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PRESENTS

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ DURMUKHI SAMVATSARA SHRAVANAMAASA KRUSHNAPAKSHA  
NIYAAMAKA SHREE VRUDHAAHRUSHIKESHAAYA NAMAHA }

[[[ krushnagrahagruheetaatman ]]]

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{{Amaranthine transiting orbital devotion at the  
Lotus Feet of SarvottamaGopalaKrushna}}

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{ Special Upanyaasa On the Holy & Auspicious Occasion of  
345th AaradanaMahotsava of :-

SreeTirumala Venkateshwarana Varaputraru  
Mahabhaasyakararu, Tippanikaararu, Veena Vidwaamsaru  
Bhaata Sanghrahakararu, Sudha Vyasara jaru  
Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu  
BaghwanVedaVyasara Paada Kamala Sevakartaru  
Moola Nrusimha Maha Mantrava Ajanma Patisuva Nirutaru  
Sreeman Moola Rama Devara Aaraadhakaru  
VenuGopalaKrushna Devara Antaranga Bakutaru  
ParamaHamsaKula Shreshtaru Yati Kula Tilakaru  
MoolaHayagreevaMaha Mantrava Moola Brundavanadolu sadaa dhyaaniparu  
Devi Manchalammanavara Poornaanugraha Paatraru  
Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha  
Kamadhenu Chintaamani, GuruSaarvabhoulmaru  
Samasta Vyasa Kootada Dhiggajaru, Samasta Hari Dasa Kootada Poshakaru  
SreemadhVyshnava Siddanta Pratistaapanachaaryaru  
Vedanta Simhaasanaadeeshwararu, ParamaBhagavatottamaru,  
Padavaakhyapraamaanapaaraavaarapaareena Sarvatantrasvatantraru  
SreemadhParamahamsa Parivraajakaachaaryaru  
Shreemadh Vijayeendra Theerthara Para Shisyaru  
Shreemadh Sudheendra Theerthara Sakshaath Shisyaru  
SHREEMADH RAGHAVENDRATHEERTHARU,  
^Manchale Kshetra^, 'ShravanaBahulaDwiteeya'- 2016

And forthcoming

ShreeKrushnaJayanthi - 2016 }

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//Karthru// TIRUMALA VENKATA

**“paapahara CHAKRADhara paalane maado paramaatma  
TIRUMALA VENKATAramana rakshisu karunaabharana”**

\*\*\*\*\*

**||OM antarbahischa tatsarvam vyaapya NARAYANAha sthitaha OM||{San.}**

“Prahlada, the greatest of devotees, was once roughly reprimanded by his own father, the evil demon h i r a n y a k a s h i p u, who openly regretted that had he ever thought of burying alive the young lad Prahalada deep within the bowels of earth, then maybe he would have quickly finished him off. Earlier the terrorizing demon h i r a n y a k a s h i p u had tried all attempts such as poisoning, pushing from steep cliffs, drowning, letting loose venomous serpents and ferocious wild animals and the like in order to wean Prahlada away from uttering the name of his sworn enemy SarvottamaShreeHari, in vain.

**“maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya Narasimha dravina Narasimha swami Narasimha sakala Narasimha!!!”**

True to word and as if to carry out the nefarious wishes of his slain father, h i r a n y a k a s h i p u, who ultimately met a gory end at the hands of none other than SarvottamaUghraNarasimha, the ever faithful Prahlada, it seems now in the last incarnation as SreemadhRaghavendraTheertharu is in a way reliving his slain father’s wishes and is now firmly ensconced within the auspicious bowels of Bhoodevi at Manchalekshetra, under the eternal protection of none other than SarvottamaVaraha!”

**SeshachalavaasaGovindaGovinda!!!**

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**PART-1 : [[[ krushnagrahagruheetaatman ]]] – {{Amaranthine transiting orbital devotion at the Lotus Feet of SarvottamaGopalaKrushna}}**

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**||shreeGurubhyonamahaHarihiOM||**

**||shreekrushnamvandesadhgurummadhgurumjagadhgurum||**

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**Amaranthine devotion at the Lotus Feet of SarvottamaGopalaKrushna as rendered by phalanx of hierarchy celestials such as ChaturmukhaBrahma, Vayu, Sesa, Garuda, Rudra and also as contained in hoary classical texts such as [[shreemadbhagavataha]], [[gargasamhita]], [[purana]], [[mahabhaarata]] and the like :-**

keertanaadeva Krushnasya muktasanghaha param vrajeth|| {San.}

\*\*\*\*\*

dhanyaa dwaaraavatee loke vahate atra gomatee|

swayam tu tishtate yatra swayam Rugmineevallabhaha|| {San.}

\*\*\*\*\*

satyavratam satya param trisatyam satyasya yonim nihitam cha satye|

satyasya satyamutastyanetram satyaatmakam tvaam sharanam prapannaaha|| {San.}

\*\*\*\*\*

jayatyasankhyoru balaambupoora gunoccharatnaakara aatmavyibhavaha|  
sadaa sadaatmajna nadeebhirraapyaha Krushnaavataaro harirekasaagara|| {San.}

\*\*\*\*\*

upachitanava shaktibhihi sva aatmanyu parachitasthira jangama paalanaaya|  
bhagavata upalabdhimaatra dhaamne surarushabhaaya namaha sanaatanaaya|| {San.}

\*\*\*\*\*

namo namaha kaaranapoorushaaya Naaraayanaayaakhila vallabhaaya|  
suraarisamhaaranakaaranaaya Naaraayanaayaakhilakarmasaakshinee|| {San.}

\*\*\*\*\*

nitya sannihitastatra bhagavaan keshavo yataha|  
tadateeva mahaapunyam sarvapaatakanaashanam||  
Vishnushriyaanvitam staanam dhrushtvaa paapaadvimuchyate|| {San.}

\*\*\*\*\*

dhyaayeth harinmaninibham jagadekavandyam soundaryasaaram  
arishankhavaaraabbhayaani|

dorbhi dadhaanam ajitam sarasam cha bhyishmee satyasametam akhilapradam  
indiresham|| {San.}

\*\*\*\*\*

nityikaropa dasharopa sahasralakshaanantaropa shatharopa viroopaketi|  
ShreeKrushna mannanakaala upaagatetu tvannaama madhvachana gochara  
taamupyitu|| {San.}

\*\*\*\*\*

tam tvaanuroopamabhujam jagataamadheesham aatmaanamatra cha paratra cha  
kaamapooram|

syaanme tavaanghrisharanam shrutibhirbhramantya ye vi  
bhajantamupayaatrurutaapavargaha|| {San.}

\*\*\*\*\*

Krushnam tavaanghriyugalam janataapavargam bramhaadibhirhru  
vichintyamagadhobodhyihi|

samsaara koopa patitoranaavalambham dhyaan charaamyanguhaana yathaa smru  
tihi syaath|| {San.}

\*\*\*\*\*

dwaarakaam harinaa tyaktaam samudroplaavayat kshataath|  
vrajayetvaa mahaaraaja shreemadbhagavadaalayam||

nityam sannihitastatra bhagavaan madhusoodanaha|  
smrutyaasheshaashubhaharam sarvamangalamangalam|| {San.}

\*\*\*\*\*

aham svargam gamishyaami hypasanhrutya vi kulam|  
dwaarakaam sha mayaa tyaktaam samudrahaplaavayishyatei||

Madhweshmacyikam muktvaa tu bhayaanmatto jalaashaye|  
tatra sannihitaschaaham bhaktaanaam hitakaamyayaa|| {San.}

\*\*\*\*\*

tvameka yevaasya yataha prasootihi sthaanam vidhaanam tadanugrahascha|  
tvanmaayayaa samvratachetasaha tvaam pashyanti naanaa na vipashcito ye||

tvayavyam bujaakshaakhilasatvadhaamni samaadhinaaveshita chetaso ye|  
tvatpaadapotena mahatkrutena kurvanti govatsapadam bhavaabdim||

svayam samuteerya sudustaro dhyuman bhavaarnavam bheemamadabhrouhrudaaha|  
bhavatpadaambhoruha naavamatra te nidhaaya yaataaha sadanugraho bhavaan|| {San. }  
\*\*\*\*\*

viditosi bhavaan saakshaath purushaha prakrutehe paraha|  
kevalaanubhavaananda svaroopaha sarvabuddhidruk||  
tvattosya sanmashtiti samyamaan vibho vadantyaneehaadagunaadavikrayaath|  
tvayeeshvare bramhane no virudhyate tadaashrayatvaat upacharyase gunyihii|| {San. }  
\*\*\*\*\*

roopam yattat praahuravyaktamaadyam brahmajyotirnirunam nirvikaaram|  
sattaamaatram nirishesha nireeham satvam saakshaat vishnuradhyaatmadeepam||  
yoyam kaalastasya tevyaktabndho cheshtaamaahushcheshtate yen vishwam|  
nimeshaadirvatsaraanto maheeyaan tvam tveshaan kshemadhaam prapadye||{San }  
\*\*\*\*\*

shrunudhvam munayaha sarve Gopaalasya mahaatmanaha|  
anantasyaaprameyasya naamadwaadashakam stavam  
arujunaaya puraa geetam Gopaalena mahaatmanaa|  
dwaarakaaryaa paarthayate yashodaayasscha sannidou|  
kim nu naamashasrena vijgnaatena tavaarjuna|  
yaani naamaani vijgnaaya sarvapaapyihi pramuchyate||  
taani naamaani vakshyaami shrunushva tvam mahaamate  
pratamam tu Harim vidyaat dviteeyam Keshavam tathaa|  
truteeyam Padmanaabham tu chaturtham Vaamanam tathaa  
panchamam Vedagarbham cha shashtam tu Madhusoodanam  
saptamam Vaasudevam cha Varaaham chaashtamam tathaa  
navamam Pundareekaaksham dashamam tu Janaardhanam|  
Krushnamekaadasham proktam dwaadasham Shreedharam tathaa  
yetadwaadashanaamaani mayaa proktaani Phalguna|  
kaalatraye patedyastu tasya punyaphalam shrunu  
chaandraayanasahasrasya kanyaadaanashatasya cha|  
ashwamedhasahasrasya phalamaapnoti maanavaha|  
pooramaasyaamaavaasyaam dwaadashyaam tu visheshataha|  
sandhyaakaale patennityam sarvapaapyihi pramuchyate||{San. }  
\*\*\*\*\*

ShreeKrushnaha kamalaanaatho Vaasudevaha sanaatanaha|  
vasudevaatmajaha punyo leelaamaanushavigrahaha||  
shreevatsakoustubhadharo yashodaavatsaalo Harihi|  
chaturbhujattachakraasigadaashankhaadyudaayudaha||  
devakeenandanaha shreesho nandagopapriyaatmajaha|  
yamunaavegasamhaaree balabhadrapriyaanujaha||  
pootanaajeevitaharaha shakataalasarabhanjanaha|  
nandavrajajanaanandaha sacchidaanandavigrahaha  
navaneetaviliptaango navaneetanatonagaha|  
navaneetanavaahaaro Muchukunda prasaadakaha||  
shodashastreesahasreshastreebhangee madhuraakrutihii|  
shukavaagamrutaabhdheendur Govindo yoginaampatihi||  
vatsapaadaharonanto dhenukaasurabhanjanaha|

truneekrutatrunaavarto yamalaarjunabhanjanaha||  
uttaalatalabhetaa cha tamaalashyaamalaakrutihi||  
gopagopeeshwaro yogee kotisooryasamaprabaha||  
elaapatihi paranjyotiryaadavendro yadoodhwahaha|  
vanamaalee pitavaasaaha paarijaataapahaarakaha||  
govardhanaachalodddhaartaa Gopaalaha sarvapaalakaha|  
ajo niranjanaha kaamajanakaha kanjalochanaha||  
maduhaa mathuraanaatho dwarakaanaayako balee|  
vrundaavanaantha sanchaaree tulaseedaamabhooshanaha||  
syamantakamaneerhartaa naranaaraayanaatmakaha|  
kubjaagandhaanuliptaango maayee paramapoorushaha||  
mushtikaarurachaanoramallayuddhavishaaradaha|  
samsaaravyiree kamsaarirmuraanirnarakaantakaha||  
anaadibramhachaaree cha Krushnaavyasanakarshakaha|  
shishupaalashirashchettaa duryodhanakulaantakaha||  
viduraakrooravarado vishwaroopapradharshakaha|  
satyavaak satyasankalpaha satyabhaamaarato jayee|  
subhadraapoorvajo vishnurbheeshmamuktipradaayakaha|  
JagadguruJagannaatho venunaadavishaaradaha||  
vrushabhaasuravidhwamsee baanaasurakaraantakaha|  
yudhishtirapratishthaatha bharibarhaavatamsakaha||  
Paarhasaarathiravyakto geetaamrutamahodadhihi|  
kaaleeyaghanamaanikyaranjitashreepadaambujaha||  
Daamodaro yajgnabhoktaa daanavendravinashanaha|  
Naaraayanaha parabramha pannagaashanavaahanaha||  
jalakreedaasamaasaktagopeevastraapahaarakaha|  
punyashlokasteerthapaado vedavedyo dayaanidhihi||  
sarvarteerthatmakaha sarvagraharoopee paraatparaha|  
yevam ShreeKrushnadevasya naamnaamashtottaram shatham||  
Krushnena Krushnabhaktaanaam geetam geetaamrutam param|  
stotram Krushnapriyatamam shrutam tasmaanmayaa param||  
Krushnaamaamrutam naama paramaanandakaaranam|  
eetabaadhaadidhukhagnam paraamaayushyavardhanam||  
daanam vratam tapastheertham yatkrutam tviha janmanee|  
japataam shrunvataametath kotikotigunam bhaveth||  
putrapradamaputraanaamagateenaam gatipradam|  
dhanaavaham daridraanaam jayechoonaam jayaavaham||  
shishoonaam gokulaanaam cha pushtidam poorna punyadam|  
baalarogagrahaadeenaam shamanam shaantimuktidam||  
samastakaamadam sadhyaha kotijanmaaghanaashanam|  
ante Krushasmaranadam bhavataapatrayaapaham||  
Krushnaaya Yaadavendryaaya jgnaanamudraaya yoginey|  
naathaaya Rugmineeshaaya namo vedaantavedine||  
emam mantram japan nityam vrajamstishtan diva nishi|  
sarvagrahaanugrahabhaak sarvapriyatamo naraha||  
putrapoutryihi parivrutaha sarvasiddhisamruddhimaan|

nirvishya bhogaanantepi Krushnasaayujyamaapnuyaath|| {San}

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**Transiting devotion at the Lotus Feet of SarvottamaGopalaKrushna as uttered by phalanx of hierarchy celestials in such hoary pilgrimages such as Dwaraka, Badarinath, Prabhaasa, Kurukshetra, Prayaga, Pushkara, Rajatapeetapura, Vrundavanam, Mathura, Nyimishaaranya, Dandakaaranya, Gangaasamudra, Rajamannaragudi, Pandrapura and the like:-**

dwaaraketi cha yo brooyaat dwaarakaabhimukho naraha|  
krupayaa Krushnadevasya muktibhaagee bhavedhravam||{San.}

\*\*\*\*\*

Shreekrushna charanaambhoja rajoranjita gomateem|  
gomateem abdhiramaneem bhaje taapatrayaapahaam||{San.}

\*\*\*\*\*

dwarakaa saacha vyi dhanyaa yatraaste mdhusoodanaha|  
yatra Krushnaschaturbaahuhu shankachakra gadaadharaha|  
naraaha muktim prayaasyanti tatra gatvaa kalou yuge||{San.}

\*\*\*\*\*

shree bramharudra garudendranatam sharanyam sarvaashubhprashamanam  
bhuvanyikanaatham|  
sadroopa peetapura madhwagamindiresham govardhanoddharanadakshamaham  
nathosmee||{San.}

\*\*\*\*\*

ambaragangaachumbitapaadaha padatalavidalita gurutarashakataha|  
kaaliyanaagakshwelanihantaa sarasija navadalavikasanayanaha||  
kaalaaghanaalee karpoorakaayaha sharashatashakalitaripushatanivahaha|  
santatmasmaan paatu muraarihi satataga sanujava khagapatinirataha||{San.}

\*\*\*\*\*

aalodya sarvashastraani puraanaani punaha punaha|  
mayaa drushtvaamaheepaala na dwaarakasamaa puree||  
anashanena yatpunyam prayaage tyajatastanum|  
dwaadashyaam nimishaardhena tatphalam krushnasannidou||{San.}

\*\*\*\*\*

sooryagrahe gavaam kotim datvaa yatpalamaapnuyaat|  
tatphalam kalikaale tu dwaaraavatyaa dine dine||  
kalou dwaaraavatee sevyaa jgnaatvaa punyam visheshtaha|  
shatpuryashchyiva sulabhaa durlabhaa dwaarakaa kalou||{San.}

\*\*\*\*\*

dwarakaam gantukaamam yaha pratyaham kurute naraha|  
phalamaapnoti manujaha kurukshetrasammudhbhavam||  
pushkare kaarteekeem krutvaa yatphalam varshakotibhihi|  
tatphalam dwaarkaavaase dinenyikena jaayate||{San.}

\*\*\*\*\*

nityam krushnakathaa yasaya praanaadapi gareeyasee|

na tasya durlabham kinchidiha loke param nrupa||  
manvantarasahasryistu kaasheevaasena yatphalam|  
tatphalam dwaarakaavaase vasataa panchabirdinyihi||  
kalou nivasate yastushvapacho dwaarakaam yadi|  
yateenaam gatimaapnoti praaha hyevam prajaapatihi||{San.}  
\*\*\*\*\*

apradrushya puraa loke dyityaadaanavarakshasaam|  
sharanya devataadeenaam pureem taam ko na sevate||  
tyajate yaam kalou nyiva Krushno devakinandanaha|  
karmanaa manasaa vaachaa taam pureem ko na sevate||{San.}  
\*\*\*\*\*

varnaanaamaashramaanaam cha paitaataam visheshataha|  
mahaapaapaharam proktam mahaapunyaavivardhanam||  
atyugrapaaparaasheenaam daahastanam yathaasmrutam|  
dwaarakaagamanam vipraaha kim punardwaarakaasthithi||  
visheshena tu viprendraaha kanyaaraashisthite gurou|  
bramhaadayopi drushyante yatra teerthischasamyutaaha||{San.}  
\*\*\*\*\*

dwaarakaavaasinam drushtvaasprushtvaa chyiva visheshataha|  
mahaapaapavinirmuktaaha svargaloke vasanti te||  
paamsavo dwaarakaaya vyi vaayunaa samuderetaaha|  
paapinaam muktidaha proktaaha kim punardwaaraka bhuvi||{San.}  
\*\*\*\*\*

namastasmyi bhagavate Krushnaayaakuntamedhase|  
svayogamaayayaa channa mahimne paramaatmane||  
adhaapi kaalam svajanaabhiguptaye bibhirti sa tvam kahalnigrahaaya  
svaleelayaa vedapadam sanaatanam varnaashramaatmaa purushaha paro bhavaan||{San.}  
\*\*\*\*\*

doutyam kruvan anantaaha nijaruchiratanum darshayan divyadrushtehe|  
geetaatavopadeshaath ranamukhavijayasyaacharan saarathithwam|  
nitvaa kyilaasam menam pashupati mukhato daapayitvaastramasmyi bheemanaapaatya  
dushtam kshitipatimakaroth dharmaraajam tameede||{San.}  
\*\*\*\*\*

yatkunjaa muravyirisangatavadhoo vikreedanyirvaasitaa yatsanjaata suradrumougha  
mahasaa vidyotitaashaamukham|  
yatpaantaha surasindhu mahitaa yatraakhilayirlakshhitam shrutyantaantaritam mahaha  
paramaho vrundaavanam paavanam||{San.}  
\*\*\*\*\*

Krushna Krushnaa prameyaatman yogesha jagadeeshwaraa|  
vaasudevaakhilaa vaasa saatvataam pravara prabho||  
tvamaatmaa sarvabhootaanaam yeko jyotiravyidasaam|  
goodo guhaashayaha saakshee mahaapurusha eeshwaraha||{San.}  
\*\*\*\*\*

yayati tedhikam janmanaavrajaha shrayata indiraa saadhutatra hi|  
dayati drushyataam tvaam didrukshataam tvayee dhruutasavastvaam vichinvate|  
vrajajanaartihan veera yoshitaam nijajanasmayadhvansanasmita|

bhaja sakhe bhave kinkaree sma no jalaruhaananam chaaru darshayan||{San.}

\*\*\*\*\*

bhava bhayamapa hantu jgaanavijgnaanasaram nigamakrudupjahre bhrungvath  
vedasaaram|

amrutam udadhitashchaapaayat bhrutyavargaan purusha rushabhmaadhyam  
Krushnasanjgam natosmi||{San.}

\*\*\*\*\*

tamudhutam baalakamabujekshanam chaturbhujam shankhagadayudhaayudham|  
shreevatsavaksham galashobhikoustubham peetaambaram saandra payoda soubhagam||  
mahaarha vyidoorya kireeta kundala tvishaparishavakta sahasra kuntalam|  
udhaama kaanchyandakankanaadibhihi virochamaanam vasudevaha iyikshataa||  
savismayotphulavilochano harim sutam vilokyaanaka dundubhistadaa|  
Krushaavaataarotsava sambhramosprushata mudaa dvijebhyoyutamaapluto  
gavaam||{San.}

\*\*\*\*\*

haa Krushna dwaarakaavaasi kvaapi chandraanvayodbhava|  
amandaananda maam Krushna krupaadrushtyaavalokayaa||  
haa Krushnayamunaateera vaasin kvaasi krupanidhe|  
amandaananda mam Krushna krupaadrushyaavalokayaa|  
ShreeKrushna karunaapoorna bhaktabndhu gunaarnavaa|  
maamuddhara mahaadosham kuchelaarti haraanagha||{San.}

\*\*\*\*\*

Krushnaaya vaasudevaaya devakeenandanaaya cha|  
nandagopa kumaaraaya govindaaya namo namaha||  
Krushnaaya vaasudevaaya haraye paramaatmane|  
pranata kleshanaashaaya govindaaya namo namaha||  
Krushnam vande manthapaashadharam divyaarbhakam param|  
shikhaabandhatrayopetam bhyishmee madhwa karaarchitam||{San.}

\*\*\*\*\*

kalou kaashee cha mathuraa hyavantee cha dvijottama|  
ayodhya cha tathaa mayaa kaanchee chyiva cha matpuree||  
shaaligraamabhavam chyiva badaree cha tathottamaa|  
kurukshetram bhrugukshetram pushkaram shubhasanjgnakam||  
prayaagam cha prabhaasam cha kshetram vyi haatakeshvaram|  
gangaadvaaram soukaram cha gangaasaagarasangamam||  
nyimisham dandakaaranyam tathaa vrundaavanam dvija|  
syindhavam chaarbudaakhyam cha sarvaanyaayatanaani cha||  
vanaani maagadaadeeni pushkaraani dvijottama|  
shyilaaraajaadayaha shyilaa himaadripramukhaa hi ye||  
gangaadayascharito bhootale santi yaani vyii|  
theerthaani trishu kaaleshu samaani dwaarakaapuraha|  
kalinaa kalitam sarvam vrajayitvaa tu mutpureem|| {San.}

\*\*\*\*\*

ataha samudramadhyagaapureevidhaanamadya me||  
prarochate nidhaanamapyamutra sarvasaattvataama|  
udeerya chyivameeshvarosmarat sureshavardhakim||



sa bhournaha samaagataha kushasthaleem vinirmame|  
nirabuke tu saagare janaardanaajgnayaa krute||  
mahodakasya madhyataschakaara taam pureem shubhaam|  
dvishtkayojanaayataam payobdhimadhyagopamaam||  
chakaara laavanodakam janaardanomrtopamam|  
sabhaam sudharmanaamikaam dadou sameeranosya cha||  
shatakatohasabhaam tu taam pradaaya keshavaaya saha|  
nidheen sarmarpasya yayou pranamyam tam prabhumm||  
samastadevataaganaaha svakeeyamaarpayan harou||{San.}

\*\*\*\*\*

naaraayanaha sa eeshaano dhyeyaschaadou jaganmayaha|  
sa yeva devataamukhya pureem dwaaraavatee sthitaha||  
yasya kanyaapi maasasya dwaadasheem praapya maanavaha  
Krushnakreedaapureem drushtva muktaha samsaaragahvaraath||  
yeshaam Krushnaalaye praanaa gataaha surapate kalou|  
svargaannteshaamaavruttihi kalpakotishatyirapi||  
vigjneyaa maanushaa vatsa garbhasthaaste maheetale|  
dwaaraavatyaam na yirdevo dhruvstaha kamsanishoodanaha||{San.}

\*\*\*\*\*

tribhuvana kamanam tamaalavarnam ravikaragouravaraambaram dadhaane|  
vapuralaka kulaavrutaananaabjam vijaya sakhe ratirastu menavadyaa||  
yadhi turaga rajo vidunravidhyath kavachalulita shramavaaryalam krutaasye|  
mama nishitasharyihi vibhidyamana tvachi vilasat kavachostu Krushnaaatmaa||  
sapadi sakhi vacho nishamya madhye nijaparayorabalayo ratam niveshya|  
sthitavati parasyinikaayurakshanaa hrutavati paartasakhe ratimarmaastu||  
vyavastitha prutanaamukham nirikshysya swajanavadhaath vimukhasya dhosha buddhya||  
kumati maharathaatmavidyayaa yascharanaratihiparamasya tasyamestu||  
svaniya mamamapahaaya math pratijnaam hrutamadhi kartum avapluto rathasthaha|  
dhrutha charanobhyaayath baraagre haririva hantumibham gatottareeyaha||  
tamimaha majam shareera bhaajaam hrudi hrudi vishtitamaatmakalpitaam  
pratidrushamiva nyikadaarkamekam samadhi gatosmi vidhoota bheda mohaha||  
kshitibharamavaropitam kuroonaam shvasana evaasrujath akshavamsha vahnim|  
tamimamajam anuvrataartihaanghrim hrudi parirabhya jahaami martya needam||{San.}

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**Orbital devotion at the Lotus Feet of SarvottamaGopalaKrushna as uttered by  
phalanx of hoary celestials and greatest chosen devotees in an extempore manner,  
all of whom stampeded in mad rush in order to incarnate before/alongside/after the  
most epochal of all ShreeKrushnaavatara :-**

rathastham keshavam dhruvstvaa punarjanma na vidhwate||{San.}

\*\*\*\*\*

hiranyayena savitaa rathena devo yaati bhuvanaa vipashyan||{San.}

\*\*\*\*\*

keertanaadeva Krushnasya muktasangaha param vrajeth||{San.}

\*\*\*\*\*

namaha pankajanaabhaaya namaha pankajamaaline|  
namaha pankajanetraaya Namaste pankajaanghraye||{San.}

\*\*\*\*\*

namastasmyi bhagavate vaasudevaaya saakshinee|  
ya edam krupayaa kasmyi vyaachachakshe mumukshave||{San.}

\*\*\*\*\*

architaha samsmrutaha dhyaataha keertitaha kathitaha shrutaha|  
yo dadaatyamrutatvam hi sa maam rakshatu keshavaha||{San.}

\*\*\*\*\*

brahmajgaanena vaa muktihi prayaagamaranena vaa|  
athavaa snaanamaatrena gomatyaaam Krushnasannidou||{San.}

\*\*\*\*\*

vishnoho kreedakram shtaanam bhaktimuktipradaayakam|  
yasmin dhrushte kalou nrunaam mukitrevopajaayate||{San.}

\*\*\*\*\*

nityam Krushapureem ramyaam ye smaranti guruhasthitaaha|  
namasyaa sarvalokaanaam devaanaam cha surottama||{San.}

\*\*\*\*\*

pashcimaashaam naraha snaatvaa krutvaa vyi karasamputam|  
dwaarakaam ye smarishyanti teshaaam kotigunam phalam||{San.}

\*\*\*\*\*

manasaa chintayedyo vyi kalou dwaaraavateem pureem|  
kapilaayutapunyam cha labhate helayaa naraha||{San.}

\*\*\*\*\*

brahmaagnivaayusooryaaschavaasavaadyaa divoukasaha|  
martyaa vipraascharaajaanaha paataalaat pannageshwaraaha||  
nadyo nadaashchashyilaashchavanaanyupavanaani cha|  
puragraamaa hyaranyaani saagaraaschasaraamsi cha||{San.}

\*\*\*\*\*

yaktinchith trishu lokeshu tishtate sthaanujangamama|  
ShreeKrushnasannidou nityam prayaham tishtate sadaa||  
na tyajanti pureem punyaam dwaarakaam Krushnasevitaam||{San.}

\*\*\*\*\*

dwaarakaa vasate yatra tatra vishnuhusanaatanaha|  
tatra teerthaani sarvani sarve devaaha savaasavaaha||  
yajnaa vedaascharushayatryilokam sacharaacharam||{San.}

\*\*\*\*\*

chakrateerte naraha snaatvaa gomatyaaam Rugmineehrude|  
drushtvaa Krushnamukham ramyam kulaanaam taarayecchatam||  
Krushnam cha ye dwaaraavateem manushyaaha smaranti nityam haribhaktiyuktaaha|  
vidhootapaapaaha kila sambhavaante gachanti lokam paramam muraarehe||{San.}

\*\*\*\*\*

natosmyaham tvaakhila loka hetum naaraayanam poorusha maadhyamavyayam|  
yannabhijaataath aravindakoshaat bramhaaviraaseet yata yesha lokaha||

yontaha pravishya mama vachamimaam prasuptaam sanjeevaya tyakhila shaktidharaha  
svaa dhaamnaa|  
anyaanscha hasta charana shravana tvagaadeen praanaan namo bhagavate purushaaya  
tubhyam||{San.}

\*\*\*\*\*

namastubhyam bhagavate purushaaya mahaatmane|  
vaasudevaaya Krushnaaya saatvataam pataye namaha||  
svachandopaata dehaaya vishuddhajgnaanamoortaye|  
sarvyisarva beejaaya sarva bhootaatmane namaha||{San.}

\*\*\*\*\*

kyilaasashikharaavaasam shwetaabhramiva nirmalam|  
prasaadam Krushnadevasya yaha pashyati narottamaha||  
dooraddhemamayam dhruhtvaa kalasham dhvajasamyutam|  
vaahanam samparityajya lutate dharaneem gataha||  
panchasoonaakrutam paapam tathaadhamakrutam cha yath|  
krimikeetapatangaascha nihataaha pathi gacchataa||  
paraannam parapaaneeeyamasprurshasangamam|  
tatsarvam naashamaapnoti bhagavatketudarshanaath||{San.}

\*\*\*\*\*

Rugmineesahitaha Krushno yatra tishtati chanvaham|  
yatra tishtanti teerthaani tatra yaato dvijottamaha||  
yatra tishtanti yagjnaascha yatra tishtanti devataaha|  
yatra tishtanti rushayo munayo yogavittamaaha||  
yaa puree siddhagandharyihi sevyate kinnaryirnaryihi|  
apsaroganayakshrischadwaarakaa sarvakaamadaa|| {San.}

\*\*\*\*\*

pattennaamasahasram tu stavaraajamathaapi vaa|  
gajendramokshanam chyiva pathi gacchan shanyihi shanyihi||  
gaayamaano bhagavata praadurbhaavaananaekadhaa|  
nrutyadhirbiharshasamyuktyirhrushysmaanaha punaha punaha|  
swayam nrutyam harshayukto bhakto gaccheddharehe puram||{San.}

\*\*\*\*\*

yekastvameva bhagavannidamaatma shaktaa mayaakhyayoruganayaa  
mahaadaadyashesham|  
srushnaanuvishya purushaha tadasadganeshu naaneva daarushu  
vibhaavasuvadvibhaasi||{San.}

\*\*\*\*\*

tvadattayaa vayunayedamachashta vishvam suptaprabuddha eva naatha  
bhavatrapannaha|  
tasyaapavarga sharanam paadamoolam vismayate krutavidaa kathamaatma  
bandho||{San.}

\*\*\*\*\*

bhave bhave yathaa bhaktihi paadayoho stave jaayate|  
tathaa kurushva devesha naathastvam no yathaaprabhoho||  
naamasankeertanam yasya sarvapaapapranaashanam|  
pranaamo dukhashamanaha tam namaami harim param||{San.}

\*\*\*\*\*

yekyiksmiṇ pade date pureem dwaaraavateem prati|  
punyam kratusahasrena kalou bhavati dehinaam||  
kalou Krushnapureem ramyaam ye gacchanti narottamaaha|  
kulakotishatyiryuktaaste gacchanti harehe padam||  
ye dhyaayanti manovruttyaagamanam dwaarakaam prati|  
teshaam vileeyate paapam poorvajanmaayutyihi krutam||  
Krushnasya darshane budhhirjaayate yasya dehinaha|  
vaktraavalokanaat tasya paapam yaati sahasraasadaa||  
ye gataa dwaarakaayaam cha ye mrutaaha Krushnasannidou|  
na teshaaṃ punaraavruttyaavadaabhootasamplavam||  
gatvaa Krushnapureem ramyaam shanmaasaat Krushansannidou|  
jeevanmuktaastu te jgneyha satyametat surottama||  
Krushnakreedaakarama staanam vaachinti manasaa priye|  
teshaam hrudi sthitam paapam kshaalayet pretanaayakaha||  
atyugraanyapi paapaani taavat tisthanti vigrahe|  
yavannagacchati naraha kalou dwaaraavateem prati||  
punyasankhyaā cha teerthaanaam brahmanaā vihitaā puraa|  
dhyaanaadhyanasanjgnaanaam muktvaa dwaaraavateem kalou||  
tapasaa kim prataptena daanenaadhyananena kim|  
sarvaavsthopi muchyeta gataha Krushnapureem yadi||  
daanam chaadhyayanam shoucham kaaranam na hi putraka|  
heenavarnopi paapaatmaa gataha Krushnapureem yadi||  
vaaraansyaam kurukshetre narmadaayaam cha yathphalam|  
tatphalam nimishaardhena dwaaraavatyaaṃ dine dine||  
dhanyaanaamapi dhanyaaste devaanaamapi devataaha|  
Krushnopari matiryashaam heeyate na kadaachana|| { San. }

\*\*\*\*\*

tulaseemaalayaa Krushnaha poojito Rugmineepatihi|  
phalmetanmaheepaala yacchate naatra samshayaha||  
yathaa lakshmeehi priyaa vishnostulasee cha tatodhikaa|  
dwaarakaayaam samuttpannaā visheshena phalaadhikaa||  
yatra tatra shtito vishnustulaseedalamaalayaa|  
poojito dwaarakaatulyam punyam sa yacchate kalou||  
yaha Krushnagre mahaabhaktyaakuryaat pustakavaachanam|  
pratyaksharam labheth punya kapilaashatadaanam||  
Rugmajuhusaamabhirvaaghbhihi Krushnam santoshayanti ye|  
kalpaantam brahmaloke tut e vasanti dvijottamaaha||  
vedshaatraani vedaantaan puraanam Krushnasannidhou|  
patanti ravivimbam te bhitvaa yaanti harerlayam||  
geetaa naamahasram tu stavaraajo hyanusmrutihi|  
gajendramokshanam chyiva Krushnasyaateeva vallabham||  
shreemadhbaagavatam yastu patate Krushnasannidhou|  
kulakotishatyiryuktaha kreedate yogibhihi sadaa||  
yaha patedraamacharitam bhaaratam vyaasabhaashitam|  
puraanaani maheepaala praapto muktirna samshayaha|| { San. }

\*\*\*\*\*

dwaarkaayaam prakurvanti **YATEENAAM** bhojanam sthitam|  
graase graase mukhashatham te labhante phalam naraaha||  
**YATEENAAM** ye prayacchanti koupeenaachaadanaadikam|  
vasataam dwaarakaamadhye yathaashaktyaatu bhojanam|  
shrunu punyam pravakshyaami samaasena hi dyityaja||  
Kotighirvedavidhwadhbhiringayaayaam pitruvatsalyihi|  
bhojiyirysamaapnoti tatphalam dyityanaayaka||  
yekasmin bhojite poutra bhikshuke phalameedrusham|  
daatavyam bhikshuke chaannam kuryaadvyicaatmavikrayam||  
anyatra vyi **YATEENAAM** tu koteenaam yatphalam bhaveth|  
dwaarakaayaam tu chyikena bhojitenataatodhikam|| { San. }

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“Krishnaa nee begane baaro begane baaro mukhavanne toro  
kaasheepetaambara kiyalli kolalu poosida shreegandha myiyolagamma  
udiyalli udigejje beralali uonguraa koralali haakida hulyuguramma  
taayige baayalli jagavanne torida jagadoddharaka namma udupiya shree Krushna” { Kan. }

\*\*\*\*\*

“indu yenage govinda ninnapaadaaravindava toro mukunda  
sundara vadanane nandagopana kanda mandaroddhaara aananda indiraam ramana  
nodenaiaha bhavabandanadolu siluki mundhe daari kaanade kundide jagadolu  
kandanu yendenna kundugalenisade tande kayo Krushna kandarpajanakane  
moodatanadi bahu hedi jeeva naanaagi drudhabhaktiyana maadalillavo hariye nodalillavo  
ninna paadalillavo mahime gaadikaara Krushna bedikombeno ninna  
dhaaruniyolu bhoobhaarajeeva naanaagi daritappi nadede seride kujanara  
aaro kaayubarilla seride ninagayya dheeravenugopala paaragaaniso hariye” { Kan. }

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( to be continued... )

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## REFERENCES FOR PART - 1: -

1. [[VyasaRajaVijayaha]], courtesy SreenivasaTheertharu.
2. [[DheeraVenugopalaVijayaha]] courtesy PanditNarayanachar.

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|| **DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE** ||

{ **DURMUKHI SAMVATSARA BHAADRAPADMAASA NIYAAMKA**  
**YAJGNA PADMANAABHAAYA NAMAHA** }

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**PART-2 : [[[ krushnagrahagruheetaatman ]]] – {{Amaranthine transiting orbital  
devotion at the Lotus Feet of SarvottamaGopalaKrushna}}**

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||shreeGurubhyonamahaHarihiOM||

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**Salutations at the Lotus Feet of Goddess Mahalakshmi Devi, with hierarchy celestial Vayu in tow, leading three million ^Tatvaabhimaani and Tirthaabhimaani^ celestials, as a veritable fountainhead of ^Tatvajgnana^, in a superlative show of amaranthine transiting orbital devotion:-**

sarvaloka jananee kamalaayaa| desha kaala vitataa ramanee te|  
saati mrudvatasikaa kurumaabho tatsangagaapi tava hrutkamalasthaa||{San.}  
\*\*\*\*\*  
\*\*\*\*\*

**Salutations at the Lotus Feet of Goddess Mahalakshmi Devi, with hierarchy celestial Vayu in tow, staging an unbeatable lead ahead of even the foremost amongst those ^Vedaabhimaani^ celestials adept at echoing Cosmic Vedic overtones, in a superlative show of amaranthine transiting orbital devotion:-**

manye viditam naahamanyesuvedeti| nonavedeti veda cha| yonastadva tadh| veda nona  
vedeti vedacha||{San.}  
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**Salutations at the Lotus Feet of Goddess Sathyabhama Devi, foremost amongst those to constantly espouse unwavering amaranthine transiting orbital devotion at the Lotus Feet of Sarvottama MoolaGopalakrushna : -**

dharmaartha kaama mokshaanaam naanyo paayastu vidyate|  
satyam bruveemi devesha| hrushikshaarchanaarusha|| {San.}  
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**KRUSHNAANUJA** mahaabhaaga rohineetanaya prabho|  
kinchastotram mama broohi yajjaptvaa nirbhayobhavam||{San.}

Dwaparayuga, when the superlative incarnation of SarvottamaGopalaKrushna occurred, so stemming forth in a symbolic manner from shocking gridlocks of curly jet black hairs of none other than SarvottamaSreemanNarayana. Coincidentally, this very same natural presence of shocking gridlocks of curly jet black hairs also occurs in the auspicious persona of the twice born celestial Balarama, elder brother of SarvottamaGopalaKrushna, too.

**Krushnabhaktyou bheemasena samonaasti senayo ubhayorapi||{San.}**

Therefore it is for this particular reason alone that whenever hierarchy celestial VayujeevottamaBheemasena had to accost Balarama, the former took extra care and precaution and saw to it that he never used his awesomely mighty weapon, namely the mace upon Balarama, even whilst engaged in practice of mock duels. This reverential conduct of VayujeevottamaBheemasena is as a supreme mark of amaranthine transiting orbiting devotion towards utterly auspicious shocking gridlocks of curly jet black hairs, harboring identically infinite stature and auspiciousness along with other physical attributes of none other than SarvottamaGopalaKrushna, such as the most powerful nails,

the most meritorious Lotus Feet, the most powerful ankles, the enormously thickset thighs, the most hallowed waist, the enormous midriff, the most deepest of navel, the broadest chest region, the mightiest limbs, the noblest neck, the most auspicious facial countenance, the most enchanting smile, the most kindest and benevolent compassionate gaze and the most awe inspiring eyebrows.

**param brahma parandhaama pavitra paramam bhavaan||{San.}**

Right in the midst of the raging battlefield of Kurukshetra, none other than GaadikaaraGopalaKrushna advises a reluctant Pandava Prince Arjuna, that He Himself is forever outside the ambit of any form of bonded compulsion, but yet He playacts to be within the same. GaadikaaraGopalaKrushna muses that this somewhat comical conduct of His is only in order to set an example to the rest of the World to follow suit, lest they become utterly lackadaisical in carrying out their compulsory duties. Further, such a sterling example on the part of GaadikaaraGopalaKrushna would surely prevent one and all from seeking wanton or willful recourse to delineate themselves from discharge of duties, at all times. So saying, GaadikaaraGopalaKrushna enlivens Pandava Prince Arjuna that even if he doesn't wage this particular fratricidal battle against the amassed k u r u armies', even so that seemingly indestructible k u r u armies are doomed to perish into smithereens upon the battlefield anyway. So saying, GaadikaaraGopalaKrushna, then exhibits His Infinitely and astounding Vishwarupadarshana to a bewildered Pandava Prince Arjuna, who of course is first enabled with specialized vision in order to behold this staggeringly Cosmic form. Within such a monumental vision that now towers over his own puny self, a confounded Pandava Prince Arjuna sees what seems to be countless eyes, countless mouths, countless limbs, countless mighty weaponry, countless ornaments, countless headgears, countless wheels of times within wheels of time gone by, countless auspicious celestials with none other than topmost hierarchy celestial Chaturmukha Brahma seated on an auspicious lotus floescence, countless life forms in countless diversity offset by countless mutations, countless hierarchy sages, countless decorative forms of manifestations, countless blazing suns shining forth all at once, with no inkling of past present or future that makes a hapless Pandava Prince Arjuna to meekly bow his head in abject surrender before this Vishwarupadarshana of GaadikaaraGopalaKrushna. Pandava Prince Arjuna also sees the entire k u r u clansmen led by the likes of the venerable Bheeshma, his own teacher Dronacharya, his eldest brother, the selfless warrior Karna, all marching in ensemble into widely opened mouth of Vishwarupadarshana of GaadikaaraGopalaKrushna in utter haste. Much to the amazed wonderment of Pandava Prince Arjuna this particular sighting appears in the manner of unstoppable flood waters of greatest of Rivers' joining mighty oceans. The grandiose blaze emanating from the sum total of the Vishwarupadarshana of GaadikaaraGopalaKrushna as beheld by Panda Prince Arjuna is indeed unbearable and makes the latter to subconsciously lift his hands to shield his eyes' from this unbearably auspicious blaze.

Taking pity on the hapless devotee of His, none other than GaadikaaraGopalaKrushna eventually consoles Pandava Prince Arjuna that whenever there is a hindrance to discharge of Dharma and if and only if the mischief of 'a d h a r m a' gets out of hand,

then it is most imperative that He, GaadikaaraGopalaKrushna will have to incarnate and intervene to set right things and to bring in some semblance of order. This is the only certainty in an uncertain Time epochs. Further, GaadikaaraGopalaKrushna declares that He is indeed the light emanating from brilliant Stars' of the Cosmos, He is indeed the ||OM|| in the eternal [[Vedas]] and [[Mantra]], He is the veritable passage of sounds across the bluest skies, He is the astonishing levels of valor found in the valorous, He is the very rigors of penance as practiced by stubborn mendicants, He is the very life sustaining sprouts amongst every known cotyledon, He is the quality of unmatched intelligence in the born geniuses and He is the superlative strength that occurs in the bravest of brave hearts. GaadikaaraGopalaKrushna next informs a grateful Pandava Prince Arjuna that He is also the sole causative factor initiating onset of “satvik-rajastamas” qualities in all forms of life. GaadikaaraGopalaKrushna also declares with much aplomb that He is the sole progenitor of all forms of life, during all time epochs and within in all Worlds occurring throughout the Grand Cosmos. GaadikaaraGopalaKrushna also educates Pandava Prince Arjuna that He Himself is the embodiment of the very terminology of Nature as in natural world, He is wind, He is fire and He is water too and ultimately He is also none other than the topmost hierarchy celestial Chaturmukha Brahma, too. GaadikaaraGopalaKrushna also informs Pandava Prince Arjuna that all those who ultimately reject their mortal coils mediating only His name in their end staring extinction in the face, will well neigh come to reside within Him, at all costs. Finally, GaadikaaraGopalaKrushna once again reappears before a by now totally aghast and convinced Pandava Prince Arjuna, holding aloft the infinitely auspicious ensemble of “Shankha—Chakra—Gadha—Padma” and advises the latter to shun all form of residual doubts from now on and to surrender at His feet unconditionally, which would make him devoid of all manners of bondages forever. It is a foregone conclusion that wherever the presence of such a GaadikaaraGopalaKrushna is present, then victory there is a certainty.

Prior to culmination of the famed time epoch of Dwaparayuga, none other than SarvottamaGopalaKrushna informs the every faithful Uddhava, one of His greatest devotee, that soon after His ultimate recourse to the abode of Vykunta, large scale death and destruction is bound to happen on this earth. The fabled capital city of Dwaraka would eventually get submerged by rising seas, auspiciousness would become a distant dream, entire Yadava clan would become extinct and due to relentless onslaught of ‘k a l i’ there would be rampant unrighteous conduct globally with conflict being the order of the day. Individuals would declare themselves as God and would strut around as if everything was being brought about by themselves alone, in a rage of fitful pride and lust. Uddhava is also told that the only plan of action that can lead one and all out of such a mess is the exercise of getting aloft one’s self righteousness, which would dovetail one towards achievement of the most creditable of all goals, that is supremely independent sovereign entity, none other than SarvottamaGopalaKrushna. Thereafter, with supreme benevolence, SarvottamaGopalaKrushna informs Uddhava that only those who are in relentless practice of treading the righteous path of Dharma alone can lead a meaningful life of happiness and overall contentment without any manners of sorrowful occurrences. SarvottamaGopalaKrushna declares with characteristic aplomb that forever His very heart resides in the famous pilgrimage center of Vrundavan, which is witness to hitherto



magnificent occurrences. It is here at this very place that SarvottamaGopalaKrushna enabled thousands upon thousands of His most faithful followers to congregate together lured by the medium of His liting melodies emanating from His divinely auspicious flute. Hence, Vrudavan, the playground par excellence of none other than SarvottamaGopalaKrushna teems with infinitely auspicious bliss.

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jayati paraashara soonuhu satyavatee hrudayanandano **VYASA**ha|  
yasya asya kamalagatim vaagmayamamrutam jagat pibati|| {San.}

VayujeevottamaSreemanMadhwacharyaru effusion of amaranthine, transiting and orbital devotion at the Lotus Feet of none other than BhagwanVedaVyasaru, indeed has no parallel either in the past, present or future. This once again proves beyond iota of doubt that BhagwanVedaVyasaru is another superlative incarnation of none other than SarvottamaSreemanNarayana, in supreme sync with the meritorious listing of superlative incarnations of SarvottamaSreemanNarayana that appears thrice in the classically acclaimed [[ShreemadhBhaagavata]]. Such a VayujeevottamaSreemanMadhwacharyaru has made it crystal clear in His Magnum Opus [[BhagavataTaaparyaNirnaya]] that it is a certainty that all hierarchy sages and connoisseurs of supreme knowledge compulsorily seek an audience with none other than BaghwanVedaVyasaru in order to submit their humblest obeisance at His Lotus Feet, on a daily basis. This routine hasn't changed much in millenniums. The very purpose of such a noteworthy routine on the part of the hierarchy sages is to plead with BhagwanVedaVyasaru to eradicate clogging darkness of veiled ignorance, apart from enabling purification of both their inner and outer eyes' and ultimately to elevate each one of them from pitfalls of bondages of familial lifestyles. Their collective plights of such hierarchy sages, some of whom are in familial lifestyles, are somewhat akin to a hapless individual who is locked up in a dingy room, with all windows shut tight thereby obstructing bright sunlight, while the person is found blindfolded and legs tied up and bound together in tightest knots.

Knowing full well that is next to impossible for ordinary mortals to imbibe the true gist of the eternal Vedas, none other than BhagwanVedaVyasaru purposefully enshrined the same in the canonical [[Brahmasutra]], thereby leaving a staggering debt on one and all for all time to come. Of course, it is the hoary [[Brahmasutra]] alone that has become exceedingly vital and very much in vogue to this day and well into the far future, far more than other branches such as [[goutamasutra]], [[jyiminisutra]] and the like. Thus the [[Brahmasutra]] of BhagwanVedaVyasaru has become a one stop venture for the entire gamut of the eternal [[Vedas]] and [[Upanishads]] and there is no two words about the same. It is really in the fitness of things that the superlative [[Bhaasya]] composed by VayujeevottamaAcharyaMadhwaru, a remarkable show of transiting devotion at the Lotus Feet of BhagwanVedaVyasaru, has come to be known and [[Brahmasutra Bhaasya]], unlike those composed by other predecessors whose allied complimentary works are prefixed with their own gaudy nomenclatures. Another notable factoid is that [[Brahmasutra Bhaashya]] composed by VayujeevottamaAcharyaMadhwaru has indeed brought about the exact meaning and purport of none other than BhagwanVedaVyasaru and the same monumental work is never self opinionated through and through.

Unfortunately the same cannot be said of other [[Bhaashya]] milieus' that reeks of self aggrandized pantheons. This is one of the reason why VayujeevottamaAcharyaMadhwaru has become the most prized disciple of none other than BhagwanVedaVyasaru, a staggering position of immeasurable auspicious merits brought about by ceaseless profusion of amaranthine, transiting and orbital devotion at the Lotus Feet of BhagwanVedaVyasaru.

Interestingly enough, the numeral {Four}-{4}, does seem to play an important role in the monumental [[Brahmasutra]] of BhagwanVedaVyasaru. For starters, it is noted that the total number of letters occurring in the most awe inspiring title of “Vyasa” (sic.), of course in vernacular is “Four”. This is in ultimate sync with the four letters that occur in the equally awe inspiring title of none other than “Narayana” (sic.), of course in vernacular. Further, BhagwanVedaVyasaru is Himself tagged with four utterly auspicious synonyms such as “**Paraasharya—Baadaraayana--Krushnadvyipaayana and Vaasishtakrushna**”. The eternal [[Vedas]] are compartmentalized into four segments namely [[Rugveda]], [[Yajurveda]], [[Saamaveda]] and [[Atharvaveda]]. That's not the only commonality, since there are four chapters in the [[Brahmasutra]], namely [[Samanvayaadhyaya]], [[Avirodhaadhyaya]], [[Saadhanaadhyaya]] and [[Phalaadhyaya]]. Further in each of these chapters there are four subchapters totaling sixteen in all. Likewise, VayujeevottamaAcharyaMadhwaru has Himself composed four allied literary compositions' namely [[Sutrabhaasya]], [[Anuvyaakhyaana]], [[Nyaayavivarana]] and [[Anubhaashya]], in a sterling show of amaranthine, transiting and orbital literary devotion concentrated at the Lotus Feet of BhagwanVedaVyasaru. Also, it is pertinent to mull over the fact that [[Brahmasutra]] composed by BhagwanVedaVyasa is primarily in the form of complex theological canons and occurs relatively in four forms such as [[Adhikaari]] [[Vishaya]] [[Prayojana]] and [[Sambandha]]. It is the in ultimate fitness of things that VayujeevottamaSreemanMadhwacharyaru's most famous and most auspiciously phenomenal title, namely “Poornaprajna” (sic.) also occurs in four letters in vernacular. It is ultimately fated that none other than VayujeevottamaSreemanMadhwacharyaru who is in line to ascend the hoary post of “Brahma” in forthcoming time epochs and the fruits of merits accrued by ceaseless study of the [[Brahmasutra Bhaasya]] composed by the former is also fourfold namely – Dharma—Artha---Kama (good tidings) and Moksha. Last but never the least the four lettered titled canonical [[Brahmasutra]] forever reign unchallenged in the literary world in all the four time epochs, namely Krutayuga—Tretayuga—Dwaparayuga--Kaliyuga.

**gurunaa shlaaghita shishyaaha loke khyaatim gamishyanti||{San.}**

None other than BhagwanVedaVyasaru has pointedly named many of His most trusted disciples in His chronicles and has thereby enabled them to gain unmatched name and fame. That is why it is said that a disciple's name and fame is directly proportional to the sum quantum of good tidings bestowed upon him by his able Guru. In fact, as is too well known none other than **VayujeevottamaSreemanMadhwacharyaru** is also slated to have imparted complimentary theological lessons on the much acclaimed [[Anuvyakhyaana]], an allied complimentary literary work on the [[Brahmasutra]] of

BhagwanVedaVyasaru, in turn to each of His “Four” eminent pontifical disciples, namely **Padmanabha Theertharu—Narahari Theertharu---Akshobhya Theertharu and Madhava Theertharu**. A classic example of pristine pure orbital devotion professed by these four worthy pontifical disciples’ at the Lotus Feet of VayujeevottamaAcharyaMadhwaru as preordained by none other than their collective mentor for all Time to come, none other than **BhagwanVedaVyasaru**.

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sarvasaadhanaheenasya paraadheenasya sarvataha|  
paapapeenasya deenasya **SHREEGOPALAKRUSHNA**ha sharanam mama||  
samsaarasukhasampraaptisamukhasya visheshataha|  
bahirmukhasya satatam **SHREEGOPALAKRUSHNA**ha sharanam mama||  
sadaavishayakaamasya dehaaraamasya sarvartaa|  
dushtasvabhaavadaamasya **SHREEGOPALAKRUSHNA**ha sharanam mama||  
samsaarasarpadrushtasya dhamabhrashtasya durmatehe|  
loukikapraaptikashtasya **SHREEGOPALAKRUSHNA**ha sharanam mama||  
vistrutasveedharmasya karmamohitachetasaha|  
swaroopajgnaanashoonyasya **SHREEGOPALAKRUSHNA**ha sharanam mama||  
samsaarasindhumnagnasya bhagnabhaavasya durmatehe|  
durbhaavalagnamanasaha **SHREEGOPALAKRUSHNA**ha sharanam mama||  
vivekadyiryabhaktyaadirahitasya nirantaram|  
viruddhakaranaasaktehe **SHREEGOPALAKRUSHNA**ha sharanam mama||  
vishayaaakraantadehasya vyimukhyarthasanmatehe|  
indriyaashvagruehetasya **SHREEGOPALAKRUSHNA**ha sharanam mama||  
yetadashtakapaatena hyetaduktaarthabhaavanaat|  
**SREEMADHAACHARYA**padaambhojasevako dyinyamaapnuyaath||{San.}

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*This current Paper Seriatim is patterned on the lines of hardcore tenets of TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru, owing allegiance to VyasaKoota ideologue and is indexed in a sequential order ranging from Part- 1(preceded earlier as ‘sankalpa’), notwithstanding receipt of a most reassuring imprimatur from VyasaRaja Shreepad Vodeyar. “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”*

*It is acknowledged that while carrying out transliteration from classical Sanskrit language to any other language, particularly so to English language, is always fraught with problems of correctness while employing alien alphabets coined in an entirely different cultural context altogether. This may result in the transliterated text to exhibit slightly varied differences when compared with the original text.*

*Keeping in view the concise nature of this Paper seriatim titled, [[[ krushnagrahagruheetaatman ]]]- {{Amaranthine transiting orbital devotion at the Lotus Feet of SarvottamaGopalaKrushna}}, the same may carry very 'little' transliterated text material owing to extraneous compulsions. Readers are requested 'if at all' to browse through the 'Thesaurus' given at the end of each 'Part' for easier assimilation of certain*

*'in context' Nomenclatures' that are most vital in comprehending this Paper series in all its totality. Since there is no justifying anglicized meaning for certain words such as 'Dharma' and 'Aparokshagjnana'(sic.) in English Vocabulary, the same have been retained as it is in its original form.*

***naaham vasaami vyikunte yoginaam hrudaye ravou!  
madhbhaktaaha yatra gaayanti tatra tishtaami naarada!!***

|  
*The immense sacredness and immeasurable pontifical sanctity of VyasaRaja Shreepad Vodeyar, “GopalaKrushna!GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!, makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time, supremely kind benevolence of VyasaRaja Shreepad Vodeyar, “Gopala Krushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is a constant source of inspiration for this Paper seriatim, titled [[[krushnagrahagruheetaatman ]]]- {{Amaranthine transiting orbital devotion at the Lotus Feet of SarvottamaGopalaKrushna}},*

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

*The entire Paper series is permanently sealed for all Time to come with a powerful \*Sudarshana Narasimha Dhigbandhana\* and any attempt at preempting the same would risk curtailment of lineage.*

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***\*OM ajnaaninaam jgnaanado vishnuhu| jgnaaninaanaamcha mokshadam||  
aanandasya muktaanaam| sa yeva NARAHARiraat swayam|| OM\* {San.}***

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***Salutations at the Lotus Feet of the indefatigably venerable Pontiff,  
BrahmanyaTheertharu, forever engaged in a superlative show of amaranthine  
transiting orbital devotion Lotus Feet of none other than Matysaroopi  
SreemanNarayana : -***

*matsyaakaaram mahaasnigdham kaamsyavarnayutam tu vaa|  
dwaare dvichakram pucchyikam MATSYAMOORTIHI shubhapradaa|| {San.}*

Nestling unobtrusively amidst semiarid River basins of Kanva-Shimsha-Kaveri, in deepest Kannada countryside, the humblest hermitage of the holiest of holy Pontiff BrahmanyaTheertharu (1416 -1466 AD) at Abburu, stands out like a beacon for righteous comity of commoners, who are at their very wits end due to relentless onslaught of severest famine, hunger and greatest hardships in known memory. The great sage, BrahmanyaTheertharu, Himself an “amsha” of the Celestial Soorya, with His immensely powerful merits accredited from stringent practice of rigorous penance, shoulders the burden of alleviating sufferings of citizens and is thus looked upon as a veritable life

savior by one and all. BrahmanyaTheertharu, the most befitting pontifical disciple and successor to Purushottama Theertharu, constantly meditates upon the Lotus Feet of MoolaPattaabhiRama and consequently the same enables the former to conquer all types of adversities and to stage unbridled victory over opponents of all hues, be in open debate or otherwise, with victory being only a formality. It is through infinitely kindest benevolence stemming forth from none other than MoolaPattaabhiRama that BrahmanyaTheertharu is able to destroy all sins, dispel all doubts, alleviate worry and sorrow, anxiety and anguish and increase lifespan of each one of His followers, alongside ordainment of all round prosperity. BrahmanyaTheertharu on account of such kindest benevolence from none other than MoolaPattaabhiRama is seen with brightest halo of effulgence and is worthy of appreciation and envy even from denizens of celestials' too, such as Manus', the eight Vasus', the Sadhyas', the Ashwini twins, the Maruts, Vayu and Prana. On account of such immense fortune, BrahmanyaTheertharu strides like a unconquerable colossus in the World of Vedanta, famed as the terrific destroyer of all manners of ignorance and the only one who can impart everlasting fame on His disciples. It is such a BrahmanyaTheertharu, who owing to His stupendous powers of penance, eradicates horrors of famine in this land, with onset of copious rainfall drenching parched countryside with life sustaining fresh waters, since He is completely at the receiving end of kindest benevolence from auspicious celestial, Varuna. BrahmanyaTheertharu is worthy of emulation by one and all as the dispeller of darkness, the destroyer of adversity, the exterminator of unseen foes and as the one whose extent of auspiciousness is immeasurable and is the transcendental fire of supreme knowledge. BrahmanyaTheertharu never lets down His numerous followers and resides in their very soul guarding them even when they are fast asleep, apart from functioning as a virtual Agnihotra, the primordial celestial omniscient during conduct of auspicious fire rituals and dispenser of meritorious fruits gained therein.

Once, none other than SarvottamaSreemanNarayana appears in an utterly auspicious predawn dream to the worthy BrahmanyaTheertharu and points out to one particular spot and advises the latter to dig out and worship an idol of Vittala. An overjoyed BrahmanyaTheertharu follows suit and is sure that the same is a premonition of forthcoming infinitely auspicious occurrence to the Pontificate, which He is now titular head. Such a Brahmanya Theertharu, is aware more than anyone else that one of the undeniable canonical tenets of the great Tatva Vaada School of Thought propagated by VayujeevottamaSreemanMadhwacharyaru, is that none other SarvottamaMoolaGopalaKrushna Himself enables onset of auspicious tidings, of course initiating the same through the most apt medium of none other than Vayujeevottama Mukhyaprana. BrahmanyaTheertharu is also aware that sometimes such a SarvottamaMoolaGopalaKrushna, Himself appears before His truest devotee, at a given time and place of His bidding, which no one has any inkling about, including topmost hierarchy celestials. BrahmanyaTheertharu is also aware that in all such stupendous occurrences, those particularly fortunate chosen individuals are definitely auspicious twice born celestials in their own right, nothing less nothing more. Sterling examples of such rarest of rare occurrences is the manner in which none other than SarvottamaSreemanNarayana Himself appears before the young lads' Dhruva and Prahlada, owing to their superlative show of amaranthine transiting orbital devotion at

His Lotus Feet. Thus, BrahmanyaTheertharu constantly mulls over the celestial oracle of none other than SarvottamaMoolaGopalaKrushna, that whosoever succeeds in concentrating his subconscious mind too, not just a conscious mind alone, upon Him at all times and in ceaseless manner, then such an individual shall ultimately come to attain His Lotus Feet in a truly astounding manner that shall have no parallel, ever. BrahmanyaTheertharu rejoices at the fact that this greatest of truisms is very much similar to the manner in which newborn calves stand up every time in eagerness to find its mother's overripe udders and in turn are each and every time fed to its heart's content with fresh milk for an equally eager mother cow. BrahmanyaTheertharu is supremely attentive to the factoid that inexhaustible merits accrued by all manners of souls adorned with a myriad of physical forms in always tied to the sum total of duties so discharged whilst typically true to one's own unchangeable nature. Therefore, it becomes paramount importance that each and every individual must own up to the fact that there is always that notion of utter dependence on a supremely sovereign and independent entity, read as none other than SarvottamaMoolaGopalaKrushna, that is the only Truth and causative factor behind any or all manners of discharge of compulsory duties. BrahmanyaTheertharu rejoices in this utterly blissful elixir of eternal Truth since there cannot, shall not and will not be anyone or anything else that exceeds such a sovereign independent entity, read as none other than SarvottamaMoolaGopalaKrushna, in any or all manners types of quality or quantity. Hence all mortals automatically become duty bound to discharge their achievements in sync with their fruits of actions so accrued from countless past comings and goings.

BrahmanyaTheertharu, a past master in pursuing the fabled art of 'knowledge of the abstract', "aparoksha", is very much aware that another incarnation the celestial Shankukarna, after completion of two superlative incarnations of Prahlada and Bahleeka, with a very special omnipresence of none other than the hierarchy celestial Vayu, is long overdue now. Eventually in the year 1447 AD, the third incarnation of the celestial Shankukarna occurs this time in a tiny hamlet at Bannuru, a province in Talkadu, ruled by Venkatagiri Nayaka, a vassal of Vijayanagara Empire. An overjoyed BrahmanyaTheertharu duly sends forth a golden plate, so that the newborn infant born to auspicious couple, Lakshamma and Ballannasumati, is placed in it soon after birth, taking extreme care that the newborn doesn't come into contact with bare ground and is brought to His foster care. BrahmanyaTheertharu, officiating in one of the most important pontifical seats is constantly on the move, with an avowed legacy of spreading the tenets of TatvaVaada School of Thought of none other than VayujeevottamaSeemanMadhwacharyaru. In addition, BrahmanyaTheertharu efficiently carries out the stupendous task of raising the young infant, Yathiraja, now left in His care. During the conduct of daily worship of the principal icons of the SreeMutt, such as MoolaGopalaKrushna and MoolaPattaabhiRama, the young infant Yathiraja is seen placed at some distance on a deerskin spread out on harsh ground after being bathed in the soothingly cool waters of River Kanva. After completion of compulsory rituals, BrahmanyaTheertharu Himself feeds the young infant with the very same "abhisheka" aftermath of purest and freshest milk that flows forth from the superlative icon of MoolaGopalaKrushna and myriads of Matsya-Kurma shaalagrama. After guzzling with contentment upon such milk fed to him by BrahmanyaTheertharu, the young infant

Yathiraja actively plays in the vicinity, often climbing all over BrahmanyaTheertharu, the only father and mother that he has ever set his eyes upon. Comity of righteous who flock from far and wide to the hermitage are astounded to see an young infant Yathiraja sleeping soundly on the comfortably auspicious lap of a saffron clad Pontiff, BrahmanyaTheertharu.

BrahmanyaTheertharu, arranges for performance compulsory thread ceremony of Yathiraja when he turns five years. Thereafter Yathiraja is put through the basics of Vedic schooling by none other than his sole mentor, BrahmanyaTheertharu. Yathiraja soon excels in such primary education and it is most evident to one and all that this young lad is destined for infinitely meritorious greatness, which is just a matter of time. BrahmanyaTheertharu, the very first tutor of the young lad Yathiraja, trains the latter in the manner in which to invoke GopalaKrushna in his right hand, eyebrows, chest and navel regions, whenever and wherever he performs ritual bath equal to performance of holy dip in the famed River Ganga, within the auspicious spread of “Shreetulasi” that he might offer, when ever and where ever he takes rest, whenever he begins to study, within the sacred collection of dried grass, within great Rivers that he might have to cross in the future, amongst mountainous fruits of merit he would eventually accrue, in the sacred place of fire rituals that he might have to repeatedly perform, whenever mitigating bonds of duty are ripe for cessation, whenever he would behold something extraordinarily sacrosanct and infinitely enchanting whilst transiting great places of pilgrimage ( See Part -- 3 ||**Seshachala -- shilaavath drushyate Harihi**|| ), whenever there is no scope of auspicious retribution, within sacred flames, within sacred waters, whilst in the company of ‘poorvaashrama’ nephew, while uttering auspicious mantras, whenever upholding the most strictest pontifical celibacy, whenever he transits towards auspicious western direction such as Rajatapeetapura, wherever he sees lightening storms and whenever he comes across glittering gold steeped in royal courts of great Emperors upon being stationed there in orbital devotion of Mukhyaprana ( See Part – 4 Vijayanagara – Hampi-Chakratirtha ). BrahmanyaTheertharu also imparts to His brilliant protégé, Yathiraja, the nuances of pursuance of pristine pure orbital devotion at the Lotus Feet of none other than VayujeevottamaMukhyaprana. This is indeed a game changer of sorts, since BrahmanyaTheertharu impresses upon the young mind of Yathiraja that it is only on account of the ceaseless flow of unbridled kindest blessings of none other than VayujeevottamaMukhyaprana, that any individual can ever hope to put up a semblance of achievement in any chosen field whatsoever. Further, BrahmanyaTheertharu also unravels the greatest truth that none other than SarvottamaMoolaGopalaKrushna’s presence is assured wherever the presence of VayujeevottamaMukhyaprana is assured and vice versa. BrahmanyaTheertharu narrates countless historical occurrences highlighting such a truth, particularly witnessed by the likes of the utterly powerful Vali, Sugreeva, Angadha and Jambhavanta in their rocky domain abutting Hemakoota, Rushyamukha and Kishkindapatna at Hampi.

vyidarbhya saha satyayaa pravilasatpaarvadvayao venubhrut  
**Gopala** pavanaatmabhoonatapadaha seetjvalaankaha prabhuhu|  
shreeramo varabaadaraayanatanuhu shreeratnagarbhaanvitaha|  
shreelakshmeenruharihi sadigvijayaraghaveesho dishenmangalam

shreemadhvittalasangamastamakupoooho**Krushnaha** ketee maadhavaha|  
satyaabheeshmakajetadigvijaya**Gopalaha** prabhuhu santatehe|  
daataa **Krushna** ubhey shreeyou paridadhaddhanvantarirdakshinaavartaha  
shankhavarohayaana eme kurvantu sannmangalam  
shreenaarayanamoortayaha prachuradheemoolollasattupustakam|  
hyimiyaa raaghavamoortayaha shukagurromroortissamastaa emey|  
shreematpraajjhrudaadimaskarikaraambhojaatasamsevitaaha  
sarvaabheeshthusuradrumaaha pranataam kurvantu sannmangalam  
praajyekshassahapadmanaabhanruharihi shreemaadhavaakshobhyaraat  
teekaakrudyatvamshavaardhihimagurvidyaadhiraajo guruhu|  
raajendrassajayadhvajaha purushottamasyaabbidho yogiraat  
brahmanyoh varachandrikaadikrudime kurvantu sannmangalam||{San.}

Eventually, a duty conscious BrahmanyaTheertharu initiates the young lad Yathiraja, now just seven years old, as His successor and incumbent to the Pontifical seat of RajendraTheertharu's PoorvaadiMoolaMahaSamstaana with the most auspicious and most awesome Pontifical title of **VYASATHEERTHA**. BrahmanyaTheertharu offers His pontifical successor, VyasaTheertharu the most sacred and most auspicious saffron robes and performs 'mahabhisheka' on the young incumbent by placing the principal idols of the SreeMutt, MoolaGopalaKrushna and MoolaPattaabhiRama along with other sacred 'shaalagrama shilas' upon the Head of the latter. True to each and every word of His "Ashrama Guru", BrahmanyaTheertharu had taught Him, VyasaTheertharu "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!, constantly meditates upon none other than SarvottamaMoolaGopalaKrushna, while walking, while talking, while being seated on auspicious pontifical throne, while listening to profound theological lectures, while transiting in distant pilgrimage centers, while discharging compulsory pontifical duties, while partaking auspicious food offerings, while getting felicitated by commoners and Emperors alike, while being seated upon glittering gold and diamond studded thrones of mighty Emperors, who themselves stand by with hands folded in reverential gratitude and ultimately during conduct of "naivedya" offerings to none other than RukminiSatyabhamasameta MoolaGopalaKrushna.

During the formative years of young Yathiraja, the "poorvaashrama" name of VyasaTheertharu "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!, the great Pontiff BrahmanyaTheertharu never gets tired of narrating many a spectacular manifestations of numerous superlative incarnations of none other than SarvottamaSreemanNarayana. One amongst such narration by BrahmanyaTheertharu to Yathiraja is about the staggeringly mesmerizing "Matsyarooopa" incarnation of none other than SarvottamaSreemanNarayana that is indeed most awe inspiring in the grandest milieu. BrahmanyaTheertharu narrates in wondrous extempore fashion the manner in which the great Emperor Satyavrata was always wont to offer purification ablutions to the rising Sun without letup for several decades. Once engaged in such an act, the dutiful Emperor observes a tiny zoomorphic fish swimming within his cupped palm, and cuddling there cozily. A surprised Emperor out of compassion releases the tiny zoomorphic fish back into the river waters. But at



that juncture, the tiny zoomorphic fish speaks aloud and pleads with the Emperor that if ever it was released into the mighty seas then it would surely become easy prey for bigger predators within no time. Thereupon, taking pity on this seemingly hapless youngling, a compassionate Emperor instead places the same in a moderately sized container that he had brought along. Thereafter to his amazement the tiny zoomorphic fish soon keeps growing larger and larger by the passing minute and soon outgrows whichever container that the Emperor places it in. Even big cauldrons, big wells and huge ponds and large lakes are all of no use since the zoomorphic fish, now begins to grow into mammoth proportions soon filling everything. It is at this juncture that the Emperor realizes that this was indeed no ordinary zoomorphic fish and pleads with the latter with folded hands to tell him the truth about its real intent and purpose. Taking pity on the hapless Emperor the zoomorphic fish then transforms itself into an astonishingly stupendous four armed anthropomorphic form, holding forth the most auspicious “shankha-chakra”, in two hands, the signature weaponry of none other than SarvottamaSreemanNarayana, along with customarily postured “varadamudra-abhayamudra” – signifying grant of boons and extension of protection, in another two hands. Emperor Satyavrata bows full length in front of such a stupendous manifestation of SarvottamaSreemanNarayana and is informed by the latter that He has indeed arrived in this form in order to protect the righteous and worthy from oblivion in forthcoming deluge of catastrophic proportions that would last for seven full days.

In due course this immensely massive zoomorphic fish also informs a grateful Emperor that since on the seventh day a magnificent ship would arrive on the scene from nowhere, the latter must get ready with stockpiles of every known form of medicinal herbs. The Emperor is also advised by the zoomorphic fish to tie strong ropes leading from the ship’s deck onto a sharp horn jutting forth from atop its head, so that everyone including a grateful terra firma could be saved. It is in this manner that none other than a superlative incarnation of SarvottamaSreemanNarayana, in the form of an anthropomorphic fish, “Matsyaroopta”, alleviates redoubtable faithful flocks from an irreversible deluge and extinction. This particular incarnation, namely anthropomorphic fish, “Matsyaroopta”, proves beyond doubt that the infinite capabilities of SarvottamaSreemanNarayana to adorn any manner and shape of life forms as He so wishes and at all Times’ as He pleases, but of course without inherent shortcomings of such lowly life forms such as fish or turtle or boar for that matter. Even in all the above mentioned incarnations of SarvottamaSreemanNarayana, the same infinitely staggering levels of knowledge and auspiciousness are a permanent fixture without even an iota of pitfall whatsoever. Another unforgettable lesson imparted by BrahmanyaTheertharu to an eager Yathiraja, from this most important eye opener of an incarnation of SarvottamaSreemanNarayana is that if at one happens to know only a tiny wee bit about His infinite entity then one is at the receiving end of blessing that is only similar to such a tiny wee bit. On the other hand if at all one tries to comprehend His infinite ocean of limitless compassion and knowledge that has no beginning or an end, then a benevolent SarvottamaSreemanNarayana shall without fail shall reveal Himself in an equally staggering and widest ocean sized existence that stretches beyond measurable horizons, too. BrahmanyaTheertharu instills in His young ward great courage and ability similar to the one exhibited by Emperor Satyavrata, to harness ropes of self consciousness to such

an anthropomorphic fish as symbolized by “Matysaroopa” of none other than SarvottamaSreemanNarayana, since such a worthy deed will easily enable the latter to effortlessly cross swirling tempestuous oceans of ignorance. In due course, with great foresight and intentionality of purpose, very much similar to the manner in which Emperor Satyavrata transfers the tiny zoomorphic fish into a bigger pond, the farsighted Pontiff BrahmanyaTheertharu instructs His Pontifical disciple, none other than the newest incumbent, Vyasa Theertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to enlist in the famed Gurukula situated at Moodalabagilu, for tutelage from the legendary Shreepaadarajaru.

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**Salutations at the Lotus Feet of the indefatigably venerable Pontiff, Shreepaadarajaru, forever engaged in a superlative show of amaranthine transiting orbital devotion Lotus Feet of none other than YogaNarasimha : -**

savyabhaage sthite padme drushyate homabinduke|  
**YOGANRUSIMHO** devesho gotrakeertipravardhanaha||{San.}

Moodalabaagilu, within the principality known as Avantika under the feudal Gangas’, nestles unobtrusively amidst rocky plateaus skirted all round by granite gneisses, coursed through by River Pinakini, is situated strategically in the eastern corridor of Kannada hinterland. Here, the sprawling university campus run by the holiest of holy Pontiff Shreepaadarajaru (1406 – 1504 AD), stands out like a veritable Pole Star for all those who are eager to quench their insatiable hunger for supremely grand cosmic knowledge. The historical importance of Moodalabaagilu, with a magnificent shrine dedicated to VayujeevottamaMukhyaprana consecrated by the valiant Pandava Prince Arjuna, is further augmented owing to adjacent places such as Kurudumale, where eons gone by phalanx of hierarchy celestials had successfully propitiated none other than hierarchy celestial MahaRudra afore waging a victorious war against the mighty demon t r i p u r a s u r a. The starkest famine of knowledge staring at the face of ignorant lot are mitigated within no time by the effervescent everlasting springs of Ganga of knowledge at Moodalabagilu under the ablest supervision of none other than Shreepaadarajaru, the ablest of able pontifical disciple and successor to Swarnavarna Theertharu, now the titular head of PadmanabhaTheerthaMoolaMahaSamstaana. The great seer, Shreepaadarajaru, Himself an “amsha” of the greatest amongst devotees, Dhruva, constantly meditates upon the tectonically powerful ||**Vasudeva dwaadashaakshara Mantra**||. It was this very same ||Mantra|| that was taught by the celestial preceptor Sage Narada to Dhruva, all of five years old, the son of Emperor Uttaanapaada and the chaste Suneeeti, that ultimately enabled the young lad to profess amaranthine transiting orbital devotion towards the most auspicious of all Lotus Feet of none other than Shanka-Chakra-Gadha-Padma-sameta-SarvottamaVasudeva.

Shreepaadarajaru is like a powerful weapon of Armageddon, a veritable Vajrayudha, in eradicating all manners of sins of followers, lock-stock-barrel. Shreepaadarajaru constantly meditates upon the Lotus Feet of none other than RangaVittala and

MoolaGopinatha and also upon the collective Lotus Feet of none other than “Rukmini-Sathyabhama sameta ShreeKrushna”, once worshipped by worthies such as Pandava Prince Arjuna and Jaambavati, in a truly stupendous manner of amaranthine transiting orbital devotion. The great Shreepaadarajaru constantly rejoices in the stupendous lyrical beauty of [[Gopigeetam]] where once none other than SarvottamaMoolaGopinatha Himself indulges in wanton recreation in the midst of ever grateful comity of most devoted and trustworthy humblest groups of Gopis’, who abandon all their daily chores and swarm towards the awesome former. Just like the concentrated pleas of devoted Gopis’, likewise Shreepaadarajaru constantly seeks the grandest of grand sighting of none other than SarvottamaMoolaGopinatha and seeks to relive day in and day out the stupendous manner in which the awesome latter manifested Himself in their humblest of humble midst of the former. On account of such infinitely accrued merits, Shreepaadarajaru effortlessly paves path towards attainment of hierarchy liberation to His pontifical disciples too. Those fortunate followers who come to worship Shreepaadarajaru are themselves at the receiving end of onset of immense levels of knowledge, livestock, progeny, fame and prosperity. In fact the infinite merits of Shreepaadarajaru is so immense that once the crassly suffering Emperor Saluva Narasimha of Chandragiri is rid of the terrible “b r a h m a h a t y a” by the divine powers of the former. A grateful Emperor SaluvaNarasimha performs a befitting Kanakabhisheka upon Shreepaadarajaru with utmost awe and reverence. University at Moodalabaagilu run by Shreepaadarajaru attracts students from all over the subcontinent, with its name and fame surpassing even that of other famed centers of learning such as Takshashila and Nalanda Universities. Shreepaadarajaru by constantly effusing infinitely auspicious amaranthine transiting orbital devotion at the Lotus Feet of none other than MoolaGopinatha, easily overcomes many ordeals brought about by jealous challengers. Once on a pilgrimage to the famed center of Kashi, the great Shreepaadarajaru customarily defeats hordes of theological challengers in open debate. But the defeated scholars not willing to accept their decimation in right spirit, stoop to the level of engaging services of a well known tantric of that area to cast a voodoo spell upon Shreepaadarajaru and succeed in making the latter lose his voice, albeit temporarily. Not to be outdone in this manner, Shreepaadarajaru at once seeks recourse by constantly meditating upon the superlative idols of daily worship of the Sreemutt such as “MoolaGopinatha and Hayavadana” and effortlessly regains His baritone voice back in full glory once again.

The terrific knowledge levels possessed by Shreepaadarajaru, who Himself was tutored by an acclaimed titan Vibhudendra Theertharu, is akin to a fiercest pride lion, effortlessly tears to shreds elephantine theological challenges posed by practitioners of opposing theology. Out of the classical lot of literature composed Shreepaadarajaru, most notable are His Magnum Opus [[Vaagvajra]], consisting of elaborate gleanings from the famed [[SreemanNyayaSudha]] of JayaTirthaShreepaadararu and the lyrical rhapsody [[Madhwanaama]], a poetic take off on the sterling [[SuMadhwaVijayaha]], apart from innumerable [[Daasa Sahitya]] compositions bracketed as “Daasa Koota”. Last but never the least, Shreepaadarajaru is rightly acknowledged as the progenitor of [[Hari Daasa Sahitya]] a movement that was initiated by none other than VayujeevottamaSreemanMadhwacharyaru and Narahari Theertharu. This movement is

further boosted into robustness by the impetus given by Shreepaadarajaru, resulting in a hitherto unheard of renaissance of poetic literature in an astonishing manner with its repercussions set to echo for Centuries to come. Shreepaadarajaru is Himself at the forefront of this great unstoppable river of torrential devotion at the Lotus Feet of none other than SarvottamaMoolaGopinatha. Lyrical richness of numerous compositions penned by Shreepaadarajaru in [[Bramarageeta]], [[Venugeeta]], [[Ugabhoga]], [[Suladi]] and the like reeks of effervescent and yet subtle content aimed at focusing upon both devotion and myriad intrinsic characteristic nature of souls too, with the bottom line being rejection all manners of negativity and pursuance of the ultimate goal of all, that being attainment of Lotus Feet of none other than SarvottamaMoolaGopinatha. In short, Shreepaadarajaru bears the awesome weight of His entire long drawn Pontifical reign in the manner of performance of grandest of grand worship of none other than SarvottamaMoolaGopinatha, where the very physical existence of the former akin to a grandest residence of SarvottamaMoolaGopinatha, the very travels to far flung lands akin to the procession of golden chariot of SarvottamaMoolaGopinatha with pomp, pageant and luxury that is wont to make even hierarchy celestials shift uneasily with envy. Shreepaadarajaru compulsorily culminates such awesome worship of SarvottamaMoolaGopinatha by offering sixty four varieties of sanctified “naivedya” at the Lotus Feet of the latter.

**namastestu paarthadhwajastaaya tubhyam namaha ketakee pushpabhooshaaya tubhyam|  
namastestu vyikhaanasaachaarya tubhyam namaha poorvadhig dwaaravaasaaya tubhyam|{San.}**

Advent of the young Pontiff VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to the sylvan surroundings of Moodalabaagilu to study in the Gurukula run by Shreepaadarajaru is one of the most important milestones in the history of TatvaVaada School of Thought of VayujeevottamaSreemanMadhwacharyaru. This is somewhat similar to a priceless piece of raw uncut diamond ferreted laboriously from remote mines of Abburu and transshipped to Moodalabaagilu’s bustling knowledge industry for an ultimate transformation as a richly polished glistening sheen of purest of pure diamond, at the holiest of holy hands of the great Master and Teacher none other than Shreepaadarajaru. More than anyone else, the venerable pontiff Shreepaadarajaru is very well aware that even general milieu also qualify to study the eternal Vedas and hence doors of His Gurukula are always kept wide open for all those who venture to gain supreme knowledge levels. But even so, Shreepaadarajaru is also aware that at the same time, ceaseless study of the eternal Vedas, performance of rituals and acts of charity alone will never qualify for onset of unbridled benevolence from none other than SarvottamaMoolaGopinatha. A pointed example of the same is that in the distant past even mighty demons too have many a times excelled in the discharge of awe inspiring rituals and strictest of penances. On the contrary Shreepaadarajaru is constantly on the lookout for those righteous souls who intrinsically harbor most eminent qualities such as truth, forgiveness, compassion and exemplary knowledge levels and thereby stand every chance of getting into the exalted groove of attracting kindest benevolence from none

other than SarvottamaMoolaGopinatha. Importantly such individuals tend to discharge all manners of their compulsory duties as performance of worship directed at the Lotus Feet of none other than SarvottamaMoolaGopinatha. It is exactly for this reason that Shreepaadaraju now mulls that the eternal Vedas aren't merely treasure houses of knowledge but are in fact worthy of emulation and practice day in and day out.

At Moodalabaagilu, an eager student VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, takes to higher studies at the Gurukula like the veritable white swan taking to the spectacularly heaving oceans of Vedanta. Shreepaadarajaru, accompanied by the young VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, and numerous other students, makes frequent educational study tours to a nearby hillock named, Hanchikallugudda, the very spot where the legendary Pontiff Akshobhya Theertharu had centuries earlier staged brilliant victory over v i d y a r a n y a, a titan of the monistic school, on the complex syllogism of ||**tatvamasi**||, judged by the scholarly Vedantadeshika hailing to the special monistic school. In due course, the great Shreepaadarajaru imparts vital knowledge streams to His young ward VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, inculcating theological cannons in the background of TatvaVaada School of Thought of VayujeevottamaSreemanMadhwacharyaru such as ||**Sarasvati-Vaak-Vedah-Yajnah-Rutam-Satyam-Vratam-Bhadram-Sumatih-Shouryam-Prabhodhanam-Yati Karma-Yashaha-Jyotihi-Varchaha-Dhihi-Medhaa-Supathah-Daanam-Dhanam-Sakhyam-Amitraha-Papam-Samsarah—VasudevaKutumbam—bikshannam-Aayuh-Amrutatvam-Rujutvam-Rakshanam—Shraddha—Iyikyam—Manah-Bhagavan—Prakrutihi-OM-Pranavaha-Gayatri-Guru-Shishya—Kaalaha-Svasti-Madhu-Shantihi**||.

Shreepaadarajaru also tutors His ablest student VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” relentlessly on the mammoth [[Sarvamoola]] of VayujeevottamaSreemanMadhwacharyaru and rejuvenates the latter's inherent genius to blossom into an awe inspiring talent, like the World of Vedanta is yet to witness. As if as a premonition of onset of utterly auspicious tidings in the near future, it so happens that on one occasion the young VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” after finishing morning lessons retreats to a nearby cave for a bout of quick penance and is soon engrossed in deepest meditation upon the Lotus Feet of SarvottamaMoolaGopalaKrushna. Within no time, a huge rock python slips out of a nearby crevice and encircles itself around the auspicious physical countenance of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” much to the horror of other students of the Gurukula, who raise a hue and cry, obviously. The committed guardian, Shreepaadarajaru on hearing this commotion, at once runs towards the cave and is astonished and spell bound upon seeing this most divine and rare sight. In due course, Shreepaadarajaru realizes that it is none other than the legendary Pontiff

PadmanabhaTheertharu, an acknowledged 'amsha' of Celestial Sesa, who has now arrived at the Gurukula in this spectacular manner in order to shower blessings upon VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!" and in order to sanitize Him from all manners of poisons, in the future too. Shreepaadarajaru soon begins a conversation with the python in its own language and eventually the young VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", is unshackled from the python's coil, much to everyone's relief.

After passage of numerous such unforgettable incidents, Shreepaadaraju cajoles VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", to think deeply as to why thoughts leads to action? Then what inspire such thoughts, since thoughts itself does that very often. Shreepaadarajaru lectures that it is certainly one of the most very well known sources of inspiration such as thoughts and deeds of illustrious titans such as BhagwanVedaVyasaru and VayujeevottamaAcharyaMadhwaru renders one's mind to resonate ceaselessly with wonderment with these gems of thoughts radiating their soothing light eternally. Shreepaadarajaru continues that the eternal Vedas contain recorded thought currents of ancient exalted seers and represent earliest extant literature, so much so that what is found in the eternal Vedas is no ordinary knowledge. Shreepaadarajaru says that eminent sages in fact heard Vedic mantras from within their own inner personalities and that their pure and refined intellect opened itself to receive divine messages that came from the divinity at the root of existence coupled with superhuman force with profound meanings. Shreepaadarajaru stresses that these Vedic mantras does inspire practitioners into a creative state of mind, where they receive guidance in more than one way. This is because the eternal Vedas deal not only with spiritual and other worldly matters but also with mundane and practical aspects of life too and hence its vision is totally holistic and truly comprehensive. Shreepaadarajaru guarantees to His young ward VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", that the eternal Vedas aid and abet one and all to catch a staggering glimpse of all encompassing presence of divinity throughout one's day to day existence, at all times too.

Shreepaadarajaru quotes extensively from the entire corpus of Vedic literature and distributes auspicious handouts to His ward VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", in a manner that is the very quintessence of sagacious sayings of Vedic sages. Shreepaadarajaru exhibits the same levels of enlightenment possessed by preeminent sages with a staggering vision of the eternal Vedas. Indeed a highly fertile and imaginative mind is the order of the day according to Shreepaadarajaru for onset of intuitive perception under deepest meditation which would definitely bequeath on VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", many universal truths for all time and all climes. Factually, Shreepaadarajaru also declares that Vedic hymns are meant for

present as well as all future ages, thereby highlighting its timelessness. Shreepadarajaru informs His ward, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, that even when an individual is disturbed, in fear, in suspicion, in suspense, in dilemma, in sorrow, in pain, in ache, in distress, depression or deprivation, anxious, worried, or troubled, in turmoil, or in mental stress, in short in all conceivable disturbed situations in everyday life, then answers to all such mitigating worries are definitely found in the practice of the Vedic way of life. This is so since Vedic mantras lift one from the mundane world to an altogether different world of calm, peace and bliss filling the individual with a new vigor, strength and zeal, thereby guiding an individual on a right tract, free from obstacles and dangers. Shreepadarajaru emphasizes more straight forwardness in ones dealings with other fellow beings with all round happiness and goodwill towards one and all. Shreepadarajaru highlights moral levels inculcating one’s own deed that are the sole cause of occurrences of setbacks, since an entire lifespan is influenced by past good or bad actions, in a manner of one reaping what one happens to sow imperatively. Unforgettable lesson for all young wards of Shreepadarajaru including VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” is that reigning in one’s own mind and its consciousness to serve as one’s true companion is most vital, otherwise the same does become a dangerous adversary. Shreepadarajaru narrates many instances where Vedic followers have successfully led a happy, robust, vibrant and brilliant life with much emphasis on simple living and loftiest thinking, since they were well aware of the nature, character and importance of a friend or a foe, be in abstract or otherwise. Shreepadarajaru also extrapolates the role of political harmony that is vital for synthesizing unity in diversity and in removing dissensions and disharmony in society. These daily lectures on the part of Shreepadarajaru, spread over nearly a decade, constitute the entire gamut of the infinite World of Vedanta in all its numerously multifaceted auspiciousness. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, perceives the same with a sense of deepest reverence, meditation, pondering, thinking and enables His own very wisest thoughts to burst forth with stunning cascade of meritorious deeds. As years roll by, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, emerges as the very sole conscience keeper of Tatva Vaada School of Thought of none other than VayujeevottamaSreemanMadhwacharyaru and also as the wisest of wise guide and philosopher par excellence to commoners as well as mighty Emperors’ alike. VyasaTheertharu’s, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, amaranthine metamorphosis as an eternally transiting satellite, forever orbiting the most auspicious planet symbolized by none other than SarvottamaMoolaGopalaKrushna is awesomely brought about by the dedicated efforts of Shreepadarajaru.

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yadaksharapadabhrashtam maatraaheenam tu yadbhavetu|  
tatsarvam kshamayataam deva deva **GOPALAKRUSHNA** namostu te||{San.}

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( to be continued.....)

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## REFERENCES FOR PART - 2: -

1. [[Vyasaraaja Vijayaha]], courtesy SreenivasaTheertharu

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**|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||**

**{ DURMUKHI SAMVATSARA AASHVAYUJAMAASA NIYAAMKA  
SHREEYAJGNAAPADMANAABHAAAYA NAMAHA }**

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**PART-3 : [[[ krushnagrahagruheetaatman ]]] – {{Amaranthine transiting orbital  
devotion at the Lotus Feet of SarvottamaGopalaKrushna}}**

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**||shreeGurubhyonamahaHarihiOM||**

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**Salutations at the Lotus Feet of Goddess Durga Devi, primordial high ranking  
Celestial, whose is omniscient within utmost stringent canonical [[Smruthi]] of  
KrushnaDwaipaayanaru :-**

aaryaastavam pravakshyaami yathoktamrushihihi puraa|  
naaryaaneem namsyaami deveem tribhuvaneshwaree||  
tvam hi siddhirdhritihikeerthihi shreevidyaa sanateermatihi|  
sandhyaaraatrihi prabhaa nidraa kaalaaraatrishthyiva cha||  
aaryaa kaayaayane devy koushike brahmacharinee|  
jananee siddhasenasya ugrachaaree mahaabalaa||  
jayaa cha vijayaa chyiva pushtistushtihi kshamaa dayaa|  
jyeshtaa yamasya bhaginee neelakousheyavaasinee||  
bahuroopaa viroopaa cha anekavidhicharinee|  
viroopaakshee vishaalaakshee bhaktaanaam parirakhshinee||  
parvataagreshu ghoreshu nadeeshu cha guhaasu cha|  
vaastaste cha mahaadevee vaneshoopanavesu cha||  
shabaryirbaryischyiva pulindyischa supoojitaa|  
mayuurapicchadvajinee lokaankramasi sarvashaha||  
kukkutyischaagalyirmeshyihimhavyaaghryihisamaakulaa|  
ghannvaaninaadabahulaa vidhyavaasinyabhishrutaa||  
trishoolapattishaddharaa sooryachandrapataakinee|  
navamee krushnapakshasya shuklasyikaadashee tathaa||  
bhaginee baladevasya rajanee kalahapriyaa|  
aavaasaha sarvabhootaanaam nishtaa cha paramaa gatihi||  
nandagopasutaa chyiva devaanaam vijayaavahaa|  
cheeravaasaaha suvaasaascha rudree sandhyaacharee nishaa||  
prakeernakeshee mrutyushcha suraamaamsabalipriyaa|  
lakshmeerlakshmeeroopena daanavaanaam vadhaaya cha||  
antarvedee cha yajnaamrutvijaam chyiva dakshinaa|



karshakaanaam cha seeteti bhootaanaam dharaneeti cha||  
sidhihi saamyaaatrikaanaam tu vela twam saagarasya cha|  
yakshaanaam prathamaa yakshee naagaanaam suraseti cha||  
brahmavaadinyatho deekshaa shobhaa cha paramaa tathaa|  
jyotishaam twam prabhaa devi nakshatraanaam cha rohinee||  
raajadwareshu thirtheshu nadeenaam sangameshu cha|  
poorna cha poornimaa chandre kruttivasaa eti smrutaa||  
sarasvatee cha vaalmeekee smrutirdwaipaayane tathaa|  
rusheenaam dharmabuddhistu devaanaam maanasee tathaa||  
suraa devee tu bhooteshu stooyase twam svakarmabhihi|  
indrasya chaarudhrushtistvam sahasranayaneti cha||  
taapasaanaam cha devee tvamaranee chaagnihotrinaam|  
kshudhaa cha sarvabhootaanaam truptistvam dyivateshu cha||  
svaahaa truptirdhrutirmedhaa vasoonaa twam vasoomatee|  
aashaa twam maanushaanaam cha pushticha krutakarmanaam||  
dishashcha vidishaschyiva tathaa hyagnishikhaa prabhaa|  
shakunee pootanaa twam cha revatee cha sudhaarunaa||  
nidraapi sarvabhootaanaam mohinee kshatriyaa tathaa|  
vidyaanaam brahmavidyaa twamojgnarotha vashatt tathaa||  
nareenaam paarvatee cha tvaam puraaneemrushayo viduhu|  
arundhatee cha saadhveenaam prajaapativacho yathaa||  
paryaayanamabhirdivyirindraani cheti vishrutaa|  
twayaa vyaapamidam sarvam jagatsthaavarajajangamam||  
sangraame cha sarveshu agniprajjaliteshu cha|  
nadeeteereshu choureshu kantareshu bhayeshu cha||  
pravaase raajabandhe cha shatroonaam cha pramardhane|  
praanatyayeshu sarveshu twam hi rakshaa na samshayaha||  
twayee me hrudayam devee twayee chittam manastvayee|  
raksha maam sarvapaapebhyaha prasaadam kartumaharsi||  
emam yasaha sustavam divyamiti vyaasaprakalpitam|  
yaha pattetpraataruthaaya shuchaha prayatamaanasaha||  
tribhirmaasyihi kaankshitam cha phalam vii samprayacchasi|  
shadbhirmaasyirvarishtam tu vamekam prayacchasi||  
architaa tu tribhirmaasyirdivyam chakshuhu prayacchase|  
samvatsarena siddhim tu yathaa kaamam prayacchase||  
satyam brahma cha divyam cha dwyipaayanavacho yathaa|  
nrunaam bandham vadham ghoram putranaasham dhanakshayam||  
vyaadhimrutyubhayam chyiva poojitaa shamayishyase|  
bhavishyase mahaabhaage varadaa kaamaroopinee||  
mohayitvaa cha tam kamshamekaa tvam bhokshyase jagat|  
ahamashyaatmano vruttim vidhaasye goshu goshavat||  
svavuddhyarthamaham chyiva karishye kamsagopataam||  
yaschyitatpattate stotram shrunuyaaadvaapyabheekshnashaha||  
sarvaarthasiddhim labhate nara naastrutra samshayaha|| { San. }

Goddess Durga Devi's terrific incarnate 'Yogamaaya Devi' is transported into a dingy underground prison where none other than the noblest couple Devaki and Vasudeva await the ultimate arrival of none other than SarvottamaGopalaKrushna, the chief destroyer of hordes of unharnessed demons who scourge a hapless BhooDevi. Upon being told about the eventual birth of a female infant to Devaki, her demonic brother the evil tyrant 'k a m s a' at once rushes to the scene with a predetermined dastardly intent of murdering the newborn. In the meantime, the nubile infant girl is placed upon a nearby grindstone awaiting inevitable fate at the hands of 'k a m s a', who had earlier mercilessly bludgeoned all previous newborn infants in an utterly ghastly manner. Pitifully, now the tiny head and sparse hairs upon this newborn girl infant are still wet from placental fluids and even as she fidgets uncomfortably on the cold ground. In due course 'k a m s a' arrives on the scene and snatches the infant girl with utter disdain and lifts her high up in the air and after swirling the infant around in dazed madness proceeds to smash her onto the grindstone. But much to his amazed disappointment, at the very last moment the infant baby girl slips from his tyrannical hand and transforms Herself into a dazzling divine celestial entity adorned with auspicious garlands, effusing thick smog of heady fragrance all around, with free falling gridlocked hair tresses swaying wildly in the wind and leaps away towards the open sky, all the while mocking hysterically at a wonderstruck 'k a m s a' who looks up with dreaded wrath.

Now this most auspicious and divine celestial Yogamaaya Devi is resplendent with many a powerful weapon in many an auspicious limbs of Hers, sporting a dazzling diamond studded crown, draped in auspicious blue attire, with a heaving bosom akin to puffed up muscles of gigantic mammoths, Her overall feminine countenance being as broad as chariots, Her radiant face resembling full moon at its zenith, Her four arms further augmented by lightening dazzles swirling to and fro round Her, Her two eyes as soothingly bright as the early morning Sun rays, Her entire countenance resembles thickset clouds threatening to burst forth with tremendous gale force, She laughs aloud in a sonic boom voice in utter abandon at the foolishness of 'k a m s a' and begins to dance all over the skyline in unbridled joyous fervor. Suddenly reddened with uncontrollable anger, Yogamaaya Devi turns Her immense wrath upon a hapless 'k a m s a' and prophesizes that since he worthlessly tried to slay Her in a wretched manner, similarly She would extract dreadful revenge by imbibing with cheerful gusto, by cupping gushing blood and gore of 'k a m s a' in Her ever eager hands, when he is ultimately slain by none other than SarvottamaGopalaKrushna. After putting the fear of death into the very soul of 'k a m s a', a triumphant Yogamaaya Devi vanishes into Her preordained domain, leaving behind the former to brood over his impending fate.

Durga Devi, a high ranking celestial of immense standing, is the veritable nemesis and spells fatal doom to all those terrorizing demons who are wont to constantly spread ignorance of darkness and at all time are unsuccessfully strive their level best to thwart onset of blinding light of supreme knowledge. Lotus Feet of such a Durga Devi is worthy of worship even by phalanx of liberated souls, since it is Her primary duty to vacate all manners of wanderlust, vengeful anger and well neigh place the truly deserving onto the well tread path of choicest hierarchy liberation. Durga Devi's demeanor is highly secretive and unraveled only with Her prior intentional desire. Durga Devi is

bewitchingly beautiful and utterly auspicious, both belying description by mere mortals. Durga Devi time and again lends a helping hand for the chosen worthy to escape from clutches of improper cultural practices by opening hatch doors of freedom. Durga Devi drums up support from every conceivable form of evil demons, ghouls, gins and spirits and makes them pay for it by spelling out the time of an eventual endgame at Her own choosing. Durga Devi is propitiated compulsorily whilst caught in secretive mountain passes, amongst impenetrable rainforests and at times of groping around helpless darkest moonless nights. Durga Devi's thundering arsenals of weapon and stockpiles of lethal ammo threatens to burst out from its seams at any time. Durga Devi's range of all obliterating weaponry is truly astounding. Durga Devi ordains comprehension of one's very soul and is constantly sought after by celestial rank and file, too. Durga Devi is worthy of being saluted at all times and She is utmost adept at feeling at home during transits in darkest nights. Durga Devi excels in residing comfortably upon treacherous peaks covered in thickest greenery. Durga Devi is a past master in ordaining illusory wellbeing in the undeserving lot. Durga Devi is totally devoid of all manners of mitigating weaknesses. Durga Devi's darkest form is in stark contrast to Her radiant full moon sized face. Durga Devi's terrifying extended tongue is constantly smudged by blood of rogues and accursed. Durga Devi's extended hands constantly espouse protection, whilst damsel like eyes' cast astounding benefaction to deserving devotees. Durga Devi's blinding glow is further augmented by Her willful knack of dibbling busily during processes of creation, destruction and protection. Durga Devi is always hounded by hordes of true devotees for protection, notwithstanding Her dazzling aura. On the other hand, Durga Devi's fearsome wrath is a sure fire invitation to total annihilation. Durga Devi is the very epitome of utter chastity of purpose. Durga Devi spells instant cure during application of all manners of curatives for ridding incurable diseases. Durga Devi is constantly at the beck and call of none other than SarvottamaMoolaGopalaKrushna at all time epochs. Durga Devi is worshipped in many a synonymous forms such as ||Lakshmi-Kamala-Dhanya-Indira-Harini-Sheelaa-Sulakshana-Padma-Padmini-Vrusha-Vishala-Yajna-Vaalaya-Vidya-Rama-Harnye-Raatri-Nidraa-Siddhi-Nityaanandatrisudha-Kamalaalaya-Sugandha-Kapidhanyavruddha-Sundari-Mathi-Dhruti-Keerti-Shree-Samnati-Sandhya-Prabha-Kaalaraatri||.

Durga Devi ordains a chosen worthy to dwell in the vicinity of chosen celestial of their choice and liking. Durga Devi is offered worship in the celestial abode of Kailasa, too. Durga Devi mitigates all causes leading towards a premature death. Durga Devi's wholesome strength is staggering and is the sole guardian of primordial Nature. Durga Devi effortless bears mountainous weights of all those who practice strictest Dharma tenets at all times. Durga Devi is the most auspicious sibling of none other than SarvottamaGopalaKrushna. Durga Devi doles out untold sorrows to those who purposefully stray from the path of Dharma. Durga Devi is a toughest mentor to all those who are habitual sinners and She is the presiding celestial for augmentation of ignorance, too. Durga Devi is the chosen celestial to seek help at times of hardships and lifts up the thoroughly deserving lot from quicksand of hardships. Durga Devi is constantly worshipped by Celestials led by the likes of Souparni. Durga Devi is especially very well adept in enabling a chosen individual to constantly meditate upon the Lotus Feet of none

other than SarvottamaMoolaGopalaKrushna, that too in a transfixed state of amaranthine transiting orbital devotion.

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Preeminent BhagawanVedaVyasaru Himself declares thus:-

**vede raamaayane chyiva puraane bhaarate tathaa|  
aadaavante cha madhye cha Vishnuhu sarvatra geeyatee|| {San.}**

None other than SarvottamaMoolaGopalaKrushna alone is the sole point of eulogy of the eternal Vedas. Even topmost hierarchy celestials owe their eternal allegiance and existence to the very same awesome former who is the sole reigning monarch. Not surprising none other than VayujeevottamaSreemanMadhwacharyaru, the ablest disciple of BhagwanVedaVyasaru too declares with characteristic aplomb that individuals have to ceaselessly meditate upon the Lotus Feet of such a SarvottamaMoolaGopalaKrushna in order to get promoted into higher and higher strata of meaningful existence. Therefore, devotion shown towards SarvottamaMoolaGopalaKrushna must by far exceed that shown towards one's own kith and kin, without worrying too much about any obstacles en route and must be unwavering even when faced with greatest of adversities and the eternal spring of devotion must never run dry even in the face of utmost and starkest sorrows and misfortunes. It is a truism that SarvottamaMoolaGopalaKrushna is forever bound by such devotion, unlike any other manner that He is bound, so much so that if one reclines and sings eulogy in His name then He is wont to sit nearby and listen, if one sits and sings then He is wont to stand and listen, if one stands and sings He is wont to dance and if at all He does dance to such a devoted tune, then be assured of booking a slot in hierarchy liberated bliss. Thus one of the main thoroughfares of hierarchy graded liberation is such a profound knowledge about the supremely independent sovereign entity of SarvottamaMoolaGopalaKrushna coupled with pristine devotion. Of course this should be complete in all respects including onset of "aparoksha--knowledge of the abstract".

Eternally famed chronicle, namely the [[SreemadhBhaagavatha]] extols thus :-

**janasya Krushnaadwimukhasya dyivaadadharmasheelasya sudhukhitasya|  
anugrahaayeha charanti noonam bhootaani bhavyaani Janaardanasya||{San.}**

It is a real fact that great pontiffs' of the immense stature of VyasaTheertharu, GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", harbor a most special omnipresence of VayujeevottamaMukhyaprana and SarvottamaMoolaGopalaKrushna and are wont to incarnate rarely, only in order to instill faith amongst those pious lot who somehow feel lost amidst cacophony of cultural clashes. This is more so in the case of VyasaTheertharu, GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", in whom a very special omniscience of none other than BhagwanVedaVyasaru is also certainty, owing to which the former is the unchallenged monarch amongst pontiffs with highest possible levels of knowledge, devotion and detachment that is an eternal role model for all others. VyasaTheertharu,

“GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is credited with having adorned the fantabulous form of none other than SarvottamaMoolaGopalaKrushna in His very soul as vouchsafed by the adage of **||GopalaKrushnaroopam aasteeti roopin||**{San.}. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is also a steadfast refugee of the four superlative forms of none other than SarvottamaMoolaGopalaKrushna, such as **||Pradyumna-Aniruddha-Sankarshana-Vasudeva||** and due to this is forever protected from all manners of planetary occultation for all time to come. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, always adorns the most holy and pious “gopichandana” paste, carefully anointed in designated places after uttering those powerful synonyms of SarvottamaMoolaGopalaKrushna and performs wholesome salutations to all those omniscient entities resident within such powerful synonyms of the latter. This further augments the holiest of holy countenance of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to brim with positivity, compassion, peace and total lack of desire, lust and myriad forms of negativity. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constantly meditates upon none other than SarvottamaMoolaGopalaKrushna in His very soul. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is the very epitome of total renunciation right from His birth and has overcome all manners of snares of desires. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, through His eternal chronicles brings to light many a forgotten tenet of intractable canons into everyday practice, especially in the rarified field of Vedanta. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, always mediates upon SarvottamaMoolaGopalaKrushna, especially manifest in innumerable cosmic forms. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, never wavers even a wee bit from the core essence of the teachings of VayujeevottamaSreemanMadhwacharyaru in the propagation of the famed Tatva Vaada School of Thought. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, always opposes all those who strut around declaring themselves as God or Godhead. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, instead makes such unworthy lot to read the writing on the wall as the only core truth. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, always scores unstinted victory over any hues of challengers in any manner of open debates and wins accolades and honorary titles, and ultimately has made the vanquished to retread the time tested path of Tatva Vaada School of Thought. In this manner VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is the sole role model of all those who are fortunate to partake in the nectar of Tatva Vaada school of thought of

VayujeevottamaSreemanMadhwacharyaru. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, always appears with a lustrous halo, anointed with sacrosanct Taptamudra, that mirrors the holiest of holy countenance of none other than SarvottamaMoolaGopalaKrushna.

VyasaTheertharu’s, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, another immensely auspicious and powerful title **||bhaktaagatolocchaya trivradaavaha||{San.}**, translates as that the former is akin to a tremendously raging three pronged firestorm to miserly mounds of sinful cotton bales and is a surest source of enabling grant of every choicest wish of His devotees too. At this juncture it is appropriate to remember that soon after His birth at Bannuru, an infant Yathiraja was placed below a tamarind tree, attended by a loyal minister by name, Ramadeva, awaiting the arrival of trusted disciples of BrahmanyaTheertharu. Over the years many a devotee suffering from incurable diseases have been miraculously cured of their life threatening ailments by simply going through the now hollowed tamarind tree trunk and exiting from the other side! This quality of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is indeed of no surprise due to He being one of the greatest devotees of SarvottamaMoolaGopalaKrushna and due to the fact of servitude of mountainous proportions performed at the Lotus Feet of the latter. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is a past master in opening the inner eyes of His truest devotees. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is forever worthy of being lauded since He is constantly involved in propagation of the eternal tenets of Tatva Vaada School of Thought of VayujeevottamaSreemanMadhwacharyaru, either through the medium of His innumerable holy chronicles or through rasping cut of unstoppable lectures, that itself is a pathfinder towards choicest hierarchy liberated bliss. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is one of the greatest personalities who excels in rapturous rendition of the immensely sacred history of the life and times of none other than SarvottamaMoolaGopalaKrushna. This apart, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also excels in the propagation of the one and only correct school of thought that is TatvaVaada of VayujeevottamaSreemanMadhwacharyaru, that is in total conformation to the gist and essence of the teachings of none other than BhagwanVedaVyasaru. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, ordains onset of unbridled joy to all those who truly believe in the suzerainty and sovereignty of none other than SarvottamaMoolaGopalaKrushna and not of lesser celestials. Thus VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, time and again highlights the fact that it is totally assured that an individual shall be uplifted from all manners of mitigations if and only if his surrender is complete at the Lotus Feet

of SarvottamaMoolaGopalaKrushna, with truest of true pristine pure amaranthine transiting orbital devotion. Nothing less, nothing more. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, on account of getting a specialized benefactor status from none other than SarvottamaMoolaGopalaKrushna, phalanx of all other celestials, literally stand by to extend their collective blessings and benefaction at all times.

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is also known as the Monarch amongst those who possess immensely meritorious pure knowledge unadulterated by any other stream and also on account of having studied under such a great teacher like Vidya Guru Shreepadarajaru. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is totally in conformance to the strictures as laid down by none other than VayujeevottamaSreemanMadhwacharyaru in His important literary composition namely, [[Yatipranavakalpa]]. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constantly meditates upon ||Pranava Mantra|| for more than a staggering three thousand times and doesn't differentiate between an equally staggering manifestations of SarvottamaMoolaGopalaKrushna. VyasaTheertharu's “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, chief goal is to uphold the outright sovereignty of SarvottamaMoolaGopalaKrushna alone and nothing else. To VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, coarse mud and precious gold, both appear same and is an acknowledged master in yoga, that has dovetailed perfectly into a staggering presence of intellectual prowess. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constantly performs sterling service and devotion at the Lotus Feet of both SarvottamaYadavaKrushna and VaasishtaKrushna, too. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, has embraced austere pontificate only after conquering all manners of worldly shortcoming and is an avowed ||**Krushnagrahagruheetaatman**||, that is the one who possesses unbridled devotion and concentration upon the Lotus Feet of SarvottamaMoolaGopalaKrushna and also the one who is constantly ensnared by the immense gravitational power being extended from none other than SarvottamaMoolaGopalaKrushna. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, therefore is never concussed or in doubt about any other knowledge streams whatsoever, nor is He swayed by any other illusions.

||**kvachit granthaan prakshipanti**|| {San.} → This immortal extempore of none other than VayujeevottamaSreemanMadhwacharyaru about absolute necessity to stick to true gist of the eternal Vedas, and never indulge in any direct or indirect effort to dilute its intrinsic gist is most evident in the manner in which Vyasa Theertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes His numerous path breaking chronicles. VyasaTheertharu

“GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, strives day in and day out for propagation of the eternal school of thought of VayujeevottamaSreemanMadhwacharyaru, that is Tatva Vaada. This also proves beyond doubt the VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is the truest devotee of SarvottamaMoolaGopalaKrushna that too in terms of being able to wallow in sublime bliss of such supremely unalloyed knowledge levels. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, too has gained the highest enviable levels of “aparoksha--knowledge of the abstract” by means of constantly pursuing the famed ||Pranava Mantra|| the true hall mark of ParamaHamsaSanyasi, befitting His immense pontifical status. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, profoundly highlights shortcomings of the special monism school of thought too, especially those tenets that propound existence of similarity amongst admixture of souls’ in ultimate state of liberation. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is the greatest of devotee of SarvottamaMoolaGopalaKrushna and the same enables the former to unravel the true extent of devotion in a magnificent spectrum of awe inspiring feats and achievements. Such feats are indeed of no wonder to the preeminent VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, at all, since He is always adept in exercising fabled feat of yoga of knowledge, brought about by pristine pure devotion at the Lotus Feet of all the three incarnations of Celestial Vayu, namely Hanumanta-Bheemasena-Madhwacharya. It is indeed no doubt that VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, paves path for onset of choicest liberation to His trusted devotees, of course through the only real goal worth pursuing, that of effusion of amaranthine transit orbital devotion at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna alone and nothing else.

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, with the effervescent blessings and wholesome guidance of His Vidya Guru Shreepadarajaru, is very much in the big league of those titans who have done yeoman service to the Tatva Vaada school of thought of VayujeevottamaSreemanMadhwacharyaru, the very progenitor of [[DwaitaGeetopadesha]] and the sole kindred for one and all. In fact, literary endeavors of VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, consists of freshest insight into the eternal Vedas and seems to be first of its genre. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, never attempts any such insights as and when He pleases, but rather highlights the same in context with another of equal genre and rank and substance of the eternal Vedas. If one reads between the lines, then one can comprehend a crystal clear clarity of existences of fivefold difference manifest in the eternal Vedas too. Eventually, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes His terrific three chronicles



collectively known as [[Vvyasatraya]] namely → [[Tarkatandava]] [[Nyaayamruta]] and [[Taatsaryachandrika]] in a manner that vindicates through and through that none other than SarvottamaMoolaGopalaKrushna has Himself been featured in the canonical tenets of these afore said chronicles. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, categorically expresses through the medium of His hoary literary works that those who wish to pursue the exalted art of “bimboupaasane” have to well neigh first and foremost learn to comprehend their very inner self as a temple, the soul being its sanctum, the two eyes being two brightly shining lamps, the pilgrimages being circumambulation, leisure being akin to offering full length salutations and composing canonical works being lofty Mantras to evoke His eternal favor. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is a past master in knowledge sphere of sounds, vocal language, grammar and correct usage of chandas-meter. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is utmost fortunate to be blessed with the likes of VayujeevottamaSreemanMadhwacharyaru, JayaTirthaShreepaadararu, BrahmanyaTheertharu and Shreepaadarajaru as His Gurus’ and mentors for ever. Colloquial meaning of ||SadhGrantha|| infers as abundant wealth, that too immeasurable in terms of value addition for all time to come. Here it is to be borne in mind that the eternal Vedas are a common point of confluence for all [[Prameya]] conjectures. Further, the classical [[Brahmasutra]] was composed by BhagwanVedaVyasaru only in order to lighten the complexity of such Vedas. Augmenting the same are the literary compositions of [[Bhaashya]] on the [[Brahmasutra]], and the inevitable [[Teeka-Tippanni]] following in quick succession. Each of these strata of literature is indeed a veritable treasure house of devotion, knowledge and detachment.

**||baalaaya neela vapushe navakinkaneeka jaalaabhiraama jagghanaaya digambaraaya shaardoola divya nakaha bhooshana bhooshitaaya nandaatmajaaya navaneeta mushe Namaste||{San.}**

VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, while transiting at Chennapatna, composes His Magnum Opus literary masterpiece [[Tarkatandava]] in the vicinity of the famous Malur Aprameya Krushna shrine located there. VyasaTheertharu’s “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, another grandest canonical complimentary text namely the [[Taatsaryachandrika]] is a complimentary literary exultation on the classically renowned [[Brahmasutra Bhaashya]] composed by the invincible VayujeevottamaSreemanMadhwacharyaru. Curiously enough though, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, touches upon only two chapters of the [[Brahmasutra]] in His own literary work namely [[Taatsaryachandrika]], thereby offering a stupendous opportunity for His trusted pontifical successors’ to complete the same, later. It is to be noted that here the chronicled title of ||Chandrika|| → itself denotes as total and completely unchallenged suzerainty of none other than SarvottamaMoolaGopalaKrushna

and His infinite omnipresence though out the grand Cosmos. Therefore VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, totally succeeds in highlighting eternal glory of none other than SarvottamaMoolaGopalaKrushna though the medium of His copious literary outputs such as [[Taataparya Chandrika]] [[Nyaamruta]] [[Tarkataandava]] [[Bhedojjeevana]] [[Sattarkavilasa]] [[Mandaaramanjari]] Compendium comprising of \_ {Upaadhi Khandana}, {Maayaavaada Khandana}, {Prapanchamithyaatvaanumaana Khandana}, {Tatvaviveka}, {Tatvasankhyaana} and {Tatvodyota} [[Prameya Navamaalika]], [[Granthamaalika Stotra]], [[ShreeVenkateshaStotra]], [[ShreeKrushnaMangalaashtaka]], [[Yantroodhaaraka Hanuma Stotra]], [[Shiva Stutihi]], [[ShreepaadaRajaPancharatnamaalika Stotra]]. [[Satarkavilaasa], [[Bhedasanjeevini]], [[Vedantasaara Sanghaha]], [[Hanumathsamprokshana Vidhi]] and [[VayuStutiPunascharanavidhi.

VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, characteristically downplays all those schools of thought that wantonly usurp the suzerainty of such a SarvottamaMoolaGopalaKrushna and strut around as if Cosmos is owned by another entity. If SarvottamaMoolaGopalaKrushna isn’t the sole ruling sovereign monarch, then how can one explain the manner in which He exercises total control over the grand Cosmos? On the other hand if an individual is indeed the monarch of all that he surveys, then how is he repeatedly subject to all manners of dependent sorrows too and not come to enjoy permanent happiness? VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, with such arguments effortlessly pooh-poohs notion of absence of a supremely independent sovereign entity read as SarvottamaMoolaGopalaKrushna. One has to agree to the presence of sovereignty of SarvottamaMoolaGopalaKrushna, as a final benediction. Even so, one has to constantly effuse devotion at His Lotus Feet and seek refuge there, at all times. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is like the veritable rampaging fiercest lion to all those who propound monism-special-or otherwise. This is indeed no surprise since VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is a master in all fields of knowledge such as [[Nyaya-Grammar-Meemaamsa-Vedanta-literature-music. The famed nine dazzling gemstones of TatvaVaada tenets are surmised by VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, in the following canonical statement that itself is a showcased amaranthine-transiting-orbital supremely knowledge filled devotion at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna :-

**||shreemanmadhwamate harihi parataraha satyam jagattatvvato bhedho jeevaganaa  
hareranucharaaha neechoccha bhaavangataaha||  
muktirhyijasukhaanubhootiramalaa bhaktischa tatsaadhanam||  
hyakshaaditrutayam pramaanamakhilaamnaayika vedyo harihi||{San}**

Such a precisely crafted rapturous phrase by VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, forever templates the principal tenets of VayujeevottamaSreemanMadhwacharyaru’s Tatva Vaada school. VyasaTheertharu’s “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, chronicles are like the famed indestructible weapons to all other also ran schools of thought in such a spell bounding manner that the same is beyond comprehension and explanation by mere mortals. Indeed such is the terrific effect of the wrath of VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, that He is akin to cloud burst upon hapless flames of ignorance and upsurge of solar flares upon misty snow clad mountains of falsehood. In short VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, totally decimates His opponents each and every time. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is a past master in pursuit of the eternal Vedas including its subdivisions such as [[shikshaa-kalpa-nirukta-vyaakarana(grammar)-chandass(metre)-astrology]]. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes numerous literary works’, with an avowed objective of dispersion of true gist as contained in the eternal Vedas. Here, a diligent student can discern the presence of an everlasting amaranthine transiting orbital devotion that VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, expresses albeit in literary form directed at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna. It is indeed most mindboggling that auspicious titles and pennames of VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, such as ||**CHANDRIKAACHARYA-SHREEKRUSHNA-SIRIKRUSHNA**|| are in itself synonymous with three pronged modes of amaranthine-transiting-orbital devotion, respectively, at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna!!!

Even after achieving staggering levels of success in His towering literary endeavor and practically decimating all manners of opposition, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, most humbly submits all such name and fame at the Lotus Feet of SarvottamaMoolaGopalaKrushna alone and no one else, with a plea to accept all such largesse as the latter’s own doing. Through the medium of such hoary literary outpouring, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, totally deflates illogical stands such as falseness of the World, unison of divinity in all, the deceit of familial bonds, the difference between animate and inanimate stems from ignorance and an ultimate unification with creator is possible with vacation of ignorance. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, effortlessly roots out all such unsound tenets once and for all without any chance of it sprouting later. VyasaTheertharu

“GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, brims with divinity and proof of the same is the presence of fearlessness, totally peace of mind, always in pursuit of supreme knowledge, always immersed in all encompassing penance, uniformity of thought, talk and action, absence of imparting hardships to others even by default, always truthful, always devoted towards the Lotus Feet of SarvottamaMoolaGopalaKrushna with a total banishment of all manners of desire, lust and anger. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, through His numerous literary works’ mirrors the gist of many a hoary chronicle composed by the legendary Pontiff, JayaTirthaShreepaadaru, that too in a very simple and concise manner, thereby doing an enormous benefit to both scholars and ordinary mortals alike apart from continuing the great legacy of Tatva Vaada school of thought propagated by none other than VayujeevottamaSreemanMadhwacharyaru. Indeed, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes such immensely valuable and important literary masterpieces such as [[Taaparyachandrika-Tarkatandava-Nyaayaamruta]] and a host of other literary gems and furthers the infinite levels of supreme knowledge enshrined in the Tatva Vaada School of VayujeevottamaSreemanMadhwacharyaru. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes His utterly famed and feared chronicle namely [[Tarkataandava]] and forever formalizes the sovereignty of none other than SarvottamaMoolaGopalaKrushna and sees to it that the death dance of mischief mongers of other schools are negated by launch unstoppable literary missiles of [[Prameya]], with no place to hide. On this account alone VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is the most favored devotee of the awesome trio of **SarvottamaMoolaGopalaKrushna-BhagwanVedaVyasaru-MoolaPattabhirama**.

Of course all such achievements have come about on account of being fortunately placed in the pontifical succession to such titans like BhagwanVedaVyasaru, VayujeevottamaSreemanMadhwacharyaru, PadmanabhaTheertharu, JayaTirthaShreepaadaru, BrahmanyaTheertharu, Shreepaadarajaru and other illustrious peers. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constantly pours over the enormously heavy chronicles composed by the likes of VayujeevottamaSreemanMadhwacharyaru, JayaTirthashreepaadaru and His own Vidyaguru Shreepaadarajaru and on account of the same professes extraneous devotion as well as duty consciousness at their collective Lotus Feet, too. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, on account of composing exhaustive chronicles is credited to having furthered the cause of Tatva Vaada school of thought of VayujeevottamaSreemanMadhwacharyaru to a staggeringly great extent and also credited with having enriched an overflowing coffer of Vedic knowledge. VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, with utter humility gives all credits to such an immense

grasp of Vedic literature inculcating each and every word or nuance to His VidyaGuru Shreepaadarajaru by announcing extempore thus → **||padavaakya pramaanaabhdivikreedanavishaaradaan||**{San.}. In fact, AshramaGuru Brahmanya Theertharu's and VidyaGuru Shreepaadarajaru's collective name and fame in the theological sweepstakes rises to unreachable benchmarks, solely on account of the meritorious deeds of their most deserving disciple and student, none other than VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!"

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**||\*DHIGVIJAYAMOOLAGOPINATHOVIJAYATE^||**  
**||\*DHIVIJAYAMOOLAGOPALAKRUSHNOVIJAYATE^||**

Mahaamandaleshwara SaluvaNarasimha, with grandest honorific titles dedicated by grateful subjects of Chandragiri, is an important suzerain and a great devotee of SarvottamaTirumalaVenkateshwara. SaluvaNarasimha during his eventful reign initiates plentiful endowments to the famed pilgrim centre of Venkatachala and is at the forefront of overseeing day to day rituals of this shrine, as its ablest royal patron. During 1485AD seeks the advice of RajaGuru Shreepaadarajaru, who is transiting at Chandragiri, for restarting customary rituals that has now totally stopped due to lack of direction and leadership upon Venkatachala. An anxious SaluvaNarasimha pleads with folded hands in utter submission to Shreepaadarajaru to nominate an ablest worthy devotee in order to reinstate further glory to the famed Venkatachala shrine housing the MoolaViraat of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara.

ashwamedha kratu shreshta jyoti shresto divaakaraha braahmanaam dvipadaam shreshtaha deva shreshtastu **MARUTI**hi||{San.}

As if by divine coincidence, none other than VyasaTheertharu, GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", the ablest disciple of Shreepaadarajaru too arrives there at the royal court of SaluvaNarasimha at Chandragiri. VyasaTheertharu's, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", enormous name and fame far exceeds boundaries of Moodalabaagilu and Shreepaadarajaru is supremely aware more than anyone else that His ward, VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", with His outstanding scholarship, mastery over all knowledge field, in total control of all manners of play of limbs and infinite amaranthine transiting orbital devotion and immeasurable sense of duty consciousness, alone is most suitable to oversee recommencement of all manners of rituals at the Lotus Feet of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara at Venkatachala. Shreepaadarajaru revels at the utmost auspicious manner in which VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", is forever within amaranthine transiting orbital devotion of SarvottamaMoolaGopalaKrushna who is the sole forebear of all [[Mantras]], being the

very treasure house of the same. The highest titular honor of ||Paramahansa|| sits lightly upon the sturdy shoulders of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, denoting pursuance of the most sacred amongst sacred pontifical reign. In more than one ways, this very terminology of ||Paramahansa|| is symbolic of none other than SarvottamaMoolaGopalaKrushna. Shreepaadarajaru is also aware that VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, who is forever in the ceaseless meditation of such a SarvottamaMoolaGopalaKrushna, is also a worthy entrant into an elite pontifical group bestowed with the immensely meritorious status of ||Parivraajaka||, since the latter is supremely detached from all manners of worldly bondages and instead constantly strives for the wellbeing of the World at large. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, unabashedly owes His pontifical allegiance to none other than SarvottamaMoolaGopalaKrushna, since devotion alone is the only surefire and time tested [[Mantra]] to ingrain kindest benevolence of the awesome latter. Thus SarvottamaMoolaGopalaKrushna’s kindest benevolence flows towards such a VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, who professes pristine pure amaranthine transiting orbital devotion towards the Lotus Feet of the former Even so, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is very much aware that SarvottamaMoolaGopalaKrushna should on His own freely independent must extend His kindest benevolence towards all, only then shall anyone really come to enjoy it and never otherwise. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, revels in unchangeable factoid that even onset choicest hierarchy devotion is as vital as at any other earlier stage too. An overjoyed Shreepaadarajaru embraces His most favored student and disciple, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” and informs a bewildered SaluvaNarasimha about the infinite merits of His trusted disciple, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”. Shreepaadarajaru quotes extensively from hoary chronicles where none other than topmost hierarchy Celestial ChaturmukhaBrahma remarks in extempore fashion thus about the all pervading sovereignty of none other than SarvottamaMoolaGopalaKrushna over the Grand Cosmos:-

**shrotrasya shrotram manasoha mano vaacho ha vaacham sa u praanasya praanaha|| chakshushaha chakshruratimuchya dheeraaha pretyaasmaallokaadamrutaabhavanti|| {San.}**

Shreepaadarajaru, announces in utterly grand manner in the royal court of Chandragiri in the presence of SaluvaNarasimha that indeed in line with such a stupendous cosmic truth, His great student and disciple VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is

credited to having “shown-live” none other than such a SarvottamaMoolaGopalaKrushna. Thereafter Shreepadarajaru narrates about a past incident that occurred at Moodalabaagilu, where VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, as a young student then is as usual busy in preparation of ritual worship of that day, awaiting the arrival of His Vidya Guru, the venerable Shreepadarajaru. Completely immersed in such a sacrosanct activity, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, happens to touch one particular tightly closed box that had remained unopened for several decades, now. Much to the amazement of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, the lid of that particular box springs open and to His astonishment VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, finds a superlative idol of SarvottamaVenuGopalaKrushna inside. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, immediately takes out the idol from the box and places it on a raised pedestal with utmost awe and reverence. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, begins to sing aloud in praise of this most enchanting idol of SarvottamaVenuGopalaKrushna. Very soon, in a magical transformation, the idol of SarvottamaVenuGopalaKrushna too begins to dance to the tunes of lyrical melodies emanating from the auspicious throat of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, who by now is immersed in devotional ecstasy and is also giving matching beats to the dancing steps of SarvottamaVenugopalaKrushna with two pieces of sacred “shalagrama” held in His hands. In due course Shreepadarajaru too arrives at the spot and is wonderstruck upon hearing such divine commotion and sounds of dancing feet and cymbals emanating from within the sanctum sanctorum. Shreepadarajaru at once realizes the magnitude of epochal incident occurring inside and rushes in, even as the dancing idol of SarvottamaVenuGopalaKrushnavg freezes for all time to come in a half completed dancing posture that is uncharted even in antiquated [[NaatyaShaastra]] compendiums’ of Bharathamuni and Barthrihari. Thereafter, Shreepadarajaru had embraced His illustrious ward VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” and is overjoyed at this turn of events that is too extraordinary to comprehend even for hierarchy celestials, who themselves were denied with such divine sighting even after performing penance for several time epochs. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, on the other hand is a picture of utter humbleness and seeks pardon from His Vidya Guru Shreepadarajaru for having upstaged the latter whilst witnessing such a divine sighting of SarvottamaVenugopalaKrushna. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, had then pleaded with Vidya Guru Shreepadarajaru to further influence none other than SarvottamaMoolaGopalaKrushna to remain as His sole benefactor, with grant of everlasting amaranthine transiting orbital devotion at His Lotus

Feet for all time to come. In such an enviable manner, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constantly meditates upon the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna who alone enables powers of hearing to ears, powers of comprehension to the mind, powers of speech to vocal chords, powers of life to the living, powers of vision to eyes’, thereby directly or indirectly encouraging manifold actions of limbs amongst one and all, without any exception.

SaulvaNarasimha, upon hearing such an extraordinary incident as narrated by the great mentor Shreepaadarajaru is totally overjoyed and at once offers full length salutation at the collective feet of both Shreepaadarajaru and His ablest disciple, none other than VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”. An immensely relieved SaluvaNarasimha readily agrees at this suggestion from Shreepaadarajaru to draft VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to Venkatachala for recommencement of appeasement of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara, that is way beyond the scope and imagination of mere mortals. An eager SaluvaNarasimha immediately passes a royal proclamation from Chandragiri, thereby enlisting the auspicious services of VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, as the principal temporal head of Venkatachala shrine with immediate effect. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, with utmost awe and reverence humbly accepts such a seemingly impossible mission as per the bidding of His Vidya Guru Shreepaadarajaru and remains forever indebted to the latter. In due course a duty bound VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, further enlists a retinue of handpicked disciples who are all experts in proper performance of such auspicious sacrosanct rituals such as “Agnishtoma—Vaajapeya—Ashwamedha”, with several decades of experience inherited from their very worthy ancestors, some of whom had centuries earlier carved a niche for themselves at the royal court of Vikramaditya at the famed capital city of Kalyani.

On a predefined auspicious dawn, a saffron clad VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, ParamaHamsa Pontiff of the highest order and pontifical head of the ||RajendraTheerthaPoorvaadiMutt||, departs from Chandragiri and arrives at the foothills of the magnificent spread of Seshachala hills and is taken aback for a moment, gazing at the staggeringly dense and impenetrable forests that spread across as far as the eyes’ could see. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, at first bows full length at the foothills of the sacred seven hills, that appears as a thoroughly magnificent spread of seven hoods of none other than the hierarchy celestial Aadhisessa. There at the very foothills of Seshachala, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava



rakshanam!”, is seated upon sparsely spread out tiger skin on bare rock and is completely immersed in deepest yogic transcendental state of “Asamprajnaata Samaadhi”, connecting within the infinite Cosmic grandeur of none other than SarvottamaMoolaGopalaKrushna, throughout the micro as well as macrocosm. An example of such a meditative state, where there is absolutely no inkling about the surroundings, is the manner in which VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, was subject to encirclement by a huge rock python at Moodalabaagilu, as elaborated earlier in Part-2.

Now, very much immersed in a very similar yogic state, VyasaTheertharu “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, mediates upon staggering phalanx of celestials led by none other than topmost hierarchy celestial Goddess MahalakshmiDevi, ChaturmukhaBramha, MukhyaVayu, followed by Tatvaabhimaani celestials of Omkaara, Vashatkaara, Saavitree, Apoorvavidhi, Purana, Khila, Upakhila, Anga, Upaanga, followed by complimentary mentoring celestials such as Pruthvee, Vayu, Aakasha, Jala, Tejjassu, Indriya, Mannassu, Buddhi, Sattvaguna, Vyaana, Udaana, Samaan, Praana and Apaana, followed by seven celestials Vayu, Mareechi, Aangeerasa, Atri, Pulastya, Pulaha, Krutu, Bhrgu, Vashista, Kashyapa, followed by primordial guardian celestials of ten directions, Nara and Naaryaana, eleven Rudras, twelve Aaditya, eight vasus, twin ashwini celestials, female celestials such as Svadhaa, Pushti, Medhaa, Tushtee, Smrutee, Dhrutee, Aaditi, Diti, Dhanu and Simhika, followed by celestial protector of mountains chains of Himavanta, Hemakoota, Nishadha, Shwetaparvata, Rushabha, Pariyaatra, Vindhya, Vyidooryaparvata, Sahya, Udayagiri, Malaya, Meru, Mandara, Durdura, Kroucha, Kyilaasa and Myinaka, followed by phalanx of celestial serpents such as Sesha, Vasuki, Vishaalaaksha, Takshaka, Yelaapatra, Shluklavarna, Kambala, Ashvatara, Hastibhadra, Pitaraka, Karkotaka, Dhananjaya, Pooranaka, Karaveerakanaaga, Sumanaasya, Dadhimukha, Shrungaarakindaka, Maninaaga, Aadhikarna and Haaridraaka, followed by phalanx of Tirthaabhimani celestials governing great rivers such as Ganga, Sarasvatee, Chandrabhaaghaa, Shatadru, Devikaa, Shiva, Dwaaraavatee, Vipaasha, Sarayoo, Yamuna, Kalmaashe, Rathoshma, Baahuda, Hiranyada, Plaksha, Ikshumatee, Sravantee, Bruhadratha, Charmanvatee, Vadhoosara, Venee, Godaavaree, Seeta, Kaveri, Koukanaavatee, Krushna, Shuktimatee, Taamasa, Pushpavaahinee, Taamraparnee, Jyotiratha, Utpala, Udumbaraavati, Vyitarnee, Vidarbha, Narmada, Vitasta, Bheemarathi, Iylaa, Kaalindi, Gomatee, Shonubhadra, Kshipraa, Charmanaavatee, Mahee, Shubravatee, Sindhu, Netravatee, Bhojaantaa, Vanamaalika, Poorvabhadra, Paraabhadra, Urmila, Paradruma, Chitraghnee, Indumaala, Madhumatee, Uma, Gurunadee, Taapee, Vimalokdaka, Vimala, Vimaloda, Mattaganga, Payasvinee, Bhageeratee, Prabhaasa, Prayaaga, Nyimisha, Pushkara, Gangaatirtha, Kurukshetra, Shreekanta, Goutamaashrama, Parasuraamakunda, Vinashanatirtha, Raamatirtha, Gangaadwaara, Kanakhaalatirtha, Kapaalamochanatirtha, Jamboomaarga, Suvarnavindutirtha, Kanakapingalatirtha, Dashaashwamedhatirtha, Badhareetirtha, Nara-Narayanaashrama, Phalgunatirtha, Chandravatatirtha, Kokaamukhatirtha, Gangaasagara, Tapodatirtha, Gangodbhavatirtha, Sookaratirtha, Yogamaarga, Shwethatirtha, Brahmatirtha and Ramatirtha, followed by rank and file of celestials such as Shama,

Dhama, Varuna, Eesha, Dhanada, Yama, Niyama, Kaala, Naya, Sannati, Pramaada, Unnmaada, Vigraha, Yaksha, Kinnara, Gandharva, Kimpurusha, Siddha, Chaarana, Nishaachara, Khechara, Lambodara, Gana, Marudhgana, Megha, Truti, Lava, Kshana, Soorya, Chandra, Amoda, Pramoda, Harsha, Rudraani, Bhadrakaali, Bhadraa, Jyeshta, Vaarunee, Bhaasee, Kaalika, Shaandilee, Aarya, Kuhoo, Sineevaale, Bheemaa, Chitrarathee, Rati, Yekaanamsha, Kooshmaandee, Kaatyaayani, Devi, Lohityaa, Janamaatraa and Gonandaa, followed by utterly powerful celestials who have originated from the mouth of topmost hierarchy Celestial ChaturmukhaBrahma, followed by those celestials who have originated from the limbs of Celestial MahaaRudra, followed by those celestials who have originated from the sweats of Celestial Kartikeya, followed by celestial such as Mahaaganapati, Nandi, Mahaabalee, Mahaakaala, Graamanee, Bhrganreeti, Ganeshwara, Vaamadeva, Deva, Ghantaakarna, Karandhama, Shwetamoda, Kapaalee, Jambhaka, Shatrupaana, Majjana, Unnmajana, Santaapana, Vilaapana, Nijaghaasa, Aghasa, Stoonaaakarna, Prashoshana, Ulkaamaalee, Dhamadhama, Jvaalaamaalee, Pramardana, Sanghattana, Sankutana, Kaashtabhoota, Shivankara, Kooshmaanda, Kumbhamoordhaa, Rochana, Vyikrutagraha, Aaniketa, Suraarighna, Shiva, Aashiva, Kshemaka, Pititaashee, Suraari, Harilochana, Bheemaka, Graahaka, Agramayagraha, Sumahaakapi, Hrudayodvartana, Iyida, Kundaashee, Kankanapriya, Harishmashru, Gurutmanta, Narada, Parvata, Apsara, Pitru, Kaarana, Kaaya, Aadhi, Vyaadhi, Agastya, Gaalava, Gaargya, Shakti, Dhoumya, Paraashara, Krushnatreya, Aaseeta, Devala, Bala, Bhruhaspati, Utathya, Maarkandeya, Shrutashravasa, Dwayipaayana, Vidharbha, Jyimuni, Maatara, Kata, Vishwaamitra, Vasishta, Lomasha, Uttaanka, Ryibhya, Pouloma, Dvita, Trita, Kaalakavruksheeya, Medhaati, Saarasvata, Yavakreeta, Kushika, Goutama, Samvarta, Rushyashruna, Svastyaatreya, Vibhaandaka, Rusheeka, Jamadagni, Ourva, Bharadwaaja, Sthoola, Kashyapa, Pulaha, Krutu, Bhruhadangni, Harismashru, Vijaya, Kanva, Vyitandee, Dheerghataapa, Vedagaata, Amshumanta, Ashtaavakra, Dadheechi, Shwetaketu, Udaalaka, Ksheerapaani, Shrungee, Gouramukha, Agniveshya, Shameeka, Pramuchu, Mumuchu, followed by three simmering Agni celestials, celestial horses such as Koustubhamani and Ucchyishravasa, celestial Dhanwantari, mentoring celestials of auspicious ensemble of purest nectar, auspicious bovines, Celestial Garuda, Celestial guardians of sacrosanct byproducts of bovines, white sesame seeds and white flowers, Celestial nubile maidens, Celestial mentoring grand white umbrella, glittering gold, fragrance of incense, traditional bamboo fans, Celestial guardians of sturdy bullocks, mighty elephants, ferocious lion and tiger, Celestial ringleaders responsible for excavating heaps of mud fom depth of mountains, bales of wheat, honeycombs, porridge, tubers, grass, varieties of medicinal herbs, puddle of lotuses, flocks of peacock, Celestial Sudarshanachakra and gem studded boundary flags embossed with the famed emblems of none other than SarvottamaMoolaGopalaKrushna that belies description by mere mortals.

Trusted disciples' standby meekly, with folded hands in abject surrender, witnessing such transcendental meditation on the part of their sole mentor and GuruVyasaRajaShreepadVodeyar. After what seems to be an eternity, VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", slowly opens His most auspicious eyes' and gazes intently at the massive granite gneiss of Seshachala that towers over them all. Next,

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, places the superlative icon of SarvottamaMoolaGopalaKrushna upon His own Head in abject show of amaranthine transiting orbital devotion at the Lotus Feet of the latter and slowly but surely moves ahead through the sacred seven hill ranges of “Seshaachala-Vedaachala-Garudaachala-Anjanaachala-Vrushabhaachala-Naryanaachala-Venkataachala”, via secretive mountain passes, fiercely guarded by soldiers of SaluvaNarasimha. Indeed, utmost fortunate all those worthies who too follow in the holiest of holy footsteps of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, participating in such an epochal event, thoroughly unmindful of extreme vagaries of belting rain, scorching sun and tempestuous winds, apart from fear of wrath of marauding wild beasts and poisonous serpents at every turn. Indeed this particular event teems with hitherto unseen unheard and unsung levels of amaranthine transiting orbital devotion that is about to be initiated by none other than VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, at the most supreme and most sublime and most divine of Lotus Feet of none other than AkhilaandakotibrahmaandanayakaSarvottamaTirumalaVenkateshwara. All along the route uphill, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constantly meditates upon the Lotus Feet of SarvottamaMoolaGopalaKrushna and bathes in several sacred springs located amidst deep valleys and slippery gorges. Upon arrival at Venkataachala, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, at first offers salutations to all the most eminent pontifical predecessors of His Pontifical lineage extending right up to none other than VayujeevottamaSreemanMadhwacharyaru. VyasaTheertharu then sets up camp for the day in the vicinity of the sacrosanct BediAnjaneya.

anjaneer garbha sambhoota sugreeva sachivottama| **RAMA**priya naamastubhyam  
**HANUMAN** paahimaam sadaa||{San.}

The very next day at predawn, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, moves cautiously towards the sacred pond situated towards the auspicious eastern side of the main shrine of Venkatachala and takes sacrosanct “pledge-sankalpa” and performs “annhika-nyasa”, for fructification of the stupendous auspicious task ahead.

||Shreepaadarajavidyagurunamaskaaraha| hamsassohamswaaha eti  
pranaayaamaha| OM hamsaha hrudayaam namaha| soham shiraseswaahaa|  
swaahaashikhaayi vyishat| OM hamsaha kavachaayahum| soham netraabhyaam  
vashat| swaahaa astraayaphat| eti dighbandhaha|| asya  
shreehamsamantrasyabrahmaarushihi shirasi| dyivee gaayatree chandaha mukhe|  
hamsaroopeeShreeLakshmeeNarayano devataa hrudaye|| dhyaanam|  
dhyaayedraveendukaramindusahasralakshakaanteem

**priyaasahitamaasthitamindubimbe| shankhaaridordwayamandarka**  
**mahendubimbaatsamsichyamaanamrutena ramaadhinaatham||**  
**poorvedyussoryodayaadaarabhya adya sooryodayaparyantu maddehe sdhitwaa**  
**krutena MukhyaPraana preritena mayaakrutenacha shat shataadhikyika vimshati**  
**sahasrasankhyaakashwaasarooपा hamsa mantra japena MukhyaPraanapatihi**  
**hamsaroopee bhagavaan ShreeLakshmeeNarayanaha priyataamiti**  
**harousamarpayet| MukhyaPraanastu maddehesthitwaamantram japan sadaa|**  
**anugrahaaya me Vishnupreetaye kriyate hisaha| yeka vimshat tmasashatshatha**  
**maharnisham| tatsarvam Vishnupoojaastu preeyetaam praanamaapatee||**  
**hamsassoham swaahaa| hamsa tarpayaami|| yasyasmrutyaacha me|| anena**  
**hamsaroopee BhagavaanShreeLakshmeeNarayana priyataam|| punaha**  
**Shreepaadarajavidyagurunamskaaraha|| hamsassohamswaahaa| eti**  
**pranayaamaha|| poorvavandanganyaasakaranyaasou krutvaa dhyaanashlokaan**  
**patitvaa| adyaa sooryodayaadaarabhyapa redyu sooryodayaparyantam**  
**maddehasdhita MukhyaPraanakrutena shatmataadhikyikavimstisahasrasankhya**  
**akashwaasaroopahamshamahaamantram tattpreritoham cha karomi| hamsassoham**  
**swaahaa||{San.}**

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara!  
 sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is then fully immersed days on  
 end in steadfast propitiation of none other than SarvottamaVaraha, the patron Celestial of  
 Venkatachala. VyasaTheertharu, “GopalaKrushna! GopalaKrushna!  
 shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is  
 supremely aware more than anyone else, that it is none other than SarvottamaVaraha  
 Who is credited to having made available all necessary items for proper conduct of fire  
 rituals through the medium of His uttermost powerful limbs and is thus infinitely saluted  
 with an epochal appendage of **||adhvaraاتمकाम वपुहु||{San.}**. In this fashion sacred  
 blades of dry grass has originated from coarse hairs found upon the body of  
 SarvottamaYajgnaVaraha, purifying sesame seeds traces its origin from the sweat of  
 SarvottamaYajgnaVaraha, ghee from the eyes of SarvottamaYajgnaVaraha, “sruk” from  
 face of SarvottamaYajgnaVaraha, “sruva” from nostrils of SarvottamaYajgnaVaraha,  
 “chamasa” from ears of SarvottamaYajgnaVaraha, “praashrita” from mouth of  
 SarvottamaYajgnaVaraha, so much so that all the seven forms of “chandas-metre” and  
 four “hotra-ingredients” all owe its origin to such a SarvottamaYajgnaVaraha alone.  
 Keeping in mind the utter austerity of the shrine, VyasaTheertharu, “GopalaKrushna!  
 GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava  
 rakshanam!”, first propitiates the awesome trio, denizen Celestial Vaastu, the worthy  
 offspring of Bhoodevi and SarvottamaVaraha, upon Venkatachala. VyasaTheertharu,  
 “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam  
 kuru maadhava rakshanam!”, cajoles SarvottamaVaraha to ordain onset of contented  
 dwelling alongside onset of wholesome knowledge too, the latter being most vital for  
 pursuance of choicest hierarchy liberation.

**ataseekusumaprakhyam neelotpalanibham tu vaa| dheerghaakaaram tathaa**  
**derghaadwaarayuktam suchakram||**

**prushtonatam tu dheerghaasyam vaamataschakramunnatam|**  
**swarnarekhaasamaayuktam vaaraahakrutireva vaa|| vaaraahamoortirityuktam**  
**raajyalakshmeepadam nrunaam||**  
**vaaraaham shaktiyogam tu chakre cha vishaye sthite| indraneelanibham sthoolam**  
**trirekaalaanchanam shubham| dakshapaarshvastithe chakre same lagne**  
**pradeshataha|| vanamaalaayutam lakshmeearaahaha parakeertitam|**  
**putrapoutrapradam nityam bhoodhanajnaanavardhanam||**  
**adhaschakraadikalitamekadanshtram samucchritam| ankushaakaaravadanam**  
**bhoovaraaham shubapradam||**  
**sukhaasanam svruttaabham sookshmarandhram suchakrakam|**  
**sudamshtraabhyaam samopetam vaaraaham dharaneepradam||**  
**dheerghagonasamaayuktamekadanshtram sunirmalam|vanamaalayutam ramyam**  
**Varaaham bahubhaagyadam||{San.}**

In due course, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, enters the innermost sanctum sanctorum of AnandaNilaya and performs full length oblong salutations at the Lotus Feet of AkhilaandakotibrahmaandanayakaSarvottamaTirumalaVenkateshwara who appears exactly same as the famed appearance of none other than **||SARVOTTAMASREEMANNARAYANA||** with four holds holding aloft the famed ensemble of “Shanka-Chakra-Gadha-Padma” as seen by a grateful parental duo of Devaki and Vasudeva prior to the infinitely auspicious birth of SreeBalaKrushna at Mathura. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also exclaims aloud that this is the very same magnificently auspicious form of none other than **||PARA VASUDEVA||** who appeared in His infinitely glorious auspicious form to the young lad Dhruva after being supremely appeased by the latter’s sturdy penance. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, totally overcome by amaranthine transiting orbital devotion pleads with the latter to accept humblest worship and once again regain His characteristic hallmarks and continue to extend His universal succor and benevolence to hordes of devotees in this ensuing Kaliyuga. Thereafter VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, symbolically lights a huge pair of “Nandaadeepa” within the Sactum Sanctorum and sounds aloud handheld bell embossed with utmost sacrosanct iconic image of VayujeevottamaMukhyaPrana, as a mark of recommencement of ritual worship of AkhilaandakotibrahmaandanayakaSarvottamaTirumalaVenkateshwara, as laid out in the methodological tenets of [[Tantrasaarocta]].

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, at predawn every day of each year, is wont to first complete all natural ablutions in the nearby Chandragiri province and only then commence climbing up the sacred seven hills for conduct of ritual worship of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara. On several occasions VyasaTheertharu, “GopalaKrushna! GopalaKrushna!

shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", Himself treks to the vicinity of the utmost sacred spring of "AkashaGanga" and fetches sanctified waters from there in order to initiate performance of purification austerities within the Sanctum Sanctorum of AnandaNilaya. VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", performs strictest rituals for months together aided by ablest retinue of His trusted disciples once again arranges for conduct of all hitherto stopped festivities and celebrations upon Venkatachala. VyasaTheertharu "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", supervises digging of strategic ditches all around the shrine as an effective barrier against migrating wild elephant herds that periodically raid the shrine, attracted by heady aroma of food offerings. VyasaTheertharu "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", starts nurseries for growing auspicious "ShreeTulasi" and numerous other flowering plants in the vicinity of the main shrine atop Venkatachala. VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", sends out invitations to His Vidya Guru Shreepaadarajaru, SaluvaNarasimha and crown prince ThimmaRaya Bhupaala to visit Venkatachala and personally partake in such celebrations reinitiated once again in sole favor of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara. At an auspicious moment VyasaTheertharu also offers one hundred and eight numbered "Shaalagrama" garland to AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara, even as one and all present there revel at this grandeur and auspiciousness. VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", is stationed at Venkatachala for twelve long years between 1486-1498AD and during this period rings in many a far reaching administrative reforms and furtherance of proper ritual worship of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara. Gradually owing to such devoted worship by VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", the famed shrine once again regains grandest glory and soon attracts pilgrims in their thousands from far and wide for well deserved 'darshan' of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara.

VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", Himself performs sacrosanct "Abhisheka" to the Lotus Feet of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara every day excepting on Thursday when Moolaviraat of the awesome latter is redecorated with freshly etched auspicious symbols. On Fridays VyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", initiates performance of wholesome "Abhisheka" of Moolavirat of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara, this time from the infinitely auspicious "Crowned Head to Lotus Feet". VyasaTheertharu also offers many a grandiose sets of gemstone studded gold and diamond jewelry to the Moolavirat

of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara, as a humble submission at His Lotus Feet. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, oversees ritual conduct many a hoary worship for nearly two hundred even days in a year and for this purpose alone, many villages are endowed to the Venkatachala shrine to meet its huge needs. Apart from this, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also initiates worship to be conducted for five full months at the most auspicious shrines dedicate to Goddess Padmavati and the Celestial Govindaraja, located at the foothills in the nearby villages of Tiruchanoor and Govindarajapatna respectively. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, arranges for offering of three hundred score variety of sweet dishes to the Celestial BhogaShreenivasa, especially whenever the latter’s “Utsavamoorthy” happens to be brought out in grand procession in front of His own humble mutt atop Venkatachala. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also initiates performance of grand procession of “Utsavamoorthy” of Celestial Govindaraja at Govindarajapatna, to be conducted on full moon day of each month and for meeting the needs of such celebration arranges for endowment of an entire village. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, arranges for construction of many a dwelling place to shelter thousands of pilgrims from natural vagaries whilst they are on pilgrimage to the sacred seven hills. Owing to such far reaching facilities, annual income of this shrine atop Venkatachala increases four fold within a span of months.

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, arranges for refurbishing the outer façade of Anadanilayam with sheets of pure gold and consecrates a superlative idol of ||VimanaVenkatesha|| and another idol of ||VayujeevottamaMukhyaPrana|| complete with a customary tiny bell at the end of a curved tail, two hands folded in abject devotion, upon a particular niche besides the idol of SarvottamaMoolaGopalaKrushna, on the eastern façade of the golden domed Anandanilayam. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, arranges for consecration of these sacrosanct idols in a manner that the same are visible from the “Anheekamantapam” situated on the far banks of the adjacent pond, the Swamipushkarni. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes a devotional composition [[VenkateshaStotra]] in an extempore manner on the spot and dedicates it to that very famed consecration of ||VimanaVenkatesha||. At Venkatachala, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, habitually practices all the eight stages of yoga as His daily pontifical routine. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, excels in the rigorous practice of “Samprajnaata Samaadhi”, where there is an inkling of what is going on in the surroundings. VyasaTheertharu, “GopalaKrushna! GopalaKrushna!

shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, during His stay of twelve long years atop Venkatachala tutors a huge retinue of steadfast disciples and students and imparts them with true knowledge of Tatva Vaada of none other than VayujeevottamaSreemanMadhwacharyaru.

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, owing to the ever shifting call of pontifical duties brought about by the supreme deemed will of none other than SarvottamaMoolaGopalaKrushna. prepares to depart from Venkatachala. On one designated day of “MukktiDwadashi”, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is utterly overcome by infinite levels of amaranthine transiting orbital devotions and bows full length in front of the Moolavirat of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara within the Sanctum Sanctorum of the golden domed Anandanilaya and submits mountainous meritorious fruits of actions accrued in the past twelve long years of steadfast service at the Lotus Feet of the latter. Unseen and unheard by anyone else excepting VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, phalanx of Tatvaabhimaani Celestials and Tirthaabhimaani Celestials too salute the Lotus Feet of such a AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara in grandest unison accompanied by thunderous auspicious notes emanating from every known divinely auspicious musical instruments. Wondrously enough, at that very instant an auspicious upper silken garment brocaded with golden silk threads that decorates the Moolavirat of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara cascades downwards and drapes squarely over the humbly bowed shoulders of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, as a special mark of supreme concurrent satisfaction for such sterling services rendered for twelve long years by this humblest devotee of none other than SarvottamaMoolaGopalaKrushna.

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mookam karoti vaachaalam pangum langhayate **VENKATA**girim|  
yathkrupaa tamaham vande paramaananda **GopalaKrushnam**||{**San.**}

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( to be continued...)

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### **REFERENCES FOR PART - 3: -**

1. [[Vyasaraja Vijayaha]], courtesy SreenivasaTheertharu

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**|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||**

**{ DURMUKHI SAMVATSARA KAARTIKAMAASA NIYAAMKA  
SHREE INDIRAA DAMODARAAYA NAMAHA }**

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**PART-4 : [[[ krushnagrahagruheetaatman ]]] – {{Amaranthine transiting orbital devotion at the Lotus Feet of SarvottamaGopalaKrushna}}**

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**||shreeGurubhyonamahaHarihiOM||**

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**Salutations at the Lotus Feet of SarvottamaMoolaGopalaKrushna as rendered by rank and file of hierarchy sages and celestials alike, led by Sage Narada and Prahlada, in an all time superlative show of amaranthine transiting orbital devotion:-**

**aaseenasya shyaanasya tishtato vrajato mama ramasva pundareekaaksha hrudaye  
mama sarvadaa|  
sarvashashchyiva sarvaatmaa sarvaavasthaasu chaachyuta ramasva  
pundarakeekaaksha nrusimha hrudaye mama||{San.}**

[[ShreemadhBhagavatha]] narrates the astounding manner in which none other than SarvottamaGopalaKrushna spells endgame to the evil tyranny demon ‘n a r a k a a s u r a’, thereby setting free thousands upon thousands of lithe damsels who were imprisoned and eventually weds them all. In fact, SarvottamaGopalaKrushna in a mind boggling manner is resident amongst each one of His sixteen thousand wives’, in sixteen thousand different sprawling palaces, in the famed capital city of Dwaraka resplendent with many storied buildings with verdant greeneries all round. Huge promenaded enclosures teem with freshest spring blossoms fronting several reservoirs storing copious amounts of fresh rain waters’. Millions of honey bees constantly hover above such florescence, while hundreds of colorful birds chirp away nonstop as if totally appeased by sterling deeds of their chief mentor, none other than SarvottamaGopalaKrushna and at the same time constantly heap auspicious eulogy upon Him. Throughout, Dwaraka many freshly sweetened water ponds harbor freshest blooms of lotus flowers, home to many rare aquatic life forms. Such a litany of bustling flora and fauna transforms this coastal metropolis of Dwaraka into a veritable Amaravati, the capital of celestials. In such a Dwaraka there abound thousands of mansions constructed out of pure silver and other rare earth elements. Floorings of these mansions are tiled with eye catching square shaped tiles with gold borders skirting a variety of geometric shapes. This apart, Dwaraka’s innumerable thoroughfares, alleys, business centers, localities and gardens are all in splendorous glory, a real treat to weary eyes of travelers. This is true also of many segregated cowsheds, elephant stables, horse stable, nodal centers’ of higher learning, town halls and localized shrines. For purposes of housing visitors from far off lands, there are plentiful motels, with plentiful supply of fresh food and water with many lighted lamps and gaily colored flags fluttering proudly in the sharp breeze flowing across the city. In each and every house in Dwaraka, aroma of fragrant scents wafts across streets, enveloping the entire city with welcoming aura of auspiciousness. Neatly attired citizenry including nobility, ministers, soldiers and commoners are all compulsorily embossed with sacred “Panchamudra” of none other than SarvottamaMoolaGopalaKrushna, using utterly auspicious paste of “Gopichandana”, going about their usual day to day chores in right earnest.

Right in the midst of such a Dwaraka, is seen the fabulous palace of none other than SarvottamaGopalaKrushna, constructed by the immensely talented celestial architect Vishwakarma, using many a precious gemstones with several pillars and lengthy corridors, carved with huge ivory beams, worthy of being held in awe inspiring wonder even by famed hierarchy celestials. Innumerable gemstones walls itself cast brightest lights from its niches, thereby not requiring further external lighting sources at all. Thick smog of utterly celestial fragrance wafts across series of palaces of SarvottamaGopalaKrushna, at Dwaraka. Peacocks flying in from nearby forests mistake such dense smog for onset of monsoon rains and begin to dance with unbridled joy and fervor seeking amorous mates for fruitful copulation. Here within this famed palace, thousands of women folk attend upon the Chief Queen, none other than Goddess Rukmini Devi. Nevertheless, Goddess Rukmini Devi Herself is personally leisured by none other than SarvottamaGopalaKrushna, who is seen fanning the demure former with soothingly cool breeze. When Sage Narada arrives at the palace of SarvottamaGopalaKrushna, the latter immediately springs into attention and extends hitherto immense levels of hospitality. SarvottamaGopalaKrushna at once removes His own dazzling crown and with folded hands welcomes Sage Narada into Dwaraka. SarvottamaGopalaKrushna then requests Sage Narada to be seated in His very own seat and continues to wash tired feet of the latter with soothing waters. SarvottamaGopalaKrushna in an extended show of hospitality then worships Sage Narada with freshest flowers and proceeds to sprinkle droplets of washed water upon His own head. SarvottamaGopalaKrushna then asks a totally wonderstruck Sage Narada as to what services can be offered to the latter. An emotionally overcome Sage Narada immediately bows full length before SarvottamaGopalaKrushna in a reverential show of amaranthine transiting orbital devotion and confesses that the latter's very auspicious Lotus Feet are in itself infinitely capable of ordaining onset of choicest liberation. Sage Narada confesses that such being the case what else is needed by him or anyone else.

In due course Sage Narada takes a purposeful round in the city of Dwaraka and arrives at another magnificent palace where he once again sees none other than SarvottamaGopalaKrushna recreating with another of His umpteen queens. Sage Narada also sees SarvottamaGopalaKrushna playing a quick game of dice along with His trusted aide, the righteous Uddhava. Upon seeing Sage Narada there, SarvottamaGopalaKrushna once again is quick on His feet and extends the same warm welcome to Sage Narada similar to the manner in which He had welcomed the latter when he first arrived at the mansion of the Chief Queen Goddess Rukmini Devi. Sage Narada who by now is totally perplexed at this strange sight goes to several other neighboring mansions, where he sees the "Same" SarvottamaGopalaKrushna playing with little children, at times getting ready for auspicious purification baths, sometimes sitting in utter seclusion mediating upon the sacred [[Gayatri Mantra]], at other times residing within mansions worshipping guardian celestials of Dwaraka. Sage Narada also sees SarvottamaGopalaKrushna busy in offering sacrosanct sumptuous meals in some mansions, while elsewhere Sage Narada sights SarvottamaGopalaKrushna busy in conduct of many a fire rituals, receiving sacred offerings, involved in practice of weaponry, in some places SarvottamaGopalaKrushna is seen goading auspicious bovines with freshest fodder from His own hands and in other places SarvottamaGopalaKrushna is in deep confabulations with His cabinet ministers.

Sage Narada is taken aback to see SarvottamaGopalaKrushna all at the very same time, involved in donating bovines to the needy, intently listening to [[Purana]] lectures and historical occurrences in some and sometimes busily auditing accounts in some. Sage Narada sees SarvottamaGopalaKrushna totally involved in extending services to the elders of Yadava clan and at the same time intervening with timely peacemaking mediation amongst warring parties and at the same time in deep conversation with His elder brother Balarama. Sage Narada is astounded to see SarvottamaGopalaKrushna busy finalizing marriage proposals of His children in some, sending off His daughters to their in-laws house after marriage, inviting His newlywed daughter-in-laws and sons into His own households, performing naming ceremony to His new born child, performing auspicious thread ceremony to His own children, performing community thread ceremonies as an act of charity, discussing about town planning with city mayors, making personal arrangements for conduct of community fire rituals, seen touring the city briskly on horseback and patrolling incognito in order to gather firsthand public opinion.

Sage Narada is totally befuddled on seeing such utterly confusing sights of SarvottamaGopalaKrushna in so many places engaged in doing some many things, all at the same time with some many different people. Sage Narada confesses that indeed it is uttermost impossible to fully comprehend such an incredible feat of none other than SarvottamGopalaKrushna. In due course SarvottamaGopalaKrushna takes pity on Sage Narada and consoles the latter by saying that only in order to set an exemplary example to His subjects at large, that He, SarvottamaGopalaKrushna is seen constantly discharging compulsory duties of all stages of life typical to householders and Emperors'. Ultimately, **GEETHAACHARYA**, none other than SarvottamaGopalaKrushna also utters that He alone possesses the avowed legacy to take a final call on all issues related to continuous sustenance of **||YATI DHARMA||** and its rightful conductance by the truly deserving lot of Pontiffs'.

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**||\*DHIGVIJAYAMOOLAGOPALAKRUSHNOVIJAYATE^||**  
**||\*DHIGVIJAYAMOOLAPATTABHIRAMOVIJAYATE^||**

During 1466 AD, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!” is at Abburu situated at the foothills of a massive hillock, atop where a most auspicious cave, known as “Purushottama Guhe”, an everlasting site of deepest penance by His ParamaGuru, none other than Purushottama Theertharu, is situated.

vande **brahmanyatheertham** shubhatamacharitam sevitam shreessametam  
shaantam daantam mahaantam gurugunabharitam yogisanghyirupetam||  
kaamakrodhaadyateetam kumatibhirajitam kalmashaambodhipotam  
dheeram bhoodevageetam shubhajanamahitam dhanyamaanyam vineetam||  
maadyanmaayegajendra panchavadanaha prakhyaatakeertirmahaan  
shreemadhvittalapaadapadmamadupaha sarveshtachintamanihi|  
nirvyaajorudayaakataakshalasito jgnaanaadibhaagyojjvalaha  
**shreebrahmnyateendram**astakamanihi paayaadapaayatsa maam||

bibhratkaashaayacheelam vilasitatulaseepankajaakshaadimaalam  
 dhootaajnaaghajalam mrudivacahanakalam chaarusoundaryasheelam|  
 artatraanyikalolam pranatamunikulam vyishnavagryaanukoolam  
**brahmanyaaryam** dayaalum smitamukhakamalam saadaram tam bhajelam||  
 yadhvrundaavanadarshanena nitaraam paapaani yaanti kshyayam  
 yadhvrundaavana mruttikaa suvidhrutaa taapatrayadhwamsinee|  
 yadhvrundaavanasevayaa bhuvi janaha praapnoti vidyaam sukham  
 sarvaarishtanivruttayestu sa cha me **brahmanyatheertho guruhu**||  
 krushtashvetorugulmakshayakatinatara vyaadhivyidyaadhinaatho  
 bhootapretagrahochaatanakushalamahaamantra moortimuneendraha|  
 sarvaabheestapradaataa sarasasuhrudayaha punyachaaritranaamaa|  
 bhooyaad**brahmanyatheerthogurukulatilako** bhooyase shreyase me|| {San.}

In the same year, the legendary BrahmanyaTheertharu enters an utmost sacrosanct Moolabrundavana, as per the supreme deemed will of none other than SarvottamaMoolaGopalaKrushna and SarvottamaPattabhiRamachandra. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is enormously overcome by inexplicable heights of emotions and performs full length oblong salutations in front of the Moolabrundavana of His eternal mentor and guardian, none other than BrahmanyaTheertharu, whose devoted guardianship and pontifical care resulted in the staggering metamorphosis of an infant Yatiraja into VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, the greatest stalwart amongst the never ending ensemble of holiest amongst holy Pontiffs’ ever to have ascended an important pontifical seat initiated by none other than VayujeevottamaSreemanMadhwacharyaru.

kamsadwamsi padaambhojasamsakto hamsapungavaha|  
**BrahmanyaGururaajaakhyo** vartataam mamamaanase||{San.}

Eventually VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, composes an exemplary ||Charamashloka|| in favor of His AashramaGuruBrahmanyaTheertharu, offers sacrosanct “Shreetulasinalinaakshamaala” brought specially from far away Dwaraka and places the superlative icons of RukminiSatyabhamasameta SarvottamaMoolaGopalaKrushna and SarvottamaPattabhiRamachandra upon the sacred Moolabrundavana of BrahmanyaTheertharu, along with a host of sacred “Shaalagrama” and performs a grand “Mahaabhisheka” with sacred waters of River Kanva. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also offers sanctified “Yatihastodaka” after anointing the Moolabrundavana of BrahmanyaTheertharu with sacred “PanchaMudra” from pastes of “Gopichandana”. Thereafter, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, performs a spectacular “Mahamangalaarathi” befitting the holiest of holy Pontiff interned there. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara!

sarvadaa sarvato mahyam kuru maadhava rakshanam!”), also consecrates a miniature idol of none other than VayujeevottamaMukhyaPrana besides the Moolabrundavana of BrahmanyaTheertharu at Abburu.

**||\*DHIGVIJAYAMOOLAGOPINATHOVIJAYATE^||**

VyasaTheertharu’s, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”), legendary commitment towards espousing the eternal cause of all the three incarnations of Celestial Vayu is sown very early by none other than His pious mentor, the irrepressible Shreepadarajaru. As elaborated in much detail in earlier Parts 2 & 3, during the years’ 1474 – 1475 AD, the great Shreepadarajaru transforms a brilliant young ward VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”), into a formidable force to reckon with in the world of Vedanta and tutors the latter in virtually every knowledge stream under the Sun and then some. First and foremost, the great Pontifical teacher Shreepadarajaru makes it crystal clear to all His students led by none other than the brilliant VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”), that it is as per the supreme bidding of none other than SarvottamaSreemanNarayana that each and every celestial without any exception whatsoever discharge their duties to their fullest capacities, thereby directly or indirectly influencing onset of both auspicious and inauspicious occurrences. But, SarvottamaSreemanNarayana has given upper hand to only the topmost hierarchy Celestial Vayu to act as His chief deputy and to no one else. Shreepadarajaru points out that even while the hoary [[Upanishads]] glorifies every worthy celestial, these very same celestials’ in turn constantly espouse meritorious cause of none other than the topmost hierarchy Celestial Vayu alone for His sustenance and benevolence. Shreepadarajaru makes it easier for His numerous students to fully comprehend the manner in which physical forms ordained to all animate beings consists of twenty four ||TATVA|| entities in all, that is well neigh a sort of miniature macrocosm too. But Shreepadarajaru adds words of caution that indeed such physical existences are temporary and often an individual’s lifespan is wasted away in utterly frivolous pursuits. Therefore in such an obvious finality as death, these five elements once again merge seamlessly with the natural world. Shreepadarajaru lectures extempore about such mesmerizing wheels within wheels of endless births and deaths, during which these very same [Tatvaabhimaani] celestials too happen to once reappear and course through such repeated lifecycles, albeit in myriad forms. This is true even in case of rank and file of celestials too. Shreepadarajaru makes it known vocally that the topmost hierarchy Celestial Vayu alone conjoins countless souls into countless suitable physical ordainments, of course in line with the supreme deemed will of none other than SarvottamaSreemanNarayana.

Shreepadarajaru’s pointed lecture does not go unnoticed by an attentive VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”), that even during such epochal acts, the topmost hierarchy Celestial Vayu Himself remains unchanged and unaltered, always retaining His primordial form. Shreepadarajaru underlines infinite merits

enshrined in such a selfless act on the part of topmost hierarchy Celestial Vayu that is beyond description and comprehension by even hierarchy celestials, let alone ordinary mortals. Therefore, Shreepadarajaru concludes that an onerously eminent title of topmost hierarchy Celestial Vayu, ||**pradhaanaangam hi maarutihi**|| {**San.**}, implies that the eminent latter alone acts as the designated minister in waiting to none other than SarvottamaSreemanNarayana in all acts of creation, sustenance and destruction. Shreepadarajaru also announces that it is due to this reason alone that topmost hierarchy Celestial Vayu is fully comprehended only by a handful few of utterly topmost hierarchy Celestials such as ChaturmukhaBrahma and Goddess MahalakshmiDevi and no one else. Shreepadarajaru instills utter awe and unshakeable belief in a young VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, that such a topmost hierarchy Celestial VayujeevottamaMukhyaPrana alone is indeed a utmost indestructible powerhouse manifestation of none other than SarvottamaSreemanNarayana. Therefore Shreepadarajaru makes it compulsory for all His students led by VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to strive to gather fullest benediction from such a topmost hierarchy Celestial VayujeevottamaMukhyaPrana prior to onset of all manners of auspicious tidings and ultimate vacation of all manners of mitigating bonds of just about every kind. Shreepadarajaru, time and again, Himself bows before such a topmost hierarchy Celestial MukhyaPrana who alone is empowered to ordain true knowledge, who alone is the befitting Guru to the Three Worlds’ and who alone makes all individuals to tread the righteous path and perform righteous duties.

Alongside such a emulative tutelage, the extraordinary literary composition in Kannada namely [[Madhwanama]] composed by Shreepadarajaru acts as a spectacular impetus to the superlative intellectual prowess and path breaking achievements of His young ward, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”. The inimitable literary connoisseur Shreepadarajaru advises His young student disciple VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, the purposeful reason as to why the literary composition, [[Madhwanama]] commences with the indestructible title of ||JAYA||. Shreepadarajaru’s innate genius in playing with words is very much evident to VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, since ||JAYA|| denotes permanently constant victory, a superlative tag that fits well with the auspicious persona of none other than VayujeevottamaMukhyaPrana, who is the chief protector of all His truest devotees throughout the Cosmos and yonder. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, bows to the immense valor of such a VayujeevottamaMukhyaPrana who is also known as ||SUTRAANA||, since He ordains immense strength to rank and file of hierarchy celestials excepting SarvottamaSreemanNarayana and Goddess MahaLakshmiDevi. In fact, Celestial Vayu seeks refuge in the tail portion of the superlative ||KURMA|| incarnation of none other than SarvottamaSreemanNarayana. VyasaTheertharu’s, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara!

sarvadaa sarvato mahyam kuru maadhava rakshanam!”, very twice born soul is soaked to the fullest in the everlasting fame of hierarchy Celestial Vayu, the most dearest amongst all to none other than SarvottamaMoolaGopalaKrushna. In fact the great teacher Shreepadarajaru extols the infinitely everlasting fame of the meritorious Celestial Vayu in four paragraphs of the [[Madhwanama]] even as the latter is deemed to ascend to the coveted post of Brahma in the coming time epochs. As a young underling in the sylvan surrounding of the Gurukula at Moodalabaagilu, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is fascinated no end and grapples with the terse theological lectures of Shreepadarajaru on the infinite fame of VayujeevottamaHanumanta rendered in seven paragraphs of the canonical [[Madhwanama]]. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is informed by Shreepadarajaru that this is so, since number seven denotes the famed epic [[Ramayana]], number seven also denotes four [[Vedas]] plus [[Moola Ramayana]] plus [[Mahabharata]] plus [[Pancharaatra]], totaling seven in all. Shreepadarajaru also informs VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, that none other than topmost hierarchy Celestial Vayu enables onset of supreme knowledge and achievements in physical entities that contain nine exit points, influenced by play of seven limbs. Such a Celestial Vayu is omnipresent within seven musical notes, He is omnipresent in seven principal elements too, He is omnipresent in the auspicious Seven Sages too, He is omnipresent within seven Seas, He is omnipresent upon Seven Islands and He is omnipresent within Seven Rivers. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also learns from His ablest teacher Shreepadarajaru that since the famed incarnation of SarvottamaPattabhiRamachandra happens to be “Seventh” in line in the most epoch making “Ten” incarnations of none other than SarvottamaSreemanNarayana and also is amused that such a superlative incarnation of SarvottamaPattabhiRamachandra occurs in the famed seventh house of the utterly auspicious zodiacal Star Punarvasu.

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, listens with sharpest attention even as Shreepadarajaru narrates the infinitely famed and extraordinary valorous occurrences during the superlative incarnation of hierarchy Celestial Vayu, as VayujeevottamaBheemasena. Shreepadarajaru makes the young ward, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to memorize forever such staggering deeds of VayujeevottamaBheemasena in ten paragraphs as contained in the literary gemstone [[Madhwanama]]. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is exhilarated with utmost devotion towards VayujeevottamaBheemasena due to the awesome latter being the very last word in devotion, knowledge, detachment and transcendence apart from awakened states of highest consciousness such as |Medhaa-Dhruti-Sthithi-Yoga-Prana-Bala|, incidentally totaling to ten numbers, even whilst observing a typical familial lifestyle. Further, Shreepadarajaru also narrates the infinitely

auspicious and staggeringly meritorious incarnation of the third incarnation of hierarchy Celestial Vayu, none other than VayujeevottamaSreemanMadhwacharyaru in five paragraphs as contained in the [[Madhwanama]]. This enables VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to a very great extent to comprehend the infinitely cosmic wealth of knowledge as propagated by VayujeevottamaSreemanMadhwacharyaru in the TatvaVaada School of Thought. Shreepadarajaru extols the superlatively awesome manner in which VayujeevottamaSreemanMadhwacharyaru is always at the forefront of conduct of all codified duties compulsory to pontiffs’ hailing to glorious traditions, concentrated only at the Lotus Feet of BhagwanVedaVyasaru, of course through the medium of five manifold entities of ||PRANA||. Shreepadarajaru also instructs His student disciple, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, that Cosmic omniscience of SarvottamaSreemanNarayana is certainty albeit in five different assimilations within all sanctified food preparations. This utmost vitally important third incarnation of topmost hierarchy Celestial Vayu, known as ||MADHWA||, denotes amongst other utterly auspicious inferences, a surefire ordainment of hierarchy bliss augmented by prerequisite knowledge levels for same. The committed teacher, Shreepadarajaru also tutors VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, as to why and how none other than VayujeevottamaSreemanMadhwacharyaru is the only ||KULAGURU|| to phalanx of twice born Pontiffs’, to rank and file of auspicious celestials, to never ending auspicious succession of devoted Haridasas’, to entire arrays of life forms and last but never the least entire phalanx of those who harbor superior knowledge in every known sphere. Shreepadarajaru avers that therefore it is a certainty that even high ranking celestials eventually come to attain none other than SarvottamaSreemanNarayana only on account of timely benediction of the topmost hierarchy Celestial Vayu and His famed three incarnations. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, listens with rapturous stupefaction, even as Shreepadarajaru lectures about the evidential manner in which none other than SarvottamaSreemanNarayana is omniscient within all life forms “**If and only If**” topmost hierarchy Celestial Vayu too is present there and “**Never Otherwise**”. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is made to ingress in no uncertain terms that if at all topmost hierarchy Celestial Vayu exits a life form then SarvottamaSreemanNarayana shall have vacated it in a jiffy, priori. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is informed by Shreepadarajaru that topmost hierarchy Celestial Vayu constantly controls the very life cycle of all living beings, that too in each and every nanosecond, albeit in five mannered omnipresence thereby regulating involuntary breath cycles as well as transporting life sustaining calories to each and every cell, tissue and muscle, voluntarily. Shreepadarajaru lectures to VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, that it is this topmost hierarchy Celestial Vayu who is also resident within the omnipotent sun rays, thus indirectly generating water and food cycles,



culminating in seed germinations and sustenance. An young student VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is supremely aware now that if other run of the mill celestials happen to exit a living being, then probably such a life form could still somehow manage to exist and survive with handicaps of blindness, deafness, dumbness or even say lameness. But on the contrary, if topmost hierarchy Celestial Vayu happens to exit from such life forms then such an entity is instantly given up as dead and dusted, cast away into the cavernous dustbins of history. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is now aware the reason as to why even the classical [[Upanishads]] have always extolled infinite virtues of such a topmost hierarchy Celestial Vayu, with the auspicious synonym of ||SAAMASHTI||. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, bows before such a topmost hierarchy Celestial VayujeevottamaMukhyaPrana, the preeminent one under whom even such powerful celestials holding officiating posts such as Garuda, Sesa Rudra, Indra, Suparni, Parvathi, Varuni, Sachi and the rest remain eternally subservient. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also knows about the unchangeable factoid that without any exception these celestials constantly pursue the topmost hierarchy Celestial Vayu since all of them are in line for getting promoted to higher and higher rank with the kindest benediction of the latter.

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is certainly aware that such a topmost hierarchy Celestial Vayu being specially omniscient within celestials, pontifical ancestors, mortals and in the natural world plays a most vital role in the comity of things in the grand Cosmos. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is also aware of the awesome manner in which topmost hierarchy Celestial Vayu even inspires unborn infants when the latter are still inside their mother’s womb. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is more than aware that topmost hierarchy Celestial Vayu is also the sole factor behind the very act of procreation, He is very much resident inside blazing fire rituals, He is the exalted medium through which the potentiality of rituals eventually reach the concerned celestials, He is the medium through which food and water eventually reach concerned ancestors and most vitally He is the sole reason for righteous conduct of pontiffs’ too. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is overcome by the fact that such a topmost hierarchy Celestial Vayu takes residence within celestial entities too in the manner of |Ahanaa-Pipaasaa-Appana-Mrutyu|. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, bows before such a topmost hierarchy Celestial Vayu who is also known as ||PARATARA||, implying that the former is infinitely more superior than even the hierarchy celestial MahaRudra, who Himself is known as ||PARA||. VyasaTheertharu, “GopalaKrushna!

GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, knows that this is so since topmost hierarchy Celestial Vayu is forever immersed in wholesome eulogy of none other than SarvottamaSreemanNarayana, the sole unchangeable sovereign independent entity in the Cosmos and effuses pristine pure levels of amaranthine transiting orbital devotion at the Lotus Feet of the latter, in a manner that is unsurpassed by all others for all time to come. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, knows that topmost hierarchy Celestial Vayu never aspires for anything from anyone else excepting the kindest benevolence of SarvottamaSreemanNarayana and if at all only aspires for more and more such devotion and knowledge required for effusing the same from the latter and nothing else. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, true to the canonical nuances present in [[Madhwanama]] of Shreepaadarajaru, is aware that since topmost hierarchy Celestial Vayu is completely in wholesome vogue through and through everywhere He is forever the auspicious banner for the permanently victorious. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, knows that this topmost hierarchy Celestial Vayu sets things in right order in the Cosmos, only as per the prior deemed will of SarvottamaSreemanNarayana alone and never otherwise. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, revels in the very thought that such a topmost hierarchy Celestial Vayu resides within all animate beings in all the fourteen Worlds and performs sacred breathe activity at an astounding twenty thousand six hundred times.

Thus the great teacher Shreepaadarajaru moulds the young VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to constantly profess devotion towards such a Celestial VayujeevottamaMukhyaPrana, who ordains onset of intellect, strength, fame, bravery, fearlessness, health, vivacity and mastery over speech. Shreepaadarajaru highlights to VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, eminent qualities of such a VayujeevottamaMukhyaPrana who possesses staggering speeds exceeding that of even the strongest, fiercest and fastest gale winds. In short Shreepaadaajaru gives a concise picture of such a VayujeevottamaMukhyaPrana who is immortal, who is the foremost amongst those who possess highest intellect, who is the unquestioned leader of all simian soldiers’, always at the forefront of extending unrelenting services at the Lotus Feet of none other than SarvottamaPattabhiRamachandra. Mere remembrance of such a VayujeevottamaHanumanta, according to Shreepaadarajaru makes all His students led by the brilliant VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to always be extremely fit, agile and active throughout their individual life span, apart from ordaining an automatic zing in their oration peppered with astounding vocabularies. Shreepaadarajaru make VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to constantly worship VayujeevottamaHanumanta, the valorous offspring of the utterly

chaste Anjana Devi, who harbors a reddish hued complexion, who possess a grand physique as hard as a diamond edged mountain and who is always resident beneath a famed “Deva Parijatha” tree. Shreepadarajaru narrates the manner in which such a VayujeevottamaHanumanta once vacated sorrows of even Mother Seeta Devi and eventually neutralized the invincible evil demon ‘a k s h a y a k u m a r a’ without much ado. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is thus aware that wherever the infinite fame of SarvottamaPattabhiRamachandra is uttered, there the very presence of VayujeevottamaHanumanta is also a certainty, omnipresent with folded hands and with grateful eyes’ filled with tears of devotional joy and servitude. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, bows before such a VayujeevottamaHanumanta who is akin to virtually unstoppable raging fires upon impenetrable fortresses of demons, who is the foremost amongst the extraordinary intellectuals, who is the sole refugee to all eminent qualities and who is the most favored devotee of none other than SarvottamaPattabhiRamachandra.

By now VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is thoroughly convinced by Shreepadarajaru about the sheer vitality and auspicious verve contained in professing concentrated wisdom towards topmost hierarchy Celestial MukhyaPrana, in order to be enabled to effuse ceaseless pristine pure amaranthine transiting orbital devotion at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna. With such an invincible knowledge and duly graduating with sterling colors from such an impeccable theological finishing school, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, transits throughout the length and breadth of the subcontinent and stupendously consecrates seven hundred thirty two or more sacrosanct and infinitely auspicious idols of none other than VayujeevottamaMukhyaPrana. Each one of these idols of topmost hierarchy Celestial MukhyaPrana is in unique posture, unmistakably depicting the three superlative incarnations of Celestial Vayu. Zenith of unwavering commitment is reached by VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, with the consecration of YantrodaarakaMukhyaPrana at Chakratirtha, Hampi. Such is the infinite meritorious powers of steadfast penance of VyasaTheertharu that he eventually adds a miniature palm sized idol of VayujeevottamaMukhyaPrana harboring the collective omnipresence of all the seven hundred and thirty two idols of VayujeevottamaMukhyaPrana consecrated elsewhere across the length and breadth of the subcontinent for purpose of daily worship at the SreeMutt. Such a stupendous feat on the part of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, showcases the staggering extent of committed devotion towards none other than VayujeevottamaMukhyaPrana. The chief inspirer for such a stupendous feat achieved by VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is none other than His Vidya Guru, the venerable Shreepadarajaru. It is a certainty that VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara!

sarvadaa sarvato mahyam kuru maadhava rakshanam!”, did get an indefatigable inspiration to consecrate such an extraordinary number of idols of VayujeevottamaMukhyaPrana due to such a kindest benevolence on the part of His Vidya Guru Shreepaadarajaru, who made Him study the staggering content of the three superlative incarnations of the hierarchy celestial Vayu as contained in the enchanting lyrical verses of [[Madhwanama]], known famously as [[VayuStuti]] in Kannada language.

**hamsaam bheejam hamseem shaktihamsoom keelakam paramahamsaprasada  
siddhyarte jape viniyogaha||  
hamsaam angushtaabhyaam namaha hamseem tarjaneebhyaam namaha hamsoom  
madhyamaabhyaam namaha hamsyim anaakimabhyaam namaha hamsoom  
kanishtakaabhyaam namaha hamsaha karatarakalakrushtaaya namaha hamsaam  
hrudayaaya namaha hamseem shirase swaaha hamsoom shikaaye vashatu hamsyim  
kavachaaya hum hamsoom netratrayaya voushatu hamsaha astraaya phatu bhoor  
buvaha suvrarom eti dighbandaha||  
gamaagamastam gamanaadhi shoonyum tidroopa deepam timiraapahaaram|  
pashyaamite sarvajanaam tarastam namaami hamsam paramaatmaroopam||  
deho devalaya prokto jeevo devoasanaatanaha|  
tyade lagnaana nirmaalyam shoham haavenapooja||  
hamsa hamsha paramahamsa so ham hamsa so ham hamsha hamsa hamsaya  
vidmahe paramahamsaaya deemahe tanno hamsa prachodayaat|| {San.}**

Upon culmination of twelve years long utmost sacrosanct service, from 1486 – 1498 AD, rendered at the Lotus Feet of none other than AkhilaandakotiBrahmaanadanayakaSarvottamaTirumalaVenkateshwara, ( See Part 3), VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, transits towards Cholamandala region, in particular to the famed shrine of ShreeRanganatha consecrated by none other than Emperor Vibheeshana at Shreerangam, abutting banks of sacred River Kaveri. During His twelve year long transiting orbital service atop Seshachala, VyasaTheertharu , “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, had performed a staggeringly auspicious and breathtakingly ultimate “Mahamangalaarathi” at the Lotus Feet of none other than AkhilaandakotiBrahmaanadanayakaSarvottamaTirumalaVenkateshwara, a dazzlingly mellowed divine sight fit for celestials of every hue. This was after handpicked disciples of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, had for the very first time in recorded history rendered Kannada [[Keertana]] in a thunderous crescendo in staccato fashion as composed by the leader of Haridasas’ devotional renaissance movement, Shreepaadarajaru, at the innermost sanctum sanctorum of AnandaNilayam, offered in the manner of an extraordinary literary [[MantraPushpam]] in sole favor of none other than AkhilaandakotiBrahmaanadanayakaSarvottamaTirumalaVenkateshwara. To mark such a epochal service conducted atop Seshachala, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, adds a miniature palm sized idol of

AkhilaandakotiBrahmaanadanayakaSarvottamaTirumalaVenkateshwara to the phalanx of principal icons of routine worship in the Sreemutt. Thereafter, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, had also dedicated a “Goshaala” sheltering most prized bovines endowed by grateful rulers of Chandragiri, as a form of service at the Lotus Feet of none other than AkhilaandakotiBrahmaanadanayakaSarvottamaTirumalaVenkateshwara.

**“kamaladalanetra kamalaarisamamuktra kamalavirachitastotra karadhrtagotra kamalaja nutipaatra karirajayaatra kamaladhara karakamala samapada kamalasanibhavinuta kandhara kamala sanibha sugaatra kamalaakalatra anganaambara harana anupama saptaavarana mangalakara charana bhakta samrakshana gaangeyakrutasmaana karunaabharana rangavittala bhujangashayana turangadhara kaaveri teera shreeranganilaya turangasancharana gangaacharana” {Kan.}**

Thereafter, at ShreeRangam, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, reigns in far reaching temporal and societal measures aimed at benefitting one and all. Notably, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, in a truly spectacular manner most amicably settles long festering issue between two warring factions pertaining to fixation of boundary of the shrine of ShreeRanganatha, as contested by Vyishnavas’ and the shrine of Jambukeshwara, consecrated by none other than Sage Agastya, as contested by Shyivas’. At a pre-anointed auspicious hour, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, stupefies anxious onlookers of the two warring groups by sprinting forward from the ShreeRanganatha shrine at great speeds, holding His breath all the while, eventually stopping at a distance of nearly seven miles. There, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, consecrates an idol of VayujeevottamaMukhyaPrana known as “YellekalluAnjaneya” to demarcate a new boundary to the ShreeRanganatha shrine and in everlasting memory of such an epochal event. However, for many steadfast followers of VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, this particular incident at ShreeRangam, rejuvenates past memories at Kanchi, where VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, of course with the kindest benevolence of none other than SarvottamaMoolaGopalaKrushna, had escaped unscathed, even after being served with highly toxic poisons mixed with daily “naivedya’ offerings by jealous scholars who had been vanquished in open debate.

maayaavaadimahaataviparicharaan mattehpanchaananaan  
shabdhaambhonidhi majjanyaika makaraan nyaayaadi vajraankushaan|  
satsiddhaanta mahokthirachanaa shyilee jagadbhaasakan

bhooyoham      pranamaammi      **DHIGVIJAYAnaha**      **SHREEVYASARAJAAN**  
gurun||{San.}

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, transits extensively all over the length and breadth of the subcontinent involved in the avowed legacy of consecration sacrosanct idols of VayujeevottamaMukhyaPrana and also in order to propagate the TatvaVaada School of Thought of none other than VayujeevottamaSreemaMadhwacharyaru. During one such transit in northern India, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, saves the life of the only young son of the Sultan of Delhi, who was given up for dead. At another time and place, this time in central India, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, once again takes pity on a righteous couple whose only son had perished on account of snake bite and revives the latter back to life. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, once transits the northern frontier of “Kuntaladesha” and sets up camp at a place known as Vallari in the vicinity of a shrine dedicated to Goddess Durga Devi. There in the dead of the night none other than Goddess Durga Devi appears before VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, and instructs the latter to place the two broken pieces of “Shaalagrama shila” as Her two very own eyes upon Her idol within the sanctum of that shrine. At an auspicious predawn hour of the next day, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, consecrates sacred “Shaalagrama shila” that he had once used as ‘beats’ to which none other than SarvottamaVenuGopalaKrushna had Himself danced in utter abandon, {See Part 3}, to appear now as the veritable eyes’ of Goddess Durga Devi, there!

**anandatheerthy rachitaani yasyaam prameya ratnaani navaani santi| prameya ratnaavaliraadarena pradeebhireshaa hrudaye nidheyaa|| {San.}**

It is none other than VayujeevottamaSreemaMadhwacharyaru who is credited with initiating the famed path of eminent amarantine transiting orbital devotion towards none other than SarvottamaShreeGopalaKrushna, throughout the subcontinent. This factoid is seconded by another worthy named ‘V a n a m a l i m i s h r a’ owing allegiance to parallel devotional movements. This in itself is rock solid vindication of the fact that it is none other than VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, the reigning monarch of one of the most important pontificates and His famed [[Prameya]] totaling nine in number were all well assimilated by all other parallel devotional schools’, too. Owing to such far reaching influence gathered during extensive transits, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is credited with many steadfast disciples in far flung areas such as Bengal with one of His notable disciple Lakshmiopathi

Theertharu influencing many worthies such as ‘M a d h a v a p u r i’ and ‘E s h w a r a p u r i’ to toe the line of devotional tenet as found in the Tatva Vaada School of Thought of VayujeevottamaSreemanMadhwacharyaru.

**na maadhava samodevo na cha madhwasamo guruhu|  
natadvaakyasamamshastram na acha tajgnasamaha pumaan|| {San.}**

During the year 1499AD, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, transits at Hampi, the capital city of Vijayanagar Kingdom, in a continued orbital devotion in the vicinity of ancient shrines dedicated to Vittala and Virupaaksha. In due course, Emperor Narasaraya Maharaya, proclaims VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, as the RajaGuru of the famed Vijayanagar Empire. Neighboring fiefdoms too acknowledge the enormous influence exerted by RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, in the Kingdom of Vijayanagar and bestow many honorary dispensations such a glittering green umbrella along with sturdy camels to the latter. Subsequently, in the year 1505AD, RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, upon being informed about impending culmination of the sterling incarnation of centenarian VidyaGuruShreepaadarajaru, RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, transits towards Moodalabaagilu in great haste. Upon arriving at the utterly peaceful and deserted boulder strewn province, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, stands transfixed near a small hillock overlooking the eternal freshwater spring, the sacred Narasimhatirtha, constructed by His farsighted VidyaGuruShreepaadarajaru. Visions of hoary days spent at the Gurukula at Moodalabaagilu and the kindest affectionate shown by His teacher VidyaGuruShreepaadarajaru and the staggering amount of theological debt owned by VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, to the former, all occurs in unstoppable cascades of auspicious memories, making auspicious tears well forth from His holy eyes’. In due course, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, consoles Himself and moves ahead towards the rocky enclosure in order to pay obeisance at the Lotus Feet of VidyaGuruShreepaadarajaru who as per the supreme command and bidding of none other than SarvottamaMoolaGopinatha, by then had already finished His earthly sojourn and had entered the Moolabrundavana. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is seen seated in front of the staggering Moolabrundavana of His VidyaGuruShreepaadarajaru and meditates at the place for several days on end and is once again overcome by torrential emotions to His mentor and VidyaGuru, none other than Shreepaadarajaru. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”,

stands in front of the Moolabrundavana of VidyaGuruShreepadarajaru with folded hands and auspicious tears of joy streams down from His auspicious eyes' even as a literary tribute to the latter stems forth in unstoppable torrents.

vande **Shreepaadaraajam** ruchitamahrudayam poojita shreesahaaya  
nirdhootaasheshayeyam nibhrutashubhachayam bhoomidevaabhigeyam|  
vipreebhyo dattadeyam nijajanasadayam khanditaasheshamaayam  
nishtyoota svarnakaayam bahugananilayam vaadisanghyirajeyam||  
kshubhdaadhvaadakareedra vaadipataleekumbhachataabhedana  
proudapraabhavatakasanganikarashreeneevilaasojjalaha|  
gopeenaathamahendrashekharalataspaadasthalaavaasakrut  
paayaanmaam bhavaghorakunjarabhyaat shreepaadaraat kesaree||  
bibhraanam kshoumavaasaha karadhrutavalayam haarakeyooro kaanchee  
gryiveya svarnamaalaamaniganakhachitaanekabhooshaa prakarsham|  
bhunjaanam shashtishaakam hayagajashibbhikaarnarghyashayaarathaadyam  
vande **shreepaadraajam** tribhuvanaviditam ghoravaadi prashaantyi||  
yadhvrundaavana sevayaa suvimalaam vidyaam pashoon santatim  
jgnaagjnaanamanalpakeertirnivaham prapnoti soukhyam janaha|  
tam vande narasimhatheertha nilayam **shreevyaasaraat** poojitam  
dhyaanatam manasaa nrusimhacharanam **shreepaadaraajam gurum**||  
kaashee kedaara maayaa karigiri mathuraa dwaarakaa venkataadri  
shreemushnakshetra poorva tribhuvanavilasatpunyabhoomaanivaasaha|  
gulmaadivyaadhihartaagurugunalilayo bhootavetaalabhedee  
bhooyaat **shreepaadraajo** nikhilashubhatatipraaptaye santatam naha|| {San.}

VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, offers sacrosanct “Shreetulasinalinaaakshamaala” this time brought especially from far away Vrundavan and performs a grand “Mahaabhisheka” with sacred waters of River Dakshina Pinakini and from the adjoining sacred spring of Narasimhatirtha. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also offers sanctified “Yatihastodaka” after anointing the Moolabrundavana of Shreepadarajaru with sacred “PanchaMudra” from pastes of “Gopichandana”. Thereafter, VyasaTheertharu performs a spectacular “Mahamangalaarathi” befitting the holiest of holy Pontiff interned there. Thereafter, VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, performs goes around the Moolabrundavana of VidyaGuruShreepadarajaru thrice with utmost sanctity and purpose and performs full length oblong salutations in front of the same. VyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also consecrates an utmost sacrosanct idol of none other than VayujeevottamaMukhyaPrana in the very same vicinity, adjacent to the famed idol of YogaNarasimha consecrated by none other than the legendary stalwart AkshobhyaTheertharu at Moodalabaagilu.

shreemadhwaha kalpavrukshascha jayaaryaha kaamadruk smrutaha|



chintaamanistu **VYASAARYAHA** munitrayamudaahrutam||{San.}

By the year 1509 AD, Emperor Krushnadevaraya Maharaya is now the supreme sovereign of a huge Vijayanagar empire and expresses enormous levels of gratitude towards RajaGuruVyasaTheertharu and seeks the latter's wise counsel daily. An intrepid traveler by name 'N u n i z', from far off Portugal mentions about the magnificence of the sprawling capital city of Hampi, where raw diamonds and rubies are bartered in the main streets all year round. Eventually Emperor Krushnadevaraya Maharaya upon staging famous victory over Kingdom of Udayagiri, fetches a superlative idol of ShreeKrushna and consecrates the same at Vijayanagar as per the advice of RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!". Further, RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!" establishes an Open University of higher learning at Hampi, the capital city of Vijayanagar with sprawling campus consisting of dormitory facilities for students and researchers from all over the subcontinent and Near East.

yadadheetam tadadheetam yadanadheetam tadapyadheetam|  
pakshadharavipaksho naavekshi vinaa naveena**VYASENA**||{San.}

Some of the noted visiting scholars who constantly visit this Open University at Hampi on annual basis are the likes of 'V a l l a b h a c h a r y a' from far away Gujarat who pays glorious tributes to the utterly marvelous philosophical grandeur of RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", and the terrific orator par excellence 'P a k s h a d h a r a m i s h r a' who had mastered an important literary work, [[c h i n t a a m a n i]] composed by a worthy named, 'G a n g o s h o p a d h y a a y a'. Another notable contemporary who is equally influenced by the immense literary achievements of RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", is an Oriya poet named 'K a n a p o o r i', who quotes RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", extensively in his own complimentary literary work. During one such marathon debating session, the great RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", stages a spectacular victory over 'b a s a v a b a t t a', who eventually hands over the famed ||SpatikaLinga|| with a guaranteed omnipresence of none other than MahaRudra to the victorious RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!". The infinite levels of confidence professed by RajaGuruVyasaTheertharu, "GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!", in the eternal tenets of the Tatva Vaada School of VayujeevottamaSreemanMadhwacharyaru is very much evident by the very fact that the principal icon of RukminiSatyabhama sameta SarvottamaMoolaGopalaKrushna is announced as the fantabulous prize for the victor of this debate!

padmaakaaro bruhadwaktro nimnaabhihi **SUDARSHANAHA** |  
yatibhihi sevaneeyascha yekachakraha suraantakaha ||{San.}

With utmost devotion and humbleness, the victorious RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, places the infinitely auspicious \***SUDARSHANA CHAKRA**\* bearing guaranteed omnipresence of none other than SarvottamaMoolaGopalaKrushna atop the ||SpatikaLinga|| and performs a grand “Mahaabhisheka” followed by a more grander ‘Mahamangalaartha’ to the same. With such an laudable effort RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, in one auspicious stroke throws open the doors of knowledge and thereby offering one and all a stupendous chance at forging ahead for achieving goal of choicest hierarchy liberation as per their individual worthiness. RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, officiates as the Chancellor of Vishwapavana Mutt and is always attired in saffron clothes which is a grandest symbol of having embraced pontificate with all the encumbrances of devotion, knowledge and supreme detachment. RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is constantly surrounded by multitudes of students, forever eager to partake in the effervescent Ganga of true knowledge in many diverse branches of learning, with educational programs such as ||Shadanga-Nyaya-Mimaamsa-Dharma|| being taught by handpick faculty to a plethora of diligent students from all over the subcontinent. Eventually, owing to increasing demand for higher education and huge popularity of the Vishwapavana Mutt, RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, nominates His trusted aides to officiate as Vice Chancellors’ in their own independent capacity at far flung places such as Haridwar by Satyanatha ; Gaya by Harimishra ; Kashi by Jayadeva ; Bengal by Eeswarasoori ; Kumbhakonam by Vijayeendra Theertharu ; Rajatapeetapura by Vadiraja Theertharu ; Moodalabaagilu by Prajgnaanidhi Thirtharu and at Kanchi by Sreenivasa Theertharu.

lakshmeejaanim soukhyateertham jayaaryam ramachandraaryam shreepurushottamam  
brahmanyabhaaskaram vamshaachaaram **VYASARAJAM** cha natvaa vakshye bhaktyaa  
sadhgrantaarthabhaavam ||{San.}

That RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, excels in the correct assimilation of the gist of the eternal Vedas is a foregone conclusion and proved beyond doubt by the profoundness of His prolific literary chronicles that are now part of compulsory curriculum and graduating syllabi at Vishwapavana Mutt at Hampi as rendered below :-

||**Taatparyachandrika**||

asprushtadoshagandhaaya kalyaanaguasindhave|  
namo namo bhaktamuktidaayine sheshashaayine||{San.}

**||Nyaayaamrutam||**

nikhilagunanikaayam nityanirdhootaheyam|  
shubhatamamatimeyam shuddhasoukhyaaptyupaayam|  
sakalanigamageyam sarvashabdhaabhidheyam|  
navajaladharakaayam noumi lakshmessahaayam||  
matprerakena harinaa yaa poojaa svasya kaaritaa|  
vyaagyajgnaropaa lakshmeeshasayaa preenaatu keshavaha||{San.}

**||Tarkataandavam||**

anantakalyaanagunyikaraashim aasheshadoshajitamapremeyam|  
mumukshubhihi sevyamanantasoukhyapradam ramesham pranamaami nityam||{San.}

**||Bhedojjeevvanam||**

svabhaavataha svatantratvaprakhyirnikhilyigunyih  
vibhinno vishwato vishnurjayataajjagadeeshwaraha||  
ramaanaathaaya haraye poornanadashareerine|  
nirdoshagunapoornaaya sarvayajgnabhujeha namaha|  
ramaanaathaaya raamaaya sarvayajgnabhujeha namaha|  
nirdoshagunapoornaaya pooraananda shreerine||{San.}

**||Mithyaatvaanumaanakhandana teekaa mandaaramanjaree||**

kamalaaramanam natvaa poornabodheshtadyivatam|  
vyaakurve vishwamithyaatvamaanakhandanapanchikaam||  
aheeshtaphaladaataaram shukaadidvijasevitam|  
bhavaadvaatanakhinnoham vishnumandaaramaashraye||{San.}

**||Maayaavaada khandana teekaa mandaaramanjaree||**

kamalaaramanam natvaa poornabodheshtadyivatam|  
vyaakurve gahaanaam maayaavaadakhandanapanchkam||  
saandrabhaktimarandaardamadvamaanasapankaje|  
vasatantam santatam kamsvadvamsihamsam bhajennisham||{San.}

**||Upaaddhikhandana teeka mandaaramanjaree||**

lakshmeekaratalaambhojalaalaneeyapadaambujam|  
pranamaami hayagreeva devataachakravartinam||  
hayagreevapadaambhojanakhadeedhitichandrikaam|  
manshakora samsaarasantapta satatam piba||{San.}

**||Tatvaviveka teekaa mandaaramanjaree||**

kamalaramanam natvaa poornabodheshtadyivatam  
vyaakhyaam tatvavivekasya karishyaamo yathaamati|  
indiraatakadaashlishtaha indraneelasamadyutihi|  
taapam haratu me krushnajeemotomrutavarshanaat||{San.}

In all Emperor Krushnadevaraya Maharaya starting from 1513 AD pays seven visits to the famed Seshachala shrine, each time after getting the prior blessings of RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”. On the sixth visit Emperor Krushnadevaraya Maharaya arranges for gilding of the AnandaNilayam with sheets of pure gold, only the fourth such event in recorded history for such a grand project. Similar gilding works of the golden domed AnandaNilayam were previously initiated by great devotees such as Jatavarman Sundarapandya, Saluva Mangideva Maharaja and Amayasekhara Mallappa. Emperor Krushnadevaraya Maharaya also donates thirty thousand gold coins to the corpus of the shrine for the purpose of gilding the outer faced of the tall |Vimana| of the AnandaNilayam. This stupendous project is finally completed on 09.09.1518 AD. At a grand function organized on 16.10.1518 AD Emperor Krushnadevaraya Maharaya along with His two Queens, Tirumala Devi and Chinnaji Devi, entire cabinet ministers and royalty pay their collective obeisance at the Tirumala shrine in a grand dedication ceremony steeped in royal splendor and sublime devotion. During one such pilgrimage to Seshachala, a grateful Emperor Krushnadevaraya Maharaya arranges for life sized copper statues of Himself and His two Queens to be stationed permanently within the outer courtyard of the famed shrine, standing with folded hands and in eternal subservience at the Lotus Feet of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara.

durvaadimatangasimhaan sarvashaastraarthakovidaan|

**VYASARAJA**mukhaan poorvavyaakhyaatrun pranamaamyaham||{San.}

Another epic pointer to the mastery of RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, over astrologically inauspicious prophesies and its timely vacation is the manner in which an impending disaster faced by Emperor Krushnadevaraya Maharaya by means of plaguing ‘k u h a y o g a’ is prevented in the nick of time. At that juncture, on 19.05.1520 AD RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, Himself ascends the glittering throne of Vijayanagar at the anointed inauspicious hour of planetary occultation and is seated there with the superlative icon of none other than SarvottamaMoolaGopalaKrushna on His lap, for nearly one and half hours. RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, offers all accolades heaped upon Himself for having vacated the evil snares of ‘k u h a y o g a’ to the exceedingly powerful benefaction of none other than SarvottamaMoolaGopalaKrushna, thereby highlighting the infinite powers of penance and meditation upon the Lotus Feet of the latter. Thereafter, an extremely grateful Emperor Krushnadevaraya Maharaya, in a show of supreme gratitude towards RajaGuruVyasaTheertharu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, for this timely act of saving both himself and his empire, performs a stupendous “Ratnaabhisheka” with diamonds and rubies, upon RajaGuruVyasaTheertharu,

“GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, even as the great savant is seated upon the glittering throne of Vijayanagar. A grateful Emperor Krushnadevaraya Maharaya endows a village known as VyasaSamudra to VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, as a mark of his eternal indebtedness towards the latter. Eventually, VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, constructs a huge inland lake known as VyasaSamudra at a village known as Kandakooru located in Madanapalli taluk of Chittoor district. VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, is also recognized as the harbinger of new traditions with sterling examples being, ascension of the golden throne of Vijayanagar at Hampi, especially during testing times of vacation of evil planetary occultation faced by Emperor Krushnadevaraya Maharaya and also the manner in which the great bards’ Purandaradasaru and Kanakadasaru are initiated into the Haridasasahitya devotional movement. In fact when Emperor Krushnadevaraya Maharaya performs famed “Ratnaabhisheka” upon VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, by seating the later upon the famed throne of Vijayanagar, a nonchalant VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, distributes all manners of riches presented to Him to one and all assembled there, without even a second thought or even giving it a second glance. An extremely farsighted VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, advises Emperor Krushnadevaraya Maharaya to emboss the auspicious symbol of Vijayanagar, comprising of a sword of honor as the centerpiece flanked on either side by wild boars’ at each and every prominent architectural structure all over the vast kingdom, especially at the entrance of the strategically important PampaVirupaaksha shrine at Hampi and the Tiruvengadam shrine atop Seshachala.

In the aftermath of a gloriously victorious campaign against King Prataparudra Gajapati, Emperor Krushnadevaraya Maharaya upon the advice of VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, visits Seshachala accompanied by His two queens namely, Tirumala Devi and Chinnaji Devi. At the same time, due to kindest benevolence of VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, the imprisoned Crown Prince Veerabhadra is set free from dingy dungeon of Kampili, as a mark of extending hands of friendship towards the vanquished Gajapati Kingdom. Emperor Krushnadevaraya Maharaya bestows an honorary title upon VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, such as **||srimat-paramahamsaparivraajakaachaarya, padavaakya pramaanagjnya, durvaadigarvasarvasaapahaara, srimat vaishnava siddantha pratisthaapanaacharya and sakala vidvajjana manah padmavana saupastika||**. On that occasion a grateful Emperor Krushnadevaraya Maharaya by means of a royal proclamation embossed on copper plates, transfers the rights of receiving fifteen donor

shares of Srivaari prasadams of none other than AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara to VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, alongside grant of six villages endowed to the Vyasarajamutt. Apart from this Emperor Krushnadevaraya Maharaya also legalizes rightful possession of two mansions situated atop Tirumala and two mansions situated at the foothills of Tirupati, to Rajaguru of Vijayanagar Kingdom, none other than VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”. Decades earlier (See Part 3), these strategically located real estate were confiscated from a delinquent Nambiyar Sirappayyan by the then Emperor Saluva Narasimha of Chandragiri, since the former is found guilty of embezzling temple jewelry. Simultaneously, another tenant Hastigiri Timmayyan is also vacated from these places as per the express orders of none other than Emperor Krushnadevaraya Maharaya and eventually an important shrine, known as Vyasaraja Mutt is consecrated at both these places and is duly inaugurated on 12.01.1524 AD. Emperor Krushnadevaraya Maharaya also makes it mandatory for the famed shrine to compulsorily facilitate fifteen and half prasadam, two akkaalimandai, twenty six appam, twenty six atirasam, one and half palam of chandanam, seventy five areca nuts and one hundred fifty betel leaves daily for the use of the disciples of VyasaRajaYatigalu stationed permanently there. Later during the same year on 08.11.1524, a duty conscious VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, arranges for endowment of a whole village for purpose of propitiating Govindarajaswamy at Tirupati foothills. VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, arranges for a permanent structure known as ‘AnhikaMantapam’ in front of the Vyasarajamutt. Thereafter, VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, also pays fourteen thousand “narpanam” to the temple treasury for purpose of presenting 354 appapadi offerings to Utsavamurthy of AkhilaandakotiBrahmaandanayakaSarvottamaTirumalaVenkateshwara during conduct of religious festivities such as annual Brahmotsavam, summer festivals, Adhyayanotsavama, swing festivals, Pavitrostavam, of course all such services rendered in the manner of “kainkaryam” to the Lord of Seven Hills’ atop Seshachala.

Upon the passing away of Emperor Krushnadevaraaya Maharaya in 1529AD, VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, anoints none other than the former’s half brother, Achyuthadevaraya Maharaya as the next Emperor of Vijayanagar. In fact VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, personal intervention enables successful conduct of a grand coronation ceremony of the new incumbent within the inner most sanctum sanctorum of AnandaNilayama at Seshachala. There, Achyuthadevaraya Maharaya is crowned Emperor of Vijayanagar after sacrosanct waters of a grand “Abhisheka” flows downwards from the pointed Right Hand of none other than

AkhilaandakotibrahmanaandanayakaSarvottamaTirumalaVenkateshwara. Thereafter, Emperor Achyuthadevaraya Maharaya vows to devote His remaining lifespan in constant committed service at the Lotus Feet of none other than AkhilaandakotibrahmanaandanayakaSarvottamaTirumalaVenkateshwara. Emperor Achyuthadevaraya Maharaya also vows to remain eternally subservient to VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, and to strive day in and day out for the wellbeing of all subjects of the Kingdom of Vijayanagar. Within a short period Emperor AchyuthadevarayaMaharaya, the new incumbent, rings in far reaching welfare measures benefitting all subjects of the vast Vijayanagar Empire. Meanwhile VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, anoints twenty four worthy disciples as independent Pontiffs’, each with a designated task of propagating the eternal tenet of Tatva Vaada School of Thought of VayujeevottamaSreemanMadhwacharyaru. It is during the sterling rule of Emperor AchyuthadevarayaMaharaya that Narayana Yati, introduces a great poet of immense potential, Somanatha to VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, at the royal court of Hampi. VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, on one auspicious day of “Dwadashi” gives away His most favored disciple Vishnu Theertharu as the next successor to the great Pontiff and mendicant Surendra Theertharu hailing to the ||SreeVibhudendraTheerthaMoolaMahasamsthaana|| with a grandiose Pontifical title as VijayeendraTheertharu. In due course upon receiving a personal invitation from His student the legendary VadirajaYatigalu to participate in the biennial “Paryaaya Mahotsava” at Rajatapeetapura, VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, transits towards the hoary pilgrim centre for a rendezvous with none other than Madhwavallabha KadagoluShreeKrushna. Logistics for this entire travel is personally supervised by Emperor Achyuthadevaraya Maharaya who makes all effort to ensure that this particular transit is safe in perennial strife torn regions of Vijayanagar Empire, facing newer threats from Portugal settlements on the eastern coast.

**“kelaiaha nee yenna maatha Paarthane! Geetharthavane!” {Kan.}**

In the chronicled auspicious year of ||Hevalambi Samvatsara Phaalgunamaasa Bahula||, 1539 AD, the legendary nonagenarian Pontiff VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, enters the Moolabrundavana at Aanegundi, a secluded island, situated amidst roaring rapids of River Tungabhadra in the vicinity of Hampi. During that period, a grieving Emperor Achyutadevaraya Maharaya, the monarchical contemporary at Vijayanagar once again personally supervises all tasks in order to facilitate such an eventual closure of a Golden Era. Well before that VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, anoints His ‘Poorvaasharama” nephew as His next successor with the

Pontifical title of SreenivasaTheertharu. VyasaRajaYatigalu, “GopalaKrushna! GopalaKrushna! shankhachakragadaadhara! sarvadaa sarvato mahyam kuru maadhava rakshanam!”, advises SreenivasaTheertharu to arrange for a Moolabrundavana in a similar manner to the humble mansions of humblest devoted Gopis’ who are constantly involved in amaranthine transiting orbital devotion at the Lotus Feet of none other than SarvottamaMoolaGopalaKrushna. Just days before His spectacular entry into the sacrosanct Moolabrundavana, VyasaRajaYatigalu, hands over a sealed parchment to His Pontifical successor and trusted aide, SreenivasaTheertharu, with a strictest pontifical decree to hand over the same to Vijayeendra Theertharu of Kumbakonam and no one else.

arthikalpita kalpoyam pratyarthigajakesari  
**VYASATHIRTHA**gurubhooyaadasmadishtaartha siddhaye|| {San.}

In due course, SreenivasaTheertharu utters the infinitely sacrosanct and utmost auspicious ||CharamaShloka|| in favor of His sole mentor VyasaRajaYatigalu. SreenivasaTheertharu offers sacrosanct “Shreetulasinalinaaakshamaala” brought especially from far away Dwaraka and places the superlative icons of RukminiSatyabhamasameta SarvottamaMoolaGopalaKrushna and SarvottamaPattabhiRamachandra upon the sacred Moolabrundavana of VyasaRajaYatiglu, along with a host of sacred “Shaalagrama” and performs a grand “Mahaabhisheka” with sacred waters of River Tungabhadra. SreenivasaTheertharu, also offers sanctified “Yatihastodaka” after anointing the Moolabrundavana of VyasaRajaYatigalu with sacred “PanchaMudra” from pastes of “Gopichandana”. Thereafter, SreenivasaTheertharu performs a truly spectacular Mahaamangalaarathi to the Moolabrundavana of VyasaRajaYatiglu, witnessed by thousands upon thousands of grateful citizenry of Hampi led by their Emperor Achyuthadevaraya Maharaya, who collectively bid tearful adieus to a hitherto YugaPurusha, the likes of whom are exceedingly rare indeed.

**“chittisidaa VYASRAYA chittajanayyana divya muktivaalagakaagi mudadi vyikuntakke....”!** {Kan}

Later that day, none other than the famed bard Purandaradasaru exclaims after sighting the transit of none other than VyasaRajaYatigalu from within the sacred confines of the Moolabrundavana at Aanegundi towards the famed domain of Vykunta of none other than SarvottamaSreemanNarayana, seated in an airborne vehicle.

**||DHIGVIJAYARAMAMOOLARAMAJAYARAMA VIJAYATE||**

Decades later, during the year 1560AD, the legendary student disciple of VyasaRajaYatigalu none other than SreemadhVijayeendraTheertharu eventually transits to Hampi now ruled by Emperor AliyaRamaraya, son-in-law of Emperor Krushnadevaraya Maharaya. At that time, SreemadhVijayeendraTheertharu meets SreenivasaTheertharu, who is delirious with joy upon seeing the former. In due course, SreenivasaTheertharu leads VijayeendraTheertharu to the secluded island of Aanegundi



for a rendezvous of VyasaRajaYatigalu's Moolabrundavana. There SreenivasaTheertharu as per the last command of VyasaRajaYatigalu hands over the sealed parchment to SreemadhVijayeendraTheertharu, who at first presses the sacred document now weathered by passage of time to His own auspicious head and slowly begins to read the same. Within no time, SreemadhVijayeendraTheertharu is totally overcome with emotional joy and with tears streaming down from His utmost auspicious eyes' performs full length oblong salutations in front of the Moolabrundavana of VyasaRajaYatigalu. Next, SreemadhVijayeendraTheertharu performs ||Samsthaanapooja|| of phalanx of sterling icons of the Sreemutt with renewed sense of pontifical purpose and devotional verve. SreemadhVijayeendraTheertharu also places the sacred parchment of VyasaRajaYatigalu in an open niche below the Lotus Feet of the superlative icon of none other than ||SREEMANMOOLARAMA|| and performs a magnificent Mahamangalaarathi to the same. Scores of devotees jostle with each other and crane their necks forward in order to read what is written on the sacred parchment of VyasaRajaYatigalu that is now made public. Dramatically, the message contained in the sacred parchment is highlighted by auspicious dancing flames leaping forth from the Mahamangalaarathi being performed by SreemadhVijayeendraTheertharu in frenzied devotion. Devotees are astounded and rendered speechless when they eventually decipher the divine message of **CHANDRIKAACHARYARU**, none other than VyasaRajaYatigalu on the sacred parchment: -

**||YATI DHARMASAMSTHAAPANAARTHAAYA SAMBHAVAMI YUGE YUGE||{San.}**

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**[[ krushnagrahagruheetaatman ]] SAMAAPTAHA.**

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**C O N C L U D E D**

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**REFERENCES FOR PART - 4: -**

1. [[Vyasaraja Vijayaha]], courtesy SreenivasaTheertharu
2. Inscriptions of Tirumala Tirupati Devasthanams { Vol I – Vol VII, 1998}.
3. Web courtesy, Webmaster [www.gururaghavendra.org](http://www.gururaghavendra.org)

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{{Event managed @ ^HoleyAanjaneya^, consecrated by Shreepadarajaru and VyasaThirtharu, Madduru, Mandya District, Karnataka, India.

Tirumala Venkata et al, Volume conceptualized on XXIII VIIMMXVI }}

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