

PRESENTS

/UdayaRaviSahasradhyothithamRookshaveeksham/
/PralayajaladhinaadhamKalpakrudvahnivaktram/
/Surapathiripuvaksacheydharakthokshithaangam/
/PranathabhayaharamThamNaarasimhamNathosmi/

[[[HARI VAAYU STUTI SAPTHAAHA]]]

A KALEIDOSCOPIIC VIEW OF THE ENORMOUS WORLD OF
[[HARI VAAYU STUTI]]

{ On the Auspicious Occasion of Uttaraayana Parva Kaala, 2005 }

Protector : *LakshmiNarasimha Devaru^
Preceptor : *Ananda Theertha Baghavathpaadaru^
Mentor : *Srimadh Raghavendra Theertharu^
Alma Matter : Dwaitha (sic)
Dominion : Vyaasa Koota (sic)
Lingua Franca : Sanskrit, Kannada, English
Nom-de-Plume : * s u d h e e n d r a c h a r ^

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

// JAYA BHAARATEESHA //

"VandheySumangalaneyVedaMuneendraSaandhra
VandheyMukundaRamananeySuraVrundhaVandhyey
VandheyMahaHANUMABHEEMASUMADHWASheela
ArpisiVandhipeynuEeePadhaPushpaMaala" (Kan.)

/SriGurubyoNamahaHarihiOm/

//BHASKAREYNA PRABAYATHA// (sic) --- the Sanskrit Phraseology as paraphrased by the Illustrious Philosopher, *Sriman Madhwacharya^, Expressing the 'Permanent Inseparable Nature' of the Sun and Its Radiance and vice versa, also 'Brilliantly Extols' the 'Permanent Inseparable Nature' of *Sriman Narayana^ and Lakshmi Devi. In other words the Omni Presence of *Sriman Narayana^ Guarantees the Ever Presence of Lakshmi Devi and vice versa!

"HariyeySarvothamaSiriyuAaathanaRaaniParameyshtiMaruthareyGURUGalendhu

u
GarudaSeshaRudraSamaryendhuSthaapisi" (Kan.)

In His Stupendous Philosophy, [TatvaVaada] (sic), *Sriman Madhwacharya^ has Shown the delineation of the Hierarchy Posts of All Celestial Beings each belonging to 'Individual POSTS' 'Assigned to them by *Sriman Narayana^', as shown in brackets : -

***Sriman Narayana^ - Sarvotama Purusha - THE SUPREMO**

Rama Devi & MahaLakshmi (Avyaka Tatva, Mula Prakruthi)

THE FOLLOWING POSTS OF/ARE : - (Always Attainable Only by the Grace of *Sriman Narayana^)

Bramha & Vayu (Maha Tatva)

Saraswathi & Bharathi (MahadAvyaka Tatva)

Rujus'

Garuda, Sesha, Rudra (Ahamkara Tatva)

Krishna's Shanmahishis' - Nila, Bhadra, Mitravinda, Kalindi, Lakshana, Jambavati

Consorts' of Garuda, Sesha & Rudra respectively --- Sauparni, Varuni, Parvathi

Indra & Kama (ManasTatva) (including their respective incarnations)

Ahankarika Prana (Tejasahamkara, TvagIndriya)

Dakshaprajapathi (Paneendriya), Annirudha & Rathi

SwambuvaManu (Upasthendriya), Bruhaspathi (Shabdha), Sachi & Indrapathni

PravahaVayu (VayuTatva , BhutaVayu)

Surya (ChakshuIndriya), Chandra (ShrothrIndriya), Yama & Shatroopi

Varuna (Aptatva, Rasenendriya)

Narada

PrasootiDevi, Brigu and PradhanaAgni (Vagindriya, TejoTatva)

Bramha Putras

Sapta Rishis, Prahlada & VyvaswathaManu

Mitra, PravahiDevi, Tara & Nirti

Visvakhsena, Ashwini Devtas (GrahanenIndriya)

Ganapathi (Akasha Tatva)

Kubera & Shatha Koti Devtas'

Karmaja Devtas'

Parjanya Naamaka Surya

Kurmadi Devta

Mantrabhimani Devtas'

Jalabhimani Devtas'

Namaabhimani Devtas'

Karmabhimani Devtas'

Gandharvas'

Manusya Shreystas'

*** * * * ***

**/BharathiRamanoMadhwoShrustisthithyanthakaarakaha/
/VaasudevaagjnayaNityamDhustaanaamPraanaghathakaha// (San.)**

Along with the above delineation of Celestials, it is also most imperative to understand that whenever *Sriman Narayana^ has 'Taken up' His Divine Incarnations, the rest of His Celestial Minions' also have Incarnated in one form or the other along with the Lord and have 'Served' HIM to their utmost! Needless to add, even such 'Duty Conscious Incarnations by the Minions' (solely aimed at Serving the Lord) shall be 'Deemed to be so' ONLY WITH THE PRIOR SANCTION, CONCURRENCE AND WILL OF *Sriman Narayana^!! With this miniature encapsulation of the Celestial Hierarchy as propounded by *Sriman Madhwacharya^, this writer wishes to humbly propitiate before such an august gathering of Heavenly Celestials, each one of them clinging onto their 'Individual Divine Posts' thus empowered by their inherent strengths and divinity thus 'activated in them' only by the prior 'Concurrence and Grace' of *Sriman

Narayana^ . The writer also wishes to express his unabashed devotion towards "The Peerless Preceptor of All Time", *Sriman Madhwacharya^, through whose Immense Grace & Blessings this commentary is being brought about. This attempt at commentating on the 'Enormous World' of [[HARI VAAYU STUTI]] in a few web pages is similar to an insignificantly pretentious sparrow contentedly pecking away at the heavily fortified ramparts of Fort Knox!! This simile is not an exaggeration at all when viewed on par with the Unsurpassable Fame of *Sriman Madhwacharya^ who was wont to 'Impart Lessons' to His most fortunate elite clan of disciples, unhindered by failing natural light, just by the 'Radiant Luster of Light' emanating from one end of His Toe with effortless ease! [[SUMADHWAVIJAYA --- Canto XVI]]

Past Cultural and Spiritual legacies of any Civilization is of utmost importance to the present 'Well being', which in turn is bound to influence the 'State of Spiritual Coziness' of the distant future! Much so, the Eternal Texts of Vedic Civilization being the Vedas, the Upanishads and the enormous [[MADHWA BHASHYAS]] (sic) which are now the Greatest Treasures of Mankind, with 'Values and Thoughts' much sought after and relevant in even in this Space Age! During Vedic Times, often, clash of ideas and cultures led to 'Closing of Forts' and 'Cloistering of Ideas' as it were in many 'Schools of Learning'. Over the next Centuries this prevailing 'Spiritual Hubris', heavily weighed down by a sense of all round complacency, was halted midway in its tracks and choice portions of 'Pearls of Wisdom' as enshrined in the [TatvaVaada] were most ably diffused by twin branches of 'Divinely Oriented' Vigilante Groups called as {Vyasa Koota}(sic) and {Daasa Koota}(sic)! While the former elitist group, claiming the Legacy of Baghwan *Veda Vyasa^, excelled in 'Writing' elaborate Commentaries on the 'Unreachable' Tenets of [TatvaVaada] of *Sriman Madhwacharya^ in Sanskrit, the later group 'Sang and Danced' their way into the hearts and minds of 'Hoi polloi' (Greek word for common masses!) (sic) just by the strength of their compositions in local Kannada language, thereby popularizing the 'Reachable' Tenets of [TatvaVaada] of *Sriman Madhwacharya^! Nevertheless, though these two renowned groups initially charted their own gloriously trail-blazing paths, later on, these two groups bonded seamlessly into the mainstream [Dwaitha] resulting in further 'justified assimilation' of the Eternal Values of [TatvaVaada]. The mountainous merits arising from such a 'divine justification' offered an unbridled 'Carte Blanche' (sic) to the votaries of [TatvaVaada] that further enabled in great measures, the [Dwaitha], to be 'User friendly', for huge swathes of populace cutting across vast regions covering huge geographical distances owing affiliation to their own distinctive Temporal Heads. Such a constant fusion-churning-refining process involved in 'understanding the Interpretation' of the Tenets of [TatvaVaada] is still in place, this being the precise reason why [TatvaVaada] as Propounded by *Sriman Madhwacharya^ is so vibrant, lively and all encompassing!

//Sreematho Raghavendrasya Namaami Padhapankajey/
/Kaamithaaseshakalyana Kalana Kalpaadhapou// (San.)

While retracing the Golden History of the [Dwaitha], the enormous task of 'Correct Interpretation' of the most elusive and evasive Tenets as Enshrined in the [TatvaVaada] of *Sriman Madhwacharya^, probably needs to be credited to the Holy Pontiff *Srimadh Raghavendra Theertha^, who, with His Utmost Rare Quality of 'Exactitude' & 'Certitude', time and again, 'Correctly Interpreted' the Tenets of [TatvaVaada] with crystal clear clarity and purposeful substance, in a manner that was not seen since the Times of *JayaTheertha Shreepaadaru^ and *VyasaRajaru^! Articulate students/disciples/devotees 'Must Take Note' of the 'Levels of Awe and Reverence' Shown by the Holy Pontiff *Srimadh Raghavendra Theertha^ towards His Moola Guru *Sriman Madhwacharya^. This 'subtle vein of pure devotion' running through each and every Text of the Holy Pontiff *Srimadh Raghavendra Theertha^, in one form or the other, is a literal Testimony to the "As close as possible & Correct Interpretation" of [TatvaVaada] of *Sriman Madhwacharya^. Perhaps, this is why it is necessary for any individual aspiring to 'Approach' the Holy Pontiff *Srimadh Raghavendra Theertha^ for succor, would indeed stand to 'receive multifold benefits' if such an individual strives to sincerely attempt to understand, follow and devote himself wholeheartedly to the Tenets of [Dwaitha], so ably 'Practiced' by *Srimadh Raghavendra Theertha^. In fact, *Srimadh Raghavendra Theertha^ also Shines forth as one of the very few select *Madhwa Pontiffs^ whose Holy Title finds mention at the 'Very Highest Echelon' in both the Divine Dominions' of {Vyaasa Koota}(sic) and {Daasa Koota}!(sic)

Before this attempted kaleidoscopic view of the [[HARI VAAYU STUTI]] can begin in right earnest, a quick glance through a few lines that appeared in an earlier article entitled "MADHVAAKYA DAASHOHAM", web page 7 (32), by T.V. Sudheendrachar et. al., published in www.articles.gururaghavendra.org, March 2004, as excerpted below is mooted : --

(Quote) "----- Studying the Eternal Works of ParamaHamsa Sanyasis like *JayaTheertha Shreepaadaru^, *ShreepaadaRaajaru^, *Vaadirajaru^, *VyaasaRaajaru^ and *Srimadh Raghavendra Theertha^, one cannot but think that "Just like a doting mother who coaxes open the mouth of an errant child, who refuses to drink medicine, by smearing 'sweet' honey on its lips, likewise the 'sweet' Works of Titans of these *Madhwa^ Pontiffs enables ordinary mortals like us to 'Force Open' our 'Minds' and enables us to be worthy enough to Imbibe the 'Tougher and Heavier' Works of *Sriman Madhwacharya^!" (Unquote)

While a detailed exposition of the [[HARI VAAYU STUTI]] which has been so successfully attempted by many eminent *Madhwa Pontiffs^ and scholars in the past, is NOT in the scope of this particular write up, only a 'few' vital aspects with respect to the enormous amounts Fruits of Merits (Phala) enshrined in each and every 'Shloka' waiting to be reaped for the benefit of an individual shall be briefly examined. Also, the enormity of the [[HARI VAAYU STUTI]] in 'Toto' and the manner of its 'Repetitive Rendition' dovetailing into an 'Ultimate Cumulative Offering' shall be commented upon. This proposed commentary needs to be viewed

as an intended 'Naandhi' (Kan.) (sic), to herald auspicious tidings, thereby paving way for future commentaries on other important Works of *Srimadh Raghavendra Theertha^, which 'Gloriously Trumpets the Colossal Achievements' of the Holy Pontiff in the Divine Dominion of {Vyasa Koota}! (sic)

Any work on the [Dwaitha] is bound to be deemed as incomplete if it does not acknowledge at least a fleeting mention of the 'Avowed Brilliance' of the Worthy *JayaTheertha Shreepaadaru^ who 'Lent' a gigantic intellectual 'Avoirdupois' (sic) to the then nascent [Dwaitha] like never before (and after)! Thus, with humble salutations to *TeekaAcharyaru^, whose Very Holy Name Guarantees Success in any Venture (more so in a literary one), and His Antharyaami *Karpara Narasimha Devaru^, this commentary hopes to traverse gingerly into the 'Dwitheeya Sapthaaha'(sic) all the while chanting the Glories of *Hanuma^, *Bheema^ and *Madhwa^ through this most powerfully famous composition on the 'DIVINE TRIUMVIRATE' as given below :

"PavaMaanaPavaMaanaJagadhaPraanaSandharushanaBavaBhayaAranyaDhahan
aa
VajraShareeraGambheeraMukutadharaDhurjanaVanakuthaaraDhurjanaVanakut
haara
NirjanaManiDhayaapaaraVaaraVudhaaraSajjanaAghaparihaaraSajjanaAghapari
haara

ArjunanigVolidheyDwajagidheyAndhuMoorjagaArivantheyGharjaneyMaadidhey
HejeHejeyghuNinnaAghaPadhadhalliDholiMaarjanadhalliBadhayugithaYennisu
PavaMaanaPavaMaanaJagadhaPraanaSandharushanaBavaBhayaAranyaDhahana
a

PranaApaanaYaanaUdhaanaSamaanaANANDABHAARATHIRAMANA
ANANDABHAARATHIRAMANA
NeeneySarvadhigheervaanyadyaavarigheyGJNAANADHAANAPaalipavareynya
GJNAANADHAANAPaalipavareynya
PavaMaanaPavaMaanaJagadhaPraanaSandharushanaBavaBhayaAranyaDhahana
a" (Kan.)

*MadhwaRajaVaradhaGovindaGovinda^

PART – II : /Dwithiya Sapthaaha/

/KuruKuruKarunaamTheySaankuraamDvythyapothey
DhishaDhishaVishadhaamMeySaashvatheemDhevadrustem
JayaJayaJayaMoortheyNaarthajeythavyapaksham
DhahaDhahaNarasimaaSahyaVeeryaahithamMey//
(NrusimhaStutihi – Shloka XX)

After the previous //Shree Charana Samarpaney// of the /Pratama Sapthaaha/ (sic) dedicated to *Hanumantha^, this next /Dwithiya Sapthaaha/ (sic) is dedicated to the 'Mighty Valor, Crushing Strength and Infinite Grandeur' of *Bheemasena^, the Close Confidante and Greatest Baktha (sic) of *Krishna Devaru^. During The Dwapara Yuga (sic), *Lord Krishna^ is Credited to have once 'Remarked on the Underestimated Capability' of Bheemasena^ by reminding one and all that he (*Bheemasena^) possessed much more insurmountable measures of might and prowess than that had been exhibited till then!! This stupendous 'Elocution' of *Lord Krishna^ was once again 'Repeated' in a most astonishing manner when The Unsurpassable Intellect for 'all Time to Come' of *Sriman Madhwacharya^, the Third Incarnation of *Vaayu^ was 'put to test' at ^Badari^ under the 'Auspices' of none other than *Baghwan Veda Vyaasa^!! When *Acharaya Madhwa^, at ^Badari Kshethra^, 'Offered' His Stupendous Work The [[Geetha Bhaasya]] (sic) at the Feet of *Lord Badari Narayana^, the Lord 'CHANGED' THE First Word of the 'Mangala Shloka' from /SHAKTITAH/ (San.) (meaning -- to my utmost capability) to /LEYSHATAH/ (San.) (meaning -- Infinitely More Capable), Recognizing the 'Enormous Capacity' of *Acharya Madhwa^ to Compose/Write/Bring Forth 'Still more Hitherto Intensely Unknown' facets on 'The Geetha', apart from what had already been so well chronicled and encrypted in the [[Geetha Baashya]] !!

/SAGJNAANA SUKHA SHAKTI PAYONIDHI// (San) (sic) This Magnificently Enormous 'Title' Adorns the bejeweled Post of *Vaayu^ most befittingly, since it encompasses the 'Full Force & Purpose' of the 'Three Avatars' of *Hanuma^, *Bheema^ and *Madhwa^. It is most interesting to learn that in Sanskrit / h A n U / (sic) denotes 'KNOWLEDGE' in all its Infinite varieties. Of all the 'Twelve Holy Synonyms' of *Sriman Madhwacharya^, it is imperative to understand the 'Heaviness' present in the Sanskrit 'prefix' / s A m / that precedes each Holy Synonym of the Great Acharya! Hence, / s A m / preceding *Bheemasena^ Highlights the Infinite 'STRENGTH' Always inherent in *Bheemasena^!! Also, in Sanskrit, the Word / a N a N d A / (sic) contained in the Holy Name of *Srimadh AnandaTheertha Bhagavathpada^ (Sriman Madhwacharya) is Always denotes the 'SUPREME BLISS' that is Always Present in Infinite measures in *Madhwa^!!. Thus all these Three 'Lofty Titles' Invoked together highlights the Three Mighty Avatars of *Vaayu^ and hence He is Known as **/SAGNAANA SUKHA SHAKTI PAYONIDHI// !!!**

/MATHADHVAANTHA DHIVAAKARA// (San) (sic) *Sriman Madhwacharya^ in His [TatvaVaada] (sic) apart from extrapolating the three main 'Pramaanas' — Prataksha, Anumaana & Shabda (sic) – i.e. the ways and means of cognizing of Valid Truths, has also theorized the most elusive Quality of the Supreme Being as – "VISHESHA" (sic)– i.e. the Inherent Qualitative Nature of Opposite Attributes!! This Theory was never even attempted by any one else! *Sriman Madhwacharya^ even 'Gave Conclusive Proof' of His Theory encompassing that most elusive of Divine Quality! This most Special and Unique Quality of the Lord, i.e., 'Vishesha', Enables the Lord to 'function' in an Omnipresent manner from within inanimate objects! Also this Unique Quality of the Lord, being the 'Vishesha' also Enables the Lord to 'Take on' hitherto unseen, unheard and utterly unique appearances such as 'Half Lion – Half Man' as in the case of 'Narasimha Avatara' (sic) !! This Quality of being 'SPECIAL' as attributed to the

Supreme Being is akin to the whiteness of milk, i.e. the special nature of milk is ‘Always Identified’ with its pristine whiteness! This Theory proposed in [TatvaVaada] (sic) can be better understood in accordance with the Incarnation of *Ugra Narasimha^, wherein the Lord Burst forth from within a stone pillar and Slew the evil demon Hiranyakashipu! This ‘Special & Different Quality’ of being “Able to be Omni Present even in Inanimate and lifeless objects such as a stone pillar” is nothing but the stupendous validation of the Tenets of [Dwaitha](sic) and thereby proves the Theory of ‘Visheshha’!! This ‘Special’ Quality of the Supreme Being had eluded and challenged even the most astute minds of all other pretenders! This single [Tatva] (sic) propounded by *Sriman Madhwacharya^ has indeed rendered many of His unfortunate challengers as ‘Hors de Combat’ (sic), a position from which they are yet to recover !! This most Unique Theory of attributing the Presence of the Quality of ‘Visheshha’ validates the Eternal Existence of the [Dwaitha] School for all time to come! Thus, it is widely Recognized that *Narasimha Devaru^, Is the ‘Supreme Patron’ and the ‘Supreme Symbol’ of [TatvaVaada]. Hence, this ‘Most Valid Title’ of /**MATHADHVAANTHA DHIVAAKARA**// Adorns *Lakshmi Narasimha Devaru^ as the Eternal Visual Façade of [Dwaitha]!!

Also at this juncture, it should be borne in mind that the followers of {Vyaasa Koota}(sic) are more prone to categorize the Tenets of *Sriman Madhwacharya^ as [TatvaVaada], whereas the followers of {Daasa Koota}(sic) are more comfortable with the Terminology of [Dwaitha]!. Both these dual terms are correct and essentially one and the same, it is left to the discretion of individual aficionados to adapt either one!

The [Dwaitha] Vedanta cradled many an intellectual giant, all ‘home grown’ in the vast meadows of [TatvaVaada] of *Sriman Madhwacharya^. A few of the contemporary ‘Pratama Saakshaath Shishsyas’ (sic) of the Great Acharya were *Padmanaabha Theertha^, *Narahari Theertha^, *Madhava Theertha^ (hailing from the Kannada Hinterland), *Hrisikesha Theertha^, *Janardhana Theertha^, *Vishnu Theertha^ and last but not the least the famed ‘householder disciple’ --- *Trivikrama Pandita^ (hailing from the coastal Kannada belt). Each ‘member’ in this ‘Crème la crème’(sic) elite inner circle of the Great Acharya was drawn inexorably by the ‘Force Majeure’ (sic) inherent in the ‘Substance and Validity of Truth ’ present in [TatvaVaada]. In other words, *Sriman Madhwacharya’s^ [TatvaVaada] proved to be a sort of ‘Fait Accompli’ (sic) to all of them!! And all of them ‘Experienced’ everlasting limelight only after becoming the followers of *Sriman Madhwacharya^! It should also be borne in mind that a majority of the ‘Principle Disciples’ of the Great Acharya initially owed their affiliation to highly dispensable paths riddled with illusory ignorance and pot holed assumptions! They were constantly on the look out for ‘A Yuga Purusha’ (sic) who could dispense with the numerous doubts that clogged their brilliant minds thereby pave way for gaining True Knowledge! Many of the Great Acharya’s disciples were highly accomplished scholars of great merit, noted for their individual brilliance and grand achievements. Most of them did not accept [TatvaVaada] at its face value, but rather ‘fiercely argued’ with *Sriman Madhwacharya^ for days together, and after all their latent doubts were mitigated thoroughly, only then did they embrace [TatvaVaada] in toto!!

Next, before dipping into ‘Deeper Waters’ of the Enormous World of [[HariVaayu Stuti]], this author has found it utmost imperative to Invoke the Colossal Blessings of the Matchless *Padmanaabha Theertha^, the Principle Disciple of *Sriman Madhwacharya^ to enable a fruitful rendition of this humble venture! Noted Historians pledge that *Padmanaabha Theertha’s^ ‘Initiation’ into the folds of [Dwaitha] in itself proved to be the Raison d’ etre (sic) of sorts!

(This particular composition in Kannada language when sung in musical concerts by modern day Haridaasa’s has succeeded in moistening the eye’s of even the most hardcore and battle hardened souls amongst the audience, a fact which this author himself has mutely witnessed!)

*“VodhagiPaalisoBavaambudhiyaDhaatisoMadhanajithaBooSuraVareynya
PADMANAABHAYATHIVareynya
VodhagiPaalisoBavaambudhiyaDhaatiso*

*SathyadhoddaMaathuApprabuddhanaNudiKeylu
MadhwadweyshigallaliYennaVidhvathThoriBadhukuvanthey
VodhagiPaalisoBavaambudhiyaDhaatisoMadhanajithaBooSuraVareynya
PADMANAABHAYATHIVareynya
VodhagiPaalisoBavaambudhiyaDhaatiso*

{ The Supreme Truth as Enshrined in TatvaVaada is Far Bigger than anything Else, even though being mouthed by such an ignorant person like me ; Please do Protect Me from the evil designs of habitual Madhwa haters, by empowering me with True Knowledge so that I too can survive in their Midst! }

*VadalinaaseygaagiKandakandakadegyheyThirugiPraapthiyendu
VidhurupoygiKoneygheyMiddukagoluthaBaruvaAdhamana
VodhagiPaalisoBavaambudhiyaDhaatisoMadhanajithaBooSuraVareynya
PADMANAABHAYATHIVareynya
VodhagiPaalisoBavaambudhiyaDhaatiso*

{ Pushed hither and thither by the pursuit of pelf, hidden under curtains of uncertainty, I roam around listlessly seeking meager succor every where, Do guide me! }

*HaaniLaabhaKleyshaModhaveynuAakshanakeyVodhagalu
PRANEYSHAVITTALA KaruneyindhaThaaneyKotanembaSumathiya
VodhagiPaalisoBavaambudhiyaDhaatisoMadhanajithaBooSuraVareynya
PADMANAABHAYATHIVareynya
VodhagiPaalisoBavaambudhiyaDhaatiso” (Kan.)*

{ Please let me be aware at all times , lest I forget that --- all base emotions and its resultant aftermath that threatens to burst forth every now and then, are all being Bestowed upon me by none other than the *Gopinatha Devaru^!! }

Ahead of the brief narration about the ‘Merits’ enshrined in the rendition of [[Hari Vaayu Stuti]], it is pertinent to update ourselves about the background behind this great Mantra Kaavya (sic). *Trivikrama Pandita^ the author of the [[Vaayu Stuti]] was an outstanding scholar with unchallenged mastery over all ‘Saastras’ (sic) and a contemporary of *Acharya Madhwa^. The Three Incarnations of *Vaayu^ - *Hanuma^ – *Bheema^ and *Madhwa^ is Eulogized in the [[Vaayu Stuti]]. Legend has it that once *Trivikrama Pandita^ was waiting in front of the closed doors of the inner sanctum wherein *Sriman Madhwacharya^ was worshipping the Lord and was in the process of culminating the sanctified offerings. But even after a lapse of many hours, the doors of the inner sanctum remained closed! A curious *Trivikrama Pandita^ peeped through a small niche in the door and was taken aback to ‘SEE’ the Divine Sight of the Great Acharya Worshiping *Rama Devaru^ as *Hanumantha^, *Krishna Devaru as *Bheema^ and *Veda Vyaasa as *Madhwa^. On seeing this most rare and divine of all sights the [[Vaayu Stuti]] flowed out in an unstoppable crescendo of Shlokas (40 in all)! Later *Trivikrama Pandita^ offered the [[Vaayu Stuti]] to *Sriman Madhwacharya^ , Who not only ‘Accepted the same’ but also added another Shloka (some say one while others say two) known as [[Nakha Stuti]] Eulogizing *Narasimha Devaru^. Thus, on account of *Acharya Madhwa’s^ Divine Edition, *Trivikrama Pandita’s^ work became the ‘Piece de resistance’ (sic) in the vast ocean of ‘Mantra Kaavya’! From then on this most important Work came to be known as [[Hari Vaayu Stuti]] and is empowered to grant any wish to all those who chant the same with pure devotion and purpose. The great merit of [[Vaayu Stuti]] has been recognized by none other than the Most Eminent *Bhaavi Sameeraru^ who has vouchsafed for the enormity of the power ingrained in it. In fact the Great Pontiff had included the ‘Punashcharana’ of [[HariVaayuStuti]] as an indispensable part of His daily routine!! Also a ‘Work’ composed by a ‘Householder’ like *Trivikrama Pandita^ has indeed gained recognition and become a part and parcel of the Great Madhwa Tradition so upheld by other Eminent *ParamaHamsas Sanyasins^ Themselves!! This is indeed all but one example of the ‘Power of the Blessings’ of *Sriman Madhwacharya^ and His Antharyaami *Narasimha Devaru^ showcased at Its Best!!

The Fame of *Trivikrama Pandita^ has been well highlighted by this author in an earlier work titled //MadhvaakyaDhaasoham// web page 7(32) published in March 2004 in www.articles.gururaghavendra.org which has been excerpted below : ---

Quote “As it quite well know, Trivikrama Pandita an outstanding scholar in the then flourishing Philosophy, was a contemporary of Sriman Madhwacharya! The legendary Trivikrama Pandita was considered to be a Mount Meru amongst scholars! Once Trivikrama Pandita was engaged in a marathon debate with the Great Acharya which lasted for 10 days and in the end a ‘totally liberated’ Trivikrama Panditha became an ardent follower of the Great Acharya! Trivikrama Pandita is credited to having remarked on that he never lost on that day, but, indeed, ‘WON’ a prized position as a ‘favored

disciple' of Acharya Madhwa! Some scholars opine that it was at the behest of this most favored disciple, Trivikrama Pandita, that Acharya Madhwa wrote another [[Bhaashya]] (sic) on the [[Bramha Sutra]], known as [[AnuVyakhyaana]]! This Great Work of Sriman Madhwacharya , the [[AnuVyakhyaana]], would later prove to be a Stupendous Sing Post Heralding the /Madhvaakhya/ for other Galaxy of Madhwa Pontiffs to Emulate!" (Unquote)

With these divine after thoughts, accompanied by the thunderous beats and harmonious clangs of every auspicious instruments ever invented and set to the tune of a spiritually grand composition, the Three Incarnations of *Vaayu^ shall be Invoked as given below. With this rendition, the spiritual bandwagon hopes to be pitch forked into the 'Thrithiya Sapthaaha' for a 'Divine Rendezvous' with *Sriman Madhwacharya^, in front of whose Holy and Divine Countenance, even the Holy Waters of the River Ganges would pale into insignificance! Indeed, the 'Knowledge, Strength & Bliss' contained in this composition guarantees the Blessings of *Vaayu^ and His Three Colossal Incarnations !!

“KoosinaKandeera MukyaPraanaraKandeeraBaalanaKandeeraBalavanthanaKandeera
KoosinaKandeeraMukyaPraanaraKandeera

ON *HANUMA^ --

AnjaneyVudharadhiJanisithuKoosuRamarapaadhakeYeragithuKoosu
SeetheygeyUnguraKottithuKoosuLankaPuravaneySuttithuKoosu
KoosinaKandeeraMukyaPraanaraKandeeraBaalanaKandeeraBalavanthanaKandeera

ON *BHEEMA^ --

BandiannavaNungithuKoosuBakkanaPraanavakondhithuKoosu
VishadhaladdugeyaNekkithuKoosuMadadhigheyPushpavaKotithuKoosu
KoosinaKandeeraMukyaPraanaraKandeeraBaalanaKandeeraBalavanthanaKandeera

ON *MADHWA^ --

MaayavellavaGeydhithuKoosuMADHWAmathavannuDharisithuKoosu
PurandaraVittalanaDhayeyIndhaKoosuSumaneyUdupiliNinthithuKoosu
KoosinaKandeeraMukyaPraanaraKandeeraBaalanaKandeeraBalavanthanaKandeera”
(Kan.)

MadhwaGuruAnthargathaUdupi Krishnadevara PaadaAravaindakey Govinda Govinda

(to be continued....)

PART – III / Thrithiya Sapthaaha /

**| LikuchathilakaSunuhuSadhithaArthaanusaari
NarahariNuthimeythaamShathrusamhaaraheythum
AkruthaSakalapaapadvamsineeyamYahaPateythaam
VrajathiNruharilokamKaamalobaadhyaSaktaha ||
---- (NrusimhaStutihi – Sholka XIII)**

After an encore of //Shree Charana Samarpaney// of the /Dwithiya Sapthaaha/, dedicated to *Bheemasena^, this /Tritiya Sapthaaha/ (sic) is dedicated to the Matchless, Full & Complete Intellect of *Sriman Madhwacharya^, the Third Incarnation of *Vaayu^.

| Bramhadhehothathaapakaha San Sarvaaney Vaajayath Suraan ||
| Aatho JAYATHI Shabdhoktho MUKHYA VAAYUR NAROTHAMAHA ||
| Granthaadhyethu Svashisyaan HARI STOTRAM Thu Keyvalam || (San.)

Once, in ^^Satya Loka^^, *Bramha Deva^, with the prior concurrence of *Sriman Narayana^, in order to ‘compare’ the potent powers of all Celestials viz a viz., *Vaayu^, and ‘to rank’ them in accordance to their individual merit, conducted a sort of test, inviting groups of Celestials to revive His (Bramha’s) own ‘Inactive Body Form’! Many competing Celestials with revelry and ‘Joie de vivre’ (sic.), plunged headlong into this task with much enthusiasm but were unable to revive the ‘Inactive Body Form’ of *Bramha Deva^, how much so ever they tried! Ultimately, it was ‘Only’ *Vaayu^ who was ‘Completely Successful’ in Reviving the ‘Inactive Body Form’ of *Bramha Deva^, when He ‘Coursed through’ and thereby ‘Instantly Activated’ the Body Form of *Bramha Deva^ with effortless ease and emerged VICTORIOUS and gained the Highest Post Amongst all Jeevas’ (sic) – VAAYU JEEVOTAMA (NAROTHAMA)!!

| sAm RuPeR tO rAtEr VaAyU || (San.)

*Sriman Madhwacharya^, the Third Incarnation of *Vaayu^, Strode like ‘A Veritable Colossus’ in the comity of the Vedantic World, thereby completely overwhelming numerous opponents by the Force of His Path Breaking [[Bhaashya]] (sic). One particular Treatise titled [[kArMa nIrNaYa]] based on the Most Elusive Concept of ‘Bramhan’(sic), as found in the Eternal Vedas is a testimony of the ‘Versatile Genius’ of the Great Acharya! Apart from *Sriman Madhwacharya^, no one else had previously even attempted such a ‘Enormous Task’ that consociated ‘To lay threadbare’ the True Grasp and Import of the Eternal Vedas! Also, it was the Great Acharya who stunned established scholastic circles by announcing that “Each of the Vedas Alone possessed Three Meanings ; Each ‘Shloka’ (sic) Alone of the Bharatha (sic) possessed ten different Meanings and Each Word of the Holy & Powerful | Vishnu SahasraNaama ||(sic) Alone possessed one hundred different & separate Meanings!” *Sriman Madhwacharya^, much to the chagrin of livid opponents, then followed His ‘Announcements’ by effortlessly connoting one hundred different meanings of ‘Vishvam’, as appearing in the |Vishnu SahasraNaama||, based on | sHaBdHa SaStRa || (sic) ! A ‘mighty achievement’, indeed, which the exasperated challengers could neither grasp, comprehend or follow!! Nonplussed, the Great Acharya relentlessly ‘Gave’ the lofty meanings in rapid staccato fashion, completely ‘Awash’ in the Divine Rendition of the Holy Names of *Maha Vishnu^!! *Sriman Madhwacharya’s^ Immensely Potent Argument --- “Only with the prior Grace & Concurrence of *Sriman Narayana^ that a pious individual could Realize/Experience the True “Swarupa Anubhava” (sic) of the inherent Soul and thereby enjoy everlasting ‘Bliss’ --- simply demolished the shaky citadels of falsehood that had ruled roost till then! Amongst the thousands of Divine Expressions of The Great Acharya, the most famous and notable expression, being, | bAhU cHiTrA jAgAtH ||

‘Stupendously Connotes’ the Infinitely Diverse MACRO as well as MICRO World – An Universal Truth – in all its Magnificent Grandeur!!

Also, a most famous Composition of *Sriman Madhwacharya^, The [[kRiShNa AmRuTa MaHaRnAvA]] Penned for the benefit of an ardent devotee, also needs to be viewed as a Testimony for the ‘Divine Home Coming of *Lord Krishna^ Himself from His Famed Abode of ^^Dwaraka^^ to the Sacred Soil of ^^Udipi^^, at the behest of *Sriman Madhwacharya^! Thus, The Holy Names’ of *Udipi Sri Krishna^ and that of *Sriman Madhwacharya^ are thus intractably intertwined and inseparable from one another and have become Divine Synonyms, beyond Eternity! Indeed, at this stage one is reminded of the comments of the Great *Bhaavi Sameeraru^, who Remarked with a Sense of Supreme Déjà vu (sic), that *Acharya Madhwa^ had indeed single handedly ‘Crossed’ Over a Million Miles of Vedantic Ocean, a ‘SUPER HUMAN FEAT’ that surpassed even the ‘Famed Crossing’ of Hundred Miles of Deep Sea, during His first Incarnation as *Hanumantha^, of course without an iota of doubt, at the Behest of the Lord Himself!! Thus, in a most befitting manner all Holy Portraits of *Sriman Madhwacharya^ with Two Upraised Fingers Always DEPICTS THE VICTORY OF SRI HARI, AND THE VICTORY OF ALL THOSE WHO SERVE SRI HARI !!

In a similar manner, though definitely never on a similar scale (!), when an individual wishes to ‘Take a Holy Dip’ in the Holy ‘ MadhwaSarovar ’ (sic), adjacent to the main shrine at ^^Udipi^^, prior to having ‘Darshan’ of *Sri Krishna^, such an individual is guaranteed to be enabled with huge unlimited potions of [[Tatva Vaada]]! For, here, at this Holy Tank, even the ever ‘Effervescent & Holy Ganges’ makes Her Divine Presence Felt like the proverbial ‘Cicada’ once in 12 years!!

/Ithi Madhvasarovara Thathey Sankalpa Snaanam//

**BhaarathiRamanaMukyapraanaanthargathaSriRoupyaPeetaPuraadhivaasi
RukminiSatyabhaamaSamyethaSreeGopaalaKrishnaPreyrnaya
SreeGopalaKrishnaPreethyarthamHariSarvotamathvaGjnaanaBhaktivyragyaadhi
SidhyarthamAnthahkaranaSudhyarthamShareeraShudyartham
VishnuVyshnavaParicharanaYogyathaSidharthamGjnaathaAgjnaatha
Dhooraparihartham
TULASI VRUNDAAVANAM GOBRAMHANA VISHNU VAISHNAVA
SAALIGRAAMA CHAKRANKITHA SANNIDHAM BAGHIRATHYAADHI
TRIKOTI THEERTHAABHIMAANI DEVATHA SANNIHITHEY
ASMIN JALARAASI PRATAHA SNAANAM AHAM KARISHYEY// (San.)**

All those Polyglot linguistic practitioners of [[TatvaVaada]] of *Sriman Madhwacharya^, who are fortunate enough to have unhindered ‘Access’ of *Lord Krishna at ^^Udipi^^ would definitely agree that amongst the multitudes of Epic Titles Adorning *Lord Udipi Sri Krishna^, none is ‘More Meaningful and More Relevant’ than that of | **SIDDHI VIGNA MUKHADOSHA BHEYSHAJAM** || (San.) (sic)! This particular Title Extolling the Virtues of *Sri Krishna^ translates into --- “ The One

Who is Forever Supreme and Ultimate Eradicator of all unseen and unknown obstacles in the Pursuit of True Knowledge as enshrined in [[Tatva Vaada]]"!!

*“Yendhigaahudho Ninna Darushana Andhigalladhey Bandha Neegadho
Yendigaahudho Ninna Darushana Andhigalladhey Bandha Neegadho KRISHNA!*

{ When do I get to See You O Krishna! , Until then I continue to remain in Bondage }

*GaanaLolaShreeVatsaLaanchana GaanaLolaShreeVatsaLaanchana
DhaanavaanthakaDheenaRakshakaa DhaanavaanthakaDheenaRakshakaa*

{ You Are the Supreme Patron of All Fine Arts and the Very Leitmotif of Tatva Vaada
You Are the Slayer of Evil Demons and The Sole Savior of the Weak & Downtrodden }

*“Yendhigaahudho Ninna Darushana Andhigalladhey Bandha Neegadho
Yendhigaahudho Ninna Darushana Andhigalladhey Bandha Neegadho KRISHNA!*

{ When do I get to See You O Krishna! , Until then I continue to remain in Bondage }

*AarigeyMoreyIdaloDheyvaney AarigeyMoreyIdaloDheyvaney
SaaribandheyNaa Nee PoreyoBeyganey SaaribandheyNaa Nee Poreyo Beyganey*

*Gajhava Poreydheyo Garudagamananey Gajhava Poreydheyo Garudagamananey
TrijayaBharitha Sri VijayaVittala TrijayaBharitha SriVijayaVittala*

{ Who Else Shall I plead for Succor, I have come thus seeking only Your Refuge
Unchain me with the same haste that You Exhibited when You Saved the hapless
Gajendra, Even as You Arrived Astride on Garuda ,
Thus Exhibiting Your True Omni Presence in the Three Worlds – O Vijaya Vittala! }

*“Yendigaahudho Ninna Darushana Andhigalladhey Bandha Neegadho
Yendigaahudho Ninna Darushana Andhigalladhey Bandha Neegadho
KRISHNA!” (Kan.)*

{ When do I get to See you O Krishna! – until then I continue to remain in bondage }

/ UdupiKrishnaDevaraPaadhaAravindaakey Govinda Govinda //

It is also quite apt to remind oneself at this stage that it was on the sacred soil of ^^Udipi^^ that the Holy Pontiff *Srimadh Raghavendra Theertha^ Exhibited a hitherto unseen ‘Esprit de Corps’ (sic), by Penning His most famous Work the [[tAnTrA dEEpIkA]], a few lines of which appeared in an earlier article titled [[GURU GUNA DEEPIKA]] Web page 17(25), by T.V. Sudheendrachar, et. al., published in www.articles.gururaghavendra.org, June 2004, as excerpted below:

Quote --- “TANTRA DEEPIKA : 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 tantalizingly 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 levels of satisfaction and fructification that they are bound to achieve from the regular study of this one Work surpasses the merit 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 one Work.” (Unquote).

Likewise, a quick look into the ‘same topic’ in another article titled [[SRIMADH RAGHAVENDRA VIJAYA]], a Biography of the Holy Pontiff , Web page 17(24), T.V. Sudheendruchar et. al., appearing in www.works.gururaghavendra.org, Feb 2003, is excerpted below : ---

Quote --- “ At Udipi, Raghavendra Theertha completed the religious discourse on “Chandrike” ten times in the Divine Vicinity of Lord Krishna! Raghavendra Theertha using the golden plates of ‘Bramhasutra’ lit the lamp of ‘TantraDeepika’ after dipping the ‘wicks’ known as ‘Sutra Baashya’ in the ‘ghee’ contained in ‘NyayaSudha’! Also, Raghavendra Theertha spun the BramhaSutras’ into fine golden threads and crafted it into a dazzling necklace of ‘NyaayaMuktaavali’ to forever adorn the necks of Vedic Scholars! Here, Raghavendra Theertha also finished composing a great literary work known as ‘Chandrikaprakaasha’! Raghavendra Theertha, a great visionary beyond compare!, composed many highly classical scholastic works and foretold that all His Works would be befitting dispersed by the succeeding pontiffs who would adorn the Holy Peeta in the future and thereby guide numerous co-religionists in the correct ‘Sastraic path’! (Unquote).

The above ‘Two Quotes’ are intended to Highlight the Literary Genius of the Holy Pontiff *Srimadh Raghavendra Theertha^ and His enormously immeasurable contribution towards Upholding the Irrefutable Legacy of *Baghavan Veda Vyaasa^ in the Elite Class of { Vyaasa Koota }, that ‘Reached a Zenith’, at ^^Udipi^^ in the Divine Vicinity of ‘None Other Than’ *Lord Sri Krishna!!

|RaghavendraGuruAnthargathaVenugopalaKrishnaDevaraPaadaaraAravindaakey Govinda Govinda ||

According to another primary Work, The [[sAdAcHaAra]] (sic), as codified by *Sriman Madhwacharya^, even half complete Works of ‘Righteous persons’, read as Hari Baktas (sic), does become ‘Complete and Correct’, whereas Works of the ‘Unrighteous’, read as Hari Dveshis (sic), even though essentially correct, is bound to become redundant and false!! With this onerous foreboding and with a humble propitiation of the irrepressible *Trivikrama Pandita^, the Composer of [[Vaayu Stuti]] and His ‘Famed Progeny’ *Narayana Pandita^, the Author of the [[SuMaDhVa ViJaYa]], a Biography of

*Sriman Madhwacharya^, a few merits that waits to be harvested by uttering each Mantra of [[HariVaayuStuti]] is listed below for the benefit of all those who may find it to their liking. This practice, given under, is in vogue in the tradition 'Sampradaaya'(sic) of ^^Rayar Mutt^^ and has been handed down from innumerable generations gone by!

(**Most Dwaitha friendly Web sites have hoisted the [[hAri VaYu StUtI]] in downloadable format for ready reference and application)

The [[Nakha Stuti]] Composed by
*Sriman Madhwacharya^ : -- Attainment of Salvation

The [[Vaayu Stuti]] Composed by *Trivikrama Pandita^ : -

- Mantra 1 Attainment of All Worldly pleasures & Mastery over Speech
- Mantra 2 Attainment of Knowledge
- Mantra 3 Free from the snares of all past sins and present obstacles
- Mantra 4 Victory & Power over fruits of Mantras
- Mantra 5 Sharpening of Intellect and Gaining of Powerful Strength.
- Mantra 6 Gaining Fruits of Merit and Developing a sense of Camaraderie
- Mantra 7 High Quality levels of body health
- Mantra 8 Attainment of control over senses
- Mantra 9 Ability to control others
- Mantra 10 Ability to beget male offspring
- Mantra 11 Attainment of Victory & annihilation of enemies
- Mantra 12 Attainment of Sri Hari Bakthi
- Mantra 13 Banishment of poverty
- Mantra 14 Flowering of maternal and paternal devotion
- Mantra 15 Attainment of Sri Hari Bakthi
- Mantra 16 Attainment of Salvation
- Mantra 17 Accumulation of strength
- Mantra 18 Mastery over use of medical herbs & upkeep of quality health levels
- Mantra 19 Gaining of powers and gaining lost articles
- Mantra 20 Victory in arguments and in battles
- Mantra 21 End of obstacles
- Mantra 22 Banishment of evil & ending of obstacles
- Mantra 23 Fruiting of all actions and works
- Mantra 24 Control of administering branches
- Mantra 25 Mastery over speech and literature
- Mantra 26 Attainment of devotion towards Guru
- Mantra 27 Attainment of fruits of action, Mastery over Knowledge
- Mantra 28 Annulment of incorrect performance of duties
- Mantra 29 Mastery over subordinates
- Mantra 30 Attainment of Mastery over opponents
- Mantra 31 Destruction of enemies
- Mantra 32 Prevention of untimely demises
- Mantra 33 Enrichment of natural body features

- Mantra 34 Mastery over use of grammar
 Mantra 35 Attainment of worldly riches
 Mantra 36 Attainment of worthy male off springs
 Mantra 37 Mastery over fruits of deeds
 Mantra 38 Freedom from snares of all forms bondage
 Mantra 39 Attainment of valuable off springs
 Mantra 40 Freedom from ill effects of planetary alignments
 Mantra 41 Attainment of Knowledge – Devotion – Worldly Disenchantment

Also, the modes of Repetitive Rendition ‘PunashCharaney’ (sic) of the [[Hari Vaayu Stuti]] does not follow a strict and rigid pattern, but rather follows the guidelines of a devotee’s particular Mutt affiliation. For the sake of beginners with affiliation to the ^^Rayara Mutt^^, the Rendition of [[Hari Vaayu Stuti]] may start off after a prior ‘Sankalpa’ (sic). Next, The [[Hari Vaayu Stuti]] needs to be chanted from the [[Nakha Stuti]] followed by the chanting of all the 41 Mantras’, non stop! Individuals who are desirous of gaining the Merits from a ‘Specific Mantra’ as listed above, may start chanting from that ‘Particular Mantra’ and complete the chanting till the 41st Mantra! This should invariably be followed by the chanting of the [[Vayu Stuti]] from Mantra 1 till the last Mantra 41 and should be then rounded off by chanting the [[Nakha Stuti]] as composed by *Sriman Madhwacharya^! A series of such Repetitive Renditions numbering up to 5 times comprises of what is known as a ‘Single’ ‘Panchaka’ (sic). Such a fivefold ‘Panchakas’ (sic) when chanted in a continuous and unbroken manner for 7 days forms a ‘Sapthaka’ (sic). At the end of each ‘Sapthaka’ an individual should perform sacrificial offerings in front of ‘Sacred Fire’ with compulsory offering of morsels consisting of Sesame seeds, Coconut, Natural Honey, Pure Ghee, Plantain fruits, Cane Sugar & Cow’s Milk amongst other items. A single round shaped morsel containing all the above ingredients should be dutifully offered as offering after chanting each Mantra! Indeed, only then would an individual be able to reap the full benefits as enshrined in the [[Hari Vaayu Stuti]]. As a word of caution it should be remembered that the [[HariVaayu Stuti]] must not be recited by women folk! Instead they can take recourse to another alternate method and thereby gain great merit by reciting the famed Work penned by the Great *SreePaadhaRaajaru^, being The [[mAdHwA nAAmA]], Extolling the Three Incarnations of *Vaayu^ --- *Hanuma^, *Bheema^ and *Madhwa^!!

| **HARI SARVOTAMA VAAYU JEEVOTAMA** || (sic) : In this concluding section, a befitting humble tribute is offered to the Doyen of [[TatvaVaada]], the ‘One and Only’ *JayaTheertha Shreepaadaru^! An important Work the [[MaayaVaadhaKhandana]] of *Sriman Madhwacharya^ Penned as a literary challenge to the illusory ‘Bete Noire’ (sic) brigades, has become the Cause Celebre (sic) in the Vedantic World! A Great Votary of the [[TatvaVaada]], *JayaTeerthaShreepaadaru^, has in His Own Inimitable Style, Shines as Its ‘Greatest Exponent’ and has in His [[Teeka Grantha]] (sic) on the [[MaayaVaadhaKhandana]], most prominently decried and pooh-poohed such contra ideologies! Another Great ‘Complimentary’ Work on the [[MaayaVaadhaKhandana]], that rings out like a ‘Ferocious Lion’s Roar’, worthy of mention is *Vyasa Theertha’s^ [[Mandhaara Manjari]].

The Great *JayaTeertha Shreepaadaru^ was astonishingly accustomed to thoroughly intimidate hordes of pretenders by pulling the ‘proverbial’ rug off from under their feet, with a nonchalant drubbing of their misplaced allegiance with breath taking simplicity showcased in a single sentence! *JayaTeertha Shreepaadaru^ strongly argued that “since in the illusory world everything is unreal, false and magical except ‘Bramhan’, going by the same analogy, in that case, the so called Equality of Jeeva and Bramhan must also be unreal and false”!!! This argument exploded with the force of a trillion collapsing Stars’ on the hapless competing opponents! With this single logical blow, Empowered by the Full & Collective Tectonic Might of *Hanuma^, *Bheema^ and *Madhwa^, The World of the Quality less ‘Bramhan’ lay vanquished in a sorry heap, while at the same time ‘Upheld’ the [Tatva] of ‘The Infinite Supremacy and Sovereignty’ of Sri Hari Over all other subservient Jeevas’ for all Time to come!!

This most insignificant writer wishes to humbly salute such a Great Pontiff and ‘Divine Critic’ by Heralding the ultimate ‘Mangala’ (sic) in His ‘Divine and August Favor’ and conclude this humble write up of a “Kaleidoscopic View of the Enormous World of [[Hari Vaayu Stuti]]" spread over three chapters!!

“Yogi Akshyobhyara KaraKamala Sanjaatha Kaaginithata Vaasa Vijaya Vittala Daasa”

*MangalamJayaMangalamMangalamJayaMangalam MangalamYathiPungavaghey
MangalamKarunaPaanghanighey*

*YathinaRoopavaDharisidhavagheyGuruPustakaBhaaravaPothavaghey
MatheyMadhwaKruthaGranthadaBhaasyavannuChittadhiThilidhaMahaatmanighey
MangalamJayaMangalam Manglam Jaya Mangalam*

*MangalaVeyleyaNaayakagheyTungaTarangavaYerdhavaghey
TingalaBhaadadhiPashuvinandhadhiThadhGangeyPaavanaMaaddhavaghey
Mangalam Jaya Mangalam Mangalam Jaya Mangalam*

*Madhwamathaambudhi Chandramaghey VidyaaranyaraGheydhavaghey
Gheyddhu MaayeygalaModhaMuniMatha Sidhaanthava Sthaapisidhavaghey
Mangalam Jaya Mangalam Mangalam Jaya Mangalam*

*Saakaadhipanendhyenisidhavaghey Kaaginitheeradhi Neylasidhavaghey
SHREEKARA BHAASYAghey TEEKEYA RachisidhaLokodhaarakaGURU Varaghey
Mangalam Jaya Mangalam Mangalam Jaya Mangalam*

*MalakhedaakyaSumangalaghey IleySuraSeyvitha Charananighey
Illeyolu KAARPARA NARAHARiYa VolumeyaPadeydha Yathindranighey
Mangalam Jaya Mangalam Mangalam Jaya Mangalam” (Kan.)*

| TEEKACHARYARA PAADAARAVINDAKEY GOVINDA GOVINDA ||

| **KARPARA NARASIMHA DEVARA PAADAARAVINDAKEY GOVINDA
GOVINDA** ||

| **MADHWAGURUANTHARGATHA UDUPI KRISHNA ARPANAMASTHU** ||

| **Hari Vaayu Stuti Sapthaaha Samaapthaha** ||

*{ A Most Humble Dedication to the Divine & Everlasting Fame of Shreepaada Putra,
His Holiness *Suyameendra Theertha Shreepaadangalavaru^, 1933-1967 AD,
Mantralaya^^ }*

*/ SukhaTheertha Mathaabdheendum Sudheendra Suta Sevakam
SudhaParimalastakam Suyameendra Gurum Bhajey //*

| **DighVijayaRama Vijayate** ||

| **Sriman Moola Rama Vijayate** ||

| **JayaRama Vijayate** ||

C O N C L U D E D .

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