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#DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE#
#GARUDAVAAHANALAKSHMINARAYANAAYANAMAHA#
=====

/SreeGurubhyoNamaha/
/ParamaGurubhyoNamaha/
/SreemadhAanandaTheerthaBaghavathpaadaAchaarybhyoNamaha/
/SreeVedaVyaasaayaNamaha/
/SreeBhaarathyiNamaha/
/SreeSaraswathyiNamaha/
/SreeVaayaveNamaha
/SreeBrahmaneyNamaha/
/SreeMahaLakhsmyiNamaha/
/SreeBooSamethaSreenivaasaayaNamaha/
/MukthipradaSreeVaasudevayaNamaha/

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PRESENTS

// GURUGUNADEEPIKA //

*{A most humble Treatise on the Utmost Exemplary and Infinite Qualities of
GuruSaarvaBhouma Srimadh Raghavendra Teertha}*

(By Sudheendrachar)

LESSON : 1

**/VinaVenkateshamNanaathoNanathaSadhaVenkateshamSmaraamiSmaraami
HareVenkateshamPraseedhaPraseedhaPriyamVenkateshamPrayachaPrayacha/**

Sriman Madhwacharya has Highlighted ‘the’ Eternal Qualities of a ‘Guru’ as ‘The Eminent One who is Himself very well versed and a veritable store house of True Knowledge’ and by the Strength of such ‘Achievements’ is in a Exalted Hierarchy Position to impart Correct Knowledge to others. Also, it is quite well known that the meaning of the word “Guru” stems from the Proto-word comprising of ‘Gu’ and ‘Ru’. Here ‘Gu’ implies ‘Darkness’ and ‘Ru’ implies ‘to oppose/stop’. Hence the word ‘GURU’ together denotes – “The One who Abolishes/Eradicates Darkness of Ignorance”.

This most humble treatise hopes to explore a ‘Small Niche’ amongst a ‘Huge Insurmountable Ocean’ Symbolizing the Infinite Qualities of such a JagadhGuru like Sreemadh Raghavendra Theertha. Many Eminent Pontiffs’ who succeeded Srimadh Raghavendra Theertha in the Heritage of the ‘Rayar Mutt’ themselves have likened some

of the 'Famous' Literary Works of the Holy Pontiff to the 'Matchlessly Divine Deeds' of Krishna Devaru Himself! Thus one of the numerous Works of Srimadh Raghavendra Theertha titled 'TatvaManjari' a Composition on the 'AnuBhaashya' of Sriman Madhwacharya, wherein a whole variety of new meanings have been brought out in a breath taking manner by the Holy Pontiff is likened to that 'Act' of Mother Yashoda who 'Saw' the Entire Cosmos and Beyond in the 'Small' Mouth of Her Infant Son Krishna!! It is said that by Composing Another Literary Masterpiece the 'GeethaArthaSanghaha', a connotation on the 'Geetha' of Krishna Devaru, the entire Yathi Vamsha (likened to the Surya Vamsha of Sri Rama) was bathed in Eternal Glory just by the Force of the Work of this Great Pontiff, similar to the Eternal Glory in which the Chandra Vamsha was bathed in, when Krishna Devaru Uttered the Eternal Baghvath Geetha!!

TatvaVaada codifies The Most Important Inherent Qualifications of a 'Guru' into four broad compartments, viz., ***"Mastery over Philosophical Cannons, Strict Adherence to Heritage, Willingness to Impart Knowledge and God Ordained Power to Bless One and All"***.

The correct terminology for the 'Immense magnitude of arguments' that Sriman Madhwacharya propounded for His Philosophy is 'TatvaVaada'. In fact, the other popular terminology - 'Dwaitha' - most often used to indicate this branch of Philosophy is a misnomer. It sends signals that Sriman Madhwacharya's Philosophy was solely aimed to counter the other 'phonetic' sounding contemporary branches of Philosophy! But the Astounding Truth is that 'TatvaVaada' not only displaced 'also-ran' rivals, but also negated every other branch of philosophy in terms of the Supreme Validation of Sri Hari for All Time to Come! Amongst other 'logical arguments', TatvaVaada of Sriman Madhwacharya propounds Qualitative Hierarchy (Guna TaraTamaya) viz.- a - viz Grades of Knowledge and the Grades of Qualitative Substance of the Self (Jeeva). Another 'Thought-Spring' of the TatvaVaada propounds that one should show utmost Devotion towards Sri Hari Only, and when such a task is carried out over extended periods of time, Sri Hari, Being Pleased, Shall Open a Path Towards Salvation to His devotee! And most significantly this Path of Salvation always "Leads" towards 'The Door Steps' of a True Guru. For, such a Guru will have fully imbibed the Real Essence and Splendor of Sri Hari and will have attained the highest States of 'Knowledge and Quality' and thus will be most qualified enough in all respects to disperse such lofty and True knowledge with respect to Sri Hari, to all those who seek refuge in quest of such Spiritual Alms! Devotees who come across such a Guru, who is very well versed in all the Sastras and has imbibed its True Essence are indeed very fortunate! Indeed, each one of us is very fortunate to find such a Guru in Srimadh Raghavendra Theertha! One moot point that has to be remembered here is that ONLY a few of most eminent Parama Hamsa Sanyasis, after having imbibed fully the Essence of TatvaVaada of Sriman Madhwacharya have indeed fully 'Transgressed' into Meta-Physical Existence without even shedding their mortal coils! Modern day Science knows very little about this 'State of Existence' and can understand and infer much less!!!

Next if a disciple hopes to get Knowledge from such a Guru, he has to totally surrender before that Guru and show complete devotion at the Feet of such a Guru! And the

disciple should constantly be engaged in chanting the Infinitely Praise Worthy Qualities inherent in the Guru! Only then a Guru will impart Knowledge comprising of the Eternal Qualities of Sri Hari and the ways and means of be-getting His Blessings! Needless to add here, it is guaranteed that such a Guru **‘WILL SEEK AND PROCURE THE BLESSINGS OF SRI HARI’** on behalf of all of His True disciples!! Thus any Work or Service (Seva) performed with complete honesty and dedication by disciples to propitiate such a Guru will be rewarded with benefits multiplied a hundred thousands times more in a never ending manner mimicking the famed ‘AkshayaPaatre’ of Vaasudeva Krishna Himself!!

“Literary Compositions Are The Mirror Image of the Personae of the Composer”!!

This is the principle reason why the constant praise that a disciple chants in favor of his Guru should primarily include the epochal contributions of that Guru to the literary World in particular. By such pursuits, wherein the Literary Masterpieces of a Guru are studied in depth, a disciple will surely come to realize the Magnitude of the Greatness of the Inherent Qualities of His Guru and the Eternal Relevance of His Literary Works both to the Spiritual as well as the Social World!! Moreover, many eminent scholars themselves have opined the Guaranteed Presence of Srimadh Raghavendra Theertha in all His Literary Works! Indeed some scholars opine that just by studying such Literary Masterpieces of JagadhGurus’ like Srimadh Raghavendra Theertha in itself is a Path towards Salvation! Without any exceptions, great scholars over the Centuries have concurred without any reservations about the Rich Vein of Quality that runs through each and every word Composed By Srimadh Raghavendra Theertha! Incredibly, The Holy Pontiff has not ‘forced’ His own Ideas on any topic in any of His Works! The Holy Pontiff has not repeated the same ‘material content’ once written in any of His succeeding Works! Indeed it goes without saying that to maintain and prolong such high standards of ‘Literary Purity’, a rarest amongst all rare Quality amongst prospective writers, calls for the Highest Qualitative Levels of Purity both in Soul and Body! That these Two Exemplary Qualities were in much abundance in Srimadh Raghavendra Theertha proves beyond any doubt about the Highest State of “Guna Taratamya” and Excellence that the Noble and Holy Pontiff Attained!. Also, another most Rare and most Relevant Quality, that is, an “All Encompassing Willingness” to Impart such Divine Knowledge to all His disciples both in the Form of Verbal ‘Upadhesha’ and also in the Form of Canonical Texts, Standing the Test of Time, for the Welfare of One and All shines forth as ‘The Brightest Jewel amongst the bursting Treasure Chest of Qualities’ Enshrined Permanently in Srimadh Raghavendra Theertha!

Also one cannot but ponder over the fact that during early times there was an acute lack of a plethora of mind boggling array of writing materials, which is all but taken for granted now!! Writers and Composers were required to prepare writing materials themselves! Also, Srimadh Raghavendra Theertha being a ParamaHamsaSanyasi was fully Engaged in Discharging the onerous Duties and Responsibilities of that Peerless Post! The Holy Pontiff was constantly engrossed in rituals of Worship, totally involved in deep and all encompassing meditation, imparting of Lessons to several disciples, being constantly called upon by the high and mighty rulers of the land, numerous travails along the length and breadth of the country to uphold Dharma, to name just a few! In the midst

of all such time bound task, the only time available was late at night, burning the proverbial midnight oil! To carry out such super human task in the manner of prolific literary outputs, 'The Quality of Perseverance', 'The Power of Concentration of Mind over Matter', 'Ability to Sustain and Overcome Undue Hardships over great periods of Time', 'Total Assimilation of Acharya's Madhwa's TatvaVaada' is of Paramount Importance! All these Qualities were always Permanently Present in The Holy Pontiff at all times! And to top it all, that most elusive of all Qualities, the Crown Jewel amongst all Qualities, The Presence of The Quality of Benevolence and Kindness towards His Disciples' and constantly keeping their (disciples) alleviation and betterment (both moral and spiritual) in view, is Supremely Unmatched in the Holy Pontiff! These are but a few principle Qualities that have 'Enabled' Srimadh Raghavendra Theertha's numerous path breaking Literary Compositions to be 'Most Relevant and True' for All Time to Come both in terms of its 'Content and Purpose'"

In the Progress Report of Qualitative Hierarchy (Guna Taratamya), the Rank of Excellence in the Sphere of Knowledge Wins Hands Down and is Permanently in a Numero Uno Position amongst all other Attached Qualities such as Devotion, Perseverance, Benevolence, Renunciation and Purity. It is by acquiring and assimilating Knowledge as enshrined in the TatvaVaada of Sriman Madhwacharya Alone that has Enabled Srimadh Raghavendra Theertha to 'Acquire' the other much sought after Qualities! Figuratively speaking, Gaining True Knowledge in itself Rewards the Seeker with all the other attached Qualities! Thus the Top most Quality of Assimilating and Ingraining Supreme Knowledge has not only Led the Holy Pontiff Towards the Vicinity of Sri Hari Himself but also added more Luster on the Multi faceted Personality of Srimadh Raghavendra Theertha, thereby Empowering the Holy Pontiff to Grant every wish and boon that millions of His Disciples seek from Him ceaselessly!

To bring forth a 'Complete Picture' of such an Immense Store House of Knowledge and the accompanying Complimenting Qualities of the Holy Pontiff, Srimadh Raghavendra Theertha, is well nigh impossible by any one at all. But still, disciples are bound to make their humble efforts empowered by the Immense and Never Ending Grace and Nobility of Srimadh Raghavendra Theertha. The Holy Pontiff Himself has remarked that all those ardent disciples desirous of studying the Sriman Nyaya Sudha of JayaTeertha Sreepaadharu should first anoint themselves with the Fragrance arising out of His Own Work The 'Sudha Parimala'! By doing so, the Sriman Nyaya Sudha would fully fructify to all those ardent disciples! Following this 'Command' of Srimadh Raghavendra Theertha in 'Letter and Spirit' it may be vouchsafed that the entire Canonical Works available under the broad Umbrella of TatvaVaada may be more easily assimilated by ardent students with the simultaneous study and assimilation of the Works of Srimadh Raghavendra Theertha! The Holy Pontiff, an Avataara of Prahlada Raajaru, Always Blessed with the Presence of a Very Special Hari Vaayu Sannidhaana, Strides like a Colossus in the Literary World even to this day and age and has bedazzled even Celestials with His Ingrained Assimilation of True Knowledge as Mirrored in His numerous Works.!

LESSON – 2

*/PraathahSmaraamiRamayaasahaVenkatesham
MandhahSmithamMukhaSaroruhaKaanthiRamyam
MaanikhyaKaanthiVilasamMakutUrdhvaPundram
PadmaAkshaLakshaManiKundalaMandiThaangam//*

PoornaPragjnaAcharya (Sriman Madhwacharya) Attained the Highest Echelon of Knowledge in the Divine Vicinity of none other than Baghwan Veda Vyasa. The corresponding Quality linked inextricably within this Supreme Platform of Knowledge in the Rarefied Stratosphere of Supreme Awareness of the Supreme Being, as achieved by Sriman Madhwacharya, Stands Forth as Unreachable by any one else, Worthy of Emulating, but always out of Reach for one and all for all Time to Come! In this Most Prized School of Wisdom, that the TatvaVaada has come to symbolize over the Ages, it is common practice to Invoke Holy Madhwa Pontiffs in their Hierarchy beginning with Sriman Madhwacharya and the long line of succeeding Pontiffs and their individual Qualitative Positions owing to their meritorious achievements.

A complete picture of the Holy Pontiff Srimadh Raghavendra Theertha is bound to emerge only when an articulate student strives to first soak into the Huge Deeds and Achievements of all His Predecessors in the Lineage of the Rayara Mutt. Thus, an Invocation of Sriman Madhwacharya, Padmanaabha Theertha, NaraHari Theertha, JayaTheertha Sreepaadharu, Vibhudhendra Theertha, Vyaasa Theertha, Vijayeendra Theertha and Sudheendra Theertha, is a must for realizing the ‘Magnitude and Servitude’ of the Holiest of Holy Pontiff Srimadh Raghavendra Theertha. For, indeed, as is quite well known and aptly highlighted by many scholarly Pontiffs, it was during the Reign of Srimadh Raghavendra Theertha, that the Gigantic Tree that Madhwa Sidhaanta had come to symbolize, nurtured and nourished by many highly eminent Pontiffs over Centuries, began to bear fruit!

As quoted earlier the ‘Four most important pre-requisites’ of a ‘True Guru’, i.e. Mastery over Philosophical Canons ; Strict Adherence to Heritage ; Willingness to Impart Knowledge and God Ordained Power to Bless One and All --- is Seen with Utmost “Significance Of Purpose” in Srimadh Raghavendra Theertha. These Golden Quartet of Qualities ‘Came to Be’ in the Holy Pontiff only due to the Total and Full Blessings of His Guru, Parama Guru and Moola Guru and the complete fructification of the ‘Mantrupadesha’ Worded Down from Time Immemorial. In other words the Full Measure of ‘Rich Treasure House of Supreme Knowledge’ contained in the Great Acharya’s TatvaVaada, and passed onto to each individual succeeding Pontiff (Guru) gathered more and more Luster and Sheen and Entailed Each and Every Pontiff in the Lineage to Attain High States of Knowledge and the Complimenting Qualitative Positions so intrinsically linked to that Ultimate and Most Elusive Final and Supreme Goal of Salvation!

One of the most pro-active Corner Stones of Vedic Heritage are : Respect towards A Guru ; Service To A Guru ; and following the Path of Guru in toto. Most intriguingly a few of the Infinite Qualities of Srimadh Raghavendra Theertha can be Eulogized in the 'Manner in which All His disciples are benefited' by steadfastly following the above mentioned pro-active Corner Stones!! In other words, the Level of Elevation of a Disciple in itself casts a 'Bright Hallow' on the 'High Qualities' of Srimadh Raghavendra Theertha. Every ardent disciple of the Holy Pontiff is bound to attain True Knowledge -- since 'The Knowledge' imbibed from the Holy Pontiff is the True Knowledge and this alone leads a disciple towards Salvation ; The Holy Pontiff is bound to impart True Knowledge to every disciple who come in search of it ; Since The Holy Pontiff Himself is the Very Embodiment of Dharma -- The Holy Pontiff is bound to save all those who come to His refuge with full devotion and faith and shall also empower them to uphold Dharma in turn in their own 'small ways' ; All those who constantly chant "SriRaghavendraGurubyoNamaha" with full faith and devotion will himself gain power to abolish the latent sins of others ; Disciples on their part should always chant the Name of Holy Pontiff ; should constantly keep talking about the numerous Deeds of the Holy Pontiff ; the disciples should not invoke anyone else even by mistake ; only such acts of the disciple will then enable them to be Showered Upon with the Fullest Grace of Sri Hari Himself ; For "If" Sri Hari is Displeased then Guru will Protect us; if Guru Himself is "displeased" then None Can and Will Protect us ; Disciples should constantly remind themselves of the Glory of the Holy Pontiff at all times ; The favors of the Holy Pontiff is indeed very Powerful and will never defructify; a disciple should owe all auspicious tidings to the Grace of the Holy Pontiff and any inauspicious tidings to his own past karmic deeds ; such an act will enable the fructification of Knowledge as received from the Pontiff ; There is no Salvation without True Knowledge ; no True Knowledge without a Guru, hence persistent 'Knowledge Seekers' should 'Always' seek the Grace of the Holy Pontiff ; Indeed fortunate are those who come to the refuge of the Holy Pontiff ; their fortunes are indeed most vied and sought after even by Celestials ; all good fortunes arising out of such good deeds should be placed at the Feet of the Holy Pontiff, only then will the deeds fructify totally ; all those who chant the Name of the Holy Pontiff constantly will be permanently rid of all ailments and misfortunes ; disciples should always constantly be eager to do Service to the Holy Pontiff ; one should rid oneself from following other false paths and tread the True Path shown by the Holy Pontiff ; The Holy Pontiff is more valuable than one's own guardians owing to His Position of a Grantor of Knowledge ; all those disciples who partake in the Divine Streams of True Knowledge disbursed by the Holy Pontiff would have in a way performed every single auspicious rituals to please Sri Hari Himself and would stand to attain great merit that would have been gained by taking Holy dips in every Holy River at the super most auspicious time of every annual, biennial or centennial 'KUMBH'!! The 'Collective Power' Arising out the "Presence" of the Holy Pontiff is 'More Powerful' than the collective 'Pulls and Pushes' of a myriad of Sun, Planets and Satellites all put together!!

*/ NarayanoPraanoJaayathey / NarayanoBramhoJaayathey
/NaarayanoRudroJaayathey / NaarayanoIndhroJaayathey /*

In the Realms of The Supreme Hierarchy of Celestials, the Grand Position of Sriman Naraayana is Numero Uno, Permanent, Final, Ultimate, Absolute, Infinite and Unchallenged for All Time to Come! Next in Line, Sri Lakshmi Devi, in view of the above Irrefutable Fact Worships Her Divine Consort! Likewise, Bramha Deva Worships Sriman Naraayana as His Father! Next other Divine Celestials Worship the Supreme Lord Sriman Naraayana as Their Fore Father! Thus context wise Paramatma, is 'The Guru' to Lakshmi Devi and Bramha Deva ; and thereby Parama Guru to All Other Celestials and Also, Always Moola Guru to Every One Else!

The Status and Position of a 'Guru', is thus indispensable, from the point of view of both social and spiritual progress of a disciple, one step after another, one rung after another, one mile stone after another, slowly but surely rising towards the Ultimate Goal of the Realization of the Supreme Being and thereby being Rewarded with both True Knowledge and its Equivalent Qualities and in turn its Equivalent Moksha (Salvation)! The Infinite Qualities of Srimadh Raghavendra Theertha can be gauged by the following Invocations of the Holiest of Holy Pontiff :

/SreeGuraveNamaha//AgnaanabanjanaayaNamaha//AnimaadhyatisiddhithaayaNamaha/
/AnaGjaanasampadheyNamaha//AmoghashakthayeNamaha//AnaghaayaNamaha/
/AparokshikruthaachyuthaayaNamaha//AkhilaabeeshtadaayaNamaha/
/AatmavidheyNamaha//AayuhpravardhanaayaNamaha//AanandaTheerthasachaastaTeeka
BhaavaPrakaashaayaNamaha//AanandasaandhraayaNamaha//Aarabdhakaaryanthagaman
akshamaayaNamaha//Aakuleekruthedydhur vaadhibrudhaayaNamaha//Aakaarabandhuraay
aNamaha//AashuprasannayaNamaha//AasannabaktakaamasuradhrumaayaNamaha//Aadh
yaatmarathaayaNamaha//AachaaryayaNamaha//AasamudhrykasadhGuraveNamaha//Aat
maraamarchanarathaayaNamaha//AaryaayaNamaha//AapathamaayaNamaha//Indhriyothp
annadhoshagnaayaNamaha//IndhravathaayaghabhoginneyNamaha//IstadhaatreyaNamaha//
EeshanaathrayavarjithaayaNamaha//UgrarakhsahapishaachagnaayaNamaha//Unnadharay
aNamaha//UtamayaNamaha//UdhaarachitthaayaNamaha//UddhaarakaraayaNamaha//Utp
aathahaarakaraayaNamaha//UpeykhithakuVaadeendraayaNamaha//Upakaaraparayanaay
aNamaha//UuroodhagneekrutaapaarabhavasaagaraayaNamaha//UurjitaayaNamaha//Uush
mahartheyNamaha//RukshaadhipathishithaladharshanaayaNamaha//Rubhusvabhaavaaya
Namaha//RudhamaahathamyaayaNamaha//RujumaanasaayaNamaha//Yedamookasuvaag
hdhaatryeNamaha//YekabhaashineyNamaha//YekaanthabaktaayaNamaha//Iyshvaryaadhaatr
eyNamaha//IkiyamathachiddheyNamaha//Vothathvathyaadhyaanuvyaakhyaanasadhaabhaa
vaardhadharshineyNamaha//OmKaarajapasheelaayaNamaha//OmaathmeythyuvaasineyN
amaha//OshadhokthyaapibhaktaanaamaamayaadhikahaarineyNamaha//Aomsaakthathulas
eemaalaayaNamaha//AomhonaashakadharshanaayaNamaha//Asthagathaarishadvargaaya
Namaha//ArthimandaarakaayaNamaha//KalidhoshavinaashakaayaNamaha//Kalousadhyah
aaphalapraddhaayaNamaha//KamalaapathibakthaayaNamaha//Karaalanarashimhaograkrod
hashaamakamoorthayeNamaha//KapolashankachakraankashaalineyNamaha//Kapatavarjit
aayaNamaha//KalpaboorooharopayaNamaha//KaladhouthaabakeerthayeyNamaha//Kama
ndaladhatreyNamaha//KareydandadharayaNamaha//KaameyshoonamalakshyayaNamaha/
/KaamineekaamanojitayaNamaha//KaamarishlaaghyasadhvruthaayaNamaha//Kaamadhaa
yaNamaha//KaamaroopadhryusheyNamaha//KaaneenabhavavethreyNamaha//Kaalagnaaya

Namaha//KaalasaadhakaayaNamaha//KaapaalikamathadwamsineyNamaha//Kaashikaakaa
shamaanavaacheyNamaha//KaanthaarabeethagneyNamaha//KaanthikaanthayaNamaha/
/KaapathavaarjithaayaNamaha//KaashaayaombharadhaarineyNamaha//Kaashmeeradhra
acharchitahayaNamaha//KaalaanusaaradhaathreyNamaha//KiraathabeethisamhartheyNam
aha//KilasithvavinaashakaayaNamaha//KeenaashabayagnjneyNamaha//Keetabhayagne
yNamaha//KeerthimandithaayaNamaha//KeertanaPriyayaNamaha//KeerthidhaayaNamaha//
/KukoolabhaayapishaachaanaamNamaha//KusharoganiivaaranaayaNamaha//Kushaashan
asthithaayaNamaha//KukshipoorakaayaNamaha//KuthoohalineyNamaha//Kuthsithaachaa
arahithaayaNamaha//KumaarasukhavardhanaayaNamaha//KushalaayaNamaha//Kuleenaya
Namaha//KushaasanapareesthithaayaNamaha//KuntakuntatvabanjineNamaha//Kumbakon
akruthaavaasayaNamaha//KuthopibayabhanjanaayaNamaha//Koopapaathakapaapaghnaay
aNamaha//KoomasanaparigrahaayaNamaha//KushmaandaadhiprathibayayaNamaha/
/KrupeetayoonevarchaskaayaNamaha//KruthabaktarthinaashanaayaNamaha//Kruthyaasa
naayaNamaha//KrutagjnaayaNamaha//KruthyaacheestaaprabhanjanaayaNamaha//Krupaa
mahodhadhayeyNamaha//KrushnadhyaanaasakthaayaNamaha//KrushapriyaayaNamaha/
/KruthasamsaarsaadhwasayaNamaha//KeshavaaraadhakaayaNamaha//Ketudhosgjnaaya
Namaha//KevaleyshtadhaayaNamaha//KetakeekusamasakthaayaNamaha//Kesardhravalol
upaayaNamaha//KyvalyadhaathreyNamaha//KyokaryathustishreeshaayaNamaha//Koshad
haayaNamaha//KoshineyNamaha//KolaahalavirodhineyNamaha//Koushaathakeepriyaaya
Namaha//KoupeenapatalaanchanaayaNamaha//KambhudwaneepreeyayaNamaha//Kumbu
grevayaNamaha//KampavivarjithaayaNamaha//KasturithilakayaNamaha//Khagheeshavaa
habhaktaayaNamaha//KharapaatakahaarineyNamaha//KhadhoshahatreyaNamaha//Khapurap
reeyaayaNamaha//KhalamaareneyNamaha//KhalagjneyNamaha//KhaadhyapreeyayaNam
aha//KhalahenaayaNamaha//KhinnachitrapramodhadhaayaNamaha//Khurunoghagnaaya
Namaha//KhedhahatreyaNamaha//KhedhagjneyNamaha//KhodatvanaashakaayaNamaha//
KhanjadhukhanivaaranaayaNamaha//GatagjnaayaNamaha//GananamyaangrhayeNamaha//
GuruthMadhwaaseevakaayaNamaha//GalaakthathulaseemaalaayaNamaha//Garbhadhaaya
Namaha//GharbhadhukagneyNamaha//GarthahaarineyNamaha//GajagathayeyNamaha/
/GatadhoshaayaNamaha//GathiprajnaayaNamaha//GadhaadharaayaNamaha//Ghadhaahara
ayaNamaha//GarvagjneyNamaha//GarimaalayaayaNamaha//GabhasthimatheyaNamaha/
/GahvarasthaayaNamaha//GathabeeyeyNamaha//GalithaahithaayaNamaha//Gathaagjnaaya
Namaha//GarjithaathapthayeyNamaha//GadhaajisnaveyNamaha//Gavoompriyaaya
Namaha//GathabhaaveejanayaneyNamaha//GamyayaNamaha//Gaayathreejaapakaaya
Namaha//GaayanapreeyayaNamaha//GaatraksheemekarayaNamaha//GaameeneyNamaha/
/GirisaaranibhaangaayaNamaha//GeesthithyaabhaayaNamaha//Geervanaavaasamoolabh
uveyNamaha//GuraveyNamaha//GunaarnavaayaNamaha//GunaneyNamaha//Gunapriyaay
aNamaha//GunyayaNamaha//GuhaavaasaayaNamaha//GurupriyaayaNamaha//Gudipriya
ayaNamaha//GucchakantaayaNamaha//GulmacheythreyNamaha//GunaadharaayaNamaha/
GuptaguhyayaayaNamaha//GururaajaayaNamaha//GuhithaayayaNamaha//Goodakarmaney
Namaha//GruhagaayaNamaha//GruhavardhanaayaNamaha//GruhyaayaNamaha//Gruhaks
heemakaraayaNamaha//GheyakeerthayeyNamaha//GhehadhaatreyaNamaha//Gyrikaaranjit
haambaraayaNamaha//GodaavarisnaanarathaayaNamaha//Gopabalaakapoojakaaya
Namaha//GhosthadheekruthasamsaaravardhayeyNamaha//GopurarakshakaayaNamaha//

LESSON – 3:

**//PraatharBhajaamiKaraRamyaSuShankaChakram
BaktaAbhayaPradhakatisthalaDhattaPaanin
SreeVatsaKaustubhalasanManiKaanchaNaadyam
PeethaambaramMadhanaKotiSuMohanaangam//**

Sarvajnaacharya (Sriman Madhwacharya) Reigns Supreme at the Altar of Supreme Knowledge Ever Attained by 'A' Jeeva and has thus Created a Hallowed Benchmark in terms of the Highest Attainable Level of Salvation. Therein, the TatvaVaada, Propounded by the Great Acharya, Shines Forth in the manner of a Most Divine 'Super Knowledge Highway' Leading Towards The Ultimate and Most Elusive of All Destinations --- Realization of Sri Hari! In other words, this final Culmination of the Very Goal and Purpose of Life --- Salvation "Is there to be Achieved" by adhering strictly to the True Path of Sarvajnaacharya. In the Philosophical sweepstakes, the Winner, TatvaVada, Takes All! Also, the following Three Methods, necessary to 'Hitch Hike' onto the 'Super Knowledge Highway' have found Universal Acceptance amongst all scholars owing their allegiance to TatvaVaada --- (a) Pursuit of True Knowledge and Wallowing in the Sheer Bliss of its Contents, (b) Steadfastness In the Performance of Duty and last but not the least (c) In Showing All Encompassing Devotion Towards Sri Hari.

Astute students are advised to browse through the 'Mangala Shlokas' that are given at the beginning of each of the Lessons very carefully, beginning with Lesson 2, Lesson 3 and the forthcoming Lesson 4, respectively. These collective Three Sets of Hymns are all Powerful Invocations of Paramatma in All His Divine Manifestations and Universal Force!

Thus in the first Invocation given at the beginning of Lesson 2, the Hymns Glorify the Truly Amazing Divinity Writ Large in the Most Auspicious Face of the Lord, Resplendent with UrdhvaPundra, With an Ever Glowing Radiant Smile on His Lips, The Ever Radiant Face Adorned with a Dazzling Crown studded with thousands of precious gems and diamonds and The Entire Infinite Spectrum of Qualities 'Dancing Triumphantly' In the Supremely Serene Appearance of the Lord! **INFERENCE OF THE FIRST INVOCATION IS THAT THE 'FACE' OF SRI HARI SYMBOLIZES 'TRUE, INFINITE AND SUPREME KNOWLEDGE'**

In the second Invocation given at the beginning of (this) Lesson 3, the Hymns Glorify the Infinite Beauty and Eternal Uniformity Found in the "Body Form" of the Supreme Lord, Holding the Permanently Auspicious Conch shell and the Invincible Discuss in His Hands. This 'Very Sight' of the Lord thus draped in a dazzling array of rich and silken garments interwoven in golden threads, fully complimented by rows and rows of precious gems studded garlands and bedecked with garlands made out of the elusive 'Paarijaata' flowers and with His Divine Consorts, Sri Devi – Boo Devi in Tow, is a Sure Guarantor of Every Wish and Boon! **INFERENCE OF THE SECOND INVOCATION IS THAT THE 'FORM' OF THE LORD IN ALL HIS INFINITE STRENGTH AND GLORY SYMOBLIZING ETERNAL MERITS GUARANTEED FROM THE UNSTINTED AND CONTINUOUS PERFORMANCE OF DUTY'.**

In the third Invocation to follow in (the forthcoming) Lesson 4, the Hymns Glorify the Feet of the Supreme Lord! The 'Sole Merging Point' of all Pinnacles of Knowledge, All Pinnacles of Duty and All Pinnacles of Devotion! INFERENCE OF THE THIRD INVOCATION IS THE POSITION OF THE SUPREME FEET OF THE LORD AND THIS SYMBOLIZES THE PATH THAT **'ALL QUALITIES : – KNOWLEDGE, DUTY AND DEVOTION NEEDS TO BE DIRECTED AT'**

//NarayanaAkhilaGuruBhagawanNamastey//

In accordance with the Gita, the 'Path' Towards the Lord Himself lies in adhering to the Shown Paths of 'Knowledge', 'Duty' and 'Devotion'. The First Path, 'Path of Knowledge', calls for exemplary and outstanding levels of prodigal intellect capable of imbibing and ingraining the vast unsurpassable amount of Truths enshrined in ancient texts and to assimilate its true content and thereby realize 'Paramaatma', by attaining the Highest Level of Moksha, after having attained the highest possible Characteristics and much sought after Qualities. The great cache, here, is that only a handful of preordained Jeevas are capable of treading this most elusive and most rewarding of all Paths. This Path is 'out of bounds' for an overwhelming majority of all Jeevas.

The Second Path, the 'Path of Duty', are to be treaded by those who dedicate their entire lifetime and beyond to the Service of the Lord by 'Selflessly' performing their Duty/Service and enliven themselves to the Supreme Lord Himself and also become more prone to getting themselves alleviated into higher and higher grades of Salvation after having risen inexorably in the corresponding 'Ladder of Quality' also!. This particular Path calls for outstanding levels of physique, excellent conditions of health over entire lifetime, with added bonus of sound mind and body. Though this particular Path is 'Not out of Bound', ONLY a select few can persevere and continue to tread this Path of Supreme Renunciation with a Supreme Sense of Service Oriented Mind Set honed only towards discharging of one's Duty .

The Third Path, i.e. the Path of Devotion – all encompassing Bakthi towards Sri Hari, and is The Most Easiest of All Paths, for hordes of 'Jeevas' fighting a losing battle against unseen enemies inherent in them in the form of – diseases, both of mind and body, numerous shortcomings and extremely low levels of Knowledge and a total absence of any 'Service' bent of mind nor any semblance of 'Duty Consciousness' and complete depravity in all spheres of life and thereby 'hitting rock bottom' in the Quality Scale. For such permanently ensnared Jeevas, The Path of Devotion, is a sure fire and guaranteed Path towards alleviating themselves from the quagmires of endless misery and sufferings. But there is a huge rider, here, in the pursuance of the Path of Devotion. This Path of Devotion is attainable by a devotee only in terms of the Quantum of Blessings Received from a Guru, which in turn will enable that devotee to become worthy enough to scale the 'Quality Ladder' and pull himself out of the morass of his utterly morbid existence! Indeed such a fortunate devotee, most surprisingly, most relevantly and most assuredly will also stand to 'Gain' the Infinite Merits contained in the other two Paths – that of Knowledge and Duty!

This is probably 'THE' Greatest Ingrained Quality of a Guru that is Too Infinite and Too Epochal for ordinary laymen to even contemplate, let alone showcase it in a few lessons! Srimadh Raghavendra Theertha, is such 'A True Guru' in every single nuance and meaning of the Lofty Word. The Ever Presence of All the Above Immensely Beneficial Qualities of Knowledge, Duty Consciousness and Devotion in stupendously abundant measures, is simply too awe inspiring and this 'Thought' often cautions an intrepid writer about his own insignificantly miniscule and irrelevant existence.

Such Jeevas' opting for the most easiest and most affordable (spiritually speaking!) path of Devotion has to first inculcate a sense of belonging to a Guru. The moot point here is that Srimadh Raghavendra Theertha has over the Centuries proved to be (and will continue to be so) a 'Most Benevolent and Easy to Please' Guru for an entire legion of Devotees. Thus favored, devotees are bound to transform their 'life styles' for the better and 'strive to find a new meaning to their quality-less lives'!

As is wont, a devotee needs to constantly apprise himself and to the outside World about the Prodigal Qualities of the Holy Pontiff, Srimadh Raghavendra Theertha, and all His Achievements and also the Awe Inspiring Nature of His Holy Works! The Literary Achievements of the Holy Pontiff was in a way "Flagged Off" in a stupendous manner with the 'Divine Composition' on the AnuMadhwaVijaya. With this Important Work, the Holy Pontiff 'Received' the Fullest Blessings of none other than Sriman Madhwacharya ! Vidya Lakshmi, being avowed to 'Follow and Be With' only those Ascetics who Worship Sriman Moola Rama and at the same time Excel and Outshine Everyone Else in the Sphere of True Knowledge, "Came To Be", Within the Holy Pontiff Permanently!!. According to scholarly Pontiffs who succeeded Srimadh Raghavendra Theertha, The Supreme Quality and Rich Resonance vibrating ceaselessly in the 'Weighty Words' found most abundantly in the Literary Works of the Holy Pontiff, is primarily due to the Ever Presence of Vidya Lakshmi and Saraswathi Devi in Him. In fact, many scholarly Pontiffs have opined with extempore in Their Holy Works, that the 'Bunches of golden flowers in full bloom' that fell off from the long tresses of 'the' Totally Engrossed Dancing Saraswathi (who so danced on the Tongue of the Holy Pontiff) flowed out from the Mouth of the Holy Pontiff in the Form of 'Verbal Sounds' and 'Epochal Words' and found a 'Second and Final Home' in the Eternal Works of the Holy Pontiff! It is too well known that 'Chaste Women' of the highest order, rarely come out in front of others, let alone dance in their midst! But they are wont to do so if the 'Presence of Their Husband is Guaranteed'! Hence, Saraswathi, Dances in full abandon on the Tongue of The Holy Pontiff only due to the 'EVER PRESENCE' of Her Divine Consort Bramha Deva in Srimadh Raghavendra Theertha!

Each and Every Holy Text penned by the Pontiff 'Is' a Testimony to the 'Store House' of a Multitude of Rich Qualities, so very much ingrained in the multi faceted Personality of the Holy and Divine Pontiff. The Hierarchy Position of the Holy Pontiff in terms of Quality Scale, encompassing all the three most vital aspects --- that of Knowledge, Duty and Devotion is Truly Top Notch and Top Class!! Next, the 'Purpose and Relevance' of the Holy Texts penned by the Srimadh Raghavendra Theertha, to be studied in depth and viewed as a Blessing by all of us, can be envisaged in the following Invocations ----

/GopuraakshaayaNamaha//GopyamanthrajapaayaNamaha//GomatheyNamaha//Gokar
neynaNamaha//GocharaakhilaayaNamaha//GograasadhaayaNamaha//Gotrarathnaay
aNamaha//GosthanenebhabhaashanaayaNamaha//GoptreyNamaha//Goutamasastrag
jnaayaNamaha//GouraveneyNamaha//GouravapradhaayaNamaha//GantreyNamaha//
GanjithashatraveyNamaha//GandhanaayaNamaha//GandharvavardhanaayaNamaha//
GandhineyNamaha//GandhavathisomagranthavidheyNamaha//Gandhavaahavidheyne
Namaha//GandharvaabhaayaNamaha//GandashylapriyaayaNamaha//Gandhamaalabh
idheyNamaha//GandakeerathaayaNamaha//GangaasnaaineyNamaha//Gangeyapradha
ayaNamaha//GaandeevamithruvidheyNamaha//GrahadhoshagjnaayaNamaha//Grasth
aarayenamaha//GrahochaatanathaparaayaNamaha//GranthabheydhineyNamaha//Gra
nthakruthyeyNamaha//GranthapaathakaayaNamaha//GraamenaayaNamaha//Graamy
abhayagneyNamaha//GraameevamathachidheyNamaha//GraahakaayaNamaha//Graahi
neyNamaha//GraahaksheymakaraayaNamaha//GraahabheethighneyNamaha//Ghatan
aananuroopaarthaghatakaayaNamaha//GhanaayaNamaha//GhamaharteyNamaha//G
hanapreetayeNamaha//GhanaaghananibhaanghabhaasaneyNamaha//Ghanasaaradhr
avaasekthakaayaayaNamaha//GharghareekaankanaayaNamaha//GhaathithaarayeNa
maha//GhusrunapreeyaayaNamaha//GhanaavatheyNamaha//Ghruthapreeyaaya
Namaha//GhoshaethneyveyNamaha//Ghontaaphalaasthidvayasahajapamoolaakaraab
hujaayaNamaha//GhooshadhaayaNamaha//GhoraamayapareharthreyNamaha//Ghan
taapathagathipriyaayaNamaha//GhantaanaadhapriyaayaNamaha//Ghraanathaparnac
haarvaangaayaNamaha//GhnaanadhvaadhyavinodaayaNamaha//Chakrashankaankit
habhujaayaNamaha//ChamuuvibhanjanaayaNamaha//Charaacharaksheymakarthrey
Namaha//ChaturaayaNamaha//CharanaarunaayaNamaha//Chathustadheesthuthyama
anaayaNamaha//ChaturmukhapitruipriyaayaNamaha//ChathusaagaravikhyathaayaN
amaha//ChamaseenasamaadhimatheyNamaha//ChathvarasthaayaNamaha//Chakoraa
kshaayaNamaha//ChaturvedhaviseshaghaayaNamaha//Chalaachalahradhapriyaaya
Namaha//ChaturangabaladhamseneyNamaha//ChathuroopaayakshithaayaNamaha//
ChukshuhupreethikaraayaNamaha//ChaaruroopaayaNamaha//CharusevyaayaNamah
a//ChamaradvayaayaNamaha//ChittabhaanuprabhojvalaayaNamaha//Chiranjeeviney
Namaha//ChithaharaayaNamaha//ChithabhaashineyNamaha//ChithipradhaayaNama
ha//ChittaguptabhayuthraathreyNamaha//CheerateyjanaseyvithaayaNamaha//Chitthav
aaseeneyNamaha//ChipitachyaagakruthyeyNamaha//ChithimatheyNamaha//Chitraranj
anaayaNamaha//CheerakoupeenadhaaranaayaNamaha//ChullasaakshidhaayaNamaa
ha//ChulavardhanaayaNamaha//ChoodaamanayevysnavaanaamNamaha//Choornekr
uthamahaabhayaayaNamaha//ChoodaalaayayashasaaNamaha//Choothaphalaasvaadh
avinodhaayaNamaha//ChoodaakarmaadhikarthrunaamsanidhyousarvadhoshagjneyN
amaha//CheythanathraathreyNamaha//ChestakaayaNamaha//ChestakadhasineyNam
aha//ChythrotsavamudhobharaayaNamaha//ChodhyahartheyNamaha//Chouranaash
ineyNamaha/

/ChandrahaasaayaNamaha//ChanchalathvanivaarakaayaNamaha//Chandrakaanthaay
aNamaha//ChandraayaNamaha//ChandeeshapoojakaayaNamaha//Chandrachandana
dhravaseychanaayaNamaha//ChintaaharthreyNamaha//Chintaamanayesvabhaktaanaa
mNamaha//ChinthitharthapradhaayakaayaNamaha//ChinthyaayaNamaha//Chadhm
alochanaayaNamaha//ChadhmaheenaayaNamaha//ChatrabhogineyNamaha//Chalagn
eyNamaha//ChannagjaanaayaNamaha//ChannakarmaneyNamaha//ChalimatheyNam
aha//Chatrachaamaradhaathrey

*Namaha//ChatrachaamarashobhithaayaNamaha//ChaagayaahaadhishaastravidheyNa
maha//ChaatrarakshineyNamaha//ChaatraseyvithaayaNamaha//ChaatrapriyaayaNam
aha//ChidhrahaarineyNamaha//ChinnarogaayaNamaha//ChinnasaadhvasaayaNamah
a//CheydhakaayabhavadhukanaamNamaha//ChaandhasaastravishaaradhaayaNamah
a//JagatpoojyaayaNamaha//JagathksheemakaraayaNamaha//JagadhguraveyNamaha//
JagadhudhruthayejaathaayaNamaha//JaghnyagjnaayaNamaha//JanapriyaayaNamah
a//JananaandakaraayaNamaha//JanyhisevyvaayaNamaha//JapasakthaayaNamaha//J
ayathreevrathathathparaayaNamaha/
/JayadhaayaNamaha//JayakartheyNamaha//JayeeneyNamaha//JaraaharthreyNamaha
//JaraaheenaayaNamaha//JaraabandhusamharthreyNamaha//JalagulmaNivaaranaay
aNamaha/
/JavineyNamaha//JaatamaatrashishuksheymineyNamaha//JaanakeeshaarchineyNama
ha/
/JaadhyaghneyNamaha//JaanhavijalapaavanaayaNamaha//JalmathvavarjithaayaNam
aha/
/JigeeshaveyNamaha//JitakrodhaayaNamaha//JitadhurvaadhineyNamaah//Jithamano
bhavaayaNamaha//JitaarivarghaayaNamaha//JiteeyendriyaaNamaha//Jinamathadhw
asineyNamaha//JishnaveyNamaha//JihmavarjithaayaNamah//JeevaathaveyNamaha//J
eevikaayiNamaha//JeevadhaathreyNamaha//JeemoothavathsthithaayaNamaha//Jeevit
heyshabhayathraathreyNamaha//JeernajvaravinaashaayaNamaha//Justasreenaathapa
adhaajyaayaNamaha//JoothibhaadhavinaashaayaNamaha//Jeytreynamaha//Jyvaathr
ukasamaayaNamaha//JamboophalapriyaayaNamaha//JambhaharthreyNamaha//Jgna
anavatheyNamaha//JgnaanadhaathreyNamaha//JgnaandhaprakaashvatheyNamaha//
JyaayaseyNamaha//JeestavruthayeNamaha//JeystaayaNamaha//Jyotsnaanibhayashaey
Namaha//JulaaripriyaayaNamaha//JullareevaadhanapreethayeNamaha//Jushakethor
upeykshakaayaNamaha//JoonihanthreyNamaha//JoojoovaathabhayaapahaayaNamah
a//TattareerahithaayaNamaha//TakkprathyayavicharajgnaayaNamaha//Teekathaathp
aryaaarthaprabhodhakaayaNamaha//TeekruthaanyabhudhokthikaayaNamaah//Taank
aarakarachaarithraayaNamaha//TookaabhaayahadhurithaashmanoNamaha//Damaru
dhanikrunmithraayaNamaha//DaakinibhayabhojanaayaNamaha//Dimbasoukhyapra
dhaayaNamaha//DolaavihaarothsnavalolupaayaNamaha//DakkavaadhyapriyaayaNam
aha//DoukamaanaayaNamaha//NnathvaarthakovidhaayaNamaha//*

LESSON 4:

**/PratharNamaamiPARAMAATMAPADHAARAVINDHAM
AaanandhaSaandhraNilayamManiNoopuraadhyam
YethasthaSamasthaJagathaamEthiDharshaYantham
VyakuntaMaathraBhajathaamKarapallaveyna/*****

{* Hymns Composed by Vyaasa Theertha}**

AnandaTheerthaBaghavathPaadha (Sriman Madhwacharya) and a few of His Infinitely Holy and Immensely Powerful Invocation such as : ----

**“MadhwaGurubhyoNamaha/DashapramathiGurubhyoNamah/AlavabhodhaGurubhyo
Namah/PoornaBhodhaGurubhyoNamaha/SukhaTheerthaGurubhyoNamah/BhooreeM**

***aanasaGurubhyoNamaha/ThrylokaAcharyaGurubhyoNamaha/ParamaHamasaTilake
bhyoNamaha/”***

---- Signifies the ‘Highest Rung of Hierarchy’ Attained by The Great Avataara Purusha in ‘Each and Every Podium’ Heralding the Supremacy of Sri Hari over everything and everyone else!. Subsequently, The Infinite and Everlasting Glory Attained By Sriman Madhwacharya during His Great ‘Avataara Kaala’ is very well chronicled in the Magnificent Biography *//SuMadhwaVijaya//* running into 16 Glorious Chapters. It is Divinely Guaranteed that all those who are constantly involved in the “Study Of, Hearing To and Teaching Of” the *//SuMadhwaVijaya//* to ardent followers, through out their life spans, without ever even trying to ‘Study’ any other ‘Holy Text’ would be enabled in full measures to understand the ‘Other’ entire lot of tougher works of Sriman Madhwacharya in their succeeding life times by the Infinite Grace and Blessing of none other than Vaayu Deva and shall be empowered with the “Realization of Divine Knowledge” and also will ‘Permanently Attain’ the Holy Feet of Sri Hari Himself.

It is very apt to mull over the ‘COMITTMENT’ of Srimadh Raghavendra Theertha at this juncture:

QUOTE ---- ***“DheenamdhonamAnaathamSharanaaGathameynaUddhareyithi”***
UNQUOTE

“Srimadh Raghavendra Theertha (With The Prior Blessings of Vaayu Deva) is COMMITTED to Uplift all of us (who seek His Benevolent Grace), to Enlighten all of us (who seek His Knowledge) and to Permanently free all of us (who seek His Refuge) from the shackles of all bondage”.

It is besides the point that the Holy Pontiff Srimadh Raghavendra Theertha ‘Completely’ Imbided the Fullest Essence of Supreme Knowledge As Permanently Enshrined in the Eternal Works of Sriman Madhwacharya and ‘Wrote Path Breaking Commentaries on Them’ and thus, the Stupendous Merits and Benefits, arising out of such a ‘Literary Dedication’ is too mind boggling to even contemplate! Also, The Highest Level of Respect, Devotion and Allegiance of Srimadh Raghavendra Theertha towards His ‘Aadhi Guru’ Sriman Madhwacharya can be gauged by the fact that the Holy Pontiff ‘Restricted’ His own Biography, the *//SrimadhRaghavendraVijaya//* to just 10 chapters, even though the original biography comprised of nearly double that number! Srimadh Raghavendra Theertha “did not want” His own biography to “equal or exceed” the 16 Chapters of *//SuMadhwaVijaya//* Another stupendous coincidence is that Srimadh Raghavendra Theertha is the 16th Pontiff to Ascend the Parama Hamsa Peeta in line after Sriman Madhwacharya, who, in turn is the 16th in line after Hamsa Namaka Parmaatma Himself!. Just like the ‘Continuous Study’ of all the 16 Chapters of the *//SuMadhwaVijaya//* Rewards a ‘Pursuer’ with the ‘Fullest Attainment’ of all the Four ‘Purushaarthaas’, like wise, the ‘Continued Devotion’ towards all 16 Holy Pontiffs’ starting from Sriman Madhwacharya TO Srimadh Raghavendra Theertha Ensures Guaranteed Occupancy of a High Pedestal in the ‘Qualitative Ladder’ with the complimenting Reward of Full and Total Realization of Sri Hari Himself!

In the *//Srimadh Baghavatha//* The Lord Himself Says :

“ApyachyuthoGurudhwaaraPrasaadaKruthaHanthvithi”

“All MY Munificent Blessings Shall Be Routed Through The Grace of A Guru Only”

It is no exaggeration to state that such ‘A’ Blessing and Grace of Sri Hari Himself can be obtained by the continued, dedicated and complete Study of the Eternal Works of Srimadh Raghavendra Theertha. One of the Greatest Ingrained Quality in a ‘Guru’ is His Literary Skill and Mastery therein. This particular Quality of Literary Mastery occupies the highest rung in the ‘Qualitative Hierarchy’ and enables a Guru to Himself ‘Achieve’ more and more Merit in terms of ‘Dispersion of True Knowledge’ for Posterity in the form of Priceless Gem Studded Knowledge Capsules (Holy Texts). The Truly Awe Inspiring Literary Exploits of Srimadh Raghavendra Theertha for the purpose of easy assimilation and convenience can be categorized into Two Groups.

The First Group consists of all those Works that Srimadh Raghavendra Theertha Wrote based on the Earlier Great Works of His ‘Guru Parampare’ (Heritage).

The Second Group consists of the Rest of the Works, that the Holy Pontiff ‘Penned’ on the Existing Classical Literature of that Period such as The Ramaayana, Mahabhaaratha and The Gita.

In this Lesson a comprehension of the Significance of the ‘Great Works’ of the Holy Pontiff in the First Group and the Glorious Merit and Purpose Ingrained in Them will be humbly attempted :

//AnuMadhwaVijayaVyakhyaana// : The Genesis of This Work is that Narayana Pandita, a contemporary of Acharya Madhwa, had written an abridged version of the **//SuMadhwaVijaya//** which he himself had penned earlier, to enable both scholars and laymen alike to quickly engage themselves in the ‘Relentless Religious and Philosophical Discourses’ on the Life and Times of Sriman Madhwacharya, titled as ‘AnuMadhwaVijaya’. Later Srimadh Raghavendra Theertha further Wrote a “Composition” on the AnuMadhwaVijaya known as the AnuMadhwaVijayaVyakhyaana. With This Single Work, the Holy Pontiff Announced To the Whole World About His Divinely Gifted and Blessed Literary Skills Empowered by the Blessings of None Other Than Sriman Madhwacharya and Vidya Lakshmi Themselves!! Only Srimadh Raghavendra Theertha, the Incarnation of Prahlada Raajaru, with the Omni Present Manifestation of Vaayu Deva, indeed could have ‘Achieved’ this stupendous task!

//VaadhaavalliGranthaVyakhyaana// : The Genesis of This Work is that JayaTheertha Shreepaadharu had Written His Powerful Grantha ‘The Vaadhavalli’, quoting which entire clans of pundits were successfully engaged in abolishing the foundation less logic of other schools of Philosophy. This Work resembling a roaring and fiery Inferno, was very much useful in reducing to ashes the ‘arguments’ of many a false paths and Philosophies. Now, after Srimadh Raghavendra Theertha wrote a composition, VaadhaavalliGranthaVyakhyaana, on this tough Work of JayaTeertha Shreepaadharu,

pundits were still more empowered to further 'Balance and Sustain' their profound arguments. (the TatvaVaada of Sriman Madhwacharya) Thus the raging fires inherent in Vaadhaavalli Grantha was further ignited into a cataclysmic ball of flame that drew in enormous quantities of fresh combustible air from the 'Strength' IN 'The Composition' of Srimadh Raghavendra Theertha! The Holy Pontiff, Srimadh Raghavendra Theertha, penned this particular composition in order to simply the 'heavier and tougher' Work of JayaTheertha Shreepadarau, which had till then challenged the 'Collective Intellect' of the Best of Scholars!

//ChandhrikaVyakhyaana// : The Genesis of This Work is that Vyaasa Theertha had Written His Most Difficult (to comprehend) Work "TaatparyaChandrika". This Work due to its immense scholastic 'Content and Weight' in terms of the validation of the Tenets of TatvaVada became a 'Must Read' amongst all budding scholars desirous of gaining Knowledge and also amongst established scholars. But as 'things then stood', only a few most eminent scholarly Pontiffs like Vijayeendra Theertha (disciple of Vyaasa Theertha) could 'fully comprehend the import of this Great Work. In order to 'disperse' the True Import of the Original Work, Srimadh Raghavendra Theertha Wrote a Composition on this Work of Vyaasa Theertha, titled as Chandrika Vyakhyaana. The Fame of the TaatparyaChandrika grew hundred folds after Srimadh Raghavendra Theertha Wrote His Vyakhyaana and thus spread the True Essence of Vyasa Theertha's 'Chandrika' everywhere.

//SudhaParimalaGrantha// : The Genesis of This Work is that JayaTheertha Shreepadarau had Written His Most Famous Work, The Sriman NyaayaSudha, as a TeekaGrantha on the AnuVyaakhyaana of Sriman Madhwacharya. This Holy Work resembling the very Divine Nectar of Immortality remained out of bounds to an overwhelming majority of scholars, due to its most complicated lexicon and style of erudition! Srimadh Raghavendra Theertha's Gloss on the Sriman Nyaaya Sudha, titled "SudhaParimalaGrantha", simplified to a very great extent the 'seemingly complicated Theology' contained in 'The Sudha'. This particular Work (SudhaParimalaGrantha) has become so popular amongst both scholars and laymen, that the Title of the Work in itself has become SYNONYMOUS with the Holiest of All Holy Names of The Holy Pontiff Srimadh Raghavendra Theertha!!! Ordinary laymen cannot fully extol the enormity of the Virtues of "SudhaParmilaGrantha" and its 'Permanent Importance' to the Very Essence of TatvaVada. The 'Parimala' contained in this Great Work constantly Immensely Pleases' all those who are fortunate enough (with the prior Grace and Blessings of Srimadh Raghavendra Theertha!) to 'take in' its Divinely Sweet nasal fragrance (Parimala) and thereby 'Imbibe' the Immense Importance of the SrimanNyaayaSudha. From then on it has become a compulsory practice to Study the SrimanNyaayaSudha along with the SudhaParimalaGrantha of Srimadh Raghavendra Theertha. Many scholarly Pontiffs of the Rayara Mutt have themselves vouchsafed for the Importance of this most 'famous' amongst all Works of Srimadh Raghavendra Theertha.

//Tatvaprakaashika – BhaavaDheepika// : The Genesis of This Work is that JayaTheertha Shreepadarau had Written His Most Important Teeka Grantha titled //Tatvaprakashika// on the Bramhasutra Bhaashya of Sriman Madhwacharya. The

Unsurpassable Literary Skills of Jaya Theertha Shreepaadaru shines forth in fully Merit from His Work, but this Work could not be easily understood by even great scholars. Srimadh Raghavendra Theertha Wrote an elaborate Summary – The BhaavaDeepika - on this Great Work of Jaya Theertha Shreepaadaru and thus brought out the full essence of the TatvaPrakaashika, thereby popularizing the ‘Principle Arguments’ of both Sriman Madhwacharya and JayaTheerthaShreepaadaru. Many scholarly Pontiffs have praised this single most literary achievement of Srimadh Raghavendra Theertha in no less a term. They have likened this Work, the BhaavaDeepika, of the Holy Pontiff to a rich silken cloth worthy enough to be wrapped around the body of ‘a’ coy damsel likened herein to the Holy Work – ‘The TatvaPrakaashika’ - and thereby bringing her out (for the purpose of assimilation of the Work amongst All) in front of the eyes of the scholars worldwide.

//TatvaManjari// : The Genesis of This Work is that Sriman Madhwacharya had Written a very small Work known as the Anubhaashya. Even though this Work was a comparatively small Work (size wise), the Infinite Meanings that lay hidden in it were indeed ‘Hugely Potent’. No one had ever tried to write commentaries or summaries on this “Anubhaashya” of Sriman Madhwacharya. But Srimadh Raghavendra Theertha Wrote a Teeka Grantha on ‘Anubhaashya’ titled ‘TatvaManjari’. Many scholarly Pontiffs of the Sri Mutt have likened this Literary Masterpiece of Srimadh Raghavendra Theertha, wherein the Holy Pontiff has fully succeeded in bringing out the Infinitely Meaningful Depth of the Original Work, the “Anubhaashya”, to that of Mother Yashoda who successfully ‘Saw’ the Entire Cosmos and Yonder in the little mouth of her infant , Krishna!. This Work ‘Proves’ the Immense Measure of Blessings that Sriman Madhwacharya had Bestowed on Srimadh Raghavendra Theertha.

//TantraDeepika// : The Genesis of this Work is that in the Vast Ocean of Madhwa Saastras encompassing the entire gamut of subjects from Logical Inference and the entire lot of profoundly valid meanings hidden tantalizing in the Works of Acharya Madhwa were all meticulously ‘Strung’ together in a most astonishing manner by Srimadh Raghavendra Theertha and has been showcased in His single most famous and meritorious Work titled The “Tantra Deepika”. It is said that for all aspiring scholars as well as noted scholars, the level of satisfaction and fructification that they are bound to achieve from the regular study of this one Work surpasses the merit thus gained together from all other Works. The Literary Mastery and Supreme Truth mirroring the ‘Highest Quality’ of Srimadh Raghavendra Theertha ‘stems forth in torrents’ and seems to have attained its ‘Zenith’ in this Work.

//Tarkataandava Vyaakhyaana// : The Genesis of this Work is that Vyaasa Theertha had Written His most famous Work the ‘Tarkataandava’ (together with Nyaamrutha and Chandrike were often forcefully quoted by scholars to further their arguments in favor of TatvaVaada). Srimadh Raghavendra Theertha’s Work, the “Tarkataandava Vyaakhyaana” fully ‘Brings to Light’ the Immense and Infinite Literary Skill of the Holy Pontiff and His Great Quality of Benevolence directed towards the ‘uplift’ of ordinary laymen. This Vyaakhyaana in itself is merited with the Quality of rewarding almost any favor to the seeker.

The following Powerful Invocations of the SrimadhRaghavendra Theertha is bound to lead towards Lesson-5 wherein a ‘Glimpse’ of the Holy Works in Second Group shall be humbly attempted :

/ThapasvineyNamaha//TapodhanaashraayaNamaha//TapodhanaayaNamaha//Taptamudhra
aankaayaNamaha//TaphathaapaharthreyNamaha//TaphakaanchanasannibhaayaNamaha/
/TamoharthreyNamaha//TarunaayaNamaha//TarkapandithaayaNamaha//TaathaayaNamaha/
a//TaamasajgneyNamaha//TaapaseyvithaayaNamaha//TaarakaayaNamaha//Tiraskruthapa
rachyaagineyNamaha//TheevraphaladhaathreyNamaha//TeekshnarooapaayaNamaha//Teern
asamsaarsaagaraayaNamaha//ThurushkaseyvithaayaNamaha//ThulyaheenaayaNamaha//
ThuragavaahanaayaNamaha//ThustidhaayaNamaha//TungavighrahaayaNamaha//Tungaat
hataashrayaayaNamaha//ThoolaetheekruthaagnoughaayaNamaha//TrupthaayaNamaha//
TrushnaarthreyNamaha//TejasvineyNamaha//ThylavidhveyshineyNamaha//Thokaanaa
msukhavarjithaayaNamaha//ThanjaapurakruthaadharaayaNamaha//ThundaladhaayaNama
ha//ThandhreeharaayaNamaha//ThraanadhaayaNamaha//ThaathreyNamaha//Thraasarth
reyNamaha//ThridhoshajneyNamaha//ThrevarghaphaladhaayaNamaha//Thrilokeemaanya
sathmaayaNamaha//TvarithadhaayaNamaha//DattabheestadhaayaNamaha//Dadhipriyaaya
Namaha//DhamavatheyNamaha//DhayaalaveyNamaha//DalitapaathakaayaNamaha//Dhas
havatheyNamaha//DattadhrustayeNamaha//DhasyuhanthreyNamaha//DakshaayaNamaha/
/DakshinaavatheyNamaha//DarshanaadevapreetaaayaNamaha//DhaarunadhukajgneyNam
aha//DaaridhyanaashakaayaNamaha//DaathreyNamaha//DaasaayaNamaha//Daasapramod
hakruthreyNamaha//DaakshinyapoorithaayaNamaha//DivoukasdhrushaayaNamaha//Divya
vighrahaayaNamaha//DistavardhanaayaNamaha//DheerghaayusheyNamaha//Dheernadhuri
thaayaNamaha//DheenanaathagathipradhaayaNamaha//DheerghaayushyapradhaayaNama
ha//DheerghavarjithaayaNamaha//DheeptamoorthimatheyNamaha//DhurdharaayaNamaha
a//DhurnayojithaayaNamaha//DhurlabhaayaNamaha//DhustihanthreyNamaha//Dhustirthe
ebanjaayaNamaha//DhusvapnadhoshajgneyNamaha//DhurvidaanaamadhanapradaayaNa
amaha//DhukhavinaashanaayaNamaha//DhukhadhvamsineyNamaha//Dhonaprasaadakrut
heyNamaha//DhooshyatyaagineyNamaha//DooradarshineyNamaha//Dootaanaamsukhava
rdhanaayaNamaha//DrustaanthaheenaayaNamaha//DrustaarthaayaNamaha//Drudhaangaa
yaNamaha//DrustadharpahrutheyNamaha//DrudaprajnaayaNamaha//DrudabakthayeNam
aha//DevasvabhaavaayaNamaha//DheyheethiyaachanaashabdhamoolabhidheyNamaha//D
hyithyaaripoojakaayaNamaha//DhyvashaalinyeNamaha//DhynyavivarjithaayaNamaha//D
hosaadhrikulishaayaNamaha//DhoshmitheydhoghadhreyNamaha//Dhourbhikshmyadhosh
ajgneyNamaha//DandadhaarineyNamaha//DandashokashayapriyaayaNamaha//Dambhahe
enayaNamaha//DhravachittaayaNamaha//DravyadhaayaNamaha//Dhrumasamaashrayaaya
Namaha//DvaasaphithasahasraanaamnaadeenaamroopabheydhavidheyNamaha//Dhanadh
aayaNamaha//DhanikaaraadhyaayaNamaha//DhanyaayaNamaha//Dharmavivardhanaaya
Namaha//DhaarakaayaNamaha//DhaanyadhaayaNamaha//DhaathreyNamaha//Dhishanaa
yaNamaha//DheematheyNamaha//DheepadhaathreyNamaha//DheeraayaNamaha//Dhuth
aristaayaNamaha//DhoothadhooshanaayaNamaha//DhoopapriyaayaNamaha//Dhoomaket
hubhaayaayaNamaha//DhruthabhakthaabhayaayaNamaha//DrustaayaNamaha//Dhruthimat
heyNamaha//DheynuroopaayaNamaha//DhyryapravardhanaayaNamaha//Dhoraneebruthe
yNamaha//DhouthavastrapareedhaayaNamaha//DhruvaashrayaayaNamaha//Nalinaakshaa
yaNamaha//NavagrahabhayachiddhreyNamaha//NavadhaabhakthibheydhajgnaayaNamaha
a//NarendraayaNamaha//NaraseyvithaayaNamaha//NaadeesthyrapradhaayaNamaha//Naa

masmaranasanthusthaayaNamaha//NaraayanapadhashrayaayaNamaha//NaathaayaNamaha//NaanaajaathijaathajanaarjithaayaNamaha//NaareedhooraayaNamaha//NaayakaayaNamaha//NaagaadhvyishvaryadhaayakaayaNamaha//NirvaanadhaayaNamaha//NirmalaatmaneyNamaha//NishreyasakaraayaNamaha//NigamaarthavidheyNamaha//NiraakruthakuvaadheendhraayaNamaha//NirjaraapthaayaNamaha//NiraamayaayaNamaha//NiyamaayakaayaNamaha//NiyathidhaayaNamaha//NigrahaanughrakshmaayaNamaha//NiskrustavaakhyaayaNamaha//NishkaasithapishaachaayaNamaha//NirmukthabandhanaayaNamaha//NithyasoukhyabhujeyNamaha//NidhaanaayasampadhaamNamaha//NistaaninaathaayaNamaha//NivruthipradhaayaNamaha//NityaneeraajapriyaayaNamaha//NirapradakshineynyvaSarvayaa
traphalapradhaayaNamaha//NirahankaaraayaNamaha//NidhraathyaagineyNamaha//NidhradhoshanivaaranaayaNamaha//NiyamineyNamaha//NindhaavarjithaayaNamaha//NishpruhaayaNamaha//NeethamatheyNamaha//NuthapaadhaabhjaayaNamaha//NuthanaamshukadharineyNamaha//NrupapoojithapaadhukaayaNamaha//NrunaamsukhapradhaayaNamaha//NeythreyNamaha//NeythraanandhakaraakruthayeNamaha//NeydhistaayaNamaha//NygamaadhiseyvithaayaNamaha//NoukaayibhaktabhavaambhudheyNamaha//NandaatmajapriyaayaNamaha//NandanaayaNamaha//NandanadhumaayaNamaha//NuonapoornatvarjithaayaNamaha//ParavaadhijayapradhaayaNamaha//ParathaapakruthheyNamaha//ParaayaNamaha//ParaakramajithaarayeNamaha//ParithaapajgnaayaNamaha//PathrornadhaarineyNamaha//PaakasaadhanaayaNamaha//PaateerapaadhukaayaNamaha//PaatakaayaNamaha//PaathreyNamaha//PaavanaayaNamaha//PaarshvavarthineyNamaha//PaaraayanapriyaayaNamaha//PaarijaathadharpajgneyNamaha//PeenyakeekruthadhurvaadhineyNamaha//PeethreyNamaha//PeedaavinaashakaayaNamaha//PeethavasanaayaNamaha//PiyooshaayaNamaha//PeeveraangaayaNamaah//PeedithaaghaayaNamaha//PulakineyNamaha//PustivardhanaayaNamaha//PoorakaayaNamaha//PoornakaamaayaNamaha//PoorvabhaashineyNamaha//PruthaveyNamaha//PruthukavardhanaayaNamaha//PruthiveeksheymakaayaNamaha//PrustaprasnapareepathreyNamaha//PeyaapaadhodhakaayaNamaah//PeyskalaayaNamaha//PyshunyarahithaayaNamaha//PoshakaaghranyeNamaha//PourushadhaayaNamaha//PankhajgneyNamaha//PanghuthvavaarakaayaNamaha//PandhitapaavanaayaNamaha//PandhithaayaNamaha//PampaavaasineyNamaha//PrasannayaNamaha//PrasidhaayaNamaha//PrathamaayaNamaha//PrathipannaarthhaayaNamaha//PrassadhithamahaathapaseyNamaha//PrathimaanvarjithaayaNamaha//PravaraayaNamaha//PrakamajgnaayaNamaha//PramukhaayaNamaha//PrabhalaayaNamaha//PrajgnaashaalineyNamaha//PrathyuhanaashakayaNamaha//PrapanchsukhadhaatreyaNamaha//PrakruthithistaayaNamaha//PravruthikruthheyNamaha//PrabothasampadheyNamaha//PranavathathparaayaNamaha//PrachandaayaNamaha//PradharadwamsineyNamaha//PrathigrahavivarjithaayaNamaha//PratyakshaphaladhaatreyaNamaha//PrasaadhaabhimukhaayaNamaha//PrasaadhakruthheyNamaha//PrabhaveyNamaha//PraandhaathreyNamaha//PraapthasidhaayeNamaha//PriyamvadhaayaNamaha//PreethimatheyNamaha//PreythabheethijgnaayaNamaha//PreyakaayaNamaha//PremavardhakaayaNamaha//PreyokhadhvaaneevilaasaayaNamaha//ProthadharmineyNamaha//PhaphareekavaachineyNamaha//PhaeithathapasyaayaNamaha//PhalodhayakaraayaNamaha//PhaaladhuraksharamadhaapahrutheyNamaha//PhaantaaneykeytharaasaadhyakaaryaayaNamaha//PhullanetryaayaNamaaha//PhoothkaarochhaatithaaneykathaapatrayapishaachkaayaNamaha//BadhareepahalalolupaayaNamaha//BalavatheyNamaha//BahudhatreyNamaha//BahuprajaapaalakayaNamaha//BadhirathaaharthreyNamaha//BaadhaharthreyNamaha//BaalapriyaayaNamaha//BaahudhaayaNamaha//BilvapatraarchanapreethaayaNamaha//BhudhaayaNamaha//BudhapriyaayaNamaha//BudhamathaghaathineyNamaha//BuddhidhaathreyNamaha//Betaalaa

dhibhayapradaayaNamaha//ByraagyollaasakartheyNamaha//BandhajneyNamaha//Band
haveyNamaha//BandhuvidhveyshavaaranaayaNamaha//Bandhyaaputrapradhatvaadhryat
haayogeynasrustikruthe yNamaha//Brundaavanasthathoyeenasarvatheerthaphalapradhaaya
Namaha//BrundhaavanamasashrayaayaNamaha//BraamhanagraayaNamaha//Baghavat
hbaktavidveystuhusadhyahaprathyakshabandhakrutheyNamaha//BajanapriyaayaNamaha/
/BaktaanaajayasidhyarthamvaadhyaajgnaanapriyaayaNamaha//BakthidhaayaNamaha//Bak
tabhaaradharaayaNamaha//BaktaadharaayaNamaha//BakthaavashyaayaNamaha//Bavyad
haayaNamaha//BagandharanivaaranayaNamaha//BavasoukhyapradhaayaNamaha//Dharm
apeetaayaNamaha//BasmeekruthaashubhaayaNamaha//BhavabheethihaaraayaNamaha//B
agnadhaaridhryaayaNamaha//BhaavajgnaayaNamaha//BhaaskaraprakhyayaNamaha//Bh
aavaarthasoochakaayaNamaha//BhaaryaasakthaanaamapisoukhyadhaayaNamaha//Bhiksh
aveyNamaha//BheemapadhaasakthaayaNamaha//BhuktimuktiphalapradhaayaNamaha//
BhoothapreythapishaachaadhibhayapeedaanivaaranaayaNamaha//BhoomneyNamaha/
LESSON – 5

**/VedhaanUdharatheyJaganNavaHathey
BhoogholaMuthiPratheyDhythyaanDhaaraYathey
BalimChamyatheyKshathrAkshayamKurVathey
PoulasthamJayatheyHalamKalaYatheyKaarunyaMaathanVathey
LeychaanoUchayaDhashaKruthiKrutheyKaarunyaMaathanVathey
KRISHNAYATHUBHYAM NAMAHA//**

Sriman Madhwacharya's TatvaVada Is As Supremely Validated for All Time to Come
As To The Ever Presence of Sri Krishna at Udipi. Thus, the "Sarvagjna Peeta"
Established by the Great Acharya, in more ways than one, Mirrors the Infinite and
Permanent Solidity in The Quest for That Ultimate and Eternal Goal, Achievable
Through The Relentless Pursuit of Knowledge, Duty and Devotion. This Utmost Vital
Prophecy of Acharya Madhwa, which is in stark contrast to the 'Benignly Liquid
Spiritualism' being practiced by all other ephemerally vengeful paths can be visualized in
His own Golden Statement :

QUOTE : ----- *"Do not Ever Forget Your Duty ; The Continuous Service of All
Those Who Are in Need, is the Real Form of Duty ; You Are a Citizen in The
Kingdom of Sri Hari ; The Service Rendered Towards all HIS subjects is the Real Tax
that is to be paid to HIM'* UNQUOTE.

This Divine Directive has also "Come True in Toto" on account of the Meritorious
Deeds of a number of Holy Pontiffs who Followed this Command of the Great Acharya
and Reached 'A' Zenith with the Deeds of Srimadh Raghavendra Theertha.

**/NarayanaayaParipoornaGunaarnaVaaya
VishvoudhayaSthithilayoniYathiPradhaaya
GjnaanaPradhaayaVibhudaasuraSoukhyaDukha
SathkaranaayaVithathaayaNamoNamasthey//**

{ Sriman Naraayana, The Indefatigably Supreme One With the Completely Permanent
Presence of Each and Every Eminent but Unsurpassable QUALITY, Thereby

Empowering Him To Function as The Creator, The Sustainer and Destroyer of The Universe ; Ultimate Grantor of True Knowledge ; Ultimate Grantor of Fortunes to All His Devotees ; Ultimate Nemesis Of All His detractors; AND WHO is the Infinitely Permanent Unchangeable “BE ALL AND END ALL” of All Universal Existence }

This is in short the Very Essence of all the Vedas. This is what the TatvaVada Emphasizes so Magnificently. It should be always remembered that, Srimadh Raghavendra Theertha with utmost humility and servility, Pledged to Write Compositions on the entire Works available under the vast canvas of TatvaVada. Concurrently, the following Holy Invocation Eulogizing The Supreme Lord and other Celestial Beings along with Madhwa Pontiffs’ in the rarified field of “Qualitative Hierarchy” (Guna Taratamya) with ‘Deep Reverence and Relevance’ to this humble Treatise is quite portent before we dwell into the Holy Works of “Dheera Shree Raghavendra” in the broad umbrella of the Second Group:-

***“SamasthaGunaSampoornamSarvaDhoshvivarjithamLakshmiNarayanamVandhey
BakthaAbheestaBalaPradham
NiraVadhyeNithyaBakhtreyLakshmiLakshanaLakshithyHariPatniJagathKarthrey
VaradhaAthreyNamosthuthey
BudhirBalamYashodhyramNirbhayathvamArogathaamAjaadyamVaakpatuthvamcha
HanumathSmaranaathBhaveth
NamosthusaathvikaDevaahaVishnuBaktiParayanaahaDharmaMargeyPrernayanthu
BhavanthaSarvayevahi
PruthviMandalaMadhyasthaahaPoornaBodhaMathaanugaahaVaishnavaahaVishnu
HrudhayaahaThaanNamasteyGurunMama
PujaayaRaghavendraayaSatyaDharmaRathaayachaBajathaamKalpavrukshaayaNama
taamKaamadhenave””***

//BaataSangraha// The Genesis of this Work was the /Batta Siddhanta/ which posed a big challenge to all scholars wishing to dwell into its contents. Srimadh Raghavendra Theertha’s Work the //BaataSangraha// ‘successfully decanted’ the Original Work and brought Immense and Everlasting Fame to the Holy Pontiff. This Famed Work was placed on the back of the Royal Pachyderm and ceremoniously paraded in a grand procession by none other that the much renowned scholar and minister of that time, NeelaKanta.

//RamacharitaManjari-KrishnacharitaManjari// The Genesis of this Work lies in the ‘Grand Niche’ occupied by the Eternal Literature the Ramayana , the Mahabhaarata and the Mahabhaaratha Taatparya Nirnaya. Srimadh Raghavendra Theertha Wrote the /RamacharitaManjari/ encapsulating the ‘Entire’ Ramayana in just 12 ‘Weighty’ Shlokas ; next the ‘Entire’ Mahabharatha and the Mahabharatha Taatparya Nirnaya was also ‘amazingly abridged’ within just 32 Shlokas ; and also the ‘Entire’ awesome Story of Lord Krishna was most skillfully compressed with ‘clinical precision’ in just 26 Shlokas. This Literary Masterpiece Proves the Prodigal Skills of the Holy Pontiff as well as His Unique and Immense Grasp over Holy Texts and His Immeasurable Intellect. This Holy Work is primarily aimed at all those laymen who would find the study of the

Ramayaana and Mahabharatha to be most exhaustive and time consuming. Also, with this Work the Holy Pontiff 'in a way' Achieved the Seemingly Impossible Task of 'de-sizing' the Ramayana and the Mahabhartha without ever eliminating any of its wholesome contents! Only Holy Pontiffs with the Prowess of Srimadh Raghavendra Theertha could ever have attempted such a task and excelled in it!

//DashaPrakarnaTeekaGrantha// The Genesis of the Work is that Sriman Madhwacharya had earlier written His Work The 'DashaPrakarna, comprehending the Infinite Substance of the Vedas and Upanishads and the Bramha Sutras of Veda Vyasa and thereby highlighting the 'Core Values' of each and every Sutra by way of logical inference and conclusive statements. Subsequently, JayatheerthaShreepadaaru had Written His Teeka on the Work. Later Srimadh Raghavendra Theertha, Worthy of His Lofty Lineage, The Parma Hamsa Kula, Wrote a Summary titled /DashaPrakarnaTeeka/ further simplifying the Main Works of the earlier Titans.

//Rig – Yajur – Sama Veda Vyakhyaana // The Genesis of the Work is that earlier masquerading scholars owing their allegiance to other faiths, had misquoted the very Essence of the Vedas in their misinterpreted ramblings on The Rig Yajur – Sama – Atharma Veda. Srimadh Raghavendra Theertha in order to mitigate this serious discrepancy Wrote His Lofty Compositions 'Sunning Out' the Correct and True Interpretations of the Vedas and thus 'corrected' the shrill ranting of others. Thus, with this particular Work, the Holy Pontiff endeared Himself very much to Veda Narayana Himself!

//Dashoupanishad Vyakhyaana// The Genesis of this Work was the Timeless Permanency of The Upanishads. Srimadh Raghavendra Theertha successfully undertook to Write Compositions on the Upanishads and this Immense Achievement was highly appreciated by one and all, very much more than when He Wrote Composition on the Vedas. This single Work Highlights the Intellectual capacity of the Holy Pontiff in having fully imbibed the Essence of The Upanishads, The Limitless Range of His Boundless Talent, complimented by Never Ending Fame and Subtle Nobility.

//PurushasooktaadhiPanchasooktha Vyakhyaana// The Genesis of this Work is that Baghwan Veda Vyasa Had Compartmentalized enormous amounts of Pre-Vedic Ideas and Thoughts and 'streamlined' the same into four distinct Vedas and later Composed the Bramha Sutras, crisply filtering the essential 'Gist' of the Four Vedas. Likewise Srimadh Raghavendra Theertha in order to disperse the True meanings inherent in the 'PurushaSooktas' Composed the /PanchaSookta Vyakhyaana/. This Work was greatly welcomed by scholars who became Ecstatic in the Praise of the Effort, Knowledge Levels and Clarity of Purpose of the Srimadh Raghavendra Theertha.

//Rigarthamanjari// The Genesis of this Work is that LakshmiNarayanachaar, the PoorvaAshrama Son of Srimadh Raghavendra Theertha had written a 'small' work titled 'RighbhaashyaTeekaVruvuthi', acting on the Instructions of his 'Vidya Guru' Srimadh Raghavendra Theertha. The Holy Pontiff Pleased with this effort of His 'ardent disciple' and also in order to further popularize and substantiate this Work Wrote a Composition

on it titled 'Rigatha Manjari'. This Work of the Holy Pontiff also espouses His complete Blessings on LakshmiNarayanaachar.

//GeetaTaatparyaNirnayaTeekaBhaavadeepika// The Genesis of this Work is that Jayathertha Shreepaadaru had Written His stupendous Teeka Grantha on the /GeetaTaatparyaNirnaya/ of Sriman Madhwacharya. Further in order to assimilate and dissipate the true essence of these Two Great Works, vis-à-vis the Geetha, Srimadh Raghavendra Theertha Wrote His Complimenting Work /GeetaTaatparyaNirnayaTeekaBhaavaDeepika/. Scholars readily agree that this Work could have been Written only by the Holy Pontiff who had by now been 'accustomed' to Pen hoary Compositions on the Famous Works of Other Eminent Pontiffs' in the Monastic Order of Madhwa Saints.

//PremeyaDeepikaVyaakhyaana// The Genesis of this Work is that JayaTeertha Shreepaadaru had earlier Written His /GeetaBhaasyaPremeyaDeepika/. Later, the Holy Pontiff Srimadh Raghavendra Theertha in order to earn the 'everlasting Blessings and Grace' of JayaTeertha Shreepaadaru, Wrote a Composition on this Great Work. The Holy Pontiff was thus constantly engaged in Writing Compositions on the Great Works of earlier Pontiffs and thereby was a recipient of All Their 'Perennial Blessings and Grace'.

//GeethaarthaSanghrraha// The Genesis of this Work is the Baghavath Geeta which was 'Told' to the Valiant Pandava Prince, Arujna by Lord Krishna on the battlefield of Kurukshethra, thereby Elevating the Glory of the ChandraVamsha (of Lord Krishna) to an all time high. Likewise, when the Holy Pontiff Srimadh Raghavendra Theertha Wrote an Independent Composition on the Geetha titled /Geethaartha Sanghrraha/ the 'pre-eminence of the Parma Hamsa Kula' (The Holy Monastic Order of Hamsa Namaka Paramaatma) was "Enhanced A Thousand Times" by the Mountainous Merits arising out of this Work, based on the Sri Krishna's Own Divine Words – The Geeta.

//Mantroddhaara Grantha// The Genesis of this Work is that Sriman Madhwacharya had earlier Written His Stupendously Great Work titled /TantraSaaaraSanghrraha/ encapsulating the Potency of the Entire Vedas in the Form of 'Powerful' Hymns. Later the Holy Pontiff, further 'decanted' some most important hymns, so that the same could be easily followed regularly and relentlessly by all His disciples (primarily ascetics) and help them in the due discharge of their ascetic duties and this Work came to be known as the /Mantroddhaara Grantha/

//NyaayaMukthaavaliGrantha// The Genesis of this Work lies in the vast Ocean that the TatvaVada has come to symbolize over the Ages. The Holy Pontiff in the course of His relentless Pursuit of True Knowledge 'Seems' to have ferreted out priceless 'Pearls of Wisdom' and co-joined all those pearls in the form of Words and 'strung' them together in the form of a Necklace symbolized by the /NyaayaMukthaavaliGrantha/. This Work dazzles like a 'snow-white pearl necklace' on the neck of all those scholars who wish to undertake the study of the Works of the Holy Pontiff.

Special mention needs to be made about the Famous Song “*Indhu Yenaghey Govindaa.....*” Penned by the Holy Pontiff Srimadh Raghavendra Theertha. The Power Steeped in this single most famous Composition is potent enough to bring forth the Vision of Lord VenuGopala in front of one’s eyes.

The following Holy Invocations of Srimadh Raghavendra Theertha Forever Rings True: -

/Bhoothi pradhaayaNamaha/BhooridhaathreyNamaha/BhoopathivandhithaayaNamaha/BrutyabarthreyNamaha/BheysahaayaNamaha/ByravaayabhavaroghasyaNamaha/BookthreyNamaha/BhoghapriyaayaNamaha/BhojanadhaayaakaayaNamaha/BourikaayaNamaha/BoumajaarithathreyNamaha/BoumajadhoshajneyNamaha/BangapradhaayarimodhasyaNamaha/BraanthiheenaayaNamaha/BronathathreyNamaha/MakraraayasasastrasamvidaaNamaha/MathithaanyamathaayaNamaha/MallikaakusumaasakthaayaNamaha/MahathreyNamaha/MasrunathvacheyNamaha/MaruthprakhyaayaNamaha/MahaandhyanapradhaayaNamaha/MahodhayayaNamaha/ManyuheenaayaNamaha/MahaaveerapradhaarchakaayaNamaha/MaleemasamaladhvamsineyNamaha/MaheesheeksheytragaayaNamaha/MadhwamatadhugdhaabhichandramaseyNamaha/ManahapramodhajanaayaNamaha/MathaanaammadhabanjanaayaNamaha/MahaayashaseyNamaha/MahaabhaagineyNamaha/MahaamanaseyNamaha/MaarkaabayarthreyNamaha/MaatsyaryarahithaanthraayaNamaha/MaayaharthreyNamaha/MaanadhaathreyNamaha/MaathreyNamaha/MaargapradharshakaayaNamaha/MaarghaneystapradhaathreyNamaha/MaalathikusumapriyaayaNamaha/MithabhaashanaayaNamaha/MilithaarayeNamaha/MukhyaayaNamaha/MukhyaguraveyNamaha/MukhyapaalakaayaNamaha/MumuurshujeevaathaveyNamaha/MookaanaadhivyavaakpradhaayaNamaha/MoordhaabhishikthaayaNamaha/MoodatvahaarinyeNamaha/MoorchanarogaghneyNamaha/MrushiavachanaheenaayaNamaha/MruthyuharthreyNamaha/MrudhukramaayaNamaha/MadhangavaadharanuchayeNamaha/MrughyaayaNamaha/MrustaanaadhaayaakaayaNamaha/MrutikaaseyvaneynyasarvaroghanivaaranaayaNamaha/MeydhaavineyNamaha/MeyharoghjnaayaNamaha/MeydhyaroopayaNamaha/MeydhuraayaNamaha/MeghagambheeraninadhaayaNamaha/MythileevallabhaarchakaayaNamaha/ModhakruthreyNamaha/ModhakaasaktaayaNamaha/MohajneyNamaha/MokshadhaayaakaayaNamaha/MounavratpriyaayaNamaha/MounineyNamaha/MangalapradhaayaNamaha/MantraalayakathaalyaayaNamaha/MaangalyabheejamameemandithaayaNamaha/YatheeshvaryaayaNamaha/YastidhaarinyeNamaha/YamaasaktaayaNamaha/YakshabheethiginaayaNamaha/YachakamarabhooruaayaNamaha/Yaathayaama parithyagineyNamaha/YaavyathyagineyNamaha/YaanadhiyshivaryabhoghavatheyNamaha/YuktimatheyNamaha/YogineyNamaha/YogyaphaladhaayaakaayaNamaha/YoshithsanghavevarjithaayaNamaha/YogeendratheerthavandhyaanghreyNamaha/YouktikaayaNamaha/YantreyNamaha/YantravedheyNamaha/RasikaagreysaraayaNamaha/RamyayaNamaha/RakshojgnaayaNamaha/LakshanaatathparaayaNamaha/RaagadhveshavivarjithaayaNamaha/RaaghavendratheerthaayaNamaha/RajaadhiraajaayaNamaha/RaastrakshemaavidhaayaakaayaNamaha/RiktapriyaayaNamaha/ReetimateyNamaha/RukmadhaayaNamaha/RookshavarjithaayaNamaha/RevasnaaineeyNamaha/RykvakhandavyaakhyathreyNamaha/RogajneyNamaha/RomaharshanaayaNamaha/RouravaaghagnaayaNamaha/RothreyNamaha/LalithaayaNamaha/LabdhhanirvaanaayaNamaha/LakshmanaayaNamaha/LakshmineyNamaha/LakshminivatheyNamaha/LaabhadhaayaNamaha/LaavanyavatheyNamaha/LiptagandhaayaNamaha/LeelaayathithvadruthreyNamaha/LupthaarigarvaayaNamaha/LoonaghamoolaayaNamaha/LekharshabhaayaNamaha/LokapriyaayaNamaha/LoukhyahenaayaNamaha/LankaraathipadhaarchakaayaNamaha/VajrabheethihitheyNamaha/VaradhaagraneyNamaha/VaktreyNamaha/VadhanyaayaNamaha/VatsalaayaNamaha/VardhamanaayaNamaha/VamighneyNamaha/VaachamyamaayaNamaha/VibhavyeNamaha/VithadhaayaNamaha/VivekineyNamaha/VinayineyNamaha/VidhithaasheshaayaNamaha/VavithiparihaarakaayaNamaha/VishaaradhaayaNamaha/VipralapaavivarjithaayaNamaha/VishajnaayaNamaha/VismayakaraayaNamaha/VinuthaanghrayeNamaha/VikalpahruthreyNamaha/VineetaayaNamaha/VineytheyNamaha/VikramashlaaghyayaNamaha/VilaasineyNamaha/VimalaashayaayaNamaha/VithandavarjithaayaNamaha/VithakalmashaayaNamaha/VruthidhaathreyNamaha/VrustidhaayaNamaha/VedaanthaparaagaayaNamaha/VydyhaayaNamaha/VybhavathathreyNamaha/VythaalikavarasuthaayaNamaha/VykantabhajanaasakthaayaNamaha/VodreyNamaha/VanchanaarhithaayaNamaha/VandhyaayaNamaha/VamshaabhivrudhikruthreyNamaha/VrihidhaayaNamaha/VyasaganeyNamaha/Vyathipaathaadhidhosha gnaayaNamaha/VyahaarajayapradhaayaNamaha/VyaadhithaaraakaayaNamaha/VyaaghrabhayagjneyNamaha/VyuthpanaayaNamaha/VyustidhaayaNamaha/VyanghasvangapradhaayaNamaha/SharanaayaNamaha/SamasampannayaNamaha/SharkaraamadhubhaashanaayaNamaha/ShareerakshemakarineyNamaha/ShaktimatheyNamaha/ShashisundharaayaNamaha/ShapaantugrahasakthimatheyNamaha/ShasthreyNamaha/ShaastravidheyNamaha/ShaanthaayaNamaha/ShirashoolaharthreyNamaha/ShivaayaNamaha/ShikharineepriyaayaNamaha/ShivadhaayaNamaha/ShishiraayaNamaha/SheeghraprasaadhaayaNamaha/SheethagnaayaNamaha/ShudhikruthreyNamaha/ShubavardhanaayaNamaha/ShushrooshusoukhyadhaayaNamaha/ShoonyagneyNamaha/ShooraayaNamaha/ShylavaasineyNamaha/ShyvaprabhanjanaayaNamaha/ShophahanthreyNamaha/ShobhanaanghaayaNamaha/ShourourdharyagunaavithaayaNamaha/ShankaahaarinyeNamaha/ShankaraayaNamaha/ShankithaayaNamaha/ShrunkalaabandhamochanaayaNamaha/ShrunkalaapreethijanakaayaNamaha/ShradhaalaveyNamaha/ShreepradhaayaakaayaNamaha/ShruthavatheyNamaha/ShreystaayaNamaha/ShlaagnaayaNamaha/ShleshaharthreyNamaha/ShvethavastrapriyaayaNamaha/ShatprayogavidheyNamaha/ShadvyrishadhithadhooraayaNamaha/ShodashamangalaayaNamaha/ShodreyNamaha/ShandapusthivapradhaayaNamaha/SatyasandhaayaNamaha/SamaadhithaayaNamaha/SaralaayaNamaha/SathamaayaNamaha/SamarthaayaNamaha/SabhaajhaineyNamaha/SajanaayaNamaha/SarvatanttrasvatanttraayaNamaha/SarvaavagunaheenaayaNamaha/SarvaavidyaavishaaradhaayaNamaha/SadhaacharaanumodhakaayaNamaha/SarvakaaryaarthasidhidhaayaNamaha/SarvabhoothadhayashaalinyeNamaha/SatyadharmarataayaNamaha/SamaayaNamaha/SamantaayaNamaha/SatraavyayaNamaha/SaadhveyNamaha/SaadheeyaseyNamaha/SaaparaayadhaayaNamaha/SaahasihneyNamaha/SaathreevyakaayaNamaha/SaarvabhoomaayaNamaha/SaaravidheyNamaha/SidhasankalpaayaNamaha/SidhaartaayaNamaha/SidhidhaayaNamaha/SidhisaadhanaayaNamaha/SeemavatheyNamaha/SimhasomhananaayaNamaha/SukulaayaNamaha/SurabhayeNamaha/SumanaseyNamaha/SudheendrakarakanjakaayaNamaha/SuthalaayaNamaha/SugreevaayaNamaha/SusmithaayaNamaha/SukumaaraangaayaNamaha/SoonruthavachineyNamaha/SunudhaathreyNamaha/SounruthabhaashanaayaNamaha/SrustaabhistaayaNamaha/SeythihaasayaNamaha/SomaprabhaayaNamaha/SomabhaseyNamaha/SoukhyasoukyaayaNamaha/SouhaagyaadhaayaNamaha/SandhikarthreyNamaha/SangarahithaayaNamaha/SankyaavatheyNamaha/SangraheeneyNamaha/SantathipradhaayaNamaha/SantushtaayaNamaha/SamathaayaNamaha/SamsaarasoukhyadhaayaNamaha/SnigdhaayaNamaha/SmrutimaathreynasanthustaayaNamaha/SvanaamakeertanaadhvedhasaastharthajngaanasidhidhaayaNamaha/SvabaktanaadhuraacharasanaayaNamaha/SvanamaskaaramaathreynasarvakaaryarthasidhidhaayaNamaha/SvapnavakthreyNamaha/SaadhuvruthayeNamaha/SvaamineyNamaha/SvaathidhaathreyNamaha/Sv

eyrvaraayaNamaha//HatavarjithaayaNamaha//HarisevaaparaayaNamaha//HarshamaanaayaNamaha//HaaramandithaayaNamaha//Hith
aayaNamaha//HuthaagnayeNamaha//HrudayaalaveyNamaha//HeythaveyNamaha//HemadhaayaNamaha//He mapeetagaayaNamaha//He
yyaghneyNamaha//HothreyNamaha//HamsaayaNamaha//KshamaasheelaayaNamaha//KshamaahaaryaayaNamaha//KsheethichaayaNa
maha//KsheenapaathakaayaNamaha//KshemadhaayakaayaNamaha//KshmaadhimangalapradhaayaNamaha//

One life time is not enough to do full justice to the Immense Versatility and Qualitative Genius of the Holy Pontiff, Srimadh Raghavendra Theertha. This humble write up comprising of Five Lessons each 'Inspired' by the Collective Glories of the Five Holy Pontiffs' who ascended the Holy Peeta in line after Srimadh Raghavendra Theertha, has 'come this far' and 'traversed this much distance' ONLY due to the Guidance and Blessings of Srimadh Raghavendra Theertha.

#GURUGUNADEEPIKA SAMAAPTAHA#

*****SREERAMAKRISHNAARPANAMASTHU*****

C O N C L U D E D.

**SriRaghavendraGuruAnthargathaBaarathiRamanaMukhyaPraananthargathaSri
RamaNarahariMantaanadhaamaKaraKrishnaKrishnaatmakaSrimanMoolaRama
VijayaTheetharam**

A humble Seva at the Moola Brundaavana Of :

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*SRIMADH RAGHAVENDRA THEERTHA ^ (1623 – 1671) MANTRALAYA
*YOGENDRA THEERTHA ^ (1671 – 1688) SRIRANGAM
*SOOREENDRA THEERTHA ^ (1686 – 1692) MADURAI
*SUGUNENDRA THEERTHA ^ (1692 – 1725) SRIRANGAM
*UPENDRA THEERTHA ^ (1725 – 1728) SRIRANGAM
*VAADEENDRA THEERTHA ^ (1728 - 1750) MANTRALAYA
=====

**{ On the Auspicious and Holy Occasion of Aaradhana of Vaadeendra Theertha,
Mantralaya }**