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PRESENTS

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

Sarvavigjna Prashamanam Sarvasidhikaram Param|
Sarvajeevapranethaaram Vandhey Vijayadham HAREEM||

{ *MAASA NIYAMAKA SHREE GOVINDAAYA NAMAHA^ }

|*SreemadhAanandaTheerthaBhaghavathpaadhaachaaryeybhyoNamaha^||

||*SreemadhJayaTheerthaGurubhyoNamaha^||

||*SreemadhVijayaendraTheerthaGurubhyoNamaha^||

||*SreemadhSudheendraTheerthaGurubhyoNamaha^||

||*SreemadhRaghavendraTheerthaGurubhyoNamaha^||

[[[*SHREEKRISHNAGEETA NAVARATNAMAALIKA^]]]

{Anew Canonical Compilation of The Core Ethos of [[GeetaVivrithi]] of
*Sreemadh Raghavendra Theertharu^}

*{ On the Holy and Auspicious Occasion of *Shree GuruSaarvabhouma^
Pattaabhishekotsava and *Shree GuruSaarvabhouma^ Janmadhinotsasva, 2006 }*

// Karthru // : *TIRUMALA VENKATA ^

.....
SANKALPA ACCOMPANIED BY LIGHTING OF ^^NANDA DEEPA^^ IN
FRONT OF THE ^^MOOLA BRUNDAVANA^^ of *Sreemadh Raghavendra
Theetharu^ at ^^Mantralaya^^:-

Shubham Karothi Kalyaanam Aarogyam Dhana Sampadha|
Shatrubudhi Vinaashaaya Deepa Jyothirnamosthuthey||
DeepaJyothihi PARABRAMHA DeepaJyothirJANAARDHANA|
Deepoharathi Paapaani Sandhya Deepa Namosthuthey|| {Devanagari|

A Special Invocation of *PRAHLADA VARADA NARASIMHA^ – The Supreme
Manifestation of the Supreme Lord in All His Splendor Bestowing His Immensely
Permanent Grace upon His Arch Devotee *PRAHLADA^:-

Sathyajgnaanasukhasvaroopamamalam Ksheeraabhdhimadhyasthikam
Yogaarudamathiprasannavadhanam Bhooshaa Sahasrojhalam
Thryaksham Chakrapinaakasaabhayavaraan Bhibhraanamarkachaveem

Chathreebhoothaphaneendramindhudhaavalam *LakshmiNrushimham^Bhajhey||
{Devanagari}

***LAKSHMI NARASIMHA DEVARIGHEY JAYAVAAGALI^**

*** → Symbol denotes THE LORD'S SUDARSHANA CHAKRA**

^ → Symbol denotes THE LORD'S PAANCHAJANYA

These Two Symbols are **ALWAYS** prefixed and suffixed against all ***VYSHAVAITE**
NOMENCLATURES^

Propitiation Hymns in accordance with [[Durgaastavaha]] Composed by *Bhaavi
Sameeraru^:-

Sannadhasimhaskandhasthaam Svarnavarnaam Manoramaam|
Poornendhuvadhanaam Durgaam Varnayaami Gunaarnavaam
Kireetahaaragryiveyaanoopuraangadhakankanyih|
Ratnakaanchyaa Ratnachitrakuchakunchukathejasaa
Viraajamaanaa Ruchiraambaraa Kinkinimandithaa|
Ratnamekhalayaa Ratnavaasoparivibhooshithaa
Veerashrunkahlayaa Shobichaarupaadhasurooruhaa|
Rantnachitraanguleemudhraaratnakundalamandithaa
Vichitrachoodaamaninaa Ratnodhyathilakena Cha|
Anarghyanaasaamaninaa Shobhithaashyasaroruhaa
Bhujakeerthyaa Ratnachitrakantasoothrena Chaankithaa|
Padmaakshinee Subimbhoshtee Padmagarbhadhibhihi Sthuthaa
Kabareebhaaravinyasthapushpasthabakavistaraa|
Karnaneelothpalaruchaa Lasadhbhroomandalathvishaa
Kuntalaanaam Cha Santhathyaa Shobhamaanaa Shubrapradhaa|
Thanumadhyaa Vishaalorahasthalaa Pruthunithambinee
Chaarudheerghabhujaa Kambugreevaa Janghaayugaprabhaa|
Asicharmagadhaashooladhanurbaanaankushaadhinaa
Varaabhayaabhyaam CHAKRENA SHANKENA Cha Lasathkaraa|
Dhamstraaghrabheeshsanaasyothahunkaaraardhithadhaanavaa
Bhayankaree Suraareenaam Suraanaamabhayankaree|
MUKUNDAKINKAREE VISHNUBHAKTAANAAM MOUKTHA SHANKAREE
Surastreekinkareebhischa Vaptaa Kshemankaree Cha Naha|
Adou Mukhodhgeernanaanaamnaayaa Sargakaree Punaha
Nisarghamuktaa Bhaktaanaam Trivargaphaladhaayinee|
Nishumbhashumbhasamharthree Mahishaasuramardhinee
Thaamasaanaam Thamahapraapthyi Mithyaajgnaanapravarthikaa|
Thamobhimaaninee Paayaadhurgaa Svargaapavargadhaa
Imam Durgaastavam Punyam Vaadhiraajayatheeritham|
Patan Vijayate Shatruon Mruthyum Durgaani Chothareth {Devanagari}

Propitiation of *Vayu^ for ‘Principal Sustenance’ prior to the Invocation of *Lord Narasimha^ in accordance with a few chosen Hymns from the Sacred [[HariVayu Sthuthi]]:-

JanmaadhiVyaadhyupaadhiPrathihathiVirahaPraapakanaamGunaanaam
AgyanaamarpakanaamChiramudhithaChidhaanandaSandhohaDhaanaam|
YeytheyshaameshaDhoshapramushithaManasaamDhvesinaamDhooshakaanaam
DhyithyaanaamarthimandheyThamsiVidhadhathaamSamsthaveyNaasmiSakthaha||
{Devanagari}

QUOTE

Even As I Bow Before You and thereby gather miniscule particles atomized at your Holy Feet I come to realize that these particles are in itself potent enough to pulverize into smithereens countless binding snares of births and rebirths. These very same particles are also empowered to eradicate all forms of diseases of both body and mind. These particles are potent enough to impart immense Merit to all those who constantly seek Refuge at Your Holy Feet. The Timeless concept Supreme Truth as embedded in the Realms of Supreme Knowledge shall indeed Dawn Upon All those who seek refuge at Your Holy Feet. These particles powerfully and instantaneously dispatch born enemies of the Supreme Lord (*Shree Hari^) to the nether worlds. Such unworthy minions who indulge in constant spewing of venomous hatred towards *Shree Hari^ are promptly dumped in darkest scenarios of squalor and are thereby left in limbo to experience permanent torment on account of their sins (enmity towards the Lord -- *ShreeHari^). O! Vayu^ Indeed I am totally flummoxed at the extent of your such Humble Service towards the Lord ^ (^Shree Hari^) and I do admit with much humility that I am not in any way accomplished to fully extol your Awesome Merit. **UNQUOTE**

Propitiation Hymns in favor of *Sreeman Madhwacharyaru^ for ‘Receipt of Knowledge Alms’ and Humble Pleas for “GranthaAdhyayanaAdhikara” :-

Abramam Bangharahitam Ajalam Vimalam Sadhaa|
AanandaTheerthamathulam Bhajey Taapatrayaapaham|| {Devanagari}

Invocation Hymns in favor of Goddess *MahaLakshmi^ in accordance with [[ShreeLakshmiSthuthi]]:-

ShreePadma Kamalaa Mukundamahishee LakshmeeTrilokeshwari
Maa Ksheeraabdhisuthaa Virinchajananee Vidyaasasrojasanaa|
Sarvaabeesta Phalapradheythi Sathatham Naamaani Yey Dvaadashaa
Praathaha Shudhatharaaha Patanthyabhimathaan|| {Devanagari}

Specific Invocation of *PRAHLAADHA NAAMAKA BHAGAVANTHA^ Omnipresent in Hari Baktha *Prahlaada^ termed as “VIBHUTHIMATHSATVA”, for ‘Special Sustenance’ prior to the Invocation of *Lord Narasimha^:-

Prahlaadaschaasmi Dhyithyaanaam Kaalaha Kalayathaamaham||

{Devanagari Extract from [[Sreemadh Baghavath Geeta]] }

**Invocation of *SHODASHA BAAHU NARASIMHA^ in accordance with the Epic
[[Narasimhaastakam]] Composed by *Vijayeendra Theertharu^:-**

Bhookhandam Vaaranaandam Paravaraviratam Dampadamporudampam|
Dimdimdimdidimbam Dhahamapi Dhahamyirjumpajumpyischajumpyihi||
ThulyaasthulyaashtuthulyaahaDhumadhumadhumakyihi Kumkumaankyihikummaakyihi|
Yeythathey Poornayuktam Aharahakaraha Paathumaam Naarasimham||

Bhoobhrudhbhrudhbhujangham Pralayaravaravamprajvaladh Jvaalaamaalam|
Kharjarham Kharjadhurjam Khakhachakhachakhachithkharjadhurjarjayantham||
Bhoobhaagam Bhogabhaagam Gagagagagaganam Gardhamathyugragandam|
Svacham Pucham Svagacham Svajanajananthaha Paathumaam Naarasimham||

Yeynaabhram Garjamaanam Laghulaghumakaro Baalachandraarkadhamstro|
Hemaambhojam Sarojam Jatatajatalojaadyamaanasthubheethihi||
Dhanthaanam Baadhamaanaam Khagatakhatavavo Bhojajaanusurendroho|
Nishprathuham Saraajaa Gahagaha Gahathaha Paathumaam Naarasimham||

Shankham Chakram Chaapam Parashumashamisham Shoolapaashaankushaastram|
Bhibhrantham Vajraketam Halamusalagadhaakunthyamathyugradhamstram||
Jvaalaakesham Trinetrām Jvaladhanalanibham Haarakeyurabhoosham|
Vandhey Pratheyyakaroopam Parapadhanivasaha Paathumaam Naarasimham||

Paadhhdhvandhvam Dharithrikativipulatharo Meyrumadhyuudadvamooram|
Naabhibhramaandasindhuhu Hrudayamapibhavobhoothavidhvathsameythaha||
Dhuschakraankam Svabhaaham Kulishanakhamakham ChandraSuryaargni Netram|
Vaktram Vanhisuvidhyuthsuraganavijayaha Paathumam Naarasimhaha||

Naasaagram Peenagandam Parabalamathanam Badhakeyurahaaram|
Roudram Dhamstrakaraalam Amithagunaganam Kotisooryaagninetram||
Gaambeeryam Pingalaaksham Bhrukutithavimukham Shodashaardhaardhabhaahum|
Vandhey Bheemaatahaasam Tribhuvanavijayaha Paathumaam Naarasimham||

Keke Nrusimhaastake Naravarasadrusham Devabheethvam Ghruheethvaa|
Devandhyo Vipradhandham Prathivachana Payaayaamyana Prathyanyisheehi||
Shaapam Jaapancha Khadgham Prahasithavadhanam Chakrachakreechakeyna|
Yomithyedhyithyanaadham Prakachavidvushaa paathumaam Naarasimhaha||

Jhumjhumjhumjhumjhumkaaram Jhushajhushajhushitham Jaanudheysham Jhumkaaram|
Humhumhumhum Hukaaram Haritha Kahahasaa Yamdhishey Vam Vakaaram||
Vamvamvamvam Vakaaram Vadhanadhalithatham Vaamapaksham Supaksham|
Lamlamlam Lakaaram Laghuvana Vijayaha Paathumaam Naarasimhaha||

Bhoothaprethapishaachayakshaganashaha Desaantharo Dhuchaatanaa|
Chvooravyaadhimahajvaram Bhayaharam Vishaharam Shatrukshayam Nischayam||
Sandhyaakaala Japanthamastakamidham Sadhbatibhoorvaadhibhihi|
PRAHLAADEVA Varo Varasthu Jayethaa Sathpoojithaam Bhoothayey|| {Devanagari}

**Top Notch “BaghavanNaamaSankeertana” in favor of *Lord Narasimha^ as
Composed by *Gopala Daasaru^, particularly aimed at all those devotees who are
subjected to inauspicious occultation of Planets and face the stark banality of death
(IGNORANCE) in its most darkest and fearsome face!:-**

“Kaayo Shree Naarasimha Jaya Naarasimha Kaayo Shree Naarasimha
Kaayo Shree Naarasimha Triyambaka Yamaresha Bhayandhathi Mira Maarthaanda
Shree NaarasimhaKaayo Shree NaarasimhaJaya Naarasimha

**Ghora Akaala Mruthyu Meeribaralu Kandu Jeeya Nee Bidisadhey Innyaaro
NAARASIMHA**
Dhishananey Subhadra Dosha Mryuthyughey Mryuthyu Sushumnanaadi
SthithavibhuveyShree Naarasimha

Kaayo Shree Naarasimha Jaya Naarasimha Kaayo Shree Naarasimha
JGNAANA Rahithanaagi Naa Ninna Mareytharey Neenu Mareythadhyeko Peylo
Naarasimha
Paalamuneenaadhaara Padhumeey Manohara **GOPALA VITTALA** Shree Naarasimha
Kaayo Shree Naarasimha Jaya Naarasimha Kaayo Shree Naarasimha”(Kan.)

***LakshmiNrusimhaDevaraPaadaaravindakeyGOVINDAGOVINDA^**

*{Devotees are requested to utter their individual ‘Gotra and Nakshatra’ and perform
‘Sankalpa’ ahead of the Darshan of *AHOBILA NARASIMA DEVARU^}*

**Salutations to *Vibhudendra Theertharu^ (Pontifical Reign 1435 -1490AD) as
Composed by *Vaadeendra Theertharu^:-**

SreemalakshmiNrusimhaarchaa Vibhudendrayatheesthpadhaa
Thasyadhyashtabujhaamoorthihi Svapnaabhijgnaanapoorvakam|
Nadhyaam Mahopaleylabdhaa Vibhudendrakaraambhujam
Sudheendreyshatasuparnaasthaa LakshmiNarayanasyaasaa|| {Devanagari}

{ As pre-indicated in Auspicious Dream, The **Famed Icon of *Narasimha^ with 16
Hands** “Reached” the Holy Pontiff *Vibhudendra Theertharu^ while bathing on the
banks of Holy River. In due course this Famed Icon along with another equally Famed
Icon, being *GarudaVaahanaLakshmiNarayana^ was also Worshipped with utmost
Reverence by *Sudheendra Theertharu^ }

**Invocation Hymns in favor of Nine Form of *Lord Narasimha^ at ^^Ahobila
Ksethra^^:-**

**Jvaala Ahobila Maalola Kroda Kaarancha Bhaargavah|
Yogaananda Chatravata Paavanah Nava Moortayah|| {Devanagari}**

The ensuing Canonical Compilation encompassing “**NAVARATNAMAALIKA**” as encapsulated in the [[*ShreeKrishnaGeethaNavaRatnaMaalika^]] in VOLUME II is a Humble Offering at the Lotus Feet of the **^^NINE DIVINE FORMS^^** of *Lord Narasimha^ being :-

***JVAALA NARASIMHA^**- The Supreme Manifestation of the *Lord^ at that particular Epochal Instant of Time when He Incarnated as ***Ugra Narasimha^** and dismembered the bowels of the evil demon Hiranyakashipu to smithereens!

***AHOBILA NARASIMHA^** – The Supreme Manifestation of the *Lord^ in His Most Awesomely Fierce Form of *Ugra Narasimha^ in Gloriously Terrifying Splendor!

***MAALOLA NARASIMHA^** – The Supreme Manifestation of the *Lord^ Radiating with Immense Postural Grace and Sublimity known as “**LOLA**” → meaning beloved of “**MAA**”→denoting Goddess Mahalakshmi, hence ***MAALOLA NARASIMHA^!**

***KRODA NARASIMHA^** – The Supreme Manifestation of the **Lord** in the Form of Boar (Kroda or Varaha) Graced with the Presence of Goddess Mahalakshmi by His Side at **^^Ahobila^^!**

***KAARANCHA NARASIMHA^** – The Supreme Manifestation of the *Lord^ under the Sacred ‘Kaarancha Tree’ at **^^Ahobila^^**

***BHAARGHAVA NARASIMHA^** – The Supreme Manifestation of the *Lord^ Marking the Sacred Place of Penance of ***Baarghava Rama^** adjacent to the sacred pond known as ‘Baarghava Tirtha’ at **^^Ahobila^^**.

***YOGA NARASIMHA^** – The Supreme Manifestation of the *Lord^ in the Holiest of Holy Yogic Posture at **^^Ahobila^^**, wherein Yoga Lessons was Imparted to His **Arch Devotee *PRAHLADA^**, after Completion of the Task of Annihilation of the evil demon Hiranyakashipu.

***CHATRAVATHA NARASIMHA^** -- The Supreme Manifestation of the *Lord^ under the Sacred and Holy Peepul Tree amidst dense impenetrable jungles of thorny bushes at **^^Ahobila^^** .

***PAAVANA NARASIMHA^** --- The Supreme Manifestation of the Lord in All His Glory on the banks of Rivulet of Paavana at **^^Ahobila^^**.

Top Notch “Baghavan Naama Sankeertana” in favor of *Ahobila Narasimha^ as Composed by *Kanaka Daasaru^ :-

{The following magical Composition of *Kanaka Daasaru^ is most popularly adapted by *Haridaasas^ who sing and dance with ‘Sheer Bliss and Joy’ all the while Invoking *Lord Narasimha^! This Composition clearly Extols the Immensely Unique Fame of a few of the *Lord’s ^ Incarnations such as *Varaha^, *Krishna^ and *Kalki^}

“Nigamagocharana Kollalu Theyredheyo Baaya Naghava Bennali Pothu Nadugi
Theyredheyo Baaiya
Bhoomi Kallana Kondhu Nadugi Theyredheyo Baaiya Jagavariya Peyrooru Piridha
PRAHLADA Varadha
Yenu Kaarana Baaya Theyredhipeyleylo Dhaana Vaanthaka **Ahobala**

Naariyara Cheluvikeya Nodi Theyredheyo Baaiya Yeyri Ashwameytti Alali
Theyredheyo Baaiya
Maarapitha Kaagi Neyley **AADHI KESHAVA RANGA**
Dheerashreenaatha Bhavanaasha Keyleylo
Yenu Kaarana Baaya Theyredhipeyleylo Dhaana Vaanthaka **Ahobala Naarasimha”**
(Kan.)

* * * * *

A few Chosen Hymns from the [[Dashaavathaara Sthuthihi]] Composed by *Bhaavi Sameeraru^: -

Dhambolitheekshanakha Sambedhithendraripu **KUMBEENDRA** Paahi Krupayaa
Sthambaarbhakaasahanadimbaaya Dhathavara Gambheera Naadha **NRUHAREY**
Ambhodhijaanusaranaambhojabhopavana Kumbeenasasha Khagharaat
Kumbeendra Kruthidhara Jambhaari Shanmukha Mukhaambhooruhaabhinutha Maam|

Prosteshavigraha Sunishteevanodhathavishistaambujaarjaladhey
Kosthaantharaahitha Vichestaagamougha Parameshteeditha Thvamava Maam
Prestarkasoonumanu Chestaarthamaathmavidhatheeshto Yugaanthasamayey
Sthestaathmashrungadrutha Kaastaambuvaahana Varaastaapadhprabathano||
{Devanagari}

* * * * *

VOLUME – I

INTRODUCTION:-

**VanamaaleeGadheeShaangreeShankaChakreeChanandakee|
SreemaanNarayanoVishnurVaasudevoBhirakshathu||**

**VanamaaleeGadheeShaangreeShankaChakreeChanandakee|
SreemaanNarayanoVishnurVaasudevoBhirakshathu||**

**VanamaaleeGadheeShaangreeShankaChakreeChanandakee|
SreemaanNarayanoVishnurVaasudevoBhirakshathu|| {Devanagari}**

Once, on a ‘Most Auspicious Hour and day at ^Dwaraka^, it so happened that *Lord Krishna’s ^ Divine Consort *Sathyabhaama^ Wished to Perform the famed “**TULAA BHAARA SEVA**” to Her *Lord ^ in the Palace Courtyard! Consequently many an auspicious offering was placed in a Diamond Studded Golden “Tula” (Balance) in order to **EQUAL** the ‘**WEIGHT**’ of *Lord Krishna^, who Sat Nonchalantly in one of the Golden Pans of the ‘Tula’! But how so much ever She tried with Her Modest Offerings, *Sathyabhaama^ was unable to ‘Balance’ the Weight of *Lord Krishna ^! Much perplexed at Her most peculiar “Plight” **Sathyabhaama** in turn ‘Approached’ the Reigning Queen *Rukmini^ for succor! The much affectionate **Rukmini** in order to extend a Helping Hand to *Sathyabhaama^ at once Arrived at the Palace Courtyard where the ‘TulaBhaara Seva’ of *Lord Krishna ^ was in progress! Not willing to miss this ‘Most Rare Sight’, “TulaBhaara Seva” of *Lord Krishna ^, thousands upon thousands of Divine Celestials lined up in the Heavens’ brimming with curiosity and devotion, watching this rare ‘Incident’ Unfold in all its Magnificence! *Rukmini^ then began circumambulating *Lord Krishna ^ with utmost reverence all the while Praising His Insurmountable Glory and Fame, even as The *Lord ^ watched, smiling bemusedly!

**ParamaatmaneySathathameykaroopineyDasharoopineyShathasahasraroopiney|
AvikaarineySputamanantharoopineySukhachithsamasthanaveyNAMONAMAHA||
{Devanagari}**

Soon after, *Rukmini^, Began Placing “**SMALL TENDRILS OF SACRED SHREE TULASI**” on the opposite pan of the golden balance, which was swaying high up in the air! This action immediately resulted in **BALANCING THE TWO GOLDEN PANS OF THE ‘TULA’ WITH *LORD KRISHNA^ ON ONE SIDE AND THE SACRED AND HUMBLE TULASI TENDRILS ON THE OTHER SIDE!**

Krishnaadhi Paandusutha **KRISHNAA** Manhprachura Thrushnaa Suthrupthikaravaak
Krushnaankapaaliratha Krushnaabhidhaagahara Krishnaadhishanmahila Bhoho|
Pushnaathu Maamajitha Nishnaatha Vaardhimudha Nushnaamshu Mandala **HAREY**
JISHNO GIRINDHRADHARA Vishno Vrushaavaraja Dhrushno Bhavaan Karunayaa|

Prosteshavighraha Sunishteevanodhathavishistaambujaarjaladhey
Kosthaantharaahitha Vichestaagamougha Parameshteeditha Thvamava Maam
Prestaarkasoonumanu Chestarthamaathmavidhatheeshto Yugaanthasamayey
Sthestaathmashrungadrutha Kaastaambuvaahana Varaastaapadhprabathano||
{Devanagari}

Back to “**Terra Firma**”, it would be most pertinent to inculcate the very act of “Balancing” the Two Notions of “**Parama Guru Bakti**” and “**Parama Hari Bakti**” (likened herein to the Two Golden Pans of ‘Tula’) through ceaseless performance of “**SEVA**” to an individual’s fullest capacity, similar to the offerings of Sacred Tendrils of *Shree Tulasi^, at the Feet of the *Lord ^! This would then tantamount to a “**Quid Pro Quo**” implying “**Equal Exchange or Substitution**”, for the enormous amounts of ‘**FAVOR BEING RECEIVED**’ from *Lord Krishna ^ via the Medium of *Guru Raghavendraru^!

*“JeeyaNeenaladhey InyaaruKaaivaro Raaya Baaro Raghavendra Baaro
Saklaadhannaney Baaro **PRAHLAADA RAAYA** Baaro Bahkleeka Raajanaagi
Meyrevantha Prabhuvey Baaro Raaya Baaro Raghavendra Baaro”*

DEVOTEES! MAY I HAVE YOUR ATTENTION PLEASE! You are requested to mull over the following text most carefully in order to fully comprehend the Infinitely Everlasting Fame of ***SHREE HARI^** and all other manners of ‘Merits’ that is being distributed by ***Sreemadh Raghavendra Theertharu^** consequential to the Eternal Fame of ***Shree Hari^**! **[[HARI SARVOTAMA VAYU JEEVOTAMA]]**

Indeed, it would not come as a surprise to most of you if you are told that all such ‘Fame’ that is so easily attributed to ***Sreemadh Raghavendra Theertharu^**, is in turn being ceaselessly **“SUBMITTED”** to ***Shree Hari^**, Who Is Eternally Omnipresent in the **^^MOOLA BRUNDAVANA^^**, at **^^Mantralaya^^**! **Thus, FOR THIS MOST STUPENDOUS TASK, THE SUPREME LORD (HAYAGREEVA^), HIMSELF IS THE WITNESS (SAAKSHI)!** This, in short, is the **CORE ESSENCE** of the Sacred **[[Raghavendra Stotra]]** Composed by ***Appannachar^**!

*“Tungavaasa Muni Pungavaa Nee Baktha Jangulli Paalisalu Sangeetha Priyaney Baaro
Raaya Baaro Raghavendra Baaro Jeeya Neenaladhey Innyaaru Kaaivaro”*

Also, it is too well known that three different enlisted Astrologers **WROTE** Three differing Holy Horoscopes’ for ***Venkatanatha^** (the future ***Sreemadh Raghavendra Theertharu^**) at the time of His Birth, an ‘**Epochal Occurrence**’ on account of Divine Boon Granted by none other than ***Lord Venkateshwara^** of **^^Tirupathi^^**! Accordingly, each of the Holy Horoscopes’ predicted Life Spans’ of 100 years, 300 years and 700 years respectively for the Divine Infant! Most amazingly all the Three Predictions were **DEEMED TRUE**, which was to be vouchsafed later by none other than ***Sreemadh Raghavendra Theertharu^** Himself! For, during the initial **100 years** the ***Holy Pontiff ^** ***Sreemadh Raghavendra Theertharu^** was “Seen” by “All’ Even as “HE” Moved amidst them beginning from the Time of Birth lasting up to **^^Moola Brundavana Pravasha^^**! For the next **300 years** many a chosen devotee were to fully immerse themselves in the constant Study of all **[[Holy Works]]** Composed by the ***Holy Pontiff ^** ***Sreemadh Raghavendra Theertharu^**. Later, for the next ensuing **700 years** the **^^Moola Brundavana^^** at **^^Mantralaya^^** would **INDEED** have a **VERY Special Omnipresence** of ***Sreemadh Raghavendra Theertharu^**!

*“Shree Karunaasindhu Baaro Saakabeykiah Bandhu
Shreekara Shreedha Vittalana Thoru Baaro
Raaya Baaro Raghavendra Baaro **JEEYA NEENALADHEY INNYAARU KAAIVARO**
Raaya Baaro Raghavendra Baaro” (Kan.)*

With rapid breakthrough in Science and Technology, the Modern World is now turned into one big “Global Village” so much so that an individual, if he so wishes can **“Have his Breakfast in one Continent, Lunch in another Continent and Dinner in another**

Continent” all in a single day! It may not sound too farfetched to state that in a couple of Centuries from now Man may eventually ‘Colonize’ the Inner Planets by setting up ‘Life Stations’ on them, thereby cutting of all umbilical links with Planet Earth! Also, with the advent of the Internet – a virtual Super Information Highway consisting of every topic under Sun and then some more(!), hitherto binding barriers of geography, time and distance have all but vanished, particularly so for avid pursuers of Supreme Knowledge! In such a ‘Melting Pot Scenario’ exploding with various Knowledge Streams, it is indeed most heartening to browse through dedicated **FLAG SHIP WEB SITES** set up by ‘**Transcontinental**’ devotees, such as www.gururaghavendra.org. This ‘Serves’ as a Virtual Home on the Internet, for the Eternal Tenets of [[TatvaVaada]] of *Sreeman Madhwacharyaru^ apart from hoisting popular [[Holy Texts]] of many of His Most Illustrious Followers, particularly, **Mantralayada Prabhugalu *ShreeGuruSaarvabhoma Raghavendra Swamigalavaru^!**

“Kaayo Yenna Shubha Kaaya Bhajisuveyinu Kaayo Tavakadinda ShreeGuru Raaya Raghavendra”

Though a ‘Good Beginning’ has been made in the right direction by like minded and committed devotees in order to popularize the [[Holy Works]] of *Sreemadh Raghavendra Theertharu^, the ‘Journey’ towards the ultimate destination is indeed still far off and way beyond! The culmination of this particular ‘Journey’ seems possible **ONLY** with the Divine Guidance of none other than the *GuruSaarvabhoma Raghavendra Swamigalavaru^, **WHO**, as usual, on account of His Never Ending Kind Benevolence and Merciful Disposition towards His Legion of Devotees, **SHALL GUIDE** us ‘all’, towards this chosen destination! Further there is a most urgent **TASK** that all ‘True Blue’ devotees of *Sreemadh Raghavendra Theertharu^ **MUST** carry out!

*‘Neeymavu Yenagelli Iruvudhu Kaamaadhamanalli
O! Mahaamahimaney Paamaranaa Nimma NAAMA Vondhey Balley
Shree GuruRaaya Raghavendra Bho Yathivaradendra Shree GuruRaaya Raghavendra”*

This Task is to ‘Unearth’ many [[Holy Works]] of *Sreemadh Raghavendra Theertharu^ that have been unfortunately lost to the vagaries of Time. But these [[Holy Works]] may indeed be still available in many orthodox households, tucked away deep inside dingy libraries maintained by hundreds of Mutts and Shrines spread throughout the countryside and ancient centers of learning! These may be available, albeit, in the form of delicate palm manuscripts or copper inscriptions or by the medium of recitation ‘handed’ down from one generation to the other! This ‘Task’ might seem to be an impossible chore for many of us so caught up in the ‘humdrum’ of modern day life! But the Sacrosanct Task needs to be carried out, nevertheless! Meanwhile sincere efforts must be made by all to ‘hear’ ‘Religious Discourses’ on the [[Holy Works]] by most eminent scholars of high repute spread through the World, no matter even if it is in Digitized Format keeping in tune with Modernism, and no matter in which language! This indeed is a most sacrosanct duty amongst all devotees! The significance of such a worthy exercise would be known when viewed in the background of the enormous amount of Truth Enshrined in all the [[Holy Works]] of *Sreemadh Raghavendra Theertharu^! Also proper dissipation of the

contextual Truths embedded in these [[Holy Works]] needs to be carried out in such a manner that it reaches everyone with any exception whatsoever, which is most vital! **For remember, the Language of Devotion is Universal!**

*“Kanda Kanda Kadeghey Tirugi Bendaadheyenu Koneyghey
KandaKandavaranu Kondaadutha Nimma Kandey Kattakadeghey
ShreeGuruRaaya Raghavendra Bho Yathivaradendra ShreeGuruRaaya Raghavendra”*

Lest it be forgotten, it is most pertinent to remember always the manner in which most ordinary devotees are being alleviated from all miseries just by showing most elementary forms of devotion towards *Sreemadh Raghavendra Theertharu^! So being, one can only imagine the enormous amounts of Merits that waits to be harvested by the Constant Study of the Holy Texts Composed by *Sreemadh Raghavendra Theertharu^! This is so because, Each and Every [[Holy Work]] Composed by *Sreemadh Raghavendra Theertharu^ wholly substantiates and upholds the hoary Tenets of [[TATVA VAADA]] of *Sreeman Madhwacharyaru^ in **TOTO!** This comes as no surprise at all when we recall the famed title of **MAHAABHAASYAKAARA** conferred on *Venkatanatha^ by none other than His ^^Vidya Guru^^, *Sreemadh Sudheendra Theertharu^! Also, the most rigorous and strict daily routine followed by *Sreemadh Raghavendra Theertharu^ would indeed prove to be entirely out of reach of all others! Such ‘Strict Routine’ involved deep all encompassing Meditation, Penning of [[Holy Texts]], Imparting Religious Discourses, Compulsory Worship of Icons of the ^^ShreeMutt^^, Compulsory adherence of strictest codes of conduct befitting a “**Parama Hamsa Sanyasi**” of the Highest Order! The *Holy Pontiff ^ also constantly traversed throughout the countryside thereby alleviating collective sorrows of thousands of devotees! Indeed, all such Tasks were carried out with utmost ease and zeal, a task possible only by a most Divine Soul such as the *Holy Pontiff ^! Pray, who else can even now (!), manage to alleviate untold sufferings of common folk apart from weaning them towards inculcating interests in the ceaseless Study of ^Vedas ^ and its concomitant practices and beliefs at the same time?

*Mantravanaariyey Shreeman Mantralayavodeya Antharangadalli Ninthu Preyrisuva
ANANTHAADREESHAnariyey Shree Guru Raaya Raghavendra Bho Yathivaradendra
ShreeGuruRaayaRaghavendra”{Kan.}*

**JgnaanandamayamDevamNirmalaspatikaakrutheem|
AadhaaramSarvavidyaanaamHAYAGREEVAmupaasmahey|| {Devanagari}**

Of all the 47 [[Holy Works]] (though some more Holy Works are unfortunately not available it does not mean that these Works are not in Existence!) Composed by *Sreemadh Raghavendra Theertharu^, the ‘Enormous Spiritual Significance’ of [[Geetha Vivrithi]] is reflected in [[Guru Guna Deepika]] an English Treatise by T.V. Sudheendrachar et.al, Part-7, pp.23(25) appearing in www.articles.gururaghavendra.org., as reproduced below:-

QUOTE--

//**Geetaartha Sangraha**// “The Genesis of this Work is the Baghavath Geeta which was told to the valiant Pandava Prince Arjuna, by Lord Krishna on the battlefield of Kurukshetra, thereby elevating the Glory of Chandra Vamsha (of Lord Krishna) to an all time high. Likewise when the Holy Pontiff Sreemadh Raghavendra Theertha wrote and Independent Composition on the Geeta titled /Geetaartha Sangraha/ the ‘Preeminence of Parama Hamsa Kula’ (The Holy Monastic Order of Hamsa Naamaka Paramaatma) was enhanced a thousand times by the Mountainous Merits arising out of this Work based on Lord Krishna’s own Divine Words – the Geeta”

UNQUOTE

The Highlight of this particular [[Holy Work]], (the same with all other Holy Works Composed by *Sreemadh Raghavendra Theertharu^), is that it occupies a most unique niche in the Study of Vedas! This is due to the fact that the same draws its ‘**Life giving Sustenance**’ from the [[Geeta Bhaashya]] and [[Geeta Taatparya Nirnaya]] that forms the collective [[Sarva Moola]] Compendium of *Sreeman Madhwacharyaru^

“Anjaneya Varadha GOVINDA GOVINDA”

“Prahlaada Varadha GOVINDA GOVINDA”

“RAJAADHI RAJA GURU SAARVABHOUMA GOVINDA GOVINDA”

“Bandha Govinda Mukunda Nityananda Bandha

Bandha Durithagala Pariharisalu Namma Indiresha Swami SreeVenkateshanu Bandha

Bandhanu Baradinda Garuda Vaahanaagi Bandha Bandha Bakta Vrundava Nodutha

Bandha Bandha Govinda Mukunda Nityananda Bandha

Araginamaneyalli Paandu Kumaararu Iruthirey Avarighey Bandha Vipathannu

Parihaaramaadi Drupadanapuriyalli Parama Sambhramadinda Madhuveya Maadidava

Bandha Bandha Govinda Mukunda Nityananda Bandha

Durulanaadha Dushyaasana Sabheyalli Taruna Droupadiya Seereya Seyleyalu

*Parama Kaarunyadinda Tarunigheyakshayavithu **DWARKAADHIPATHI***

***SHREEPATHI KRISHNANU** Bandha Bandha Govinda Mukunda Nityananda Bandha*

Gunanidhi Pranasha Vittalanu Bandha Ghanathara Vaadhya Visheshagalinda

Junn Junn Junn Yeynuva Gejjeynaadagalinda

Thathaneem Dhakadhom Yendhu Kunniyutha Bandha Bandha Govinda Mukunda

Nityananda Bandha” (Kan.)

The Magnificent **“RAAJABEEDHI”** swept clean and washed thoroughly is now colorfully decorated with myriad designs of auspicious **Rangoli** at every step! Entrance of every household is richly decorated with fresh rows of mango leaves and flower buntings and well lit up by hundreds of oil lamps! Thousands of devotees have occupied every available prime place en route and are eagerly awaiting the Arrival of ***LORD KRISHNA** ^!

<1> ***THE GREAT ACHARYA^ AND HIS MOST ILLUSTRIOUS DISCIPLES -- -**
---ALL PARAMA HAMSA SANYASIS of the Highest Monastic Order clad in Holy and Sacred Saffron Robes Stand together with Folded Hands! These ***Eminent Pontiffs ^** hold in their Holy Hands ‘Auspicious Boxes’ wrapped in ‘Deer Skin’ containing ***Holy Saaligraama^**. ^^Veda-Mantras ^^ being Recited in Chorus from this most Sacrosanct Group Rise Heavenwards in A Spiritual Crescendo filling the Air in all Directions! These ***Pontiffs ^** also carry huge baskets full of freshly plucked ‘Tulasi’ leaves! They continuously ‘Bow’ Full length with all their limbs touching the Sacred Ground in a show of abject surrender in order to welcome *** SREEMAN NARAYANA^!**

<2> ***HARIDAASAS^** entirely overcome by waves of exhilarating devotion, sing and dance with gusto, fully charged with the ensuing ‘Darshan’ of ***PANDURANGA^**

<3> ***THE MOST NOBLE ELEPHANT GAJENDRA^** Majestically Stands in the forefront leading herds of richly decorated Palace Elephants, each holding fresh garland of flowers in its trunk, trumpeting loudly to herald the Arrival of their Savior ***MAHA VISHNU^!**

<4> ***MIGHTY EMPERORS^**, who after conquering powerful Kingdoms and having performed many auspicious and Holy ^^Raajasuuya^^ and ^^ Ashwamedha^^ Rituals stand on either side of the “Raajabeedhi” with utmost humility and devotion! These powerful ***Emperors ^** after casting aside their richly brocaded footwear, remove their dazzling crowns accompanied by other Nobles of their Court, Await the Arrival of ***JANARDHANA^!**

<5> ***CHASTE WOMEN^** bearing Highest Values and of Virtuous Character line up behind the Huge Gathering of ***Emperors ^**, attired in most auspicious silken garments carrying in their Hands Gleaming Plates of Welcoming **Aarathi!** Gleams of light rays dance forth from their diamond nose rings and earrings even as they ‘Sing’ aloud in utmost melodious the Auspicious Composition of [[LAKSHMI SHOBAANE]], even as they wait for the Arrival of **TRIVIKRAMA!**

<6> ***GOPIKAAS^** in their hundreds and thousands are completely caught up in Swirls of devotional fervor even as they Sprinkle Colored Water and Colored Powder on each other and play out the **HOLI** festival! These Divine ***Gopikaas^** continue to Dance Blissfully to the deafening beats of myriad of drums and ably match their own steps with that of other dancers with great joy, all set to heavenly tunes and await the Arrival of their ***GOPINATHA^!**

<7> ***YADAVA GOLLAS^** - ***Cowherds ^** mingle around in their hundreds each one of them carrying with them stout sticks jumping high in the air in order to shatter and break into tiny pieces huge pots of curds tied aloft on wooden mastiffs high above the ground! These **cowherds** vie with one another while climbing atop huge wooden poles completely covered with slippery grease in order to collect bundle of treasure tied high up on the top of the pole! Gigantic roars of “**GOVINDA ALAA RE” GOVINDA ALLA RE”** “**MAAKAN CHOR NANDH KISHORE ALAA RE” GOVINDA ALLA RE**

GOVINDA ALLA RE” rent the air in all directions as cheerful cowherds await the Arrival of their ***YASHODA NANDANA NANDH LAAL VAASUDEV KRISHN**^

<8> ***A HOLY PONTIFF OF MOST KIND DISPOSITION WITH ADVANCED AGE AND TRANSCENDENTAL NATURE – A PARAMA BAGHAVATOTAMA**^
Waits Patiently Standing next to the Celestial **^Kamadhenu^** and ***Kalpavruksha**^
deeply over come by the tumultuous scenes being witnessed as above! Blissful Tears of Pure Joy Cascade down from the Radiantly Bearded Ivory White Face of The ***Holy Pontiff** ^! The Face Itself is Resplendent and Gloriously Adorned with ***Urdhva Pundras**^ and ***Pancha Mudhras**^! Huge garlands of **^^Kamalaaksha Tulasi^^** beads cascade down most auspiciously from the Noble Neck of the Aged ***Pontiff** ^ down towards the Frail but Form Body covered with bright saffron clothes, resembling the first rays of the Rising Sun! Modest pitchers filled to the brim with Holy Waters of River Tungabhadra and heaps of Sacred Tulasi tendrils are kept ready by the ***Holy Pontiff** ^ in order to Wash the Feet of the ***Lord** ^ even as He Arrives in His Dazzling Cavalcade! In due course the ***Holy Pontiff** ^ Holds Aloft the Supreme Icon of ***Sreeman Moola Rama**^ High above His Head even as He awaits the Arrival of His ***Araadhya Devta**^ ***VENUGOPALA KRISHNA**^!

“Kottu Kottu Guruvey Nimmagey Karavu Soakithey Karadhallighey Vodi Vodi Kaalu Noivithey Vishramisalu Kshanakaalavu Dhorakadhaagithey Tapah Phalava Baktaralli Hanchimugiyithey” {Kan.}

<9> **A SEA OF HUMANITY** cutting across all manmade barriers and geographical boundaries jostle impatiently behind the ***Holy Pontiff** ^ with frenzied Cheers of ***GOVINDA GOVINDA**^! The ***Holy Pontiff** ^ of ‘**Most Kind Disposition**’, Standing Ahead of them Gestures towards them to show patience, just like a Mother chides Her wayward Children! But not heeding to the pleas of the ***Holy Pontiff** ^, The Sea of Humanity surges ahead in order to receive the **HOLIEST OF HOLY HARI PADODAKA** which they know will be certainly distributed amongst all, right up to the **LAST DROP**! For each and every devotee knows very well that this very same ***Holy Pontiff** ^ had indeed **PREFERRED TO STAY BACK AMONGST THEM**, refusing **MUKTI**, unless and until each one of them was Blessed with the same by the ***Lord** ^!

Kamsaadhikasadhavathamsaavaneepathi Vihimsaakruthaathma Janushaa|
Samsaaraboothmihasaasarabadhamanasamsaarchithsukhathanum
Samsaadhayanthamanisham SaathvikavrajamahamSaadharamBhajey
Hamsaadhithaapasariramsaaspadham**PARAMAHAMSAADHIV**andhyaCharanam|

Prosteshavigraha Sunishteevanodhathavishistaambujaarjaladhey
Kosthaantharaahitha Vichestaagamougha Parameshteeditha Thvamava Maam
Prestarkasoonumanu Chestaarthamaathmavidhatheeshto Yugaanthasamayey
Sthestaathmashrungadhrutha Kaastaambuvaahana Varaastaapadhprabathano||
{Devanagari}

Hitherto, in the distance huge clouds of dust accompanied by the earth shattering sounds of hoof beats of Horses **HERALD** the Arrival of None other than ***GEETACHARYA**^ - -- *Lord Krishna ^, Himself, Astride on a Golden Chariot with the Insignia of “**Chandra Vamsha**” fluttering proudly atop! The Golden Chariot itself is drawn forth by Four Magnificent White Horses namely ***Saibyam**^ - ***Sugreevan**^- ***Meghapushpam**^ and ***Valaham**^! The Sturdy Charioteer namely ***Dharuka**^ Steers Ahead the Golden Chariot of *Lord Krishna ^ in ‘faster than Wind’ Pace! *Lord Krishna ^ thus Arrives Accompanied by *Rukmini^ and *Sathyabhaama^! Also the *Lord’s ^ Son *Annirudha^ and Grandson *Pradhyumna^ closely follow in another Golden Chariot! They are in turn closely followed in another Golden Chariot by the *Lord’s ^ Elder brother *Balarama^, carrying a huge Golden Plough and His Sister *Subhadra^! Even as the Four Leading Horses drawing the Golden Chariot of *Lord Krishna ^ enter the famed “**RAAJABEEDHI**” they begin to snort in unison with flaming nostrils! Suddenly there is an uncontrollable surge of devotees led by Holy *Madhwa Pontiffs ^ even as they rush towards the direction of the approaching *Lord ^ with gigantic roars of ***GOVINDA**^ ***GOVINDA**^! But these mighty sounds are drowned out by enormous Thunder Claps Arising from the Powerful Conch Shell the ^^**PAANCHAJANYA**^^ and the Rapidly Whirling Noise given off by the Invincible Discuss ***SUDARSHANA CHAKRA**^ being Held in the Hands of ***LORD KRISHNA**^! Soon the Crown Prince *Annirudha^ and the Brave *Pradhyumna^ also begin to sound out from their own Holy Conch Shells in unison which dazzle in their Powerful Hands! Indeed, such Holy and Auspicious Sounds create a Heavenly Ambience akin to the Chorus of ^^Veda Lessons ^^ being ‘Imparted’ by *SandeepiniAcharya^ at the famed ^^Gurukula^^ at ^^Gokul^^, which included a mischievous and naughty young Student *BaalaKrishna ^ and His Band of marauding *Cowherds ^!

**YadhayadhaHiDharmasyaGlaanirbhavathiBhaarathaAbyuthaanamAdharmasyaTh
adhaatmaanamSrujaamyaham
ParitraanaayaSaadhunaamVinaashaayachaDhuskruthaamDHARMA Samthaapana
arthaayaSAMBHAVAAMI YUGEY YUGEY| {Devanagari}**

**“RukminiSathyabhaamaSamethaKrishnaDevaraPaadhaaravindaakeyGOVINDA
GOVINDA”!**

VOLUME II:-

||*MAASA NIYAMAKA GOVINDAAYA NAMAHA ^||

||HARI SARVOTAMA VAYU JEEVOTAMA||

**VandheyVishnumNamaamiShreeyamathaChaBhuvamBramhaaayuChaVandhey|
GayathreemBhaaratheemThaamapiGarudamananthoBhajeyRudredevam|
DeveemVandheySuparneemAhipathidhayithaamVaaruneemapyumaamThaam|
IndhraadheenKaamamukhyaanApiSakalasureaanThadhGurumMadhgurumscha||
{Devanagari}**

|| ShreeGurubhyoNamahaHarihiOm ||

|| Manmanobheesthavaradham Sarvaabheestaphalapratham ||

VOLUME-II:-

[[*SHREEKRISHNAGEETA NAVARATNAMAALIKA*]] --- Anew Canonical
Compilation of The Core Ethos of [[GeetaVivrithi]] of *Sreemadh Raghavendra
Theertharu^

* * * * *

||SHREENRUSIMHO MAHASIMHAHA SUTRAKARAHA PURAATHANAHA||
{Devanagri}

*SHREE NRUSIMHAHA^: *Lord Nrusimha^ is known as *NARASIMHA^ with the
Accompaniment of *SHREE^→ denoting Goddess MahaLakshmi. Thus *Lord
Nrusimha^ who Incarnated in order to slay the evil demon Hiranyakashipu is now
Enscenced on His Side by Goddess Mahalakshmi. In this most Peaceful Demeanor the
*Lord ^ now Blesses all His devotees! Also, in the same context, the Most Gently
Sublime and Supremely Radiant and Soothing Radiant Eminence of *Lord
Venkateshwara^ is also another Form of the *Lord ^ Possessing the “Same Countenance”
of the Supremely Placid *LAKSHMI NARASIMHA!

*MAHASIMHAHA^: This implies-→ that at the time of Incarnation as *Narasimha ^
in order to annihilate the evil demon Hiranyakashipu, the *Supreme Lord ^ Manifested In
A Most Terrifying of Forms, Hitherto Unseen and Unheard of, Exploding with Infinite
Strength and Awesomely Raw Power! This Divine Manifestation in all its Cosmic
Totality Exceeded the ‘Show of Force’ previously Revealed during all earlier Supreme
Manifestations that had so occurred preempting the Dawn of Creation itself! Hence the
*Lord ^ in this Supremely Powerful Manifestation is known as *MAHAASIMHAHA^!

*SUTRAKARAHA^: This implies-→ that the *Lord ^ Also Manifests His Universal
Unchangeable Omnipresence in the Form of a **STRING!** This is the Implication of the
famed Verse found in the [[BhagavathGeeta]] wherein *Lord Krishna ^ Orates thus:-
QUOTE

MayeeSarvamidhamProthamSootreyManiganaaaEva|| {Devanagari}

{In All Worlds and at all Times My Universal Omnipresence is Definite and
Assured and I Manifest Myself in the Form of a String that constantly passes
throughout the Cosmos in a manner similar to that of a ‘Thread’ strung through a
series of beads}

UNQUOTE

*(NOTE:- This Invocation co-relates to the stupendous ‘String Theory’ that has
revolutionized Modern Physics, wherein minute particles in the form of ever vibrating
STRING was discovered to be PREVALENT throughout the COSMOS! At this stage,
though, the inference of this ‘New Revolutionary Subject’ is most elementary! This*

'String Theory' is also understood in tandem with the earlier 'Unification Theory' which theorized the same Quantum!)

Hence the *Lord ^ Possessing Universal Omnipresence is known as
***SUTRAKAARAHA^!**

***PURAATANAHA^:** In Finite Worlds, the Supreme Lord **PREEMPTS ALL!** This implies→ that everything and everyone else has a beginning and end, **ONLY** the Supreme Lord (read as *Sreeman Narayana^) is not compliant to this! Hence the *Lord ^ whose Presence 'Was' Universally Manifest Before beginning of **TIME** itself is known as ***PURAATANAHA^!**

ShreeshastreeSushreeyamDhadhyaathAayurvaayasuthahaPiyaha|
BhoomimThamVaamanoDhadhyaathAreenHanthuNrukesaree||
YahaSarvagunasampoornahaSarvadhosavivarjithaha|
PiyathaaPreethaYeyvaalamVishnurmeyparamahaSuhruith|| {Devanagari}

Principle Invocation Hymns in favor of *Baghwan VedaVyaasa^ in accordance with the Holy [[Vyaasaastakam]] Composed by *Bhaveera Sameeraru^ for Empowerment: -

Shreesham Vichitra Kavithaarasapoorithaasham
Shreeshankaroragakhagendra Hrudhaabhjavaasam|
Ashankamaanajanathrupthikaroktihaasam
Vyaasam Nathosmi Harithopalasannikaasham
Vedhaanthasootrapavanodhruthapanchedaa
Modhaamshathoshithasurarshinaraadhibheydhaam|
Bhodhaambhujaathalasithaam Saraseemagaadhaam
Sreedhaam Shreethosmi Shukathaathapadhaamakhedhaam
Dhvyipaayano Jayathi Yannijasaktidheepaha
Paapaabhivardhithakuvaadhithamisrathaapaha|
Paapaakhyadhurbhagadhashaakruthitheevrakopaha
Paapaadhbuthoushadhiraghey Shvasanaamsharoopaha
Indraadhidhyivathahrudhaakhyachakorachandraa
Mandhaamshukalpashubhajalpithapushpavrundhaha|
Vrundhaarakaanghruyapalathaagunaratnasaandhro
Mundhaaya Mey Phalathu Krushna Tharuhu Phalam Dhraak
Maathaa Hitheyva Parirakshathi Yeyna **GEETA**
GEETAAghryaBaarathaPuraanakruthaa~**GEETA**
Vaathaamsha**MADHWA****VARADHAHA** Sagithomamyithaaha
Khyaathaaha Paraasharasutho Vidhadhaathu Dhaathaa
Paraam Bhavaakhyijaladheyrbhuvanyikasaaram
Svyiram Kruthoravidhavedhathapathaprachaaram|
Aaranjithaamaranjanam Sukhachichareeram
Dheeram Smaraami Hrudhdi Sathyavatheekumaaram
Bhaavaasreetham Yamanuspruthya Bhajanthi Devaaha

Sevaarathaascha Munayaha Kavayo Nrudevaaha|
Yo Vaasudevavapurasya Mahaanubhaavaam
ChipreeBaadharaayana Hareyrna Gruneetha Ko Vaa
Jgnaanam Pradeyhi Bhavadhaagamavaadhyardheenam
ShreeNandasoonupadhaBaktinadheenidhaanam|
ANANDATEERTHA Varadochamahaadhvaneenam
Dheenam Badharyaadhipathey Kuru Maamamaanam
Vaasishtam Vamshathilakasya Hareyrmanogjnam
Dhoshoughakhandanavishaaradhamastakam Yey|
Daasaaha Patanthyandhinam Bhuvi Vaadiraaja
Dheesambhavam Paribhavo Na Dhishaasu Theshaam| {Devanagari}

**Salutations to *Vijayeendra Theertharu^ (Pontifical Reign 1575 -1595AD) as
Composed by *Vaadeendra Theertharu^:-**

Chaathuryi Kaakruthiyaschaschathuradhikashathagrantharatnapreneytha
Dhoothaaraathiprabandhaha Sputavidhathachathuhushasti Vidyaavisheshaha
So~yam Na ShreeSurenindravathivarathanayo~advaitashyaasahishnuhu
Pusnaathu Shree **JAYEENDRA** Sthribhuvanavidhithaha SarvaTantraSvatantra||
{Devaanagari}

{May the Great *Vijayeendra Theertharu^, Embodiment of Immeasurable Competence,
the Composer of 104 Epic Holy Works on [[Tatva Vaada]], Who Reigned unchallenged
as a Past Master over 64 Branches of Knowledge, Reigning Unsurpassed in the
Exemplary Literary World of ^^Vedas ^^ and ^^Upanishads ^^, as a most Able
Successor of the Eminent *Surenindra Theertharu^, Also Guide me}

**Salutations to *Sreemadh Raghavendra Theertharu^ (Pontifical Reign 1621-
1671AD):-**

Shreemathey Raghavendraaya Sarvaabheeshtapradaayiney|
Mantralayanivaasaaya Gururaajaaya Mangalam || (Devanagari)

**Invocations of *GEETAACHARYA^, *Lord Krishna ^ as found in the
[[BhagavathGeeta]]:-**

OM/Ananthroopaha/Achyuthaha/Arisudhanaha/Krushnaha/Keshavaha/Keshivishudhana
ha/Kamalapatraakshaha/Govindaha/Jagatpathihi/Jaganniivaasaha/Janardhanaha/Devadeva
ha/Devavaraha/Purushotamaha/Baghavanaha/Boothabhaavanaha/Bhootheshaha/Madhusu
dhanaha/Mahabaahuhu/Maadhavaha/Yaadhavaha/Yogavithamaha/Vaasudevaha/Vaarsha
neyaha/Vishnuhu/Hrishikesha/Harihi /**OM**.

**Yaache~hamKarunaasindhoYaavajeevamidhamThava|
AdhyinyamDehadhaardhyamMeyThvathpaadhaambhujasadratheem|
Thraahi Thraai JANGANNAATHA VAASUDEVAAACHYUTHAAVYAYA|
Maam Samudhara GOVINDA Myruthyu Samsaarasaagaraath||**

**Maadhryusho Na Paraha Paapi Thvaadrusho Na Dhayaaparaha|
Dhaasoyamithi Maam Mathvaaksamasva SHREE RAMAAPATHEY| {Devanagari}**

Two Most Glorious [[Holy Works]] of *Sreeman Madhwacharyaru^ being [[Geeta Bhaashya]] and [[Geeta Taatparya Nirnaya]], extracted from the collective Compendium of [[SarvaMoola]] is studied as “Reference Texts” prior to “Anew Canonical Compilation of [[Geeta Vivrithi]] of *Sreemadh Raghavendra Theertharu^.

*Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[Sarva Moola]] solely based on the Eternal Vedas, Gloriously succeeds in Extolling the Virtues of the Sacred Upanishads as well! Each and every [[Holy Work]] of *Sreeman Madhwacharyaru^ invariably Upholds the Supreme Unquestionable Sovereignty of *Shree Hari^! Thus, this Immense School of [[TATVA VAADA]] now reigns Unchallenged, established solely on ‘Secure Bedrock’ of ‘Philosophical Entente’ amongst *Baghwan Veda Vyaasa^ and all His Followers!

<<1>> “Aadhi Mangala Shloka” as found in [[GeetaBhaashya]] Composed by *Sreeman Madhwacharyaru^:-

QUOTE

DevamNaraayanamNathvaaSarvadoshavivarjitham
ParipoornamGuruumschaanGeetharthamVathyaamiLeshathaha| {Devanagari}

UNQUOTE

The main purpose behind in the Composition of the Holy Work [[GeetaBhaashya]] is to Uphold the Infinite Sovereignty and Suzerainty of *Shree Hari^, in no less terms! As a matter of fact, [[GeetaBhaashya]] is most famous since it is widely recognized as the very first [[Holy Work]] Composed by *Sreeman Madhwacharyaru^, in the Compendium of [[Sarva Moola]]! Since the ‘Source’ of [[GeetaBhaashya]], being the [[BaghavathGeeta]], is in ‘Close Proximity’ to the *Lord ^, this [[Holy Work]] was Composed first by *Sreeman Madhwacharyaru^! Consequently, the inherent fame and importance of this [[Holy Work]] is indeed too enormous even to contemplate by mere mortals! Also, it is very well known that *Baghwan Veda Vyaasa^ Composed the Great Epic [[Mahabhaaratha]], known as the Fifth Veda! The very same fact is dutifully ‘Acknowledged’ by *Sreeman Madhwacharyaru^ Himself, in the Holy Work [[GeetaBhaashya]] thus:-

QUOTE

VedhaadhiparamChakrePachamamVedaMuthamam| {Devanagari}

UNQUOTE

Likewise the famous ‘**Epic Conversation**’ between *Lord Krishna ^ and *Arjuna ^--- the [[BaghavathGeeta]], that forms the ‘**Main Stay**’ of the [[Mahaabhaaratha]] is also highlighted by *Sreeman Madhwacharyaru^ in His Holy Work [[GeetaBhaashya]] thus:-

QUOTE

BhaarathamSarvasaastreshuBhaaratheyGeetakaavara|| {Devanagari}

UNQUOTE

The ‘Concurrent Specialty’ of the Holy Work [[GeetaBhaashya]] is also well enumerated in the famed Biography on *Sreeman Madhwacharyaru^ being --- [[SuMadhwaVijayaha]], penned by *Narayana Pandita^! In the same Biography *Narayana Pandita^ extols the collective virtues of both [[GeetaBhaashya]] and [[Geeta Taatparya Nirnaya]] by likening the ‘Two’ [[Holy Works]] to the Eternal Celestial Bodies “Sun and Moon” imparting “**Immense Radiant Grace**” over the Eternal Tenets of [[Tatva Vaada]] of *Sreeman Madhwacharyaru^! Further, the Holy Biography [[SuMadhwaVijayaha]] also Chronicles the Advent of *Acharya Madhwa^ towards the famed ^^Badarikaashrama^^ where He had an Audience with none other than *Baghwan Veda Vyaasa^! It was here that *Sreeman Madhwacharyaru^ had ‘First Offered’ [[GeetaBhaashya]] to *Baghwan Veda Vyaasa^! In due course the Unique Manner in which [[GeetaBhaashya]] was entirely validated by *Baghwan Veda Vyaasa^ is also Chronicled by *Narayana Pandita^ in the Holy Biography [[SuMadhwaVijayaha]] as given below:-

QUOTE

ThenaThathpravachanaVihithelamSushruvuhuPrashayikthaaApiSishyaha|
UchyathaamithiMuhuhuSaPrathivyaaSthalanamPadamahoHarinoktam|| {Devanagari}

UNQUOTE

As quote above, at ^^Badari^^, *Sreeman Madhwacharyaru^ rendered an ‘Extempore Erudition’ of His Composition the [[GeetaBhaashya]] in front of *Baghwan Veda Vyaasa^! Later on, during the wee hours of the night that while everyone slept, it is recorded that *Sreeman Narayana^ Himself Struck the Ground with His Holy Hands and ‘**Advised**’ *Sreeman Madhwacharyaru^ to ‘Repeat’ the Oration of the [[GeetaBhaashya]] **AFRESH!** This ‘**Stupendous Incident**’ was ‘Overheard’ by all the *Disciples ^ of the *Great Acharya^ who were resting nearby! Accordingly, *Sreeman Madhwacharyaru^ ‘Recomposed’ the [[GeetaBhaashya]] Afresh and ‘Imparted’ the Same to all His grateful disciples!

As usual, many Commentaries on the [[BaghavathGeeta]] were in vogue prior to the Holy Work [[GeetaBhaashya]] Composed by *Sreeman Madhwacharyaru^! But all such Commentaries that preceded [[GeetaBhaashya]] ‘ran’ entirely against the True Opinion and View Point of *Baghwan Veda Vyaasa^! Therefore, in order to ‘Establish’ **ONLY THE TRUTH**, *Sreeman Madhwacharyaru^ Composed His Famous [[GeetaBhaashya]]!

The Holy Work [[GeetaBhaashya]] is Indeed Most Favored and Near to None Other Than *Lord Krishna ^ since the same Highlights the True Essence of the Eternal Words of *Lord Krishna ^ in **TOTO!** Factual observation of many Verses of the [[Baghavath Geeta]] may at first glance seem as though to propagate ‘Equanimity’ of the “Jeeva” and “Bramhan”, apart from de-sizing the Infinite Supremacy of the Quality filled ‘Bramhan’! But these seemingly ‘illusory’ notions are proved to be baseless and false by *Sreeman Madhwacharyaru^ in His [[GeetaBhaashya]] with effortless ‘ease’ while upholding the Infinite Supremacy and Independence of “Bramhan”, with much exactitude and certitude, without ever ‘deviating’ from the contents of the Main Text! Also, the narration of [[GeetaBhaashya]], seems to skip all those Chapters of the [[BaghavathGeeta]] that are easier to assimilate! But the Core of the [[Bhaashya]] begins to ‘Exert’ its ‘**Enormous Strength and Influence**’ beginning from Chapter 2(66) up to Chapter 18(78), where chosen Verses are elaborated in much detail. In short the [[GeetaBhaashya]] very well ‘Establishes’ in all its ‘Magnitude’ a mind boggling ‘Array’ of Supreme Truths! The ‘Plethora’ of ‘Word Flow’ in the [[Holy Text]] particularly while ‘Establishing Connections’ with [[Vedic Truths]], underlines the Supreme Mastery of *Sreeman Madhwacharyaru^ in all Branches of Knowledge thoroughly befitting to His Most Eminent Title –***SARVAJGNAACHARYARU^!** The Holy Work [[GeetaBhaashya]] does not elaborate each and every Verse of the [[BaghavathGeeta]], but rather ‘Highlights’ the Correct Interpretation of certain ‘Chosen Verses’ that seem to be in contrary to the hoary Tenets of [[Tatva Vaada]]

“Anthya Mangala Shloka” as found in [[GeetaBhaashya]] Composed by *Sreeman Madhwacharyaru^:-

QUOTE

PoornadoshaMahaaVishnorGeethamaashrithyaLeshathaha|
NiroopanamKruthamThenaPriyathaamMeySadhaaVibhuhu|| {Devanagari}

UNQUOTE

<<2>> “Aadhi Mangala Shloka” as found in [[Geeta Taatparya Nirnaya]] Composed by *Sreeman Madhwacharyaru^:-

QUOTE

SamasthagunaSampoornamSarvadoshaVivarjitham
NaraayanamNamahskruthyaaGeetaataatparyamuchyatheyy|| {Devanagari}

UNQUOTE

*Sreeman Madhwacharyaru^ in order to further facilitate easier assimilation of the ‘Complete Essence’ of [[BaghavathGeeta]] amongst all His Disciples, Composed the [[Geeta Taatparya Nirnaya]]. Concurrently, in this [[Holy Work]] *Sreeman Madhwacharyaru^ has Extolled the ‘**Pre-eminent Import**’ of the Words of *Lord

Krishna ^ directed towards ‘Awakening’ the reluctant warrior Prince *Arjuna ^, to pursue ‘constant indirect’ Propitiation of the *Lord ^ the performance of each and every ‘Compulsory duty’ that is ‘Pre-deemed’! This is ‘Administered’ by *Lord Krishna ^ Himself as the **ONLY** Righteous Path! Since everything is Universally **IN** His Sole Control, adhering to contra paths would be automatically deemed unrighteous! A most Unique Specialty of the Holy Work [[Geeta Taatparya Nirnaya]] is that all such ‘Statements’ have been Highlighted using the ‘**Same Verse Notions**’ as found in the Main Text -- being [[BaghavathGeeta]], which sanctions recourse to do ‘Battle’ as a ‘Recognized’ form of righteousness! Indeed, virtues of adhering to such a ‘Righteous Path’ is most favored and leads towards the *Lord ^! It is a Universal Truth that the ‘**Very Act of Imparting Knowledge**’, the ‘**Brilliance**’ of Knowledge levels amongst Intellectuals, the **Ultimate and Supreme Realization of Knowledge** by liberated souls are **ALL SOLEY CONTROLLED BY THE *LORD^ ALONE!** The Sole Purpose of all [[Holy Texts]] are deemed ‘Fit’ in His Favor **ONLY!** The Ultimate Liberation of all deserving souls shall occur consequent to dawning of this Supreme Knowledge! This Unchangeable Super Independence ‘Ultimately Reveals’ the Infinite Superiority and Infinite Quality of the Supreme Lord – “With an entirely ‘**Different, Definitive and Infinite Presence**’ ‘Standing Apart’ from the ordinary existence of all life forms”!

“Anthya Mangala Shloka” as found in [[Geeta Taatparya Nirnaya]] Composed by *Sreeman Madhwacharyaru^:-

QUOTE

NishyashaDosharahithaKalyaanaVisheshasadhgunaBhoothiSvambhuSharvaadhi
VandhyamThvaamNoumiMeyPrayam || {Devanagari}

UNQUOTE

* * * * *

VOLUME III:-

||MAASA NIYAMAKA VISHNUVEY NAMAHA||

**NAMOSTHUANANTHAAYA SAHASRAMOORTHAYEY SAHASRA
PAADAAKSHIRORUBHAAHAVEY|
SAHASRANAAMNEY PURUSHAAYA SHAASVATHEY SAHASRA KOTI
YUGADHAARINEY NAMAHA ||**

||HARI SARVOTAMA VAYU JEEVOTAMA||

| | ShreeGurubhyoNamahaHarihiOm | |

**“Ninna Yenjalanundu Ninna Beludey Uttu Munna Maadidha Karma
Bennubidadhidharey Ninna Voliyisaleko *KRISHNA^
Sanchithavanundu Prapanchadholaghey Bandhu Ninna Voliyasaleko**

***SHREE KRISHNA^ SHREE KRISHNA^ *SHREE KRISHNA^!**

{*I^ have always partaken only what *YOU^ have offered ; *I^ have wrapped myself with only *YOUR ^ Fame ; *I^ have always espoused Only *YOUR ^ Cause in the World Stage! In spite of all this if the fruits of action of past births refuses to get off my back, What else do *I^ OWE YOU? O! *SHREE KRISHNA^ *SHREE KRISHNA^ *SHREE KRISHNA^!}

Principle Salutations to *GURU Raghavendraru^ through ‘Sarva Samarpana Dheerga Dhanda Shaasthaanga Pranaams’ by a humble “Palanquin Bearer”:-

Paahi Paahi **PARIMALACHARYA**

Gruhastha Sishyastheham Shaadimaam|| {Devanagari}

Principal Salutations to *Vyaasa Raajaru^ and THREE of His most powerful [[Holy Works]] being [[TarkaTaandava]]-[[Nyaamruta]]-[[Chandrika]], by a humble “Palanquin bearer”:-

Paahi Paahi **CHANDRIKACHARYA**

Gruhastha Sishyastheham Shaadimaam|| {Devanagari}

Principle Salutations to *Jaya Theertha Shreepaadaru^ through a few lines of Kannada Couplet Composed by *Vyaasa Raajaru^:-

MadhanaGopaalana Priya **JAYA Raaya** Yedhuraaryi **GURU** vey Samaraaryi

MadhanaGopaalana Priya **JAYA Raaya** Yedhuraaryi **YATHI**yey Samaraaryi {Kan.}

Teeka Raayara Paadaaravindaakey Govinda Govinda.

Principal Salutations to the Three Incarnations of *Vayu^ most vital for proper conduct of *HARI SEVA^:-

Prathamo **HANUMAN** Naamah Dwitheeyo **BHEEMA** Veyvacha

POORNA PRAJGNAsya Thrutheeyashtu

BHAGAVATH KAARYA SAADHAKAHA {Devanagari}

“BAGHAVATH SANKALPA & PRAARTHANEY” in favor of Kula Devaru Akhilaanda Koti Bramhaanda Naayaka *Lord Venkateshwara^ of *TIRUMALA-TIRUPATHI^:-

***TIRUMALA VENKATANEY^** Bhakta Poshakaney Jgnaanikulagalighey Abhaya
Dhaayaka

Dheena Baandhavaneeney YennaManadhaarthaPooryisu Anupamaothama

JgnaanaSampathu VinayaPoorvaka Vithu Paaliso

JANUMA JANUMakkey Yeena Mareyabedavo
SESHA GIRI VAASA SESA GIRI VAASA SESA GIRI VAASA {Kan.}

Padmaavathi Sreenivaasa Devara paadaaravindaky Govinda Govinda
Lakshmi Venkateshwarana Paadaaravindaky Govinda Govinda

Salutations to the Holy and Powerful ^^PAANCHAJANYA^ of *Lord Krishna ^:-

HARI SARVOTAMA *Lord Krishna ^ Sounds Aloud the Holy Conch Shell ^^Paanchajanya^^, which is equivalent to the simultaneous trumpeting of 100,000 Most Auspicious and Holy Elephants of the stature of the Auspicious **IRAAVATHA!** On hearing this ‘Powerful Call’ of ^^Paanchajanya^^, the mounted cavalry of the Kuru army consisting of ferocious horses with razor sharp hooves and gigantic battle elephants with sword like tusks throw off their riders and run away from the battlefield with unbearable fright, thereby stampeding on their own ranks!

Only The Righteous ***BHEEMASENA^**, amongst the Mighty Pandavas^ is ‘Qualified’ to withstand the ‘Call’ of ^^Paanchajanya^^, since He ‘Gathers’ the ‘Cosmic Energy’ wafting out through the Powerful ^^Paanchajanya^^ and ‘Performs’ the **“PRAANAPRATHISTHAAPANA”** of *Lord Krishna ^, thereby ‘Reflecting’ the *Lord’s ^ Image in His Soul! Even mightiest of mighty (Athiratha Mahaaratha) unrighteous Warriors of the Kuru clan are wont to swoon instantaneously unable to bear the ‘Call of ^^Paanchajanya^^ of *Lord Krishna ^!

May the **[[ShreeKrishnaGeeta Navaratnamaalika]]** Begin in Right Earnest on this Powerful and Holy ‘Call’ of ^^Paanchajanya^^ Augmented by the Immense Strength and Unmatchable Devotion of ***VAYU JEEVOTAMA MUKHYA PRAANA^---**
***BHEEMASENA^!**

[[*SHREEKRISHNAGEETA NAVARATNAMAALIKA*]] --- Anew Canonical Compilation of The Core Ethos of [[GeetaVivrithi]] of *Sreemadh Raghavendra Theertharu^

“Aadhi Mangala Shloka” of this Canonical Compilation as Composed by *Sreemadh Raghavendra Theertharu^ in the Holy Work [[GeetaVivrithi]]:-

QUOTE

LakshmiNaraayanamNathvaaPoornabhodhaanGuroonapi|
KurmahaShreeKrishnaGeethaayaahaBhaashyaadhyuktharthasangraham||
{Devanagari}

UNQUOTE

***SHREE KRUSHNAHA ADHOKSHAJAHA MAHABALAAHA
VIJAYADHWAJAHA SARVOTAMAHA^|| {Devanagari}**

*{VERSE SYNTAX:- The Very Holy and Powerful Universal Omnipresence *Lord Krishna ^ On Account of His Infinite Independence ; On Account of His Infinite Strength Deems conclusive VICTORY and Always Reigns as A Supreme Sovereign}*

It is Universally recognized that ‘Major Milestones’ in ‘Ancient and Living Literature’ is always achieved by breakthroughs in new frontier areas involving re-organizations of Knowledge-Patterns with Ideologies! Such symbiosis always influences cultural environment while determining social **ETHOS** through constant churning of cultural and social factors. At the beginning of the Epic Battle of ^^Kuruksheetra^^, *Lord Krishna ^ Conveyed the [[Bhagavath Geeta]] to the Pandava Warrior *Arjuna^. In due course the *Pandavas^ With *Lord Krishna ^ **Ever On Their Side**, ‘Emerged Victorious’ in the Battle after having vanquished the mighty Kuru Army, led by the likes of *Bheesma^, Drona, Karna, Kripa and Ashwathaama. Soon after Emperor *Yudhistira^ was overcome with remorse for waging such a devastating war! Due to his misplaced thoughts Emperor *Yudhistira^ was engulfed in snaring sins! Thus in order to rid Emperor *Yudhistira^ of such spiteful sins *Lord Krishna ^ Instructed him to perform the ^^Sacred Ashwamedha^^. At this juncture *Pandava Prince Arjuna^, feigned forgetfulness about the [[Bhagavath Geeta]] that he had earlier ‘Received’ from *Lord Krishna ^ on the battlefield of ^^Kuruksheetra^^ and begged the *Lord ^ to “**ONCE AGAIN**” narrate the [[Bhaghavath Geeta]] **ANEW!** Heeding to this request from *Arjuna ^, *Lord Krishna ^ on account of His Infinite Magnanimity and Kindness towards His True Devotees ‘took pity’ on all the *Pancha Pandavas^ and once again began His Re-Narration of the [[Bhaghavath Geeta]] now known as the [[**ANU GEETA**]]!

This incident that led to the Rendition of [[AnuGeeta]] by *Lord Krishna ^, at the behest of *Arjuna^, and the other incident so famously Chronicled in the Holy Biography of *Sreeman Madhwacharyaru^, [[SuMadhwaVijayaha]], where *Sreeman Narayana^ Himself Instructs the *Great Acharya^ to Render the [[GeetaBhaashya]] **ANEW are “Superlative Coincidences”**, Indeed! This is the ‘**Structural Framework**’ of this Paper titled “**Anew Canonical Compilation of the Core Ethos of [[GeetaVivrithi]] of *Sreemadh Raghavendra Theertharu^**, based on the ‘Bed Rock’ of the Eternal [[TatvaVaada]] School of *Sreeman Madhwacharyaru^! [[**Geeta Vivrithi**]], Holy Work Composed by *Sreemadh Ragahvedra Theertharu^ is solely directed towards the easier dissipation of the Original Holy Work [[Bhagavath Geeta]]. It may sound cliched to repeat that the *Holy Pontiff ^ is well known worldwide as the Grantor of desires and eraser of sins. Indeed, the ‘Life and Times’ of the *Holy Pontiff ^ is indeed most encouraging for all disparaged souls, especially the most enviable manner in which the *Holy Pontiff ^ overcame utter poverty! This ‘Saga of Divine Courage and Commitment’ is indeed most soothing for all other souls trapped in the same relentless cycle of poverty!

QUOTE

“Nemo Dat Quad No Habet!” {Latin}

{No person can give which he does not possess!} **UNQUOTE**

The ‘Massive Treasury’ of [[Holy Texts]] Composed by *Sreemadh Raghavendra Theertharu^ Is ‘An’ Everlasting Reminder of His Eternal Fame! The *Holy Pontiff ^ has imbibed a most unique style of Composition that is most evident in all His [[Holy Texts]]. This ‘Literary Mannerism’ so employed is quite lucid, most simple and refreshingly enlivening and at the same time most enlightening, Indeed! The *Holy Pontiff ^ in order to fulfill ‘A’ need for easier assimilation of the Great Composition of [[Bhagavath Geeta]], Composed the [[Geeta Vivrithi]] in the manner of an ‘Independent Chronicle’. Most relevantly the Holy Work [[Geeta Vivrithi]] Highlights the ‘Emaciated Cacophony’ of other preposterous Compositions on the [[Bhagavath Geeta]] while at the same time extruding a ‘Lilting Melodious Symphony’ in its own style! [[Geeta Vivrithi]] Holy Work Composed by *Sreemadh Raghavendra Theertharu^ is based upon the earlier Compilations of [[GeetaBhaashya]] and [[Geeta Taatparya Nirnaya]] Composed by *Sreeman Madhwacharyaru^ and also draws able sustenance from [[Premeya Deepika]] Composed by *JayaTeertha Shreepaadaru^. In [[Geeta Vivrithi]], the Holy Pontiff *Sreemadh Raghavendra Theertharu^ Comments thus:-

QUOTE

Geethaartha Vakshyaami|| {Devanagari}

{Nature of the Supreme Godhead is the Purpose}

UNQUOTE

It must be noted as to ‘Why?’, The Holy Pontiff ^ Sreemadh Raghavendra Theertharu ^ so ‘Named’ His Holy Work as [[ShreeKrishna Geeta Vivrithi]]. This implication may be understood when we ‘Reminisce’ the fact that the famed [[Bhagavath Geeta]] Was Uttered by *Lord Krishna! Another topic of contention is about the ‘Authorship’ of [[Bhagavath Geeta]]! Is it *Lord Krishna ^ or *Baghawan Veda Vyaasa ^? Though *Lord Krishna ^ Uttered the [[Bhagavath Geeta]], it cannot be discounted that it was *Baghwan Veda Vyaasa ^ who ‘First Composed’ the same in verse form in His Epic [[Mahabhaaratha]]! Therefore, in order to ‘Highlight’ the fact that *Baghwan Veda Vyaasa ^ was also ONE of the ‘Supreme Incarnations’ of none other than *Maha Vishnu^, *Sreeman Madhwacharyaru^, the Founder of [[Tatva Vaada]] has Commented as follows:-

QUOTE

Baghawaan Vyaasaha Avataaraha Vaasudevaarjana Suvaadhararoopam Geetam||
{Devanagari}

UNQUOTE

Who is the Symbol of Supreme Godhead? *Baghawan Veda Vyaasa^ or *Lord Krishna ^?! Here it should be noted that *Baghwan Veda Vyaasa^ is also ‘One’ of the ‘Divine Incarnation’ of *Sreeman Narayana^, similar to that of *Lord Krishna ^! This ‘factuality’ is firmly established through various tenets of [[Tatva Vaada]] of *Sreeman Madhwacharyaru^! Since it is already ‘granted’ that there is ‘Complete Equanimity’ amongst all Divine Incarnations of *Sreeman Narayana^, in the same way, there also ‘Exists’ Complete Equanimity amongst *Baghwan Veda Vyaasa^ and *Lord Krishna ^, Also! This is the precise reason why *Sreemadh Raghavendra Theertharu^ coined the special nomenclature “**KurmahaShreeKrishnaGeetaayaaha**” while Composing the ‘Aadhi Mangala Shloka’ of [[Geeta Vivrithi]]! This ‘Invocation’ serves a ‘Dual’ purposes by expressing solidarity with the hoary Tenets of [[Tatva Vaada]] School of *Sreeman Madhwacharyaru^ and at the same time accepting the ‘Equanimity’ of *Baghwan Veda Vyaasa^ and *Lord Krishna ^!

At this juncture it is imperative to study a particular definition of ‘**KRUSHNAHA**’ {**Devanagari**} as per the ‘versification’ Composed by *Sreeman Madhwacharyaru^.

QUOTE

Niyamanaadhinaa Sakalaloka Karshanaath **KRUSHNAHA**|| {Devanagari}

{One Who Attracts All towards Himself due to His Prompt Universal Omnipresence is known as ***Krushnaha**^}

UNQUOTE

This is also another reason for the special coinage of the word “**ShreeKrishnaGeetaayaha**” by the Holy Pontiff *Sreemadh Raghavendra Theertharu^ in [[Geeta Vivrithi]]! This once again ‘Sides’ with the ‘Typical Truth’ of *Lord Krishna’s ^ Permanent Omnipresence in all ‘beings’ everywhere including the Battlefield of ^^Kuruksheethra^^! Further the Holy Pontiff *Sreemadh Raghavendra Theertharu^ elaborates on the coinage of ‘Dharmasaadhanabhooma’! Here the contention is “What are the principles of Dharma”? When does one Follow the Same?! In [[Geeta Vivrithi]] the Holy Pontiff *Sreemadh Raghavendra Theertharu^ further ‘Hints’ that since the Omnipresence of the *Lord ^ is Definite and complimented by His Complete and Unchangeable Control over all ‘beings’, the *Lord ^ needs to be propitiated at all times similar to the manner of prompt discharge of one’s duty! This ‘Performance of Duty Propitiation’ is of paramount importance and carries the full sanctity of purpose at all times, be it Peace or War!

PAAHI PAANDAVA PAKSHAM KAURAVA MADHA HARANAM||

{**Ninaginta Samanaadha Animitha Baandhavaru Yenagilla Aavaava anumadhalli**}
Kan.

In the famous Battle of ^^Kurukshetra^^, *Bheema^ was indeed a most fearsome opponent possessing the strengths of a million elephants! *Bheema^ was also known by all as the Divine Incarnation of *Vayu^! None could match Him in duels involving the mighty Mace! This invincibility of *Bheema^ was recognized by the likes of *Vidura^, Dhrutharaastra and Dronacharya! This gigantic strength of *Bheema^ was much feared by Dhrutharaastra, who had confided with his palace aides, that even if all the brave and mighty warriors of Kuru clan are lined up against *Bheema^ their combined strength would prove to be of no consequence! Such thoughts tormented Dhrutaraastra very much giving him sleepless nights as he lay on his bed thinking about the terrifying might of *Bheema! Once, even Dronacharya had confided in Duryodhana that the collective strengths of himself, his son Ashwataama, and Krupa would not suffice to protect Duryodhana from being decimated by *Bheema^, the great devotee of *Lord Krishna ^, in a direct 'one to one' duel! Even *Baghwan Veda Vyaasa^ Acknowledges the very same fact that after *Lord Krishna ^ it was the might of *Bheema^ that were more powerful and invincible! Indeed on being plagued by such premonitions Duryodhana also knew very well that *Bheema^ would shatter the Kuru armies into smithereens by his awesome prowess and strength powered by the bedrock of unshakable devotion towards *LORD KRISHNA ^ AT ALL TIMES!

ANEW CANONICAL COMPILATION OF THE CORE ETHOS OF [[Geetha Vivrithi]] IS DEEMED AS AN OFFERING OF *SHREE TULASI & SHAALIGRAAMA^ TO THE *LORD^-:

*{Readers are requested to browse through the **THESAURUS** given at the end of this Volume III before browsing through this Section for easier understanding of certain important terms. Since there is no justifying equivalent anglicized meaning for certain words such as 'Dharma' and 'Aparokshajnaana' in English Vocabulary, the same have been retained as it is in its original form!}*

<<1>> **NATURE OF DHARMA:-**

QUOTE

Sa Hi Dharmaha Suparyoptho Bramhanaha Padavedhaney|| {Devanagari}

UNQUOTE

Even after practicing the principles of 'Dharma' as canonized in the [[Bhagavath Geeta]] paving way for the Realization of the *Lord ^, the continuous discharge of ones righteous duty is of paramount importance and must not be stopped at any stage. All life forms are in a way a Reflection (Bimba) of the *Lord ^. Thus the *Supreme Lord ^ Himself is Reflected in all life forms in infinitely myriad ways. The method of understanding this Omnipresent Form of the *Lord ^ in all life forms needs to be cultivated under a *Guru ^ (read as *Raghavendra Theertha Shreepaadangalavaru^)! In the next stage a practitioner of 'Dharma' should start meditating upon this Reflection (Bimba) of the *Lord ^ Present

in himself with utmost devotion and concentration. Only then Shall the *Lord ^ after being Supremely Pleased with such steadfast devotion of the practitioner shall **REVEAL HIS TRUE SELF!** Also, while meditating upon such a Reflection of the *Lord ^ one should inculcate the practice of other most vital principles such as clear cut Knowledge about the Quality and Form of the *Lord ^ in all aspects. In order to assimilate such an understanding of the *Lord ^ one should have earlier practiced most studiously all the Tenets of [[Tatva Vaada]] of *Sreeman Madhwacharyaru^. Next after gaining such a Knowledge constant effort should be made to mitigate all latent doubts as and when they arise by taking recourse to the Immensity of Logical Canons present in the frame work of the [[Bramha Sutra]] composed by *Baghwan Veda Vyaasa^. While performing all such tasks one should keep one's mind in pristine pure condition. This is accentuated more by the constant performance of daily chores within the gambit of [[Sadaachara]].

<<2>> NATURE OF APAROKSHAJGNAANA:-

Graduating to the next stage in order to pursue the most elusive of all 'Aparokshajgnaana', it is a must that one should have practiced all the Tenets of 'Dharma' which in turn would result in cleansing clogged minds from all impurities. Thus in order to attain 'Aparokshajgnaana' viz. a viz., the *Supreme Lord ^ --- the One with Infinite and Wholesome Qualities, one has to practice the tenets of 'Dharma' as Canonized in the [[Bhagavath Geeta]] of *Lord Krishna ^, which would more than suffice to 'Arrive' at the set goal. This is also validated in the [[Bramha Sutra]] of *Baghwan Veda Vyaasa^.

Also in order to apply for the most elusive qualitative hierarchy nature of 'liberation' (as explained in Step <<9>>) one has to have dual qualities of 'Aparokshajgnaana' along with duty consciousness. Liberation is not achieved just by acquiring 'Aparokshajgnaana' or just by merely performing ones righteous duty alone. But rather, both these qualities should ably compliment each other in an individual. Liberation can 'hoped for' only with the vital combination of 'Aparokshajgnaana' which itself is a culmination of fruits of righteous duties performed during previous births and the merits so gain by the discharge of present duties. This is also Reflected in the Eternal Vedas! That is why it is completely in place to state that this is the Principle Reason behind the Utterances of [[Bhagavath Geeta]] by *Lord Krishna ^ which extols the immense merit achievable by balancing the two notions of 'Aparokshajgnaana' and 'Duty Consciousness'. Thus [[Bhagavath Geeta]] canonizes the Eternally Fundamental Principles of 'Dharma' being --- the Infinite Supremacy of *Shree Hari^ and the Infinite bonded nature of the Quality less Jeevas and Natural world thereafter!

<<3>> NATURE OF BONDAGE:-

QUOTE

Dhrustvemam Svajanam Krishna||
Svajanamaahavey Svajanam Hi Kathamthvaa|| {Devanagari}

UNQUOTE

These Quotes are uttered by a much remorseful *Arjuna ^ to *Lord Krishna ^ on the battlefield of ^^Kurukshetra^^!

*Arjuna^ says to *Lord Krishna ^:

“O! *Krishna ^, All these folk lined up before me are my own, amongst them some are my teachers, some are my relations, my parents, my grandparents, my uncles, my granduncles, my in laws, my brother in laws and some are even my grandchildren! Thus all are mine and I am related to all of them! These folk are even ready to die for me! How can I be happy without the presence all of them? Shall I not be at the receiving end of sins I if wage war by taking up arms against all of them? Also there is no guarantee that I shall win this war? Nor can I hope to profit from such a war! Now begging around for a living rather than leading a victorious life after the end of such a war, seems to be a better option for me now! I disown such victory, kingdom and all other comforts!”

In reply to such a defeatist attitude as expressed by *Arjuna^, *Lord Krishna ^ begins to point out the ‘fault lines’ of ‘Affection’ between relatives that is the root cause of all eternal bondage!

Before we proceed further, it should be clearly understood that High Ranking Celestial such as *Bramha ^ Himself had Acknowledged the frontal Hierarchy Quality of *Arjuna ^ in the realms of all those who possessed ‘Aparokshajgnana’. That is why it should be understood that this seemingly remorseful attitude of *Arjuna ^ on the battlefield was only a temporary predicament and that he was ‘**Never Ever**’ completely submerged in throes of sorrow as made out be other contra composers.

<<4>> NATURE OF SOUL & ITS ANTIQUITY:-

QUOTE

Yaanavashochasthe Asochayaaha|| {Devanagari}

UNQUOTE

*Lord Krishna ^ Says:

“O! *Arjuna^ you must not sorrow for the eventual demise of the likes of *Bheeshma^ for they do not merit any sympathy whatsoever! This is so, since they have rejected all the Principles of ‘Dharma’! The 100 sinful sons’ of Drutaraastra, led by the wicked Duryodhana have tried to enslave even *ME^ in their Palace! They even tried in vain to have *ME^ Tied up! This apart they have constantly tortured all of my *Devotees ^ in spiteful ways! By committing such act they have all directly or indirectly expressed ‘enmity’ toward *ME^ and towards all *MY DEVOTEES^! It is also true that *Bheesma ^ and other are also my devotees! But unfortunately *Bheesma ^ and others

have inadvertently sided with all those born enemies of *ME^ They were also involved in extending helping hand to the nefarious designs of Duryodhana. Hence it is of Paramount 'Dharma' and righteous duty to destroy them!"

QUOTE

Katham Bheeshmaham Sankhe Dronam Cha Madhusudana|
Ishubih Prathiyothsyaami Poojaarhaavarisudhana|| {Devanagari }

UNQUOTE

An unconvinced *Arjuna^ continues to express his doubts!

O! *Krishna ^, *Bheeshma^ is my Grandsire, Drona is my KulaGuru! Are they unworthy of my unadulterated worship! How shall I vanquish both of them through my arrows?

To this *Lord Krishna ^ Replies: -

O! *Arjuna^, Amongst these two unworthy clan members that you have mentioned -- *Bheeshma^ has openly sided with *MY^ sworn enemies! Also Drona apart from committing the same mistake has forgone all customary traditions compulsory to him by birth and has also taken up arms to fight against Righteousness. Therefore I State that they are **NEVER** worthy of worshipful emulation! On the other hand they are qualified enough to be vanquished in battle"!

At this juncture *Lord Krishna ^ chides *Arjuna ^ by coining the word "**PRAJGNAAVAADA**" {Adjective} {Devanagari}- -> which implies that *Arjuna's^ utterances are considered as unworthy by learned scholars! *Lord Krishna ^ further elaborates that all debates must originate from some intellectual at some point of time! Here '**Prajna**' -> denotes '**Swabudhi**' -> denoting Independent source of Knowledge and **NOT** low levels of awareness as seen in commoners! At this juncture one needs to 'Reminisce' over the 'Commentary' of *Sreeman Madhwacharayaru^ in His [[Geeta Bhaashya]], wherein the utterances by *Arjuna ^ is termed as a temporary state of ignorance for which he was promptly chided by *Lord Krishna ^ who 'called' him as '**Prajnavaada**' {Devanagari}!

*Lord Krishna ^ then Expresses thus:-

QUOTE

Gathaasoonagathasoomscha Nanushochanthi Pandithaaha ||

UNQUOTE

Here the typically rare nomenclature of the Word "**Gathasoon**"(Adjective) {Devanagari} is to be understood!

QUOTE

Gathaha Asavaha Yeybyaha They Gathaasavaha Thaan Gathasoon|| {Devanagari}

UNQUOTE

“**Gathasoon**” (Adjective) {Devanagari} denotes all those from whose mortal body the ‘**Pancha Prana**’ have vacated permanently, i.e. all those who have expired! Thus *Bheeshma ^ and all other members of the Kuru clan have been classified as ‘Gathasoon’(Adjective) {Devanagari} by *Lord Krishna ^! Now, another contention at this point is that enormous war has not even started! Then how do we label the “**LIVING**” as “**DEAD**” so soon at this stage itself? How can they be labeled as ‘Gathasoon’ (Adjective) {Devanagari}so early?

*Lord Krishna ^ Clarifies thus:-

O! *Arjuna^: “Do we not give up A person who is about to die soon within a matter of seconds as dead? Likewise *Bheeshma^ and others though not yet dead, are SURE to die very shortly! All of them are destined to die and their death is near certainty! Therefore they are classified as “Gathasoon”(Adjective) {Devanagari} since their time of demise is nearby and all of them are practically dead or dying people!”

*Lord Krishna ^ also Coins another Adjective to underline His Arguments!

This word is ‘**Agathasoon**’(Adjective){Devanagari}!

This implies → all those who are still **ALIVE** and in whom the presence of ‘PanchaPraana’ is definite and assured!

*Lord Krishna ^ Continues:

O! *Arjuna^: “Since no one grieves for those who are still alive hale and hearty, none should grieve for all those who are ready to die! A soul cannot be destroyed, an old body is replaced by a new one and there is no loss whatsoever to anyone at all!”

This Argument is also stupendously seconded by *Sreeman Madhwacharyaru^ in His [[Geeta Bhaashya]], where the *Acharya^ Comments that *Arjuna^ being an ‘Aparokshajgaani’ knew all these facts beforehand! But *Lord Krishna ^ explained such facts to him, nevertheless! The reason is as follows:-

“In the battlefield thousands of people have assembled from far and wide! Here we cannot assume that all of them are ‘Aparokshajgnaanis’! Amongst them many are not aware of anything! Hence it becomes the prime duty of *Lord Krishna ^ to generate Knowledge levels amongst such of them in accordance to their individual hierarchy ability! At the same time all of them are not qualified enough to receive the [[Geetaupadesha]] directly from *Lord Krishna ^. That is why the [[Geetaupadesha]] was

FIRST told to **Arjuna^ by Lord Krishna ^ using him** (Arjuna) as a 'Front' against others! Also some who were nearby happened to hear to the discourse being given by *Lord Krishna ^ to *Arjuna ^, while those of them who were standing far off could not hear anything nor make out anything! That is why Baghwan Veda Vyasa ^ Composed the [[Bhagavath Geeta]] and included the same in His Epic [[Mahabhaarata]] so that all were benefited. Thus the advice Rendered by Lord Krishna ^ to *Arjuna^ is in fact directed towards one and all!

QUOTE

Thvam Naaseehi Ithi Na|| {Devanagari}

UNQUOTE

“There is not an iota of doubt about the destruction of *Bheeshma^ and others when the war commences. In that case will not their soul also be destroyed?”

QUOTE

Imey Janaadhipaascha Naasannithi Naa|| {Devanagari}

UNQUOTE

*Lord Krishna ^ continues thus:-

“O! *Arjuna^!, There has not been any period in Time that you and all the assembled Kings here have not been present before! That is to say that all of you have existed here from time immemorial! Likewise there is no such thing that all of you shall cease to exist in the future! That all of you shall continue to remain here! Likewise all those of you who have existed here from the past shall continue to do so in the future also! This “Rule” which is faultless! You are sorrowing on account of the possible demise and resulting exit of *Bheeshma^ and others! These unworthy folk for whom you sorrow will not cease to exist in the future just because they will cease to exist now in the course of this war! Hence You should not grieve on account of their possible demise!

QUOTE

Aham Naasamithi Nyva||

Yeyvam Naa Bhavishyaami Nyva|| {Devanagari}

UNQUOTE

Then *Lord Krishna ^ begins to highlight His Own Qualities!

O! *Arjuna^ : “If it is said that if I am in Existence from Infinity then I am in existence from Infinity! Likewise if it is said that I shall cease to exist in the future then I shall certainly CONTINUE to exist in future! Since I am in existence right from Infinity then I shall also continue to exist in futuristic times’ also!”

Therefore I (*Lord Krishna ^) am known as ‘Dhrusthaanthaha’{Adjective}”!

O! *Arjuna ^! During the course of this war many of you may doubt that *I^ may be felled by the mighty weapons of *Bheesma^ and other warriors! But you are mistaken for even if I tell them that I am the “Be all and end all” of everything they might not understand Me!” Therefore I shall give you another explanation → that of ‘Prakruthi’ and ‘Kaal’, i.e. Nature and Time Where *I^ Exist Permanently!

<<5>> NATURE OF SUPREME GODHEAD:--

*Lord Krishna ^ Continues thus:-

“O! *Arjuna^: The frail body experience childhood, youth hood and old age! In all these stages of life the soul remains the same and all the while can experience the constant change that occurs in the body! That is why it is possible for an individual to reminisce about his early childhood, youth and old age at any given period of time! Do note that there is never a possibility of my destruction! Even as much as they might try, the combined might of all my enemies by any means and any weapons in any manner shall all go in vain! I^ Alone can sustain the raging fires’ of ‘AgniAstra’, the rough dryness of ‘VayuAstra’ and the rotting wetness of ‘VarunaAstra’! Thus *My ^ Invincibility Is Assured even in the face of tremendous bombardment through many powerful weapons! Also when we understand a thing to ‘Exist’ it would automatically be termed as past tense. This would be deemed as present tense when we are aware of it at this moment. Things unknown to us are inferred as non-existent. All these may sound as most unnatural. But it is the Truth. That is why it is stated that all those future concepts such as the Soul that are in Existence right from Infinity are termed Definitive. This law of Nature should be well understood. There is no breakage of this Law. Therefore Infinitely futuristic terms are never destructive! Thus Nature and Time shall continue to be in Existence in the future as it has been so from Infinity. In the same manner symbolic figureheads such as *Bheeshma^ and others are all the products of past-futuristic terms that cannot be erased! That is why O! *Arjuna ^ you should not sorrow that they shall all perish in this just war!”

QUOTE

Na Thvam Neymey|| {Devanagari }

UNQUOTE

Then, how is it implied that *Lord Krishna ^ alone is Infinitely Definite, so different from the Finitely Definite figureheads of other souls?

The Answer is in the Sacred [[Vedas]] and [[Upanishads]] which Extol The *Supreme Lord's ^ Infinite Virtues as follows:-

QUOTE

Nithyo Nithyaanaam|| {Devanagari}

UNQUOTE

The Upanishads themselves Extol the Permanent Unchangeable Infinite Immeasurable Qualitative Nature of the “Supreme Godhead” and at the same time the ‘definitive finite measurable quality’ of all other souls! There is no scope for an ‘alteration’ of this structural hierarchy at all times! It is common for all and at all Times whereas the Nature of the Supreme Godhead is Infinite and cannot be erased! Likewise when a soul is termed as finite, even then it implies that it is only of ‘Decorative’ Nature! It needs to be understood that a soul can continue to exist in a ‘body’ for longer periods of time. This is the Essence of the Utterances of *Lord Krishna ^ in the [[Bhaghavath Geeta]] which underscores the total absence of the false notion of the infinite character of Jeevas!

QUOTE

Dharshayaamaasa Paarthaaya Paramama Roopamyswaram|| {Devanagari}

{The *Lord ^ Granted His VISHWAROOPA DARSHANA to *Arjuna ^}

UNQUOTE

<<6>> NATURE OF INTELLECT:-

It may be noted that many souls are ordained with knowledge levels of branches each differing from one another in a variety of ways. It is the soul alone which seeks the refuge of such knowledge. The body that is breathing life shall never be the soul. The temporary body is never sought after by knowledge in order to seek refuge, ‘A’ prerogative of the soul only. The temporary body form home to the principle elements of Nature such as earth, water and fire is energized by the same and shall continue to exist as long as ‘**THAT ENERGY**’ exists in the body. When that energy ceases to exist then the body also shall perish instantaneously. Many a times we have come across persons dying all of a sudden! Thereafter no amount of reviving can breathe back the energy that has already ‘exited’ from the lifeless body. This takes place even when there is no plausible reason for such an unceremonious exit of the energy from a live body form. This means that person was alive for 70-80 years **ONLY** on account of the correct proportion of the elementary presence of earth, water and fire that had occurred prior to the energy activation in that particular his body form.

Also when people are fast asleep or rendered unconscious the 5 senses and energy shall continue to remain in the body. There is no doubt in this regard. But the 'Awareness of knowledge' shall not arise at all in such a state of sleep or unconsciousness! If indeed the 5 senses were the root cause for the 'Origin of Knowledge' then such knowledge awareness should be present during sleep and unconscious state of mind! **But it is not so at all!** Therefore the 5 senses are not helpful for the origin of knowledge since it does not befriend the soul that is a different entity from the body! That is why one should not commit the mistake of identifying the body with the soul! Also it may be noted that if in a state of sleep or unconsciousness, if awareness of knowledge was indeed present and happening, then we would definitely be aware of the movement of poisonous reptiles on our body even as we are fast asleep! Also if a sleeping man were to be decorated with golden ornaments and jewelry he would have been overjoyed if were able to be aware of what is going on around him while he is fast asleep! But we are all surely aware that none of us can be aware of all such happenings when we are in deep sleep or in a state of unconsciousness! **This is the action that results in knowledge.** In the midst of such happening outside, when we are not aware of any action, all those who are in deep sleep think that knowledge has not occurred at all!

Another valuable method of ascertaining that the body is not the soul, and the resulting flow of knowledge to the Intellect, the following methodology is employed. All of us would have at one point experienced the emotions of happiness, sorrow, desire, hatred and effort. From these experiences we can infer the contents of these emotions of happiness, sorrow, desire, hatred and effort that occurs only temporarily in us. Also all these qualities must exist in one form or the other in Natural World also! Therefore in the absence of these qualitative emotions, the place where these emotions seek refuge, namely the soul and its presence would be deemed doubtful. In that case Happiness, sorrow, desire, hatred and effort – these emotional qualities must then be Universal! Thus these emotional qualities must then be somehow present in the principle elements of Natural World! But these emotional qualities are **NEVER** present in these elements of Natural World. Therefore these 'Qualities' must **EXIST** in a 'different' entity that is known as **SOUL!** Also when a person is in sound deep sleep there is never origin of knowledge which highlights the factuality of the essential difference between the body and the soul! Likewise this knowledge shall not arise in the mind during sleep which implies that **THE MIND IS ALSO NOT THE SOUL!**

THE INTELLECTUAL KNOWLEDGE IS THE RESULT OF COMBINATION OF MIND AND SOUL AND NOT THE BODY!

<<7>> NATURE OF AWARENESS:-

Even during deep sleep the soul exists as a separate entity apart from the mind and body. This has to be established. The soul by itself shall not result in knowledge. There should be a relationship between soul and mind for that to occur. This relationship results in knowledge. Therefore when in deep sleep and in a state of unconsciousness there will not be any relationship between mind and soul and hence no knowledge shall occur. The knowledge shall occur **ONLY** when such a relationship between mind and soul is linked.

Thus it is logically established that knowledge shall not be kindled when one is asleep or unconscious in which state there would be a complete absence of any sort of linkage between mind and soul. But on the other hand when one is awake and conscious the linkages between the mind and soul is present and this enables knowledge to occur. Only [[Tatva Vaada]] of *Sreeman Madhwacharyaur^ has Established without any iota of doubt whatsoever that the conscious mind is **NOT THE SOUL**, since **THESE TWO ARE ENTIRELY DIFFERENT ENTITIES!** The following statement shall further elaborate this notion,

QUOTE

Aham Manasaa Jaanaami|| {Devanagari}

UNQUOTE

I learn through my mind! This is easily experienced by all! Here “Action” is involved in the course of learning. And “I” denotes the ‘Jeeva’ who is the ‘doer’ of such action. Does not this automatically prove that ‘I’ (Jeeva) and the mind are two different entities?!

Further an elaboration is required to prove that the limbs are not the soul!

QUOTE

Aham Netraabhyaam Pashyaami|| {Devanagari}

UNQUOTE

I see with two eyes. This is also experienced by all. In this statement “Pashyaami” denotes Sight which is nothing but ‘Action’. ‘I’ denotes the soul who is the ‘doer’. ‘Netryaabhayam’ → two eyes are the ‘Medium’. Even here is it not proved that the eyes which are the medium are indeed different from the soul?! In the same manner ears, nose, the inside organs, tongue are all classified as medium and are always different from the soul. Another example is that of the potter and the pot. The general rule is that the potter must exist before the formation of a pot and other items that go into the formation of pot. But at the same time it is not necessary that ‘facts’ must exist before the origin of knowledge. Does not one become aware of knowledge of past things and knowledge of future things during this present stage itself?! Therefore knowledge that occurs in the absence of facts are in no way influenced by them in any manner. Therefore it is proved that these facts are also not soul. Likewise body, mind, limbs and facts are never to be deemed as the soul which is an entirely different entity!

QUOTE

Thathadhehaantharapraapthithi!! {Devanagari}

UNQUOTE

A newborn infant satisfies its hunger by crying for milk and stops crying when its stomach is filled. The newborn infant sometimes also smiles at some things. How does all this occur? Who taught it to cry for hunger, stop crying if hunger is satiated and smile at certain things! This knowledge must have been there for past births which proves that its is the same soul which is constantly traversing through different temporary bodies. That is why the soul is not destructible. Thus it is concluded that the unrighteous *Bheeshma^ and others stand to profit really from their demise since they shall be rewarded with a new body after their present body is destroyed in the war!

<<8>> NATURE OF DISCHARGE OF DUTY:-

All School of Thoughts recognizes two basic principles of “Dharma and Adharma”! If one argues that all established cannons are composed beforehand then it would be impossible to differentiate between “Dharma and Adharma”. Therefore one has to abide by the absence of human endeavor in the Eternal [[Veda]]!

*Arjuna^ says thus:-

“*Bheeshma^ and others are very dear to all of us! We are all always happy to watch them move around amidst us! But their bodies will be cut to pieces in this war! Therefore in future we will be deprived of their presence! Not only that but during the course of the war arrows shot by many of us may cut off their limbs into tiny pieces! Such a gory sight would indeed grieve us all very much! That is why I grieve so much! O! *Krishna ^, How can you label this impending catastrophe of the demise of *Bheeshma^ and others as “Ashochya”(Adjective){Devanagari}.

*Lord Krishna ^ then begins to convince *Arjuna^ about the hollowness of his beliefs!:-

O! *Arjuna^, even though you may be in receipt of sorrow shortly, it is not necessary that the same may be avoided altogether! In this world daily thousands of people to whom we are not directly related happen to die gory deaths! Do we grieve for all of them? No! This is because we tend to grieve only for those persons in whom we have affection! Therefore the death and mishaps of others will not result in any sorrow to us! It is the emotion of **AFFECTION** that is the root cause of all sorrow! Therefore O! *Arjuna^ You must cease to exhibit affection towards *Bheeshma^! In that case even if you happen to see his mutilated body on the battlefield you will not feel any sorrow nor you shall grieve at their plight! Therefore in the future stop showing affection towards all! Then the plights of sorrow shall never touch you! That is why I have named them all as “Aschochya” (Adjective) {Devanagari}!”

<<9>> NATURE OF LIBERATION OF SOUL:-

QUOTE

Sheethoshnasukhadukhadhaaha|| {Devanagari}

UNQUOTE

The Action of cold and heat results in concurrent effects of comfort and discomfort! During summer the cold wave brings about much needed relief from the searing heat whereas the same cold wave leads to much discomfort during winter. Likewise the heat wave during searing summer leads to much discomfort while the same is a welcome relief during the harsh and cold winter! Also when one comes across certain facts we express aloud that indeed such facts are astounding! This expression in itself an **ILLUSION** and is never considered as knowledge by itself! On account of this illusion one tends to be bound to that fact emotionally! This illusion is also termed as **AFFECTION!** This affection brings about a temporary state of euphoria involving the body limbs! When a person perform a certain task he is of the opinion that he is solely responsible for the discharge of that duty independently without any ones help or guidance! This is once again an **ILLUSION** and can never be termed as knowledge! The *Supreme Lord ^ Himself is the sole independent entity in the Universe and everything else is indeed most illusory!”

*Lord Krishna ^ then States thus:-

O! *Arjuna ^: “One should always deem War as a most righteous form of discharge of duty of prime importance for the sake of upholding **DHARMA!** *Bheeshma ^ and others must be slain even at the cost of attracting sorrow! Thereafter by not being affectionate towards all you should abolish all mitigating sorrows! Therefore all those who are constantly engaged in the discharge of such duty shall definitely attain **ME ^** (Lord Krishna) and shall be **LIBERATED** in due course! On the contrary, O! *Arjuna ^ all those who reject and shy away from a **JUST & RIGHTEOUS WAR** in order to avoid sorrow are failing in their discharge of duty and shall never attain **ME ^** (Lord Krishna ^)!”

* * *

“**Anthya Mangala Shloka**” of this Canonical Compilation as Composed by *Sreemadh Raghavendra Theertharu^ in [[GeetaVivrithi]]:-

AasheshagunapoornaayaDhoshadhooraayaVishnavey

NamahaShreePraananaathaayaBaktaabheestapradhaayiney||

IthiShreeKrishnaGeethaayaBhaashsyaadhyuktaarthasangrahaaha|

RaghavendreyNaYatheenaKruthahaSajjanasamvidhey|| {Devanagari}

* * * * *

[[*ShreeKrishnaGeeta NavaRatnaMaalika^Samaapthaha]]

Readers are **REQUIRED** at this stage to close their eyes and look other way for the [[*SHREEKRISHNAGEETA NAVARATNAMAALIKA^]] is **BEING OFFERED TO THE *LORD^** through the **Powerful Utterances** of [[Dwaadasha Stotra]] via the Medium of Goddess Mahalakshmi!

[[Dwadasha Stotra]] as Composed by *Sreeman Madhwacharyaru^ :-

Ava Naha Shreepathiradhikeshaadhibhavaadhey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Suravandhyaadhipa Sadhvarabharithaa Seshagunaam|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Sakaladhwanthavinaashaka Paramaanandha Sudhaaho|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Trijagathpotha Sadhaarchithasharanaashaapithidhaatho|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Trigunatheethavidhaaraka Paritho Dheyhi SuBakhtim|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Sharanam Kaaranaabhaavana Bhava Mey Thaatha Sadhaa~lam|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Maranapraanadha Paalaka Jagadheeshaava Subaktim|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Tharunaadhithya Savarnakacharanaabjaamalakeerthey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Salilaprothasthasaraagakamanivarnochankhaadhey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Khaja Thoneenibhapaavana Varajanghaamithashakthey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Ihabhahasthaparabhoshobhanaparamoru Ra Stharamaaley|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Aasanothpullasupushpakasamavarnaavaranaanthey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Shathamodhodhbhavasundara Varapadmothithanaabhey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Jagadhaagoohakapallavasamukukshey Sharanaadhey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Jagadambaamalasundaragruhavrukshovarayogine| Karunaapoorna
Dhithijaanthapradha Chakradharabadhaayugvarabaaho|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Paramajgnaanamaaanidhivadhana SreeRamaneyndho|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
Nikhilaaghougavinaashana Parasoukhyapradhadhrustey|
Karunaapoorna Varapradha Charitham Jgnaapaya Mey They
ParamaanandaSutheerthaMuniRaajo Harighaathaam|
KruthavaanithyaPoornaParamaanandapapadhysheen|[Devanagari }

**SreeLakshmiNaraayanaaya Namaha Chatra
Chaamaravyajanaruthyageethavaadhyaandholikaadhi Sarvoupachaaraan
Samarpayaaami||**

**“AneynaShreeBaghavadhAaradhaneynaAsmadhGuruMadhwaAnthargathaLaksh
miNarasimhaPriyathaamShreeKrishnaArpanamastu”**

**“SreemadhRaghavendraGuruAnthargathaBhaarathiRamanaMukhyaPraanaantha
rgathaSreemanMoolaRamaArpanamastu”**

“SAMPUTA” Invocation of Goddess MahaLakshmi in Sole Favor of *Lord Narasimha^:-

Thathpaada Padma Mahaatmyamapyanantham Trivikramam|
Yathkanistaanguli Nakhamanyagraguna Sangartha
Ananthaan Suvisheshaamscha **SHREEHI**pashyanthineenirantharam
Sthothukaamaaksheena**DHEEKSHA** harshaadhaascharyasaagarey|| {Devanagari}

{Goddess MahaLakshmi herself **IS ETERNALLY COMMITTED** at the Holy Feet of the Supreme Lord seeking to Realize His Infinite Fame! In the process She is being rendered Blissfully Stupefied! So being Her State of Existence, one can only imagine the plight of others.}

UNQUOTE

“SAMPUTA” Invocation of Goddess Durga in Sole Favor of *Lord Narasimha^:-

***Ksheerena Snaapithey Devi Chandaneyna Vilepithey|
Bilvapatraarchithey Devi Durge~vam Sharanam Gathaha^|| { Devanagari }**

**A Humble Service at the *HariVayuSannidhana^ of ^^Moola Brundavana^^ of
*Sreemadh Raghavendra Theertharu^, ^^Mantralaya^^.**

**A Sweet and Melodious Lullaby in favor of *Lakshmi Narasimha Devaru^ as found
in the [[Purandara Upanishad]]: -**

*“Laali Laali Namma Hariyey Laali SuraMunighey Volidhu Karunava Beeruva Laali
Rama Laali Megha Shyaama Laali Ra~maManoharagamitha Sadhgunagaama Laali
Laali Laali Namma Hariyey Laali SuraMunighey Volidhu Karunava Beeruva Laali
Krishna Laali Sarvothkrusta Laali Dhustara Sikshisiporevya Santhusta Laali
Laali Laali Namma Hariyey Laali SuraMunighey Volidhu Karunava Beeruva Laali
Ranga Laali Mangalaanga Laali Gangeya Padeydha Tunga Mahima **NARASINGA
Laali
Laali Laali Namma Hariyey Laali SuraMunighey Volidhu Karunava Beeruva Laali
Nanda Laali Gopi Kandha Laali Mandharadhara Madhusudhana Mukunda Laali
Laali Laali Namma Hariyey Laali SuraMunighey Volidhu Karunava Beeruva Laali
Shoora Laali Ranadheera Laali Maaraniaha Namma **GURU PURANDARA VITTALA
LAALI**” (Kan.)***

T H E S A U R U S: -

1. **ANEW:** In a new and different way, form or manner.
2. **COMPILATION:** A collection of preexisting data so arranged as to form a new Original Work.

3. **CANONICAL:** Conforming to orthodox or well established procedural rules or patterns.
4. **ETHOS:** The disposition, character or fundamental values peculiar to a specific School of knowledge.
5. **NATURE:** The essential characteristics and qualities of a thing or a person.

REFERENCES :-

1. [[Venkateshwara Stotra]] Holy Work Extracted from the [[Bramhaanda Puraana]]
2. [[Mahabharatha – VishnuSahasranaama]] Holy Work Composed by *Baghwan Veda Vyaasa^
3. [[Sarva Moola]] of *Sreeman Madhwacharyaru^
4. [[Vayu Stuthi]] Holy Work Composed by *Trivikrama Pandita^
5. [[SuMadhwaVijayaha]] Holy Work Composed by *Narayana Pandita^
6. [[Dwaadasha Stotra]] Holy Work Composed by *Sreeman Madhwacharyaru^
7. [[Premeya Deepika]] Holy Work Composed by *Jaya Teertha Shreepaadaru^
8. [[Durgaasthavaaha]] Holy Work Composed by *Bhaavi Sameeraru^
9. [[Dashaavathaara Sthuthi]] Holy Work Composed by *Bhaavi Sameeraru^
10. [[Vyaasaastakam]] Holy Work Composed by *Bhaavi Sameeraru^
11. [[Lakshmi Shobaane]] Devotional Composition of *Bhaavi Sameeraru^
12. [[Nrusimhaastakam]] Holy Work Composed by *Vijayeendra Theertharu^
13. [[GeetaVivrithi]] Holy Work Composed by *Sreemadh Raghavendra Theertharu^
14. [[ArchanaGathiKrama]] Holy Work Composed by *Vaadeendra Theertharu^
15. [[GuruGunaSthavana]] Holy Work Composed by *Vaadeendra Theertharu^
16. Devotional Compositions of *VyaasaRaajaru^
17. Devotional Compositions from [[Purandara Upanishad]]
18. Devotional Composition of *Kanaka Daasaru^
19. Devotional Composition of *Gopala Daasaru^
20. Devotional Composition of *Jaganaatha Daasaru^
21. Devotional Composition of *Shreedha Vittalaru^
22. Devotional Composition of *Anthaadresharu^
23. Devotional Composition of *Praanesha Vittalaru^
24. [[GuruGunaDeepika]] an English Treatise by T.V. Sudheendrachar et.al., appearing in www.articles.gururaghavendra.org.

*{May this humble write up penned by *Tirumala Venkata^ Please the Supreme Lord Who Is Always Omnipresent in my Mentor *Sreemadh Raghavendra Theertharu^}*

It is deemed that cumulative merits enshrined in [[*ShreeKrishnaGeeta NavaRatna Maalika^]] – Anew Canonical Compilation of The Core Ethos of [[GeetaVivrithi]] of *Sreemadh Raghavendra Theertharu^, would result in “**DIVINE PAY OFF**” leading towards **THE** Holiest of Holy and Sacred Pilgrimage Center of ^^**Dwaraka**^^, the Eternal Abode of *Lord Krishna ^! At ^^**Dwaraka**^^ further dissipation of some ‘Known and Unknown’ [[Holy Works]] Composed by the Holy Pontiff *Sreemadh Raghavendra Theertharu^, would be most humbly attempted! Even as millions of

devotees sing accolades in favor of *KAALIYA MARDHANA SHREE KRISHNA^,
May the Journey towards ^^DWARAKA^^ being in right earnest!

VAASUDEV KRISHN^ KI JAI! *NANDH LAAL^ KI JAI!

KAALIYA MARDHAN KRISHN^ KI JAI!

***GOVERDHAN GIRI DHAARI^ KI JAI!**

***DWARAKA NARESH SHREE KRISHN^ KI JAI”!**

Kaaleevrudhaavasatha Kaaleeyakundalipa **Kaaleesthapaadhanakharaa**
Vyaaleenavaamshukara Vaaleeganaarunitha Kaaleeruchey **JAYA JAYA**
Keelavaapahrutha Kaaleeshadhathavara Naaleekathrupthadhithibho
ChooleekaGopamahilaa~leethanooghaasrunadhulikanaankahrudhayaa||

Prosteshavighraha Sunishteevanodhathavishistaambujaarjaladhey
Kosthaantharaahitha Vichestaagamougha Parameshteeditha Thvamava Maam
Prestaarkasoonumanu Chestaarthamaathmavidhatheeshto Yugaanthasamayey
Sthestaathmashrungadrutha Kaastaambuvaahana Varaastaapadhprabathano||
{Devanagari}

{{SreemadhAcharyarey Sathya SreemadhAcharyarey Nithya}}

**||KAAYENA VAACHA MANASENDHRIYIRVAA
BUDDHYAATHMANAAVAANUSKRUTHASVABHAAVAATH|
KAROMI YADHYATHSAKALAM PARASMYI NARAAYANAYETHI
SAMARPAYAAMI || HARIHI OM||**

|| Mangalam Madhweshaarpanamastu ||
