsible for the brightness and sparkle that emanates out of countless Stars, Planets and Satellites of the entire Cosmos. *SarvottamaTirumalaVenkateshwara^ is constantly being immersed in sacred ^Abhisheka^ comprising of such auspicious ingredients such as milk, curd, ghee, sugar and honey and is decorated with performance of sixteen different types of appeasement services at His grandest of grand ^Lotus Feet^. *SarvottamaTirumalaVenkateshwara^ is offered most enchanting umbrellas embossed in silver, fan, sacred offerings, mirror, songs, dance, percussion instruments, flutes, drums by none other than a phalanx of *Celestial^ performers day in and day out. Since such a *SarvottamaTirumalaVenkateshwara^ is the one without any manner of destruction whatsoever, He shall act as the sole Creator during the time of Creation and thereafter shall act as the sole protector and ultimately shall act as the sole destructor during the time of sustained apocalypse. Such a *SarvottamaTirumalaVenkateshwara^ is the sole controller of each and every *Celestial^ worthy of their individual titled post and extends His unchallenged sphere of influence in all, animate to inanimate encompassing the micro as well as macro World. Such a *SarvottamaTirumalaVenkateshwara^ is the sole destructor of all enemies, both from within and without.

Thus it is vital to meditate upon such a *SarvottamaTirumalaVenkateshwara^ in the right manner, since He is the very epitome of the eternal [[Vedas]] ; sports the famed jewel of ^Koustubhamani^ upon His verdant chest ; He is the sole banisher of all manners of sorrows that clouds upon the darkness of ignorance ; He is decorated with many an enchanting ornament, the principal amongst them being the ^Nagabharana^ and He is the very epitome of all forms of known and unknown wealth. Situated very near to this famed abode of ^Venkatachala^ on the banks of the Holy River ^Suvarnamukhi^ resides none other than Celestial *MahaRudra^ manifest there in the domain of ^Sreekalahasti^, a rare honor that has eluded even to the most deserving of auspicious lot of eminent *Yogis^. Thus the wholesome premeditated eulogy of *SarvottamaTirumalaVenkateshwara^ is indeed most auspicious. At first an individual should commence meditation upon the primordial ||OM|| and only then the same must be followed by ||**Namaha**||. This must be followed in rapid succession by the meditation of *Shree^ and the rest of the [[Mantra]] must be uttered in due course. This most auspicious [[Moola Mantra]] of → ||**OM NAMAHA SHREE VENKATSHAAYA**|| must be mediated within the very soul and must be done in utmost secrecy. Thereafter this [[Mantra]] shall ordain the most prized of all bliss to an individual who come to

chant the same. In the above [[Mantra]] if the primordial ||OM|| is excluded then the same is rendered in the manner of an [[Ashtaakshari Mantra]] and is totally capable of ordaining both wealth and liberation to the needy. Thus the ritual purification bath in the sacred spring of ^SwamiPushkarni^, then the most divine of all sightings of the supreme manifestation of *SarovottamaTirumalaVenkateshwara^ shall come about and thereafter partaking in the sanctified food offerings is enabled, together is indeed most prized and there is nothing that is more auspicious than this in the Three Worlds. Thus is it of utmost importance for an individual to constantly meditate upon such a *SarovottamaTirumalaVenkateshwara^ at all time always, and thus get liberated from all manners of binding sins. This fabled waters of ^SwamiPushkarni^ in itself contains miraculous healing powers and none other than *SarovottamaTirumalaVenkateshwara^ is the divine physician who helps a needy patient to overcome the darkest of death. Thus those who mediate upon this affable invocation of such a *SarovottamaTirumalaVenkateshwara^ and only then proceed to partake with sanctified food offering would find that their long departed ancestors dancing with unbridled joyous abandon. Even hierarchy *Celestials and Sages^ shall roam with utmost contentment upon hearing the same and ultimately such a chosen individual shall attain the ^Lotus Feet^ of none other than *SarovottamaTirumalaVenkateshwara^, unwittingly.

*AnjaneyaVaradaGovindaGovinda^
 *PrahlaadaRaajaVaradaGovindaGovinda^
 *BahkleekaRaajaVaradaGovindaGovinda^
 *VyaasaRaajaGuruSaravabhumaVaradaGovindaGovinda^
 *RajaadiRajaGuruSarvabhumaVaradaGovindaGovinda^
 *SaptagirivaasaGovindaGovinda^
 *SeshachalavaasaGovindaGovinda^
 *HariSarovottamaVayuJeevottama^
 *PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke
 Govinda Govinda^

Invocation of “Maasaniyaamaka” *ShreeVrushaakapiVaamana^ in order to cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-

na ^Gangaa^sadrusham Theertham na *Devaha Keshava^ath paraha||{San.}

Sustained rejoinder in favor of Celestial “Muktiyogya” *Ganga Devi^ during particularly auspicious months occurring in seasonal cycles shall well neigh eradicate mountainous sins accumulated from ten past previous births. Therefore, *Celestial Ganga Devi^ is synonymously eulogized as → the most eminent one, i.e., → **gamayati nirgamayati paapam**||{San.}, the eradicator of ten different types of sins. Another most auspicious synonym of this very same *Celestial Ganga Devi^ is → ||Punya||.

ajana dandakamandalu makhala ruchira paavana *VAMANA^moortaye|
 mita jagatritayaaya jitaaraye nigam vaakpatave vatave Namaha||{San.}

None other than *SarvottamaSreemanNarayana^, during the epochal Incarnation as *SarvottamaVamana^ purportedly “asked” for all but ^Three footsteps^ of arable land from ‘tamoyogya’ Emperor ‘b a l i’. Thereafter, *SarvottamaVamana^ went about in inimitable fashion, after claiming land measurable in two footsteps raised His left leg skywards with no place left in the Cosmos to measure! At that juncture one tiny corner of the nail present on such an outstretched leg of *SarvottamaVamana^ cracked open the very edge of the Cosmos in a terrifyingly blinding flash resulting in an inward flow of copious milky white waters into this yawning gap. Witnessing the same none other than the hierarchy Celestial “Muktiyogya” *ChaturmukhaBramha^ collected whatever could be held in His own ^Kamandala^ and proceeded to wash the ^Lotus Feet^ of *SarvottamaVamana^ from the same in utter devotion. Thereafter, from this very region there arose the mighty ^River Ganga^, as a resultant cascade of unstoppable torrential waters that begun to flow forth from the ^Louts Feet^ of *SarvottamaVamana^. Flowing ahead briskly, ^River Ganga^ after a lapse of several time epochs arrived at the domain of ^Simshumaara^, where “Muktiyogya” *Dhruva^ upon sighting the famed ^River Ganga^ proceeded to sport the same on his worthy head. From there the ^River Ganga^ then flowed towards the domain of the ^Seven Sages^, who once again sported the sacred waters upon their own respective heads. From there the ^River Ganga^ entered the domain of the Moon and from there descended upon the famed ^Mount Meru^. From there the ^River Ganga^ then bifurcated in eastern, western, southern and northern direction and continued to flow there in the form of tributaries known as ^Seeta, Alakananda, Chakshu and Bhadra^. Out of these famed tributaries, the ^River Alakananda^ flows southward eventually entering the domain of ^Gandhamadana^ and from there drains into the famed Himalayan mountain ranges. Here, awaiting *Celestials^ eventually escorted ^River Ganga^ back to their own auspicious domains.

As Time epochs rolled by, valiant sons of Emperor *Sagara^ were reduced to ashes owing to the immense displeased wrath of *Sage Kapila^. Thereafter, worried descendants of this unfortunate clan were now trying in right earnest to bring the *Celestial GangaDevi^ to once again flow upon Mother Earth and thereby ordain liberation to the tormented souls of their unfortunate ancestors and clansmen. At last heeding to the merits enshrined in the enormous penance undertaken by a determined descendant “Muktiyogya” *Bhageeratha^, none other than the topmost hierarchy Celestial *ChaturmukhaBramha^ once again instructed *Celestial Ganga Devi^ to begin reflowing upon the tormented Mother Earth in the form of ^River Ganga^. At this juncture none other than hierarchy Celestial “Muktiyogya” *MahaRudra^ Himself intervened to stem the staggering force of the cascading waters of a raging ^River Ganga^ now cascading from the heavens. A grateful, *MahaRudra^ quickly enwrapped the holy ^River Ganga^ within the mighty locks of His fiery matted hair and thereafter allowed only a tiny rivulet to trickle down further into the parched plains below. Thus the waters of this holiest of holy ^River Ganga^ eventually followed the duty conscious *Bhageeratha^ where ever he went faithfully and ultimately flowed over the scattered ashes of all his slain forefathers liberating them instantaneously, as per the supreme deemed will of none other than *SarvottamaVamana^.

||*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||

“upanyaasa” continued from previous Chapter -1:-

It is only *SarvottamaSreemanNarayana^ alone who is the unquestioned supremely independent sovereign of all that He surveys and then some. *SarvottamaSreemanNarayana^ is the very epitome of all forms of supreme Knowledge that is unfathomable to the rest. So much so that it is at times impossible even for “Nityamuktalu” *RamaDevi^ Herself to fully comprehend this sheer variety and infinite range of qualities that seem to effuse forth most amazingly from such as *SarvottamaSreemanNarayana^. The supremely unattainable quality of the highest level of kindest benevolence of such a *SarvottamaSreemanNarayana^ is one of His rarest of rare quality. This supremely kind benevolence of *SarvottamaSreemanNarayana^ is much sought after even by the topmost hierarchy *Celestials^ leading all the way right up to those souls that are eternally stuck up in the eternal rotation of the Wheel of Time, pockmarked as it were by countless births and rebirths. But the supremely kind benevolence of *SarvottamaSreemanNarayana^ is infinitely more grand and more worthy than that possessed by a plethora of lowly enable souls. For example an individual’s benevolence is very much limited to his own family consisting of elders, spouse, progeny and the like, most obviously stemming from those relationships that are primarily familial in nature. This is indeed so extreme that an individual even tries to hide the blatant mistakes committed repeatedly by his near and dear ones, time and again. On the other hand the benevolence of *SarvottamaSreemanNarayana^ is Universal and all encompassing without any distinction at all amongst all, be it low, high, wretched, demon, celestial, illiterate, scholarly, rich and poor. At the same time such a *SarvottamaSreemanNarayana^ gets done amicably the performance of duty task from a chosen individual in right accordance to his unique characteristic distinctive to his soul, i.e., “Jeevaswarupa”, of course through the medium of hierarchy Celestial *Vayu^ and the auspicious Celestial *Rama Devi^. On this count alone it is proved that the hordes of lowly placed “jeevas” are thoroughly dependent on their very day to existence to such a *SarvottamaSreemanNarayana^. The supreme kind benevolence of *SarvottamaSreemanNarayana^ is so infinite and purposeful that even as the soul exits a physical body of an individual owing to a natural death cycle and sheds the natural physical body format, none other than *SarvottamaSreemanNarayana^ even thereafter continues to exercise His famed succor and protection to the same and enables sustenance through the medium of *Vasunamaka Anirudha Rudra Janaardhana and Vasudeva^. Ultimately weighing the sheer accumulation of merits and sins of the particular soul in question, a thoroughly understanding *SarvottamaSreemanNarayana^ then shall ultimately lead such an individual towards a deserving domain and shall even enable their rebirth if the situation so demands or on the other hand shall ordain onset of choicest hierarchy liberation if the case is indeed so worthy to merit the same in the first place.

The sacred [[Upanishads]] scriptures are the principle amongst the equally sacrosanct lot of [[Prastaana]] scriptures. These very same [[Upanishads]] extols the value of the very act of Creation of the Universe, about the various niceties of life forms all the leading towards the very ^Lotus Feet^ of *SarvottamaSreemanNarayana^. This is in a nutshell is

the basic level of supreme Knowledge that a chosen “Muktiyogya” *Guru^ imparts to a chosen “Muktiyogya^ disciple. The relationship between such a *Guru^ and his disciple is indeed very sacrosanct so much so that without any distinction disciples comprising of sons of eminent Kings and sons of ordinary righteous individuals together may study under such a *Guru^. The most pedestrian inference from the terminology of a *Guru^ → implies as the one who imparts true Knowledge and shows the correct path. On the other hand such a *Guru^ must possess most eminent qualities such as an open heart, great levels of Knowledge, must show equal affections to all of his disciples and must strive towards the overall betterment of each and every disciple without any prejudice. That is why the exalted status of a *Guru^ is indeed next only to that of one’s parents. A *Guru^ imparts Knowledge to his disciple after inferring their inherent capabilities and qualifications to sustain such high levels of Knowledge. This birthright towards ingraining such a Knowledge level from a *Guru^ is indeed open to all strata of society. The disciple on his part must be able to catch each and every nuance of Knowledge nugget that is passed down from his *Guru^ who shall then faithfully impart the same with the end view of the alleviation of his pupil in mind. Such an invaluable Knowledge that is imparted by a *Guru^ to a disciple must be used for constructive purposes alone and never for furthering any destructive activities towards anyone individual or society. Further, a *Jagadh Guru^, is one who strives for the overall betterment of the entire World, not being limited to any one particular ethnic community or race or region. Such a *Jagadh Guru^ must dedicate himself totally towards the betterment of the lesser enabled followers, with a thorough understanding of each one’s personal predicament or otherwise. Therefore the kindest benevolence stemming out of a *Jagadh Guru’s^ affectionate sustenance is infinitely more than any prized object in the entire Cosmos.

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

A recently unearthed [[Holy Work]] composed by the venerable “Muktiyogya” *SreemadhVijayeendraTheertharu^, namely [[Shrutyarthasaara]] is primarily dedicated to the supreme validation of the supremely independent sovereign entity, read as *SarvottamaSreemanNarayana^ and the eternal tenet of ||**HARI SARVOTTAMATVA**|| and the inevitable truism of ||**PANCHABEDHA**|| as propounded by none other than *VayuJeevottamaSreemanMadhwacharyaru^. This [[Holy Work]] is also a virtual mirror to the eternal truth as enshrined in the eternal [[Vedas]] and their eternal relevance for all time to come. *SreemadhVijayeendraTheertharu^ has successfully decanted the important gist of the eternal [[Vedas]] in [[Shrutyarthasaara]] and thereby successfully simplified many a complex tenet found in the eternal [[Vedas]] and the sacrosanct [[Upanishads]], as well.

sa Bramha sa Harihi sendraha soksharaha paramaha swaraat|
sa Vishnuhu sa praanaha sa kaalognihi sa chandramaaha||{San.}

The trade mark composition of *SreemadhVijayeendraTheertharu^ is that there is never any conveniently twisted inference of any of the tenets of the eternal [[Vedas]]. On the other hand the erudite composition of [[Shrutyarthasaara]] is a befitting rejoinder to many

a willful false interpretation of the original Vedic scriptures that were in vogue at that time. *SreemadhVijayeendraTheertharu^ thus establishes the unchangeably palpable difference existent amongst 'jeeva' and 'Eesha' entity, a factuality that is reflected in the eternal [[Vedas]] as well.

||*SreemadhVijayeendraSudheendraRaghavendraTheerthaGurubhyoNamhaHarihi
OM^||

As mentioned in Chapter 1, one startlingly peculiar notion of ^sambandha^ → manifest as the three most awesomely enviable and meritorious traits of ^siddhi-yogyata-samruddhi^ is a commonest occurrence in both *SreemadhRaghavendraTheertharu^ and *SreemadhVaadeendraTheertharu^, so obviously apparent in further vindication as ^Granthakruti sambandha^ (literary relationship) ; ^Yathi sambandha^ (Pontifical relationship) and ^Poorvaashrama sambandha^ (previous familial relationship). In due course of time such a ^Granthakruti sambandha^ (literary relationship) inherited on account of prior ^Poorvaashrama sambandha^ (previous familial relationship) and suitably consolidated further in most auspicious divinely ordained ^Yathi sambandha^ (Pontifical relationship) amongst *SreemadhRaghavendraTheertharu^ (1623 – 1671 A.D) and *SreemadhVaadeendraTheertharu^ (1728 – 1750 A.D) has resulted in enviable literary contributions by the worthy latter. A few such select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^ are now commentated upon briefly, keeping in view the basic knowledge levels of greenhorns in this subject. However, those desirous of delving deeper into these sacred [[Holy Works]] can employ the contents of this Paper Seriatim titled [[[*Kruti SambandhaDeepika^]]] – “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” – By *TirumalaVenkata^, as a tailor made and effective springboard for their future distinctive accomplishments, of course with the kindest concurrence of *HariVayuGuruRaghavendraru^.

“yeneyaaaro nimage kumbhiniya madhyadalinnu manasija arambhisi manu
munikula chintaamaniye *VAADEENDRA^ Marutamata vanadhichandra
kumataghajaganake mrugendra
snaanaanushtaana kaaladalli shreetaranga paaniya nyaasa dhyaana maaduva dheera
daanaadi karma shama dama naanaa gunaarna bhajisuvantha dheera prasanna
*Hariye^ Sarvottama *Marutadevane Guru^ yeradumooru bheda sthiravendu sthaapisi
dhareyolu merede vaadigaluktidhuradinda taride nambidavara karunadi porede
^Veda^arthaganella vyaakhyaana mukhadinda saadhisi dharegella bhodhisi avaragha
bhedava taride manobheeshta modadigarede *Rama^naamasvaada savide
darahaasasariteteera ^Mantraalayadalli^ *GURURAAAYA^ aagjneyindavara
sannidhiyalli
sthiravaagi ninde sumahimeyali mereve nee munde dayadalyenna poreyayo tande
*Marutaantargata GOPALAVITTALA^nna harushadi poojipa *Guru
UpendraTheerthara^
karakanjajaata bhaktarakaama vara paarijaata kamadhenu karuniso daata”{Kan.}

< 1 > [[Navyaduruktishikshaa]]:-

A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” with particular reference to [[Navyaduruktishikshaa]] comprises of the fact that the same was composed by *SreemadhVaadeendraTheertharu^ during his eminent ‘poorvaashrama’ days as the scholarly *Sreenivaasacharya^. A birds eye view of this particular [[Holy Work]] is that once an arrogant scholar owing allegiance to the illusory school had hastily put together a disarranged composition with the sole purpose of deriding the eternal tenets of ^TatvaVaada^ School propagated by none other than *VayuJeevottamaSreemanMadhwacharyaru^. On being informed about such a mishap by a nobleman hailing to the court of the King of ^Madurai^, a defiant *Sreenivaasacharya^ composed the [[Nayvaduriktishikshaa]] and most efficiently and successful upheld the ^TatvaVaada^ School, the only one which is in right accordance to the supreme concurrence of none than *BhagawanVedaVyasaru^. This particular [[Holy Work]] also contains interesting meanings to many a complex and intractable tenet found in the classically acclaimed [[TaatparyaNirnaya]] of none other than *VyasaRajaGuruSaarvabhoulmaru^. As a matter of fact, the ^AadiMangalaShloka^ of this particular [[Holy Work]], flaunts the ‘poorvashrama’ title which is synonymous with the most auspicious and most famed title of none other than *KulaDevtaSarvottamaShreeTirumalaVenkateshwara^ of the famed ^BeegaMudreAravvatuVokkalu^ clan. This [[Holy Work]] traces the primordial origin of the auspicious Incarnation of *BhagawanVedaVyasaru^ and the inevitable classifications of the eternal ^Vedas^ in order to ordain truest Knowledge to the deserving righteous seekers. The author has highlighted the incarnated ^Amsha rupa^ of such noted Celestials like *Rudra, Sesa and Vayu^ in all the three principle preceptors of all the three branches of Vedic School, that has always been in vogue. Thereby the author has also in a way subtly highlighted the supreme Incarnation of none other than *SarvottamaSreemanNarayana^ as *BhagawanVedaVyasa^ who is the “**SOLE AUTHORITY**” to all these ^Three Schools^ and their respective chief propagators. Such a sustained invocation composed by *SreemadhVaadeendraTheertharu^ once again validates the existence of a vitally essential difference that is perceivable even in this most basic of all starting points in the discussion of faith and its inference.

< 2 > [[ShreeRaghavendramatagataarchaagatikramaha]]:-

A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” with particular reference to [[ShreeRaghavendramatagataarchaagatikramaha]] consists of the fact that the same is of immense importance to the glorious heritage of the ^SreeMutt^ for it traces with minutest precision the chronological episodes with concurrent epochal deed of the holy occupants of that particular time period. The ^SreeMutt^ was also known by the enviable nomenclature of ^SreemadhVijayeendraTheerthaMoolaMahaSamstaanam, DakshinaadiMutt^, headquartered at the famed pilgrim center of ^Kumbakonam^. The said [[Holy Work]] also espouses the eternal cause of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^ in an uniquely piquant way, what with an exposition of the various sacrosanct ‘Iconic Idols’ that have come to be worshipped all

along in the ^SreeMutt^. The pontifical chronology of most eminent pontiffs beginning with none other than the legendary *PadmanabhaTheertharu^ who was initiated into the sacred Vedic seat by none other than *VayuJeevottamaSreemanMadhwacharyaru^ is composed most eruditely, indeed. The most vital facet of this [[Holy Work]] is the clinching evidence with respect to the famed arrival of the superlative Icon of *SreemanMoolaRama^ to the ^SreeMutt^ as fetched by none other than *NarahariTheertharu^ from the treasury of the erstwhile ^Gajapati^ dynasty and duly handed over none other than *VayuJeevottamaAcharyaMadhwaru^. Many an associated legend with the superlative Icons of *ShodashabaahuShreeNrusimha^ worshipped by *SreemadhVibhudendraTheertharu^ and the magnificently sacrosanct Icon of *GarudavaanahaShreeLakshmiNarayana^ worshipped by none other than *SreemadhSudheendraTheertharu^ is also elucidated in much detail. Another fabled miniaturized Icon of *ShreeSantaanaKrushna^ handcrafted by none other than *SreemadhRaghavendraTheertharu^ and the mountainous merits enshrined in a mere sighting of the same is also mentioned in this particular [[Holy Work]]. Similarly the most fabled and most bejeweled Icon of *ShreeBhooDurgaDeviSametha ShreeVyakuntaVasudeva^ and the manner in which the same was eventually acquired by the worthy savior *SreemadhSumateendraTheertharu^ (1692 - 1725 A.D) from the erstwhile Tamil chieftains of the southern subcontinent is also elucidated in this particular [[Holy Work]].

< 3 > [[Bhoogolakhagolavichaara]]:-

A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” with particular reference to [[Bhoogolakhagolavichaara]] is a concentrated effort in Vedic geography and on this count alone is a most unique in its genre and of utmost rarity indeed. This [[Holy Work]] draws heavily from many important Vedic texts, especially from the most sacrosanct of all [[SreemadhBhagavatha]], the ^Fifth Canto^ to be precise. Another [[Holy Work]] with the same title composed earlier by another eminent predecessor, none other than *SreemadhSumateendraTheertharu^ also seems to have heavily influenced this later day allied [[Holy Work]] composed by *SreemadhVaadeendraTheertharu^. Therefore this particular [[Holy Work]] is a very important reference text which sheds light upon the heightened levels of Knowledge of the geographical positioning of the globe during those days, long before today’s modern global positioning via satellites! The global firmament is explained in the manner of series of islands floating on a super continent, which later day scientists also concurred as being plate tectonics and coined the terminology of Gondwanaland! The principle thrust in the play of things of the visible World at large recognizes the main island land mass with the Vedic coinage of ^Jambudweepa^ which has been given primary status around which all other supposedly island land masses have been conveniently rearranged. The [[Holy Work]] also consists of the measurement of expanse of each island in terms of their sheer girth and landmass. The fabled ^Mount Meru^ is also mentioned by according it an exalted status within the land mass of ^Jambudweepa^, with further demarcation of the land masses into nine different ^khandas^ such as ^Bharathakhanda^ so on and so forth. The famed Himalayan ranges in principle, is recognized here as being the frontier region of the most auspicious of all

^Bharathakhanda^. This [[Holy Work]] also mentions in graphic detail about the various Holy Rivers and its innumerable tributaries that flow in the blessed land of ^Bharathakhanda^. Various ecologically diverse flora and fauna that come to inhabit in the manner of verdant growth of evergreen forests is also mentioned in this [[Holy Work]]. Genuinely appropriate anecdote relating to the famed birth of Celestial ^River Ganga^ is also mentioned here along with the numerous legends associated with the tributaries of ^Seetha, Alankananda, Chakshu and Bhadra^. This [[Holy Work]] also traces the course of the journeys of these Holy Rivers further into the vast land plains before enjoining within the most welcoming confines of the great Oceans. Throughout this particular [[Holy Work]], the supremely independent sovereign deemed will of *SarovottamaSreemanNarayana^ and the supremely unrivalled manner in which His manifestation is Universal and binding is very well highlighted by *SreemadhVaadeendraTheertharu^.

< 4 > [[Tatvaprakaashikaatippanni Mimaamsaanyayadarpana]]:-

A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” with particular reference to [[Tatvaprakaashikaatippanni Mimaamsaanyayadarpana]] consists of the fact that the same is enshrined with the gist of the classical [[BramhamimaamsaaShaastra]], albeit in a simplified manner. It is said that mere recitation of the verses comprising of this particular [[Holy Work]] in itself is equivalent to the study of the hoary [[BramhaSutra]] scriptures. On the face of it this particular [[Holy Work]] seems to be a continuation and take off on [[Navyaaduruktishikshaa]] composed in ‘poorvaashrama’. This particular [[Holy Work]] composed by *SreemadhVaadeendraTheertharu^ is an excellent and masterly skilled composition and effectively highlight the vastness of the classically acclaimed [[Bramhasutras]] composed by *BhagawanVedaVyasa^ The manner in which each and every [[Sutra]] is labeled as being nothing but an extended eulogy of none other than *SarovottamaSreemanNarayana^ and his unchangeable ultimate status is clarified in graphic detail. No one else including phalanx of hierarchy *Celestials^ and all other liberated souls can ever hope to attain such an exalted status as *SarovottamaSreemanNarayana^, whose all but one inferable quality is enshrined in the primordial utterance of the seemingly tiny ||OM||, which in itself enough to suffice His exalted status for all Time to come. Thus, *SreemadhVaadeendraTheertharu^ has also strived to uphold such a suzerainty of *SarovottamaSreemanNarayana^ in the classically acclaimed [[Upanishads]] as well, the verses of which at first seems to eulogize lesser enabling *Celestials^. But when the same are brought under the scanner of the born innate ingenuity as possessed by the extremely gifted *SreemadhVaadeendraTheertharu^, then the greater picture of the ultimate suzerainty of *SarovottamaSreemanNarayana^ is most clear and concise. The Omniscience of such a *SarovottamaSreemanNarayana^ even in mere utterances and occurrences of verbs, consonants and vowels and the universal right of all those who wish to invoke this supreme Godhead through the same is also well brought out in this particular [[Holy Work]] which simply pulls the rug from the hitherto shaky tenets of the illusory school which does not believe in such a supreme command of the supreme being, read as *SarovottamaSreemanNarayana^, who functions as the sole

creator-sustainer-destroyer, a three fold role designated cleverly upon Himself! The [[Holy Work]] also necessitates all chosen righteous doer of duty task to well neigh practice such a sustained eulogy of the supreme Godhead, read as *SarvottamaSreemanNarayana^, a surefire and time tested path towards choices hierarchy liberation.

<5> A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” with particular reference to an exquisite Kannada Composition recognized as belonging to the genre of [[HariDasaSahitya]] literally drips with “Devotional Portmanteau” on the infinite qualities of *SarvottamaSreemanMoolaRama^, is given below. It is a time tested practice of the ^SreeMutt^ to sing this particular devotional composition during annular observance of the holiest of holy ^UttanaDwaadashi^. This devotional composition extols the infinite virtues of pursuing pristine pure devotion at the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^. The glorious inherited tradition of *SarvottamaSreemanNarayana^ and the subsequent epochal arrival of this particular Icon of *SarvottamaSreemanMoolaRama^ as fetched by *NaraHariTheertharu^ and handed over to none other than *VayuJeevottamaAcharyaMadhwaru^ who worshipped the same as the principal Icon of the ^SreeMutt^, a custom that was faithfully practiced by the likes of the legendary *VibhudendraTheertharu^, all have been lyrically represented in this gem of a devotional composition by *SreemadhVaadeendraTheertharu^, who most proudly introduces Himself as being the humblest follower of *AshramaGuruUpendraTheertharu^ (1725 -1728 A.D):-

**“MoolaRamana divyamoorti archisalenna melumelebenaiha
sheeladindileyalli shivanu posalu poorva
sishtaarchane maadida cheluva aadiyali ajanaagjneyindali devara badigyaa
aadaradi nirmisida vedagarbhanu dehadalli
bhaktiyogadindarchisida modadindikshvaakukuraamanarchisalavage mokshavane
paalisida medinipatigalallamita vyibhava dinda mereda santoshadaa cheluva
Daasharathi jaambavantage harushadi kodalu daasanedavana poredaa
koshadolgajapatigalanarasi| Narahari muniyu kondu baralandu mereda
DeshikaAnandaTheerthaaryarchisi tamma devarendaaga karedu
Eeshanedivara kulayogigalindarchisalavaraabheeshtagala tandu suridaa cheluva
vinutaa Vibudhendra vanshaabhdi poornavidhubinbanenisutiha
anudinavu sannutUpendraraayara matananusarisi nadeyutiha ghanabhakuta
Vadeendra manorathavannu ghataneyanu maadutiha cheluva^”{Kan.}**

<6> A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” with particular reference to one more exquisite Kannada Composition also in the genre of [[HariDasaSahitya]] composed by the venerable *SreemadhVaadeendraTheertharu^, as given below, is a thorough vindication of the enormous levels of devotion professed at the ^Lotus Feet^ of *SreemadhRaghavendraTheertharu^ and thereby towards His ^antharyaami^ *BharatiramanaMukhyapranantargathaSarvottamaSreemanMoolaRama^. The superlatively infinite qualities of *SarvottamaSreemanMoolaRama^ is eulogized in this

devotional composition in a “no holds barred manner” wherein *SreemadhVaadeendraTheertharu^ extols with unbridled gusto about ritual purification baths in the Holy ^River Ganga^ and austere observances of the famed ^Vaajapeyi Yagjna^ were all performed as an appeasement act of none other than *SarvottamaSreemanMoolaRama^. *SreemadhVaadeendraTheertharu^ also confesses that on account of such pristine pure devotion shown towards the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^, the former could attract kindest benevolence of the likes of *SreemadhRaghavendraTheertharu^ and the magnanimity of none other than *AshramaGuruUpendraTheertharu^-

**“munnyenu sukrutava rachisiddeno ninnarchisalaadeno
sannuta shubhaganasandoha Raghukularanna MoolaRaamane naanu
Gangaadi shubhatirthaganu maretaarutingalu dharisiddeno
mangalavannu namage mannisi koduva ShreeRangaadigalalliddeno
hingaade Guruhiriyara padaambhoja sangatiyanu balu sampaadisiddeno hyaango
pari pariyali bana paatraralluchitavanaritu vaanchitavitteno
parimeyeillade vaajapeyaadi mukhadinda dhareyalli yaajisiddeno
Harikathegala keli hasanaagi manadalli dharisi harushadalliddeno
varatapovanadalli
vartisi hrudayadali chirakaaladalli ninna chintisiddeno hyaango
aadeshikaashramaadhaaryochita mata bhedavannaritiddeno Veda mooruti
Raghavendra
Deshikara Shreepaadava pidididdeno| udaara utama gunavulla UpendraGurugala
modapadisiddeno Vaadeendra Yatikulavariyanaaluva nimma saadara bhajaneya
saadhisiddeno hyaango”{Kan.}**

(to be continued)

REFERENCES FOR CHAPTER 2: -

1. [[BhavishyottaraPurana]], courtesy *BhagavanVedaVyasaru^
2. [[SuMadhwaVijayaha]], Holy Biography, courtesy *NarayanaPandita^.
3. [[SreemadhRaghavendraVijaya]], Holy Biography, courtesy *Pandit Narayanachar^.
4. [[Holy Works]], courtesy *SreemadhVaadeendraTheertharu^.
5. Devotional composition, courtesy *SreemadhVaadeendraTheertharu^.
6. Devotional composition, courtesy *Gopala Dasaru^.
7. [[Harikathamrutasaara]], courtesy *JagannathaDasaru^.

mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|

***JAYATHEERTHAA^khya taranihi bhaasataame hrudambare||{San.}**

{{Scripted in the vicinity of the relocated ^^Mruttika Brundavana^^ of *Jaya Tirtha Shreepaadaru^, ^Bharatha Varsha, Bharatha Khanda^}}

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| *DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

**||*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE
NAMAHA^ ||**

**|||*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA
VENKATESHWARAHA SARVAPAALAKAHA^|||**

**{ 'A Special Upnyaasa Edition On the Holy & Auspicious Occasion of
340th AaradanaMahotsava of :-**

***SreeTirumala Venkateshwarana Varaputraru^**

***Mahabhaasyakararu^, *Tippanikaararu^, *Veena Vidwaamsaru^**

***Bhaata Sanghrahakararu^, *Sudha Parimalaachaaryaru^**

***Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu^**

***BaghwanVedaVyasara Paada Kamala Sevakartaru^**

***Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru^**

***Sreeman Moola Rama Devara Aaraadhakaru^**

***VenuGopalaKrushna Devara Antaranga Bakutaru^**

***ParamaHamsaKula Shreshtaru Yati Kula Tilakaru^**

***MoolaHayagreevaMaha Mantrava Moola Brundavanadol Sadaa Dhyaaniparu^**

***Devi Manchalammanavara Poornaanugraha Paatraru^**

***Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha^**

***Kamadhenu Chintaamani, GuruSaarvabhoulmaru^**

***Samasta Vyasa Kootada Dhiggajaru^, *Samasta Hari Dasa Kootada Poshakaru^**

***SreemadhVyshnava Siddanta Pratistaapanachaaryaru^,**

***Vedanta Simhaasanaadeeshwararu^, *ParamaBhagavatottamaru^,**

***Padavaakhyapramaanapaaraavaarapaareena Sarvatantrasvatantraru^**

***SreemadhParamahamsa Parivraajakaachaaryaru^**

***Shreemadh Vijayeendra Theerthara Para Shisyaru^**

***Shreemadh Sudheendra Theerthara Sakshaath Shisyaru^**

***SHREEMADH RAGHAVENDRATHEERTHARU^,**

^Manchale Kshetra^, 'ShravanaBahulaDwiteeya'- 2011'}

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

“paapahara *CHAKRA*dhara paalane maado paramaatma

***TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

^CHAPTER – 3^ :- [[[*Kruti SambandhaDeepika^]]] – “A Beginners Guide to select [[Holy Works]] composed by *SreemadhVaadeendraTheertharu^” – By *TirumalaVenkata^

Invocation directed at the ^Lotus Feet^ of
*KulaDevtaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwar
a^, resplendently manifest within the golden Sanctum Sanctorum of
^AnandaNilaya^, atop ^Tirumala^ :-**

kathitaani mahaabhaaga punyakshetraanyanekashaha|
prashastani cha theerthaani taani taani maheetale||
tebhdyodhikatamam kshetram theertham paapavinaashanam|
yacchaasti taadrusham theertham tanno broohi sunischitam||
yasmin vasati sarvaatmaa *Maadhavo^ bhaktavatsalaha|
viharan mudito nityam shriyaa bhomyaa cha neelayaa||
**^VENKATAADRI SAMAM STHAANAM BRAMHAANDE NAASTI
KINCHANA|^**
***VENKATESHASAMO DEVO NA BHOOTO NA BHAVISHYATI|^**
tasmin bahooni theerthaani surasiddhanishevite|
ramyaani santi shatashaha sarvaaghaughaharaanyapi||
sarvatheerthaatishaayeeni sarvaashcharyakaraani cha|
sarvasiddhyanukaareene sarvamajgaladaanyapi||
^Swaamipushkarinee^ naama sarasee raajate shubhaa|
yasyasasteereravindaaksho vasati preetamaanasaha|||{San.}

Once comity of righteous “Muktiyogyas” Sages beseech the hierarchy Sage “Muktiyogyas”
*Sutamaharishi^ as to which amongst all famed pilgrim places is considered as being the
most holiest amongst all and the reason thereof. These very same righteous Sages also
implore Sage *Sutamaharishi^ about the infinite merits of such a place where none other
than *Sarvottama Madhava^ is manifest alongside His divine consorts none other than
*ShreeDevi-BhooDevi and NeelaDevi^. In reply to such a pointed question, the
venerable Sage *Sutamaharishi^ narrates an interesting anecdote that had occurred in the
distant past. Sage *Sutamaharishi^ in fact on an earlier occasion had put the same
question to none other than *BhagwanVedaVyasa^ who as a rejoinder had highlighted
the sojourn of the worthy hierarchy Sage “Muktiyogyas” *Narada^, ‘armed’ with his
customary famed auspicious instrument ^Mahiti^, doing preset rounds of the Three
Worlds. In due course Sage *Narada^ arrives at the humble hermitage of “Muktiyogyas”
Sage *Bhrugu^, who offers utmost hospitality with characteristic humbleness and piety.
Later the affable host, Sage *Bhrugu^ poses a question to the worthy visitor Sage
*Narada^ to elaborate about that one particular place of pilgrimage which is considered
as being the most famed and most holy amongst all places of pilgrimages worthy of
visiting in repeated lifetimes. According to Sage *Bhrugu^ such a pilgrim center in
existence where none other than *SarvottamaSreemanNarayana^ is constantly being
served by phalanx of hierarchy *Celestials^ led by none other than “Nityamuktalu”
Goddess *MahaLakshmiDevi^ must surely be the one and only place fit enough to ordain

onset of choicest hierarchy liberation to the worthy chosen individual doer of righteous duty task.

In due course Sage *Narada^ informs an attentive Sage *Bhrugu^ about the infinite fame of the holiest of holy spring of ^SwamiPushkarni^ situated atop the famed hill of ^Venkatachala^. This particular hill range is qualified enough to eradicate even the most heinous sins of the most wretched upon this Planet Earth. Indeed Sage *Narada^ informs all those who had gathered there that it is well nigh impossible for even the topmost hierarchy Celestial “Muktiyogya” *ChaturmukhaBramha^ to do full justice to the infinite fame of such a ^Venkatachala^, which is now home to none other than *SarovottamaSreemanNarayana^ who has seemingly vacated the lofty auspicious domain of ^Vykunta^ and taken up residence here along with His divine consorts *ShreeDevi^ and *BhooDevi^. This hoary pilgrim center is also known by auspicious synonyms such as ^Anjanadri – Seshadri – Garudaadri – Theerthaadri – Shreenivaasaadri – Chintamanigiri – Vrushabhaachala – Varaahaachala – Gjnaanaachala – Kanakaachala – Aanandaachala – Neelachala – Sumerushikarachala – Vykuntaadri and Pushkaraadri^. It is guaranteed that whosoever comes to utter such divinely auspicious synonyms as quoted above is sure to enjoy choicest hierarchy liberation irrespective of his or her standing or otherwise. Therefore Sage *Narada^ reiterates that indeed there is no other place that can rival such a pilgrim center of ^Venkatadri^ in sheer terms of holiness nor there is any other rival supreme Godhead to match the infinitely auspicious aura of ***SARVOTTAMA TIRUMALA VENKATESHWARA^**, either in the past-present or in the near or distant future.

This apart there are numerous holy springs that dot this immense spread of holy hill ranges that are amazingly beautiful, scenic and at the same time very well enabled to eradicate mountainous sins of multitudes of puny devotees. The principle amongst this is the famed ^SwamiPushkarni^ on the upper banks of which none other than *SarovottamaTirumalaVenkateshwara^ is supremely manifest within the holiest of holy ^Sanctum Sanctorum^ of ^AnandaNilaya^. Prior to the occurrence of such a manifestation atop ^Venkatadri^, none other than *SarovottamaSreemanNarayana^ instructs His trusted lieutenant, Celestial “Muktiyogya” *Aadisesha^ to first manifest himself in the form of a formidably huge mountain with the massive granite escarps now known as ^Venkatadri^ forming the head portion of the same. In due course phalanx of Celestials led by none other than *ShreeDevi^, *BhooDevi^ and *NeelaDevi^ alongside *ChaturmukhaBramha^, *MahaRudra^, *Yaksha^, *Siddha^, *Vidyaadhara^ and countless other hierarchy Sages troop faithfully to these very sacred hill ranges in order to welcome the supreme manifested arrival of none other than ***KulaDevtaAkhilaandaKotiBramhaandaNayakaSarovottamaTirumalaVenkateshwara^**. Thus, the Celestial *AadiSesha^ is now manifest throughout these sacred hill ranges with the tip of the tail positioned at the famed pilgrim center of ^Shreshyila^. Likewise the midriff region of Celestial *AadiSesha^ is now positioned at the very region where the famed pilgrim center of ^Ahobilam^ is now located. Many glorious hoods of Celestial *AadiSesha^ now flourishes in the manifestation of ^Venkatadri-Sheshaadri-Vrushabaadri-Narayanaadri^. These very same densely forested hill ranges were once home to the hierarchy “Muktiyogya” Sage *Agastya^ who had performed stringent

penance here for many great periods of time. Thus even to this day multitudes of flora and fauna that thrive abundantly throughout these densely forested hill ranges are indeed considered to effuse more auspicious aura that attracts unstinted envy of even topmost hierarchy Celestials, not to speak of countless numbers of *Siddha-Kinnara-Charana-Vidyaadharagana-Mahagana-Yaksha-Gandharva^, apart from multitudes of auspiciously venerable Sages.

***AnjaneyaVaradaGovindaGovinda^**
***PrahladaRaajaVaradaGovindaGovinda^**
***BahkleekaRaajaVaradaGovindaGovinda^**
***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***HariSarvottamaVayuJeevottama^**
***PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke**
Govinda Govinda^

Invocation of “Maasaniyaamaka” *ShreeVrudhaHrusheeksha^ in order to cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-

Aprameyo Hrushikeshaha Padmanabhoamarabhuhu|
Vishwakarma Manustvashtaa Sthavishtaha Sthaviro Dhruvaha||{San.}

***Om Apremeyaya namaha|**
Om HRUSHIKESHAAYA NAMAHA|
Om Padmanabhaaya namaha|
Om Amaraprabhava namaha|
Om Vishwakarmane namah|
Om Manave namaha|
Om Tvashtre namaha|
Om Sthvishtaaya namaha|
Om Sthaviraaya dhruvaaya namaha^|

***SARVOTTAMA HRUSHIKESHA^** in all His superlative manifestations and synonymous Incarnations is extremely aloof and unattainable in terms of the rarified domain of revealed Knowledge as found in the tenets of blasé ^Pramana^ in which He is so manifest ; He is the sole overlord of all manners of actions of the limbs ; He is the sole overlord of phalanx of hierarchy *Celestials^ and liberated souls ; He is the sole creator of the Cosmos and yonder ; He is the sole inspirational aspect behind each and every noble thought and its continuously effervescent churning ; He is the sole causative factor pulverizing all manners of matter into indistinguishable atomized existences particularly so during the famed onset of ultimate apocalypse ; He is the one entity so ever permanent in all respects and shall remain so permanently forever for all time to

come and He is the only entity to have so effortlessly preempted the very notion of Time itself.

**“husiyanaadi hotte horeve vishayadalli rasikanendu husige haakadiraiaha
HRUSHIKESHANe!”{Kan.}**

||*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||

“upanyaasa” continued from previous Chapter -2:-

**||*LOKAABHIRAAMA SADHGUNADHAAMA LOKYIKABHOOMA
VIJAYEENDRAMA^||**

“chandira Ramanaraani Seeteya mukhadandakke sotu lajjeindo raatri charanaada
Bhaarati modalaada satiyarakshi kumuda korike biriye raajita chakora
paaravaarabenda suranikara naliye vaarika mukhiya aananda sharadhiyukke

nosaloppuva kasturi tilaka kalanka hosa muttinole varahaarada
kusuma taaregalaagi aa kirana lokangalu nasunagu beladingalaagi nagegedaayitendu

nanda mooruti ***VIJAYEENDRA SWAAMIRAMACHANDRA^** seeteya mukhadolu
mukhava

sandise upraagadi polva eeshwara haara Mandaakini Yamuna yendaaga avaru
meeye”{Kan.}

**||*SreemadhVijayeendraSudheendraRaghavendraTheerthaGurubhyoNamhaHarihi
OM^||**

As mentioned in Chapters 1&2, one startlingly peculiar notion of the grandest extent of
^Gurubhakti sambandha^ as professed by “Muktiyogya”
*SarvatantraSwatantraSreemadhVaadeendraTheertharu^, slated as an “amsha” of
*Bruhaspati Achaaryaru^ at the ^Lotus Feet^ of “Muktiyogya”
*SarvatantraSwatantraSreemadhRaghavendraTheertharu^ and the collective unrivalled
hierarchy wise ^Mukti sambandha^ of both *SreemadhRaghavendraTheertharu^ and
*SreemadhVaadeendraTheertharu^ arising due to unrivalled pristine pure devotion
towards the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^ is strived to be
highlighted in this concluding Chapter 3 of this Paper Seriatim titled **[[[*Krti
SambandhaDeepika^]]] – “A Beginners Guide to select [[Holy Works]] composed
by *SreemadhVaadeendraTheertharu^” – By *TirumalaVenkata^.**

< 7 > [[GURUGUNASTAVANAHA]]:-

A summarized genesis glimpse of “A Beginners Guide to select [[Holy Works]]
composed by *SreemadhVaadeendraTheertharu^” with particular reference to
[[Gurugunastavana]] comprises of the fact that the same was composed by
*SreemadhVaadeendraTheertharu^ as a praiseworthy exercise in favor of

*SreemadhRaghavendraTheertharu^. Indeed, this is very much similar to the famed ^Pramana^ uttered by “Muktiyogya” *Narayana Pandita^ in the classically acclaimed [[SuMadhwaVijayaha]], where it is mentioned that [[BramhaSutraBhaasya]] composed by *VayuJeevottamaSreemanMadhwacharyaru^ is striking very much similar to the utmost auspicious and eminent manifested form of the awesome latter. Curiously, amongst all famed invocations in favor of *SreemadhRaghavendraTheertharu^ the most outstanding are the ones composed by “Muktiyogya” *Appannacharyaru^ namely the famed [[SreemadhRaghavendraGurustotra]] and the other being [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^. There are striking similarities amongst these two most holy and priceless compositions, the commonest factor being that both are extremely potent and infinitely efficient in garnering the kindest benevolence of *SreemadhRaghavendraTheertharu^. The [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ consists of more number of verses when compared to the [[SreemadhRaghavendraGuruStotra]] of *Appannacharyaru^. Hearing to the rendition of this famed [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ is in itself extremely pleasing to the ears and at the same time enables onset of ecstatic levels of devotion as far as the infinite meritorious fame of *SreemadhRaghavendraTheertharu^ is concerned. The lilting poetical finesse of [[Gurugunastavana]] is indeed most awesomely auspicious since the beginning is made with the customary salutations offered at the ^Lotus Feet^ of *SarvottamaShreeHari^ and the topmost hierarchy Goddess *MahaLakshmiDevi^ followed by hierarchy wise salutations offered at the ^Lotus Feet^ of *VayuJeevottamaSreemanMadhwacharyaru^ and all other later day worthies who succeeded into respective holiest of holy Pontificates such as *JayaTirthaShreepaadaru^, *SreemadhVibudhendraTheertharu^, *VyasaRajaru^, *SreemadhVijayeendraTheertharu^, *SreemadhSudheendraTheertharu^ and finally concentrating on the immeasurable mountainous merits enshrined permanently in the epochal literary compositions of none other than *SreemadhRaghavendraTheertharu^ and His innumerable divine characteristics.

[[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ magnificently showcases the enormously mindboggling and staggering lot of holiest of holy literary compositions of *SreemadhRaghavendraTheertharu^ with an aptly special introduction to each one of them in genealogically chronological order neatly dovetailing towards enviable tenets of ^Karmayoga^ and ^Gjnayanayoga^, enshrined therein. None other than *SreemadhRaghavendraTheertharu^ is the principal protagonist of this entire literary exercise of the famed [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^. Amongst differing sources of authenticity the following three Holy Works, namely [[Gurugunastavana]], [[SreeRaghavendraGurustotra]] and [[SreemadhRaghavendraVijayaha]] stand out as being the all time favored chronicles as far as the epochal Incarnation of *SreemadhRaghavendraTheertharu^ is concerned, notwithstanding many an ‘also ran’ effort emanating time and again from ragtag to posh scholars, as well. Another vital factor is the ever present latent historicity that go hand in glove with all the three worthy authors of these three respective literary compositions and their important relationship with their chief mentor none other than *SreemadhRaghavendraTheertharu^. It is quite well known that these worthies, *Pandit Narayanachar^ of

[[SreemadhRaghavendraVijayaha]] fame and *Appannacharya^ of the [[SreeGuruRaghavendraStotra]] fame were the illustrious contemporaries of *SreemadhRaghavendraTheertharu^, whilst last but never the least *SreemadhVaadeendraTheertharu^ of [[Gurugunastavana]] fame was a winsome toddler all of 'two years old' when his "Poorvaashrama" great grandfather none other than *SreemadhRaghavendraTheertharu^ entered ^MoolaBrundavana^ at ^Manchale^ situated on the banks of the holy ^River Tungabhadra^! Another startling factor so common to all these three illustrious student-disciple-devotee of *SreemadhRaghavendraTheertharu^ is their domesticated ingenuity, masterful genius, unparalleled grasp and enormous command over classical Sanskrit language, so verdantly flourishing in all their razzmatazz literary compositions. The magnificent enormity of many a preceding superlative Incarnation of *SreemadhRaghavendraTheertharu^ alongside a breathless invocatory salutations offered to *SarvottamaSreemanNarayana^, "Nityamuktalu" Goddess *MahalakshmiDevi^ and phalanx of other hierarchy Celestials and many a legendary *Madhwa Pontiffs^ who succeeded *VayuJeevottamaSreemanMadhwacharyaru^ into this holiest of holy pontificate, makes [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ to rank amongst the very highest possible echelons of all time great literary masterpieces, the likes of which are indeed most rare. The [[Gurugunastavana]] of *SreemadhVaadeendraTheertharu^ most efficiently captures on a surreal literary canvass the then existing medieval milieus of philosophical, cultural and literary achievements of many a legendary *Madhwa Pontiffs^ who make their august appearance in this literary time capsule.

[[SreemadhRaghavendraVijaya]], the holiest of holy biography of *SreemadhRaghavendraTheertharu^ chronicled by *Pandit Narayanachar^ as is quiet well known consisted of sixteen chapters in all. But as per the supreme deemed will of none other than *HariVayuGuru^, the said biography was limited to only ten chapters in all, with the rest of the six chapters being cast away into the swirling depths of the raging torrents of ^River Kaveri^ by none other than *SreemadhRaghavendraTheertharu^ Himself as an act of guarded devotion towards none other than *VayuJeevottamaSreemanMadhwacharyaru's^ famed biography, the [[SuMadhwaVijaya]] which consists of sixteen chapters in all. Nevertheless, ever since many a notable worthy have strived to contribute their level best by trying to figure out the secretive contents of those lost six chapters of [[SreemadhRaghavendraVijaya]]. But no one has succeeded in such an effort till date, with the only probable exception of *SreemadhVaadeendraTheertharu^, who through the medium of His most valuable composition, the [[Gurugunastavana]] has given a tantalizing glimpse of the enormity of the literary contribution of *SreemadhRaghavendraTheertharu^, a factoid that is very much absent in the famed biography [[SreemadhRaghavendraVijaya]]. Such a sterling effort on the part of *SreemadhVaadeendraTheertharu^ is in itself an everlasting testimony to the famed kindest benevolence showered abundantly by none other than *SreemadhRaghavendraTheertharu^ upon the worthy former, a befitting honor that has eluded and continues to elude even the most faithful of devotee, to this day.

The [[Gurugunastavana]] of *SreemadhVaadeendraTheertharu^ is a befitting poetic sonata from start to end with absolutely no let up as far as the sheer rapid paced narration of deliberately introduced conscripts is concerned, with ever lingering after effects that cling to one's tongue upon concentrated and repeated rendition of the same. A few examples of such dizzying heights reached by *SreemadhVaadeendraTheertharu^ in [[Gurugunastavana]] is the awesomely breathless manner in which the monumental Holy Works of *VyasRajaru^, namely [[TarkaTandava]], [[Nyaayamruta]] and [[TaatparyaChandrika]] are compared to the awesomely fiery and eternally destructive reddened eyes of none other than *SarvottamaUghraNarasimha^, using the very terminology of ^Vedanta^ as a pointed metaphor, so very effective in reducing into indistinguishable cinders any punitive challenge that may ever arise. Another equally matchless metaphor employed by *SreemadhVaadeendraTheertharu^ in the [[Gurugunastavana]] wherein the almightily enormous foliage of ^TatvaVaada^ School initiated by none other than *VayuJeevottamaSreemanMadhwacharyaru^ that has so taken birth from the eternal seed of nourishment felicitated by none other than the peerless *BhagawanVedaVyasaru^ on the eternal stage of ^Vedanta^, makes one to humbly shudder in utter submission to such a literary ^Pramana^ that is shockingly stupefying and tremendously true at the same time. The [[Gurugunastavana]] of *SreemadhVaadeendraTheertharu^ is also a most accomplished pen picture of *SreemadhRaghavendraTheertharu's^ holiest of holy divine personality, His enormous literary accomplishments and His resoundingly divine characteristics that is completely in sync with His enviable status of a thrice born *Celestial^. Thus in a way, [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ most successfully fills the enormous gap that one may infer in the famed biography of [[SreemadhRaghavendraVijayaha]] composed by the worthy *Pandit Narayanachar^. For this reason alone it is highly recommended that both these two Holy Works, [[SreemadhRaghavendraVijayaha]] and [[Gurugunastavana]] composed respectively by *Pandit Narayanachar^ and *SreemadhVaadeendraTheertharu^ must be always studied in succession in order to comprehend the totality of this most auspicious of all Incarnation of *SreemadhRaghavendraTheertharu^.

However, repeating an earlier credit, the [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ is also an immensely laudable literary exercise on the infinitely auspicious qualities of *SreemadhRaghavendraTheertharu^, the thrice born Celestial "Muktiyogya" *Shankukarna^ with back to back Incarnations of *Prahlada-Bahleeka-VyasaTheertha^. The overall immensity of [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ is very marked especially in the realms of poetic meter (chandas) and the sheer effulgence of unstopably torrential flow of devotion towards all holiest of holy *Madhwa Pontiffs^ who ascended to the holiest of holy pontifical seat prior to that of His own, especially that of *SreemadhRaghavendraTheertharu^. In fact it would not be an overstatement if it is stated that none other than *SreemadhRaghavendraTheertharu" is Himself the chief "Piece de resistance" of [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^. As the very title of [[Gurugunastavana]] itself suggests it is nothing but an appraisal of the outstandingly meritorious qualities of the most eminent of all *Gurus^, in this particular case none other than

*SreemadhRaghavendraTheertharu^. Another notable omission is the absence of many a later day Holy Works that have been tagged as being composed by *SreemadhRaghavendraTheertharu^, but does not appear in the [[Gurugunastavana]] of *SreemadhVaadeendraTheertharu^. Probably the preeminent composer *SreemadhVaadeendraTheertharu^ concentrated on the tenet wise heavier Holy Works of *SreemadhRaghavendraTheertharu^ that appear to be extremely difficult to comprehend in entirety by rank laymen. Or could there have been a sequel to [[Gurugunastavana]] that never saw the light of the day? We shall never know! Most definitely there are many missing links in the list of Holy Works composed by *SreemadhRaghavendraTheertharu^ that have been quoted or unquoted sequentially in the [[Gurugunastavana]] of *SreemadhVaadeendraTheertharu^, in tandem with the numerous hierarchy eulogy of richly deserving *Celestials and Madhwa Gurus^ of the highest repute. Nevertheless, the very inference of the title of [[Stavana]] translates as → a delightfully concentrated praise. It is sheer commonsense that only such an individual who is perfectly capable of ordaining all the prized goals and aspirations alone qualifies to be eulogized in the first place. On this rank alone one can take cautious liberty to state that the [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ may be re-titled as [[SreemadhRaghavendraTheerthaGuruGunastavana]]! This apart it must be borne in mind that whilst performing such an eulogy of a chosen *Guru^ one must be aware of the vital factors as to which amongst those innumerable qualities that must be eulogized in order to attract quickest benevolence from such a thoroughly deserving *Guru^. In the same vein an individual who is involved in such an eulogy exercise must try and replicate if possible the very same actions of such a chosen *Guru^ who Himself would have on an earlier occasion performed similar eulogy exercise in favor of none other than *SarvottamaSreeHari^, *VayuJeevottamaAcharyaMadhwaru^ and noble *Gurus^ who would have preceded earlier. It is most apt to state at this juncture that none other than *SreemadhRaghavendraTheertharu^ constantly pursued the flawless practice of propagation of the eternal tenets of the ^TatvaVaada^ School of Thought of *VayuJeevottamaSreemanMadhwacharyaru^ apart from composing priceless literary masterpieces primarily based on earlier epochal literary compositions of *SreemanMadhwacharyaru^, *JayaTirthaShreepaadaru^, *VyasaTheertharu^, *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^, that are tremendously and awesomely effective in further substantiating the afore said School.

Indeed, the long terms beneficial effects of such a masterful literary compositions of *SreemadhRaghavendraTheertharu^ are indeed so monumental that it is well nigh impossible for students, disciples and devotees to fully comprehend many a hoary literary Magnum Opuses of ^TatvaVaada^ School, especially [[MadhwaBhaasya]] and [[SreemanNyayaSudha]] to quote a few, without first seeking recourse to these simplified beginners guide versions based on the same composed by *SreemadhRaghavendraTheertharu^. One of the most breathtaking observation of a rank layman about this famed [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ is that this one particular Holy Work most efficiently mirrors one awesome quality of *SreemadhRaghavendraTheertharu^ vis-à-vis each one of the Holy Composition of the latter. This literary aspect is totally absent in any similar exercise conducted by anyone else worth

the name. It is well known that a prospective composer of any genre of Holy Works must first possess the very highest possible levels of Knowledge in the firmament of ^TatvaVaada^ School of *VayuJeevottamaSreemanMadhwacharyaru^ apart from harboring equally enviable levels of devotion towards the Lotus Feet of *SarvottamaShreeHari-Vayu-Guru^, hierarchy wise. Upon compulsory presence of such awesome traits, whichever literary exercise started by such a worthy individual is sure to culminate with resounding auspiciousness alongside an occurrence of an astoundingly profound manifestation of *SarvottamaShreeHari-Vayu-Guru^ within the same. This then would certainly prove to be a good literary refuge providing timely succor for all later day disciples-students-devotees who are committed towards pursuance of the choicest goal of hierarchy wise liberation. This is one factor that is resoundingly true in each and every meritorious and infinitely auspicious Holy Works composed by *SreemadhRaghavendraTheertharu^ and this is exactly what *SreemadhVaadeendraTheertharu^ has highlighted in the famed [[Gurugunastavana]] This is nothing but an everlasting “TESTIMONY” for the rarest of rare ^MUKTI SAMBANDHA^, enjoyed by *SreemadhRaghavendraTheertharu^ and *SreemadhVaadeendraTheertharu^, on account of ceaseless devotion professed at the ^Lotus Feet^ of none other than *SARVOTTAMASREEMANMOOLARAMA^!

The later day complimentary allied works on the [[Gurugunastavana]] notably are the ones composed by “Muktiyogya” *SreemadhVasudhendraTheertharu^ and “Muktiyogya” *SreemadhDheerendraTheertharu^ (during ‘Poorvaashrama’). *SreemadhVaadeendraTheertharu^ has quoted in an extemporaneous manner that the most eminent predecessor *SreemadhRaghavendraTheertharu^ never ever even by default mulls over any contradictory tenets in His mind even for a fraction of a second whilst composing literary works, nor does *SreemadhRaghavendraTheertharu^ has ever erased what has been penned once and has never ever penned anything that merits such an erasure in the first place. The [[Gurugunastavana]] composed by *SreemadhVaadeendraTheertharu^ makes it most amply clear that *SreemadhRaghavendraTheertharu^ has composed numerous Holy Works that would have involved great extremities of time constraints owing to many a compulsive discharge of duty so typical of this highest ^Madhwa Pontifical Title^. At this juncture one can only mull upon other exigencies that were typical of that particular time period, what with no availability of pen, paper or pencil and the fact that each and every alphabet and word had to be inscribed on copper plates or on papyrus leaves, the latter of course being extremely delicate in nature with the prospects of withering away with time being very high indeed. Helping hand of many a deservingly chosen student had to be enlisted for supposedly making copies out of the original manuscripts for the sake of posterity. By such observations one can only gauge the sheer intellectual mastery and overall rock solid determination and indomitable will of *SreemadhRaghavendraTheertharu^ that has resulted in such a mountainously monumental immensity of prolific literary output, an unsurpassed feat since then. In the [[Gurugunastavana]], *SreemadhVaadeendraTheertharu^ has given introduction to many a notable holy literary works composed by earlier *Madhwa Pontiffs^ such as *JayaTirthaShreepadaru^, *VyasaRajaru^, *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^. Even to this very day

*SreemadhVaadeendraTheertharu^ Omnipresent in His ^MoolaBrundavana^ at ^Mantralaya^ that was earmarked to Him by His Chief Mentor, none other than *SreemadhRaghavendraTheertharu^, continues to serve most efficiently as His ‘Minister in waiting’ and is most enthusiastic in alleviating insurmountable difficulties of legions of true devotees and shall enable a chosen worthy doer of righteous duty task to qualify in all aspects to receive the everlasting kindest of kind benevolence from none other than *SreemadhRaghavendraTheertharu^ and *BhaaratiramanaMukhyaPranaantargathaSarvottamaSreemanMoolaRama^.

CONCLUDED.

REFERENCES FOR CHAPTER 3: -

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2. [[BramhaandaPurana]], courtesy *BhagwanVedaVyasaru^
3. [[SuMadhwaVijayaha]], Holy Biography, courtesy *NarayanaPandita^.
4. Devotional composition, courtesy *SreemadhVijayeendraTheertharu^.
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7. [[SreemadhRaghavendraVijaya]], Holy Biography, courtesy *Pandit Narayanachar^.
8. [[VyasohamTavaDasoham]], A Rejuvenated literary cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhoulmaru^, Web pages (159), 2010, by *TirumalaVenkata^ appearing in www.articles.gururaghavendra.org
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10. Web courtesy, Web master, www.gururaghavendra.org

mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|

***JAYATHEERTHAA^khya taranihi bhaasataame hrudambare||{San.}**

{{Scripted in the vicinity of the relocated ^Mruttika Brundavana^^ of *Jaya Tirtha Shreepaadaru^, ^Bharatha Varsha, Bharatha Khanda^}}

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

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