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[[ VISHNU TATVANIRNAYA ]]

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{ AN ARCHETYPE ASSESSMENT OF A FEW DOMINANT DOMAINS  
OF TATVA VAADA }

{ On the 'Run-up' towards the Holy & Auspicious Occasion of Aaradhana  
of \*JayaTheertha Shreepadaru, July 2005 }

BY: T.V.SUDHEENDRACHAR

Protector : \*Ashwatha Narasimha Devaru ^  
Preceptor : \* Sarvajnaachaaryaru ^  
Benefactor : \* JayaTheertha Shreepadaru^  
Mentor : \* Sreemadh Raghavendra Theertharu ^  
Alma Matter : Tatva Vaada  
Dominion : Vyaasa Koota  
Legion : Vidya Sishya Vrunda  
Mutt Affiliation : Rayara Mutt ( Bayalu Seemey )  
Category : Theistic Theorization  
Lingua Franca : Kannada, Sanskrit, English  
Nom-de-Plume : \* s u d h e e n d r a c h a r ^  
Ashrama : Gruhasthaashrama  
Location : Ancestral Household, Aadhavaani Taluk, Karnataka-AP Border  
En route to ^^MANTRALAYA and ^^PANDARPUR^^

\* \* \* \* \*

|| HARI SARVOTAMA VAYU JEEVOTAMA||

“Baghavath Sthuthi” -----

Shree BramhaSeshaRudraadhidyvathySarvaVedaghyhi|  
Vaachobireeditam Vishnum Naanaaropamupaasmahey || (San.)

“Guru Sthuthi” ----- of \*Sreeman Madhwacharyaru^

Poornaprajno Jgnaanadaatha Madhwodhwasthadhuraagamaha |  
Tatvagno Vyshnavachaaryo Vyaasashishyo Yatheeshwaraha

**Sukhateerthaabidhaanaascha Jeetaavaadhi Jitendriyaha  
AanandaTheertha Sannama Yevam Dwaadhashakam Japeytha  
Labhathey Vyshnaveem Baktim Guru Baktim Samanvithaam || (San.)**

**\*JayaTheertha Shreepaadaru^ -----**

**Yasya Vaakhyaamadhenurnaha Kaamithaarthaan Prayacchathi |  
Sevey Tham JAYAYOGEENDRAM Kaamabaanachidham Gurum || (San.)**

**\*Sreemadh Raghavendra Theertharu^ -----**

**Shree RAGHAVENDRA Ratnaanaam Rasanaaranganartaki |  
Shabhdhaambudhi Sharajyotsna Sharanam Mama Shaaradha || (San.)**

**\* \* \* \* \***

**|| DHIGVIJAYARAMAMOOOLARAMAJAYARAMAVIJAYATE ||**

**I N T R O D U C T I O N :**

**|| Maasa Niyamaka SreeVaamanaaya Namaha||**

**|| Sri Gurubyo Namaha Harihi Om ||**

**QUOTE from the [[HARI VAAYU STUTI]] -----**

**VishnorathyuthamathvaadhakhilaGunaGanyasthathraBaktimGarishtaam  
AashlishteSreedhaaraabhyaamumathaParivaaraaathmanaaSevakeshu |  
YahaSandhatheyVirinchaShvasanaVihagapaananthaRudreyndraPoorvey  
ShvaadhyayamsthaarathamyamSputamavathiSadhaVaayurasmadhGurustham||  
(San.) UNQUOTE.**

*{ Sreeman Naraayana, Accompanied by His Divine Consorts SreeDevi and BooDevi, is  
Infinitely Superior in all Qualities to every one else. Thus, Devotion rendered towards  
Him should be equally unsurpassed in its totality and entirety. Devotion towards other  
Celestials who follow in the Retinue of Sreeman Naraayana such as Bramha-Vaayu-  
Garuda-Sesha-Rudra-Indra may be offered according to their individual Hierarchy  
Status. All those devotees who follow this manner of Hierarchy propitiation would  
indeed always stand to be Blessed in a most magnanimous manner by none other than  
Vaayu }*

**\*Sreeman Madhwacharyaru^** has Propitiated The Supreme Lord at the beginning of  
the [[ Anu Vyakhyaana ]] thus “NAARAAYANAM SANNAMAAMI”, which includes  
an indirect Propitiation of **Goddess Lakshmi Devi** also! Indeed most relevantly so,  
for the Compound Word NAARAAYANA when further split into individual simple words  
such as ‘NAARA’ -> “ALSO” implies as Goddess MahaLakshmi Devi and ‘AYANA’ -

→ implies as - Refuge. Thus “**NAARAAYANA**’ in its Totality denotes the ‘One who Offers Refuge to Goddess MahaLakshmi Devi’!! The ‘Total Sum Magnitude’ of the Incarnation of \*Sreeman Madhwacharyaru^ is Indeed truly mind boggling. Without this most Relevant of all Incarnations of the foremost amongst all Jeevas’ \*Vaayu^, the entire Vedantic World would have been eternally submerged in deep darkness of ignorance. Thus, the Super Human task of establishing and prolonging the Supreme Truth of \*Sreeman Naarayana^ was Carried out by the Great \*Acharya^ in hitherto unmatched fashion.

[[ **Parimala** ]], the Holy Work Composed by \*Sreemadh Raghavendra Theertharu^, as is well known, is a Commentary Gloss on the famous [[ **Sreeman Nyaaya Sudha** ]] of \*JayaTheertha Shreepadaru^. In turn [[ Sreeman Nyaya Sudha ]] -- a ‘Magnum Opus’-- is in itself a most unique ‘One of its Kind’ Commentary on the [[ **Anu Vyakhyaana** ]] of \*Sreeman Madhwacharyaru^. In turn, [[ Anu Vyakhyaana ]] is a ‘Polemical Commentary’ on the [[ **Bramha Sutra** ]] of \*Baghwan Veda Vyaasa^. In fact, \*Sreeman Madhwacharyaru^ Composed the [[ Anu Vyakhyaana ]] heeding to a special request by His most uncompromising admirer – \*Trivikrama Pandita^. In His [[ Anu Vyakhyaana ]], \*Sreeman Madhwacharyaru^ has thoroughly expounded the Principles of “**Nyaaya**” in Metrical Verse Form based on the Interpretations of [[ Bramhasutra ]].

Indeed there are many commentaries on the [[ Sreeman Nyaaya Sudha ]], but the most popular amongst all is the [[ Parimala ]] by \*Sreemadh Raghavendra Theertharu^. It once so happened that the famed **Guru \*Sudheendra Theertharu^** was engaged in giving discourse on the [[ Shree Sudha ]] to His eminent disciples. The name and fame of this ^Gurukula^ was renowned nationwide and brilliant young minds from all parts of the country had enlisted themselves here in order to partake in the Divine Knowledge Streams being distributed by Guru \*Sudheendra Theertharu^. During the conduct of one such ‘Class’ Guru \*Sudheendra Theertharu^ had to pause the lessons mid way at a particular context relating to “**ANYATHAKHYAATHI VAADA**” and informed His attentive subjects’ which included a young \*Venkatanatha^, that the lessons would continue on the morrow!!

“Sakala Kalavallabharanthey Nikhilajana Maanikhyaranthey  
**VENKATANAATHA** Yembuvaranthey  
GopambeThimanna Sathputranthey

Veeneya Nudiso Praveenaranthey  
Veda Saasthrangala Parangatharanthey  
Madhwa Saastragalligey Chandramaranthey  
Shishya Kotigey **GURU** Maargaranthey

Bahleeka Prahlaada SreeVyaasaraajara Maroavathaaravanthey  
Sudheendra Kara Sanjaatharanthey  
Sudheendra Kara Sanjaatharanthey  
Sudheendra Kara Sanjaatharanthey

## **RAGHAVENDRA YATHI Ivaranthey” (Kan.)**

Early next day even as the ‘Classes’ commenced Guru \*Sudheendra Theertharu^ was rendered speechless when He was informed that His favorite disciple \*Venkatanatha^ had forestalled Him by writing a **“Brilliant Independent Elucidation”** of the said Context in the commentary relating to **“Anyathakhyaathi Vaada”!!!** ( This proves the presence of the Vaayu Amsha in Venkatanatha wherein the Realms of True Knowledge is embedded permanently and enables such an individual to Attain Independent Knowledge Levels and consequently being elevated to a position of --- **‘KNOW ALL WITHOUT EVERY BEING TAUGHT’** ). With further Blessings of Guru \*Sudheendra Theertharu^, the young \*Venkatanatha^, in due course, quickly completed a Gloss on the [[ Sreeman Nyaaya Sudha ]] titled as [[ **PARIMALA** ]]!! In fact so pleased was Guru \*Sudheendra Theertharu^ with this single most unique [[ Holy Work]] of His pupil, that he bestowed upon a young \*Venkatanatha^ the **TITLE OF PARIMALAACHARYA!!**

### **“Rajaadhi Raja Guru Saarbhouma Govinda Govinda”**

\*Sreemadh Raghavendra Theertharu^ , in the Holy Text [[ Parimala ]], a Gloss on the [[ Sreeman NyaayaSudha ]] of \*JayaTeertha Shreepaadaru^ has to a great extent simplified the compartmentalization of the Validation of the **“Determination of Truth”**, i.e., **‘TATVA NIRNAYA’** both with respect to \*Sreeman Madhwacharyaru^ as well as \*Sreeman Naraayan^. \*Sreemadh Raghavendra Theertharu^ has also Composed His Commentary in the form of **“Syllogisms” that Highlights the Presence of Elementary Evidences** --- a most important prerequisite for ‘Conclusive Proof’ of **‘TATVA NIRNAYA’ (i.e., Determination of Truth)**, present in \*Sreeman Madhwacharyaru^.

In this Syllogism as found in the [[ Parimala ]], the **‘HETHU’ (Middle Term)** is \*Sreeman Madhwacharyaru^ Himself while the **‘SADHYA’ (Major Term)** is **‘TATVA NIRNAYA’ – Determination of Truth!!** The indirect conclusion herein is “Where ever The Acharya is to be Found, the Presence of **TRUTH is a CERTAINTY**”. Also, the **‘PAKSHA’** which is nothing but the Seat of **‘SADHYA’ (Major Term)** are the **TRUE DISCIPLES** of \*Sreeman Madhwacharyaru^ in **whom the ‘TATVA NIRNAYA’ is established ‘In and By’** as the **‘SADHYA’ (Major Term)**.

In a similarly simplified manner :-

(a) the Presence of \*Sreeman Madhwacharyaru^ in All His Disciples is denoted as **‘PAKSHA VRITTITVA’**

(b) The **‘SAPAKSHA’** is \*Maha Vishnu^ Himself, Omnipresent, in \*Sreeman Madhwacharyaru^.

(c) The non-believers of \*Sreeman Madhwacharyaru^ form the **‘VIPAKSHA’** and in them the \*Acharyaru^ does NOT reside at all. This Certainty is known as **‘VIPAKSHATVYAVRITTIH’**

(d) \*Sreeman Madhwacharyaru^ does not indulge in what is prohibited in the scriptures – which is denoted as ‘**ABADHITAVISHAYATVAM**’

(e) **THERE CAN NEVER BE A REFUTATION OF THE TATVA NIRNAYA OF \*SREEMAN MADHWACHARYARU^ ----- this is denoted as ‘ASATPRATIPAKSHATVAM’.**

**Indexed Summary of a ‘Thumb Nail’ portion of [[ Parimala ]] may be denoted as follows :-**

- 1) The Sole Meaning and Purpose of all **Vedas** is \*Sreeman Naraayana^ Alone.
- 2) The Sole Meaning of “**Purusha Suktas**” through which the Vedas originate are meant to Extol the Infinite Virtues of \*Sreeman Naraayana^ Alone.
- 3) The Sole Meaning of the famed “**Gayathri Mantra**” through which the “Purusha Suktas” and Vedas originate are deciphered as \*Sreeman Naraayana^ Alone.
- 4) The ‘Meaning’ of the Primordial Words enshrined in the “**Moola**” Mantra of the “Gayathri” such as “**Boohu**”, “**Buvaha**” and “**Suvaha**” is \*Sreeman Naraayana^ Alone.
- 5) \*Sreeman Naraayana^ is Permanently Inherent in “**Boohu**” of the “Gayathri”. This is so since the ‘**Moola**’ (Origin) of all these primordial words are submerged in **The Cosmic Infinity of OM**, which ‘Precedes and Supercedes Everything’ --- the ‘**PRANAVA**’ denoting \*Sreeman Naraayana^ ALONE.

This current article most aptly titled as [[ **Vishnu TatvaNirnaya** ]] is well within this boundary of the unmatched elucidation of “**TatvaNirnaya**”. This article also is purported as a humble attempt at “**Archetype Assessment of Dominant Domains**” which would enable ardent pursuers of [[ Tatva Vaada ]] of \*Sreeman Madhwacharyaru^ to further augment their individual Knowledge levels – a constant and never ending process. At the same time it is most imperative to study this [[ Work ]] keeping in mind, the overall Unchangeable and Infinite Independent Sovereignty and Suzerainty of \*Sreeman Naraayana^, for all Time to Come!! \* \* \* \*

#### **ARCHETYPE ASSESSMENT OF DOMINANT DOMAINS :-**

**DOMAIN OF THE 12 PETAL LOTUS :-** This LOTUS is White in color ; Consists of 12 PETALS wherein 12 Different Forms of the Sun are Omnipresent carrying the Synonyms of – VIVASVAAMAARYAMA, SOOPRA, TVASTRAA, SAVITHA, BAGHA, DHAATA, VIDHAATA, VARUNA, MITRA, SHAKRA, URUKRAMA. The Progenitor of this Domain is none other than \*SREE HARI^. The Overseer for this Domain is \*Rudra^. The Domain Position of this 12 Petal Lotus is ‘VakshaSthala’, where in the 12 different forms of Celestials reside permanently.

**DOMAIN OF THE 2 PETAL LOTUS :** This LOTUS is Red in color ; \*Bramha^ along with His Consort Saraswathi Dwell in the first Petal and \*Vayu^ along with His Consort Barathi Devi Dwell in the Second Petal. The Progenitor of this Domain is none other than

\*SREE KRISHNA^. The Overseer for this Domain is \*Garuda^. The Domain Position of this 2 Petal Lotus is in between the Eyebrows, where in 7 different forms of Celestials reside permanently.

**DOMAIN OF THE 1000 PETAL LOTUS :** This LOTUS is Diamond White in color ; This Domain possess the 1000 Universal Forms of SREE HARI. The Progenitor of this Domain is none other than \*VASUDEVA^. The Overseer of this Domain is \*Vaayu^. The Domain Position of this 1000 Petal Lotus is the temporal portion of the Head.

**DOMAIN OF SREEMAN NARAYANA :** The Creator of this Universe ; The Parabramhan ; Possessor of Infinitely Auspicious & Wholesome Qualities ; Supremely Sovereign & Independent ; Incarnates in many different Auspicious Forms ; To be realized through Sublime Devotion ; Omnipresent In Existence Even Before Infinity and Omnipresent In Existence Even After Infinity ; This Domain Encompasses all other Domains in all its Totality.

**DOMAIN OF MAHALAKSHMI :** The Divine Consort of Sreeman Naarayana ; Though not fully equaling Sreeman Naarayana in the Totality of Qualities ; She Is Along With Him in the Totality of Body Form and Presence At All Times ; She is the Overseer of ‘AvyakaTatva’ ; She possess the Unique Forms of SREE, BOO and DURGA and thereby is the Overseer of ‘Satvik’ Qualities inherent in SREE Form, ‘Rajo’ Qualities inherent in BOO Form and ‘Tapo’ Qualities inherent in DURGA Form . This Domain of Goddess Mahalakshmi is also the Overseer for Vedas, Nation, Time, Nature & Duty.

**DOMAIN OF BRAMHA :** Bramha, the Suzerain of this particular Domain so created at the Dawn of Time originating from the Body Form of Sreeman Naarayana Carries the Synonyms of PURUSHA, MAHAVIDHI, CHATURMUKHA. The Ingrained Domain longevity is 200 BramhaKalpas. Bramha in this Domain does not have any Incarnations. Bramha in this Domain is the Overseer for ‘MahaTatva’. In this Domain Saraswati Devi is the Divine Consort of Bramha.

**DOMAIN OF VAAYU :** Vaayu so created in this Domain by the Exertion of Sreeman Naarayana is the Suzerain of this particular Domain as epitomized by the Vedic Phrase “**PraanavyayuyathaJaayatha**”(San.). Vaayu in this Domain is Peerless amongst all Jeevas’. Vaayu in this Domain is the Overseer for “Mahatatva”. In this Domain Vaayu regularly performs ‘Meditation’ in the form of Inhalation in all Jeevas’ at a staggering rate of 21,800 times. Vaayu is famed for His Three Incarnations of Hanuma-Bheema-Madhwa.

**DOMAIN OF SARASWATI DEVI :** Saraswati, Omnipresent right from the dawn of Creation was so brought forth by Kruthipathi Pradhyumna, a most auspicious and divine form of the Sreeman Naarayana ; In this Domain Saraswathi is the Very Embodiment of MahaTatva and also is the Overseer for AvyakaTatva and Intellect ; Carries the famed synonyms of Bramhamshi-Gayathri-Savitri ; In this Domain Saraswati does not have any Incarnations; The Nature of ‘Whiteness’ of Milk is attributed to Her in this particular Domain.

**DOMAIN OF BHAARATHI DEVI :** Bharathi in this Domain is recognized as the descendent of Kurthipathi Pradhyumna ; Bharathi in this Domain is the Very Embodiment of MahaTatva and also is the Overseer for AvyakaTatva and Intellect ; Carries the famed Synonyms of Shiva Kanya ( after being born to a bramhin named Siva in Treta Yuga ), Kaali ( the consort of Bhimasena ), Droupadhi, Kaashijaa ( the daughter of the King of Kaashi ), Paanchaali ( the daughter of the King of Panchaala ) ; The Fulfilling Nature of sumptuous food is attributed to Bharathi Devi in this particular Domain.

**DOMAIN OF GARUDA :** Garuda, Omnipresent right from the dawn of Creation was so brought forth by the upper hierarchy duo of Vaayu-Bhaarathi Devi ; Garuda in this Domain is the Overseer for ‘AhamkaaraTatva’, the passage of Time and Certainty of Fate. Garuda in this Domain does not have any Incarnations ; the Ingrained Domain Longevity of Garuda is 100 Bramha Kalpa. The Nature of Spiced offering is attributed to Garuda in this Domain.

**DOMAIN OF SESHA :** Sessa, Omnipresent right from the Dawn of Creation was so brought forth by Bramha–Saraswathi ; Sessa in this Domain is the Overseer for ‘AhamkaaraTatva’ , Life forms and Disenchantment of the Mind, The Ingrained Domain Longevity of Sessa is 100 Bramha Kalpa ; Carries the famed Synonyms of Nara ( born out of Yama and Shyamala Devi ), Lakshmana and Balarama. In this Domain Lord Madhava is the sought after Celestial for Sessa.

**DOMAIN OF MAHA RUDRA :** RUDRA in this Domain is equivalent in stature to that of Garuda and Sessa in their respective Domains. Rudra Omnipresent right from the Dawn of Creation was so brought forth by Vaayu – Bhaarathi ; Rudra in this Domain is the Overseer for ‘AhamkaaraTatva’ and the Essence of Mind ; The Ingrained Domain Longevity of Rudra is 100 Bramha Kalpa ; Carries the famed synonyms of Doorvaasa, Ashwathaama, Shuka, Khygepranna, Vyaadha ( the one who fought alongside Arjuna ). Lord Madhava is the sought after Celestial for Rudra in this Domain.

**DOMAIN OF SOUPARNI :** Souparni is the Divine Consort of Garuda. In this Domain Souparni is the Overseer for Vedas and Intellect ; Souparni in this Domain does not have any Incarnations; Souparni in this Domain is equivalent in stature to that of Vaaruni and Parvathi.

**DOMAIN OF VAARUNI :** Vaaruni is the Divine Consort of Sessa. In this Domain Vaaruni is the Overseer for Vedas and Intellect ; Carries the famed Synonyms of Urmila ( the wife of Lakshmana ) and Revathi ( the wife of Balarama ).

**DOMAIN OF PAARVATHI :** Paarvathi Omnipresent right from the Dawn of Creation Arose from the body form of Bramha and came to be known as GOWRI. Later under the influence of DakshaPrajaPathi came to be known as Daakshaayini. Later in due course came to be known as Paarvathi the daughter of Himavatha. In this Domain Paarvathi is the Overseer for Intellect. Paarvathi is the Divine Consort of Rudra. Carries the famed

Synonyms of Chandi, Kaathyaaini, Uma. In this Domain Paarvathi is the Celestial Mother of Shanmukha and Ganapathi.

**DOMAIN OF DEVENDRA :** Indra Omnipresent right from the Dawn of Creation Arose from the body form of Rudra. The Ingrained Domain Longevity for Indra is 40 Bramha Kalpa. In this Domain Indra is the Overseer for Mind and is the foremost amongst all subservient Celestials. Indra is Recognized as the Overseer for the auspicious Eastern direction ; Possess the famed mount of Iraavatha as his vehicle ; Indra in this Domain traverses the clouds, possess the famed weapon of Vajra and is colored blue in his body form. Carries the famed Synonyms of Gaadhi Raaja (the father of Rishi Vishwamitra), Kusha (the son of Rama), Vikukshi (the Ishvaaku Prince), Vaali and Arjuna.

**DOMAIN OF PRAVAHA VAAYU :** Omnipresent right from the Dawn of Creation brought forth by Rudra and Uma Devi. In this Domain Pravaha Vaayu is one amongst the AshtaDikpaalakaas, Possesses the famed mount of Deer as his vehicle, Is Recognized as the Overseer for the auspicious Vaayuvya Direction, Is colored Black in his body form and carries the famed weapon of Mace. In this Domain Pravaha Vaayu does not have any Incarnation.

**DOMAIN OF YAMA :** Omnipresent right from the Dawn of Creation so brought forth by Rudra. In this Domain Yama is one amongst the AshtaDikpaalakaas, Possess the famed mount of Buffalo as his vehicle, Is Recognized as the Overseer for the Southern direction, Is colored Black in his body form and carries the famed weapon of Snare (Paasha). Carries the famed Synonyms of Jambhavantha, Dharmaraaja (Yudhishtira) and Vidhura.

**DOMAIN OF SURYA :** Omnipresent right from the Dawn of Creation so brought forth by Rudra. The Ingrained Domain Longevity for Surya is 20 Bramha Kalpa, Possess Two hands each holding a lotus flower, Is colored Red in his body form. In this Domain Surya is the Overseer of 'ChakshuTatva' and all forms of green plant life; Carries the famed synonym of Sugreeva and Karna.

**DOMAIN OF VARUNA :** Omnipresent right from the Dawn of Creation so brought forth by Rudra and Uma Devi. In this Domain Varuna is one amongst the Ashta Dikapaalakaas. Is Recognized as the Overseer of the 'Jihva Tatva' and Western Direction, Is colored White in his body form and Possess the famed mount of Makara as his vehicle. Vaaruna was born as Mahaabhishek due to the cruse of Bramha. Carries the famed Synonyms of Supreyna and Shantanu. Also as per the Upanishads, Varuna in this Domain also possesses the form of frog.

**DOMAIN OF AGNI :** Possess the Divine Consorts of the name of Swahaa and Swadha. In this Domain Agni possess Two Faces and Through His Seven Hands holds Weapons and Cooking Utensils. Carries the famed Synonyms of Neela, Lava (the son of Rama), Dhrustadhyumna. In this Domain Agni is the Overseer of VaakTatva.



**DOMAIN OF GANAPATHI** : Omnipresent right from the Dawn of Creation so brought forth by Bruhaspathi with the aid of Rudra. In this Domain Ganapathi is the Overseer of AakaaraTatva. Carries the famed Synonyms of SiddhiVinaayaka, Lambhodara and Vighnaraaja. In this Domain Ganapathi is equivalent to Kubera and Vishvakshena. Carries the famed synonym of Charudheshna, the son of Rukmini.

**THE DOMAIN OF THE UNIVERSE**: Series of Galaxies comprising of Worlds' such as --- Bhooloka, Bhuvarka, Swargaloka, Maharloka, Janaloka, Tapoloka, Sathyaloka, Athala, Vithala, Suthala, Talathala, Mahathala, Rasaatala, Paathaala ---- present in the "Visible and Invisible" Sections of the Universe enveloped in "Space - Time Conundrum" are purported to have been created out of the limbs of Sree Hari. Thus Bhooloka is situated in the Navel Region of the Lord while six upper Worlds are above it and six lower Worlds are below it.

**TOTAL ANNIHILATION SCENARIO** : The Process of total annihilation is the deemed prerogative of Lord Shankarshana, one of the Primordial forms of Sreeman Naaraayana, wherein all the Domains' merge into one another. In this total annihilation scenario the veritable Cosmos shall "Collapse Inwardly" and uni-directionally towards the Lord's Body Form. ( **A Theory Known as the "Big Collapse" which is opposite to that of the "Big Bang" Theory which is yet to be fully comprehended by modern day Science grappling to understand the Origin and consequent irrefutable Demise of this Universe!!** ) After the process is over Sree Hari shall deemed to be in the form of an Infant, Sreedevi shall change into Water, Bhoodevi shall change into a Banyan leaf and Durga Devi into darkness.

**DOMAIN OF VYKUNTA LOKA**: Vykunta Loka is purported to be a square of 28 Crore Yojanas' adjacent to the visible shell of the Universe, in the Midst of which is the abode of Shree Hari. Here the Holy River Viraja flows around within a fortified Seven outer walls. "Sreebhaaga" is the Domain of liberated souls whereas, "Bhoobhaaga" and "Durgabhaaga" are situated towards the southern and northern peripheries respectively. Also the Oceans named as 'ARA' and 'NYA' are situated in between this River Viraja and the other south facing Bhoobhaaga and the north facing Durgabhaaga.

\* \* \* \* \*

## **CLASSICAL - DENOUEMENTS :**

**"Madhbakthaasthaava ManuVrataaha"** (San.) – This Quote attributed to \*Narasimha Devaru^ equating all those who are devotees' of \*Prahlaada^, would in turn automatically and unequivocally become HIS devotees', too, is of much consequence to this Classical Denouements!! \*Sreemadh Raghavendra Theetharu^ is indeed Blessing all His devotees in two most 'Unique Manners'. In the first manner, by penning complex texts in simple style and language (Sanskrit), Has in one go 'Opened up a Treasure Trove of True Knowledge' ( read as Tatva Vaada ) for the sake of Knowledge seekers. This is especially true in the context of all those who wish to Study the 'Complex and Heavy Texts' of \*JayaTheertha Shreepaadaru^ and \*Vyaasa Theertharu^!! Inevitably,

\*Prahalaada^ as per the Advise of the Lord, in order to further supplement the impregnable bastion of True Knowledge ( read as Tatva Vaada ) Incarnated as \*Vyaasa Theertharu^ and \*Sreemadh Raghavendra Theertharu^ and has most ably Accomplished the task of lighting up the Divine Lamp of Knowledge ( Jgnaana ) as symbolized by the Epic Incarnation of \*Sreeman Madhwacharyaru^. An ardent student/disciple can always decipher a single vein of Genius present in all the [[Holy Works]] of \*Sreemadh Raghavendra Theertharu^ which most famously showcases “**An Unbeatable Mastery in marshalling of facts and arguments, combined with a most severe form of loyalty towards \*Acharya Madhwa’s^ [[TatvaVaada]] in all contexts rounded off with soulful brevity that are its True Characteristic Hallmark**”!!

Nevertheless, \*Sreemadh Raghavendra Theertharu^ through His simple Compositions’ in Sanskrit language has decanted many a complex [[Madhwa Texts]] for easier dissipation amongst the masses. Also one should unequivocally agree that without first Studying the Summaries’ of \*Sreemadh Raghavendra Theertharu^ it is well neigh impossible to decipher the ‘Content Truth’ of Classical Works such as the [[ Bramhasutra ]], [[Vedas]], [[Upanishads]] and [[Baghavath Geeta]]. To all those scholars’ who ceaselessly indulge in the Study of the [[Holy Works]] of **Sreemadh Raghavendra Theertharu**, True Knowledge ‘Falls’ in their laps, whereas for the commoners the equally relevant Price/Reward would be the paving way towards the Path of Selfless Service towards the Lord and towards all His devotees!!. This is indeed the most special Service (Seva) that is being carried out by \*Sreemadh Raghavendra Theertharu^. This follows in true ‘**Letter and Spirit**’ the Manner of the delineated Path of devotion towards the Lord, which is so well Elucidated by none other than \*Sreeman Madhwacharyaru^ in His Epochal [[Tatva Vaada]].

**QUOTE --- “Namaha KaarunyaSindhuey’ (San.) --- UNQUOTE .**

Probably this is what prompted \*Yogeendra Theertharu^ to utter the above soulfully respectful gratitude towards His Guru \*Sreemadh Raghavendra Theertharu^.

Further, in tune with the [[Upanishad Vyakhyaana]] with reference to the Magnanimity of The Supreme Lord in dispensing with Boons ----- **I QUOTE :**

**“Yamevyka Vrunathey Theyna Labhyaha” (San.) --- UNQUOTE**

Meaning ---“ May the Supreme Lord Pleased with this humble service of His devotee and Grant those boons befitting the devotee”!

**“Raghavendra Gurupaadhaanaam Shishyena Shreeshathustaye” (San.)**

Likewise, may **Mantralayadha Prabhugalu \*Shree Guru Raayaru^** hereby accept my ‘**Shaastaanga Pranaams**’ and be Pleased with the “**Classical Denouements**” of this most humbly steadfast devotee!

**Baghavath Mangala Shloka' -----**

**RamaKrishnaadhiRoopaani Paripoornaani Sarvadha |  
Na Chaanurmaathram Binnaani |  
Thathaapyasmaanvimohishi || (San.)**

**Guru Mangala Shloka' -----**

**Mangalam Raghavendraaya Mangalam Dheenabandhavey  
Mangalam Yathivaryaaya Mangalam Mangalaathmaney || (San.)**

**{ A Humble Offering at the Hari Vayu Sannidhana of Moola Brundavana of  
\*Sreemadh Raghavendra Theertharu, Mantralaya, July 2005 }**

**SreemadhRaghavendraGuruAnthargathaBhaarathiRamanaMukyaPraanaantharga  
thaSreemanMoolaRamaArpanamastu\*\*\*\*\***

**|| Vishnu TatvaNirnaya Samaaptaha ||**

**SreeLakshmiNarasimhaarpanamastu\*\*\*\***

#### **R E F E R E N C E S :-**

- 1) *[[ Anu Vyakhyaana ]] Holy Work Composed by \*Sreeman Madhwacharyaru^*
- 2) *[[ Vaayu Sthuti ]] Holy Work Composed by \*Trivikrama Pandita^*
- 3) *[[ Sreeman Nyaaya Sudha ]] Holy Work Composed by \*JayaTeertha Shreepaadaru^*
- 4) *[[ Parimala ]] Holy Work Composed by \*Sreemadh Raghavendra Theertharu^*
- 5) *[[ Sreemadh Raghavendra Vijaya ]] Holy Work Composed by \*Naaraayanaachar^*
- 6) *[[ Bhoogolam]] Holy Work Composed by \*Vaadeendra Theertharu^*
- 7) *[[ HariVaayuStuthiSapthaha ]], a recent article by T.V. Sudheendrachar, et.al., appearing in [www.articles.gururaghavendra.org](http://www.articles.gururaghavendra.org) , web pages 2-3 (19), gives a very brief delineation of Hierarchy gradations of all Celestials as empowered by Sreeman Naarayana. Interested students of [[Tatva Vaada]] as well as laymen may browse through the particular web page also, which would broaden their Knowledge levels. Also in this current article which is a sequel to [[ HariVaayuStuthiSapthaha]] as quoted above, a further Archetype Assessment of Dominant Domains each with its own unique segmental characteristics has been attempted with the Blessings of Hari-Vaayu-Guru.*

**“Muniya Nodiro Mukuti Dhanava Beydiro  
Janumarahithaavaaghi Nindhu GhanaVaravaveeva RAGHAVENDRA” (Kan.)**

**|| VENUGOPALA KRISHNANIGEY JAYAVAAGALI ||  
|| VENUGOPALA KRISHNANIGEY JAYAVAAGALI ||  
|| VENUGOPALA KRISHNANIGEY JAYAVAAGALI ||**

**C O N C L U D E D.**

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