

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{VILAMBI NAAMA SAMVATSARA VYISHAAKHAMAASA NIYAAMA
SHREEKAMALAMADHUSUDHANAAYA NAMAHA }

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PRESENTS

[[[vaakyarthavilaasa]]]

{{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}

{ “Upanyaasa” On the Auspicious Occasion of ^Gangotpatti –2018^ Vyshaaka
Shukla Saptami - in commemoration of reemergence of holiest of holy and utmost
sacred ^River Ganga as River Jahnavi^, from the right ear of Sage Jahnu^}

brahmakamandala sambhoote poornachandranibhaanane|
tryilokyavandite GANGE gruhaanaarghyam namostute||
patitodhaarini jaahnavi GANGE kanditagirivaramanditabhange|
bheesmajanani he munivarakanye patitanivaarini tribhuvanadhanye||{San.}

//Karthru// TIRUMALA VENKATA

“paapahara CHAKRADhara paalane maado paramaatma
TIRUMALA VENKATARAMANA rakshisu karunaabharana”

||shreegurubhyonamahaharihiOM||

shuklaambaradharam vishnum shashivarnam chaturbhujam| prasannavadanam
dhyaayetsarvavigjnopashaantaye|| sarvavighnaprashamanam sarvasiddhikaram
param| sarvajeevapranetaaram vande vijayadam harim|| vakratundamahaakaaya
kotisooryasamaprabha| nirvighnam kuru me deva sarvakaaryeshu sarvadaa||
raamaaya raamabhadraaya ramachandraaya vedhase| raghunaathaaya naathaaya
seetaayaaha pataye namaha|| siddhalakshmeermokshalakshmeerjayalakshmee
saraswatee| shreelakshmeearalakshmeeshcha prasanna mama sarvadaa||
mahaavyaakaranaambodhimanthamaanasamandaram| kavayantam raamakeertyaa
hanumantamupaasmahe|| mukhyapraanaaya bheemaaya namoyasyabhujantaram|
naanaa veerasurvarnaanaam neekashaasmaayitam babhou||
svaantasthaanantashayaaya poornagjnaanasarnase| uttunga vaaktarangaaya
madhwadugdaabhdaye namaha|| saraswatee namastubhyam varade
kaamaroopinee| vidyaarambham karishyaami siddhirbhavatu me sadaa|| bhavati
yadanubhaavaadhedaamookopi vaagmi jadamatirapi janturjaayate
praagjnamoulihi|| sakalavachanaacheto devataa bhaaratee saa mama vachasi
nidhattaam sannidhim maanase|| kalyaanaadbhutagaatraaya
kaamitaarthapradaayine| shreemadhvenkatanaathaaya shreenivaasaaya
mangalam||{San.}

CHAPTER - 1 : [[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}

**tvameva maata cha pitaa tvameva tvameva bandhuscha sakhaa tvameva tvameva
vidya dravinam tvameva tvameva sarvam mama deva deva NRUSIMHA DEVA
||{San.}**

SarvottamaSreemanNarayana is always and most semantically “Witnessed” by the loftiest amongst those who are deemed to have attained utmost enviable stature of "Aparokshagijnana" (knowledge of the abstract), as a morphemic entity all of ||SIXTEEN|| years, forever on the threshold of prime youthful blossom, most enticing and at the same time utterly auspicious, lasting to eternity and beyond.

**krooram veeram mahaavishnum deepyantam vishwatomukham|
pram mrugendram bhayakaram shubham mrutyoschitamaarakam|
namaami svama vityeshaha dvaatrim shaarno manurharehe||{San.}**

The superlative incarnation of ShodashabahuSarvottamaUghraNarasimha, during the time epoch of ^KrutaYuga^, resplendent as He is with ||SIXTEEN|| powerful hands bearing colossal weights of the entire Grand Cosmos utmost easily within all but a miniscule part upon His extremely rare body format of half lion and half human. SarvottamaUghraNarasimha exhibits sixteen "Hands" at the time of slaying the evil demon 'h i r a n y a k a s h i p u', with fourteen "Hands" holding invincible weapons whilst the remaining two "Hands" harboring nails that are more harder and more tempered than finest of diamonds and infinitely more powerful than a million thunderbolts, employed to devastating effect to tear asunder a hapless demon 'm a h a s u r a h i r a n y a k a s h i p u' and ultimately mauling him to death. Each such terrific "Nail" flashing threateningly upon each finger of SarvottamaUghraNarasimha are as infinitely auspicious and tectonically powerful as each one of the superlatively morphemic ||TEN|| incarnations of none other than SarvottamaSreemanNarayana and hence this is the primary reason as to why such trail blazing nails of none other than SarvottamaUghraNarasimha needs to be eulogized equally with the latter, at all times! Therefore, in order to infer such a SarvottamaUghraNarasimha within one's self it is utmost imperative to first imbibe all encompassing devotion at His Lotus Feet, since just about everything else stems from such a pristine pure devotion, alone including the guaranteed omnipresence of every topmost hierarchy celestials. Very much similar to the manner in which all marine life forms perish without life sustaining waters, likewise mundane existences of all individuals without the very backbone of kindest benevolence of SarvottamaSreemanNarayana, who alone is the sole unshakeable bedrock of sustenance of one and all, would be utterly meaningless.

If the evil demon 'h i r a n y a k a s h i p u' through his stubbornly severest form of penance ever witnessed, met unmitigated success in being granted with epochal arrival of none other than topmost hierarchy celestial none other than ChaturmukhaBrahma, then in

a way, not to be outdone on any account, his worthy son none other than Prahlada, the greatest of devotees', through hitherto unknown, unseen and unheard levels of pristine pure devotion met with infinitely more unmitigated success heralding infinitely more epochal and infinitely more auspicious arrival of none other than SarvottamaUghraNarasimha, Himself. In fact the very title **||PRAHLADA||** denotes → as the fortunate one who imbibes infinite amount of bliss from none other than SarvottamaSreemanNarayana. Generally demons are characteristically prone to effuse utmost hatred towards none other than SarvottamaSreemanNarayana and those who follow the eternal **[[Vedas]]** that are nothing but an extensive eulogy of the latter and also all those who are avowed devotees of the latter. Comically, once 'h o l i k a' the nefarious sister of 'h i r y a n y a k a s h i p u', with characteristic hubris, abducts the young lad Prahlada, an **||AAJANUMAVYISHNAVA||** and **||PARAMABHAGAVATOTTAMA||** and jumps into a raging inferno clasp ing firmly the innocent lad in her vise like gripe. However, 'h o l i k a' herself had on an earlier occasion blessed with a powerful boon of immense potential from none other than topmost hierarchy celestial ChaturmukhaBrahma and on that count no raging fires of whatever magnitude could harm her, ever. But what the demonical 'h o l i k a' would never realize was that there was a clever morphemic catch in the boon that she had earned from topmost celestial ChaturmukhaBrahma and that particular boon worked 'only' if she 'alone' jumped into a raging fire and never with someone else in tag.

satyam vidhaatum nija bhrutyabhaashitam vyaaptim cha bhooteshwakhileshu chaatmanaha| adryshyataadhbhuta roopamudvahan stambhe sabhaayaam na mrugam namaanusham|| {San.}

Further, none other than SarvottamaUghraNarasimha, holding infinitely auspicious **||CHAKRA-PADMA-GADAA-SHANKHA||**, is resplendent at the blazing midday Sun dyed in thickest red coloration with fiery span of hairy manes flying wildly, this at times quite potent enough to ordain radiance even to the topmost hierarchy celestial ChaturmukhaBrahma, not to speak of other celestial minnows. It is said that at the time of ultimate apocalypse was heralded by onset of terribly unbearable explosion of sounds in the order of magnitude far exceeding millions, billions and trillions of mach speeds and decibels. But the same pales in comparison to the almighty roar of a retribution seeking SarvottamaUghraNarasimha who bursts forth from the very innards of a massive stone pillar situated in the palace courtyard, unable to witness untold sufferings heaped upon his truest devotee Prahlada any longer, by his evil demonic father, 'h i r a n y a k a s h i p u'. SarvottamaUghraNarasimha's fantastic appearance was also to ring true to the entire Grand Cosmos, the words' and beliefs' of His utmost trusted devotee, the young lad Prahlada. Further in uncontrollable rage SarvottamaUghraNarasimha grinds His upper and lower molar teeth in unison resulting in such a terrible sound, that planets and stars are all at once thrown out of their set orbits in chaotically unforeseen spirals. Staggering blaze of seething radiation that seem to envelope SarvottamaUghraNarasimha is unbearable even to the topmost celestials, since such scathing lightening flashes owe its very origin to SarvottamaUghraNarasimha and not to anyone else. Omnipresence of SarvottamaUghraNarasimha is guaranteed in the Grand Cosmos which He Himself is the sole creator and its eternal protector and surefire destroyer. Markedly

SarvottamaUghraNarasimha is devoid of a tail in His physical entity but yet he is superiorly complete in all manners and account of the same is considered as being doubly auspicious and worthy of worshipful obeisance at all times in order to mitigate untold hardships and sufferings of His legion of true devotees. Two very powerful "Feet" of SarvottamaUghraNarasimha are akin to the seven Worlds, His powerfully set "Thighs" seem to bear the tectonic weight of even Mount Meru, effortlessly, whilst the broadest "Navel" region in the very source of all effervescent life sustaining holiest of holy Rivers, in the vicinity of which the likes of Celestial MahaRudra constantly mill around with His entire family in tow. The holiest of holy and utmost powerful conch shell and discus held in one of the numerous "Hands" of SarvottamaUghraNarasimha surpasses even the eternal span of the loftiest domains of |VYKUNTA| and yonder. SarvottamaUghraNarasimha appears with three unbearably piercing "Eyes" glowing like hot embers, that are the very embodiment of the famed [[Gayatri mantra]], within which abound the celestial domains of the likes of Surya, Chandra and Agni, Narayana-Anirudha-Sankarshana, Prabhanjanavayu-MahalakshmiDevi-BhooDevi-Durgadevi.

SarvottamaUghraNarasimha plays utmost casually with the evil demon 'h i r a n a y a k a s h i p u' for a while, only to enable the outside World to witness His own immense prowess, ultimately decimating 'h i r a n y a k a s h i p u' within seconds, all the while laughing aloud in uncontrolled delighted glee. Sounds emanating from rows of anklets worn on the "Legs" of SarvottamaUghraNarasimha echoes with unbearable sounds even as He dances around dragging the dying demon 'h i r a n y a k a s h i p u' all over the palace like a miserable ragdoll. SarvottamaUghraNarasimha also disembowels 'h i r a n y a k a s h i p u' and garlands Himself with the intestinal remains of the slain demon after thoroughly checking the residual innards of any faintest chances of hiding a few other devotees such as Prahlada in its midst. Even at the heights of such unbearable fury and an awesome picture of staggeringly fearsome countenance, that renders all other celestials minnows to cower in utter fright, SarvottamaUghraNarasimha is the very epitome of picture perfect peace and tranquility to Prahlada who stands there with deepest reverence, hands folded and tiny head bowed in abject surrender. In due course SarvottamaUghraNarasimha lifts the tiny lad Prahlada and places him gently onto His laps and after smothering his tiny head with utmost affection and care with His "Hands", declares with absolute finality that henceforth all those who follow the latter are to be considered as His own true devotees. In view of such epochal circumstances, indeed nothing pleases SarvottamaUghraNarasimha more than eulogy of mountainous merits of His most truest and ardent devotee, none other than Prahlada. In fact, there are two long serpentine queues of worthies standing in front of SarvottamaUghraNarasimha, one led by Prahlada behind whom stand legions of his fellow students, most of them his own age or younger, while in the other line stood the likes of topmost hierarchy celestial led by none other than ChaturmukhaBrahma, Vayu, Rudra, Garuda, Sesa, Indra, Skanda, Agni, Varuna, Kubera, Chandra, Bhrgu, Narada, Prasooti, Vishwakshena, Ashvini, Ganapati, Shashibindu, Varuna, Siddha, Vidhyadhara, Naga, Gandharva, Charana, Yaksha, Kimpurusha, Vyitaalika, Kinnara, Vishnuparvada and followed by spattering of sages, milling around awaiting audience with SarvottamaUghraNarasimha.

yeva mahaan bruhaddipo atharvaa nadam va vodatee naam|

apochith svaanta mindra meva nadam yo yuvateenaam|| {San.}

Ironically enough, at the time of death the evil demon 'h i r a n y a k a s h i p u' thought that his undefeatable vanquisher, none other than SarvottamaUghraNarasimha was some form of rarest demon and due to this utterly nonsensical thought was himself reborn as the tormenting demon 'r a v a n a' in his next birth. It is another matter though that at the time of death at the hands of SarvottamaRamachandra, the dying demon 'r a v a n a' thought that his invincible vanquisher was only a mere "Kshatriya" warrior and hence was reborn as the infamous warrior 's h i s h u p a l a' during his next birth. But ultimately when 's h i s h u p a l a' met his match at the time of death from the hands of none other than SarvottamaVenuGopalaKrushna, for a fleeting moment the former harbored nanoseconds of gratitude for the latter's infinite grace and kindness as the sole savior of one and all and hence for that one reason alone was ultimately reinstated to his original status as the gatekeeper of the eternal domain of |VYKUNTA|. It is another matter though, but nevertheless worth noting that SarvottamaSreemanNarayana with utmost kindest benevolence relentlessly and purposefully followed His ardent devotees Jaya-Vijaya, wherever they went, during period of their incarnation on Mother Earth only in order to mete out justice to them befitting their epochal service as doorkeepers of the eternal domain of |VYKUNTA|. It is another matter though, that there is every chance of dual souls, known as "JEEVADWAYAAVESHA", cohabiting the evil demon, especially 'h i r a n y a k a s h i p u' which made him sway wildly from being an awesome devotee of none other than SarvottamaSreemanNarayana at one point of time and also at later times become His avowed enemy and sworn hateful adversary. Such an occurrence is most evident when 'h i r a n y a k a s h i p u' lectures to his sister-in-law, the sorrowing wife of his slain younger brother 'h i r a n y a k a s h a' and his bereaved mother, upon the banality of deceased souls and the only noteworthy pursuit of ultimate of all Truths, read as SarvottamaSreemanNarayana

At the supreme behest of none other than SarvottamaUghraNarasimha, a spectacular coronation of an all time icon and role model of superlative devotion, the young lad Prahlada was crowned as Emperor of the Three Worlds. Indeed a super awesome feat unparalleled and mountainously meritorious honor bestowed upon no one in the past present or future. Extraordinary devotion of Prahlada owing to uncommon supreme benevolence on the part of SarvottamaUghraNarasimha on the former augmented with spectacular enablement in all forthcoming grandiose incarnations is forever the object of wonderful cynosure of one and all. Considering such onset of staggering merits with utmost special omniscience of hierarchy Celestial VayujeevottamaMukhyaprana, the visionary par excellence, the young lad Prahlada, with immeasurable and inexhaustible investment of auspicious merits has continued to attract curious theist and incredulous atheist, alike. Recurrent and regular incarnations since then of the Celestial Shankukarna has appealed immensely to countless individual, both past and present, hailing to diverse ethnic groups, in countless babble of tongues, coursing different lifestyles, observing disparate social-cultural practices and cohabiting different parts of the World.

||OM namo bhagavate NARASIMHAAYA tejjastejase aaviraavirbhava
vajranakhavarjadamshttra karmaashayaan randhaya randhaya tamo grasa svaahaa
abhayamaatmane bhooyeshtaath OM kshom||
svasyastu vishvasya khalu praseedataam dhyayantu bhadraani shivam mano dhiyaa|
manascha bhadram bhajataadadhokshaje aaveshyataam no matiraphyahyitukee||
maagaaradaaraatmajadehabandhushu sango yadi syaath bhagavatprieshu naha| yaha
praanavruttyaa paritushta aatmavaan siddhyatyadooraannatathendriyapriyaha||
yatsangalabdhham nijaveeryavyibhavam teertha muhuhu samsprushataam himaanasam|
haratyatontaha shrutigarbhatomhaha ko vyii na seveta mukundavikramam||
yasyaasti bhaktigavyakinchanaa sarvyigurumyistatra sasmasate suraaha|
haraavabhaktasya kuto mahadgunaa manorathenaasati dhaavato bahihi||
HARIHI saakshaadhbhagavaan shareerinaamaatma jushaanaamiva toyameepsitaha|
hitvaa mahaantam yadi sajjate gruhe tadaa mahattvam vayasaa dampateenaam||
tasmaadrajoraagavishaadamanyumaanaspruhaabhayadinyaadhimoolam| hitvaa gruham
samsrutichakravaalam **NRUSIMHAPAADAM** bhajataakutobhayam eti|| {San.}

This current Paper Seriatim titled, [[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}, 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 Chapter - 1, notwithstanding receipt of a most reassuring imprimatur from none other than 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, [[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}, 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. This Paper aims to unravel plethora of morphemes that are tucked away within the labyrinthine vaults of the original sacred literary masterpiece and therein retread a morphemic journey, albeit a purely semantic visitation of [[SreemadhRaghavendraVijayaha]].

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 [[[vaakyarthavilaasa]]] – {{Semantic visitation of

[[SreemadhRaghavendraVijayaha]]},(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.

Last but never the least, this Paper seriatim titled [[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}} does not aim to ferret out any or all of the hermitically sealed last [[Ten Chapters]] of the famed literary biography [[SreemadhRaghavendraVijayaha]], composed by Pandit Narayanachar, the “poorvaashrama” nephew of SreemadhRaghavendraTheertharu. Indeed such a misguided effort on anyone’s part would surely be coarsely blasphemous. In view of such ‘once and for all’ settled truths, this Paper seriatim titled [[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}, is to be viewed only as a fledging literary endeavor to explore hitherto newer and newer morphemic inferences from the very same original literary masterpiece, **RESTRICTED** for all time to come to only first [[Ten Chapters]]**BY** none other than Parimalaacharyaru.

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.

MADHWAGURU smrutihi sarva vipath vimokshini HARI smrutihi sarva samruddhidaayinee||{San.}

Viewed semantically, [[SUMADHWAVIJAYA]], the eternally auspicious and infinitely meritorious biography of none other than ||ANAADI SATH SAMPRADAAYA PARAMPARAA PRAAPTA SHREEMADHVYISHNAVA SIDHAANTA PRATISHTAAPANAAACHAARYA MAHABHAGAVATTOTTAMA VAYUJEEVOTTAMASREEMANMADHWACHARYARU||, composed by His contemporary householder disciple, Narayana Pandita consisting of [[SIXTEEN CHAPTERS]] may be inferred as a semantic eulogy of the infinitely awesome, supremely independent and sovereign entitlement of none other than SarvottamaSreemanNarayana. Utterly fascinating is the manner in which the born gifted Narayana Pandita has employed poetic morphemes especially in [[Chapter Eight]], successfully performing semantic eulogy of two incarnations of none other than SarvottamaSreemanNarayana each one single verse! Thereafter, the very title of this utmost sacrosanct of all biographies, namely [[Sumadhwavijaya]] is resplendent with the staggering titular diadem of ||VIJAYA||. One particular inference worth noting in this appendage is that while denotes ||JA||→ the realistic World, that is very much a truism, ||YA|| → denotes the eternal omnipresence of none other than SarvottamaVenuGopalaKrushna, the unchallenged supreme sovereign ruling roost in such definite and ethereal Worlds', too. This apart, such an utterly auspicious title teeming with mountainous merits when suffixed to any chronicle, more so to a biography, would certainly ring in onset of mountainously immeasurable merits alongside vacation of all form forms of |Purusharta|, viz., Dharma-Artha-Kama-Moksha. Further, if such an awesome appendage of ||JAYA|| denotes the supreme glory of none

other than SarvottamaVenuGopalaKrushna, likewise the equally awesome title of **||VIJAYA||** denotes equally famed supreme glory of none other than SarvottamaRamachandra. Another mindboggling inference of **||VIJAYA||** is that the same denotes none other than SarvottamaUghraNarasimha Himself, since HE alone, out of utter fondness and not out to reprimand or seek revenge, is instrumental in thoroughly exposing the curse ridden 'j a y a - v i j a y a' and their subsequent incarnations, namely the thrice born 'h i r a n y a k a s h i p u -h i r a n y a a k s h a', 'r a v a n a -k u m b h a k a r n a' and 's h i s h u p a l a - d a n t a v a k r a' to infamous limelight. This is quite obvious when one mulls over the manner in which VayujeevottamaSreemanMadhwacharyaru's has employed hitherto stupendous morphemes while conducting segmentation of nature of existences of both “chetana” and ‘achetana’ entities, of course with the sole exception of none other than SarvottamaSreemanNarayana, the supremely independent entity on one side and all the rest as eternally dependent entities. From this stems a virtual rash of morphemic entities existing over time epochs sometimes in a state of animated anti-existences, of course as per the supreme deemed will of none other than SarvottamaSreemanNarayana! While the former group consists of both “chetana” entities as well as 'achetana' entities, those who are worthy of salvation and those who are unworthy, the latter group consists of those who are destined to wallow perpetually in insurmountable sorrowful cesspits of pitiful existences as demon, goblins, gins and ghouls.

[[Sumadhwavijaya]] composed by Narayana Pandita is a rare chronicle with extraordinary historical value, as well as a masterful literature of the highest genre possible. This is due to the irrefutable fact that its artfully composer Narayana Pandita was a contemporary of none other than VayujeevottamaSreemanMadhwacharyaru and as a result the famed biography literally teems with innumerable researched documentation always focused upon the latter. In fact many important incidents not only abound in the said biography, but the same merges seamlessly within the infinitely meritorious spiritual journey of the [[Sumadhwavijaya]]. Indeed the holiest of holy biography is truly an awesome and utmost magnificent and extraordinary journey for all Time to come. However, of much interest is as to how Narayana Pandita has chronicled in graphic depiction those incidents in particular where it would have been next to impossible for him to be present when the same occurred, especially during the epochal rendezvous of VayujeevottamaSreemanMadhwacharyaru to the famed Vyasa-Narayanaashrama, beyond the sylvan surrounding of Uttara Badari. Therefore it is more than a certainty that none other than VayujeevottamaSreemanMadhwacharyaru Himself must have narrated firsthand about all such auspicious occurrences and the same has been faithfully penned by the utmost fortunate Narayana Pandita. Besides such pointed mulling, in all probability the worthy Narayana Pandita must have composed the eternally auspicious [[Sumadhwavijaya]], biography of VayujeevottamaSreemanMadhwacharyaru consisting of [[Sixteen Chapters]] spread over several years and not in one sitting. The inference here is that the worthy Narayana Pandita would have commenced this famed literary biography [[Sumadhwavijaya]] as a young scholarly rookie and by the time of its auspicious completion, [[MANGALA]], would certainly have emerged as well renowned and “Seven Worldly” wise individual of immense repute both theologically as well as spiritually!

yogaaya yogapataye yogeshvaraaya yogasambhavaaya shreegovindaaya namo
namaha|

yajgnaaya yajgnapataye yajgneshwaraaya yajgnasambhavaaya shreegovindaaya
namo namaha|

krushnamcha balabhadram cha vaasudevam cha devakeem|

nandagopam yashodaam cha subhadraam tatra poojayeth||

architaha samsruto dhyaataha keertitaha kathitaha shrutaha|

yo dadaatyamrutattvam hi sa maam rakshatu keshavaha||

te naraaha pashavo loke kim tesaam jeevane phalam|

yayirna labhdaaharerdeekshaa naarchito vaa janaardanaha||

yajgno daanam tapashchyiva svaadhyaayaha pitrutarpanam|

vyartham bhavati tatsarvam urdhwapundram vinaa krutalam||

sakrut abhyarchya govindam bilvapatrena maanavaha|

mukti bhaagee niraatamkee vishnuloke chiram vaseth||

dharmaarthakaama moskshaanaam naanyopaayastuvidyate|

satyam brameemi devesha hrushikshaarchanaadrute||

krute paapenu taapo vyi yasya pumsaha prajaayate|

praayaschittam tu tasyoktam hari samsmaranam param||

naamnostiyaavatee shakti paapanirharane harehe|

taavakturtum na shaknoti paatakam paatakee janaha||

naarayano naam naro naraanam prasiddha choraha kathitaha pruthivyaam|

aneka janmaarjitha paapa sanchayam haratyashesham smruta maatra yeva||

vedeshu yajgneshu tapassuchyiva daaneshu theertheshu rateshu chyiva|

eshveshu poorteshu cha yatpradishtam punyam smurte tatkhalu vaasudeve||

kalikalmashamatyugram narakaartipraam nrunaam|

prayaati vilayam sadhyaha sakrut sankeertitechyute||

naraayanoti mantrostivaagasti varshavartinee|

tathaapa narake ghore patanteetye tadadhbutam||

urasaa shirasaa dhrutyaa manasaa vachasaa tathaa|

padbhyaamkaraabhyaam jaanubhyaam pranaamoshvaanga eeritaha||

theerthakoti sahasraani vrata koti shathaani cha|

naaraayana pranaamasya kalaam naarhanti shodadsheem||{San.}

(to be continued...)

THESAURUS FOR CHAPTER - 1:-

1. **SEMANTIC** : Syntactic morphemes that are in same order as they would be if they were separate words in a corresponding construction, especially in classical languages.

2. **MOREPHEME** : Minimal grammatical language unit, each constituting a word or meaningful part of a word that cannot be divided into smaller independent grammatical parts, especially in classical languages.

REFERENCES FOR CHAPTER - 1: -

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

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

**{VILAMBI NAAMA SAMVATSARA ADHIKA JYESHTAMAASA NIYAAMA
SHREEPADMINEE PURUSHOTTAMAAYA NAMAHA }**

**CHAPTER - 2 : [[[vaakyarthavilaasa]]] – {{Semantic visitation of
[[SreemadhRaghavendraVijayaha]]}}**

||shreeGurubhyonamahaharihiOM||{San.}

||SAMBHAVAMI YUGE YUGE ||{San.}

Semantic visitation of ||SAMBHAVA||{San.}, an esoteric reference to ||BIRTH|| with its syntactic morpheme, ||AVATARA||{San.} with esoteric reference to ||INCARNATION||, would tantamount to the appearance of none other than SARVOTTAMA SREEMAN NARAYANA in the manner of a White Wild Boar, SARVOTTAMA SHWETAVARAHA occurring on the fifty first day, i.e., one the very first day of ^DWITEEYA PARAARDHA^, thereby earmarking one particular day of the hierarchy Celestial ChaturmukhaBramha. It is an unchangeable factoid that it is the sole prerogative of such a SARVOTTAMA SREEMAN NARAYANA alone to harbor varied physical appendages that are in His absolute and independent control, at all Times. It is exactly in the absence of such a core level semantic awareness, that the evil demon ‘h i r a n y a k a s h i p u’ met his ultimate doom when he sought a boon from none other than the hierarchy celestial ChaturmukhaBramha that he should not meet his doom at the hands of any creature that so happened to be created by ChaturmukhaBramha. A catastrophic oxymoron for all Time to come, indeed! (See Chapter 1). None other than SARVOTTAMA SREEMAN NARAYANA Himself adorns ten epochal incarnations in each of one single day of the hierarchy Celestial ChaturmukhaBramha, the last of such Incarnations being that of ||BOUDHA|| that has occurred most nearest to this current Time Epoch. None other than, hierarchy Celestial Goddess Mahalakshmi Devi is never on any account even for a tiniest fraction of Time to be distinguished separately from SARVOTTAMA SREEMAN NARAYANA, Who has ordained Her with twenty four concurrent forms to match that of His own ||KESHAVA NAMA||. Whenever SARVOTTAMA SREEMAN NARAYANA incarnates outside His celestial abode of |VYKUNTA|, Goddess Mahalakshmi Devi has also taken simultaneous complimenting incarnations and is thus ordained with twenty four matching forms to suit the twenty four ||KESHAVA NAMA|| of none other than SARVOTTAMA SREEMAN NARAYANA. The primordial incarnation of SARVOTTAMA SHWETAVARAHA occurs during the course of the first ^S v a m b h u v a M a n v a n t a r a^ and in due course, the rest of

the incarnations of SARVOTTAMA SREEMAN NARAYANA also occur during the course of the twenty fourth, twenty seventh and twenty eighth M a h a y u g a, setting off an unchangeable and premeditated finite set of events. The sole purpose of such epochal incarnations of SARVOTTAMA SREEMAN NARAYANA occurring in the course of back to back M a h a y u g a are only in order to eradicate tyranny of demonical forces and to always extend His own eternal protection to the downtrodden and the righteous. Curiously enough, SARVOTTAMA SREEMAN NARAYANA, deliberately picks and chooses His most favored savants and celestial satraps in each and every incarnation and enlist their services and in turn enlivens a legion of devotees who eventually turn up in different cosmic time periods played out in chapters of different histories, some of which are yet to be enacted. Another utterly perplexing question is the hierarchical nature of such an ongoing dynamic process of creation occurring within in the Grand Cosmos.

Before comprehending this seemingly intractable tenet, it must be remembered that ‘K a l a and J a y a’ were preempted by the likes of hierarchy celestials such as G a r u d a and S e s h a and hence the former owe their origin to the latter. This apart the former mentioned worthies come to inherit and occupy their slots right from that point in time when and where their origin occurred. Or in other words they were bequeathed to such posts and were not presented with the same on a platter. In this one unique case the fate of hierarchical structure of the Grand Cosmos is to be gauged with the overall occurrences taken into account both within and outside the entity of the Cosmos, with none other than SARVOTTAMA SREEMAN NARAYANA occupying the topmost position in the hierarchical scale. Due to this enviable position alone, SARVOTTAMA SREEMAN NARAYANA dispenses with everything and anything to just about everyone and everybody in the scheme of things in Grand Cosmos. Thus, SARVOTTAMA SREEMAN NARAYANA pre-empts even the Grand Cosmos in terms of having existed before its very origin and continuing to exist during the run of the Grand Cosmos in present space time also being around in one piece when the Grand Cosmos has completed its logical run in a future epoch of time that is too infinite to comprehend. All the while, SARVOTTAMA SREEMAN NARAYANA is the sole causative factor for creation, sustenance and ultimate destruction, doling out qualitative occurrence of presence or absence of knowledge. With the sole exception of hierarchy Goddess Mahalakshmi Devi, none other than SARVOTTAMA SREEMAN NARAYANA keeps all soulful entities in a thoroughly permanent state of bondage smudged within a physically occurring body form bound with the promised goal of getting vacated from the same during the last stage of salvation.

It is paramount to infer with crystal clear clarity which are the true and real incarnations of SARVOTTAMA SREEMAN NARAYANA and which amongst the lot are His mere intent. In order to attain liberation or at least be in the race to ferret out one such chance in a million, it is vital for an individual to first comprehend the truth about creation, protection, destruction, knowledge, ignorance, its causes and destruction, bondage and its causes and bestowal of liberation that is the only ultimate goal worthy of pursuit, which is unique and hierarchical in nature, meaning that such a liberation is not same for all and there is a marked difference even in such a rarified domain, too. SARVOTTAMA SREEMAN NARAYANA assumes many a superlative forms of ||VASUDEVA-

SANKARSHANA-PRADYUMNA-ANNIRUDHA|| and also enables the hierarchy Celestial Mahalakshmi Devi to assume concurrent forms such as Maya, Jaya, Kirti and Santi. This apart, SarvottamaPradyumna is the eternal Creator, SarvottamaAnirudha is the eternal Protector, SarvottamaSankarshana is the eternal destroyer. Choice hierarchy graded liberation, if at all, occurs only due to the benevolence of such a SarvottamaVasudeva. SARVOTTAMA SREEMAN NARAYANA also adorns multiples of twelve other forms such as Sarvottama KESHAVA and the like ; ten other forms such as Sarvottama MATSYA and the like ; one hundred forms of SarvottamaNarayana and the like ; innumerable forms of VISHWA and the like ; one thousand forms of PURANA and the like ; varied forms of AJA and the like. Such a SARVOTTAMA SREEMAN NARAYANA shall not, need not, characteristically possess any organic structure which is so typical of all other life forms. In other words, SARVOTTAMA SREEMAN NARAYANA does not, need not, harbor a distinguishable physique that is an offshoot of any manner of natural reproduction cycle and on this count alone He is absolutely free from all drawbacks and shortcomings, whatsoever. SARVOTTAMA SREEMAN NARAYANA manifests Himself in sheer bliss filled stupor and at the same time He is supremely independent and sovereign entity, having no preset limitation of Time and Space nor does He have any growth or decay, nor anyone is equal to Him or superior to Him. All other souls belonging to all the three genres of "s a t v i k - r a j a s - t a m a s" and also those who qualify as being worthy of ultimate graded hierarchy bliss hailing from the hierarchy Celestial Vayu are only manifest as qualitative alter image of none other than SARVOTTAMA SREEMAN NARAYANA, of course in an unchangeable hierarchical order. Thus, it is pertinent to comprehend correctly that Celestial Vayu is alter image of SARVOTTAMA SREEMAN NARAYANA. Likewise, Celestials Rudra and Garuda in turn are alter images of Celestial Vayu. Thereafter, Celestials Indra and Kama for that matter are in turn alter images of Celestials Garuda and Rudra, in a descending order of qualitative merits that extends right down to the level of renowned Sages and meritorious celestials. For feminine celestials, the long hierarchical list starts with the Celestial Ramadevi and proceeds in an ever descending order encompassing the likes of celestials such as Saraswati, Bharati, Parvati, Suparni so on and so forth.

The most exalted altar where all manners of sublime devotion converge is at the unwavering Lotus Feet of none other than the topmost hierarchy Sage, BhagawanVedaVyasaru, the direct Incarnation of SARVOTTAMA SREEMAN NARAYANA, as the most auspicious and worthy son of Sage Parashara and the utterly chaste Satyavati. Here it should be noted that Baghwan VedaVyasaru is also 'One' of the 'Divine Incarnation' of SARVOTTAMA SREEMAN NARAYANA, similar to that of VENUGOPALA KRUSHNA. This factuality is firmly established through various tenets of [[TatvaVada]] of VayujeevottamaSreemanMadhwacharyaru. Since it is already granted that there is complete equanimity amongst all divine Incarnations of SARVOTTAMA SREEMAN NARAYANA, in the same way, there also exists complete equanimity amongst Baghwan Veda Vyasa and VENUGOPALA KRUSHNA, also. [[SreemadhBhagavataha]], the famed classical scripture of all Time elucidates the Infinite Glory of RUSHABHA, the most auspicious of all Incarnation of none other than SARVOTTAMA SREEMAN NARAYANA. Once the righteous King Nabhi in the company of his chaste wife Meru Devi happens to perform sacred fire rituals in sole

favor of Yagjnapurusha SARVOTTAMA SREEMAN NARAYANA with the intention of begetting auspicious progeny. In due course the magnificent manifestation of none other than Yagjnanaamka SARVOTTAMA SREEMAN NARAYANA occurs from within the sacred fire pond and upon heeding to the fervent pleas of one and all assembled there, agrees to Himself being born to the auspicious couple of King Nabhi and Meru Devi. In due course in order to enlighten the Three Worlds in the sanctioned niceties of code of conduct of all those who embrace the highest Holy Pontifical order of PARAMAHAMSA, none other than SARVOTTAMA SREEMAN NARAYANA adorns the superlative Incarnation of RUSHABHA. Thereafter knowing well the infinite capabilities of such an awesomely auspicious Incarnation of RUSHABHA phalanxes of auspicious Celestials, hierarchy Sages confer amongst themselves and decide that indeed the former alone is fully qualified to rule over all of them as King and Emperor. Owing to such an unexpected turn of events, the existing King and Emperor, of that particular Time Epoch Celestial Indra is much peeved upon his unceremonious dislodgment from the coveted post of King and Emperor. Next, a seemingly vengeful Celestial Indra even goes to the extent of withholding copious discharge of rainfall over vast stretches of lands that are now under the overall suzerainty of RUSHABHA. Thoroughly unaffected by this scheming ploy of Celestial Indra, the supremely confident RUSHABHA arranges for discharge of copious amount of rainfall throughout the Empire employing His most awesome yogic powers to the hilt. Another interesting angle to this whole unsavory episode as outlined by none other than VayujeevottamaAcharyaMadhwaru is that it is none other than YAGJNANAMAKASHREEHARI who is Himself functioning as Indra during this particular Time epoch and it is this very same SARVOTTAMA SREEMAN NARAYANA who it seems brings about this mutual battle between “His” own Two Manifestations, solely in order to mislead clans of unrighteous demons who wait in the wings to usurp the spoils of victory.

SARVOTTAMA HRUSHIKESHA in all His superlative manifestations and synonymous Incarnations is extremely aloof and unattainable in terms of the rarified domain of revealed Knowledge as found in the tenets of blasé but stupendous proofs in which He is so manifest ; He is the sole overlord of all manners of actions of the limbs ; He is the sole overlord of phalanx of hierarchy Celestials and liberated souls ; He is the sole creator of the Cosmos and yonder ; He is the sole inspirational aspect behind each and every noble thought and its continuously effervescent churning ; He is the sole causative factor pulverizing all manners of matter into indistinguishable atomized existences particularly so during the famed onset of ultimate apocalypse ; He is the one entity so ever permanent in all respects and shall remain so permanently forever for all time to come and He is the only entity to have so effortlessly preempted the very notion of Time itself. None other than SARVOTTAMA SREEMAN NARAYANA, during the epochal Incarnation as SARVOTTAMA VAMANA purportedly asked for all but Three footsteps of arable land from Emperor 'b a l i'. Thereafter, VAMANA went about in inimitable fashion, after claiming land measurable in two footsteps raised His left leg skywards with no place left in the Grand Cosmos to measure! At that juncture one tiny corner of the nail present on such an outstretched leg of VAMANA cracked open the very edge of the Grand Cosmos in a terrifyingly blinding flash resulting in an inward flow of copious milky white waters into this yawning gap. Witnessing the same, none other than the hierarchy Celestial

ChaturmukhaBramha collected whatever could be held in His own handheld urn and proceeded to wash the Lotus Feet of VAMANA from the same in utter devotion. Thereafter, from this very region there arose the mighty River Ganga, as a resultant cascade of unstoppable torrential waters' that begun to flow forth from the Louts Feet of VAMANA. Flowing ahead briskly, River Ganga after a lapse of several time epochs arrived at the domain of SIMSHUMARA where Dhruva upon sighting the famed River Ganga proceeded to sport the same on his worthy head. From there the River Ganga then flowed towards the domain of the Seven Sages, who once again sported the sacred waters upon their own respective heads. From there the River Ganga entered the lunar domain and from there descended upon the famed Mount Meru. From there the River Ganga then bifurcated in eastern, western, southern and northern direction and continued to flow ahead in the form of tributaries known as Seeta, Alakananda, Chakshu and Bhadra. Out of these famed tributaries, the River Alakananda flows southward eventually entering the domain of Gandhamadana and from there drains forth into the famed Himalayan mountain ranges, where awaiting Celestials eventually escort River Ganga back to their own auspicious domains. Ultimately, it is none other than **SARVOTTAMA HAYAGREEVA**, the sole forebear of all fields of Knowledge be it in any language, within whom is omniscient every infinitely powerful and meritoriously powerful qualities, alone who can enable effortless carriage of this enormous avoirdupois weight of this Paper Seriatim titled, **[[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}**, of course through His chosen retinue of favorably oriented celestials'.

||pratamo HANUMAN naama dwiteeyo BHEEMA yeva cha POORNAPRAJNAHA truteeyastu BHAGAVATH kaarya saadakaha||{San.}

VayuJeevottamaSreemanMadhwacharyaru has Himself served well none other than **SARVOTTAMA MOOLA NARAYANA** by donning three epochal incarnations, namely **||HANUMA-BHEEMA-MADHWA||**. Therefore, such a propitiation of hierarchy Celestial Vayu in all the three awesome Incarnations through respectively unique synonyms' for the first Incarnation of **||HANUMANTA||** being HANUMAN, ANJANAASOONU, VAYUPUTRA, MAHAABALA, RAMESHTA, PHALGUNASAKHA, PINGAAKSHA, AMITAVIKRAMA, UDADIKRAMANA, SEETASHOKAVINAASHAKA, LAKSHMANAPRAANADATA AND DASHAGREEVADARPAGJNA, that needs to be uttered especially during early morning and whilst resting for the day and during times of journey to faraway places and the same eradicates of all manners of fears and onset of eventual victory. Likewise auspicious synonyms for the second Incarnation of **||BHEEMA||** being PANDAVA, BHEEMA, GADAAPAANI, VRUKODARA, KOUNTEYA, KURSHNADWAYITA, BHEEMASENA, MAHABALA, JARAASANDHAANTAKA, VEERA AND DUSHAASANA VINAASHANA enables onset of longevity, health, wealth and guaranteed destruction of staunch enemies. Lastly, auspicious synonyms of the third Incarnation of **||SREEMAN MADHWACHARYARU||** being POORNAPRAGJNA, GJNAANADAATA, MADHWA, DHWATASDURAAGAMA, TATVAGJNA, VYISHNAVAACHAARYA, VYAASASHISHYA, YATEESHWARA,

SUKHATHIRTA, JITAAYAADEE, JITENDRIYA AND ANANDATHEERTHA enables onset of devotion towards one's own Guru, leading all the way towards none other than SARVOTTAMA MOOLA NARAYANA.

Such a VayuJeevottamaSreemanMadhwacharyaru has revealed the true and correct path through His famed TatvaVada School of Thought and thereby substantiated the palpable differences that exists Universally and permanently ; Acharya Madhwaru constantly chants the Holiest of Holy 'Pranava Mantra' that teems with the inherent combined powers of all other Mantras put together such as 'Purushasukta Mantra', 'Gayathri Mantra', 'Vasudeva Dwadastaakhshari Mantra', 'Narayanastakshari Mantra' ; Acharya Madhwaru who is unblemished by any forms of trivia such as sins and short comings, untroubled by any adversaries in any natural or unnatural forms, Complete with the full qualities of a true devotee of Vishnu ; the Unchallenged reigning Celestial apart from Rama Devi Invoked during auspicious propitiation prior to the worship of SARVOTTAMA SREEMAN NARAYANA and while uttering holy hymns and while conducting sacred fire rituals ; The grader of all souls' ; the receiver of fullest grace and benevolence of SARVOTTAMA MOOLA NARAYANA ; Symbol of an Ocean of forgiveness ; Destroyer of all sins ; Pardoner of all sins; the Very embodiment of Celestial MukhyaPrana ; Acharya Madhwaru who incarnated only in order to mitigate the sorrows of His followers and to lead them away from the darkness of ignorance clogging their minds and established the Vedic tradition on a rock solid platform ; Acharya Madhwaru owing to such deeds is permanently within the proximity of SARVOTTAMA MOOLA NARAYANA and is thus always immersed in His full and complete worship; Acharya Madhwaru dazzles with thirty two exemplary features and thus shines forth as the One with complete and wholesome possessor of every sought after but most elusive quality ; VayuJeevottamaSreemanMadhwacharyaru is never ever in doubt what so ever on any topic and also always is in the forefront in mitigating nagging doubts of all His followers ; Acharya Madhwaru is constantly empowered from the potency arising out of having fully assimilated seventy million powerful Mantras in Toto ; Acharya Madhwaru constantly worships the Supreme God-Head in more manner than one ; VayuJeevottamaSreemanMadhwacharyaru's eulogy and envisage of the Supreme God-Head is indeed more powerful and exceeds the manner in which even the eternal [[Vedas]] have not been able to describe ; In a manner that even the greatest epics' have not been able to describe ; VayuJeevottamaSreemanMadhwacharyaru has shown the ultimate divine manifestations of the Supreme God-Head in all splendor and grandeur and fully highlighted the complete, Infinity and Independency of SARVOTTAMA MOOLA NARAYANA ; Acharya Madhwaru protects all His followers from straying into the wrong path and makes them all tread the only the True Path in the quest of the SARVOTTAMA SREEMAN NARAYANA ; Acharya Madhwaru constantly pleads with the Lord to save all those who come in search of His eternal succor and find lasting peace in the warm Embrace of His eternal refuge ; VayuJeevottamaSreemanMadhwacharyaru is always Omnipresent within all ascetics who adorn His Pontificate ; VayuJeevottamaSreemanMadhwacharyaru is always and at all Times fully engrossed in the glory of SARVOTTAMA SREEMAN NARAYANA ; Acharya Madhwaru never ever, even for a tiny fraction of a nanosecond strays from the vision of SARVOTTAMA SREEMAN NARAYANA who Himself is Supremely

Sovereign, Ultimate Refuge of All ; Creator of All ; Protector of All ; Destroyer of All ; Grantor of ultimate graded hierarchy salvation to all souls' in line with their Levels of Knowledge ; Energy behind the Origin of all Primordial Sounds ; Infinitely Free from all Sorrows, Free from all shortcomings ; Sovereign Monarch of all that He Surveys ; Due to the constant proximity to such a SARVOTTAMA SREEMAN NARAYANA and His Divine Consort, Rama Devi, such a extraordinary mentor, **||ANANDATHIRTHABAGHAVATHPAADA||** is always and all times rid of all negative energies and is guaranteed to rid all His followers of all sorts of sub-terrain and latent resentment whatsoever ; VayujeevottamaSreemanMadhwacharyaru is Himself permanently rid of all natural bondages ; Is completely and permanently devoid and free from all misfortunes and thereby is fully empowered to rid the misfortunes of all His followers ; Acharya Madhwaru stands heads and shoulders above all as the greatest exponent of the **||PRANAVA MANTRA||**.

On account of such hitherto incredible achievements on the part of VayujeevottamaSreemanMadhwacharyaru that is always out of bounds to one and all, the benchmark of magniloquently harmonious devotion served at the collective Lotus Feet of none other than 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 SARVOTTAMA MOOLA NARAYANA and hence He is the most sought after amongst all preeminent **||JAGADHGURU||**, even by noted Celestials of the highest standing. Throughout the course of such incarnations, the hierarchy Celestial Vayu has highlighted the importance of practice of pristine pure devotion towards SARVOTTAMA MOOLA NARAYANA in each and every deed, oration, daily routine, literary compositions and the like. The same was adapted in great detail by all His later day Pontifical followers, collectively owing their unbridled success to none other than their supreme mentor, VayujeevotamaSreemanMadhwacharyaru. This utmost laudable of all goals' is showcased brilliantly in the worthy Narayana Pandita's epoch making literary masterpiece, **[[sumadhwavijaya]]**, a biography on VayujeevottamaSreemanMadhwacharyaru, composed with awesome auspiciousness owing to enormous quanta of hitherto unheard of before salutations that appear 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 coinage of **||rishichandasdevata-viniyoga||**, each one fitting in neatly in preset niches. Of course it goes without saying that for such a staggering literary rhapsody to occur in any literary text for that matter, one has to have mastery and absolutely perfect comprehension of all set strictures of canons, too, which Narayana Pandita had in abundant measures, thanks to the bountiful blessings of none other than VayujeevottamaSreemanMadhwacharyaru.

||shreeKuladevataPrasannaha||
||ShreeLakshmiVenkateshoVijayate||

At the outset it is deemed necessary to recall occurrences of the infinitely auspicious **||VENKARA||**, eternally omnipresent within select titular names that instantaneously spells outright victory, at all Times. This same is very much evident in superlative examples of the same such as **||VENugopala||VENkateshwara||VENkatadri||VENKATANATHA||**. This is also one of the prime reasons for biographies of many a notable Madhwa Pontiffs' to be invariably suffixed with the suffixed title of **||VIJAYAHA||**. Of course, the same implies coursing through most august lifespan in the manner of a stupendous victory campaigns in sole favor of none other than Madhwavallabha SARVOTTAMA SREEMAN NARAYANA. Such purposeful suffixes supplanted in sole favor of SARVOTTAMA SREEMAN NARAYANA also ensures guaranteed safeguard of rich treasures of mountainous merit so contained therein, from being plundered by marauding ghoulish demons parading in the garb of gibbously scheming souls. From purely a semantic viewpoint, it is certain that the worthy Pandit Narayanachar was able to compose such a brilliant biography titled **[[SreemadhRaghavendraVijayaha]]** since he was very much fortunate enough to be born within the utmost auspicious womb of none other than the chaste **VENkataAMBA**, who in turn was the daughter of none other than the illustriously chaste Gopik**AMBA**, the "Poorvaashrama" mother of SreemadhRaghavendraTheertharu, who harbored the most auspicious and meritoriously effervescent sentient of **||AMBA||**, quintessentially meritorious and multifaceted motherhood, pinnacled to utmost glory by the likes of the awesome threesome Celestials', such as Goddesses **||SHREE-BHOO-DURGADEVI||**.

||tato JAYA mudeerayeth|| {San.}

[[Sreemadh Raghavendra Vijayaha]], the brilliant biography composed by Pandit Narayanachar, "Poorvaashrama" nephew of SreemadhRaghavendraTheertharu, marvelously chronicles the epic saga of Mahabhaashya **VENKATANATHA**acharya's journey through various stages of "BIRTH - CHILDHOOD - as a HOUSEHOLDER and as a PONTIFF". This Paper seriatim titled **[[[vaakyarthavilaasa]]]** – **[[Semantic visitation of [[SreemadhRaghavendraVijayaha]]]]**, will course through each of those stages as chronicled in the famed biography **[[SreemadhRaghavendraVijayaha]]** with heady mixtures of semantic overtones overlapping incidental morphemic narrations. Of course, during such coursings, important pilgrim centers such as Tirumala, Bhuvanagiri, Madurai, KaveriPatna, Kumbakonam and Tanjavur are the deliberately chosen 'Theatres' for enacting this ultimate incarnation of Celestial Shankukarna. The immensely moving and divinely humane story in each of these impressionable stages traversed by Mahaabhaashya **VENKATANATHA**acharya, is emotional enough to melt even the most stonehearted of individuals into quick flowing liquid wax. **[[Sreemadh Raghavendra Vijayaha]]** successfully upholds the ultimate triumph of unflinching and indestructible core faith in **SARVOTTAMA SREEMAN NARAYANA**, triumphing over all mitigating hardships and successfully mirrors the ultimate reign of Supreme Knowledge over constantly plaguing cesspools of insufferable ignorance. **[[SreemadhRaghavendraVijayaha]]** upholds the eternal tenets of **[[TatvaVada]]** of VayujeevottamaSreemanMadhwacharyaru in the limitless Ocean of Vedanta. Last but never the least, **[[Sreemadh Raghavendra Vijayaha]]** **SUCCESSFULLY UPHOLDS**

ULTIMATE AND SUPREMELY UNCHANGEABLE WILL OF SARVOTTAMA SREEMAN NARAYANA, TOWARDS HIS CHOSEN DEVOTEE.

Indeed, such a Supreme Will of SARVOTTAMA SREEMAN NARAYANA enabled an extremely reluctant Mahabhaashya VENKATANATHAacharya to ascend the "UTMOST SACROSANCT PONTIFICATE -- THE VEDANTA VIDYA SIMHAASANA". This coupled with the infinite immensity of the sum total fructification of the collective blessings received from Baghwan Veda Vyasaru, Sreeman Madhwacharyaru, Jaya Theertha Shreepadaru, VyasaRajaru, SurendraTheertharu, Vijayeendra Theertharu and Sudheendra Theertharu enabled Mahaabhaashya VENKATANATHAacharya to excel in continuous conduct all pontifical obligations as **||RAGHAVENDRA THEERTHA||**, the rest as the saying goes is GOLDEN HISTORY. An eternal truism is that continuous study of all the **||TEN||** CHAPTERS of **[[SreemadhRaghavendraVijayaha]]** shall well neigh unravel equivalent merits of having relentlessly pursued study of all the **||TEN||** superlative incarnations of none other than SARVOTTAMA SREEMAN NARAYANA.

**sahitaatmaja JANMA vaaksudhaabhhdhessaritosou sale mamajjavipraha|
dvijavandyamahodaye pitrunaamrunapankaambunidhestadhonmamajja||{San.}**

Semantic visitation of **||JANMA||{San.}**, an esoteric reference to **||BIRTH||** would tantamount to a recap of authentic historicity as chronicled in the famed biography of **[[SreemadhRaghavendraVijayaha]]** composed by Pandit Narayanachar that chronicles the epochal happenings sometime during 1594 A.D, at Kumbakonam, where thunderous salutary ovations in favor of the legendary SreemadhVijayeendraTheertharu are rendered thus,

stambhaadaagata dimbaaya prahladaayabhayadaayakam|
nityam swaante smaraan **YOGIM VIJAYEENDRAM** namaamyaham||{San.}

by huge gatherings of devotees led by none other than SreemadhSudheendraTheertharu and His ever faithful disciples mark the most auspicious of all personification of SreemadhVijayeendraTheertharu. Indeed, such deafening roars of consent are very much similar in auspiciousness to the equally deafening sounds of lightning and thunderstorms coupled with the heaving crash of sea waves that seem to eulogize the eternal auspicious title of none other than SARVOTTAMA SREEMAN NARAYANA, as vouchsafed in the eternal tenets of the classically acclaimed **[[Iyitareeya Upanishad]]**, the topic of religious discourse on that particular day. Also present amidst this august gathering are none other than the most favored disciple, one of the greatest scholars, Thimmanachar and his devout wife Gopikamba, accompanied by a frail looking young daughter Venkatamba and the still younger son Gururajachar, upon whom their sole preceptor, the nonagenarian SreemadhVijayeendraTheertharu has bestowed immense benevolent blessings. By now thoroughly enlivened legendary bards gathered there begin to sing and dance with ecstatic pride even as they immerse themselves in the glorious grandeur of none other than SARVOTTAMA SREEMAN NARAYANA Omnipresent in their individual pennames. Thereafter, SreemadhSudheendraTheertharu leads everyone present there in

performing a hierarchy wise to SreemadhVijayeendraTheertharu and to BhaaratiRamanaMukhyaPraanantargathaSreemanMoolaRama Omnipresent therein. Eventually, the governing Chancellor of the famed Vedic University situated at Kumbakonam, Sreemadh VijayeendraTheertharu, enlists the services of His most illustrious disciple and heir apparent, SreemadhSudheendraTheertharu, to set forth on a no holds barred victory conquest throughout the length and breadth of the subcontinent, in order to uphold the lofty tenets of [[TatvaVada]] of VayuJeevottamaAcharyaMadhwaru. Upon receipt of such unfailing blessings from none other than SreemadhVijayeendraTheertharu, the epochal victory conquest of the brilliantly diligent disciple SreemadhSudheendraTheertharu, rapidly fructifies into mammoth proportions, hitherto unseen and unheard ever before in living memory, encompassing far flung principalities spread as far as the arid deserts of Rajasthan in the North to clusters of prosperous Deccan principalities in the South. Noted scholars hailing from every known Schools of Thought, literally fall by the wayside unable to face sustained fury of the Supreme Truth as espoused by SreemadhSudheendraTheertharu, based on the bedrock of eternal truths' enshrined in [[TatvaVada]] of VayuJeevottamaAcharyaMadhwaru. The monumentally unstoppable scholastic campaign of SreemadhSudheendraTheertharu finally culminates in momentous crescendo of auspicious occurrences all along, with the crowning glory being conferring of the “Title of Honor” of **||DHIGVIJAYASHANKA||**. On His part though, SreemadhSudheendraTheertharu with characteristic humbleness accepts all such auspicious decorations only on behalf of His sole mentor, Guru VijayeendraTheerthaShreepadaru. Returning to Kumbakonam, the victorious SreemadhSudheendraTheertharu steadfastly offers all accolades of auspicious titles and deeds of honor, awarded by a plethora of royalty, at the Lotus Feet of none other than SreemanMoolaRama. Thereafter in an auspicious and grand gathering held within the sprawling premises of the SreeMutt at Kumbakonam, with royal patronage extended by fiefdoms of Vijayanagar such as Mahishapura, Madurai and Tanjore, amidst auspicious Vedic recitals arising from bejeweled throats of ultra orthodox scholars, a triumphant SreemadhSudheendraTheertharu is firmly ensconced on the glittering throne of Vedanta by none other than SreemadhVijayeendraTheertharu.

Meanwhile due to continued patronage extended by none other than SreemadhVijayeendraTheertharu, latent talent of the scholarly Thimmanachar, scion of the famed BeegaMudre Aravottu Vokkalu clan also blossoms forthwith, enabling him to carve out unique niche in scholastic circles. The scholarly Thimmannachar as per the advice of none other than SreemadhVijayeendraTheertharu, presides over a modest hermitage of learning, situated at Bhuvanagiri, which soon attracts aspiring wards from nearby regions. With passage of Time, a pensive Thimmanachar, constantly aware that sanctioned scriptures necessitates two male offspring instead of only one, seeks audience with his sole preceptor SreemadhVijayeendraTheertharu and expresses his compulsion to once again traverse to the pilgrimage center of Tirumala in order to placate his family deity SarvottamaTirumalaVenkateshwara. SreemadhVijayeendraTheertharu, an enlightened Pontiff of the highest order, is fully aware of the enormous significance of this impending pilgrimage of the devoted Thimmannachar and his dutiful wife Gopikamba to Tirumala and extends His fullest Blessings to the duo. After the devoted

couple take leave from the premises of the SreeMutt, SreemadhVijayeendraTheertharu, a devoted worshipper of SarvottamaMoolaRama, for nine long decades is overjoyed at the impending incarnation of none other than His Guru and Mentor, VyasaRajaYatigalu, once again, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara. Tears of sublime bliss cascade down from wizened eyes of Sreemadh VijayeendraTheertharu even as He mulls over the epochal prophesy of none other than Geetaacharya, SarvottamaGadikaaraVenuGopalaKrushna, forever enshrined in the sacrosanct [[BhagavathGeeta]], that even though the Supreme Incarnation as SARVOTTAMA KALKI, shall occur only at the end of Kali Yuga, in the interim most trusted celestial protectors of Dharma are frequently made to incarnate every now and then as and when the same is long overdue. Thus, the stage is now set for the fourth reincarnation of Celestial Shankukarna in continuation of meritoriously sequential services rendered as ParamaBhagavattottama Prahlada-Baahlika-VyasaTheertha, blessed with a most special Omnipresence of none other than the hierarchy Celestial VayuJeevottamaMukhyaPrana, as deemed by none other than Sarvottama LakshmiNarasimha.

At Kumbakonam, SreemadhSudheendraTheertharu steadfastly involves Himself in ordained pontifical duties that also necessitates efficient supervision of the Vedic University. SreemadhSudheendraTheertharu constantly remembers prophesy of none other than SreemadhVijayeendraTheertharu about the impending reincarnation of VyasaTheertharu and this very thought rejuvenates Him into heightened levels of devotion. Meanwhile, the devout couple, Thimmannachar and Gopikamba strengthened after receipt of unequivocal concurrence from none other than SreemadhVijayeendraTheertharu, journey back to their home town of Bhuvanagiri, knowing well that their impending pilgrimage also carries fullest sanction of every exalted scriptures such as [[SreemadhBhagavathaha]]. At Bhuvanagiri, the devout couple busy themselves in making all necessary arrangements for a pilgrimage to Tirumala culminating with a grand rendezvous with none other than their family deity SarvottamaTirumalaVenkateshwara. The devout couple temporarily entrust custody of their two most obedient young children, Venkatamba and Gururajachar to the affectionate care of trusted relatives. Thimmannachar also makes necessary arrangements for continued functioning of the hermitage of learning in his absence and enlists efficient services of trusted scholars for the same. The devout couple Thimmannachar and Gopikamba offer sacred food offerings to hundreds of righteous gentry and seek their blessings before beginning their pilgrimage to Tirumala. Nonstop rendition of the sacrosanct [[SreemadhBhagavathaha]] is heard with utmost devotion by the devout couple Thimmannachar and Gopikamba. Thereafter sacred pilgrimage to Tirumala is begun on an empty stomach as outlined in the sacred [[SadaachaaraSmruti]] of VayuJeevottamaAcharyaMadhwaru. The ultra orthodox Thimmannachar, practitioner of strictest celibacy, carries holiest of |SHALAGRAMA| along with him and offers propitiation to MadhwantaryamiTirumalaVenkateshwara Omnipresent therein. In due course the devout couple journey on foot from Bhuvanagiri and arrive at SreeRangam en route to Tirumala. On the peripheral boundary of SreeRangam, the devout couple, Thimmannachar and Gopikamba take compulsory pledge at the powerful shrine of YelleMukhyaPrana, consecrated centuries earlier by none other than VyasaTheertharu.

The ultra orthodox Thimmannachar, an unrelenting practitioner of each and every code of stricture as outlined by none other than VayujeevottamaAcharyaMadhwaru, is also a most fortunate recipient of holiest of holy ordainments so necessary for a righteous doer of duty task, such as compulsory embossment of sacred symbols, sporting of utmost auspicious marking upon his forehead, custodian of powerful Mantras and performance of sacrosanct rituals directed towards SarvottamaSreeRanganatha, at the ablest Hands of none other than SreemadhVijayeendraTheertharu. On account of such an envious traditional legacy, the pious Thimmannachar always sports the holiest of holy insignias of a ParamaVyshnava such as Shankha-Chakra-UrdhvaPundra, always mediates upon the infinite immensity of the supreme benevolence of SarvottamaSreeRanganatha, always utters the superlative synonyms of SarvottamaSreeRanganatha, always imbibes only the holiest of holy VishnuPaadodaka without fail day in and day out, always performs full length salutations at the Lotus Feet of SarvottamaSreeRanganatha, always partakes food offerings that are first offered to SarvottamaSreeRanganatha and VayujeevottamaMukhyaPrana, always observes the most auspicious Ekadashi days in all its strict entirety, always offers worship only to SarvottamaSreeRanganatha and is always at the very forefront in extending felicitations to all true devotees of SarvottamaSreeRanganatha. His devout wife Gopikamba proves to be a most worthy match for the scholarly Thimmannachar and on her part stringently practices each and every stricture typical to auspicious womanhood. Gopikamba constantly reads aloud from the sacred [[MadhwaNaama]] extolling the Three Superlative Incarnations of Vayujeevottama Hanuma-Bheema-Madhwa. Thimmannachar is one of the greatest scholars of his time and an innate genius and past master in the hereditary art of playing on the auspicious musical instrument, ||HAMSAVEENA||, a supreme practitioner of the rarest of rare art of exercising supreme control over one's tongue and action of limbs through valorous strengths of bravery, protection of life and limbs through piercing gaze of unwavering eyesight, protection of mind consciousness and control over speech arising out of performance of righteous deeds, complete vacation of all forms of binding attachments and thereby staging unstinted victory over all forms of fear and finally constantly at the beck and call of the needy at all times with complete absence of mitigating selfish thoughts. Thimmannachar also offers principal thanksgiving to the auspicious hierarchy Celestial VayujeevottamaMukhyaPrana who is involved in ceaseless meditation of the famed [[Hamsa Mantra]] for a staggering twenty one thousand six hundred number of times within all living beings. Thimmannachar also expresses his indebtedness at the manner in which VayujeevottamaMukhyaPrana offers sum total of all merits accrued by rendition of [[Hamsa Mantra]] at the Lotus Feet of none other than SarvottamaSreeRanganatha Omnipresent within all living beings. Thimmannachar bows humbly before the Idol of VayujeevottamaMukhyaPrana with all encompassing devotion and humility. Thimmanachar is humbled at the very thought of such a VayujeevottamaMukhyaPrana functioning as a veritable gateway leading towards very temple of the soul where none other than SarvottamaSreeRanganatha reigns Supreme. The scholarly Thimmannachar is fully aware of the Supreme Truth that each and every singular deed sought to be performed by a righteous individual is brought upon only with the prior Supreme Will of none other than SarvottamaSreeRanganatha and logically culminated by the eternally faithful VayujeevottamaMukhyaPrana. At

SreeRangam, the scholarly Thimmannachar reminisces upon the mortal body so formed out of five principle elements and through the same formation of five nodal points vital for discharge of all body functions carrying individual Omnipresence of that particular reigning Celestial, of course holding exalted office at the sole pleasure of none other than SarvottamaSreeRanganatha. Thimmannachar constantly mulls over the fact that this mortal body in itself is lifeless and inanimate as it were and the same is energized upon receipt of kindest benevolence from none other than SarvottamaSreeRanganatha who puts life into the same. Such being the case, same body is home to all forms of ignorance, illusion, attachment on one hand and at the same time professes intellect and Knowledge on the other. Thus performance of righteous duty task is enabled through twenty five different mediums known as canonical TATVA remotely controlled by none other than SarvottamaSreeRanganatha. With such lofty thoughts, the scholarly Thimmannachar facilitates the Omnipresence of SarvottamaSreeRanganatha to occupy the loftiest lotus pedestal in his very soul. Thimmannachar is a seasoned master of utilizing such pristine strata of all encompassing supreme truth pertaining to SarvottamaSreeRanganatha in lighting up the divine lamp of devotion.

||OMACHYUTAYANAMAHAOMANTAYANAMAHAOMGOVINDAYANAMAH AOM||

Journeying from the sacred precincts of SreeRangam, the devout couple Thimmannachar and Gopikamba walk ahead relentlessly unmindful of vagaries of inclement weather and rough terrain and in due course arrive at the auspicious domain of the holiest of holy pilgrim center of Tirumala. Approaching from the auspicious south eastern direction of Kanchi, the devout couple set sight on the enormous spread of hill ranges of Tirumala visible hazily in distant horizon at the break of a most auspicious dawn. This most arduous route uphill to the sacred Tirumala is known only to very select few that include such luminaries such as the legendary Shreepadarajaru, VyasaTheertharu and other chosen disciples such as SreemadhVijayeendraTheertharu, BhaaviSameeraru, Purandara Dasaru and Kanaka Dasaru. This particular route uphill is most auspicious amongst all other routes due to presence of countless number of sacred springs such as Kapila Tirtha, brought forth by none other than hierarchy Celestials in order to extend their humble service to the devotees of SarvottamaTirumalaVenkateshwara. The very sight of the magnificent spread of the holiest of holy hill ranges covered by dense forests teeming with abundant flora and fauna sends the devout couple Thimannachar and Gopikamba into devotional frenzy with tears of bliss filled joy streaming forth from their righteous eyes in torrents. The ultra orthodox Thimmannachar places the holiest of |SHALAGRAMA| in front and performs oblong propitiation to MadhwantharyamiTirumalaVenkateshwara, at the base of the Holy Hills. The devout couple are more than fully aware that only on account of enormous amounts of immeasurable merits accredited from countless past births that an individual can ever hope to sight the holiest of holy Tirumala Hills. Thimmannachar and Gopikamba also utter a silent prayer to seven hooded Celestial AadiSesha and countless Celestials comprising of Yaksha, Kinnara, Gandharva and Sages who are resident all along the Sacred Hills, a few amongst them taking up inanimate forms such as gigantic granite gneisses and animate living beings such as countless forms of flora and fauna. Numerous

auspicious symbols depicting conches and fiery “chakra” gleam forth from gigantic granite boulders etched several decades earlier by erstwhile faithful disciples of Shreepadarajaru and VyasaTheertharu beckon the devout couple Thimmannachar and Gopikamba. The devout couple Thimmannachar and Gopikamba are overwhelmed to sight well weathered welcome stone arches, upon which are etched eternal and indelible auspicious insignia such as **||SHREEMOOLAGOPINATHAVIJAYATE|| and ||SHREEMOOLAGOPALAKRUSHNOVIJAYATE||**.

The ultra orthodox Thimmannachar and Gopikamba in order to please their family deity SarvottamaTirumalaVenkateshwara first invoke countless Celestials omnipresent in prized Kapila cows. Indeed such prized bovines now worshipped by the devout couple possess manifold Omnipresence of eternal [[Vedas]] in its very breath, Omnipresence of SarvottamaMahaVishnu in its very horns, Omnipresence of ChaturmukhaBramha in its very head, Omnipresence of Celestial Guru in its very shoulders, Omnipresence of Celestial MahaRudra in its very forehead, Omnipresence of Celestial Ashwini Twins in its two ears, Omnipresence of Celestial Surya and Chandra in its two eyes, Omnipresence of Celestial Maruthu in its rows of teeth, Omnipresence of Celestial Saraswathi on its tongue, Omnipresence of Celestial Varuna in its throat, Omnipresence of Celestial Agni in its bosom, Omnipresence of Celestial Pruthvee in its gullet, Omnipresence of ‘Milky Way’ in its loins, Omnipresence of Celestial Yama in hindquarters, Omnipresence of Celestial Vasu in its thighs, Omnipresence of Celestial Vayu coursing through in its muscles, Omnipresence of every known sacred spring in all its body fluids. This apart such bovines also possess auspicious Omnipresence of Celestial Goddess Lakshmi Devi and Ganga in sacred “Gomutra and Gomaya”, Omnipresence of Celestial Goddess Sreedevi in its nostrils, Omnipresence of Seven Seas in its udders, Omnipresence of Celestial Gandharva in the centre of its midriff, Omnipresence of Celestial Nagas at the tip, Omnipresence of Celestials damsels at hind region, Omnipresence of Ancestors at the hip region, Omnipresence of Sages in the tail and Omnipresence of Celestial Prajaapati amidst thick growth of hairs on its body. Thereafter the devout couple, Thimmannachar and Gopikamba circumambulate such sacred bovines with utmost devotion and their action is in itself akin to having visited every sacred pilgrimage center worthy of mention.

The devout couple Thimmannachar and Gopikamba begin to climb weather beaten tracks leading towards the holiest of holy shrine dedicated to SarvottamaVenkateshwara atop Tirumala. The devout couple are very much aware that during the Time Epoch of DwaparaYuga, a spirited maiden Jambavati also embarked on a sacred Pilgrimage to Tirumala and ultimately became the auspicious consort of none other than SarvottamaShreeKrushna. Since the Omnipresence of none other than SarvottamaTirumalaVenkateshwara is a certainty in the sacred Kapila Tirtha, the devout couple Thimmannachar and Gopikamba bathe in its cooling midst well before the break of dawn and begin their ascent of the sacred Tirumala hills. The devout couple also come across countless holy springs found all along the holy route such as Paapanaashini, KumaraTirtha, Antaraganga, TumburuTirtha, NarasimhaTirtha, ChakraTirtha, VishvaksenaTirtha, PachaayudhaTirtha, Agnikunda, BramhaTirtha and SaptarishiTirtha. After bathing in the same the devout couple themselves prepare sanctified food and offer

the same as sacrosanct offerings to SarvottamaTirumalaVenkateshwara. At every one hundred yards or so the ultra orthodox scholar Thimmannachar places the holiest of holy |SHALAGRAMA| upon the sacred ground and offers principal salutations to MadhwaantharyamiTirumalaVenkateshwara. The devout couple begin to climb uphill through verdant forests teeming with abundant flora and fauna and manage to cross seven magnificent mountain chains of Seshachala-Vedachala-Garudachala-Anjanachala-Rishabaachala-Narayanachala-Venkatachala, uneventfully. Finally upon their last leg of their journey uphill the devout couple negotiate steep granite hillocks by having to bend down on all fours for a few precarious yards. Thimmannachar and Gopikamba seem completely overwhelmed with pristine pure devotion and finally reach the topmost pinnacle of the famed Tirumala hills. Thereafter the devout couple Thimmannachar and Gopikamba walk ahead with purposeful bent of mind and arrive at the famed shrine of SarvottamaVaraha situated on the upper banks of SwamiPushkarni. The ultra orthodox Thimmanachar informs his devout wife Gopikamba that during the Time Epoch of TretaYuga none other than the pious AnjanaDevi performed ritual purification bath at SwamiPushkarni and in due course was blessed with none other than VayuJeevottamaAnjaneya as a worthy offspring. The ultra orthodox Thimmannachar also narrates as to how none other than SarvottamaRamachandra also bathed in the sacred waters of SwamiPushkarni during the course of His Epochal Incarnation and thus the sacred waters of the SwamiPushkarni harbors collective Omnipresence of three and half million Thirthaabhimaani Celestials. The devout couple are immensely overwhelmed to sight such holy waters of the SwamiPushkarni in which countless eminent Madhwa Pontiffs and legendary bards of yore have also taken purification bath. The ultra orthodox Thimmanachar offers sacred libations to SwamiPushkarni and proceeds towards the sacrosanct shrine of SarvottamaBhooVaraha.

After paying dutiful obeisance at the Lotus Feet of SarvottamaBhooVaraha, the devout couple Thimmanachar and Gopikamba busy themselves in preparing sacrosanct offerings to the reigning deity. Atop Tirumala the devout couple Thimmanachar and Gopikamba come to observe some most difficult practices such as ||KRUCHRA-CHANDRAYANA-EKABHUKTI|| modes of penance in solve favor of SarvottamaTirumalaVenkateshwara. The ultra orthodox Thimmanachar imparts religious discourse from the sacred [[SarvaMoola]] compendium of VayuJeevottamaAcharyaMadhwaru to scores of worthy audiences. The ultra orthodox Thimmanachar, an eminent disciple of the legendary SreemadhVijayeendraTheertharu, also imparts pointed discourses based on [[ShreemadBhagavathaTaatparyaNirnayaha]] composed by VayuJeevottamaAcharyaMadhwaru to scores of devoted audiences and enliven them with rapturous eulogy of the Infinite grandeur of several epochal incarnations of SARVOTTAMA SREEMAN NARAYANA. These religious discourses imparted by Thimmanachar hours together in broad corridors pilloried with massive stone pillars, situated in the courtyard of the shrine dedicated to SarvottamaTirumalaVenkateshwara is heard with spellbound attention by scores of ultra orthodox scholars belonging to every known sect of fellow devotees of all Vedic branches. The ultra orthodox Thimmanachar during the course of his religious discourses succeeds in bringing forth many a secretive Truths pertaining to the Infinite unchangeable sovereignty of SARVOTTAMA SREEMAN NARAYANA. Whilst engaged in rendering the particular Seventh Canto of

the [[SreemadhBhagavathaTaaparyaNirnayaha]], Thimmannachar extols the enormous meritorious virtues of the inimitable devout lad Prahlada whose singular dedication results in the superlative Incarnation of SarvottamaUghraNarasimha, who heeding to the relentless call of His greatest devotee burst forth from within an inanimate stone pillar and vanquished the terrorizing evil demon ‘h i r a n y a k a s h i p u’. (See Chapter 1). The grand religious discourse based on the [[ShreemadhBhagavathaTaaparyaNirnayaha]] is culminated with performance of the salutary closure by the great scholar Thimmanachar after elucidating in much grander detail about the Glorious coronation of Prahlada with the prompt restoration of Dharma.

The devout couple Thimmannachar and Gopikamba also sing aloud devotional songs composed by such worthy luminaries such as Shreepadarajaru, VyasaTheertharu, Vijayeendra Theertharu, BhaaviSameeraru and Purandaradasaru, even as wonderstruck batches of pilgrims begin to stare at them in astonishment. Thimmannachar also plays on the auspicious musical instrument of ||HAMSAVEENA|| stemming forth in torrential melodious cascades to rapturous encores from scores of devout audiences who weep with sheer ecstatic bliss upon hearing famed devotional compositions of eminently legendary bards which they had never heard before. Fortunate audiences who hear lilting musical notes emanating from this famed ||HAMSAVEENA|| recital by the maestro Thimmannachar even begin to wonder whether the same recital is indeed a handiwork of a Celestial Gandharva. After finishing all modes of penance culminated in the manner of an auspicious oath, the ultra orthodox Thimmanachar accompanied by his dutiful wife Gopikamba, on a most auspicious chosen day in the holiest of holy month of Kartika, begin to proceed towards a grand rendezvous with none other than SarvottamaTirumalaVenkateshwara Omniscient within the Golden Superstructure of AnandaNilaya. The devout couple Thimmannachar and Gopikamba are overjoyed to sight the holiest of holy superstructure, since they are very much aware that the gleaming golden sheets that are decoratively wrapped all around the magnificent ramparts of the superstructure was dedicated to SarvottamaTirumalaVenkateshwara by none other than VyasaTheertharu, the Raja Guru of Emperor KrushnadevaRaya of the famed Vijayanagar Empire. Upon arriving in the outer courtyard of the holy shrine, the ultra orthodox Thimmannachar once again places clusters of |SHALAGRAMA| in front of the gigantic pillar located outside the shrine and offers full length salutations to MadhwantharyamiTirumalaVenkateshwara. Next even as the devout couple arrive at the very gates of the Sanctum Sanctorum, they offer unstinted obeisance to silent sentinels Jaya-Vijaya guarding auspicious eastern direction, Chanda-Prachanda guarding southern direction, Nanda-Sunanda guarding western direction and Kumuda-Kumudaaksha guarding northern direction. Now standing at the very threshold of the Sanctum Sanctorum, the devout couple Thimmanachar and Gopikamba seek overbearing refuge at the Lotus Feet of SarvottamaTirumalaVenkateshwara who is wont to travel far and wide being seated upon the powerful back of His trusted aide, Celestial Garuda and is flanked on either side by His Divine consorts ShreeDevi and BhooDevi. The devout couple are very much aware that sighting such an Omnipresence of SarvottamaTirumalaVenkateshwara is similar to being blessed by every known auspicious good tidings. The ultra orthodox Thimmannachar offers salutations to the Omnipresence of the Celestial Seshha upon whom SARVOTTAMA SREEMAN

NARAYANA reclines in the famed abode of Vykunta and upon whom none other than SarvottamaTirumalaVenkateshwara now stands atop the sacred Hills of Tirumala. It is this very fortunate Celestial Sesa who earlier incarnated as Lakshmana alongside SarvottamaShreeRamachandra and served Him well as His younger brother. The ultra orthodox Thimmannachar is overwhelmed with the Supreme Truth that batches of hierarchy Celestials led by Rudra, Surya, Chandra and the like come to enjoy their domain powers only on account of Supreme Benevolence bestowed upon them by SarvottamaTirumalaVenkateshwara. Such is the Infinite Sovereignty of SarvottamaTirumalaVenkateshwara resplendent with Lotus like Eyes, the sole Sovereign enjoying the highest rank over all other hierarchy Celestials led by Goddess Mahalakshmi Devi, ChaturmukhaBramha and Vayu.

The devout couple Thimmannachar and Gopikamba are now extremely eager to cast their fortunate eyes upon such a spectacularly magnificent opulence Omnipresence of SarvottamaTirumalaVenkateshwara, who is the sole refuge of all comity of righteous, is completely devoid of all manners of shortcoming and is the very epitome of every known auspicious quality. The devout couple are ecstatic about the impending sighting of SarvottamaTirumalaVenkateshwara and are eager to offer their salutations and servitude at His Lotus Feet. To fortunate eyes of ChaturmukhaBramha and legion of other Rujuguna Celestials, the magnificent Idol of SarvottamaTirumalaVenkateshwara is sighted with collective brilliant radiance of Infinite Suns, whilst to the fortunate eyes of Rudra the magnificent Idol of SarvottamaTirumalaVenkateshwara is sighted with collective brilliant radiance of millions Suns, whilst to fortunate eyes of Devendra the magnificent Idol of SarvottamaTirumalaVenkateshwara is sighted with collective brilliant radiance of a thousand Suns, whilst to fortunate eyes of those who are blessed with utmost elusive knowledge of abstract, the Idol of SarvottamaTirumalaVenkateshwara is sighted with brilliant radiance of a midday Sun whilst the same is sighted with the soothingly cool radiance of a Full Moon to hierarchy Sages and the Idol is sighted to harbor twinkling dazzles of series of brightest stars to all other lesser mortals. Whilst in Kali Yuga, SarvottamaTirumalaVenkateshwara is sighted in the form of an Idol to countless devotees in their teeming billions. Next, upon setting foot within the sacred 'Sanctum Sanctorum' the devout couple Thimmannachar and Gopikamba sight the divinely resplendent sight of none other than SarvottamaTirumalaVenkateshwara in all His Gloriously soothingly cool radiant gaze surpassing that of the brightest of Full Moon and cast their collective fortunate eyes on His Lotus feet and all the way up to His magnificent diamond studded crown gifted by none other than His father-in-law AkashaRaja, on the day of His most auspicious wedding with Goddess PadmavathiDevi. The very sight of the most auspicious of all and most powerful of all Conch shell and Chakra held in the Two Auspicious Hands of SarvottamaTirumalaVenkateshwara renders the devout couple Thimmannachar and Gopikamba into a sense of abject surrender resulting in outflow of torrential tears from their righteous eyes. Enormous garlands of fresh ShreeTulasi along with a huge necklace strung together with clusters of holiest of holy |SHALAGRAMA| and fist sized gold pendants embossed with sacred etchings of [[Vishnusahasranaama]] dedicated earlier by none other than VyasaTheertharu after completion of twelve long years of steadfast service at the Lotus Feet of SarvottamaTirumalaVenkateshwara, cascade in long rows upon the MoolaVirat. The

most auspicious of all ‘Sacred Thread’, nearly six feet in length, woven with fine strands of pure golden threads dedicated earlier by none other than BhaaviSameeraru also adorns the MoolaVirat of SarvottamaTirumalaVenkateshwara. Forged armor plates brocaded with solid gold ingots decorating the broad chest of the MoolaVirat of SarvottamaTirumalaVenkateshwara is aptly embossed with the most auspicious of all ‘Insignias’ of ShreeDevi and BhooDevi. The most auspiciously outstretched HAND of SarvottamaTirumalaVenkateshwara seem to beckon the devout couple Thimmannachar and Gopikamba guaranteeing them with one singular individual largesse that would benefit not only them but the whole of humankind at large, even as the other powerful HAND of SarvottamaTirumalaVenkateshwara turned inwards at the waist region seem to signal an end to all familial woes of bondage and grant of liberation on account of their steadfast pristine pure devotion.

Such a SarvottamaTirumalaVenkateshwara is the sole progenitor of all facets of creation, sustenance and destruction and has donned many a superlative Incarnations solely in order to uphold comity of righteous devotees. Semantic visitation of such an epochal sighting of **||SARVOTTAMATIRUMALAVENKATESHWARA||**, would tantamount to onset of similar mountainous merits accrued during the Incarnation as MATSYA, where none other than SarvottamaTirumalaVenkateshwara hands over the four eternal **[[Vedas]]** to the rightful custodian, topmost hierarchy Celestial ChaturmukhaBramha after slaying the evil demon who had earlier abducted the same. During the Incarnation as HAYAGREEVA, none other than SarvottamaTirumalaVenkateshwara slays the evil demon named ‘m a d h u’ and retrieves the eternal **[[Vedas]]** which are stolen from the grasp of the hierarchy Celestial ChaturmukhaBramha and is returned to its rightful custodian. During the Incarnation as KURMA, none other than SarvottamaTirumalaVenkateshwara dons the awesome form of a gigantic Turtle and lifts up the now submerged Mount Mandhara upon His Infinite back and thereby helps in the relentless churning of the Milky Ocean by phalanx of Celestials. During the Incarnation as VARAHA, none other than SarvottamaTirumalaVenkateshwara slays the evil demon ‘h i r a n y a a k s h a’ who soon meets a watery grave, following which the now submerged domain of BhooDevi is once again resurrected to the original position. During the Incarnation as NARASIMHA, the evil demon ‘h i r a n y a k a s h i p u’ is slain with concurrent elevation of the greatest devotee Prahlada by none other than SarvottamaTirumalaVenkateshwara. During the Incarnation as TAPASAA, none other than SarvottamaTirumalaVenkateshwara saves the gigantic elephant Gajendra from the evil clutches of the terrifying crocodile. During the Incarnation as VAMANA, the vain Emperor ‘b a l i’ is banished to the netherworld on the pretext of claiming three measured footsteps by none other than SarvottamaTirumalaVenkateshwara and later the Celestial Devendra is once again reinstated as unchallenged ruler of the Kingdom of Celestials. During the Incarnation as BUDDHA, legions of nonbelievers who disclaim the existence of the supreme being are purposefully led to wallow in domain of inescapable ‘a n d h a t a m a s’ with grant of true bliss to the righteous comity by none other than SarvottamaTirumalaVenkateshwara. During the Incarnation as PARASHURAMA, none other than SarvottamaTirumalaVenkateshwara wields terrifying weaponry of sharp edge axe and destroys clans of unrighteous warriors and eradicates stifling darkness of tyranny that till then enveloped the Three Worlds. During the Incarnation as VEDAVYASA,

none other than SarvottamaTirumalaVenkateshwara, composes many a masterful scripture comprising of auspicious unparalleled segmentation of the eternal [[Veda]], [[Purana]] and [[Bramhasutra]] thereby vacating onset of ignorance upon Celestials and righteous alike. During the Incarnation as RAMA during the famed Treta Yuga, none other than SarvottamaTirumalaVenkateshwara, takes birth as the son of Emperor Dasharatha, later weds the nubile Seeta Devi, travels to the thick forests honoring the words of His father and after vanquishing the evil 'r a v a n a' at Lanka, heads back victoriously to the capital city of Ayodhya accompanied by Seeta Devi and upon being crowned as Emperor rules over His vast Kingdom for many years with ceaseless alleviation of the sufferings of the downtrodden and at the same time punishing the evil. During the Incarnation as KRUSHNA, during the famed Dwapara Yuga, none other than SarvottamaTirumalaVenkateshwara, clans of evil demons and tyrannical warriors meet their collective doom whilst at the same time thoroughly deserving righteous lot of Pandavas are rewarded with their just dues with deserving coronation of the eldest Yudhistira. Fronting a doubting Prince Arjuna as a prime example, ShreeKrushna narrates the famed [[Geeta]]. During the Incarnation as MAHIDASA, none other than SarvottamaTirumalaVenkateshwara is born to the righteous couple of Dharaa and Itaraa Devi and composes eternal texts of sacred scriptures of immense value to all those who are in quest of eternal Knowledge. During the Incarnation as YAGJNA, none other than SarvottamaTirumalaVenkateshwara is born to the chaste Akooti Devi, the daughter of Svaayambu, then shines as the leader amongst all Celestials and upon ruling roost unchallenged in the celestial domain also causes onset of auspicious progeny to Dakshina Devi. During the Incarnation as KAPILA, none other than SarvottamaTirumalaVenkateshwara is born to the chaste Devahooti, the auspicious daughter of Svaayambu, happens to formulate the epochal branch of Knowledge known as [[Sankhya]] and also enlightens comity of hierarchy Celestials and great sages. During the Incarnation as DHANVANTARI, none other than SarvottamaTirumalaVenkateshwara happens to originate during the time of epochal churning of the Milky Ocean, is resplendent with a dazzling smile and the very epitome of youthful vigor and vitality and oversees the distribution of Nectar of Immortality only to deserving hierarchy Celestials leaving many a wretched demon in the lurch. During the Incarnation as MOHINI, none other than SarvottamaTirumalaVenkateshwara happens to adorn the form of an alluring maiden who happens to snatch away the pot of Nectar of Immortality from the undeserving hands of demons and distributes the same amongst each and every Celestial. During the Incarnation as DATTA none other than SarvottamTirumalaVenkateshwara, happens to be born to the auspicious couple of Sage Atri and Anusuya Devi and later disburses with true Knowledge to comity of righteous clergymen. During the Incarnation as Kumara, none other than SarvottamaTirumalaVenkateshwara heeds to the sustained plea from comity of hierarchy sages dispenses with true Knowledge to all of them. During the Incarnation as RUSHABHA none other than SarvottamaTirumalaVenkateshwara, heeding to the sustained pleas emanating from the likes of hierarchy sages led by the inimitable Sanaka, happens to rule over a might Empire and later on embraces Pontificate with the title of ||PARAMAHAMSA|| propagating the hitherto unknown facets of Supreme Truth. During the Incarnation as HAMSA, none other than SarvottamaTirumalaVenkateshwara, rejoices amongst comity of righteous sages such as Sanaka. This apart, none other than

SarvottamaTirumalaVenkateshwara also Incarnates as Nara with add on Omnipresence of hierarchy Celestial Sesha and Infinite Omnipresence of SarvottamaMahaVishnu. None other than SarvottamaTirumalaVenkateshwara also Incarnates as the son of Celestial Yama and as the elder brother of Nara and is known as ||NARAYANA and HARI||. All such Incarnations of SarvottamaTirumalaVenkateshwara are only in order to uplift the comity of righteous and is supremely comprised of Knowledge both in content and in purpose. During the forthcoming Incarnation as KALKI, none other than SarvottamaTirumalaVenkateshwara is slated to be born to an upright righteous individual and shall vanquish hordes of evil clans who happen to terrorize Bhoo Devi.

Uttering such auspicious salutations, the devout couple, Thimmannachar and Gopikamba submit themselves totally at the Lotus Feet of Sarvottama TirumalaVenkateshwara and even as they happen to open their collective eyes slowly, they are blessed with a superlative occurrence of the Eternal Omnipresence of SarvottamaTirumalaVenkateshwara within the ‘Sanctum Sanctorum’. The devout couple Thimmannachar and Gopikamba instinctively raise their collective hands to shield their puny eyes unable to sight the sudden burst of bright radiance emanating forth from the MoolaViraat of SarvottamaTirumalaVenkateshwara easily surpassing that of a thousand Suns! This most auspicious and holiest of holy sighting is indeed the most nearest to the famed ‘Omnipresence’ of SarvottamaTirumalaVenkateshwara that was invoked earlier into the MoolaViraat by none other than the greatest devotee VyasaTheertharu, through the means of [[TANTRASARA]] mode of worship as sanctioned by none other than VayujeevottamaAcharyaMadhwaru. Now, SarvottamaTirumalaVenkateshwara anointed with the most Holiest of Holy ‘UrdhvaPundra’ and sacred ‘Akshate’ effusing heady fragrance of scented camphor upon His Noble Face is seen by a thoroughly grateful couple Thimmannachar and Gopikamba Sporting a dazzling ‘Koustubhahaara’, a golden tinged ‘Vanamaala’ over a most auspicious yellow colored gold brocaded silken garment, diamond studded Makara-Kundala, the most auspicious of all silver sheeted conch shell and a sharply whirring Chakra and finally a hugely magnificent diamond, ruby, sapphire and emerald studded crown atop His Head that seem to outshine the collective brilliance of the entire Grand Cosmos, many times over! SarvottamaTirumalaVenkateshwara upon being Supremely Pleased with tremendous show of devotion by the humble duo of Thimmannachar and Gopikamba Bestows His Infinite Benevolence upon them, nay to the whole of humanity by granting away one of His most ardent devotee, ParmaBhagavatottamaPrahlada! Thus, SarvottamaTirumalaVenkateshwara grants the most auspicious of all boon by means of which none other than ParamaBhagavatottamaPrahlada harboring a most special Omnipresence of the hierarchy Celestial Vayu, is deemed to be born to the devout couple Thimmannachar and Gopikamba in the near future. Thus successive Incarnations of the Celestial Shankukarna as Prahlaada, Bahleeka and VyasaTheertha is now slated for one last reincarnation, as per the Supreme deemed will of none other than SarvottamaTirumalaVenkateshwara. This Supremely Auspicious Incarnation shall prove to be the leading light to the Three Worlds, shall thoroughly validate the highest levels of Supreme Truth as found in the valuable Tenets of TatvaVada of VayujeevottamaAcharyaMadhwaru and shall uphold the strictest values of Dharma even in the most trying of all circumstances after being anointed to the highest Order of ParamaHamsaPeeta, whose “Patron Saint”,

HamsaNamakaParamatma is none other than SarvottamaTirumalaVenkateshwara Himself. (See Chapter 5). Upon receiving such Infinite largesse from none other than SarvottamaTirumalaVenkateshwara, the devout couple Thimmannachar and Gopikamba with a heavy heart, make a slow exit from the Sanctum Sanctorum. Outside the devout couple sight the holiest of holy VimanaSreenivasa consecrated atop the sacred golden superstructure of AnandaNilayam, by none other than VyasaTheertharu and perform their salutation to the same. At that very same time the very Heavens above open up with thunder and lightning followed by torrential rainfall brought about by countless favorable Celestials who seem as though to be in a great hurry to purify ‘themselves’ by drenching the devout couple Thimannachar and Gopikamba, the most favored devotees’ of SarvottamaTirumalaVenkateshwara.

The ultra orthodox Thimmannachar along with his dutiful wife Gopikamba bid a final adieu by offering entire fruits of merits gained by such a selfless service at the Lotus Feet of SarvottamaTirumalaVenkateshwara, the sole Grantor of auspicious tidings to none other than VayuJeevottamaAnandaTheertha. Such a Sarvottama TirumalaVenkateshwara, is the sole vanquisher of all forms of ‘a d h a r m a’ let loose all along with the relentless march of Kali Yuga. SarvottamaTirumalaVenkateshwara is the sole Grantor of Supreme Knowledge to comity of righteous who beseech His constant Omnipresence in their very souls. Upon being overcome with such heightened levels of pristine pure devotion the devout couple Thimmannachar and Gopikamba begin their long return journey to the humble abode of Bhuvanagiri after a thoroughly meritorious and fruitful pilgrimage to the sacred Seven Hills of Tirumala clutching tightly in their humble hands the most sacred of all sanctified offerings of SarvottamaTirumalaVenkateshwara, the ShreeVariLaddu, tied within knotted cloth and placed most reverentially on their devout heads. Thereafter, the devout couple Thimmannachar and Gopikamba begin trekking down steep inclines of the famed Saptagiri hills and cautiously negotiate sharp bends with jaw dropping ravines on either sides abutting well weathered precarious tracks cutting right across rocky outcrops crested with magnificent cliffs. Such an arduous downhill trek is completed by the devout couple Thimmannachar and Gopikamba with brief stopover all along for a well earned siesta amidst verdant growth of flora and bustling fauna abounding in natural splendor. Unchecked waterfalls gush forth with torrential flow of rain water runoffs fed by recent cloudbursts dot all along the route downhill, appear in a terrific haste to join the rapidly flowing River Suvarnamukhi snaking across vast plains. After completing such precarious descent, the devout couple Thimmannachar and Gopikamba journey towards the holy pilgrim Center of Tiruchanoor situated on the broad plains of the foothills for an auspicious rendezvous with Goddess PadmavathiDevi. Unmindful of searing hot weather the devout couple, Thimmannachar and Gopikamba begin walking purposefully towards the sacred pond of PadmaSarvovar in the vicinity of which is situated the famed shrine dedicated to Goddess PadmavathiDevi. Upon arrival at the famed pilgrim Center of Tiruchanoor, the devout couple Thimmannachar and Gopikamba busy themselves with performance of compulsory service directed towards the reigning Goddess PadmavathiDevi and offer auspiciously threaded ‘Mangalya’ along with other auspicious items such as handcrafted bangles and hand woven nine yard garments interspersed with fine golden threads and lacquered beads made out of precious stones. The very sight of the most auspicious

Goddess PadmavathiDevi renders the devout couple Thimmannachar and Gopikamba to burst forth with ecstatic tears of joy. Subtle religious fervor gains unstinted crescendo of devotion when they collectively sight the piercingly brilliant ray of light originating from a prominent emerald green nose stud jutting out from the most auspicious Face of Goddess PadmavathiDevi. Such dancing rays of light further accentuates a most auspicious of all bejeweled mark of sacred vermilion and sandal paste that seem to foretell onset of most auspicious and epochal good tidings to the devout couple Thimmannachar and Gopikamba in the very near future. Enormous garland of fresh ShreeTulasi adorns the most auspicious Idol of Goddess PadmavathiDevi vying for space along with dozen other necklaces studded with every known precious stone. Auspicious bunch of fresh flowers peep from behind a glittering crown that adorns Goddess PadmavathiDevi, who is now 'Omnipresent' upon the most auspicious of all Lotus Flower in fullest boom. The most auspicious outstretched 'Two Hands' of Goddess PadmavathiDevi embossed with glittering Shanka-Chakra-Gadha- Padmamudra of none other than SarvottamaTirumalaVenkateshwara promises every aspired for auspicious good tidings to the devout couple Thimannachar and Gopikamba, whilst the other 'Two Hands' hold aloft auspicious Louts Buds symbolizes Her Eternal Sustenance.

Together, the devout couple, Thimannachar and Gopikamba perform humble salutations in front of the 'Sanctum Sanctorum' dedicated to Goddess PadmavathiDevi and proceed to light up camphor and incense sticks. The chaste Gopikamba is soon accosted by scores of other chaste women, auspicious wives of ultra orthodox scholars and all of them together perform series of sacrosanct 'Kumkumaarchane' in sole favor of Goddess PadmavathiDevi and seek Her Everlasting Blessings for well being of their righteous husbands and grant of auspicious progeny. Moments later these august group of auspicious women begin to sing popular devotional compositions rendered in sole favor of Goddess PadmavathiDevi, even as they collectively perform sacred ritual of 'Mangalaarathi' in small batches from a golden plate. Thereafter the chief officiating priest troops out of the 'Sanctum Sanctorum' and prophesizes to the ultra orthodox Thimmannachar and his devout wife Gopikamba that indeed they shall very soon be blessed by a most auspicious of all offspring, whose 'collective' life span shall amount to one thousand years. Unable to comprehend the full extent of such a stupendous prophesy, the devout couple Thimmannachar and Gopikamba humbly bow before the Mother Goddess PadmavathiDevi with utmost submission and servitude. The devout couple Thimmannachar and Gopikamba soon receive sanctified offerings such as sweetened sugar lumps offered by the chief officiating priest, which is preserved with meticulous care. After culmination of such an immensely benefiting pilgrimage both to Tirumala and Tiruchanoor, the devout couple Thimannachar and Gopikamba journey towards the important pilgrimage center of Kanchi, the gateway of the South and offer principal propitiations directed at the Lotus Feet of SarvottamaVaradaraja. From there the devout couple Thimmannachar and Gopikamba once again reach the famed Temple City of SreeRangam well forded by swelling flood waters of the Holy River Kaveri. The devout couple Thimmannachar and Gopikamba perform ritual purification bath in the welcoming cooling midst of River Kaveri culminating with sacred offerings by the ultra orthodox Thimmannachar. Thereafter the devout couple Thimmannachar and Gopikamba once again arrive at the shrine dedicated to YelleyMukhyaPrana consecrated by none other

than VyasaTheertharu, the auspicious starting point of their epochal pilgrimage to Tirumala. There the devout couple Thimmannachar and Gopikamba once again bow before the shrine dedicated to VayuJeevottamaMukhyaPrana and offer their humble submission and servitude for a truly eventful and obstacle free culmination of their famed pilgrimage to Tirumala. The devout couple also visit the famed shrine situated within seven impenetrable forts, dedicated to MadhwavallabhaSarvottamaRanganatha at SreeRangam and pray for collective well being of all their near and dear ones. In due course, the devout couple Thimmannachar and Gopikamba journey further southwards traversing on familiar tracks abutting River Kaveri and finally arrive at the very gates of the famed pilgrim center of Kumbakonam.

Shortly after their arrival at Kumbakonam, the devout couple Thimmannachar and Gopikamba once again seek audience with their sole preceptor SreemadhSudheendraTheertharu and move towards the SreeMutt for this purpose. There, SreemadhSudheendraTheertharu is sighted intently addressing comity of ultra orthodox disciple scholars and is engaged in imparting religious discourse quoting from the fabled Holy Text of [[ShreeKrushnaamrutamaharnava]] from the sacred [[SarvaMoola]] compendium Composed by none other than VayuJeevottamaAcharyaMadhwaru. Taking this as a most auspicious omen, indeed, the ultra orthodox Thimmannachar also settles down amidst eager audiences and is soon engrossed in the elixir of True Knowledge contained in TatvaVada of VayuJeevottamaAcharyaMadhwaru, as being now propounded by SreemadhSudheendraTheertharu. The devout companion Gopikamba also sits in the secluded company of chaste wives of other ultra orthodox scholars. SreemadhSudheendraTheertharu explains in much detail complex chronicles teeming with impregnable canons, studied under His Guru and Mentor, SreemadhVijayeendraTheertharu who in turn had learnt the same from the legendary VyasaTheertharu. Accordingly, choicest hierarchy liberation is grantable only by SarvottamaKeshava. In order to seek eternal protection from such a SarvottamaKeshava it is indeed most vital to pursue the same using an extremely potent strategy inculcating constant eulogy towards His Lotus Feet, profession of pristine pure devotion directed at His Lotus Feet, performance of steadfast meditation directed at His Lotus Feet and always and at all times striving to hear His Eternally Infinite Fame and Glory. SreemadhSudheendraTheertharu continues His extemporaneous oratory with abundant enthusiasm and underlines the immense value in adhering to the time tested remedy inherent in ceaseless pursuit of the most auspicious of all titles of **||ACHYUTA-ANANTA-GOVINDA||**. Such an unbeatable remedy is the sole medicine for every incurable malady, even as all forms of obstacles are relegated to distant background. SreemadhSudheendraTheertharu further emphasizes that whosoever utters with utmost devotion, the very title of SARVOTTAMA SREEMAN NARAYANA, then it is deemed that such an individual is well and truly on his way into carving unique niche that shall result in ultimate grant of liberated bliss. SreemadhSudheendraTheertharu performs sacrosanct and compulsory culmination ritual at the end of His discourse by taking an oath from each one of the august audience present there to cleanse their individual minds with the superior synonym of **SARVOTTAMA ACHYUTA**, cleanse their individual speech with the superior synonym of **SARVOTTAMA ANANTA** and cleanse their very mortal body by uttering the superior synonym of **SARVOTTAMA GOVINDA**.

After culmination of such a pointed religious discourse rendered by SreemadhSudheendraTheertharu, fortunate audiences begin jostling forward in order to accept sacred offerings being distributed to one and all. The ultra orthodox Thimmannachar closely followed by his devout wife Gopikamba also stand in front of SreemadhSudheendraTheertharu and performs full length obeisance after gratefully accepting sustained benevolence from SreemadhSudheendraTheertharu who is now overjoyed to see them after their immensely successful pilgrimage to Tirumala. SreemadhSudheendraTheertharu also prophesizes about the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara, as revealed earlier by SreemadhVijayeendraTheertharu, proclaiming the long awaited pontifical heir to the eternal Empire of Vedanta. On their part, Thimmannachar and his devout wife Gopikamba express their collective gratitude and indebtedness towards the SreeMutt for extending such constant patronage towards them. In turn SreemadhSudheendraTheertharu assuages their collective feelings with comforting reassurance that on the other hand it is the SreeMutt that shall be forever indebted to the epochal service at the Lotus Feet of none other than SARVOTTAMA SREEMAN NARAYANA from their auspicious third offspring. (See Chapter 5). After taking leave of SreemadhSudheendraTheertharu, the devout couple Thimmannachar and Gopikamba finally arrive at their humble household situated at Bhuvanagiri and are reunited once again with their two young children. The ultra orthodox Thimmannachar rapidly moves towards the interior portion of the humble household and places the |SHALAGRAMA| on the altar and offers full length obeisance in front of the same. Next, he begins to distribute sacred sweetened offerings brought from Tirumala to the parents of Gopikamba who have till now acted as affectionate guardians to the now overjoyed young children Venkatamba and Gururajachar, left in their custody for caretaking. Meanwhile, Venkatamba and Gururajachar are overwhelmed with pent up emotions upon once again upon being reunited with their most affectionate parents after a span of nearly a month and run into a warm embrace in their welcoming arms. Thimmannachar brims with unbridled pride when he is told that the young Gururajachar, now a strapping young lad, has already mastered the art of playing on the ||HAMSAVEENA||, a family heirloom. Much to the amusement of the devout couple Thimmannachar and Gopikamba, their playful children innocently question them as to what special gift they have ‘brought’ for them after reappearing once again after such prolonged absence. However, unknown to the happy reunited family, such a most special gift, “ParamaBhagavatottama Shankukarna”, is all set for final redemption after successive Incarnations’ of Prahlada, Bahleeka and VyasaTheertha, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara.

As inevitable Seasons of Time change from cold and drab winter to fresh outbreak of lively summer, Gopikamba is soon to become a mother for the third time. An overjoyed Thimmannachar express fullest gratitude at the Lotus Feet of his family deity TirumalaVenkateshwara on account of this impending fructification of earlier pilgrimage to Tirumala, even as his magically deft fingers begin to tremble inexplicably whilst playing on the famed musical instrument of ||HAMSAVEENA||. Overnight the entire complexion of the expectant mother to be Gopikamba changes dramatically. Family

members and well wishers are taken aback upon seeing a resplendent fair glow of light dancing forth outwards from her most auspicious contour. The sheer luster of such an auspicious luminescence is so overpowering that Gopikamba purposefully avoids basking in the soothing glare of the Full Moon, since the same appears dark in comparison. It looks as though the Full Moon has taken safe refuge within her resulting in such a dazzling display. Owing to onset of most auspicious last incarnation of ParamaBhagavatottama Shankukarna, all the three compulsory manifest debt obligations to ancestors, celestials and sages vanish from the very auspicious soul of Gopikamba within no time. Lending much credence to such a prodigal event slated for the near future, the advent of an immensely proficient Pontiff of the Highest Order with avowed intention of upholding the hardest truths of Dharma, the expectant mother to be Gopikamba begins to consume red colored mud and is always seen wearing saffron colored auspicious clothing. Gopikamba prefers food offerings prepared in other auspicious households instead of partaking the same from within her own household. Gopikamba constantly sings aloud famed devotional compositions of noted devotes of none other than SARVOTTAMA SREEMAN NARAYANA, with an enchantingly melodious voice that surprises even Thimmannachar. Very soon anxious parents of Gopikamba arrive in order to be with her during her days of auspicious confinement. The eldest daughter Venkatamba is most contented to be amidst this sudden influx of affectionate grandparents. Humble rustic folks in their hundreds mill around the humble dwelling of Thimmannachar at Bhuvanagiri, even as word spreads like wildfire about the impending enactment of the stupendous boon of none other than AkhilaandakotiBrahmaandanayakaLakshmiPadmavathisamethaSarvottamaTirumalaVenkateshwara.

Chaste women who are auspicious wives of ultra orthodox scholars arrive in small groups and busy themselves in preparation of tiny cotton wicks dipped in scented oil for future use to light bright lamps at the “Sanctum Sanctorum” of the humble household of the devout couple Thimmannachar and Gopikamba. Prized Kapila bovines carrying special Omnipresence of Celestial Kamadhenu, with engorged udders brought from Dwaraka, constantly pestered for life sustaining milk by boisterous young calves, huddle together in noisy groups in makeshift cowshed adjacent to the humble abode of Thimmannachar and cast anxious look towards the house in eager anticipation of most auspicious birth cries of a new born infant, if need be. Auspicious Celestials line up in the Heavens and begin jostling with one another in much eagerness to cast their eyes upon the Paramabhagavattottama about to incarnate upon Mother Earth. Dutiful ministerial aides sent by SreemadhSudheendraTheertharu patiently wait the auspicious moment of birth of this future savior of the SreeMutt (See Chapter 5). The ultra orthodox scholar Thimmannachar, arranges for nonstop rendition of [[HariVayuStuti]] by phalanx of noted scholars. It seems as though Time itself stands still even as everyone await the most auspicious reincarnation of the Celestial Shankukarna, blessed with a most special Omnipresence of none other than VayuJeevottamaMukhyaPrana, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara. Likewise, Thimmannachar, the scion of the ‘Shaashteeka AravattuVokkalu’, sixty clan, ‘Beegamudre Goutama Gotra’ lineage and his devout wife Gopikamba too look forward in eager anticipation of the birth of their third child. The ultra orthodox Thimmannachar

is too well aware of the Truth that such an auspicious birth shall result in complete eradication of ‘p u n n a a m a k a n a r a k a’ arising out of stifling ‘p r a a r a b d h a’ due to which auspicious celestials reject all forms of righteous deeds of all those who are unfortunate enough not be blessed by auspicious progeny. However, Thimmannachar is reminded of the authentic clarification given by none other than the ‘Kindest and most Benevolent’ VayujeevottamaAcharyaMadhwaru as quoted above, necessitating such unfortunate individuals to perform righteous deeds of upholding Truth and Dharma and thereby also qualify to stand in line for the promised goal of graded hierarchy liberation. The devout couple Thimmannachar and Gopikamba on their part, have lost count of the number of times that they have rendered the glorious saga of the most auspicious of all [[ShreeVenkateshaKalyana]], Eulogy of the Infinite auspiciousness of their family deity TirumalaVenkateshwara. Even now, during her precariously delicate state of advanced confinement, the devout Gopikamba is ceaselessly involved in utterance of the fabled [[ShreeVenkateshaKalyana]]. The devout couple Thimmannachar and Gopikamba also express their heartfelt gratitude towards their sole preceptor SreemadhVijayeendraTheertharu whose firm dictate enabled successful completion of pilgrimage to Tirumala and the constant encouraging benevolence bestowed upon them by the current reigning Pontiff, SreemadhSudheendraTheertharu. The grateful couple, Thimmannachar and Gopikamba further vow to dedicate their youngest progeny, about to be born, to the most auspicious of all task -- that of upholding the eternal Vedic cause of Truth and Dharma.

||HAREGUNAANAAM ATIDESHAKRUTE TADAMSHE|| {San.}

Semantic visitation at this utmost auspicious juncture of birth with syntactic morpheme of **||AMSHA||{San.}** would tantamount that very soon, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara, at an exact moment in Time - **PRAHARA**, the hierarchy Celestial Vayu with predetermined dedication energizes the nascent SushumnaNaadi of incarnation of Prahlada who till then is engaged in performance of customary “PruthveeNyaasa” within the auspicious womb of Gopikamba, **‘SETS FOOT’** upon Mother Earth once again. Auspicious merits arising out of such an awesome core dedication - ‘Nyaasa’ performed by this **NEWBORN MALE CHILD**, incarnation of Prahlada, instantaneously arranges for a lofty temporal seat within the ‘Bramharandra’ enabling permanent occupancy of the most auspicious of all Omnipresence of none other MadhwavallabhaSarvottamaLakshmiNarasimha. This most auspicious of all Omnipresence of none other than MadhwavallabhaSarvottamaLakshmiNarasimha shall henceforth enable this incarnation of Prahlada, a “Aajanma Paramabhaagavattottama”, “Aajanma ParamaVyshnava” and the Jewel in the Crown, permanently adorning the auspicious contour of MadhwavallabhaSarvottamaLakshmiNarasimha, with **FULLEST INVESTITURE RIGHTS TO UPHOLD AND FURTHER THE CAUSE OF TRUTH AND DHARMA** for the next one thousand years and more, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara.

On this memorable day of birth of this most auspicious newborn male child, blessed with maximum bestowed benevolence resulting from pristine pure devotion offered at the

Lotus Feet of none other than the most powerful and the most primordial form of **||DRAVINAM NARASIMHA||**, on a most auspicious dawn, the entire sky over Bhuvanagiri is colored with a bright saffron hued dazzle of sunlight mesmerizing its fortunate citizens no end. Phalanx of auspicious Celestials vie with one another for a ringside seat in the Heavens in order to revel in the redefinition of the eternal tenets of Truth and Dharma that is slated to be enacted from now on, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara. Most melodious cries of the newborn male child similar to soulful rendition of devotional compositions by most eminent disciples of Sage Narada, heralds the arrival of a most meritorious and sacred moment in Golden History. As if sensing the same, sacred Kapila bovines brought from Dwaraka, appropriately named as Lakshmi, Ganga, Yamuna, Saraswati, Godavari, Narmada, Krushnaveni and Kaveri, tethered loosely in a humble cowshed adjacent to the august household of Thimmannachar, begin a mini stampede in eagerness to see the newborn male child. These humble bovines of Dwaraka even abandon their own day old calves who relentlessly tug at their engorged udders and line up in front of the humble household of Thimmannachar to offer their own sacred milk if need be to the newborn child. Overjoyed family members of the household offer silent propitiation at the Lotus Feet of their family deity SarvottamaTirumalaVenkateshwara and pledge further dedicated devotion towards JagadhGuruVayuJeevottamaAcharyaMadhwaru and SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu. An exhausted Gopikamba, though rendered much feebler from this most auspicious ordeal, swells with motherly affection and pride even as she tightly hugs the tiny bundle of joy close to her bosom. The young maiden Venkatamba prances around with uncontrollable joy at the fascinating first sight of her tiny youngest brother who is fast asleep in the cozy warmth of his mother's arms. Faithful messengers rush to Kumbakonam to convey the news of this most auspicious birth of the third child of Thimmannachar and Gopikamba to SreemadhSudheendraTheertharu and also to fetch the young bachelor Gururajachar who now studies at the Vedic School there, to participate in the forthcoming festivities at Bhuvanagiri. Soon a most auspicious midwife steps out of the inner household carrying the new born male child carefully in her experienced hands and shows the same to the proud father, the ultra orthodox Thimmannachar. Tears of joy stream forth from the righteous eyes of Thimmannachar even as he holds his newborn male child in his trembling hands and exults at the total vacation of all manners of manifest obligations owed to his forefathers and ancestors upon this most auspicious birth of his second male offspring. Seemingly disturbed by such sudden jolting, the newborn child opens his tiny eyes for a fleeting second and gazes most innocently at his noble father Thimmannachar, even as a dazzling smile breaks out on his tiny lips constantly curled outward resonating with ceaseless utterance of the primordial **[[Pranava]]**, **||OM||**. Overcome by unspeakable emotions, Thimmannachar carefully reassures the newborn child with a soft caress on the enchantingly tiny face of his third child. Next, the proud father Thimmannachar moves towards the outer ensemble of his house where groups of bejeweled ultra orthodox scholars recite from the famed **[[HariVayuStuthi]]**. Each and every ultra orthodox scholar then cast their most auspicious and worthy eyes upon the newborn male child comfortably cuddled in the stout hands of their compatriot Thimmannachar and spell out most auspicious blessings with full throated roars.

Groups of ultra orthodox pilgrims from Dwaraka who are now touring in the vicinity of Bhuvanagiri, are famed for their never tiring effort to render elaborate discourses on a thoroughly well versed epochal incarnation of none other SARVOTTAMA SREEMAN NARAYANA on the darkened night of ShraavanaKrushnaAshtami, with torrential rains pounding down mercilessly, when none other than SARVOTTAMA SREEMAN NARAYANA in His Four Armed Posture, Holding aloft the most auspicious and Infinitely powerful symbols of ShankaChakraGadhaPadma, bedecked with magnificent ornaments and silken clothing complete with a grandest of grand bejeweled crown “APPEARS” before the hapless couple, Devaki and Vasudeva and informs them about His own impending Incarnation as SarvottamaShreeKrushna. An overjoyed Vasudeva immediately pledges to donate one hundred thousand prized bovines as an act of charity and also vows to perform ritual purification bath in every Ocean. SARVOTTAMA SREEMAN NARAYANA also advises an ecstatic Vasudeva to immediately proceed towards Gokula along with the newborn male child and swap the same with another newborn female child born to Yashoda. The faithful Vasudeva complies with this advise and moves towards Gokula situated on the further side of River Yamuna and leaves the newborn male child next to Yashoda and comes back towards Mathura with another newborn female child. Humble residents of Gokula are soon swamped with exhilarating joy upon coming to know of the arrival of SarvottamaShreeKrushna in their humble midst. They begin to decorate the entire region with festoons of buntings and soon the whole surrounding are awash with auspicious riot of colors. Humble residents of Gokula rush towards the household of Yashoda in order to catch a passing glimpse of this most divine child and carry with them humble presents to be offered to the newborn male child. These citizens of Dwaraka returning from their pilgrimage to RamaSetu situated beyond the southern tip of the subcontinent, set up temporary camp at Bhuvanagiri. Upon coming to know of the birth of this most auspicious newborn male child in the vicinity, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara, these pilgrims from Dwaraka make haste towards the humble household of Thimmannachar and Gopikamba and offer mounds of holiest of holy blobs of sacred Gopichandana as auspicious gifts. Full throated roars of **||ShreeKrushnamVandeJagadhGurum||{San.}** rent the air in all directions even as these ultra orthodox pilgrims from Dwaraka instantaneously recognize the most auspicious physical features of the newborn child, with unmistakable holiest of holy symbols of a ParamaBhagavattottama-AajanmaVyshnava, for ever committed to the cause of selfless servitude directed towards the Lotus Feet of SARVOTTAMA SREEMAN NARAYANA. The ultra orthodox Thimmannachar, on his part, expresses his heartfelt gratitude to these visitors from Dwaraka and after seeing them off into the next leg of their long journey, carefully circumambulates verdant growth of sacred ShreeTulasi shrub present in the outer courtyard of the household from a respectable distance and moves towards the closed doors of the Sanctum housing the Idol of his family deity SarvottamaTirumalaVenkateshwara.

One particular youngster awaiting initiation of studies at the hermitage of learning, who is also a regular attendee to a plethora of religious discourses of SreemadhSudheendraTheertharu, is none other than Gururajachar, the young son of the ultraorthodox scholar Thimannachar of

‘ShaastikaAravattuVokkaluBeegamudreGoutamaGotra’ lineage. The young Gururajachar is overwhelmed by the indefatigable intellectual verve and tenacity of SreemadhSudheendraTheertharu and counts himself utmost lucky in having been admitted to this famed hermitage of learning at Kumbakonam. Also, the young Gururajachar appears smug with unbridled joy upon having learnt of the recent birth of his younger brother and the gladdening news that his affectionate parents are on their way to Kumbakonam to pay their obeisance to their sole preceptor SreemadhSudheendraTheertharu, in time for the holy and auspicious occasion of SreeRamaNavami. At Kumbakonam, after completion of annual convocation addressed primarily to fresh graduate students of hermitage of learning, SreemadhSudheendraTheertharu performs a magnificent ritual worship of the principle Icons of the SreeMutt in the Holiest of Holy vicinity of the MoolaBrundavana of SreemadhVijayeendraTheertharu, to mark the holy and auspicious occasion of SreeRamaNavami. Thereafter immersed in all encompassing ‘meditation’ totally oblivious to the outside World, SreemadhSudheendraTheertharu a past master in the glorious art of pursuance of knowledge of abstract arranges for a near perfect juxtaposition of SarvottamaMoolaRama over the deemed Omnipresence of SarvottamaRamachandra within His own Holy Self. Nearly swamped by mountainous merits arising out of such a juxtaposition, SreemadhSudheendraTheertharu settles down for two decades long wait for the inevitable arrival of His next successor to the SreeMutt as deemed by none other than SarvottamaSreemanMoolaRama.(See Chapter 5). This inevitable ‘Holiest of Holy Ascension’ is indeed as auspiciously rare as the most meritorious of all divine sighting of the mighty and invincible sons’ of Kousalya and Soumitra, together. Amongst numerous devotees who arrive on time to witness the grand festivities at Kumbakonam during the auspicious SreeRamanavami festivities are none other than the ultra orthodox scholar Thimmannachar, scion of the ‘ShaastikaAravattuVokkaluBeegamudre’ lineage, accompanied by his devout wife Gopikamba and their elder daughter Venkatamba and the cynosure of all eyes, the yet to be named newborn child. Devotees of the SreeMutt are taken aback and stand rooted to the ground even as they jostle amongst one another to cast their fortunate eyes upon the most radiant face of the newborn child, born as per the Supreme Deemed Will of SarvottamaTirumalaVenkateshwara. Proud parents Thimmannachar and Gopikamba seek auspicious permission of Kula Guru SreemadhSudheendraTheertharu to initiate such compulsory auspicious tasks to the newborn child such as naming ritual. The elder children Venkatamba and Gururajachar are constantly besides their tiny little brother, showering their sibling affection all the time, much to the amusement of one and all. Family members of Thimmannachar humbly propitiate in single file at the Lotus Feet of their sole preceptor SreemadhSudheendraTheertharu and receive auspicious offerings from the latter. Tears of joy well up within the eyes’ of SreemadhSudheendraTheertharu even as a cautious Thimmannachar places the newborn child in front of the Lotus Feet of the venerable Pontiff and seeks His Blessings. SreemadhSudheendraTheertharu closes His Holy Eyes for a brief moment and advises Thimmannachar to look after the welfare of the newborn baby carefully and offers complete sustenance for every such effort in the future from the SreeMutt. Circa 1595AD, the whole of Bhuvanagiri wears a festive look in order to commemorate the auspicious birth of the newborn child, even as the ultra orthodox Thimmannachar performs many compulsory rituals as outlined in sacred

scriptures in order to celebrate the birth of his second son. Sacred fires' from auspicious mounds burns so fiercely that day that it seems as though none other than Celestial Agni has arrived in full regalia in order to bestow His blessings upon the new born child, surely one of the greatest devotee of SARVOTTAMA SREEMAN NARAYANA. The ultra orthodox father Thimmannachar unfailingly donates many auspicious offerings to the utterly pious and seek their collective blessing for the wellbeing of his progeny.

The newborn child is a joy to behold! Indeed, Time stands still while watching the little child's antics! On the auspicious eleventh day of birth, the young child is put into a brilliantly decorated wooden cradle while comity of most auspicious chaste women, wives of ultra orthodox scholars, sing appropriate lullabies in favor of SarvottamaBalaKrushna and later perform auspicious 'Mangalaarathi' in a golden plate! Whenever the little child puts its tiny toe into his mouth and thereby wet it by trying to suckle upon the same, it seems as though the child is signifying that in future thousands upon thousands of fortunate devotees shall wash His Holy Feet with Holy Waters' drawn from every Holy River. Scores of auspicious Kapila bovines, specially brought from Dwaraka, that are tied within the humble cowshed abutting the household of Thimmannachar constantly call out loudly in auspicious chorus, as if announcing their eagerness to offer fresh milk to the newborn child, sometimes denying the same to their own day old calves.

||udayaastapateerahemapruthvedharaparyantadharaacharyirjanoughyihl
abhivandya eteeva baalakasya vyatanodh **VENKATANATHA** naama taataha||{San.}

Now, with the concurrence of their sole preceptor SreemadhSudheendraTheertharu, the doting parents name their youngest son as ||**VENKATANATHA**||, born as per the Supreme Benevolence of their family deity SarvottamaTirumalaVenkateshwara! The chosen name for the newborn child is indeed most appropriate since the same is synonymous with the "**One who enables eradication of all mountainous sins**" a superlative eulogy of none other than SarvottamaTirumalaVenkateshwara. The devout couple Thimmannachar are overcome by unspeakably happy emotions even as they collectively reminisce about their famed pilgrimage to Tirumala initiated by the benevolent blessings of SreemadhVijayeendraTheertharu leading them onto a blissful path involving performance of humble service at the Lotus Feet of SarvottamaShreeBhooVaraha, apart from conduct of most auspicious rituals in countless sacred springs' finally culminating with such a spectacularly awesome "Grant of Supremely Grandiose Bestowment" from none other than their family deity **AkhilaandakotiBrahmaandaNayakaLakshmiPadmavathiSamethaSarovottamaTirumalaVenkateshwara.**

bhadram shaasadwanidram nijabudhaganaan proudamaapte **HARIVAYUGURU** twam||
{San.}

(to be continued...)

THESAURUS FOR CHAPTER - 2:-

1. **SEMANTIC** : Syntactic morphemes that are in same order as they would be if they were separate words in a corresponding construction, especially in classical languages.

2. **MOREPHEME** : Minimal grammatical language unit, each constituting a word or meaningful part of a word that cannot be divided into smaller independent grammatical parts, especially in classical languages.

REFERENCES FOR CHAPTER - 2: -

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

||DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE||

**{VILAMBI NAAMA SAMVATSARA NIJA JYESHTAMAASA NIYAAMA
SHREERAMATRIVIKRAMAAYA NAMAHA }**

**CHAPTER - 3 : [[[vaakyarthavilaasa]]] – {{Semantic visitation of
[[SreemadhRaghavendraVijayaha]]}}**

||shreeGurubhyonamahaharihiOM||{San.}

shishoonaam gokulaanaam cha pustidhvam poornapunyadham|

baalarogatrahaadheenaam shamanam shanthimuktidham|| {San.}

Semantic visitation of **||BAALA||{San.}**, an esoteric reference to **||CHILD||** with its syntactic morpheme, **||BAALYA||{San.}** with esoteric reference to **||CHILDHOOD||**, would tantamount to the incarnation of none other than SARVOTTAMA SREEMAN NARAYANA as SARVOTTAMA BALAKRUSHNA in the humblest abode of Nandagokula. The divine child SARVOTTAMA BALAKRUSHNA is the cynosure of all eyes' with several village belles hankering around the enchanting cradle within which SARVOTTAMA BALAKRUSHNA rolls about most innocently. Nevertheless, Mother Yashoda does not let anyone to come anywhere near her most precious child even for a fraction of a second. In such a scenario, the evil she demon 'p o o t a n a', in the disguised garb of a humble village belle somehow manages to sneak into the very household of Nandh Raja where SARVOTTAMA BALAKRUSHNA, a tiny bundle of joy casting infinite joys to fortunate eyes of all beholders, sleeps soundly. The evil she demon 'p o o t a n a' in her previous birth was none other than the much despised sister of Emperor Bali whom, none other than SARVOTTAMA SREEMAN NARAYANA during His Incarnation as SARVOTTAMA VAMANA had banished to the Nether World, on account of the former not being able to donate Three Foot Steps of measure land. Emperor Bali himself was a descendant of the greatest devotee PRAHALADA who had brought forth the awesomely immense incarnation of SARVOTTAMA UGHRANARASIMHA resulting in utter decimation of the terrorizing demon 'h i r a n y

a k a s h i p u'. Now, the nefarious minded 'p o o t a n a' who seethes with unbearable indignations of the past, so heaped earlier upon her vanquished brother Emperor Bali and other clan members by none other than SARVOTTAMA MAHAVISHNU, itches to take revenge upon the formidable latter and bides her time.

Even as the epochal incarnation of SARVOTTAMA KRUSHNA occurs, it seems as though now the chance for retribution had at last arrived. At Nandagokula, the evil 'p o o t a n a' purposefully moves towards golden cradle where SARVOTTAMA BALAKRUSHNA sleeps with an ever divine radiant smile dancing on His tiny lips. The disguised 'p o o t a n a' carries within her vile bosoms enough poison, the magnitude of which far exceeds even amounts of poisons imbibed and sustained by hierarchy Celestial MahaRudra, during the famous churning of Mount Meru at the time of the famed quest for elixir of immortality. Very soon the unnoticed 'p o o t a n a' stands trembling in utter trepidation before the cradle and immediately lifts the sleeping SARVOTTAMA BALAKRUSHNA up in her sinful arms and quickly runs away towards a secluded spot with a preplanned ulterior motive of infanticide. But the hapless 'p o o t a n a' does not realize that her own liberation is set into motion the very minute she presses the innocent SARVOTTAMA BALAKRUSHNA into her evil bosom. In utter foolishness, 'p o o t a n a' does not realize futility of her actions, which would never ever succeed, since this child is none other than SARVOTTAMA SREEMAN NARAYANA who was accustomed to leisure upon the Celestial Bed of everlasting servitude laid out by none other than the hierarchy Celestial Aadhi Sesha in the loftiest of lofty domain of Vykunta. It is this very same SARVOTTAMA BALAKRUSHNA, Who during the incarnation of SARVOTTAMAUGHRANARASIMHA, spelt death even to the most banal of deaths in the form of slaying the terrorizing demon 'h i r a n y a k a s h i p u'. Nevertheless 'p o o t a n a' begins to suckle the innocent child SARVOTTAMA BALAKRUSHNA in order to poison Him to death. Even as SARVOTTAMA BALAKRUSHNA begins to suckle from the evil bosom of 'p o o t a n a', she is instantaneously transformed into her original demonic form which is most terrifying to behold. The vice like grasp of the suckling SARVOTTAMA BALAKRUSHNA soon begins to drain away her very soul into oblivion. Very soon 'p o o t a n a' begins gasping for air even as her breath begins to faint away rapidly and she tries unsuccessfully to extricate herself from clutches of this innocent child SARVOTTAMA BALAKRUSHNA. The evil 'p o o t a n a' cries out in sheer terror all the while writhing in unbearable pain and this immense commotion attracts unwanted attention of humble cowherds in the vicinity all of whom swarm in their thousands and mill around nearby watching with spell bound wonder at this strangest sight. Many feeble hearted amongst them including Mother Yashoda immediately faint upon witnessing this utmost terrifying sight. Eventually, SARVOTTAMA BALAKRUSHNA, as if casting aside a disliked toy, throws away the gigantic body of a dead 'p o o t a n a' in utter disdain and it falls off at a great distance in a wasted heap of flesh and gore. Later grateful residents enlist services of huge elephants to drag away the wretched body of a dead 'p o o t a n a' that lays in a sorry heap, for cremation purpose. Eventually when funeral pyre of the dead 'p o o t a n a' is lit, entire region is at once immersed in the most heady aroma of purest of pure fragrant sandalwood wafting upwards from the fiercely burning pyre. Indeed this had so happened since the evil body of 'p o o t a n a' had so come into physical contact with none other

than SARVOTTAMA BALAKRUSHNA and thus rendered thoroughly sanctified with the infinitely auspicious and meritorious Footmarks' of none other than SARVOTTAMA BALAKRUSHNA, that had indirectly resulted in grant of hierarchy liberation to the soul of the former.

Incidentally, Sage Gargacharyaru Kula Guru of Nandha Raja, the foster parent of SARVOTTAMA BALAKRUSHNA happens to set up camp at Gokula, coinciding with the utmost auspicious naming ceremony and initiation rites of the bonny children Balarama and SARVOTTAMA BALAKRUSHNA. The extent of joy and happiness of residents of Gokula knows no bounds and everyone are most eager to participate in ensuing festivities, with the two children becoming center of attraction of one and all. Residents of Gokula, led by none other than Nandha Raja extend grandest welcome to the noble Sage Gargacharyaru and leads the latter towards the main household. Here, the two wives of Nandha Raja, namely Rohini and Yashoda along with their children Balarama and SARVOTTAMA BALAKRUSHNA resting on their respective laps, await arrival of Sage Gargacharyaru. Eventually, Sage Gargacharyaru arrives there to the accompaniment of much pomp and grandeur extended by subjects of Gokula and enters the household of Nandha Raja and beholds the two divine children - Balarama and SARVOTTAMA BALAKRUSHNA. Next, even as the initiation rites began in right earnest, Sage Gargacharyaru, Himself a noteworthy practitioner of the fabled art of pursuance of "Knowledge of Abstract", very soon realizes that the toddler SARVOTTAMA BALAKRUSHNA is no ordinary child, but a superlative Incarnation of none other than SARVOTTAMA SREEMAN NARAYANA Himself. Utilizing the earliest opportunity Sage Gargacharyaru bows full length before SARVOTTAMA BALAKRUSHNA, who now plays most innocently upon cozy laps of His Mother Yashoda. Sage Gargacharyaru also profusely thanks Nandha Raja for enabling this greatest of all fortunes, the onus for conducting naming ceremony of the two infants - BALARAMA and SARVOTTAMA BALAKRUSHNA, upon his own humblest self. Later on these two restless infants who constantly fidget upon laps of their respective Mothers' Rohini and Yashoda, dash off to play outside with much energetically infectious enthusiasm so common amongst children of their age. At this juncture Sage Gargacharyaru begins extolling the immeasurable magnitude of mountainous virtues and merits of the famed Incarnation of SARVOTTAMA BALAKRUSHNA that is currently in vogue. Such eminent eulogy rendered in favor of none other than SARVOTTAMA SREEMAN NARAYANA in His newest Incarnation as SARVOTTAMA BALAKRUSHNA by Sage Gargacharyaru, only adds to heightened sense of belonging and heightens sense of clan pride amongst all those who are present at Gokula. Delicate motherly bosom of Mother Yashoda swells with pride on being told that Her most cherished child, is none other than SARVOTTAMA SREEMAN NARAYANA Himself, now coursing through the fabled Incarnation as SARVOTTAMA BALAKRUSHNA. At that juncture, Mother Rohini begins to fondly callout to her young child as BALUA and in response the young child Balarama who is playing with other children of his age comes running within no time and climbs onto the welcoming arms of Mother Rohini. Not to be outdone, SARVOTTAMA BALAKRUSHNA also comes running and starts crying aloud much to the amusement of all those assembled there, more so Mother Yashoda. The ever dotting Mother Yashoda immediately lifts the copiously weeping

SARVOTTAMA BALAKRUSHNA and tries to console Him. In between sobs interspersed with precious tears streaming down from His young and innocent face, SARVOTTAMA BALAKRUSHNA begins to murmur that His elder brother Balarama has a nickname of BALUA while he Himself does not have one, yet. On hearing this most innocent answer, Mother Yashoda awash with waves upon waves of pent up emotions, immediately consoles the crying SARVOTTAMA BALAKRUSHNA that from now onwards even He possesses a better nickname, that is KANUA, which is sweeter than the seemingly pedestrian nickname of His elder brother Balarama. Soon seemingly pacified by His Mother Yashoda's confirmation of His beautiful nickname SARVOTTAMA BALAKRUSHNA once again happily and cheerfully runs outside and continues playing with His cowherd friends.

SARVOTTAMA BALAKRUSHNA, was wont to frequently conduct mock raids upon humblest dwellings of cowherds at Gokula, and steal fresh butter and drink copious quantities of milk to His Heart's content, of course always accompanied by His band of merry making and downright naughty friends. Each time, SARVOTTAMA BALAKRUSHNA somehow manages to evade restricting strictures of His Mother Yashoda. However, matronly womenfolk of Gokula are by now fed up and are at their wits end with such repeated antics of SARVOTTAMA BALAKRUSHNA and His numerous friends who used to make off with whatever they could lay their hands on in their humble kitchen, within a blinking of an eye. Therefore in order to catch SARVOTTAMA BALAKRUSHNA red handed even as He would make an attempt to steal fresh butter, the women folk of Gokula hatch upon a clever strategy. They hide themselves in the nearby bushes of their humble dwellings and await His Arrival in the company of His cowherd friends. Pin drop silence prevails all over and even as determined residents of Gokula themselves watch with bated breath hiding amidst surrounding bushes and sight SARVOTTAMA BALAKRUSHNA tip toeing towards their humble hearths along with a few young cowherds in tow. Within no time the marauding group lay siege on heaps of fresh butter tied high up in earthen pots that dangle precariously from rooftops of their humble hutments. Startled by sounds of rustling feet and obvious noises of pots being broken, groups of cows that are tethered to wooden pegs nearby begin to moo loudly and start stamping their feet nervously. As if on cue womenfolk rush out from their hiding places and accost SARVOTTAMA BALAKRUSHNA and His friends who begin to run every which way. Meanwhile, their band leader, none other than SARVOTTAMA BALAKRUSHNA with traces of fresh butter still sticking to His naughty mouth quickly flees towards His own household, notwithstanding angry reprimands from aggrieved neighbors. Soon gasping womenfolk lodge complaints to Mother Yashoda and implores her to chasten SARVOTTAMA BALAKRUSHNA, right away. Seemingly enraged by plethora of complaints, Mother Yashoda soon corners SARVOTTAMA BALAKRUSHNA with a puny stick and begins to reprimand the latter for His ungainly conduct. Next, even as everyone watches transfixed, SARVOTTAMA BALAKRUSHNA begins to cast a magical spell upon Mother Yashoda, by singing aloud in a most divine and enchanting voice, in between sobs of pretentiously hurt innocence. SARVOTTAMA BALAKRUSHNA pleads with Mother Yashoda not to heed to such misdirected and deliberate complaints of neighboring residents, since it is not Him but other cowherd friends who happened to

indulge in stealing fresh butter, while He was only an innocent bystander. Utterly floored by such innocent pleadings from SARVOTTAMA BALAKRUSHNA, Mother Yashoda soon throws away all guardianship cautions to the wind and rushes forward to comfort her seemingly wronged child. In due course, Mother Yashoda completely mesmerized by such an emotional exhibition of rawest innocence on the part of SARVOTTAMA BALAKRUSHNA lifts Him up in her ever affectionate arms and begins to wipe away streams of pearly tears flowing down from the latter's face. Ironically enough, Mother Yashoda begins to sing lilting lullabies in order to console SARVOTTAMA BALAKRUSHNA instead of reprimanding Him. Such wonderful playacting by SARVOTTAMA BALAKRUSHNA thoroughly convinces Mother Yashoda that indeed He never stole fresh butter from any household and in fact it is womenfolk who are lodging false complaints against Him. Now the tables are turned neatly upon hapless matrons' of Gokula, neat and square. Mother Yashoda then leads SARVOTTAMA BALAKRUSHNA towards her own household kitchen and begins to serve the latter with copious amounts of fresh butter and milk that she herself had prepared from her very own hands.

agraahyaha shaashwataha **KRUSHNO** lohitaakshaha pratardanaha|{San.}

Ultimately, it is none other than such a **SARVOTTAMA BALAKRUSHNA**, the sole refuge of hapless devotees caught up in ceaseless quagmire of familial lifestyles, who alone can enable effortless carriage of this enormous of this Paper Seriatim titled, **[[[vaakyarthavilaasa]]] – {{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}}**, of course through His chosen retinue of favorably oriented celestials'.

||shreeKuladevataPrasannah||
||ShreeLakshmiVenkateshoVijayate||

**mahaneeyagunasya maasi shashte sutamannaashananaamadharmavantam|
aatanishta tatastyiteeyavarshe chaturasyaasya chakaara choulakarma||
vilikhya bhoomou pratamam kumaram rekhaamimaamomiti sampateti|
pitraa niyuktaha punarabraveettam alpe katham vaa gunapoornasanjgnaa||{San.}**

Semantic visitation of **||KUMARAM||{San.}**, an esoteric reference to **||CHILD||** would tantamount to a recap of authentic historicity pertaining to a plethora of childhood incidents as chronicled in the famed biography of **[[SreemadhRaghavendraVijayaha]]** composed by Pandit Narayananchar. The manner in which the little child Venkatanatha actively attempts to crawl all over the humble household of Thimmannachar balancing gingerly upon tiny hands and feet is truly mesmerizing, but to all those who are fortunate to witness the same, it seems as though it none other than the celestial bovine that is now trotting around with four legs, thereby signifying that four legs of Dharma are on the prowl in order to uphold the supremacy of the four eternal **[[Vedas]]**. The child Venkatanatha's facial radiance is breathtakingly beautiful so much so that it seems as though none other than SARVOTTAMA SREEMAN NARAYANA Himself has sought

astonishing residence therein. Whenever the child Venkatanatha hesitatingly walks around in the humble household balancing on tiny legs and stumbles all over with faltering steps it signifies that in future, this very child shall embrace a lofty pontifical position of immense sanctity, initiated by none other than VayujeevottamaSreemanMadhwacharyaru and shall repeatedly fall at the Lotus feet of none other than SarvottamaSreemanMoolaRama, for a countless number of times. In due course responsible parents Thimmannachar and Gopikamba perform sacred compulsory rituals of first cutting of teeth with sanctified food when Venkatanatha completes six months. Variety of auspicious food is first offered to KuladevtaSarvottamaTirumalaVenkateshwara and later scores of auspicious gentry accompanied by their chaste spouses are served sumptuous spreads of sanctified food offerings. Marking the culmination of the solemn event, an affectionate Thimmannachar carefully carries his young child Venkatanatha all of six months old on his lap and begins to dip a golden ring into the bowl carrying auspicious food and serves a few helpings from the same four times into the tiny mouth of the child, to the accompaniment of rapturous encores of auspicious hymns from bejeweled throats of Vedic scholars.

As the Chariot of Time churns ahead relentlessly, the ultra orthodox Thimmanachar arranges for the customary first tonsuring of hair when the young child Venkatanatha is all of six years old. In due course none other than the scholarly Thimmannachar himself initiates his young son into the most auspicious chore of commencement of learning of alphabets by first scripting the primordial ||OM||, heralding the continued learning process of this fledgling student. But, Thimmannachar is taken aback when his young son Venkatanatha questions him sharply as to how on Earth and in highest Heavens' can an all encompassing Supreme Entity such as SARVOTTAMA SREEMAN NARAYANA be "Accommodated" within cramped alphabetical confines of ||OM||. Indeed, even at such a tender age, Venkatanatha displays to the World at large that he is more than aware of the Infinite vastness of the Supremacy of SARVOTTAMA SREEMAN NARAYANA and the immeasurable potency inherent in the primordial Pranava [[Mantra]], ||OM||. Awestruck family members and well wishers marvel at this unseen and unheard of intellectual prodigy of the young Venkatanatha and shower their collective praises, all the time marveling at the immense fortune and merit of the devout parents Thimmanachar and Gopikamba. The young child Venkatanatha shows exemplary inherited intuition while handling the mystical |HAMSA VEENA|, a magnificent family heirloom, now in the custody of the undisputed doyen of the very same auspicious instrument, none other than his father Thimmannachar. Recognizing his youngest son's natural flair for deft handling of the |HAMSA VEENA| an overjoyed father Thimmannachar spends hours together in fine tuning the latent musical skills of the young maestro to be. Neighbors arrive in drove casting aside all their day to day chores, after being attracted by the divine melodies arising out of the magical |HAMSA VEENA| being played by the young and energetic Venkatanatha, from within the household of Thimmannachar. A thoroughly contented Thimmannachar confides privately to Gopikamba that day by day Venkatanatha's enormous skill in handling the |HAMSA VEENA| is indeed even better than his own and probably on par with that of his late father Kanakaachalaachar, an acknowledged Legend during the fabled Golden Age of the erstwhile Vijayanagar Empire. The joy of the affectionate mother Gopikamba knows no bounds upon hearing

such accolades heaped on her child Venkatanatha, even as she constantly prays for sustenance from **HARI-VAYUGURUVIJAYEENDRASUDHEENDRARU**.

As years roll by, a worried Thimmannachar constantly plagued by failing health, arranges for a suitable alliance of his daughter Venkatamba with a suitable bachelor, one LakshmiNarasimhachar of eminent lineage, a young scholar resident at Madurai. The auspicious betrothal of the demure Venkatamba with the scholarly LakshmiNarasimhachar is conducted with great pomp and grandeur and the entire elite of Madurai are invited to bless the young couple. Much to the amusement of one and all, an innocent child Venkatanatha weeps uncontrollably unable to understand the sudden separation from his most affectionate elder sister Venkatamba. Soon thereafter auspicious sacred thread ceremony of the elder son Gururajachar is also performed by the ultra orthodox Thimmanachar, as a prerequisite for enrollment at the famed hermitage of learning at Kumbakonam under the tutelage of KulaGuruSreemadhSudheendraTheertharu. Once again, an innocent child Venkatanatha pleads with his parents' not to send away his elder brother Gururajachar to study so far away at Kumbakonam. But when Gururajachar teases his young brother to accompany him to Kumbakonam, the thoroughly innocent child Venkatanatha immediately runs back to the welcoming embrace of his most affectionate mother Gopikamba and clings to her tightly, accompanied by rip roaring laughter at this innocently childish behavior. Amidst such auspicious family revelries a thoroughly naughty child, the mercurial Venkatanatha born with a most special Omnipresence of none other than the hierarchy Celestial VayujeevottamaMukhyaPrana, as per the Supreme Deemed Will of none other than SarvottamaTirumalaVenkateshwara, enjoys the companion of his numerous friends and busily invent newer and newer outdoor games all the time.

Amongst numerous devotees who now gather in their hundreds in order to witness grand festivities at Kumbakonam on the auspicious occasion of grandest NarasimhaJayanti festivities of that particular year, are none other than the ultra orthodox scholar Thimmannachar, and his devout wife Gopikamba and their two sons', the bachelor Gururajachar and the young child Venkatanatha. By now, the eldest son Gururajachar earnestly pursues higher studies at the famed hermitage of higher learning at Kumbakonam under the tutelage of ultra orthodox scholars commissioned by none other than SreemadhSudheendraTheertharu. After the end of auspicious festivities, Thimmannachar in continued ill health meets the venerable SreemadhSudheendraTheertharu and submits his gratitude for receipt of continued sustenance from the SreeMutt. SreemadhSudheendraTheertharu once again reassures the dedicated disciple Thimmannachar, that everything occurs as a direct result of supremely unchangeable deemed will of SARVOTTAMA SREEMAN NARAYANA and that indeed each and every individual are but mere puppets, eternally dancing to the tunes of the formidable latter. Timely prophesy uttered by SreemadhSudheendraTheertharu that the young bachelor Gururajachar, shall indeed turn out be a profound scholar in his own right at the end of sustained education at Kumbakonam gladdens the weakened heart of a proud father Thimmannachar, who also seeks permission from SreemadhSudheendraTheertharu about his intention to perform sacred thread ceremony of his youngest son Venkatanatha. Upon hearing this urgent platitude, a thoughtful

SreemadhSudheendraTheertharu closes His eyes' for a brief moment and replies that the most auspicious event of thread ceremony of Venkatanatha shall indeed come about, but only at the hands of only select few who are deemed for the same as per the Supreme Will of KuladevtaTirumalaVenkateshwara. A highly perplexed Thimmanachar is unable to fathom such a foreboding prophesy of his own demise, takes leave after offering full length salutation at the Lotus Feet of SreemadhSudheendraTheertharu and journeys back towards his native place of Bhuvanagiri. As several months roll by the health of the aged Thimmanachar begins deteriorating rapidly prompting family members to hasten auspicious wedding ceremony of the eldest son Gururajachar. For this purpose a suitable bride is selected and the auspicious wedding ceremony of Gururajachar is performed in a solemn manner. After the wedding ceremony, Gururajachar, now a profound scholar, with the choicest blessing of family elders begins to lead contented life in the cozy company of his young bride in the near vicinity of Kumbakonam, commissioned as a lecturer at the famed hermitage of learning there.

Meanwhile at Bhuvanagiri the boisterous young child Venkatanatha shows insatiable eagerness to constantly listen to fabled deeds of the prodigal young child Vasudeva, the "Poorvaashrama" name of none other than VayujeevottamaSreemanMadhwacharyaru and cajoles his affectionate parents', especially his father Thimmannachar to narrate more and more fabled anecdotes of his childhood hero. Heeding to such sustained please from his eager son, Venkatanatha, the responsible father, Thimmannachar begins narrating from chosen excerpts from the fabled life and times of VayujeevottamaSreemanMadhwacharyaru. Once hordes of vengeful demons to whom achieving victory over the awesome might of VayujeevottamaBheemasena in direct battle proves to be a collective mirage, are once again reborn in succeeding Kaliyuga in order to pursue their unfinished agenda. On being reborn these garbed demons once again flaunt their own personal agenda and for a short period of Time succeed in enveloping the World of True Knowledge with their own cowardly cloak of deceitful darkness. Thus the valiant VayujeevottamaBheemasena Himself readies the stage for His future Incarnation in Kaliyuga, in order to once again uproot clogging darkness of evil and vacate unfathomable depths of miring ignorance. Time and again the World of True Knowledge is swamped with darkness of ignorance culminating with the sunset of able reasoning heralded with onset of false ideologies. As a result comity of righteous are put into great difficulty and worry about their fate since they are forced to swear allegiance to untrue paths with no other recourse. Taking pity upon their collective plight, Celestials regroup under the leadership of topmost hierarchy Celestial Chaturmukha Bramha and accost none other than SARVOTTAMA SREEMAN NARAYANA and submit their just pleas. True to His eternally avowed pledge of alleviating the lot of His truest devotees, SARVOTTAMA SREEMAN NARAYANA out of kindest benevolence, of course with no intention of incarnating during the time epoch of Kaliyuga, sends forth for His trusted lieutenant, the hierarchy Celestial Vayu, and instructs the latter to once again reincarnate in order to uphold the Infinite Supremeness of the qualitative ||BRAMHAN|| and thereby redeem the righteous. Thereafter, hierarchy Celestial Vayu, awash with an immense sense of gratitude, heeds to the Supreme Will of SARVOTTAMA SREEMAN NARAYANA and to the accompaniment of euphoric plaudits from legions of hierarchy Celestials' incarnates in Kali Yuga. The chosen location for this stupendous incarnation is the lofty

land located towards the southwestern region of River Godavari in particular, hemmed in by imposing Sahyaadri Mountains and in the heartland of the province of Parashurama Kshetra, at a small hamlet known as Shivalli. This same location is famed for the magnificent Omnipresence of none other than SARVOTTAMA SREEMAN NARAYANA, Manifest in the Form of Celestial Anantaasana, heeding to the steadfast devotion of King Ramabhoja. On one particular festival day, many locals gather in huge numbers at the sacred shrine dedicated to Celestial Anantaasana and are soon swamped in collective amazement even as they collectively behold unfolding of a stupendous miracle. Each one of the citizens present there harbor a common grouse within themselves regarding gaping lacunae, as to the absence of one single individual who could mitigate all their collective nescience and guide them towards correct path of Knowledge, that would culminate in the ultimate supreme realization of SARVOTTAMA SREEMAN NARAYANA. As if sensing their longing for an overdue Celestial helping hand, Celestial Anantaasana Himself arranges for a symbolic miraculous gesture highlighting that indeed such a worthy chosen individual was soon to arrive amidst them. Even as locals watch with bated breath one particular handicapped dimwit, permanently incapacitated and habitually sluggish in manner suddenly begins to climb up the dizzyingly tall flag post situated in front of famed shrine dedicated to Celestial Anantaasana with effortless ease similar to climbing upon a steep coconut tree. After being securely perched atop the tall flag post, the dimwit further proceeds to cheer out aloud and begins to claps his hands waving them all around in wild abandon. Much to muted amazement of milling crowds of onlookers, the dimwit begins to dance upon the precarious flag post and announces with a gigantic roar that from now on all righteous citizens need not worry, for very soon a great personality would be born amidst and shall lead them all towards the Supreme Truth. After making such a wondrous announcement the dimwit immediately jumps down from the imposingly tall flag post to the ground far below and gets up unhurt from his stupendous feat. Thereafter in a still more surprising action the dimwit goes about in his usual habitual self and wanders off with his same old slack countenance without even a semblance of comprehension of his antics so performed atop the flag post, minutes ago.

The young child Venkatanatha listens with rapt attention even as his father Thimmanachar narrates several utterly awe inspiring incidents that followed thereafter. At Pajaka, the utterly righteous Madhyagehabhatta, performs many timely auspicious serviced in sole favor of Celestial Anantaasana and also beseeches such a benevolent Celestial to grant him an ablest offspring who would prove to be most prodigal and enlighten the World of Vedanta. Madhyagehabhatta is a staunch believer of the Supreme Sovereignty of Celestial Anantaasana, that is in much sharp contrast to all those around him who owe allegiance to contra Schools of Thought and its inhabiting Celestials. It is to this righteous couple of Madhyagehabhatta and his devout wife, to whom the famed hierarchy Celestial Vayu chooses to incarnate, as their son. Being blessed with such an offspring, an overjoyed Madhyagehabhatta performs all compulsory rituals beginning with sacrosanct naming ceremony and the newborn child is named as Vasudeva. During that period, one particular ultra orthodox gentry by name Poorvaalaya donates a prized cow in order to facilitate nonstop supply of fresh cow's milk to the young child Vasudeva. Due to staggering merits arising out of such a timely action of charity, the

meritorious individual Poorvaalya immediately sheds all shackles of mortal coils and in due course takes birth in his own son and gains salvation as a result of correct comprehension of Eternal Tenets of [[Tatva Vaada]]. Once, Madhyagehabhatta, carries his young child Vasudeva and journeys toward Rajatapeetapura in the company of other family members in order to seek wholesome grace of Celestial Anantaasana. At Rajatapeetapura, belying his tender age, the child Vasudeva offers salutations to the Lotus Feet of Celestial Anantaasana. Even as dusk sets in rapidly, the family begins to journey back towards Pajaka after having finished all rituals directed in sole favor of Celestial Anantaasana at Rajatapeetapura. Such small batch of pilgrims walk back home wearily in single file, they are engulfed in pitch darkness of moonless night and find themselves amidst impenetrably thick forests. Then suddenly without any warning, one particular pilgrim amongst them suddenly begins to vomit blood and lets out a blood curdling cry and is seen tormented in demonic trance. Soon everyone realizes that such strange behavior is the handiwork of a resident demon haunting that part of desolate forest. Next, even as all of them cower together with fright, the possessed individual begins shouting aloud and bemoans that since the divine child Vasudeva is present amongst them they will not be subject to any sort of harm. The demon that speaks forth through the possessed individual also cautions them that in the absence of the child Vasudeva, each and every one of them would have been skinned alive within no time. So saying the terrorizing demon wafts away in hasty retreat, after saluting the child Vasudeva, the Third Incarnation of the hierarchy Celestial Vayu, from afar. Once, the young child Vasudeva is entrusted to the care of his elder sister for a short while even as his doting mother journeys elsewhere in the immediate neighborhood on an important errand. Just as the doting mother departs, the young child Vasudeva cries aloud inconsolably, as if in hunger. The elder sister, now functioning as a baby sitter is at a total loss and finds it beyond her capability to subdue the young child Vasudeva who continues to wail aloud, nonstop. Not knowing what to do the elder sister carries aloft the young Vasudeva and moves towards the cowshed situated at the backyard of the household. There the young child Vasudeva is fed with mounds of coarse grams stacked as fodder for domesticated bullocks, by his elder sister. The young child Vasudeva without any further fuss eats nearly two pounds of coarse grams and stops crying now that his hunger is seemingly satiated. Soon the doting mother arrives at the household with much eagerness to feed the young child Vasudeva and she is certain that by now her child would be crying hoarse with hunger. But to her immense surprise she finds her beloved child Vasudeva playing most happily in the arms of his elder sister, now that his stomach is full and appears content without showing signs of hunger pangs. The doting mother on her part is aghast with fear when she learns about ungainly diet of her young child Vasudeva comprising of coarse grains. She worries very much about the aftermath of imbibing such copious amounts of coarse grains instead of suckling breast milk from her motherly bosom. The worrying mother chides her daughter and is engulfed in depths of remorse for having neglected her young child Vasudeva even for a short period while trying to meet an errand. But even after a long time the young child Vasudeva appears to be hale and hearty without any sort of discomfort whatsoever. Most astonishingly the young child Vasudeva remains hale and hearty even after imbibing such huge amounts of coarse grams. The doting parents are very much apprehensive that the young child may be subject to some forms of inadvertent danger in the future. But on the contrary, similar

to the full moon which steps up its radiance by the passing minute, so too the young child Vasudeva imparts wholesome bliss and happiness to all those who come visiting his humble household. In due course, the young child Vasudeva toddles around with his sweet stuttering talk ordaining sheer joy to all those who are fortunate enough to see and hear the same. While trying to walk around in child like manner, falling here, getting up there, time and again, the young child Vasudeva imparts much happiness to one and all. As seasons change, the young child Vasudeva turns one year old and as if to mark the august occasion he displays much more amazing prodigal prowess. As usual at daybreak the domesticated bullock belonging to the household move off towards the forests for forage and the year old child, Vasudeva, also follows by holding onto its swishing tail. Unnoticed the young child Vasudeva roams all over the forest from dusk to dawn and later returns to the household all the while holding onto the tail of the bullock even as it returns to the cowshed upon sunset. But by then panicky householders search all over the place in vain for the missing young child Vasudeva and are aghast that he may have lost its way around. But when they once again sight the young child Vasudeva walking back towards the household holding onto the tail of the bullock at sunset, their collective joy knows no bounds. Thus the young child Vasudeva shows such amazing feats and begins to grow much older by each passing day. One particular farmer once sells a prized bullock to Madhyagehabhatta, the father of Vasudeva who finds it difficult to repay the loan raised for buying the bullock, even after the expiry of time limit set for repayment of loan. The agitated farmer in order to recover his promised loan stages an impromptu sit in front of the household of Madhyagehabhatta and does not allow anyone to proceed inside the household to have lunch, unless and until the loan is repaid. The young child Vasudeva who happens to play in the vicinity of the house, returns to the household and is promptly barred entry inside. The young child Vasudeva comes to know of this unusual predicament of his father and upon gathering fistful of tamarind seeds, pours the same into the bag of the moneylender as a symbolic gesture of repayment for loans owed by his father. A pleasantly surprised farmer immediately collects the same and backtracks on realizing his folly. On reaching home, the farmer opens his bag pouch containing fistful of tamarind seeds handed down by the young child Vasudeva and is deliriously overjoyed when the same is now transformed into fistful of gold coins. On account of such innocent behavior laced with concern and foresight towards his household, the young child Vasudeva pleases everyone around and soon becomes the cynosure of one and all in the locality.

The scholarly father Thimmannachar continues to narrate further, once again with his young child Venkatanathachar sitting in front with eyes widened in open mouthed amazement when he is told that on another occasion, the young child Vasudeva once again gives the slip to everyone including his mother and proceeds all by himself. On the way many people accost the young child Vasudeva and ask him about his travails. The young child Vasudeva cleverly laughs away at all such quires and continues to walk ahead all alone. Proceeding thus far away from his household, the young child Vasudeva visits many shrines dedicated to SARVOTTAMA SREEMAN NARAYANA and reaches the pilgrim center of Rajatapeetapura. Back home the parents of the young child Vasudeva, realizing that their young son is missing and launch a frantic search for the latter. Finally the worried parents find their young child at Rajatapeetapura. There the

aggrieved parents meet up with the young child Vasudeva and questions him about the necessity of his lonely travel. A smiling young child Vasudeva replies that he is never alone and is always looked after by none other than SARVOTTAMA SREEMAN NARAYANA. On an auspicious day the young child Vasudeva is taught to script auspicious alphabets. Thereafter on the very next day Madhyagehabhatta, instructs his young child Vasudeva to once again repeat scripting of letters taught on the previous day. To this young child Vasudeva on his innocent part poses a question to his father and advises him not to take trouble of teaching him alphabets that he had already mastered. The father, Madhyagehabhatta is mightily pleased with this quick intellectual grasping capacity of his young son. At another instance, young child Vasudeva accompanies his mother to a place where religious discourse is in progress. Even as the discourse rages on, the young child Vasudeva interrupts the speaker and admonishes him for misinterpreting ancient canonical Texts. A visibly shaken speaker in turn confronts the young child Vasudeva and challenges him to impart the correct meanings if possible. The whole assembly is stunned into deafening silence when the young child Vasudeva renders a fresh discourse with utmost clarity. Thus the young child Vasudeva succeeds in clarifying the precise meaning of the subject of discussion in much detail much to the amazement of the august assembly. When the young child Vasudeva turns five years old, in order to mark such an august occasion his parents perform sacred thread ceremony and heralds initiation of the young child Vasudeva into realms of higher Vedic learning. The young child Vasudeva begins to excel not only in studies but is a proactive participant in all extracurricular sporting activities such as swimming, wrestling and team oriented games. However, a much worried teacher of the young child Vasudeva mistakes the latter's constant involvement in outdoor activities as lack of interest in academics and duly admonishes him. In turn the young child Vasudeva humbly replies that since he had already learnt all necessary lessons further study of the same would amount to mere repetition. A very much chagrined teacher challenges the young child Vasudeva to narrate from portions of lesson extracts that were not yet taught to him. A nonplussed young child Vasudeva then renders even those lesson extracts that were not yet taught by his teacher with the same levels of faultless blemish that by now is most characteristic of him. In fact the Truth enshrined in the subject matter of nonstop narration of the young child Vasudeva is of such immense magnitude that the same is not even comprehended by the teacher himself. The teacher forcibly stops an energetic young child Vasudeva midway and never attempts to reprimand him thereafter. On another occasion, the young child Vasudeva on seeing one of his playmates, the son of his teacher, writhing in pain, blows life sustaining air into his long suffering ears, all the while calling out ||NARAYANA NARAYANA|| and cures him of all plaguing head ailments. Once the young child Vasudeva lectures on the intricacies of the complex [[Iythareeya Upanishad]] to his own teacher and kindles latent devotion towards SARVOTTAMA SREEMAN NARAYANA with the latter. On account of the same, the gratefully fortunate teacher becomes truly enlightened. Thus the young child Vasudeva offers token of alms to his own teacher in such unique manner.

Next, the diligent father Thimmannachar reverentially bows his head with folded hands and beckons his young son Venkatanatha to also follow suit when he begins to narrate that none other than Goddess Vidya Lakshmi, the Celestial forebear of [[Vedic]]

literature is in conformity with the Supreme Intellect of the young child Vasudeva. Righteous gentry stand with rapt attention and hear intently to the young child Vasudeva whenever he renders the lessons taught in any hermitages of learning. The young child Vasudeva's most melodious voice casts mesmerizing effect on all those who are fortunate enough to hear the same. At that tender age, Vasudeva is constantly appraised of many important [[Texts]] particularly those which elucidate upon the complexities of word formation. On one occasion the young child Vasudeva accompanies his doting mother to a neighborhood village on being invited for attending an auspicious betrothal. There one hereditary religious discoursesman by name Shivabhakta, whose fame is quite noted in the region, is scheduled to impart lectures to all those assembled. Next even as the religious discourse is in progress, the young child Vasudeva interrupts Shivabhakta and informs him that his current oration does not augur well with the Tenets of Dharma so compulsory to the righteous. Up to that time it is only the young child Vasudeva alone who had posed such a challenge to Shivabhakta, whilst all other had remained mute spectators. The young child Vasudeva's challenge is similar to the roar of a lion cub successfully snuffing out weakened shrieks from crooked jackals. But the chagrined Shivabhakta takes offence to this intrusion by the young child Vasudeva and demands that the latter to cast light with its correct purport. Then even as Celestials as well as all those assembled watch with bated breath, the young child Vasudeva himself renders a crystal clear oration clarifying the correct purport of that religious discourse. Even hierarchy Celestial's rejoice that indeed their collective ears' are rendered worthy upon hearing religious discourse of the young child Vasudeva. On his return, the young child Vasudeva confronts his father Madhyagehabhakta and asks him whether his rendition of the religious discourse is indeed proper. In turn a proud father Madhyagehabhakta embraces his young son Vasudeva affectionately and confirms that indeed the former's elucidation of the religious discourse is unquestionably apt and correct. Madhyagehabhakta is overwhelmed with the infinite benevolence extended by none other than Celestial Anantaasana towards the young child Vasudeva and on account of the same is now witness to the rapid rise of his prodigious qualities. On one occasion, the young child Vasudeva even interrupts his own father Madhyagehabhakta, when the latter is imparting religious discourse. During the course of his lecture, Madhyagehabhakta fails to exonerate upon the meaning of one particular coterminous morpheme "LIKUCHA" and inadvertently skips the same and continues with his lecture. But the ever alert young child Vasudeva who sits nearby immediately reminds his father that he has skipped the meaning of the word "LIKUCHA". Even as the assembly falls silent with none making an effort to probe the matter any further, the young child Vasudeva himself elaborates on the meaning of the word "LIKUCHA" by explaining the same as seasoned jackfruit tree and stuns the august gathering. Madhyagehabhakta, swells with fatherly pride upon learning the correct meaning of a word that had hitherto eluded him thus far. In all, the proudest father Madhyageshabhakta is also happy with his immense good fortune on being blessed with such a prodigiously talented child, Vasudeva. Sacred thread ceremony of the young child Vasudeva is performed by most eminent amongst chosen righteous brims with much sanctity. The duty conscious Madhyagehabhakta, performs this sacred ritual choosing a most auspicious moment and on a most auspicious day completely devoid of any faults. Hierarchy Celestials themselves line up in the Heavens on the count that they may get a collective opportunity to rejoice on this most auspicious occasion.

Madhyagehabhatta invokes a special Omnipresence of sacred fires and presents his young son Vasudeva with a set of dazzling diamond studded earrings. The devout father Madhyagehabhatta, gets hair locks on the tender head of the young child Vasudeva shaved off and blesses his young son Vasudeva who is now on the threshold of the most auspicious stage of bachelorhood and ordains him with the sanctioned rights to practice relentless study of the eternal [[Vedas]] along with compulsory performance of all sacred practices such as compulsory libations to Celestial Sun, thrice and proper method of chanting upon the sacred [[Gayatri Mantra]]. Hierarchy Celestials witnessing the same are much amused since they are supremely aware of the true identity of the young child Vasudeva, who is none other than the hierarchy Celestial MukhyaPrana Incarnate, the Ablest Guru of the Three Worlds. Madhyagehabhatta realizes that his young son Vasudeva on his own count is most able to perform all sacrosanct duties compulsory to this particular stage of life without being taught by anyone. Madhyagehabhatta marvels at this rare quality of his young son Vasudeva. During this most sacrosanct thread ceremony, the young child Vasudeva now clad in sacred loincloth, the symbol of a fledgling bachelor, receives the famed sacrosanct sermon from his father Madhyagehabhatta. Hierarchy Celestials line up in the heavens in jostling numbers and witness this most special event. After completion of the sacred thread ceremony the daily routine of the young child Vasudeva is most worthy of mention. The young child Vasudeva wakes up well before break of dawn and travels to the sacred Parashu Tirtha situated far off for a sanctifying bath. The young child Vasudeva's mother worries much about this long journey that her young son needs to undergo daily for taking part in bathing rituals. The young child Vasudeva in order to mitigate this worry of his caring mother proceeds to dig up a sacred freshwater pond right in the courtyard of his household using a stout wooden staff, known as Vasudeva Tirtha from then on.

Childlike curiosity of the young child Venkatanatha is utmost evident when his father Thimmannachar narrates grippingly as to how the young Vasudeva comes to know about the presence of a vicious serpent haunting humble locales in and around Pajaka. In reality this vicious serpent is a ferocious demon now in the garb of a vengeful reptile that no one is capable of thwarting. This generates a feeling of terror amongst entire populace, who loathe walking around freely, lest they get bitten to death. The huge spread of this serpent is rendered red hot on account of teeming levels of poison contained in it through which it lets loose a reign of terror. Meanwhile an unperturbed young child Vasudeva once informs his father Madhyagehabhatta about his intention of initiating a new School of Thought. A calm Madhyagehabhatta replies that he may do so, but only after first proving that he is indeed capable of achieving such a stupendous feat by sprouting a piece of dry wooden staff that he now holds in his hands. Immediately thereupon the young child Vasudeva implants the dried up wooden staff on the ground and to the utter amazement of his father Madhyagehabhatta, fresh green leaves begin to spring up in no time, there. One day the very same fierce serpent attacks this newly sprung up cluster of green tendrils sprouted by the young child Vasudeva, but to no avail, since the cluster is permanently imprinted with the handiwork of the formidable latter. Eventually, the ferocious serpent then begins to attack the young child Vasudeva even as the latter happens to climb up the famed hill housing the sacrosanct shrine dedicated to powerful Celestial Goddess Durga Devi. The fiercely defiant serpent with its awesome hood spread

out charges towards the young child Vasudeva emanating fearful hissing sounds. In spite of this sudden attack, the young child Vasudeva remains calm and effortlessly crushes the serpent underneath one tiny corner of his enormous foot killing the same instantaneously. The young child Vasudeva does not even bother to inspect his kill and continues to climb up the famed hillock most casually for a rendezvous with Celestial Goddess Durga Devi. After a while, the young child Vasudeva hears the beckoning call of his anxious mother from the plains below and jumps down in one gigantic leap from the hilltop and lands exactly into the courtyard of his humble household within no time at all. Even as the young child Vasudeva pursues his studies in the hermitage of learning, it is most evident and shockingly obvious to one and all that indeed that his stay there is a mere formality since he happens to be in the know of all things at all times. But the young child Vasudeva never shows any form of disrespect towards his teacher and is always seen to be an obedient student performing all duties assigned to him with utmost respect. The young child Vasudeva makes it a practice to compulsorily bow in front of his teacher every time, prior to commencement of studies. This apart, the young child Vasudeva excels in all outdoor sporting activities, particularly those that involve lifting heavy objects, which the former performs with effortless ease. Every day the young child Vasudeva happens to invent a brand new sport and plays the same with utmost gusto and renewed vigor in the company of all other classmates. None can overcome the energetic vivacity of the young child Vasudeva whose terrific speed in mock running races is similar to the proverbial gust of wind. This indeed is no surprise at all whatsoever, since the young child Vasudeva is a master of traversing ever faster than the speed of mind itself. None can hope to stage victory over the young child Vasudeva in wrestling matches and find it utmost difficult to overcome his overbearing strength even when they confront him collectively. The strong child Vasudeva easily frees himself from the tight handclasps of his playmates, but on the other hand when the young child Vasudeva himself clamps his enormous hands over the hands of his playmates they are unable to escape from his locked fist however much they try. All classmates of the young child Vasudeva look up to him as a sole possessor enormous strengths equivalent to that of the legendary Pandava Prince VayujeevottamaBheemasena. One small pond situated in front of the hermitage of learning is now dried up and hence is in disuse. One day, the worried teacher summons his pupil, the young child Vasudeva and instructs him to revive the dried pond. Heeding to the instructions of his teacher, the obedient pupil Vasudeva proceeds to clear the pond using a stout wooden staff held in his powerful hands and soon succeeds in locating new subterranean springs of fresh water. In due course, the dried up pond is now once again regains its lost glory and brims with fresh water and is named as Danda Tirtha. As days roll by the period of stay in the hermitage of learning comes to an end and the young child Vasudeva returns home after instilling higher levels of devotion towards ||MOOLA NARAYANA|| in his wary teacher. The young child Vasudeva upon being blessed by his Guru, is accosted by hierarchy Celestials who plead with him to uphold the Infinite Sovereignty of ||MOOLA NARAYANA|| and lead the righteous towards the ultimate goal, as the Guru of the Three Worlds from then on. The young child Vasudeva is now poised to impart Supreme Bliss to all His followers who tread the true medium of his teachings based on unshakeable foundations of Infinitely wholesome Qualities of ||MOOLA NARAYANA||. Upon reaching his household the young child Vasudeva is seen awash with same levels of pristine pure devotion towards ||MOOLA

NARAYANA|| and is ready to once again to carryout eternal duties that were performed most ably in his earlier Incarnations of ||**HANUMA-BHEEMA-MADHWA**||. Now, the young child Vasudeva is on the threshold of initiating such a stupendous task once again during the course of his present Incarnation as ||**ANANDATHEERTHABHAGAVATHPAADACHARYA**||.

After listening intently to such series of unrelenting narrations from his father Thimmannachar, the young child Venkatanatha repeatedly tells everyone that he too shall follow the exemplarily Epochal Foot Steps of his childhood hero, none other than VayujeevottamaSreemadhAnandatheethaBhagavathpaadaacharyaru. Thereafter much to the amused entertainment of senior family members, an innocent child Venkatanatha at times even drapes himself with an ensemble of saffron clothes and routinely performs ritual worship with numerous small Icons in one corner of the household of Thimmanachar, in a way mimicking the customary manner of routine worship practiced by none other than KulaGuru SreemadhSudheendraTheertharu.

**poornaprajno jgnaanadaataa MADHWO dhvastaduraagamaha| tatvajno
vyshnavaachaaryo vyaasasishyo yateeshvaraha|| sukhateerthaabhidaanascha
jitavaadi jitendriyaha| ANANDATHEERTHA sannaama yevam dwaadashakam
japet| labhate vyshnaveem bhaktim gurubhaktim samanvitaam|| {San.}**

On one bright morning at Bhuvanagiri, the young child Venkatanatha is busy playing outdoors with his numerous friends as usual when he is urgently summoned to his household by an anxious well wisher. Heeding to the call, Venkatanatha rushes back to his household and finds family members gathered around his noble father Thimmannachar, with anxiety written large on their worried faces. The young child Venkatanatha at once kneels down besides his bedridden father, who immediately opens his weary eyes and smiles weakly at him. The seriously ill Thimmannachar then makes a desperate attempt to get up and is helped by the young Venkatanatha. In a barely audible hoarse whisper, summoning all his strength Thimmannachar instructs his young son Venkatanatha to recite aloud the famed [[ShreeVenkateshaStotram]] eulogizing KuladevtaSarvottamaTirumalaVenkateshwara. The ever obedient son Venkatanatha immediately obliges and begins reciting soulful rendition of an extemporaneous invocation of the Infinite Omnipresence of AkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara magnificently Omnipresent in the awesome spread of holiest of holy hill shrines of ||**Anjanaadri, Vrushaadri, Sheshaadri, Garudaachala, Tirthaadri, Shreenivaasaadri, Chintaamanigiri, Vrushabhaadri, Varaadri, Gjnaanadri, Kanakaachala, Anandaadri, Neelaadri, Sumerushikharaachala, Vykuntaadri, Pushkaraadri, Rushyaadri, Naaraayanaadri, Kreedaadri and Nrusimhaadri**||. Such an impressive extemporaneous eulogy being rendered aloud by the innocent child Venkatanatha brings forth torrential tears in the eyes the much distraught Gopikamba. Even in this direst hour, Venkatanatha displays exemplary presence of mind belying his tender age and pours a few liberating drops of the holiest of holy waters of the instantaneously sanctifying SwamiPushkarni, fetched earlier from Tirumala and stored in the righteous household, into the parched cracked lips of his father Thimmannachar. As if on cue, within a few

precarious gasping moments, a thoroughly exhausted Thimmannachar manages to feebly caress the tebdar head of Venkatanatha for one last time and breathes his end, even as one of the greatest AajanmaParamaHariBhakta and AajanmaParamaBhagavatottama - Venkatanatha utters the most sanctifying and most auspicious of all Infinitely Synonymous Title of KuladevtaMadhwavallabhaSarvottamaTirumalaVenkateshwara – **||NARAHARI NARAYANA, NARAHARI NARAYANA, NARAHARI NARAYANA||**, thrice in his ears!!!

With the inevitable passing away of the ultra orthodox scholar of immense fame and unmatched maestro of the famed [HAMSAS VEENA], Thimmannachar, it seems as though last remaining links to the Golden Chapter of the famous Vijayanagar Empire has indeed come to a glorious end. Upon coming to know of the demise of his father Thimmannachar, the eldest son Gururajachar rushes back from Kumbakonam and dutifully performs all compulsory last rites of his departed father befitting his ultra orthodox scholarly status. Comity of ultra orthodox scholars are requisitioned to render nonstop religious discourse on the terse [[GarudaPurana]] and [[Harivamsha]] with particular emphasis on those Chapters that extol ceaseless transmigration of embattled souls in eternal quest for hierarchy slot in liberated bliss. The ultra orthodox scholar Gururajachar donates batches of auspicious bovines to deserving righteous individuals who are strict practitioners of all preset codes of conduct as outlined in TatvaVaada of VayujeevottamaSreemanMadhwacharyaru. With the demise of the patriarch Thimmannachar, his eldest son Gururajachar is automatically escalated to the status of being the acting head of the family at Bhuvanagiri, with the enormous responsibility of bringing up his younger brother Venkatanatha now rests squarely upon his own shoulders. The young child Venkatanatha no doubt much saddened at the expected demise of his noble father, the ultra orthodox scholar Thimmannachar, but puts on a brave face instead, fearing that further expression of his sorrows would only result in aggravating delicate mindset of his most affectionate mother Gopikamba, already reeling from this irreplaceable loss. Meanwhile, SreemadhSudheendraTheertharu upon being informed of the demise of Thimmannachar, the trusted disciple of the SreeMutt for several decades, sends appropriate condolence messages as a confidence building measure to the bereaved family. After passage of one year, the scholarly Gururajachar, now sole head of the clan with the fullest consent of his mother Gopikamba, elder sister Venkatamba and brother in law Lakshminarasimhachar decide to perform the most important thread ceremony of his younger brother Venkatanatha.

On the dawn of a chosen most auspicious day, the young child Venkatanatha offers moist pious obeisance at the Lotus Feet of KuladevtaTirumalaVenkateshwara under watchful supervision of elder brother Gururajachar. The most sacred thread ceremony of Venkatanatha is begun as per strictures made compulsory for ultraorthodox clansmen. At the outset comity of ultra orthodox scholars shower their choicest blessings on Venkatanatha, now on threshold of most auspicious bachelorhood. Responsible guardians' Gururajachar and his wife offer three stranded sacred thread to Venkatanatha marking his first measure 'footstep' into bachelorhood even as the young ward donates mounds of sacred Gopichandana to comity of righteous. Groups of chaste wives of ultra orthodox scholars perform most auspicious 'mangalaarati' to Venkatanatha in golden

plate. Thereafter Venkatanatha is led towards an auspicious spot for enactment of the most sanctifying ritual of partaking sacrosanct foodstuffs from his mother in the company of other similar young children who too have been initiated in celibate bachelorhood with performance of sacred thread ceremony. Next, the ultra orthodox Gururajachar arranges for auspicious tonsuring of tuft of hair for his most auspicious younger brother Venkatanatha, followed by completion of purification ritual bath. Then Venkatanatha is once again led towards sacred altar for conducting compulsory fire rituals that enable him to qualify as a thoroughly meritorious bachelor par excellence with occurrence of a most special Omnipresence of none other than MadhwavallabhaSarvottamaVamana. Venkatanatha dutifully accepts mounds of rice grains purposefully dropped into his outstretched hands by barren women in fond hope that they too would be blessed by similar auspicious offspring. Thereafter a graceful Venkatanatha offers salutations to his aged mother Gopikamba followed by Gururajachar and his wife, his elder sister Venkatamba and brother in law Lakshminarasimhachar. Now the most important of all [[Gayatrimantroupadesha]] and [[Narayanaashtaakshara Mantra]] is imparted by the ultra orthodox Gururajachar and the same is received by Venkatanatha with utmost reverence in strict adherence to the timeless tenets of [[SadaachaaraSmruti]] of VayuJeevottamaAcharyaMadhwaru. Finally the young bachelor Venkatanatha's sacred thread ceremony ritual culminates with receipt of auspicious alms from five chosen righteous, handpicked for the august occasion by Gururajachar. Later sumptuous food offerings is served to scores of relatives and well wishers of the family who in turn collectively shower their choicest blessings upon ChiranjeeviVenkatanatha. Batches of ultra orthodox scholars bestow their collective approval for commencement of compulsory libations to Celestial Sun, thrice, by the young bachelor Venkatanatha and wish that he may in the future earn Infinite 'Name and Fame' similar to **MadhwavallabhaSarvottamaTrivikrama** and disperse the merits arising from the same for righteous duty tasks. The sacred thread ceremony of Venkatanatha gains further relevance with the prompt arrival of a ministerial emissary sent by none other than SreemadhSudheendraTheertharu along with auspicious presents to the youngest disciple of VijayeendraTheerthaMoolaMahaSamstaanams, Kumbakonam.

After successful initiation into bachelorhood, the young bachelor Venkatanatha is sent to study in the famed Gurukula at the famous temple town of Madurai under the ever watchful eyes of his brother in law, the famous scholar Lakshminarasimhachar. This most auspicious advent of Venkatanatha to Madurai is similar to the advent of the young pupil SarvottamaGopalaKrushna to the humble hermitage of Sage Sandeepaniaacharya. At Madurai, the young bachelor Venkatanatha is initiated into age old practice of study of eternal [[Vedas]] and [[Upanishads]] along with every other relevant branch of Knowledge, with first hand tuitions imparted by none other than the scholarly Lakshminarasimhachar. Here, the brilliant Venkatanatha excels in all branches of studies and stands out as a cut above the rest amongst all other classmates. The scholarly Lakshminarasimhachar is amazed no end at the razor sharp intellect and quick grasp of all intricacies of the eternal [[Vedas]] exhibited by Venkatanatha, whilst other students of the same class struggle to even comprehend the most elementary of lessons. Such brilliance and studiousness on the part of Venkatanatha instantly earns him status of favored student of Lakshminarasimhaachar. Most obvious to a keen observer,

Venkatanatha is very much unlike any other ordinarily average student. Nor does Venkatanatha indulge in wasting precious time in pursuit of needless activities that are usually common to students of his own age group. On the other hand, Venkatantha devotes a lion's share of his most valuable time completely in the pursuit of gaining pure Knowledge, read as TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru and is very soon at the very threshold of the ultimate comprehension of [PARABRAMHAN], read as SARVOTTAMA SREEMAN NARAYANA. Most curiously though, the young pupil Venkatanatha shows extraordinary interest in improving his divine skills in practicing fabled art of breathe control. Unknown to most Venkatanatha is slowly but surely fine tuning and polishing epochal qualities of meditation and constantly augmenting natural innateness directed towards upgrading powers of concentration, all the while. By now, the young bachelor Venkatanatha is a near perfect picture of limitless bundle of energy channeled into gaining true Knowledge and occasional show of strength to other boisterous friends. Venkatanatha comes out trumps each and every time when he is challenged to participate in outdoor games and is recognized as a leader amongst all fellow students, being virtually unbeatable even in such difficult sports such as cross country running and freestyle swimming and fording of fast flowing streams. Such effortless running on the part of the young child Venkatantha is a great surprise to huge gathering of curious onlookers. But unknown to all, Venkatantha's effortless running over vast distances is a mere repetition of the enormous feat performed earlier during the previous Incarnation as VyasaTheertha, wherein the latter had run effortlessly for nearly two and half miles, all the while exercising total breadth control, in order to mark out the defining boundary limits of the famed Temple Shrine of ShreeRangam starting at the Garuda pillar, at the behest of two warring groups and thereby permanently settling their longstanding dispute.

During his most auspicious stay at Madurai, the young student Venkatanatha expresses highest levels of indebted obedience towards his 'Guru', Lakshminarasimhachar and 'Gurupatni', Venkatamba, who also happen to be his brother in law and sister. The elder sister Venkatamba, showers immense affection upon her youngest brother Venkatanatha and never allows him to stray far away from her indulging eyes even for a day, true to her designated role as a foster mother. This apart her own child, the year old Narayanachar is also very much attached to his maternal uncle Venkatanatha and constantly clings to him even when Venkatanatha is busy with his routine chores. In fact the very first word uttered by the young child Narayanachar is none other than the most auspicious name ||**VENKATA**||, common to both his own mother Venkatamba and his maternal uncle Venkatanatha. On his part, Venkatanatha is also extremely fond of his nephew, the tiny child Narayanachar and tirelessly carries him along all the time so much so that the two are inseparable. The young child Narayanachar spends more quality time with his maternal uncle Venkatantha than with his own parents. As the tiny child Narayanachar grows a little older and able to walk on his two little legs, Venkatantha is seen playing with the little one during his spare times and teaching him a trick or two in thrill seeking childish games. Over passages of Time, an extremely intelligent Narayanachar very quickly learns how to read, write, study, talk, recite, run, jump, cook, sit, stand, sleep, bathe, shout, paint, sketch, carve, weep, playact, laugh, exercise, work, swim, sing, dance, play outdoor as well as indoor games and play musical instruments from his very

first Guru and Mentor, none other than his maternal uncle, Venkatanathacharya. Few more years pass by and Venkatanatha successfully completes his student internship tenure at Madurai and is now poised to enter befittingly auspicious stage of a householder. The young child Narayanachar constantly accompanies his maternal uncle Venkatanatha everywhere like his shadow and prepares notes on each and every daily routine of his maternal uncle right from sunrise to sunset. At the end of the day, a thoroughly exhausted Narayanachar ties up the same in neat little bundles and runs off with this invaluable literary treasure carried most reverentially atop his determined head, for safe deposition within robust vaults in his own household, lest he be reprimanded by his most affectionate maternal uncle Venkatanatha. However, Venkatanatha in turn is supremely aware that the ultimate all time custodian of this invaluable biography is none other than his family deity **AkhilaandakotiBrahmaandaNayakaLakshmiPadmavathiSamethaSarvottamaTirumalaVenkateshwara.**

**mukhyam cha sarvavedaanaam taatparyam shreeVENKATApatehe param|
utkarshe tu tadanyatra taatparyam syaadavaantaram||{San.}**

(to be continued....)

THESAURUS FOR CHAPTER - 3:-

1. SEMANTIC : Syntactic morphemes that are in same order as they would be if they were separate words in a corresponding construction, especially in classical languages.

2. MOREPHEME : Minimal grammatical language unit, each constituting a word or meaningful part of a word that cannot be divided into smaller independent grammatical parts, especially in classical languages.

REFERENCES FOR CHAPTER - 3: -

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

||DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE||

**{VILAMBI NAAMA SAMVATSARA ASHADAMAASA NIYAAMAKA
SHREEVRUSHAKAPIVAMANAAAYA NAMAHA }**

**CHAPTER - 4 : [[[vaakyarthavilaasa]]] – {{Semantic visitation of
[[SreemadhRaghavendraVijayaha]]}}**

||shreeGurubhyonamahaharihiOM||{San.}

kim japanmuchyate janthuh janma SAMSARA bandanat ||{San.}

Semantic visitation of **||SAMSARA||**{San.}, an esoteric reference to **||FAMILIAL LIFE||** with its syntactic morpheme, **||GRUHASTA||**{San.} with esoteric reference to **||HOUSEHOLDER||**, would tantamount to conductance of plethora of purposeful revelry by none other than SARVOTTAMA SREEMAN NARAYANA during the epochal incarnation as SARVOTTAMA VENUGOPALAKRUSHNA at Dwaraka. SARVOTTAMA VENUGOPALAKRUSHNA spells endgame to evil tyranny demon 'n a r a k a a s u r a', thereby setting free thousands upon thousands of lithe damsels imprisoned till then and eventually weds them all. In fact, SARVOTTAMA VENUGOPALAKRUSHNA in a mind boggling manner is resident alongside each one of His sixteen thousand wives', in sixteen thousand different sprawling palaces, in the famed capital city of Dwaraka resplendent with many storied buildings with verdant greeneries all round. Huge promenaded enclosures teem with freshest spring blossoms fronting several reservoirs storing copious amounts of fresh rain waters'. Millions of honey bees constantly hover above such floescence, while hundreds of colorful birds chirp away nonstop as if totally appeased by sterling deeds of their chief mentor, none other than SARVOTTAMA VENUGOPALAKRUSHNA and at the same time constantly heap auspicious eulogy upon Him. Throughout, Dwaraka many freshly sweetened water ponds harbor freshest blooms of lotus flowers, home to many rare aquatic life forms. Such a litany of bustling flora and fauna transforms this coastal metropolis of Dwaraka into a veritable Amaravati, the capital of noted celestials. In such a Dwaraka there abound thousands of mansions constructed out of pure silver and other rare earth elements. Floors of these mansions are tiled with eye catching square shaped tiles with gold borders skirting a variety of geometric shapes. This apart, Dwaraka's innumerable thoroughfares, alleys, business centers, localities and gardens are all in splendorous glory, a real treat to weary eyes of travelers. This is true also of many segregated cowsheds, elephant stables, horse stable, nodal centers' of higher learning, town halls and localized shrines. For purposes of housing visitors from far off lands, there are plentiful rest houses, with plentiful supply of fresh food and water with many lighted lamps and gaily colored flags fluttering proudly in the sharp breeze blowing across the city. In each and every house in Dwaraka, aroma of fragrant scents wafts across streets, enveloping entire city with welcoming aura of auspiciousness. Neatly attired citizenry including nobility, ministers, soldiers and commoners are all compulsorily embossed with sacred **||PANCHAMUDRA||** of none other than SARVOTTAMA VENUGOPALAKRUSHNA using utterly auspicious blobs of **||GOPICHANDANA||**, go about with their usual day to day chores in right earnest. Right in the midst of such a Dwaraka, is seen the fabulous palace of none other than SARVOTTAMA VENUGOPALAKRUSHNA, constructed by the immensely talented celestial architect Vishwakarma, using many precious gemstones with several pillars and lengthy corridors carved with huge ivory beams, worthy of being held in awe inspiring wonder even by famed hierarchy celestials. Innumerable gemstones walls itself cast brightest lights from its niches, thereby not requiring further external lighting at all. Thick smog of utterly celestial fragrance wafts across series of palaces Lorded over by none other than SARVOTTAMA VENUGOPALAKRUSHNA at Dwaraka. Peacocks scoop in from nearby forests and mistake such dense smog to onset of monsoon rains and begin to dance with unbridled joy and fervor seeking amorous mates for fruitful copulation. Here within this famed palace, thousands of women folk attend upon the Chief Queen, none other than Goddess Rukmini Devi. Nevertheless, Goddess Rukmini

Devi Herself is personally leisured by none other than SARVOTTAMA VENUGOPALAKRUSHNA, who is seen fanning the demure former with soothingly cool breeze.

Once Sage Narada happen to arrive at the palace of as SARVOTTAMA VENUGOPALAKRUSHNA and the latter immediately springs into attention and extends hitherto immense levels of hospitality. SARVOTTAMA VENUGOPALAKRUSHNA at once removes His own dazzling crown and with folded hands welcomes Sage Narada. SARVOTTAMA VENUGOPALAKRUSHNA then requests Sage Narada to be seated in His very own seat and continues to wash tired feet of the latter with soothing waters. SARVOTTAMA VENUGOPALAKRUSHNA in an extended show of hospitality then worships Sage Narada with freshest flowers and proceeds to sprinkle droplets of washed water upon His own head. SARVOTTAMA VENUGOPALAKRUSHNA then asks a totally wonderstruck Sage Narada as to what services can be offered to the latter. An emotionally overcome Sage Narada immediately bows full length before SARVOTTAMA VENUGOPALAKRUSHNA in a reverential show of pristine pure devotion and confesses that the latter's very auspicious Lotus Feet are in itself infinitely capable of ordaining onset of choicest liberation. Sage Narada confesses that such being the case what else is needed by him or anyone else. In due course Sage Narada takes a purposeful round in the city of Dwaraka and arrives at another magnificent palace where he once again sees none other than SARVOTTAMA VENUGOPALAKRUSHNA recreating with another of His umpteen Queens. Sage Narada also sees as SARVOTTAMA VENUGOPALAKRUSHNA engaged in playing a quick game of dice along with His trusted aide, the righteous Uddhava. Upon seeing Sage Narada there, SARVOTTAMA VENUGOPALAKRUSHNA once again is quick on His feet and extends the same warm welcome to Sage Narada similar to the manner in which He had welcomed the latter when he first arrived at the mansion of the Chief Queen Goddess Rukmini Devi. Sage Narada who by now is totally perplexed at this strange sight goes to several other neighboring mansions, where he sees the same. SARVOTTAMA VENUGOPALAKRUSHNA playing with His little children, at times getting ready for auspicious purification baths, sometimes sitting in utter seclusion mediating upon sacred [[Gayatri Mantra]], at other times residing within mansions worshipping guardian celestials of Dwaraka. Sage Narada also sights SARVOTTAMA VENUGOPALAKRUSHNA busy in offering sacrosanct sumptuous meals in some mansions, while elsewhere Sage Narada sights SARVOTTAMA VENUGOPALAKRUSHNA busy in conduct of many a fire rituals, receiving sacred offerings, involved in practice of weaponry, in some places SARVOTTAMA VENUGOPALAKRUSHNA is seen goading auspicious bovines with freshest fodder from His own hands and in other localities SARVOTTAMA VENUGOPALAKRUSHNA is in deep confabulations with His cabinet ministers. Sage Narada is taken aback to see SARVOTTAMA VENUGOPALAKRUSHNA all at the very same time, involved in donating bovines to the needy, intently listening to historical lectures in some and sometimes busily auditing accounts in some. Sage Narada sees SARVOTTAMA VENUGOPALAKRUSHNA to be totally involved in extending services to elders of Yadava clan and at the same time intervening with timely peacemaking mediation amongst warring parties and at the same time in deep

conversation with His elder brother Balarama, concerning some urgent matter of state related policy. Sage Narada is astounded to see SARVOTTAMA VENUGOPALAKRUSHNA busy finalizing marriage proposals of His children in some, sending off His daughters to their in-laws house after marriage, inviting His newlywed daughter-in-laws and sons into His own households, performing naming ceremony to His new born child, performing auspicious thread ceremony to His own children, performing community thread ceremonies as an act of charity, discussing about town planning with city mayors, making personal arrangements for conduct of community fire rituals, seen touring the city briskly on horseback and patrolling incognito in order to gather firsthand public opinion. Sage Narada is totally befuddled on seeing such utterly confusing sights of SARVOTTAMA VENUGOPALAKRUSHNA in so many places engaged in doing some many things, all at the same time with some many different people. Sage Narada confesses that indeed it is uttermost impossible for anyone at all to fully comprehend such an incredible feat of none other than SARVOTTAMA VENUGOPALAKRUSHNA. In due course as SARVOTTAMA VENUGOPALAKRUSHNA takes pity upon Sage Narada and consoles the latter that only in order to set an exemplary example to His subjects at large, that He, SARVOTTAMA VENUGOPALAKRUSHNA constantly discharges compulsory duties of all stages of life and in this case those that are typical to HOUSEHOLDERS. Thereafter, SARVOTTAMA VENUGOPALAKRUSHNA informs a grateful Sage Narada that He alone possesses avowed legacy to take a final call on all issues related to furtherance on orderly existences in all stages of an individual's designated lifespan.

rukmini satyabhamabhyam sahitam **KRUSHNAM** asraye ||{San.}

Ultimately, it is none other than such a **SARVOTTAMA VENUGOPALAKRUSHNA**, the sole refuge of hapless devotees swept away in tempestuous upheavals typical to lifestyles of householder, who alone can enable effortless carriage of this enormous of this Paper Seriatim titled, **[[[vaakyarthavilaasa]]]** – **[[{Semantic visitation of [[SreemadhRaghavendraVijayaha]]}]}**, of course through His chosen retinue of favorably oriented celestials'.

||shreeKuladevataPrasannaha||
||ShreeLakshmiVenkateshoVijayate||

tadaagrajo veekshya **VIVAHA** mangalam
vidhaatumyicchadgururajanaamavaan||
||{San.}

upendravajraayitakaayasaaro **GRUHAM** pravishyaabdhaganaanmumoda||{San.}

Semantic visitation of ||**VIVAHA**||{San.}, an esoteric reference to ||**FAMILIAL LIFE**|| with its syntactic morpheme, ||**GRUHASTA**||{San.} with esoteric reference to ||**HOUSEHOLDER**||,

would tantamount to a recap of authentic historicity pertaining to a plethora of familial lifestyle travails as chronicled in the famed biography of [[SreemadhRaghavendraVijayaha]] composed by Pandit Narayanachar.

Gururajachar, the ultra orthodox scholar, fortunate to be graced with continued patronage of SreeMFutt under the venerable Pontiff SreemadhSudheendraTheertharu, dwells at Kumbakonam accompanied by his chaste wife and the joy of their lives, their young son Krushnaachar, along with an aging matriarch Gopikamba. Customary on her part, Gopikamba constantly bestows her grandmotherly affection towards her eldest grandson, Krushnaachar and successfully keeps him in good humor by narrating select tales and folklores from Great Epics [[Moola Ramayana]] and [[Mahabharata]]. The young lad Krushnaachar a tiny bundle of unbridled energy never tires to hear fabled deeds of his childhood hero, none other than VayuJeevottamaBheemasena. Gururajachar a duty conscious father, himself enthusiastically narrates to his young son, select anecdotes from great classic [[Mahabharata]] where none other than BaghwanVedaVyasaru's most timely intervention saves the day for the valiant Pandavas' led by VayujeevottamaBheemasena. Clever mediation by BaghwanVedaVyasaru brings about a total change in mindset of a most reluctant King Drupada resulting in an apt betrothal of Princess Draupadi Devi to all the five Pandava brothers. In fact BaghwanVedaVyasaru had enabled sighting of the primordial form of all the five Pandavas to a stupefied King Drupada, thereby convincing the latter of their utter invincibility. Once again it is the timely appearance of BaghwanVedaVyasaru and His wise advise to VayuJeevottamaBheemasena to vacate the unstable 'Palace of Wax' at once and take flight through a secret underground tunnel that saves the Pandavas' from being roasted alive, when eventually a diabolical 'd u r y o d h a n a' sets fire to the same. The young lad Krushnaachar hears such captivating narration forgetting intake of food and water and with childlike innocence repeatedly enquires about purported householder status unique to only VayujeevottamaBheemasena, amongst the three awesome Incarnations of the celestial Vayu, namely Hanuma-Bheema-Madhwa. Such innocent queries results in huge guffaws of uncontrollable laughter from all quarters even as each one of the grownups evade any suitable answer by feigning onset of temporary deafness. The extremely intelligent and inquisitive young lad Krushnaachar also repeatedly keeps enquiring about whereabouts of his paternal uncle Venkatanatha and seems pacified only when he is reassured by his father Gururajachar that they are slated to catch up with him very soon indeed. The young lad Krushnaachar is overjoyed when his father Gururajachar promises to put in a word to Venkatanatha to teach him all necessary requisites of playing upon the famed auspicious instrument of [HAMSAVEENA]. Of course, family members of Gururajachar are regularly blessed with audience of the venerable SreemadhSudheendraTheertharu and the latter recognizes yeomen services rendered to SreeMutt by Gururajachar and fetes him most appropriately with auspicious gifts and remuneration matching his reputed scholarly status. SreemadhSudheendraTheertharu indirectly cautions Gururajachar about his onerous guardianship duty in arranging for eventual transition of his younger brother Venkatanatha into auspicious order of a householder. Gururajachar wholeheartedly accepts this veiled command of SreemadhSudheendraTheertharu and decides to proceed with all necessary formalities for

such an auspicious event brought about as per the foregone deemed will of **HARI VAYU GURU**.

Meanwhile at the temple town of Madurai, the most eligible bachelor Venkatanatha totally oblivious of all such clandestine marriage plans, seeks permission to journey back towards Bhuvanagiri after successfully completing his student internship at the hermitage of learning. However, the ultra orthodox scholar, LakshmiNarasimhachar and his chaste auspicious wife Venkatamba are very much reluctant to let go off their favorite student, Venkatanatha. Touching scenes are witnessed when the young nephew Narayanachar clings onto his maternal uncle Venkatanatha stubbornly refusing to allow him to step out of the household come what may. After much coaxing and cajoling the young Narayanachar finally relents only when Venkatanatha agrees to take him alongside to Bhuvanagiri. An apprehensive Venkatamba takes an oath from her auspicious brother Venkatanatha that he shall take good care of her only son Narayanachar. In reply Venkatanatha pacifies his sister Venkatamba by saying that Narayanachar is in safe hands from now on, if and only if he keeps his most profuse writing skills well in check, failing which he would have to dispose all such literary outpourings into the very depths of River Kaveri one day or the other. Everyone breaks into a peals of delightful laughter, not being able to decipher the true import of this ominous prophecy uttered by Venkatanatha, even as a somewhat embarrassed Narayanachar looks the other way quizzically. Before departing for Bhuvanagiri, Venkatanatha and Narayanachar bow in front of LakshmiNarasimhachar and Venkatamba and seek their blessings. A tearful Venkatamba hugs both her affectionate brother and her young son and weeps inconsolably and instructs Venkatanatha to convey her best wishes to her other brother Gururajachar and her respectful salutations to their aged mother Gopikamba. A pensive Venkatamba also advises her young son Narayanachar that from now on none other than Venkatanatha is his "Mother, Father, Friend, Guide and Philosopher" and that he should serve his maternal uncle to the best of his ability. Before journeying towards Bhuvanagiri from Madurai, the young bachelor Venkatanatha visits the sacred MrutikkaBrundavana of SreemadhSurenraTheertharu re-consecrated by the combined awe inspiring and sterling efforts of the venerable Pontiffs' SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu. Standing in front of the 'Sanctum Sanctorum', Venkatanatha offers respectful obeisance to SreemadhSurenraTheertharu renowned for His stupendous prowess in the realms of stringent practice of overwhelming and all encompassing penance directed towards the Lotus Feet of none other than MadhwavallabhaSarvottamaSreemanMoolaRama.

yashchakaaropavaasena trivaaram bhoopradakshinam|
tasmyi namo yateendraaya **SHREESURENDRA** tapasvine||{San.}

At this stage of buoyant youth hood, the most eligible bachelor, **VENKATANATHACHARYA**, is a brilliant scholar of all round merit with most auspicious and guaranteed Omnipresence of none other than the hierarchy celestial Goddess Saraswati along with ChaturmukhaBramha. Upon sighting such Omnipresence of his elder brother, the celestial Manmatha along with his consort Rathi Devi also cast their combined influences on the youthful personality of Venkatanathacharya

transforming him overnight into a youthful bridegroom fit for a princess. Venkatanathacharya's two eyes resemble that of celestial fish, Matsya, one of the divine manifestations of SARVOTTAMA SREEMAN NARAYANA. It seems as though none other than SARVOTTAMA SREEMAN NARAYANA so Omnipresent within the eyes had so arrived there in order to tutor Eternal [[Vedas]] to topmost hierarchy celestial ChaturmukhaBramha who had already taken up residence within Venkatanathacharya. Aura filled face of Venkatanathacharya now resembles celestial treasure trove filled to the brim with Universal Knowledge. Thick growth of hair above Venkatanathacharya's mouth resembles a thick chain tied around an auspicious silver vessel that is now his face. Venkatanathacharya's thickset eyebrows resemble dark moon light so cut into two pieces by the handiwork of topmost hierarchy celestial Chaturmukha Bramha and pasted upon his forehead. While ChaturmukhaBramha is so engaged in cutting and pasting such pieces of dark moonlight upon the forehead of Venkatanathacharya, profuse nectars arising out of such a purposeful cut further drips downward upon his sharp nose and accumulates on his lips transforming the same into a golden pot filled with sweetened honey. It seems as though none other than Goddess Saraswati Herself is constantly engaged in dancing upon the tongue of Venkatanathacharya and whose nicely formed set of teeth resemble gleaming pearl necklace that once adorned the auspicious neck of such a Goddess Saraswati. Two ears of Venkatanathacharya now resemble famed ||Shreekaara and Omkaara||, the two eternally auspicious symbols of SARVOTTAMA SREEMAN NARAYANA. Venkatanathacharya's broad chest resembles a huge door that is now tightly shut using thick ropes of body hair that grow there abundantly. It seems as though that a piqued celestial Manmatha along with his lusty consort Rathi Devi has set up camp outside this broad chest of Venkatanathacharya with no hope of gaining entry into the heart of Venkatanathacharya since the same is already occupied by hierarchy celestial Goddess Mahalakshmi Devi and Her consort, none other than SARVOTTAMA SREEMAN NARAYANA. Notably, enough, topmost hierarchy celestial Chaturmukha Bramha had created Venkatanathacharya to be born with three distinct lines visible upon his upper neck, which are like a beacon to the eyes of all beholders that he, Venkatanathacharya, is indeed the chosen one to alleviate sufferings and wash away all the sins of the whole of mankind. This auspicious neck of Venkatanathacharya resembles auspicious conch shell that had so emerged out of heaving upsurges of tempestuous waves in order to escape numerous rocks and boulders thrown by unstoppable simian armies of MadhwavallabhaSarvottamaSreeRamachandra in their eagerness and enthusiasm to build a bridge across the southern Sea. The very same conch shell has now sought refuge within the neck of Venkatanathacharya in order to escape being swallowed by Sage Agasthya and also in order to escape relentless churning of the Oceans using Mount Meru by retinues of celestials and demons, in search of the divine nectar of immortality. Now it appears as though this utterly auspicious conch shell has at last found suitable refuge and resides permanently amidst much contentment within the throat of Venkatanathacharya thereby marking him out as an extraordinary divine individual. Venkatanathacharya's feet resemble delicate water lilies sprouted very recently. In fact providence before hand is in the know that in future these very same feet would be constantly awash with oath rituals of thousands of devotees and hence the same are kept constantly wet and hence these soles are very much tender to touch. Once again providence wished that such a feet should always be adorned with wooden sandals

typical to ||PARAMAHAMSA|| Pontiffs of the highest order, who compulsorily travel great distances due to their avowed commitment for the cause of spreading and upholding eternal tenets of Dharma.

Eventually Venkatanathacharya reaches Bhuvanagiri and sets foot into his ancestral house accompanied by his nephew Narayanachar. Even as news of his arrival spreads like wildfire, entire residents of Bhuvanagiri turn up to greet this most eligible bachelor in town and many parents' with maidens of marriageable age compete with each other in extending their hospitality to Venkatanathacharya. The aging matriarch Gopikamba is overwhelmed with joy upon seeing her beloved son Venkatanathacharya after such a long gap and extends an affectionate welcome to him and her grandson Narayanachar. The picture of a happy family reunion is complete when the eldest son Gururajachar also joins them with his wife and young son Krushnachar. The sheer joy and bonhomie shared by all family members is indeed highly contagious. The young lad Krushnachar is particularly ecstatic to see his paternal uncle Venkatanathacharya and also his cousin Narayanachar for the very first time and establishes an instantaneous rapport with both of them. Wasting no further time, the young lad Krushnachar begins to take firsthand lessons in playing upon the famed family heirloom, |HAMSAVEENA| from one of the greatest exponent of this fine musical instrument, none other than his paternal uncle Venkatanathacharya. Much to the delight of one and all, Venkatanathacharya announces that indeed his young nephew Krushnachar is a legend in the making and shows much promise in this famed art fit for celestials. After passage of few months, one fine day the righteous Gururajachar with prior consent of his aged mother Gopikamba informs Venkatanathacharya about the collective decision of elders of the household in selection of a suitable young maiden in marriage alliance, thus marking transition of the latter from bachelorhood to that of an order of householder. A young maiden named Saraswati is identified as a prospective bride for Venkatanathacharya and the close knit family members comprising of the matriarch Gopikamba and Gururajachar arrive at the humble household of Saraswati in order to settle auspicious alliance in favor of Venkatanathacharya. The extremely overjoyed parents of the bride to be, immediately give their wholehearted consent for the auspicious betrothal of their daughter Saraswati with the most eligible bachelor Venkatanathacharya. The eldest daughter Venkatamba along with her husband LakshmiNarasimhachar and other relatives also arrive from far off places in time for the scheduled wedding ceremony of Venkatanathacharya and Saraswati. Upon onset of a predetermined auspicious day and hour, marriage ceremony of Venkatanathacharya and that of a demure young bride Saraswathi, is celebrated in grand style with unbridled joy and enthusiastic participation by relatives and well wishers belonging to both sides.

Eventually, marriage celebrations of Venkatanathacharya and Saraswati begin in a very traditional manner with a customary sustenance invocation directed towards the Lotus Feet of their family deity SarvottamTirumalaVenkateshwara, even as righteous ultra orthodox priests chant sacred Vedic hymns. In particular, Venkatanathacharya and Saraswati's marriage also symbolizes togetherness of their two respective families. Relatives on both sides immediately take to each other most affectionately with youngsters bowing to the elderly with much reverence and respect and in turn elders

showering their choicest blessings on the former. Relatives of Venkatanathacharya arrive well in time at the preset auspicious hour at the marriage altar that is richly decorated with colorful buntings and covered with colorful silk. On the day of marriage Venkatanathacharya gets up well before sunrise and performs compulsory ritual of predawn offering libations to celestial Sun and also utters sacrosanct [[Gayatri]] Mantra. Next, the bride's parents make customary offerings of gift and gold ornaments to the young bridegroom Venkatanathacharya and escort him dutifully towards altar where wedding ceremony is scheduled to take place. Venkatanathacharya's in laws also pray to their family deity and also to all other ruling celestials and make compulsory ritual offerings of various food grains to them and pray for smooth conduct of the marriage unhindered by unforeseen obstacles. Soon after the bride's father offers salutary worship to the newly arrived bridegroom Venkatanathacharya and offers the hands of his demure daughter Saraswati into wedlock much to the unadulterated happiness of all those who assemble there. On the auspicious wedding day, the young couple try to exchange coy glances at one another, much to the amusement of all those who watch them with unconcealed glee. The young bride Saraswati's face lights up like a lotus flower in full bloom upon seeing the face of her young husband Venkatanathacharya for the very first time. Meanwhile assemblage of chaste women, auspicious wives of truest devotees of SARVOTTAMA SREEMAN NARAYANA, begin to sing many devotional compositions of famous bards within the courtyard of marriage hall, that itself is covered with hundreds of flower petals thereby creating a heavenly ambience. This seems as though celestials watching this auspicious event from heavens above are themselves showering flower petals in order to signal their consent for this auspicious wedding of Venkatanathacharya with Saraswati. Several invitees offer many gifts and costly clothes to Venkatanathacharya and his wife Saraswati, to the background chorus of suitable hymns being recited by clans of ultra orthodox priests who are present there in good numbers. Next a customary 'mangalarathi' is performed to the newlyweds by clans of auspicious chaste women all wives of great devotees of SARVOTTAMA SREEMAN NARAYANA. Assemblages of ultra orthodox scholars shower their choicest blessings upon the young couple, Venkatanathacharya and Saraswati. These famed scholars also bless the young couple to have a long and fulfilling married life with unbreakable and unstintingly commitment to the wellbeing of each other, to beget many a worthy children, to procure land, livestock and wealth in a righteous manner and thereby prosper on all counts in this newly chosen life that now lies ahead of them. The young couple, Venkatanathacharya and Saraswati are also blessed that they should lead a happy married life similar to that of hierarchy celestials such as Indra-Sachidevi, Shiva-Parvati, ChaturmukhaBramha-Vaani and ShreeLakshmi-Narayana, divine celestial couples who all are worthy of emulation for all time to come. Thereafter, Venkatanathacharya and Saraswati offer their collective prayers to **HARI VAYU GURU** and salute righteous elders of both the two clans. Next, the invitees who have assembled there in order to witness this wedding ceremony are served with sumptuous food offerings by parents of the bride, with great care that such food offerings are prepared and served in the strictest possible manner and tradition, much to the all round delight and contentment of one and all. Thus the wedding ceremony of Venkatanathacharya and Saraswati is conducted for full three days in grand style with the bride's father giving away many gifts to all assembled guests of honor. The young bridegroom, Venkatanathacharya also mingles

freely with assembled scholars and appeases everyone by his majestic countenance and scholarly qualities, yet soft spoken nature. Finally, the young bridegroom, Venkatanathacharya, performs the rigid ritual of “Seshahoma” marking the end of his marriage celebrations with this newlywed wife Saraswati.

Thereafter, Venkatanathacharya accompanied by his young wife Saraswati journeys towards his humble household at Bhuvanagiri. The young couple Venkatanathacharya and Saraswati are seen off by an array of dazzling damsels who give them a befitting farewell send off. The two youngsters Narayanachar and Krushnachar are introduced to Saraswati by Venkatanathaacharya as his most affectionate and inseparable nephews. The excited duo of Narayanachar and Krushnachar bow before their auspicious newlyweds and run away naughtily to nearby playfields to amuse themselves in never ending outdoor sports. At Bhuvanagiri, Venkatanathacharya spends a few years of sublime bliss with his young wife Saraswati who proves to be a good match for him and in due course they are blessed with a bonny boy, whom they name as LakshmiNarayana. As the Chariot of Time chugs forward relentlessly, Gopikamba the aged matriarch passes away peacefully, casting a pall of gloom on the bereaved family. From then on the eldest son Gururajachar takes full charge of the estranged family and is revered as a most respectful father figure, whose word is law. Meanwhile, his younger brother Venkatanathacharya, the great scholar, settles down at Bhuvanagiri and engages himself in imparting Knowledge to scores of young students at the hermitage of learning started by his late father Thimmannachar. As days roll by, under the direct tutelage of his maternal uncle Venkatanathacharya, the young pupil Narayanachar slowly but surely blossoms into a very fine scholar with particular divinely ordained aptitude for impromptu poetry and prose form of literature. Fortunate enough to be at the receiving end of bountiful largesse from both his Guru Venkatanathacharya and Saraswati, the young Narayanachar is soon bestowed with the eminent title of "PANDIT". None other than the great scholar Venkatanathacharya on one most auspicious occasion himself announces to the Vedic World the prompt arrival of his young nephew PanditNarayanachar, the worthy son of the great ultra orthodox scholar LakshmiNarasimhachar and the chaste Venkatamba. PanditNarayanachar appears nervous to accept this singular honor from his Guru and mentor, Venkatanathacharya and pleads otherwise. But a worldly wise Venkatanathacharya gently coaxes his young nephew PanditNarayanachar into acceptance, since he has earned the same unquestionably, indeed. At the same time Venkatanathacharya is worried no end about the repeated ill health of the young PanditNarayanachar and confides his anxiety to Saraswati in private about the deemed short lifespan of his young nephew, a fact most clear in his horoscope that was charted out at the time of his birth at Madurai. Thoroughly unperturbed by all round accolades heaped upon his frail shoulders, the ever faithful PanditNarayanachar continues to serve his maternal uncle Venkatanathacharya and his family with utmost devotion and sense of gratitude. On one occasion an alert Saraswati happens to sight PanditNarayanachar carrying the young infant LakshmiNarayana in his arms and hobbling around performing routine household chores with a pronounced limp. An aghast Saraswati immediately informs the same to Venkatanathacharya, who runs towards his young nephew PanditNarayanachar and finds him writhing in pain unable. With hands folded in mute submission PanditNarayanachar pleads with his maternal uncle to rid him of this most

painful predicament. In response to his fervent plea, Venkatanathacharya, the AajanmaParamaBhagavatottama and AajanmaParamaVyshnava, meditates upon the immeasurable sanctity of VayuJeevottamaSanjeevaraya, whilst uttering invocation synonym of KuladevtaSarvottama**TIRUMALAVENKATESHWARA**, being **||DHANVANTARI ACHYUTA ANANTHA GOVINDA||**, places his most auspicious and benevolent hand upon the profusely sweating forehead of PanditNarayanachar curing him instantaneously. A grateful PanditNarayanachar now totally rid of his painful predicament falls at the noblest feet of Venkatanathacharya seeking pardons for sins committed unknowingly during the course of discharging duties in the righteous household.

Meanwhile at Bhuvanagiri, Venkatanathacharya, the greatest of scholars is amidst newfound marital bliss as an auspicious householder. The ultra orthodox scholar of the highest repute, Venkatanathacharya, the very embodiment of Supreme Knowledge busies himself in a routinely auspicious lifestyle involving dispersion of Knowledge to needy students in the humble hermitage of learning started by his late father Thimmannachar under the auspices of KulaGuruSreemadhVijayeendraTheertharu, decades earlier. Similar to the epochal declaration by none other than SarvottamaMoolaGopalaKrushna **||mama pranaahi pandavaaha|| {San.}**, extending unstinting support to the righteous and most favored Pandavas, likewise Venkatanathacharya's affection towards his two nephews Pandit Narayanachar and the young understudy Krushnachar is indeed beyond compare. On their part, the two dutiful nephews, Pandit Narayanachar and Krushnachar, practice extreme levels of devotion and unmatched sense of servitude towards their uncle Venkatanathacharya, at all times. Similar to the manner where none other than VayuJeevottamaBheemasena, to whom only SarvottamaMoolaGopalaKrushna is **"The Only"** Guru for all Time to come and this very same reason is cited while refusing to accept 'd r o n a' as his teacher, likewise the two worthy, Pandit Narayanachar and Krushnachar accepts lessons only from their Guru Venkatanathacharya and not from anyone else. It is another matter though that VayuJeevottamaBheemasena knew well beforehand that in the event of a future fratricidal war to be fought over 'Dharma', he would have to have to slay his 'other teacher' and atone for committing 'b r a m h a h a t y a' and 'allowed' his younger sibling Arjuna to learn lessons from 'd r o n a'. In due course, the two nephews, the elderly Pandit Narayanachar and the younger Krushnachar after successful completion of their internship at the hermitage of learning at Bhuvanagiri, travel frequently to surrounding righteous localities in order to propagate eternal tenets of VayuJeevottamaSreemanMadhwacharyaru and as a result stay away from the humble household of their uncle, the auspicious householder Venkatanathacharya for long periods of time.

Once, Venkatanathacharya in an utterly stupendous manner happens to invoke fiercest scorching powers of raging fires within characteristically coolest medium of freshly ground sandalwood paste. In fact, individuals who happen to anoint themselves with the same, begin writhing in agony unable to bear torments emanating from the seemingly cool sandalwood pastes. However, their torment is subdued by a benevolent Venkatanathacharya after he administers antidote in the form of invocation of soothing powers inherent within the famed **[[Varunasooktam]]**. Incidentally, Venkatanathacharya

as fate ordains is entrusted with task of grinding sandalwood birches into fresh sandal wood paste. Venkatanathacharya in order to alleviate this seemingly monotonous work begins uttering powerful [[Agnisookta Mantra]] all the while engaged in grinding sandal paste. Unknown to others, powers of this [[Mantra]] being activated by the masterly practitioner, Venkatanathacharya, starts irradiating forth from the sandal paste. Also copious amount of latent heat typical to that powerful [[Mantra]] does not have any effect at all upon Venkatanathacharya, but rather is being transferred into the sandal paste. This incident once again has an astounding parallel in the famous epic [[Moola Ramayana]] that narrates pointed incidents when hordes of demons of Lanka set afire the tail of none other than VayujeevottamaHanumanta, the true messenger of none other than SarvottamaRamachandra. But curiously enough these fires eventually destroy everything in its path excepting the famed garden of Asoka where Mother Seeta Devi sits immersed in deep meditation of SarvottamaRamachandra. Likewise heat from blobs of fresh sandal pastes that Venkatanathacharya churns out become unbearable to those who anoint it to their bodies, but the same does not have at effect at all upon Venkatanathacharya who is deeply immersed in invoking the celestial Agni, the reigning celestial forebear of that particular [[Mantra]]. This incident is also an important pointer to the fullest grace bestowed by none other than hierarchy celestial VayujeevottamaMukhyaPrana upon His greatest devotee, none other than Venkatanathacharya. In the end, however Venkatanathacharya in a still more astonishing manner utters the famed [[Varunasookta Mantra]] and effectively neutralizes the terrific effect of [[Agnisookta Mantra]] without even having to touch the affected sandal paste, just like the manner in which VayujeevottamaHanumanta had in the end of the famous burning of Lanka episode as chronicled in the [[Moola Ramayana]] had dipped His tail into the soothing cool waters of the Ocean without even a single hair upon his body being effectively singed by the raging fires of his very own tail.

As years roll by, the ultra orthodox householder Venkatanathacharya, at Bhuvanagiri, finds himself neck deep in quagmires of utter depravity and poverty. Venkatanathacharya, the great teacher with scores of bright disciples of much eminence, constantly at the forefront of dispersing Supreme Knowledge of Tatva Vaada of VayuJeevottamaSreemanMadhwacharyaru, now finds himself staring darkest poverty in its most fearsome and deplorable face. This is in a way a harbinger of most auspicious things to come in the manner of the “Empire of Knowledge” that is soon to be his for the asking brought about by continuous meditation directed towards the Lotus Feet of none other than SARVOTTAMA SREEMAN NARAYANA. At this stage Venkatanathacharya wears only one set of most ordinary hand woven clothes in an entire year and the very thought of buying coarse textured clothes and silken clothing remains a distant nonexistent dream. Venkatanathacharya finds it difficult to afford enough oil to take ritual bath even once a year In such an extreme situation, preparation of ghee tinged food in the humble household is totally ruled out. The brave hearted householder, Venkatanathacharya, finds it most difficult to provide his small family with two simple square meals a day and on rare occasions even when he somehow manages to lay his hands upon sanctified food for the day, appropriate plates or plantain leaves are simply unavailable in the household The depraved family of Venkatanathacharya has to make do by placing such foodstuffs upon bare ground and partaking from there. On other rare

occasion when Venkatanathacharya indeed accepts food offerings from comity of righteous upon being invited by them, extreme care is exercised to accept only the barest minimum to sustain himself and his family for that particular day with no scope of hoarding the same for the morrow. In such dreadful situations, on one occasion Venkatanathacharya's household is looted by thieves who break in during the dead of the night and decamp with whatever little riff raff of torn soiled clothing and broken utensils that they can lay their miserable hands upon. After this incident Venkatanathacharya is further reduced to wearing barest and most essential of clothing at its most minimum, very much similar to that of an ascetic owing allegiance to a grand Pontificate. Venkatanathacharya along with his family happens to starve without sanctified food for a minimum five to six days in a month, apart from customary days of fasting observed during Ekadashi. Such pitiful lifestyle led by Venkatanathacharya is in utter contrast to affluent royal lifestyles led by his own father and great grandfathers' with little or no semblance of similarity between himself and his affluent ancestors of yore. Even in such poverty stricken state of existence Venkatanathacharya moves around decorating his noble forehead with insignias of well fed individual, completely belying his continued perpetual state of near practical starvation. During the entire course of such prolonged bouts of poverty stricken existence, the auspicious householder Venkatanathacharya is ceaselessly busy in the relentless pursuit of higher echelons of TatavaVaada of VayuJeevottamaSreemanMadhwacharyaru. Even during peaks of such gnawing hunger and impoverished existence, Venkatanathacharya's religious discourses based on the Infinite Immensity of the Sovereign nature of SARVOTTAMA SREEMAN NARAYANA is very much sought after by everyone and is immensely popular amongst ultra orthodox scholarly circles of Bhuvanagiri. The auspicious householder Venkatanathacharya is always immersed in meditation of the Infinite grandeur of KulaDevtaSarvottamaTirumalaVenkateshwara and accepts his current state of existence without even a faint breadth of murmuring regret or fretful complaint of any sort against anyone in particular. With absolutely nothing left in the household considered as fit to be offered at the Lotus Feet of KulaDevtaSarvottamaTirumalaVenkateshwara, the great scholar Venkatanathacharya offers the most sacred waters' on repeated occasions. On her part, the devout Saraswati is constantly besides her husband, Venkatanathacharya and her little son Lakshminarayana's occasional hungry cries for fresh cow's milk is substituted with nothing but plain water.

**shishtaaya shaantahrudayaaya kaveeshwaraaya sanmantradhaamalasitaaya
varapradaaya|
bhaktaaya muktidarataaya vidheeya vishnuchittaaya bhaktanivahaaya
shubaprabhaatam|{San.}**

On one truly epochal day and astoundingly memorable day at Kumbakonam, an immensely overjoyed and thoroughly rejuvenated SreemadhSudheendraTheertharu counts Himself most fortunate upon being granted with stupendous sighting of none other than SarvottamaSreemanMoolaRama and dedicates such merits to the magnitude of sublime benevolence and grace bestowed upon Him by His own Guru SreemadhVijayeendraTheertharu. The venerable SreemadhSudheendraTheertharu also envisages an impending arrival of the new incumbent, thereby vindicating His most vital

“Pontifical obligation” to the most sacred Pontificate decorated by none other than VayujeevottamaAcharyaMadhwaru, NaraHariTheertharu right up to SurendraTheertharu and VijayeendraTheertharu. Duty conscious SreemadhSudheendraTheertharu immediately sets into motion the next course of action that would in the very near future result in enactment of the epochal prophesy and divine unchangeable supreme deemed will of none other than SarvottamaSreemanMoolaRama -- the auspicious succession of Venkatanathacharya to the Pontificate of the SreeMutt. SreemadhSudheendraTheertharu at once summons the elderly disciple Gururajachar and other ultra orthodox clan members and informs them about His decision to anoint Venkatanathacharya to the Pontificate, as His immediate successor. The ever faithful disciple of the SreeMutt, Gururajachar, expresses his equivocal agreement to the same and counts his entire clan as being most fortunate for having been bestowed with such a rare honor. Gururajachar also remembers his departed parents, Thimmannachar and Gopikamba at this hour of most auspicious joy and grieves about not being able to share such a meritorious honor with them. SreemadhSudheendraTheertharu thereafter enquires whereabouts of his trusted disciple Venkatanathacharya, who is now in the auspicious order of a householder. The venerable SreemadhSudheendraTheertharu promptly instructs His emissaries to fetch his trusted disciple Venkatanathacharya from Bhuvanagiri to Kumbakonam. In due course emissaries sent by SreemadhSudheendraTheertharu arrive at the humble household of Venkatanathacharya and inform him about their errand to fetch him back to Kumbakonam. Upon being summoned by KulaGuruSreemadhSudheendraTheertharu, the great scholar and householder disciple of the SreeMutt, Venkatanathacharya, in due course journeys towards Kumbakonam accompanied by his devout wife Saraswati and infant Lakshminarayana. The twosome nephews of Venkatanathacharya, Pandit Narayanachar and Krushnachar also migrate to Kumbakonam, an important pilgrim center and seat of the famed Hermitage of learning initiated by none other than the legendary SreemadhVijayeendraTheertharu. The sprawling temple city of Kumbakonam dotted with innumerable ecumenical shrines dedicated to Vedic pantheon is constantly fed by freshwaters of perennial rivers flowing forth from magnificent Sahyaadri hills and is inhabited by dwellings of hundred of righteous families all of whom are profound Vedic scholars in their own right. In fact entire stretches of auspicious skyline over Kumbakonam are blanketed by thick smoke arising out of sacred fires burning in each and every household. The nearby tributary of River Kaveri flows perennially, transforming entire landscapes into lush emerald green as far as the eye could behold, with verdant growths of foliage being weighted down by the size of their own ripened fruits and bursting seeds carpeting the ground below. Blessed populace fortunate enough to live off such a land, on their part constantly engage themselves in pursuit of righteous activities. At first, the householder Venkatanathacharya arrives in the vicinity of MoolaBrundavana of SreemadhVijayeendraTheertharu at Kumbakonam and performs full length salutations in front of the same.

bhaktaanaam maanasaambhojabhaanave kaamadhenave|
namataam kalpatarave **JAYEENDRAGURAVE** namaha|| {San.}

From there, Venkatanathacharya proceeds towards the SreeMutt situated adjacent to the MoolaBrundavana of SreemadhVijayeendraTheertharu, for an impending rendezvous

with KulaGuruSreemadhSudheendraTheertharu. Meanwhile deep within the cavernous sanctum of the SreeMutt, the aging SreemadhSudheendraTheertharu is seated in an auspicious yogic posture in front of famed altar of worship housing principle icons of the Pontifical Order. Disciples and devotees of SreeMutt gather around in considerable numbers and patiently await grant of audience with SreemadhSudheendraTheertharu, even as the great scholar and now a committed householder, none other than, Venkatanathacharya arrives there carrying an infant Lakshminarayana protectively in his arms accompanied by his devout wife Saraswati. The devout family, longstanding disciples of SreeMutt, submit their humblest salutations at the Lotus Feet of their KulaGuru SreemadhSudheendraTheertharu with utmost sense of awe and subservience. Aging Pontiff SreemadhSudheendraTheertharu is overjoyed to once again see the great scholar Venkatanathacharya within the premises of the SreeMutt and extends blessings to the entire family of His householder disciple and enquires about their overall wellbeing. Thereafter SreemadhSudheendraTheertharu also advises a grateful Venkatanathacharya to reside in the vicinity of the SreeMutt along with his family and continue to tutor well deserving pupils at the famed hermitage of learning started by SreemadhVijayeendraTheertharu. The householder disciple Venkatanathacharya is also instructed by SreemadhSudheendraTheertharu to script an erudite composition titled [[GudaBhaavaPrakaashaNavamaalikaSamalankruta]] based upon the famed [[AnuMadhwaVijayaha]] composed by the famous biographer, Narayana Pandita, to mark his arrival at the auspicious abode of Kumbakonam. From then on, Venkatanathacharya is under the direct supervision of SreemadhSudheendraTheertharu and begins to pursue committed studies in such complex grammatical chronicles of the legendary duo of Jayadeva and Prabhakara. Slowly but surely the great scholar Venkatanathacharya masters all important classical literature such as the intractable [[Nyaayaamruta]], [[Taotparyachandrika]] and [[Tarkatandava]] composed by none other than VyasaRajaYatigalu. During his auspicious stay at Kumbakonam, Venkatanathacharya is up and about well before sunrise and after finishing all his customary ablutions begins auspicious study of sacred [[Upanishad Bhaasya]], [[Sutra Bhaasya]] and [[Geeta Bhaasya]], eternal reference texts composed by none other than VayuJeevottamaSreemanMadhwacharyaru. Later in the day the great scholar Venkatanathacharya imparts lectures upon the same to eager students whilst continuing studies on complexities of [[Tarka Bhaasya]]. In this manner, the great scholar Venkatanathacharya slowly but surely finds himself well and truly on the fabled path of the most elusive path of liberation, under the direct sustenance of KulaGuruSreemadhSudheendraTheertharu. Eventually, Venkatanathaacharya masters all complex vintage canons of [[Vyaakarna Sastra]] of Patanjali, [[Tarka Sastra]] of Jayadeva, [[Poorvamimaamsa Saastra]] of Kumarilabhata – Prabhaakara and [[Taotparya Chandrika]] of VyasaRajaYatigalu.

Let it be known that at the time of culmination of the famed Dwapara Yuga, none other than BaghwanVedaVyasaru had by then chronicled hoary [[Bramhasutra]]. In the sequential Kali Yuga that followed, the inimitable VayujeevottamaAcharyaMadhwaru composed His famous complimentary [[Bhaasyas]] containing the only original true interpretation of [[Bramhasutra]] of BaghwanVedaVyasaru. Being merited with sterling achievement of such an insurmountable magnitude, the epic title of **BHAASYAKAARA**

very well adorned VayujeevottamaSreemanMadhwacharyaru with utmost perfection. However, at the dawn of the last millennium, triumvirate titans such as Vararuchi, Patanjali and Panini had also carved their own niche as progenitors of seemingly intractable grammatical canons. Their collective effort was widely acknowledged as a common benchmark for all Schools of Thought. In the same vein, the greatest triumvirate of [[Tatva Vaada]], none other than VayujeevottamaSreemanMadhwacharyaru, JayaThirthaShreepadaru and VyasaRajaYatigalu in addition to their acclaimed prodigal skills' in all fields of Knowledge were also past masters in rarified field of study of complex grammatical canons. Though, many scholars of highest repute tried their ablest at composing their own later day [[Bhaashyas]] on the famed [[Bramhasutra]] of BaghwanVedaVyasaru, in order to substantiate the same started their own individual 'Schools of Thought', the hoary Title of "Mahabhaasyakaara" had always eluded them. In the background of such rampant scholarly lacunae, on one particular auspicious occasion, Venkatanathacharya accompanies SreemadhSudheendraTheertharu to Rajamannaragudi known as Dakshina Dwaraka, in the vicinity of the Lotus Feet of RajaGopalaKrushna the presiding deity, to participate in a theoretical seminar questioning hierarchical nature of soul entities. At the behest of SreemadhSudheendraTheertharu, the brilliant disciple Venkatanathacharya also participates in the seminar and engages in mammoth debate exhibiting most skillful and impeachable arguments based on rock solid foundation of classically acclaimed [[Mahaabhaasya]] reference text composed by VayujeevottamaSreemanMadhwacharyaru. Needless to add, Venkatanathaacharya's sojourn to RajaMannargudi is stupendously successfully and unstinted victory over milieu of ignorant scholars is achieved in no time. There at RajaMannargudi, one particular monk 'd r a v i d a p a n d i t a' is also involved in eschewing oneness of soul and the supreme Bramhan. Inevitably, Venkatanathaacharya challenges the monk to quote at least one valid canon that validated such unison. Continuing his argument further Venkatanathacharya puts forth his own solidly irrefutable argument, based on the till then hitherto rare "Tmesis Constant TC" in "Kimchaataha" occurring as semantic morpheme within intractable canons of [[Mahaabhaasya]].

kimchaato_ ~sminaatra maanam tvayoktam|| {San.}

A much chagrined monk unable to face such unheard of canons ever before, at first remains unfazed in the face of such relentless theological onslaught and in turn challenges a supremely calm and composed Venkatanathaacharya, the eminent pupil of Sreemadh Sudheendra Theertharu, to unravel coded semantic morpheme of certain terminologies in the same order as found in Patanjali's [[Mahaabhaasya]]. In response, a supremely nonplussed Venkatanathacharya with effortless ease decodes the same in his characteristically nonplussed style as:- **taasthat_(paapsat). {San.}**. Thereafter Venkatanathacharya poses his own tectonic challenge to the very same monk who fails miserably to unravel structural semantic morpheme of the terminology of "Yajanta Roopa" in the same order of "Tmesis Constant TC", sthaa_/psaa_(sic.)=(DhaatuΔ) as per Patanjali's [[Mahaabhaasya]], where, (Dhaatu Δ) implies as <Root Form> of a variable exponential Kriya Pada,V□, that in its verbal occurrence denotes "Action" at an

elementary level, while Yajanta Roopa implies as ‘Coterminous, C↑’ usage of “sthaa dhaatu” whilst elevating the same up to its ultimate Infinite Form “∞”.

Indeed, let alone the dumbfounded monk, no one could solve this complex canonical challenge posed by the masterly genius personified by the brilliant scholar Venkatanathaacharya, however much they rallied themselves in disparaging groups. Finally, the vanquished monk concedes defeat with dignity and accepts the overall superior mastery of his robustly just opponent Venkatanathacharya. A supremely pleased SreemadhSudheendraTheertharu, a firsthand “Witness” involving the brilliant scholarly conquest of His eminent pupil and as a mark of recognition of the immense prodigal quality of Venkatanathacharya, confers the stupendous Title of **MAHABHAASYAKAARA** upon him. Grant of such titular authority upon MahaabhaasyakaaraVenkatanathacharya, a rarity amongst comity of eminent scholars, thoroughly validates his immense depth of masterful comprehension of intractably complex canons of Patanjali’s [[Mahaabhaasya]]. SreemadhSudheendraTheertharu is immensely pleased by this exemplary show of overall mastery by his pupil, Mahaabhaasyakaara Venkatanathacharya. Within no time, the auspicious name and fame of MahaabhaasyakaaraVenkatanathacharya spreads far and wide and he is now the cynosure in the eyes’ of comity of ultraorthodox learned scholars and the most chosen favorite disciple of SreemadhSudheendraTheertharu. With continued sustained blessings from SreemadhSudheendraTheertharu, the great scholar MahaabhaasyakaaraVenkatanathacharya defeats another noted scholar by name ‘y a g j n a n a r a y a n a’ in a marathon debate, at the capital city of Tanjavur. Within a span of a very few years, overall mastery of MahaabhaasyakaaraVenkatanathacharya begins to assume mammoth proportions with little or no sign of worthy competition in the horizon whatsoever.

However, MahaabhaasyakaaraVenkatanathacharya is supremely aware that each and every honorific titular accolade so heaped upon him by GuruSreemadhSudheendraTheertharu is only on account of grant of superlative kindest benevolence from none other than his family deity **AkhilaandakotiBrahmaandaNayakaLakshmiPadmavathiSamethaSarvottamaTirumalaVenkateshwara.**

yasya smarana matrena janma SAMSARA bandanat|| {San.}

(to be continued...)

THESAURUS FOR CHAPTER - 4:-

1. SEMANTIC : Syntactic morphemes that are in same order as they would be if they were separate words in a corresponding construction, especially in classical languages.

2. MOREPHEME : Minimal grammatical language unit, each constituting a word or meaningful part of a word that cannot be divided into smaller independent grammatical parts, especially in classical languages.

REFERENCES FOR CHAPTER - 4: -

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

||DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE||

**{ VILAMBINAAMA SAMVATSARA SHRAVANAMAASA NIYAAMA
SHREE VRUDHAAHRUSHIKESHAAYA NAMAHA }**

**{{ Special Upanyaasa On the Holy & Auspicious Occasion of
347th AaradanaMahotsava of :-**

**SreeTirumala Venkateshwarana Varaputraru
Mahabhaasyakararu, Tippanikaararu, Veena Vidwaamsaru
Bhaata Sanghrahakararu, Sudha Vyasarajaru
Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu
BaghwanVedaVyasara Paada Kamala Sevakartaru
Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru
Sreeman Moola Rama Devara Aaraadhakaru
VenuGopalaKrushna Devara Antaranga Bakutaru
ParamaHamsaKula Shreshtaru Yati Kula Tilakaru
MoolaHayagreevaMaha Mantrava Moola 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 PARIMALAACHARAYARUvraajakaachaaryaru
Shreemadh Vijayeendra Theerthara Para Shisyaru
Shreemadh Sudheendra Theerthara Sakshaath Shisyaru
SHREEMADH RAGHAVENDRATHEERTHARU,
Manchale Kshetra, 'ShravanaBahulaDwiteeya'- 2018 }}**

**CHAPTER - 5 : [[[vaakyarthavilaasa]]] – {{Semantic visitation of
[[SreemadhRaghavendraVijayaha]]}}**

||shreeGurubhyonamahaharihiOM||{San.}

**PAARIVRAAJYADHIRAAJAHA punarapi badareem praapya KRUSHNAM cha
natvaa||{San.}**

Semantic visitation of **||PARIVRAAJYAM||**{San.}, an esoteric reference to **||PONTIFICATE||** with its syntactic morpheme, **||SANYASA||**{San.} with esoteric reference to **||PONTIFF||**, would tantamount to conductance of plethora of purposeful codification of the eternal Vedas by none other than SARVOTTAMA SREEMAN NARAYANA during the epochal incarnation as BHAGAWANVEDAVYASARU.

After effortlessly crossing the uppermost reaches of treacherous glacier peaks of the formidable upper Himalayas, none other than SreemadhAnandaTheertharu beholds dazzlingly famed Badarikaashrama, infinitely meritorious abode of His sole Mentor none other than BaghwanVedaVyasaru. All those present at that abode, such as comity of most eminent sages worthy of worship at all levels, led by none other than the legendary sage, Shuka Muni, thoroughly enjoy the greatest fortune of dwelling in the vicinity and close proximity of none other than BaghwanVedaVyasaru. This superlatively sacrosanct abode is equivalent to the famed domain of Vykunta of none other than MoolaNarayana. At Badarikaashrama, entire landscape is dominated with rows upon rows of gigantic Badari trees, even as flocks of auspicious birds such as snow white swans revel amidst gigantic lotus flowers in full bloom amidst crystal clear freshwater lakes. These enchanting birds sing aloud with utmost auspicious sounding calls that echoes throughout verdant valleys carpeted with golden yellow flowers. Cascades of snowflakes alight in gentle showers and cover landscape with a soothing velvety blanket all over. In such an enchanting scenario, SreemadhAnandaTheertharu Himself shines forth in the manner of a most rare personality ordained with enormous physical strength that is akin to that of impeachable golden nugget, His very piercing eyes now wide open resembling Lotus in full bloom, the utmost auspicious face resembling totally blemishes facade of the radiant Full Moon and the muscular limbs dangling side wards symbolizing the very personification of awesome strength. Hierarchy sages upon witnessing such dazzling eminence radiating forth from thirty two utmost auspicious qualities omniscient within SreemadhAnandaTheertharu who is now in their own august midst, with the surefooted noble gait of an elephant, begin to collectively wonder amongst themselves whether He is none other than topmost hierarchy celestial ChaturmukhaBramha or none other than the Celestial Vayu arriving there for a rendezvous with none other than BaghwanVedaVyasaru. These very same hierarchy sages also wonder aloud that this individual must definitely be a very great ascetic since He is clad in brilliant saffron robes and carries alongside the utmost potent sacramental staff and sacred urn. Hierarchy sages also wonder aloud at the fearless nature of this personality who has arrived thus far all alone and surges forward fearlessly without even an iota of fatigue or tiredness. SreemadhAnandaTheertharu moves around in the loftiest abode of Badarikaashrama soaking in the fabulously heavenly and awe inspiring ambience. Everywhere overgrown gigantic Badari trees dominate the immense landscape as far as the eyes behold. Numerous sages of highest hierarchy constantly chant **[[Vedic Hymns]]** that echoes throughout the region. In this scenario, SreemadhAnandaTheertharu beholds huge gathering of hierarchy sages whose innate glory surpasses even that of established celestials, seated all around on an elevated platform underneath one particular gigantic Badari tree. Amongst these eminent hierarchy sages some sport sacred thread flaunting their own uniquely characteristic stages of bachelorhood and householder and some others sport saffron attire after having foregone the sacred thread, indicating their status

of being committed recluses. Some amongst them are most adept in taking in only cool and fresh life sustaining air alone for their daily survival needs similar to reptiles and yet continue to lead contented and duty bound lifestyles. The sacred Badari tree in itself is spread out in the manner of a celestial umbrella akin to the auspicious spread of hoods of the celestial AadiSesha. Overripe fruits and flowers are in full blossom in this particular tree and shine forth like precious gemstones from each and every branch. The gigantically spread out leafs of overgrown Badari tree resembles huge wingspans of the celestial Garuda offering His constant service to none other than MoolaNarayana. Hugely spread foliage of such perennially green canopies of this sacred Badari tree are so thick that the same prevents perseverant rays of the mildly shining Sun to even reach the ground. Numerous branches of sacred Badari tree are as variedly manifest as numerous manifest branches of the sacred [[Vedas]] such as [[Iyithereya]], [[Kousheetaka]], [[Baashkala]], [[Shakala]], [[Pyingi]], [[Kaataka]] and many more. These sacred Badari tree harbors scores of over ripe fruits that are as sweet as the proverbial nectar of immortality. Only those who are most righteous and harbor pristine pure devotion at the Lotus Feet of none other than MoolaNarayana can ever hope to set foot here in this sacred Badarikaashrama. Scores of eminent hierarchy sages regularly place their [[Sacred Texts]] in favorite nooks and niches amidst branches of this sacred Badari tree for eventual evaluation by none other than BaghwanVedaVyasaru.

Right at the middle of such an august ensemble, SreemadhAnandaTheertharu sights none other than BaghwanVedaVyasaru, holding center stage under a gigantic spread of auspicious and sacred Badari tree. This very same BaghwanVedaVyasaru, a veritable ornament of the Three Worlds, incarnated as the most eminent offspring of Sage Parashara and Satyavati Devi, heeding to the pleas of none other than topmost hierarchy celestial Chaturmukha Bramha. Such an awe inspiring BaghwanVedaVyasaru is now sighted right in front of the very eyes of SreemadhAnandaTheertharu who in turn is in total conformity with the Omnipresence of BaghwanVedaVyasaru at all times. When the famed celestial churning of the Milky Ocean using Mount Meru occurred the same resulted in the manifestation of Goddess MahaLakshmi Devi. Likewise, when the very soul of BaghwanVedaVyasaru so churned using His Supreme Benevolence towards those who are forever righteous, likened here to Mount Meru, resulting with the awesome compartmentalization of the hoary [[Vedas]], with a permanent Omnipresence of Goddess MahaLakshmi Devi along with the famed Classic [[Mahaabhaarata]] and the [[Puranas]], likened to the Celestial Parijata tree and the Full Moon. SreemadhAnandaTheertharu at once begins an impromptu rendition of the infinite qualities of BaghwanVedaVyasaru, the progenitor of every sacred text ranging from the Magnum Opus [[Bramha Stura]], [[Bhaarata]], the entire eighteen classical [[Purana]] and the well wisher of the righteous Pandavas, their Guru, possessor of all auspicious qualities in infinite extremities without any flaws, the sole dispenser of all forms of ignorance, the sole grantor of True Knowledge, constantly wallowing in every eminent quality, the speller of most auspicious tidings and the very bastion of unfathomable knowledge levels and possessor of such infinite qualities and grantor of special qualitative liberation to chosen ones. SreemadhAnandaTheertharu exclaims aloud that such an epochal sighting of BaghwanVeda Vyasaru gladdens His eyes to its utmost infinite extremes. This same BaghwanVedaVyasaru is constantly feted by all hierarchy

celestials led by none other than Goddess MahaLakshmi Devi. Pointedly, BaghwanVedaVyasaru is Omnipresent only at Badarikaashrama since hoary [[Scriptures]] declare that the ensuing Time Epoch of Kali Yuga shall stop ticking if such renowned celestial Sages of the eminence and stature of BaghwanVedaVyasaru happen to move around in the midst of ordinary mortals and thereby once again ring in the famed Kruta Yuga. Thus in a manner in which a bright Sun is not visible during onset of nightfall, likewise BaghwanVedaVyasaru remains unseen to undeserving eyes of ordinary mortals. BaghwanVedaVyasaru is sighted at Badarikaashrama, the very same lofty one who is constantly being propitiated by none other than hierarchy Celestials such as MahaLakshmi Devi, ChaturmukhaBramha, Vayu, Sesa, Garuda, Rudra and Devendra. The supreme physical manifestation of BaghwanVedaVyasaru is totally devoid of all faults. Each one of the quantitative quality present in such a supreme manifestation of BaghwanVedaVyasaru is most Infinite and ordains infinite bliss to the eyes of fortunate beholder. This supreme physical manifestation of BaghwanVedaVyasaru is the sole origin point for all forms of Knowledge – past, present and future. Even hierarchy celestials vie with one another to painstakingly collect puffs of dust particles arising out of the Lotus Feet of BaghwanVedaVyasaru and the latter is always seen in a resplendent glow sporting the most auspicious symbols of Supreme Knowledge thereby validating His unreachable hierarchy position as the ultimate amongst all grantors of Knowledge. This infinitely auspicious and meritorious Louts Feet of BaghwanVedaVyasaru sports the most divine symbolic lines of ||Dhwajavajra—Ankusha--Padma||, underneath. Mere mention of the very auspicious name of BaghwanVedaVyasaru is in itself potent enough to grant liberation owing to the literary enormity of the hoary [[Bramha Sutra]] Omnipresent within Him. The Lotus Feet of BaghwanVedaVyasaru shines forth with utmost auspicious qualities in each and every visible wrinkle and the very nails present thereupon eradicates all forms of ignorance both from within and without and an account of the same is immensely more powerful than the dazzling Sun that eradicates only outer darkness of the physical World. The utmost auspicious twin ankles of BaghwanVedaVyasaru constantly served by the righteous in turn render such worthy amongst them equally auspicious.

SreemadhAnandaTheertharu sights such a BaghwanVedaVyasaru clad in sacred deer skin and enwrapped with the holiest of holy and most sacrosanct Yogic ensemble that is a resident place for the entire Grand Cosmos. The noble navel region of BaghwanVedaVyasaru harbors Three Divine Lines and in the primordial occurrence as MoolaNarayana the same is manifest as the celestial stem upon which blooms the red lotus and hence is known as **PADMANAABHA**. The divine aura of BaghwanVedaVyasaru is never fully assimilated by lowly souls at all and is in total conformity to the hoary [[Vedas]] that elevates His topnotch Omnipresence in the past, present or in the future. BaghwanVedaVyasaru harbors true import of hoary [[Bramha Sutra]] and [[Vedas]] in His very soul and the same is signified through threefold sacred thread sported by BaghwanVedaVyasaru. The noblest neck of BaghwanVedaVyasaru in itself resembles famed Paanchajanya. Primordial Vedic rhetoric such as [[Ruk]], [[Yajus]] and [[Saama]] constantly emanates from such a noble neck of BaghwanVedaVyasaru with a most melodious resonance and hence is permanently etched with three divine lines. The most auspicious face of BaghwanVedaVyasaru carry

perfectly aligned set of pearl white teeth that resembles rows of pearl necklace and always harbors a subtle glowing smile. The perfectly formed divine eyebrows of BaghwanVedaVyasaru resembles enchanting dance of an enchanting rainbow that has just arisen and the same is most potent enough to initiate epochal acts of creation, sustenance and destruction. BaghwanVedaVyasaru also sports fresh Shree Tulasi tendril in His eminent ears. Such a decoration is perfectly in sync with luster of the famed Koustuba gemstone so offered in a gesture of ultimate servitude by none other than topmost hierarchy celestial Chaturmukha Bramha to BaghwanVedaVyasaru. The utmost auspicious countenance of BaghwanVedaVyasaru is hued in deep blue color and His two eyes' resemble pinkish lotus flowers in full bloom, very much accentuated by oblong mark that are rendered red on account of sacred sandal paste, traversing vertically upon His noblest forehead. This oblong mark drawn upon the forehead is itself seen as being highly decorated due to such constant proximity of contact with BaghwanVedaVyasaru and not vice versa. The brilliantly aura filled visage of BaghwanVedaVyasaru, the very origin of all [[Vedas]], outshine even brilliant flashes of lightning that streak across dark clouds. Thick crop of matted hair locks towering atop His head are indeed as mesmerizing as streaks of lightening bolting across thickset monsoon clouds. The two hands of BaghwanVedaVyasaru are quite broad in their spread and perfectly rounded in countenance. The divine palms of these very same hands are soft to touch and are reddened similar to Lotus Flower in full bloom and are ordained with eternal symbols of MoolaNarayana, being ||CHAKRA and SHANKHA||. BaghwanVedaVyasaru always gestures with the tip of His right hand that He shall eradicate longstanding ignorance of all those who serve Him with utmost devotion. With the tip of His left hand that rests on His folded knee, BaghwanVedaVyasaru also gestures that He shall grant constant succor to the righteous and upon eradicating all their latent fears and ring in onset of most auspicious tidings. When one thousand eminent hierarchy sages approach BaghwanVedaVyasaru and pose one thousand quires to Him, a nonchalant BaghwanVedaVyasaru removes all their latent doubts by replying to all of them in a single sentence brimming with one thousand varying answers directed towards all of them, at a single go. Such spellbinding rendition of BaghwanVedaVyasaru is akin to characteristically defiant course of River Saraswati that upon bursting banks, simultaneously fills up long dried up wells situated in open courtyards of righteous households. Thus the awesome countenance of BaghwanVedaVyasaru offers constant source of amazement to all onlookers including hierarchy celestials led by none other than Goddess MahaLakshmi Devi, who stand transfixed to the ground with steadfast and unwavering gaze. SreemadhAnandaTheertharu constantly bows before such a sole mentor and Guru BaghwanVedaVyasaru, with highest levels of reverence and utmost special form of devotion that is unattainable by all others.

vyasam vashishta naphtharam shakte pouthramakalmasham|| parasharatmajam vande shukhataatam taponidhim||vyasaya vishnu roopaaya vyasaroopaya vishnave|namo vai brahmanidhaye vaasishtaaya namo namah||{San.}

Ultimately, it is none other than such a **BHAGAWAN VEDAVYASARU**, the sole refuge of each and every eminent Pontiff, who alone can enable effortless carriage of this enormous Paper Seriatim titled, [[[vaakyarthavilaasa]]] – {{Semantic visitation of

[[SreemadhRaghavendraVijayaha]]}, of course through His chosen retinue of favorably oriented celestials’.

||shreeKuladevataPrasannah||
||ShreeLakshmiVenkateshoVijayate||

**nedaanimetaadrushaha sampramodaha PAARIVRAAJYAM yaadrushaha
praapyate cheth||||{San.}**

vshrutohamiva vaadasangare RAGHAVENDRAYATIRAAT samedhataam||{San.}

Semantic visitation of ||PARIVRAAJYAM ||{San.}, an esoteric reference to ||PONTIFICATE|| with its syntactic morpheme, ||YATIRAAT||{San.} with esoteric reference to ||PONTIFF|| indicating none other than ||RAGHAVENDRA THEERTHA||, would tantamount to a recap of authentic historicity pertaining to a plethora of epochal incidents linked to the infinite fame of SreemadhRaghavendraTheertharu as chronicled in the famed biography of [[SreemadhRaghavendraVijayaha]] composed by Pandit Narayananchar.

Students, disciples and devotees congregate in their hundreds Sreemutt and stand with folded hands in deepest reverence witnessing grandest of grand spectacles, a mere sighting of which guarantees choice liberation that, of performance of ritual worship to the principal Icon of ChaturmukhaBramhaKaraarchithaChaturyugamurthy SreemanMoolaRama by the aging SreemadhSudheendraTheertharu, the ablest successor of SreemadhSurendraTheertharu and SreemadhVijayeendraTheertharu at Kumbakonam. Auspicious instruments of every type are sounded full blast in the background amidst chorus of Vedic chants emanating from bejeweled throats of ultra orthodox scholars heralding the beginning of this ritual worship of SreemanMoolaRama. At first, SreemadhSudheendraTheertharu with utmost reverence and awesome sanctity performs sacrosanct worship to "kalasha" followed by performance of "Abhisheka", offerings of sandal paste, "Akshate", auspicious flowers and ShreeTulasee followed by a ritual "Mangalaarathi". Next SreemadhSudheendraTheertharu offers worship in sequential order to holy conch shell, Icon of MukhyaPrana, Icon of VayujeevottamaSreemanMadhwacharyaru and then readies offering of sacred waters to Celestials Garuda-Sesha. Thereafter, SreemadhSudheendraTheertharu worships these stated iconic representations with those tendrils of ShreeTulasee that is already pre-offered to the Icon of SreemanMoolaRama and then performs "Mangalaarathi" that is also pre-offered to the Icon of SreemanMoolaRama. Next, SreemadhSudheendraTheertharu in the manner of a pledge invokes measured Omnipresence of select MoolaBrundavana of PadmanaabhaTheertharu, JayaTirthaShreepaadaru and VijayeendraTheertharu and offers sanctified waters followed by offerings of sandal paste and "Akshate". SreemadhSudheendraTheertharu culminates this important ritual by offerings of humble "Hastodaka" to the very same eminent Pontiffs' of yore and performs "Mangalaarathi". Then even as the huge gathering watches with spell bound amazement, SreemadhSudheendraTheertharu totally oblivious of such

surroundings begins to slowly untie the sacred piece of cloth that covers His Head and starts meditating upon the alter image of SarvottamaSreemanMoolaRama so invoked earlier within the principal Icon of SreemanMoolaRama, now resplendent in a divine compartment within His very own noble soul. Torrential tears of blissful joy cascade from weary eyes of SreemadhSudheendraTheertharu upon successful occurrence of a near perfect juxtaposition of superlative Omnipresence of SarvottamaSreemanMoolaRama. Now totally transfixed in such an exhilarating bliss, SreemadhSudheendraTheertharu furthers His meditation of VayuJeevottamaHanumaBheemaMadhwaru, followed by meditation of superlative Omnipresence of SarvottamaNarasimha, SarvottamaShreeKrushna and BaghwanVedaVyasa. Thereafter, SreemadhSudheendraTheertharu silently implores SarvottamaSreemanMoolaRama about the impending epochal task of initiating His chosen disciple, MahaabhaasyaVenkatanathacharya, into the grandiose Pontificate and requests for grant of auspicious permission to start the holiest of holy ascension to the DhigVijayaVidyaSimhaasana. SreemadhSudheendraTheertharu then offers humblest salutation to the principal Icon of SarvottamaSreemanMoolaRama by placing the same upon His own Head and holds aloft the same in His Hands and shows the same to huge gathering of faithful disciples of the Sreemutt, followed by similar action with other auspicious Icons of DhigVijayaRama, JayaRama, ShreeKrushna, Vyasamushti, Shankha, sacred "Shaalagrama shila" inlaid with gemstones. Thereafter SreemadhSudheendraTheertharu arises slowly due to advanced age and holding the sacred sacramental Staff in His Hands performs circumambulation of these deities followed by offerings of "Dandodaka". Next SreemadhSudheendraTheertharu with immense levels of utmost reverence adorns sacred tendrils of ShreeTulasee so collected at the Lotus Feet of SreemanMoolaRama over His own Neck, Ears and Head. SreemadhSudheendraTheertharu then most cautiously distributes sanctified sacred waters to legion of ultra orthodox scholars and disciples of the Sreemutt led by none other than the chosen disciple MahaabhaasyakaaraVenkatanathacharya. Thereafter, SreemadhSudheendraTheertharu accepts sacrosanct offerings followed by distribution of sanctified food offerings to all those assembled at the Sreemutt.

On one most auspicious day upon conclusion of the holiest of holy Chaturmaasa, in the most auspicious month of Kartika at Kumbakonam, the aged Pontiff SreemadhSudheendraTheertharu sends forth for his most trusted disciple MahaabhaasyakaaraVenkatanathacharya and informs him about the most auspicious and dramatic sighting of SarvottamaSreemanMoolaRamachandra and the manner in which none other than SarvottamaMoolaRama had Himself willed that the reigns of the Vedic empire along with that of the Grand Pontificate must be handed over to the latter alone and no one else. SreemadhSudheendraTheertharu also informs a speechless MahaabhaasyakaaraVenkatanathacharya that even the legendary SreemadhVijayeendraTheertharu had also willed that this particular Grand Pontifical Order must be graced only by MahaabhaasyakaaraVenkatanathacharya and no one else. MahaabhaasyakaaraVenkatanathacharya is utterly dumbfounded and is at a loss for words to reply suitably, upon hearing such a stupendous Pontifical decree from the venerable SreemadhSudheendraTheertharu. Somehow summoning all his courage MahaabhaasyakaaraVenkatanathacharya pleads with SreemadhSudheendraTheertharu

that at this present juncture merely mulling over such an epochal ascension to the exalted Pontifical Seat as heir incumbent is most unthinkable and unjust at the same time. Aghast MahaabhaasyakaaraVenkatanathacharya expresses his sincere doubts as to whether he could ever shoulder such an enormous responsibility as being able to carry enormous responsibilities arising out of accepting such an immensely sacrosanct Pontifical Order. However, SreemadhSudheendraTheertharu reasons with an unrepentant MahaabhaaskaarayaVenkatanathacharya and explains the latter that unknown to anyone, he is indeed blessed with abundant measures of intelligence and control over senses a most rarity amongst one and all, which would certainly enable him to discharge all stringent duties attached to this Pontificate, that too with fairly good measure of competence. But a still unconvinced MahaabhaasyakaaraVenkatanathacharya clarifies in no uncertain terms that his wife Saraswati is still too young and that he has not even performed compulsory sacred thread ceremony of his young son Lakshminarayana. Further, MahaabhaasyakaaraVenkatanathacharya also expresses his sincere intention that he himself is too young to even contemplate the very thought of accepting such a stringent Pontificate. MahaabhaasyakaaraVenkatanathacharya also expresses his deep concern that in spite all this if he is still forced to embrace this Pontificate then he would have no other option but to quit the precincts of the Sreemutt at Kumbakonam permanently and migrate to Sreerangapatna, the Capital City of Mahishapura. SreemadhSudheendraTheertharu implores a reluctant MahaabhaasyakaaraVenkatanathacharya to change his tough decision and stresses in much detail about travails of familial lifestyles that has umpteen limitations that acts like insurmountable obstacles preventing dawning of realization of the ultimate Supreme Truth that is now within his easy grasp. SreemadhSudheendraTheertharu also muses that the predicament of MahaabhaasyakaaraVenkatanathacharya is much similar to that of VayuJeevottamaHanumanta who was doubtful of his own inherent capabilities when confronted with the epochal task of crossing southern seas in search of abducted Seeta Devi. But an adamant MahaabhaasyakaaraVenkatanathacharya is in no mood to listen to such expletive sermons of SreemadhSudheendraTheertharu and rushes out from the inner sanctum of the Sreemutt in great haste and runs back towards his own household. Pandit Narayanachar who stands faithfully outside the premises of the Sreemutt is totally perplexed to see MahaabhaasyakaaraVenkatanathacharya running away in such great haste and also begins to run behind him. Totally taken aback by this sudden turn of events, a pensive SreemadhSudheendraTheertharu utters a silent prayer of sustenance directed towards none other than SarvottamaMoolaRama to enable bringing about a change in such a rigid mindset of MahaabhaasyakaaraVenkatanathacharya by arranging for a grand audience with none other than the most auspicious Goddess VidyaLakshmi. The aged SreemadhSudheendraTheertharu rejoices at the very thought that prior to the most auspicious deed of ordaining MahaabhaasyakaaraVenkatanathacharya to the Pontifical Oder, none other than Goddess VidyaLakshmi will very soon in a most unique manner **‘HERSELF ORDAIN’ MAHAABHAASYAKAARA VENKATANATHACHARYA** to the Grandest of Grand Pontifical Order, heeding to the Supreme Deemed Will of none other than SarvottamaSreemanMoolaRama.

On that very same day Kumbakonam is pummeled by torrential rainfall, unseen and unheard of, in living memory. Gigantic trees are uprooted by savage gales with huge

broken branches tossed around like toys in tempestuous whirlwinds wrecking havoc everywhere. Scores of panicky citizens of Kumbakonam caught unawares by this sudden deluge, rush blindly towards sacred twin shrines of Shaanrgapaani and Chakrapani situated on the highlands as shelters to escape from Nature's fury. Acting upon express instructions of SreemadhSudheendraTheertharu, doors of the Sreemutt at Kumbakonam are flung wide open to offer refuge to the needy even as unrelenting heavy rains continue to lash the region without any let up resulting in slow flowing tributaries of River Kaveri to swell dangerously, threatening to burst its banks any moment. An unperturbed MahaabhaasyakaaraVenkatanathacharya completely drenched from head to foot runs back towards his humble household as fast as he can without knowing about the future outcome of his most unique predicament. MahaabhaasyakaaraVenkatanathacharya is well aware that if he once again goes back to the Sreemutt he would definitely be forced into accepting Pontificate much against his own wishes sooner or later. But at the same time MahaabhaasyakaaraVenkatanathacharya does not dare run away from the Sreemutt fearing the inescapable wrath of SreemadhSudheendraTheertharu in the manner of a mitigating curse that would spell ultimate doom of his clan. The devastatingly earth shaking news of the impending ordainment of MahaabhaasyakaaraVenkatanathacharya to the Pontificate also falls on the tender ears of his wife Saraswati, who is totally shaken to the core by the very thought of having to lead a woeful life in separation from her husband, MahabhaasyakaaraVenkatanathacharya. She feels as though someone had pierced her very soul with a sharp instrument in broad daylight. Eventually heavy rains subside and during the night a pensive MahaabhaasyakaaraVenkatanathacharya finds it most difficult to sleep and spends many a fitful hours tossing aside impatiently even as his devout wife Saraswati and young son Lakshminarayana are now in deep slumber. The ever faithful nephews' Pandit Narayanachar and Krushnaachar are also fast asleep on adjacent stone benches situated in the outer courtyard of the auspicious household of MahaabhaasyakaaraVenkatanathacharya. Thereafter just ahead of daybreak, at an utmost auspicious dawn, MahabhaasyakaaraVenkatanathacharya, even as he slips into fitful sleep, wakes with a start upon realizing an auspicious presence of a divine celestial woman sitting in his near vicinity.

MahaabhaasyakaaraVenkatanathacharya gets up out of his bed as if a thunderbolt had hit him and sees a most startling sight of a divine woman draped in grandiose silken clothes woven with strands of pure golden threads. This divine woman continues to cast bright radiance all around even as a wonderstruck MahaabhaasyakaaraVenkatanathacharya stares at her with his sleepy eyes now wide open in wondrous amazement. MahaabhaasyakaaraVenkatanathacharya wonders aloud as to the identity of this divine woman and how she gained entry into his humble household. The divine woman adorned with priceless golden ornaments that further accentuates her most auspicious face that shines brightly like polished gold. Tresses of jet black hair flow down in long cascades from auspicious head of the divine woman whose entire form appears without any sort of blemish. MahabhaasyakaaraVenkatanathacharya breaks into a profuse sweat all over and guesses correctly that this divine woman standing in front of him is none other than the hierarchy Celestial of Learning, Goddess VidyaLakshmi. Even as MahabhaasyakaaraVenkatanathacharya stays rooted to the spot unable to move an inch forward, nor being able to utter a single word, the divine woman standing in front of him

in a dazzling aura of auspiciousness begins to introduce Herself in a lilting voice that is the very embodiment of the eternal [[Vedas]]. The divine Celestial declares that She is none other than Goddess VidyaLakshmi, so born out of the immense scholastic brilliance of none other than BaghwanVedaVyasaru and reared into infancy with much affection by none other than VayuJeevottamaSreemanMadhwacharyaru who fed her regularly with life sustaining milk collected from the celestial bovine, Kamadhenu, likened to hoary [[Bramha Sutra]] scriptures composed by BaghwanVedaVyasaru. Goddess VidyaLakshmi also declares that she grew into the threshold of youth hood holding ablest Hands' of the legendary Akshobhya Theertharu and His most worthy successor, the masterly JayaThirthaShreepaadaru. Goddess VidyaLakshmi confesses that She continued to flourish with unbridled enthusiasm under the masterly tutelage of the great VyasaRajaYatigalu through mammoth empirical truths contained in immortal literary Works' such as [[Chandrika]], [[Nyaayaamruta]] and [[Tarkatandava]]. Auspicious Goddess VidyaLakshmi further informs a by now speechless MahaabhaasyakaaraVenkatanathacharya that Her immense stature and fame spread everywhere with the stellar abilities of the Great Master, VijayeendraTheertharu, who presented Her with the hitherto fragrant box consisting the canonical [[TatvaMaanikyapetika]] and the priceless dazzling necklace designed out of another canonical [[Nyaayamouktikamaala]]. Goddess VidyaLakshmi also informs MahaabhaasyakaaraVenkatanathacharya that now none other than KulaGuruSreemadhSudheendraTheertharu, the famous composer of the noteworthy classical play [[SubhadraParinaya]] has enabled further rejuvenation in Her favorite recreational playground. Next with resounding clarity of purpose, Goddess VidyaLakshmi announces that he, MahaabhaasyakaaraVenkatanathacharya, alone is suitably qualified to script commentaries on such classical canonical literature such as [[SreemanNyayaSudha]] and [[Chandrika]] and no one else. Goddess VidyaLakshmi further announces that She is fated to reside with the aging SreemadhSudheendraTheertharu only for another two years. Since none other than BaghwanVedaVyasaru has conditioned Her to reside with only those Pontiffs who worship the Lotus Feet of SarvottamaMoolaRama, She now seeks such a worthy one, who is none other than MahaabhaasyakaaraVenkatanathacharya. Goddess VidyaLakshmi also informs MahaabhaasyakaaraVenkatanathacharya that only Pontiffs of the highest order can ever hope to offer worship the Lotus Feet of MadhwavallabhaSarvottamaSreemanMoolaRama and that is the chief reason why She now stands before him. Continuing in extempore manner, Goddess VidyaLakshmi expresses Her supreme desire that MahaabhaasyakaaraVenkatanathacharya must accept the irrefutable wishes of SreemadhSudheendraTheertharu since the same is the Supreme Command of none other than SarvottamaMoolaRama. Otherwise, Goddess VidyaLakshmi warns that the Vedic empire is doomed for certain oblivion.

Goddess VidyaLakshmi further states that only MahaabhaasyakaaraVenkatanathacharya can protect the Vedic Kingdom from such an unfortunate and untimely curtailment. In case MahaabhaasyakaaraVenkatanathacharya fails to accept this Pontificate then numerous literary canons shall be orphaned without anyone capable of propagating its eternal message and soon shall become fodder for marauding rodents. Also there exists likelihood of repeated attempts at negation of unchangeable sovereignty of

SarvottamaSreemanMoolaRama that up to now has decorated jam packed courts of Emperors to be replaced by senseless eulogy of lesser deserving celestials. Goddess VidyaLakshmi also cajoles a speechless MahaabhaasyakaaraVenkatanathacharya that corridors of Sreemutt that are till now vibrating with chants of [[Vedas]] and [[Mantra]] will in future become dwelling grounds of wild animals like fox and vixen and well studied pages of literary canons shall wither away and be eaten up by swarms of hungry pests. Goddess VidyaLakshmi further warns MahaabhaasyakaaraVenkatanathacharya that Sreemutt so deprived of students shall soon be occupied by different species of roosting birds and the very same prayer halls that is now lit up by hundreds of auspicious lamps shall soon become darkened by winged feathers of inauspicious barn owls flocking in their hundreds and thereby spreading darkness of ignorance all around. Goddess VidyaLakshmi highlights such imperativeness on the part of MahaabhaasyakaaraVenkatanathacharya to take up the Pontifical order without fail and as soon as possible, otherwise She prophecies that this very same Sreemutt that has harbored auspicious smoke clouds arising from countless fire rituals shall eventually become a favorite haunting ground of a plethora of evil spirits in the foreseeable future. Further Goddess VidyaLakshmi informs that the those very sacred and auspicious altars where SreemadhSudheendraTheertharu and His eminent predecessors once worshipped the famed icons of **||DhigVijayaRamaMoolaRamaJayaRama||** apart from a host of other superlative icons, will be completely covered by finest dust particles of Time itself. On the contrary, Goddess VidyaLakshmi announces that if MahaabhaasyakaaraVenkatanathacharya accepts Grand Pontificate She shall stay with him till eternity not forsaking him for any other, ever. Finally Goddess VidyaLakshmi announces grandly that accepting such a Pontificate is etched permanently upon the forehead of MahaabhaasyakaaraVenkatanathacharya by providence and fate itself, similar to the certainty of such etching upon Her very own forehead to stay with him permanently by the very same providence and fate. Goddess VidyaLakshmi also warns MahaabhaasyaVenkatanathacharya that he can never evade such a fate how so much ever he may try. With such epochal prophesy Goddess VidyaLakshmi disappears in an instant after placing Her utmost auspicious hands upon the now subservient head of MahaabhaasyakaaraVenkatanathacharya, whose moistened eyes are now filled with torrential tears upon dawn of revelation of his utmost duty, even as a most auspicious pre dawn breaks out into a sea of saffron color in the distant horizon. MahaabhaasyakaaraVenkatanathacharya immediately gets up with an enormous sense of emotional relief within him. It seems as though a heaviest weight of extraordinary burden had been suddenly lifted off from his very soul. All his previous attachments, longings or affinity towards familial way of life had simply vanished into thin air. MahaabhaasyakaaraVenkatanathacharya's hitherto indecisiveness is now fully tuned to accepting Pontificate in a most placating manner and after finishing his morning ablutions moves towards the Sreemutt with definite and sure steps. An ever alert Pandit Narayanachar nervously observes this overnight change in MahaabhaasyakaaraVenkatanathacharya and also follows behind, this time keeping a safe distance and maintaining complete silence all the time. Pandit Narayanachar also instructs the young Krushnachar to stay put and keep a watchful eye on the auspicious household. Next, standing in front of the aging SreemadhSudheendraTheertharu, MahaabhaasyakaaraVenkatanathacharya, a perfect picture of utterly serene calmness of

mind, in dire contrast to the tumultuous fiery whirlwind state of mind the day before, performs full length salutations at the Lotus Feet of his KulaGuruSreemadhSudheendraTheertharu and announces his wholesome willingness to ascend the Grand Pontifical Order of the Sreemutt.

Upon hearing such auspicious long awaited and overdue utterance, signifying willingness to embrace ||**PARIVRAAJYAM**||, from the mouth of his trusted disciple, the ultra orthodox scholar MahaabhaasyakaaraVenkatanathacharya, conveying unconditional acceptance of Pontificate, offering his entire self in eternal service directed towards the Lotus Feet of SarvottamaSreemanMoolaRama, the aging SreemadhSudheendraTheertharu is delirious with sheer joy. Next, exhibiting hitherto unseen agility, SreemadhSudheendraTheertharu in spite of advanced age rises upon His weary legs and announces to the Three Worlds the unique manner in which none other than Goddess VidyaLakshmi had "Already" completed anointment of MahaabhaasyakaaraVenkatanathacharya to the Pontificate and that successive anointment from His own Hands would tantamount to a mere formality. Upon hearing such a stupendous proclamation the august gathering of ultra orthodox scholars, disciples of the Sreemutt including eminent members of the "Beegamudre" who have all assembled there, fall at the auspicious feet of the new incumbent slated for the Grandiose Pontificate, MahabhaasyakaaraVenkatanathacharya. In particular, Pandit Narayanachar shivers with awe at this sudden turn of events and falls at the auspicious feet of MahabhaasyakaaraVenkatanathacharya with torrential tears streaming forth from his most anxious eyes and seeks continuation of kind benevolence from his one and only Guru and Mentor. More than anyone else, Pandit Narayanachar is fully aware of the fact that vastness of huge stretches of Ocean is much bigger than that of huge mountain chains, vastness of skies are that much more bigger than that of Ocean, vastness of the most elusive ||**BRAMHAGJNANA**|| is still more greater than that of mere skies and above all the vastness of ||**PARAMAGURUKARUNYA**|| is immeasurably Infinite than even the much sought after the most ultimate levels of knowledge. Pandit Narayanachar is also very much aware of the fact that salutations now offered at the auspicious feet of the householder MahabhaasyakaaraVenkatanathacharya, his most affectionate maternal uncle, is probably his last, since the next time onwards he would have to render respectful and revered salutations at the Lotus Feet of none other than one of the Holiest of Holy Pontifical Head of the famed ||**DHIGVIJAYAVIDYASIMHAASANA**||, occupying the very same "Famed Seat", once graced by none other than VayuJeevottamaSreemanMadhwacharyaru. Within no time extemporaneous renditions of auspicious [[PurushaSukta]] emanating from bejeweled throats of ultra orthodox scholars of the Sreemutt begin echoing in all directions successfully drowning out onslaught of 'a h a r m a' let loose by the relentless march of 'k a l i'.

In due course, the greatest ascetic, SreemadhSudheendraTheertharu instructs His most favored disciple, the ultra orthodox scholar, MahaabhaasyakaaraVenkatanathacharya to immediately perform sacred thread ceremony of his young son Lakshminarayana. Heeding to such instructions of SreemadhSudheendraTheertharu, a duty conscious MahaabhaasyakaaraVenkatanathacharya makes all arrangements for initiating his young son, Lakshminarayana into the auspicious fold of bachelorhood. Soon after culmination

of all solemn rituals marking such an important transition, MahaabhaasyakaaraVenkatanathacharya formally offers future custody of his young son Lakshminarayanachar to reigning Celestials. SreemadhSudheendraTheertharu constantly aware of impending obstacles which would hinder smooth consent to the ascension of MahaabhaasyakaaraVenkatanathacharya into the Pontificate at Kumbakonam, decides to journey towards the Capital City of Tanjavur along with His chosen incumbent and other functionaries of the Sreemutt. Upon arriving at Tanjavur, the righteous RajaRaghunathaBhopala welcomes the entourage led by none other than RajaGuruSreemadhSudheendraTheertharu and is overjoyed upon being informed about the purpose of this sudden advent of the entourage and their proposed stay at Tanjavur. SreemadhSudheendraTheertharu announces with great pride about His decision to anoint the ultra orthodox scholar MahaabhaasyakaaraVenkatanathacharya to the Pontificate and further instructs a dutiful King RajaRaghunathaBhopala to make all necessary arrangements for this utmost sacrosanct initiation. A grateful RajaRaghunathaBhopala pledges unstinted support of his entire Kingdom with humblest offerings of salutations at the Lotus Feet of both SreemadhSudheendraTheertharu and the chosen disciple MahaabhaasyakaaraVenkatanathacharya, with a sustained plea that such an epochal coronation ceremony of the new incumbent must take place within the premises Royal Palace at Tanjavur. SreemadhSudheendraTheertharu magnanimously consents to such a faithful request by RajaRaghunathaBhopala much to the delight of the latter. Upon dawn of the most auspicious day of grand coronation ceremony and ascension to the famed ||**DhigVijayaVidyaSimhaasana**||, MahaabhaasyakaaraVenkatanathacharya at first performs the most compulsory ritual of “virajahoma” necessitating an irreversible and permanent severing of all previous relationship with each and every family member once and for all and also curtailment off all remaining traces of birth name and rank amounting to full and final negation of birth star and family lineage. After culmination of this most vital of all rituals, the new incumbent now stays immersed in sacred pond abutting the vast courtyard of the Palace at Tanjavur for a while and with outstretched hands accepts the holiest of holy “**SAFFRON ROBE**” granted by none other than SreemadhSudheendraTheertharu and wears the same with utmost humility and devotion. When the new incumbent arises from the midst of cool waters His utmost holy and awesomely auspicious appearance is very much similar to all sustaining radiance of the Rising Sun. Thereafter, the new incumbent is seated next to SreemadhSudheendraTheertharu and requests for grant of permission to receive and sustain for eternity the holiest of holy ||Gjnaanoupadesha|| from his “Ashrama Guru”. On His part, SreemadhSudheendraTheertharu is by now completely overcome with inexplicable depth of pent up emotions upon hearing the same and wholeheartedly imparts the holiest of holy ||Pranavaupadesha|| to His most trusted and chosen disciple who constantly harbors a most special Omnipresence of none other than VayuJeevottamaSreemanMadhwacharyaru.

tasya naama sa dade sadaashishaa raajaraaja iva raajitaha shreeyaa|
Ramabhadra iva bhadrabhaajanam tatkrueva jagataam hite rataha||
shreesurendravadayam tapasyayaa shreevijayeendra iva keertisampadaa|
vishuto~hamiva vaadasangare **RAGHAVENDRA**yatiraat samedhataam|
mantryihi pootryivarijaadyihiprasoonyirmuktaamukhyiratnajaalyirupetyihi|

vaarbhihi shankhaapoorityihi soobhishichya praagjnam vidyaaraajyaraajam vitene||
shreeraamaarchaam vyaasadevopalou dvou shaastroughaanaam pustakam chaamare cha|
shvetachatram svarnayaanam savaadyampraadaadasmyi raajachinham sa sarvam||{San.}

At a most auspicious designated moment, SreemadhSudheendraTheertharu as per the Supreme Command of none other than SarvottamaSreemanMoolaRamachandra ordains the ultra orthodox scholar disciple into the immensely sacrosanct Pontificate and grants the Holiest of Holy premeditated Title of **RAGHAVENDRA THEERTHA**. A duty conscious SreemadhSudheendraTheertharu thereby anoints His immediate pontifical successor and rightfully hands over the able reigns of ||DhigVijayaVidyaSimhaasana|| to the young SreemadhRaghavendraTheertharu. Next, SreemadhSudheendraTheertharu also commands SreemadhRaghavendraTheertharu to follow each and every hoary tradition of the Sreemutt, thereby emulate such stalwarts like SreemadhSurendraTheertharu and SreemadhVijayeendraTheertharu and thus attain fullest fruits of penance like His illustrious predecessors. Thereafter, SreemadhSudheendraTheertharu Himself performs grandest of grand "Abhisheka" upon His immediate successor, none other than SreemadhRaghavendraTheertharu, after placing precious gems and auspicious flowers in an auspicious container carrying waters gathered from many great Rivers, accompanied by extemporaneous chanting of Vedic hymns by phalanx of ultra orthodox scholars who are gathered there in huge numbers. Thus anointment to grandiose Pontificate is conducted with the personal guidance of none other than SreemadhSudheendraTheertharu who Places the principal deity of **SREEMANMOOLARAMA** upon the noblest of noble Head of the young SreemadhRaghavendraTheertharu, even as cascades of golden flowers shower down from the Heavens above, hitherto unseen and unheard by anyone ever before. SreemadhSudheendraTheertharu also hands over the most important of all Icons of **DHIGVIJAYARAMA, JAYARAMA** along with sacred Vyasamushti, canonical scriptures, heirlooms and insignias of the Sreemutt to SreemadhRaghavendraTheertharu.

With such a smooth transition of sacrosanct rights pertaining to sacred Pontificate, the Vedic Empire residing in the custody of the great ascetic SreemadhSudheendraTheertharu is now under the sole guardianship of SreemadhRaghavendraTheertharu, the greatest worshipper of SreemanMoolaRamachandra -- the ultimate upholder of all forms of Supreme Knowledge as enshrined in the eternal tenets of TatvaVaada of VayujeevottamaSreemanMadhwacharyaru. The preeminent SreemadhRaghavendraTheertharu is a rigorous disciplinarian whilst observing strictest codes of sacred [[Sadaaachara Smruti]] and time tested hoary traditions of the Sreemutt at Kumbakonam. True to such tradition, SreemadhRaghavendra Theertharu desirous of visiting numerous places of pilgrimage and also in order to take bath in numerous sacred Rivers abutting the same starts His sojourns towards auspicious easterly direction. SreemadhRaghavendraTheertharu, Ocean of true compassion towards numerous disciples first arrives at the pilgrim center of Devanagara and worships the residing deity Goddess Indira Devi with utmost devotion. During brief stopovers in the course of His travels SreemadhRaghavendraTheertharu renders highly enlightening religious discourses on the classically acclaimed important literary Work, namely [[PramanaPaddathi]] of

JayaTirthaShreepaadaru. Scholastic brilliance of SreemadhRaghavendraTheertharu now shines forth in full dazzle akin to an auspicious Full Moon casting bright radiance over the vast Ocean of TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru. Next, SreemadhRaghavendraTheertharu arrives at the pilgrim center of Kamalaalaya for a sighting of Goddess Mahalakshmi Devi. From there, SreemadhRaghavendraTheertharu proceeds towards Maheshwarakshetra for a sighting of the powerful celestial Maheshwara. Thereafter SreemadhRaghavendraTheertharu arrives at the sacred isthmus where River Kaveri confluences with the vast open Sea. In fact, River Kaveri drains into the vast open Sea in a very subtle manner and the same appears as though it is busy ferreting out priceless gemstones from the very depths of placid Earth in order to present the same to SreemadhRaghavendraTheertharu who has now arrived there in full regalia in order to take sacred bath in its midst. When SreemadhRaghavendraTheertharu arises from the midst of this sacred place of confluence His Holiest of Holy countenance resembles none other than SarvottamaSreemanNarayana, Who is seen arising after culmination of a long period of meditation. Thereafter SreemadhRaghavendraTheertharu is seated upon the seashore and is seen deeply immersed in meditation of SarvottamaShreeKrushna, the legendary slayer of demons, the remover of each and every obstacle and the sole guardian of countless devotees, guiding them collectively towards salvation by washing away all their accumulated quota of sins. Next, SreemadhRaghavendraTheertharu accompanied by His ever faithful retinue of disciples, each of whom is in turn is thoroughly pure at heart and handpicked for the auspicious occasion, journeys ahead towards Champakapuram in order to offer worship at the Lotus Feet of SarvottamaGopalaKrushna. Arriving there eventually, SreemadhRaghavendraTheertharu is overcome with sublime devotion upon sighting the most auspicious Icon of SarvottamaGopalaKrushna. Next the preeminent SreemadhRaghavendraTheertharu offers series of steadfast invocations along with offerings of fresh butter, milk and curds at the Lotus Feet of the presiding deity and dwells at the place for days on end. Throughout His stay, SreemadhRaghavendraTheertharu offers unstinted prayers to SarvottamaGopalaKrushna and offers extemporaneous invocations of devotion filled levels of Knowledge at His Lotus Feet. Such an epochal Feet of SarvottamaGopalaKrushna appears like divine sign posts directing SreemadhRaghavendraTheertharu towards guaranteed path of Liberation. Whenever SreemadhRaghavendraTheertharu sights divine anklets that are tied to the Lotus Feet of SarvottamaGopalaKrushna, the same appears as the most divine of all symbols, **||OMKARA||**.

SreemadhRaghavendraTheertharu is joyous in His continued invocation, that the very minute that He sees the divine form of SarvottamaGopalaKrushna, all latent fatigues disappear in no time and the same is replaced by constantly rejuvenating streams of effervescent energies. Dazzling rays that stream forth from truly enchantingly divine smile of SarvottamaGopalaKrushna drives away all manners of ignorance from many noble souls. SreemadhRaghavendraTheertharu announces aloud that even after inferring enormous purport of the eternal **[[Vedas]]**, it is still impossible to fathom the Infinite totality of SarvottamaGopalaKrushna. SreemadhRaghavendraTheertharu also confesses that the ever radiant Face of SarvottamaGopalaKrushna further accentuated with thickest swirls of curly jet black sweep of hair locks be embedded permanently in His own

humble senses for all Time to come. After such humble submission at the Lotus Feet of SarvottamaGopalaKrushna, none other than SreemadhRaghavendraTheertharu arrives at the fabled RamaSetu and beholds the huge expanse of heaving and frothing Ocean swells, home to countless marine life. On this day the vast Ocean is surprisingly calm and appears to be constantly soothed by wind breezing in through distant horizon. Then suddenly upon sighting SreemadhRaghavendraTheertharu standing on the seashore, it appears as though sea waves unable to contain joyous excitement now surge forward in huge walls of waters in order to fall at the Holiest of Holy Feet and also in order to receive His blessings by washing such a Holy Feet with their turbid waters. But these heaving waves are unable to move forward right up to the spot where SreemadhRaghavendraTheertharu now stands and are halted in midway due to their own tumultuous commotions. Onrushing waves thus deprived of a rare chance to offer worship at the Lotus Feet of SreemadhRaghavendraTheertharu now begin to raise one above the other in a huge momentum thereby creating a deafening roar all round. It appears as though the very Ocean is performing a welcome "Mangalaarathi" to SreemadhRaghavendraTheertharu in the manner of ever rising waves that resemble outstretched arms and thereby extend warmest welcome to SreemadhRaghavendraTheertharu, the brightest jewel ever to ascend the ||PARAMAHAMSAPEETA||, the Holiest amongst all Pontiffs ever, who now stands on the beach shore watching them amusedly. Amazingly, the King of Seas, recognizes the presence of the glorious Full Moon in the divine personality of SreemadhRaghavendraTheertharu, the divine tree Kalpavruksha in the eminent Hands' of SreemadhRaghavendraTheertharu, the divine Nectar of Immortality Amrut in the radiant Eyes' of SreemadhRaghavendraTheertharu and the ascertained Omnipresence of none other than Goddess Mahalakshmi Devi Herself within the divine conscience of SreemadhRaghavendraTheertharu. Upon observing such an extraordinary guaranteed presence, that too of all his auspicious offspring residing safely and contentedly within SreemadhRaghavendraTheertharu, the King of Seas is unable to hold back his sheer joy and ecstatic happiness and starts dancing with unbridled abandon resulting in rhythmic undulation of sea waves now being witnessed by none other than SreemadhRaghavendraTheertharu. Also, the King of the Seas is now very much worried that from henceforth none other than SarvottamaShreeHari who is wont to rest upon the hierarchy Celestial AadiSesha would definitely forsake the same for SreemadhRaghavendraTheertharu and would take up a permanent residence within the inner Sanctum of the very soul of SreemadhRaghavendraTheertharu resonating unceasingly with continuous meditation of SarvottamaShreeHari. It now appears as though seemingly upset with such onerous thoughts of having to permanently part with the superlative Omnipresence of SarvottamaShreeHari, reluctant Seas now thrash about in utter torment and anguish in the manner of a massively stubborn bullock so tethered within a shed with stout pegs struggling unsuccessfully to free itself. On this vast expanse of sea waters none other than SarvottamaRamachandra had earlier constructed an auspicious bridge seemingly in order to sew up giant fissures on the face of Planet Earth, so cut into half by the sheer enormous power of His own arrows. Later on this bridge so built over this very spot now appears as a hasty patchwork, a handiwork using gigantic rocks by the unstoppable simian armies of SarvottamaPattabhiRamachandra. This famed bridge now resembles the very nose line of the vast expanse of open Seas and on account

of the relentless march of 'k a l i' it seems as though the last remaining leg of Dharma has now taken refuge in the huge open Seas and left an everlasting imprint upon the same in the form of this indestructible ShreeRamasetu. This famed bridge is now the only merging place of all those who seek refuge in Dharma and is very efficient in washing away multitude of sins of individuals who throng there. This famed bridge also resembles powerful hands of the Seas itself so spread wide across in order to wipe away the tears of Seeta Devi, the most auspicious daughter of Mother Earth. In such an auspicious setting, SreemadhRaghavendraTheertharu takes a purposeful bath at the auspicious confluence of the Three Seas, soon after sighting the famed ShreeRamasetu. Then SreemadhRaghavendraTheertharu is seen seated very close to broken shorelines and is immersed in overwhelming meditation of SarvottamaSreemanMoolaRama, the sole protector of the righteous, the very abode of compassion and ultimate vanquisher of sins of all those who seek His ultimate refuge. Thereafter, SreemadhRaghavendraTheertharu journeys towards Toyaadri and offers worship at the Lotus Feet of SarvottamaShreeHari Omnipresent there. Toyaadri nestles amidst verdant natural bounty with evergreen arboreal growth in mist covered mountains and is constantly watered by low lying clouds underlining the fact that there is no other place more qualified in all respects to attain liberation than the same. It seems as though all roads toward liberation leads to Toyaadri and from there towards the Lotus Feet of SarvottamaShreeHari. In due course, SreemadhRaghavendraTheertharu journeys towards Ananthaasana to worship SarvottamaAnanthaPadmanabha and also visits nearby JanaradhanaKshetra.

SreemadhRaghavendraTheertharu arrives at the sacred banks of River Tamrapani and takes a ritual bath there followed by offering of customary worship of nine Idols consecrated upon its river banks. From there SreemadhRaghavendraTheertharu arrives at the prosperous city of Madurai situated on the banks of River Krutamala. At the court of the King of Madurai, SreemadhRaghavendraTheertharu stages unstinted victory over many scholars engaged in an open debate and on account of the same the victorious SreemadhRaghavendraTheertharu is conferred with many befitting accolades by the reigning King of Madurai. Next, SreemadhRaghavendraTheertharu has a sighting of Celestial MahaRudra at Vrushabhachala and then on journeys towards SreeRangam, where SreemadhRaghavendraTheertharu beholds the Grandest of Grand utmost auspicious Idol of SarvottamaShreeRanganatha, principal deity, reclining upon the hierarchy Celestial AadiSesha, amidst a divinely awesome pavilion floating magically in the gushing waters of River Kaveri, constantly cooled by soothing breezes wafting in along river course, the very origin of the eternal [[Vedas]] and constantly being attended by phalanx of hierarchy Celestials led by none other than topmost celestial ChaturmukhaBramha in the company of their divine consorts. SreemadhRaghavendraTheertharu sets camp at SreeRangam for a few days at a stretch and shines forth like a veritable Full Moon over vast ocean of TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru and is always immersed in constant meditation of SarvottamaSreemanNarayana, constantly emanating divinity by His overwhelmingly serene presence, renders religious discourses encompassing all complex canons of TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru ranging from [[Pramanapaddatti]] of JayaTirthaShreepaadaru to classically acclaimed [[TaatparyaChandrika]] of VyasaTheertharu, in the vicinity of SarvottamaRanganatha at

SreeRangam. Thereafter, SreemadhRaghavendraTheertharu with fullest blessings of SarvottamaShreeRanganatha continues His journey in a northerly direction and arrives at pilgrim centre of Namaparvata where He offers worship at the Lotus Feet of SarvottamaNarasimha, vanquisher of multitudes of sins of devotees. From there SreemadhRaghavendraTheertharu arrives at Banavara where two well known and profound scholars, 'b h a i r a v a b h a t t a' and 'v e e r a b h a d r a' are engaged in scholarly debates and are defeated in no time. As a mark of recognition of such a scholastic feat the grateful ruler of the region gives away a prosperous village as a gift, thus marking superlative victory of SreemadhRaghavendraTheertharu. Further journeying ahead SreemadhRaghavendraTheertharu arrives at Vishnumangala where He worships SarvottamaMahaVishnu and from there He arrives at KumaraKshetra and offers propitiation to the presiding deity Kumaraswamy. SreemadhRaghavendraTheertharu stays at Kumarakshetra along with numerous other devotees who flock here in their hundreds in order to get themselves rid of all manners of skin ailments. Journeying further westwards, SreemadhRaghavendraTheertharu arrives at utmost famous destination of Rajatapeetapura, where He beholds the magnificently beautiful and radiantly graceful Idol of SarvottamaShreeBalaKrushna, handcrafted by none other than Goddess Rukmini Devi and consecrated in that sacred region by none other than VayuJeevottamaSreemanMadhwacharyaru.

At the sacrosanct pilgrim center of Rajatapeetapura, SreemadhRaghavendraTheertharu renders religious discourse on select topics such as [[TaatparyaChandrika]] for ten times in the divine vicinity of none other than SarvottamaBalaKrushna. At Rajatapeetapura, SreemadhRaghavendraTheertharu uses golden plates of [[Bramhasutra]] and lights lamp of [[Tantradeepika]] after dipping the wicks known as [[Sutrabhaasya]] in ghee contained in [[SreemanNyaayaSudha]]. SreemadhRaghavendraTheertharu also most skillfully spins fabled [[Bramhasutra]] into fine golden threads handcrafting the same into dazzling necklace of [[Nyaayamuktaavalli]] to forever adorn auspicious necks of ultra orthodox Vedic scholars. At Rajatapeetapura, SreemadhRaghavendraTheertharu also completes scripting of another important literary milestone, namely [[Chandrikaprakasha]]. SreemadhRaghavendraTheertharu, a great visionary beyond compare composes many highly valued scholastic literary Works of enormous importance to the School of Vedanta and also prophesizes that all His sacrosanct literary Works shall be most befitting dispersed by succeeding Pontiffs of the Sreemutt slated to ascend to the Pontificate in the distant future, thereby guiding numerous coreligionists in the true path of Knowledge. On the utterly auspicious occasion of SreeRamaNavami it seems as though Nature itself has adorned a new lily fresh look in the manner of a verdant spring in order to express deep devotion towards SarvottamaSreemanMoolaRama, now being worshipped by SreemadhRaghavendraTheertharu. Thus, Nature offers its maximum bounty in a multitude variety of flowers, fruits and tender leaves which in turn are offered at the Lotus Feet of SarvottamaSreemanMoolaRama by SreemadhRaghavendraTheertharu. Indeed, Nature being blessed by SreemadhRaghavendraTheertharu explodes into a riot of colorful blossoms with florescence of trees and plants in unstoppable profusion of full bloom. Amidst such natural largesse, SreemadhRaghavendraTheertharu worships the most auspicious Icon of ChaturmukhaBramhakaraarchithaChaturyugamurthySarvottamaSreemanMoolaRama

with utmost devotion and performs the customary "Abhisheka" to the same with much pomp and glory. As seasons change SreemadhRaghavendraTheertharu engages in performing rituals as envisaged in sacred scriptures and begins observance of sacred "Chaturmaasa" and is now completely immersed in earnest meditation of SarvottamaSreemanNarayana. SreemadhRaghavendraTheertharu a very strict disciplinarian performs customary daily rituals and offers worship at the Lotus Feet of SarvottamaSreemanMoolaRama during such compulsory confinement of "Chaturmaasa" at such time when the Sun is at its zenith in the sky and strictly observes all stipulated rituals in connection with its observance. Mere words fail to bring out the true picture of the immense sanctity and glory of SreemadhRaghavendraTheertharu during "Chaturmaasa", so much so that any individual who can manage to fully describe in detail the infinite extent of magnificent sanctity and glorious grandeur of the SreemadhRaghavendraTheertharu's daily routine involving rendition of religious discourses, ritual worship and the manner in which the infinite Omnipresence of none other than SarvottamaSreemanNarayana is invoked ceaselessly during "Chaturmaasa" would himself end up becoming well versed in the study and mastery of the eternal [[Vedas]] and also be on his way into leading a lifestyle committed to renunciation. Such is the true nature of the immense glory of observance of sacred Chaaturmaasa by SreemadhRaghavendraTheertharu. It is said that upon sighting none other than SreemadhRaghavendraTheertharu Himself imparting divine knowledge to legion of fortunate disciples, overhanging clouds in the skies above seem to forget to give forth rains and in due course continue to accompany SreemadhRaghavendraTheertharu's northward journey, similar to numerous followers seemingly in order to offer a fond sendoff.

Next, SreemadhRaghavendraTheertharu arrives at Pandarpur for a divine sighting of SarvottamaPanduranga and journeys further towards Karaveerapura and sets camps there for a while. Following cyclic nature of change of seasons, SreemadhRaghavendraTheertharu arrives at Ramanathapuram and performs a ritual bath in the fast flowing River nearby. In due course SreemadhRaghavendraTheertharu arrives at the auspicious banks of the River Godavari, known to possess enough sanctifying powers to wash away sins of even great Sages. SreemadhRaghavendraTheertharu takes a customary bath in the sacred River Godavari and thereupon continues to journey further south east and is felicitated by countless eminent scholars of the highest repute all along the route and arrives at the city of Vijayanagara. SreemadhRaghavendraTheertharu enters the city of Vijayanagara accompanied by His large entourage of disciples in full strength. At the Royal Court of Vijayanagara, SreemadhRaghavendraTheertharu with effortless ease wins over many established scholars' and such repeated show of supremacy in the field of Vedanta is aptly recognized by the resident King who grants many a royal insignia and titles as a mark of respect. Next, accompanied by numerous scholars won over earlier in scholarly debates, SreemadhRaghavendraTheertharu arrives at the banks of the sacred River Krushna and takes a pious bath in the fast flowing River waters and sets up camp there for a while. At this very same hoary spot SreemadhRaghavendraTheertharu composes literary notes on the much acclaimed [[TatvaPrakaashika]] of JayaTirthaShreepaadaru and also composes path breaking and systematic analysis on many an intractable complex canons of [[AnuBhaasya]] of

VayuJeevottamaSreemanMadhwacharyaru. From there SreemadhRaghavendraTheertharu journeys towards Shreeshyla and offers worship to SreeMallikaarjuna. Journeying further southwards SreemadhRaghavendraTheertharu arrives at the famed pilgrim center of TirumalaTirupathi, the dazzlingly auspicious abode of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara for a most auspicious of all sighting. SreemadhRaghavendraTheertharu offers unstinted invocation at the Lotus Feet of SarvottamaTirumalaVenkateshwara with utmost devotion and stays there for quite a while. From there SreemadhRaghavendraTheertharu arrives at the famed City of Kanchi resplendent with many storied granite buildings and offers worship at the Lotus Feet of SarvottamaVaradaraja and moves towards Shiva Kanchi where He offers worship to the consort of Goddess Parvathi Devi. From there SreemadhRaghavendraTheertharu arrives at Arunachalam and offers worship to Shambu and journeys further towards Vrudachalam where He offers worship to Celestial MahaRudra. From there the entourage led by SreemadhRaghavendraTheertharu journeys further deep southwards and arrives at SreeMushnam and offers worship at the Lotus Feet of SarvottamaVaraha. Finally after a much prolonged period of time SreemadhRaghavendraTheertharu once again sets His Eyes upon the sacred River Kaveri and is overcome with joy and happiness.

The victorious SreemadhRaghavendraTheertharu enters the chosen City of Kumbakonam holding aloft the superlative Icon of SarvottamaSreemanMoolaRama atop His Head. Such an awesomely holy and auspicious sighting is very much similar to the epochal advent of none other than the victorious Emperor RajaRamachandra accompanied by regent King Bharatha to the Capital City of Ayodhya. SreemadhRaghavendraTheertharu walks towards the consecrated shrine of VayuJeevottamaHanumanta situated at the center of the City and offers propitiation to the same with utmost devotion and begins to walk ahead to the Sreemutt with measured steps. Entire City of Kumbakonam cutting across all sections of society extends warmest welcome to SreemadhRaghavendraTheertharu, the utmost fortunate and gloriously apt disciple of the legendary Pontifical duo, namely SreemadhVijayeendraTheertharu and SreemadhSudheendraTheertharu. Vast stretches en route are lined by hundreds of citizens who converge on the streets that are covered fully with thousands of petals of flowers offering floral welcome to SreemadhRaghavendraTheertharu, who now strides most majestically forward. Jostling groups of ultra orthodox scholars who have arrived from far and wide compete with one another in order to fall at the Lotus Feet of SreemadhRaghavendraTheertharu and seek His supreme benevolence. Batches of chaste women, auspicious wives of ultra orthodox scholars, perform eye catching "Mangalarathi" welcoming SreemadhRaghavendraTheertharu into the city of Kumbakonam even as lilting melodies arising from countless auspicious musical instruments rise heavenward covering all the four directions heralding this most awaited of all Pontifical advents. SreemadhRaghavendraTheertharu arrives thus at Kumbakonam along with the Icon of SarvottamaSreemanMoolaRama after a thoroughly successful travel campaign that marked a permanent strengthening of roots of the eternal tenets of TatvaVaada School of Thought as propagated by VayujeevottamaSreemanMadhwacharyaru. At Kumbakonam, SreemadhRaghavendraTheertharu awakens well before dawn from His bed made out of tiger skin. In view of the same it seems as though the vain Moon accustomed to romping

fearlessly around unchallenged during the course of the entire night vanishes in a jiffy once the real Star of the sky, SreemadhRaghavendraTheertharu awakens from a very brief slumber. Thereafter SreemadhRaghavendraTheertharu reads aloud from canonical religious works that extol the Infinite virtues of SarvottamaShreeHari. The same is then followed by invocations rendered towards SarvottamaSreemanNarayana, hierarchy Celestials and Madhwa Gurus. Next, SreemadhRaghavendraTheertharu accepts humblest offerings of trusted disciples and temple ushers who await His Supreme Benevolence most patiently. Soon SreemadhRaghavendraTheertharu walks towards an adjacent garden of ShreeTulasee and worships Goddess Mahalakshmi Devi forever Omnipresent in the lush growth of ShreeTulasee and is auspiciously graced by abundant benevolence of none other than SarvottamaSreemanNarayana. Next SreemadhRaghavendraTheertharu is seated in a designated palanquin and is fully immersed in recitation of Chapters pertaining to [[Gajendramoksha]] occurring in the classically acclaimed [[SreemadhBhagavathaha]] and is carried forward towards the sacred River Kaveri that is by now already full of flowers floating around wildly after falling off from numerous trees and plants that line its path all along the banks. River Kaveri shines in a bright red color on account of countless numbers of red Magnolia flowers that have fallen into its rapidly flowing waters which is constantly afloat with sweetened nectars of thousands of lotus flowers gathered during its birth place in lofty mountain ranges. No wonder that none other than SarvottamaShreeRanganatha likened here to a busy bee, has Himself chosen to reside in such divine nectar filled River Kaveri. In due course SreemadhRaghavendraTheertharu arrives at a designated holy secluded place on the banks of River Kaveri and alights from palanquin in order to perform customary ritual purification bath. SreemadhRaghavendraTheertharu then begins to apply sacred "mruttikka" upon His physical self and begins to wash them in the pristine waters of River Kaveri. SreemadhRaghavendraTheertharu thereupon utters utmost auspicious of all titles of SarvottamaSreemanNarayana three times and takes a rapid dip in the soothingly cool and inviting waters of the sacred River Kaveri. At the same time, SreemadhRaghavendraTheertharu constantly utters sanctioned [[Mantras]] thereby first sanctifying the Rivers waters and only then performs auspicious bath in the same. Thereafter SreemadhRaghavendraTheertharu dips into sacred waters of River Kaveri whilst continuously chanting utmost powerful [[OM]] Mantra and also performs sacrosanct "Abhisheka" to none other than SarvottamaShreeHari, through the medium of the famed [[PurushaSukta]], who is constantly Omnipresent within His very soul and completes bathing ritual with a final ritualistic offering to the waters of such a sacred River. Thereafter SreemadhRaghavendraTheertharu wears fresh set of saffron robes befitting His exalted status of a ParamaHamsaSanyasi and then with rounded blobs of Gopichandana anoints Himself with customary holy marks encompassing ||Panchamudra||. SreemadhRaghavendraTheertharu also meditates upon the potent [[Gayathri Mantra]] and [[Pranava Mantra]] with total time stopping concentration before moving towards a designated secluded altar in order to offer worship to none other than BaghwanVedaVyasaru permanently omniscient therein.

SreemadhRaghavendraTheertharu listens most intently to the Infinite glory of SarvottamaShreeHari being rendered by comity of ultra orthodox scholars in the vicinity of this sacred altar. Thereafter SreemadhRaghavendraTheertharu pours sacrosanct

waters' upon the Idol of SarvottamaShreeHari followed by customary "Abhisheka" with honey and once again repeats performance of "Abhisheka" with sanctified water. Then SreemadhRaghavendraTheertharu offers freshly prepared pre-sanctified food to SarvottamaShreeHari. After culmination of the same SreemadhRaghavendraTheertharu arrives at the MoolaBrundavana of His Parama Guru SreemadhVijayeendraTheertharu and offers salutations with utmost devotion and reverence and continues to proceed towards the Sreemutt walking forward with sure footed noble steps on wooden sandals studded with precious gemstones. Studious disciples of SreemadhRaghavendraTheertharu enthusiastically run ahead frantically announcing the advent of SreemadhRaghavendraTheertharu by blowing upon bejeweled auspicious conch shells and simultaneously sounding of auspicious musical instruments. Even as ParamaHamsakulatilaka SreemadhRaghavendraTheertharu walks ahead towards the Sreemutt His most auspicious and noble gait instantaneously sanctifies the very ground upon which He now treads with each and every divinely measured step. Such a noble gait on the part of the advancing SreemadhRaghavendraTheertharu seems to match the equally noble gait of the divine Celestial Kalpataru walking about on the face of Mother Earth in the form of YatishiromaniSreemadhRaghavendraTheertharu. On the way to the Sreemutt, none other than SreemadhRaghavendraTheertharu prays to Celestial MahaRudra even as He walks in front of a dedicated shrine. Upon arriving at the Sreemutt, SreemadhRaghavendraTheertharu begins to lecture on the famed [[BramhaSutraBhaasya]] and extols Infinite merits of SarvottamaShreeHari, the sole unchangeable sovereign ParaBramhan, whose Omnipresence is uniquely different from anything else in the Cosmos and yonder and such a divine power is the only guarantor of liberation and must be pursued and realized only by adhering to tents of TatvaVaada School of thought of VayujeevottamaSreemanMadhwacharyaru. In fact, SreemadhRaghavendraTheertharu is so fully immersed in extolling divine virtues of SarvottamaShreeHari that He has to be gently coaxed by anxious disciples about the impending performance of customary ablutions since mid afternoon Sun is already at its zenith. It seems as though the Sun has arrived in full regalia in order to listen in on the religious discourses being rendered by SreemadhRaghavendraTheertharu who lectures extensively quoting from sacred [[Upanishad]] and [[BramhaSutra]]. In due course SreemadhRaghavendraTheertharu arises from the altar and begins mid afternoon chores by first performing ritual purification bath in sacred pond adjacent to the Sreemutt and within a short time arrives at the inner Sanctum in order to offer worship at the Lotus Feet of SarvottamaSreemanMoolaRama. Next, SreemadhRaghavendraTheertharu devotedly worships container containing sacred water with many lotus petals and next pours sanctified waters over clusters of sacred "Shaalagramashila" followed by pouring the same over the Icon of SarvottamaSreemanMoolaRama. Thereafter SreemadhRaghavendraTheertharu worships the Icon of SarvottamaSreemanMoolaRama with freshly plucked lotus flowers and gemstones inlaid with pearls and diamonds. SreemadhRaghavendraTheertharu then sprinkles the same sanctified waters that now cascades from the Icon of SarvottamaSreemanMoolaRama over the top of His own Head and imbibes a few sips of the sacred water so collected at the Lotus Feet of SarvottamaSreemanMoolaRama. These two most noble actions on the part of SreemadhRaghavendraTheertharu are in itself equivalent to simultaneous performance of the hoary "RajasooyaYajna" at its most auspicious best. As it is waters of River Kaveri

are held sacred, but such sanctified waters that are collected in the processing of washing the Lotus Feet of SarvottamaSreemanMoolaRama are in itself potent enough to grant each and every "Purushaartha" to all those who are fortunate enough to partake in the same. Thereafter SreemadhRaghavendraTheertharu bows before the Icon of SarvottamaSreemanMoolaRama and most respectfully and accepts pre-sanctified food offerings fit for ascetics of the highest order such as His own eminence. Thereafter SreemadhRaghavendraTheertharu enralls awaiting audiences consisting of ultra orthodox scholars at the Sreemutt enlightening all of them on various aspects of intractable logical grammar and is seen deeply immersed in unmatched Eulogy of Infinite grandeur of SarvottamaSreemanMoolaRama right up to sunset. Evening skies over the Sreemutt in the city of Kumbakonam are resplendent with dark orange color of the setting Sun from one end of the horizon to the other. Thousands of birds flock in huge numbers over their nests mistaking such bright orange color skies to be fires arising from their own nests and hover anxiously over their young ones left alone unguarded in those nests. Simultaneous setting of the Sun and the rising of the Moon both resemble sacrosanct ||Shankodaka and Vishnupadodaka|| respectively, now collected in a golden plate likened to the sky. At this auspicious hour of reckoning within the Sanctum of the Sreemutt, SreemadhRaghavendraTheertharu offers worship to "Shaalagramashila" that resemble busy bees. Thereafter SreemadhRaghavendraTheertharu places the same most carefully in a glittering box that resemble a dwindling lotus flower at sunset. Pitch dark night appears as though hierarchy Celestial AadiSesha Himself has arrived there in the form of the dark moon spreading serpentine hoods all round in the form of darkness and also managing to somehow eves drop upon ongoing religious discourse being rendered by SreemadhRaghavendraTheertharu. Entire World is thus awash in soothingly cool moonshine cast by glittering Full Moon even as SreemadhRaghavendraTheertharu culminated His religious discourses and arises once again to take bath in the sacred pond adjacent to the Sreemutt. After completing customary evening bath, SreemadhRaghavendraTheertharu once again worships SreemanMoolaRama eternally Omnipresent within powerful hymns of [[Gayatri Mantra]] and [[Pranava Mantra]] and utters them with deepest devotion, constantly mulling over each word and is completely awash in the Infinite Sovereignty of SarvottamaSreemanMoolaRama eternally resonating within the same. Thus, SreemadhRaghavendraTheertharu begins to perform worship of SarvottamaSreemanMoolaRama in the evenings with offerings of fresh fragrant flower garlands, fresh milk and fruits with utmost devotion and performs a grandest of grand "Mahamangalaarathi" with several pieces of ivory white and pristine pure camphor pellets placed in a glittering golden plate.

SreemadhRaghavendraTheertharu also utters powerful hymns in sole favor of SarvottamaSreemanMoolaRama and is completely overcome by heights of devotion towards the latter and invokes the principal deity of Sreemutt thus:-

“SarvottamaSreemanMoolaRama, You have Incarnated as SarvottamaMatsya just to make Manu aware of Your Infinite and all encompassing qualities. You retrieved the eternal [[Vedas]] and handed over the same to rightful custodian ChaturmukhaBramaha and thereby successfully eradicated darkness of ignorance clogging brilliant intellects. SarvottamaSreemanMoolaRama, during epochal

churning of Oceans by Celestials and demons in search of the most elusive Nectar of Immortality using Mount Meru as a ladle, You Incarnated as SarvottamaKurma, the Celestial Tortoise and prevented Mount Meru from sinking irretrievably into the very depths of Ocean. You resurrected Mother Earth so hidden in the depth of Oceans, likewise please do resurrect me from depths of ignorance that I often find myself in. You once again adorned the awesome Incarnation of SarvottamaNarasimha as half lion and half man in order to slay the evil demon 'h i r a n y a k a s h i p u' and I often wonder how Your such a devastating countenance can ever offer soothing sustenance to countless devotees over Eons. Such a stark contrast between appearance and qualities can be only be achieved by You alone. You slew the evil demon 'h i r a n y a k a s h i p u' and adorned Your powerful Neck with garlands of the dying demon's bilious intestines reeking of putrid evil. Your divine form thus decorated resembles fearsomely huge clouds of lighting and thunder. I also worship Your tiny form of SarvottamaVamana which You so magnanimously adorned in order to appease comity of ultra orthodox scholars. Your Incarnation as SarvottamaParashurama also annihilated entire clans of demons warriors and their cohorts who tormented Mother Earth. Thus the fame of the warrior clans is now fully eclipsed by Your own Immortal Fame for all Time to come even beyond Eternity. SarvottamaSreemanMoolaRama, sins of individuals get washed away by uttering Your very powerful Title. In crossing sin filled rivers you have offered hapless individuals the only available bridge by means of uttering Your name and thus enable a successful journey towards guaranteed Liberation that awaits on the other side. In the Incarnation as SarvottamaShreeKrushna, You stood still so that Mother Yashoda could bind You to puny mill stones though in a way You can never be bound by anyone, how much every one might try. By such action You have indirectly highlighted Your Infinite Supremacy, Sovereignty and Independency over everyone and all. You the divine charioteer of the entire Universe became the humble charioteer of Arjuna though no one is surprised much. Enrobed in rich clothing and oozing affluence at every wrinkle in Your famed attire, You went to the humblest abode of Kuchela and accepted handful of cooked rice offered by him and transformed him from a pitiful state of utter poverty into the most enviable status a Kubera. All of Your above Incarnations are brought about by You only in order to extend protection to the righteous. In a similar manner I implore You to abolish all my latent sins and accept this most humblest of my humblest obeisance”.

After SreemadhRaghavendraTheertharu completes such steadfast Invocation of SarvottamaSreemanMoolaRama with utmost devotion, awaiting groups of devotees of the Sreemutt humbly put forth their own request for an august audience. Very soon SreemadhRaghavendraTheertharu arrives near a broad stage resplendent with a very grand throne at the centre of which is placed a grand ceremonial white umbrella towering high above over other holy insignias of the Sreemutt. This particular snow white umbrella resembles snow white Celestial Swans that are stranded in midflight and have now taken up refuge at the ceremonial throne of SreemadhRaghavendraTheertharu. This pearl embedded throne itself shines forth like a heavenly star that has now taken refuge at the Lotus Feet of SreemadhRaghavendraTheertharu, the Principal Star of the Holiest of Holy

Pontifical Order of ParamaHamsa. It is no surprise that all those who seek refuge at the Lotus Feet of such a SreemadhRaghavendraTheertharu will be rid of all their sins and will be fully blessed with correct comprehension of Supreme Knowledge, read as TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru. It now looks as though none other than SarvottamaSreemanNarayana has Himself arrived in the guise of SreemadhRaghavendraTheertharu adorned in saffron robes holding court sitting on the precocious stage of hierarchy Celestial Aadishesha, similar to the Milky Ocean. In this huge gathering of learned scholars SreemadhRaghavendraTheertharu patiently hears extemporaneous exposition being rendered by many eminent scholars' of highest repute. Some scholars strive to please SreemadhRaghavendraTheertharu, who Himself resemble Celestial Devendra, with their erudite commentaries on the sacred [[Upanishads]] and [[BramhaSutra]], while other scholars offer their very own skill in poetry and other fine arts and thereby submit all their faithful dedication at the Lotus Feet of SreemadhRaghavendraTheertharu. It seems as though phalanx of hierarchy auspicious Celestials themselves have descended upon Mother Earth in the form of eminent scholars in order to appease SreemadhRaghavendraTheertharu and in turn be blessed by the latter. Indeed, none other than SarvottamaSreemanNarayana who Incarnated at different Time Epochs in order to uphold sanctity of Dharma and committed Himself in extending unstinted protection to those righteous doers of duty tasks who abide by the same has once again Incarnated in the Sreemutt and is forever Omnipresent within the Icon of SarvottamaSreemanMoolaRama, handcrafted by none other than topmost hierarchy Celestial ChaturmukhaBramha, hailing to the loftiest lineage of HamsaNamakaParamatma. Now such a SarvottamaSreemanMoolaRama immensely pleased with such an unstinted worship from SreemadhRaghavendraTheertharu shall bless us also indeed. All those noble fortunate souls who offer regular worship at the Lotus Feet of SreemadhRaghavendraTheertharu, the veritable Kalpavruksha granting complete happiness and fulfillment of all desires of one and all, emanating divine radiance of the full Moon and thereby eradicating darkness of ignorance spread by charlatans and magicians masquerading in the garb of mendicants, the greatest messenger of SarvottamaSreemanMoolaRama, always deeply immersed in the wholesome mediation of none other than BaghwanVedaVyasaru and VayuJeevottamaAcharyaMadhwaru, shall be blessed by abundance grace in a superlative manner that cannot be merely extolled in words and shall be thoroughly vindicated by realization of higher echelons of True Knowledge as enshrined in the eternal tenets of TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru.

punarasadange punyatarange jaya jaya **JAAHNAVI** karunaapaange|
indramukutamaniraajita charane sukhada shubadebhritya sharanye|| harhar **GANGE**
harahar **GANGE** harhar **GANGE**{San.}

Semantic visitation of [[SreemadhRaghavendraVijayaha]], the stupendous poetic biography composed by Pandit Narayanachar, if proven successfully with morphemes occurring sporadically throughout this Paper is only due to continued and ceaseless ||**PARAMAGURUKARUNYA**|| of KulaGuruSreemadhRaghavendraTheertharu and on

the contrary any deviations if occurring in this Paper are solely due to infinite ignorance of this eternal student-disciple-devotee.

yadakshara pada-bhrashtam matra hinantu yad bhavet | tatsarvam kshyamyatam deva
NARAYANA namostute ||
visarga bindu maatrani pada paadaaksharani cha| nyunani chaatirikdhaani kshamasva
purushottamah ||{San.}

devataakaarya siddhyartham sabhaastambham sammuddhvam|
shreeNrusimha mahaaveeram namaami runamuktaye||
lakshmyaalingita vaamaamkam bhaktaanaam varadaayakam|
shreeNrusimha mahaaveeram namaami runamuktaye||
antramaalaadharam shankha chakraabjaayuddha dhaarinam|
shreeNrusimha mahaaveeram namaami runamuktaye||
smaranaath sarvapaapagham kadrooja vishanaashanam|
shreeNrusimha mahaaveeram namaami runamuktaye||
simhanaadena mahataa dhig vidhig bhayanaashanam|
shreeNrusimha mahaaveeram namaami runamuktaye||

PRAHLAADA varadam shreesham dyityeshwaravidaaranam|

SHREENRUSIMHA mahaaveeram namaami runamuktaye||

kroora grahyihi peeditaanaam bhaktaanaamabhayapradam|

shreeNrusimha mahaaveeram namaami runamuktaye||

veda vedaanta yagnesham brahmarudraadi vanditam

shreeNrusimha mahaaveeram namaami runamuktaye||

ittham yaha patate nityam runamochana siddhaye|

anrune jaayate shreeghram dhanam vipulamaapnuyaat||

sarvasiddhipradam nrunaam sarvyishvaryapradaayakam|

tasmaath sarva prayatnena pateth stotramidam sadaa||{San.}

kuru bhumkshva cha karma nijam niyatam| haripaada vinamrudhiyaa satatam| harireva

paro harireva guruhu| harireva jagatpitrumaatru gatihi|

shrunutaamalasyavachaha param shapateritamucchritabaahuyugam|

na harehe paramo na harehe sadrushaha paramassa tu sarvachidaatmaganaath||{San.}

[[[vaakyarthavilaasa]]] **SAMAAPTAHA.**

C O N C L U D E D

kayena vaacha manasendriyairva buddhyatmanava prakrte svabhavat |

karomi yadyat sakalam parasmai **NARAYANA** yeti samarppayami ||{San.}

**SarvamSakalamAkhilaandakotiBrahmaandaNayakaSarvottamaShreeTirumalaVen
kata**

Krushnaarpanamastu.

THESAURUS FOR CHAPTER - 5:-

1. SEMANTIC : Syntactic morphemes that are in same order as they would be if they were separate words in a corresponding construction, especially in classical languages.

2. MOREPHEME : Minimal grammatical language unit, each constituting a word or meaningful part of a word that cannot be divided into smaller independent grammatical parts, especially in classical languages.

REFERENCES FOR CHAPTER - 5: -

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

2. Web courtesy for this Paper, Webmaster www.gururaghavendra.org

{{Colophon event managed @ MagadiRanganatha, Ramanagara District, Karnataka, India. Tirumala Venkata et al, Volume conceptualized on XIIVIIIIMMXVII }}.

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

