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## PRESENTS

//SreeMadhAnandaTheerthaSreemaCharanaanaamAntharyaamiAniruddha  
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/MaargasyaPanchamiKrushneyPaksheyAKSHOBHYAmouninahaKrushney  
PaksheyJAYAARYASYAPanchamayaAashaadaSagjninaa/

/OmSreemanMoolaRamaAraadhakaRaghavendraGurubyoNamahaOm/

//BHAGAVATHCHARANAARAVINDAM//

(A Chaturmaasa Offering at the Lotus Feet of \*Vijaya Vittala ^)

{ A Purview of “PratahSankalpaGadhya” of \*Srimadh Raghavendra Theertha^ }

- by Sudheendrachar

### SUMMARY – I :

““Naarayana Neney Nee Manavey Naarayana NeneyNee  
Naarayanana Varnisu Mannisu  
Aaradhanegala Maadhutha Paadutha  
NiraaJanadindha Archisu Meychisu  
Paarayana Priyana Veda Paarayana Priyana  
Naaryana Neney Nee Manavey Naarayana Neney””

//SagjnaayaanandaVigjnaanaMoorthiPraptoupruthviMaashramey  
TatraThaavathJaajvalyethyVishnuVaayusmaDevou  
VedaVyaasaAnandaTheerthaBhidhaanou//

\*AnandaTheertha Baghavathpaada^ (Sriman Madhwacharya) By His Legendary Exploits during the Triumphant Course of His ‘Avatara Kala’ dislodged age-old mindsets from its moorings and saved many ‘straying believers’ from the raging tempest of ‘disbelief’ in Sriman Narayana and weaned away nervous and jittery ‘fence sitting’ Vedantins’ clinging desperately to their shaky perches on the ‘precarious branches of moth eaten trees’ and pulled them out from the doldrums of ‘crooked clasp of untrue cesspools’. Thus, The Great Acharya through His True Vedic Onslaughts and Profound and Sustained Philosophy attracted lakhs of followers, branding on them the “Pancha Mudras”, and thereby forever embossing the Holy Symbols of Dwarakanath \*Lord Krishna^ on their very souls for ages to come. The Permanent ‘Hari Vaayu Sannidhaana’

of the Great Acharya Acted as an unstoppable catalyst on All Of His Principle disciples and enabled them to achieve unbridled success and great merit merely owing to their constant proximity with the Great Acharya. Thus, the \*VAAYU PEETA^, established by Sriman Madhwacharya was most eminently Graced by the Likes of the Great Yogi \*Akshobhya Teertha^ and His Able Successor, the Invincible \*JayaTeerthaShreepaadaru^, Showcasing Their entire God Ordained 'Avatara Kaala' in the Selfless Service of Hari – Vayu – Guru!.

The Great Acharya successfully accomplished insurmountable super human task in all His Three Avatars – Hanuma, Bheema and Madhwa, solely aimed at Serving Sri Hari, Strode Like a Colossus in the Vedic World vanquishing everything in His Path and thereby Always Upholding the Permanent Supremacy and Independence of Sri Hari. Legend has it that once Acharya Madhwa arrived at the Holy Pilgrim Centre of Kurukshetra in North India accompanied by many of His disciples. There the Great Acharya Narrated the bygone Epic Battles of the Mahabharatha that had raged in Kurukshetra during of the Dwaapara Yuga. The disciples were utterly dumb struck to hear the rapid non-stop rendition of the famous episodes of the Great Battle from the Mouth of Acharya Madhwa! After the rendition had ended, all the disciples led by \*Satya Theertha^, desired to see with their own eyes some of the 'Important' Weapons of War that had been used during the Epic Battle! Heeding to their request, the Acharya led them towards one particular spot and Instructed His disciples to dig deep into a particular mound of earth. The enthusiastic disciples who carried out the task soon stumbled upon a huge cache of weapons, in the midst of which lay a 'Gigantic Mace' which would not budge an inch even though many of them tried to lift it with all their strength. But, Acharya Madhwa, who stood smiling nearby, nonchalantly lifted the 'Gigantic Mace' with effortless ease and rested it on His shoulders. Indeed, this Gigantic Mace, had belonged to none other than the valiant Pandava Prince \*Bheemasena^, the Greatest Devotee of Lord \*Krishna^!! Most symbolically the Great Acharya on that day had 'Resurrected' not only the 'Gigantic Mace' of \*Bheemasena^ but also had in a way 'Resurrected' Vaishnavism Itself! Eminent Haridaasas' have 'gone' overboard while trying to express this most 'Stupendous of all Postures' --- that of a saffron clad 'Maha Sanyasi' like Acharya Madhwa Standing Tall with the 'Gigantic Mace' of Bheemasena on His Broad Shoulders!! Indeed, A Sight fit for Celestials, all lined up in the Heavens, Blessing This Most Awesome Scene, by showering long cascades of golden hued flower petals!

Likewise, persistent students, articulate disciples and devoted laymen who find themselves 'uplifted' and 'saved' by the 'Infinite Strength' enshrined in the Utterances of the Holy Name of \*Srimadh Raghavendra Theertha^ are bound to experience the same 'Rich Vein of Fulfillment' similar to the 'Priceless Spiritual Experience' of plunging headlong into the 'Amrith' contained in the Ocean of TatvaVaada, following the Path Shown By The Madhwa Gurus Of Yore. Consequently, while quoting from the veritable exhaustive Works of the Holy Pontiff, an amateurish writer in pursuit of a 'Relentless Quest of Knowledge', is bound to often falter owing to his unbridled ignorance, but is wont to quickly re-bound by reminding himself and everyone around, about the Sayings of the Incomparable Doyen \*Vijaya Daasa^, who 'Justified' with a sense of 'Grand

Elan' the fledgling wrongs of all true devotees who strive to persevere in The Path of Knowledge.

**Quote -- “Though the Tirtha (Sanctified Holy Water) streams down from the Ladle which is twisted in shape, it in no way ‘Effects’ the Inherent Sacredness of the ‘Tirtha’ itself”! ; “ Though sometimes the Tirtha (Sanctified Holy Water) is seemingly afloat with particulate matter, it no way ‘Lessens’ the Inherent Sacredness of the same”!! ; “Though sometimes the ‘Mantras’ (Holy Hymns) are bound to be wrong-mouthed due to ignorance, it shall in no way ‘Prevent’ the Continuous Flow of Merit Inherent in the Mantras! !!” ----- Un Quote.**

At the outset, the writer once again wishes to reiterate without any reservations what so ever that ‘he’ is in no way qualified enough even to utter the Holy Name of the Pontiff, Srimadh Raghavendra Theertha, let alone comment on His Literary Works. But still, owing to the Infinite Blessings and Grace of the Guru Saarbhoumaru, a humble effort is attempted to put forth a ‘Valuable Insight’ into the “**PratahSankalpaGadhya**”, an Important Work of the Holy Pontiff.

“**PratahSankalpaGadhya**” of Srimadh Raghavendra Theertha, as a whole shines forth in the manner of a ‘**GuruGunaSthavana**’ of the Holy Pontiff’s Aadhi Guru, Sriman Madhwacharya and His Antharyaami Sriman Moola Ramachandra Devaru. This most humble write-up is all about the ‘Hidden Agenda’ of ‘**PratahSankalpaGadhya**’ of Srimadh Raghavendra Theertha, penned by the Holy Pontiff as a Sign of His Bountiful Benevolence towards all His students, disciples and devotees. Even though, this particular Work, girth wise is quite small when compared to His other Great Works, the ‘**Sheer Weight and Substance**’ enshrined in This Work is truly enormous, from the point of view of ‘Highlighting the Codes of Conduct’ for an ardent student/disciple/devotee, bent upon fulfilling His tasks and duties and then submitting all the ‘Fruits of Merits’ arising from the correct performance of such tasks, at the Feet of the Lord Himself. The Holy Pontiff, Srimadh Raghavendra Theertha, has stressed the importance of ‘Pledge’ or ‘oath taking’ by all devotees in the wee hours at the break of dawn, without fail! Eminent scholars have themselves explained in detail that this very action of taking a ‘Pledge’ in itself frees the ‘Mind’ from all its ‘shackles’ and construes a ‘Pledge’ into an ‘Act of Pure Mind’. The ‘Thoughts’ thus springing in such a Pure Mind will then ‘Translate’ into Hymns flowing out from the mouth and brought to its logical conclusion by the Action of limbs which are in turn controlled by the sensory motion being energized by the ‘Lord’s Name’ and fuelled continuously by the Five Senses! Thus, one can envisage the Importance of ‘A Pledge’ before starting any auspicious undertaking. Indeed, such a practice of ‘Pledge’ would then enable ‘A total fructification of all deeds carried out thereafter’.

All Religious Texts, “**PratahSankalpaGadhya**” being no exception, holds out that ‘A Task/deed started, committed and concluded’ without a proper ‘Pledge’ would only always end up in further ensnaring the ‘Doer’ in deeper and deeper Karmic bonds. In fact, for the record, each day a ‘Doer’ knowingly or unknowingly ends up ‘committing enough sins’ that would suffice for 10 cyclic re-births! So, now the valid question arises

as to how can a ‘Doer’ escape from such a plight of being bogged down and ensnared in permanent bondage. The ‘Answer’ could well be hidden in the ‘Cultivation’ of the control of the Mind. It should be understood very well that The Mind is the sole ‘Cause-Effect’ of both Bondage and Salvation. Thus a ‘Doer’ wishing to escape from this ‘Permanency of Bondage’ should first try to carry out ‘deeds’ well within the gamut of an individual’s Mind Control. Indeed, ‘Mind over Matter’ is of Paramount Importance. Thus a ‘Doer’ who faithfully carries out all His daily tasks and chores with a clear cut bent of Mind and succeeds in reigning in all his vital Senses and also most importantly at the same time ‘SUBMIT’ the fruits of all his actions at the Feet of the Lord, would never ever be ensnared in any form of bondage arising out of any or all of his actions, come what may!!.

Thus, the **“PratahSankalpaGadhya”** penned in the style of a ‘Profuse Prose’ elucidates quite clearly the manner in which ‘A Pledge’ needs to be started, fulfilled and ended!. Not surprisingly, many noted scholars believe most correctly, that the Practice of the Values Enshrined in the **“PratahSankalpaGadhya”** in toto, is in itself a ‘Path Towards Achieving Salvation’! The ‘Doer’ always needs to keep in mind his own permanent dependency and the Permanently Infinite Supremacy and Unchangeable Independence of Sri Hari and also that all the deeds that a ‘Doer’ is slated to perform on that particular day is ONLY due to the ‘Grace and Inspiration’ Bestowed Upon By The Lord and His Eternally ‘Subservient subjects’ Led By Vayu and Guru! In other words a ‘Doer’ needs to carry out all his ‘Duties’ ONLY in the manner of ‘Performance of Worship of the Lord’ and ABSOLUTELY NOTHING ELSE!!. This, is in short, the ‘Summarized Essence’ of the **“PratahSankalpaGadhya”** of Srimadh Raghavendra Theertha, which all learned scholars collectively opine to be another **‘HariVaayuStuthi’**!!

/OmSvaagdhevathaaSarisdhbhaktavimaleekarthreyNamaha//SriRaghavendraayaNamaha// SakalapradaathreyNamaha//BakthaagSambedhanaVrusthivajraayaNamaha//KshamasurendraayaNamaha//HaripaadakanjanishevanaalabhdhaSamasthasampadheyNamaha//DevasvabhaavaayaNamaha//DhivajadhromaayaNamaha//IstapradhaatreyNamaha//BavasvaroopayaNamaha//BavadhukathoolaSanghaagnineyNamaha//SukadhyryashaalinyNamaha//SamasthadhustaghrahanigraheshaayaNamaha//DhurathyayopaplavaSindhusethaveyNamaha//NirasthadhoshayaNamaha//NiravadhyaveshaayaNamaha//PratyarthimookatvaNidhaana bhaashaayaNamaha//VidvatparigneyaMahaavisheshaayaNamaha//VaaghvykareeNirjitabhavyashesaayaNamaha//SantanasampathparishudhaBaktivigjnaanavaagdhehaSupaatavaadhiDhaathreyNamaha//ShareerathaSamasthaDhoshahanthreyNamaha//SreeGuruRaghavendraayaNamaha//ThiraskruthaSuranadhiJalapaadhodakaMahimatheyNamaha//DhusthaapatrayaNaashanaayaNamaha//MahavandhyasuputrapradhaayaNamaha//VyangasvangaSamrudhidhaayaNamaha//GrahamahaapaapaayaNamaha//DhuritakaananaDhaavabhoothasvabaktadarshanaayaNamaha//SarvatantrasvatantraayaNamaha//SreeMadhwamathavardhanaayaNamaha//VijayeendraKaraabjyothaSudheendraVaraputrakaayaNamaha//

**“Rajatharathadalli Baruthiha Nodamma GjnaagreevaNamma  
AnandaTheerthara BhaavaneyaSurivaa GhanaBakhutiya Koduvaa  
AntharangadalliHariyaney Thorisuvaa DhurithagalaKaleyvaa  
SudhaParimalaGranthavaRachisiruvaa SoorigallaliMerevaa**

***Rajatharathadalli BaruthihaNodammaa GjnaagreevaNamma”***

**SUMMARY – II**

***“Naaraayananene ne Manavey Naaraayananene ne  
DwaaravathiyaGopiChandanadindaShreeRamananaDhivyaNaamavaNeneydharey  
YeluUrdhvaPundragalaDharisuthaVEERAVAISHNAVAGURUVANee  
VEERAVAISHNAVAGURUVASerisuTaptaSudharshanaShankhava  
DharanaVannuBhujayugadalliMaaduthaMurariyaMantravaAvarindaliKeli  
OreantheyJapisuthiruNeenuOreantheyJapisuthiru  
Naaraayananene ne ManaveyNaarayananene ne”***

***/ParamaPurushaShreeCharanaSaroruhaMadhukaraRoopakaMaanasaModhitham  
GurukulaThilakaShreeMadhaAnandaTheerthaYogiVaram  
SathathamaHumVandhey//***

\*Sriman Madhwacharya^, along with His impressive retinue of disciples, once, during His Trail Blazing Travails ‘Camped’ on the banks of the River Ganga en route to Uttaranchal. There after being symbolically being ‘Welcomed’ by ‘Ganga Devi’ Herself, the Great Acharya ‘took-on’ many reputed scholars and vanquished them in marathon debate in the Holy City of Varanasi. The impending news about the ‘Arrival and Presence’ of the Great Acharya in the Gangetic Plains quickly spread like wildfire and enormous crowds arrived from far and wide to catch a glimpse of the Gigantic Personality of the Great Sanyasin, Who Resembled a Mighty Wrestler, a Truly Fearsome Adversary, Indeed! In His True characteristically breath taking and awe inspiring style, Acharya Madhwa ‘swept away’ the then Existing Diaspora nagging the minds of all those who had assembled, including renowned scholars and laymen alike, as to the ‘Real Path towards Salvation’. Time stood still as the open mouthed crowd gazed at The Divine Luminosity and Pristine Virtuousness emanating from the Utterly Holy Personae of the Great Acharya! His rapid fire ‘Religious Discourses’ thoroughly electrified astounded audiences who were soon enveloped by the totally mesmerizing effect of the Grandeur of Sri Hari. The Acharya’s Pioneering Philosophy encompassing radically different and ‘New’ Doctrine proposed in favor of ‘Irreversible and Continuous Conductance’ of one’s Duty ‘ALSO’ as a Path towards Salvation, amongst others, held everyone spell bound!

***/TulasikaashtaSambutheyMaaleyKrishnaJanaPriyeBibarmiThvaamahumKantey  
KuruMaamKrishnaVallabham/***

Acharya Madhwa’s intimidating levels of Physical Strength and Prowess are a Legend on its own, ably complementing the other dual Qualities of the Highest Attainable Levels of Knowledge and Devotion! The Towering Physique of the Acharya and His Gigantic Physical Strength was aptly demonstrated one day when the Acharya, then in His early 40’s, ‘Challenged’ fifteen of His disciples who were all in their early 20’s and engaged them in a bout of free style wrestling, all at the same time, in a ‘Show of Supreme Strength’!! Once after a multitude of people had dispersed at the end of His Divine Discourse, Acharya Madhwa, Looked around and Saw His disciples boasting amongst themselves about their much touted individual physical strengths. A smiling Acharya

then Informed His disciples that He Would Collectively ‘Engage’ all of them together in a bout of wrestling to ‘check for Himself’ as to how fit they were physically! The disciples were at first reluctant to ‘wrestle’ with their Guru, but left with no other choice, jumped into the ‘Ring’ together (all 15 of them)! But to their chagrin the Great Acharya effortlessly Pinned them all to the ground by ‘Using only One Hand’!!! Needless to say all the disciples had to eat humble pie after being thus vanquished ‘single-handedly’ by Acharya Madhwa, that day!

***“HanumaNammaThaayiThandeyBheemaNammaBandhuBalaga  
AnandaTheerthareyNammageyGathiGotrarya”***

*For the purpose of easy assimilation, The “PratahSankalpaGadhya”, can be compartmentalized into distinctive individual segments, each dutifully eulogizing The Qualities embedded in The Eternal Glories of \*Sriman Madhwacharya^, Lord Ramachandra (Symbol of Supreme God-Head) and His Primordial Celestial \*Mukhya Praana^ and concludes with an enormous Pledge substantiating the “Continuous Conductance of Deeds/Task” by an entire legion of followers of the Holy Pontiff \*Srimadh Raghavendra Theertha^, comprising of His students/disciples/PoorvaAshrama subjects and devoted laymen.*

*In the “PratahSankalpaGadhya”, Srimadh Raghavendra Theertha Underlines His Very Own Presence and Able Functioning to the Will of The Supreme God-Head, due to Whose Supreme Wish and Command, He (the Holy Pontiff) Awakens from slumber and Is Inspired to carry out all fruitful mental and physical functions by none other than Mukhya Praana and further takes a vow (In the Form of a Pledge) to fulfill all the compulsory duties enshrined in the practice of Asceticism (The Holy Pontiff’s Paramount Duty) and also at the same time carry out all hoary task on that particular day, solely contrived and directed towards Serving the Supreme God-Head and also to enable all those students/disciples/devotees directly or indirectly ‘influenced’ by the Holy Pontiff, TO ALSO CARRY OUT THE SAME TASK, that being the Worship of the Lord!!*

*As the narration of the “PratahSankalpaGadhya” further streams forth in breathless torrents, the Holy Pontiff Srimadh Raghavendra Theertha, Highlights the Excellent and Unreachable Qualities of His Aadhi Guru, Sriman Madhwacharya, “The Preceptor Par-Excellence” in Whom the an ardent follower needs to seek refuge in order to Realize the ‘Infinite Semblance and Validity of The Supreme God-Head’. Then, the Qualities of Sriman Madhwacharya that constantly Empowers Him to ‘Give Forth’ such refuge to all Knowledge seekers are brought out most lucidly by Srimadh Raghavendra Theertha with the Invocation quoted here in as “SrimadhAnandaTheerthaSreeMachanranaaNaam”. The following Meanings can be connoted from the above Invocation of Sriman Madhwacharya.*

***“Sriman Madhwacharya Who Revealed the True and Correct Path Through His Philosophy and thereby Substantiated the ‘Palpable Differences’ that Exists Universally and Permanently ; Acharya Madhwa constantly Chants the Holiest of Holy***

*'Pranava Mantra' which teems with the inherent strength of all other Mantras put together such as 'PurushaSookta Mantra', 'Gayathri Mantra', 'Vasudeva Dwadastaakhshari Mantra', 'Narayanastakshari Mantra' ; Acharya Madhwa the Mighty One 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 Vishnu Baktha ; the Unchallenged Reigning Celestial apart from Rama Devi Invoked during auspicious propitiation prior to the Worship of the Supreme Lord and while uttering holy hymns and while conducting sacred fire rituals ; The Grader of all Jeevas' ; the Receiver of Fullest Grace and Benevolence of Sri Hari ; Symbol of a Ocean of Forgiveness ; Destroyer of all sins ; Pardoner of all sins; the Very Embodiment of Prana Deva ; Acharya Madhwa 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 Madhwa owing to such deeds is Permanently In the Proximity of Sri Hari and is thus always immersed in His Full and Complete Worship; Sriman Madhwacharya Dazzles with 32 good features and thus Shines Forth as the One with Complete and Wholesome Possessor of every sought after but most elusive Quality ; Acharya Madhwa is never ever in doubt what so ever on any 'Topic' and also always is in the forefront in mitigating the nagging doubts of all his followers ; Acharya Madhwa is Constantly Empowered by the Potency Arising out of having Fully Assimilated "Seven Crore Maha Mantras" in Toto ; Acharya Madhwa Constantly Worships the Supreme God-Head in more manner than one ; Sriman Madhwacharya's Eulogy and Envisage of the Supreme God-Head Is More Powerful and Exceeds the Manner in which even the Vedas have not been able to describe ; In a manner that even the Bharathas have not been able to describe ; Sriman Madhwacharya has Shown the Divine manifestations of the Supreme God-Head in All Splendor and Grandeur and fully highlighted the Complete, Infinite and Independence of Sri Hari ; Acharya Madhwa 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 Lord ; Acharya Madhwa 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 ; Sriman Madhwacharya a is always Omnipresent in all the Ascetics who Adorn His Peeta ; Sriman Madhwacharya is Always and at all Times Fully Engrossed in the Glory of the Supreme Lord ; Acharya Madhwa never ever, even for a tiny fraction of a nano-second strays from the Vision of the Supreme Lord who Himself is Supremely Sovereign, Ultimate Refuge of All ; Creator of All ; Protector of All ; Destroyer of All ; Grantor of Moksha to all Jeevas 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 Supreme Lord and His Divine Consort, Rama Devi, AnandaTheertha BaghavathPaada 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 ; Acharya Madhwa is Himself Permanently Rid of all Natural Bondage ; Is Completely and Permanently devoid and free from all misfortunes and thereby is Fully Empowered to Rid the misfortunes of all His followers ; Acharya Madhwa Stands 'Numero Uno' As the Greatest Exponent of the Pranava Mantra"*

***“Kandu Dhanyanaadhey Gurugala Kanaarey Naa Kandu Dhanyanaadhey  
Kandhu Dhanyanaadhey”***

Yathiraajey Namaha//Guravey Namaha//Bhayapahaaya Namaha//Gjnaanabakthisuputraur  
vardhanaaya Namaha//Prativaadhi Jayasvaantha Bedhajihnaadharaaya Namaha//Sarvavidyap  
raveenaaya Namaha//Aparokshakruthishreeshaaya Namaha//Samupekshikruta Bhaavajaaya  
Namaha//Apekshitha Pradhaathrey Namaha//Dhayadaakshinya Vyraagya Vaakpaata va Muk  
aankithaaya Namaha//Shaapaanugrahashaktaaya Namaha//Agjnaana Vismruthi Bhraanthisa  
mshayaasmruthi Kshayaadhi Dhoshanaashakaaya Namaha//Astaakshara Japeystaartha Pradh  
aathrey Namaha//Aatmaatmeeya Samudbhavakaaya Jadhoshahanthrey Namaha//Sarvapuma  
rthapradhaathrey Namaha//Kaalathraya Praathanakruthy Hikaamusmika Sarvestapradhaath  
rey Namaha//Aghamyamahimney Namaha//Mahaayashasey Namaha//Shree Madhwa Matha  
dhugdhaabdhi Chandraaya Namaha//Anaghaaya Namaha/Yataashakthipradakshina Kartru  
Sarvayaatraphaladhaathrey Namaha//Shirodhaarana Sarvatheertha Snaana Phaladhaatru Sva  
Vrundaavangathajalaaya Namaha//Karana Sarvaabheestadhaathrey Namaha/Sankeertanena  
Vedaadhyartha Gjnaanadhaathrey Namaha//Samsaaramagjna Janodhaarakruthy Namaha//  
Kustaadhiroga Nivartakaaya Namaha//Andhadhivyaadrustidhaathrey Namaha//Yeydamook  
Vaakpatithitva Pradhaathrey Namaha/Poornaayuhu Pradhaathrey Namaha/

***“Rajatha Rathadalli Baruthiha Nodamma Gjnaagreeva Namma  
Mantralayavaney Mandira Maadiruvaa Bahuvithadhi Poreyva  
Bakthi Inda Nrusimhananey Kareysiruva Prahladanaagi Baruvaa  
Grantha Raashianey Sulabadhi Bareydhiruvaa Baktharalli Iruvavaa  
Rajatha Rathadalli Baruthiha Nodamma Gjnaagreeva Namma”***

SUMMARY III

***“Naaraayana Nene Nee Manavey Naarayana Nene Nee  
Kandha Baarendharey Nandhanig Voledha Kundu Korethey Bandharey Nondhukolenu  
Indhirey Arsaney Mukundaney Mukuthiya Aanandadhi Needuva Devaa  
Sandheyha Villadhey Vondhey Manadhi Govindana Neneydha Gajendhranig Voledha  
'Narayana Akhila Guru Baghavan Namastey'  
Sandheyhavilladhey Vondhey Manadhi Govidana Neneydha Gajendhranig Voledha  
Upendhrana Shuba Gunasaandhrana Yadhukula Chandrana Vondhisiro Neevu  
Yadhukula Chandrana Vondisiro Narayana Nene Nee Manavey  
Narayana Nene Nee Manaveynaaryana Nene Nee”***

***/Asminasmadh Gurunaam Hari Charna Chira Dhyaana Sanmangalaanaam  
Yushmaakam Paarshvabhoomin Dhruta Ranaranika Svargi Sevyam Prapanaaha  
Yasthudhaasthey Sa Aasteydhibhavama Sulabha Klesha Nirmoka Mastha  
Prayaanandham Katham Chinna Vasathi Sathatham Pacha Kashteythi Kashtey//***

***\*Sriman Madhwacharya's^ Holy Sojourn at the famous Pilgrim Center of Hrishikesh,  
nestling in the lap of the Mighty Himalayas, Aply Matched the Full Splendor of the  
Holy Place itself with its gushing ice cold river waters flowing down from the glacier***



*strewn mountains. Hrishikesh resplendent like a 'Maha Kshetra' with the presence of innumerable shrines dedicated to \*Maha Rudra^ dotting countless valleys filled with a riot of color given off by a plethora of flowering plants and thereby enveloping entire plateaus' with the aroma of heavenly fragrances. The Golden Rays of the Sun bathing the distant snow capped peaks in a golden hued hallow shone like a Gateway to the Holiest of Holy Ranges of "Hima Badari" that lay in impregnable rocky gorges and sheer snow covered cliffs! Entire horizons lay covered in a thick veil of mist arising from countless hot springs that dotted the area in the distant yonder. Rudra Prayag and Deva Prayag Stood Like Ancient Sentinels Guarding The Very Abode of Baghwan Veda Vyasa at Badari. In Hrishikesh Acharya Madhwa Rendered scores of Divine Pravachanas' to eager audiences who being thoroughly galvanized, soaked into the Eternal Bliss Contained in His 'Epochal' Doctrines.*

“HariSarvotamaVayuJeevotamaPanchaBedhaTaratamyajagathSathya”

*Once during the course of His Stay at Hrishikesh, Acharya Madhwa was accosted by a fiercely radiant looking Brahmin mendicant with “matted hair and wearing deer skin”, who desired to offer alms to the Great Acharya and insisted that his proposal to be accepted unconditionally. A surprised Acharya Madhwa agreed to the proposal without much ado and the mendicant hurried away immediately as if in great haste to make preparations for offering 'Biksha' (ritualistic alms) on the morrow.*

“MukuthiMaargavaThoruvaMahaRudraDevaru”

*Early next day, a head priest of a local Mahadeva shrine rushed towards the Great Acharya Who was Getting Ready to Accept 'Biksha' and informed Him that during the previous night, Lord Rudra Himself had Appeared in his Dreams in All His Magnificent Glory and Instructed him to make all necessary arrangements for the proper and correct offering of “Biksha” to the Great Acharya, on His Behalf! An astonished Acharya then realized that it was Indeed the Greatest Bikshu of Them All, Lord Rudra Himself, Who had earlier Accosted Him in the guise of a 'Brahmin' and proposed to offer HIS 'Biksha'!!. Later, Acharya Madhwa eagerly Accepted This Most Unique of All Biksha so 'Arranged' by none other than Maha Rudra Himself.”*

“RamaRamananalliAmalaBakhutiKoduNamoVishalaakshaa  
NamoParvathiPathiMithaJanaParaNamoNamoVirupaakasha  
NamoNamoVirupaaksha  
KarthruUdupiSarvothamaKrishnanaPoutraKrupaPaatraKrishnanaPoutra  
KrupaPaatra”

“NamoParvathiPatheyHaraHaraMahadev”

*In another astonishing Incident, Acharya Madhwa was dutifully offered 'Biksha' by a chieftain of a local province. The chieftain offered a veritable feast comprising of scores of dishes and offered his humble respects to the Great Acharya. At the end of the offering, the chieftain also brought 1000 fresh banana fruits and offered it to the*

*Acharya. To the amazed wonder of all onlookers, the Mighty Sanyasin Accepted this unique offering and swiftly 'Ate' all the 1000 banana fruits in no time!!.*

***“OmPranavasyaParaBrahmaRishiParmatmaDevataaDyviGayathriChandaha  
PranayameyViniyogaha”***

\*Srimadh Raghavendra Theertha^ in the next segment enshrined in His Important Work **“PratahSankalpaGadhya”** – subtly Underlines the Nature of Salvation and the Means of Attaining It and Substantiates the same through The Invocation of **SHREE RAMACHANDRA** - An ‘Infinite’ Symbol of Supreme God-Head in Whom the Supreme Lord is Himself Always Inherent and Omni Present in the Four Divine Forms of - Annirudha – Pradhymna – Sankarshana and Vasudeva, Apart from the Permanent Presence of The Divine Forms of Veda Vyasa and Goddess Lakshmi Devi ; The One Who Reclines in the Milky Way in the august company of His Divine Consort Rama Devi ; The Sole Creator of This Universe ; Constantly Being Worshipped by Bramha Deva and Mukya Prana ; This Symbol of Supreme God-Head is The Sustainer of All Creations in this Universe in the Mighty Form of Pradhymna ; and the Sole Destroyer of the Universe Symbolized by the Supreme Form of Sankarshana ; Thereby The Supreme God-Head is Universally Guaranteed to be Present Everywhere by the Force of The Infinite, Unmatchable and Immeasurable Quality Filled Forms ; The Primordial Form Of the Supreme Lord Instigates All His Creations to overcome adversities through the continuous performance of tasks and duties necessary towards the Realization of Knowledge and its resultant Salvation empowered by the force of their individualistic worthiness ; thereby receiving the Eternal Grace and Blessings from other subservient Celestials like Brahma and Vayu ; Blessed to Envision the Infinite Forms of the Lord and thereby ridding oneself from all sins and misfortunes ; completing all possible task in the gamut of individual worthiness ; completely immersed in the wholesome Salutations directed towards The Supreme Lord ; thereby attaining individualistic grades of salvation linked intrinsically to their stead fastness in the pursuit of Knowledge ; The Supreme Lord – Rejoices on a Peepal leaf ; Grantor of Sanctuary to the entire Universe through His Body Form ; Symbolically Places ‘Salvation-Attained’ Souls in the Right Upper Portion of His Body Form ; Places those Ear marked as Worthy for Salvation in the Left Upper Portion of His Body Form ; Places ‘Samsaric’ Souls in His Navel region ; non-believers and doubters in the Lower Portion of His Body Form ; Grants Eternal Protection and Succor to the Body Forms’ of SreeDevi and BooDevi ; The Supreme God-Head Is The Very Essence of Time Itself ; Present even in the tiniest minute fraction of a second in Time ; The Ultimate Preceptor Of Time Itself ; Worshipped by the Celestial Subservient duo of Bramha and Mukya Prana ; the Omni Present Forms of Annirudha, Pradhymna and Sankarshana ; the Essence of The Gayathri Mantra ; the Holder of Supremely Irreversible Infinite Powers ; Over shadowing even the Divine Form of Rama Devi ; Always in the Eternal Abode of Vykunta ; Present in the Body of all His Creations in four fold different forms ; Holder of the Auspicious Shanka and the Powerful Chakra – the Lofty Insignias of the Eternal Sustainer ; Dazzles forth with a cascade of priceless ornaments ; Permanent Dwelling Place Of the Eight Unique Forms of Lakshmi Devi ; The One Who is Completely Manifest in the Pranava Mantra which itself is an eulogy of the 8 Forms of the Supreme Lord ; the One who is Fully Manifest in

the BooVarahaMantra ; the One who is Always Manifest in Rama Devi at all Times and in all the Mantras that Eulogizes Her Divine Form ; Manifest In the Terrifyingly Destructive Form of Narasimha ; the Very Unmatched Ocean of Mercy ; the Eternal favorite in the eyes of all Devotees; Mitigates the wrong doings of His devotees; the Flag bearer of the Famed Clan of SuryaVamsha ; the Crown Jewel of the Invincible Clan of Raghu Vamsha ; the Eldest amongst co-siblings being Bharatha, Lakshmana and Shatrughna ; the One Whose Lotus Feet Are constantly Being Served and Attended Upon by His Eternal Devotee Hanumantha ; Shree Ramachandra – Almighty Lord of Devi Seeta.

In this particular prosaic rendition of the ‘**PratahSankalpaGadhya**’, the ‘Meritorious hidden agenda’ of the Composer, Srimadh Raghavendra Theertha, can be ‘Inferred’ in True Glory mirrored by the ‘Means of Transgression of a soul towards Salvation’. The entire prose of this particular segment needs to be understood from that particular view point in order to earn ultimate succor at the Feet of Sree Ramachandra Who is none other than ‘Vasudeva’ Grantor of Ultimate Salvation to all eager Jeevas.

Also, the Four Divine Forms of Supreme God-Head Derived from the Invocation of ‘Shree Ramachandra’ as Coined in the ‘**PratahSankalpaGadhya**’ can be connoted as : ANNIRUDHA – the Symbol of Supreme Peace and Prosperity ; PRADHYUMNA – the Symbol of Intense and Sustained Creation ; SANKARSHANA – the Symbol of Wholesome Destruction ; VASUDEVA – the Grantor of Salvation to all ‘doers’. This particular prose rendition also possess a sub terrain indication in respect of the many multi hued dimensions that need to be adhered to during a soul’s eternal quest of the elusive position of Salvation and in its ‘Sublime Realization’ which Is Bound to Be Ultimately Revealed in ‘A’ graded manner by the Ways and Means of the Representation of Supreme God Head, Shree Ramachandra.

**“JanumaJanumandhaaleyennageyGuruVaagiNeeLabhisu  
DevaVittalaPriyaShisyaKotiyaNeeMannisu”**

/PoornaSampatthiDhaatreyaNamaha//KakshigathasarvadhoshajgneyNamaha/Panghukhanj  
asamechinaavayuvadhaathreyNamaha//BhootaPreytaisachadhiPeedaAgjneyNamaha/D  
eepasamyojanaadhGjnaanadhaatreyaNamaha//DhivyagjnaanaBakthyaadhivardhanaayaNa  
maha//SarvaabhistadhaayaNamaha//RaajaChoraMahaaVyaaghraSarpaNakraadhipedaagj  
neyNamaha//SvastotrapatanestarthasamvrudhidhaayaNamaha//Udhyatpradhyothananyo  
thadharmakoormaSanasthitthaayaNamaha//KhadhyaKadhyothanadhyothaPrathaapaayaN  
amaha//SreeRamaMaanasaayaNamaha//DruthakaashaayavasanaayaNamaha//Tulasihaara  
VakshaseyNamaha//DhordhandaVilasadhdandaKamandaluVirajitaayaNamaha//Abhaya  
gjnaanaMudraakshamaalaaSheelakaraambhujaayaNamaha//YogeendraMadhyaPaadhaabh  
jaayaNamaha//PaapaadhripaataanaVajraayaNamaha//KshamasuraganaadheesaayaNamaha/  
HarisevaabdhaSarvasampadheyNamaha/

**“RajatharathadalliBaruthihaNodammaGjnaagreevaNamma  
SreenivaasanaVaraPrasadvagiruvaagjnaanaBaaghyavaneyKoduva  
MadhwasagaradhiChandramananatheyIruvaaSudheendraraKarasanjatha**

***VidyaLakshmiyaAnugrahaPadeydhiruvaaGuruMuniGheyaa  
RajatharathadalliBaruthihaNodammaGjnaagreevaNamma”***

SUMMARY - IV

***“NarayanaNeneyNeeManaveyNarayanaNeneyNeeHariNirmalyavaShiraDhalliDharisu  
SriHariNaivedyavaBunjisuthiruNithyaIraluHagaluHariSmarenayaBidadhiru  
DhurularaKoodadhiruNeenuDhurularaKoodadhiru  
HariParatheeraNemavaBidadhiruHariParaDevatheyYendhuPogaluthiru  
GurumukhadhindaSachaSaastraPuraanavaNiruthadhiKeluthiruNeenu  
NiruthadhiKeluthiruNarayanaNeneyNeeManaveyNarayaanaNeneyNee” (Kan.)***

***/KsiphahaPaschaathSaleelamSathamathulaMatheyYojanaanaamSaUchaha  
ThaavadhVistaaraVaamschaachapuyapalaLavaIvaVayagraBudhyaThvaayathaha  
SvaSvaSthaanaSthithaathiSthiraShakalaShilaaJaalaSamsleshaNashta  
CheydhankahaPraagivaaboothKapiVaraVapushastheyNamahaKoushalaaya//  
(Sans.)***

\*Sriman Madhwacharya^, due to the Permanent Omni-Presence of \*Vaayu^, Possesses Complete Mastery in all ancient mystical sciences such as “Siddhi ; Praakaamya ; Vashitthva ; Eeshitthva ; Garima ; Praapthi ; Laghima ; Anima and Mahima ! These Qualities coupled with that of the Empowerment of Supreme Knowledge vis-à-vis Sriman Narayana as Magnificently Enshrined in the Vedas and Bramha Sutras Earmarks the Great Acharya as “POORNAPRAGJNA”, the One with Full and Complete Knowledge! Thus PoornaPragjnacharya’s Hierarchy Is next only to that of the Individual Empowerment in terms of Supreme Knowledge and ‘Saanidhya’ of Rama Devi and Bramha Deva.

***“SwamiMukhyaPraanaNinnaMareyvaraGantalaGhaana  
HididhyoRamaNaCharanaNeHididhyoRamaNaCharanaNeHoudhoudhoJagatharaana  
SwamiMukhyaPraanaSwamiMukhyaPraanaSakalaVidyaSamudraNee  
SakalaVidyaSamudraNeHoudhoudhoBalaBadhraSwamiMukhyaPraana” (Kan.)***

Numerous meritorious examples can be quoted to Highlight the Great Acharya’s mighty prowess in respect of Supreme Physical Strength along with Mastery over ‘All’ ancient sciences which can be only visualized in awe and abject surrender by ordinary laymen! This mastery is mirrored in another interesting anecdote which occurs earlier (down south), when the Great Acharya, this time ‘took-on’ two very well known gigantic wrestlers. These two worthy wrestlers were accustomed to wander around listlessly brandishing their ill touted physical strength and tauntingly challenged all and sundry with the sole intention of mauling them. Unfortunately, for them, they once happened to cross the path of the Great Acharya and inevitably threw a challenge to the Him. Not one to decline or shy away from any form of challenge, the Great Acharya immediately accepted the challenge of the two wrestlers and desired to engage them collectively in a ‘show of strength’. The Acharya Stretched His hand on the ground in front of the two unfortunate wrestlers and challenged them to just try and lift His Little Finger if possible!

At first, the two gleeful wrestlers tried to lift ‘the little finger’ of the Great Acharya thinking that it would be an easy task, but to no avail! The totally flummoxed duo then desperately tried to lift ‘The Little Finger’ with all their might, but to their dismay “It” would not budge even an inch!! Finally, the two proud wrestlers unable to pick up the challenge, literally, had to concede defeat. Then, much to the amusement of all those who stood watching this hilarious scene, the Great Acharya, Using His Famed Mastery Over the Ancient Science of ‘LAGHIMA’ turned as light and weightless as cotton wool, summoned a little lad who stood watching the duel from the sidelines and CLIMBED onto the back of the perplexed little boy and quickly went round the small place thrice, His full weight being thus effortlessly carried on the shoulders of the little boy, just to highlight the utter callously irrelevant strengths of all such preposterous pretenders and challengers!!! The humbled wrestlers, nevertheless, immediately took flight and were never ever to be seen in those parts thereafter!

***“MukhyaPraanaYennaMoolaGuruveyYendendhiguNammaYellaraRakshipanuYellara  
RakshipanuNeeneyMukhyaPraanaYennaMoolaGuruvey  
ThandheyNeeneyYenageyThaayiNeeneyYenageyBandhuNeeneyYenagey  
BalagaNeeney  
RakasaanthakaSreeRamaNaNijaDaasaNeeneyMukhyaPraanaYennaMoolaGuruvey  
TaathaNeeneyYenageyKanthaNeeneyYenageyVitthaNeeneyYenageyVibhavaNeeney  
SathyaNeeneySadhaachaaravuNeeneySathyaNeeneySadhaachaaravuNeeney  
MukhyaPranaaYennaMoolaGuruvey  
SukhavuNeeneyYenageySulabhaNeeneyYenageySukhavuNeeneyYenageySulabha  
NeeneyYenageySrikaanthaSriPurandaraVittalaRaayanaYekaanthaBakhuthanu  
NijadhiNeeneyMukhyaPraanaYennaMoolaGuruvey” (Kan.)***

In fact, earlier, the very same imbecilic wrestlers were purposefully let loose on The Great Acharya by disgruntled elements desirous of putting obstacles across His Path. The two wrestlers had infiltrated the inner circle of the Great Acharya and even tried in vain to strangulate His Neck. But much to their amazement the Neck of the Acharya ‘Grew stronger and stronger’ and was soon ‘Engorged’ to the size of a massive tree trunk’!! The two terrified challengers had then collapsed in utter fatigue and cried out in great agony and it was the Acharya who took pity on their plight and had instructed His agitated disciples to fan the two unconscious wrestlers back to reality and revived them!

In due course of time, The Great Acharya’s Amazing Retinue relentlessly pushed on towards the famed shrine of Badari, and passed through many dense and in-penetrably thick jungles bordered with deep gorges. At one such place the Holy Retinue was way laid by a gang of fierce some thugs. The Great Acharya unperturbed by this sudden turn of events, Coolly Rolled some pieces of cloth together in the form of a tight bundle and dangled it across His outstretched Arms as though it contained some precious booty! The foolish thugs mistaking the bundle of cloth that dangled from the Hands of the Acharya to contain some precious belongings fought amongst themselves to claim it! Later, The Great Acharya Commanded the robustly built \*Upendra Theertha^, one of His disciples, to attack the leader of the thugs. On being goaded thus by the Acharya, Upendra Theertha at once snatched the stick from the gang leader and began thrashing him

violently with the same! Unaccustomed to such ‘Acts Of Bravery’ by saffron clad mendicants the terror stricken gang members ran away fearing for their dear life!! Thus the Great Acharya had very aptly Highlighted the Importance and Relevance of Self Defense and Shown ‘How to use it’ with purpose in His characteristically Inimitable Style!

Nothing now seemed to hinder the March of the Great Acharya towards Badari. Even the worst vagaries of Nature could not dampen the Spirits of this Holy Retinue led by the Ablest Acharya, as they together trekked previously uncharted paths across slippery mountain passes and waded forward in knee deep snow fall in nearly sub zero temperatures! It seemed as though Nature itself bristled with unbridled excitement in anticipation as the Great Acharya prepared to set Foot on the Holy Ranges of ‘**BadarikaAshrama**’ to Meet Baghwan Veda Vyasa! Swift flowing rivulets emptying into the Mighty AlakaNanda and Mandakini Rivers burst forth its banks in unstoppable rapids of white waters as if to welcome the Arrival of Sriman Madhwacharya and His Lot of Illustrious disciples! This Epic Saga of the Holy Advent of the Great Acharya, Accompanied by His disciples towards Badari seemed “Similar” to the Advent of \*Hanumantha^ along with Sugreeva to call upon Sri Rama and Lakshmana who were then ‘Camping’ on the outskirts of “Kishkindha” and also similar to the Advent of \*Bheemasena^ along with the other Pandavas to Dwarakapuri to call upon Sri Krishna!

Strong blizzards and gales of wind constantly whipped up huge amounts of icicles and further pulverized them into small droplets of snow flakes that resembled precious white pearls hurtling down from the Heavens Welcoming the Great Acharya and His disciples! The Acharya Hurried Forward without ever looking back or resting even as His weary disciples struggled to keep pace with Him. The Saffron Clad Sriman Madhwacharya Took Long Strides with His ‘Yathi Dhanda’ and Marched ahead Purposefully! The Garland of fresh green Tulasi leaves (With the Omni-Presence of Lakshmi Devi) that dangled from His Splendorous Neck Seemed as though it were a ‘Hugely Precious Necklace Inlaid With Green Emeralds’ that Dazzled Forth From the ‘VakshaSthala’ of Sriman Naryana Himself!! The Great Acharya also Most Respectfully Carried With Him MahaVishnu Saligramas’ that were kept in a closed box that dangled from a sling bag that hung from His Powerful Shoulders! After a long journey the Holy Retinue which was now at the Very Gates Of //NARAYANASHRAMA//, Eagerly Awaiting to Render Their Full Obeisance To Baghwan Veda Vyasa, First Bowed With Utmost Piety To the Holy Maha Vishnu Saligramas’ that the Great Acharya Carried With Him!!

**/AparaadhaSashasraaniKriyantheyharnishamMayaThaaniSarvaanimeydheva  
KshamaSvaPurushotamaAyathaabhyamVishalaabhyamSheethalaabhyaamKrupani  
dhiKarunaasanaPoornabhyaamLochanaabhyamVilokayaNavaratnaKachitha  
DhivyaMantapaatmakaayiOmSreeyamShreeyiNamaha// (Sans.)**

Ahead of the next segmental narrative of the ‘**PratahSankalpaGadhya**’ of \*Srimadh Raghavendra Theertha^, for the sake of uninitiated pursuers, The following Nodal Doctrines of Sriman Madhwacharya needs to be kept in Mind ---- Permanent Sovereignty of Sri Hari ; World is True ; Differences are True ; Existence of Qualitative

Differences amongst Jeevas ; True Realization of Self is a Pre-Requisite Impetus Resulting In Salvation ; The Path of Salvation Is Also Attainable Through Pure & Unadulterated Devotion ; Awareness Needs to be Pre-Evidenced by Inference and Strengthened by Objective Conclusions and Definite Witnesses ; Sri Hari Is the Sole Preceptor of all Branches of Knowledge ; \*AnandaTheertha^ (Sriman Madhwacharya) Empowers His Followers to Enjoy Blissful (Ananda) Mukthi ; All subservient Jeevas' are forever continuously indebted to Vayu in An Ultimate Sublime Form of Submission ; Existence of Universal Differences amongst all material substances and Its Reflection and Repetition from Microcosm to the Macrocosm ; All previous sins gathered from countless births needs to be suffered compulsorily.

The Infinite Form, Task and Quality of Sri Hari Are Inseparable from Him – Although 'A differentiation is Characterized between His Tasks and His Deeds'! There is absolutely NO differentiation amongst Sri Hari and His Incarnations! This can be further simplified with the 'Analogy' of – Differentiation of 'Fragrance and A Flower' -- the two are viewed differentially, even though they are inseparably inter linked and are 'Essentially' one and the same. However, such Unity in Differentiation is Limited Only to Sri Hari Alone!!

The next segment of the **“PratahSankalpaGadhya”** needs to be inferred from the Invocation of **‘SriMukhyaPrana’**, Whom the Holy Pontiff, Srimadh Raghavendra Theertha, Eulogizes As The sole Instigator who Awakens Him (Holy Pontiff) from His slumber and Empowers Him (Holy Pontiff) to carry out all His tasks/duties for that particular day in a variety of amazingly different means and methods!! Thus the 'Numerous Adjectives' of SriMukhyaPrana can be thus Elucidated : -

“\*Sri MukhyaPrana^ With the Prior Permission of the Supreme God-Head ; With the Fullest Grace of the Supreme God-Head ; With the Forceful Instigation of the Supreme-God Head Is Bound to Route His so Gathered Merits Into Blessings And in turn Showers Them Upon the Holy Pontiff (Srimadh Raghavendra Theertha) ; Thus Blessed the Holy Pontiff (Srimadh Raghavendra Theertha) in Turn Owes His Very Existence to SriMukhyaPrana ; Blatantly Pledges to Remember His (SriMukhyaPrana's) Constant Presence ; Is Enabled to Function Only with His (SriMukhyaPraana's) Concurrence ; Thereby SriMukhyaPrana (Thus Pre-Ordained by the Supreme God-Head) Is the Sole Benefactor Of All Jeevas' ; With Whose Permission ; With Whose Grace ; With Whose Concurrence ; With Whose Invocation ; All those Eminently Ordained Gurus' Anointed By Whose Grace are Forever Holy to One and All ; SriMukhyaPrana Is The Eternal Upholder of Truth ; The Permanent Torch Bearer of the Very Name of Vayu ; The Foremost Amongst All Pontiffs in the Pontifical Hierarchy ; Carries the Lofty Name of Prana Deva ; Is the Meritorious Upholder of Dharma – Hence Fully Synonymous with the Ensemble of Dharma Itself ; Grantor of Salvation To Able Doers ; Grantor of Devotion To All ; Omnipresent in all Jeevas' with manifold differences ; Symbol of An Ocean of Mercy ; Sole Savior of Devotees ; Will Himself Suffice All The sins of Devotees ; The Sole Sustainer of all Divine Energy ; Total Annihilator of all negatively destructive forms of energy ; Destroyer of all false paths - thereby known as Prabhanjana ; Sole purifier of the Mind day in and day out ; Himself has Completed the Performance

of all His Duties ; the Sole Cause of all duties ; the sole evaluator and recipient of all duties ; shall enjoy the benefits arising from the conductance of all duties and at the same time enables the same to be enjoyed by all ; Is Forever Correctly Focused towards all duties ; Is the Sole witness to all duties ; Visualizes the Infinite Forms of the Supreme God-Head in all duties both from within and without ; Curtails All infinite bondage bogging down all doers and replaces it with the pure and unadulterated devotion towards the Supreme God-Head ; Is The Sole Possessor of much sought after Qualities as eulogized by the Vedas apart from Rama Devi and Bramha ; Center of Worship through all Unidirectional Hymns ; Is Infinitely Free from all shortcoming/faults ; Always Fully realizes the Goal of a doer and Embraces that goal itself ; Enlivens a Devotee By Showering His Well Known Munificence ; Is Always Aware of the True Worth of Doers ; Who Is the Divine Consort of Barathi Devi ; Is Constantly Worshipped by High Ranking Celestials Led by Rudra Deva ; The Perennially Unmitigated Ambience of Sri MukhyaPrana”.

***“JayaTheertharaNyayaSudheygeyNeevuBareydhaSudhaParimala  
VodhidhavarigheySakalaBaaghyaKelidhavanaSarvaMangala  
JayaRaayaraAdigalalliNimagiruvaAchalaBakuthi  
NimmaSmaraneyIndaleyNammellaraNijaMukuthi  
YeynenduVarnisaliGuruParimalacharya***

***YeshtuJanmadaaTapasoHamsaPeetakeyNimmayaSarani  
SaatiKaaneynuNaaNeeBahuVidhadhiKaruni  
JanumaJanumadalliYenagheyGuruvaagiNeeLabhisuGuruvaagiNeeLabhisu  
DevaVITTALAPriyaSishyaKotiYeneyMannisu  
YeynenduVarnisaliGuruParimalacharya” (Kan.)***

/TatvaPradhadarshakaayaNamaha//IstapradhaanaKalpadhrumaayaNamaha//Shruthyartha  
bhodhakaayaNamaha//BhavakrutheyNamaha//BahuvaadhiVijayineyNamaha//Punyavard  
hanaPaadhahjhabhishikeyJalasanchayaayaNamaha//DhyunadheethulyaSadhgunaayaNamaha//  
Baktaaghavidva msaraNijamoorthiPradharshakaayaNamaha//JagadhGuraveyNamaha  
//Krupaanidhayenamaha//SarvaSaatravishaaradhaayaNamaha//NikileyindriyaDhoshagjney  
Namaha//AstaakshaManudhithaayaNamaha//SarvasoukhyakrutheyNamaha//Mruthapotha  
PraanadhaatreyaNamaha//VeydhisthaprurushojeevineyNamaha//Vanhisthamaalikodhathrey  
Namaha//SamagraTeekaVyaakyaathreyNamaha//BaatasangrahakrutheyNamaha//Sudha  
ParimalodhathreyNamaha//

***“RajatharathadalliBaruthihaNodammaGjnaagreevaNamma  
MahaPraanaraTapahdhindaVoleysiruvaaTungeyelliBereythiruvaa  
SriMoolaRamaraSeveyaNiruthadhiGydhiruvaaBrundavanadalliRarajisuvaa  
VyaasaaryaraVaradhaaThandheyVIJAYAVITTALANAPriya  
ThandheyVIJAYAVITTALANAPriyaThandheyVIJAYAVITTALANAPriya  
ParaMathiGathiPriyaaRajatharathadalliBaruthihaNodammaGjnaagreevaNamma”  
(Kan.)***

**SUMMARY V**



*“NaraayanaNeneyNeeManaveyNaaryanaNeneyNee  
SiriDeviyuYaavanigArasiyuSuruGuruVirinchiPavanaruYaavanigKuvararu  
UraghaadhipaAavanaManchaVihageshwaraAavanaVaahana  
UraharanaavanaNungunthaNiraputhaUraghpathiAavanaSevakanau  
SurarolagaaHAYAVADANAgInyaaruSeyriYendhusuruveyniaha  
SurarolagaaHAYAVADANAgInyaaruSeyriYendhusuruveyniaha  
SurarolagaaHAYAVADANAgInyaaruSeyriYendhusuruveyniaha  
NaraayanaNeneyNeeManaveynaarayanaNeneyNee” (Kan.)  
LAKSHMI HAYAVADANA DEVARAPAADAARAVINDAKEY GOVINDA  
GOVINDA (Kan.)*

*/BhootvaKsheythreyVishudheyDvijaGanaNilayeRoopyaPeetabhidhaaneyTatraapi  
BramhaJaathiStribhuvanaVishadheyMadhyaGhehyaakyaGheheyPaarivraajyaadhr  
irajaPunarapiBadreemPraapyaKrushnamChaNatyaKrutvaaBhaasyaamiSamyag  
VyathamuthaChabavaanBharatharthaprakaasham//  
/VandheyThamThvaaSuPoornapramathimanudhinaaseyvithamDevavrundhyihi  
VandheyVandhaarumeeshiShreeyaUthaNiyathaamSreemadhAnandaTheertham  
VandheyhamDevaBaktyaBavaBayaDahanamSajanaanModhayantham//  
(HariVaayuStuti)(Sans.)*

*\*Sriman Madhwacharya^, at Badari, Arose well before the Break of Dawn, in biting cold weather and Commences His Bath Rituals in the freezing ‘Pristine Waters’ that fall in great white cascades through narrow gorges into The Mandakini River. The Holy Countenance and Radiance Glowing Forth from the Utterly Holy Personae of The Great Acharya in itself Resembles the Saffron Glow of The Rising Sun! Sighting such Radiance Flocks of birds ‘Take to the Skies’ thinking as though The Sun Itself Had Risen, even as the Great Acharya Bathes in the Holy Mandakini River Instantly Purifying Its Holy Waters!!*

*“MunjaaneyYeydhuSanjeevaYenniAnjipaDhurithaaDhooraYenniMunjaaneyYeydhu  
SanjeevaYenniVaayunandhanaYenniVajrakaayaYenniRaayaRaaghavanaKinkara  
YenniChayaGreevanaKondhuVanavaKithidhaYenniMaayadhaLankeyaDahanaYenniMunjaaneyYeydhuSanjeevaYenniPaanduKuvara  
YenniPaapaSamharaYenniUndu  
VishavaTheygidhaYenniChandaKuruvamshaHathaYenniLandaHidambakanaKondhaYenniMunjaaneyYeydhuSanjeevaYenniAanadha  
TheerthareYenniAmithaJeevaAtmaraYenniGjananakeyModhalaDevatheYeniiAnandamayanaadhaVIJAYAVITTALANA  
KoruvajanarigeyMaargaYenniMunjaaneyYeydhuSanjeevaneniAnjipadhurthaa  
DhooraYenni” (Kan.)*

*After Completing His Morning Ablutions and Customary Rituals in line with the ‘Maha-Yathi Pranava’, the Great Acharya, with His Disciples in tow, Prepares to ‘Climb Up’ towards the “ANANTHA MUTT” for Ritualistic Worship and ‘Darshan’ of Sri Hari, ‘Virajman’ In The Company Of other Celestials Represented By The Icons of Narada, Garuda, Kubera, Nara and Narayana!!*

*Invocation of Seshha Deva : -*

*“BaluRamyaVaagidheySreeHariyaManchaYeloruniKulaRaajaRaajeshwaranaMancha*

*PavanaThanayanaManchaPavanaathanaManchaBuvanathryaraPothhaBhaari  
ManchaKivagalliladaMachaSreeNiketanaManchaSivaRoopadalliHindheyHariya  
VolisidaManchaBaluRamyaVaagidheySreeHariyaManchaYeloruniKulaRaaja  
RaajeshwaranaManchaNeelambaravanuttuNalanalisuvaaManchaNaaligeyYeradulla  
NyjaManchaNAALVATHUKALPADHITHAPAVAMAadidaManchaThalamosalaahal  
avaPididhihaManchaBaluRamyaVaagidheySreeHariyaManchaYeloruniKulaRaaja  
RaajeshwaranaMancha RAMA ANUJANAagi RanavaJayisidhaManchaThaamasa  
RudranaPadeydhaManchaBHEEMAVARJANAADOLLUAaaveshisidaMancha  
JeemuuthadandalavaThadegattidaManchaBaluRamyaVaagidheySreeHariyaMancha  
YeloruniKulaRaajaRaajeshwaranaMancha  
VAARUNIDEVIGEYVaraVeynisuvaManchaSaaruvaBakutaraNyjaMancha  
KaarunyanidhiJAGANAATHAVITTALANAVihaarkeyYogyavaadhaVimala  
ShekaranaMancha” (Kan)*

Invocation of Lakshmi Devi : -

*“AravindaalayeyThaayeySharanuHokeynuKaayeySiriRamanaPriyeyJaganMaathey  
KamalaSugandhiyeyKamalaadalaNeytreyKamalaVimalaShobitheyKamaliya  
HastapaadaKamalaVirajitheyKamaleyKaayeyYennanuSreeLakumiyeyNinaKaruna  
KataakshaIchaanadindalliThanuManagalaItheyDhanyaViraaajitheyAjabaavadigala  
PrasanneyKaayeyYenanuSriLakumiyeyHariNinaPruadalliDharisidhaNembantha  
GarvadhimeredyadhireyNirathaNinnayaMudhhuPURANDHARAVITTALANA  
CharanaKamalavaThoriseySriLakumiyeyAravindaalaeyThaayeySharanu  
HokeynukaayeySiriRamanaPriyeyJaganMaathey” (Kan.)*

*“ShreeRamaniJayaTribhuvanaJananiTribhuvanaJananiNamoNamoNamoTribhuvna  
JananiNamoNamo” (Kan.)*

*“MaruluMaadikondeyaleyMaayadeviyeyYedakeyBooBalakeyShreeyuYedurinalliDurga  
DeviThandhuThoreySvaadhyaPURANDARAVITTALARAAAYANA” (Kan.)*

Sighting The Sure Footed March of Sriman Madhwacharya , the Lord’s Greatest Devotee Towards The Sanctum Sanctorum of the Holy Shrine Hundreds and Thousands of Divine Celestials Jostle Amongst Themselves And Make a ‘Beeline’ to be Present There and also to partake in such an Epochal Event! Meanwhile, Sriman Madhwacharya Completely Engrossed in Visualizing The Divine Form of the Lord Enters the Sanctum of the Holy Shrine ‘Carrying’ His Composition, The //GEETHA BAASHYA// on His Head In order to Offer The Same at the Feet of the Supreme Lord!! This Heavenly Sight Resembled That of King of Mathura Carrying his Infant Son Krishna Aloft on his head in a small basket while crossing the tumultuous River Yamuna!!!

**/IndiraRamanaGovindaLakshmiRamanaGovindaLakshmiNarayanaGovinda/**

**INVOCATION OF LORD VISHNU:**

*“InthaPrabhuvaaKaaneynuEeeJagadolluInthaPrabhuvaaKaaneynuInthaPrabhuva*

*KaaneyShaanthaMuruthiJagadantharanganuLakshmiKaanthaSarvantharyaamiIntha  
PrabhuvaaKaaneynuEeeJagadolluInthaPrabhuvaaKaaneynu  
BeydidhaVarakoduvaaBaktaraThappuNodadheyBandhuPoreyvaaGaadiKaarana  
GarudaRudaGunavanthaMahaProudaPrathaapaJagadhiGoodadhindSancharipa  
PaadiPogalikondaaduvaraMundaaguthalippanuKaadolagidharuHeydinganeyNaadadi  
ndhadhiEedunteyEeeDevanigeyInthaPrabhuvaaKaaneynuEeeJagadolluIntha  
PrabhuvaaKaaneynu  
BaarghavibhoomivallabhaBahudoorakeyBaktavarghakeySulabaaNirgunaNirvikaara  
SvargaadhIsvaryakinthaAnarghaSampadaveevaDheergaauVanthavaNaadhaBarghava  
RaamanaaNruparganallelaRanaagradhiJayisidhaUgraPrathaapaSuraagraganya  
SadhvighrahaShreemadhAnugrahaMadyaDurgavaKaidvaInthaPrabhuKaaneyNuEee  
JagadolluInthaPrabhuvaaKaaneynu  
SarasiJaakashanaManmathaEervaruSutharuSuraTharanginiTanujeyPuraveyVykunta  
IndraadhYamarareyKinkararuGarudaneyThuragaUraghaKariYankaNishkalanka  
MarayadheyPoreyvaSharanaagatharannuMaruthaanthargathaSIRIJAYAVITTALA  
InthaPrabhuvaaKaaneynuEeeJagadolluInthaPrabhuvaaKaaneynu (Kan.)*

*/IndiraRamanaGovindaLakshmiRamanaGovindaLakshmiNarayanaGovinda/*

*Sriman Madhwacharya Is Completely Overcome With Devotion, At This Most Divine  
Sight of The Supreme Lord!! The Great Acharya Bows Before the "Right Side" of  
The Lord with all 8 Holy Limbs Completely Touching the Ground in the Sanctum and  
His Senses Completely Filled in Visualizing the Splendor of the Lord!! This Act of  
Salutation by the Great Acharya is in itself "Equal to the Performance" of "Ten  
AshvaMedha Yagas" directed towards the Sole Propitiation of The Lord!!! Then, The  
Great Acharya Begins to Sing With a Most Lilted and Melodious Voice Ever To be  
Heard! It seemed as though Time Itself Stands Still being Mesmerized With the Divine  
Lyrics Emanating from the Great Acharya! In due course a Grand Ritualistic Worship  
is Performed by the Great Acharya to The Lord, the 'Likes of Which' can never be  
Extolled merely by words!*

*/SahasrasheershaaNaraayanahaPurushonustupOmSahasrasheershaaPurushaha  
SahasraakshaSahasrapaath/SaBoominViswathoVruthvaaAtyathistadhashaangulam  
/PurushayeVedamSarvamYadhboothamYachhaBhavyam/Utaamruthatvaseyshaano  
Yadhaneynaathirohathi/YetaaVaanasyaMahimaathojyaayamschaPurshaha//  
(Sans.)*

*After what seems to be an Eternity, the Great Acharya Slowly Gets Up From His  
Salutation Posture and Places His Composition The //GEETA BAASHYA// at the Feet  
of the Lord and Recites the Entire Composition In Front Of The Lord in Complete  
Solitude for the Favor of the Supreme Lord!!!  
A MAGNIFICENT EXAMPLE OF //BAGHAVATHCHARANAARAVINDAM// AT ITS  
BEST!!*

*/JayathiHariraChintyathahaSarvaDyvekaVandhyahaParamaGururaBheestaaVaap  
tidhahaSajanaanaam/NikilaGunaGunaarnanoNityaNimuktadhoshahaSarasijanaya*

**noSouShreePathirmaanodhonaha/JayathyajyokhandhaGunoruMandalahaSadhadhithoGjnaanamareechmaalee/SvabakthahaardhochathamoniNihanthaaVyaasaAvataar oHariRaatmaBhaaskaraha/NamostuAnanthaayaSahasraMoorthayeSahasraPaadaakshiShiroruBaahavey/SahasraNaamneyPurushaayaShaasvatheySahasraKotiYugaDhaarineyNamah// (Sans.)**

Then, The Ensuing Grand Worship of the Lord, Culminates in a Magnificent “Maha MangalaArathi” in which ‘Sesha Deva’ Himself Dances With His Resplendent Seven Hoods in the Flames Rising From the Plate Containing the MahaMangalaArathi Being Performed By the Great Acharya to Sriman Narayana!! In due course the Great Acharya Steps Out of the Sanctum to Impart Religious Discourse on the //GEETHA BAASHYA// after prior ‘Approval and Sanctification’ of Sri Hari Himself!! Next, the Great Acharya, during His Continued Sojourn at Badari Observes strict penance comprising of complete and total “Mouna Vratha”! Later, as weeks pass, Acharya Madhwa Summons All His Disciples and Informs them about His Intention to Proceed Alone towards ‘Uttara Badari’ to Meet Baghwan Veda Vyasa! The faithful Disciples implore their Guru and insist that they too be allowed to Accompany Him, but to no avail. Later, only \*Satya Theertha^ who had ‘Received’ the /Iteya Upanishad/ ‘Thrice’ from the Great Acharya, Accompanies Him towards Uttara Badari. Together They further Embark on a most difficult and arduous Journey interspersed with unforgiving and harsh terrain with torrential snow storms! The Great Acharya Walks Ahead Most Effortlessly and with Unwavering Gait and Composure! After a while \*Satya Theertha^ unable to cope with the ‘Pace’ of the Great Acharya returns crestfallen! The Great Acharya, however, Moves Ahead Alone and in due course Reaches Uttara Badari nestling in the very Midst of the Verdant Himalayas! There, He Meets Baghwan Veda Vyasa who Embraces Him with Much Affection! This ‘Most Rare Meeting’ is similar to that of “Hanumatha-Rama and Bhimasena-Krishna”.

***“BaaraveyBaarathiRamanaNinageynaaBaaraveyBaarathiRamanaVedaVyaasara PoojeyaMaadiModhadindaBahuVaadhavaNaadiAghamaSastragalaHomavaMaadi VIJAYAVITTALANASEvakaNeynisidheyBaaraveyBaarathiRamanaNinageyNaa BaaraveyBaarathiRamana” (Kan.)***

***At Uttara Badari, Acharya Madhwa in the midst of utmost sylvan surroundings “Hears” The Very Essence of “VEDA, PURANA & BRAMHA SUTRA” from Baghwan Veda Vyasa Himself!! Later, Baghwan Veda Vyasa Escorts Sriman Madhwacharya to //NaraaynaAshrama//. There, \*Narayana Muni^ and Veda Vyasa Advise Acharya Madhwa to Compose ‘Baashyas’ on the Bramha Sutras. Soon after Acharya Madhwa Returns to Badari and Is warmly Welcomed with much fanfare by his happy and eager Disciples! The Great Acharya then Begins To Compose His Stupendously Path Breaking “Baashyas” on the ‘Bramha Sutras’. In fact, since the Doctrines of the Great Acharya Is Forever as ‘Sweet as Honey (Madhu in Sanskrit), His Holy Name has thus Came to be Known as Madhwacharya! Here, “Va” denotes ‘To Spread’ in Sanskrit!!***

/YasyaSmruthyaChaNamoktyaThapahaPoojaKriyaadhishu/NuyonoSampoornatha  
amyaathiSadhyoVandheyThamAchutham//AneynaShreeBaghavdhaadhaaraadhey  
aAsmadhGuruMadhwAnthargathaShreeLakshmiNarayanahaPriyathaamShreeKri  
shnarpanamastu/AchutaanathaGovindeybhyoNamaha//KayenaVaachaManseyindri  
yrvaaBudhyaatmanaavaaNuSruthaSvaBhaavam//KaromiYadhyathSakalamParasm  
yiNaraayanaYethiSamarpayaami// (Sans.)

*The ‘Spiritual & Philosophical Exploits’ of Acharya Madhwa has been Over The Ages  
Eternally Etched in Gold by the literary skills of scores of Most Eminent essayists!!  
Also, The “Unequaled Saga” of the Most Stupendous Task -- that of Holy  
Consecration of Sri Krishna Idol at Udipi, by Sriman Madhwacharya can be visualized  
in the ‘Soul-Tapping’ Lyrics found in the following Melodious Composition :*

*SriHariKrishnaJayaHariKrishnaUdupiyaSriKrishnaGopichandandhiMoodidhaPrabh  
uveybaaraiahSriKrishnaDwaravathiyaThoreydhMalpeygeybandhaUdupiyaKrishnaSr  
iMadhwaRaayaraPoojeyaPadeydaDevakiNanadanaKrishnaRoupyaPeetadaNilayaBed  
uveySriHariKrishnaDakshinakaradhiKadagoluHididaUdupiyaSriKrishnaSriMadhwa  
MathadhaPariposhakaneyBeyduveyUdupiyaKrishnaSriBalaKrishnaneyBaapaUdupiya  
DevaneyBaapaKamalochanaBakthaVatsalaUdupiyaSriKrishnaVamakaradhalliMrudh  
upaashavanuhididyaUdupiyaKrishnaKalingaSarpadhishirabagadalliNaatyavanAadhid  
aKrishnaSriBalakrishnaneyBaapaaUdupiyaKrishnaneyBaapaParyayaPadhathiPoojeg  
eyPaatraneyVandhaneySriHariKrishnaBaktaraBaaligeyBelakanuNeeduvaKaruneyaT  
horuKrishnaYadhuShekaraneyBaapaRaghavendraPriyaBaapaKamalochanaBakthaC  
handanaUdupiyaSriKrishnaAkruraMukyaSujanaArchithaneyVandaneySriHariKrishn  
aVenugaanaPriyaArjunaSaarathiVandhisibeduveyKrishnaSriBalaKrishnaneyBaapaa  
UdupiyaDevaneyBaapaMadhwaTheerthaNikataanchithaMandiraVandaneyUdupiyaKr  
ishnaKanakadaasaraBaktigeyVoleydaDaasaraPriyaSriKrishnaYadhuShekaraneyBaap  
aRaghavendraPriyaBaapaKamalalochanaBakthaChandanaUdupiyaSriKrishnaJayaH  
ariKrishnaKadogolaKrishnaUdupiyaSriKrishnaKanaakaDaasarigeyDarushanaNeedid  
aKarunaamayiSriKrishnaKindiyaliInnikeeLeleyaThoridaChandadaMooruthiSriKrish  
naSriBalaKrishnaneyBaapaUdupiyaDevaneyBaapaRajathaPeethadhiVirajaaMoorthi  
VandhaneyUdupiyaKrishnaKamasavaakshavaMeyttiMahimeyaThoridaVandhaneyUd  
upiyaKrishnaYadhuShekaraneyBaapaRaghavendraPriyaBaapaKamalalochanaBaktha  
ChandanaUdupiyaSriKrishnaAstaMatadipaGeetaAcharyaSubhaGanaGunaManiSriKr  
ishnaTulasiSudhamaNavaganaShyamaSriVihaariSriKrishnaSreeBaalaKrishnaneyBa  
apaUdupiyaDevaneyBaapaJagadodhaaraShookshmabaradaraSanthaapadhooraKrish  
naGopanaganeyaraAntharangadaSanthaapadooraKrishnaYadhuShekaraneyBaapaRa  
ghavendraPriyaBaapaKamalalochanaBakthaChandanaUdupiyaSriKrishnaAstaRoopa  
dhiAshtaMatadhalliSanthusthanaagihKrishnaSankashtaNeegiBaktaraSalaguvaGaan  
avilolaKrishnaSriBaalaKrishnaneyBaapaUdupiyaDevaneyBaapaPadubiseyAthaMuk  
avanuThoriNinthihaUdupiyaKrishnaUdupiyaKshethradhiChaturdasheyPoojeyPadeyuv  
aKrishnaYadhuShekaraneyBaapaRaghavendraPriyaBaapaAstaYathiPoojeyaPadedha  
MurariNamisuveyUdupiyaKrishnaDwarakeyIndaNaguthaabandhaAnupamaChariteya  
KrishnaSriBaalaKrishnaneyBaapaUdupiyaDevaneyBaapaGuruVaadhiraajararuPogaliP  
aadhidhaSoubhaagyadhaayakaKrishnaKasturiThilakaadhiVirajipaSwamiShyamaSun  
daraKrishnaYadhuShekaraneyBaapaRaghavendraPriyaBaapaMaatheygeyBaayalliBra*



*Ahead of the penultimate and ultimate segments of the “PratahSankalpaGadhya” of \*Srimadh Raghavendra Theertha^ the Readers need to first orient themselves about the Most Elusive Concept of “VirajaNadhiSnana” (Kan.). For those uninitiated, Viraja River is the Mythical River That Constantly Flows in Vykunta, the Eternal Abode of Sri Hari! It is said all those who are fortunate enough to ‘Bathe’ in this Viraja River shall be liberated totally from all forms and types of bondage and escape the cycle of birth and rebirths!. Most prominently, many eminent Haridaasas’ through their lofty compositions (keeping us mortals in mind!) have stressed that merely bathing in Holy Rivers abounding on this Earth will not suffice unless and until a devotee’s Soul is first ‘Awash’ in Devotion Towards The Lord ; Also offering alms to the poor and needy is akin to the real bath in Holy Rivers ; to Always ‘See’ the Feet of One’s Guru is Akin to a Real Bath at Holy Triveni Sangama ; To ‘Gain’ Knowledge through relentless pursuit is Akin to a Real bath in the ‘Ganga’ ; to Meditate and Experience The Ultimate Bliss Contained in the Elixir Of Glory of Lord VENUMADHAVA is Akin to BATHING IN VIRAJA RIVER OF VYKUNTA!!*

*This Last Sentence could well be the ‘Hidden Agenda’ of the ‘PratahSankalpaGadhya’ of Srimadh Raghavendra Theertha!!!*

In the last segment of the ‘**PratahSankalpaGadhya**’, Srimadh Raghavendra Theertha, after prior Invocation of MukyaPraana, Arises from Slumber and Busies Himself in the Performance/Conductance of all day-to-day activities directed towards the Worship of the Supreme God-Head. Keeping This ‘Pledge’ (as elucidated in the earlier segmental narratives of SreemandAnandaTheerthaSreemachanranaam, Sree Ramachandra & MukyaPrana) In Mind the Holy Pontiff, Srimadh Raghavendra Theertha Performs ‘SandhyaVandhana’ and other related chores enshrined in the Practice of Pontificate -- like Ritualistic offerings of Holy Waters during the Auspicious early hours ; Only Then Does The Holy Pontiff thereby Conducts/Performs all tasks leading towards beneficial Goals ; The Holy Pontiff Most ably carries out only such activities that are in line with the Continuous Worship of the Lord ; The Holy Pontiff Pledges To ‘Serve’ The Lord to the maximum extent possible as ‘allowed’ by Ingrained Knowledge levels ; The Holy Pontiff Also Implores that the same task (as ingrained in the Pledge) ‘Should Be’ carried out by all His ardent students - PoorvaAashrama subjects - and all those devotees’ of the Lord and Further Pledges to Empower ‘All of His Own People’ to carry out such tasks/deeds. The Holy Pontiff, Srimadh Raghavendra Theertha also Emphasizes that such a PLEDGE carried out in ‘Toto’ Indeed Shall Remain Most Dear to Acharya Madhwa and Lord Madhava – With Whose Permission – With Whose Constant Inspiration & Inherent Encouragement – With His Full Grace – **THIS PLEDGE SO INCULCATED IN THE //PRATAHSANKALPAGADHYA// IS FULLY SANCTIFIED AND FRUCTIFIED.**

**/ApasmaaraaparthreyNamaha//UpanishathKandhaarthaKrutheyNamaha/  
/RighVyaakyaanaKrudhaachaaryaayaNamaha//MantraalayaNivasineyNamaha/  
/NyaayaMuktaavaliKarthreyNamaha//ChandrikaavyaakhyaaKarthreyNamaha/  
/SutantradeepikaakarthreyNamaha//GeetaarthaSanghrahakrutheyNamaha/  
SidhaarthouGuruvaasareyHaridhineySRIADHIKA-SHRAAVANAMAASIKEY/**

**/PaksheyChendhuvivardhaneySubhadhineySRIRAGHAVENDRARPITA//  
RamaaryasyaSutheynaMantrasadhaneySreeRaghavendraArpita/  
VedhaVyasaSunaamakeynaChaGuruohoPreetyiKruthamSreeshayoho//  
YethaanAstotharaShathanaamaaniSreeRaghavendraGuruStotra  
KavachayohoSreemadhAppannachaaryaKruthayohoSthithaneyvaalodya  
YekekruthaaniSvakapolakalpithaNavanamykamapi/**

With a heavy heart, this humble devotee wishes to bid adieu and also reiterate that this Article **/BaghavathCharanaAravindam/** was conceptualized during the Holy Maha Araadhana of JayaTeerthaShreePaadaru! It is only due to the merit gained by circumambulating the Holy Brundavana of JayaTheerthaShreepaadaru during His Most Auspicious Aradhana Day that various 'Mind-Encrypts' could be crystallized into 'definite thoughts', the end effect of which is this most humble article!!

***“TeekacharyaPaadaSokidaKoneydhooliThaakidaManujanigeyKaakugollisuvaAneka  
PaapangaluBekiBisaadiBekaadhaPaadaviyaKoduvanuSriHariMandhamathiyAADARU  
AgjnaanaNaashavuSandhehavillavaiahSmaraneyMaadidaMeley  
YogiAkshobhyaraKaraKamalaSanjaathaBaghavathaPriyanuYogigalaArasaney  
MalakhedaNivaasaKaginiThataVaasaVIJAYAVITTALADAASA” (Kan.)***

**\*\*SreeBarathiRamanaMukyaPraananthargathaSriRamaNarahariManthanadhamaKara  
KrishnaKrishnaAtmakaSrimanMoolaRamaVijayaTheetharam\*\***

***ThoogireyRanganaThoogireyKrishnanaThoogireyAchuthaAnthanaThoogirey  
VaraGiriAppaThimmappanaThoogireyKaaveriRangaiahnaaJoJoJoJo  
NagaLokadalliNarayanaMalegyaaneyNaagaKannikayaruthoogirey  
NagaveniyaruNenaHiddudhukonduBeganeyThotilaathoogireyJoJoJoJo  
ThoogireyRanganaThoogireyKrishnanaThoogireyAchuthaAnthanaThoogirey  
VaraGiriAppaThimmappanaThoogireyKaaveriRangaiahnaaJoJoJo  
AaladeleyaaMeleySriLolaMalegyaaneyNeelakuntaleyaruthoogirey  
JanashayanaHariMalaguMalaguYendhuBeganeyThotilaThoogireyJoJoJo  
ThoogireyRanganaThoogireyKrishnanaThoogireyAchuthaAnthanaThoogirey  
VaraGiriAppaThimmappanaThoogireyKaaveriRangaiahnaaJoJoJo  
SasiraNaamaneySarvothamaNenduPoosuthaThotilaaThoogirey  
LesaagiMaduvinolSeshaanaThulidittaDoshaViduranaThoogireyJoJoJo  
ThoogireyRanganaThoogireyKrishnanaThoogireyAchuthaAnthanaThoogirey  
VaraGiriAppaThimmappanaThoogireyKaaveriRangaiahnaaJoJoJo  
AraleleyMaadaayiKoralaMuttinaharaTharalanaThotilaaThoogireySiriDevi  
RamananeyPurandaraVitalaneySiriDeviRamananeyPurandaraVitalaneySiriDevi  
RamananeyPurandaraVitalaneyKarunaadhiMalagYendhuThoogireyJoJoJo  
ThoogireyRanganaThoogireyKrishnanaThoogireyAchuthaAnthanaThoogirey  
VaraGiriAppaThimmappanaThoogireyKaaveriRangaiahnaaJoJoJo” (Kan.)***

Let us together Praise the Glory of The Lord :

**/MadhwaRayaVaradaGovinda/TeekaCharyaraPaadaaravindaakeyGovinda/**



**/RajaadhiRaajaGuruSaarvabhoumaGovinda/RangaVittalanaPaadaravindaakeyGovinda/VyasaVittalanaPadaravindaakeyGovinda/PuranadharaVittalanaPaadaravindaakeyGovinda/MohanaVittalanaPaadaravindaakeyGovinda/JaganaathaVittalanaPaadaravindaakeyGovinda/GopalaVittalanaPaadaaravindaakeyGovinda/KrishnaVittalanaPaadaravindaakeyGovinda/PraneyshaVittalanaPaadaravindaakeyGovinda/BheemeyshaVittalanaPaadaravindaakeyGovinda/MadhwashaVittalanaPaadaaravindaakeyGovinda/LakshmeeshaVittalanaPaadaravindaakeyGovinda/VenkateshaVittalanaPaadaravindaakeyGovinda/VaageshaVittalanaPaadaravindaakeyGovinda/  
VIJAYAVITTALANAPAADAARAVINDAKEYGOVINDAGOVINDA**

**#/BAGAVATHCHARANAARAVINDAMSAMPAATHAHA#**

**VIJAYAVITTALARPANAMASTU!**

*“AanandaMayageyChinmayageySrimanNaaryananigeyAarathiYeYthireyAanandaMayageyChinmayageySrimanNaaryaananigeyAarathiYethirey”  
“IndhinaDhinaveySubhaDhinavuIndhinaVaaraSubhaVaaraIndhinaLagnaSubhaLagnaIndhinaTaareySubhaTaareyIndhinaVeyleySubhaVeyleyIndhuPurandaraVittalanaNeyeyuvaKaryaveySubhaKaaryaSubhvidhuShobhanaHarigeySubhavidhuShobhanaSirigey” (Kan.)*

**CONCLUDED.**

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