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PRESENTS

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{MANMATHA NAAMA SAMVATSARA JYESHTAMAASA NIYAAMA
SHREE VRUSHAAKAPIVAMANAAYA NAMAHA }

[[[samaanasheelavyasaneshu sakhyam –
parimalaacharyasya pankajaanghri]]]

{{Magniloquence of harmonious devotion at the
Lotus Feet of Parimalaacharyaru}}

{'Upanyaasa' On the Auspicious Occasion of
^Aradana Mahotsava^ of SreemadhVijayeendra Theertharu,
Pontifical Reign (1575 – 1614 A.D), ^Kumbakonam ^,2015}

//Karthru// TIRUMALA VENKATA

“paapahara CHAKRADhara paalane maado paramaatma
TIRUMALA VENKATAramana rakshisu karunaabharana”

PART-1 : [[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya
pankajaanghri]]] - {{Magniloquence of harmonious devotion at the Lotus Feet of
Parimalaacharyaru}}

OMshreemallakshmeenruismhasya shreeyam dishatu me nakhaha|
svabhaktaabheeshtadaanaaya samupaattadashaakrutehe||
shreemadaanandatheertendubhaasanam mama maanase|
aashaase saadhushabdaarthasarideeshaabhivruddhaye||
vrundaravanamandaaramakarandasahodaree|
vishrutaa vijayam dadyaadh vyaasatheerthaaryabhaaratee||
chatuhshastikalaavidyaajushe vidvanmahomushe|
jayeendrajyotishe kuryaam vandanaani yashojushe||
sudheendrayoginam seve saadhusaatkrutasampadam|
sagadyapadyanirmaanavidyaaha paramam padam||
shreemato raghavendrasya namaami padapankaje|
kaamitaasheshakalyaanakalanaakalpaadapou||{San.}

*This current Paper Seriatim is patterned on the lines of hardcore tenets of TatvaVaada
School of VayuJeevottamaSreemanMadhwacharyaru, owing allegiance to VyasaKoota*

ideologue and is indexed in a sequential order ranging from Part- 1, notwithstanding receipt of a most reassuring imprimatur from Parimalaacharyaru. It is acknowledged that while carrying out transliteration from classical Sanskrit language to any other language, particularly so to English language, is always fraught with problems of correctness while employing alien alphabets coined in an entirely different cultural context altogether. This may result in the transliterated text to exhibit slightly varied differences when compared with the original text.

Keeping in view the concise nature of this Paper seriatim titled, [[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya pankajaanghri]]]-{{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}, the same may carry very 'little' transliterated text material owing to extraneous compulsions. Readers are requested 'if at all' to browse through the 'Thesaurus' given at the end of each 'Part' for easier assimilation of certain 'in context' Nomenclatures' that are most vital in comprehending this Paper series in all its totality. Since there is no justifying anglicized meaning for certain words such as 'Dharma' and 'Aparokshagnana'(sic.) in English Vocabulary, the same have been retained as it is in its original form.

The immense sacredness and immeasurable pontifical sanctity of Parimalaacharyaru makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time, supremely kind benevolence of Parimalaacharyaru is a constant source of inspiration for this Paper seriatim, titled [[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya pankajaanghri]]]-{{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}.

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

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

OM sarvadhoshaatidooraaya kalyaanaganashaaline|
shrimadhwadeshikeshtaaya SHREENRUSIMHAAYA te namaha|| OM {San.}

HariSarvottamaMoolaNarayana thorough out the course of His superlative incarnations has effused an avowed legacy of upholding Dharma, protection of the righteous and mitigating instantaneous dispensation of justice to the downright wicked by destroying them without a trace. In fact each one of the awesome incarnations of SarvottamaMoolaNarayana is to be viewed as an inexhaustible auspicious chronicle in its own right and as an eternal light beacon of supreme knowledge for all those who strive to seek it over epochs of times. In the past, many hierarchy celestials have vied with one another in order to serve such a SarvottamaMoolaNarayana during most of His incarnations, by simultaneously incarnating alongside to perform immense servitude at the lotus feet of the latter. In fact the topmost hierarchy celestial Goddess

MahaLakshmiDevi Herself incarnated as Rukmini Devi and performed a magniloquent harmonious devotion directed at the lotus feet of none other than SarvottamaVenuGopalaKrushna, as His most auspicious spouse. Thus none other than SarvottamaMoolaNarayana owing to the eternal call of His devotees has time and again proved to be their sole savior by incarnating as their son, brother, teacher, friend, relative so on and so forth in an astonishing manner that is unparalleled by anyone else for all Time to come.

Magniloquence of harmonious devotion occurs in innumerable multifaceted forms, all addressable at the lotus feet of none other than SarvottamaMoolaNarayana. This spectacular tenet was both practiced and preached by none other than the great devotee Prahlada to all his clan member including by his own father, the evil demon 'h i r a n y a k a s h i p u'. The unprecedented manner in which Prahlada effused magniloquence of harmonious devotion towards the lotus feet of SarvottamaUghraNarasimha, is a source of utter envy even to many a hierarch celestial of some standing. Similarly, the young lad Prince Dhruva through the medium of vigorous and steadfast meditation successfully effused a near perfect show of magniloquence of harmonious devotion at the lotus feet of SarvottamaLakshmiNarayana. Likewise, the fortunate Emperor Parikshitha also heard in rapt attention staccato rendition of the famed [[ShreemadhBhagavatha]] from the inimitable Shukachaaryaru and thereby highlighted the importance of "Shravanam", form of devotion addressable at the lotus feet of SarvottamaMoolaNarayana. The entire phalanx of eminent Haridasas' led by the likes of hierarchy Sage Narada and the incomparable Purandaradasa between them aided and abetted composition of millions of sonnets and lyres all set to lilting music, thereby upholding "Keertanam" form of devotion addressable at the lotus feet of SarvottamaMoolaNarayana. Similarly chaste womenfolk of the highest order such as Draupadi Devi, Kunti Devi apart from the patriarch behemoth in distress Gajendra and the extremely aged Ajamila quivering upon deathbed, were all greatest practitioners of extolling the single minded magniloquence of harmonious devotion addressable at the lotus feet of SarvottamaMoolaNarayana. Such steadfast commitment on the part of these chosen worthies ultimately bore them all infinite fruits of merit and also made each one of them as a great practitioner of "Smaranam" form of devotion. Not to be outdone, the likes of the valiant VayuJeevottamaHanumanta, Lakshmana and Bharatha all have excelled in the most elusive form of magniloquence of harmonious devotion known as "Paadasevanam" addressable at the lotus feet of SarvottamaRamachandra. Similarly great sages of yore through their immensely powerful yogic powers have successfully streamlined stringent codes of conduct for "Archanam" form of magniloquence of harmonious devotion at the lotus feet of SarvottamaMoolaNarayana. Probably the greatest exponent of "Vandanam and Daasyam" forms of magniloquence of harmonious devotion addressable at the lotus feet of PattabhiSeetaRamachandra is none other than VayuJeevottamaHanumanta. If none other than the invincible Pandava prince Arjuna is an eternal role model for "Sakhyam" form of magniloquence of harmonious devotion at the lotus feet of GaadikaraVenuGopalaKrushna, then the self effacing humble Gopika damsels of Brajbhoomi and Nandagokula, all win hands down for their extremely rare form of "Aatmanivedanam" form of magniloquence of harmonious devotion addressable at the lotus feet of none other than SarvottamaVenuGopalaKrushna.

Within the exalted strata of Vedic theology all these varied forms of magniloquence of harmonious devotion addressable at the lotus feet of none other than SarvottamaMoolaNarayana as narrated above quoting sterling examples of varied devotion professed by utmost fortunate devotees are all ordained with a special place of eternal honor unique to each one of them. It goes without saying that all those who wish to appease hierarchy celestials must and should practice all these forms of magniloquent devotion, harmoniously. Hence on this count alone magniloquence of harmonious devotion becomes a very vital part in any individual's quest for attaining hierarchy salvation. It is proven time and again that pristine pure devotion towards a chosen hierarchy celestial in itself is quite potent to ward off many diseases both from within and without and successfully mitigates ensnarement of vengeful anger and wanderlust. But quite perplexingly it is very difficult to pin point the exact nature of such devotion. Some argue that mere acquaintance can pass off as a form of devotion. However, it is doubtful whether the same can be bracketed as being devotion, if at all. For example quanta of commitment shown towards one's own kith and kin will not beget any form of merits in achievement of hierarchy salvation in the long run. At best it may only be helpful to strengthen all round familial bonds. Only the highest levels of pristine commitment expressed towards celestials and sages are reckoned to be of great merit since it ultimately dovetails into effusion of unbreakable commitment towards none other than SarvottamaMoolaNarayana Himself. This of course should be infinitely more than those levels of commitment expressed towards all other celestials and only then shall the same come to be recognized as worthy of being on the right track of attainment of hierarchy salvation. Another distinguished rider here is that the elusive intrinsic nature of the self shall be unraveled only when a doer attempts to channel the same with an effort to comprehend the infinite qualities of SarvottamaMoolaNarayana. But in fact the truth is that such a SarvottamaMoolaNarayana shall reveal His infinite true qualities to a doer, if and only if He deems them fit to be worthy recipients of such largesse in the first place and never otherwise. It is here that magniloquence of harmonious devotion at the lotus feet of such a SarvottamaMoolaNarayana plays a most crucial role that simply cannot be replaced with anything else. In order to beget devotion one has to constantly make an effort to comprehend the infinite qualities of SarvottamaMoolaNarayana and for that to occur, such a doer has to have knowledge par excellence about SarvottamaMoolaNarayana, at least in some aspects. Therefore SarvottamaMoolaNarayana is Omniscient throughout the Cosmos and hence a true devotee shall invariably see and feel His presence everywhere and at all times and then most importantly comprehend the supreme dependency of everything in the Cosmos on the former. This is so important because even in the rarified realms of salvation, no one can escape their own preset hierarchy status whatsoever. Thus there is a hierarchy wise gradation in magniloquence of harmonious devotion too and the same is carried forward all the way right up to the doorsteps of hierarchy graded salvation, ultimately. This is as per the unchangeable supremely deemed will of the one and only one sovereign, read as SarvottamaMoolaNarayana.

It is another matter that for sentient souls to wallow in unbridled bliss it is possible to do so only after attainment of hierarchy salvation. SarvottamaMoolaNarayana shall not be as

pleased with show of rigors, age, knowledge, status, valor, strength, beauty, wealth as much as He is sure to be pleased with show of pristine pure magniloquence of harmonious devotion. Even so, if such a SarvottamaMoolaNarayana wills to be pleased with His devotee only than shall a devotee beget all manners of largesse, never otherwise. Hence all those who wish to attain a mega superpower post consisting of graded hierarchy salvation in tandem with realization of their own intrinsic nature of the self, they must and should profess unstinted magniloquence of harmonious devotion at the lotus feet of SarvottamaMoolaNarayana and the same must exceed in leaps and bounds, up and above any and all efforts levels of the same shown towards one's own kith and kin. The same should be unhindered and remain stable even in the face of utmost adversity and hardship. Such a freshest spring of devotion must never ever run dry in the eventuality of any obstacle however immensely staggering the same may seem to be. Thus it is vital to comprehend that SarvottamaMoolaNarayana shall never come to the bidding of His trusted devotee more than when the latter shows pristine devotion. Thereafter such a devotee shall be showered with more and more largesse by a kindest and benevolent SarvottamaMoolaNarayana. Thus it goes without saying that such a knowledge of the supremely independent sovereign, read as SarvottamaMoolaNarayana, strengthened further by torques of pristine pure magniloquence of harmonious devotion is a definite propellant for attainment of hierarchy graded salvation and never otherwise.

**raamaavataarasya hareeradhata sevaam hanoomadhwapushaa sameeraha|
bheematmanaa yaadavabhooshanasya madhwaatmanaa vyaasamunitvabhaajaha||
{San.}**

VayuJeevottamaSreemanMadhwacharyaru has Himself served well such a SarvottamaMoolaNarayana, by donning three epochal incarnations, namely Hanuma-Bheema-Madhwa. By doing so the benchmark of magniloquently harmonious devotion addressable at the lotus feet of SarvottamaRamachandra-SarvottamaVenuGopalaKrushna and BhagwanVedaVyasaru, respectively, has been raised to an all time cosmic high. Therefore, VayuJeevottamaSreemanMadhwacharyaru is always and at all times a most favored recipient of the kindest benevolence from none other than SarvottamaMoolaNarayana and hence He is the most sought after amongst all preeminent “JagadhGuru”, even by noted Celestials. Throughout the course of such incarnations, the hierarchy Celestial Vayu has highlighted the importance of immense devotion towards SarvottamaMoolaNarayana in each and every deed, talk, routine, literary compositions and the like. The same was adapted in great detail by all His later day followers especially the practitioners of the hoary disciplines of “Vyasakoota and Daasakoota”, collectively owing their unbridled success to none other than their supreme mentor, VayuJeevotamaSreemanMadhwacharyaru. VayuJeevottamaSreemanMadhwacharyaru's Magnum Opus literary masterpiece, [[Sarva Moola]] teems with utmost auspiciousness owing to enormous quanta of hitherto “unheard of before” salutations that are uttered therein. On this count alone it is established that prior to commencement of any literary chronicle it is mandatory to have a properly sequenced and regulated play of ||**rishi-chandas-devata-viniyoga**|| utterance, each one fitting in neatly in preset niches. Of course it goes without saying that for such a rhapsody to occur one has to have mastery

and absolutely perfect comprehension of the eternal Vedas in its cosmic entirety. Another curious factoid is that in the realms of [[Chandaashastra]] the ruling celestial known as “Chandobhimaani Devta” are reckoned as being grammatically boisterous and filled with verbal bravado. However, here the “chandaa” (meter) occurs in softly textured patterns typically characteristic to feminine celestials, as witnessed in the salutary invocation verses of the famed [[Anuvyakhyaana]] [[Iyareya Upanishad Bhaasya]], [[Mahabharata Taatparya Nirnaya]] and [[Rughbhaasya]], as well. It is fascinating to note that all these invocatory stanzas begin with the all time superlative grandiose titular appendage of ||NARAYANA||. One more outstanding literary feat accomplished by VayujeevottamaSreemanMadhwacharyaru is that in the famed text of [[Tantrasaara Sanghaha]], the tectonically powerful [[Narasimha Mantra]], ||OM ughram veeram mahaavishnum||{San.}, is amended to read as Quote ||OM krooram veeram bruhadvishnum||{San.}Unquote.

The fabled biography [[SumadhwaVijayaha]] composed by Narayana Pandita, mentions the manner in which VayujeevottamaSreemanMadhwacharyaru composed the greatest literary treasure house, namely the [[Anuvyakhyana]] at the behest of His householder disciple, namely the incomparable Trivikrama Pandita. Here one cannot but marvel about the highest levels of magniloquence of harmonious devotion that Trivikrama Pandita must have professed at the lotus feet of VayujeevottamaSreemanMadhwacharyaru, to muster enough courage to even put forth such a proposal. It is also inferred from this very same famous biography, [[SumadhwaVijayaha]], that none other than VayujeevottamaSreemanMadhwacharyaru instructed four of His principle disciples namely Padmanabha Theertharu, Narahari Theertharu, Madhava Theertharu and Akshyobhya Theertharu to note down the lectures of the [[Anuvyakhyaana]] scripture. Consequently, afore mentioned four fortunate disciples’, each in His own style, faithfully noted the lectures of [[Anuvyakhyaana]] as it was being dictated by the incomparable VayujeevottamaSreemanMadhwacharyaru. However after the culmination of this literary event it was found that each one of the four principal pontifical disciples had noted down the [[Anuvyakhyana]] that was lectured by VayujeevottamaSreemanMadhwacharyaru, in four uniquely different ways and the each individual’s noting differed from the other. This is another sterling example of magniloquence of harmonious devotion occurring in this instance at the lotus feet of none other than their illustrious mentor, VayujeevottamaSreemanMadhwacharyaru. More surprisingly however, what each one of the four principal pontifical disciples had noted down was correct in its own way even though the gist enshrined in all these four chronicles differed from the other, a fact that was vindicated in no less measure by none other than VayujeevottamaSreemanMadhwacharyaru Himself. Thus noting of Padmanabha Theertharu came to be known as [[Samanvaya Adhyaaya]], noting of Narahari Theertharu came to be known as [[Avirodha Adhyaaya]], noting of Maadhava Theertharu came to be known as [[Saadhana Adhyaaya]] and noting of Akshobhya Theertharu came to be known as [[Phala Adhyaaya]]. Indirectly though, noting of all the four principal pontifical disciples have come to be recognized as four famous [[Vyakhyaana]] on the original literary work namely the [[Anuvyakhyaana]] composed by VayujeevottamaSreemanMadhwacharyaru.

Thus is it pertinent to constantly profess devotion and perform eulogy at the lotus feet of all those Gurus' led by none other than VayuJeevottamaSreemanMadhwacharyaru who have imparted knowledge to their worthy disciples, thereby paving a path towards the lotus feet of none other than SarvottamaMoolaNarayana, with a fervent plea that we beget such a "JagadhGuru" in all future births. Salutation is offered at the lotus feet of none other than Padmanabha Theertharu who was the very first chosen worthy disciple of none other than VayuJeevottamaSreemanMadhwacharyaru and noted down the famed [[Brahmasutra Bhashya]], firsthand. Next salutations are offered at the lotus feet of Narahari Theertharu who was instrumental in fetching the epochal icons of MoolaRama and MoolaSeeta from the treasury of King Gajapati. Further salutations are offered at the lotus feet of Madhava Theertharu who successfully warded off all challenges to the dualistic school by employing in good measure the incredible strength of core tenets of TatvaVaada School seeped in Vedic tradition and also alleviated flocks of righteous gentry to wallow in hierarchy bliss filled salvation. Salutations are next offered at the lotus feet of Akshobya Theertharu who destroyed the impenetrable forest of contradicting schools with the sharpest edged sword of "Tatvamasi" to devastating effect. Further salutations are offered at the lotus feet of JayaTirthaShreepadaru who is sure to bring forth most auspicious tidings to all those who come to merely meditate upon His literary compositions. The very spectacularly victorious title of Jaya Tirtha is potent enough to negate all manners of falsehoods clogging one's mind and the same is vacated instantaneously and permanently. In fact the staggering magnitude of Jaya Tirtha's literary compositions resembles the famed celestial bovine "Kamadhenu" so famous for imparting each and every wish aspired for by each and every individual worthy of the same. Thereafter salutations are offered at the lotus feet of the utterly pious Vidyadhirajaru who strove day in and day out in order to alleviate darkness of contradicting schools and propagated brilliant truth of knowledge. Salutations are offered at the lotus feet of Kaveendra Thirtharu whose gaze is unwaveringly focused at the lotus feet of none other than GarudavahanaLakshmiNarayana and on account of the same is worthy of reverence by phalanx of student as well as disciples. Further salutations are offered at the lotus feet of Vagheesha Theertharu who is constantly meditating upon the lotus feet of none other than SarvottamaMoolaNarayana at all times and is a past master in the realms of chronicling allied compositions on earlier literary works of stalwart predecessors. Next salutation are offered at the lotus feet of Ramachandra Theertharu who is credited with having always worshiped the lotus feet of none other than SarvottamaRamachandra, the greatest monarch to have ruled forth from the clan of the famed "Suryavamsha" and a steadfast worshipper of none other than the greatest of them all, BaghwanVedaVyasaru. Further salutations are offered at the lotus feet of Vibhudendra Theertharu who traversed the length and breadth of the subcontinent right from the southernmost tip of the subcontinent to the lofty Himalayas and at the same time vanquished hordes of scholars of contradicting schools, en route. Next salutations are offered at the lotus feet of Jitaamitra Theertharu who spent seven long days meditating all the while submerged by the unstoppable flash floods of River Krishna. Further salutations are offered at the lotus feet of Raghunandana Theertharu whose sterling feat of regaining the lost icon of MoolaRama is eternally noteworthy. Next salutation are offered at the lotus feet of Surendra Theertharu who circumambulated the three Worlds whilst in a state of total fasting and one of the greatest pontifical mendicant ever.

Salutations are next offered in line at the lotus feet of Vijayeendra Theertharu who radiates like the dazzling Sun lighting up the minds of legion of His devotees and thereby fulfilling all their desires time and again akin to a fresh sprout of lotus flower in full bloom. Last but not the least, salutations are offered in line at the lotus feet of none other than Sudheendra Theertharu whose razor sharp intellect resembled the sharpest tip of a dry blade of grass and on account of the same effortlessly vanquished many a great scholar of contradictory schools', browbeating opponents into humble submission with His unsurpassable knowledge, gained on account of unstinted magniloquence of harmonious devotion professed at the lotus feet of none other than SarvottamaSreemanMoolaRama.

**sadaa pareetaa parinaahavaahipravaahareetyaa bhuvi sahyaputryaa|
paraajitakhandalapattanashreehi yaa kumbhakonaabhidhayaa samindhe|| {San.}**

SreemadhVijayeendraTheertharu (1575-1614AD) spent most of His divinely ordained lifespan at the pilgrim centre of Kumbakonam constantly effusing utmost magniloquence of harmonious devotion directed at the lotus feet of His Vidya Guru, none other than Chandrikaacharyaru and Ashrama Guru, none other than SreemadhSurendraTheertharu. Amongst His innumerable accomplishments the narration of which will take at least ten thousand web pages such as these, SreemadhVijayeendraTheertharu is slated to have consecrated an important shrine dedicated to VayuJeevottamaMukhyaprana at Kolar, in the near vicinity from where this particular Paper Seriatim was conceptualized. In fact it was the sterling efforts of two powerful stalwarts, SreemadhVijayeendraTheertharu and His ablest chosen pontifical disciple none other than SreemadhSudheendraTheertharu (1614-1621AD) that was instrumental in the grand metamorphosis of MahabhashyaVenkatanathacharya into SreemadhRaghavendraTheertharu (1621-1671 AD). One spectacular reason behind such an anointment was that both these two worthy Pontiffs' were very much aware of the fact that in the near future infinite merits arising out of magniloquence of harmonious devotion rendered by their next successor to the Pontificate of the SreeMutt at the Lotus Feet of SarvottamaSreemanMoolaRama would spread far and wide in the very same manner a drop of fragrant sandal wood oil would spread all across a huge reservoir of water. Both the senior Pontiffs were alert to the superlative incarnations of the primordial celestial, Shankukarna, as Prahlada whose deeds were synonymous with pristinely peaceful bliss filled devotee of SarvottamaMoolaNarayana, as Emperor Bahleeka who was a constant pursuer of hierarchy graded salvation directed at the lotus feet of VayuJeevottamaBheemasena, as Chadrikaacharyaru who was synonymous with an insurmountable ocean of true knowledge brought about due to constant profusion of magniloquence of harmonious devotion at the lotus feet of SarvottamaMoolaGopalaKrushna and last but never the least as Parimalaacharyaru who was synonymous with an inexhaustible goldmine of kindest benevolence brought about by ceaseless magniloquence of harmonious devotion the lotus feet of none other than SarvottamaGadikaaraVenuGopalaKrushna.

This one single stupendous achievement of the Pontifical duo, by enabling the ascension of MahabhashyaVenkatanathacharya to the Pontificate as none other than the peerless

SreemadhRaghavendraTheertharu, alone is worthy of being etched forever in pure unalloyed gold. In fact, SreemadhVijayeendraTheertharu Himself a past master had tutored His trusted pontifical disciple SreemadhSudheendraTheertharu, who in turn had tutored none other than Parimalaacharyaru in various branches of knowledge such as “Veda, vedaanga, etihaasa, aagama, nyaaya, kaavya, alankaara, naataka, gaana, kavitva, kaamashastra, dootanyipunya, deshabhaashaagjnaana, lipikarma, vaachana, samastaavadhaana, svarapareeksha, shastrapareeksha, shakunapareeksha, saamudrikapareeksha, ratnapareeksha, svarnapareeksha, gajalakshana, ashvalakshana, mallavidyaa, paakakarma, dohala, gandhavaada, dhaatuvaada, Khanivaada, rasavaada, agnistambha, jalastambha, vaayustambha, Khadgastamba, vaashyaa, aakarshana, mohana, vidveshana, ucchaatana, maarana, kaalavanchana, vaanijya, pashupaalana, krushi, samasharma, laavukayuddha, mrugayaa, putikoushala, drushyasharani, dyootakarani, chitraloha, paashyaamrutkriya, daarukriya, venukriya, charmakriya, ambarakriya, chourya, oushadhasiddhi, mantrasiddhi, svaravanchana, dhruishtivanchana, anjana, jalaplavana, vaaksiddhi, ghatikaasiddhi, paadukaasiddhi, indrajaala and mahendrajala”, after giving the later refuge in the auspicious confines of the SreeMutt during his “Poorvaashrama” days. In due course the same led to an inevitable anointment into the fabled pontifical seat, akin to the spectacular offering of a priceless diamond to the world of Vedanta as well as to the World in general. Indeed it is this superlative gift of none other than SreemadhSudheendraTheertharu that has to this day enabled millions upon millions of unsung and unheard commoners to breathe easily even against some of the most obstinate challenges of familial lifestyle, made possible only after seeking recourse to the ever welcoming comfort and succor extended by Parimalaacharyaru, whose kindest benevolence cannot be extolled through the medium of words in any language under the Sun.

Before proceeding any further, it definitely merits mention here that once SreemadhYadavendra Theertharu, who was the first to be anointed into the Pontificate of the SreeMutt by an aging SreemadhSudheendraTheertharu returned to Kumbakonam after finishing a long bout of pilgrimage throughout the sub continent. By that time SreemadhSudheendraTheertharu had already anointed another worthy disciple of His, none other than MahabhashyaVenkatanathacharya to the pontificate off the SreeMutt with the grant of a grandiose titular diadem of RaghavendraTheertha, a superlative synonym of none other than SarvottamaRamachandra heeding to the supreme will of the latter. SreemadhSudheendraTheertharu had by then also finished His divinely ordained most illustrious lifespan and was interned in His auspicious ^MoolaBrundavana^ at NavaBrundavana at Aanegundi, Hampi. Parimalaacharyaru on His part was overjoyed and immensely pleased to welcome the senior Pontiff, YadavendraTheertharu to the SreeMutt at Kumbakonam and was even ready to abdicate the pontifical seat in favor of the latter. But, YadavendraTheertharu humbly refused this selfless offer informing one and all who had gathered there that it was RaghavendraTheertharu alone who was qualified in all aspects to occupy the most exalted pontifical seat and no one else as per the collective will of none other than SarvottamaMoolaRama and His eternal devotees, SreemadhSurendraTheertharu, SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu. Drawing an awesome parallel, YadavendraTheertharu had even narrated an awesome historical parallel that it was only

SarvottamaPattabhiRamachandra who ruled forth as an Emperor from the Capital city of Ayodhya and not SarvottamaVenuGopalaKrushna, who was more of a kingmaker rather than king, operating in and out from the famed city of Dwaraka. This is also one more sterling example of show of magniloquence of harmonious devotion at the lotus feet of SreemadhSudheendraTheertharu, professed by the senior pontiff SreemadhYadavendraTheertharu.

||OM shubhe shobhane muhoorte vishnoraagjnayaa pravartamaanasya aadya brahmanaha dwiteeya paraardhe vyivasvatha manvantare ashtaavimshati tame kaliyuge pratamapaade jambhudweepe bharatavarshe bharatakhande bhoovaraahakshetre manmathanaama samvatsare uttaraayane greeshmarutou jyesthamaase krushnapakshe dwadashithithou shubha nakshatra shubha yoga shuba karana vishishtaayaam asmad raghavendraguroonaam hrutkamala nivaasi vasudeva sankarshana pradyumnaaniruddha chatumoorthyaadhyanantaavataaraatmaka ksheeraabdhishaayee panduranga vittalaatmaka maasaniyaamaka vrushaakapeevamana bhaarateeramana mukhyapraanaantargata kshetramoortyaatmaka varaahaa bhinna sarvottama sreemanmoolarama sannidhou sreemanmoolarama preranayaa sreemanmoolarama pretyartham hari sarvottamatvagjnaana bhaktivyiraagyaadi siddhyartham antahkarana shuddhyartham shareera shuddhyartham vishnuvyishnava paricharana yogyataasiddhyartham gjnaataagjnaata doshaparihaaraartham tulasee vrundaavana ashwattha gobraahmana vishnuvyishnava saaligraama chakraankita sannidhou tungabhadra baageerathyaadi trikotitheerthaabhimaani devataa sannihite asmin jalasarasi praataha snaanam aham karishye||OM {San.}

**||OM namaste kamalanaabhaaya namaste jalashaayine|
namastestu hrusheeksha gruhaanaarghyam namostute||
yehi soorya sahasraamsho tejoraashe jagatpate|
anukampaya maam bhaktyaa gruhaanaarghyam namostute||
bramhakamandalu sambhoote poornachandranibhaanane|
tryilokyavandite gange gruhaanaarghyam namostute||
vruddhagange mahaapunye goutamasyaaghanaashini|
gruhaanaarghyam mayaa dattam godaavari namostute||
tungabhadra nadyaantargata tadroopee narayanaaya namaha harihi OM||{San.}**

**||OM uddhrutaasi varaahena krushnena shathabaahunaa mruttike hana me paapam yanmayaa dushkrutam krutam|
mruttike brahmadattaasi kaashyapenaabhimantritaa mruttike dehi me pushtim tvayee sarvam pratishtitam||
sallepayati yo dehe tulasee moola mruttikaam sarvateerthamayo dehaha tatkshanaadeva jaayate|
tanmoola mruttikaabhyangam krutvaa snaanam dine dine dashaashwamedhaava bhruta snaanam labhate phalam OM||{San.}**

||OM gopeechandana paapagna vishnudehasamudbhava| chakraankita namastestu
dhaaranaat muktido bhava||
sudarshanamahaajvaalam kotisoorya samaprabha agjnaanaandhasya me nityam
vishnormaargam pradarshaya||
paanchajanya nijadwaana dwasta paatakasanchaya|traahi mam paapinam
ghorasamsaaraarava paati nam||
brahmaandabhuvanaarambha moolastambho gadaadharaha|koumodakee kare
yasya tam namaami gadaadharam||
samsaarabhayabheetaanaam yogeenaamabhaya pradaha|padmahastena yo devo
yogeesham tam namaamyaham||
naraayana namastestu naamamudraankitam naram|drushtyiva labhate muktim
chandaalo bramhaghaatakaha OM||{San.}

The holiest amongst holy River Tunga takes birth in the utmost auspicious jaws of none other than Sarvottama Varaha and on account of the same ordains a hitherto infinite auspiciousness at all times. Manchale nestling on the banks of such a River Tunga is mentioned for its lofty pilgrimage value through recorded history. As a stark reminder of the famous fire rituals carried out by none other than Prahlada, even to this day there are innumerable fire rituals that are being conducted day in and day out at Manchale. During the famed Treta Yuga, none other than SarvottamaRamachandra along with His younger brother Lakshmana had walked all over this pious soil of Manchale in quest of Seeta Devi who was abducted by the evil demon 'r a v a n a'. In fact these two worthy brothers' in arms are credited to have rested on one particular rock at Madavaram in the vicinity of Manchale for more than seven hours at a stretch. Thereafter during the next epoch of Dwapara Yuga this region was ruled over by a powerful chieftain Anusaalva who eventually usurped the sacrificial horse let loose by the victorious Pandavas in the course of their conduct of the sacrosanct "Ashwamedha Yagna". The valiant Pandava Arjuna who accompanied the sacrificial horse then happened to wage war on Anusaalva for many days all together but could not vanquish him however much he tried. An aghast Arjuna sought the advice of SarvottamaVenuGopalaKrushna who informed him that as long as Anusaalva's chariot was stationed right on the very spot where previously the greatest devotee Prahalada had performed his famed fire rituals, it would be next to impossible to defeat him in combat. Thus this region is also imprinted with the epochal foot prints of none other than SarvottamaVenuGopalaKrushna and Arjuna, too. It is pertinent to remember here that this was the very same Pandava Prince Arjuna whose legendary magniloquence of harmonious devotion at the Lotus feet of none other than GaadikaraVenuGopalaKrushna had resulted in the latter preaching the famed [[BhagavathGeeta]] to the entire World keeping the former as an example, along with the exhibition of an infinitely auspicious "**VishwaRoopaDarshana**".

Goddess Manchallamma apart from being the village deity of Manchale, also happens to be the family deity of the evil demon 'h i r a n y a k a s h i p u' and his infamous clan of successors notwithstanding Prahlada, the valiant devotee of SarvottamaUghraNarasimha. For the record, Goddess Manchallama is considered to be a special incarnation of none other than Goddess Durga Devi, one of the seven celestial mothers, popular as Maaheshwari. It is too well known that none can evade the passage of Time or the

supreme deemed will of SarvottamaMoolaNarayana or the indestructible force of nature or an ordained life span. Perhaps no one can predict all these things in advance, either. This is indeed an intractable guardian knot and an undecipherable mystery. Only those who are bracketed as being “Aparoksha gjnani”, possessors of knowledge of abstract, can only infer all such mysteries and take preventive measures in advance. Manchale is just not any other ordinary place of pilgrimage dotting the lengths and breadths of this great country in thousands. It is this very same spot where none other than the “ParamabhadgatottamaPrahlada” had performed his famous fire rituals. Indeed this place bursts at the seams with utmost auspiciousness due to the presence of phalanx of hierarchy celestials and the very near vicinity of “Panchamukhi Mukhyaprana” on the other side of the banks of River Tungabhadra. The jewel in the crown being none other than Goddess Manchallama who is bound by Her own promise to extend Her eternal protection to Parimalaacharyaru for all time. It goes without saying that all those who intend to sight the ^MoolaBrundavana^ of Parimalaacharyaru must and should have the compulsory sighting and blessings of Goddess Manchallama, first. An unwritten rule brought into place by none other than Parimalaacharyaru Himself, another sterling example of show of magniloquence of harmonious devotion towards a noted celestial. This is most evident in the total absence of any loss of life during the great flood calamity that occurred in 2009AD and threatened to wipe off Manchale from the map of the subcontinent. Curiously another small shrine dedicated to SarvottamaSreenivasa consecrated by none other than Parimalaacharyaru, situated on a higher ground was the sheltering place for many of those who were stranded by the great floods of 2009 AD. In fact this is nothing but a proof of long term kindred and benevolence of Parimalaacharyaru towards His ever expanding flock of devotees, who had constructed an impromptu refugee shelter exactly three hundred sixty six years before in anticipation of such a natural calamity!!! A legendary similarity is that during the epoch of Dwapara Yuga none other than SarvottamaVenuGopalaKrushna uplifted the gigantic “Govardana” mountain with the tip of His little finger and thereby protected hapless cowherds from the great deluge let loose by a jealous Celestial Indra. Thus it is definite that protection extended by hierarchy celestials or their subsequent incarnations is always assured because of the simple reason that they are not prone to bouts of vengeful anger but on the other hand constantly have the wellbeing of their devotees as their one and only main agenda. Nevertheless, protection extended by such celestials must never be taken for granted but rather efforts be made for their timely appeasements in order to avoid their resounding wraths. For example, it is indeed common place that the Celestial Garuda is not popularly worshipped at all in the manner in which many other reptilian Celestials are offered regular worship. This is so since long periods of vengeance attributed to reptilian celestials is feared more, even though the Celestial Garuda is infinitely more powerful in comparison, but somehow the latter does not appear to be vengeful enough, hence is relegated to a state of perpetual year round abeyance.

**shreeraghavendraratnaanaam rasanaaranganartakee|
shabdaambudhisharajjyotsnaa sharanam mama shaaradaa|| {San.}**

Magniloquence of harmonious devotion expressed at the lotus feet of Parimalaacharyaru by none other than Pandit Narayanachar, the “Poorvaashrama” nephew of the latter and the author of the great literary work [[SreeRaghavendraVijayaha]], is too evident in the manner in which an indirect salutation is rendered to the topmost hierarchy celestial Bharati Devi whose most favored and deliberately chosen centre stage for expressing Her immense dancing skills is the most auspicious tongue of none other than Parimalaacharyaru. An awesome similarity to such a magnificent literary simile is another rendition, this time, by none other than SreemadhVaadeendraTheertharu’s (1728-1750AD), the “Poorvaashrama” great grandson of Parimalaacharyaru and the author of the classical literature namely [[Gurugunastavana]]. SreemadhVaadeendraTheertharu’s magniloquence of harmonious devotion directed at the lotus feet of Parimalaacharyaru is much too evident when He commentates that every known Knowledge stream under the Sun is resident permanently upon the tongue tip of the latter. Therefore it is no wonder that when once Goddess VidyaLakshmi Herself wished to perform a magniloquent harmonious devotion at the Lotus Feet of none other than SarvottamaMoolaNarayana, She chose this very same “Tongue Tip” of Parimalaacharyaru as a ‘suitable and made to order’ stage in to display Her renowned skills. Thus whilst totally immersed in such a grandiose dance performance enacted upon the “Tongue Tip” of Parimalaacharyaru, a few Celestial floescence effusing heavenly fragrance that were inadvertently dislodged from the most auspicious plaits of Goddess VidyaLakshmi, eventually gets transformed into the famed literary composition namely [Parimala] composed by Parimalaacharyaru. This literary composition of immense magnitude is the [[Parimala]] composed in the manner of a dialectical [[Vyakhyaana]] on the Magnum Opus of [[SreemanNyayaSudha]] so composed by the legendary JayaTirthaShreepadaru, which in turn is a pedagogic [[Teeka]] commentary on the famed [[Anuvyakhyaana]] of none other than VayuJeevottamaSreemanMadhwacharyaru. It is in such a stupendous manner that Parimalaacharyaru who time and again with the help of divinely ordained gift of speech, coupled with deft usage of a plethora of eternal Vedic truths succeeds in destroying darkness of ignorance of many competing schools’ and at the same time retains a breathtakingly kind benevolence worthy of reigning monarch ruling forth with soothing radiance of a full moon within the comity of devotees of SarvottamaMoolaNarayana. It is too well known that the inimitable JayaTirthaShreepadaru composed the famed [[SreemanNyaayaSudha]] on this very same [[Anuvyakhyaana]] of VayuJeevottamaSreemanMadhwacharyaru. Of course none other than Parimalaacharyaru composed the famous gloss titled [[SudhaParimala]] on this very same [[SreemanNyaayaSudha]]. Curiously though it is debated intensely within the comity of ultraorthodox scholars that while on one hand the study of the literary behemoths’ of [[Brahmasutra]] and [[Tatvaprakashika]] enlivens onset of hierarchy graded salvation to those who are able to comprehend the same in its entirety, on the other hand the study of [[Anuvyakhyaana]] and its allied works such as [[SreemanNyayaSudha]] and [[Parimala]] are extremely potent in warding off illogical challenges posed by contradicting schools’ with well aimed logical jabs directed towards their ideological solar plexuses.

The supreme magnificent literary spread of [[Parimala]] composed by Parimalaacharyaru is beyond description by ordinary mortals. By penning this gloss on the famed

[[SreemanNyayaSudha]] of JayaTirthaShreepaadaru, none other than SreemadhRaghavendraTheertharu earned the supremely envied sobriquet of Parimalaacharyaru, thereby becoming immortal in the realms of Vedanta, a status accomplished by very few chosen worthies. In this day and age many individuals tend to brush away all schools' of thought under the carpet of modernism. Even so, many disbelievers sometimes do turn towards the undefined and unknown especially when they are exposed to the staggering truth enshrined in the famed literary works of Parimalaacharyaru. Especially, the famed gloss [[Parimala]] that is as resplendent as the famed Mount Meru-Sumeru. In fact the analogy here is that whenever a substance that brims with incandescent is churned, heady aroma that wafts out is known is the [[Parimala]] and this is indeed a priceless gift to comity of scholars who are constantly involved in the ceaseless study of the literary classic [[SreemanNyayaSudha]]. Thus [[Parimala]] happens to be an invaluable literary digest offered by Parimalacharyaru in a greatly simplified manner because the original literary masterpiece namely the [[SreemanNyayaSudha]] seems intractable to study and comprehend due to its utmost difficult logic, it's very complex grammar, abounding as it is with unhindered objection heaped without any let up on all other schools of thought and its basic substance is the abstractness with which core tenets pertaining to eternal truths as enshrined in the hoary [[Upanishads]]. In fact very notable few shall even dare to comprehend the enormous truth contained in the [[Parimala]] which is just beyond their collective comprehension, let alone begin to study the [[SreemanNyayaSudha]] or the [[AnuVyakhyana]] in sequential fashion. The gist of the literary gem [[Parimala]] composed by Parimalaacharyaru is that, only SarvottamaMoolaNarayana alone is the sole purpose behind the existence of the eternal Vedas and He, read as SarvottamaMoolaNarayana alone is the sole point of eulogy of the sacrosanct [[Purusha Sookta]] as well and the famed [[Gayatri Mantra]], too. Such a SarvottamaMoolaNarayana alone is the sole meaning enshrined permanently within the tectonic powers of the utterly auspicious [[Gayatri Mantra]] and He, read as SarvottamaMoolaNarayana, alone is also the sole purport of the [[Vyaahruti]] of the [[Gayatri Mantra]] such as **||bhoo—bhuvaha—suvaha||**{San.} and this is so since the primordial meaning of the same is nothing but **||OM||**, the Cosmic [[Pranava Mantra]], of course the sole eulogy of which is none other than SarvottamaMoolaNarayana. This [[Parimala]] literary composition of Parimalaacharyaru if translated into any other language of the World at large would easily exceed more than five thousand printed pages. Even if any individual does accomplish such a herculean task of translating the original text of the sacred [[Parimala]] where would one find avid students who would show interest in pursuing the same? Similar to all other literary compositions of Parimalaacharyaru, this superlative gloss titled [[Parimala]] has more than met the purpose for which it was composed in the first place, that is to assist even average students of theology to excel in their chosen field of study, sculpted as a stepping stone to unbridled success. All said and done the [[Parimala]] composed by Parimalaacharyaru is indeed priceless and hugely invaluable contribution to one and all, ranging from ordinary mortals extending all the way to practicing pontiffs as well, all collectively bound by the single goal of achievement of hierarchy graded salvation.

||shreeparimalaachaaryagurubhyo namaha Harihi OM||

Now, an utmost auspicious invocation teeming with magniloquence of harmonious devotion at the lotus feet of none other than Parimalaacharyaru as composed by His most eminent successor, none other than SreemadhYogeendraTheertharu (1671 – 1688AD), is repeated here, thereby guaranteeing a most auspicious presence of the illustrious former henceforth to oversee this Paper titled **[[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya pankajaanghri]]] - {{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}**.

**taptakaanchanasankaashamakshamaalaam kamandalam|
dorbhyaam dadhaanam kaashaayavasanam raamamaanasam||
yogeendratheerthavandyaanghri tulaseedaamabhooshitham|
gjaanabhaktitapahapoomnam dhyayetsarvaarthasiddhye||{San.}**

(to be continued...)

REFERENCES FOR PART - 1: -

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

**{{Event managed @ ^NarasimhaTirtha^, Mulbagal, Kolar District, Karnataka, India.
Tirumala Venkata et al, Volume conceptualized on IVIMMXV }}**

**{Next:- PART- 2 : [[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya
pankajaanghri]]] - {{Magniloquence of harmonious devotion at the Lotus Feet of
Parimalaacharyaru}}**

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

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ MANMATHA NAAMA SAMVATSARA ADHIKA ASHADAMAASA
NIYAAMAKA SHREE PURUSHOTHAMAAYA NAMAHA }**

**jagatprabhum devadevamanantam PURUSHOTHAMAM| stuvannaamasahasrena
purushaha satatohitaha|| {San.}**

**'Upanyaasa' On the utmost auspicious twelve yearly cyclic occurrence of
^AKHANDA GODAVARI PUSHKARA^ and SAPTHA GODAVARI
PUSHKARA^, 2015.**

**PART-2: [[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya
pankajaanghri]]] - {{Magniloquence of harmonious devotion at the Lotus Feet of
Parimalaacharyaru}}**

svambhoohu shambhuraadityaha **PUSHKARAAKSHO** mahaasvanaha| anaadhinidhano
dhaataa vidhaataa dhaaturuttamaha||{San.}

ChaturmukhaBrahma, the topmost hierarchy celestial when engaged in the colossal act of cosmic creation, was very well assisted by two noteworthy celestials, namely Pushkara and the acclaimed Guru of all celestials -- Bruhaspati. A supremely appeased ChaturmukhaBrahma thereafter proclaimed that henceforth as a mark of honor in recognition of their immense services, whenever these two worthies namely Celestial Pushkara and Celestial Bruhaspati happen to enter one particular zodiacal sign together, then the same would be celebrated as **^PUSHKARA^** for each one of the twelve holiest of holy Rivers' of the subcontinent. Now during one such most auspicious Pushkara occurring this time of the year in the most sacred Akhanda Godavari River and Saptha Godavari River, the topmost hierarchy Celestial ChaturmukhaBrahma along with a staggering retinue of thirty three millions celestials in tow led by none other than Celestial Ganga Devi and Celestial Yamuna Devi shall take temporary residence all along the course of this great River, as per the supreme command of none other than Sarvottama MahaVishnu.

vedhaaha svaangojitaha krushno dhurdaha sankarshanochyutaha| varuno vaaruno
vrukshaha **PUSHKARAAKSHO** mahaamanaaha||{San.}

SeshaachalavaasaGOVINDAGOVINDA

||shreeParimalaacharyaGurubhyo Namaha Harihi OM||

**bruhaspati suraadhyaksha sarva deva namaskruta gruhaanaarghyam
mayaadattam simhaksho bhaaryayaa saha|| {San.}**

Magniloquence of harmonious devotion directed towards the lotus feet of none other than SarvottamaPurushothama omniscient in the most auspicious form of BhagwanVedaVyasaru cannot be imitated by watching others. Such devotion cannot be emulated after by hearing about the same from others. On the other hand such levels of pristine pure devotion can only be professed if and only if none other than SarvottamaPurushothama Himself wills so and enables onset of the same amongst His chosen devotees. An outstanding example this is the sheer magniloquence of harmonious devotion professed at the lotus feet of SarvottamaPurushothama omniscient as BhagwanVedaVyasaru by none other than Parimalaacharyaru.

QUOTE

goutamaaghaparihaarini toyesnaanakarma virachayya sa vidwaan| poojitaha pratipadam pratidheeryihi praavishathkila pureem vijayaakyaam|| {San.}

UNQUOTE

The fabled biography of SreemadhRaghavendraTheertharu, namely [[SreemadhRaghavendraVijayaha]] composed by His “poorvaashrama” nephew Pandit Narayanachar, chronicles the auspicious arrival of Parimalaacharyaru to the banks of River Godavari during His very first ^DhigVijaya^ to this region and thereafter journeying further south towards ^Vijayanagara^, as quoted above. Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru performed by Pandit Narayanachar, His “poorvaashrama” nephew is much too evident in the entire ten chapters of the fabled biography of [[SreemadhRaghavendraVijayaha]]. Parimalaacharyaru is constantly meditating upon the infinite auspiciousness of none other than BhagwanVedaVyasaru and SarvottamaVenuGopalaKrushna, on this count alone He is renowned as one of the greatest practitioners who constantly effuse magniloquence of harmonious devotion at the lotus feet of the awesome twosome. In fact when one studies the life and times of Parimalaacharyaru, as referred in the famous biography, [[SreemadhRaghavendraVijayaha]] composed by His “poorvaashrama” nephew, Pandit Narayanachar, one would be astonished by the sheer range and depth of the auspicious personality of Parimalaacharyaru even before His birth. The same are now explored in detail in this **Part – 2** of Paper seriatim titled, [[[**samaanasheelavyasaneshu sakhyam -- parimalaacharyasya pankajaanghri**]]] - **{{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}**. Parimalaacharyaru is always well adept in encouraging those who strive to further their own scholastic aptitude against seemingly overwhelming odds. Parimalaacharyaru, has shown unbridled alacrity whilst following both in letter and spirit the eternal path of true knowledge shown by such Gurus’ like SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu, always adhering to preset paths of hoary traditions without ever deviating from the same even by default. Parimalaacharyaru is always at peace within Himself and with the World around always meditating upon the lotus feet of SarvottamaPurushothama, always having conquered galloping mind and dependent limbs, always having rejected all manners of static demonic deeds of the downright unrighteous, always pacified with goodness of things as it were and always dynamic to the very core in pursuit of exalted goal of achievement of choicest graded hierarchy liberation. Thus a mere remembrance of the auspicious title of such a Parimalaacharyaru, one of the greatest devotees of SarvottamaPurushothama, is in itself sure to ordain onset of choice salvation to any chosen individual. There are absolutely no lacunae, either grammatical or lexical, in the collective preaching or literary compositions of Parimalaacharyaru, even if the same is subjected to a microscopic scanner and therefore the same is immensely beneficial to one and all.

Parimalaacharyaru is a fiercest lion to comity of ultraorthodox scholars of contra schools likened to stampeding elephant herds in uncontrolled rage. This is because Parimalaacharyaru has mastered many a varied hues of Vedanta such as [[Nyaya]], [[Vyaakarana]], [[Alankara]], [[Mimamsa]], [[Veda]], [[Sankhya yoga]] literatures. This was very much evident even during His “poorvaashrama” days when many a noted

scholar was humbled unable to face a formidable opponent as Venkatanathaacharya and His innate Knowledge that reeked of the highest caliber. Ultimately, such prowess resulted in the grant of the extraordinarily befitting title of Mahabhaasyaacharya by none other than Vidya Guru Sudheendra Theertharu. Parimalaacharyaru's style of approach while debating with scholars is very much similar to the manner in which fiercest lions go for the jugular of rogue elephants and thereby throttle them out of action. This apart Parimalaacharyaru is a past master in many other righteous schools of knowledge, especially so in the realms of those schools' of thought which only uphold the infinite sovereignty of none other than SarvottamaPurushothama, the one and only eternal School of Thought, Tatva Vaada of VayuJeevottamaSreemanMadhwacharyaru. The "poorvaashrama" relatives of Parimalaacharyaru were all renowned for their mastery in the traditional fine arts especially in playing on the fabulous musical instrument, the ^Vichitra Veena^. Notably, once Parimalaacharyaru effortlessly won over a very great scholar Neelakanta Dixit at Madurai in an open debate and firmly established the Tatva Vaada School of Thought propagated by VayuJeevottamaSreemanMadhwacharyaru. Even after being vanquished at the hands of Parimalaacharyaru, the humbled Neelakanta Dixit lauded the extraordinary merit enshrined in the literary masterpiece, the [[Bhaatasanghaha]] composed by Parimalaacharyaru. Further the great literature of [[Bhaatasanghaha]] composed by Parimalaacharyaru was so profoundly important towards augmenting value addition of knowledge that the then Minister of the Kingdom of Madurai, the pious Neelakanta Dixit placed the same most reverentially upon the back of an auspicious pachyderm and paraded the same in the principal streets of Madurai. When the senior Pontiff SreemadhSudheendraTheertharu informed His most favored and chosen disciple MahabhaashyaVenkatanathaacharya about His intention of anointing him to the highest and most graced of all pontifical seats, a totally aghast MahabhaasyaVenkatanathaacharya at first vehemently refused the offer. The very next predawn, on an utmost auspicious hour, none other than hierarchy Celestial Goddess VidyaLakshmi Herself appeared in front of MahabhaashyaVenkatanathaacharya and convinced Him to accept the epochal offer of Guru SudheendraTheertharu and also by doing so uphold the eternal school of Vedanta initiated by none other than BhagwanVedaVyasaru and propagate the sterling tenets of Tatva Vaada School of Thought of VayuJeevottamaSreemanMadhwacharyaru. In fact what occurred next is fit enough to be etched in dazzling gold, that is the grandest of grand coronation of MahabhaashyaVenkatanathacharya in the holiest and most immensely sacrosanct Pontificate as SreemadhRaghavendraTheertharu, as per the supreme command of none other than SreemanMoolaRama and brought about by the selfless guidance and blessings of none other than SreemadhSudheendraTheertharu. At that joyfully wondrous moment even as glorious history was being made, SreemadhSudheendraTheertharu had wholeheartedly prophesized that His trusted disciple SreemadhRaghavendraTheertharu may come to attain the fullest fruits of penance like His predecessors' such as SreemadhSurendraTheertharu, may come to attain fabulous wealth of knowledge arising from enormous name and fame similar to SreemadhVijayeendraTheertharu and always be victorious in each and every debate similar to Himself. At that juncture SreemadhSudheendraTheertharu has also prophesized that His newest disciple shall achieve enormous name, fame and auspiciousness like SarvottamaRamachandra, shall dwell amongst the devotees as kind and benevolent as SarvottamaRamachandra and shall

always strive for the overall wellbeing and welfare of the entire mankind as SarvottamaRamachandra. Parimalaacharyaru is like the dazzling midday Sun that eradicates totally the darkness of all manners of contra schools of thought that do not accept the eternal tenets as propagated by none other than BhagwanVedaVyasaru and His ablest disciple none other than VayuJeevottamaSreemanMadhwacharyaru.

Parimalaacharyaru always effuses magniloquence of harmonious devotion at the lotus feet of none other than SarvottamaRamachandra. All the incarnations of the Celestial Shankukarna were very well adept in making the superlative form of SarvottamaPurushothama to appear before them at their beck and call. Parimalaacharyaru was wont to make none other than SreemanMoolaRama to appear in front of His very own auspicious eyes during performance of worship at the lotus feet of the superlative icon of the latter in the SreeMutt. Thus the lesson of importance of being in eternal servitude at the lotus feet of SarvottamaPurushothama was well ingrained in Parimalaacharyaru even before His auspicious birth. Parimalaacharyaru's unstinted devoted commitment towards all His pontifical predecessors like VayuJeevottamaSreemanMadhwacharyaru, JayaTirtha Shreepaadaru, VijayeendraTheertharu and SudheendraTheertharu is indeed legendary. This ultimately enabled Parimalaacharyaru to compose staggering volumes of literature based on the earlier works of those worthy Pontiffs. Thus Parimalaacharyaru professes constant magniloquence of harmonious devotion both at the lotus feet of VayuJeevottamaSreemanMadhwacharyaru and at the numerous literary chronicles of the latter, the study of which herald onset of hierarchy graded liberation. The never ending list of famous chronicles by Parimalaacharyaru namely [[Chandrika Prakaasha]], [[Bhaavadeepa]], [[Tantradeepika]], [[Upanishad Khandaartha]] and [[Geetaartha Sanghaha]] stand testimony to this fact. Thus the eternal truth enshrined in each one these Magnum Opus compositions of Parimalaacharyaru highlight the important necessity of constant servitude at the lotus feet of none other than SarvottamaPurushothama. Parimalaacharyaru is constantly and at all times involved in reminiscing on the famed literary Magnum Opus, namely [[Moola Ramayana]]. This stupendous feat mirrors of the immense magnitude of magniloquence of harmonious devotion professed by Parimalaacharyaru at the lotus feet of none other than SarvottamaRamachandra. It is to be constantly remembered that Parimalaacharyaru has authored the classical [[ShreeRamacharithrya Manjari]] consisting of only twelve verses, which is both a prayer as well as an important literary contribution at the same time. Likewise, Parimalaacharyaru has also composed [[ShreeKrushnacharithryaManjari]] encompassing the eternally auspicious name, fame and glory of none other than SarvottamaVengugopalaKrushna in only twenty nine verses. This apart, Parimalaacharyaru has also composed another important literary chronicle namely [[Mahabharata TaatparyaNirnayabhaavasanghaha]] where the gist of the original literary masterpiece [[Mahabharata]], ranging from Chapters three to nine are mirrored in just seven wondrous verses. Once again such literary accomplishments has to be credited to the superlative Pontifical Title of **^RAGHAVENDRA^** granted by His "Ashrama and Vidya Guru" none other than SreemadhSudheendraTheertharu at the time of anointment into the pontificate in the glittering Palace Hall at **^Tanjore^**. In fact, Parimalaacharyaru is like a full moon that enables even dull florescence to unravel into magnificent splendor

and is also like a full moon enabling an extraordinary radiation of devotion towards SarvottamaPurushothama to unravel in unhindered glory. Another most important fact is that Parimalaacharyaru has, is and shall always in the future too, conduct or perform each and every designated task in the manner of a supremely willed command emanating from none other than SarvottamaPurushothama and no one else. That too, the same was, is and shall be performed always well within the set boundaries of the eternal tenets of Tatva Vaada School of Thought of none other than VayuJeevottamaSreemanMadhwacharyaru. Even the manner in which Parimalaacharyaru grants whatever boons to whoever seeks the same after seeking refuge at His lotus feet, are all granted well within the accordance of none other than SarvottamaPurushothama and well within His sanctified bidding only.

Parimalaacharyaru has indeed achieved a truly spectacular propagation of the eternal tenets of Tatva Vaada School of Thought of VayuJeevottamaSreemanMadhwacharyaru, by composing superlative chronicles on the same, all the time inculcating the very famed fivefold differences. Thus it is universally acknowledged that the eternal tenets of Tatva Vaada School of Thought that was initially seeded by none other than BhagwanVedaVyasaru, in due course the same sprouted into freshest green inflorescence and rapidly blossomed on account of the sterling supportive efforts of VayuJeevottamaSreemanMadhwacharyaru and a legion of principle disciples led by the incomparable Padmanabha Theertharu. Further, due to the staggering personal efforts of none other than VyasaTheertharu this eternal tree of supreme knowledge began to burst forth with freshest green leaves and nascent buds and eventually exploded in a riot of beautifully natural colors due to the awesome all round competence of Vijayeendra Theertharu. Finally such a stupendous growth of this ancient tree of knowledge culminated with ripening into utmost succulent and sweet fruits, arising forth from the literary prowess and extraordinary levels of knowledge augmented by none other than Parimalaacharyaru. Mastery over the eternal tenets of Tatva Vaada School of Thought propagated by VayuJeevottamaSreemanMadhwacharyaru enabled Parimalaacharyaru to compose a superlative summary titled [[Chandrika Prakaasha]] on the [[Taatparya Chandrika]] of the incomparable Chandrikaacharyaru. Thus Parimalaacharyaru has repeated such an immense feat and enabled onset of dawning of such true light of knowledge to one and all. It is well known that Chandrikaacharyaru composed [[Taatparya Chandrika]] as an allied [[Vyakhyana]] on the famous [[Brahmasutra Bhaasya]] of none other than VayuJeevottamaSreemanMadhwacharyaru. For this allied work, Parimalaacharyaru has composed an allied [[Vyakhyaana]], namely the [[Chandrika Prakasha]], an important literary work in all aspects both for students as well as scholars. Likewise in order to encourage fledging students to take up higher studies, especially the classically acclaimed [[SreemanNyayasudha]], Parimalaacharyaru has rendered yeoman service by composing His most famous composition namely the [[Parimala]]. The inference here is that those who come to inhale the heavenly fragrance of the [[Parimala]] are well on their way to study the intractably important literary magnum opus of the [[SreemanNyayasudha]], too. Likewise the nomenclature of [[Chandrika Prakasha]] given by Parimalaacharyaru to His literary work is very apt considering the fact that if one wishes to wallow in the soothing radiance of full moon light effused through the original literary work, namely, [[Taatparya Chandrika]] then it is mandatory to be subjected to the same a little bit earlier by exposing oneself to the

truth enshrined in the allied [[Vyakhyana]] work, namely [[Chandrika Prakasha]]. Historically, it is authenticated that Parimalaacharyaru composed this famed work namely the [[Chandrika Prakasha]] at ^Udupi^ when stationed there during observance of sacred ^Chaturmaasya^ as chronicled in the famed biography, [[SreemadhRaghavendraVijayaha]] composed by His “Poorvaashrama” nephew Pandit Narayanachar. There at ^Udupi^, Parimalaacharyaru Himself handcrafted a superlative miniature icon of none other than ^KadagoluShreekrushna^, worshipped the same and thereafter offered His newest literary contribution, namely [[Chandrika Prakasha]] at the lotus feet of none other than ^KadagoluShreeKrushna^. This is indeed a show of unmatched magniloquence of harmonious devotion at the lotus feet of SarvottamaVenuGopalaKrushna, in a manner that simply cannot be rivaled by anyone at all. This indeed is the most auspicious essence behind the composition of this particular literary work, [[Chandrika Prakasha]] by Parimalaacharyaru.

The enormously potent title of **||PURUSHOTHAMA||** connotes none other than SarvottamaPurushothama who is the sole truth worth pursuing in the entire Cosmos, and that too unchangeable at that. In fact the multifaceted qualitative traits of truth itself seek refuge at the lotus feet of such a SarvottamaPurushothama. Parimalaacharyaru too is well known to have followed the very same quest for supreme truth too. This illustrious line is headed by none other than VayuJeevottamaSreemanMadhwacharyaru and all His Pontifical disciples including Parimalaacharyaru and His later day disciples. In fact Parimalaacharyaru is too beloved to all the devotees of SarvottamaPurushothama as well as His own devotees. A pointer to the same is the stupendous manner in which the fiercest scorching powers of raging fires were invoked into the coolest medium of freshly ground sandalwood paste by the recitation of the highly potent [[Agnisooktam]]. Subsequently heeding to the pleadings of devotees, the torment of sufferers was subdued with the recitation of the famed [[Varunasooktam]]. Thereafter during the height of the sacred and utmost auspicious pontifical reign as SreemadhRaghavendraTheertharu, the manner in which the young son of the local chieftain of ^Kireetagiri^, who had accidentally fallen into a huge urn full of freshly prepared mango juice, was revived back to life, renders one short of breath as well as words. Infinitely more invaluable is the unmatched contribution by Parimalaacharyaru by composing innumerable literary chronicles in which many an intractable tenet of Vedanta are all simplified and made easy to comprehend even by ordinary mortals. This last incarnation of Celestial Shankukarna, Parimalaacharyaru has thus proved to be extremely successful in all aspects. Some of the notable reasons for onset of such unbridled success during the above mentioned incarnations are greatest periods of single minded meditation, total control exercised over anger, lust and greed, the highest levels of commitment during pursuance of highest levels of knowledge in Vedanta, total commitment during propagation of the supremely unchangeable sovereignty of none other than SarvottamaPurushothama, chronicling of utmost superior literature in the rarified fields of theology, astounding manner in which all manners of doubting scholars were quelled, greatest care while practicing the highest titled pontificate and the manner in which the utterly downtrodden were also brought into the mainstream. Thus the infinite fame of none other than SarvottamaPurushothama was thus spread far and wide though out the World by the ceaseless literary efforts of Parimalaacharyaru. In this sterling manner, Parimalaacharyaru continues to profess nine

varied forms of magniloquence of harmonious devotion at the lotus feet of none other than SarvottamaPurushothama, as elucidated in detail in previous Part-1 of this Paper Seriatim titled, **[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya pankajaanghri]] - {{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}**, which has resulted in the former getting accredited with infinitely more and more merits in a never ending runaway chain reaction. In fact the entire World has come to know about the infinitely auspicious fame of SreemanMoolaRama on account of the meritorious and glorious and historic deeds of Parimalaacharyaru and the everlasting fame of Parimalaacharyaru has also been tagged along with the awesome fame of the former. Interestingly, the auspicious fames of great Pontiffs such as SreemadhSurendraTheertharu, SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu, all illustrious predecessors' of SreemadhRaghavendraTheertharu, have also got catapulted into international reckoning solely due to the infinite merits of their chosen disciple none other than Parimalaacharyaru.

Parimalaacharyaru has enabled through His most sterling efforts to further propagate the loftiest possible ideals of supreme sovereignty of none other than SarvottamaPurushothama as enshrined in the eternal tenets of Tatva Vaada School of Thought of VayuJeevottamaSreemanMadhwacharyaru, to every nook and corner of the World. Parimalaacharyaru has upheld seemingly palpable difference that exists in five fold manner permeating everyone and everything, with absolutely no chance for anyone to catch up with the sheer staggering awesomeness of none other than SarvottamaPurushothama. Parimalaacharyaru has stressed that salvation for any individual is nothing but wallowing in supreme bliss as per their inherent qualified merits of that particular individual and further this is brought about only through the onset of pristine pure devotion at the lotus feet of none other than SarvottamaPurushothama. Simultaneously some of the most aspired levels of knowledge inculcate subjects like [[Veda]], [[Vedanta]], [[Agama]] and [[Pramana]]. Parimalaacharyaru has also stressed the compulsory performance of all types of duties typical to each and every individual in their present state of existence, such as bachelorhood, student, disciple, householder, Pontiffs and those who have embraced total renunciation. Each and every literary chronicle penned by Parimalaacharyaru, especially the much acclaimed [[Pratahasankalpagadya]] and [[Sarvasamarpanagadya]] have come to stress upon these duties in particular. Parimalaacharyaru is like a veritable shiniest Star casting spectacular eminence upon the entire flock of other most eminent Pontiffs. Parimalaacharyaru is constantly pursuing steadfast course of achievement of total salvation by exercising total control over all limbs and senses both from within and without. Parimalaacharyaru continues to follow in both letter and spirit the compulsory code of conduct for all Pontiffs composed by none other than VayuJeevottamaSreemanMadhwacharyaru, namely the eternal tents of the hoary [[Yatipranavakalpa]]. Parimalaacharyaru has faithfully followed such stringent strictures for all practicing Pontiffs by observing the oneness of none other than SarvottamaPurushothama in all His munificent forms, always is at the forefront of mulling over the niceties of Tatva Vaada School of Thought of VayuJeevottamaSreemanMadhwacharyaru. Practicing Pontiffs must always strive to attract the knowledge of the supremely sovereign and independent being none other than

SarvottamaPurushothama alone and no one else. Pontiffs must have rejected all manners of lust or anger or pursuit of pelf and must be constantly meditating upon the lotus feet of SarvottamaPurushothama at all times as elaborated earlier. If such strictest codes of conduct are practiced by Pontiffs, then in due course they are elevated to the post of being considered as Yogi and to such a Yogi, everything ranging from mud, lodestone, gold, silver all becomes one and the same and such a Pontiff shall never have any inkling for the same. Thus Parimalaacharyaru is a sterling example of such a Yogic Pontiff who has practiced all such notable qualities in full and excelled in the same. Parimalaacharyaru as elucidated earlier is most adept in grant of devotion, knowledge, good health and wealth and every other aspired for auspicious qualities to all those who come to seek the same. It is no wonder that the very meditation of the utterly auspicious title of Parimalaacharyaru is in itself a precursor towards having imbibed the gist of the entirety of the eternal Vedas and valuable tenets of all leading schools of thought. This apart all those who choose to immerse themselves in the study of the literary compositions penned by Parimalaacharyaru find that there is an inexplicable link between the same and the other literary compositions penned earlier by such titans like Chandrikaacharyaru, JayaTirthaShreepadar and those composed by none other than the invincible VayuJeevottamaSreemanMadhwacharyaru. Another factor hidden within these literary compositions of Parimalaacharyaru, is that any task for that matter that does not contain the requisite quanta of devotion towards the lotus feet of SarvottamaPurushothama is indeed useless and would never measure up for anything at all. Thus it is utmost pertinent that in order to get the kindest benevolence from SarvottamaPurushothama profession of devotion towards His lotus feet is a must and that there is no compromise on this at all. Parimalaacharyaru is akin to a full moon constantly shining upon the heaving Ocean of Tatva Vaada of VayuJeevottamaSreemanMadhwacharyaru. Parimalaacharyaru through the medium of a plethora of literary gems further substantiated the eternal school of thought, Tatva Vaada of VayuJeevottamaSreemanMadhwacharyaru similar to the manner in which ocean tides tend to heave and hype affected as it were by the sways of the full moon. There is a saying that whilst performing ceaseless churning of the ocean of Tatva Vaada School of Thought of VayuJeevottamaSreemanMadhwacharyaru, there arose many a priceless object, one amongst the same being the invaluable literary compositions of Parimalaacharyaru. Thus it is really fascinating that Parimalaacharyaru has invariably been a votary of this School of Thought of VayuJeevottamaSreemanMadhwacharyaru, which is solely and absolutely capable of ordaining choice hierarchy liberation to the thoroughly deserving lot. Parimalaacharyaru possess matchless scholarship over the entire lot of vocabulary in the study of Vedanta. In fact superlative level of knowledge that was accrued during the earlier incarnations seems to have carried forward into the incarnation as Parimalaacharyaru. This can be vouchsafed by the breathtaking standards of mastery exhibited by Parimalaacharyaru in each and every known fields of knowledge and then some. By composing such literary gems namely [[NyayasudhaParimala]], [[Chandrika Prakasha]], [[Tatvaprakasha Bhaavadeepa]], Parimalaacharyaru has exhibited the same levels of mastery as any other similar Pontifical stalwart typical to His own auspicious league.

yogo yogavidaam netaa pradhaanapurusheshwaraha| naarasimhavapuhu shreemaan keshavaha **PURUSHOTHAMAHA**||{San.}

Sacrosanct Mantras' when uttered over and over again, repeated in never ending cycles enforces a protective wall around that particular individual who practice the same unrelentingly. Now it is to be comprehended that none other than SarvottamaPurushothama alone is the sole entity who endorses such protection to stem froth from each and every known Mantra and then some. Therefore Parimalaacharyaru has sought the protection of such a SarvottamaPurushothama who is the sole purpose behind eulogy of every auspicious Mantra ever uttered. Thus in a way Parimalaacharyaru is even now performing such meditation of such a SarvottamaPurushothama from within the sacred confines of the MoolaBrundavana at Mantralaya, that is undoubtedly the very epic center of all Mantras'. Parimalaacharyaru is also a noted practitioner of the highest form of Dharma and thereby hailing to the elite group of Pontiffs who have come to be termed as Paramahamsa. But in a way none other than SarvottamaPurushothama Himself is the ultimate pioneer amongst all such practitioners of Paramahamsa tradition. Therefore only those fortunate Pontiffs who always mediate upon the lotus feet of such a SarvottamaPurushothama truly belong to this most exalted group of Paramahamsa. Following such a hoary tradition, Parimalaacharyaru has renounced all manners of wealth and pleasure solely for the sake of betterment of His followers and the world at large. In fact Parimalaacharyaru has composed His literary gloss on each and every major literary work of Aadi Guru, none other than VayuJeevottamaSreemanMadhwacharyaru. That too, the same was composed by Parimalaacharyaru highlighting the infinite sovereignty and supremeness of none other than SarvottamaPurushothama alone and at all times. This apart the invaluable literary compositions of Parimalaacharyaru have immensely served commoners as well as scholars alike in their collective quest to attain and as well as augment their individual levels of supreme knowledge. Parimalaacharyaru is always and at all times wallowing within august comity of most auspicious and hierarchy Celestials. This is because it has to be remembered that the primordial Celestial Shankukarna was always functioning as a retinue to the topmost hierarchy Celestials such as ChaturmukhaBrahma. During the last incarnation as Parimalaacharyaru, all notable qualities typical to auspicious Celestials continue to be present in teeming proportions and obviously this has led to the latter to manifest all around the former.

Parimalaacharyaru is always being saluted by His immediate disciple, heir and successor to the Pontificate, none other than SreemadhYogeendraTheertharu. Here the superlative title of **||YOGEENDRA||** is an awesomely auspicious simile that extols the superlative incarnation of none other than SarvottamaVenuGopalaKrushna. Also another meaning connoted to Yogeendra is none other than VayuJeevottamaSreemanMadhwacharyaru, the illustrious preceptor of the great Tatva Vaada School of Thought. It is really in fitness of things that Parimalaacharyaru granted this utmost title of Yogeendra Theertharu to His immediate successor, just ahead of entering the MoolaBrundavana live at Manchale on the banks of River Tungabhadra. In fact Parimalaacharyaru also happened to be the Vidya Guru as well as Ashrama Guru to SreemadhYogeendraTheertharu similar to the manner in which SreemadhSudheendraTheertharu happened to be the Vidya Guru and Ashrama Guru to the former. It is quite unmistakable to note that Parimalaacharyaru has

time and again invoked salutations towards BhagwanVedaVyasaru, SarvottamaPurushothama, VayuJeevottamaSreemanMadhwacharyaru, JayaThirthaShreepadaru and other stalwarts before commencement of His literary compositions. Parimalaacharyaru as per the supreme deemed will of none other than SarvottamaPurushothama has selected barren and parched surroundings of Manchale as His dwelling place. This place is indeed a great pilgrim center and the MoolaBrundavana itself is a mega repository of each and every known auspicious Mantra, apart from being situated bang on the very spot where such auspicious fire rituals were conducted by Emperor Prahalda, eons ago. As elucidated in detail in the earlier Part-1 of this Paper Seriatim titled **[[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya pankajaanghri]]] - {{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}**, this is exactly where the local chieftain Anusalava managed to stave off all concentrated efforts launched by the valiant Pandava Prince Arjuna, who was initially unsuccessful in all attempts to defeat him. Thus Parimalaacharyaru has sought refuge here with the unshakeable devoted faith of protection extended by none other than SarvottamaPurushothama and Goddess Manchamma. Also Parimalaacharyaru is constantly meditating upon series of powerful Mantras from within the sacred confines of MoolaBrundavana, over which He has fullest qualified powers to exercise at will. This is vouchsafed by the manner in which Parimalaacharyaru Himself uttered aloud the most famous hymn, **||saakshi hayaasyotra hi||**{San.}, thereby effectively culminating the magniloquent and harmonious devotional outpourings of Appannacharyaru who came running there, after the consecration of the MoolaBrundavana was over. Since the MoolaBrundavana is full of sacred “Saalagrama shila” placed there at the time of consecration, the same guarantees the omnipresence of a plethora of auspicious Celestials. Thus even to this day Parimalaacharyaru continues to distribute the never lessening or never ending mountain of merits to all whose who flock to Manchale day in and day out without any let up. Even after entry into the MoolaBrundavana, it is to be noted that hundreds of most sacred and most auspicious “Saalagrama shila” were placed atop there, thus guaranteeing Omnipresence of none other than SarvottamaPurushothama. That is why whoever circumambulates MoolaBrundavana of Parimalaacharyaru would have deemed to have performed the very act of visiting every known holiest of holy pilgrim center upon this Planet. Parimalaacharyaru is foremost amongst those who have selflessly enabled performance of ceaseless eulogy of SarvottamaPurushothama. Parimalaacharyaru’s contribution towards propagation of supreme knowledge as enshrined in Tatva Vaada School of Thought of VayuJeevottamaSreemanMadhwacharyaru is simply unmatched so much so that concentrated meditation upon the title of Parimalaacharyaru is enough for onset of envious levels of superior knowledge in a committed doer. If this is followed by lighting of lamps in front of the MoolaBrundavana of Parimalaacharyaru or even prototypes of the same spread across the subcontinent, alongside ceaseless study of plethora of literary compositions composed by the latter, the same is sure to enable onset of divine knowledge. For such a quality alone Parimalaacharyaru is the sole point of devotion by one and all. This stems from the undeniable fact that Parimalaacharyaru harbors an unshakeable faith in SarvottamaPurushothama and that He alone is the sole supremely independent sovereign of the entire Cosmos and yonder. Now in the last incarnation as Parimalaacharyaru, millions upon millions of devotees flock towards the lotus feet of

Parimalaacharyaru in order to pay their humblest obeisance in every conceivable manner possible. Parimalaacharyaru on His part has vowed that all such awesome occurrences that are witnessed in mind boggling manner are all due to the supreme deemed will of SarvottamaPurushothama and no one else. Even after entering the MoolaBrundavana live at Manchale on the banks of the sacred River Tungabhadra, Parimalaacharyaru continues to show immensely sacrosanct miracles, of course attributing everything to the infinite name and fame of none other than VayujeevottamaSreemanMadhwacharyaru and SarvottamaPurushothama, with unmatched levels of knowledge, devotion and renunciation.

Parimalaacharyaru's show of mercy, humbleness and renunciation is indeed too humbling to do full justice by commentating upon the same. Especially the manner in which Parimalaacharyaru constantly bestows kindest benevolence upon the downtrodden, the destitute, the poverty stricken, those who are wrecked by incurable disease and maladies is simply unmatched even to this day and age. A sterling example of this is that during one of His famous pontifical tours across the southern subcontinent, a particular chaste spouse of one of His disciples happened to go into labor in the middle of the day that too under the searing hot midday sun. At once taking pity upon her, Parimalaacharyaru enabled onset of soothing shade all round by commanding His auspicious garment to stay aloft levitating on its own in the air and thereby providing coolest succor to both the mother and the newborn. Further Parimalaacharyaru was never angered with the satrap of Adoni for testing Him by offering forbidden items and never cursed him, but on the other hand using His immense yogic powers transformed the same to fresh fruit offerings, instead. Further when the very same repentant satrap came forward to grant choicest offering of huge tracts of land, Parimalaacharyaru only wished to accept dry, barren and rocky land, the very spot where Prahlada had performed his famed fire rituals eons ago. Also it is to be remembered that when the King of Tanjore gifted a priceless jewel ornament to Parimalaacharyaru, the same was easily offered into the sacrificial pit and later taken out from within raging fires effortlessly just to thwart the false pride of the King of Tanjore. Parimalaacharyaru is permanently endearing to devotees simply because He is empowered to ordain brilliant sight to those who are born blind as well as impart dazzling knowledge to those chosen devotees who are rank outsiders to the realm of the same. Even those who are born dumb if and only if they manage to attract the kindest benevolence of Parimalaacharyaru shall speak forth in not one but several tongues in several languages in a mindboggling fashion. Parimalaacharyaru is always decorated by the dazzling dust particles emanating from the lotus feet of none other than SarvottamaPurushothama. This is the chief reason why Parimalaacharyaru is akin to a raging forest fire that can reduce to ashes mountainous cottoned bales of familial hardships. The same holds true for all those true devotees of Parimalaacharyaru who constantly eulogize the latter's infinite name and fame at all times and always attempt to profess magniloquence of harmonious devotion at the lotus feet of such a Parimalaacharyaru. Mere sighting of such true devotees are enough to destroy even the most mountainous sins of others accumulated over countless past births. The gist of this particular tenet is that all those chosen and worthy devotees of none other than SarvottamaPurushothama are never tormented by any sort of obstacles whatsoever. Even if the same arises, it is bound to be reduced to ashes within no time at all. This is

why a mere sighting of the holiest of holy countenance of Parimalaacharyaru who is always meditating upon the lotus feet of none other than SarvottamaPurushothama is potent enough to reduce to smithereens all types of sins of His fellow devotees. Owing to such an envious divine track record some of the special qualities of Parimalaacharyaru comprises of immense potency to totally negate all manners of sins of true devotees and thereafter bequeathing all manners of wishes that are so sought after by such a lot. Parimalaacharyaru's kindest benevolence enables onset of choicest liberation to comity of disciples of His. Another quality of Parimalaacharyaru that is the most rarest, is that of extending unconditional pardon to even the most undeserving lot. In fact Parimalaacharyaru is like the famed weapon of Vajrayudha that effectively destroys mountainous sins of all those who profess unstinted devotion at His lotus feet. In fact, practice of such levels of magniloquence of harmonious devotion at the lotus feet of Parimalaacharyaru is potent enough to bring about an onset of unstinted devotion at the lotus feet of none other than SarvottamaPurushothama, too, automatically. This is vouchsafed by none other than SarvottamaUghraNarasimha who extols the merits of His devotees who come to be counted so if and only if they are devotees of Prahlada in the first place and this compulsion has carried forward to all the subsequent incarnations such as Chandrikaacharyaru and Parimalaacharyaru. Further, Parimalaacharyaru has engrained all such immense potent powers within Himself, only on account of professing unstinted devotion on the lotus feet of none other than SarvottamaPurushothama in all previous incarnations, as well. Indeed this immense wealth of inexhaustible merits so possessed by Parimalaacharyaru is none other than the kindest benevolence being received relentlessly from none other than SarvottamaPurushothama, in front of which everything else simply pales in comparison. Hence this huge mountainous merit of Parimalaacharyaru is permanent in nature and auspicious for all time to come. Parimalaacharyaru is extremely famed for granting exactly those wishes as per the exact aspirations of His devotees, nothing less or nothing more. For example the wishes of one devotee does and shall differ from another devotee, both in content and as well as in form. Therefore, if one devotee aspires for crass wealth and pelf, there are others who would aspire for unhindered pursuance of Dharma or show interest in pursuing higher studies in the field of Vedic theology, so on and so forth. Above all such run of the mill aspirations, there are a few select chosen devotees who seek to pursue the ultimate goal of all, that of hierarchy graded salvation itself. Of course these are amongst a very select few who constantly seek to profess devotion at the lotus feet of none other than SarvottamaPurushothama. Here it should be constantly remembered that Celestial Vayu is especially omnipresent within Parimalaacharyaru and due to this the very holiest of holy persona of Parimalaacharyaru is immensely auspicious and seeped in infinite merits and enables Parimalaacharyaru to dazzle forth in full glory accrued on account of pursuance of Vedanta in all its varied hues.

Further the physical aura of Parimalaacharyaru fully matches that of the primordial Celestial Shankukarna in a breathtaking manner. This apart, Parimalaacharyaru is gifted with supremely natural gait and mannerisms that are so true and typical to Celestials of some standing. This is so since none other than Celestial Shankukarna happened to don four auspicious back to back incarnations, thereby retaining all traits that were typical to his primordial form. The famed Magnum Opus, namely [[Bhagavad Geeta]] extols the

nature of wealth as occurring in two manners. One form of wealth is known as Celestial wealth and the other, of course, being an eternal anti-form, namely demonic wealth. Parimalaacharyaru harbors the first kind of divine wealth that is, the most auspicious Celestial wealth, that too in abundance. Further notable traits such, fearlessness, birth in lofty lineage, superior knowledge, immense prowess in practice of yoga, highest forms of penance, practice of nonviolence, always being wedded to unshakeable tenets of truth, greatest trait of forgiving even the most vilest of vile sins, absence of any forms of avarice towards one and all, show of kindness towards all forms of life forms and the like. Parimalaacharyaru is akin to the veritable wishing tree that is so typical of meritoriously auspicious Celestials. As is well known the famed Kalpavruksha occurs only in the heavenly gardens of Amaravati guarded by none other than the Celestial King Indra. Those who pray in front of this tree are well nigh guaranteed to receive invariably everything that is sought after. Likewise, Parimalaacharyaru too is well known and well qualified in all respects to grant each and every boon to those who seek the same. Parimalaacharyaru's another noteworthy qualitative character is the possession of bliss and bravado in immeasurable limits. This is because Parimalaacharyaru is totally devoid of untidy habits and totally messy qualities of pelf or prejudice, so typical to the nature of 't a m o and r a j a s'. Parimalaacharyaru is totally freed from all bondages of pre-familial lifestyles and has completely conquered occurrences of ill effects arising in the mind due to onset of desire, anger, wrath, obsession and pride. This apart Parimalaacharyaru is always in a state of supreme bliss brought about by the sighting of the most auspicious of all lotus feet of none other than SarvottamaPurushothama. Consequently there is a guaranteed occurrence of a staggering quanta of Aparokshagnana – the knowledge of the abstract in Parimalaacharyaru, coupled by a deepest sense of reliance on the fact that come what may none other than SarvottamaPurushothama shall extend His infinite protection. This alone enables Parimalaacharyaru to perform immensely superhuman tasks that are too stupefying for the rest to comprehend in its totality, let alone try and emulate. Parimalaacharyaru's another top notch quality is the total lack of any fear towards anything or anyone, so gained by being constantly engaged in the act of acquisition of supreme knowledge, act of dispersion of supreme knowledge as enshrined in the eternal tenets of Tatva Vaada School of Thought, propagated by none other than VayujeevottamaSreemanMadhwacharyaru.

Parimalaacharyaru is extremely adept at mitigating all ill effects arising out of play of demonic and ghoulish forces by destroying them once and for all so that mischief cannot be repeated once again. This is aimed only at extending protection for those who are being hounded by such evil forces. Further, Parimalaacharyaru subjugates at will each and every ill effects arising from planetary dispositions that may spell inauspiciousness upon devotees and in due course such devotees are freed from ensnares of all such forces and assured total protection. Thus on account of kindest benevolence of Parimalaacharyaru onset of inauspicious tidings are lessened to a very great extent and at the same time auspicious tidings are augmented to the maximum extent possible. This is because Parimalaacharyaru is in turn protected by none other than SarvottamaUghraNarasimha and hence such a protection is in turn dispersed upon to all deserving devotees too. Parimalaacharyaru is like a virtual bridge through the means of which each and every unsurpassable familial shortcoming can be crossed safely. It is to

be noted that boats that are sometimes used to ferry across raging river rapids, likened here to typical familial lifestyles, are prone to be sunk often due to raging tempests of vengeance, anger and desires. However the bridge of life, symbolized by the kindest benevolence of Parimalaacharyaru is never submerged or being capable of being destroyed by anyone or anything and can be safely used by one and all. Parimalaacharyaru's immense fame and stature can be inferred only by greatest amongst illustrious scholars and that too partially only, somewhat akin to the pedestrian levels of knowledge possessed by ordinary folks while trying to infer the infinite magnitude of the extent of the supreme entity none other than SarvottamaPurushothama. Nevertheless, an individual can attempt to comprehend the innate greatness of Parimalaacharyaru by summarizing His numerous miracles that were all brought about by the premeditated supreme will of none other than SarvottamaPurushothama. This is because Parimalaacharyaru has achieved such an envious stature of granting even choicest salvation due to the undeniable fact that the former is at all times and always meditating upon the lotus feet of none other than SarvottamaPurushothama. The stalwart Pontiff, Guru SreemadhSudheendraTheertharu, was totally aware that His eminent disciple none other than Parimalaacharyaru was immensely empowered to alleviate untold sufferings of legion of devotees in the distant future. Likewise the essence of the core truth hidden in the treasure house of the literary works of Parimalaacharyaru is inferred only by a select few ultra orthodox scholars and not by all. Parimalaacharyaru is famous to grant qualified progeny, which in fact is a Vedic metaphor for none other than the infinite expanse and continued reach of none other than SarvottamaPurushothama. This means that as per the supreme deemed wishes of such a SarvottamaPurushothama, all those who seek to attain salvation are granted the same by a kindest and benevolent Parimalaacharyaru. So, Parimalaacharyaru is utmost competent to negate all manners of shortcoming both from within and without. Examples of the same being prevention of accidents of all types from occurring to devotees, escaping natural calamities unscathed, sidestepping of hurricanes and cyclones, unaffected from infections caused by known or unknown viruses and bacteria and mauling from fierce wild animals and thwarting off sun strokes caused by scorching summer heat. Parimalaacharyaru is also adept in lessening angry wraths of Celestials who have been upset by show of laxity or shortcomings on the part of devotees and also is effective in thwarting individual curses of truly deserving devotees. Parimalaacharyaru is also an effective cure for a plethora of diseases that normally affect the mind and body of devotees. Parimalaacharyaru is also a sure fire anecdote to even those who do not believe or challenge the existence of the supreme entity read as SarvottamaPurushothama, time and again making them to see the writing on the wall as it were.

Devotion towards Parimalaacharyaru also eradicates many physical handicaps such as stammering, stuttering, tiredness, laxity of will power, shortness of breath, latent doubts and ignorance in general. Parimalaacharyaru's kindness also bestows freedom from prosecution from Emperors, looting from burglars and robbers and horrendous reptiles on the warpath of vengeance. Parimalaacharyaru ranks amongst the foremost amongst those select few devotees of none other than SarvottamaPurushothama, who are empowered by the latter to eradicate the worst curses rained upon devotees by displeased Celestials, thereby freeing them from the enslaving bonds of such mitigating curses. At the same

time there is absolutely no record of Parimalaacharyaru having cursed anyone throughout His illustrious divinely ordained lifespan and even thereafter. In fact the curse let loose upon the Celestial Shankukarna by none other than the topmost hierarchy Celestial ChaturmukhaBrahma proved to be more than a boon in the long run to multitudes of devotees, down the Ages, who were all immensely benefitted by Parimalaacharyaru. This proves in more than one manner that during the course of such an illustrious incarnation, Parimalaacharyaru transformed a seemingly fatal curse into one of the most coveted boons of all times, of course with a stupendous act of magniloquence of harmonious devotion at the lotus feet of none other than SarvottamaPurushothama. Even to this day there is no one who can equal Parimalaacharyaru's kindest benevolence as experienced day in and day out by legion of His devotees especially those who suffer immensely from wanton curses. Even to this day Parimalaacharyaru and SarvottamaPurushothama omnipresent within the MoolaBrundavana at Manchale graces unlimited empathy and kindest benevolence to each and every devotee. It is well nigh impossible by ordinary mortals to fully comprehend the sum totality of the infinite fame of Parimalaacharyaru in all its magnificent hues. This utterly special quality of possessing imposing, unequalled, unrivalled name and fame is typical to all the incarnations of the Celestial Shankukarna, more so in Parimalaacharyaru. Coupled with this, another immense blessing bestowed upon Parimalaacharyaru is the utmost auspicious utterance of none other than Guru SudheendraTheertharu who wholeheartedly prophesized that His newest successor to the Pontificate, SreemadhRaghavendraTheertharu, would eventually come to ordain good tidings worldwide, has also helped this occurrence no end. Thus Parimalaacharyaru is duty bound to enable onset of each and every known auspicious good tidings to all those who surrender at His lotus feet and also to all those who surrender unconditionally at the lotus feet of SarvottamaPurushothama. In fact Parimalaacharyaru is constantly at the beck and call of those devotees who first and foremost practice self effacing devotion towards SarvottamaPurushothama. Parimalaacharyaru ordains onset of auspicious merits in open daylight thereby making this known to one and all without any notion of secrecy at all. Of course this arises out of pristine practice of penance, rigorous routine on the part of Parimalaacharyaru and hence the same is totally devoid of any mumbo jumbo, hoodwinking, magic or make believe of any sorts. So true to form, an extraordinary rejuvenation of the subconscious mind of a truest and simplest devotee who is constantly involved in performance of magniloquence of harmonious devotion at the lotus feet of Parimalaacharyaru is brought about as per the supreme deemed will of none other than SarvottamaPurushothama.

vishnum jishnum mahaavishnum prabhavishnum maheshvaram| anekaropadyityaantam
namaami **PURUSHOTHAMAM**||{San.}

(to be continued...)

REFERENCES FOR PART - 2: -

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

{{Event managed @ ^NarasimhaTirtha^, Mulbagal, Kolar District, Karnataka, India.
Tirumala Venkata et al, Volume conceptualized on IVIMMXV }}

**{Next:- PART- 3 : [[[samaanasheelavyasaneshu sakhyam -- parimalaacharyasya
pankajaanghri]]] - {{Magniloquence of harmonious devotion at the Lotus Feet of
Parimalaacharyaru}}**

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

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{ MANMATHA NAAMA SAMVATSARA SHRAAVANAMAASA
KRUSHNAPAKASHA NIYAAMA
SHREE VRUDDHAHRUSHIKESHAAYA NAMAHA }**

**{A Special Upanyaasa Edition On the Holy & Auspicious Occasion of
344th AaradanaMahotsava of :-**

**SreeTirumala Venkateshwarana Varaputraru
Mahabhaasyakararu, Tippanikaararu, Veena Vidwaamsaru
Bhaata Sanghrahakararu, Sudha Parimalaacharyaru
Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu
BaghwanVedaVyasara Paada Kamala Sevakartaru
Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru
Sreeman Moola Rama Devara Aaraadhakararu
VenuGopalaKrushna Devara Antaranga Bakutaru
ParamaHamsaKula Shreshtaru Yati Kula Tilakaru
MoolaHayagreevaMaha Mantrava Moola Brundavanadolu sadaa dhyaaniparu
Devi Manchalammanavara Poornaanugraha Paatraru
Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha
Kamadhenu Chintaamani, GuruSaarvabhoulmaru
Samasta Vyasa Kootada Dhiggajaru, Samasta Hari Dasa Kootada Poshakaru
SreemadhVyshnava Siddanta Pratistaapanachaaryaru
Vedanta Simhaasanaadeeshwararu, ParamaBhagavatottamaru,
Padavaakhyapramaanapaaraavaarapaareena Sarvatantrasvatantraru
SreemadhParamahamsa Parivraajakaachaaryaru
Shreemadh Vijayeendra Theerthara Para Shisyaru
Shreemadh Sudheendra Theerthara Sakshaath Shisyaru
SHREEMADH RAGHAVENDRATHEERTHARU,
^Manchale Kshetra^, 'ShravanaBahulaDwiteeya'- 2015}**

||shreeParimalaacharyaGurubhyo namaha HarihiOM||

PART-3: [[samaanasheelavyasaneshu sakhyam -- Parimalaacharyasya pankajaanghri]] - {{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}

SarvottamaNarasimha at the uncontrollable peak of His terrifying incarnation, had beckoned His greatest devotee the young lad Prahlada and instructed the latter to accept any grant of boon that he so wished on the spot. Even so, the young lad Prahlada with his two tender hands folded in eternal servitude, had then pleaded with SarvottamaNarasimha to grant him only empowerment that would enable performance of magniloquence of harmonious devotion at the Lotus Feet of the latter and nothing else and also wished that he would embrace salvation only after each and every righteous devotee is also brought into the mainstream of truth.

drushtvaa sarvam deshikaha shreesudheendraha praagagjnaatam koushalam shaabdabhaashye| praacheenaakhyaam taam MAHAABHAASHYApoorvaam praadaadsmi pashyataam panditaanaam||{San.}

At Kumbakonam, SreemadhVijayeendraTheertharu, akin to the fearless Prince Abhimanyu of Mahabharata fame, singlehandedly thwarted each and every attack on Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru and lived to tell the tale, an immense feat that is forever etched in glittering gold in the annals of Vedanta. Indeed so overbearing was the influence of SreemadhVijayeendraTheertharu that the future biography of the direct pontifical disciple ||**RAGHAVENDRA**|| of His very own direct disciple SreemadhSudheendraTheertharu would carry the extraordinary ‘Suffixed Title’ of ||**VIJAYAHA**||{San.} in His eternal Honor. Parimalaacharyaru is the very embodiment of all pervading quality of pardon that simply transcends human inference, the very perfection of all forms of knowledge, the very picture of supreme renunciation and hence there is a definitive omnipresence of none other than SreemanMoolaRama in Parimalaacharyaru. This is the reason why none other than “Vidya and Ashrama” Guru SreemadhSudheendraTheertharu uttered thus:

QUOTE

raamabhadra eva bhadrabhaajanam tat krupena jagataam hite rataha|| {San.}

UNQUOTE

while anointing His chosen disciple MahabhaashyaVenkatanathacharya into the holiest of holy pontificate as ||**RAGHAVENDRATHEERTHA**||. Parimalaacharyaru is the very holiest of holy epitome of most aspired for qualities that must and should abound in all pontiffs without any exception. Some of these are mastery in all spheres of knowledge, kindest benevolence, bountiful munificence, upholder of strictest disciplines of truth under direst of circumstances and torch bearer of highest possible tradition of Dharma. Indeed, Parimalaacharyaru is a most fortunate inheritor of great tradition that has remained unchanged for millenniums now and on account of the same has come to become the sole owner of many a potent [[Mantra]]. Hence priceless legacy of the likes

BhagwanVedaVyasaru, VayuJeevottamaSreemanMadhwacharyaru,
PadmanabhaTheertharu, JayaThirthaShreepadaru, SurendraTheertharu,
VijayeendraTheertharu and SudheendraTheertharu have all now come to rest in a most
befitting residence as embodied by the superlative incarnation of Parimalaacharyaru.
Here too the spectacular prophesy of SreemadhSudheendraTheertharu whilst anointing
MahaabhaasyaVenkatanathacharya to the holy pontificate as
||**RAGHAVENDRATHEERTHA**|| must be remembered and wondered about since the
same has rung true for so many Centuries.

Another interesting facet is during “Poorvaashrama” days as
MahabhaasyaVenkatanathacharya most willing consent was ‘given’ to utter poverty that
had failed to act during previous incarnations such as Prahlada, Bahleeka and
VyasaTheertha. Even during such most trying times MahabhaasyaVenkatanathaacharya
had exhibited the ultimate form of supreme detachment even while faced with direst of
dire poverty. Here it has to be understood in the right perspective that none other than
VayuJeevottamaSreemanMadhwacharyaru always harbors the superior most
omnipresence of SarvottamaHrushiksha and likewise Parimalaacharyaru always harbors
the superior most omnipresence of none other than such a
VayuJeevottamaSreemanMadhwacharyaru. This being the case it is well neigh
impossible for pangs of utter poverty or any other common adversities to affect
Parimalaacharyaru. Yet it did during “Poorvaashrama” days and this is indeed an open
lesson to one and all, that even when mired in the most heinous sins of familial life one
has to constantly perform service and meditate upon the supreme sovereign entity of
SarvottamaHrushiksha in the manner of performance of magniloquence of harmonious
devotion at the Lotus Feet of the latter and this would eventually lead towards onset of
choicest hierarchy bliss. Thus even a shortest reminiscence of such awesome glory of
Parimalaacharyaru is indeed brought about by the supreme deemed will of none other
than SarvottamaHrushiksha and for that one has to be eternally indebted to Him. As
elucidated in much detail in previous Part – 2 of this Paper seriatim titled
[[samaanasheelavyasaneshu sakhyam -- Parimalaacharyasya pankajaanghri]] -
{Magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru}}, a
fantabulous title of MahaabhaashyaVenkatanathacharya was bestowed upon
Parimalaacharyaru by none other than His “Vidya Guru” Sudheendra Theertharu in
1620AD. Thus, Parimalaacharyaru is the very embodiment of all virtuous qualities
exemplified in the eternal School of Thought, Tatva Vaada propagated by none other than
VayuJeevottamaSreemanMadhwacharyaru. Thus is it an undeniable fact that long lasting
meditation on the auspicious title of ||**RAGHAVENDRATHEERTHA**|| shall result in
onset of dawning of true knowledge. Of course such an outcome is solely due to
enormous levels of magniloquence of harmonious devotion professed by
Parimalaacharyaru at Lotus Feet of none other than SarvottamaHrushiksha.
Parimalaacharyaru is eulogized as the one who ordains onset of wealth and befitting
progeny to the thoroughly deserving lot. But such directed largesse in Vedic parlance is
nothing but a sheer sense of kindred shared with none other than SarvottamaHrushiksha.
Chief purpose of incarnation of Parimalaacharyaru is in order to propagate the eternal
tenets of Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru and of course
through the same ceaselessly espouse the cause of the infinite supremacy of none other

than SarvottamaHrushiksha. This has been made possible only due to the guaranteed omnipresence of none other than VayuJeevottamaMukhyaprana in Parimalaacharyaru and of course as per the supreme deemed will of none other than the sole mentor of the entire Cosmos, none other than SarvottamaHrushiksha.

Parimalaacharyaru is very well adept in sponsoring the eternal [[Vedas]] and all other auxiliary offshoots of the same and further is the sole encourager of all such exemplary compartmentalization of the same. An example of this is the manner in which Parimalaacharyaru eventually alleviates untold suffering of an extremely aged person by accepting offerings of sparse mustard seeds from him during the observance of sacrosanct “Chaturmaasya” and thereby initiates a brand new legacy steeped in hoary tradition in the annals of “SreeMutt” that is faithfully followed to this day. By doing so Parimalaacharyaru has led by example and shown the path on which traditional heads of theological disciplines must tread in order to bring into the fold even those who have previously been sidelined. Parimalaacharyaru is resplendent in utmost sacred saffron clothes, the very symbol of pristine pure devotion, wholesome renunciation and utter joy expressed at the Lotus Feet of SarvottamaHrushiksha. This was ordained to Parimalaacharyaru by His “Ashrama Guru” none other than SreemadhSudheendraTheertharu when the former was ordained into the holiest of holy pontificate by the latter at Tanjavur in the year 1621AD. Parimalaacharyaru is always adorned by the most sacrosanct sacramental staff and auspicious urn, the compulsory signatures of having embraced pontificate. Parimalaacharyaru seeks succor at the Lotus Feet of that supreme sentient being, none other than SarvottamaHrushiksha, who holds the famed “Sudarshana Chakra” in His hands. Of course the primary purpose of “Sudarshana Chakra” is to annihilate the utterly wicked and grant salvation to the truly deserving. In this manner the famed “Sudarshana Chakra” is in fact another superlative manifestation of none other than SarvottamaHrushiksha and the same is empowered with the superlative energy of more than one hundred million Suns blazing forth all at once and guarantees dawning of superlative knowledge to all those who have unfortunately wallowed in gross ignorance for millenniums without any let up. Parimalaacharyaru is utterly radiant with copious anointment of blobs of utmost sacred and immensely auspicious “Gopichandana” that have been pre-collected from the Lotus Feet of none other than DwarakanathShreeVenugopalaKrushna. Such a “Gopichandana” is completely empowered to destroy all manners of sins and every conceivable type of malady and ultimately ordains onset of choicest hierarchy liberation. This apart Parimalaacharyaru by adorning compulsory “Urdhwapundra and Gopichandana” and also the “Pancha Mudra” expresses His utmost devotion towards the Lotus Feet of SarvottamaHrushiksha who is the sole purpose of eulogy as extolled by the eternal [[Vedas]] and also through the medium of the eternal tenets enshrined in the Tatva Vaada School of thought propagated by VayuJeevottamaSreemanMadhwacharyaru. Parimalaacharyaru is constantly feted by hierarchy celestials on account of being adorned with the famed symbols of SarvottamaHrushiksha such as “Shankha—Chakra—Gadha—Padma”. On account of such action, such a concentrated gaze of Parimalaacharyaru is supremely empowered to render all those whom He happens to sight to become instantaneously purified. Parimalaacharyaru adorns all such symbols by

first meditating upon each and every manifested form of SarvottamaHrushiksha omnipresent within that particular symbol.

**vaade nityam vyirividvajjayashree raajasthaane praapitaa maam tayeti|
vyaakhyaavyaajaatarkanruttasya mahyam rangasthaanam nirmame
shreesudheendraha|{San.}**

Parimalaacharyaru during His “Poorvashrama” days exhibited an enormously innate comprehension of the eternal [[Vedas]] and [[Mantras]] by harvesting sacrosanct [[Agnisookta Mantra]] and [[Varunasookta Mantra]]. Parimalaacharyaru has also rendered dazzling glimpses of His infinite literary finesse by composing everlasting literary gems like [[Bhaatasanghrahaha]], [[Parimala]] and [[Chandrika Prakasha]], thereby proving unequivocal mastery in the most intractable field of [[Nyaya]] stream of knowledge. Parimalaacharyaru is infinitely famed for always and at all times propagating only the supreme truth entity, read as SarvottamaHrushiksha and nothing else. Of course this also infers as a never ceasing effort towards propagation of the eternal tenets of Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru. This was initiated through the medium of literary works of enormous magnitude, eagerly welcomed by comity of both ultra orthodox scholars as well as laymen alike. So much so that ceaseless utterance of the utmost auspicious title of SreemadhRaghavendraTheertharu itself ordains onset of enlightenment in all spheres of knowledge. Viewed in this background, one can infer levels of knowledge that awaiting to be reaped through study of literary works of Parimalaacharyaru. This is indeed so staggering that this concentrated study alone enables a chosen doer to avoid getting trapped within heinous hellish domains too. Parimalaacharyaru possess unique qualities that renders speechless even all those who propagate contra Schools’ that are in dire contrast to the Tatva Vaada School propagated by VayuJeevottamaSreemanMadhwacharyaru. Parimalaacharyaru is a past master in upholding these very same eternal tenets of Tatva Vaada School of thought of VayuJeevottamaSreemanMadhwacharyaru. Further Parimalaacharyaru has composed many sterling literary compositions based on previous noteworthy literary texts of such stalwarts like VayuJeevottamaSreemanMadhwacharyaru, JayaThirtha Shreepadaru and Chandrikaachaaryaru. These literary contributions of Parimalaacharyaru are definitive means of advancement of Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru since the same are based on surest foundations that are unshakeable since the same is in total conformity to the core essence of the teaching of none other than BhagwanVedaVyasaru.

Parimalaacharyaru always mulls over the eternal [[Vedas]] in all its varied hues, since its ceaseless study and its furtherance has remained virtually unchanged over millenniums. Parimalaacharyaru has dutifully and faithfully adhered to such preset codes of conduct of studying the eternal [[Vedas]] and always infers its truest meaning without any scope of even an iota of misinterpretation even by default. It goes without saying that none other than SarvottamaHrushiksha is the sole protector of His truest devotee including Parimalaacharyaru. On the other hand, Parimalaacharyaru on His part is most noted and praise worthy for having composed superlative literary efforts on the original literary

works of both VayuJeevottamaSreemanMadhwacharyaru and JayaThirthaShreepadaru in hitherto grandiose manner proving once and for all that the former possesses an extraordinary insight into all those original literary works that really matter. It is indeed most noteworthy that Parimalaacharyaru has confessed that it is impossible to fully extol mountainous merits enshrined in entire text of the classically acclaimed Magnum Opus, [[SreemanNyayaSudha]], composed by the legendary JayaThirthaShreepadaru. On the other hand Parimalaacharyaru opines that only a few nuances have been extolled in the allied literary work namely [[Parimala]] and the same amounts to a staggering lot. Parimalaacharyaru is like the blazing Sun to all those contra Schools who deride the unchangeable sovereignty and supremacy of SarvottamaHrushiksha. Parimalaacharyaru has left virtually no stone unturned in order to uphold eternal tenets of Tatva Vaada School of thought propagated by VayuJeevottamaSreemanMadhwacharyaru and the manifest fivefold difference extolled therein that are universally existent and hence is an inescapable catalyst in quest for the supreme truth. Parimalaacharyaru has particularly dwelt upon those exemplary literary texts of yore that seem to uphold monistic School on the face value, but the same has been disproved time and again by Parimalaacharyaru in all His literary endeavors. Parimalaacharyaru is famed for defeating the entire gamut of special monism school of thought as well, that touts that all souls share similar quanta of qualities with the supreme sentient being, especially so at the time of attainment of salvation. Staggering levels of knowledge possessed by Parimalaacharyaru is comprehended only when one studies plethora of His literary compositions on the eternal [[Vedas]], apart from other notable literary gems such as [[Mantraartha Manjari]] that is an allied composition on the fabled [[Rugbhaasya]] and of course last but never the least, the epoch making [[Bhaatasanghaha]], a literary composition belonging to [[Poorvamimaamsa]] genre.

Parimalaacharyaru is completely in the know of the core essence of fabled Vedic thoughts emanating from none other than JayaThirtha Shreepadaru in all of the latter's literary composition. By doing so Parimalaacharyaru has indirectly confirmed that He is indeed extremely aware of well kept secrets pertaining to none other than SarvottamaHrushiksha as espoused through the medium of the eternal [[Vedas]]. Thus Parimalaacharyaru has dispersed such true knowledge to one and all by composing superlative literary compositions based on the original literary works of such stalwarts like JayaThirthaShreepadaru. Of course all this has come about only on account of the supreme deemed will of none other than SarvottamaHrushiksha. Parimalaacharyaru is famed for having composed staggering literary works on the original works of VayuJeevottamaSreemanMadhwacharyaru and VyasaraJaYatigalu as well, without scope for any deviation even a wee bit from any of the core principles contained in those original literary works. In short it has been a fantabulous exercise of literary value addition performed by Parimalaacharyaru that has not been duplicated by anyone else ever since. This is the real wealth amassed by Parimalaacharyaru that is simply unparalleled or unexcelled by anyone else. Parimalaacharyaru is constantly saluted by comity of great scholars and ultra orthodox clergy men. Parimalaacharyaru has time and again destroyed false prides of many a pontiff hailing to contra Schools' that deride the supremeness of SarvottamaHrushiksha. This epic deed was carried out by Parimalaacharyaru by penning inexhaustible literary chronicles within the ambit of the

eternal School of Thought, Tatva Vaada, of VayuJeevottamaSreemanMadhwacharyaru. One most notable literary work fashioned in this manner is the famed summary on the classically acclaimed [[Vaadaavali]] of JayaThirthaShreepadaru.

Parimalaacharyaru is like the veritable axe that cuts into pieces all Schools' that espouses the zero or null and void factor of the supremeness of SarvottamaHrushiksha. Parimalaacharyaru has also very well derided all those School that propagate monism either directly or indirectly. Parimalaacharyaru has performed an enormous literary exercise wherein He has ingrained inherent meanings of each and every word in the famed [[Madhwa Bhaashya]] and thereafter dispersed correct gist to comity of righteous. Parimalaacharyaru is feted to have composed a masterly literary chronicle of the [[Bhaatasangraha]] that is a treasure house of the canonical [[Poorvamimaamsa Nyaya]]. This important literary endeavor of Parimalaacharyaru negates all manners of evil effects arising from incorrect performance of duties due to oft play of inherent qualities arising from typical three pronged existence of the soul such as "Satvik--Rajas-Tamas". In fact Parimalaacharyaru has specified His intention of expressing correct meaning of collective information enshrined in wholesome canons of [[Nyaya]]. This literary work also inculcates proper performance of duties that must and should be directed towards appeasement of SarvottamaHrushiksha and that should be the only aspired for goal and that too the ultimate of all, ordainment of choicest hierarchy bliss filled liberation. Parimalaacharyaru is the possessor of fullest forms of knowledge and there is virtually no question of His falling short of levels of knowledge at all counts. Parimalaacharyaru who has famously propagated the eternal tenets of Tatva Vaada School of thought of VayuJeevottamaSreemanMadhwacharyaru is never guilty of harboring any sort of doubt or shortcomings or illusions in such matters. On the other hand Parimalaacharyaru is credited with having totally exposed short comings inherent in all other contra Schools' of thought and thereby successfully highlighted core essence of the eternal viewpoints of none other than BhagwanVedaVyasaru. Therefore Parimalaacharyaru is constantly being eulogized by comity of ultra orthodox scholars hailing from all other Schools of thought. This is because Parimalaacharyaru has initiated all manners of work within ambit of invincible Dharma, without any inkling of self pride, but rather only as a handiwork of SarvottamaHrushiksha, that too with a humblest of all notion of eternal and unchangeable dependency on the latter at all times. This highly stylized literary chronicles of Parimalaacharyaru is very much synchronized with the eternal tenets of VayuJeevottamaSreemanMadhwacharyaru and goes without saying that it is total conformity to the core essence of the eternal [[Vedas]] as espoused by none other than BhagwanVedaVyasaru.

**aachaarye raajamaanaa shrutishikharakalaaraajyalakshmeehi sudheendre
muktvaa tam tungabhadraatatabhuvi gurubhirbhraajamaanam tapobhihi|
raajantam kumbhakone raghupaticharanaasevanaasktachment vidwaamsam
vardhamaanam gunaganajaladhim samskritaa raghavendram||{San.}**

In the utmost sacred [[BhagavathGeeta]] advised by none other than SarvottamaGadikaaraVenuGopalaKrishna to a reluctant Pandava Prince Arjuna right in

the centre of the battlefield at Kurukshetra, the former makes it crystal clear to one and all that it is the tenets of 'Supreme Knowledge' that is forever superior to 'Duty Consciousness and its performance'. At the same time, SarvottamaGaadikaaraVenuGopalaKrushna also cautions Pandava Prince Arjuna that even those who have attained such admirable levels of knowledge cannot shy away from performance of typical duties assigned to them, but must well neigh perform the same in a manner of magniloquence of harmonious devotion at His Lotus Feet at all times. Thus, Parimalaacharyaru, true to this sterling spirit of [[BhagavathGeeta]] and such a supreme command stemming from none other than SarvottamaGaadikaaraVenuGopalaKrushna, not only nurtures the very same levels of duty consciousness from within the sacred confines of "MoolaBrundavana" at Mantralaya, but in the process has immensely succeeded in establishing the unchangeable supreme sovereignty and eternally awesome fame of none other than SarvottamaGaadikaaraVenuGopalaKrushna that too in the manner of a grandiose magniloquence of harmonious devotion at the Lotus Feet of the latter.

Parimalaacharyaru ranks amongst the foremost amongst comity of truest devotees of SarvottamaHrushiksha, since the former's magniloquence of devotion at the Lotus Feet of the latter is indeed the stuff out of which great legends are made. Parimalaacharyaru is always and at all times offering salutations at the Lotus Feet of VayuJeevottamaAnjaneya. As a proof of this remarkable commitment Parimalaacharyaru has spent several years in secluded meditation of PanchamukhiMukhyaprana in a remote shrine situated at Gaanadhaala near Mantralaya. Therefore, Parimalaacharyaru is enormously bestowed with utterly auspicious merits by none other than PanchamukhiMukhyaprana that has enabled in no small measure, the former to constantly pursue supreme levels of knowledge on account of the kindest benevolence of the very same PanchamukhiMukhyaprana. Parimalaacharyaru is eminently qualified to mete out requisite punishment to the downright wicked. This statement might seem strange and completely out of place with the kindest of kind ambience of Parimalaacharyaru, but it has to be inferred that such bouts of punishments are not the sort of capital or life punishments but rather is directed toward making habitual wrong doers see true light at the end of the darkest tunnel and eventually enabling them to tread the time tested path of knowledge. The term wicked also pertains to all those who are blinded by greed and lust too and hence are mired in never ending cycles of gross dark ignorance, foul play of limbs, anger and vengeance. Thus punishment meted out them by Parimalaacharyaru is to totally banish all such shortcomings in them for good. At the same time Parimalaacharyaru is always committed in extending wholesome protection to those who are habitually righteous to a fault, at all times. Of course definition of righteousness would translate as an enviable quality of all those who lead their individual lives within strictest codes of conduct as laid down in the eternal tenets of Tatva Vaada of VayuJeevottamaSreemanMadhwacharyaru and are constantly in awe of the supreme independent sentient entity, read as none other than SarvottamaHrushiksha. Thus Parimalaacharyaru is the sole mentor of all those who adhere to the above even in the most hopeless of situations. Parimalaacharyaru is resplendent with utmost auspicious characteristics that are so typical of hierarchy celestials such as constantly effervescent radiance, meritorious qualities comprising of all the thirty two physical perquisites. This

has arisen due to the fact that Parimalaacharyaru is always meditating upon the ultimate celestial superlative entity, none other than SarvottamaHrushiksha, who is the sole purposeful eulogy of the eternal [[Vedas]]. Parimalaacharyaru has completely won over irresistible pulls of lust including cleverly muffled snares of weaker sex, hankering after material wealth and the like. Such being the case, if ever staunchest devotees' happens to serve the Lotus Feet of Parimalaacharyaru then it is definite that they are sure to be alleviated from all manners of wanderlust due the protective guardianship of Parimalaacharyaru Himself. Parimalaacharyaru is the very embodiment of total and all pervading renunciation and at the same time He remains totally removed from all manners of familial attachment in the process. Parimalaacharyaru has totally banished all such mitigating sorrowful obstacles that come to thwart progress of an individual such as lust, anger, greed, obsession and malice.

Parimalaacharyaru is most adept in practice of yoga as codified by the great master Patanjali, in all its manifest branches such as “Yama-Niyama-Aasana-Praanayama-Pratyahaara-Dhyaana-Dhaarana-Samaadhi”. Upon entering the “MoolaBrundavana” live at Manchale during the epochal year of 1671AD, Parimalaacharyaru even to this day has continued to profess the highest form of yoga inculcating hitherto unheard of levels of meditation and magniloquence of harmonious devotion at the Lotus Feet of none other than SarvottamaHrushiksha, of course helped by an exemplary possession of “Aparoksha” knowledge of the abstract, purest of pure devotion and highest levels of awareness of the very same superlative entity none other than SarvottamaHrushiksha. Parimalaacharyaru is also world renowned for the superlative manner in which a strictest mode of penance directed at the Lotus Feet of none other than SarvottamaHrushiksha is to be conducted day in and day out. Thus Parimalaacharyaru is always at peace, a perfect picture of all round serenity, totally harboring a balanced mindset and acutely awakened consciousness, a perfectly composed face and body posture totally devoid of extraneous play of limbs, always being soft spoken bordering on maintaining total silence and always mulling over modalities of retaining the infinite auspiciousness of SarvottamaHrushiksha within His very soul. Parimalaacharyaru is totally adept in meditation and harnessing even the tiniest iota of merit thus arising out of such a practice. Thus Parimalaacharyaru is counted as being a past master in ingraining infinitely enormous merits enshrined in each and every sacrosanct [[Mantra]], hailing from classical [[Ashtaakshara Mantra]], [[Yati Gayatri Mantra]] and of course the famed [[Pranava Mantra]], too. From within the most sacrosanct confines of “MoolaBrundavana” at Mantralaya situated on the banks of River Tungabhadra, Parimalaacharyaru continues to be totally engrossed in wholesome and powerful meditation of a plethora of utterly sacrosanct [[Mantras]] without any let up for three hundred and forty four years in a very neat and tidy row, now. So much is the infinite merits of Parimalaacharyaru that all those who are fortunate to chant His most auspicious invocation of **||OM SHREERAGHAVENDRAAYA NAMAHAOM||{San.}** are in for onset of umpteen meritorious tidings.

Parimalaacharyaru in fact anointed His “Poorvashrama” elder brother’s grandson, the utter pious and great scholar, the ultraorthodox, Venkannaacharyaru into the holiest of holy pontificate with the grant of superlative title of Yogeendra Theertharu just three

days before entering the “MoolaBrundavana” at Mantralaya. As per the direct instructions of Parimalaacharyaru, consecration of “MoolaBrundavana” was begun the very minute meditation beads fell from His utmost pious Hands and thereafter one thousand two hundred sacred “LakshmiNarayana shaalagrama” was placed atop the “MoolaBrundavana” for final consecration. It is indeed notable that “MoolaBrundavana” of Parimalaacharyaru is covered with hundreds of sacred “Shaaligrama shila” containing countless manifestations of such a SarvottamaHrushiksha in the form of hundreds upon hundreds of symbols such as “Chakra and Shankha” bearing the symbols of “Matsya—Kurma—Varaha—Narasimha—Lakshminarasimha—Vasudeva—Seetarama—Vamana—Parashurama—Balabhadra—Krushna—Narayana”. In due course YogeendraTheertharu performed “Mahaabhisheka” from one thousand two hundred precious Varaha coins on the newly consecrated “MoolaBrundavana” of SreemadhRaghavendraTheertharu, followed by performance of an awesome “Kanakaabhisheka” to Parimalaacharyaru. Parimalaacharyaru is a great exponent of effusing magniloquence of harmonious devotion at the Lotus Feet of none other than Sarvottama ShreeRamachandra and on account of the same the latter is always Emperor and Mentor to the former for all time to come. Parimalaacharyaru is always immersed in soulful eulogy of such a SarvottamaRamachandra, not only that, but is constantly performing steadfast duties such as truth and furtherance of Dharma in sole favor of such a SarvottamaRamachandra alone and no one else. Hence on account of the same is like a veritable “Kalpavruksha and Kamadhenu” to all devotees.

Mantralaya is most prized by devotees due to a plethora of reasons, chiefly the presence of “Moola Brundavana” of Parimalaacharyaru, and secondly an omnipresence of VayuJeevottamaMukhyaprana consecrated by none other than SreemadhYogeendraTheertharu and of course an omnipresence of MahaRudra also consecrated in the very near vicinity. On the other side of River Tungabhadra there is the ever guarded presence of the utmost auspicious consecration of Panchamukhi Mukhyaprana. Thus it should be constantly remembered that SarvottamaHrushiksha is unperturbed with human behavior and shall never seek to express anger, vengeance or revenge especially upon devotees of Parimalaacharyaru. On the other hand such a SarvottamaHrushiksha is constantly effusing protection towards all of His true devotees who happen to be devotees of Parimalaacharyaru in the first place. Parimalaacharyaru is the only pontiff who totally eradicates all inner pangs of sufferings of those who seek succor at His Lotus Feet, shall guard in the manner of a guardian parent, shall relate to all like a close relative, shall extend total protection by the passing hour, shall evacuate everyone from the deepest of deep insolvable problems and forever shall guide everyone towards the ever present supreme sovereign entity none other than SarvottamaHrushiksha. All those who come for a pilgrimage to Mantralaya are rewarded in total by the magnificent sight of the holiest of holy and most sacrosanct “MoolaBrundavana” of Parimalaacharyaru and at once magically forget their insurmountable problems that belie logical solutions. Devotees shed tears of joy having been denied such a sight for so many decades and finally have made it this far. A sense of bewilderment and fulfillment engulfs devotees who stand in front of “MoolaBrundavana” of Parimalaacharyaru at Mantralaya and beseech the latter not to desert them till their last breaths of their lifetimes. Each and every one, without any exception whatsoever, who

happens to stand in front of the “MoolaBrundavana” of Parimalaacharyaru well and neigh become a small child, the same inexplicable feeling of a calf and a cow, that of a student and a Guru and a child and its parent. The very utterance of the holiest of holy name of Parimalaacharyaru in itself is akin to imbibing the veritable nectar of immortality. The indispensable manner in which Parimalaacharyaru fills confidence and once again enables individuals to get recharged to lead a meaningful life with utmost bravery is unmatched by anyone else for all time to come. Thus all devotees are deeply indebted to Parimalaacharyaru for such a lifeline support and tend to feel that indeed they alone are singled out for special blessings and on account of past merits accrued from previous births. On this account alone Parimalaacharyaru is like a virtual “Sanjeevini” --- the rarest amongst rare life sustaining herb. Even to this day each and every devotee without any exception have come to experience each one in their own unique style, the presence and blessings of Parimalaacharyaru upon them. Hence if anyone desires onset of devotion, benevolence, kindness and care they too have to make a beeline towards the Lotus Feet of Parimalaacharyaru and there is no second thought on this.

Parimalaacharyaru has miraculously cured umpteen devotees from rampaging maladies of incurable diseases. Parimalaacharyaru is the only kindest benefactor who doles out kindest benefaction to flow from none other than SarvottamaHrushiksha, acting as a virtual bridge for the latter and is the possessor of inexhaustible wealth as symbolized by SarvottamaHrushiksha Himself. Those who come to enjoy being blessed with such wealth from Parimalaacharyaru eventually come to be rid of all familial bonds. Parimalaacharyaru is omnipresent in the magnificent “MoolaBrundavana” at Mantralaya situated on the banks of River Tungabhadra and on account of this the same teems with virtual utmost auspiciousness and sacredness all year round. From within such an infinitely holy premises Parimalaacharyaru extends constant support and protection towards legions of devotees that continues to grow unabated by the every passing second, minute, hour, day, month and year. This of course is as per the supreme deemed will of none other than SarvottamaHrushiksha. Therefore all those who come to serve or circumambulate “MoolaBrundavana” or for that matter even “MruttikaBrundavana” of Parimalaacharyaru are sure to be rid of all mitigating diseases both of mind and body. Parimalaacharyaru’s presence is assured within the confines of the utmost sacrosanct “MoolaBrundavana” in a yogic state steeped in steadfast meditation directed towards the Lotus Feet of none other than SarvottamaHrushiksha. Thus “MoolaBrundavana” of Parimalaacharyaru is resplendent with a brilliant bluish aura on account of guaranteed presence of Parimalaacharyaru therein and also more importantly assured omnipresence of none other than VayuJeevottamaSreemanMadhwacharyaru and SarvottamaHrushiksha along with a phalanx of other hierarchy celestials. This apart, four superlative manifestations of “Pradyumna—Anirudha—Shankarushana—Vasudeva” are permanently manifest with the infinitely auspicious physical entity of Parimalaacharyaru. Therefore during hey days of His enormously successful pontifical reign Parimalaacharyaru successfully eradicated all those Schools’ of thought that were espousing lost cause of a physical as well as a metaphysical World sans the handiwork of a supremely independent and sovereign entity none other than SarvottamaHrushiksha. Parimalaacharyaru is a profound well wisher of His truest devotees and is at their beck and call at their direst hour of need. Such powers are being bestowed upon

Parimalaacharyaru for having professed magniloquence of harmonious devotion at the Lotus Feet of none other than SarvottamaHrushiksha always and even to this day and into the distant future too. Parimalaacharyaru thus has destroyed many a nagging difficulty of His devotees as and when such adversities arise. Parimalaacharyaru is fit to be eulogized at all times due to the fact that He is an acclaimed celestial of immense auspiciousness and sanctity apart from being an incarnation of a primordial celestial namely Shankukarna. Parimalaacharyaru is constantly omnipresent within all consecrated “Brundavana” of His as well as gracing all those who eventually come to partake in His sacred largesse too. Parimalaacharyaru is omnipresent in countless “Mruttika Brundavana” and effuses good tidings from within the same to one and all. Of course this goes without saying once again that such a dispensation of good tidings and care and protection stems from none other than SarvottamaHrushiksha alone, who is being meditation upon relentlessly by Parimalaacharyaru without any letup.

Parimalaacharyaru is indeed very famous for appearing in dreams of those who perform His true service and also enables such devotees to be aware of future auspicious occurrences with random sighting of visions. This is indeed an offshoot of one of the eternal tenets of Tatva Vaada School of thought of VayuJeevottamaSreemanMadhwacharyaru that holds dreams and visions to eventually ring true some time or the other in the near future. But one big rider is that only a very few, who are recognized as harboring “Aparoksha” knowledge of the abstract, alone can decipher such dreams and visions and further elaborate on them in full logical length. Succulent fruits ripen to be eventually devoured by birds and animals. Such sweet fruits fresh from the spring season are manna from heavens for avian life and they derive immense sustenance and joy from the same. Likewise devotion, knowledge and renunciation eventually result in onset of choicest hierarchy liberation. This is brought about by the everlasting blessings of Parimalaacharyaru who is omnipresent within “MoolaBrundavana” at Mantralaya. Great sages always hold [[Pranava Mantra]] --- [[OM]] in utmost reverence and sanctity and eventually they all come to enjoy choicest hierarchy liberation coupled with total fructification. Likewise millions of marine life the watery worlds that they happen to inhabit are in itself their mainstay. Similarly life giving sunlight initiates occurrence of photosynthesis in the entire plant kingdom. For chaste women the affectionate care and protection extended by their orthodox husbands amount to everything in life. This is also true in the motherly love and affection fronted by a mother towards her beloved children. Likewise, Parimalaacharyaru is constantly in the background to extend His protection towards truest devotee. This is so because of an unshakeable belief that none other than SarvottamaHrushiksha is always at the beck and call to extend His awesome protection. One such act of protection on the part of Parimalaacharyaru is when sacred “Mruttika” was offered with much compassion to His forlorn disciple and ultimately enabled the latter to transgress into leading auspicious lifestyle of a householder with contentment. Parimalaacharyaru also composed a truly lilting devotional song of “**indu enege govinda**” in Kannada language and was graced with an utmost auspicious and superlative vision of none other than SarvottamaBalaKrushna Himself who amazingly danced to the lilting tunes of this immensely auspicious devotional composition song. Another magnificent coincidence is that Parimalaacharyaru is even to this day emulating His most eminent peer and

predecessor none other than the hierarchy Sage Goutama who had once given shelter to several thousand ultraorthodox righteous gentry and fed them all for twelve long years during utmost trying times of intolerable adversity, famine and hardships. Likewise even Parimalaacharyaru continues to extend such hospitality and protection to comity of righteous to this day too. Each and every eminent Haridaasas' of yore have practiced magniloquence of harmonious devotion at the Lotus Feet of Parimalaacharyaru and they too have witnessed for themselves with their own eyes the superlative auspiciousness of "MoolaBrundavana" of Parimalaacharyaru teeming with infinite sacredness of purpose owing to the accumulated omnipresence of none other than ||**RAMANARAHARIKRUSHNAVEDAVYASA**||. Finally, in the background of all such elaborated dissertations performed with an unwavering mindset of "**samaanasheelavyasaneshu sakhyam -- Parimalaacharyasya pankajaanghri**", each and every devotee who too harbors a similar mindset shall eventually stand a fair chance of begetting kindest benevolence from the awesome trio of Parimalaacharyaru, VayuJeevottamaSreemanMadhwacharyaru and Geetaacharya -- SarvottamaGaadikaaraVenugopalaKrushna.]]

**aprameyo hrushikeshaha padmnaabhomaraprabhuhu| vishwakarma
manustvashtaa sthavishtaha sthaviro dhruvaha||{San.}**

[[**samaanasheelavyasaneshu sakhyam -- Parimalaacharyasya pankajaanghri**]]
SAMAAPTAHA

C O N C L U D E D

REFERENCES FOR PART - 3: -

1. [[ShreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.
2. Web courtesy, Webmaster, www.gururaghavendra.org

**kaayena vaacha manasendhriyirvaa buddhyaatmanaavaanuskrutasvabaavaath|
karomi yadhyathsakalam parasmyi SreemanNarayanayethi samarpayaami||{San.}**

SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu.

{Event managed @ ^NarasimhaTirtha^, Mulbagal, Kolar District, Karnataka, India.
Tirumala Venkata et al, Volume conceptualized on IVIMMXV }

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