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Presents

[[[*MANGALA SHLOKA BHOOSHANAM^]]]
Part 1-5
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{{An Interlocutory Titular Diadem spectacularly showcasing
[[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]]
Composed by *SreemadhRaghavendraTheertharu^}}
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{'Upanyaasa' On the 'Run up' towards the Auspicious Occasion of
^^UttanaDwaadashi^^ 2010, to commemorate the Holiest of Holy Advent of the
Icon of *SreemanMoolaRama^, acquired by
'muktiyogya' *NaraHariTheertharu^ and
handed over to 'muktiyogya' *VayuJeevottamaAcharyaMadhwaru^}
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//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.}**
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May *VIDYA LAKSHMI^ propitiated herein as *Shree^ Always Omnipresent in *SARVOTTAMA PANDURANGA^, Guide this most humble Paper titled, [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^, without ever deviating from the Divine Tenets of [[TatvaVaada]] of *Vayu JeevottamaAcharya Madhwaru^.
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|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||
|| Shree Moola Gurubyo Namaha Harihi Om ||
|| Shree Aadhi Gurubyo Namaha Harihi Om ||
*** ***

vishvam *Vishnu^rvashakaara ityangugushtikaabhyaam namaha| amrutaamshoodbhavo bhaanuriti tarjaneebhyaam namaha| bramanyo bhramakrudhbramheti madhyamaabhyaam namaha| suvarnabindurakshobhya ityanaamikaabhyaam namaha| nimishonimishaha sragveeti kanishtakaabhyaam namaha| rathaangapaanir*Akshobhya^ iti karatalakaraprushtaabhyaam namaha|

suvrataha sumukhaha sookshmeti gjaanaaya hrudayaaya namaha| saharamoordhaa vishvaatmeti iyishvaryaaya shirase svaahaa| saharaachihi saptajihveti shaktyi shikhaayai vashat| trisaamaa saamagaha saameti balaaya kavachaaya hum| rathaangapaanir*Akshobhya^ iti tejase netratrayaaya voushat| ^Shaanrghadhanvaa^ ^Gadaadhara^ iti veeryaaya astraaya phat| rutuhu *Sudarshana* kaala iti bhoorbhuvaha suvaromiti ^D I G B A N D A H A^||{San.}

* *

^SHREE TULASI ARCHANE– 1^ :-

Interlocutory evocative invocation directed at the ^Lotus Feet^ of the sacrosanct Idols of *SarvottamaMoolaGopalaKrushna^, *SarvottamaVimanaShreenivasa^ alongside *VayuJeevottamaMukhyaPrana^, all consecrated atop the Golden Sanctum Sanctorum of ^AnandaNilaya^, ^Tirumala^, by 'muktiyogya' *VyasaTheertharu^ :-

*Shree Krushna Krushna Gopala Krushna Narayana Hari Narayana
Shree Kamalanatha Gopala Krushna Narayana Hari Narayana
Vasudevaaya Gopala Krushna Narayana Hari Narayana
Sanathanaaya Gopala Krushna Narayana Hari Narayana
Vasudevaatmaja Gopala Krushna Narayana Hari Narayana
Punyaya Namaha Gopala Krushna Narayana Hari Narayana
Leelaamanusha Vigraha Gopala Krushna Narayana Hari Narayana
Shreevatsa Koustubhadhaaraaya Gopala Krushna Narayana Hari Narayana
Yashodavatsala Gopala Krushna Narayana Hari Narayana
Hariye Namaha Gopala Krushna Narayana Hari Narayana^

*Devakinanadana Govinda Krushna Narayana Hari Narayana
Shreeshaaya Namaha Govinda Krushna Narayana Hari Narayana
Nandagopa Priyaatma Govinda Krushna Narayana Hari Narayana
Yamunavihaara Govinda Krushna Narayana Hari Narayana
Balabhadra Priyaaya Govinda Krushna Narayana Hari Narayana
Putanaharaaya Govinda Krushna Narayana Hari Narayana
Shakataasura Bhanjana Govinda Krushna Narayana Hari Narayana
Sachidananda Vigraha Govinda Krushna Narayana Hari Narayana
Navaneeta Priyaaya Govinda Krushna Narayana Hari Narayana
Anaghaaya Namaha Govinda Krushna Narayana Hari Narayana^

*Navaneeta Priyaaya Gopala Krushna Narayana Hari Narayana
Mathura Pataye Gopala Krushna Narayana Hari Narayana
Govindaaya Namaha Gopala Krushna Narayana Hari Narayana
Ajaaya Namaaha Gopala Krushna Narayana Hari Narayana
Niranjanaaya Gopala Krushna Narayana Hari Narayana
Kaamajanakaaya Gopala Krushna Narayana Hari Narayana
Mathuranathaaya Gopala Krushna Narayana Hari Narayana
Dwarakanaayaka Gopala Krushna Narayana Hari Narayana
Vrundavanasanchaariye Gopala Krushna Narayana Hari Narayana

Paramapurushaaya Gopala Krushna Narayana Hari Narayana^

*Yuddhavishaarada Govinda Krushna Narayana Hari Narayana
Samsaaravyirine Govinda Krushna Narayana Hari Narayana
Purayaye Namaha Govinda Krushna Narayana Hari Narayana
Narakaantakaaya Govinda Krushna Narayana Hari Narayana
Gopijana Priya Govinda Krushna Narayana Hari Narayana
sishupaala Shirachetre Govinda Krushna Narayana Hari Narayana
duryodhana Kulaantakaaya Govinda Krushna Narayana Hari Narayana
Akroora Varadaaya Govinda Krushna Narayana Hari Narayana
Vishwaroopa Pradarshakaaya Govinda Krushna Narayana Hari Narayana
Jayine Namaha Govinda Krushna Narayana Hari Narayana^

*Subhadra Poorvaja Gopala Krushna Narayana Hari Narayana
Jishnave Namaaha Gopala Krushna Narayana Hari Narayana
Muktipradaaya Gopala Krushna Narayana Hari Narayana
Jagadhguruve Gopala Krushna Narayana Hari Narayana
Venunaada Visharadaaya Gopala Krushna Narayana Hari Narayana
vrushabaasura Vidwasine Namaha Gopala Krushna Narayana Hari Narayana
banaasurakalaantakaaya Gopala Krushna Narayana Hari Narayana
Yudhistira Priyaaya Gopala Krushna Narayana Hari Narayana
Pandavapaksha Gopala Krushna Narayana Hari Narayana
Parthsaarathi Gopala Krushna Narayana Hari Narayana^

*Geetabhodaka Govinda Krushna Narayana Hari Narayana
Damodaraaya Govinda Krushna Narayana Hari Narayana
Yagjnabhoktre Govinda Krushna Narayana Hari Narayana
dhanava Vinaasha Govinda Krushna Narayana Hari Narayana
Leelaamaanusha Vighra Govinda Krushna Narayana Hari Narayana
Kamalaanaatha Govinda Krushna Narayana Hari Narayana
Gopalakaaya Govinda Krushna Narayana Hari Narayana
Sarvapaalaka Govinda Krushna Narayana Hari Narayana
Gopa Gopeeshvara Govinda Krushna Narayana Hari Narayana
Ilaapathaye Govinda Krushna Narayana Hari Narayana^

*Punya Shlokaaya Gopala Krushna Narayana Hari Narayana
Teerthapaadaaya Gopala Krushna Narayana Hari Narayana
Paraahparaaya Gopala Krushna Narayana Hari Narayana
Tulasi Priyaaya Gopala Krushna Narayana Hari Narayana
Veda Vedyaaya Gopala Krushna Narayana Hari Narayana
Venunishaarada Gopala Krushna Narayana Hari Narayana
vrushabaasura Vidvamsine Gopala Namha Narayana Hari Narayana
Avyaktaaya Gopala Krushna Narayana Hari Narayana
Vishnave Namaha Gopala Krushna Narayana Hari Narayana
Devaadi Deva Gopala Krushna Narayana Hari Narayana^

*Dheenabaandava Govinda Krushna Narayana Hari Narayana
Aadhidevaaya Govinda Krushna Narayana Hari Narayana
Pundareekaaya Govinda Krushna Narayana Hari Narayana
Paraanandaaya Govinda Krushna Narayana Hari Narayana
Paraahparaaya Govinda Krushna Narayana Hari Narayana
Sharanyaya Govinda Krushna Narayana Hari Narayana
Jagadaananda Govinda Krushna Narayana Hari Narayana
Devaaya Namaha Govinda Krushna Narayana Hari Narayana
Narayanaaya Govinda Krushna Narayana Hari Narayana
Vyukuntaaya Govinda Krushna Narayana Hari Narayana^

*Hrushikesyaaya Govinda Krushna Narayana Hari Narayana
Aprameyaaya Govinda Krushna Narayana Hari Narayana
Aatmave Namaha Govinda Krushna Narayana Hari Narayana
Varahaaya Govinda Krushna Narayana Hari Narayana
Dharanidharaaya Govinda Krushna Narayana Hari Narayana
Dharmeshaaya Govinda Krushna Narayana Hari Narayana
Dharaninaatha Govinda Krushna Narayana Hari Narayana
Ksheeraabdhivaasine Govinda Krushna Narayana Hari Narayana
Seshashaayine Govinda Krushna Narayana Hari Narayana
Garudavaahana Govinda Krushna Narayana Hari Narayana^

*Madhavaaya Namaha Gopala Krushna Narayana Hari Narayana
Mohanaashaaya Gopala Krushna Narayana Hari Narayana
Gokulabaala Gopala Krushna Narayana Hari Narayana
Gokulabaala Gopala Krushna Narayana Hari Narayana
Dhyitaaine Namaha Gopala Krushna Narayana Hari Narayana
Pundareekaakshaaya Gopala Krushna Narayana Hari Narayana
Bhaktavatsala Gopala Krushna Narayana Hari Narayana
Nrusimhaaya Gopala Krushna Narayana Hari Narayana
Nityaaya Namaha Gopala Krushna Narayana Hari Narayana
Leelaamayaaya Gopala Krushna Narayana Hari Narayana
Jagadhprabhave Gopala Krushna Narayana Hari Narayana^

*Hayagreevaaya Govinda Krushna Narayana Hari Narayana
Upendraaya Govinda Krushna Narayana Hari Narayana
Rukmini Pataye Govinda Krushna Narayana Hari Narayana
Shreeshaaya Namaha Govinda Krushna Narayana Hari Narayana
Sarvaadaraaya Govinda Krushna Narayana Hari Narayana
Sanaatanaaya Govinda Krushna Narayana Hari Narayana
Soumyapradaaya Govinda Krushna Narayana Hari Narayana
Vishvaksenaaya Govinda Krushna Narayana Hari Narayana
Janardhanaaya Govinda Krushna Narayana Hari Narayana
Ughraatmakaaya Govinda Krushna Narayana Hari Narayana^

*Vasudevaaya Gopala Krushna Narayana Hari Narayana

Vamanaaya Namaha Gopala Krushna Narayana Hari Narayana
Shreevallabhaaya Gopala Krushna Narayana Hari Narayana
Jaganaathaaya Gopala Krushna Narayana Hari Narayana
Vyomakeshaaya Gopala Krushna Narayana Hari Narayana
Garuda Dhwajaaya Gopala Krushna Narayana Hari Narayana
Mahadevaaya Gopala Krushna Narayana Hari Narayana
Swayambhuve Namaha Gopala Krushna Narayana Hari Narayana
Devakiputraaya Gopala Krushna Narayana Hari Narayana
Shreedharaaya Namaha Gopala Krushna Narayana Hari Narayana^

*Achyutaaya Namaha Govinda Krushna Narayana Hari Narayana
Akhilaadhaaraaya Govinda Krushna Narayana Hari Narayana
Trivikramaaya Govinda Krushna Narayana Hari Narayana
Karunaakaraaya Govinda Krushna Narayana Hari Narayana
Sarvagjnaaya Govinda Krushna Narayana Hari Narayana
Vedagarbhaaya Govinda Krushna Narayana Hari Narayana
Yagjnamoortaye Govinda Krushna Narayana Hari Narayana
Varadaaya Namaha Govinda Krushna Narayana Hari Narayana
Jitendriyaaya Govinda Krushna Narayana Hari Narayana
Jitakrodaaya Govinda Krushna Narayana Hari Narayana^

*Jagathpoojyaaya Gopala Krushna Narayana Hari Narayana
asuraantakaaya Gopala Krushna Narayana Hari Narayana
Khagavaahanaaya Gopala Krushna Narayana Hari Narayana
Anantavikrama Gopala Krushna Narayana Hari Narayana
Punyakeertaye Gopala Krushna Narayana Hari Narayana
Bhaktavashyaaya Gopala Krushna Narayana Hari Narayana
Bhaktalolaaya Gopala Krushna Narayana Hari Narayana
Niranjanaaya Gopala Krushna Narayana Hari Narayana
Niraadharaaya Gopala Krushna Narayana Hari Narayana
Sarvaadharaaya Gopala Krushna Naryana Hari Narayana^

*Punyakeertaye Govinda Krushna Narayana Hari Narayana
Nishkalankaaya Govinda Krushna Narayana Hari Narayana
Puraatanaaya Govinda Krushna Narayana Hari Narayana
Chaturbhujaaya Govinda Krushna Narayana Hari Narayana
Madhusudhanaaya Govinda Krushna Narayana Hari Narayana
Mukundaaya Govinda Krushna Narayana Hari Narayana
Radha Madhava Govinda Krushna Narayana Hari Narayana
Karunaavatsala Govinda Krushna Narayana Hari Narayana
Sarvapaalaka Govinda Krushna Narayana Hari Narayana
Jagadodhaara Govinda Krushna Narayana Hari Narayana^

*Yashodatanaya Gopala Krushna Narayana Hari Narayana
Mathuraapaalaka Gopala Krushna Narayana Hari Narayana
Mohanaroopa Gopala Krushna Narayana Hari Narayana

Rukminipataye Gopala Krushna Narayana Hari Narayana
Radhapriyatama Gopala Krushna Narayana Hari Narayana
Devakiputraaya Gopala Krushna Narayana Hari Narayana
Shyaamaangaaya Gopala Krushna Narayana Hari Narayana
Sundaraaya Namaha Gopala Krushna Narayana Hari Narayana
Shooraaya Namaha Gopala Krushna Narayana Hari Narayana
Venuvinoda Gopala Krushna Narayana Hari Narayana^

*Govardhanodhaara Govinda Krushna Narayana Hari Narayana
Shankapaaniye Govinda Krushna Narayana Hari Narayana
Vasudevaaya Govinda Krushna Narayana Hari Narayana
Achyutaaya Namaha Govinda Krushna Narayana Hari Narayana
Seshaaya Namaha Govinda Krushna Narayana Hari Narayana
Jitakrodaaya Govinda Krushna Narayana Hari Narayana
Jitendriyaaya Govinda Krushna Narayana Hari Narayana
Bhaktalolaaya Govinda Krushna Narayana Hari Narayana
Anantavikrama Govinda Krushna Narayana Hari Narayana
Dharaadharaaya Govinda Krushna Naryana Hari Narayana^

*Dhukanaashaka Gopala Krushna Narayana Hari Narayana
Chakrahastaaya Gopala Krushna Narayana Hari Narayana
Aatmajyotishe Gopala Krushna Narayana Hari Narayana
Vasudeva Nandana Gopala Krushna Narayana Hari Narayana
Arjunasaarathi Gopala Krushna Narayana Hari Narayana
Nityanirmala Gopala Krushna Narayana Hari Narayana
Neelamegha Shyaama Gopala Krushna Narayana Hari Narayana
Shreevatsaankaaya Gopala Krushna Narayana Hari Narayana
Anantamahima Gopala Krushna Narayana Hari Narayana
Anantaroopaaya Gopala Krushna Narayana Hari Narayana^{San.}
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Titular invocation directed at the ^Lotus Feet^ of *SarvottamaSarvagjnaMoolaGuruHamasanaamkaParamaatmaTirumalaVenkateshwara^ patterned in the manner of most sacrosanct utterance of perfervid [[MantraPushpam]]:-

tad*Vishno^hoparamam padagamsadaapasyanti *Sooraya^ha|
deveeva chakshuraatatam tadvipraasovipanyavo jaagravaamsassaamidhate|
*Vishno^ryatparama padam|
sahasrasheershatam devam vishvaaksham vishvashambhuvam|
vishvam *Narayanam^ devamaksharam paramam padam|
vishvataha paramaannityam| vishvam *Naraayanagam^ *Harim^|
vishvame ^Vedam^ purushastadvishvamupajeevati|
patimvishvasyaatmeeshvaragam shaashvagam *ShivamAchyutam^|
*Narayana^ mahaagjneyam vishvaatmaanam paraayanam|
*Narayana^ parojyoti raatmaa*Naraayanaha^ paraha|

*Narayanaha^ param *Bramha^ tatvan*Narayanaha^ paraha|
*Narayana^ paro dhyaatva dhyaan*Narayanaha^ paraha|
yacchakimchajajagatsarvam drushyate shrooyate pivaa|
antarbahischa tatsarvam vyaapya*Naraayana^ sthitaha|
^Anantamavyayam^ kavigam samudretam vishvashambhuvam|
padmakoshaha prateepaashagam hrudayam chaapyatomukha|
adhonishtyaavitastyaante naabyaamupari tishthati|
jvaalamaalaa kulam bhaatee vishvasyaayatanam mahat|
santatagam shilaabhistulambatyaa koshasannibham|
tasyaanta sushiragam sookshmam tasmintasarvam pratishtitam|
tasya madhe mahaanagnirvishvaarchi vishvatomukhaha|
sograbhugvirbhuja tishtannahaaramanjaraha kavihi|
triyagoordhvamadhashaayi rashma yasthyasya santataa|
santaapayatisvam dehamaapaadatalamastakaha|
tasya madhye vahnishikhaa aneeyordhvaavyavasthitaha
neelatoyada madhyashtyaadvidullokhevabhaasvaraaha|
neevaarashokavattanvee peetaabhaasvatyanoopamaa|
tasmaashikhaaya madhye paramaatmaa vyavasthitaha|
sa*Bramha^sa*Shivaha^ sa*Harihi^sendraha soksharaha paramasvaraat|
Om tad*Bramha^ Om tad*Vayuhu^ Om tadaatmaa Om tatsatyam|
Om tatsarvam| Om vitpuronnamaha|
antascharatibhooteshu guhaayaam vishvamoortishmutam|
yagjnastvam vashatyaarastvam*Indra^stvagam *Rudra^stvam *Vishnu^stvam
*Bramha^tvam *Prajaapatihi^| tvam tadaapa aapojyoti raso amrutam *Bramha^
boorbhoovassuvarom|| yopaa pushpam ^Veda^| pushpavaanprajaavaan
pashumaanbhavati chandramaavaa apaa pushpham|
pushpavaanprajaavaan pashumaanbhavati ya yevam ^Veda^|
yopaamaayatanam ^Veda^| aayatanavaanbhavati|
agnirvaaapaamaayatanam aayatanavaanbhavati
yogneraayatanam ^Veda^| aayatanavaanbhavati| aapovaa agneeraayatanam|
aayatanavaanbhavati| ya yevam ^Veda^| yo~paamaayatanam ^Veda^|
ayatanavaanbhavati|
*Vayu^rvaa apaamaayatanam| aayatanavaanbhavati yovaayoraayatanam ^Veda^|
aayatanavaanbhavati| aapovyivaayoraayatanam| aayatanavaanbhavati|
ya yevam ^Veda^ yopaamaayatanam ^Veda^| aayatanavaanbhavati|
asouvyitapannapaamaayatanam ^Veda^ aayatanavaanbhavati|
yomushyatapata aayatanam ^Veda^| aayatanavaanbhavati| aapo vaa
amushyatapata aayatanam| ayatanavaanbhavati| yam yevam ^Veda^|
yopaamaayatanam ^Veda^| aayatanavaanbhavati| *Chandra^maavaa apamaayatanam|
aayatanavaanbhavati| yaschandramasa ayatanam ^Veda^ aayatana vanbhavati|
aapovyichandramasa aayatanam| aayatana vaanbhavati|
ya yevam ^Veda^ yopaamaayatanam| aayatanavaanbhavati| nakshatraani vaa
apaamaayatanam| aayatanavaanbhavati| yo nakshatraanaamaayatanam ^Veda^|
aayatanavaanbhavati| aapovyinakshatraanaa maayatanam aayatanavaanbhavati| ya yevam
^Veda^| yopaamaayatanam ^Veda^| aayatanavaanbhavati| parjanyovaaapaamaayatanam|
aayatanavaanbhavati| yaha parjanya syaayatanam ^Veda^

aayatanavanbhavati| aapovyiparjanyasyaayatanam ^Veda^ aayatanavanbhavati|
ya yevam ^Veda^| yopaamaayatanam ^Veda^ aayata navaanbhavati| samvatsarovaa apaamaayatanam| aayatanavaanbhavati| yaha samvatsarasyaayatanam ^Veda^| aayatanavaanbhavati| aapoyi samvatsarasyaayatanam ayatanavaanbhavati| ya yevam ^Veda^ yopunnaavam pratishtitaam ^Veda^| pratyeva tishtati|
*Rajaadhiraajaaya^ prasahya saahine| namovayam vyishravanaaya kurmahe|
samekaamaanyaamakaamaayamahyam| kaameshvaro vyishravano dadhaatu|
*Kuberaaya^ vyishravanaaya *MahaaRaajaaya^ namaha|
ishta *Devato^bhyo namaha| ^Vedokta^ mantrapushpham samarpayaami||
Om Shaanti Shaanti Shaantihi||
shantaakaaram bhujagashayanam padmanaabham *Suresham^|
vishvaakaaram gaganasadrusham meghavarnam shubhaangam
*Lakshmeekaantam^ kamalanayanam ***YOGIHRUDDHYAANAGAMYAM^|**
vande *Vishnu^bhavabhayaharm sarvalokyikanaatham|
^Sashankha^*Chakram* sakireetakundalam| sapeetavastram sarasiruhekshanam|
sahaara vakshasthalakoustubha shreeyam| namaami *Vishnu^ shirasaschaturbhujam|| {San.}

***AnjaneyaVaradaGovindaGovinda^**
***PrahlaadaRaajaVaradaGovindaGovinda^**
***BahkleekaRaajaVaradaGovindaGovinda^**
***VyaasaRaajaGuruSaravabhoumaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhoumaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***HariSarvottamaVayuJeevottama^**
***PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke Govinda Govinda^**
*** ** ***
* *

Diadem invocation directed at the ^Lotus Feet^ of *AadhiGuruVayuJeevottamaSreemanMadhwacharyaru^, Who adorns the most sacrosanct and holiest of all holy ^SarvagjnaPeeta^, attaining pinnacles of Supreme Knowledge and unmatchable cusps of spectacular divinity upon being constantly worshipped by phalanx of auspicious *Celestials^, Who is eternally engaged in espousing the superlative eulogy of *SarvottamaSreemanNarayana^, Whose most holiest of holy countenance is infinitely more asymptotic than the holiest of holy waters of ^River Mandakini^, Whose very epitomical title is pernicious enough to ameliorate into indiscernible vapors all malignant frights cratered across treacherous paths treaded by denizens of familial lifestyles and Whose kindest benevolence is emplaced to cast soothingly cool balm to grateful cognoscenti of ^TatvaVaada^:-

vande tam tvaa su*Poornapramatim^anudinaasevitam *Deva^vrundyihi
vande mandaarumeeshe shriya uta niyatam ***ShreemadhAnandaTheertham^|**
vande ^Mandaakini^sat saridamala jalaaseka saadikya sangam

vandeham deva bhaktyaa bhava bhaya dahanam *Sajanaan^modayantam||{San.}
* *
* *

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

kushaagramataye bhaanudyutaye vaadibheetaye|
aaraadhita*Shreepataye^ ***SudheendraYataye**^ Namaha||{San.}

durvaadidhvaantaravaye vyishnavendeevarendave|
***ShreeRaghavendraGurave^** Namoatyantadayaalave||{San.}
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*This current Paper Seriatim is patterned on the lines of hardcore tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, owing allegiance to ^VyasaKoota^ as well as ^HariDasaKoota^ ideologues and is indexed in a month wise sequential order ranging from ^ShreeTulasiArchane^-1. This First Chapter is an "Universally Conforming" miniaturized eulogy of *MaasaniyaamakaSarvottamaDamodara^, alongside a compulsory 'sankalpa' tucked away for good measure. The Second Chapter, titled ^ShreeTulasiArchane^-2 shall consist of a "Locally Peculiar" eulogy of none other than 'muktiyogya' *VayuJeevottamaMukhyaPrana^ whose propitiation is most vital prior to commencement of study of holy canonical texts of ^TatvaVaada^.*

*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 from Chapter Three onwards, in a manner akin to constantly chipping away on the monolithic block of the monumental [[Holy Works]] of *SreemadhRaghavendraTheertharu^, that is in excellent kilter even to this day and age, notwithstanding an astrologically prophesized impact factor of only Three Centuries! This Paper seriatim is only an exercise at pursuing certain definitive leads studied by this eternal student in all of the [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^. 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 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 [[*Holy 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 these [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]],

*Composed by *SreemadhRaghavendra Theertharu^, --- the chosen topic for this 'Paper Series', the same may carry very 'little' transliterated text material owing to extraneous compulsions.*

Readers are requested 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 'Aparokshagjnana'(sic.) in English Vocabulary, the same have been retained as it is in its original form.

(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.

* *

sarvavigjnaprashamanam sarvasidhakaram param|
sarvajeevapranetaaram vande ^Vijayadam^ *HARIM*||
samacharanasarojam saandraneelambudhaabham|
jaghananihitapaanim mandanam mandanaanaam||
taruna^Tulaseemaalaa^kandharam kanjanetram|
sadayadhavalahaasam *VITTALAM^ chintayaami||
***Shree Rama^ndashadgivyaaptaam dashendriya niyaamakam|**
dashaa shaghna *Daasharathi^ *TIRUMALA VENKATESHAM^ bhajenisham||
shreemath soubhaagya jananeem stoumi *LAKSHMEEM^ sanaataneem|
sarva kaamaphalaavaapti saadhanyika sukhaavaham||
bhavati yadanubhaavaadhedamookopi vaagmee jadamatirapi janturjaayate pragjnamouleehi|
sakalavachanachetodevata *BHAARATEE^ saa mama vachasi nidhataam sannidhim maanase cha||{San.}

* *

na ^Kaarteeka^samo maaso na dyivam *Keshava^atparam|
na ^Veda^sadrusham shaastram na ^Theertham^ ^Gangayaa^ samam||
^Kaarteekam^ sarvamaasebhyaha sahasraphaladam viduhu||
^Kaarteeke^ maasi ^Kaaveryaam^ yaha snaanam kartumichati|
tavatyiva vimuktaagho *Vishnu^saayujyamaapnuyaath||
^Kaarteeke^ prativarsha tu ^Gange^tryilokyapaavanee|
snaatum bhaktyaa samaayaati ^Kavereem^ punyadaam shubhaam||{San.}

Provisional propitiation of Holy River ^Kaveri^ in which a most special Omnipresence of Celestial River ^Ganga^ occurs during the auspicious ^Karteekamaasa^, thereby rendering onset of supreme benevolence of none other than *SarvottamaDamodara^.

***Damodara^namastestu sarvapaapavinaashana|**
^Kaarteekasya^vratam kartum anugjnaam daatumarhasi||
tvam raajaa sarvatheerthaanam tvameva jagataha pita|
yaachitam dehi me theertham sarvapaapaapanuttaye||{San.}

This special provisional purification bath renders a righteous doer of duty task to be rid of all manners of malodorous sins that tend to cling to an individual similar to stubborn barnacles that tend to cling onto the underbelly of oceanic whales.

dviraachamya praanaayaam sankalpa shubhe shobhane muhoorte shubhatitou *BhaarateeramanaMukhyapranaantargata^ *Ishtadevataa^ *Kuladevataa^preetyartam gjnaanabhaktivyiraagyasidhyartham gjnaataagjnaata doshaparihaaraartham *Vishnusannidhi^ *RadhaaKarteekaDamodara^preranayaa *RadhaaKaarteekaDamodara^preetyartham ^Ganga^aditheerthakotisannidou ^Kaveri^snaanamaham karishye||{San.}

Similarly utterance of the same is deemed during performance of ritual purification bath in the soothing waters of River ^Kaveri^:-

^Kaarteekeham^ karishyaami praatahasnaanam *Janaardana^|
preetyartham tava devesha *Damodara^mayaa saha||
^Gange^ cha ^Yamune^chyiva ^Godavari^ ^Sarasvatee^|
^Narmada^^Sindhu^^Kkaveri^ jalesmin sannidhim kuru||{San.}

Alongside offerings of pious ‘arghya’ thus:-

namaha *Kamalanaabhaaya^ namaste jalashaayine|
namastestu *Hrushekesha^ gruhaanaarghyam namostu te||{San.}

Alongside offerings of pious ‘arghya’ to Celestial *Surya^ thus:-

yehi *Soorya^shasraamshu tejoraashe jagatpate|
anukampaya maam bhaktyaagruhaanaarghyam namostu te||{San.}

Continued with offerings of pious ‘arghya’ to Holy River ^Ganga^ thus:-

^Vishnupadabjasambhoote^ ^Gange^tripathagaamini|
ghruhaanaarghyam mayaa dattam jale sannihitaa bhava||{San.}

Finally culminating with offerings of pious ‘arghya’ to Holy River ^Kaveri^ thus:-

namaha karalavadane namaste kalinaashiniee|
namaste *Devi Kaveri^ gruhaanaarghyam namostu te||{San.}

Followed by performance of compulsory ‘abhisheka’ upon sacrosanct clusters of ^Shaalagrama^ and thereupon sprinkling oneself with sacred ‘nirmalyatirtha’, three quick sips of the same is deemed to have been imbibed, all the while uttering thus:-

snaatvaa ^paadodakam^ *Vishnoho^piban shirasi dhaarayan|
sarvapaapavinirmukto ^Vyshnavee^siddhimaapnuyaath||{San.}

Cumulative merits enshrined in performance of such a provisional deemed ‘sankalpa’ / pledge is thereupon offered:-

asya smrutyaa cha anena ^GangaaBhaageerathyaadi^ saardhatrikotitheerthaabhimaaninee sannihite asmin jalaashaye ^Kaveree^ nadyaam *ShreeSarvottamaRanganathasannidou^ ^Kaveree^snaanena *Bhagwan ShreeBhaaratiramanaMukhyapraanaantargata^
***ShreeRadhaKaarteekaDamodaraha^ preeyataam preto varado bhavatu||{San.}**

*SarvottamaDamodara^ is also synonymous with the exemplar Titular Diadem of ||***PAVITRAM**^|| → which implies as the One who is essentially Infinitely more pure than all those things that are considered to be pure in nature ranging from pedestrian dryads at one end of the spectrum extending right up to the entire Cosmos at the other end of the spectrum. Also all other things that are pure intrinsically, do get such an exalted quality from such a *SarvottamaDamodara^. If an occurrence is tagged as being pure or impure, then such an occurrence is never attributable to that particular occurrence alone. On the other hand it is the eternal Omniscience of *SarvottamaDamodara^ that enables qualitative merits to vary explicitly amongst anything or anyone for that matter. It is important to note here that such a supremely independent sovereign entity of *SarvottamaDamodara^ is always pure for all time to come without any chance for any other occurrence, be it, animate or inanimate even coming a close second. Another implication of the word ||*Pavitram^|| is the famed invincible weaponry of ^Vajrayudha^ and *SudarshanaChakra*. Therefore, thus such a *SarvottamaDamodara^ extends His eternal protection in the manner of these very same famed weaponry by annihilating all manners of evil that plagues the World and thereby rings in a semblance of peace and tranquility, that is everlasting. Further delineating ||*Pavitram^||, ‘pa’ → implies as the One who functions as a mentor of Emperors. Therefore, *SarvottamaDamodara^ is especially Omniscient amongst all powerful Emperors and Sovereigns and extends His awesome protection to them. Another curious quality of such a *SarvottamaDamodara^ is that He is most adept in extending His overall protection which might seem at times to be most ordinary and mediocre and at other times the same is most extraordinary and awe inspiring, indeed. This is so since such a *SarvottamaDamodara^ extends His enormous protection to not one or two but all forms of creation and then some, in all theatres of existence hailing from Epochs of Time long gone by, now in the present and future immemorial to come. That is why only *SarvottamaDamodara^ alone is qualified enough to enjoy the spectacular Titular Diadem synonym of → ||*Pavitram^||.

*SarvottamaDamodara^ is also synonymous with the exemplar Titular Diadem of ||***MANGALAM**^|| → this implies as one who is most Infinitely auspicious both in

nature and occurrence. *SarvottamaDamodara^ ‘is’ the very embodiment of virtuous auspiciousness in all things that are considered as being auspicious in nature. That is why it is a certainty that all those within whom such a *SarvottamaDamodara^ resides permanently are considered to always enjoy a foregone victory most conclusively and shall be constantly feted similar to esteemed royalty steeped in much grandiose grandeur and splendorous pomp. Apart from *SarvottamaDamodara^, the most auspicious Goddess ‘nityamuktalu’ *MahaLakshmiDevi^ is considered as being the topmost amongst all other rank and file of deserving ‘muktiyogya’ *Celestials^. Moreover, such an envious quality of *MahaLakshmiDevi^ is only attributable to the supreme kind benevolence of *SarvottamaDamodara^ alone and no one else, Who most vitally indeed also ordains onset of such a supreme knowledge to one and all including His Divine Consort.

“bhooshanakke **BHOOSHANA** idu bhooshana ^Seshagirivaasa^ ***SHREEVARA TIRUMALA VENKATESA^**
naaligege bhooshana *Narayananaama^ kaalige bhooshana ^Hariyaatreyu^
aalayake bhooshana ^Tulasi Vrundaavana^ vishaala karnake bhooshana ^Vishnu katheyu^

bhooshanakke **BHOOSHANA** idu bhooshana ^Seshagirivaasa^ *Shreevara TirumalaVenkatesha^
dhaanave bhooshana iruva hastangalige maanave bhooshana maanavarige
^gjnaanave^ bhooshana *Muniyogi^vararige maaninige bhooshana patibhaktiyu

bhooshanakke **BHOOSHANA** idu bhooshana ^Seshagirivaasa^ *Shreevara TirumalaVenkatesha^
*Ranganannu^ noduvude kangalige bhooshana mangalaangage maniva shira bhooshana
shrungaara ^Tulasi mani^ koralige bhooshana ***RANGA VITTALA**^ nimma naama ati **BHOOSHANA**”{Kan.}

Amongst numerous noteworthy legends associated with the auspicious calendar of ^Karteeka^, the one that merits compulsory mention is the manner of subjugation and eventual alleviation of the estranged Emperor *Bali^, the great grandson of ‘muktiyogya’ *Prahlada^. This incident aptly showcases the supremely independent sovereignty of *SarvottamSreemanNarayana^ and His unchangeable deemed will encompassing one and all. It is much true that an individual who successfully performs ‘One hundred’ ^Ashwamedhayagjna^ in all is sure to be alleviated to the most powerful post of the King amongst all *Celestials^. Keeping this factoid in mind, Emperor *Bali^ contrives to perform the same in right earnest and eventually succeeds in finishing ‘ninety nine’ ^Ashwamedhayagjna^ one after another in double quick time. But since Emperor *Bali^ is not empowered to enjoy such an exalted status so early in his lifespan, that is to rule over all other *Celestials^, none other than *SarvottamaSreemanNarayana^ arrives there as *SarvottamaVamana^ in order to restore some much overdue order and sanity in a region so swamped in pernicious impiety. Thereafter, a duty conscious Emperor *Bali^ welcomes *SarvottamaVamana^ with unstinted extension of auspicious hospitality and agrees to part with “Three Footsteps” of land as demanded by the latter. In due course *SarvottamaVamana^ adorns the superlative awe inspiring manifestation of

*SarvottamaTrivikrama^ and effortlessly buttresses the entire horizon and beyond with ^One Footstep^ and with the ^Second Footstep^ effortlessly buttresses the entire span of the Universal Cosmos at large! Next, a seemingly bemused *SarvottamaTrivikrama^ implores a by now stupefied Emperor *Bali^ to show Him the 'place' for the subsequent ^Third Footstep^ as mutually agreed! Eventually, a repentant Emperor *Bali^ with much preponderance offers his own humble head and pleads with *SarvottamaTrivikrama^ to 'put down' His ^Third Footstep^ upon the same. Thereafter, *SarvottamaTrivikrama^ then places His most holiest of holy ^Footstep^ upon the now subdued head of Emperor *Bali^ and thus extricates him from all manners of residual demonic influences and ushers in onset of eternal longevity in the latter with a concurrent announcement of a future reserved 'post' of the King of all *Celestials^ in another Time epoch.

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(to be continued)

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THESAURUS FOR CHAPTER 1:-

1. INTERLOCUTORY:- At an elementary level also implies as a deliberate dissemination occurring in a script decreeing the unchangeable foreordained eternality of the Supreme Godhead.

2. TITULAR :- At an elementary level also implies as a highest ranking title bestowed on account of occurrence of supreme Knowledge.

3. DIADEM :- At an elementary level also implies as an ornamental badge of royal dignity augmented alongside a resounding display of spectacular divinity

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REFERENCES FOR CHAPTER 1: -

1. [[VishnuSahasranama]] Holy Work, courtesy *BhagwanVedaVyasaru^.
2. [[SreemadhBhagavataTaatparyaNirnayaha]] Holy work, courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
3. [[VayuStutihi]] Holy Work, courtesy *NarayanaPandita^.
4. [[SreemanNyayaSudha]], Holy Work, courtesy *JayaTirthaShreepadaru^.
5. [[HariDasaSahitya]] courtesy, *ShreepadaRajaru^.

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

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

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{Next:- ^SHREE TULASI ARCHANE– 2^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

* *

***SarvamSakalamShreeTulasiDamodaraTirumalaVenkataKrushnaarpanamastu^.**

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((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of ***HariVayuGuruRaghavendraru**^.))
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|| *DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

||*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE NAMAHA^ ||

|||*MADHWAVALLABHA 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"**

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^SHREE TULASI ARCHANE– 2^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

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Interlocutory 'one liner' evocative invocation directed at the ^Lotus Feet^ of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ manifest spectacularly in glorious bejeweled wonder within the Golden Sanctum Sanctorum of ^AnandaNilaya^, atop ^Tirumala^ :-

||*SREEMAN NARAYANA AKHILA GURU BHAGAWAN NAMASTE^||{San.}

***AnjaneyaVaradaGovindaGovinda^**
***PrahlaadaRaajaVaradaGovindaGovinda^**
***BahkleekaRaajaVaradaGovindaGovinda^**
***VyaasaRaajaGuruSaravabhoumaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhoumaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***HariSarvottamaVayuJeevottama^**
***PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke Govinda Govinda^**

*** ***

Titular invocation directed at the ^Lotus Feet^ of "muktiyogya" *VayuJeevottamaMukhyaprana^, The Grand Provost of ^ParamaBhagavathaDharma^, The very epitome of superlative pithy, The most fortunately chosen amongst all hierarchy *Celestials^, Who functions as a veritable father, mother, brother, friend, companion and mentor, Who is Omnipresent amongst all, Who remains supremely unaffected by vagaries of Time, Who eradicates all manners of malignancy amongst deserving bespectacled savants overseeing their ceaseless birth cycles, Who is the sole heuristic refuge of all those who seek prurience of pristine pure devotion of *SarvottamaGovinda^ in their worthy midst, Who constantly out intuits the highest achievable levels of true Knowledge amongst all later day intellectual descendants of *BhagawanVedaVyasaru^, so completely devoid of any personal agenda alongside a quiescent postulation of unadulterated form of qualitatively priceless devotion.

maatarme maatarishvan pitaratula guro bhraatarishtaapta bandho
svaamin sarvaantaraatmannajara jarayitarjanma mrutyaamayaanaam|
***GOVINDE^** dehi bhaktim bhavati cha bhagavanoorjitaam nirnimittaam
nirvyaataam nischalaam sadh guna gana bruhateem shashvateemaashu deva||{San.}
*** * * * ***

Diadem invocation of the superlative Incarnation of "muktiyogya" *VayuJeevottamaHanumanta^ Who during the famed ^TretaYuga^ rendered immeasurable selfless service at the ^Lotus Feet^ of *SarvottamaShreeRajaRamachandra^ and His Divine Consort *SeetaDevi^, that stands as an everlastingly shining example, a veritable 'Tour de Force', with unbeatable combination of profound wisdom, awesome valor, almighty strength, steadfast loyalty, absolute fearlessness and unwavering faith, so eternally unattainable by anyone else for all Time to come, expressly clear in this devotional parable, courtesy the inimitable *BhaveeSameeraru^:-

"yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
attuva khalaryede metti tulidu tale kutti chandaadida dhitta neenahudo
*Ramara^ appane inda sharadiya daati aa maha ^lankeya^ kande *Kiriti^
*Swaamiya^ kaaryava premadi nadisidi ee mahiyolu ninage yaaru saati
dhooradinda asurana puravane nodi bharadi *ShreeRaamara^ smaraneya maadi
haaride harushadi harisi l a n k i n i yannu *Varijamukhi^yanu kandu kondaadi

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
*Ramara^ kshemava *Ramanige^ peyli tamasamaadade ^Mudrike^ needi
premadi *Janaki^ urugannu kodallagi aa maha vanadolu phalavannu bedi
kannige priyavaada hannanu koyidu hanina nevadalli asurara voydu
hanna pannane haari nege negedaaduta bannisi asurara vanavanu muridu

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
shrungaara vanadolage idda rakkasara angavanaliside ati ranashoora
nungi astragala akshaya kuvurana bhangisi bisuteyo bhanga rakkasara

dhooru peylidarella r a v a n a n a vodane keerutta karisida i n d r a j i t u vane
ghora *Kapi^yanee hididu shoorara kalesida nija sutanodane

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
pidanu i n d r a j i t u kadu kopa dinda yede muri kattida ^Bramhaastra^dinda
gudu gudu gottuta kidi kidiaaguta nadedanu lankeyavodena iddakadege
kandanu r a v a n a n u dhanda *Kapi^yanu mandeya toogutaa maataadisidanu
bhandu maadade bide nodu *Kapi^yanne gandu galiyu durudurisi nodidanu

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
chalavyaako ninagishtu yelavo kodagane neleyaavudu pelo ninna vodaya hesaranna
balavantaa *Ramara^ banta bandiheno halavu maatyaako *Hanumanu^ naane
bada r a v a n a n e ninna badidu haakuvenu vodeyana appane illa yendu taalideno
mudi yelisuvenu khula rakkasara todeveno paneya aksharava

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
ninnanta dhootaru *Ramana^ baliyolu innyeshtu mandi untu helo nee tvariya
nannanta dhootaru ninnanta preytaru innooru monooru koti kelariya
khadu kopadindali khoola r a v a n a n u sudiryenda baalava sutthi vasanava
vodeyana maatige tade bade illade vodane muttidaru gadi maneyavaru

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
tandaru vasanava tanda tandadali vondondu moote yembattu kotiyalli
jhangadi haralina tyilavol addisi nindanu *Hanumanu^ baalava belasutta
shaalu sakalaatiyu saalade iralu baalera vastrava seladu taaryennalu
balava nilise benkiya idutali kaala mrutyuva kenakidaralli

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
kuni kunidaaduta koogi bobbidutaa inikinoduta asurara anakisutaa
jana jana janareyyene baalada ganteyu manadi shreeramara paadava neneyuta
***MANGALA SHREE RAMACHANDRAMOORUTIGE MANGALAM SEETADEVI^** charanangalige
Mangala venuta ^lankeya^ suttu lankisi asurana gaddake hidida

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
hottitu asurana gadda mesegalu suttitu hoge bramhandaa kotiyolu
chittadi *Ramaru^ kopisivaru yendu chitradi nadedanu arasarilladige
*Seeteya^ kshemava *Ramarige^ peli preetiyim kotta urugha karadalli
^Setuve^ katti chaturanga balasaha muthitu lankeya sooragyiyuttali

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
heggalavaaitu *Ramara^ dandu muthitu ^lankeya^ koteya kandu
heggada kaaivara nuggu maadutire jhagana peldara r a v a n a n r g e andu
r a v a n a modalaada raakshara kondu bhaava shuddadali *Vibhishana^ baalyendu
*Devi Seete^volagondu ^Ayodhyadi^ *DevaShreeRama^ Raajyavaalidaru

yeshtu saahasavanta neene balavanta dhitta mooruti bhalire bhalire *Hanumanta^
s h a n k h a dhyityana konde sharanu sharanaiha ^ShankhaGiriyalli^ ninda
*Hanumantaraaya^
*Pankajaaksha **HAYAVADANA**^na kataakshadi binkadi padedeyo *Ajana^
padaviya”{Kan.}

***HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^**
***VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^**
* *

‘upanyaasa’ Continued from previous Chapter – 1 :-

Stating interlocutory it is conceded unreservedly that **“Whatever is not forbidden is most compulsory indeed!”** However, the only one most notable exception to such an audaciously auspicious “lulu” is the foreordained eternality of the Supreme Godhead, read as the unchangeable supremely independent sovereign ‘Eesha’ entity of *SarvottamaSreemanNarayana^ and His unfathomable doings that are way beyond the immediate reach of an ordinary bespectacled individual. Keeping this above musing constantly in mind, this current Second Chapter, titled ^ShreeTulasiArchane^-2 consisting of a few “Locally Peculiar” eulogy of none other than “muktiyogya” *VayuJeevottamaMukhyaPrana^ whose propitiation is most vital prior to commencement of study of holy canonical texts of ^TatvaVaada^, is now furthered. Such a propitiation of hierarchy *Celestial Vayu^ in all the three awesome Incarnations through respectively unique synonym is coursed as for the first Incarnation of *Hanumanta^ being → *Hanuman, Anjanaasoonu, Vayuputra, Mahaabala, Rameshta, Phalgunasakha, Pingaaksha, Amitavikrama, Udadikramana, Seetashokavinaashaka, Lakshmanapraanadaataa and Dashagreevadarpagjna^, that needs to be uttered especially during early morning and whilst resting for the day and during times of journey to faraway places and the same eradicates of all manners of fears and onset of eventual victory.

Likewise auspicious synonyms for the second Incarnation of *Bheema^ being → *Pandava, Bheema, Gadaapaani, Vrukodara, Kounteya, Krushnadayita, Bheemasena, Mahaabala, Jaraasandhaantaka, Veera and Dushaasana vinaashana^ enables onset of longevity, health, wealth and guaranteed destruction of staunch enemies.

Lastly, auspicious synonyms of the third Incarnation of *SreemanMadhwacharyaru^ being → *Poornapragjna, Gjnaanadaata, Madhwa, Dhwastaduraagama, Tatvagjna, Vyshnavaachaarya, Vyaasashishya, Yateeshwara, SukhaTheertha, Jitaavaadee, Jitendriya, AnandaTheertha^ enables onset of devotion towards one’s *Guru^, read as *SreemadhRaghavendraTheertharu^, leading all the way towards none other than *SarvottamaSreemanNarayana^.

At the outset, specially chosen symmetrical occurrence of numerical **^FIVE^** amongst a plethora of the same are → ^Panchaamruta^ ; ^Panchaakshara^ ; ^Panchaanga^ →

almanac consisting of day, auspicious moment, ruling star, yoga & karana ; ^Panchagavya^ → prepared out of an admixture of 'gomutra, gomaya, milk, curds & ghee' ; ^Five sensory organs^ →eyes, tongue, nostrils, ear and the sensitive touch ; ^Panchapatra^ ; ^Panchavaadya^ → comprising of conch shell, drum, bell cymbal, damaru and tamate ; ^Five arrows of cupid^ ; ^Five elements^ → comprising of sky, fire, air, water and earth ; ^Pancha Vayu^ → comprising of "Prana, Apaana, Vyaana, Samaana & Udaana" ; The very essence of the sacred scripture [[BhagavadGeeta]] encompasses ^Five epochal stages^ → being all [[Upanishads]] are equivalent to auspicious bovines, the *Celestial Cowherd^ who collects such a milk from such auspicious cows is none other than *SarvottamaShreeKrushna^, the very first most fortunate calf who partook with this milk being none other than 'muktiyogya' *Arjuna^, all those who shall later on come to partake in this milk being chosen doers of righteous duty tasks and such a milk is nothing but the sacred scripture of [[BhagavadGeeta]] ; ^Panchamudra^ → comprising of ^Shankha, Chakra, Gadhaa, Padma and Narayana^ ; ^Five compulsory items^ that are vital afore to commencement of ritual worship → being ^Shaalagrama, Sudarshana, iconic representation of infant *BalaKrushna^, Vishnupaada and Chakraannika^ ; ^Panchabeda^ → comprising of essential difference between "eesha-jeeva, eesha-jada, jeeva-jeeva, jeeva-jada, jada-jada" ; ^Five most auspicious womenfolk^ → being *Ahalyaa, Draupadi, Seeta, Taara and Mandodari^ and last but not the least the awesome five manifestation of hierarchy *Celestial Mukhyaprana^ as ***PANCHAMUKHI^** → being ^Kapi-Narasimha-Garuda-Varaha-Hayagreeva^.

For the record though with an ever wary eye on bourgeois bespectacled devotee, the most auspicious Celestial *Mukhyaprana^ carries the topmost hierarchy, higher than many a notable phalanx of *Celestials^ such as *Garuda^,*Sesha^, *Rudra^ and the like. Since *Mukhyaprana^ reigns unchallenged in the domain of ^Ahankaara Tatva^, He alone is the unchallenged overseer, at times indirectly spawning even other lesser known *Celestials^ into their respective preordained and well oiled grooves. It is for this reason alone, *Mukhyaprana^ is recognized as being most qualified for enjoying the titular diadem post of ^Bramhapadavi^, of course with the prior consent of none other than *SarvottamaSreemanNarayana^. This Omnipresence of *Mukhyaprana^ is guaranteed alongside that of *SarvottamaMahaVishnu^ and hierarchy Goddess "nityamuktalu" *MahaLakshmiDevi^ even within such hierarchy *Celestials^ such as *Rudra^, also. Such an Omnipresence of *Mukhyaprana^ occurs permanently amidst the eternal [[Vedas]], that are the most apt eulogy of the one and only supremely independent sovereign 'Eesha' entity, read as *SarvottamaSreemanNarayana^.

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***vande Vanara Narasimha khanaraat kodaashwaktraanvitam divyaalankaranam tripanchanayanam dedipyamaanamruchaahastaabhyaamasikheta pustaka sudhaa kumbhaankushaadimhalam khatvaangam ghanibhooruham dashabhujam sarvaaridarpaapaham^||{San.}**

markatesha mahotsaaha sarvashokavinaashaka|
shatroon samhara maam rakshashreeyam daapaya dehime||{San.}

^OM^ asya shree *Panchamukhi Hanumat^ kavacha stotra mahaamantrasya *Bramhaa^ rushihi| ^Gayatree^ chandaha| *ShreeHanuman^ devataa| raam beejam| mam shaktihi| Chandra iti keelakam| Om roum kavachaaya hum| hroum astraaya phat||{San.}

***Rudra^ uvaacha:-**

^atha dhyaanam pravakshyaami shrunu sarvaanga sundaram|
yatkrutvaa deva deveshi dhyaanaha hanumataha priyam||
panchavaktram mahaabheemam kapiyutha samanvitam|
baahubirdashabhiryuktam sarvakaamaartha siddhidam||
poorvantu vaanaram vaktram kotisoorya samaprabham|
damshtraakaraalavadanam bhrukutee kutilekshanam||
assyiva dakshinam vaktram naarasimham mahaadbhutam|
atyughra tejovapusham bheeshanam bhayanaashanam||
pashchime gaarudam vaktram vakratundam mahaabalam|
sarvanaashaprashamanam sarvabhootaadi kruntanam||
uttare soukaram vaktram krushna deepranabhomayam|
paataale siddhivetaalam jvararogaadi kruntanam||
urdvam hayaananam ghoram daanavaantakaram param|
yena vaktrena viprendra taatakaayamahaahave||
durgateshyaranam tasya sarvashatruharam param|
dhyaatvaa panchamukham rudram hanumantam dayaanidhim||
khadgam tirshoolam khatvaangam paashamankushaparvatam|
mushtou cha modakou vruksham dhaarayantanka mandalam||
bhindi paalam gjnaanamudraam dashamam munipungav
yetaanyaaudha jaalaanidhaarayantam bhayaavaham||
divyamaalyaambaradharam divyagandhaanulepanam|
sarvyishvaryamayam devam hanumadvishvato mukham||
panchaasyamachyutamaneta vichitravarnamvaktram sashankha vibhrutam kaviraajaveeryam|
peetaambaraadi mukutyirapi shobhitaangam pingaakshamanjanisutam hyanisham smaraami||
markatasya mahotsaaham sarvashokavinaashanam shatrusamhaarakam chyitak kavacham hyaapadam charet|
OM harimarkata markataaya phat svaahaa|
OM namo bhagavate panchavadanaaya poorvakapimukhaaya sakala shatrusamharanaaya phat svaahaa||
OM namo bhagavate panchvadanaaya uttara mukhaaya aadivaraahaaya sakala sampatkaraaya phat svaahaa||
Om namo bhagavate panchavadanaaya urdvamukhaaya hayagreevaaya kalijana vashyakaraaya phat svaahaa||{San.}

***P**anchamukhiMukhyaprana^ is manifest in the façade of a face of *Anjaneya^ toward the east, façade of a face of *Narasimha^ towards the south, façade of a face of *Garuda^ towards the west, façade of a face of *Varaha^ toward the north and façade of a face of

*Hayagreeva^ towards the top. In such a most awesome manifestation *Narasimha^ shall vacate all manners of dangerous obstacles, whilst *Varaha^ is the one who has on prior occasion resurrected Planet Earth, whilst *Hayagreeva^ the very bastion of supreme Knowledge shall bestow the same forcefully, whilst *Garuda^ is the very epitome of steadfast meditation and none other than *Mukhyaprana^ is the sole grantor of the much sought after bliss filled Knowledge. This manifestation of *PanchamukhiMukhyaprana^ carries awesome weaponry in each of the ten most powerful hands. Here also, *Mukhyaprana^ inculcates eternal protection, whilst *Narasimha^ alleviates all manners of fears of an individual, whilst *Garuda^ destroys all manners of poisons arising from serpents, ghouls and demons, whilst *Varaha^ eradicates all types of diseases both from within and without whilst *Hayagreeva^ culls each and every demonic forces before the same threatens to blossom into becoming a serious hindrance for the chosen righteous worthy.

shakto na bhoktumiha deenajane dayaalo|
atyantadushtamanaso drudhanashtadrushtehe ^Panchaananesha^ mama dehi karaavalambam||{San.}

It is indeed most irrefutable that none other than *SreemadhRaghavendraTheertharu^ stayed at the province of ^Gaanadaalu^ and performed great bouts of penance, stretching to nearly twelve long years leading towards the eventual and most epochal of all ^MoolaBrundavanapravesha^. This region ^Gaanadaalu^ situated at an approximate distance of about twenty Kilometers from the famed pilgrim center of ^Manchale^ is indeed a heightened place of enlightenment for the truly devout. Legend has it that owing to such meritorious deeds of *SreemadhRaghavendraTheertharu^ there occurred a superlatively awesome manifest Omnipresence of none other than *Anjaneya-Narasimha-Garuda-Varaha-Hayagreeva^, in five manifestation known as - ***PANCHAMUKHI^,** upon one particular boulder situated high up in a secluded cavern. This cavern also consists of distinctive idols of *SarvottamaTirumalaVenkateshwara^ as well as His divine consort, none other than “nityamuktalu’ Goddess *MahaLakshmiDevi^. The unmistakable symbolism behind this rarest of rare manifestation of *PanchamukhiMukhyaprana^ harks back to the period of ^Ramayana^ during the famed time epoch of ^TretaYuga^. At that time one particular heinous demon named ‘m a h i r a v a n a’, a ‘paramaHaridweshi’, upon being empowered by the indefatigable boon granted by none other than the topmost hierarchy Celestial *Chaturmukha Bramha^ happens to unleash a reign of terror upon hapless populace. The vile ‘m a h i r a v a n a’ also manages to always stay one step ahead of succumbing to the wrath of auspicious *Celestials^, by hiding his very soul most cleverly in secretive honeybees numbering five in all and thereby continues to evade his ultimate demise. Nevertheless, ‘m a h i r a v a n a’ meets his ultimate nemesis when none other than *VayuJeevottamaHanumanta^ puts and end to all such misdeeds by effortlessly swallowing all the five honeybees in one lazy yawn, amongst which are hidden the live soul of ‘m a h i r a v a n a’ thereby ending the scourge of this worthless demon, once and for all.

Another notable must see at ^Gaanadaalu^ is that one particular shrine that is dedicated to the gigantic footwear supposedly being used even now by none other than *PanchamukhiMukhyaprana^, which is made out of raw hide. This gigantic footwear measuring nearly nineteen inches in length, eight inches in width, is all of five inches in height, a mighty sight for punitively bespectacled eyes, indeed! The onus for manufacturing such gigantic footwear is the sole right of one particular chosen devoted clan known as *Namaalu^, who 'manufacture' the same with utmost devotion and sanctity, that stretches for nearly two months. During such time these chosen devotees partake with only fruits and carry out their designated chore alongside performance of ritual worship at the ^Lotus Feet^ of *PanchamukhiMukhyaprana^. Long time residents of ^Gaanadaalu^ swear that none other than *PanchamukhiMukhyaprana^ Himself wears this gigantic footwear and roams all over the hilly region unleashing His enormous kinetic energy every now and then squelching into smithereens all mischievous misconducts that are essentially against preset norms of 'Dharma'. Therefore it is no wonder that such an extensively worn out footwear of *PanchamukhiMukhyaprana^ needs to be changed once in five years, particularly during observance of the auspicious festival of ^ShreeRamanavami^. The sacred [[Panchamukhimaarutikaraavalambanastotram]] upon committed recital steeped with utmost devotion and purposeful bent of mind is guaranteed to ordain every aspired for wish along with concurrent onset of blissful happiness and joy. *PanchamukhiMukhyaprana^ is constantly engaged in unmatched espoused servitude at the ^Lotus Feet^ of *SarvottamaShreeRamachandra^ and on sole account of such a most prized righteous duty task of all Time is supremely empowered to negate even the most vilest sins of bespectacled chosen devotee who is well neigh bogged down by familial lifestyles. *PanchamukhiMukhyaprana^ is the ultimate nightmare to all those who constantly strive to pose as an unmovable obstacle. The sacrosanct [[Mantra]] evacuates blinding ignorance and facilitates onset of sublime bliss to the chosen deserving bespectacled doer of righteous duty task. Sustained invocation of *PanchamukhiMukhyaprana^ brought about as ceaseless meditation enables outright dawning of pristine pure Knowledge, similar to effusion of auspicious sandal paste churned out by relentless churning of the grindstone. *PanchamukhiMukhyaprana^ is enabled to grant such enviable largesse by none other than *SarvottamaShreeRamachandra^. This Infinite source of strength is the origin of awesome powers to banish to the netherworld all manners of unrighteous deeds committed wantonly by constant play of five conscious senses of a hardcore individual stymied by most obstinate of all evil mindsets. *PanchamukhiMukhyaprana^'s kindest benevolence also functions as a soothing balm to hordes of suffering masses uprooted from calamitous occurrences brought about by onset of unstable vagaries of Nature, similar to the recent havoc caused by unprecedented flood fury.

*SreeRamadootaaya Anjaneyaaya Vayuputraaya Mahaabalaaya seetaashokanivaaranaaya Mahaabala Prachandaaya Lankaapureedahanaaya Phaalguna Sakhaayakolaahala sakala Bramhaanda Vishwaroopaaya Saptasamudranirantara langhitaaya pingala nayanaamita Vikramaya Suryabimba phala sevidhishtita niraakramaaya Sanjeevanyaa Angada Lakshmana Mahaakapisyinya praanadaatre dashagreeva vidhwamsanaaya Rameshtaaya

Seetaasahita Ramachandra varaprasaadyaa payogaama ***PANCHAMUKHIHANUMAN**^ mantra jape viniyogaha||{San.}

The famed composition of [[PanchaMukhiHanumathKavacham]] is manifest with the Omnipresence of occurrence of *PanchaMukhiMukhyaprana^, His Glorious Auspiciousness, His dwelling place and the supremely munificent manner of dispersion of His sublime benevolence. Awesomely superlative Omnipresence of *VayuJeevottamaAnjaneya^ manifest as *Panchamukhi^ guarantees overwhelming protection in the face of insurmountable obstacles. The manner in which this most special manifestation of *PanchamukhiMukhyaprana^ is to be invoked, sustained and meditated is outlined in the famed [[SudarshanaSamhita]]. However it is highly recommended to practice such high end invocation of *PanchamukhiMukhyaprana^ only upon receipt of timely advise from a suitable *Madhwa Guru^ of highest repute, most preferably a twice born *Celestial^, read as *SreemadhRaghavendraTheertharu^. This is due to the enormity of the 'power' enshrined in pursing such an invocation which may not be entirely sustainable by an ordinary bespectacled individual. This is particularly so when this invocation is sought to be delved in the manner of "beejaakshara" meditation with concurrent performance of "anganyaasa and karanyasa". Thus this superlative manifestation of *PanchamukhiMukhyaprana^ with awesomely manifest face offs, totaling five in number, such as *Vanara, Simha, Garuda, Varaaha and Ashwa^ and with concurrent ten piercing eyes dazzling and holding such a plethora of auspicious symbols such as sword, axe, [[Holy Text]], pot of nectar, ploughshare, serpent and evergreen foliage is an indestructible entity, guaranteed to send shivers of cold sweat down rickety spines of jittery enemies by now well ensconced in hellish domains. Utterance of this famed invocation is particularly recommended during set aside days such as Saturdays, onset of auspicious ^Pradosha^, days of ^Trayodashi^ all the while observing strict fast culminating with act of charity both in cash and kind to a suitable bachelor who happens to be a conformist practitioner of "sadaachaara". For this most sacrosanct [[Mantra]], none other than *SarvottamaSreeRamachandra^ is the ruling *Sage^, the classical flow of meter or "chandas" is → "anushtup", once again none other than *SarvottamaSreeRamachandra^ is the ruling *Celestial^, whilst *SeetaDevi^ manifestation shall occur during meditation of the powerful "beejaakshara"' [[Mantra]] so vital in unleashing through the means of a coiled spring action → the awesome might of none other than *VayuJeevottamaAnjaneya^. As a matter of fact, another notable ^Navami^ day of utmost importance occurs during the auspicious month of ^Maargashira^ when the most auspicious of all ^LakshaTulaseeSeva^ is performed in favor of *PanchamukhiMukhyaprana^ with overwhelming devotion.

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^Yadavaachala^ samstaanam *VyasaRaja^ pratishtitham|
samasta pahaldaataaram *Mangaraaya^maham bhaje||{San.}

||*Dasoham Kousalendrasya^|| → another famous pilgrim spot nearby is situated at ^Adoni^ at around fifty Kilometers from ^Manchaale^, known as *Mangaraaya^, where the famed idol of *Mukhyaprana^ is consecrated by none other than "muktiyogya" *VyasaTheertharu^. The other equally famed idol also situated in the vicinity of

^Adoni^ is known locally as *RanamandalaMukhyaprana^. However, the most sacred shrine of ^Mangaraaya^ is tucked away amidst rocky hillocks and boulders in the vicinity of a holy spring, known as ^Ramajala^ with attributable legends that inculcates such illustrious denizens namely “muktiyogya” Sage *Vasishta^, Sage *Kashyapa^, *SreemadhRaghavendraTheertharu^, *VijayaDasaru^ and the like. It is at this very place that the legendary *VijayaDasaru^ observed compulsory seclusion period of “chaturmasa” pockmarked by series of awesome miraculous incidents that are too mind boggling to be inferred in its correct prospective by this bespectacled student. This holy spring in itself is credited with having arisen out of a deep fissure formed by the tidal force of energy emanating from the famed arrow let loose by none other than *SarvottamaSreeRamachandra^, during the bygone time epoch of ^TretaYuga^. This sacred idol of *Mangaraaya^ consecrated by the venerable *VyasaTheertharu^ is one amongst the numerous seven hundred thirty five idols of *Mukhyaprana^ consecrated by the latter throughout the subcontinent. This particular idol of *Mangaraaya^, is seen in a standing posture facing the northern direction, with the full glare emanating from the two eyes being cast relentless on all those who behold him in the vicinity, emblazoned with the famed symbols of ^Shankha^ and *Chakra*, with a customary tiny bell dangling firmly from the very tip of the coiled tail, holding the famed mace in the left hand, with the awesome back facing southern direction as if guaranteeing an endgame to all adversaries, be it various diseases, threat to life and limb that emanate from that particular direction and with the outstretched right hand promising onset of good tidings to a true bespectacled devotee. It is said that *VyasaTheertharu^ first worshipped another awesome idol of *VajraAnjaneya^ located in the vicinity and only then consecrated this idol of *Mangaraaya^ at ^Adoni^.

Another place of much interest is the most famous *ManviSanjeevaraya^, the idol of *Mukhyaprana^ consecrated sometime during the twelfth Century. This idol of *Mukhyaprana^ is nearly ten feet in height and five feet in width and nearly fifteen inches thick at the midriff. Auspicious worship of this idol of *Mukhyaprana^ is already performed by galaxy of such great luminaries like the redoubtable “muktiyogya” *ShreepadaRajaru^, *VyasaTheertharu^ and *SreemadhRaghavendraTheertharu^. The last illustrious luminary, namely, *SreemadhRaghavendraTheertharu^, it must be stated without fail, who during customary observance of “chaturmaasa” in the auspicious vicinity of *ManviSanjeevaraaya^ was accosted by an old man wracked by insufferable hunger and disease barely able to support himself on a rickety wooden stick, who had then offered humble fistful of black mustard seeds to *SreemadhRaghavendraTheertharu^, as a mark of ‘thanksgiving’ for all favors received during earlier incarnation of *KanakaDasa^. Overriding objections by the orthodox clergymen present there, none other than *SreemadhRaghavendraTheertharu^ Himself from then onwards made it compulsory for use of such black mustard seeds during food preparations on the very first “vrutha” day of “chaturmasa” as an unquestionable humblest offerings at the ^Louts Feet^ of none other than *SarvottamaSreemanMoolaRama^.

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Before proceeding to the next [[Chapter - 3]], even as extreme complexities enshrined in this particular Paper seriatim begins to expand tangentially with every passing minute, on an interlocutory hindsight, one may mull over the fact that any individual who is constantly bombarded by relentless clash of positive and negative energies day in and day out is utterly helpless to contain the same either through the medium of his senses, both conscious and subconscious. Therefore it is imperative to seek recourse to that one most elusive of all outside influencing factor in order to reign in such destructive forces and keep them in check. But the multi million rupee, or is it dollar (!) question here is how does one pursue such a most elusive entity of the Celestial *Mukhyaprana^ in the first place and thereby reap enormous residual benefits from the same? For starters an individual may try and keep all his latent senses as much pure as possible, away from polluting external influences. Thereupon, the sublime blessings of the Celestial *Mukhyaprana^ shall take up residence in such an individual with gradual onset of ability to unleash powers to negate any form of external occurrences both from within and without. For example, an individual can never hope to take on any form of demonic forces all alone in a progressively weakened state of mind. However, on the other hand if and only if he happens to subjugate the same with the awesomely powerful state of mind so enabled with the meditation of the Celestial *Mukhyaprana^, then indeed he shall be a force to reckon with and prove to be an eternal anathema for any demonic force, worth the name. This is also another way to garner the most elusive state of mind, titled as "aparokshagjnana". Therefore an individual can also pursue such a Celestial *Mukhyaprana^ through the hoary medium of sacrosanct performance of ^Pranayama^ inculcating → "Prana-Apaana-Vyaana-Udaana-Samaana", five in all. The same may be then followed by reenergizing subservient latent entities of → "Naga-Kurma-Krukara-Devadatta-Dhananjaya" another five, totaling to ten in all. Thus observance of such a selective ^Pranayama^ coupled with pristine pure devotion is guaranteed to garner the kindest benevolence of the Celestial *Mukhyaprana^ who is the nearest *Celestial^ to one and all since He resides in the very fresh air that we breathe in day in and day out till our last breathe, that is! Such a vital force embodied in the Celestial *Mukhyaprana^ reigns supreme in three distinctive domains namely → ^Aadhibhoota-Aadhidyiva-Adyaatma^, each carrying ten different occurrences totaling to about thirty in number. The Celestial *Mukhyaprana^ on His part however relentlessly meditates upon nearly a minimum of thirty seven thousand six hundred sacrosanct [[HamsaMantra]] within each individual with a preset grandiose purposeful plan of ultimately offering the same to *SarvottamaSreemanNarayana^, in a most befitting and unquestionable logical conclusion of all.

The Celestial *Mukhyaprana^ is especially enabled to ordain all requisite qualities that is so typical of that particular time epoch in a chosen individual. In other words benevolence of the Celestial *Mukhyaprana^ is always fine tuned to the very notion of Time and hence comes into play in each and every time epoch. That is why such a direct benevolence of this Celestial *Mukhyaprana^ is so vital for any individual who hopes to further any one particular righteously chosen duty task, notably being study of holy canonical texts of [[TatvaVaada]] composed by none other than *SreemadhRaghavendraTheertharu^ **(See Chapters 3, 4 & 5).** It is easy to infer localized

importance of performance of one particular duty task during one particular passage of time in the lifespan of an individual. That is why it is said each and every enlightened individual is indirectly pursing none other than such a Celestial *Mukhyaprana^ alone, albeit in a varied manner relative to one another. Therefore it is of no surprise that the very lifespan of an individual is further segmented into seconds, minutes, hours, months, years, decades, Century so on and so forth, interspersed with concurrent observances of numerous joyous festivals dotted all year round. And it goes without saying that all those self styled intelligentsia bogged down by overbearing weight of their own false philosophical pseudopodia constantly deride such mass festivities and on this count alone they are automatically tagged as being in the opposing camp of the Celestial *Mukhyaprana^, with devastating results guaranteed to them. Such an activity on their part will simply allow in a backdoor entry of demonic forces lurking in utter cowardice, to take a firm footstep into the ways of any society, however modern the same may seem. It is generally conceded that the most auspicious Omnipresence of the Celestial *Mukhyaprana^ occurs through the medium of elaborate speech and conscious mind. That is why it is highly meritorious if and only if an individual somehow manages to lead his entire lifespan in the manner of a conduct of a sacred ritual. A prime example of such a conduct is none other than the Celestial *Mukhyaprana^ Himself, hence all those who choose to follow suit are automatically drawn into His inner domain where His sphere of influence is most enviably supreme and unrivalled. This is so since this very medium is indeed a time tested one so much so that even the topmost hierarchy Celestial "muktiyogya" *Chauturmukha Bramha^ Himself treads this route in order to reach *SarvottamaSreemanNarayana^. Therefore in an individual who practices such a hoary tradition, over time, is definitely in row to be bestowed with the most elusive of all "aparokshagjnana" by none other than the auspicious Celestial *BharatiDevi^, whilst none other than the Celestial *Mukhyaprana^ shall endow fructification of bliss. But before onset of such a meritorious deed to occur in an individual, which is being granted by none other than *SarvottamaSreemanNarayana^ through the medium of the above mentioned two worthy *Celestials^ in tandem, an individual must leave no stone unturned in an effort to garner supreme Knowledge which encompasses intellect, strength of mind, body and spirit, tirelessness, activeness, fame, pristine devotion, self confidence, longevity and profound wealth. For the record it is conceded that tolerable amounts of bravado, however foolish, may exist amongst demons also, but the same shall never fructify since it is never in the favor of *SarvottamaSreemanNarayana^ or His numerous legion of devotees. The same also holds good for each and every unenviable quality possessed by any demon.

One of the most intriguing challenges of ^TatvaVaada^ School is the manner in which the hierarchy Celestial *Mukhyaprana^ shall come to enjoy liberation without first being promoted to the coveted titular diadem official post of ^Bramhapadavi^. Generally the background to this challenge is that the generally agreed notion that the Celestial *Mukhyaprana^, being enabled by none other than *SarvottamaSreemanNarayana^ to function for one hundred time epochs at a stretch, indulging in unsurpassable feats shall eventually come to enjoy the post of ^Bramhapadavi^ and shall remain in that domain reigning unchallenged for a further period of one hundred time epochs. Prior to this, the Celestial *Mukhyaprana^ in the functioning capacity of the primordial Celestial *Vayu^

shall enable onset of qualities in all the three segmented characters of individuals and upon Himself attaining a selective physical form is deemed to have been born to such worthy namely “muktiyogya” *AnjanaDevi^, *KuntiDevi^ and *Vedavati^ as the Three most awesome of all Incarnations of ***HANUMA-BHEEMA-MADHWA^.** Also the primordial Celestial *Vayu^ shall also be deemed to possess a special Omnipresence termed as → “Kecha-Kukkutta-Chalachara” apart from the above mentioned most famed Three Incarnations. Now, strictly adhering to tenets stipulated in the framed laws of [[Manduka Upanishad]] which espouses a total loss of physical form in the event of a domain change, then the primordial Celestial *Vayu^ shall then fail to make this grade on this count. This is because such doubtful loss of physical form shall not occur even upon getting being transferred from the post of ^Vayupadavi^ to that of the post of ^Bramhapadavi^. Thus upon performing a sanctified bath in the fabled waters of the Celestial River ^Viraja^, then even the primordial Celestial *Vayu^ shall also have to emerge with a totally loss of physical form, since there is no escape from such an eventuality, since the time tested tenets governing the framed laws of the sacred [[Manduka Upanishad]] strictly forbid all manners of residual permanency that applies to one and all. Here it is to be noted that many notable *Celestials^ themselves perform great achievements not only in their primordial forms but also in a varied manner of forms such as ‘taking up’ sustained incarnations and finally clans of liberated souls together mill around in the famed Celestial River ^Viraja^ to perform bath along with the topmost hierarchy Celestial *Chaturmukha Bramha^. Therefore, it may be safely concluded that by announcing that the Celestial *Mukhyaprana^ is liberated, then such a notion ‘only’ infers that this auspicious *Celestial^ is being finally vacated from having to function ceaselessly for one hundred time epochs, or having to be born in the natural way and thereupon having to don repeated incarnations. At last, when this Celestial *Mukhyaprana^ is eventually promoted to the most coveted officiating post of ^Bramhapadavi^ then the former shall cease to have any more incarnations and to that extent He is liberated in the truest sense and shall then well on His way to find a path leading towards the very same originating point, that is the most auspicious of all ^Navel^ region of none other than *SarvottamaSreemanNarayana^, where this most epochal of all journeys, once began! Thus the true inference of the word liberation as framed by the laws of the sacred [[Manduka Upanishad]] is thus conclusively proved as being “**Relative”** to the officiating “**Designated Post”** only, irrespective of the same being ‘occupied’ by any one specific *Celestial^ or any other specific individual who happen to get promoted to the same from a previous officiating capacity, every now and then, indeed as per the supreme deemed will of none other than *SarvottamaSreemanNarayana^. It has to be conceded with some gumption that sometimes the subconscious mind unravels solutions to the most complex of problems, when the conscious mind which has been trying to solve such a complexity is switched off for a while, of course all with the supreme kind benevolence of this most favored chosen Celestial *Mukhyaprana^. Therefore, all individuals tend to retain their physical contour right up to the point of genuine and final liberation. That is even after attaining the coveted boon of being bracketed as being an “aparokshagjnani” of the highest repute and even after thoroughly evacuating all residual “prarabdha” amassed from countless births, semblance of physical contours still cling onto an individual right up to the very last moment ahead of performing sanctifying bath in the liberating waters of the Celestial

River ^Viraja^ in the most august company of the topmost hierarchy Celestial *ChaturmukhaBramha^.

The eternal gratitude that each and every individual owe to the Celestial *Mukhyaprana^ can never be expressed in web pages such as these, since one cannot even imagine the untoward consequences that would arise if the food that one imbibes, of course with customary pre offerings of ^Yati Hastodaka^, ever happens to be expelled from our body without ever undergoing the process of digestion and ingestion. Therefore the process of extraction of nutrients and gaining strength from the same followed by rejection of residual waste byproducts is a vital body process that must and should constantly take place day in and day out without any letup at all, probably with the sole exception of single or double ^Ekadashi^ days! And such a process is constantly supervised by none other than Celestial *Vayu^ ever present within every ones body, who happens to reside in the vicinity of the navel region of one and all with the titled Omnipresence of ^Samaana^. Due to such an occurrence, proper proportions of nutrients are constantly dispatched to each and every cell, tissue and muscle within the body in direct proportions to the levels of energy demand. It is due to this very reason that even hierarchy *Celestials^ such as *Rudra^ put forth sustained plea to such a Celestial *Mukhyaprana^ so Omnipresent as ^Ashana^ in all foodstuffs, afore to acceptance of sanctified food. That is why whatever foodstuffs that an individual happens to partake at any given moment of time are a direct act of charity doled by the kindly benevolent grace of none other than Celestial *Vayu^. Equally vital is the amount of water content that is mandatory within body cells of each and every individual so much so that an individual is capable of staying alive for many days in such a manner, much more than he is capable of staying alive without taking foodstuffs. Thus the vital flow of life sustaining water energizes each and every sinew of ones body due to the special Omnipresence of Celestial *Mukhyaprana^ known as ^Pipaasa^, who must be offered salutations afore to drinking life sustaining water. Another most intriguing aspect in ^TatvaVaada^ School of *VayuJeevottamaAcharyaMadhwaru^ is the sacrosanct “nyivedya’ that is so offered to none other than *SarvottamaSreemanNarayana^ is indeed the most prized amongst all and most endearing to be partaken by one and all. At the same time it is held that if an individual ever happens to partake in “nyivedya” that is so offered to other *Celestials^ then such an individual has to compulsorily observe the most stringent act of performance of ^Chandrayanavrata^ in order to regain lost glory. At the same time it is completely sanctioned to partake in sacred “nyivedya” that is so offered to the hierarchy Celestial *Mukhyaprana^ since the latter does not come under the purview of being bracketed amongst all other lowly and sundry *Celestials^ harboring limited powers. On the other hand partaking of “nyivedya” of the Celestial *Mukhyaprana^ enables onset of true Knowledge and occurrence of pristine pure devotion and therefore is completely sanctioned at all times, for one and all. On the contrary, the awesome factuality of this truth is so supreme that all those who espouse that an individual must never partake in the sacred “nyivedya” of Celestial *Mukhyaprana^ shall themselves invariably fall into the very depths of nefarious hellish domain and compulsory experience utmost sorrow and painful existence with little or no hope or scope for an immediate succor, whatsoever.

Even as the passage of Time makes an utter mockery of the latest redundant clone of the erstwhile Gregorian annual calendar which is cast aside nonchalantly, this Paper seriatim titled, **[[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^,** is now turned full steam ahead for a definitively set course speeding towards a holiest of holy rendezvous of *VidyaGuruSreemadhRaghavendraTheerthaShreepaadaru^, meditating in the near vicinity of another sacred idol of *Mukhyaprana^ consecrated by none other than "muktiyogya" *YogeendraTheertharu^ at ^Manchale Kshetra^, situated on the torrentially raging banks of the Holy River ^Tungabhadra^, with none other than patron Celestial Goddess *Manchallamma^, standing in eternal vigil of Her most favored and trusted ward!

"*Devi^ ninnaya mudi myaalidda mallige hoova kode *Taayi^varava kode
kattuvo tottilu hottuva gandu makkalu muttyide tanava modadinda
muttyide tanava modadinda beduve *ShreeMahaLakumiye^ dayamaade

*Devi^ ninnaya mudi myaalidda mallige hoova kode *Taayi^varava kode
angaladi bandu hoguva hennumakkalu bandhu galigella balu kshema
bandhu galigella balu kshema iruvante *Indira Devi^ dayamaade

*Devi^ ninnaya mudi myaalidda mallige hoova kode *Taayi^varava kode
dampattinalli sukha sampattu soubhaagya inta mandirake bahumaana
inta mandirake bahumaana iruvante santoshadi varava dayamaade

*Devi^ ninnaya mudi myaalidda mallige hoova kode *Taayi^ varava kode
anna gogalu dhivya kanya bhoo daana hiranya daanagala
hiranya daanagala hitadinda maaduvante sampanne nee varava dayamaade

*Devi^ ninnaya mudi myaalidda mallige hoova kode *Taayi^ varava kode
yendige manoishta yendige ninna ^Paada^ hondiralendu mareyaade
^Paada^ hondiralendu mareyaade ***BHEEMESHA KRUSHNA**^na ardhaangi dayamaade" {Kan.}

"^Mantralaya^da *Gurugala^ darushana banniri maadona
***RAGHAVENDRA SHREE RAGHAVENDRA YATI RAGHAVENDRA^ yennona banni!"{Kan.}**

* *

(to be continued)

*** ***

THESAURUS FOR CHAPTER 2:-

1. INTERLOCUTORY:- At an elementary level also implies as a deliberate dissemination occurring in a script decreeing the unchangeable foreordained eternality of the Supreme Godhead.

2. TITULAR :- At an elementary level also implies as a highest ranking title bestowed on account of occurrence of supreme Knowledge.
3. DIADEM :- At an elementary level also implies as an ornamental badge of royal dignity augmented alongside a resounding display of spectacular divinity
* *

REFERENCES FOR CHAPTER 2: -

1. [[SreemadhBhagavataTaatparyaNirnayaha]] from [[SarvaMoola]] compendium, courtesy *SreemanMadhwacharyaru^.
2. [[VayuStutihi]], courtesy *NarayanaPandita^.
3. [[SreemanNyayaSudha]], courtesy *JayaTirthaShreepadaru^.
4. [[Panchamukhi Hanumat Kavacha Stotram]], Anonymous Holy Work.
5. [[SreemadhRaghavendraVijayaha]], courtesy *Pandit Narayanachar^.
6. [[Harikathamrutaasaara]], courtesy *JagannathaDasaru^.
7. [[HariDasaSahitya]] courtesy, *BhaveeSameeraru^.
8. [[HariDasaSahitya]] courtesy, *Harapanahalli Bheemavvanavaru^.

* *

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^}}

* *

{Next:- ^SHREE TULASI ARCHANE– 3^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

* *

***SarvamSakalamShreeTulasiDamodaraTirumalaVenkataKrushnaarpanamastu^.**

* *

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

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

||*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE NAMAHA^ ||

|||*MADHWAVALLABHA 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"**

*** ***

*** ***

^SHREE TULASI ARCHANE– 3^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

* *

Interlocutory 'one liner' Invocation directed at the ^Lotus Feet^ of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ manifest spectacularly in glorious bejeweled wonder within the Golden Sanctum Sanctorum of ^AnandaNilaya^, atop ^Tirumala^ :-

||*OM NAMO BHAGAVATE VASUDEVAAYA^||{San.}

***AnjaneyaVaradaGovindaGovinda^**
***PrahlaadaRaajaVaradaGovindaGovinda^**
***BahkleekaRaajaVaradaGovindaGovinda^**
***VyaasaRaajaGuruSaravabhoumaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhoumaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***HariSarvottamaVayuJeevottama^**
***PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke Govinda Govinda^**

*** ***

Titular invocation directed at the ^Lotus Feet^ of "muktiyogya" *VayuJeevottamaSreemanMadhwacharyaru^, who is superiorly enabled to grant onset of sagacious bliss at an appropriate tontine to the thoroughly deserving and at the same time purposefully allows sinful annuity to trickle down towards the thoroughly undeserving in thoughtfully measured quotients. The famed incident highlighted here is about the valorous *VayuJeevottamaBheemasena^ who sets out in order to fetch the most prized and elusive of all Celestial fluorescence – the ^Soungadhika Pushpa^, as desired by *DraupadiDevi^. But *Bheemasena^ is unable to overpower the mighty tail of His own previous Incarnation of *VayuJeevottamaHanumanta^, who now happens to block his path midway. Next as an act of freest similitude a bemused *Bheemasena^ tries to throw his enormous girth around in order to put fear in the midst of the former but to no avail. This incident is indeed a purposeful good humored banter enacted by ^Two^ back to back Incarnations of *Celestial Vayu^, being, *Hanumanta - the very epitome of supreme Knowledge and eternal servitude espoused at the ^Lotus Feet^ of *SarvottamaSreeRamachandra^ and the other *Bheemasena^ -- the very envious

institution of indefatigable strength empowered as it were by the fiery oath to uphold the eternally righteous cause of none other than *SarvottamaVenuGopalaShreeKrushna^. Even a whiff of chimerical feud purposefully read into the above narrated incident that runs contrary to the correctly interpreted exactitude shall well neigh ordain the nefarious minded to tumble into the very abyss of the netherworld in an uncontrollable freefall without any hope for immediate abrogation:-

gacchan ^sougandhi^kaartham pathi sa ***Hanumataha**^ pucchamucchasya ***Bheemaha**^
prodhartum naashakat sa tvamumuru vapushaa bheeshayaamaasa cheti|
^Poorna gjnaanou^jasoste *Guru^tama vapushoho ***ShreemadaAnandaTheertha**^
kreedaa maatram tadetat pramuda da ^Sudhi^yaam mohaka dwesha bhaajaam||{San.}
*** ***

Diadem invoked suffrage in favor of the amenably preponderant Goddess "muktiyogya" *DurgaDevi^, the awesome slayer of the evil demon 'tamoyogya' 'm a h i s a s u r a'. *DurgaDevi^, upon incarnating in the humble household of 'muktiyogya' *NandaGopa^ is also a worthy sibling of none other than *SarvottamaVenuGopalaKrushna^. Such an auspicious Goddess *DurgaDevi^ is an awesome force to reckon with indeed particularly during the time of apocalyptic inundation, where She is the very epitome of inquietude as *JalaDurga^ and also is Omniscient throughout the Cosmos right from the beginning of creation and even as Her fame is as immense as the eternal [[Vedas]]. Goddess *DurgaDevi^ time and again manages to stay way beyond comprehension of even hierarchy *Celestials^ and is a constant source of frightened consternation to the totally wicked minded who time and again commit vilest of vile perfidy. At the same time Goddess *DurgaDevi^ lends unshakeable credence to the most coveted role of *SthalaDurga^, an eternal protector of a chosen individual, read as "muktiyogya" *SreemadhRaghavendraTheertharu^, committed to uphold tenets of Dharma, come what may. Goddess *DurgaDevi^ also offers inexhaustible amounts of philosophical hope to each and every oblate follower of "muktiyogya" *ShreemadhAnandaTheerthaBhagavathpaadaru^, the preeminent founder of ^TatvaVaada^ School of Thought.

parashvadhadhanurbaanagadaateerthopashobhite|
girou yatra sutapremnevaaste nityam *Hari^svasaa||
trishooladhaarinee drutyagajakumbhavidaarinee|
gireendrashikaraavaasaa ***Durga^** svargaapavargadaa||
pralaye ***Jaladurgaasi^** sargaadou girivistruteehi|
idaaneem ***Sthaladurgaasi^** ***Durge**^ tvam sadgunaarnave||
***Durge**^yatvaadhukhadatvaadushtraapyatvaacha durjanyihi|
sataamabhayabhootvaacha ***Durga**^ tvam hrudguhaashrayaath||{San.}
*** ***

***HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^**
***VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^**
* *

'upanyaasa' Continued from previous Chapter – 2 :-

namo vastaatvikaa devaaha *Vishnu^ bhakti praayanaaha|
^Dharma^maarge prerayantu bhavantassarva yeva hi||{San.}
*** ***

yaacheham karunaasindho yaavajeevamidam tava|
adyinyam dehadaardhyam me tvatpaadaambujasadratim||
traahi traahi *Jagannatha^ *Vasudeva^ *Achyuta^avyaya|
maam samuddhara *Govinda^mrutyu samsaarasaagaraath||
maadrusho na paraha paapee tvaadusho na dayaaparaha|
daasoyamiti maam matvaakshamasva *ShreeRa~ma^pate||{San.}
*** ***

***ShreeLakshmee^sarojaambhava marudvaaneerayee sarparaad**
veesho *Madhava^ indrakaama vibudhavraatyischa samsevitam
vishvashyodayarakshanakshayakaram ^Moksha^adi purshaarthadam
vandeham bhavataapaham tamajitam *ShreeNaarasimha^ sadaa||{San.}
*** * * * * ** ***

Infinite permutations and combination of each and every vowel, syllable and nuance that ever exists in the literary domain denotes the unquestionable suzerainty of none other than *SarvottamaSreemanNarayana^ alone and no one else. This most supreme of all Truths is mirrored through the tenets of the eternal [[Vedas]] as denoted by the spectacular titular diadem of ||***ANANTHA**^||. *BhagwanVedaVyasaru^ is most adept in eradicating clogging darkness of ignorance amongst the midst of the righteous worthy and thereby leading them all onto the firm path of brightness as symbolized by onset of true Knowledge. In this vast subcontinent of ours there have been a plethora of theologians affiliated to many Schools. But only one amongst them stands out literally as a towering giant in the truest sense of the word in all aspects. Such a thrice born *Celestial^ is none other than 'muktiyogya' *VayuJeevottamaSreemanMadhwacharyaru^, the Third Incarnation of the hierarchy 'muktigyogya' *Celestial Vayu^. Each and every literary composition of *AcharyaMadhwaru^ is a 'Magnum Opus' enshrined with the supreme Truth in a multifaceted style that encompasses infinite multi dimension of none other than *SarvottamaSreemanNarayana^. Such matchless compositions of *AcharyaMadhwaru^ has never been challenged ever since. Interestingly, the awesome inference of the titular nomenclature of ***VAYU**^ → translates as that individual who harbors immeasurable strength and unsurpassable valor at all times. Another notable commonality found in all the Three Incarnations of *Celestial Vayu^ is the tendency to retain and exhibit the same amount of awesome qualities that are typical in the ^MoolaRupa^. This specialty is indeed most rare and shall never occur to any other *Celestials^ even if they happen to adorn repeated incarnations. On the other hand all other *Celestials^ are compulsorily programmed to exhibit lesser levels of qualities that are way below similar occurrences in their ^MulaRupa^. This apart the most vital of all functions assigned to the hierarchy *Celestial Vayu^ by none other than *SarvottamaSreemanNarayana^ is regulating the very life breathe of every form of life right from the very dawn of Creation itself. One of the most spectacular titular diadem synonym as bestowed by none other than 'muktiyogya' *Achyuthaprekshacharyaru^ upon this Third Incarnation of *Celestial Vayu^ is ***MADHWA**^ → inferred as the eminent one whose eternal tenets enshrined in

the famed ^Tatva Vaada^ School of Thought enables onset of *ANANDA^ → superlatively sweet bliss arising out of realization of intrinsic nature that is typically unique to each individual. In due course, *AcharyaMadhwaru^, the most worthy amongst all intellectual descendants of *BhagwanVedaVyasaru^ upon imbibing such an awesome stream of Knowledge further assimilated the same for posterity. Such a superhuman task carried out so successfully by *AcharyaMadhwaru^ alongside timely establishment of ^Tatva Vaada^ School of Thought, is in no way less than the superhuman effort of 'muktiyogya' *Bhageeratha^. Below is listed the entire [[SarvaMoola]] compositions of *SreemanMadhwacharyaru^, numbering thirty seven in all. A mere utterance of the titles of these holy compositions bestows onset of meritorious tidings, apart from enabling paving way for a sure fire path towards bliss filled liberation.

||*[[BramhasutraBhaashya]], [[AnuVyaakhyaana]], [[AnuBhaashya]], [[GeetaaBhaashya]], [[GeetaTaatparyaNirnaya], [[TantrasaaraSanghraha]], [[Nakhastuti]], [[MahabhaarataTaatparyaNirnaya]], [[SreemadhBhaagavataTaatparyaNirnaya]], [[DwaadashaStotra]], [[SadaachaaraSmruti]], [[YamakaBhaarata]], [[JanyantiNirnaya]], [[KrushnaamrutaMahaarnava]], [[YatiPranavakalpa]], [[RugBhaasya]], [[Tatvodyota]], [[TatvaSankhyaana]], [[VishnuTatvaNirnayaha]], [[KathaLakshana]], [[UpaadiKhandana]], [[MaayaavaadaKhandana]], [[Prapanchamithyaatvaanumaana Khandana]], [[KarmaNirnaya]], [[NyaayaVivarna]], [[ChandogyoUpanishadBhaasya], [[TalavakaaraUpanishadBhaasya]], [[ShatprashnaBhaasya]], [[KaatakopaUpanishadBhaasya]], [[AtharvanoUpanishadBhaasya]], [[MaandukoUpanishadBhaasya]], [[EeshaavaasyoUpanishadBhaasya]], [[BruhadaaranyakaUpanishadBhaasya]], [[IyitareeyaUpanishadBhaasya]], [[TyitareeyaUpanishadBhaasya]], [[TatvaViveka]] and [[PramaanaLakshana]]^||

In one of the auspicious verses of the famed [[DwadashaStotra]], *AcharyaMadhwaru^ performs a spectacular eulogy of *SarvottamaSreemanNarayana^ by stating that He extends protection from one tiniest of tiny corner of His ^Eye^, to even the hierarchy Celestial Goddess 'nityamuktalu' *MahaLakshmi Devi^, who Herself is perfectly capable to will at Her leisure onset of all epochal occurrences such as creation, destruction and stability of the entire Cosmos. It is crystal clear that such an awesome strength and powers of Goddess *MahaLakshmi Devi^ is nothing but a benevolent gift from none other than such a *SarvottamaSreemanNarayana^, the unquestioned supremely independent sovereign of all that He surveys and then some. But reflecting upon the same, such a superlative eulogy performed by *AcharyaMadhwaru^, is really of no surprise since He has unquestionable and overall mastery over not one or two but a staggering number of seven trillion [[Maha Mantras]] in all. Owing to such a profoundness, *AcharyaMadhwaru^ even in previous two Incarnations of *Hanumanta^ and *Bheemasena^ has performed exemplary service at the ^Lotus Feet^ of *SarvottamaRamachandra^ and *SarvottamaVenuGopalaKrushna^ in a manner that can never ever be even contemplated let alone attempted by anyone at all for all time to come.

abhramam bhangarahitam ajadam vimalam sadaa|
***AnandaTheertha^ matulam bhaje tapatrayapaham||{San.}**
* *
*** ***
||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

Another most noteworthy intellectual descendant of the famed ^Tatva Vaada^ School of Thought initiated by *SreemanMadhwacharyaru^ is none other than the legendary 'muktiyogya' *SreemadhVijayeendraTheertharu^. Such is the preeminence of *SreemadhVijayeendraTheertharu^ that the same is enshrined in the glorious phrase of → ||**pushtitoyam *Jayeendraath^**||{San.}, containing a most apt inference that indeed the ^Tatva Vaada^ School attained a hitherto unreached glorious zenith and blossomed into a flourish of colorfully profound wisdom only on account of the superlative deeds of *SreemadhVijayeendraTheertharu^. Initially, this worthy was initiated into holiest of holy ^Madhwa Pontificate^ by none other than the legendary 'muktiyogya' *VyasaRajaGuruSarvabhoumaru^, with the ^Ashrama^ title of VishnuTheertharu^. In due course, another legendary Holy Pontiff 'muktiyogya' *SreemadhSurendraTheertharu^ after acquiring the noblest services of this most talented and young *VishnuTheertharu^ as a benevolent gift from none other than *VyasaRajaGurusarvabhoumaru^, was renamed with the most honorific of all Pontifical title of *VijayeendraTheertha^. The preeminent fame and sterling leadership quality of *SreemadhVijayeendraTheertharu^ is primarily due to the most daring of all quality to ferret out the supreme truth enshrined even in the most unknown of Knowledge streams, much more than the inherent interest to ferret out the same with the realms of the known Knowledge stream. The holiest of holy lifespan of *SreemadhVijayeendraTheertharu^ extends right up to the ripe old age of ninety seven years in all --- each and every second, minute, hour and day being totally dedicated to uplift righteous disciples in particular and thereby the society at large. *SreemadhVijayeendraTheertharu^ is as much renowned as the 'muktiyogya' Celestial ^Kubera^ on account of a tremendously magnanimous character in giving away in charity in an instant which a mere mortal would have to take repeated births to even aspire for, let alone possess the same. *SreemadhVijayeendraTheertharu's^ most rare quality of forgiveness is very much similar to the eternal quality of patience as effused by Mother Earth. *SreemadhVijayeendraTheertharu^ is a raging fire when confronted by scrupulous and wicked individuals and time and again decimates their pitiful wrath with effortless ease in a show of bravado that matches the indefatigable spirit of the mighty Himalayas. *SreemadhVijayeendraTheertharu^, similar to the manner of a fiercely rampaging lion, mercilessly decimates all those who dare to doubt the supremely independent sovereign 'Eesha' entity, read as *SarvottamaSreemanNarayana^. Needless to add all such doubter are rendered speechless and cower in utter fright unable to hold ground when faced with such a frontal assault of *SreemadhVijayeendraTheertharu^. Another important facet of the innate genius of *SreemadhVijayeendraTheertharu^ is the composition of path breaking theological texts on other branches of Knowledge as well, particularly like astrology, Nyaya, grammar, Mimamsa and the like. *SreemadhVijayeendraTheertharu's^ unrivalled mastery over knowledge streams of

other Schools of Thought is utilized thoroughly, particularly during marathon debate session with those who owed their allegiance to such Schools. In each and every debate the vanquished scholars of other Schools were chagrined to find that their worthy conqueror, *SreemadhVijayeendraTheertharu^, 'knew' much more about their own Schools than they themselves could ever hope to master. One most outstanding example is the ultimate vanquishing of the famous scholar of those times, "Appayya Diksitha" by *SreemadhVijayeendraTheertharu^ after a marathon session that lasted for months altogether.

The very fact that *SreemadhVijayeendraTheertharu^, a past master in all the sixty four relevant knowledge streams, composed one hundred and four holy allied compositions on the eternal tenets of ^Tatva Vaada^ School, heralded a new auspicious dawn upon the seemingly stagnant World of Vedanta, rocking its very foundations and thereby shaking off all false propaganda of other also ran Schools. A mere utterance of the titles of these [[Holy Compositions]] penned by *SreemadhVijayeendraTheertharu^ is potent enough to elevate a studious individual to be counted as being one amongst learned scholars.

||*ShreemadhSurendraGuroho Sishyo VijayeendraYati Nirmitham^||

||*[[Omkaaravaadaarthaha]], [[AnubhaashyaVyakhyaa]], [[AnuVyakhyaanaTippani]],[[Advaitashikshaa]], [[AdhikaranaNyaayamaala]], [[AdhikarnaRatnamaala]],[[Appayakapolachapetika]],[[AanandataaratamyaVaadaarthaha]],[[Eeshaavaasyoupanishadbhaashya TeekaTippani]], [[UpasamhaaraVijayaha]],[[UpaadhikhandanaTeekaTippani]],[[Ubhayagrahagrastarahodayaha]],[[RigbhaasyaTippani]],[[IythareeyabhaashyaTeekaTippani]],[[KathalakshanaTeekaTippani]],[[KarmanirnayaTeeka]],[[KaatoupanishadbhaashyaVyaakhyaana]],[[Kuchodyakutaarahaha]],[[KenoupanishadbhaasyaVyaakhyaana]],[[Geetaaksharaarthaha]],[[GeetaataatparyaNirnayaDeepikaTippani]],[[GeetabhaashyaPremeyaDeepikaVyaakhyaana]],[[GeetaTaatparyaVyaakhyaa]],[[Geetavyaakhyaanam]],[[Chaandogyoupanishadbhaashya Vyaakyaa]],[[TatvaSankyaanaVyaakyaaTeekaTippani]],[[TatvaVivekaTeekaTippani]],[[TatvadyotaTeekaTippani]],[[TatvamaanikyaPetika]],[[TaatparyaChandrikaVyaakhyaa]],[[TaatparyaChandrikaBhooshana]],[[TureyaaupanishadVyaakhyaa]],[[DvaasuparnaIthyaadeenamBedhaparatavaSamartanaDurithaapaahanaStotram]],[[Nyaayamanjari]],[[Nyaayapanchakamaala]],[[Nyaayamukaraha]],[[Narayanashabdhaarthanirvaachanam]],[[NyaayavivarnaTeeka]],[[NyaayaSudhaVyaakhyaa]],[[Nyaayamouktikamaala]],[[Nyaayamrutamodaha]],[[Nyaayaamrutaagurvaamodaha]],[[NyaayamrutodaahrushaJyimuneeyaNyaamaala]],[[NyaayadeepikaTippani]],[[NyaaamrutaaNyaayamaala]],[[Nyaayaamrutamadyamodaha]],[[Nyaayaadvaadeepika]],[[Panchasamhaaradeepika]],[[Padaarthasangrahaha]],[[ParatatvaPrakaashika]],[[PranavapadarpanaKhandanam]],[[Shathamarshanara]],[[Pramaanapadattivyaakhyaa]],[[PramaanalakshanaTeekaTippani]],[[Pistapashumimaamsa]],[[Bruhadaaranyaupanishadbhaasya Vyaakhyaa]],[[Bramhasutraadikarnamaala]],[[Bramhasutranyaayasangrahaha]],[[Bhattojikuttanam]],[[BhagavadhGeetaVyaakhyaa]],[[Bedhachintaamani]],[[Bedhaprabha]],[[Bedhasanjeevini]],[[Bedhaagamasudhaakaraha]],[[Bedhakusumaanjali]],[[Bedhavidyaadaraha]],[[MandookoupanishadBhaashyaTeeka]],[[MandookoupanishadBhaashyaVyaakhyaa]],[[

MaayaavaadakhandanaTeekaTippani]],[[MithyaanumaanaKhandanaTeekaTippani]],[[Mimaamsaanyaayakoumudi]],[[Madhwatantramukhabhooshanam]],[[Madhvaadvakantakodaraha]],[[Madhwasiddantasaarodaaraha]]^||

*SreemadhVijayeendraTheertharu^ is also credited with having composed many a devotional songs with the spectacularly stunning authoritative titular diadem of ||***VIJAYEENDRA RAMA**^||, particularly in favor of such illustrious predecessors like 'muktiyogya' *ShreepadaRajaru^ and 'muktiyogya' *VyasaTheertharu^.

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

Thereafter, the ablest of all intellectual descendants of the legendary *SreemadhVijayeendraTheertharu^, the other being 'muktiyogya' *YadavendraTheertharu^, is none other than the holiest of holy Pontiff 'muktiyogya' *SreemadhSudheendraTheertharu^. This most favored disciple, *SreemadhSudheendraTheertharu^ is credited to have taken the very institution of holy ^Madhwa Pontificate^ to hitherto unknown heights with an admixture of devotional fervor and sense of purpose, never heard of or seen ever before or ever after. It is a fact of life that many disciples become famous on account of benevolent blessings of their patronizing *Guru^. Also, on the other hand many a noteworthy *Guru^ attain recognition on account of sterling exploits of their worthy disciples. But due credit must be given to *SreemadhSudheendraTheertharu^ who attained great fame through His own merits, rather than en cashing mountainous merits of His *GuruSreemadhVijayeendraTheertharu^ and later on basking in reflected glory of the everlasting fame of His own most famous disciple, none other than *SreemadhRaghavendraTheertharu^. *SreemadhSudheendraTheertharu^ took giant and unbeatable steps striding like a titan in the realms of ^Vedanta^ with His own unique style augmented by great scholastic capabilities resulting in prolific outpourings of many an outstanding literary compositions. Upon witnessing first hand such mastery over complex fields of Knowledge such as grammar, Nyaaya, Mimamsa and Vedanta, none other than the legendary *SreemadhVijayeendraTheertharu^ Himself bestowed upon His meritorious disciple, the spectacular titular diadem of **||*SHAD-DARSHANAACHAARYA**^||. Thereafter there was no stopping *SreemadhSudheendraTheertharu^ who went on to climb and conquer every un scalable peak in unstoppable succession with no one to even offer a semblance of competition worth the name. Most notable scholastic conquests of *SreemadhSudheendraTheertharu^ occurs particularly in the northern region of the subcontinent particularly in the erstwhile Gwalior province, where the then ruler of the region invited *SreemadhSudheendraTheertharu^ to ascend the glittering throne of Gwalior principality and pronounced the award of the spectacular titular diadem of **||*DHIGVIJAYAVIDYAASIMHAASANAADEESHWARA**^|| and performed a grandest of grand coronation ceremony followed by a eye catching ^Abhisheka^ from countless precious gemstones. Down south, *SreemadhSudheendraTheertharu^ taking pity upon a long suffering populace eradicates the unbearable scourge of harshest of

harsh famine that had laid waste the entire region for twelve long years. Thereafter, *SreemadhSudheendraTheertharu^ is awarded with the titular diadem of ||***JAGADHGURU**^|| a true savior of the masses. A benevolent satrap of the region also granted many villages as by a mark of indebtedness and performed a grand ^NavaratnaAbhisheka^ upon *SreemadhSudheendraTheertharu^ with a spectacularly grand titular diadem proclamation of **||*KAVISAARVABHOUMA**^||, **||*KAVIKANTEERAVA**^|| and **||*NIKHILAVIDYACHAKRAVARTY**^||.

Of much more importance amongst many a notable achievements of *SreemadhSudheendraTheertharu^, is that taking holy cue from none other than *SreemadhVijayeendraTheertharu^, the former also pitched in with all His might resulting in an immense contribution to the already overflowing literary treasury of ^Tatva Vaada^ School of Thought, on the whole gamut of subjects ranging from poetry, Vedanta, literature and drama. Notable amongst them being, **[[SamaasashaktiNirnaya]], [[Apastamba Shulka Sutra Pradeepa]],** an awesome Vyakhyaana on the eleventh canto of the **[[SreemadhBhagavathaha]], [[Bramhasutraadhikarana Ratnamaala]], [[Pranavadarpana Khandana]], [[SubhadraParinaya]], [[Dayaalushatakaha]], [[Subhadradanajaya]], [[Amrutaaharana]], [[ShreeVyasarajaabhyudaya]], [[ShreeVijayeendra Yashobhooshana]], [[AlankaraManjari]] and [[Sadhyuktiratnaakara]]** a most erudite Vyakhyaana on the masterly [[TarkaTandava]] composed by the legendary *VyasaRajaGuruSaarvabhoumaru^. Another notable milestone in the literary firmament achieved by *SreemadhSudheendraTheertharu^ is through the matchless composition titled [[SaahityaSaamraajyavati]] based upon the original text of [[Raghunaatha Bhoopaaleeyam]], eulogy of the then King of ^Tanjavur^, *Raghunaathabhoopaala^. Such a composition is a sort of first ever written by a Holy Pontiff owing allegiance to ^Madhwa Pontificate^, based on a biographical literature written by a prolifically gifted house holder. The erudite mastery of *SreemadhSudheendraTheertharu^ shines forth in fullest glory in the most famous composition of [[AlankaraManjari]] wherein none other than the legendary *SreemadhVijayeendraTheertharu^ has Himself been “Made” the center of attraction in the holy composition with each succeeding Chapter penned in the manner of a literary take off on the immensely gifted qualities of *SreemadhVijayeendraTheertharu^, such as legendary patience, forgiveness, Knowledge, devotion and total sense of detachment to all worldly affairs.

kushaagramataye bhaanudyutaye vaadibheetaye|
aaraadhita*Shreepataye^ ***SudheendraYataye**^ Namaha||{San.}

* *
* *

“akhila shrustiya gyiyva shakti *DurgaDevi^ sakala devarkalim stutisigombuva *Taayi^
mukuta soudaryavene devasundariyorol migilaagi mereva maaya
prakatisennolu ninna divya svaroopamam mukuti svargaadi sarvakaaladol kyi bidade
yakata sankatadalli matte neem vipareeta buddhiyam maadabeda *Taayi^” {Original in old Kannada script}

None other than ‘muktiyogya’ Goddess *Durga Devi^ on Her most worthy part is always eager to earn at least one sideward benevolent glance of none other than *SarvottamaSreemanNarayana^, Who Himself is most adept in usurping the brightest gaze of even the most effluent of ^Lotus^ in full bloom, Who Himself is most adept in surpassing even the brightest of full Moon that hovers over the famed ^Milky Ocean^ and Who Himself firsthand extends constant protection to even phalanx of hierarchy *Celestials^ and mighty *Emperors^ thereby saving them from repeated vengeful scourge of marauding demons. Such a Goddess *Durga Devi^ Herself resplendent in glorious Omnipresence on account of being thus energized into action by none other than *SarvottamaSreemanNarayana^, easily subdues all other feminine *Celestials^ by the very sheer force of Her everlasting and unattainable demeanor, oozing with breathtaking beauty and divine grace. Such a Goddess *Durga Devi^ extends Her constant protection to the comity of righteous worthy at all times and at all places, particularly to those who on their part constantly meditate upon Her most auspicious demeanor and shall stand by such worthy since they are counted as being the true upholders of tenets of ^Dharma^, even in the most challenging of times. The same is vouchsafed by none other than *SarvottamaGaadikaaraVenuGopalaKrushna^ in the sacred [[BhagavathGeeta]], where the He extols in great detail that all those who are engaged in the ceaseless protection of ^Dharma^, shall eventually come to enjoy bouts of great fame and glory, even after being subject to vagaries of natural misfortunes albeit temporarily.

***Durga^ataarayamse *Durge^ tatvam *Durgaa^ smrutaabudhyihi||{San.}**

Therefore it is of no surprise, that none other than *SreemadhRaghavendraTheertharu^ Himself a great devotee of such a Goddess *Durga Devi^ meditated at ^Manchale^ for great lengths of time. Eventually *SreemadhRaghavendraTheertharu^ succeeded in earning the kindest benevolence of this most auspicious Goddess *Durga Devi^ Omnipresent as Goddess *Manchallamma^, extracting a boon from the latter to function as an eternal evacuator of all manners of hardships and adverse occurrences both from within and without and extend Her cooperation as an eternal Guardian. Further, a grateful *SreemadhRaghavendraTheertharu^ has Himself made it most mandatory for one and all to first offer propitiations at the ^Lotus Feet^ of Goddess *Manchallamma^ before proceeding any further at ^Manchale^. Curiously it is a most common occurrence to find that nomenclatures of holy centers generally carry a linguistic tag. On the other hand, ^Manchale^, is known most famously as ^Mantralaya^ → the ‘Sanskritised’ version of the original nomenclature, owing to the epochal spiritual achievements of none other than *SreemadhRaghavendraTheertharu^, whose ^MoolaBrundavana^ is located here on the cartographical coordinates of 15°30’N and 77°41’E.

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***HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^**
***VAYUHU JEEVOTTAMAHA HARIHI SARVOTTAMAHA^**

* *

Before escalating this Paper seriatim titled, **[[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^,** to the next Chapter for a long awaited rendezvous with ***VidyaGuruSreemadhRaghavendraTheertharu^,** a compulsory panegyric invocation is performed in sole favor of the illustrious 'muktiyogya' *SreemadhVaadeendraTheertharu^, the honorary bursar par excellence of the priceless literary treasure chest of ^SreeMutt^ at ^Mantralaya^. *SreemadhVaadeendraTheertharu^ is the one and only 'Chief de Aide' of His "poorvaashrama" Great Grandfather, none other than 'muktiyogya' *SreemadhRaghavendraTheertharu^, who is now meditating upon most auspicious synonyms of *SarvottamaSreemanNarayana^ from within the ^Moola Brundavana^ at ^Mantralaya^.

***SreemadhRaghavendragurunaptre namaha| ShreeVaadeendraGurave namaha| Vandaarujanasandohamadaaratarave namaha| Vrundaarakaguruprakhyaaya namaha|**
ShreeMantralayanivaasine namaha| Kitajaatatagaaya namaha|
Tatvodyotatippaneekrute namaha|
hreeRaghavendraaryobhayavamshaabdhichandramase namaha| Upendrasoonave nahama| Avidyaabhanjanaaya namaha|
Kamalaapatisamvide namaha| Bhoorvodarakaashtajachandanaparimalitamoortaye namaha| Chandrikaabhooshanakrute namaha|
Shreesudhaapravachananditendiraahrudayamandiraanandaaya namaha|
Chandrikaaprakaashapravachanatoshitashreegururaajaaya namaha|
Nijajanaandandadaaya namaha| Aneeshanaatrayaaya namaha|
Tiraskrutakuvaadeendraaya namaha|
Shreeparimalaachaaryaviteernavaamabhaaganivaasaaya namaha|
Advaitamatadurdhvaantabhaanumaaline namaha|
Anavaratamanuvarajapaparaayanaaya namaha|
Nyaayamuktaavaleekartruprasaadyikabhuje namaha|
Dooreekrutaareeshadvargaaya namaha| Kaamineekaamavarjitaaya namaha|
Kastooreemukhavimishritalohitachandanabhooshitaangaaya namaha|
ShreematSusheelendrakrutachatustambhasushobhitamakapaalaankrutaalayaaya namaha| Shreematsameerasamayavihaarichetahakumudakumudabhandhave namaha| Graavageevamataataveedaavachaaryaaya namaha|
Choorneekrutamahaapade namaha|
Amrutaamdhahapriyaaya namaha| Bhavabhuvanadeetaranataraye namaha|
Kamalaakamaarchita kamalakamalaalokanollasikamalaaya namaha|
Prassadheitaadbhutatapase namaha| Chetojasoonuchetase namaha|
Kamalaalapanakamalajakalamaakshapatkamalaalaye namaha|
ShreeGuruvarasevaasaktajanasvapnadarshitanijamoortaye namaha|
Janajanitahartrusamayopadeshtre namaha| ShreeMoolaRamajajanadakshaaya namaha|
Teernabhavakeelaaladhaye namaha| Vaachamyamipriyaaya namaha|
Bhoosuranaathaaya namaha| Galaasaktatulaseemaalaya namaha|

Krushnavartmavarchaskaaya namha| Teekaataatparyabodhakaaya namaha| Vasudendranutapaadaabjaaya namaha|Taptapaneeyanibhatanave namaha| Pramaanapaddhatitippanipramukhagranthakaaraaya namaha| Gurugunastavanachaalitashreegurumastakaaya namaha| ShreeSusheelendrasamarpitabhooshanabhooshitaaya namaha| Archaagatikramakaanine namaha| ShreeGuruprathamakaaritavrundaavanagaaya namaha| durjanashikshakaaya namaha| Sajjanasharanyaaya namaha^||{San.}
* *

Then without warning overwhelming floods of devotion bursts forth with immensity that shakes the very ground even as wave upon wave of merits arising out of a divinely deemed righteous duty tasks surges ahead in unstoppable torrential crescendo sweeping away everything in the path, even as this most humble Paper seriatim titled **[[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^,** is clutched tightly in trembling hands of this Dravidian devotee, as a symbolic presentation to one's *VidyaGuru^, to coincide with the grand ^Pattabhisheka and Varadanti^ celebrations in March, 2011 (See Chapter 5). This is in a way very much similar to the humblest of humble offering brought by 'muktiyogya' *Sudhama^ in order to be handed over to none other than *SarvottamaShreeVenuGopalaKrushna^ and His Divine Consort *Rukmini Devi^, resident in a sprawling palatial mansion at ^Bet Dwaraka^!

***SreeTirumala Venkateshwarana Varaputrare^**
***Mahabhaasyakarare^**
***Tippanikaarare^**
***MahaanVeena Vidwaamsare^**
***Bhaata Sanghrahakarare^**
***Sudha Parimalaachaaryare^**
***Sreeman Madhwacharyara Moola MahaSamstaanaadeshwarare^**
***BhagwanVedaVyasara Paada Kamala Sevakartare^**
***Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutare^**
***Sreeman Moola Rama Devara Aaraadhakare^**
***VenuGopalaKrushna Devara Antaranga Bakutare^**
***ParamaHamsaKula Shreshtare Yati Kula Tilakare^**
***MoolaHayagreevaMaha Mantrava Moola Brundavanadol Sadaa Dhyaanipare^**
***Devi Manchalammanavara Poornaanugraha Paatrare^**
***Mantrayala Prabhugale, Agamyamahimare, Kaliyugada Kalpavrukshare^**
***Kamadhenu Chintaamani, GuruSaarvabhoumare^**
***Samasta Vyasa Kootada Dhiggajare^, *Samasta Hari Dasa Kootada Poshakare^**
***SreemadhVyshnava Siddanta Pratistaapanachaaryare^,**
***Vedanta Simhaasanaadeeshwarare^, *ParamaBhagavatottamare^,**
***Padavaakhyapramaanapaaraavaarapaareena Sarvatantrasvatantrare^**
***SreemadhParamahamsa Parivraajakaachaaryare^**
***Shreemadh Vijayeendra Theerthara Para Shisyare^**
***Shreemadh Sudheendra Theerthara Sakshaath Shisyare^**

***SarvottamaSreemanMoolaRamanaUpaasakare^**
***AajanmaParamaBhagavattottamare^**
***AajanmaParamaVyshnavare^"**
***SreemanMadhwacharyaraMoolaSamstaanaadeshwarare^**
***DhigVijayaGurugale^**
***RajaGurugale^**
***MahaSwaamigale^**
***Dhanigale^**
***Doddabuddhigale^**
***Jeeya Jeeya Jeeya^{Kan.}**
*** ***

pujyaaya *RAGHAVENDRA^aya ^SathyaDharma^rathaayacha|
bhajataam ^Kalpavrukshaaya^ namataam ^Kamadhenave^||{San.}
*** ***

Thus, this Paper seriatim titled, **[[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^,** is by now well and truly ensconced within the rarified domain of the ^Sanctum Sanctorum^ of ^Mantralaya^ and the same is ready to be placed afore the magnificent Omnipresence of *VidyaGuruSreemadhRaghavendraTheertharu^ for an appropriate evaluation, before being offered ultimately into the ^SreevaariHundi^ at ^^Tirumala^^, harboring a permanent ^Sannidaana^ of 'nityamuktalu' Goddess *MahaLakshmiDevi^, ^TrikotiTirthaabhimaani^ and ^TatvaabhimaaniDevtas^ alongside the most auspicious of all *ShreeChakra*.

vinaa *Venkatesham^ na naatho na naathaha sadaa *Venkatesham^ smaraami smaraami|
***Hare Venkatesha^ praseeda praseeda priyam *Venkatesha^ prayaccha prayaccha||{San.}**

||*SreeTirumalaVenkatesha mama dehi karaavalambam^||{San.}

(to be continued)
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THESAURUS FOR CHAPTER 3:-

1. INTERLOCUTORY:- At an elementary level also implies as a deliberate dissemination occurring in a script decreeing the unchangeable foreordained eternality of the Supreme Godhead.
2. TITULAR :- At an elementary level also implies as a highest ranking title bestowed on account of occurrence of supreme Knowledge.
3. DIADEM :- At an elementary level also implies as an ornamental badge of royal dignity augmented alongside a resounding display of spectacular divinity
* *

REFERENCES FOR CHAPTER 3: -

1. [[MahaVishnuSahasranaama]], courtesy *BhagawanVedaVyasaru^.
2. [[SarvaMoola]] compendium, courtesy *SreemanMadhwacharyaru^.
3. [[VayuStutihi]], courtesy *NarayanaPandita^.
4. [[SreeDurgaastutihi]], courtesy *BhaaveeSameeraru^.
5. [[SreemadhRaghavendraVijayaha]], courtesy *Pandit Narayanachar^.
6. [[GurugunaStavanaha]], courtesy *SreemadhVaadeendraTheertharu^.
7. [[SreeDurgaStotra]], courtesy *SreemadhVaadeendraTheertharu^.
8. [[SreeRaghavendraStuti]], courtesy *Appannacharyaru^.

* *

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^}}

* *

{Next:- ^SHREE TULASI ARCHANE– 4^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

* *

***SarvamSakalamShreeTulasiDamodaraTirumalaVenkataKrushnaarpanamastu^.**

* *

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

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

||*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE NAMAHA^ ||

|||*MADHWAVALLABHA 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"**

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^SHREE TULASI ARCHANE– 4^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

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Interlocutory auspicious Invocation directed at the ^Lotus Feet^ of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ manifest spectacularly in glorious bejeweled wonder within the Golden Sanctum Sanctorum of ^AnandaNilaya^, atop ^Tirumala^, time and again effusing eye worthy golden specks of superfluous auspiciousness overflowing with unstoppable cascades of the grandest of grand epistemological apercus, that is much sought after by phalanx of hierarchy *Celestials^, led by none other than Goddess "nityamuktalu" *MahaLakshmiDevi^, "muktiyogya"*ChaturmukhaBramha^ and "muktiyogya" *Vayu^ who constantly wallow in hierarchy contentment whilst experiencing firsthand such rarest of rare elixir of Supreme Knowledge. Flipside of the same, is this most extraordinarily ordinary autodidactic jingoist latecomer to all such intractably dogmatic ^Vedanta^, now waging a steadily unwinnable Olympic battle with polemical 'prarabdha' that cannot ever be vacated even upon onset of such a Supreme Knowledge, but is negated only after the same is thoroughly culled into nothingness in silenced sufferance:-

*Shreeyaha kaantaaya kalyaananidhaye nidhayerthinaam|
Shree Venkatanivaasaaya Shreenivaasaaya **MANGALAM**||
Lakshmeesavibhramaaloka sabhoovibhrama chakshushe|
Chakshuse sarvalokaanaam Venkateshaaya Mangalam||
Shree venkataadrishrungagra mangalaabharanaanghraye|
Mangalalaanaam nivaasaaya Venkateshaaya Mangalam||
Sarvaavayavasoundarya sampadaa sarvachetsaam|
Sadaa samohanaayaastu Venkateshaaya Mangalam||
Nityaaya niravadyaaya satyaanandachidaatmane|
Sarvaantaraatmane ShreemadhVenkateshaaya Mangalam||
Svatassarvavide sarvashaktaye sarvasheshine|
Sulabhaaya susheelaaya Venkateshaaya Mangalam||
parasmyibramhane poornakaamaaya paramaatmane|
Prayunje paratatvaaya Venkateshaaya Mangalam||
Aakaalatatvamashraantamaatmanaamanupasyataam|
Atruptyamrutaroopaaya Venkateshaaya Mangalam||
Praayassva charanou pumsaam sharanyatvena paaninaa|
Krupayaadishate ShreemadhVenkateshaaya Mangalam||
Dayaamrutataranginyaa starangyiriva sheetalyihi|
Apaangyissinchate vishvam Venkatshaaya Mangalam||

Sragbhooshaambaraheteenaam sushamaavahamoortaye|
Sarvaatishamanaayaastu Venkateshaaya Mangalam||
Shree Vyikuntaviraktaaya SwaamiPushkarinee tate|
Ramayaa ramamaanaaya Venkateshaaya Mangalam||
Shreemasundarajaamaatru munimaanasavaasine|
Sarvalokanivaasaaya Shreenivaasaaya Mangalam||
Mangalaashaasanaparyirmadaachaarya purogamyihi|
Sarvyischapoorvyiraacharyissatkrutaayaastu **MANGALAM**^||{San.}
* *

Titular Invocation directed at the ^Lotus Feet^ of *BhagawanVedaVyasaru^, the ultimate savior of the eternal [[Vedas]] from inexact denigration upon being rendered as useless as pricelessly precious gemstones possessed by the banally blind sibyls. Thereafter, *BhagawanVedaVyasaru^, segregated the eternal [[Vedas]] into broad compartments followed by awesome composition of stochastic [[Sutras]]. Such a *BhagawanVedaVyasaru^ is the senior most *Celestial^ amongst phalanx of all other *Celestials^ and is the senior most amongst all worthy *Gurus^. Supremely kind benevolence of *BhagawanVedaVyasaru^ is indeed most vital for onset of bliss filled elixir of ^TatvaGjnana^ even to the thoroughly deserving plenum of "muktiyogya" *Celestials^ led by the greatest amongst all intellectual disciples, none other than *VayuJeevottamaAcharyaMadhwaru^: -

asta vyastam samasta shruti gatamadhamyi ratna poogam yathaandhyihi
artham lokopakrutyi guna gana nilayaha sootrayaamaasa krutsnam|
yosou ***Vyasa**^abhidhaanastamahamaharaharbhaktitastat prasaadaat
sadyo vidyopalabdhyayi *Guru^tamama*Gurum^ *Devadevam^ Namaami||{San.}
* *

Diadem Invocation performed at the ^Lotus Feet^ of "muktiyogya" *VidyaGuruRaghavendraTheerthaShreepadaru^ now levitating on the verge of space time singularity of the ^MoolaBrundavana^ at ^Mantralaya^, with a different mediaeval history existent for a spatial parenthesized quanta of "22075200000", culminating with occurrence of graded hierarchy bliss filled liberation encompassing the ^Yogic^ event horizon of ^Supreme Knowledge^ of ^TatvaGjnana^, ultimately merging in a certitude of 'Grand Unification' with the original ^MoolaRoopa^ of the Celestial *Shankukarna^, in reversed continuum of Time! Every known stream of Knowledge is thus permanently resident upon the tongue tips of such a *SreemadhRaghavendraTheertharu^. Therefore it is no wonder that when once the hierarchy *Celestial^ Goddess *VidyaLakshmi^ wished to perform epochal service at the ^Lotus Feet^ of *SarvottamaSreemanNarayana^, She chose this very same ^Tongue Tip^ of *SreemadhRaghavendraTheertharu^ as a suitable stage in order to display Her renowned Knowledge skills. Thus whilst totally immersed in performing such a grandiose dance performance upon the ^Tongue Tip^ of *SreemadhRaghavendraTheertharu^, a few Celestial florescence that were inadvertently dislodged from the most auspicious plaits of Goddess

***VidyaLakshmi^, eventually gets transformed into the famed literary Holy Work of [[Parimala]] composed by *SreemadhRaghavendraTheertharu^, in the manner of a dialectical [[Vyakhyaana]] on the Magnum Opus of [[SreemanNyayaSudha]] so composed by the legendary "muktiyogya" *JayaTirthaShreepaadaru^, which in turn is a pedagogic [[Teeka]] commentary on the famed [[AnuVyakhyaana]] of none other than "muktiyogya" *VayuJeevottamaaSreemanMadhwacharyaru^.**

***DHEERA SHREE RAGHAVENDRA^** tvadatularasanaaranganrutyat svayambhoo
yoshaadhammillabhaarashlathakusumatateestvadgiraha sangiraamaha|
yaabhihi samishritaabhihi niravadhivasudhaavishrutaa saa **^SUDHA**^api
kshonee geervaanagamyam **^PARIMALA**^matulam sampratam samprapede||{San.}
*** ***
* *

'upanyaasa' Continued from previous Chapter – 3 :-

^JaataVeda^ se sunavaama soma| maraatee yato nidahati ^Vedaha^||
sa naha parshadati *Durgaani^| vishwaa naaveva sindhum duritaatyagnihi||
taamagni varnaam tapasaa jvalanteem| vyirochaneem karmaphaleshu jushtaam|
***DurgaDevi^ sharana maham prapadyi| sutara sitarase Namaha||**
agne tvam paarayaa navyo| ashmaassvasti bharti *Durgaani^ vishvaa|
pooshcha pruthvee bahulaana uurvee bhavaa| tokaaya tanayaaya shamyo|
vishvaani no *Durga^haa ^JaataVedaha^ sindhum| na naavaa duritaati parshi|
agne atrivannamasaa grunaanosmaakam| bodhyavitaa tanoonaam||
prata naajitra sahamaana mugra| mugni humema paramaatsadhastaath|
sanaha parshadati *Durgaani^ vishvakshaama|devo atiduritaatyagnihi||{San.}
*** ***
* *

^TatvaVaada^, the most eminent School of Thought as propounded by *VayuJeevottamaSreemanMadhwacharyaru^, amongst others, is primarily that of the sublime relationship between the two most distinctive entities of "Eesha-Jeeva", the other being inanimate "jada", with the important notion of "Daasatva" being retained as the cornerstone all along. However, each and every individual who is affiliated to this particular School must inculcate the same, i.e., "Daasatva", since a mere passing awareness of the same shall not suffice. In this context, one most influential of all divinely enabled *Madhwa Pontiff^ who has not only achieved such a goal but even surpassed the same, is none other than "muktiyogya" *SreemadhRaghavendraTheertharu^. During the earlier famed Incarnation as *Prahlada^, there occurred the superlative manifestation of none other than *SarvottamaUghraNarasimha^ from the innards of a gigantic stone pillar, heeding to the relentless call of devotion of the former, leading to the eventual slaying of the evil demon 'tamoyogya' 'h i r a n y a k a s h i p u'. Finally, upon being asked by none other than *SarvottamaUghraNarasimha^ to wish for any type of boon, the devoted lad *Prahlada^

wished for absolutely next to nothing. Though very young in age, *Prahlada^ had already possessed the most awesome Knowledge, that everything is predetermined by *SarvottamaUghraNarasimha^ who Himself is chiefly instrumental in bringing about discharge of a multitude of duties that over passage of time results in further onset of birth and rebirths in never ending cycles. Therefore an intelligent *Prahlada^ cleverly abstained from asking for any boon from such a *SarvottamaUghraNarasimha^, since a mere benevolent glance from the latter is more than enough to suffice choice hierarchy liberation to occur to the chosen worthy, which is there for the asking – A supreme example of another most superlative of all such Infinite qualities possessed by *SarvottamaUghraNarasimha^. The committed devotee *Prahlada^ also did not wish for any boon from such a *SarvottamaUghraNarasimha^ since the same would tantamount to himself becoming a sundry businessman of sorts, haggling for seemingly good bargains for an aspired commodity and most importantly at the end of the day, the most unthinkable result would have occurred, i.e., the very unshakeable bedrock of rock solid devotion would have taken a thoroughly sound beating. Therefore, in order to avoid such unsavory results, a thoughtful *Prahlada^ is also supremely aware at such a tender age that there is absolutely nothing that such a supremely independent sovereign "Eesha" entity of *SarvottamaUghraNarasimha^ ever aspires from any one at all. On the other hand the devoted lad *Prahlada^ wished that he be enlivened in all future Incarnations to perform compulsory service at the ^Lotus Feet^ of such a *SarvottamaUghraNarasimha^ and nothing else. But at the same time the ever dependent devotee *Prahlada^ by refusing to wish for any boon has also never shown any form of disrespect to *SarvottamaUghraNarasimha^, even though the latter is now supremely manifest before him in an independent show of gloriously unconquerable tectonic strength. *Prahlada^ also indirectly willed that he may in the distant future never ever become subjected to even the most remotest chance of getting trapped in any form of binding pleasures at all. This is so, since *Prahlada^ is very much aware that any such external influences that may stage an unwanted invasion upon an individual shall well neigh bring about a total halt to any further continuation of serious efforts mitigated towards pursuance of pristine pure devotion at the ^Lotus Feet^ of *SarvottamaUghraNarasimha^. Therefore, if each and every limb is so fine tuned into performing service at the ^Lotus Feet^ of such a *SarvottamaUghraNarasimha^, then there is absolutely no further scope for onset of demerits resulting from discharge of such unsavory actions at all.

veem paapam katate yasmaat paapa dahanashaktita||{San.}

Such a firmest bent of determined mindset also served well during the last Incarnation as *SreemadhRaghavendraTheertha^, who during "Poorvashrama" days as "muktiyogya" *VeenaVenkatanatha^ had to undergo pangs of gravest of grave poverty with no chance of any food to partake, for days together at a stretch. Nor there were any appropriate utensils in the household to prepare foodstuffs if by any chance the same indeed occurred. No plates to place on the ground were available and the foodstuffs had to be invariably eaten from the cold floor itself. Nor was there any proper attire to wear and whatever available is torn in miserable shreds. No fresh milk to feed his young infant son "muktiyogya" *VeenaLakshmiNaryana^. Even under such dire circumstances *VeenaVenkatanatha^ did not ever stretch out his hand in front of anyone for succor and

help and remained supremely unattached and unaffected by his current predicament. On the other hand *VeenaVenkatanatha^ remained completely immersed in the relentless pursuit of the Infinite glory of *SarvottamaSreemanNarayana^, at all times.

None other than *SarvottamaNarasimha^ Himself has guaranteed choicest hierarchy liberation to all those individuals who are fortunate to be counted as being great devotees of *SreemadhRaghavendraTheertharu^, that too before they are recognized as being His own devotees. Even to this day all those devotees who perform selfless service at the ^Lotus Feet^ of *SreemadhRaghavendraTheertharu^ swear to have witnessed for themselves, through the medium of ^TyijasanaamkaShreeHari^ occurring in a state of dream, the kindest benevolence of their *VidyaGuruSreemadhRaghavendraTheertharu^. This in itself according to noted scholars of the highest repute is equivalent to a wholesome pursuit of such classical study of the highly acclaimed classical scripture, namely the [[BramhaSutra]]. That is why it is vouchsafed here that concentrated meditation of the famed, ^Ashtaakshara Mantra^ of ||***OMSHREERAGHAVENDRAAYANAMAH^||** in itself bestows crystal clear clarity of purpose enabling onset of enormous true Knowledge as enshrined in the eternal [[Vedas]] to trickle down towards such a devotee and from this shall then arise onset of highest form of devotion leading to an inevitable renunciation of all worldly pleasures, ultimately resulting in onset of choice liberation as deemed by none other than *SarvottamaSreemanNarayana^.

It is up to only the hierarchy Celestial *Vayu^ who shall employ His own good offices in order to espouse the cause of a chosen individual and ultimately beget choice hierarchy liberation from none other than *SarvottamaShreeHari^. Therefore it is of paramount importance to perform eulogy of one's *VidyaGuru^ leading all the way right up to *Aadhi Guru^ - *VayuJeevottamaSreemanMadhwacharyaru^ and *MoolaGuru^, none other than *SarvottamaSreemanNarayana^, in strictest adherence to preset hierarchy stature. Upon observance of the same, *SarvottamaSreemanNarayana^ shall be supremely pleased enough to enable flow of His supreme kind benevolence inculcating the most prized boon of choicest liberation to a chosen doer of righteous duty task. It must be noted that one has to perform eulogy of all those *Celestials^ who have themselves adorned auspicious Incarnations at some point of Time, in the similar manner in which such an eulogy is performed to their unique ^MoolaRoopa^, also. The inference that is not to be missed at any cost here is that the incarnated *Celestial^ automatically inherits, nay demands, the same amount of hierarchy wise merits that is credited with the primordial ^MoolaRoopa^, without any difference at all between the two. Applying such an inference, *SreemadhRaghavendraTheertharu^ and other earlier Incarnations such as *Prahlada^, *Bahleeka^ and *VyasaTheertharu^ all come to occupy the exalted domain of ^Karmaja Celestials^ (nineteenth grade, but due to a most special Omnipresence of hierarchy *Celestial Vayu^, this hierarchy domain presently stands upgraded to the fifteenth grade), in a preset hierarchy and thus eulogy of all these worthies must be performed with this intrinsic characteristic occurrence of theirs in mind. This then would certainly result in their collective benevolence which is indeed most guaranteed and welcome. On the contrary if such *Celestials^ are eulogized in a manner which seems to

imply that they occupy the pinnacle in the *Celestial^ hierarchy ladder, then this is where things tend to go wrong, gravely. Another offshoot of such a wrong eulogy of *Celestials^ is that the same leads to eventual dislocation/demotion of these *Celestials^ from their preset hierarchy positioning, for no fault of theirs, which indeed no devotee worth would wish for or want. During the first Incarnation as *Prahlada^, it is shown without an iota of doubt that the lifespan ordained to any individual is indeed most fortunate and noteworthy and therefore any individual must never waste even a nanosecond of such a lifespan in pursuit of falsehood but on the contrary must start his quest for the eternal truth right away from childhood. Since there occurred a most special Omnipresence of none other than hierarchy *Celestial Vayu^ in the devoted *Prahlada^, the latter could withstand enormous amounts of hardships that he was subjected to from his own evil father the doomed demon 'hiranyakashipu". Similarly, such a most special Omnipresence of *VayuJeevottamaSreemanMadhwacharyaru^ also continued unabated in the later Incarnation of *VyasaTheertharu^, enabling the latter to achieve path breaking feats. Therefore, such exemplary examples always makes one aware of how ones' own individual lifespan must be utilized to the fullest. A fact seconded time and again by a plethora of awe inspiring holy texts composed by above mentioned luminaries. Here, amidst such a treasure house of supreme Knowledge is tucked away a most vital ideologue that encompasses the whole gamut of the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^ thus:-

***ShreemanMadhwamate^ *Harihi^parataraha Satya Jagattatvoto binnaaha jeevaganaaha *Hare^ranucharaaha neechocchabhaavam gataaha|**
^Mukti^rnyijasukhaanubhootihi amalaabhaktischa tatsaadhanam hyakshyaad tritayam pramaanamakhilaamnaayikavedyo *HARIHI^||{San.}

Following the same to in all its totality without even an ounce of deviation, none other than *SreemadhRaghavendraTheertharu^ continues to course through this Incarnation, ceaselessly adding further Infinite merits to the already by now overflowing mountainous merits of all previous Incarnations. *SreemadRaghavendraTheertharu's^ holy compositions very much simplifies many a complex tenet that is totally undecipherable by laymen. Another clinching evidence to further substantiate the reincarnation of the *Celestial Shankhukarna^ who in the ^MoolaRoopa^ resides in the rarified domain of ^Sathyaloka^ offering humblest servitude at the ^Lotus Feet^ of the hierarchy *Celestial ChaturmukhaBramha^, is that in the present Incarnation of *SreemadhRaghavendraTheertharu^ during ^KaliYuga^, epochal servitude at the ^Lotus Feet^ of the superlative Icon of *SarvottamaSreemanMoolaRama^, handcrafted by none other than the topmost hierarchy Celestial "muktiyogya" *ChaturmukhaBramha^, continues to this day.

***Shankhukarnaakhyadevastu^ *Chaturmukha Bramha^shaapaascha bhootale|**
***Prahlaada^ iti vikhyaato bhoobhaarakshapane rataha||**
***Prahlaadarajaha^ pratamo *Vyasa Raja^ sa yeva cha|**
sa yeva *RAGHAVENDRA^akhya *Yati^roopena sarvadaa||
kalouyuge *SREEMAN MOOLARAMA^sevaam kurvanmantraalayebhaveth||{San.}

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It is most clever to garner the supreme benevolence of none other than *SarvottamaSreemanNarayana^ by cleverly seeking recourse to His most trusted devotee, read as *SreemadhRaghavendraTheertharu^, who in all other previous Incarnations has performed matchless service at the ^Lotus Feet^ of the former and on account of the same occupies a most envied niche in a most special domain where even noted *Celestials^ happen to tread with cautious awe. Therefore, it is indeed most true, that even a fleeting glimpse of an individual who is a true devotee of such a *SreemadhRaghavendraTheertharu^ results in reducing to ashes even the most heinous of sins, similar to an uncontrollably raging forest fire that incinerates everything that lies in its path. Thus being the case it is indeed almost next to impossible to do full justice to the Infinite auspicious glory of such a *SreemadhRaghavendraTheertharu^ Who is in turn served well be such a true devotee.

asmadh*VidyaGuruRaghavendra^naamaadhikyam kavihi ko vaanuvarnayeth|
tathaapi tatprasaadena bhaktyaa kinchidvadaamyaham||{San.}

It would not tantamount to an exaggeration if one mentions that it is hard to find an individual who has not heard about the everlasting fame of *SreemadhRaghavendraTheertharu^, even in today's fast paced World. In each and every earlier Incarnation servitude was extended to one uniquely superlative manifestation of *SarvottamaSreemanNarayana^, such as *SarvottamaUghraNarasimha^ during the Incarnation as *Prahlada^. Thereafter epochal service was rendered at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^ during the Incarnation as *VyasaTheertharu^. Last but never ever the least, during the most auspicious Incarnation as *SreemadhRaghavendraTheertharu^, a wholesome entity of not one or two but FIVE superlative manifestations of *SarvottamaSreemanNarayana^, being *Rama-Narahari-Krushna-VedaVyasa-Narayana^, is served with such a hitherto unseen awesome magnitude of devotion that the same has now totally succeeded in raising the devotional stakes to such unreachable heights, that there is no competition whatsoever at all in the distant horizon. Now, all such mountainous merits is thus supremely manifest from within the most sacrosanct ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ at ^Mantralaya^. Another most notable specialty of *SreemadhRaghavendraTheertharu^ that merits compulsory mention is that an individual devotee is not only blessed with onset of Worldly joys but most importantly such a chosen individual is also gradually made aware of the supremely grandiose design of one's own lifespan coupled with timely onset of supreme Knowledge, read as ^TatvaVaada^, which leads unwaveringly towards choicest hierarchy liberation. This apart another epochal contribution of *SreemadhRaghavendraTheertharu^ in the rarified World of ^Vedanta^ is the purposeful composition of invaluable summaries and commentaries that follows the eternal tenets of ^Tatva Vaada^ School of Thought initiated by none other than *VayuJeevottamaSreemanMadhwacharyaru^. Such a praise worthy literary achievement of *SreemadhRaghavendraTheertharu^ is viewed as an indefatigable task very much similar to the epochal literary contributions of earlier titans such as

*JayaTirthaShreepaadaru^, *VyasaRajaru^, *BhaaveeSameeraru^, *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^. Notably, *SreemadhRaghavendraTheertharu^ has composed many an individual literary masterpieces based primarily on the classical [[Upanishads]], [[Sutra]] and the like (See Chapter 5). *SreemadhRaghavendraTheertharu's^ unmatched mastery over complex grammar is beyond comprehension by ordinary laymen. Therefore, it is no wonder that *SreemadhRaghavendraTheertharu^, during His "Poorvashrama" days as *VeenaVenkatanatha^ was anointed with the spectacular titular diadem of ||***MAHABHAASHYAACHAARYA^**||, by none other than "muktiyogya" *SreemadhSudheendraTheertharu^.

***S**reemadhRaghavendraTheertharu^ is today famed all round the World with the most awesome of all glittering Titular Diadem of ^**KAMADHENU-KALPAVRUKSHA-CHINTAMANI^**. So much so that even in today's utterly materialistic World, even the most diehard atheist who pooh-poohs the very existence of the Supreme Godhead, read as *SarvottamaSreemanNarayana^, is left with no other alternative but to accept the unquestionable celestial divinity that is bestowed upon *SreemadhRaghavendraTheertharu^ by such a *SarvottamaSreemanNarayana^, without even a murmur of protest. Such being the case of battle hardened critics of theism, all those who profess unquestionable faith in the existence of the Supreme Godhead, read as *SarvottamaSreemanNarayana^, continue to offer their utmost obeisance day in and day out to His divine messenger on Earth, none other than *SreemadhRaghavendraTheertharu^. Of course, it is another matter altogether that such devotes have time and again been at the receiving end, swamped with much more that what they had ever wished for in the first place. Thus, this most supreme of all Truths is still most relevant even after more than three Centuries that has passed ever since *SreemadhRaghavendraTheertharu^ entered the holiest of holy ^MoolaBrundavana^ at ^Mantralaya^. Many a malady of many an unfortunate sufferers that is given up as a lost cause even by the most gifted of modern medical practitioners is miraculously cured by all those who have sought ultimate refuge at the ^Lotus Feet^ of *SreemadhRaghavendraTheertharu^ at ^Mantralaya^, even as a last resort. Today this supremely kind benevolence of *SreemadhRaghavendraTheertharu^ effortlessly transgresses all known manmade barriers and then some. Of course, the same is not a very great surprise to put it mildly, for the Omniscience of *SarvottamaSreemanNarayana^ is never restricted to only one small region or a one particular ethnic group, but indeed is as vast, nay even encompasses the Infinite stretches of the Cosmos itself. Gradual comprehension of such an awesome truth now brings one to ponder about how on earth does such a power comes to be bestowed upon *SreemadhRaghavendraTheertharu^. Probably the answer to this most perplexing of all questions, but at the same time most visible to infer, only if one views the same with crystal clear devotional view, is the ultimate levels of devotion professed by none other than *SreemadhRaghavendraTheertharu^ Himself at the ^Lotus Feet^ of His sole mentor none other than *SarvottamaGaadikaaraVenuGopalaKrushna^. Therefore, whatever that is seemingly achieved by *SreemadhRaghavendraTheertharu^ is in fact an indirect premeditated occurrence brought about solely due to the supremely unchangeable deemed will of none other such a *SarvottamaSreemanNarayana^ and no one else.

Awesomely the seemingly never ending treasure chest of mountainous merits of *SreemadhRaghavendraTheertharu^ now seems to have no end or a beginning. The more merits that a devotee happens to reap from this inexhaustible warehouse of merits, a much larger amount of merits seems to occur once again at the very source, a sort of chain reaction multiplying over and over again that is indeed uncountable and Infinite. Having state thus, it has to be conceded though that all the four Incarnations of *Celestial Shankukarna^, that is -- *Prahlada - Bahleeka(during the twenty eighth Dwapara Yuga) -- *VyasaTheertharu^(during the twenty eighth Kali Yuga) and finally *SreemadhRaghavendraTheertharu^ are famed for espousing the only one auspicious and worth pursuing goal ever, read as devotion towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^ alone. In all such worthy Incarnations, a successful garnering of mountainous merits was accomplished in a manner that is unrivalled and hence from the same now flows in the manner of unstoppable auspicious good tidings for the overall benefit of the whole of mankind.

This apart, the everlasting achievements of *SreemadhRaghavendraTheertharu^ such as unstinted commitment to ordain overall wellbeing to one and all, the firmest establishment of ^TatvaVaada^ School of Thought initiated by *VayuJevottamaSreemanMadhwacharyaru^ on soundest foundation, composition of very highly influencing holy literature, propagation of Dharma at its truest best even in the most trying of circumstance, upholding of the sovereignty of *SarvottamaSreemanNarayana^ and effective propagation of ^VayuJeevotamatva^, is too immense to even be comprehended in its Infinite magnitude by laymen. The holiest of holy Pontifical Reign of *SreemadhRaghavendraTheertharu^ stretched to nearly five decades and from then on more than three Centuries of supremely kind benevolence that is being effused selflessly from within the sacrosanct confines of the ^MoolaBrundavana^ at ^Mantralaya^, never ceases to amaze even the most harshest of critic, who are wont to melt away like softest butter on a sizzling hot pan. Some of the earliest miracles of *SreemadhRaghavendraTheertharu^ consists of transforming the unlettered devotee *Venkanna^ into a Minister of a provincial county. Enabling occurrence of life giving water even in the most arid of deserts and thereby alleviating the thirst of a chaste wife of a devotee who was undergoing birth pangs and offering of a most welcoming and soothing shade by holding aloft a piece of holiest of holy saffron robes. *SreemadhRaghavendraTheertharu^ also helps in bringing back into the fold a sworn sinner who upon becoming repentant, is duly sprinkled with holiest of holy ^Shankodaka^. *SreemadhRaghavendraTheertharu^ also revives the scion of a royal family who is given up for dead after having been bitten by a serpent, much to the joy of the nobles of that particular Kingdom. In another similar incident *SreemadhRaghavendraTheertharu^ also successfully revives the young son of a local chieftain who had accidentally perished upon slipping into a huge cauldron filled to the brim with farm fresh mango slurry.

Indeed one of the most rare of rare occurrence is the presence of a true *VidyaGuru^, read as *SreemadhRaghavendraTheertharu^, who is capable of leading an individual onto the time tested path of true liberation. Even if somehow one manages to find such a

*VidyaGuru^, even then such worthies are very few indeed and can be counted with ones fingers. Such a *VidyaGuru^, must never himself suffer from any type of diseases or malfunctions of his physical body. There is absolutely none who has dared to face *SreemadhRaghavendraTheertharu^ in an open debate and won. Such being the case, one can comprehend the Infinite capabilities and the vast extent of scholastic mastery of *SreemadhRaghavendraTheertharu's^ literary skills by merely glancing at the plethora of [[Holy Works]] composed by the latter. Indeed, no one can ever hope to do full justice whatsoever in a translation exercise into any language for that matter, since the original holiest of holy compositions were all scripted by *SreemadhRaghavendraTheertharu^ as a superlative outcome of the most rarest of rare, unrivalled and unparalleled ^MantraSiddhi^!(See Chapter 5). Each and every Holy composition of *SreemadhRaghavendraTheertharu^ thus brims with weighty meanings and usage of words are indeed as rare as the rarest of rare gemstones prized by all, but at the same time eternally out of reach by one and all. *SreemadhRaghavendraTheertharu^ has never ever repeated one particular topic that has once been touched upon in an earlier holy composition. *SreemadhRaghavendraTheertharu^ never ever tries to display His superior mastery in a manner of putting down earlier established scholars of repute. But at the same time the holy composition is scripted using language that is easily assimilated even by laymen. At the same time whenever *SreemadhRaghavendraTheertharu^ happens to commentate upon such earlier titans such as *JayaTirthaShreepaadaru^, *VyasaTheertharu^ and *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^, the fullest extent of devotion and stupefied awe cascades forth in unstoppable torrents that renders a run of the mill student to mull over his very own utterly insignificant existence. *SreemadhRaghavendraTheertharu^ is a past master in all forms of practice of ^Yoga^ with absolutely no qualms in employing acquired yogic powers at will at any time at all, of course for the benefit of one and all. *SreemadhRaghavendraTheertharu^ is also the very Ocean of forgiveness, once again a most rare of quality that is glaringly lacking in most. Even during His "Poorvaashrama" days when faced with the most virulent form of hunger in its utterly darkest reality, *VeenaVenkatanatha^ never ever even for a slightest moment became unfazed and never ever let go of the Dharma that he was committed to tread, apart from exercising the strictest control over all the five senses. Such an absolutely praiseworthy quality would indeed come in most handy during the future pontifical reign as *SreemadhRaghavendraTheertharu^, the very perfect picture of absolute disenchantment from all worldly things. *SreemadhRaghavendraTheertharu^ time and again enables occurrence of whatever wish that a faithful devotee seeks for, a feat that is unrivalled and unmatched even to this day and age. Even though one might argue that other most eminent *Madhwa Pontiffs^ also happen to possess these very same qualities, one most special factor that sets *SreemadhRaghavendraTheertharu^ as a class apart is the quality of the most auspicious of all demeanor, termed as ^Mangala^, with a spectacularly auspicious celestial divinity in terms of physical countenance that is totally devoid of all manners of shortcomings that is so typically to human beings. Thus *SreemadhRaghavendraTheertharu^ is endowed with a similar breathtaking physical form that augurs very well with His original ^MoolaRoopa^ of the *Celestial Shankukarna^. One most vital factor behind this is of course the most special of all Omnipresence of hierarchy *Celestial Vayu^ within *SreemadhRaghavendraTheertharu^,

as a result of which the latter is enabled to bask in the reflected glory of the primordial ^MoolaRoopa^ even upon reincarnating in this ^Kali Yuga^. Another superlative aspect that is not to be missed is that *SreemadhRaghavendraTheertharu^ is guaranteed to possess more than seventeen rarest of rare qualities that are compulsorily unique to renowned hierarchy *Celestials^. Thus owing to these two most rare occurrences, today, *SreemadhRaghavendraTheertharu's^ everlasting fame and grandiose glory is as wide spread as the brightly shining Sun and Stars spread across Infinite constellation of the entire Cosmos and yonder. *SreemadhRaghavendraTheertharu^ also possess inexhaustible amounts of Knowledge of the Three Worlds, that is unalterable due to vagaries of Nature or Time. *SreemadhRaghavendraTheertharu^ is the very embodiment of Truth as enshrined in the truly spectacular titular diadem of ||***HARI SARVOTTAMA VAYU JEEVOTTAMA**^|| and constantly strives to uphold this most supreme of all Truths. Owing to a most special of all Omnipresence of hierarchy *Celestial Vayu^, *SreemadhRaghavendraTheertharu^ strides like a veritable Colossus in the midst of holiest of holy *Madhwa Pontiffs^. Even in the most stringent of all accidental occurrences of natural calamities, *SreemadhRaghavendraTheertharu^ remains supremely unperturbed and unaffected, constantly mediating upon the Supreme Godhead, read as *SarvottamaSreemanNarayana^. *SreemadhRaghavendraTheertharu^ never ever effuses hatred towards even the most wicked of all enemies and at the same time applies soothing balm of understanding friendship towards one and all. *SreemadhRaghavendraTheertharu^ effortlessly eradicates evil scourges of gins, goblins, devils and ghouls and offers liberation to such tormented souls owing to His never ending compassion towards such unfortunately misplaced and lost souls. *SreemadhRaghavendraTheertharu^ appears as the magnificently broad and stoutest of all bridges that is constructed permanently over heaving tempestuous Oceans of familial strife with a guaranteed promise of safe crossing.

It is apt to mention here that once at the noted pilgrim center of ^Tanjavur^, the entire region was laid waste by never seen before famine that is so harsh that entire population gets uprooted and becomes refugees in their own ancestral lands that they had tilled, owned and lived off for generations bygone. The just ruler of the land, *VijayaRaghava^ ultimately seeks the refuge of none other than *SreemadhRaghavendraTheertharu^, who immediately agrees to come to the succor of the hapless populace of the region. Eventually *SreemadhRaghavendraTheertharu^ enables performance of immensely meritorious deeds from the hands of the noble King *VijayaRaghava^, such as many an auspicious fire rituals and timely acts of saving Dharma and most importantly halting cruel practices such as willful slaughter of innocent livestock. Thus the long suffering populace of the region who were hard put for food for more than a decade now, are suddenly faced with an easy access to overflowing warehouses full of life sustaining and energizing food grains, a most benevolent gift from none other than *SreemadhRaghavendraTheertharu^. This is after the barren skies open up once again as never before and torrential rains cascade down up parched and baked dry lands filling long forgotten lakes, wells and estuaries, not to speak of the now swollen lifeline of the holy River ^Kaveri^. Even to this day *SreemadhRaghavendraTheertharu^ gets done countless number of noble deeds from a legion of His dynasty of diehard devotees who simply carry out all of His demand be it propagation of ^TatvaVaada^, or performance of

many an auspicious ritual or performance of compulsory ablutions to dead and departed ancestors or last but not the least never ending acts of charity involving feeding millions upon millions of hungry mouths day in and day out, throughout the year. *SreemadhRaghavendraTheertharu^ also grants an inner eye to those who are themselves devoid of light and vision, imparts superlative Knowledge to those who are born imbeciles to the wise World and shows a path to those individuals whose familial life itself is as akin to a barren wasteland.

During the previous Incarnation of *VyasaTheertharu^, the magnitude of monumental achievements brought about due to the supremely deemed will of none other than *SarvottamaMoolaGopalaKrushna^ is too mind boggling to comprehend in its totality, let alone chronicle in full. *VyasaTheertharu^ as is well known by all even ascended the glittering throne of the famed ^Vijayanagar^ Empire and reigned forth as an Emperor! Thereafter during the next Incarnation as *SreemadhRaghavendraTheertharu^, the magnitude of service rendered to the society at large is equally awesome and mind boggling to chronicle, of course brought about by the very same supreme deemed will of none other than *SarvottamaSreemanMoolaRama^. One most vital factor that distinguishes this Incarnation of *SreemadhRaghavendraTheertharu^ is that the same volume of service is still being performed from within the sacred confines of the sacrosanct ^MoolaBrundavana^ at ^Mantralaya^, a feat that is beyond ordinary human comprehension. Indeed, this is a water tight case of testimony to the very fact that none other than *SarvottamaSreemanNarayana^ is Himself spectacularly Omnipresent within such a *SreemadhRaghavendraTheertharu^ in ^Five^ superlative manifestations and thereupon is enabling performance of noble deeds that benefits the whole World at large and moreover is enabling mountainous credit that arises from the same to be constantly accredited to the sole account of His truest devotee, none other than *SreemadhRaghavendraTheertharu^. Not to be outdone none other than *VayuJeevottamaSreemanMadhwacharyaru^, Himself most aware of this supreme deemed will of such a *SarvottamaSreemanNarayana^ in getting monumental deeds performed by *SreemadhRaghavendraTheertharu^, is also Omnipresent most specially within the latter and on account of the same rings is constant onset of auspicious tidings ^Mangala^, at all times. That is why the spectacular titular diadem of ||***GURUSAARVABHOUMA**^|| bestowed most befittingly upon *SreemadhRaghavendraTheertharu^ is indeed most apt and what more the very coinage of the explicit adjective of *Gurusaarvabhouma^ attains wholesome meaning only after the same is prefixed to *SreemadhRaghavendraTheertharu^.

chalam *YATI^naam roopam achalam pratimaatmakam||{San.}

Therefore, none other than the holiest of holy duo of *VayuJeevottamaSreemanMadhwacharyaru^ and *JayaTirthaShreepaadaru^, who upon being on the constant lookout for a most suitable safe haven to continue with their enormous holy influences, have themselves now chosen such a *SreemadhRaghavendraTheertharu^ who is present with in the sacrosanct confines of the ^MoolaBrundavana^ at ^Mantralaya^, as the principal medium to further all their preset

agenda, of course with the prior concurrence of none other than *SarvottamaSreemanMoolaRama^. Thus it would be most apt for an individual to surrender totally at the ^Lotus Feet^ of such a *SreemadhRaghavendraTheertharu^ and thereby reap added-on benefits from the kindest benevolences of *VayuJeevottamaSreemanMadhwacharyaru^ and *JayaTirthaShreepaadaru^ who are specially Omnipresent there and are automatically appeased.
*** ***

"dhyumani mandala hudukalu havanisida ^Hastaa^
vimala ^Mudrike^ *JANANIGE^ itta ^Hastaa^
kramadi ^Choodamaniya^ *SHREE HARI^ge torida ^Hastaa^
sumanasaarchita *HANUMA^ Nimma ^Hastavannu^ toriaha
***Hari^parandyiva yendu ^Tatva^ bhodipa ^Hastaa^**
dhareyalli kushasastra ^Giri^vajra ^Hastaa^
***Shree VEDA VYASA^rannu tandu torida ^Hastaa^**
***GURU POORNAPRAGJNA^ Nimma Abhaya Hastavannu toriaha" {Kan.}**

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<u>||*MOOLABRUNDAVANA OF SREEMADHRAGHAVENDRATHEERTHARU AT MANTRALAYA^||</u>

The holiest amongst all dark blue hued ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ is consecrated with the eternally awesome ^Footprints^ of none other than *SarvottamaShreeRamachandra^. Placed in cantonal arrangement within this ^MoolaBrundavana^ are one thousand two hundred ^ShreeLakshmiNarayanaShaalagrama^, especially fetched from the banks of the Holy River ^Gandaki^. In this ^MoolaBrundavana^, guaranteed manifestation of ^NaraHari-Rama-Krushna-VedaVyasa-Narayana^ is indeed most complete. Here in this ^MoolaBrundavana^ *SreemadhRaghavendraTheertharu^ is in residence constantly seeking out true devotees in order to bestow supremely kind benevolence towards them. From within such a sacrosanct ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^, none other than *SarvottamaNarasimha^ eradicates even the most heinous of all sins, whilst *SarvottamaShreeRamachandra^ restores wholesome occurrence of all manners of lost glories, whilst *SarvottamaShreeKrushna^ bestows wholesome occurrence of most auspicious tidings be it onset of auspicious celebrations and *BhagawanVedaVyasa^ enables staving off all dichotomy Schools that constantly tend to peddle heretic ignorance to the traditionally unwary and further enables onset of true Knowledge amongst them inculcating the spectacular Titular Diadem of all, that is ||*HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^||

Faintest glimmer of light which is visible from cosmic constellation consisting of billions upon billions of Stars ; visible light which effuses out of the searing hot giant nuclear reactor of the Sun ; light which effuses out of myriad of Planets and their individual satellites that happen to circumambulate the Sun ; refracted light which

effuses out from the brightly radiant satellite such as the Moon ; temporary light which is given off albeit temporarily by tiny fireflies ; deflected light which is given off by precious gems ; amorous light which is given off by combustible items like camphor and firewood – these are a few varieties of light that are worthy mentioning. However, it may be stated with earthshaking certainty that even if one somehow manages to combine the radiance from all the afore mentioned sources of light, the same can never ever measure up to the immensely brilliant radiance that effuses forth due to the Omnipresence of none other than *SarvottamaSreemanNarayana^ from within the very soul of *SreemadhRaghavendraTheertharu^ resident from within the ^MoolaBrundavana^ at ^Mantralaya^.

***SreemadhRaghavendraTheertharu^ is most auspiciously resident within the sacrosanct confines of the ^MoolaBrundavana^ at ^Mantralaya^ harboring such an awesomely auspicious Omnipresence of *SarvottamaShreeHari^ along with a phalanx of most eminent holiest of holy stalwart *Madhwa Pontiffs^ led by none other than *VayuJeevottamaSreemanMadhwacharyaru^. From within the most sacrosanct ^MoolaBrundavana^ at ^Mantralaya^, *SreemadhRaghavendraTheertharu^ radiates forth with the subtle hallowed gold hued brilliance of a million Suns, adorned with the holiest of holy ^PanchaMudra^ - ^UrdhvaPundra^, attired in holiest of holy ^Saffron robes^ along with enormous beads of holiest of holy ^ShreeTulasi^ especially fetched from the famed pilgrim center of ^Dwaraka^, with one holiest of holy hand holding forth the ^Kamandala^ and in the other holy hand holding the famed auspicious meditation beads and is now completely immersed in concentrated meditative eulogy of none other than *SarvottamaSreemanMoolaRama^.**

*** ***

Time and again in order to validate such an awesome manifestation from within the ^MoolaBrundavana^ at ^Mantralaya^, *SreemadhRaghavendraTheertharu^ has enabled Himself to be sighted in most auspicious form to chosen illustrious dynasty of true disciples such as "muktiyogya" lot of *Appannacharyaru^, *SreemadhYogeendraTheertharu^, *SreemadhSumateendraTheertharu^, *SreemadhVaadeendraTheertharu^, *SreemadhDheerendraTheertharu^ and notable *Haridasas^ such as *VijayaDasaru^, *GopalaDasaru^, *JagannathaDasaru^ and *PraneshaDasaru^. The duty conscious District Collector of East India Company, Sir Thomas Munroe, not only conversed with *SreemadhRaghavendraTheertharu^ in a customary stiff upper lipped impeccable Colonial English but also received sacred ^Mantrakshate^ from the holiest of holy hands of *SreemadhRaghavendraTheertharu^ resident within the sacrosanct ^MoolaBrundavana^ at ^Mantralaya^. In due course as per the divine advice of none other than *SreemadhRaghavendraTheertharu^, Sir Thomas Munroe in absentia arranged for offering of "Gangalam" at the ^Lotus Feet^ of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ atop ^Tirumala^, on a very special occasion with great pomposity. Infinitely strengthened by supremely kind benevolence of *SreemadhRaghavendraTheertharu^, the thoroughly

humbled Sir Thomas Munroe with renewed zeal also 'saw' the magnificent gold brocaded garland -- ^BangaruToranam^, consecrated by none other than *VayuJeevotamaHanumantha^ during the ^Treta Yuga^, in the vicinity of the vast plateaus that abut the foothills of the sacred pilgrim center of ^Tirupathi^, a rarest of rare sighting that has eluded even the most devoted of "muktiyogya" pilgrims!

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke GovindaGovinda^**
***AnjaneyaVaradaGovindaGovinda^**
***PrahladaRajaVaradaGovindaGovinda^**
***BaahleekaRajaVaradaGovindaGovinda^**
***VyasaRajaGuruSaravabhoumaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhoumaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***LakshmiRamanaGovindaGovinda^**
*** ***

***Shreemato *VidyaGuruRaghavendrasya^ namaami padapankaje|**
kaamitaasheshakalyaanakalanaakalpaadapou||{San.}

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***VidyaGuru^prasaado balavaan na tasmaath balavattaraha||{San.}**

* *

***ShreemadhRaghavendraGurupaadajalam kashaayam maatrottamaam *Guru^shirogatamruttikaam cha|**
seve sadaa sakalaroganivruttihetum tam praapya sadgunagana *VidyaGuruRaghavendram^||{San.}

It is a must for even the highest ranking "muktiyogya" individual to forego all attachments of physical body and gender in order to ultimately rejoice in choice hierarchy liberation. Such a hierarchy choice liberation shall of course occur when such a chosen worthy gets to bathe in the famed Celestial waters of ^Virajanadi^ in the most august company of topmost hierarchy Celestial "muktiyogya' *ChaturmukhaBramha^. Therefore if an individual constantly imbibes sacred ^MoolaMruttika^ collected from the ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^, then occurrence of such a Celestial bathing in the famed ^Virajanadi^ shall come to occur much more rapidly, that too out of turn. Likewise, it is highly recommended to imbibe sanctified ^Paadodaka^ and sprinkle the same upon one's head, of all those who come to be counted as being *ParamaBhagavattottamaru^, read as *SreemadhRaghavendraTheertharu^. Such a desirable practice results in onset of total abdication from all manners of residual sins, including that of the vilest of vile 'bramhahatya' and shall never ever have to wallow in any form of sorrows whatsoever. Similarly, imbibing the sacred waters from which sacred ^Abhisheka^ of ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^ has been performed is also equivalent to having imbibed sacred holy waters from every

known holy river, spring or pond. It is also highly recommended to practice partaking with sacred ^Hastodaka^ that has been pre-offered in the manner of sacrosanct "Nyivedya". Thus partaking with such sacrosanct "Nyivedya" that has been offered to such a *SreemadhRaghavendraTheertharu^, shall stand guard against the entire gamut of occurrence of all misfortunate maladies. An individual who constantly accepts sacred ^Mantrakshate^ of *SreemadhRaghavendraTheertharu^ upon his head shall never have to suffer from any accidental misfortunes at all. Moreover from such a practice, *SreemadhRaghavendraTheertharu^ shall invariably extend His supremely kind benevolence and fructify all their desires to the full, much more than they could have ever hoped or wished for. Another curios factor is that any individual who distributes such a sacred ^Mantrakshate^ of *SreemadhRaghavendraTheertharu^ to other devotees, shall himself benefit with onset of most auspicious tidings owing to such a noble act of his. It is most vital to constantly imbibe a small quantity of the most sacred ^Mruttika^ collected from the ^MoolaBrundavana^ of *SreemadhRaghavendraTheertharu^, a practice that is as compulsory as imbibing sacrosanct ^Tirtha and Gurupaadodaka^. The chief reason behind such a recommended practice is that such a ^Mruttikka^ is extremely potent in warding of all manners of diseases, apart from an effective tool in negating the most vilest of vile sins of any individual for that matter, apart from a most gratifying remedy in eradicating all diseases of the mind. Such a ^Mruttika^ is also potent enough to vacate all manners of obstacles, guarantees onset of most auspicious tidings and devastatingly evacuates each and every known torment of evil spirits thoroughly and permanently. Such a ^Mruttika^ is awesomely potent enough to arrange for a future envious domain change to a fortunate chosen worthy doer of righteous duty task. Such a ^Mruttikka^ if applied constantly upon one's physical body shall cause a hallow glow to occur therein and the very presence of such a ^Mruttika^ in the vicinity, particularly in a sacrosanct designated place within one's household then shall effectively thwart occurrence of any form of misfortune whatsoever to befall upon the householder. Now, the ^ParamapaavanaMoolaPaduka^ of *SreemadhRaghavendraTheertharu^ entrusted to the safest custody of His most illustrious successor, "muktiyogya" *SreemadhYogeendraTheertharu^, serves as a ^Auspicious Beacon^ for millions upon millions of devotees who are magnetically drawn to the same from all over the World.

"aaru mooru yeradu vondu saavira mooru yeradu shathashwaasa japagala mooru vidadi jeevarolage kalpaparyanta arachisi saatvikarige sukha samsaara mishrarige adhama janarige apaara dhukagaleeva *GURU PAVAMANA^salahyenna" {Kan.}

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***SreeMadhwa^ha ^Kalpavruksha^scha *Jayaachaarya^stu dhenavaha|**
^Chintaamani^stu *Vyasa^aryaha *Munitraya^mudaahrutam||{San.}

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(to be continued)

THESAURUS FOR CHAPTER 4:-

1. INTERLOCUTORY:- At an elementary level also implies as a deliberate dissemination occurring in a script decreeing the unchangeable foreordained eternality of the Supreme Godhead.
2. TITULAR :- At an elementary level also implies as a highest ranking title bestowed on account of occurrence of supreme Knowledge.
3. DIADEM :- At an elementary level also implies as an ornamental badge of royal dignity augmented alongside a resounding display of spectacular divinity
* *

REFERENCES FOR CHAPTER 4: -

1. [[MahaVishnuSahasranaama]], courtesy *BhagawanVedaVyasaru^.
2. [[ShreeVenkateshwara Mangala Shaasanam]], Anonymous Holy Work.
3. [[ShreemushnaMahatme]], Anonymous Holy Work.
4. [[SarvaMoola]] compendium, courtesy *SreemanMadhwacharyaru^.
5. [[VayuStutihi]], courtesy *NarayanaPandita^.
6. [[JaataVedasa Mantra]], Anonymous Holy Work.
7. [[SreemadhRaghavendraVijayaha]], courtesy *Pandit Narayanachar^.
8. [[GurugunaStavanaha]], courtesy *SreemadhVaadeendraTheertharu^.
9. [[BhooGolam]], courtesy *SreemadhVaadeendraTheertharu^.
10. [[SreemadhRaghavendraGuruStotram]], courtesy *Appannacharyaru^.
11. Madras District Gazetteer, Reprint 1916, Superintendent Government Press, Madras, Chapter XI – Manchale-Adoni Taluka, Page No. 213, Madras Review VIII,213, courtesy Sir Thomas Munroe, District Collector of Bellary and later Governor, Madras Presidency.

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

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

{Next:- ^SHREE TULASI ARCHANE– 5^- [[[*MangalaShlokaBhooshanam^]]] – “An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^” – By *TirumalaVenkata^
* *

***SarvamSakalamShreeTulasiDamodaraTirumalaVenkataKrushnaarpanamastu^.**
* *

((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of ***HariVayuGuruRaghavendraru**^.))
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|| *DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

||*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE NAMAHA^ ||

|||*MADHWAVALLABHA 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"

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^SHREE TULASI ARCHANE– 5^- [[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^

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Interlocutory auspicious Invocation directed at the ^Lotus Feet^ of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ manifest spectacularly in glorious bejeweled wonder within the Golden Sanctum Sanctorum of ^AnandaNilaya^, atop ^Tirumala. Such a *SarvottamaTirumalaVenkateshwara^ effuses the brightest of all radiances and shines forth like a darkest blue cloud during sunrise ; possesses two enormous set of sanguine ^Eyes^ that are as lustrous and shiny as a ^Lotus^ flower in full bloom ; He is the sole overbear of the entire Cosmos ; He is the sole refuge of even phalanx of topmost hierarchy Celestials such as *ChaturmukhaBramha^, *Rudra^ and the like ; He is the eternal protector of all those who seek His awesome refuge and Is the very epitome of unsurpassable bravery and valor. It is acknowledged that an individual often commits huge amounts of unpardonable sins day in and day out and as an outcome of the same is constantly subjected to onset of dour grief and unmitigated sorrow. Therefore *SarvottamaTirumalaVenkateshwara^ is the sole refuge of all such individuals who are repeatedly gimbaled by sorrows and shall definitely alleviate all such travails of theirs. Such a *SarvottamaTirumalaVenkateshwara^ now resides atop the most lofty of mountain ranges and is guaranteed to grant all largesse to His devotees in a manner that exceeds all their collective wishes. This very same *SarvottamaTirumalaVenkateshwara^ is eulogized by the eternal [[Vedas]] as being the most preeminent amongst all. *SarvottamaTirumalaVenkateshwara^ mesmerizes legion of His truest devotees, the humble residents of ^Gokula^ who

constantly hover all around Him tied to the inescapable eternal bondage of pristine pure devotion. *SarvottamaTirumalaVenkateshwara's^ physical demeanor and unbearable aura very easily exceeds that of a million *Celestials^ all at one go. *SarvottamaTirumalaVenkateshwara^ at times seems as though He is at the sole propensity of only one particular chosen devotee and on account of the same is indeed most fit to be meditated upon at all times by one and all for grant of similar chosen benevolence. *SarvottamaTirumalaVenkateshwara^ also Incarnated as the most valiant of all archers, *SarvottamaShreeRamachandra^, the eldest son of the "muktiyogya" Emperor *Dasharatha^, is the very epitome of all highly praised qualities, with unrivalled and unmatched archery skill in the whole Universe and at the same time the very Ocean of kindest benevolence to all those who seek His eternal refuge. In the interim *SarvottamaShreeRamachandra^, entered into auspicious betrothal with *SeetaDevi^ and proves to be the very nemesis of the darkness of evil scourge of belligerent demons and is the one whose fame is everlasting and eternal. Such a *SarvottamaTirumalaVenkateshwara^ is the very epitome of graciousness, friendliness, is the sole refugee of a true devotee, possessor of perfect physical attributes, possessor of many an indestructible weaponry and is the sole protector of the truly orphaned. *SarvottamaTirumalaVenkateshwara^ is constantly sought after for onset of His kindest benevolence which would then result in occurrence of utmost auspicious tidings. Even though a true philistine devotee may find himself afield from the sacred pilgrim center of ^Venkatachala^, even then every effort must be made regularly in order to visit the same with the sole objective of offering salutations at the ^Lotus Feet^ of such a *SarvottamaTirumalaVenkateshwara^. Thus a chosen devotee pleads with *SarvottamaTirumalaVenkateshwara^ that even though a mere token of a semblance of service has been offered at His ^Lotus Feet^, still the former is implored to grant merits for the same in a similar magnanimous manner that is akin to performance of enormous services at the very same ^Lotus Feet^ of His, for an extended period of time. Such a loutish devotee constantly reminds himself that he is the very epitome of ignorance on all counts and during performance of such service countless shortcomings may have occurred directly or indirectly. Therefore, *SarvottamaTirumalaVenkateshwara^ is implored most cogently not to take into account any such misdeeds that may have occurred inadvertently and to exonerate the same alongside extension of His awesome legitimated protection, at all times.

An individual also seeks to offer propitiation to none other than the topmost hierarchy Celestial, "nityamuktalu" Goddess *MahaLakshmiDevi^, who is the very epitome of auspiciousness in the whole Universe ; Who is the sole chosen divine companion of *SarvottamaTirumalaVenkateshwara^ ; Who is constantly resident in the very heart of *SarvottamaTirumalaVenkateshwara^ ; Whose two auspicious hands are further augmented by auspicious ^Lotus^ flowers that are held in the same and Who shines forth with such notable qualities such as ennoblement of the chosen worthy. Now such a Goddess *MahaLakshmiDevi^ Herself seeks refuge at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^, the very Ocean of kindness, the sole master of the entire Cosmos and yonder, the most knowledgeable amongst all, the most powerful amongst all, who extends overall protection to all

those who seek His awesome refuge, Who is the sole Lord and Master of all that He surveys and Who is the sole possessor of the highest possible qualities that are forever unattainable by any one else. Thus a chosen devotee seeks refuge at the ^Lotus Feet^ of such a *SarvottamaTirumalaVenkateshwara^ who sports a huge magnificent flower garland that droops down right up to His ^Lotus Feet^ in a stupendous crescendo. *SarvottamaTirumalaVenkateshwara^ imparts fragrance to the very fragrant clusters of flowers that are strung together amidst such an auspicious garland. At the same time *SarvottamaTirumalaVenkateshwara^ appears refreshingly different each time He is seen by a chosen devotee, day in and day out. The very auspicious ^Feet^ of such a *SarvottamaTirumalaVenkateshwara^ resembles freshest of fresh ^Lotus^ flower that has blossomed just then, with the brightest of bright red coloration effusing a most enchanting fragrance that pervades right across the ^Three Worlds^. Such a ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ also harbors the most auspicious of all emblematic symbols of ^Dhwaja^, ^Amrutakalasha^, ^Chatri^, ^Vajra^, ^Ankusha^, ^Padma^, ^Kalpavruksha^, ^Shankha^ and *Chakra*. The softest mellowed radiance effusing from the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ very easily overpowers even the most hallowed of all rarest of rare diamonds. The eye piercing radiance given off from the toe nails situated upon the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ very easily overshadows the most radiant of the brightest of all full ^Moons^, all at one go. None other than "nityamuktalu" Goddess *MahaLakshmiDevi^ soothingly massages such a ^Lotus Feet^ with Her two most auspicious fresh tendril like hands with utmost awe and devotion. Indeed such a ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ is beyond description and Infinitely more auspicious than any one can ever hope to infer. Thus these very holy and auspicious ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ now harbors a deep red coloration due to constant sonata of grandiose services offered there by the fortunate *Celestial^ trio of *ShreeDevi-BhooDevi-NeelaDevi^. Even topmost laity of hierarchy *Celestials^ led by none other than *ChaturmukhaBramaha^ adorned with dazzling gem studded crowns offer unstinted salutations with humbly bent heads at the ^Lotus Feet^ of such a *SarvottamaTirumalaVenkateshwara^. Thus in the course of offering such a salutation it seems as though such hierarchy *Celestials^ are themselves engaged in performing magnificent ^Mahamangalarati^ at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^, even as sharply dazzling rays of brilliant radiances zigzag from the gem studded uneasy rabble of crowns sported by phalanx of hierarchy *Celestials^. In the earlier nostalgic time epoch of ^DwaparaYuga^, *SarvottamaTirumalaVenkateshwara^ with unmatched peacock like grandiosity as *GaadikaaraVenuGopalaKrushna^ functioned as the divine ^Charioteer^ of none other than "muktiyogya" *Arjuna Pandava^ and most ably steered the latter into an out rightly famous victory. Now, permanently resident atop ^Venkatachala^, these very same ^Hands^ of *SarvottamaTirumalaVenkateshwara^ that once held the heaving and bolting reigns of the Chariot of *Arjuna Pandava^ are pointed in the direction of His very own ^Lotus Feet^ ---- the only source of all refuge and protection. This ^Lotus

Feet^ of *SarvottamaTirumalaVenkateshwara^ are also the very same that once danced with utmost abandon atop the subdued avarice hoods of the terrible serpent, 'tamoyogya' 'k a l i n g a'. This ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ are also the very same that once roamed the densest of all forests namely ^Dandakaaranya^. Such a *SarvottamaTirumalaVenkateshwara^, now as though in a mood of divine reparation shines forth as a veritable jewel atop the lofty mountain chains that resembles *Celestial^ florescence that are purposefully scattered all around, and cedes unmitigated joy and fervor to all those who are fortunate enough to behold this most awesome *Celestial^ manifestation in the ^Sanctum Sanctorum^ of ^AnandaNilaya^ atop ^Tirumala^. Therefore ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ is as vital as the very welcoming bosom of an overtly affectionate mother to her day old yawing infant, as vital as the very source of every known gaggle of Knowledge to all those who seek the same, as vital as the very epitome of auspiciousness and holiness to all those bigwig peers who are ordained into holiness and auspicious ^Madhwa Pontificate^. Such a *SarvottamaTirumalaVenkateshwara^ is the sole grantor of liberation to all those who come to seek eternal refuge at His ^Lotus Feet^, unconditionally.

||***SHREEVENKATESHA STOTRAM^||:-**
^Kamalaakuchachoocukakumkumato niyatarunitaatulanelatano|
Kamalaayatalochan lokapate vijayee bhava venkatashyilapate||
sachaturmukhashanmukhapanchamukha pramukhaakhiladyivatamoulimane|
sharanaagatavatsala souryanidhe paripaalaya maam vrushashyilapate||
ativelatayaa tava durvishahyiranuvelakrutyiraparaadhashatyihi|
bharitam tvaritam vrushashyilapate parayaa krupayaa paripaahi hare||
adhivenkatashyilamudaaramate janataabhimataadhikadaanarataat|
Paradevataya agaditaannigamyihi kamalaadayitaannaparam kalaye||
kalavenuravaavashagopavahooshatakotivruttat smarakotisamaat|
prativallavikaabhimataatsukhadaath vasudevasutaannaparam kalaye
abhiraamagunaakara daasharathe jagadeshakadhanurdhara dheeramate|
Raghunaayaka rama ramesha vibho varado bhava deva dayaajaladhe||
avaneetanayaa kamaneeyakaram rajaneekarachaarumukhaamburuham|
rajaneechararaajatamomihiram mahaneeyamaham raghuramamaye||
sumukham suhrudam sulabham sukhadam svanujam cha sukaayamamoghashara
apahaaya rahoodvahamanyamaham na kathanchana kanchana jaatu bhaje||
Vinaa venkatesham na naatho na naathaha sadaa venkatsham smaraami smaraami|
Hare Venkatesham praseeda praseeda priyam venkatesha prayaccha prayaccha||
aham dooratase padaamghojayugmapranaamecchayaagatya sevaam karomi|
sakrutsevayaa nityasevaaphalam tvam prayaccha prayaccha prabho venkatesha||
agjnaaninaa mayaa doshaa nasheshaan vihitaan Hare|
kshamasva tvam kshamasva tvam sheshashyila shikaamane^||{San.}

||***SHREEVENKATESHAPRAPATTIHI^||:-**
*Eeshaanaam jagatosya venkatapatehe vishno paraam preyaseem|
tadvakshahasthalanityavasarasikaam tatkshaanti sanvardhineem||

Padmaalankrutapaanipallavayugaam padmaasanasthaam shriyam
vaatsalyaadi gunojjvalaam bhagavateem vande jaganmaataram||
Shreeman krupaajalanidhe krutasarvaloka sarvargjna shakta natavatsala sarvasheshin|
Svaamin susheela sulabhaashritapaarijaata **SHREEVENKATESHA** charanou sharanam prapadye||
anoopuraarpita sujaata sugandhipushpa sourabhyasourabhakarou samasanniveshou|
soumou sadaanubhavanepi namaanubhaavyou **SHREEVENKATESHA** charanou sharanam prapadye||
rekhaamayadhvaja sudhaakalashaatapatra vajraankushaamburuha kalpaka shankhachakryihi|
bhavyayiralankrutatalou paratattvachinhyi **SHREEVENKATESHA** charanou sharanam prapadye||
taamrodaradyutiparaajitapadmaraagou baahyirmuhobhirabhibhootamahendraneelou|
udyannakhaamshubhirudastashashaankabhaasou **SHREEVENKATESHA** charanou sharanam prapadye||
sapremabheetikamalaakarapallavaabhyaam samvaahanepi sapadi klamamaadadhaanou|
shaantaavavaagjnanasagocharasoukumaaryou **SHREEVENKATESHA** charanou sharanam prapadye||
Lakshmee mahee tadanuroopanijaanubhaavaneelaadidivyamahisheekarapallavaanaam|
arunya sankramanataha kila saandraraagou **SHREEVENKATESHA** charanou sharanam prapadye||
nityaanamadhvidhishivaadikireetikotipratyuptadeeptanavaratnamahaprarohyihi|
neeraajanaavidhimudaaramupaadadhaanou **SHREEVENKATESHA** charanou sharanam prapadye||
Vishnoho pade parama ityuditaprashamsou yaa madhwa ustsa iti bhogyata yaapyupaattou|
bhooyastatheti tava paanitalapradishtou **SHREEVENKATESHA** charanou sharanam prapadye||
Paarthaaya tatsadrushasaarathinaa tvayiva you darshitou svacharanou sharanam vrajeti|
bhooyopi mahyamiha tou karadharshitou te **SHREEVENKATESHA** charanou sharanam prapadye||
manmoordhni kaaliyaghane vikataataveeshu ShreeVenkataadrishikhare shirasi shruteenaam|
chitteshyananyamanasaam samamaahitou te **SHREEVENKATESHA** charanou sharanam prapadye||
amlaanahrupyadavaneetalakeernapuspou ShreeVenkataadrishikharaabharanaayamaanou|
Ananditaakhilamanonayanou tavyitou **SHREEVENKATESHA** charanou sharanam prapadye||
payaha prapannajanataa prathamaavagaahou maatuhustanaaviva shishoramrutaayamaanou|
praaptou parasparatulaamatulaantarou te **SHREE VENKATESHA** charanou sharanam prapadye||
satvottaryissatatasevyapadaambujena samsaarataaraka dayaardradruganchalena|
soumyoupayantrumuninaa mama darshitou te **SHREEVENKATESHA** charanou sharanam prapadye||

Shreesha shreeyaa ghatikayaa tvadupaayabhaave praapye tvayee svayamupeyatayaa sphurantyaa|
nityaashritaaya niravadyagunaaya tubhyam syaam kinkaro vrushagireesha na jaatu mahyam||{San.}
* *

Titular Invocation directed at the ^Lotus Feet^ of topmost hierarchy Celestial mandarin, namely "muktiyogya" *Vayu^, whose enormous allegorical skills are constantly sought after by phalanx of *Celestials^ since only He is supremely enabled to perform any sort of deed that is forever insurmountable to all others. In due course Celestial *Vayu^ after the epochal Incarnation as *Hanuma-Bheema^, Incarnates as *SreemanMadhwacharya^. Thereafter upon being advised by none other than *BhagwanVedaVyasaru^, *AcharyaMadhwaru^ composes [[Bhaashya]] based on the classically acclaimed motif scriptures of the [[BramhaSutra]], aptly employing the priceless gist of the eternal [[Vedas]] at appropriate junctures. Such a 'Fait Accompli' performed by *VayuJeevottamaSreemanMadhwacharyaru^ is unsurpassable by anyone at all, for all Time to come. Meanwhile the hullabaloo of carousal Schools steeped in reprehensible sophistry that ruled the roost till then are inevitably dispatched to the dustbins of history on account of such an epochal achievement of *VayuJeevottamaSreemanMadhwacharyaru^.

aagjnaamnyayiradhaaryaam shirasi parisaradh rashmi koteera kotou krushnasyaaklishta karma dadhadanu saranaadarthito deva sanghyihi|
bhoomaavaagatya bhoomannasukaramakaror^bramhasootrasya^ ^bhaasyam^ durbhaashyam vyasya dasyor m a n i m a t a uditam ^Veda^ sadh yuktibhistvam||{San.}
* *

Diadem Invocation performed at the ^Lotus Feet^ of "muktiyogya" *VidyaGuruRaghavendraTheerthaShreepadaru^, the awesomely pedantic composer of such a sacred axonometric holy work, namely [[Nyaayamuktaavali]]. The same is as priceless as the most precious of all pearl necklaces fit to adorn the auspicious necks of overweening scholars. This is so since the same has been meticulously composed by *SreemadhRaghavendraTheertharu^ in a great candor, a feat that is very much similar to the exerted effort of bringing ashore precious pearls from the unfathomable Ocean likened here to the classically acclaimed [[BramhaSutra]]. Later day allied [[Vyakhyaana]] on the same by *VayuJeevottamaSreemanMadhwacharyaru^ and also such other hoary text such as [[TatvaPrakashika]], [[SreemanNyayasudha]] and [[TaatparyaChandrika]] are now strung together by *SreemadhRaghavendraTheertharu^ with amazing dexterity exhibiting effortless literary ingenuity that is supremely unmatched in terms of sheer scholastic brilliance. Therefore the same is indeed most qualified to decorate the auspicious necks of great scholars who are repeatedly feted with noteworthy decrees.

granthoyam ^Nyayamuktaavali^riti bhavataa ***RAGHAVENDRA**^praneto
noonam muktavaliryath prathamamupachitaa duddhrutastantrasindhoho|
protascha dhyaanatantou tadanu tavagunaproudimaashansataam naha

kanteshu premabhoomnaa bahumatividhaye vaadhunaa sanyadhaayi||{San.}
** ***

‘upanyaasa’ Continued from previous Chapter – 4 :-

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*ShreePoornabodhaGuruTheerthapayobdhipaaraa
kaamaarimaakshavishamaakshashirahasprushantee|
poorvottaraamitatarangacharatsuhamsaa devaalisevitaparaanghripayojalagnaa||
jeeveshabhedagunapoortijagatsusatva neechocchabhaavamukhanakraganyihi sametaa|
durvaadyajaapatigilyirGuruRaghavendra vaagdhevataasaridamum vimaleekarotu||
ShreeRaghavendraha sakalapradaataa swapaadakanjadwayabhaktimadbhyaha|
aghaadrisambhedanadrushtivajraha kshamaasurendrovatu maam sadaayam||
ShreeRaghavendro Haripaadakanjanishevanaallabdhasamasta sampat|
Devasvabhaavo divijadrumoyamishtaprado me satatam sa bhooyaat||
bhavyasvaroopo bhavadukhatoolasanghaagni charyaha sukhadyiryashaalee|
samastadushtagrahanigrahesho duratyayopaplavasindhusetuhu||
nirastadosho niravadyaveshaha pratyarthimookatvanidhaanabhaashaha|
vidwataripgjneyamahaavisheso vaagvyikhareenirjitabhavyasheshaha||
santaanasampatparishuddhabhaktivigjnaanavaagdhehasupaatavaadeen|
datwaa shareerotthasamastadoshaan hatvaa sa novyaadGuruRaghavendrahaha||
yatpaadodakasanchayaha suranadeemukhyaapagaasaaditaa
sankhyaanuttamapunyasanghavilasatprakhyaatapunyavahaha|
dustaapatrayanaashano bhuvi mahaavandhyaasuputraprado vyangasvangasamruddhido
grahamahaapaapaapahastam shraye||
yatpaadakanjarajasaa paribhooshitaangaa yatpaadapadma madhupaayitamaanasaa ye|
yatpaadapadmaparikeertanajeernavaachastadharshanam duritakaananadaavabhootam||
sarvatantraswatantrosou ShreeMadhwamatavardhanaha|
Vijayeendrakaraabjottha 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 prasaadataha|
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|

sarvayaatraaphalaavaaptyi yathaashakti pradakshinam||
karomi tava siddhasya Vrundaavanagatam jalam|
shirasaa dhaarayaamyadya sarvatheerthaphalaaptaye||
sarvaabheeshtaarthasiddhyartham namaskaarama karomyaham|
tava sankeertanam Vedashaastraarthagjnaanasiddhaye||
samsaarekshayasaagare prakrutitogaadhe sadaa dustare|
Saraavadyajalagrahyiranupamyihi kaamadibhangaakule|
naanaavibhramadurbhramemitabhayastomaadighenotkate|
dhukhotrushtavishe samuddhara Guro maa magnaroopam sadaa||
Raghavendra Gurustrotram yaha patedbhaktipoorvakam|
tasya kushtaadirogaanaam nivruttistvarayaa bhavet||
andhopi divyadrushtihi syaadedamookopi vaakpatihi|
poornaayuhu poornasampattihi stotrasyaasya japaadbhavet||
yaha pibejjalametena stotrenyirvaabhimantritam|
tasya kuskshigataadoshaaha sarve nashyanti takshanaat||
yadvrundaavanamaasaadya panguhu khanjopi vaa janaha|
stotrenaanena 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^||{San.}
* *

Can anyone ever hope to comment upon the enormity of the impact value of the numerous literary masterpieces composed by "muktiyogya" *VidyaGuruSreemadhRaghavendraTheertharu^? Any such attempt from whomsoever and howsoever meritorious the same may be, would only tantamount to a pedestrian effort steeped in utter mediocrity, very much similar to the act of holding a humble homemade lighted lamp towards the unfathomably finite expanse of the Milky Way! It is observed that the famed [[*SreemadhRaghavendraStotra^]] at first offers salutations to none other than *KulaDevtaAkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ and also to His divine consort "nityamuktalu" Goddess *MahaLakshmiDevi^ with the

spectacular titular diadem uttered in favor of the former that is → ||***POORNABODHA**^|| alongside an equally spectacular titular diadem uttered in favor of the latter that is → ||***SHREE**^||, respectively. Another inference that is surely not to be missed is that the eternal [[Vedas]] are also eulogized with the spectacular titular diadem of ||***SHREE**^||. This apart another equally correct inference of the spectacular titular diadem of ||***SHREEPOORNABODHA**^|| is that the same is also applicable to leading stalwarts such as "muktiyogya" *VayuJeevottamaAcharyaMadhwaru^ and "muktiyogya" *JayaTirthaShreepaadaru^ of ^TatvaVaada^ School of Thought. The famed [[*SreemadhRaghavendraStotra^]] culminates with the holiest of holy and spectacular titular diadem of ||***RAGHAVENDRA**^|| guaranteeing onset of most auspicious tidings since faithful recitation of the said [[Stotra]] is tantamount to offering salutations at the most auspicious of all ^Lotus Feet^ of none other than *SarvottamaTirumalaVenkateshwara^ and His divine consort Goddess *MahaLakshmiDevi^. Also guaranteed is the added bonus in terms of the realms of supreme Knowledge as conferred by none other than *BhagawanVedaVyasaru^ and all other intellectual disciples led by the formidable *VayuJeevottamaAcharayaMadhwaru^.

[[*SreemadhRaghavendraStotra^]] composed by "muktiyogya" *Appannacharyaru^ has come to occupy a most exalted position in the rungs of [[Stotra]] genre of holy compositions. Chief reason being that this most sacrosanct of all [[Stotra]] strives to mirror the superlative qualities possessed by none other than "muktiyogya" *ParamaBhagavattottamaPrahalada^, as vouchsafed in much detail by none other than *BhagawanVedaVyasaru^ in the all time great sacred scripture of [[*SreemadhBhagavatha^]]. Therefore the [[*SreemadhRaghavendraGuruStotra^]] is supremely empowered to ordain quick onset of auspicious tidings as experienced firsthand by none other than comity of great scholars, respected elders and of course last but never the least, legions of diehard devotees over the Centuries. Another most vital facet of this most sacrosanct [[*SreemadhRaghavendraStotra^]] is the stupendous titular diadem of ||***SAAKSHEE HAYAASYOTRA HE**^|| exclaimed with utmost devotional fervor by none other than *SreemadhRaghavendraTheertharu^ from within the sacred confines of the ^MoolaBrundavana^ at ^Mantralaya^, most thoroughly validating the eternal truth enshrined in the sacred [[Stotra]], for which none other than *SarvottamaHayagreeva^ is Himself "**THE ETERNAL WITNESS**"! Most notably, *SreemadhRaghavendraTheertharu^ has purposefully introduced the above mentioned spectacular interlocutory titular diadem in favor of *SarvottamaHayagreeva^, since the utterance of the same is guaranteed to usher in unstinted victory over all opponents, is in itself a surefire path towards ultimate choice hierarchy liberation, onset of continuous fame and glory and blossoming of enormous levels of latent intellect as inferred from the famed verse as shown below:-

sarvavidyaapradoshrvaanaha prativaadijayapradaha|
vimuktisaadanaha keertibuddhi sthyiryapradaha||{San.}

However, it is not prerequisite that such an auspicious meditation of *SarvottamaHayagreeva^ needs to be pursued only by those who are ranked as *Rujuguna Celestials^. On the contrary, none other than

*VayuJeevottamaSreemanMadhwacharyaru^ in the most sacrosanct composition of His, namely [[TantraSaara]], has sanctioned such a pursuance of *SarvottamaHayagreeva^ by all those who can be counted as being righteous to the core, possess pristine pure levels of unmatched devotion and forever committed to the sacred cause of upholding the strictest tenets of Dharma, come what may. Nevertheless, mountainous merits enshrined in meticulous recitation of the sacred [[*SreemadhRaghavendraStotra^]] are indeed enormous as listed below:-

^SreePoornabhodha^, ^Jeeveshabeda^ → enables enormous oratory skills arising out of correct comprehension of supreme Knowledge
^ShreeRaghavendrahaSakala^ → enables vacation of all prevalent sins
^ShreeRaghavendroHari^ → enables fructification of all wishes
^Bhavyaswaroopa^ → enables thorough vacation of all mitigation sorrows
^Nirastadosho^ → enables capacity to possess spellbinding qualities
^Santanasampat^ → enables begetting righteous offspring
^Yatpaadodakasanchayaha^ → enables complete vacation of each and every obstacle
^Yatpaadakanjarajasa^ → enables unshackling of all forms of bondage
^Sarvatantraswatantro^ → enables immense mastery over all branches of Knowledge
^ShreeRaghavendroyatiraat^ → enables wholesome longevity and great wealth
^Prativaadijaya^ → enables unstinted victory in debate
^Aparoksheekruta^ → enables unraveling of mirrored omnipresence of alter image of the supreme Godhead within oneself
^Dayadaakshinya^ → enables total detachment towards all worldly affairs
^Agjnaanavismruti^, **^Doshaastenaasajapitaadbhaavitaannityam^, ^Hantu naha kaayajaan^** → enables untimely demise from rare diseases
^Sarvaanapi ehaamutraapta^ → enables proper adherence of all the four "Purushaartha"
^Agamyamahimaa^ → enables immense evaluation of one's soul
^Sarvayaatra^ → enables enjoyment of infinite merits that is similar to the one accredited after observing holiest of holy pilgrimages
^Karomi tava^, **^Tava Sankeertanam**^ → enables dawning of most auspicious occurrences
^Samsaarekshayasaagare^ → enables eradication of all manners of sorrows typical to familial lifestyle with ultimate onset of choicest hierarchy liberation
* *

durvaardidhwaantaravaye Vyishnavendeevarendave|
ShreeRaghavendraGurave Namotyantadayaalave||{San.}

Also most notably, the ablest successor of *SreemadhRaghavendraTheertharu^, "muktiyogya" *SreemadhYogeendraTheertharu^ has also performed epochal eulogy of His *VidyaGuru^ and *AshramaGuru^ in the famed [[GuruCharamaShloka]] by uttering the utmost rarest of all and the most spectacular titular diadem of **||*VYISHNAVA INDEEVARA^||.** The same denotes that *SreemadhRaghavendraTheertharu^ is very much similar to the brightest of bright full Moon eternally shining over the bluest of blue hued magnificent ^Lotus Flower^ as symbolized by ^ParamaVyishnava^ faith. This apart the spectacular titular diadem conferred Universally on

*SreemadhRaghavendraTheertharu^, that is ||***SATHYADHARMARATA^**|| is due to the fact that the former always speaks out the truth and is always at the very forefront in organizing deeds that are very much in the realms of sanctioned means of Dharma. *SreemadhRaghavendraTheertharu^ possess unshakeable faith in none other than *SarvottamaSreemanNarayana^ Who is the original possessor of another spectacular titular diadem of **||*SATHYA^||,** attributable most worthily since He is the sole creator of the entire Cosmos and yonder. Likewise, since such a *SarvottamaSreemanNarayana^ is also the sole sustainer of the same He is also known by the spectacular titular diadem of **||*DHARMA^**||. Therefore, *SreemadhRaghavendraTheertharu^ shall always offer services at the ^Lotus Feet^ of such a *SarvottamaSreemanNarayana^ at all times and moreover is always engaged in performance of such deeds that are absolutely selfless in nature and that which shall ultimate bring about choice hierarchy liberation of a chosen doer. During the legendary churning of the ^Celestial Milky Ocean^ and as per the supreme deemed will of none other than *SarvottamaSreemanNarayana^ there arose two most prized *Celestial^ possessions namely the ^Kalpavruksha and Kamadhenu^. These two are thereby enabled to usher in whatever wishes one may seek. Very similarly, *SreemadhRaghavendraTheertharu's^ most awesomely auspicious Incarnation also arose from the very same supreme deemed will of none other than *KulaDevtaAkhilaandaKotiBramhaandaNaayakaSarvottamaTirumalaVenkateshwara^ and now continues to function with the spectacular titular diadem of **||^Kalpavruksha-Kamadhenu^**|| ushering in auspicious tidings to milieu of devotees, ceaselessly.

The gigantic evergreen tree as symbolized by the eternal tenets of ^TatvaVaada^ initiated by *VayuJeevottamaSreemanMadhwacharyaru^ is now weighted down by many a numerous succulent fruit as symbolized by the eternal compositions of *SreemadhRaghavendraTheertharu^. The very same fact is well enumerated by none other than "muktiyogya" *VadeendraTheertharu^ in the most famous holy composition, [[Gurugunastavanaha]]. Thus, *SreemadhVadeendraTheertharu^, has Himself performed such a rare and grandest of grand kinship eulogy of His most eminent "poorvaashrama" Great Grandfather, none other than *SreemadhRaghavendraTheertharu^ who is solely responsible for the grandest of grand fruiting of the gigantic foliage tree of ^TatvaVaada^ School of Thought initiated by *VayuJeevottamaSreemanMadhwacharyaru^. Even the greatest devotee of *SreemadhRaghavendraTheertharu^, being the worthy *Appannacharyaru^ has himself expressed with unstinted abandon that the entire gamut of [[Holy Works]] of *SreemadhRaghavendraTheertharu^ is composed after thoroughly imbibing the very exact message of none other than *BhagawanVedaVyasaru^, *VayuJeevottamaAcharyaMadhwaru^ and *JayaTirthaShreepaadaru^ and on account of this one single most important factor these compendium of [[Holy Works]] are supremely enabled to ring in auspicious tidings to those who strive to pursue the same. Therefore it goes without saying that without any exception whatsoever that the entire lot of [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ are a most timely and vital handbook to everyone, be it laymen, student or even extraordinary scholars of the highest repute. These [[Holy Works]] of *SreemadhRaghavendraTheertharu^ also serves as an extraordinary and awesome source of true inspiration for a chosen doer of righteous duty task and also poses an enormous challenge to greatest scholars of ^Vedanta^. This is so since these [[Holy Works]] of *SreemadhRaghavendraTheertharu^ effectively reminds

each and every individual of the sheer unreachable heights of lofty goals that have been set, as far as worthy emulation is concerned. *SreemadhRaghavendraTheertharu^ has composed allied [[Holy Works]] that touches upon virtually every known subject under the ^Vedanta^ Sun, as it were, including the famed branches of [[Stotra]], [[Rukprastaana]], [[Sutraprastaana]], [[Geetaprastaana]], [[Sadaachara]] and [[Poorvamimaamsa]]. Two most prized compositions of *SreemadhRaghavendraTheertharu^ includes one most divine devotional composition penned in Kannada language, being the classically acclaimed "indu yenage Govinda" and of course the other being, the Kannada Sulaadi "Maruta ninnaya mahime". Some [[Holy Works]] have been composed during "Poorvaashrama" days as "muktiyogya" *VeenaVenkatanatha^, whilst a majority of the [[Holy Works]] were composed after ascending to the Holiest of Holy ^Madhwa Pontificate^ as ***RAGHAVENDRATHEERTHA**^. *SreemadhRaghavendraTheertharu^ has employed the holiest of holy and spectacular titular diadem of ||***DHEERAVENUGOPALA**^||, a most auspicious of all signature tune.

A bird's eye view of the [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ classified according to the nature of the same is as follows:-

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

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

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

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

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

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

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

Compositions on ^Vyaasatraya^ → [[Tarkatandava Vyaakhyaana]] and [[TaatprayaChandrika Vvyakhyaana]]

Composition on ^Poorvamimaamsaa Shaastra^ → [[Bhaatta Sanghraha]]

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

[[HariDasaSahitya]] composition → "indu yenage Govinda" in Kannada

[[Sulaadi]] composition → "maruta ninnaya mahime" in Kannada.

Nevertheless, a definite pattern is observed in the total number of [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^, a majority of them being complimentary summaries of an earlier Magnum Opus [[Holy Work]] such as [[SreemanNyayaSudha]] or [[TaatparyaChandrika]], for example. However, in each of these literary exercises *SreemadhRaghavendraTheertharu^ has astoundingly brought out in an awesomely simplified manner the core gist of the original [[Holy Works]] thereby rendering an outstanding service to one and all of His intellectual disciples, who were to follow later on in His most eminent footsteps as Centuries rolled by. *SreemadhRaghavendraTheertharu's^ unmatched contribution to the rarified World of ^Vedanta^ is indeed too mind boggling even to contemplate upon. *SreemadhRaghavendraTheertharu^ has composed ^Forty eight^ [[Holy Works]] in all, as an everlasting gift to the comity of righteous. Curiously, this particular mathematical number forty eight (48) brims with fantastic specialty. This particular numerical of forty eight when split reads as four (4) and eight (8). Noticeably the numerical four (4) denotes the famed ^Purushaartha^ such as ^Dharma–Artha–Kama-Moksha^. Likewise, the numerical eight (8) denotes the famed ^Ashtasiddhi^ such as ^Anima-Mahima-Garima-Laghima-Praapti-Praakaamya-Eesthatva-Vashitva^. Continuing with the same when these two numerical, i.e., four and eight are added (4+8) the result equals twelve (12). This very same numerical twelve (12) is very much equivalent to the famed twelve (12) *Celestial Adityas^ who radiate forth supreme Knowledge on their own at all times. It is said that with the benevolence of only one such *Celestial Aditya^, clogging darkness of ignorance is eradicated all at once. Such being the case one can imagine the collective powers bestowed with simultaneous occurrence of mighty manifestation of twelve (12) such *Celestial Aditya^ all together! Therefore it is a certainty that any fortunate individual who constantly strives to study all the forty eight (48) superlatively [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ shall never ever be afflicted with clogging ignorance of the unknown but rather shall be led towards the path of supreme hierarchy bliss filled liberation. Dwelling into this magical figure further, when we multiply the numerical of four into eight (4 x 8), the result of the same equals thirty two (32). This most auspicious of all numerical denotes the thirty two (32) most awesome and unmatched superlative qualities possessed by none other than *VayuJeevottamaSreemanMadhwacharyaru^. Therefore one might safely incur that the most gracious and understanding *VidyaGuruSreemadhRaghavendraTheertharu^ has strived to bring forth the true essence of ^TatvaVaada^ School of Thought of *VayuJeevottamaSreemanMadhwacharyaru^ by composing forty eight (48) [[Holy Works]]. Next, when we subtract four (4) from eight (8), the result equals four (4), which

is a symbolic representation of the ^Four^ eternal [[Vedas]], the essence of which is magnificently captured in all of the forty eight [[Holy Works]] of *SreemadhRaghavendraTheertharu^. Subsequently, when the figure of forty eight (48) is halved perfectly, the result equals twenty four (24) which denotes the numerical derivative of the famed [[Gayatree Mantra]]. Thereafter, when this acquired numerical value of twenty four (24) is furthered reversed the result arrived at is forty two (42) which is the sum total of sanctioned meditation to be accomplished on a daily basis by a righteous doer of duty task. Also, the numerical result of four (4) plus(+) eight (8) equals = twelve (12) and when this numerical value of twelve (12) is further reversed the result arrived at is twenty one (21) which denotes all the twenty one (21) renegade ideologies that held sway before the advent of the ultimate twenty second (22) School of Thought of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^. Thus is order to symbolically expose unwarranted ideologies of all such twenty one (21) Schools, none other than *SreemadhRaghavendraTheertharu^ has chosen to compose forty eight (48) [[Holy Works]] based on the eternal ^TatvaVaada^ School of Thought of *VayuJeevottamaSreemanMadhwacharyaru^. Thus, one can ponder now at leisure that mere juggling around with the numerical value of the [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ results in output of such an enormous amount of auspicious merits, then one can only imagine the amount of infinitely mountainous merits that are receivable by ceaseless pursuit of all the [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ in great detail. Therefore, with a definite amount of certainty it is stated that such an onset of auspicious merits from such an awesome enshrinement within all the forty eight [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ is only due to a most special Omnipresence of none other than the hierarchy *Celestial Vayu^ in the same. Each and every [[Holy Work]] composed by *SreemadhRaghavendraTheertharu^ is embedded with more than one interpreted meaning, an elaboration of which shall continue infinitely even as one dares to dwell more and more into the same, with no end in sight at least in one individual lifetime! Thus, the most suitable and most apt coinage of the spectacular titular diadem of **||*SAKALAPRADAATA**^|| conferred upon *SreemadhRaghavendraTheertharu^ is inferred as the most eminent one who is the veritable storehouse of Supreme Knowledge and enables ceaseless flow of sublime bliss from the same. Today, to each and every individual, *SreemadhRaghavendraTheertharu's^ most auspicious Incarnation is virtually an unforgettable divine lesson on how an individual's divinely ordained lifespan needs to be led to the fullest. The [[Holy Works]] composed by *SreemadhRaghavendraTheertharu^ viewed from any angle is nothing but a supreme example of the divine handiwork of an immensely gifted and innate genius.

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yasya *ShreeHanumaan^anugrahabhalaat teernaambudhirleelayaa lankam praapya
nishaamya ramadaitaam bhanktvavanam raakshasaan|
aakshaadeen vinihatya veekhsya dashakam dagdhwaapureem taam punaha
teernaabdhihi kapibhiryuto yamanamat tam ***RAMACHANDRA**^bhaje||{San.}

* *

||*HARI SARVOTTAMA VAYU JEEVOTTAMA^||
||*DHIGVIJAYARAMAMOOLRAMAJAYARAMAVIJAYATE^||

[[*TATVAPRAKAASHIKA BHAAVADEEPAHA^]]:-

^Aadi^
*LakshmeNaraayanam natvaa Poornabhodhaan Guroonapi|
tatvaprakaashikabhaavadeepam kuryaam yathaamati||
tatvaprakaashikaakootam chandrikaataha prakaashitam|
api mandakrute sarvaveshayaa cha krutirmama||
nootanyirudita ye tu doshaasteshaamalagnataam|
sampradarshayitam chaataha prasannaha santu sajjanaaha||
teekaagaambheeryamuddhartum marsham marsham puro manaha|
nyititatdvastarabhayaath karotyagresaram matihi||
teekaataatparya vivrutou VaasaTheerthaadayaha kshamaaha|
vayam tu tatkrutavyaakhyaaleshabhaavam vadaamahe||
devottamyirlaalaneeyo bhaashyakaara niroopitaha|
sootraarthonekamaanetaha sarvyirgraahyo bubhooshubhihi||
yatpaadapadme samskrutya lokovadyaanyavadyati|
tam vande paramaanandamindiraamandirorasam||
atyaadarena yatpaadou tyaktetarasukhaspruhaaha
praagjnaaupaasate nityam tamupaase Shreeyapatim||
yam vijigjnaasya vidvaamso nirmuktaaha kleshabandhanaath|
labhante paramaanandam tam vande Shreeniketanam^||{San.}

^Antya^
*sarvendriyaprerakena Shreepraanapatineeritaha|
yadavochamaham tena preenaatu karunaakaraha^||{San.}

[[*SREEMANNYAAYASUDHAPARIMALAM^]]:-

^Aadi^
*Poornaganyagunodaaramoortaye punyakeertaye|
Namaha Shreepataye bhaktadattasvaanandamoortaye||
Poornaaganyagunodaaranityasundaramoortaye|
Shreebramhaveendrapoorvedyakeertine Bramhane Namaha||
Vishvam yasya vashe sarvamanisham shankaraadikam|
tasya Vaayostruteeyaamshamaashraye shamavaaptaye||
satpadmabandhavo yasya gaavo vishvatamonudaha|
sa syaat tatvaprakaashaaya Jayatheertharavirmama||
Padavaakyapramaanagjno durmatadhvaantabhaaskaraha|
*VyaasaTheerthamuneendro^ me bhooyath gjnaanasamruddhaye|
asmaddhesikapaadaanaam pranamya charanaambujam|
ShreemanNyaayaSudhaavaakyavyaakhyaam kuryaam yathamati||
prativaakyam pratimapadamanekaakootagarbhitaa|
pratibhaati sudhaathaapi granthaalpatvaaya nochyate||
bhavaapado vinashyanti yatpaadasmrutimaatrataha|
tam vande kumatadhvaantabhaaskaram Nruharim sadaa||
aaraaditaha saadhanyiryo muktim dadyaacchturvidhaam|

tam vande Kamalaanaathamabheeshtaavaaptaye Harim^||{San.}

^Antya^
*sarvendriyaprerakena Shreepraanapatineritaha|
Yadavochamaham tena preyataam Kamalaalayaha||
ye tu Nyaayasudhaapaanakaamukaa rasikaa budhaaha|
aaghraayemam Parimalam sevantaam te sudhaamimaam||
gjnaanaabdhirapyavaadeedyath skhalatvam svaatmanastadaa|
maadrushaanaam skhalatvam kim vaachyam kshaamyantu tadbudhaaha^||{San.}

[[*ANUBHAASHYA TEEKA^]]:-

^Aadi^
*samastagunasampoornam sarvadoshavijitam|
LakshmeNarayanam vande bhaktaabheeshtaphalapradam||
samsaarakleshasamshraantasajjanaavanatatparaaha|
dayaalavo mahaantastaan Guroonnatvaa Harim bhaje||
granthoyamapi bahvartho bhaashyam chaatyarthavistaram|
ityuktisaamyaat samkshepabhaashyam chaatyarthavistaram||
anantorthaha prakatitstvayaanou bhaashyasanghrahe|
ityaahuhu ShreemadhAanandaTheerthaayorpasadaa api||
atyonekaarthagumbha yuktasya nyitaadhbaashyasya vistrutou|
shaktosmyathaapi leshena vyaakhyaam kuryaam yathaamati||
sootraartham hrudi krutvyiva bhaashyaartham samprakaashaye|
avikshepena bhodhaartham budhyantaa tam vivekinaha^||{San.}

^Antya^
*poornachitsukhadehaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktimuktipradaayine||
samkshepabhaashyavivruttihi yaa krutaa tatvamanjaree|
tayaa dayaalurLakshmeshaha preyataam Madhwavallabhaha||
SudheendraGurushishyena Raghavendrena bhikshunaa|
krutaayaam tatvamanjaryaamantimaadhyaaya eeritaha^||{San.}

[[*TAATPARYACHANDRIKAPRAKAASHAHA^]]:-

^Aadi^
*samastagunasampoorna sarvadoshavivarjitam|
gjnaanipriyatamam vande muktidam Kamalaapatim||
sharvaadisarvageergaananirvaanagtihetavaha|
Poornapragjnapadaambhojapaamsavaha paantu naha sadaa||
vidhootadurmatadhvaanto vishadeekrutapaddhatihi|
yaha sajjanaanujjahaara Jayatheertharavim bhaje||
Padavaakyapramaanagjnaan sampradaayaarthakovidaan|
VyaasaTheerthamuneen seve durvaadighanipakshipaan||
ssmaddeshikapaadaanaam pranamya charanaambujam|

taatparyachandrikaavyaakhyaam vidhaasyaami yathaamati^|| {San.}

^Antya^
*nirdoshagunapoornena Shreepraanapatineritaha|
yadavochamaham tena preenaatu purushottamaha^||{San.}

[[*TANTRA DEEPIKA^]]:-

^Aadi^
*pranamya gunasampoorna doshaateetam Ramaapatim|
Poornabhodham Guroonanyaan kurmaha sootraarthasangraham||
Gurupaadakrutopyastisangraho hrudayangamaha|
prasthaanabhodaproktaarthasangrahothaapyayam mama^||{San.}

^Antya^
*kalyaanagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine||
SudheendraGurupaadaanaam Shishyena shreeshatushtaye|
Raghavendrena Yatinaa kruteyam tantradeepikaa^||{San.}

[[*NYAAYAMUKTAAVALIHI^]]:-

^Aadi^
*pranamya Ramanam Lakshmyaaha Poornabhodhaguroonapi|
Nyaayamuktaavalim kurmo vidushaam kantabhooshanam^||{San.}

^Antya^
*kalyaanagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine^||{San.}

[[*GEETABHAASHYAPRAMEYADEEPIKA BHAAVADEEPAHA^]]:-

^Aadi^
*LakshmeNarayanam natvaa tathaa Madhwadideshikaan|
Prameyadeepikaabhaavadeepam kuryaam yathaamati^||{San.}

^Antya^
*kalyaanagunapoornaaya doshadooraaya Vishnave|
amandaanamadasandohasundaraakrutaye Namaha^||{San.}

[[*GEETATAATPARYANYAAYADEEPIKABHAAVADEEPAHA*]]:-

^Aadi^
*Lakshmenarayanam natva Poornabodhaadisadguroon|
Geetaataatparyateekaayaa bhaavadeepam karomyaham^||{San.}

^Antya^
*asheshadoshadooraaya gunapoornaaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine^||{San.}

[[*BHAGAVADHGEETAVIVRUTTIHI^]]:-

^Aadi^
*LakshmeNarayanam natvaa Poornabhodhaan Guroonapi|
kurmaha ShreeKrushnaGeetaayaaha bhaashyaadyuktaarthasangraham^||{San.}

^Antya^
*asheshagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine||
iti ShreeKrushnaGeetaayaa bhaashyaadyuktaarthasangrahaha|
Raghavendrena Yatinaa krutaha sajjanasamvide^||{San.}

[[*EESHAVAASYOPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*Shreepranapatimaanamya Poornabodhaadideshikaan|
Eeshaavaasyopanishadaha karishyaamyarthasangraham^||{San.}

^Antya^
*samastagunapoornaaya doshadooraaya Vishnave|
Namaha Shreeprananaathaaya bhaktaabheeshtapradaayine||
Eeshaavaasyopanishado bhaashyaadyuktaarthasangrahaha|
Raghavendrena Yatinaa krutoyam shishyaagjnayaa^||{San.}

[[*TALAVAKAAROPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*Anantagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktebhyobheeshtadaayine^||{San.}

^Antya^
*Shreematalavakaaraarthasangrahoyam mayaa krutaha|
Raghavendrena Yatinaa preyataam tena Keshavaha||
Anantagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine^||{San.}

[[*KAATAKOPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*samastagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya Vaamanaayeshtadaayine^||{San.}

^Antya^
*nirdoshagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabhishtapradaayine||
iti Shreekaatakaarthaanaam sangrahokaari yanmayaa|
Raghavendrena Yatinaa preyataam tena Keshavaha^||{San.}

[[*SHATPRASHNOPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*pranamya Ramanam Lakshmyaaha Poornabodhaadikaan Guroon|
karome Vyishnavapreetyayi shatprashnaarthasya sangraham^||{San.}

^Antya^ (unavailable at present)

[[*TYITTIRIYOPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*Shreebramhesharudraadidyivatyihi sarvavedayihi|
vachobhireeditam Vishnum naanaaropamupaasmahe||
pranamya ShreemadhAanandaTheerthaadigurushekharaan|
Tyittiriyopanishadaha karishyaamyarthasangraham||
bhaashyasyaartho Vyaasatheerthateekaato hyavagamyate|
vikshaptasyaashyupanishadarthasyivaarthasangrahaha^||{San.}

^Antya^
*tyittireeyopanishado bhaashyaadyuktaarthasangrahaha|
Raghavendrenayatinaa krutaha sajjanasamvide^||{San.}

[[*ATHARVANOUPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*anantagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine^||{San.}

^Antya^
*samstagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine||
Atharvanopanishado bhaashyaadyuktaarthasangrahaha|
Raghavendrena Yatinaa kruto Maadhavatushtaye^||{San.}

[[*MAANDOOKYOUPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*samastagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya vishvaadichaturaatmane^||{San.}

^Antya^
*pranavapratipaadyaaya chaturmoortisvaroopine|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine||
iti maandookoupanishadarthaanaam sangrahotra yaha|
Raghavendrakrutastena preeyataam Kamalaapatihi^||{San.}

[[*CHAANDOGYOPANISHADARTHASANGRAHAHA^]]:-

^Aadi^
*asheshagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine|
Shreemachaandogyabhemataabhaashyaakaaraadyudeeritaaha|
arthaaya ye sangrahasteshaam kriyate saadhutushtaye^||{San.}

^Antya^
*iti chaandogyopanishadhbaashyaadyuktaarthasangraha|
Raghavendrena Yatinaa krutaha sajjanasamvide||
samastagunapoornena Shreepraanapatineritaha|
yadavochamaham tena preenaatu Purushottamaha^||{San.}

[[*BRUHADAARANYAKAUPANISHADARTHASANGRAHAHA^]]

^Aadi^
*Kalyaanagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine||
pranamya ShreemadhAanandaTheerthaaadigurushekharaan|
Kaanvopanishadorthaanaam sangrahaha kriyate mayaa^||{San.}

^Antya^
*shreemaatkaanvopanishado bhaashyaadyuktaarthasangrahaha|
Raghavendrena Yatinaa krutaha sajjanasamvide^||{San.}

[[*IYITAREEYAMANTRAARTHASANGRAHAHA^]]:-

^Aadi^
*bahvruchopanishatproktagjnaanamoortyaatmakam Harim|
natvaa taduktamantraanaam karishyerthasya sangraham^||{San.}

^Antya^
*mahaabhootyuktamantraanaam bhaashyaadyuktaartha sangrahaha|
Raghavendrena Yatinaa kruto nityaanusandhaye^||{San.}

[[*MANTRAARTHA SANGRAHAHA^]]:-

^Aadi^

*asheshgunasampoornaam sarvadoshavivarjitam|
anantaamnaayasanvedyam vandeham Kamalaapatim||
pranamya ShreemadhAanandaTheerthaadigurushekharaan|
sangrahishyaami rugbhaashyaaproktaanarthaanruchaam sphutam||
aadyaadhyaayasya mantraarthaan bhaashyaateekaaniroopitaan|
samagraheeshma baalaanaam bodhaaya praarthitaa vayam||
dviteeyaadhyaayamantraarthaan bhaashyateekaaniroopitaan|
samagraheeshma baalaanaam bodhaaya preetaye Harehe^||{San.}

^Antya^
*Kalyaanagunapoornaaya doshadooraaya Vishnave|
Anantaamyaayavedyaaya Shreepraanapataye Namaha^||{San.}

[[*PRAMAANALAKSHANA TEEKA TIPPANNI^]]:-

^Aadi^
*Kalyaanagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine||
pranamya ShreemadhAanandaTheerthaadigurushekharan|
vyaakhyaasyaami yathaabodham maanalakshanapanchikaam^||{San.}

^Antya^
*sarvendriyaprerakena Shreepraanapatineritaha|
yadavochamaham tena preenaatu Purushottamaha^||{San.}

[[*KATHALAKSHANA TEEKA TIPPANNI^]]:-

^Aadi^
*Indiraaramanam natvaa Poornabodhaadikaan Guroon|
vivrunomi yathobhodham kathaalakshanapanchikaam^||{San.}

^Antya^
*Kathaalakshanateekaayaa bhaavadeepo yathaamati|
Raghavendrena Yatinaa krutaha preetyiRamaapatehe^||{San.}

[[*TATVASANKHYAANA TEEKA TIPPANNI^]]:-

^Aadi^
*pranamyaaganyakalyaanagunam Shreepraananaayakam|
vivrunomi yathobhodham tatvasankhyaanapanchikaam^||{San.}

^Antya^
*tatvaabhimaanino devaa bramharudrapurahasaraaha|
yatpreevaarataamaaptaastam vande Kamalaapatim^||{San.}

[[*TATVODYOTA TEEKA^]]:-

^Aadi^
*jagajjanmastemalayaniyamaa yadapaangataha|
tam vande Paramaanandameendiraamandirorasam||
pranamya ShreemadhAanandaTheerthaadigurushekharaan|
vyaakhyaasyaami yathaabodham tatvodyotasya panchikaam^||{San.}

^Antya^
*tatvodyotasya teekaayaa bhaavadeepo yathaamati|
Raghavendrena Yatinaa kruto Vishnuprasattaye^||{San.}

[[*VISHNUTATVAVINIRNAYA TEEKA TIPPANNI^]]:-

^Aadi^
*Devam Narayanam natvaa Poornabodhaadhikaan Guroon|
vivrunomi yathaabhodham tatvanirnayapanchikaam^||{San.}

^Antya^
*amandaanandasandohadehaayendeevaratvishe|
Namha Shreepraananaathaaya bhaktaabheeshtapradaayine^||{San.}

[[*KARMANIRNAYA TEEKA BHAAVADEEPAHA^]]:-

^Aadi^
*LakshmeNarayanam natvaa Poornabhodhaadikaan Guroon|
vyakhyaasyaami yathaabodham karmanirnaya panchikaam^||{San.}

^Antya^
*yadaaraadhanaroopaani karmaani nikhilaanyapi|
karmanaam phaladaayaa yastasmyi Shreepate Namaaha||
karmanirnayateekaayaa bhaavadeepo yathaamati|
Raghavendrena Yatinaa kruto Mmadhweshatushtaye^||{San.}

[[*PRAMAANAPADDHATIM BHAAVADEEPAHA^]]:-

^Aadi^
*LakshmeNarayanam natvaa tathaa Madhwaadidyishikaan|
Pramaanapaddhaterbhaavadeepam kuryaam yathaamati^||{San.}

^Antya^
*pramaanapaddhaterbhaavadeepo yeyam vinirmitaha|
Raghavendrena tena syaath preeto Vishnuhusadaa mama||
Kalyaanagunapoornaaya doshadooraaya Vishnave|
Namaha Shreepraananaathaaya bhaktaabheeshtapradaayine^||{San.}

[[*VAADAAVALEE BHAAVA DEEPIKA^]]:-

^Aadi^
*amandaanandasandohadehaayendeevaratvishe|
Indirasyaabjapeeyuushe kamsadveshe Namaha||
pranamya ShreemadhAanandaTheerthaadigurushekharaan|
Vaadaavaleem yathaabuddhi vyakhyaasyaami sataam mude^||{San.}

^Antya^
*SudheendraGurupaadaanaam Shishyena Shreeshatushtaye|
Raghavendrena Yatinaa kruteyam bhaavadeepikaa^||{San.}

[[*TARKATAANDAVA NYAAYADEEPAHA^]]:-

^Aadi^
*Vishvotpattisthitidhvamsakaaranam Ramanam Shreyaha|
pranamya Poornabhodhaadeen vyaakurvetarkataandavam|
Gurupaadakrutaapyasti vyaakhyaa saatyantavistaaraa|
vyakhyeyam mandabhodhaaya kriyatesheshagoocharaa||
yasmin Vedasya sarvasyaapyaakaankshaayogyataadayaha|
tam vande Paramaanandamindiraamandirorasam||
sattarkasahitaa Vedaaha praahuryam Poornasadhgunam|
Dharmaaraadhyam Devatedyam vande tam Kamalaapatim^||{San.}

^Antya^
*yatprasaadaadimaam vyakhyaamakaarsham noumi tam Harim|
anasooyaagarbharatnamaanvikshikyaaha prakaashakam||
nirdoshagunapoornena Shreepraanapatineritaha|
yadavochamahantena preenaatu Purusottamaha||
praayenaalasabuddhitvaalokaanaam tajjighrukshayaa|
vaadaarthamaatramabrooma nodhgrantham kshamyataam budhyihi^||{San.}

[[*PURUSHASOOKTA VYAAKHYAANAM]]:-

^Aadi^
*natvaanarayanam Devam Poornabodhaadhikaan Guroon|
Vyakhyaasyaami yathaabhodham pourusham sooktamuttamam^||{San.}

^Antya^
*Shreematpurushasooktasya vyaakhyaanam shishyachodanaat|
Raghavendrena Yatinaa nirmitam Haritushtaye^||{San.}

[[AMBHRUNEESOOKTA VYAKHYAANAM]]:-

^Aadi^
*Kamalaakamaleshaanou Bramheshaanaadivanditou|
pranamya sooktamambhrunyaa vyaakhyaasyaami yathaamati^||{San.}

^Antya^
*Lakshmeesooktasya mantraanaam Shreepraanapatineratah|
yadakaarsham vivaranam preyataam tena Madhavaha^||{San.}

[[HIRANYAGARBHASOOKTAVYAKHYAANAM]]:-

^Aadi^
*Hiranyagarbhasooktam yath tantrasaare niroopoitam|
Vyakhyaasate yathaabodham Raghavendrena Bhikshunaa^||San.}

^Antya^
*Hiranyagarbhasooktasya mantraanaam vyakhyaayaanayaa|
Hiranyabarbhanaamaanou preyetaam BramhaMaadhavou^||{San.}

[[*PRAMEYA NAVAMAALIKA GUDAABHAAVAPRAKAASHAHA^]]:-

^Aadi^
*Indiraapatimaanamya Poornabodhaan Guroonapi|
vyakhyaasyaami yathaabodham prameyanavamaalikaam||
ehaanvayamukhenyiva shlokaarthopi niroopyate||
gudaabhaavaprakaashashcha kriyate pretaye Harehe^||{San.}

^Antya^
*yadbhroovijrumbhena vishvasya sthityutpaatyaadikam bhaveth|
tasya ShreeMadhwanaathasya paadapadmam samaashraye^||{San.}

[[*PRAMEYA SANGHRAHA^]]:-

^Aadi^
*nirdoshonanta Kalyaanagunaparipoornonaraayanaha|
svasvaavataaryistathaa
amsharoopyirgajaturagashareerasthyistadaakaararoopyirekeebhootaha^||{San.}

^Antya^
*tadaavarakam sankarshanaroopam tadaavarikaa Lakshmyaatmikaa
pradhaanavirajaanadee tadaavarakam Vasudevaroopam||
imaani Narayanaaparicchinnaroopam yenam
bahiraavaranaroopasahitabramhaandamadhysthabhoomim ShvetaVaraaho
dadhaara^||{San.}

[[*TANTRASAARA MANTRODHAARAHA^]]:-

^Aadi^
*naanaayudhadharam Devam naanaaroopam Ramaapatim|
pranamya tantrasaaroktamantraanuddhrutya darshaye^||{San.}

^Antya^ (unavailable at present)

[[*BHAATTASANGRAHAHA^]]:-

^Aadi^
*natvaa dharmam Vedagamyam jyiminyaadimuneenapi|
karomi baalabodhaaya bhaattoktanyaayasangraham^||{San.}

^Antya^
*bhaashyaavaartikateekaadinaanaagranthaavamarshinaa|
Raghavendrena Yatinaa krutoyam bhaattasangrahaha||
yadaaraadhanaroopaani karmaani nikhilaanyapi|
tadbramha me prasannam syaadanayaa karmachintayaa^||{San.}

[[*NADEETAARATAMYA STOTRAM^]]:-

^Aadi^
*Vishnupaadaabjasambhootaa gangaa sarvaadikaa mataa||
tato godaavaree nyoonaa krushnavenee tatodhamaa^||{San.}

^Antya^
*Raghavendrena Yatinaa bramhaandakhyaapuraanagaha|
ityuddhrutaha saarabhaago nadeeneechocchasoochakaha^||{San.}

[[*SHREERAMA CHAARITRAMANJAREE^]]:-

^Aadi^
*Shreeman Vishnuhu prajaato Dasharathanrupatehe
Raamanaamaathaneetovishvaamitrena mantraahrudanujasahitaha taatakaam ghaatakostram||
bramhaadyam praapya hatvaa nishicharanikaram yagjnapaalo vimochyaahalyaam
shaapaascha bhanktvaa shivadhanurupayan Jaanakeemnaha praseedeth^||{San.}

^Antya^
*iti ShreeRamachaartramanjaree leshataha krutaa|
Raghavendrena Yatinaa bhooyaadRamaprasaadadaa^||{San.}

[[*SHREEKRUSHNACHAARITRA MANJAREE^]]:-

^Aadi^
*Vishnubramhaadidevyihi kshitibharaharane praarthitaha praaduraseetdevakyaam
nandanandee shishuvadhavihitaam pootanaam yojaghaana|
uttaanoutsukyakaale rathacharanagatam chaasuram paadaghaatyihi||
chaakraavartam cha maatraam Gururiti nihato bhootale sovataanmaam^||{San.}

^Antya^
*iti ShreeKrushnachaaritramanjaree^ leshataha krutaa|
Raghavendrena Yatinaa bhooyaath Krushnaprasaadadaa^||{San.}

[[*PRATAHA SANKALPA GADYAM^]]:-

^Aadi^
*Om loukikavyidika bhedabhinnavarnaatmakadhvanyaatmaka asheshashabdhaartha rugaadisarvavedaartha Vishnumantraartha purushasooktaartha gaayatryaartha Vasudeva dvaadashaaksharamantraantargata aadyaashtaaksharaartha ShreemanNarayanaashtaakshara mantraantargata antyachaturaskhaartha vyaahrutyaartha maatrukaa mantraarthapranavopaasakaanaam^||{San.}

^Antya^
*iti ShreeRaghavendraakhya Yatinaa krutamanjasaa|
prataha sankalpagadyam syaath preetyayi MadhavaMadhwayoho^||{San.}

[[*SARVA SAMARPANA GADYAM^]]:-

^Aadi^
*jaagratsvapnasushupyaakhya avasthaatrayaniyaamaka madantaryaami MukhyaPraanaantargata vishwatyijasa praagjnaatmaka hinkaaraadi shat saamaapratipaadya shatkaalaniyaamakaAniruddhaPradyumnaSankarshanaVasudeva^||{San.}

^Antya^
*dukhaanumaanena swaropabhootadukhaatishayapradaateti gjnaanena twayi samarpitena twatpoojyivaastu^||{San.}

[[*DASHAAVATAARASTAVANAHA^]]:-

^Aadi^
*Vedasiddhamanutopyanubhaavam modadaayi mahotopi mahattvam|
bibhratam prathayitum manave tvaam meenataam sharanamyaami bhavantam^||

^Antya^
*yevamaadi vividhyiravataaryihi paalitaakhilajanoughaagham|
sannirasya Kamalaasya Namasyaam sveekurushva Raghuvamshavatamsa^||{San.}

[[*MAHABHAARATA TAATPARYA NIRNAYA BHAAVA SANGRAHAHA^]]:-

^Aadi^
*yogrebhoodvishvagarbhaha sukhanidhiramityirvaasudvaadiroopyi kreedan Devyirajaadyayihi aganitasuguno nityaneechocchabhaavyihi Vedyirvedyostadoshopyasurajanamano mohayan martyavuttyaa|
bhaktaanaam muktidaataa dvishdasukhakaraha paatu sosmaan Rameshaha^||{San.}

^Antya^
*Mahaabhaarata taatparyanirnayaashaya sangrahaha|
Raghavendrena Yatinaa krutaha sajjanasamvide^||{San.}

[[*RAJAGOPALA STUTI^]]:-

*hrudi bhodhadugdharasavaasanaakrute parinirmitaavida payojatallajou|
apavargamaargaparibodhanaaya me charanou tavesha kimu chinnhapallavou||
upari shreetena purutascha nashwaravyavahaaradooragagiraamanaaratam|
pranavadwayena maninoopuraatma naa parikarmite tava pade pade mudaam||
ruchivaaripooraruchiram bhujaantara shishiram tataakamavagaahya tavakam|
tyajati shramam vrajati harshamadye me bhavagharmataapamapaneeya druggami||
arunaadharam tarunachandrasundaram karunaadharam vadanameesha taavakam|
smitakaantipooranavachandrikaabharyihi bhavashaarvaram kshipati bhavyachetasaam||
paritaha sthitepi chikuroughashaarvaryihi viluttadbhiraananavidhou vibhaavite|
tilakena naddhakulakena saa daram na hi vetti baalatamamatyudaarageehi||
alakaavrutaalikamudaaramunnasam smi tapullagandatalamullasanmukham|
daravaamabhaaganatamoulimohanam tava deva nyiva hrudayam jahaatu me^||{San.}

[[*HARI DASA SAHITYA^]]:-

"indu yenage *Govinda^ ninna ^Paadaaravindava^ toro *Mukunda^
sundara vadanane *NandaGopana^ kanda ^Mandaroddhara^ *Ananda Indire Ramana^
nondenaiyaa bhavabandhanadolu siluki munde daari kaanade kundide jagadolu
kandanu yendenna kundugalenisade *Tande^ kaayo ***KRUSHNA**^ ^Kandarpajanakane^
moodatanadi bahu hedi jeeva naanaagi drudhabhakutiyanu maadalillavo *Hariye^
nodallillavo ninna paadalillavo mahime ***GAADIKAARA KRUSHNA**^ bedikombenu ninna
dhaaruniyolu bhoobhaaraajeeva naanaagi daaritappi nadede seride kujanara
aaroo kaayuvarilla seride ninnagaiyaa ***DHEERA VENUGOPALA**^ paaragaaniso *Hariye^" {Kan.}
* *
[[*SULAADI^]]:-

"Maruta ninnaya mahime Pavana ninnya paada pondida manujanu javana purakke salla
iruti yella jagadaadhaarakanaagi iruttiddu dhaaruneyolage mooru avataaragala dharisi
pruthvi shabdhaadi bhoota maatraa paramaanugalalli pratiprati roopanaagi irutippe madadi sahita
vondu avataaradalli kondu rakkasara mattondu avataaradi asura vrunda ghaatiside
Vayunandana Hanuma Ramanindaalinganava padede bandu vandiside Gopikandange Bheema
varada teeratharoopadinda sakalaranda vachanagala kadidu anandadali merede tande ee krutigalu
ninninndaaddu nodi Mandaroddhaara sukhisuva indu beduve manadinda vandane maaduve

kundade yennolippa mandamati kalevaadendu Indeevaraaksha hrudaya manidradolu ninna Andavaada roopa indu toruvadenage ***VENUGOPALA**^reya"{Kan.}
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* *

This Paper seriatim titled, **[[[*MangalaShlokaBhooshanam^]]] – "An Interlocutory Titular Diadem spectacularly showcasing [[Aadhi-Anthya Shloka]] of Compendium of [[Holy Works]] Composed by *SreemadhRaghavendraTheertharu^" – By *TirumalaVenkata^** is now most befittingly culminated with the most sacrosanct of all utterances of [[Mangalaashtaka]] as composed by *Appannacharyaru^, the all time great disciple of *SreemadhRaghavendraTheertharu^. *Appannacharyaru^ has also performed a famous eulogy of the enormous literary skills of none other than *SreemadhRaghavendraTheertharu^ in one of the most auspiciously famed verses of [[Mangalaashtaka]] thus:-

VedaVyaasamuneeshaMadhwayatiraat Teekaaryavaakyaamrutam |
ShreemadhSadhGuruRaghavendraYatiraat kuryaat dhruvam mangalam||San.}

Inferring from the above, it is aptly clear that *SreemadhRaghavendraTheertharu^ who is completely in the know of the magnitude of the supreme Truth contained in all the earlier [[Holy Works]] composed by a sterling galaxy of luminaries led by the likes of *VayuJeevottamaSreemanMadhwacharyaru^ and *JayaTirthaShreepaadaru^, has in turn composed complementary [[Holy Works]] that does fullest justice to the same, interpretation wise.

***ShreemadRaamapadaaravindamadhupaha ShreeMadhwavamshaadhipaha|**
sachishyoduganodupaha shritajagadhgeervaanasatpaadapaha||
atyartham manasaa krutaachyutajapaha paapaandhakaaraatapaha|
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

karmandeendraSudheendraSadhGurukaraambhojodbhavaha santatam
praajyadhyaanavasheekrutaakhilajagadwaastavyalakshmeedhvaha|
schaastraatividooshakaakhilamrushaavaadeebhakanteeravaha
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

saalankaarakakaavyanaatakakalaakaanaadapaatanjala
trayarthasmrutijyimuneeyakavitaasangeetapaarangataha|
viprakshtravidanghrijaatamukharaanekaprajaasevitaha
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

rangottungatarangamangalakarashreetungabhadraatata
pratyasthadwijapungavaalayasanmantraalayaakhye pure|
navyendropalaneelabhavyakarasadhbrundaavanaantargataha
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

vidwadraajashirahakireetakhachitaanarghyoruratnaprabhaa
raagaaghaaghouhapaadukaadwayacharaha padmaakshamaalaadharaha|
bhaaswaddhandakamandalojjwalakaro raktaambaraadambaraha
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

yadhbrundaavanasapradakshinanamaskaaraabhishekastuti
dhyaanaaraadhanamrudwilepanamukhaanekopachaaraan sadaa|
kaarankaaramabhiprayaanti chaturo lokaaha pumarthaan sadaa|
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

VedaVyaasamuneeshaMadhwaYatiraatTeekaaryavaakyaamrutam
gjnaatwaadwaitamatam halaahalasamam tyaktwaa samaakhyaaptaye|
sankhyaavatsukhadaam dashopanishadaam vyaakhyaam samaakhyaan mudaa
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

ShreemadhVyishnavalokajaalakaGuruhu shreematparivraadbharuhu
shaastre Devaguruhu shritaamarataruhu pratyohagotrasvaruhu|
chetoteetashirustathaa jitavaruhu satsoukhyasampatkaruhu
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam||

yaha sandyaaswanisham Gurorvratipatehe sanmangasyaashtakam sadyaha paapaharam swasevividuhaam bhaktyiva baabhaashitam|
bhaktyaa vakti susampadam shubhapadam deerghaayurraarogyakam
keertim putrakalatrabaandhavasuhrunmoorteehi prayaati dhruvam
ShreematSadhGuruRaghavendraYatiraat kuryaaddhruvam Mangalam^||{San.}
*** ***
* *

“laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
aascharya janakavaagi nirmisida paccheya totilalli *Achyutananta^niralu toogidaru ***MATSYA**^
avataara *Hariya^
Dharma staapakanu yendu niravadhika nirmala charitranu yendu marma karmagala paadi toogidaru ***KOORMA**^avtaara *Hariya^

laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
sarasijaakshiyarellaru manavasheekara dhivya roopanendu paramaharushadali paadi toogidaru ***VARAHA**^avataara *Hariya^
kali kumbhagala poluva bhujadalli haara padakavu holeyalu varavannineeyaru paadi toogidaru ***NARASIMHA**^avataara *Hariya^

laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
bhaamamaniyarellaru ^Yadhuvamsha^ somanivanendu pogali nemadindali paadi toogidaru ***VAMANA**^avattara *Hariya^

samajavaradanendu atula ***BHRUGURAMA**^avataara nendu *ShreemadaAnanda Hariya^ toogidaru premaatirekadinda

laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
kamanige kaamanendu sura saarvabhouma guna daamanendu vamanetreyaru paadi toogidaru
***RAMA**^avataara *Hariya^
shrustiya kartanendu jagadolage shista santushta nendu dhrustaantarahitanendu toogidaru
***KRUSHNA**^avataara *Hariyaa^

laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
vrudhanaariyarellaru jagadolu prasidda nivanendu pogali badhaanuraagadindaa toogidaru ***BOUDHA**^avataara *Hariya^
tala talataaradinda ranjisuva malayajenepadinda jalajagandhiyaru paadi toogidaru ***KALKYA**^avataara *Hariya^

laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
^Anandasadanadolage^ *Gopiyaru^ *Anandasuta^nakandu anandabharitaraagi toogidaru *Anandashylavijayeendra^
neelaghana neela jojo karunaavaala *ShreeKrushna^ jojo neelaavataara jojo *Paramaatma BaalaGopala^ jojo

laali *Govinda^ laali *Kousalyabaala SreeRama^ laali laali *Munivandya^ laali *Janakiramana ShreeRama^ laali
*Indudhara^ mitra jo jo *ShreeKrushna^ indu ravi netra jo jo ^Indukula^ putra jo jo *Paramaatma Indiraramana^ jo jo
^**TUNGA^**bhava bhanga jo jo *Paramaatma Ranga^ krupaanga jo jo
^**MANGALA**^apaanga jojo Mohanaanga ***RANGA VITTALA**^ jo jo”{Kan.}

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke GovindaGovinda^**
***AnjaneyaVaradaGovindaGovinda^**
***PrahladaRajaVaradaGovindaGovinda^**
***BaahleekaRajaVaradaGovindaGovinda^**
***VyasaRajaGuruSaravabhoumaVaradaGovindaGovinda^**
***RajaadiRajaGuruSarvabhoumaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***LakshmiRamanaGovindaGovinda^**
*** ***
[[*MANGALASHLOKABHOOSHANAM SAMAAPTAHA^]]

C O N C L U D E D.

THESAURUS FOR CHAPTER 5:-

1. INTERLOCUTORY:- At an elementary level also implies as a deliberate dissemination occurring in a script decreeing the unchangeable foreordained eternality of the Supreme Godhead.
2. TITULAR :- At an elementary level also implies as a highest ranking title bestowed on account of occurrence of supreme Knowledge.
3. DIADEM :- At an elementary level also implies as an ornamental badge of royal dignity augmented alongside a resounding display of spectacular divinity
* *

REFERENCES FOR CHAPTER 5: -

6. [[ShreeVenkateshaStotram]], anonymous Holy Composition.
7. [[ShreeVenkateshaPrapattihi]], anonymous Holy Composition.
8. [[SarvaMoola]] compendium, courtesy *SreemanMadhwacharyaru^.
9. [[VayuStutihi]], courtesy *NarayanaPandita^.
10. [[HariDasaSahitya]], courtesy *ShreepaadaRajaru^.
11. [[Holy Works]], courtesy *SreemadhRaghavendraTheertharu^.
12. [[SreemadhRaghavendraGuruCharamaShloka]], courtesy *SreemadhYogeendraTheertharu^.
13. [[SreemadhRaghavendraVijayaha]], courtesy *Pandit Narayanachar^.
14. [[GurugunaStavanaha]], courtesy *SreemadhVaadeendraTheertharu^.
15. [[SreemadhRaghavendraGuruStotram]], courtesy *Appannacharyaru^.
16. [[SreemadhRaghavendraGuruMangalashtakam]], courtesy *Appannacharyaru^.
17. Web courtesy, Webmaster www.gururaghavendra.org

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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^}}
* *
* *

***SarvamSakalamShreeTulasiDamodaraTirumalaVenkataKrushnaarpanamastu^.**
* *

((As a routine disclaimer this Paper seriatim as titled above is hereby concluded as per the supreme deemed will of ***HariVayuGuruRaghavendraru**^.))
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