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PRESENTS

|| \*DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

||\*SHREELAKSHMIVENKATESHWARA  
GURU PARABRAMHANE NAMAHA^ ||

{ SREE KHARANAAMA SAMVATSARA PHAALGUNAMAASA NIYAAMA  
SHREE PADMAGOVINDAAYA NAMAHA^ }

|||\*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI  
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA  
VENKATESHWARAHA SARVAPAALAKAHA^|||

\*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^	
\*Shreemadh JayaTheertha Gurubhyo Namaha^	
\*Shreemadh Vijayendra Theertha Gurubhyo Namaha^	
\*Shreemadh Sudheendra Theertha Gurubhyo Namaha^	
\*Shreemadh Raghavendra Theertha Gurubhyo Namaha^	

[ [ [ \*MUKTITATVAVINIRNAYAHA^ ] ] ]

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{{Outsourced activators for higher echelons of graded hierarchy  
liberation mandated in ^TatvaVaada School^ and  
commutable to the \*Celestial Shankukarna^}}

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{'Upanyaasa' On the Auspicious Occasion of  
of \*SreeGurusarvabhoomara Pattabhisheka and SreeGurusarvabhoomara  
Varadanti Mahotsava^, ^Mantralaya^ 2012.}

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//Karthru// \* T I R U M A L A V E N K A T A ^

“paapahara \*CHAKRA\*dhara paalane maado paramaatma  
\*TIRUMALA VENKATA^ramana rakshisu karunaabharana”

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paapavaalee paatana patvapaangaha shreepaani padmaanchitha jaanujangaha|  
gopaalabaalaha krupayaa svayam naha|

\*SHREE PANDURANGO^ bhavathu prasannaha|| {San.}

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kantaste purushotamah panipatih sayyanam vahanam Vedatma vihagesvaro  
yavam nika maya jaganmohini|  
bramosadisuravrajah sadayitastvaddvasadasijanah SHREErityeva cha nama te  
bhagavati broomeh katam thvamvayam||{San.}

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May \*VIDYA LAKSHMI^ propitiated herein as \*Shree^ Always Omnipresent in \*SARVOTTAMA PANDURANGA^, Guide this most humble Paper titled, [[[\*Muktivatvavirnayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^”.

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|| Manmanobheestavaradham Sarvaabheesthaphalapratham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

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**CHAPTER – 1 :-** [[[\*Muktivatvavirnayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.

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**Invocation directed at the ^Lotus Feet^ of \*AkhilandaKotiBramhaandaNayakaLakshmiPadmavatiSametaSarvottamaTirumalaVenkateshwara^, resplendently manifest within the golden Sanctum Sanctorum of ^AnandaNilaya^, atop ^Tirumala^, and the sole overlord for most special ^Seven sacred springs^ amongst countless others, situated in these very sacred hill ranges:-**

asminnagottame punye kati theerthaani santi hi| tesham sankhyaam cha me broohi kati mukhyaani tatra vyii| tatraapyatyanta mukhyaani vada me munisattama| saddharmaratidaanyatra kati sankhyaanvitaan cha| kati cha gnaanadaanyatra bhaktivyiraagyadaani cha| muktipradani kaanyatra taani me vada suvrata||{San.} Swaamipushkarni chyiva viyadgnaa tataha param| tashaatPaapavinaasham cha Pandutheertham tataha param|| Krushnatheerthamiti khyaatam sarvapaapaharam shubham| Kumaradhaarikaam chyiva Tumbosteerthastataha param||{San.}

“Muktiyogya” \*Emperor Dilipa^ once happens to question “Muktiyogya” \*Sage Durvasa^ about the occurrence of countless sacred springs in ^Venkatachala^ and requests for a graphic description about select seven sacred springs so situated upon these very sacred seven hills. The valiant Emperor is also curious to learn about the exact number and also the infinite extent of its holiness and sanctity, which one of these are most important and the reasons thereof, which amongst these sacred springs are vital for furthering the eternal cause of Dharma, which amongst these sacred springs are vital for attainment of the most elusive of all streams of Knowledge, which amongst these sacred springs are vital for acquiring the ultimate stage of all round detachment complimented by heightened levels of pristine pure devotion and last but never the least which amongst these sacred springs are vital for attaining the most elusive of all graded hierarchy liberation. In reply \*Sage Durvasa^ narrates about the everlasting fame of ^Venkatachala^ which is home to nearly 660000000 sacred springs with a “**Wow Factor of Infinity!**” (∞). Amongst which nearly 1008 sacred springs are for furthering the cause of Dharma alone, 108 sacred springs are for attaining Knowledge, 68 sacred springs are solely set aside for acquiring devotion and detachment and ^Seven sacred springs^ amongst these 68 sacred springs are solely set aside for attaining the most elusive of all goals – that is attainment of graded hierarchy liberation.

Thereafter, \*Sage Durvasa^ continues to elaborate upon the infinite glory of the ^Seven select sacred springs^ atop ^Venkatachala^ namely -- ^Swamipushkarni, Akashaganga, Papavinaashini, Pandutheertha, Kumaradhara, Tumburutheertha and Krushnatheertha^. Those individual doers of righteous duty tasks who happen to take ritual purification bath in the above mentioned seven sacred springs shall well neigh be on the path of total liberation. Also, annual occultation of various Stars and Planets due to auspicious Zodiacal transition, there occurs ^sangama^ of many countless sacred Rivers within these seven select sacred springs thereby rendering them even more auspicious, sacred and all powerful.

Any individual who performs ritual purification bath in the sacred ^Krushnatheertha^ during ^Makaramasa^ on a Sunday when the full Moon is in ^Pushya Nakshatra^, shall be rid of each and every sin once and for all. On the auspicious occasion when the full Moon of ^Kumbhamasa^ in ^Makha Nakshatra^ is aligned harmoniously, then there occurs a splendid ^sangama^ of all sacred Rivers in one single sacred spring, the ^Kumaradhara^. Therefore those who perform ritual purification bath here shall gain merits that are equivalent to those gained by performance of the sacred ^Rajasuyayagjna^. This apart such an individual shall always remain victorious right up to the occurrence of an eventual choice hierarchy graded liberation. It is also advisable to donate liberally monies and food stuffs to the needy in the vicinity of this sacred spring ^Kumaradhara^, which then would certainly enable proper satiation of one's ancestors. Further, during the ^Shuklapaksha^ when the Sun traverses through the ^Meenarashi^ and is aligned with the auspicious ^Uttaraphalguni Nakshatra^ there occurs an unique ^sangama^ of all holy Rivers in the sacred spring ^Tumburutheertha^. Those who happen to perform ritual purification bath here alongside donation of alms to the needy shall never have to be reborn once again. Indeed, such is the acclaimed sanctity of this one particular sacred spring atop ^Venkatachala^. The vicinity of this particular sacred spring is also much sought after for performance of sacred thread ceremony and auspicious betrothal for the deserving worthy.

Likewise, when the Sun during ^Poornima^ and ^Chitta Nakshatra^ traverses through the ^Mesha Rashi^, there occurs a truly mystical ^sangama^ of countless holy Rivers in the one sacred spring of ^Akashaganga^. Those fortunate individuals who happen to perform ritual purification bath at this set aside auspicious moment shall be deemed to have performed one hundred sacred fire rituals and shall attain concurrent merits of the same in full without any deduction at source or otherwise. The vicinity of this sacred spring is set aside for donation of special gold ornaments and also for giving away chaste damsels in auspicious betrothal. Next, when the Sun traverses through the ^Vrushabha Rashi^ especially during ^Shuklapaksha^ and ^Krushnapaksha^ either on a Sunday or a Tuesday, there occurs a most special omnipresence of none other than the Celestial River ^Ganga^ in the sacred spring of ^Pandu Theertha^ atop ^Venkatachala^. Those individuals who donate auspicious bovines and perform ritual purification bath here in this vicinity shall come to be rid of the eternal coils of countless births and deaths. It is recognized that this particular auspicious hour occurs sometime during the early morning at around eight antemeridian.

Very similarly, there also occurs a multitude of ^sangama^ in the sacred spring of ^Papavinashini^ particularly during the auspicious alignment of ^Uttaraashada Nakshatra^ on a Sunday of ^Ashwayujamasa Shuklapaksha Saptami^ and during onset of ^Uttarabhadra Nakshatra^ on an auspicious ^Dwadashi^ day. Those who happen to perform ritual purification bath on this most auspicious of all days shall eventually come to enjoy choice hierarchy liberation itself. It is a compulsory practice to donate sacred and auspicious ^shalagrama^ stones in the vicinity of this sacred spring ^Papavinashini^ situated atop ^Venkatachala^ and such an action shall result in full and total evacuation of each and every sin so committed in one hundred previous births at one go. In the most important of all sacred spring namely, the ^Swamipushkarni^ especially during the sacred ^Dhanur Masa^, ^Shuklapaksha^, ^Dwadashi^ day particularly during early dawn there occurs a spectacularly special Omnipresence of every Holy River and sacred spring here that is simply unrivalled and unmatched in its manifestation. Therefore, those fortunate individuals who happen to perform ritual purification bath here at such an auspicious moment in the correct manner stands to attain instantaneous liberation. This is not a mere wishful statement but a certainty, the only rider is that such an individual must and should have amassed mountainous merits from countless past birth and only then he or she shall come to perform such a correct ritual purification bath at that specially anointed hour at this most sacred spring ^Swamipushkarni^ situated atop ^Venkatachala^. Contrastingly, the same shall never occur to the habitually wicked or the purposeful unwise lot. A ritual purification bath performed only once here alone suffices to enable onset of enormous merits that is equivalent to so gained by bathing in the Celestial River ^Ganga^ at the very source for a countless number of times. In the vicinity of ^Swamipushkarni^ donation of auspicious bovines, ^shalagrama^ and offering of sanctified foodstuffs are a must in order to further garner mountainous merits. The performance of compulsory ceremony of 'shraddha' as a mark of respect for dear and departed ancestors is also sanctioned in the vicinity of this sacred spring. From the time of sunrise for around six hours from then onwards there is a guaranteed omnipresence of multitude of immensely sacred and most holy Rivers here at ^Swamipushkarni^ so much so that any individual who shall merely mull over such a fantabulous occurrence shall be instantaneously enlivened to attain infinite glory!

**\*AnjaneyaVaradaGovindaGovinda^**  
**\*PrahlaadaRaajaVaradaGovindaGovinda^**  
**\*BahkleekaRaajaVaradaGovindaGovinda^**  
**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**  
**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**  
**\*SaptagirivaasaGovindaGovinda^**  
**\*SeshachalavaasaGovindaGovinda^**  
**\*HariSarvottamaVayuJeevottama^**  
**\*PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke**  
**Govinda Govinda^**

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**Invocation of “Maasaniyaamaka” \*ShreeGovinda in order to cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^-**

Govindo Gopatihi Krushnaha Keshavo Garudadhvajaha| Varaaho Vaamanaschyiva Narayana Adhokshajaha||{San.}

\*SarvottamaGovinda^, can be inferred through the exalted medium of the eternal [[Vedas]] as appended in the sequential ^Pramana^ of → **vedyischa sarvyirahameva vedyaha**||{San.}. The eternal [[Vedas]] espouse only the cause of such a \*SarvottamaGovinda^ alone since no one else is qualified to merit the same. During the famed incarnation as \*SarvottamaShreeGopalaKrushna^ invincible protection was extended towards innocent and hapless bovines from evil designs of habitual marauders. So much so that the very famed divine Celestial bovine \*Kamadhenu^ Herself performed a magnificent ^Ksheeraabhisheka^ upon such a \*SarvottamaShreeGopalaKrushna^ with copious amounts of Her own precious auspicious milk as a mark of eternal gratitude to the latter to having protected Her humble flock. Eventually, none other than “Muktiyogya” Celestial \*ChaturmukhaBramha^ in the garb of an auspicious bovine, Himself performed ^Ksheerabhisheka^ upon such a \*SarvottamaShreeGopalaKrushna^ now manifest as \*SarvottamaSreenivasa^ resident in an anthill upon ^Venkatachala^. Further when an enraged Chola King upon coming to know of this incident happened to swing his sharpened axe upon the innocent bovine, an enraged \*SarvottamaSreenivasa^ Himself appeared from the swirling turrets of the anthill and extend His protection to \*ChaturmukhaBramha^, from suffering any serious injuries. The rest is glorious History, truly the stuff from which legends are made of!

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**Sustenance invocation of hierarchy Celestial “Muktiyogya” Goddess \*Durga Devi^, one of the superlative incarnations of “Nityamuktalu” Goddess \*Mahalakshmi Devi^, manifest amongst the most sacred hillock of ^Vimanagiri^ situated in the vicinity of ^Pajaka Kshetra^, consecrated there by none other than \*SarvottamaParashurama^, along with four most sacred and holy springs, thereby extending Her auspiciously eternal protection in the form of an affectionate Mother to none other than \*VayuJeevottamaAchayaMadhwaru^-**

atha Parashuramo jagannathastadgirou kaamavarshineem|  
Durgaamaasthaapayaamaasa surendraadyatadaa yuhu||  
Vimaanaanyadhiruhyite Parashuramam Durgaam tathanaman||  
tushtuvuscha hrushikesham harshagadgadayaa giraa|  
namaste deva devesha Parashuraama bhaktanataachyuta||  
anaadyanantakaalena jagat srujisi rakshasi|  
Hamsi chaante mahashakte mahaapurusha te namaha||  
kalouyuge tamahapraaye dharmagjnaanavivarjitam|  
kaamakrodhamadopetam tantumaatrakriyaatmakam||  
alpaayushyam chaalpabhaagyam vyaadhibhischaatipeeditam|  
alpagjnam vishayaastakam theerthakshetrparaagjmukham||

ujjiheershurjanamimamindukshetram twamaatanoho|  
theerthaani chaatra punyaani hyartarkyaa te dayaa vibho||  
iti stuvanto devaaste kshetre Parasuramapaadaanvite|  
chaturshvapi cha theertheshu snaanam krutvaambikaam punaha||  
drushtvaa nyivedayan sarvam karm Parashuraame mahaatmani||

Parashuramoti hrushtasnaanaaha devaaha kruvanti ye naraaha  
mama chykadine sarvatheerthaani snaanamuttamam||  
ambikaadarshanam chyiva teshaam daataasmyaham kalou||  
bhoopadaskhinajam punyam sarvatheerthaaavagaahanam|  
kaamukaanaam kaamaphalamakaamaanaam cha matpadam||

ityuktaaste suraa Parashuraamam natvaa yaatum sumudyataaha|  
tadaa girou vimaanaani sthiraanyaasamstathaamaraaha||  
vismitaa abruvan sarve vimaanagirirityamum|  
Parashuraamasya vyibhavam devaa gunanto divimaastitaaha||  
ato vimaanayogitvaat vimaanagirimadhbhutam|  
arohanto janaa Vishnoraatohanti padam dhruvam||{San.}

In this ensuring ^Kaliyuga^ due to clogging blindness of dark ignorance that pervades allover compounded further by total absence of even a passing semblance of servitude towards the sanction righteous path, furthered festered by pits of unfathomable anger and misery, suffering from untold and incurable diseases, the only sole refuge now is at the ^Lotus Feet^ of \*SarvottamaParashurama^. Keeping this in view, phalanx of hierarchy \*Celestials^ led by none other than “Muktiyogya” \*Devendra^ begin to perform salutations to such a \*SarvottamaParashurama^ and thereupon conduct many a sacred ritual purification bath in the four sacred springs located in and around ^Pajaka Kshetra^. These very same \*Celestials^ thereafter have an auspicious “darshan” of an idol of Goddess \*Durga Devi^, consecrated by none other than \*SarvottamaParashurama^. Next, these fortunate \*Celestials^ also offer fruits of all their designated services at the ^Lotus Feet^ of \*SarvottamaParashurama^. Phalanx of hierarchy \*Celestials^ perform eulogy of none other than \*SarvottamaParashurama^ who is the sole acknowledged causative factor for creation, sustenance and protection from Time immemorial and in due course proceed towards the nearby hillock situated in the vicinity of ^Pajaka Kshetra^, in order to retrieve their heavenly aircrafts parked there. To their surprised amazement these \*Celestials^ find that their individual aircrafts are now firmly rooted to the ground and would not budge an inch! Witnessing such a strange incident, wary \*Celestials^ wonder aloud about the cause for the same and also name this hillock as ^Vimanagiri^. Once again, phalanx of hierarchy \*Celestials^ perform a collective eulogy of \*SarvottamaParashurama^.

A supremely pleased \*SarvottamaParashurama^ on His behalf utters that indeed during the ensuing ^Kaliyuga^ if any chosen high ranking \*Celestial^ or a doer of righteous duty task for that matter ever happens to perform ritual purification bath in the four sacred springs in the vicinity of ^Pajaka Kshetra^ and then proceeds to sight the idol of Goddess \*Durga Devi^ consecrated nearby, shall have deemed to have roamed the ^Three

Worlds^ at one go, alongside accumulation of mountainously auspicious merits of having performed ritual purification bath in every known sacred spring and holy River and shall eventually be on the sure fire path of attaining graded hierarchy liberation itself! That is why it is said that even if mere mortals ever happen to climb this auspicious hillock of ^Vimanagiri^, then the same is equivalent to having ascended the very heavenly abode of ^Vykunta^ itself. Thus it is clear that with most special collective omnipresence of none other than \*SarovaramParashurama^ and Goddess \*Durga Devi^, have themselves rendered this famed hillock ^Vimanagiri^ as most auspicious indeed similar to the envious ranking tagged to other sacred hill ranges such as ^UttaraBadari^ and ^Venkatachala^. Eventually thoroughly chastened lot of \*Celestials^ happen to get back their individual aircrafts and gratefully journey towards their respective domains.

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**Sustenance invocation of hierarchy Celestial “Muktiyogya”  
\*VayuJeevottamaMukhyaPrana^ seeking His extended protection and kindest  
benefaction at all times:-**

bhaktim shreeramanasya paadayugale preetyaa pradeheesha machittam  
tatpadapadmachintanaratam nityam vidheshyachyutam|  
Tvattaatm mayi suprasannamadhunaa vigjnaapya kurvanjasaa svaamin  
praanaganaadhinaatha dayayaa daasam hi maam paalaya||  
Tvayutrishtati tatkalevaramabhoot paatyikapaatram suraastrium nyiva hi  
shekuraadipuroshopyaaseedupekshaarataha|  
Shvaasaakhyam manumasya yat tava vashe brootevigeetaa shrutihi sa tvam  
praanaganaadhinaatha dyayaa daasam hi maam paalaya||  
Yenaatmeeyajanaavanaaya balinaa neetaha purocchaachalasteernaha poornapayonidhihi  
khalajitaa drushtaa cha seetaakruteehi|  
Tat te kim kataheeyamasti jagati vyastasya satpaalane swaamin ramapadaabjabhrunga  
tadava shreeman hanuman namaha||  
Sevaabhihi paritushtadheehi kavijanyirgeyaabhiraadyaha pumaan bramhaanam kila  
bhaavinam samatanot santam bhavantam prabhuhu|  
Saamraajye sati vismrutirnijajane nindyaa hi yat tvaadrushaam svaamin  
ramapadaabjabhrunga tadava shreeman hanuman namaha||  
kaamee yena hi keechako vinihataha krodhee cha dhushaasanaha stabhdano  
lubdhasuyodhanasch manimaam mugdho mandaandho bakaha|  
Krusshnerchyaabhiratascha maadhapatih shadvyirivargaat sadaa sa tvam bheema  
gunaabhiraama dayayaa daasam hi maamuddhara||  
Daahaadyena vimochito nijajanaha sa tvam bhaavaagjnerava  
sveeyaadhvapratibandhakascha nihatha kirmeeranaamaa sa me|  
Prodyanmadhvamanugasya sadaya pratyartinaha saadaya svaamin somakulaagraganya  
bhavataha potam hi maam na tyaja||  
Vidwatsandhumahodaya shrutipathapragjnaptibeejodaya pratyartambujamudrana  
priyajanapratyooahgharmaardana|  
Hrullagnaamalakrushna sasmitadayaaveekshaasudhaadhishtnya maam  
shreemanmadhwamuneendrachandra kumudashaaneeyamudbhodhaya||

Yadvaagaakhyakaraaha sataam sukhakara durvaadigarvajvaraaha  
sadvityaambudhiposhako yadudayovidyaambuddhehe shoshakaha|  
Yaha sharvena shirodhatopi vishadam chakre muraarehe padam  
sovyaadadbhutamadhvataarakapatirhaardaandhakaarachyutihi|  
Padyaanaamidamashtakam pravilasannmadhvaakrutispashtakam  
taddaasapriyavaadiraajayatinaa taddttavaagbhootinaa|  
Hrudyam yaha patateeritam sucharitam sa syaaddishaamashtake  
maadyanmaayimatamgabhangakaraneesimhaprabarhprabhaha||{San}

This gloriously holy composition of “Muktiyogya” \*Bhaaveesameeraru^ showcases the awe inspiring valor and deeds of none other than \*VayuJeevottamaMukhyaPrana^ who is eulogized in a variety of manner befitting His eminent hierarchical status. In this particular composition, \*VayuJeevottamaMukhyaPrana^ is rampantly beseeched in order to gain His benevolence so that an individual doer of righteous duty task is enabled to profuse immense levels of devotion at the ^Lotus Feet^ of none other than \*SarvottamaSreemanNarayana^, apart from enabling one’s mind to constantly hover at His ^Lotus Feet^ unwaveringly and at all times, ultimately successfully gaining His immense appeasement. It is quite well known that if at all \*VayuJeevottamaMukhyaPrana^ exits from a live body even for a fraction of a micro second, then such a body shall be rendered as a doomed dead body totally devoid of even a semblance of life. No one, repeat no one can revive such a body that shall begin to decay and rot from that very micro second onwards. Urgent pleas toward even renowned \*Celestials^ of enviable standing also cannot help much in this most depressing of all scenario. So much so that even the classically acclaimed [[Upanishads]] also extols such an enviable quality of \*VayuJeevottamaMukhyaPrana^ thus → **hamsaha soham svaahaa**||{San.}. This most prized composition primarily aims to seek the eternal protection of such a \*VayuJeevottamaMukhyaPrana^, who is eulogized in all the ^Three Incarnations^ of \*Hanumanta—Bheemasena—Madhwacharya^, of course with an obvious aim of seeking their collective protection. Studying this composition, an individual can ferret out the unbeatable levels of devotion professed by \*Bhaaveesameeraru^ at the ^Lotus Feet^ of \*VayujeevottamaSreemanMadhwacharyaru^. Indeed, so powerful is this invocation of \*VayujeevottamaMukhyaPrana^, that the same if rendered in the true spirit is guaranteed to render valorous strength of a fiercely marauding lion and thereby easily vanquish all forms of challenges that stem from the ignorance of downright illusion.

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**A bird’s eye view of the single most Immensely Sacrosanct [[Holy Work]] of \*VayuJeevottamaSreemanMadhwacharyaru^, titled [[\*Iyitareyoupanishad Bhaashya^]], so extracted from the Collective Compendium of [[SarvaMoola]], is now studied with utmost piety prior to the commencement of this Paper, titled as [[\*Muktitatvavinirayaha^]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^”.**



**\*VayuJeevottamaSreeman Madhwacharyaru's^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well. Each and every [[Holy Work]] of \*VayuJeevottamaSreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of \*SarvottamaShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely as it were on the bedrock of “Philosophical Entente” between \*BhagwanVedaVyasa^ and His \*Followers ^!**

\*BhagawanVedaVyasa^ ranks foremost and most profound amongst all those who have ever journeyed through the infinite spectrum of Vedanta, apart from being its very progenitor in a sense. There is simply no parallel in known history, past, present or future who can be credited in having achieved as much in such an awe inspiring manner as \*BhagawanVedaVyasa^. The never ending lists of ‘very first’ achievements of \*BhagawanVedaVyasa^ in the vast ocean encompassing the entire firmament of Vedic literature comprising of the eternal [[Vedas]], their segregation, the classical [[Bramhasutra]], [[Mahabharata]], [[Harivamsha]] and the sacred [[Puranas]] is a veritably everlasting testimony to the sheer extent of innate genius of the former's infinite intellectual capacity, that repeatedly renders one to gape involuntarily in abject stupefaction and devotional surrender. In many of his notable holy compositions, \*BhagawanVedaVyasa^ has repeatedly given elaborate narration of the most rarest of rare domains of heavens and hellish netherworlds, apart from graphically detailing many a still unexplored remotest regions of the vast Cosmos and their constant regeneration and destruction that is still an unsolvable and utterly enigmatic riddled challenge to modern day Science. The style of language, literature and the syntax employed by \*BhagawanVedaVyasa^ is simply unmatched to this day and for eternity so much so that it has forever raised the literary benchmark to an all time high beyond reach for all and sundry, however much they try and strain every sinew possible! One of the most superlatively auspicious form of such a \*BhagawanVedaVyasa^ is constantly ornamented with the presence of sacred tendrils of freshest ^Shree Tulasi^ in His ears, always. This is no surprise since none other than \*SarvottamaSreemanNarayana's^ manifestation occurs in the humblest tendrils of ^ShreeTulasi^ in a staggering array of five thousand three hundred and seventeen varied forms in sheer unmatched grandeur.

It is stated with unbridled joy that it is only \*VayuJeevottamaAcharyaMadhwaru^ who has correctly interpreted all such rich literary treasures initiated by \*BhagawanVedaVyasa^. In fact the superlative unraveling of a truly awe inspiring ^Vishwaroopa^ encompassing the inexhaustible literary Magnum Opus of \*BhagawanVedaVyasa^ is accredited to the sterling later day compositions of none other than \*VayuJeevottamaAcharyaMadhwaru^. It must be noted that amongst one hundred different forms of \*SarvottamaSreemanNarayana^ that is to be invoked compulsorily in a sacred ^Kalasha^, the most auspicious manifestation of none other than \*BhagawanVedaVyasa^ is the foremost! This is indeed an incomparable ode to the later day genius of none other than \*VayuJeevottamaAcharyaMadhwaru^, Himself an ablest disciple of such a worthy \*Guru BhagawanVedaVyasa^!

The classically acclaimed [[Iyitareyoupanishad]] stands out as the most diligent amongst all [[Upanishads]] favored by \*VayuJeevottamaSreemanMadhwacharyaru^. Probably one reason that can be cited safely for such a favored choice, is that in this particular [[Upanishad]] there is a ‘no holds barred announcement’ of the mystery enshrined in the superlative synonym of none other than the primordial \*Celestial SarvottamaShreeHari^, who is omnipresent in each and every auspicious synonym of His own / on His own, so much so that He alone is the sole overlord of even the fantabulous ^Bruhateesahasra^ encrypts. On this count alone this sacred [[Upanishad]] is also known as ^Mahaa Vibhooti^, a literary supernatural power centre. Such enormity of the supremely independent sovereignty of \*SarvottamaShreeHari^ is eulogized by \*VayuJeevottamaSreemanMadhwacharyaru^ in this classically acclaimed [[Iyitareyoupanishad Bhaasya]] thus:-

**yasyaam rahasya muditam param he VISHNOho|| {San.} and**

**mahaabhootihi shrutihi syishaa mahaabhootihi yatoho HARIhi visheshanaatra kathitaha sarvagjna shaashvataha prabuhu||{San.}**

Typical to its genre, for this particular [[Upanishad]], the utmost auspicious \*Mahidasa^, one of the sanguine Incarnation of \*SarvottamaShreeHari^ is the ruling \*Celestial^. Since this very same \*Mahidasa^ happens to be born to the chaste “Muktiyogya” \*Iyitaradevi^, he is also known as \*Iyitareya^. Also, none other than “Nityamuktalu” \*Ramadevi^ and the hierarchy Celestial “Muktiyogya Rujujeeva” \*ChaturmukhaBramha^ are the designated \*Sages^ for this particular [[Upanishad]] as well. Observationally, since such an awesome duo of \*Ramadevi^ and \*ChaturmukhaBramha^ themselves are subservient eternally to such an \*Iyitareya^ serving Him well, He is therefore also known as \*Mahidaasa^. This [[Upanishad]] proclaims with crystal clear sense of purpose so evident at the very beginning that none other than \*SarvottamaShreeHari^ is the only means available for an individual righteous doer of duty task to attain choice hierarchical graded liberation.

This is inferred from the statement of → **yesho pantaha||{San.}**

Indeed, it is such a \*SarvottamaShreeHari^ alone who is the sole cause and effect for onset of all manners of righteous duty tasks and then some. This [[Upanishad]] also extols the awesome qualities of such a \*SarvottamaShreeHari^ evidenced in His munificent enablement of the very act of “Creation ; His donning of a physical form at times sighted by the most chosen fortunate ; His occurrence in the very breath of life sustaining air ; His occurrence in infinite forms and their equally infinite fame and glory ; His omnipresence in each and every letter, vowel and word ; His most subtle and uncompromising forms ; the ominous omens that occur as a pre-alert warning sign when an individual’s death is nearby ; the half feminine form donned purposefully by such a \*SarvottamaShreeHari^ and also the secretive meanings of many a synonym of His, especially the occurrences of proto words in the very coinage of the superlative title of \*NARAYANA^!

It is well known that at least one thousand [[Mantras]] of the sacred [[Rig Veda]] is employed in the formation of the famed [[Bruhatee Sahasra]] encrypts. Amongst these are those that encompass stereotyped occurrences of ‘chandas’/meter pertaining to the famed [[Gayatri]]; [[Bruhatee]] ; [[Ushnik]] and the like. Now, stupendously the sum total of all such [[Mantras]] is a staggering thirty six thousand within one single [[Bruhatee Sahasra]] encrypt consisting of thirty six letters. Therefore this encrypt consisting of thirty six thousand letters is known as the mammoth [[Bruhatee Sahasra Mantra]]. From the very innards of this most auspicious of all [[Mantras]], the varied omnipresence of \*SarvottamaShreeHari^ such as \*Narayana-Vasudeva-Sankarshana-Pradyumna-Anirudha^, totaling five in number is to be comprehended. This apart one can also unravel at least a minimum of seventy two thousand various manifested forms of \*SarvottamaShreeHari^ from this encrypt alone so much so that each and every vowel and consonant teems with an infinite array of mindboggling forms of His. At this juncture it is pertinent to remember that [[Mantras]] are nothing but spiritually empowered sounds, usage of which brings our minds back to the state of consciousness due to its inherently peculiar powers. Such [[Mantras]] are also not merely connected with sounds that are uttered/heard alone but rather its true meaning(s), which is more than one as often is the case, is as vital if not more. Thus each [[Mantra]] at a micro level individually showcases the surreal meaning of each individual lifespan which is nothing but an extended case of personified divinity in the long run. Each and every [[Mantra]] therefore, is the symbol of the entire Cosmos itself at a macro level. Words that intend to shed light on such universal meaning are simplified for purpose of concentrated study in the manner of its fragmentation and compartmentalization.

It is stated that none other than the eminent “Mukhtiyogya” \*Sage Viswamitra^ performs eulogy of \*SarvottamaShreeHari^ and \*VayuJeevottamaMukhyaprana^, omnipresent in the Celestial King \*Devendra^ using powerful encrypts of this awesome [[Bruhati Sahasra]] encrypts. Supremely pleased on account of such an eulogy none other than \*SarvottamaShreeHari^ then begins to unravel all but one of His famed manifestations to \*Sage Viswamitra^ as inferred by → **praanovaa ahamasmi rushe||{San.}**

Concurrently, the omnipresence of such a \*SarvottamaShreeHari^ is guaranteed throughout the Cosmos, infinitely both at the micro and macro levels as stated earlier, now inferred by → **yaha aham saha asou yaha asou saha aham||{San.}** However, it is most vital to infer such an omnipresence of \*SarvottamaShreeHari^ everywhere without mistaking the same for equanimity of oneness amongst lowly animated ‘jeeva’ and ‘Bramha’ or inanimate ‘jada’ and ‘Bramha’, for that matter! This particular [[Upanishad]] clears the air as it were by distinguishing who is a real theist and who is a real atheist. Some Schools orchestrate falsehood by pooh-pooing the existence of \*SarvottamaShreeHari^, whilst some other Schools grudgingly agree to His presence, but will not attribute wholesome and unfettered independent sovereignty upon Him alone. Some Schools equate many lesser \*Celestials^ on par with such a \*SarvottamaShreeHari^, as a result wittingly heap unwarranted shortcomings upon such an unblemished supremely independent sovereign entity, read as \*SarvottamaShreeHari^. There are also others who are accustomed to spew hatred upon the very sight of steadfast devotees of such a \*SarvottamaShreeHari^ and dig their own graves and are genetically

disposed in committing banned deeds time and again. Therefore these are the very same qualities that make an individual to stand out as a theist and an atheist. [[Iyitereya Upanishad]] also unravels the meaning of many inauspicious omens that sometimes occur and sighted which are a sure fire sign of the nearness of death in all its stark reality. Indeed such unfortunate individuals who are doomed to expire soon shall happen to see the Sun in a dimmed light, the blue sky shall appear yellow at times, they shall not be able to see their own faces in a well polished mirror at all, or even if it is sighted then their own image is hopelessly distorted, twisted and inverted. Such individuals shall also hallucinate about the very ground that they happen to tread upon being covered with smoldering embers. This apart such unfortunate individuals who are on the verge of oblivion shall also come to dream about certain scenes such as seeing a black bodied man with blackened teeth, who is seated on a black bison and travelling in the southern direction, is being carried in a grand procession in a chariot that is drawn by a black donkey and also shall dream of physical attack unleashed by stout pigs and fearsome apes.

\*SarvottamaShreeHari^ at times purposefully adorns the female form encompassing enchanting beauty that is too magical for words. Thus when such a \*SarvottamaShreeHari^ happens to cohabit with His divine spouse, the hierarchy Celestial “nityamuktalu” \*Ramadevi^, He unleashes this very same female omnipresence of His within Goddess \*Ramadevi^. Thus this sacred [[Upanishad]] also contains exclusive eulogy of such a bewitching form of \*SarvottamaShreeHari^ known as \*Ardhanaaree^. Thereafter, the existence of proto word as elucidated earlier in the exuberant title of \*Narayana^ is a mirror to the infinite amounts of strength and valor embedded therein, apart from mirroring His unchallengeable sovereignty, total enablement and independence and Cosmic omnipresence, His awesomely defiant denouncement qualities and an infinite array of qualities that are both unique and are inherently intrinsic to Him only. This sacred [[Upanishad]] as it is crystal clear now, very well establishes the infinitely famed qualities of such a \*SarvottamaSreemanNarayana^. It is to be noted that none other than \*VayuJeevottamaAcharyaMadhwaru^ happened to lecture on this very same [[Iyitereyoupanishad]] in the verdant surroundings of the famed ^Ananteshwara^ shrine in ^Rajatapeetapura^ and disappeared in a sharp showers of golden flowers that rained down from the heavens, even as a motley clutch of His principal disciples watched in open mouthed wondrous stupefaction! Indeed, \*VayuJeevottamaSreemanMadhwacharyaru^ had in that moment in Time journeyed to the sylvan surroundings of the utterly auspicious and sacred ^Uttarabadri^ for a permanent rendezvous with none other than His sole mentor, \*BhagawanVedaVyasaru^. This stupendous incident highlights the infinite importance and value of this particular [[Iyitereyoupanishad]] which is so carefully chosen by none other than \*VayuJeevottamaSreemanMadhwacharyaru^ with obvious reasons since the same obfuscates all weak challenges to the supremely independence sovereignty of none other than \*SarvottamaSreemanNarayana^ and at the same time extols the secretive mystery that shrouds the most elusive of all entity, read as \*SarvottamaSreemanNarayana^.

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||\*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

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*This current Paper Seriatim is patterned on the lines of hardcore tenets of ^TatvaVaada^ of \*VayuJeevottamaSreemanMadhwacharyaru^, owing allegiance to ^VyasaKoota^ ideologue and is indexed in a month wise sequential order ranging from ^Chapter-1^. Owing to receipt of a most reassuring imprimatur from the holiest of holy duo of \*Chandrikaachaaryaru VyasaRajaYatigalu^ and \*Parimalachaaryaru SreemadhRaghavendraTheerthaShreepaadaru^, the main theme of this particular Paper seriatim is set to be unraveled in a manner akin to constantly chipping away on the monolithic block of select [[Holy Works]] of \*VayuJeevottamaSreemanMadhwacharyaru^. This Paper seriatim is only an exercise at pursuing certain definitive leads studied by this eternal student in such select [[Holy Works]] composed by \*VayuJeevottamaSreemanMadhwacharyaru^. Also this Paper seriatim is not the 'be all and end all' interpretation of the very least understood concept of ^Mukti^, since the same may be cognized in a definitely better manner by other eminently positioned hierarchy scholars of higher merit. This factuality is so very True in the case of each and every sacrosanct [[\*Madhwa Chronicle^]], without any exception. 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, [[[\*Muktivatvavinirnayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^”, 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.*

*The inherent sacredness and utter Pontifical sanctity of \*VayuJeevottamaJagadhGuruSreemanMadhwacharyaru^ makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time supreme kind benevolence from \*SreemadhRaghavendraTheertharu^ is a constant source of inspiration for this Paper seriatim, titled [[[\*Muktivatvavinirnayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^”. No wonder, as it is too well known, in order to attract such a supreme kind benevolence of \*VayuJeevottamaSreemanMadhwacharyaru^ one must seek recourse to \*SreemadhRaghavendraTheertharu^.*

(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.

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### **PAPER ABSTRACT:-**

It is paramount to infer with crystal clear clarity which are the true and real incarnations of \*SarvottamaSreemanNarayana^ and which amongst the lot are His mere ^Avesha^. In order to attain liberation or at least be in the race to ferret out one such chance in a million, it is vital for an individual to first comprehend the truth about creation, protection, destruction, knowledge, ignorance, its causes and destruction, bondage and its causes and bestowal of liberation that is the only ultimate goal worthy of pursuit, which is unique and hierarchical in nature, meaning that such a liberation is not same for all and there is a marked difference even in such a rarified domain, too. \*SarvottamaSreemanNarayana^ assumes many a superlative forms of \*Vasudeva, Sankarsana, Pradyumna and Anniruddha^ and also makes the hierarchy Celestial “Nityamuktalu” \*Mahalakshmi Devi^ to assume concurrent forms such as \*Maya, Jaya, Kirti and Santi^. This apart, \*SarvottamaPradyumna^ is the eternal Creator, \*SarvottamaAnirudha^ is the eternal Protector, \*SarvottamaSankarshana^ is the eternal destroyer. Choice hierarchy graded liberation, if at all, occurs only due to the benevolence of such a \*SarvottamaVasudeva^. \*SarvottamaSreemanNarayana^ also adorns multiples of twelve other forms such as \*SarvottamaKeshava^ and the like ; ten other forms such as \*SarvottamaMatsya^ and the like ; one hundred forms of \*SarvottamaNarayana^ and the like ; innumerable forms of \*Vishwa^ and the like ; one thousand forms of \*Purana^ and the like ; varied forms of \*Aja^ and the like. Such a \*SarvottamaSreemanNarayana^ shall not characteristically possess any organic structure which is so typical of all other life forms. In other words, \*SarvottamaSreemanNarayana^ does not harbor a distinguishable physique that is an offshoot of any manner of natural reproduction cycle and on this count alone He is absolutely free from all drawbacks and shortcomings, whatsoever. \*SarvottamaSreemanNarayana^ manifests Himself in sheer bliss filled stupor and at the same time He is supremely independent and sovereign entity, having no preset limitation of Time and Space nor does He have any growth or decay, nor anyone is equal to Him or superior to Him. All other “jeevas” belonging to all the three genres of ‘satvik-rajas-tamas’ and also those who qualify as being “Muktiyogya” hailing from the hierarchy \*Celestial Vayu^ are only manifest as qualitative “pratibimba” of none other than \*SarvottamaShreeHari^, of course in an unchangeable hierarchical order. Thus, it is pertinent to comprehend correctly that \*Celestial Vayu^ is “pratibimba” of \*SarvottamaShreeHari^. Likewise, \*Celestials Rudra^ and \*Garuda^ in turn are “pratibimba” of \*Celestial Vayu^. Thereafter, \*Celestials Indra and Kama^ for that matter are in turn “pratibimba” of \*Celestials Garuda and Rudra^, in a descending order of qualitative merits that extends right down to the level of renowned \*Sages^ and

\*Gandarvas^ . For feminine Celestials, the long hierarchical list starts with the \*Celestial Ramadevi^ and proceeds in an ever descending order encompassing the likes of \*Celestials^ such as \*Saraswati, Bharati, Parvati, Suparni^ so on and so forth.

Most dramatically, perhaps the most intriguing riddle of all Time is the very notion of unshackling of coils for an incarnation of \*SarvottamaSreemanNarayana^! On the face of this sounds utterly blasphemous and downright ridiculous even to merit a passing thought! Such a query appears as the very antithesis of every known ^Pramana^, that resound with absolute clarity of purpose that such a \*SarvottamaSreemanNarayana^ happens to possess a sustained presence that is NOT all physical in nature, but rather one that is filled with supreme Knowledge and bliss unattainable for all others for eternity. Befittingly though, none other than \*VayuJeevottamaSreemanMadhwacharyaru^ (who else!) alone has categorically solved this persistent riddle by stating that the culmination of any Incarnation of \*SarvottamaSreemanNarayana^ shall never mean that He has come to cast away His mortal coils like all others, but rather that same should be understood properly that such an incarnation of \*SarvottamaSreemanNarayana^ is no longer visible after the culmination of such a glorious run, upon having vacated thoroughly all contacts with the bare ground.

Most interestingly, however, one of the extremely perplexing of all questions is that which of the two paths of attaining liberation is easier from the point of view of a righteous doer of duty task?

These two paths being restricted to the following choices listed below : -

(1)through “Nityamuktalu” hierarchy Celestial Goddess \*Mahalakshmi Devi\*

or

(2) through \*SarvottamaSreemanNarayana^!

The answer for the first poser could be that those who choose to seek the path of liberation by adopting a path of appeasement of Goddess \*Mahalakshmi Devi^ are in for a real surprise since such a path is indeed very taxing and tedious to tread and for the same reason is simply out of question for hordes of lowly ‘jeevas’, eternally caught up in the claptrap of countless rebirths. The chief reason being that in order to enjoy the benevolence of Goddess \*Mahalakshmi Devi^ and Her eventual appeasement requires hitherto unattainable control over one’s sensory organs at the highest possible levels at all times. On the other hand appeasement of \*SarvottamaSreemanNarayana^ is that much easier and much simpler and therefore is a better choice for individuals who wish to embark on a journey towards liberation. Here, another most obvious doubt about the qualitative ability of granting such a liberation by anyone apart from \*SarvottamaSreemanNarayana^ also arises. If an individual eventually comes to appease such a Goddess \*Mahalakshmi Devi^ and then happens to if at all attain liberation then the same shall tantamount to the fact that the auspicious She Goddess is an independent entity qualified in granting the same! This goes against the very fabric of the ^Tatva

Vaada School which propounds an irrefutable factoid about the sole eternal unchangeable quality of \*SarvottamaSreemanNarayana^ who alone shall dispense with choicest hierarchy graded liberation. At such a perplexing juncture, once again none other than \*VayuJeevottamaSreemanMadhwacharyaru^ (who else?!) alleviates our doubts by stating that if at all such an event does occur then this must and should be deemed to have occurred with the special pre-concurrence of none other than \*SarvottamaSreemanNarayana^, who would have as per His supreme will, indirectly enabled the onset of such a liberation in the first place, of course as in this particular case, through the medium of Goddess \*Mahalakshmi Devi^, who it is to be remembered at all times is Herself an eternally dependent entity of such as \*SarvottamaSreemanNarayana^. This can be agreed upon for the simple reason that Goddess \*Mahalakshmi Devi^ Herself comes to enjoy the utmost proximity of such a \*SarvottamaSreemanNarayana^, a state of topmost hierarchy position which is absolutely unattainable by anyone. Not only this Goddess \*Mahalakshmi Devi^ on account of enjoying such an enviable position, hierarchy wise, is privy to be thoroughly aware of the prequalification of an individual to enjoy the status of liberation. That is why it is a supreme truth that if such a Goddess \*MahaLakshmi Devi^ is appeased then automatically \*SarvottamaSreemanNarayana^ is also appeased. Conversely if this very same Goddess \*Mahalakshmi Devi^ is unappeased, then the same is tantamount in displeasing none other than \*SarvottamaSreemanNarayana^. Therefore, if Goddess \*Mahalakshmi Devi^ decides that a chosen individual is indeed qualified for liberation than it goes without saying that such an individual shall very easily attain that designated state so destined to him only by the supreme grace of none other than \*SarvottamaSreemanNarayana^ alone, who doles out the same status as an individual's case may befit. Nothing more nothing less!

The very unchangeable character of bondage is Nature which further translates as wallowing in familial lifestyles. Eventual riddance from this natural cycle is nothing but liberation. Or in other words liberation can also be inferred as the very act of getting released. Thus repeated births and rebirths is the characteristic hallmark of familial lifestyle and liberation is that exalted state where an individual is cast out of this relentless rigmarole cycle once and for all. Thus liberation consists of many unseen and seen rungs. Liberation in a nutshell can be defined as that which encompasses a state of wellbeing that is devoid of all manners of ignorant knowledge streams and its concurrent sorrow, total eradication of all manners of clogging ignorance and onset of kindest benevolence of \*SarvottamaSreemanNarayana^ and from that enablement of things that are most espoused for → that is enjoyment of unique intrinsic nature which is blissful. Here, one factor that is stressed with no less uncertain clarity is that the nature of occurrence of liberation is not the same for all, but rather it is unique and varies from one individual to another in a manner that is proportional to the intrinsic nature of that particular individual. Even though this might sound repetitive, yet liberation also occurs in a hierarchical manner in a graded display that is also once again directly proportional and dependent on the intrinsic nature of that particular individual. This apart the inescapable notion of “Prarabdha” burdened upon an individual is an ever present hindrance to the onset of liberation so much so that in the absence of the same, then it would be deemed that such an individual would attain liberation the very minute his demise occurs. But this is never going to be as simple as it sounds, since “Prarabdha”



quotient has to be negated till the last minutest iota in order for onset of liberation to occur. That is to state that an individual's "Prarabdha" has to be suffered to the fullest extent without any scope for any shortcuts at all whatsoever and there is no escaping this for one and all without any exception whatsoever. The fact that "Prarabdha" also occurs in a variety of other forms such as "Sukhaprarabdha" or "Dukhaprarabdha" is another subject matter altogether! Even the onset of the most prized ^Aparokshagjnana^ (knowledge of the abstract), occurs in full blast if and only if the cumulated "Prarabdha" is full vacated otherwise no. Further, such an ^Aparokshagjnana^ does not guarantee for vacation of "Prarabdha". In short this could well be a double edge sword and a contradictory compliment on the face of it!

The very conceptualization of liberation so typically aspired voluntarily or involuntarily by all individuals occurs in four stages. The first stage comprises of a total vacation from all manners of what is termed as 'anishtakarma'. The second stage comprises of the thunderclap exit of \*VayuJeevottamaMukyaprana^ from the temporal nerve centre known as ^Sushumnaadi^. The third stage comprises of traversing compulsorily through domains overseen by other lesser ranking \*Celestials^ before arriving at the destination which is nothing but the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ in His ultimately superior and infinitely auspicious domain. The last stage comprises of thorough enjoyment of one's intrinsic nature through the medium of an ethereal body form. Moreover, apart from the grimy barnacled "Prarabdha" that continues to cling on stubbornly until its final vacation, all other forms of duty tasks that are performed either in the past, present or future gets destroyed upon onset of the sublime state of ^Aparokshagjnana^. For elevated souls, performance of duty task after onset of ^Aparokshagjnana^ is never binding. However, for lesser enabled souls performance of duty tasks after onset of ^Aparokshagjnana^ shall well neigh result in enjoyment of hierarchical graded liberated bliss albeit in lesser "Quantum".

On an utterly serious note, the rarest or rare terminologies of ^Laya^ (eternal Cosmic singularity) and ^Utkrama(na)^ (nullification/sighting) are prefixed only to those chosen doers of righteous duty tasks who happen to shed their mortal coils in their own unique patterns that is typical to them alone. This is so to say that all those \*Celestials^ who harbor lower hierarchy than those who are above them in the hierarchical pecking order shall eventually merge passively into the former, who would have been the cause of their own origin in the first place. Once such an awesomely unidirectional merger is complete then these \*Celestials^ shall come to enjoy their graded liberation bliss that is once again unique to them. This factoid is true from the lowest ranking \*Celestial^ right up to none other than the topmost hierarchy Celestial \*ChaturmukhaBramha^ who on His part would eventually merge passively into none other than \*SarvottamaSreemanNarayana^. Even after attaining such a graded liberation, it must be stressed that such a liberated lot even then are under the sole purview of \*SarvottamaSreemanNarayana^ with an unmistakably marked permanency of dependence upon Him which is eternal! On the other hand, "Nityamuktalu" Goddess \*Mahalakshmi Devi^ does not get affected by such a play of ^Laya^ or merger. Amongst other notable characteristics of Goddess \*Mahalakshmi Devi^ some of the few that are really outstanding are Her qualitative unanimity with \*SarvottamaSreemanNarayana^ in the sphere of occurrence of Time and Space alone, but

never ever in terms of matching His infinite qualities in a grander canvass which is infinitely more profound than Her own or anyone else put together. Therefore in this peculiar context if at all one states that merger of ^Laya^ does occur to Goddess \*Mahalakshmi Devi^ then it is to be inferred as Her utter good fortune of being in an innermost proximity to such a \*SarovottamaSreemanNarayana^, an unbeatable bargaining position of strength and power and thus counted as “The” first amongst all first, which is simply beyond the reach or grasp of all others.

Individuals so chosen and handpicked fortunate few sometimes do attain liberation upon eventually exiting from the ^Bramhanaadi^. This is one of the most vital characteristics of an individual which is a pointer to the status of one who is truly liberated. Thus those who are to be bracketed as being liberated, which includes individuals as well as \*Celestials^ come to harbor an ethereal body form and continue to wallow in graded hierarchical blissful state of enjoyment that is always below that of the supreme Godhead and never ever on par. Also, those who come to enjoy the rarified domain of what is known as ^Saayugnamukti^ come to enjoy the fruits of liberation only after the same is enjoyed by none other than \*SarovottamaSreemanNarayana^, in the first place. Thus one golden rule is that those who come to be grouped as a liberated class enjoy such a status in a manner wherein they are still dependent in a way to those who are placed in the higher rungs of hierarchical pecking order in an ascending order. Duties if it can be termed so discharged by even those who are labeled as being liberated can only give them instantaneous fruits of merits without any scope or fear of onset of any levels of sorrow and the same will not be added onto their existence in a manner of accumulation of quantified merits. This is very important from the point of view of this paper titled, **[[[\*Muktitatvavinirayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^”.**

Cornerstone of this entire waxing and waning exercise of choice graded hierarchical liberation is the ceaseless espousing the only worthy cause of \*SarovottamaSreemanNarayana^ who is the sole grantor of liberation which occurs only due to His kindest benevolent largesse and never otherwise. Thus amongst the four manifold ^Purushaartas^, the first three such as ^Dharma-Artha-Kama^ are indefinite to some extent, whilst the last ^Moksha^ alone is definite in resounding terms. Such a terminology of liberation is in itself fourfold namely → ^Saalokya, Saaropya, Saameepya and Saayugjna^. In the first category of ^Saalokya^→ souls come to enjoy a manifested state of existence wherein they always sight the auspicious and divine form of \*SarovottamaSreemanNarayana^ at all times. In the second category of ^Saaropya^→ souls come to experience firsthand the grandiose manifestation of \*SarovottamaSreemanNarayana^ at all times. In the third category of ^Saameepya^→ souls come to dwell in the close proximity of such a \*SarovottamaSreemanNarayana^ and enjoy an unique bliss filled state on account of this. Lastly, in of the fourth category ^Saayugjna^→ souls eventually merge passively within the supreme manifestation of \*SarovottamaSreemanNarayana^ and also at times tend to re-emerge from within such a manifestation of \*SarovottamaSreemanNarayana^ out of free will and thereby enjoy graded hierarchical liberated bliss in a variety of manners.

The only sure fire tested path available to one and all is to profuse devotion based on firmest knowledge levels as enshrined in the famed ^TatvaVaada^ School of \*VayuJeevottamaSreemanMadhwacharyaru^, so as to comprehend the sheer totality of such a supreme Godhead. Here it is worth mentioning that only the topmost hierarchy Celestial \*ChaturmukhaBramha^ alone qualifies to meditate upon \*SarvottamaSreemanNarayana^ with all His attributes being intact. For others this highest level of meditation is restricted only to four domains of → ^Sat-Chit-Ananda-Atma^. Of course, these four domains tend to increase proportionately based on an individual's intrinsic capability and hierarchical position. Based on this tenet, ^Satvik jeevas^ tend to develop higher and higher levels of knowledge and devotion, whilst 'tamasic jeevas' tend to develop hatred for one and all including the supreme Godhead. It is necessary that devotion espoused by a "Muktiyogya jeeva" must be free from perversion of knowledge. In due course such devotion at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ shall lead to the onset of ^Aparokshagnana^ (Knowledge of the abstract) and eventually result in the ultimate form of kindest benevolence of \*SarvottamaSreemanNarayana^, who shall then bestow choicest hierarchy graded liberation even as \*VayujeevottamaMukhyaPrana^ faithfully following the binding command of the former shall remove the subtle body form, permanently, in a controlled riot of breathtaking auspiciousness! Upon onset of ^Aparokshagnana^ (Knowledge of the abstract), an individual shall get eradicated of all binding sins and shall then be considered as being on the surefire path towards graded hierarchy liberation.

In the context of all the above musings, "TWO" most vital outsourced activators for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada^ School and commutable to the \*Celestial Shankukarna^ and all His other incarnations such as \*Prahlada-Bahleeka-VyasaRajaYatigalu-SreemadhRaghavendraTheertharu^ are:-

(A)Rawest of raw and pristine pure devotion (**bhakti**) at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ and

(B)Superlative levels of Knowledge (**gnana**)!

"Muktiyogya", Celestial \*Shankukarna^ one of the chief attendant \*Celestials^ in the rarified domain of ^Satyloka^ is a constant busybody engaged in rendering utmost efficient services at the ^Lotus Feet^ of none other than the topmost hierarchy Celestial "Rujujeeva Muktiyogya" \*Chaturmukha Bramha^. One of the important duties of \*Celestial Shankukarna^ is to gather fresh tendrils of ^ShreeTulasi^ which would in turn be offered by \*ChaturmukhaBramha^ Himself at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^! Eventually, as it so happens, one particular day \*Celestial Shankukarna^ in unable to fetch copious amounts of ^ShreeTulasi^ tendrils in time for the destined ritual worship of \*ChaturmukhaBramha^. Consequent to such an unpardonable lapse, an enraged \*ChaturmukhaBramha^ curses \*Celestial Shankukarna^ to be born in the clan of heinous demons. A thoroughly distraught \*Celestial Shankukarna^ then pleads with his mentor \*ChaturmukhaBramha^ for forgiveness and seeks pardon. In due course, \*ChaturmkuhaBramha^ is appeased and redeems \*Celestial

Shankukarna^ and further blesses the latter to be enabled with an unparalleled levels of rawest of raw devotion towards the ^Lotus Feet^ of none other than \*SarvottamaSreemanNaryana^ in all serial incarnations with cumulated levels of infinite fame and grandiose piety. In due course a chastened \*Celestial Shankukarna^ is born in the clan of demons as “Muktiyogya” \*Prahlada^ the worthiest son of the ‘tamoyogya’ demon h i r a n y a k a s h i p u. Thereafter begins a truly epic saga of regaining lost glory and with an ultimate goal of attaining choicest hierarchy liberation, everything enacted as per the supreme deemed will of none other than \*SarvottamaSreemanMoolaRama^ Himself.

Auspicious footfalls stampede to occupy each and every available ringside view and prime vantage point in advance, even as this Paper seriatim is ready to blow the whistle on forthcoming cliffhanger episodes titled “**Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^**”, with humblest probity faced with a constantly shifting ‘goalpost’ poised to be web cast ‘big time’ in the jam packed mega stadium of ^SreeNandanaSamvatsara^!

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(to be continued)

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#### REFERENCES FOR CHAPTER 1: -

1. [[Iyitareyoupanishad Bhaasya]], from [[SarvaMoola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
2. [[SreemadhBhagavataTaatsparyaNirnayaha]] from [[SarvaMoola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
3. [[SuMadhwaVijayaha]], Holy Biography, courtesy \*NarayanaPandita^.
4. [[Shreepraanaashtakam]] Holy Work, courtesy \*BhaaveeSameeraru^.

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**mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|**

**\*JAYATHEERTHAA^khyā taranihi bhaasataame hrudambare||{San.}**

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**|| \*DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||**

**||\*SHREELAKSHMIVENKATESHWARA  
GURU PARABRAMHANE NAMAHA^ ||**

**{SREE NANDANANAAMA SAMVATSARA CHYITRAMAASA NIYAAMA  
SHREEPADMINEEVISHNAVENAMAHA^}**

**|||\*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI  
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA  
VENKATESHWARAHA SARVAPAALAKAHA^|||**

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**//Karthru// \* T I R U M A L A V E N K A T A ^**

**“paapahara \*CHAKRA\*dhara paalane maado paramaatma  
\*TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

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**CHAPTER – 2 :- [[[\*Muktitatvavinirayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.**

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**Invocation of “Maasaniyaamaka” \*ShreePadmineeVishnu^, manifest as ShreeBhoosametaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ within the Golden Sanctum Sanctorum of ^AnandaNilaya^ atop ^Tirumala^, in order to cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-**

||OM ShreePadmavatiBhooDevi sametasya SreemadhTirumalaVenkatanaayakasya nitya shodashopachaarapoojantakarishye  
OM aasanam samarpayaami  
OM snaanam samarpayaami  
OM gandham samarpayaami  
OM naivedyam samarpayaami  
OM tumbulam samarpayaami  
OM shirahshaastaanga vandanam samarpayaami||{San.}

**\*AnjaneyaVaradaGovindaGovinda^  
\*PrahlaadaRaajaVaradaGovindaGovinda^  
\*BahkleekaRaajaVaradaGovindaGovinda^  
\*VyaasaRaajaGuruSaravabhousaVaradaGovindaGovinda^  
\*RajaadiRajaGuruSarvabhousaVaradaGovindaGovinda^  
\*SaptagirivaasaGovindaGovinda^  
\*SeshachalavaasaGovindaGovinda^  
\*HariSarvottamaVayujeevottama^  
\*PadmavathiLakshmiSamethaAkhilaandakotiBramhaandaNayakaMadhwavallabh  
aSarvottamaTirumalaVenkateshwarana Paadaaravindakke Govinda Govinda^**

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**||\*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||**

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**“upanyaasa” continued from previous Chapter -1:-**

The dreadful demon ‘tamoyogya’(sic.) ‘h i r a n y a k a s h i p u ’ once journeys towards the auspicious domain of ^Kailasa^ in order to observe strictest penance and thereby placate the hierarchy Celestial “Muktiyogya” \*MahaRudra^, with the sole intention of garnering favorable boons from the latter with which the diabolical demon wishes to attain the exalted post of ^Bramha^, amongst others. Upon coming to know of such a nefarious design, phalanx of hierarchy \*Celestials^ shiver timidly at the very thought of such a tyrannical demon ‘ascending’ to the exalted office of power and are understandably extremely upset and agitated. In due course, two inconspicuously

pertinent \*Celestials^ are dispatched by the hierarchy Celestial “Muktiyogya” \*Chaturmukha Bramha^ with explicit instruction to try and stop the impending penance of ‘h i r a n y a k a s h i p u’ at all costs. Upon being enlisted the two \*Celestials^ disguise themselves as humble birds and fly towards the auspicious domain of ^Kailasa^ where a determined demon ‘h i r a n y a k a s h i p u’ is preparing to begin his much feared penance. There, the two birds alight in front of the approaching demon and being to chant aloud the Cosmically awesome Mantra of, **||OM NAMO NARAYANAAYA||**, **||OM NAMO NARAYANAAYA||** **||OM NAMO NARAYANAAYA||** much to the frenzied irritation of ‘h i r a n y a k a s h i p u’ who is now livid in anger upon hearing this most untimely and unwelcome eulogy of his sworn enemy, none other than \*SarovvamaSreemanNarayana^. Crazed with blind fury, an enraged ‘h i r a n y a k a s h i p u’, in an involuntary reflex action takes up his mighty weapons with the purpose of silencing once and for all such a menacingly intrepid exercise of vocal chords on the part of the two hapless minnows. Upon so effectively discharging their assigned task of initiating such an unbearable ‘earworm’ syndrome in the insufferable ‘h i r a n y a k a s h i p u’, the two birds now frightened out of their wits, at once takes flight to the vast skies and vanishes from the spot in an instant fleeing for their very puny lives for all it is worth, with their mission accomplished!

On his part, a thoroughly dejected ‘h i r a n y a k a s h i p u’ right away abandons his proposed penance in the auspicious domain of ^Kailasa^ and returns to his own capital city in utter haste, totally crestfallen since he firmly believes that merely hearing such an eulogy of \*SarovvamaSreemanNarayana^ amounted to an inauspicious ill omen that alerted onset of far reaching disastrous consequences for the entire clans of demons. Later, during a succeeding Full Moon night a distraught demon ‘h i r a n y a k a s h i p u’ soaked in unbearable tensed retribution, seeks orgasmic recreation and is entertained by his ever faithful spouse \*Kayadu^, who pleads with him to inform her as to what exactly went wrong in the auspicious domain of ^Kailasa^ and the reason why her brave husband ‘h i r a n y a k a s h i p u’ had rushed back to the capital city so soon, when he had earlier informed her that he would be away for at least a few decades or so. Unwittingly, ‘h i r a n y a k a s h i p u’ begins to narrate to his wife \*Kayadu^ who listens with rapt attention about the strange incident that occurred at the auspicious domain of ^Kailasa^, when two utterly audacious birds appeared from nowhere and started rapturous eulogy of his sworn enemy, \*SarovvamaSreemanNarayana^, right in front of him, an incident that is as torturous in nature similar to the act of pouring molten lead into his ears! Totally oblivious and not realizing the infinite auspiciousness inherent in such an eulogy, ‘h i r a n y a k a s h i p u’, in an unguarded moment himself utters **||OM NAMO NARAYANAAYA||** **OM NAMO NARAYANAAYA||** **OM NAMO NARAYANAAYA||** in order to inform his wife \*Kayadu^ about the exact manner in which the two birds kept reciting the eulogy of \*SarovvamaSreemanNarayana^, the eternal tormentor of all clans of demons! Unknown to the unsuspecting couple who are now tightly locked together in an intimate embrace entwined in marital bliss, it is at this very moist instant when the dominant ‘h i r a n y a k a s h i p u’ utters the famed Mantra of **||OM NAMO NARAYANAAYA||** **OM NAMO NARAYANAAYA||** **OM NAMO NARAYANAAYA||** to his accommodating and docile wife \*Kayadu^, that the indefatigable seed bearing the most auspicious and superlative incarnation of one of the

greatest of all \*ParamaBhagavatottama^ and \*AjanmaParamaVyshnava^ is firmly and surely jettisoned inside the fertile womb of \*Kayadu^, so consummated within the eternal protection of none other than the supremely independent sovereign entity of \*SarovottamaSreemanNaranaya^!! With this, the \*Celestial Shankukarna^, as per the cursed wrath of the topmost hierarchy \*Celestial ChaturmukhaBramha^, now upon being enabled with a most special Omnipresence of topmost hierarchy \*Celestial Vayu^, successfully incarnates during the ^Krutayuga^ and is named as “Muktiyogya” \*Pahlada^, the eldest son of the demon ‘tamoyogya’ ‘h i r a n y a k a s h i p u’!

Right from the very first breathing moment harking back to the prenatal days within the cozy confines of his mother’s womb, the infant \*Pahlada^ blessed with an utmost special Omnipresence of none other than the topmost hierarchy Celestial \*VayuJeevottamaMukhyaPrana^, shows very little or no interest at all in almost anything and is constantly seen to be immersed in deepest of deep meditation of the primordial Cosmic Omnipresence of none other than \*SarovottamaSreemanNarayana^. For the all knowing this is of no surprise at all, since \*Pahlada^ already happens to be tutored excellently well in the ways and means of professing such pristine pure devotion by none other than the wily “Muktiyogya” \*Sage Narada^, when the former was an unborn resident in his mother’s womb. It so happened that once the King of Celestials “Muktiyogya” \*Devendra^ hatched a plot to kidnap the heavily pregnant \*Kayadu^ with an intention of finishing off the unborn progeny of the evil demon ‘h i r a n y a k a s h i p u’. But better sense prevails upon \*Celestial Devendra^, when \*Sage Narada^ advises the former to desist from such an utter misdeed. Further, \*Sage Narada^ rescues the distressed \*Kayadu^ and escorts her to his own hermitage. At his hermitage, \*Sage Narada^ offers regular discourses on the supremely independent and sovereign nature of none other than \*SarovottamaSreemanNarayana^, that is heard with rapt attention by the yet to be born \*Pahlada^ who gratefully imbibes each and every nuance enshrined in such epochal discourses with characteristic gusto. Stupendously, owing to a guaranteed Omnipresence of \*VayuJeevottamaMukhyaPrana^, the unborn baby manages to acquire appreciable quantum of the most elusive ^Aparokshagnana^ (Knowledge of the abstract) then and there itself! The most auspicious and Celestially divine physical aura of \*Pahlada^ is that which is full of radiance, always at blissful peace and tranquility with himself and the outside world and at the same time immensely capable of ordaining peace and tranquility amongst all his followers too, so much so that \*Pahlada^ ultimately succeeds in eradicating the mountainously unpardonable sins of his own father, the invincible demon ‘h i r a n y a k a s h i p u’.

In due course the incorrigible demon ‘h i r a n y a k a s h i p u’ with a naturally inborn hatred towards \*SarovottamaSreemanNarayana^ and also towards all of His devotees begins to unleash his fullest wrath upon all, beginning with his own son of tender age, the young lad \*Pahlada^, barely five years, with the intention of finishing him off once and for all. However, an unperturbed \*Pahlada^ on his part never ever wavers from the set path of devotion that is constantly offered at the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^ and silently suffers each and every humiliation that is so heaped upon him with a sense of stoic ability that attracts surprised envies from even seasoned veteran \*Celestials^ of the highest repute. Upon being enrolled into a

^Gurukula^, the young lad \*Prahlada^ slowly and surely starts converting all his fellow students to become sworn devotees of \*SarvottamaSreemanNarayana^, much to the enraged chagrin of the in charge teachers who at once report this matter to the by now maddened demon 'h i r a n y a k a s h i p u' who seethes with volcanic rage and is hell bent upon wrecking vengeance upon \*SarvottamaSreemanNarayana^, who had earlier effortlessly slain his brother 'h i r a n y a k s h a' and now slowly but surely is transforming his only son, the sole heir and Emperor to the Celestial throne after him, \*Prahlada^, into an ascetic adept in total renunciation!

Ultimately, the vengeful demon 'h i r a n y a k a s h i p u' is slain by one of the most awesomely superlatively Incarnation of \*SarvottamaUghraNarasimha^ who bursts forth from within the innards of a massive stone pillar situated in the courtyard of the sprawling palace of the doomed demon. \*SarvottamaUghraNarasimha^, then drags the doomed demon 'h i r a n y a k a s h i p u' all over the palace as if the later was a stuffed rag doll with effortless ease and upon placing him on his own thigh and after being seated on the centre of the courtyard tears asunder the intestines of 'h i r a n y a k a s h i p u' and continues to garland Himself with the blood and gore of the dead demon. This most fearfully dreaded sight of \*SarvottamaUghraNarasimha's^ meeting out such an awesomely gory justice in a way seems as a pointed exercise on His part to search for many more such marvelous devotees who might still be hidden within the coiled intestines of the slain demon 'h i r a n y a k a s h i p u'! Thereafter the wrath and anger of \*SarvottamaUghraNarasimha^ never seems to subside even as a thoroughly worried lot of hierarchy \*Celestials^ stand afar powerless and writhing in morbid fear like dried leaves of autumn. In due course none other than the topmost hierarchy \*Celestial "Nityamuktalu" Goddess \*Mahalakshmi Devi^ Herself encourages the young lad \*Prahlada^, who constantly harbors a most special Omnipresence of hierarchy \*Celestial Vayu^ to step ahead and pacify the seemingly uncontrollable rage of \*SarvottamaUghraNarasimha^ . In due course \*SarvottamaUghraNarasimha^ calms down and in turn bestows many a boon upon the devoted \*Prahlada^, who merely wishes that in all his future incarnations hordes of individuals who are forever trapped in the maelstrom of familial life, wandering hither and thither without knowing whom or where to turn up for succor, must also be enabled to show devotion at the ^Lotus Feet^ of the former and thereby also come to enjoy succulent bliss as deemed fit and commuted to their intrinsic nature.

Meanwhile, phalanx of hierarchy \*Celestial^ also submit their collective eulogy at the ^Lotus Feet^ of \*SarvottamaUghraNarasimha^ even as a determined young lad \*Prahlada^ performs his own inimitably patented brand of devotion at the ^Lotus Feet^ of \*SarvottamaUghraNarasimha^ . Thereafter, supremely pleased upon such a continuous show of pristine pure devotion on the part of young \*Prahlada^, the awesome \*SarvottamaUghraNarasimha^ informs the former to seek any boon that he so wishes and the same shall be granted in full. But an ever faithful and committed devotee that he is, \*Prahlada^ typical to his own intrinsic nature never asks or any boons for his own self, since his utterly selfless brand of devotion is wholesome in its content and the same is totally devoid of any form of selfish means and self serving ends. Also, \*Prahlada^ utters that if at all \*SarvottamaUghraNarasimha^ beseeches him to accept grant of boons



compulsorily then he would only wish that he might never be plagued from those entities of vengeance, pride or valor in his conscious, that indirectly or directly would act as a hindrance and result in restriction of speedier liberation! The grateful young lad \*Prahlada^ also seeks pardon from any habitual sins that may have occurred whilst his slain father had earlier unleashed verbal diatribe against such a \*SarvottamaUghraNarasimha^. In reply, a joyful \*SarvottamaUghraNarasimha^ retorts that on the contrary the demon 'h i r a n y a k a s h i p u ' and all his twenty one ancestors who preceded him are all now rendered totally sinless solely on account of such meritorious deeds of none other than their formidable descendant, the devoted \*Prahlada^. \*SarvottamaUghraNarasimha^ also announces triumphantly to the entire Three Worlds that in future only those who qualify as devotees of this young lad \*Prahlada^, alone shall also qualify to be considered as being His very own devotees! In another words all those devotees who come to worship the ^Lotus Feet^ of \*SarvottamaUghraNarasimha^, foremost amongst all of them is none other than \*Prahlada^ and due to this reason alone he, \*Prahlada^ shall function as their alter image at all times, of course with the notable exceptions being other \*Celestials^ placed higher in the hierarchical pecking order such as \*Sage Narada^ and other categories of \*Tatvaabhimani Celestials^.

Curiously at times it seems as though even a dispirited show of vengeful hatred towards \*SarvottamaSreemanNarayana^ indirectly opens up a tantalizing path towards liberation. The classic case of the same is the manner in which the demon 'h i r a n y a k a s h i p u ' spews hatred not only towards \*SarvottamaSreemanNarayana^ but also towards one of the greatest of His devotees, namely \*Prahlada^. Going by the book strictly, 'h i r a n y a k a s h i p u ' logically would have to be meted out with the starkest of hellish domain for such wanton misdeeds. But on the contrary, an extremely fortunate 'h i r a n y a k a s h i p u ' not only manages to avoid such a frightening domain but also journeys way beyond the same, in a way sidestepping into peace and tranquility filled domains, solely on account of the levels of pristine pure devotion shown by his own son and worthy descendant, \*Prahlada^ towards \*SarvottamaUghraNarasimha^.

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**||OM||nityo nityaanaam chetanaschetanaanaam dve bramhani veditavye vishwam satyam yaataatatyatortaan vyadadhaacchaashvatibyaha samaabyaha||**

**vishwam \*Narayanam devam^aksharam paramam padam vishwataha pramaannityam \*Narayanam Harim^ agnirvyi devaanaamavamo \*Vishnuhu^ paramaha||**

**\*Narayanam^ mahaagjneyam vishwaantmaanam paraayanam ^Mukta^anaam parama gatihi yetamaanandamayamaatmaanamupasankhaamati bahunaatra ki^Muktena^ yaavachendtam na gacchati| \*Yogee^ taavanna ^Muktaha^ syaadesha shaastrasya nirnayaha||**

**purusho ha vyi \*Naaraayan^okaamayata prajaassrujeyeti \*Narayanaat^praano jaayate| manassarvendriyaani cha| kham \*Vaayur^jotiraapaha prutivi vishwasya**

**dhaarinee| \*Narayanadhbramhaa^ jaayate| \*Naarayaadhrudro^ jaayate|  
\*Naarayanaadhindro^ jaayate|||OM||{San.}**

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In the context of all the above narrations, “TWO” most vital outsourced activators for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada^ School and commutable to the \*Celestial Shankukarna^ and His first incarnation as \*Prahlada is now studied with humblest probity:-

**(A)Rawest of raw and pristine pure devotion (bhakti) professed by \*Prahlada^ at the ^Lotus Feet^ of \*SarvottamaUghraNarasimha^: -**

In line with the first hand initiation from the hands of none other than “Muktiyogya” \*Sage Narada^, the deserving pupil “Muktiyogya” \*Prahlada^ constantly seeks to appease \*SarvottamaSreemanNarayana^, through the exalted medium of \*VayuJeevottamaMukhyaPrana^, alone and no one else and is astoundingly successful in attracting the supremely kind benevolence of them both. The chosen devotee \*Prahlada^ as tutored by \*Sage Narada^ employs nine varied methods for professing devotion at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ and the same are as categorized below:-

**||^shravanam, keertanam, vishnoho smaranam, paadasevanam, archanam, vandanam, daasyam, sakhyam, aatmanivedanam^||{San.}**

The above is the bejeweled qualitative nature of nine varieties of devotion, which the ever vigilante devotee, \*Prahlada^, himself follows unwaveringly and also advises the same to all his fellow students in the ^Gurukula^ to follow in order to attract the blessings of \*SarvottamaSreemanNarayana^. It is indeed a certainty for onset of such a supremely kind benevolence of \*SarvottamaSreemanNarayana^ to occur over a period of time, if all the above mentioned nine paths that inculcates constant mulling over His infinite glory, trying to comprehend the same in all its totality, by serving Him as a everlasting acquaintance and by finding the Omnipresence of such a \*SarvottamaSreemanNarayana^ in one’s own soul, is practiced in true letter and spirit. Even earlier, an extremely clever lad \*Prahlada^ is equally adept at worshipping such a supremely independent and sovereign entity, read as \*SarvottamaSreemanNarayana^, with unconditional and no holds barred surrender at His ^Lotus Feet^. \*Prahlada^ is wont to sing glorious paeans that inculcate the stupendous fame of \*SarvottamaSreemanNarayana^ in a most melodious voice that is most enchanting and enlivening at the same time. Indeed, this preeminent involuntary routine of \*Prahlada^ is highly qualified to ferret out such a prized benevolence of none other than \*SarvottamaSreemanNarayana^ resulting in ultimate onset of choice hierarchy graded liberation.

In stark contrast to his doomed ignorant father ‘h i r a n y a k a s h i p u’, on his part a thoroughly enterprising \*Prahlada^ is always aware that \*SarvottamaSreemanNarayana^ is an infinitely distinct entity from all manners of occurrences of other forms such as “jeeva and jada”(sic.). At the same time such a \*SarvottamaSreemanNarayana^ is also Omnipresent throughout the Cosmos and hence is the sole causative factor for control of everything everywhere and at all times. \*Prahlada^ knows that such a

\*SarvottamaSreemanNarayana^ is also beyond the ambit of any manner of destruction and demise at all times, since such a \*SarvottamaSreemanNarayana^ does not possess a body form that is hatched by Nature or by any forms of natural travails and He does not have any shortcomings such as death, decay, ignorance and the like. On the other hand the fierce demon 'h i r a n y a k a s h i p u' never believes in this most supreme of all Truth and hence pays very heavily for such a monumental miscalculation resulting in loss of his own life. \*Prahlada^ repeatedly warns his father, 'h i r a n y a k a s h i p u' that such a \*SarvottamaSreemanNarayana^ is also supremely unaffected by the popular fame and name of absolutely anyone for that matter. A determined and supremely poised \*Prahlada^ explains that \*SarvottamaSreemanNarayana^ is self radiant and even though He is manifest throughout the Cosmos and yonder yet He is unseen at all times, though ever present everywhere! \*Prahlada's^ stoic composure is unwaveringly constant even when facing death in its most starkest face and is totally devoted to the fact that it is only such a \*SarvottamaSreemanNarayana^ who is the sole possessor of any or all of such qualities as listed above and the same simply cannot be attributed to any other hierarchy \*Celestials^ of whatever standing or rank, let alone lowly animated souls and abstract and inanimate objects. It is exactly this priceless tenet that the greatest devotee \*Prahlada^ preaches to his livid father 'h i r a n y a k a s h i p u' and also to all his co-students in the ^Gurukula^ where he himself was sent to study otherwise in the first place!

\*Prahlada^ knows more than anyone else that none other than \*SarvottamaSreemanNarayana^ has Himself sanctioned that an individual must profess affectionate devotion at His ^Lotus Feet^ in a manner that is quantitatively much more than the same affection shown towards all limbs put together, that an individual may come to possess. \*Prahlada^ is in the know of the fact that amongst many things that are most addicted to an individual, his or her very own physical body ranks topmost in the list. Thereafter, much higher is his own uniquely conscious self that comes to be most addicted to by any individual for that matter in a manner that is quantitatively much more than his own body. But, \*Prahlada^ being an astute pursuer of choice graded hierarchy liberation is a past master as it were in professing unstinted devotion and affection towards \*SarvottamaSreemanNarayana^ who is instrumental in originating such a physical body of one and all, in the first place. Therefore by professing such a level of devotion towards \*SarvottamaSreemanNarayana^, the unrelenting \*Prahlada^ is now automatically a prized catch to net, but is teasingly beyond reach for even hierarchy \*Celestials^. \*Prahlada^ knows that without such an enviable quality he would have to wallow in utter contradictions and fetter in decaying ignorance in a domain of demons headed by his own father 'h i r a n y a k a s h i p u'. \*Prahlada's^ sublime devotion towards the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ sees to it that the former shall never ever be shortchanged in gaining the ultimate coveted position of an exalted graded hierarchy liberation and at the same time he shall be able to retain a chosen group of devoted henchmen along with him in whose company he feels most comfortable always and in all "future incarnations" as well!

\*Prahlada^, constantly meditates upon the ^Lotus Feet^ of such a \*SarvottamaSreemanNarayana^ and consequently is never afraid of the (un)timely

designs of even the much feared \*Celestial Yama^. This is indeed no surprise really, since merely jostling in the righteous company of such truest devotees of \*SarovottamaSreemanNarayana^ alone suffices to eradicate such a fear of death and demise. Furthermore, the invaluable company of august devotees' of \*SarovottamaSreemanNarayana^, such as the young lad \*Prahlada^ is indeed most valuable amongst all, so much so that such an envious company shall in itself enable onset of higher and higher qualitatively as well as hierarchical liberation. Further, \*Prahlada^ is well versed with the supreme truth that if the two eternally compromising entities of "Devotion and Knowledge" are both pursued in the manner of performance of ^Yoga^ and that too in the manner of a wholesome pursuit of eulogy of \*SarovottamaSreemanNarayana^, then this alone is sanctioned to beget choice graded hierarchy liberation. Now it seems as though such a yogic pursuit is reserved for a "last incarnation" of his, during the forthcoming ^Kaliyuga^! With such a knowledge tucked away firmly within his very devoted soul, the young lad \*Prahlada^ is in a way preparing the groundwork for epochal spiritual achievements in "future superlatively auspicious incarnations" of his, once again in the forthcoming ^Kaliyuga^! In other words, \*Prahlada^ canvasses everywhere with his characteristic gusto that such a choice liberation shall never come about without the presence of such a devotion and knowledge that is so fine tuned and wholesome in content and always directed at the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^. Thus in a way \*Prahlada^ vindicates totally that in order to attain choice hierarchy liberation it is most vital to possess both these "**Outsourced activators**", namely "**devotion and knowledge**". Possessing only one of the two shall not result in liberation, according to \*Prahlada^. However, if an individual comes to harbor ^Aparokshagjnana^ (Knowledge of the abstract) then the presence of pristine pure devotion within him is a must and vice versa, a fact that is so infinitely true and \*Prahlada^ is indeed a living example of the same. \*Prahlada's^ monumental quantum of profusion of pristine pure devotion makes him a prime target for the attainment of ^Aparokshagjnana^, come what may. \*Prahlada^ is not content to sit idly on such laurels of devotion and knowledge alone, since he constantly reminds himself that the third entity of performance of duty is also important since the same shall render him pure from inside out and ultimately shall result in the onset of true knowledge, but with an inescapable rider that the same shall be spread over ^Three more Incarnations^ over a period of Time! Another valid doubt that \*Prahlada^ clarifies to many a doubting individuals who clamor that if batch by batch, souls do begin to qualify for liberation and attain them eventually, then over a period of Time spread over eons, there would arise one fine day where no soul would be left behind in order to attain such an exalted position, in the first place! However, on a consolatory note, \*Prahlada^ an authority on all such matter reassures soothingly that such a situation shall never arise since the rebirths of souls are indeed infinite and eternal, with only a handful few managing to get eliminated auspiciously from such a closed cycle.

The teachers assigned to tutor the young \*Prahlada^, who are staunch disbelievers in the supremely independent sovereignty of \*SarovottamaSreemanNarayana^ desert their own ^Gurukula^, unable to answer convincingly to the plethora of questioned challenges posed by their young ward, \*Prahlada^. Never getting perturbed upon such an outcome, the young lad \*Prahlada^ himself begins to give lecture to the grateful students of the

^Gurukula^ with deliberately chosen topics from the classically famed [[Upanishad]]. \*Prahlada^ acclaims that each and every limb of an individual is denoted by one particular nomenclature and finally all such nomenclatures shall undergo a sort of metamorphosis into one singularly common title known as ^PRANA^. \*Prahlada^ points out most gleefully that this in a way is an evidential clincher for the fact that none other than the topmost hierarchy Celestial “Muktiyogya” \*VayuJeevottamaMukhyaPrana^ is the sole designated \*Celestial^ to oversee the functioning of each and every limb and thereby ably supervise the conduct of duty task deemed to be carried out by one particular \*Celestial^ in one particular limb, of course with the prior concurrence and the supreme deemed will of none other than \*SarvottamaSreemanNarayana^ Himself. \*Prahlada^ for a fraction of a second stops and himself muses that this is probably how and why his own ^Mularupa^, the \*Celestial Shankukarna^, a \*Karmaja Celestial^, occupying the nineteenth rung in the hierarchical order, gets promoted ‘out of turn’ to the fifteenth rung, albeit temporarily, due to onset of such a special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^. \*Prahlada^ stresses that such a tenet forever proves once and for all the topmost hierarchy nature of \*Celestial VayuJeevottamaMukhyaPrana^ over all other hordes of \*Celestials^ jostling for space in the overcrowded echelons of hierarchical domains. Another important offshoot of this as \*Prahlada^ continues to lecture impromptu, is that this very same \*Celestial VayuJeevottamaMukhyaPrana^ is also the first and foremost amongst all ^Chetana^(sic.) sentient and at times enables occurrence of insentient abstract ‘achetana’ to coexist in a manner that is only beneficial for the former ^Chetana^ sentient and never otherwise. \*Prahlada^ also explains nonstop that apart from possessing such an envious mastery over all other \*Celestials^, one of the most vital duties assigned to \*Celestial VayuJeevottamaMukhyaPrana^ by none other than \*SarvottamaSreemanNarayana^ is to constantly and without any letup keep on offering the varied hues and shades of all duty tasks performed by multitudes of souls, from Time immemorial. \*Prahlada^ points out that even hierarchy Celestial “Muktiyogya” \*MahaRudra^ is himself at times completely at a loss to match the uncatchable ‘speed’ of \*SarvottamaSreemanNarayana^ and hence finds it impossible to catch up with the latter in order to submit duty tasks of hordes of souls. But on the other hand, \*Prahlada^ with folded hands with utmost reverence spells out that the topmost \*Celestial VayuJeevottamaMukhyaPrana^, does manage to submit such duty tasks performed by souls at the ^Lotus Feet^ of such a \*SarvottamaSreemanNarayana^.

\*Prahlada’s^ heights of devotion makes him to realize that the lofty domain of ^Vyakunta^ does not occur in the natural manner of the natural World that is visible all around. On the contrary, \*Prahlada^ is aware that such an auspicious domain exists from Time immemorial and is constantly being eulogized by the eternal [[Vedas]] and most importantly it is well nigh impossible for individuals to enter into this domain without the one most vital of all prerequisites that is ‘pristine pure devotion’ at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^. \*Prahlada^ is fiercely opposed to hear even by default any sort of direct or indirect defamatory remarks heaped upon \*SarvottamaSreemanNarayana^. \*Prahlada^ announces that if at all one hears this, then such a place should be vacated at once with one’s ears’ shut firmly in order to avoid hearing such diatribes. The reason for this is that \*Prahlada^ knows that if at all any

individual stays put in the very same place from where such an infamous utterances directed towards \*SarvottamaSreemanNarayana^ are occurring then such an individual shall risk a total loss of all previously accredited merits all at one go!

More than anything else, \*Prahlada^ comprehends the infinite qualities of \*SarvottamaSreemanNarayana^, that too the most famous of all being→, |sahasrasheershaha|{San.}. Due to such a proper inference of this most awesome terminology, \*Prahlada^ now stands to qualify for garnering choicest of choice graded hierarchy liberation, eventually. Thus according to \*Prahlada^, there is simply no other path that is more suited and suitable towards reaching this most prized goal of liberation. Therefore, \*Prahlada^ is supremely convinced that without such a knowledge of the abstract, the equally if not more abstract entity of graded hierarchy liberation shall forever be the proverbial pot of gold at the end of the forever elusive rainbow! Thus after ceaseless study of sacred scriptures that totally espouse the superlative cause of the supremely independent sovereign nature of \*SarvottamaSreemanNarayana^, \*Prahlada^ begins to meditate upon the latter with added heights of devotion. This set course of \*Prahlada^ enables a guaranteed onset of such a pristine pure levels of devotion, resulting in an eventful flow of kindest benevolence from such a \*SarvottamaSreemanNarayana^. With this well in place, \*Prahlada^ knows for sure that the most prized goal of liberation is not far away, but only a “few more superlative incarnations” to be coursed through to be exact, with the very same kindest benevolence of none other than \*SarvottamaSreemanNarayana^.

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**(B)Superlative levels of Knowledge (^Aparokshagjnana^) espoused brilliantly by \*Prahlada^ at the very same ^Lotus ^ of \*SarvottamaUghraNarasimha^!**

“Muktiyogya” \*Prahlada’s^ fine tuned knowledge received firsthand from none other than “Muktiyogya” \*Sage Narada^ is breathtaking in its simplicity and eternal quality of sustained purpose. \*Prahlada^ gives the simplest of simple analogy of all abundant air to clarify his points. According to \*Prahlada^, air is colorless but at the same time it is not black in color, nor its color is supposedly white. If air is interspersed with dark smoke then such an air appears dark in color. If such an air is an admixture of dust then it appears muddy in coloration. Likewise, due to the presence of three fold qualities in an individual, as \*Prahlada^ bridges here the timeless connection, the same results in accumulation of a number of varieties of both evil and good instincts. Therefore, according to \*Prahlada^, it is almost next to impossible to get oneself freed from the ever present qualities of “Satvik-Rajas-Tamas” (sic.) and its constant interplay, that are common to all hordes of individuals. A typical example of this is the extent of untold sufferings that he himself had to undergo during the tyrannical reign let loose by his own father, the ‘tamoyogya’ ‘h i r a n y a k a s h i p u’, who was bloated with self destructive pride after a bout of empowerment through magnanimous boons doled out by none other than the hierarchy Celestial “Muktiyogya” \*ChaturmukhaBramha^. Therefore, \*Prahlada^ states that in order to bring forth their true intrinsic nature, “Swarupa” (sic.) an individual soul in question has to undergo countless number of rebirths and only then shall a much refined nature come to the fore, otherwise no. Typically as \*Prahlada^

elucidates, all individuals are well nigh always affected and intertwined with ten knowledge senses, ten duty senses and thereafter conscious, intellect, subconscious and pride. In turn, as \*Prahlada^ announces with characteristic zeal an infinite number of permutations and combinations of the above tend to occur in not one but an astounding number of fourteen million births, on a conservative estimate!

In commonest sense, knowledge is inferred as that which encompasses in detail an elaborate and thorough understanding of any one particular thing or subject. Once again this may also include knowledge with respect to things which are animate as well as inanimate and also those that come to be bracketed as being “achetana”(sic.) insentient or ^Chetana^ (sic.)sentient. Here, the point is that if at all knowledge is amassed with respect to only worldly affairs then the same is always limited only to the same, nothing less or nothing more. However if knowledge which comprises of the supremely independent sovereign entity of \*SarvottamaSreemanNarayana^ is pursued diligently, then only that kind of knowledge alone amounts to be titled as the famed ^Tatva Vaada^. Most vitally without onset of such a knowledge stream, as \*Prahlada^ conducts a thorough cross examination, pertaining to \*SarvottamaSreemanNarayana^, any amount of knowledge that does not comprise of the infinite fame and glory of the latter shall only tantamount in award of formal degrees or titles but the same shall never ever be able to initiate onset of liberation or for that matter help in any manner to alleviate an individual’s soul. Therefore it goes without saying that an individual must and should try to earn the most elusive of all knowledge that pertains to inference of the Cosmic Omnipresence of \*SarvottamaSreemanNarayana^. This is what really matters in the end and this is indeed the sole purpose of one’s auspicious lifespan and this is exactly what none other than \*Sage Narada^ teaches \*Prahlada^ when he was not yet born, who even then had most creditably learnt all such tenets with characteristic gusto. \*Sage Narada^ also teaches \*Prahlada^ that such a knowledge of \*SarvottamaSreemanNarayana^ comes with an unchangeable rider, which is that the same is enabled only amongst those who come to be counted as righteous “Satvik”(sic.) souls and not to all. Therefore, those who are to be bracketed as being ‘rajas’(sic.) in nature will be enabled to mull only about half baked knowledge or worse still will come to pursue ignorance mistaking the same for knowledge, whilst those individuals who are counted as being ‘tamoyoga’(sic.) in nature, will be enabled themselves time and again with contrasting unsanctioned knowledge levels that is inherently destructive in quality. Such a forethought is very well engrained in the frail \*Prahlada^ from the very earliest stage of his life in this particular incarnation.

Likewise, \*Prahlada^ is also more than aware that the terminology of duty at the most elementary level is defined as the performance or engagement in the course of discharging any one particular duty task. Such a duty task can vary in many ways, the same may involve physical activity or the same may be limited only to that individual’s mind or could be discharged through the manner of speech. \*Prahlada^ knows that no individual is ever free(d) from the binding compulsion of having to discharge conduct of his/her duty tasks even for a microsecond. \*Prahlada^ is correct in realizing that it is inevitable that those individuals who are counted as “Satvik” constantly discharge righteous duty tasks similar to himself, whilst those who are counted as “rajas” shall constantly discharge somewhat mediocre duty tasks and those who are counted as being

“tamasic” shall constantly seek to discharge duty tasks that are virtually out of bounds at best or outright antisocial at worst, in a manner similar to the nefarious designs of his very own father, ‘h i r a n y a k a s h i p u’. There is not even an iota of doubt in the mind of \*Prahlada^ when he himself lectures to his fellow students of the ^Gurukula^ with striking clarity of purpose that the ever uncompromising entities of knowledge and duty are two most vital tasks that an individual has to well neigh indulge in up to the last breathe. \*Prahlada^ further substantiates that there shall be no scope for performance of duty irrespective of knowledge levels and likewise there is no knowledge without being duty conscious as well. In fact, \*Prahlada^ assures his captive audience that both are two sides of the one and the same coin, intricately related, inseparable so much so that these two are compulsory even in those who are said to have attained the exalted status of harboring ^Aparokshagjnana^ (knowledge of the abstract) and also amongst those who are said to have attained the fullest and kindest benevolence of \*SarvottamaSreemanNarayana^, arising from show of pristine pure devotion at His ^Lotus Feet^. Once again, \*Prahlada^ vindicates totally that in order to attain choice hierarchy liberation it is most vital to possess both these “**Outsourced activators**”, namely “**devotion and knowledge**”. \*Prahlada^ vehemently declares that it is only such a \*SarvottamaSreemanNarayana^ alone who is beyond the ambit of any sort of compulsion of binding entities of knowledge and duty and He shall time and again ordain different manifestations or incarnations of His own by simply willing the same.

\*Prahlada^ also teaches some very interesting theories of Vedic Mathematics and how each element known as “amsha”(sic.) forms a set known as “gana”(sic.). For example the series of ^Matsya, Kurma and ten other forms are collectively known as one “Set”. From this flows the theory that all other manifestations of ^Matsya^ are thereafter known as an element. Also, if only some elements of one set alone are gathered to form a typical manifestation then such a group forms what is known as a “Subset”. For example, the manifestations of ^Kurma^ are a subset of the main set of ten incarnations of \*SarvottamaSreemanNarayana^. If at all there is a mutually cordial inter relationship between any two sub groups then such an occurrence is termed as an “Association of sets”. However, which particular trite of which group shall come to merge harmoniously with which other group is purely symbiotic in nature. On the contrary there cannot be any disharmony amongst elements of each group with respect to one another. For example it may be stated cautiously that the core group of ^Keshava^ harboring twenty four numbers are obviously numerically stronger in size than the ten incarnations of \*SarvottamaMahaVishnu^ such as ^Matsya^ and the like. \*Prahlada^ also points out that there is nothing beneficial at all that \*SarvottamaSreemanNarayana^ stands to reap from discharge of any duty tasks whatsoever by anyone whatsoever, at all Times and further all His numerous and stupendously auspicious and infinitely awesome Incarnations are all stage managed for the sole purpose of the eternal victory of the good Dharma over the evil ‘adharma’ (sic.).

\*Prahlada’s superior level of knowledge inculcates the fact that for hordes of individuals so caught up in the eternal cycle of births and rebirths, only those duty tasks that are performed without any aspirations of merits from the same and those that are discharged within the ambit of the four stages of one’s lifespan alone shall not become binding.



Totally conforming to such a fact, \*Prahlada^ reassures one and all that it is vital to discharge such duties as a form of concentrated worship of \*SarovottamaSreemanNarayana^ and with a mindset that such an individual is forever dependent on the latter, who upon being Omnipresent in all including himself, is currently at this very instant goading him and guiding him and indirectly He Himself is performing such duty tasks, of course through the medium of \*VayuJeevottamaMukhyaPrana^ and countless other ^Tatvaabhimaani^ Celestials, with the intention of giving “them” mountainous merits and glorious credits. \*Prahlada^ once again reiterates that such a duty task is in no way beneficial to the infinitely contented \*SarovottamaSreemanNarayana^ and this factoid has to be borne in mind at all times. \*Prahlada^ confesses that if at all such a duty task is being performed by him, then it is only because he, \*Prahlada^, happens to be singularly chosen for an auspicious alleviation with his own welfare in mind and as per the divine machinations of none other than \*SarovottamaSreemanNarayana^. The enlightened \*Prahlada^ constantly reminds himself of such a supreme truth, for indeed such an act of his then would alone come to fructify logically and all those who are involved in the same shall never get snared into any sort of familial upheavals. Even if there is a minor iota of shortcoming, then a defiant \*Prahlada^ warns that such a duty task shall result in onset of mountainously unpleasant demerits. \*Prahlada^ submits that upon onset of ^Aparokshagjnana^ the same shall result in total liberation with added kindest benevolence of none other than \*SarovottamaSreemanNarayana^. Even in such cases, \*Prahlada^ is supremely aware that the same shall come by only on account of countless righteous tasks performed in countless previous births only, of course with the ‘prarabdha’ quotient getting diminished into nothingness! \*Prahlada’s^ knowledge level is indeed a definitive pointer to the stupendous fact that it is indeed a certainty that \*SarovottamaSreemanNarayana^ favors only those who are involved in discharge such duty tasks. This apart such a \*SarovottamaSreemanNarayana^ shall always be at the forefront of protecting such a rarest of rare devotee such as \*Prahlada^ even in the most direst of circumstances, proved with tectonic certainty when the frailest of frail \*Prahlada^ emerges totally unharmed and unscathed even in the face of the fiercest of fierce storm of hellish retribution unleashed by the maniacal ‘h i r a n y a k a s h i p u’, packed with enough firepower potent to smother out nine charmed lives of even eminent \*Celestials^.

\*Prahlada^ is supremely aware that amongst all the four ^Purusharta^(sic.), only one, ^Moksha^(sic.) is the most prized of the lot. There is nothing else more sacrosanct according to \*Prahlada^ which is equivalent in terms of sheer accumulation of liberated bliss like the one which is credited in the realization of ^Moksha^. \*Prahlada^ aspires for the same, rightly so, since such a graded hierarchical liberation of course shall take place only on account of the supreme deemed will of none other than \*SarovottamaSreemanNarayana^ and no one else and it is reiterated time and again by \*Prahlada^, lest it be forgotten even for a fraction of a second. In other words it is aptly inferred by \*Prahlada^ that unless and until such a \*SarovottamaSreemanNarayana^ is appeased there shall be NO way that anyone can ever hope to come out of the eternal cycle of rebirths. \*Prahlada^ is indeed very well tutored in the ways and means of pursuing liberation by none other than \*Sage Narada^ and hence is aware that such a \*SarovottamaSreemanNarayana^ shall appear before only those who come to earn the

most elusive state of ^Aparokshagjnana^ (knowledge of the abstract). That is why \*Prahlada^ first and foremost, constantly listens to the everlasting glories of \*SarovottamaSreemanNarayana^. \*Prahlada^ also advises his fellow students at the ^Gurukula^ that those individuals who are qualified can pursue the study of the eternal [[Vedas]] and [[Upanishads]] and those who do not qualify may seek recourse in the study of the classical literature, of course hearing to discourses from the auspicious mouths of a well qualified \*Gurus^. Thereafter, \*Prahlada^ avers the same must be further substantiated with ceaseless study of sanctioned scriptures, followed by meditation and of course the quanta of devotion towards the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^ must be increased steadily at each and every stage. Ultimately, \*Prahlada^ knows very well indeed that one of the last steps of such an attainment of graded hierarchical liberation is the occurrence of fruits of merits. Another vital facet of hearing sacred scriptures is that the same must be in tandem with one's own uniquely intrinsic nature. Due to this very same reason, \*Prahlada^ is fortunate to have ferreted out a timely and gracious benefaction through a qualified \*Guru^, \*Sage Narada^, Himself. \*Prahlada^ is indeed most grateful that it is due to such a pointed guidance by \*Sage Narada^ that he is now deemed to be on the correct sanctioned path towards salvation.

\*Prahlada^ continues his extempore rendition of lectures directed towards his fellow students at the ^Gurukula^ and substantiates that each and every individual worth his salt shall aspire to be happy at all times and shall come to abhor unhappiness or sorrow at the same time. This is indeed Universally True and accepted quite well in all circles. Having stated thus, \*Prahlada^ then poses the question as to what exactly are the means of acquiring such a happiness in the first place? \*Prahlada^ muses out aloud as to how to achieve the same and what are the means available to attain such a goal? \*Prahlada^ concedes grudgingly that even then if suppose an individual does ferret out such a path, he might still end up being happy permanently or get bogged down with enjoyment of happiness that is patchy and graded. This is in short the experience of multitudes of individuals from Time immemorial, according to \*Prahlada^. However, if at all an individual comes to even enjoy a semblance of real happiness and bliss filled joy then \*Prahlada^ vouchsafes that the only path for such an enviable outcome can be traced to the tenets of the eternal [[Vedas]]. At such a young age itself \*Prahlada^ is in the know of the unchangeable bitter truth that joys' and happiness' of those who are in typical familial lifestyles is permanently temporary, whilst the joys' and happiness' that are available in the so called liberated domains are permanent and concurrent up to a point in Time. Such a happiness as \*Prahlada^ spells out with a ring of finality, is bliss filled and attainable only in higher echelons of graded hierarchy liberation, of course doled out periodically and purposefully as per the supreme deemed will of none other than \*SarovottamaSreemanNarayana^ and no one else, as it is reiterated time and again! \*Prahlada^ staunchly believes that such a liberation occurs only to those who are really qualified to enjoy the same and the same is simply out of bounds for an overwhelming majority for the same reason that the latter shall not qualify nor make the grade on account of harboring an intrinsic nature which is so typical of being either a 'rajas' soul or a 'tamas' soul which shall keep following them in each and every birth similar to an eternally faithful spouse! At this juncture \*Prahlada^ points out the infamous example of

his own father, the ‘tamoyogya’(sic.) demon ‘h i r a n y a k a s h i p u’ who time and again commits obnoxiously unpardonable sins that are utterly unworthy of mentioning let alone emulating. On the contrary, \*Prahlada^ points out that notable characteristics that are redoubtably present in “Satvik” souls are the instantaneous liking of the tenets of ^Tatva Vaada^, read as the elixir of knowledge with respect to \*SarvottamaSreemanNarayana^. \*Prahlada^ bristles with a no holds barred pride that only such souls so identified as being “Satvik” in nature shall stand a fair chance to be able to qualify for onset of an eventual liberation, if at all. Also such “Satvik” souls, according to \*Prahlada^ must and should view all manners of luxury that is at his sole disposal, such as wife, household, wealth, relatives, friends, offspring and livestock, only as a means of sustained and proactive achievements in a larger canvass, as ordained by none other than \*SarvottamaSreemanNarayana^ and not otherwise. \*Prahlada^ means strictest business when he states categorically that individuals should never lead a life in a false belief that they alone are the sole sustaining force of their family nor should they worry unnecessarily that they themselves cannot lead a comfortable life now or later on without their family’s support and also constantly worry about the fate of their own family in case of an untimely and premature demise.

\*Prahlada^ utters unequivocally that it is also very vital for an individual to try and understand the nature of liberation on one hand and also try and understand his very own intrinsic nature that is unique to only him, on the other hand. \*Prahlada^ knows that there is absolutely no scope at all for any sort of duplication, ever, as far as the sharing of this “Swarupaguna”, intrinsic nature, is concerned! \*Prahlada^ seeks to ingrain in one and all of his followers that they should also try and understand the forever unbridgeable gap that exists permanently between the supremely sovereign independent entity of \*SarvottamaSreemanNarayana^ and the rest. In a nutshell, \*Prahlada^ announces that liberation can be defined as an ability of an individual to enjoy his unique intrinsic nature in full after first comprehending the infinite difference that exist between \*SarvottamaSreemanNarayana^ and the rest, followed by his very own complete dependency on Him, further followed by his very own levels of incomplete knowledge and last but not the least his very own incomplete levels of strength that all individuals shall carry right into the liberated stage! \*Prahlada^ rejoices from the supreme realization that the relationship amongst all souls and \*SarvottamaSreemanNarayana^ is timeless and permanent in nature. \*Prahlada^ reasons that since \*SarvottamaSreemanNarayana^ alone is Omnipresent in one and all from Time immemorial, logically it is indeed in the fitness of things that this is the sole reason for the very existence of such a punitive soul in the first place. Now with hands folded in abject surrender, a humble refugee \*Prahlada^, seeks succor from such a \*SarvottamaSreemanNarayana^, Who is the sole protector of each and every soul that might have ever existed right from the very moment of predawn of evolution itself. \*Prahlada^ summarizes that all souls are nothing but an alter image “pratibimba” (sic.) of such a \*SarvottamaSreemanNarayana^ and at the same time differ to a very great proportion from the latter and also amongst other souls and other inanimate objects, in each and every manner possible and then some. Merely by stating that amongst all souls if at all one particular chosen entity happens to harbor minutest “Amsha”(sic.) of \*SarvottamaSreemanNarayana^, \*Prahlada^ cautions that the same is not advocating

equality with the latter. The logical reasoning that strengthens such a disclaimer according to \*Prahlada^ is that even in such an “Amsha” occurrence there are two types as \*Prahlada^ states further. One is what is known as → “Swarupaamsha” (sic.) and the other is known as → “Binnamsha”(sic.). \*Prahlada^ makes it compulsory to inculcate such a practice of inequality of differed occurrences present in all animate and inanimate and ‘Esha’(sic.) entity(s), in day to day lives.

\*Prahlada^ is firmly rooted in the application of such a duality to the differing entities of “Jeevaatma”(sic) and the “Paramaatma”(sic.) and their unequal interrelationship is true and so like their permanently varied differences which are also true and most importantly such differences are characteristic and intrinsic in both quality and quantity. \*Prahlada^ further extrapolates such differences to the highest possible levels, by clarifying that such difference also exist even during onset of liberation, so much so that even a liberated soul shall continue to wallow in bliss filled graded hierarchical contentment in a domain that is entirely different and still dependent on the supreme deemed will of such a \*SarvottamaSreemanNarayana^. Some of available modes of attaining liberation according to \*Prahlada^ are disenchantment, devotion, knowledge and qualitative pursuance, all fine tuned at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^. A thoroughly duty conscious \*Prahlada^ highlights unanimously that all manners of duty tasks so typical to an individual in one particular lifespan must be discharged solely within the ambit of these four sanctioned benchmarks of ^Purushaarta^ only, never even for a second forgetting that all such discharge of duty tasks are for the sole benefit of \*SarvottamaSreemanNarayana^ and is occurring as per His deemed will alone. \*Prahlada^ then proves that from such a conduct, the mind and its ally the subconscious is rendered pure and dwells in perfect peace and harmony augmented with smoothed discharge of all assigned duty tasks. \*Prahlada^ further goads his attentive brood that upon regular study of sacred scriptures all manners of residual doubts shall eventually get cleared. \*Prahlada^ says that only thereafter an individual is sanctioned to meditate upon such a \*SarvottamaSreemanNarayana^ with a deftly enacted juxtaposition of the alter image of such a \*SarvottamaSreemanNarayana^, so Omnipresent in all individuals. Therefore, \*Prahlada^ makes it vital for one and all to first comprehend which is one’s own “bimbarupa” (sic.) from an able \*Guru^, such as \*Sage Narada^, hereafter begin practicing the pursuance of the same. \*Prahlada^ substantiates that the same, namely ‘bimboupasane’ (sic.), shall lead to eventual onset of ^Aparokshaginana^(Knowledge of the abstract), upon which all manners of mountainous sins so gathered from past births shall come to a naught and shall not effect further performance of duty task in that particular birth. \*Prahlada^ is adamant that upon complete eradication of residual ‘prarabdha’(sic.) and with the kindest benevolence of \*SarvottamaSreemanNarayana^, an individual shall come to enjoy graded hierarchy liberation. However, \*Prahlada^ cautions that such an onset of bliss in an individual is equivalent to the bliss that is ordained in an individual’s own “swarupa”(sic.), that is intrinsic existence, and not otherwise since the same is not akin to enjoyment of worldly pleasures at all. \*Prahlada^ is amused no end that the binding snares of natural tendency for ‘tamasic’ behavior coupled with ignorance as exhibited by this own father ‘h i r a n y a k a s h i p u’ is a direct offshoot of past ‘prarabdha’. \*Prahlada^ stresses that it is important to infer that such a ‘tamasic’ nature is more powerful than that of the nature of time and place, with

the former 'time' being more powerful than the latter 'place', with such eventualities ringing true even in the existences of 'Parallel Universes', if at all. So \*Prahlada^ makes it compulsory for one and all to pursue the proper inference of the supremely independent sovereign entity of \*SarovottamaSreemanNarayana^, after which an individual shall come to enjoy onset of knowledge, devotion and bliss that is in direct proportion to the quanta of 'prarabdha' that is present or absent as the case may be. \*Prahlada^ is supremely aware that if 'prarabdha' quotient of an individual is in the manner of accumulated merits then the results shall also mirror the same and if the 'prarabdha' quotient is sinful in nature then the results shall also mirror the same and there is no escape for anyone however hard anyone might try.

\*Prahlada^ continues to showcase his masterful wisdom and mentions that by and large individuals generally have an attitude to deny the existence of a factor or a truth or a verity which they cannot understand nor perceive. But they do not deny the existence of such a verity when they come to comprehend that such verities are perceived by genuine specialists and therefore they also can perceive them with proper guidance. These verities according to \*Prahlada^ are heaven, hell, Dharma and adharma, supreme Godhead and His activities and the same are not perceived by anybody, there are no specialists around who can be believed to have seen and experienced these verities and therefore these do not exist. \*Prahlada^ however pitches in timely that this attitude is also examined in our scriptures. For example, \*Prahlada^ says that taste is not perceived by means of eyes. Nobody denies the existence of taste on this account because it is perceived by means of tongue. This \*Prahlada^ says is a fact that results in concomitant doubts. Verities such as Dharma and adharma may exist but our sensory organs are incapable of producing their hitherto abstract perception and further according to a studious \*Prahlada^ these ought to be inferred by some other branch of knowledge, otherwise one might have to concede that they may not exist at all. The intellectual \*Prahlada^ seeks a resolution of this doubt by exploring the possibility of scriptural inference in producing the knowledge of verities in question since mere inference cannot prove or disprove anything independently on its own. \*Prahlada's^ assertion of the finite principles of concomitance is that the same owes its allegiance from perception of one scripture or the other, including those that might rank as being labeled as unauthorized in content as well as in substance. As the verities in question are not the objects of perception it cannot be of any help in ascertaining such a perplexing concomitance. \*Prahlada's^ superior knowledge is evident when he states that even though a number of scriptures are available, they have been authored by individuals hailing to many Schools', which pull individuals in seemingly opposite direction, whilst not one particular scripture being universally acceptable. \*Prahlada^ states that this is so since most of the lot are not enshrined with the superlative truth of the supremely independent sovereignty of \*SarovottamaSreemanNarayana^ and for this very same reason such scriptures do not make the grade, fail to resolve latent doubts and further confound the confusion of knowledge seekers more.

Thus, \*Prahlada^ makes it crystal clear that with notable exception of the eternal [[Vedas]] and its later day complimentary compositions, starting with the classical [[BramhaSutra]] and their true interpretations, the rest simply cannot resolve our doubt in

denying the existence of verities in question. \*Prahlada^ challenges that those who are inclined to deny such transcendental verities must first strive to discover the proof themselves, rather than merely function as disgruntled armchair critics. \*Prahlada^ concludes that an individual continues to harbor an ethereal physical structure even upon attaining liberation after the so call performance of ritual purification bath in the famed ^Viraja River^. This is to say that after total and complete eradication of all residual ‘prarabdha’, upon attainment of ^Aparokshagjnana^ (Knowledge of the abstract), coupled with a near perfect “bimboupasane”, if an individual happens to perform a ritual purification bath in the famed ^Viraja River^ alongside topmost hierarchy \*Celestial ChaturmukhaBramha^, only thereafter shall the proverbial smokescreen of mitigating angst shall waft away into nothingness. \*Prahlada^ comes off age when he states that such an ethereal body form would practically occur only in the manner of a gilded showpiece and even then would be subject to being enormously influenced by the supreme deemed will of none other than \*SarvottamaSreemanNarayana^, nothing more or nothing less. One such utmost auspicious ^Celestial Stream^ of this very famed ^Viraja River^ happens to flow right beneath the ^Lotus Feet^ of none other than \*AkhilaandakotiBramhaandaNayakaMadhwavallabhaSarvottamaTirumalaVenkateshwar a^ resident within the Golden Sanctum of ^AnandaNilayam^, atop ^Tirumala^!

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**\*ShreeRamachandra^paadaabjamakarandamadhuvratam| sacchaarinam**

**\*MukhyaVayum Hanumantam^upaasmahe||**

**\*SeetaaRaama^mukhalokanischalikratalochanam| sacchaarinam \*MukhyaVayum Hanumantam^upaasmahe||**

**sarveshaam \*ShreemanMahaVishnu^bhaktaanaam bhrutyaa nishkinchanaa vayam|**

**sacchaarinam \*MukhyaVayum Hanumantam^upaasmahe||**

**\*Shankhukarna^avataara\*ShreeRaghavendra^prasaadataha| deena dunaa vayam sarve \*Hanumantam^upaasmahe||**

**praaninaam praanabhooto yo ^Hamso^ hamsyarahasyakrut| sa yeva nityasacchaari**

**\*ShreeHanuman^ punaatu maam||**

**dheerasimham nasanta shrutyaa yo \*Madhwaha^ prastuyate sputam| sa yeva**

**\*Pavamaanosou^ maatarishvaa punaatu maam||**

**architaha samsmrutodyaato \*Naradena^ mahaatmanaa| \*Hanuman**

**ShreeHariGuru^prasaadapraapakovataat||**

**mangalam \*Ramachandraaya Seetaadevyiyi^ cha mangalam| praanaaya**

**\*HanumadBheemaMadhwa^roopaaya mangalam||**

**\*ShreePraanesha^nutim bhaktyaa ye patanti nirantaram|**

**\*ShreeMahaVishnu^tatvam te gjnaatvaa nityam soubhaagyamaapnuyuhu||{San.}**

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(to be continued)

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## REFERENCES FOR CHAPTER 2: -

1. [[Vedas]] -- Apourusheya.
2. [[BramhaSutra]], courtesy \*BhagwanVedaVyasaru^.

3. [[SreemadhBhagavataTaatparyaNirnayaha]] from [[SarvaMoola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
4. [[VishnuTatvaviNirnayaha]], from [[Sarva Moola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.

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**mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|**

**\*JAYATHEERTHAA^khya taranihi bhaasataame hrudambare||{San.}**

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**|| \*DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||**

**||\*SHREELAKSHMIVENKATESHWARA**

**GURU PARABRAMHANE NAMAHA^ ||**

**{SREE NANDANANAAMA SAMVATSARA VYSHAAKAMAASA NIYAAMA  
SHREEKAMALAMADHUSUDANAAYANAMAHA^}**

**|||\*MADHVAVALLABHA SARVOTTAMA AKHILAANDAKOTI**

**BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA**

**VENKATESHWARAHA SARVAPAALAKAHA^|||**

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**//Karthru// \* T I R U M A L A V E N K A T A ^**

**“paapahara \*CHAKRA\*dhara paalane maado paramaatma**

**\*TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

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**CHAPTER – 3 :- [[\*Muktitatvavinirnayaha^]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.**

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**Invocation of “Nityamuktalu” Goddess \*MahaLakshmiDevi^ and \*SarvottamaAhobilaNarasimha^ manifest atop the holiest of holy pilgrim center of ^Ahobilakshetra^ alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^.**

\*Lakshmeekataaksha saaseeruha raajahamsam paksheendra shyilabhavanam

bhavanaashameesham| goksheerasaara ghanasaara pateeravarnam vande

krupaanidheemAhobilaNaarasimham||

adyantashoonyaamajamavyayama prameyam aadityachandra shikhilochanamaadidevam|

abjaamukhaabhjamada lolupamattabhrungam vande

krupaanidheemAhobilaNaarasimham||

koteerakotee ghatitojvala kaantikaantam keyoorahaara manikundalamanditaangam|

choodaagra ranjita sudhaakarapoornabimbam vande

krupaanidheemAhobilaNaarasimham||

VaaraahaVaamanaNrusimha subhaagyameesham kreedaadilola hrudayam Vibhudendra  
vandyam| hamsaatmakam paramahamsa manoviharam vande  
krupaanidheemAhobilaNaarasimham||  
mandaakinee jananahetu paadaaravindam vrundaarakaalaya vinodanamujvalaangam|  
mandaarupushpa tulaseerachitaanghripadmam vande  
krupaanidheemAhobilaNaarasimham||  
taarunyakrushnatulaseedaladhaamaramyam dhaatree ramaabhiramanam  
mahaneeyaroopam| mantraadiraajamathadaanavamaanabhangam vande  
krupaanidheemAhobilaNaarasimham^||{San.}

**\*AnjaneyaVaradaGovindaGovinda^**  
**\*PrahlaadaRaajaVaradaGovindaGovinda^**  
**\*BahleekaRaajaVaradaGovindaGovinda^**  
**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**  
**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**  
**\*SaptagirivaasaGovindaGovinda^**  
**\*SeshachalavaasaGovindaGovinda^**  
**\*HariSarvottamaVayujeevottama^**  
**\*LakshmiNarasimhaDevaraPaadaaravindakke Govinda Govinda^**  
\*\*\*\*\*  
**||\*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||**  
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**“upanyaasa” continued from previous Chapter -2:-**

After an elaborately complimentary study of the two outsourced activators, that is devotion and knowledge, for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada School^, in the previous Chapters’ 1 & 2, now in this Chapter 3, an attempt to commute the same to the \*Celestial Shankukarna^, ‘ipso facto’ is mooted. Before browsing through the contents of this particular Chapter 3, it would be feasible if one can comprehend properly the sure fire manner in which a very well polished Belgian mirror reflects objects that appear in front of it. In this way even a gigantic wooly mammoth is encapsulated within the tiny frame a palm sized mirror and also a totally miniscule insect! If the object moves away then the mirror loses the reflected image. Therefore the mirror is attached neither to the object nor the reflection and most importantly the mirror in question need not be as big or as small as its reflected image! Or in other words it has no likes or dislikes or preferences of any sort whatsoever. Significantly, the “Law of Continuity” states that whatever is measurable in grades must have an upper and lower limit! This tenet is also one of the most important cornerstones of the ^TatvaVaada^ School of \*VayujeevottamaSreemanMadhwacharyaru^. The same epithet is also applicable to the onset of choice hierarchical graded liberation also, as in the case of “Muktiyogya” \*Celestial Shankukarna^ and his four incarnations.

\*Prahlada^ is always aware of the undeniable fact and unchangeable fact that none other than the hierarchy Celestial \*VayujeevottamaMukhyaPrana^ is Himself the sole ‘controller’ of all those who are to be grouped as being His alter image, both prior to and after attaining liberation. \*Prahlada^ extrapolates this further and states that in turn



\*VayuJeevottamaMukhyaPrana^ is an alter image of none other than \*SarvottamaSreemanNarayana^. In turn, for such a high ranking Celestial such as \*VayuJeevottamaMukhyaPrana^ there are many a chosen \*Celestials^ of appreciable rank and auspiciousness who come to be recognized as being an alter image of such a \*VayuJeevottamaMukhyaPrana^. Therefore as elucidated in previous Chapters 1 and 2, all such designated \*Celestials^ in turn come to exercise their unchallenged control over all those who are now placed in a descending order of hierarchy all the way up to “Muktiyogya” sages. With this orderly state of occurrence in view, the hierarchical graded ranking of \*Prahlada^ occurs “After” \*SarvottamaSreemanNarayana^, “Nityamuktalu” \*MahaLakshmiDevi^, \*ChaturmukhaBramha^, \*MukhyaVayu^, \*SaraswatiDevi^, \*BharatiDevi^, \*Garuda^, \*Sesha^, \*Rudra^, \*JambavatiDevi^, \*BhadraDevi^, \*NeelaDevi^, \*Kalindee^, \*Mitravinda^, \*Lakshana^, \*Souparnee^, \*Varuni^, \*ParvathiDevi^, \*Devendra^, \*Manmatha^, \*AhankaaraPrana^, \*Anirrudha^, \*SwayambhuvaManu^, \*Bruhaspati^, \*Dakshaprajapati^, \*SachiDevi^ and \*RatiDevi^. Thus, \*Prahlada^, further augmented in strength and knowledge, due to the occurrence of a most special omnipresence of none other than the hierarchy Celestial \*Vayu^, even though belonging to that group of \*Celestials^ known as \*Karmaja^, who are normally placed in the “nineteenth rung” of the hierarchical pecking order, happens to occupy an auspicious “fifteenth rung” in the hierarchical pecking order, just below that of his mentor, the “Muktiyogya” \*Sage Narada^. Amongst other notable worthies who happen to share this same equated hierarchical rung are the Celestial \*Agni^, \*Sage Bhrgu^ and \*PrasutiDevi^. All of these worthies also share the same amount of inherent qualities with \*Prahlada^. Though as is well known, \*Prahlada^ is born in the clan of demons he is most obviously not in the same league as his father ‘h i r a n y a k a s h i p u’ who spewed relentless hatred towards \*SarvottamaSreemanNarayana^. On the other hand \*Prahlada^ constantly effuses pristine pure devotion at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ at all times. Added to this and probably the principle “Reason de entre” behind such a devotion was the most certain presence of a special omnipresence of none other than the hierarchy Celestial \*VayuJeevottamaMukhyaPrana^ within \*Prahlada^, which most effectively prevents any occurrence of any sort of demonical forces to spread their nefarious tentacles within such a \*Prahlada^. Such an exalted state of \*Prahlada^ would become more clear when viewed against the (un)fortunate fate of his own later day descendant Emperor \*Bali^ who was wont to stray every now and then from the path of righteousness, whenever his demonical characteristics tended to become dominant, of course resulting in the most auspicious incarnation of none other than \*SarvottamaTrivikrama^, who would eventually place His own ^Lotus Feet^ upon the subdued head of the former.

The greatest devotee, \*Prahlada^, propitiates full length at the ^Lotus Feet^ of none other than \*SarvottamaUghraNarasimha^ at the time of the latter’s incarnation, whose utmost broadest and widest eyes are very much similar to a well spread out ^Lotus leaf^. Such a \*SarvottamaUghraNarasimha^ is forever at the forefront of negation of all forms of enemies and His very deafening roar continues to silence once and for all forms of challenges to His suzerainty once and for all. Indeed, so immensely devastating is the rawest manifestation of such a \*SarvottamaUghraNarasimha^ that He effortlessly tore into the invincible demon ‘h i r a n y a k a s h i p u’ and also decimated his tyrant armies

within no time, a stupendous task indeed, that was till then beyond the reach of any one at all. The formidable form of such a \*SarvottamaUghraNarasimha^ is so mindboggling and awesome to behold so much so that His ^Lotus Feet^ are very well entrenched in the Netherworlds, whilst His most auspicious head just happens to brush the domain of the \*Celestials^. At the same time the awesome strength filled limbs of such a \*SarvottamaUghraNarasimha^ is spread virtually across every part of the infinite Cosmos and yonder. Borrowing as it were from the brightest radiance emanating from the awesome contour of \*SarvottamaUghraNarasimha^, the comity of every known \*Celestial^ worth their name and fame are enabled to give off their individual radiances, in turn. Such a \*SarvottamaUghraNarasimha^ is supremely capable to being forever in the know of everything about everyone at all times without having to seek recourse to the use of either limbs or any form of sensory organs, for that matter. Indeed certainties of life such as accumulation of past misdeeds so garnered from countless previous births with copious amounts of sins and in addition also being constantly tormented by ghoulish demons and goblins and also having to suffer from strange maladies and rampant chronic diseases, all these come to trouble an individual in the very same manner similar to the infamous action of ‘h i r a n y a k a s h i p u’ who meted out the same treatment to his young son, \*Prahlada^. But a mere invocation of such a \*SarvottamaUghraNarasimha^ is enough to overwhelm each and every single malady and fear that simply dissolve similar to melting ice in the face of a fierce some midday sun. Therefore, such a \*SarvottamaUghraNarasimha^ in whom none other than “Nityamuktalu” Goddess \*MahaLakshmiDevi^ Herself is Omnipresent always, is indeed the sole refuge for every hierarchy \*Celestial^. An individual is always at the mercy of a millions desires inwardly and at the same time is constantly being bombarded by a million evil forces from the outside and ultimately has darkened death staring at him with the starkest face. But an invocation of such a \*SarvottamaUghraNarasimha^ suffices to vacate all such torments with his guaranteed protection at all times.

As a matter of fact when \*SarvottamaUghraNarasimha^ incarnates with the utmost fiercest form of half lion and half man, upturning the time tested notions of ^pratyaksha-anumana-agama^ on its head, a terrific sight which even hierarchy \*Celestials^ could not muster enough courage to face, a totally nonplussed looking young lad \*Prahlada^ remains rooted to the spot without any fear or trepidation at all! Witnessing the same, none other than \*SarvottamaUghraNarasimha^ questions the youngest devotee \*Prahlada^ as to why he was unafraid of Him?! In reply, the born brave \*Prahlada^, all of five years, retorts in characteristic manner, quid pro quo, that the cub of a lion is never afraid of its parents however fierce the latter might be to all others! Likewise \*Prahlada’s^ instantaneous affectionate liking towards such a \*SarvottamaUghraNarasimha^ is akin to the undetached umbilical relationship of an unborn baby towards its affectionate and doting mother! \*Prahlada^ also replies with folded hands in abject surrender that indeed such a \*SarvottamaUghraNarasimha^ is an eternal source of refuge for all His devotees in the manner of an ever reliable benefactor and at the same time the awesome latter is truly despised by the utterly cowardly and habitual enemies of the righteous who tremble nonstop merely upon hearing the very name of such a \*SarvottamaUghraNarasimha^, let alone muster enough muscular courage to stand in front of Him!

During the time of incarnation of \*SarvottamaUghraNarasimha^, the very same young lad \*Prahlada^ beseeches the awesome former not to influence fickle mind by offering the tantalizing carrots of choicest boons. \*Prahlada^ also admits that one's mind is most fickle indeed and shall end up craving for such choicest boons that are typically familial in nature and thereby gravitate towards more and more sorrow in the bargain. \*Prahlada^ also prays at the ^Lotus Feet^ of \*SarvottamaUghraNarasimha^ to only offer him the choicest of choice graded hierarchical liberation available at His ^Lotus Feet^ and nothing else. \*Prahlada^ confesses that his own pristine pure devotion is being tested to the hilt by \*SarvottamaUghraNarasimha^ and therefore pleads with the latter to show refrain! \*Prahlada^ utterly despises all those indolent individuals who seek choicest boons whenever such a \*SarvottamaUghraNarasimha^ happens to appear before them. \*Prahlada^ says that such pointed requests are to be abhorred absolutely and is unsanctioned and unethical to the very core. On the other hand, \*Prahlada^ admits that he only seeks to remain forever a steadfast devotee of such a \*SarvottamaUghraNarasimha^ and nothing else or more. \*Prahlada^ also muses aloud that when none other than \*SarvottamaUghraNarasimha^ Himself is now manifest in such an awesome manner and is ready to offer choicest of choice boons for the asking, it would be prudent on the part of anyone not to heed to such an offer, lest the same would amount to showing disrespect to the latter. Therefore, \*Prahlada^ seeks that in future let no form of desire arise within him which shall result in requests of such a craving for boons. \*Prahlada^ further substantiates his request for the negation of all desires, since its occurrence shall never allow onset of devotion, Dharma, bravery, radiance of devotion and knowledge to dominate in an individual.

Upon hearing such a selfless retort of attitude from the youngest devotee, \*Prahlada^, none other than a supremely pleased \*SarvottamaUghraNarasimha^ utters that the former may reign unchallenged for epochs of time wallowing in supreme bliss and contentment. \*SarvottamaUghraNarasimha^ also instructs \*Prahlada^ to perform many an auspicious fire rituals for His sole pleasure and excel in performing His eulogy at all times. \*SarvottamaUghraNarasimha^ also announces that those who follow in the footsteps of such an exemplary example such as the young lad \*Prahlada^ shall come to get rid of all manners of bondage whilst engaged in discharge of righteous duty tasks. Most importantly, \*SarvottamaUghraNarasimha^ also instructs \*Prahlada^ to perform compulsory last rites of his departed father, 'h i r a n y a k a s h i p u', without thinking that the latter does not deserve the same owing to his intrinsic amounts of hatred towards \*SarvottamaUghraNarasimha^. Then comity of hierarchy \*Celestials^ led by none other than the topmost celestial \*ChaturmukhaBramha^ rush forward towards \*SarvottamaUghraNarasimha^ and pay their collective obeisance at His ^Lotus Feet^, expressing their eternal gratitude and indebtedness to the latter. Upon being appeased thus, \*SarvottamaUghraNarasimha^ advises none other than \*ChaturmukhaBramha^ not to grant such complicated boons in future, like the one he had granted to 'h i r a n y a k a s h i p u', which could result in such mayhem. In due course \*SarvottamaUghraNarasimha^ appears 'pacified' completely and adorns the most auspicious ^Yogic^ state of \*SarvottamaYogaNarasimha^ and is eulogized by comity of hierarchy \*Celestials^, this time led by none other than "Nityamuktalu" Goddess

\*MahaLakshmiDevi^, Herself apart from such \*Celestial^ luminaries such as \*ChaturmukhaBramha^, \*Rudra^, \*Devendra^, \*Rishi^, \*Pitru^, \*Siddha^, \*Vidyaadharaa^, \*Naga^, \*Manava^, \*Prajaapati^, \*Gandharva^, \*Chaaranaa^, \*Yaksha^, \*Kimpurusha^, \*Vyitaalika^, \*Kinara^ and \*Vishnupaarshada^.

**\*Devataakaaryasiddhyartam sabhaastambhasamudhbhavam| ShreeNrusimham  
Mahaaveeram namaami runamuktaye|| Lakshmyaalingitavaamaangam  
bhaktaanaam varadaayakam| ShreeNrusimham Mahaaveeram namaami  
runamuktaye|| antramaalaadharam shankhachakraabjaayudhadhaarinaam|  
ShreeNrusimham Mahaaveeram namaami runamuktaye||  
smaranaatsarvapaapaghnam kadrooja vishanaashanam| ShreeNrusimham  
Mahaaveeram namaami runamuktaye|| Simhaanaadena mahataa digdhanti  
bhayanaashanam| ShreeNrusimham Mahaaveeram namaami runamuktaye||  
Prahlaadavaradam shreesham dhyityeshvaravidaaranam| ShreeNrusimham  
Mahaaveeram namaami runamuktaye|| krooragrahyihi peedataanaam  
bhaktaanaamabhayapradam| ShreeNrusimham Mahaaveeram namaami  
runamuktaye|| Vedavedantayagjnesham bramharudraadivanditam|  
ShreeNrusimham Mahaaveeram namaami runamuktaye|| yaha idam patate nityam  
runamochanasamgjnetaam| ShreeNrusimham Mahaaveeram namaami  
runamuktaye|| anrunajaayate sadyo dhanam shreeghravaapnuyaat^||{San.}**

Thereafter \*Prahlada^ also performs salutary invocation, this time directed towards all those hierarchy \*Celestials^ and in turn is the fortunate recipient of all their collective blessings. In due course, \*Prahlada^ is crowned as the next Emperor of his clan and with the collective blessings of phalanx of “Muktiyogya” \*Celestials^ and “Muktiyogya” \*Sages^, \*Prahlada^ rules over his vast kingdom in the most austere manner and over passage of Time is very much endeared by his grateful subjects, who are also enabled to lead a life of contentment and fulfillment upon following the very same path shown by their just Emperor \*Prahlada^. During his epoch making golden rule, Emperor \*Prahlada^ performs countless number of sacred fire rituals on the upper banks of the sacred holy ^River Tungabhadra^. Emperor \*Prahlada^ also consecrates a small shrine dedicated to his \*Kuladevta Goddess DurgaDevi^ in the vicinity and seeks Her kindest benevolence and pleads with Her to stand as a consequential witness and an eternal guardian to the everlasting meritorious fame of such a sacred and hallowed spot, from now onwards!!

**\*Durge shivebhaye maaye naaraayane sanaatanee| jaye me mangalam dehi  
Namaste sarvamangale|| dyityinaashaartha vachano dakaaraha parikeertitaha|  
aakaaro vigjnaashaartha vaachako veda sammattaha|| regho rogaghna vachano  
gascha paapaghna vaachakaha| bhayashatrughnavachanaascha kaaraha  
parikeertitaha|| smrutyuktismaranaad yasyaa yete nashyanti nischitam| ato durgaa  
harehe nityam harinaa parikeertitaa| vipattivaachako durghascha kaaro  
naashavaachakaha| durgam nashyati yaa nityam saa durgaa parikeertitaa| durgo  
dyityendravachano pyaakaaro naashavaachakaha| tam nanaasha puraa tena  
budhyirdurgaa prakeertitaa| shascha kalyaana vachana iyikaarotkrushta  
vaachakaha| samoohavaachakaschyiva vaakaaro daatruvaachakaha| shreyaha**

**samghotkrushta daatree shivaa tena prakeertitaa| shivaraashimoortimatee shivaa  
 tena prakeertitaa|| shivo hi mokshavachana shchaakaaro daatruvaachakaha|  
 svayam nirvaanadaatree yaa saa shivaa parikeertitaa|| abhayo bhayanaashokta  
 shchaakaaro daatruvaachakaha| prayaadaatyabhayam sadyaha saabhyaa  
 parikeertitaa|| raajashreevachano maascha yaascha praanavaachakaha| taam  
 praapayati yaa sadyaha saa maayaa parikeertitaa|| maascha mokshaartavachano  
 yaascha praapanavaachakaha| tam praapayati yaa nityam saa maayaa  
 parikeertitaa|| narayanaardhaanga bhootaa tena tulyaa cha tejasaa| tadaa tasya  
 shareerasthaa tena naaraayanee smrutaa|| nirgunasya cha nityasya vaachakascha  
 sanaatanaha| sadaa nityaa nirgunaa yaa keertitaa saa sanaatane|| jayaha  
 kalyaanavachano hyaakaaro dhaatruvaachakaha| jayam dadaati yaa nityam saa  
 jayaa parikeertitaa|| sarvamangalashabhdascha sampoorneyiriyishwarya  
 vaachakaha| aakaaro daatuvachana staddhaatree sarvamangalaa||  
 naamaashastakamidam saaram naamaartha saha samyutam| naaraayanena yad  
 dattam bhramhane naanbhipankaje|| tasmyi dattvaa nidritascha babhoova  
 jagataam patih| madhukyitabhau durgaantou bramhaanam  
 hantumudyatou^||{San.}**

Indeed, Emperor \*Prahlada^ is supremely aware that in one of his forthcoming superlatively auspicious incarnation that is slated later on during a future Time epoch of ^Kaliyuga^, this very same spot where he is now performing such meritorious fire rituals shall become the ultimate focus point of protection of Supreme Truth and Dharma! Thereafter, Emperor \*Prahlada's awakened state of mind is indeed so enormous that all his advice to the comity of the righteous is extremely potent in vacating each and every sin so deemed to have been committed by the latter and also most importantly the same also enables onset of the fullest possible meritorious ^Purushaarta^, also in the latter. In fact as extolled in earlier Chapters, \*Prahlada^ also beseeches none other than \*SarvottamaUghraNarasimha^ to pardon his vile father, 'h i r a n y a k a s h i p u' for such extraneous sins perpetrated upon one and all. Needless to say \*Prahlada^, ultimately is totally successful in extending the awesome protection of none other than such a \*SarvottamaUghraNarasimha^ to the entire clan of demons. \*Prahlada^ is also chiefly instrumental in the onset of liberation to his own father 'h i r a n y a k a s h i p u'. Throughout the fiery ordeal the frail lad \*Prahlada^ is the very epitome of utter forgiveness and unconditional pardon when he faithfully pleads mercy on behalf of his slain father at the ^Lotus Feet^ of none other than \*SarvottamaUghraNarasimha^. This is indeed of no surprise at all since \*Prahlada^ has indeed achieved meritorious amounts of credit commutable to his ^Mularupa^ of the \*Celestial Shankukarna^ on account of professing unstinting devotion and concurrent levels of Knowledge, all directed towards the ^Lotus Feet^ of none other than \*SarvottamaUghraNarasimha^. This apart, \*Prahlada^ owing to the supreme deemed wills' of none other than the topmost hierarchy Celestial \*VayuJeevottamaMukhyaPrana^ and of course none other than \*SarvottamaSreemanNarayana^, enables all his truest devotees to themselves begin a destined journey towards choice hierarchical liberation. The physical aura extruded by \*Prahlada^ is indeed most auspicious and extremely swashbuckling, all garnered on account of kindest benevolence of none other than \*SarvottamaSreemanNarayana^. \*Prahlada^ on account of being a whopping incarnation of \*Celestial Shankukarna^ also

harbors equal qualitative amounts of celestial qualities of the latter, which are indeed most envious and at the same time absolutely out of reach of other lesser endowed souls. \*Prahlada^ on account of extending enormous protection to the clan in which he is born, via the supreme kindest benevolence of none other than \*SarvottamaUghraNarasimha^ is totally justified in enjoying the most auspicious title of ^Kalpavruksha^ and is the sole reason for onset of further all round prosperity in his clan. Individuals who are acknowledged to having attained qualitatively immense levels of appreciated Knowledge of \*SarvottamaSreemanNarayana^ are known as ^Rutu^. In such a comity of most fortunate ^Rutu^, such as \*Prahlada^, the presence of infinitely auspicious grades of outsourced activators such as knowledge and devotion are known as → ^Rutajaaha^. Of course all such occurrences are under the sole control of the supreme independent sovereign entity of \*SarvottamaSreemanNarayana^, alone.

\*Emperor Prahlada^ thus makes it very much clear that only those who harbor envious amounts of knowledge and devotion within them alone shall come to matter at least in a meaningful way in the scheme of things as parodied by none other than \*SarvottamaSreemanNarayana^. Each and every word, sentence and paragraph uttered by Emperor \*Prahlada^ is indeed enormous in terms of its sheer intensity of content, that is the supreme truth enshrined in the same. In fact on an earlier occasion, the evil tyrant 'h i r a n y a k a s h i p u' had demanded from his young son \*Prahlada^ to confess as to who had taught him such knowledge that seems to flow out from the very soul of the latter in such an unstoppable torrents?! To this, the young lad \*Prahlada^ had replied that it was none other than \*SarvottamaSreemanNarayana^ alone who had first and foremost lectured to one and all and that whatever anyone had ever learnt from anyone else, directly or indirectly, everything would have deemed to have been learnt from the one and only \*GURU^ of one and all and that is none other than \*SarvottamaSreemanNarayana^! Later on, \*Prahlada's^ awakened state of mind is indeed an eye opener to each and every individual in each and every stage of life, be it within the womb, infancy, childhood, bachelorhood, studentship, familial lifestyles and even to those who might have or in the process of ascending pontifical positions. According to \*Prahlada^ an individual is allowed to enjoy all manners of luxuries that are available in typical familial lifestyles but it is most imperative to mull over the end results of the same with a sense of supreme detachment. \*Prahlada^ stresses that it is most imperative for an individual not to fritter away his sense of bearing in whatever situation that his life might throw upon him. Thereafter with experience of mellowed age on his side such an individual must try and comprehend the true nature of each and every occurrence whilst traversing such a familial lifestyle. \*Prahlada^ enumerates shockingly that a yet to be born child still within the cozy womb of its mother is also not totally happy for it shall have to wallow in its own body discharge, swimming as it were in a maze of worm infested liquid within the mother's womb, heated as it were by the flames of its mother's digestive juices and on top of the same shall have to contend with a plethora of inerasable remembrances of unknown previous births. Such an unborn child would be extremely stressed since it cannot come out of the mother's womb prematurely nor can it stay inside permanently! But an individual tends to completely forget about all such hardships undergone inside his or her mother's womb, once he or she is born. Therefore upon hearing all such unbearable travails that one has to well neigh undergo

within one's mother's womb, the point that is not to be missed here according to \*Prahlada^ is to try and avoid once for all having to be reborn once again and thus avoid undergoing all such travails in a never ending cycle. Emperor \*Prahlada^ also instructs his multitude of faithful subjects hailing to all age groups, some of them as young as he himself, not to waste their precious time continuously in playing endless games of rough and tumble and constantly try to get something or the other tasty mouthfuls to munch upon all the time, similar to simian apes and lethargic buffaloes forever chewing upon leftover cuds with gleeful contentment. \*Prahlada^ also makes it compulsory for all his followers not to forego the ceaseless chanting of the famed [[Gayatri Mantra]] even for a second. \*Prahlada^ also utters a word of caution when he admits that such states of existence that are typical to all individuals such as birth, childhood, youth hood and old age are all applicable only to the physical body and the same shall not in any manner come to affect the soul which is eternal. This factuality has to be borne in mind by all those who foolishly think that I am still a youngster and I shall perform some sort of achievement only when I grow up into adulthood. Thereafter upon attaining adulthood the very same youngster shall think that I am still an adult and I shall try and achieve something only when I attain ripe old age. Ultimately upon facing ripe old age, the very same individual after successfully hoodwinking himself spread over an entire lifespan, tends to sit in a corner with the reason that he is now incapable of any manner of achievements due to onset of old age and all its concurrent infirmities. Sometimes such an individual also morosely thinks that indeed he has wasted away a major part of his lifespan and youth hood without performing any achievements then, when the going was indeed good. Thus \*Prahlada^ stresses without any iota of doubt whatsoever that age factor is never or must not be a hindrance for achievement of any kind. \*Prahlada^ is also supremely conscious of the fact that generally three stages that are → ^Dharma -- Artha and Kama^, are most sought after by one and all. But the fourth stage that is → ^Moksha^, invariably is also most important and vital. On the top of it such a ^Moksha^ and its ceaseless pursuance is the real ^Purushaartha^ and therefore the most desirable amongst all the four. This is so since it is only the most elusive of all entity of ^Moksha^ alone which is definitive and the rest of the three ^Purushaarta^ are indefinite. Therefore according to \*Prahlada^ it makes very good commonsense to pursue only that which is so definitive and permanent, that is the entity of liberation. \*Prahlada^ also announces grandly that it is only due to the superlative guidance of a true \*Guru^ which enables unshackling of all bonds of familial lifestyles with a gradual onset of choicest hierarchical graded liberation of course with the kindest benevolence of \*SarvottamaSreemanNarayana^, ever present in the background at all times. \*Prahlada^ also warns his followers from trying to follow the teaching of those individuals who themselves are blissfully unaware of the niceties of anything at all, let alone liberation. Such a case is akin to following a blind person around in order to find out one's way.

\*Emperor Prahlada^ is now more than ever aware about the utter futility of worshipping or being possessive of one's mortal and physical body. In fact, \*Prahlada^ swears that one is indirectly residing in utter obnoxious offal and dung heaps of refuse which a physical body is home to somewhat akin to the infamous River ^Vyitarni^. This infamous River is one where all despised body effluents and body fluids come to flow in unstoppable rapids, such as flesh, blood, puss, fecal matter, rotting veins, smelly fats and

reeking glut of skeleton marrows. Thus \*Prahlada^ highlights the wasteful pursuance of such a physical body, yet an overwhelming majority of individuals come to harbor utmost pride in such a physical body with only a miniscule few even trying to comprehend their own consciousness. Further, even those who might pass off as those who have indeed understood their own consciousness are also subject to one or the other forms of bondage in one way or the other. This is so since such individuals tend to forgo and forget \*SarvottamaSreemanNarayana^ Who is Omnipresent within such a consciousness and on the other hand enable constant reminiscence of others from within the very same level of consciousness. Therefore, \*Prahlada^ makes it compulsory for one and all to practice total disenchantment and only then stand to being qualified in the race for choice graded hierarchical liberation, if at all. \*Prahlada^ concedes that ironically whether one likes it or not, all types of achievement shall have to happen within the confines of such an unkempt physical body alone. Therefore it is most imperative that an individual must strive to perform such an achievement with concurrent appraisals received in full from that particular ruling ^Tatvaabhimaani^ \*Celestial^ and from then on with an elevated invocation and pursuance of the awesome duo of hierarchy 'Celestials' \*VayuJeevottamaMukhyaPrana^ and \*SarvottamaSreemanNarayana^. \*Prahlada^ also warns that howsoever impressive might be an individual's international fame and name, the same well neigh time and again shall result in only sorrowful outcome so bogged down as it were in scheming pitfalls that come to abound in the minefields of pedestrianism. The chief reason for this being that all such accumulation of worldly wisdom shall invariably end up in making an individual to completely forget the suzerainty of none other than \*SarvottamaSreemanNarayana^ and therefore is liable to be rejected in full, otherwise the same shall lead to sorrow and misery.

\*Emperor Prahlada's^ uniqueness occurs in the fact that with the utmost specialist omnipresence of none other than \*VayuJeevottamaMukhyaPrana^ and \*SarvottamaSreemanNarayana^, he is supremely adept in granting of realistic wishes of his devotees. Such wishes so grantable by \*Prahlada^, however must be within the framework of "Dharma-Artha-Kama" and even most breathtakingly, ^Moksha^--liberation. Of course, such an onset of liberation occurs to the thoroughly deserving in the manner of a graded hierarchical manifestation as per the supreme deemed will of none other than \*SarvottamaSreemanNarayana^. No wonder, that \*Prahlada^ himself possess a most enchanting physical presence, the very aura of which reeks of a qualitative liberation from each and every pore. \*Prahlada^ harbors in himself a very immense amount of most envious qualities such as fearlessness, possessing correct knowledge, a thoroughly enterprising nature, capacity of performing strictest of penance, the enviable quality of non violence, highest possible levels of truthfulness and a sense of harmlessness towards all forms of life. There is not even a minute iota of residual presence of either 'Rajas or tamas' quality in \*Prahlada^. Due to this reason alone \*Prahlada^ is never affected by constant play of desire, anger, lust, infatuation or arrogance at all times. Most importantly the awakened consciousness of \*Prahlada^ is therefore full of sublime bliss since there are no residual snares of shortcomings that tend to subdue his uniquely intrinsic characteristic. More than anything else, \*Prahlada^ after sighting the most enormous of all incarnation of \*SarvottamaUghraNarasimha^ in all its Cosmic entirety is now wholesomely on the rarified plane of those handful of exalted



individuals who are recognized as being avowed ^Aparokshagjnani^ and therefore is now completely at ease with himself and forever content with the truism that such a \*SarovottamaUghraNarasimha^ shall always protect him at all times and at all costs. This apart, on the face of it, \*Prahlada's^ patented grasp on complex theology may seem very much simple on the face of it, but lo and behold the same does contain enormous portents for uplifting an individual's very soul.

Now, \*Emperor Prahlada^ mulls over the fact that those who are blessed with longevity will have to lead their long life spans sometimes with individuals whom they do not like, will have to suffer loss of their near and dear ones, come to suffer the company of the unrighteous, will have live with the tragedy of loss of friends and relations and apart from all these hindrances will have to live as a permanent liability since they would be dependent on others till such time of their ultimate demise. In view of such definitive possibilities, \*Prahlada^ wonders aloud that is it really worth the effort to seek the boon of a long life span?! Therefore a clever \*Prahlada^ utters that indeed such a long life span is worth every second and minute and hour if and only if the same is coursed through with the devotional fervor focused unwaveringly upon the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^. Without such a sanctioned and compulsory pursuit, \*Prahlada^ says that leading one's lifespan even for a second is indeed most futile, let alone one hundred years or more. Therefore those precious moments of one's lifespan where one would have uttered or reminisced about the infinite supremacy of the one and only supremely independent sovereign entity of \*SarovottamaSreemanNarayana^ alone shall matter and never the rest, have no doubt on this remarks \*Prahlada^. Therefore only those individuals who shall come to lead such a divine life span, according to \*Prahlada^ alone are to be counted as being most fortunate and such a life span is indeed a golden one worthy of emulation by one and all and in all ages.

\*Emperor Prahlada^ also remarks that one's physical body is utterly weak and fragile in nature. Within the ambit of such an unstable body alone an individual shall have to try and achieve something worthwhile during the course of such an ordained life span. Therefore, \*Prahlada^ says that it makes a very good sense if an individual begins very early, that too in childhood to pursue devotion at the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^ and thereby try and avoid or overcome such a fragility. For death knows no time or purpose and can ring in at any time like an uninvited guest of dishonor! Also, it would be very foolish if one thinks that one can postpone achievement in old age since there is absolutely no guarantee that an individual would survive that long a period. \*Prahlada^ also challenges as to whether is there anyone at all who strive to be sorrowful even for a small while? Ditto is the same with happiness, which occurs sometimes even when we would not have strived for the same. The riddle is solved by \*Prahlada^ himself who says that onset of sorrow and happiness that occur on their own is indirectly proportional to the quanta of residual 'prarabdha' quotient that is in arrears from previous innumerable births. Emperor \*Prahlada^ also announces most grandly that it is none other than \*SarovottamaSreemanNarayana^ alone who periodically doles out such merits or demerits as the case may be as and when he deems fit. Therefore, \*Prahlada^ makes it crystal clear that such being the case all individuals must and should try to reform themselves in the righteous path so that at least they do not carry forward

any unfavorable residual merits to the next birth as much as possible. However, \*Prahlada^ cautions that the entity of liberation shall never apply or occur within the ambit of such a premeditated occurrence. In other words, \*Prahlada^ says that an individual has to constantly strive to achieve such a choice hierarchy graded liberation which shall never occur on its own, which is one of the most supreme of all Truths. \*Prahlada^ further avers that devotion should be of such a nature that it should be totally unadulterated and must constantly be directed towards the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^, only then it is recognized as devotion and never otherwise. This is so since such a \*SarovottamaSreemanNarayana^ and His kindest benevolence shall occur only to those who have such a clear cut conscious and utterly worthy sense of purpose and those who eventually achieve such a feat shall be totally devoid of all manners of mitigating sorrows. Another rider put here by \*Prahlada^ is that such a pristine pure devotion shall occur only after the occurrence of the prized ^Aparokshagjnana^ and not before! Therefore it is most imperative for one and all to show as little interest in worldly affairs as possible and try and comprehend the Cosmic magnitude of the infinite nature of such a \*SarovottamaSreemanNarayana^ as elucidated in the eternal [[Vedas]].

\*Emperor Prahlada^ firmest affirmation that indeed the immeasurable amounts of merits that is garnered on account of being in the close proximity of avowed devotees of \*SarovottamaSreemanNarayana^ can never be compared with anything else including those merits so garnered on account of onset of bliss filled liberation, which pales in comparison. Such being the case one can only imagine the utterly punitive plight of those who are in contended familial lifestyles or for that matter royal lifestyles, mistaking the same marital or royal comforts to be liberation of some kind! \*Prahlada^ further clears any amount of misconception that might arise in the above comparison which infers as the company of pristine pure devotees of \*SarovottamaSreemanNarayana^ being more prized than that of even hardcore liberation. \*Prahlada^ clears the air in a way by stating that those who are in the lower rung in the grand scheme of liberation may have to strive very much harder in order to ferret out liberated bliss arising out of lack of proper inference of their own uniquely intrinsic characteristics. However, on the other hand if they fall into the company of those who are born as “Muktiyogya” then the former shall after getting vacated from all their past residual sins shall come to enjoy the bliss filled company of the latter at all times. \*Prahlada^ also makes it mandatory that in the manner in which an individual submits all manners of duty task at the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^ and also all forms of sanctioned food preparations before partaking in the same, it is most mandatory for one and all to submit their family members at the ^Lotus Feet^ of such a \*SarovottamaSreemanNarayana^. \*Prahlada^ further substantiates the same by advising one and all to inculcate the supreme truth that not one individual is fully independent in discharge or control of all most anything at all when on the other hand only \*SarovottamaSreemanNarayana^ alone is totally and forever eternally independent entity. Therefore, \*Prahlada^, elucidates that if at all anyone comes to exercise total suzerainty over each and every family member then such an entity is none other than such a \*SarovottamaSreemanNarayana^ alone and hence with such a mindset each and every family member related to an individual needs to be placed at the sole disposal of such an awesome \*SarovottamaSreemanNarayana^. \*Prahlada^

comments that all manners of beneficial attitudes of such family members are all initiated from such a \*SarvottamaSreemanNarayana^ alone and no one else. \*Prahlada^ also announces that performance of each and every duty task is for the sole purpose of appeasing such a \*SarvottamaSreemanNarayana^ alone and no one else. Therefore an individual's spouse and offspring shall have to be viewed as complimentary assets for furthering the cause of such a \*SarvottamaSreemanNarayana^ alone and not for his own pleasure. \*Prahlada^ cautions one and all that they should not fall into a sense of complacent mindset whilst forgetting the enormous amounts of gratitude and indebtedness bestowed upon them by none other than \*SarvottamaSreemanNarayana^ even for a fraction of a second, whilst performing righteous duty tasks. \*Prahlada^ also strives to underline the core fact that an individual's spouse and children must in turn constantly strive to profess qualitative degrees of devotion at the ^Lotus Feet^ of such a \*SarvottamaSreemanNarayana^. \*Prahlada^ thus makes it utmost clear that not one individual is totally independent in discharge of duty tasks and its eventual submission. On the other hand each and every duty tasks need to be carried out in the manner of performing a spirited form of worship of \*SarvottamaSreemanNarayana^ and all manners of kind benevolence flowing from such \*SarvottamaSreemanNarayana^ shall then arise out of the same and pristine devotion towards the latter alone is to be counted as the fruits of all such exertions.

For \*Emperor Prahlada^, the eternal [[Vedas]] are alone the accepted authority in principle for propounding the supreme nature of that supreme entity and all the necessary efforts in attaining Him. This is so since such eternality of the [[Vedas]] inculcates those rituals also which when performed as assigned duties that are unchangeable in nature are also a means of attaining Him. From this follows the complimentary texts of the sacred [[Upanishads]] that are nothing but a penetrating attempt aimed at revealing the uncompromising nature of the supreme entity and also in order to make a spiritual aspirant experience a bond with the very same supreme entity. The inseparability of \*SarvottamaSreemanNarayana^ and "Nityamuktalu^ Goddess \*MahaLakshmiDevi^ is as eternal as it is permanent in nature. Therefore there exists a close kinship between these two entities, with the latter firmly in place nestling cozily as it were upon the powerfully broad bosom of such a \*SarvottamaSreemanNarayana^. This mutually symbiotic relationship if it can termed so is very much similar to the relationship of the mighty midday Sun and its overbearingly bright radiance, a colorful flower and its enchantingly heady fragrance, between any one very special object and its own unique quality. The point that is not to be missed here though is that even in such an inseparable scenario these two entities as shown in the above examples are not one and the same whilst there does exist an infinite amount of difference amongst them. Likewise \*SarvottamaSreemanNarayana^ always and at all times scores infinitely higher notches in sheer terms of qualitative numbers, when compared with either Goddess \*MahaLakshmiDevi^, or anyone else for that matter. \*Prahlada^ is aware that whenever a bright light is seen then there has to be a source, likewise when one inhales a rich fragrance then one is automatically aware that the source of the same must be a grandiose florescence. Likewise, \*ParamaBhagavattottama^, \*Prahlada^ muses over all such truisms when he 'NOW' begins to 'MEDITATE' upon the principle deity, read as \*SarvottamaTirumalaVenkateshwara^, Who is manifest in a remote corner of a hill

amongst thickest vegetation which can be attained after reaching seven formidable stages. The question is why this preference for such a remote loneliness. In fact abstract mountains are akin to the eternal [[Vedas]] which have enunciated the phenomenon of the supreme entity. Since these very [[Vedas]] are eternal in nature and the wisdom found in the same is unfathomable, their sole purpose can in a way be inferred as an exercise to catch up with the quintessential nature of the primordial ||OM||, as being 'meditate now' by the devoted \*Prahlada^. Since such a deity of \*SarvottamaTirumalaVenkateshwara^ is a complete manifestation of all such subtle essence of the supreme entity as eulogized in the eternal [[Vedas]], then logically it is mooted that such a deity has to manifest upon a sacred mountain and nowhere else. But the magical quality of the seven stages of meditation that an awakened \*Prahlada^ now is deemed to traverse is somewhat akin to the well marked orbit of the Sun as elucidated in the famed [[Gayatri Mantra]]. Therefore, now the eager aspirant \*Prahlada^ has to ascend all the stages of meditation, being → **bhhu bhuvah suvah mahah janah tapah and satyam**||{San.}.

Likewise, these very sacred ^Seven Hills^ have come to harbor an esoteric meaning in the manner that they are named as → ^Vrushabhadri, Vrushadri, Garudadri, Anjanadri, Seshadri, Venkatadri and Narayanadri^. The auspiciously famed [[Rig Veda]] announces that one of the inferences of the title → ^Vrushabha^, the first state of meditated ascent for \*Prahlada^, apart from denoting a bull, means a sacrificial fire invoked afore to kindling of an auspicious altar. The next state of meditated ascent for \*Prahlada^ is → ^Vrishadri^ which also means a bull. But the implication here is that the same showers favors on those who seek such largesse, read as the fortunate \*Prahlada^. The notion here is that if an individual, read as \*Prahlada^ follows Dharma then the same comes to his rescue in times of crisis and protects him on all fronts. Therefore \*Prahlada^ is more than aware that it is not merely enough to affirm faith in the eternal [[Vedas]] as a spiritual authority but the same must be accompanied with the observance of Dharma as laid down in the scriptures and avoid performance of unsavory acts as much as possible. \*Prahlada^ knows that duties must be performed without any residual attachments and without desire for fruits and the same should be performed in a spirit of dedication as wanton acts prompted by \*SarvottamaTirumalaVenkateshwara^ and as a humble contribution in furthering His infinite glory. Only then duties shall cease to become binding and transforms both the doer, read as \*Prahlada^ and the duty so performed into the realms of being ^Yogic^ in nature. Therefore performance of duty in the manner of a ^Yoga^ is in short nothing but discharge of Dharma. The next state of meditated ascent for \*Prahlada^ is the famed → ^Garudadri^. Here the implication is that the hierarchy \*Celestial Garuda^, the famed vehicle of none other than \*SarvottamaTirumalaVenkateshwara^, is eulogized as being the very embodiment of the sacred ||chandas|| (meter), with the sacred [[Gayatri Mantra]] in the form of eyes so enabling the enchanting quality of befitting farsightedness. Therefore, chanting of the sacred [[Gayatri Mantra]] shall ultimately enable onset of a very much clearer sighting of the supremely independent entity, read as \*SarvottamaTirumalaVenkateshwara^. The two magnificent spread of wings of the formidable \*Celestial Garuda^ represents knowledge of the supreme entity and its continued application in enabling the onset of such a knowledge. Therefore, ^Garudadri^ signifies spiritual wisdom that is the sole

purview of all those who have been purified with faith and righteousness. Harboring mere knowledge of \*SarvottamaTirumalaVenkateshwara^ alone is not enough, \*Prahlada^ knows that he has to try and experience the same practically and this is the significance of the next state of meditated ascent of → ^Anjanadri^. It is stated that in a way the title of ^Anjana^, denotes a soothing eye balm applied over the eyes, which then shall render all those things that till then are invisible to become visible to a chosen doer of righteous duty tasks. Upon ascending such a peak ^Anjanadri^, \*Prahlada^ is more than ever supremely aware that his soul is different from his body whilst the former is wallowing in knowledge and bliss. The next state of meditated ascent for \*Prahlada^ is the famed → ^Seshadri^. Until now \*Prahlada^ would have possessed faith, righteousness, alongside a semblance of realization of his true self. However, even an iota of shortcoming that may still cling onto him at this stage if at all, is a special relationship that needs to be established between himself and \*SarvottamaTirumalaVenkateshwara^. In a way the coinage of the very title of ^Sesham^ denotes as a subordinate act which aids in the main act of achieving a set goal. Therefore \*Prahlada^ at once senses that the mind within one's body discharges assigned functions properly in an dependent manner since the same is being enormously influenced due to the direct supervision of the soul in question. The fruits of such a concentrated activity are not enjoyed by the body alone but rather the same are being surrendered to the soul within, which is the sole master here. Therefore, such senses are collectively termed as being → ^Sesham^. After completing this particular state of meditated ascent, for \*Prahlada^, the last state of meditated ascent comes most effortlessly after establishing such a special affection of kindred with \*SarvottamaTirumalaVenkateshwara^. \*Prahlada^ by this time has surrendered totally and unconditionally to such a \*SarvottamaTirumalaVenkateshwara^ and it is the duty of the latter to receive him and accept him as he is. With such an exhilarating feeling of unbridled joy, \*Prahlada^ ascends the last state of meditate ascent → ^Venkatadri^ with surprising consummate ease with none other than \*SarvottamaTirumalaVenkateshwara^ Himself leading the way ahead. All prior deeds of actions are totally negated into nothingness in a similar manner in which huge bales of cotton are reduced to cinders upon catching a raging inferno when \*Prahlada^ immerses himself in the most soothingly cool waters of the most sacred pond, ^SwamiPushkarni^. Thereafter, with further acts of humble surrender at the ^Lotus Feet^ of \*SarvottamaBhooVaraha^, the greatest devotee \*Prahlada^ is saved from binding bondages from duties that may still have to be enacted in future incarnations as well, since the same then would have deemed to have been carried out by himself as only an instrument of surrender under the former's supreme command and ultimate bidding in a totally nonplussed manner of droplets of water clinging onto an auspicious ^Lotus leaf^. \*Prahlada^ is aware that the very terminology of → ^Venkata^ signifies destruction of sins or that which destroys sins. Therefore the very state of meditated ascent of the last formidable peak of → ^Venkatadri^ releases \*Prahlada^ from all shackles of eternal bondages of duty and he is rendered as a preeminently qualified candidate to envision or sight the most auspicious manifestation of \*SarvottamaTirumalaVenkateshwara^, Who Stands in all His glory within the famed golden doom of ^Ananda Nilayam^ atop ^Venkatachala^ at ^Tirumala^, steeped in breathtaking magnificent splendor with His supremely benign looks and radiantly smiling face raining supreme benediction on the ever grateful \*Prahlada^.

Such a \*SarvottamaTirumalaVenkateshwara^ is now manifest atop the most auspicious ^Venkatachala^ in a most awesomely divine ambience ; His very auspicious eyes resemble a grandiose ^Lotus flower^ in fullest bloom ; He continues to extend protection to the entire Cosmos merely by willing the same ; He is constantly paid obeisance from phalanx of hierarchy \*Celestials^ led by none other than the topmost hierarchy Celestial \*ChaturmukhaBramha^ who every now and then bows before His ^Lotus Feet^ ; \*SarvottamaTirumalaVenkateshwara^ holds aloft the most powerful weapon \*Sudarshana Chakra\* in His powerfully muscular hands ; \*SarvottamaTirumalaVenkateshwara^ also holds aloft the most auspicious conch shell, ^Panchajanya^ in His powerfully muscular hands ; He offers refuge to one and all who seek the same from time immemorial ; He offers constant protection to all His devotees that is eternal and all binding ; He is to be inferred using the famed tenets of the eternal [[Vedas]] ; He alone is adept in enabling crossing of the treacherous waters of familial lifestyle in the manner of an expert oarsman ; He is constantly being worshipped by none other than “Nityamuktalu” \*Goddess MahaLakshmiDevi^ Herself ; He is the sole causative factor for revitalizing the entire Cosmos and renders the same most auspicious ; He is also the divine consort of hierarchy Goddess “Nityamuktalu” Goddess \*MahaLakshmiDevi^ ; He is the sole grantor of great amounts of intellect that eventually overcomes all discords of the mind and body ; He is the sole destructor of all manners of evil upon earth ; He very quickly dissolves all forms of hardships most easily ; He extends everlasting protection by merely casting a fleeting glance upon a truest devotee with His ^Lotus^ like eyes ; His kindest benevolence is always assured for all those who are His true and longstanding devotees ; He is manifest in a most awe inspiring form so decorated with a magnificent bejeweled gem studded glittering crown ; His auspicious face glows softly with the brightly anointed ^Kasturitolaka^ ; His very face is akin to the softened radiance and brightened glow of full Moon ; He ordains whatever is wished for even by hierarchy \*Celestials^ and in turn wishes to hear His own eulogy from each one of them time and again and also repeatedly dwells in such a bliss ; He is garlanded with huge rows of necklaces that are jam packed with priceless precious stones of every size and shape ; His mid portion shines forth with the aura given off by an enormous gem studded jewels ; He is often seen to relax leisurely in the middle of the superb expanse of the ^Milky Ocean^ ; He, in order to alleviate the quanta of Dharma possessed by a righteous individual doer of duty task shall even enable the good offices of none other than “Nityamuktalu” Goddess \*MahaLakshmiDevi^ to occur in such an individual, His most auspicious and holy physical form is most befitting draped in the most prized silken clothing which seems that He is similar to the blazing Sun that has just now dawned ; His midriff portion is tightly bound and decorated with a golden belt ; His legs are as stout and power packed and seem to shine forth like a polished mirror set in the finest girth of mahogany; He, during an earlier famed incarnation as \*SarvottamaTrivikrama^, employed these very same legs in order to measure the ^Three Worlds^ ; He renders the Celestial \*Ganga Devi^ Herself as pure whenever She comes into contact with His auspicious ^Lotus Feet^!

Upon sighting such a \*SarvottamaTirumalaVenkateshwara^ each and every preconceived residual ‘prarabdha’ of a fortunate \*Prahlada^ gets evacuated in full, for indeed, the former’s kindest benevolence results in the total eradication of all manners of lust and

greet along with the complete disappearance of all mitigating levels of abjectness. All familial anxieties of \*Prahlada^ gets dissolved into nothingness and he is at once transported to a new bliss filled world of ecstatic phantasmagoria of which till then he did not have any inkling at all. \*Prahlada^ then begins to revel in the supreme realization of his own intrinsic nature, ^Swarupanubhava^, that is entirely unique to him alone and to no one else. \*Prahlada^ now stands face to face with such a \*SarovaramTirumalaVenkateshwara^, with his grateful eyes' gazing unwaveringly upon the ^Lotus Feet^ of the latter even as he tries to come to terms with his surroundings and strives to imbibe His fascinating beauty radiating around in all direction and experiences the very pinnacle of bliss filled liberation itself. Then in a flash of utmost auspicious exuberance and overall divinity, \*Prahlada^ sights the infinitely grandiose Omnipresence of \*SarovaramTirumalaVenkateshwara^ in the entire Universe and also sees the entire Cosmos nestling in the bosom of the latter. At this very moment in epochal Time, upon sighting such an enormously auspicious manifestation of none other than \*SarovaramTirumalaVenkateshwara^ and with all the concurrent merits, past and present, so earned before or now, coursing rapidly throughout his very adrenalin filled veins, in a lightening quick flash of illuminating revelry brought about by outsourced activators of pristine pure devotion and knowledge coupled with a hitherto never before attained heights of most auspicious ^Aparokshagjnana^, "Muktiyogya" "AjanmaParamaVyshnava" "ParamaBhagavattottama" \*Prahlada^ is instantaneously set free from all manners of bondages once and for all!!!

**\*Shree seshashyila suniketana divyamoorte Naryanaachyuta Hare nalinaayataaksha| leelaakataakshaparirakshita sarvaloka ShreeVenkatesha mama dehi karaavalambam||**  
**Bramhaadivanditapadaambuja shankhapaanee shreematsudarshanashobhita divyahasta| kaarunyasaagara sharanya supunyamoorthe ShreeVenkatesha mama dehi karaavalambam||**  
**vedantavedya bhavasaagara karnadhaara shreepadmanaabha kamalaarchita paadapadma| lokyikapavana paraatpara paapahaarin ShreeVenkatesha mama dehi karaavalambam||**  
**lakshmeepate nigamalakshya nijaswarupa kaamaadidoshaparihaaraka bhodhadaayin| dyityaarimardana janaardana vasudeva ShreeVenkatesha mama dehi karaavalambam||**  
**taapatrayam hara vibho rabhasaanmuraare samrakshaka maam karunayaa sasareeruhaakshaa| mucchishya ityanudinam pariraksha vishno Shree Venkatesha mama dehi karaavalambam||**  
**shreejaatarupa navaratna lasatkireeta kastoorkaatilakashobhilalaatadeshaha| raakendubinbavadanaambuja vaarijaaksha Shree Venkateshamama dehi karaavalambam||**  
**vandaarulokavaradaanavachovilaasa ratnaadyahaaraparishobhita kumbukanta| keyooraratna suvibhaasi digantaraala ShreeVenkatesha mama dehi karaavalambam||**  
**divyagandaachita bhujadhvaya mangalaatman keyoorabhooshana shushobhita dheerghabaaho|**  
**naagendrakankanakaradvyakamadayin ShreeVenkatesha mama dehi karaavalambam||**  
**svaamin jagaddharana vaaridhimadhyamagnam maamuddharaadya krupayaa karunaapayonidhe| lakshmeem cha dehi mama dharmasamruddhihetum ShreeVenkatesha mama dehi karaavalambam||**  
**divyaangaraagaparicharchita komalaanga peetaambaraavrutatano**

karunaarkadeepte| satkaanchanaabha paridhaana supattabandha ShreeVenkatesha  
 mama dehi karaavalambam|| ratnaadyadaama sunibaddha katipradesha  
 maanikyadarpana susannibha jaanudasha| janghaadwayena parimohita sarvaloka  
 ShreeVenkatesha mama dehi karaavalambam|| lokyikapavana  
 saritparishobhitaanghre tvatpaadarshana dinesha mamaaghameesha| haardham  
 tamashcha sakalam layamaapa bhooman ShreeVenkatesha mama dehi  
 karaavalambam|| kaamaadiviyiri nivahochyuta me praayaataha  
 daaridryamapyapagatam sakalam dayaalo| deenam cha maam samavalokya  
 dayaardradrushtryaa ShreeVenkatesha mama dehi karaavalambam|| Shree  
 Venkatesha pad pankajashatpadena shreeman nrusimhayatinaa rachitam  
 jagatvaayam| yiyitapatanti manujaaha purushottamasya te praapnuvanti  
 paramaam padaveem muraarehe||{San.}

\*AnjaneyaVaradaGovindaGovinda^  
 \*PrahlaadaRaajaVaradaGovindaGovinda^  
 \*BahleekaRaajaVaradaGovindaGovinda^  
 \*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^  
 \*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^  
 \*SaptagirivaasaGovindaGovinda^  
 \*SeshachalavaasaGovindaGovinda^  
 \*HariSarvottamaVayuJeevottama^  
 \*PadmavathiLakshmiSamethaAkhilaandakotiBramhaandaNayakaMadhwavallabh  
 aSarvottamaTirumalaVenkateshwarana Paadaaravindakke Govinda Govinda^  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \*doutyam kurvan anantaaha nijaruchiratanum darshayan divyadrushtehe|  
 Geetaatavopadeshaat ranamukhavijayasyaacharan saarathitvam| neetvaa  
 Kyilaasam menam Pashupati mukhato daapayitvaastramasmyi Bheemenaapaatya  
 dushtam kshitipatimakarot Dharmaraajam tameede^||{San.}

Several Time Epochs later, during the famed ^DwaparaYuga^, as per the supreme  
 deemed will of none other than \*SarvottamaSreemanNarayana^, the “Muktiyogya”  
 \*Celestial Shankukarna^ once again incarnates as the ‘k u r u’ Emperor “Muktiyogya”  
 \*Bahleeka^, with the sole purpose of augmenting higher echelons of graded hierarchy  
 liberation to the “Mularupa”. At the height of a fierce fratricidal war, fought to the finish  
 with no quarters given or asked for by both sides, on the most sacred and auspicious of all  
 battlefields, namely the ^Kurukshetra^, which is now bursting at the seams with eighteen  
 ^Akshohini^ armies, the valiant Emperor \*Bahleeka^, the patriarchal elder brother of  
 “Muktiyogya” Emperor \*Shantanu^, the father of “Muktiyogya” \*Bheesma^, now having  
 to fight on the side of the unrighteous ‘adharma’, himself steers his magnificent horse  
 drawn chariot straight towards the spot where none other than the indestructible  
 \*Pandava^, \*VayuJeevottamaBheemasena^, now stands in the manner of an awesomely  
 formidable opponent, seemingly unperturbed holding aloft on His powerful shoulders a  
 thoroughly menacing bejeweled mace, with a marked disdain towards the ‘k u r u’  
 clansmen, writ large on his vengeful face!! Indeed the powerful ^Mace^ being held by



\*VayuJeevottamaBheemasena^ is divinely destined to shatter the pineal plexus, (bramhanaadi), of the ‘k u r u’ warlord, \*Emperor Bahleeka^ into smithereens, within no time! (See Chapter-4)

**\*ShreeBheemasena karakanja gadaa prahaaryihi choornekrutaashcha  
gajapattimrudugra pindam||  
utkhaata Paarthasharasasyapadam kuroonaam kshetram dishaasu vitataana  
sukeerti dhaanyam^||{San.}**

Also, seen standing in the vicinity is none other than \*SarvottamaGadikaaraVenugopalaKrushna^, with an ever radiant smile radiating forth from His most auspicious face, that smacks of all knowing sense of all round contentment and supreme wellbeing!! Upon sighting the speeding chariot of \*Emperor Bahleeka^ hurtling towards him, the greatest \*Pandava^ warrior, none other than \*VayuJeevottamaBheemasena^ bows most reverentially at the ^Lotus Feet^ of \*SarvottamaGadikaaraVenugopalaKrushna^ and thereby gaining the latter’s permission, roars aloud with a blood curdling war cry and also sounds out from the famed conch shell of His, the indefatigable ^Paundra^! The sheer combined powers emanating from the vocal chords of \*VayuJeevottamaBheemasena^ and also the tectonic blasts of sounds emanating from the ^Paundra^ is so terrifyingly unbearable that many a caparisoned bull elephants with ivory tusks measuring more than ten feet in length and thoroughbred stallions of enormous girth and height belonging to the ‘k u r u’ armies at once urinate and defecate on the spot and are rendered unconscious, upon being frightened out of their skin!! Battle hardened infantrymen and cavalrymen of the ‘k u r u’ armies begin to desert there closed ranks and scatter in horror oozing out blood from their mouths, ears and nostrils upon hearing the unbearably auspicious sounds emanating from the famed conch shell being sounded by \*VayuJeevottamaBheemasena^. Meanwhile, as though seconding such an action of \*VayuJeevottamaBheemasena^, none other than \*SarvottamaGadikaaraVenugopalaKrushna^ also begins to sound out from the bejeweled conch shell of His, namely the infinitely auspicious and powerful ^Panchajanya^!

**\*GadikaaraVenugopalaKrushna bhaktavatsalagopate| sharanya bhagavan  
MahaVishno maam paahi bhusamsrutehe^||{San.}**

Indeed, this is the very same ^Panchajanya^ that “Now” adorns the auspicious ^Hand^ of none other than \*AkhilaandakotiBramhaandaNayakaMadhwavallabhaSarvottamaTirumalaVenkateshwar a^, so resident within the Golden Sanctum of ^AnandaNilayam^, atop ^Tirumala^!

\*\*\*\*\*  
**\*ShreeRamachandraparishevaka bho Hanuman| bho BHEEMA  
BHEEMAKrutitoshitaKrushna Jishno| bho Madhwa  
Madhwahitadevasuttavanetaha| ShreeBhaarateesha summate tava  
suprabhaatam||{San.}**

\*\*\*\*\*  
“\*SreeKrushnaSarvottamaBheemasenaJeevottama^!!”

\*\*\*\*\*

(to be continued)

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**REFERENCES FOR CHAPTER 3: -**

1. [[AhobilaLakshmiNrusimhaStotram]], Anonymous Holy Composition.
2. [[VenkateshakaraavalambanaStotram]], courtesy \*Narasimhayati^.
3. [[SreemadhBhagavataTaaparyaNirnayaha]] from [[SarvaMoola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
4. [[MahabhaarataTaaparyaNirnayaha]], from [[Sarva Moola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
5. [[JayaDurgaStotram]], Anonymous Holy Composition.
6. [[Runamochana Stotram]], courtesy \*BhaaveeSameeraru^.
7. [[VyasohamTavaDasoham]], A rejuvenated literary cameo on the monumental holy works of \*VyasaRajaGurusaarvabhousmaru^, by \*TirumalaVenkata^, Web pages (159), 2010, appearing in [www.articles.gururaghavendra.org](http://www.articles.gururaghavendra.org)

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**mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|**

**\*JAYATHEERTHAA^khyataraanihi bhaasataame hrudambare||{San.}**

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**|| \*DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||**

**||\*SHREELAKSHMIVENKATESHWARA  
GURU PARABRAMHANE NAMAHA^ ||**

**{SREE NANDANANAAMA SAMVATSARA JYESHTAMAASA NIYAAMA  
SHREERAMATRIVIKRAMAAYANAMAHA^}**

**|||\*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI  
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA  
VENKATESHWARAHA SARVAPAALAKAHA^|||**

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**//Karthru// \* T I R U M A L A V E N K A T A ^**

**“paapahara \*CHAKRA\*dhara paalane maado paramaatma  
\*TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

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**CHAPTER – 4 :- [[\*Muktitatvavinirnayaha^]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.**

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**Invocation of “Maasaniyaamaka” \*ShreeRamaTrivikrama^, manifest as ShreeBhoosametaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ within the Golden Sanctum Sanctorum of ^AnandaNilaya^ atop**

**^Tirumala^ and thereby cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-**

\*Dwaapare Sheshashyileti katham khyaatirbhavishyati| na vaagjmatrena pourushyam kriyaa kevalamuttaram| balaabale pareekshanaatam devaaschendrapurogamaaha|| atyivottaradigbhaage parvatam merunandanam| svakaayarajjunaa badhvaa balam te yaavadasti hi| taavattava balena tvam samyuktaha sustiraatmanaa| tishta bhadra mahaabhaga vishapootkaaragumbhitaha|| tamaalokyaagnidayitaha parvatam tamupaagataha| aagjnayaa Vasudevasya devaanaam pashyataam sataam|| svasminmagavataha preetim matvaatishayitaam Marut| madodhato mahaavegam chakre parvatachaalane|| na chakamme girihi kinchidapi Sheshena veshtitaha| tatopi sumuhaavegam chakre Vaayuhu prakopanaha|| samspardhamaanayorittham SheshaVaayormahaatmanoho| haahaakaaro jagatyaaseedadharottarite tadaa tato Bramhaadibhirdevyiryaachatopi yadaa Marut| prapade na shamam kincittadaasou ghaninaam patihi|| jaananbhagarvataschaapi bhaavam devaamscha toshayan| kvachittphanaantaram kinchitshlatayaamaasa vyi vibhuhu|| tataha prakruvato vegam Maarutasya mahaatmanaha| kanishtaangulimaatram tu pradeshe shlathabandhane|| mahaavegasya samparkaatparvato bhogisamyutaha| yojanaanyatilakhsaani dakshinaabhimukho yayou|| iti sambodito devyirhitakaankshibhiraadaraat|| ittham Sheshaamshajam shyilam Sheshena pariveshtitam| svavaasahetorrharinaa vaahitam Vaayunaa chalaat| rajajgnishanimittena ^SHESHACHALAM^imam viduhu^||{San.}

^Seshachala^, ordainment of such an auspicious title and the circumstances that resulted in such a title is quite intriguing and interesting, at the same time. Once it so happens that none other than \*SarvottamaSreemanNarayana^ enlists the services of the hierarchy “Muktiyogya” \*Celestial AadhiSesha^ to guard the secluded gates of the exalted domain of ^Vykunta^, for a while. Thereupon a duty conscious \*Celestial AadhiSesha^ promptly begins to discharge his newfound duty faithfully, with contentment and devotional fervor, knowing very well that beyond these fabulous gates, none other than \*SarvottamaSreemanNarayana^ and the topmost hierarchy Celestial, “Nityamuktalu” \*MahaLakshmiDevi^ are enjoying their much deserved bout of intimate privacy. In due course none other than topmost hierarchy “Muktiyogya” \*Celestial Vayu^ also arrives there at the domain of ^Vykunta^ and is promptly stopped in His tracks by \*Celestial Aadhisessa^ who prevents the former setting foot inside. A livid \*Celestial Vayu^ then begins to thoroughly chasten this wanton act of \*Celestial Aadhisessa^ and reminds the latter about a very near similar incident that had occurred in the past when the unrelenting duo of “Muktiyogya” \*Jaya and Vijaya^ had also prevented a retinue of hierarchy \*Sages^ led by none other than “Muktiyogya” \*Sage Sanaka^ from setting foot upon the domain of ^Vykunta^ and as a result of such misplaced enthusiasm had ended up in getting cursed by them and had to be born amongst clans of terrifying demons. But an unrelenting \*Celestial Aadhisessa^ continues to stubbornly block the entrance of ^Vykunta^ and further lets loose a verbal diatribe upon \*Celestial Vayu^ questioning His very credentials. \*Celestial Aadhisessa^ also boasts about his own envious levels of supreme disenchantment, valorous strength and utmost knowledge and also ascertains that it is only he, \*Aadhisessa^, who alone is enabled to constantly dwell in the famed domain of ^Vykunta^, acting as a ^Celestial bed^ upon which none other than

\*SarovottamaSreemanNarayana^ Himself reclines leisurely at all times. \*Celestial Aadhissha^ proudly utters that indeed he is more endeared to \*SarovottamaSreemanNarayana^ than even His own progeny and on account of the same is Universally recognized as being the first and foremost amongst avowed devotees of the awesome sovereign. Therefore now, \*Celestial Aadhissha^ informs \*Celestial Vayu^ that none other than \*SarovottamaSreemanNarayana^ has Himself assigned him the role of safeguarding the very gates of the exalted domain of ^Vykunta^.

In reply, \*Celestial Vayu^ informs an unreasonable \*Celestial Aadhissha^ that indeed a domiciled individual so accustomed to nestle cozily within the warmth of a household can never be able to match up with the eminent status of a nomadic maestro to whom the entire Cosmos is home. Likewise even though such an individual of impeccable servitude may be assigned by an Emperor to discharge an important duty, the same does not amount to the fact that the former is eligible to occupy the magnificent throne of the very same Emperor and in the same manner such an individual can never become the crown prince of such an Empire in any eventuality. Meanwhile, \*SarovottamaSreemanNarayana^ and the topmost Celestial Goddess \*MahaLakshmiDevi^ become aware of this unusual altercation occurring outside at the gates of ^Vykunta^ and promptly beckon both the warring \*Celestials^ inside in order to assuage raging tempers and to smoothen ruffled feathers. Upon being questioned by none other than \*SarovottamaSreemanNarayana^, the \*Celestial Aadhissha^ accuses that the senior \*Celestial Vayu^ repeatedly tried to barge into the domain of ^Vykunta^ and upon being stopped at the gates is now posing a stiffened challenge, that is seemingly uncalled for. In retort, an eternally subservient \*Celestial Vayu^ performs oblong salutations at the ^Lotus Feet^ of \*SarovottamaSreemanNarayana^ and the topmost Celestial Goddess \*MahaLashmiDevi^ and patiently listens to what \*SarovottamaSreemanNarayana^ has to say first. A smiling \*SarovottamaSreemanNarayana^ then informs the \*Celestial Vayu^ to be more patient and understanding whilst dealing with such a highly egoistic \*Celestial^ such as \*Aadhissha^ and await further unfolding of His own supremely deemed will. Hearing this from \*SarovottamaSreemanNarayana^ Himself, a most subservient \*Celestial Vayu^ agrees in utmost abject surrender with both His two hands folded in humblest submission.

But on the other hand, \*Celestial Aadhissha^ continues to lodge more and more grievance against \*Celestial Vayu^ in front of \*SarovottamaSreemanNarayana^. Further, a distraught \*Celestial Aadhissha^ continues to boast vainly that too in front of an all knowing \*SarovottamaSreemanNarayana^, that indeed he is the foremost amongst all of His devotees in all manners of possessing enviable qualities. Thereafter none other than \*SarovottamaSreemanNarayana^ smiles with kindest benevolence and advises that the two warring \*Celestials^ to undergo a stringent test in order to ferret out who amongst them are more superior in terms of strength, knowledge and overall valor. \*SarovottamaSreemanNarayana^ instructs \*Celestial Aadhissha^ to immediately journey towards the famed ^Mount Ananda^, the present link of the formidable ^Mount Meru^ and occupy the same by encircling it with all strength available within the disposal of his formidable coils and also spew poisonously toxic venom upon every inch of available space upon the same, that would act as a virtual barrier for one and all. As instructed by none other than \*SarovottamaSreemanNarayana^, the gleeful \*Celestial Aadhissha^ at

once journeys towards ^Mount Ananda^ and occupies the same using all his enormous strength and is now ready for a duel with the topmost \*Celestial Vayu^. In due course, \*Celestial Vayu^ also arrives in the vicinity of ^Mount Ananda^ and begins to engage \*Celestial Aadhissha^ in a tectonic duel of Cosmic proportions and cause high speed gale force winds to blow in the direction of the same mountain. This terrific duel between these two topmost hierarchy \*Celestials^ soon throws the entire Cosmos into widespread anarchy with terror stricken \*Celestials^ running hither and thither in abject fright. In due course, the topmost hierarchy \*Celestial^ none other than “Muktiyogya” \*ChaturmukhaBramha^ Himself arrives there and advises these two warring \*Celestials^ to immediately call off their feud and further ring in peace to the entire Cosmos. As if to heed such a plea of \*ChaturmukhaBramha^, a reluctant \*Celestial Aadhissha^ begins to loosens his grip upon the ^Mount Ananda^, for a tiniest fraction of a second. This is more than enough for the \*Celestial Vayu^ who at once seizes lowering of guard by the \*Celestial Aadhissha^ and immediately blows away the entire ^Mount Ananda^ along with the \*Celestial Aadhissha^ still encircled around it, in a southern direction thousands upon thousands of miles from its original location. In due course the righteous victor, \*Celestial Vayu^ happens to relocate the dislocated ^Mount Ananda^ along with the \*Celestial Aadhissha^ in tow, in a new location on the western banks of the holiest of holy ^River Suvarnamukhi^, facing a northerly direction. Such an auspiciously premeditated act of \*Celestial Vayu^ of course is enacted as per the supreme deemed will of none other than \*SarvottamaSreemanNarayana^, Who stage manages the entire unsavory episode and uses the infinitely valorous strength of \*Celestial Vayu^ to successfully relocated the auspicious ^Mount Ananda^ to a new found location, which is infinitely more auspicious than ever now. In due course a committed \*Celestial Vayu^ under the bidding of none other than \*SarvottamaSreemanNarayana^ Himself renames this famed mountain in its new location as the utterly auspicious ^Mount Seshachala^!

**\*AnjaneyaVaradaGovindaGovinda^**  
**\*PrahlaadaRaajaVaradaGovindaGovinda^**  
**\*BahleekaRaajaVaradaGovindaGovinda^**  
**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**  
**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**  
**\*SaptagirivaasaGovindaGovinda^**  
**\*SeshachalavaasaGovindaGovinda^**  
**\*HariSarvottamaVayuJeevottama^**  
**\*LakshmiNarasimhaDevaraPaadaaravindakke Govinda Govinda^**  
 \* \* \* \* \*  
 ||\*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||  
 \* \* \* \* \*

**“upanyaasa” continued from previous Chapter -3:-**

“\*JayaVayu Hanumantha JayaBheemabhalavantha JayaPoornamativantha Jaya salahosantha  
 Anjaneyali putti andu Ramana seve nandadindali maadi kapibhalava koodi  
 sindhu langhisi khalaria vanava bhangisi Seetegeungurava kotte lankapurava suttee  
 Dwaaparaantyadi Paandubhoopanaatmajanenisi ShreeParthasarathiya bhajakaneenaade

paapi maargada bhakara keechaka hidimbakara kopadindali talitegedu moorjagadi merede

kaliyugadi balu khallaru udisi dhurmatagalannu belesi ShreeHariyagunagallannu marisi  
kaliannusarisalu GURUvaagi avatarisi khalara dhurmatamuridu  
ShreeKrushnaparanende^{Kan.}

\*Dakshaprajapati^ upon being sidelined by none other than “Mukhtiyogya” hierarchy \*Celestial MahaRudra^, curses the latter that henceforth he must not be given any rightful share of merits accrued from any form of sacred rituals. Even though the powerful \*Celestial MahaRudra^ ignores such an outburst, His faithful devotee, none other than “Mukhtiyogya” \*Celestial Nandi^ on the other hand is livid with anger at the turn of events and in turn curses ^Dakshaprajapati^, that henceforth all born ‘t a m o y o g y a’ enemies of \*SarvottamaSreemanNarayana^ may forever be engaged only in discharge of duties that are totally devoid of any form of worthwhile knowledge so essential for onset of graded hierarchical liberation. Viewed in the context of the above contrasting dual curses, the unsavory happenings on the famed battlefield of ^Kurukshetra^ rings true for all those who scheme to destroy the core tenets of Dharma and at the same time mountainous merit are ordained to all those who are avowed to uphold the eternal tenets of Dharma at whatever costs. ^Kurukshetra^, the greatest amongst all theatre of battles is also known with the synonym of ^Dharmakshetra^. Eons ago there ruled a famous Emperor, named \*Kuru^, belonging to the famed ^Chandra^ dynasty. It so happened that Emperor \*Kuru^ so engaged in performance of hoary fire rituals and in order to ready the bare ground has the same tilled thoroughly. At that very juncture, none other than “Mukhtiyogya” \*Celestial Devendra^ appears at the spot and questions Emperor \*Kuru^ about his present intention. In reply Emperor \*Kuru^ informs the \*Celestial Devendra^ that he intends to sow the very indestructible seed of Dharma into this very sacred ground. Further when an unconvinced \*Celestial Devendra^ challenges Emperor \*Kuru^ to show him such an indefatigable seed of Dharma if indeed his statements are true, an unfazed Emperor \*Kuru^ immediately proceeds to tear asunder his own shoulders and extracts such a seed of Dharma that nestles there and begins to sow the same in this sacred land. Upon witnessing such a stupendously awesome feat, a supremely pleased \*Celestial Devendra^ grants a boon to Emperor \*Kuru^ and also informs the latter that in future whatever task or deed that may occur upon this most auspicious and sacred land of ^Dharmakshetra^ shall stand to attract enormously mountainous merits that would be everlasting both in content and purpose for the enormous reason that all such task would have deemed to possess Dharma as its centre pivotal point. Such a sacred land thus aptly named ^Kurukshetra^ is to be found in a southern direction to the famed sacred ^River Saraswati^ and is situated in a northerly direction to sacred ^River Drushadwati^. It is also said that all those who happen to dwell on this sacred land are deemed to have dwelled in exalted domains of heavens itself without any doubt whatsoever. Also, in this very same place if any righteous individual who is observing strictest of fast ever happens to draw his last breath or happens to get martyred during battle here, then such an individual shall well neigh come to partake in the same amount of hierarchical grades of liberated bliss that is available in exalted domains of auspicious heavens. This apart even a crass individual famed for his nefarious activities is also rendered pure of all past ill deeds by merely coming into contact with the

puffs of dust caught up in fierce windstorms blowing across the sacred land of ^Kurukshe<sup>tr</sup>a^, since the same is situated right at the centre of four sacred holy springs namely, ^Tarantuka, Aarantuka, Ramahrada and Muchakru^ . It is guaranteed that even if an individual merely for a fraction of a second mulls over travelling to such a sacred land of ^Kurukshe<sup>tr</sup>a^ and intends to dwell here even for a limited time, then such an individual shall stand to beget enormous merits alongside a sum total vacation of all his latent sins.

Eons later during the famed ^DwaparaYuga^, the great warrior “Muk<sup>ti</sup>yogya” \*Baahl<sup>ik</sup>a^ is born into this very same ‘k u r u’ clan. In fact, when \*Baahl<sup>ik</sup>a^ is born he accidentally slips onto the bare ground, thereby shattering the same into indistinguishable pieces. Such an incident proves beyond doubt about the presence of a most special omnipresence in appreciable proportions, of none other than the topmost hierarchy \*Celestial Vayu^, in the chosen worthy \*Baahl<sup>ik</sup>a^ . In due course \*Baahl<sup>ik</sup>a^ grows up into adulthood and is recognized far and wide for his greatest amounts of physical strength and valorous bravery and is soon the cynosure of many envious eyes of one and all. However, Emperor \*Baahl<sup>ik</sup>a^ is very much endeared to his most powerful nephew none other than “Muk<sup>ti</sup>yogya” \*Bheesh<sup>m</sup>a^, who is the very embodiment of Dharma, so much so that the latter is most potent and qualified enough to lecture to even topmost hierarchy \*Celestials^ about the niceties of Dharma. This factuality is clear when one infers the exalted status of the worthy \*Bheesh<sup>m</sup>a^ who is one amongst the six \*Celestial Vasu^, known as → the preeminent \*Celestial Dhyu^ . That is why it is most vital to observe proper obeisance to both Emperor \*Baahl<sup>ik</sup>a^ and well as \*Bheesh<sup>m</sup>a^, both of whom are born as humans even though their “Mularupa”(sic.) happens to be that of one or the other notable \*Celestial^ of some standing. Thus Emperor \*Baahl<sup>ik</sup>a^ along with \*Bheesh<sup>m</sup>a^ is the recognized grand patriarch of the ‘k u r u’ clan as well as righteous noblemen for all time to come. The formidable duo as stressed earlier function as the torchbearers of Dharma in its strictest adherence and the very progenitors’ of disciple hood. \*Bheesh<sup>m</sup>a^ true to his characteristic nature always abhors those who are in constant pursuit of glory and on account of the same very often fail in observance of each and every tenet of Dharma and its strictures. \*Bheesh<sup>m</sup>a^ avoids as much as possible such individuals who most unfortunately tend to pick loop holes in these very sacred sacraments of Dharma.

After the death of “Muk<sup>ti</sup>yogya’ Emperor \*Pandu^, eminent “Muk<sup>ti</sup>yogya” \*Sages^ arrive at the capital city of ^Hastinapura^ accompanied by a widowed queen mother “Muk<sup>ti</sup>yogya’ \*Kunti Devi^ and her five young sons and handover all of them to the custody of Emperor ‘d h r u t a r a a s h t r a’ . So, from now on these five \*Pandava^ princes begin to dwell alongside their one hundred cousin brothers, namely the ‘k a u r a v a s’ . But as days pass, the overall unmatched strength of none other than \*VayujeevottamaBheemasena^ is soon most evident and his unmatched hierarchy comes to the fore at all time even as he stages one outstanding victory after another in each and every playful game played by teams of young princes’. Inevitably, such a mountainous strength and invincibility of \*VayujeevottamaBheemasena^ soon attracts jealous hatred amongst the ‘k u r u’ clansmen, especially the eldest ‘d u r y o d h a n a’ . The evil tempered ‘d u r y o d h a n a’ hatches a nefarious plot to poison

\*VayujeevottamaBheemasena^ with the most toxic of poisons and further hopes that with the timely removal of the latter from the scene the rest of the four brothers could very easily be subdued. But on the contrary, \*VayujeevottamaBheemasena^ is supremely unaffected by the toxic poisons since he is blessed with the supreme protection of none other than \*SarvottamaVenugopalaKrushna^. On the other hand, \*VayujeevottamaBheemasena^ emerges even more powerful and mighty after this unsavory poisoning episode and proves to be an unmovable obstacle in the path of all those who hope to stifle the eternal tenets of Dharma.

It is also an undeniable fact that no one including Emperor 'd h r u t a r a s t r a' nor his wicked son, the crown prince 'd u r y o d h a n a' ever informs or seeks permission from the venerable 'k u r u' patriarchs \*Baahlika^ or \*Bheeshma^ before beginning the game of dice with their cousins the righteous \*Pandavas^, led by none other than the eldest Prince "Mukhtiyogya" \*Yudhistira^ and the ever scheming 's h a k u n i'. Moreover such a bout of dishonest gambling is initiated by keeping these two worthies completely in the dark right until the last moment, lest the same be banned by worried elderly clansmen. In fact the distraught \*Bheeshma^ only becomes aware of this ploy hatched by the evil 's h a k u n i' and 'd u r y o d h a n a' only after he occupies his seat of honor in the famed assembly hall of the 'k u r u' Emperor 'd h r u t a r a s h t r a'. At that juncture, the great \*Bheeshma^ suddenly remembers his conquests of the ^Gandhara^ region several decades ago and the manner in which he had imprisoned the crown Princes' of ^Gandhara^ Kingdom after annexing their territory. Those crown Princes' are all thrown into one tiny prison and given food that is sufficient for only one amongst them. On their part, these very same crown Princes' of ^Gandhara^ vow to avenge their humiliation and promise to destroy the entire 'k u r u' clan whose patriarch is none other than the great \*Bheeshma^. Further, the crown Princes' of ^Gandhara^ also choose none other than 's h a k u n i' who is the most intelligent and enterprising amongst them all. The eldest Prince of ^Gandhara^ then chops off his own ten fingers and proceeds to create dice beads from the bones of the same and hands over the same to 's h a k u n i'. The eldest Prince of ^Gandhara^ then makes his youngest brother 's h a k u n i' to take a pledge that he must use these very same ominous and immensely inauspicious accursed dice beads whilst defeating Prince \*Yudhistira^ in a game of deceitful dice!

Now, the habitually cunning natured members of the 'k u r u' clan are constantly aware of the open vow of the \*Pandava Yudhistira^ that he shall always accept any invitation of playing a game of dice from anyone and at anytime and there is no question of him refusing such a sporting challenge. This is also known to both \*Baahlika^ and \*Bheeshma^ and hence both the worthies maintain a collective stony silence on this proposed game of dice. This apart \*Bheeshma^ is a mute and helpless witness to the ensuing onslaught of the evil effects of a fast approaching 'k a l i'. In due course when finally \*Yudhistira^ loses everything and stoops to the level of even pledging his most chaste wife "Mukhtiyogya" \*Draupadi Devi^, then at that juncture an extremely agitated and sorrowful \*Bheeshma^ bemoans in utter disgust for his immense misfortune of having to sit through such a deplorable incident. Nevertheless, the chaste and auspicious \*DraupadiDevi^ is saved from being disrobed in full public view in the 'k u r u' assembly hall by 'd u s h a s a n a' on account of the timely extension of kindest



protection of none other than \*SarvottamaVenugopalaKrushna^. Thereafter, \*DraupadiDevi^ spews venomous anger against all the elder clansmen seated in the 'k u r u' assembly hall and chides their helplessness to protect her. \*DraupadiDevi^ also vows not to tie her long tresses of hair unless and until the same is anointed with the blood of the evil 'd u s h a s a n a' who had tried to outrage her modesty. At that time none other than \*VayujeevottamaBheemasena^ publicly pledges to kill the evil 'd u s h a s a n a' and smear his worthless blood on the untied hair tresses of \*DraupadiDevi^ and thereby fulfill her vow!

In due course, none other than \*SarvottamaVenugopalaKrushna^ arrives at the capital city of ^Hastinapura^ in order to mediate between 'k a u r a v a' and \*Pandava^ clans. There, \*SarvottamaVenugopalaKrushna^ informs the righteous nobleman, "Mukhtiyogya" \*Vidura^, that He is indeed totally aware of the evil designs of 'd u r y o d h a n a' and his henchmen and in spite of the same He is committed to prevent the near total decimation of the entire clan of brave warriors by trying to broker a peace deal between the two warring sides. \*SarvottamaVenugopalaKrushna^ also informs \*Vidura^ that it is His bounden duty to save all those who are now caught in the very jaws of death and defeat. \*SarvottamaVenugopalaKrushna^ also informs a grateful \*Vidura^ that whether such a deed of His may result in positive outcome or not it really does not matter. What matters in the end is that He, \*SarvottamaVenugopalaKrushna^ would have tried utmost to prevent this most ultimate of all battles, otherwise future generations to come would never spare Him for failing to discharge His responsibility. \*SarvottamaVenugopalaKrushna^ also stresses that each and every individual has to strive to protect Dharma, not fearing for the results, because whatever the outcome of such an effort, an individual is sure enough to be accredited with fullest merits of the same. At the same time \*SarvottamaVenugopalaKrushna^ sternly warns that if an individual harbors totally ill will in his mind and outwardly tries to protect Dharma for mere namesake, then such an individual would never be accredited with any merits at all. \*SarvottamaVenugopalaKrushna^ also avers that He is not here in ^Hastinapura^ merely in order to please the habitually wicked 'd u r y o d h a n a' who is in cahoots with the evil designs of 'kali' itself, or anyone else, but only in order to prevent bloodshed at any cost. \*SarvottamaVenugopalaKrushna^ also stresses that this is indeed a greatest time of mortal danger for one and all and moreover He Himself is endeared and respected by both the warring groups and if He happens to remain a mute spectator then it would be viewed as an unpardonable act for posterity. Therefore, \*SarvottamaVenugopalaKrushna^ also forewarns the faithful \*Vidura^ that if 'd u r y o d h a n a' heeds to such a timely advise of His then he would stand to benefit to a great extent, but on the other hand if 'd u r y o d h a n a' fails to heed to His advise then \*SarvottamaVenugopalaKrushna^ sends out a chilly warning that no force would be able to save the entire 'k u r u' clan from becoming extinct to the last man. \*SarvottamaVenugopalaKrushna^ also informs \*Vidura^ that even the combined strengths of both the armies of the invincible \*Pandavas^ and the mighty 'k a u r a v a s' would simply pale into utter insignificance, when compared to His own strength and further He would remain unaffected at all times, somewhat similar to the weakened challenge posed by herds of harmless deer to a fierce lion. \*SarvottamaVenugopalaKrushna^ also confesses about the futility of trying to lecture to

a strong headed 'd u r y o d h a n a', a task which is very much similar to that of holding soulful musical concerts in front of those who are born deaf. Further, \*SarovottamaVenugopalaKrushna^ also informs \*Vidura^ that He holds the latter in much more higher esteem than even the chosen and much favored \*Pandava^ princes'. In due course getting wind of \*SarovottamaVenugopalaKrushna's^ prophecy and irritated to maniacal proportions on account of the same, a foolish 'd u r y o d h a n a' hatches a plot to imprison none other than \*SarovottamaVenugopalaKrushna^. But eventually the evil 'd u r y o d h a n a' and his downright cowardly hordes back down meekly unable to face the awesome ^Vishwarupa^ displayed by \*SarovottamaVenugopalaKrushna^. After such unsavory incidents, \*SarovottamaVenugopalaKrushna^ returns empty handed and informs \*Pandavas^ about the inevitability of a fratricidal war that has to be fought against the unrighteous lot of the 'k a u r a v a s', in order to claim their rightful share of the Kingdom.

In due course the famed War of attrition begins in right earnest at sacred battlefield of ^Kurukshetra^. Such mighty warriors like \*Viraata^ arrive with one ^Akshouhini^ army, while \*Drupada^ and \*Dhrustadyumna^ each arrive with one ^Akshouhini^ army, Kings of ^Kekaya^ arrives with one ^Akshouhini^ army, so does \*Dhrushtaketu and ^Shyibya^ who also arrive with one ^Akhsouhini^ army and collective pitch in their might to the \*Pandava^ clans. Not to be outdone, the mighty warriors of the 'k u r u' clan are also armed to the teeth with eleven indestructible ^Akhsouhini^ armies in all led by such invincible warriors such as \*Baahlika^, \*Bheesma^, 'd u r y o d h a n a', 'd r o n a', \*Krupa^, 'a s h w a t t a m a', 'k a r n a', 's h a k u n i', 's a l v a', 's h a l y a', 'b h a g a d a t t a' and 'j a y a d r a t h a'. The Three Worlds tremble in utter trepidation in anticipation of the outcome of this most fierce war that is ready to be fought to the finish. In due course the rip roaring clarion call emanating from a multitude of conch shells such as the most auspicious ^Anantavijaya^ being sounded by \*Yudhistira^, the mammoth conch shell ^Paundra^ being sounded by \*VayujeevottamaBheemasena^, the formidable conch shell ^Devadatta^ being sounded by the ace archer \*Arjuna^, the powerful conch shell ^Sughoshmani^ and ^Pushpakau^ being sounded respectively by \*Nakula^ and \*Sahadeva^, tears the inner cochlear of all those who have subdued Dharma till now. As if this is not enough a plethora of drums and trumpets are also sounded in full blast by soldiers of the two opposing armies and the same totally blots out all manners of other noise in a most terrifying manner. At this very juncture none other than the "Muktiyogya" \*Arjuna^ suddenly loosens grip on his powerful bow and arrows and appears totally crestfallen and completely devoid of his willpower and strength to engage his opponents on the battlefield. \*Arjuna^ is extremely agitated and is totally unwilling to lift up his discarded weaponry once again, since he sees his own teacher, elders, cousins, great grandfathers and uncles all lined up in the opposite 'k u r u' camp, against whom he has to now wage a fierce battle.

**sarovpanishado gaavaha dogdhaa GOPALANANDANAHA parthovasta  
sudheerbhoktaa dugdha Geetaamrutam mahat||{San.}**

But in due course none other than \*SarovottamaGadikaaraVenugopalaKrushna^, the divine charioteer of \*Arjuna^, utters the famed [[BhagavathGeeta]] to the latter and alerts

him about his compulsory duty to wage a just war against all those forces who have come to symbolize the very worst of 'a d h a r m a'. \*SarovtamaGadikaaraVenugopalaKrushna^ also enables a grateful \*Arjuna^ to himself see firsthand His most auspicious and infinitely awesome ^Vishwarupadarshana^! Thereafter, a thoroughly convinced \*Arjuna^ once again picks up his powerful bow, the indestructible ^Gandeeva^ and begins to wage war against the 'k u r u' clan, even as none other than \*VayujeevottamaHanumanta^ resident in the ^Flag staff^ atop the chariot of \*Pandava Arjuna^ roars aloud in an utmost defiant manner sending out a bone chilling fear in the very stubborn spines of 'k u r u' warlords. Therefore in a way all the sacred [[Upanishads]] are equivalent to a most sacred celestial bovine, whilst the most fortunately chosen individual who now engages in milking such a sacred bovine is none other than \*SarovtamaGadikaaraVenugopalaKrushna^, whilst a day old calf which is fortunate enough to partake in such a rich milk for the very first time is none other than \*Arjuna^, whilst later on all those who also are enabled to partake in such a rich milk are none but the truly enlightened and indeed such a milk from such a sacred bovine is nothing but the eternal tenets of the sacred scripture [[BhagavathGeeta]]. It is a certainty that there is no other treatise on theology that is more eternally valid than the sacred [[BhagavathGeeta]], ever. In reality a very secret message is hidden most tantalizing in this very same sacred text that is not revealed to many at all. Indeed, such a message encompasses the methodology in going about the means of garnering choice hierarchy liberation to deserving individuals. This apart this sacred text, is a veritable warehouse of priceless nuggets that would be most timely and helpful for such a chosen individual to further the cause of choice hierarchy liberation to adopt in his day to day life. Thereafter, even "Muktiyogya" \*Balarama^, the elder brother of \*SarovtamaGadikaaraVenugopalaKrushna^ also arrives at ^Kuruksheetra^ and pleads with folded hands to the two powerful clansmen not to begin this fratricidal war. Unfortunately all such good advice from \*Balarama^ falls on deaf ears since no one is willing to give him a patient hearing and in the end a dejected \*Balarama^ hastily exits from the theatre of war in utter despair.

In due course, the Commanders in chiefs' of the two armies', the valiant \*Drushtadyumna^ of the \*Pandava^ army and none other than the invincible \*Bheeshma^ of the 'k u r u' army begin the famed war of ^Mahabharata^ in right earnest. On the famed battleground of ^Kuruksheetra^, the extremely aged, but extremely agile Emperor \*Baahlika^ happens to slay such eminent warlords of the \*Pandavas^ such as \*Somadatta^ and \*Bhoorishrava^. Thereafter an unchallenged Emperor \*Baahlika^ then accosts the valiant \*Satyaki^ and kills off his charioteer with one single well aimed arrow and launches a volley of sharpest arrows upon the latter, who begins running for his very life. But at that very juncture none other than \*VayujeevottamaBheemasena^ jumps into the fray and directly challenges Emperor \*Baahlika^. In due course a fierce battle rages between Emperor \*Baahlika^ and \*VayujeevottamaBheemasena^ with the latter effortlessly negating each and every arrow and weapon that is launched at him by Emperor \*Baahlika^. Further, an undeterred Emperor \*Baahlika^ leaps off from his chariot and rushes towards \*VayujeevottamaBheemasena^ and hits the latter with all his strength with the famed mace ^Shataghnee^, gifted to him by none other than topmost hierarchy \*Celestial ChaturmukhaBramha^. Indeed, the sheer enormity of the force of

this blow delivered by Emperor \*Baahlika^ from this powerful mace is so immense that for a fraction of a second even \*VayujeevottamaBheemasena^ appears shaken and staggers unsteadily on his feet! In fact this so occurs since Emperor \*Baahlika^ also possess a special omnipresence of none other than the hierarchy \*Celestial Vayu^. Thereafter in a rapid turn of events, \*VayujeevottamaBheemasena^ recovers quickly and destroys the horses and chariot of Emperor \*Baahlika^ with one backside swipe from his powerful hand. Finally with a gigantic roar that resonates in the Three Worlds, none other than \*VayujeevottamaBheemasena^ slays Emperor \*Baahlika^ by hitting him heavily and squarely on the pineal plexus, ^Bramhanaadi^, meting out instantaneous end to the latter! With such an action, \*VayujeevottamaBheemasena^ fulfills his previous promise to the deceased Emperor \*Baahlika^ that his demise would occur only from his hands on the battlefield of ^Kurukshetra^. In the final moments, the chosen worthy Emperor \*Baahlika^ is also enabled with the boons that in forthcoming incarnations as a \*ParamaHamsaSanyasi^ of the highest pontifical order, he would be enabled to worship the ^Lotus Feet^ of \*SarvottamaGaadikaaraVenugopalaKrushna^ and further perform exemplary services to propagate the tenets of \*VayujeevottamaMukhyaprana^, thereby dispersing the true essence of supreme knowledge everywhere.

After the fall of Emperor \*Baahlika^, the greatest warrior hailing to the 'k u r u' clan ever to have taken up arms, none other than \*Bheeshma^ then wages a terrible war for ten continuous days. Finally \*Bheeshma^ is slain by none other than his most favorite \*Pandava^ Prince \*Arjuna^ who cleverly enlists the services of the hermaphrodite 's h i k a n d i' to act as his charioteer! Eventually \*Bheesma^ sleeps uneasily upon the battlefield, mortally wounded, on a bed of arrows shot by \*Pandava Arjuna^. A grieving \*Arjuna^ then launches the famed \*Varunaastra^ onto the very ground in the vicinity of the fallen \*Bheeshma^ which results in a fountain of fresh water to gush out from the fissured ground and into the parched mouth of a dying \*Bheesma^ and quenches his very last thirst. The preeminence of the chosen worthy \*Bheeshma^ is gauged by the fact that it is only he who merits offer of compulsory ^t a r p a n a^(sic.) even though he hails to the warrior clan, apart from being honored with the most eminent title of an \*Acharya^. None other than \*SarvottamaGaadikaaraVenugopalaKrushna^ Himself marvels at the enormous grit and determination of \*Bheeshmacharya^ who withstands painful torture of not one or two sharpest arrows, but a virtual bed of arrows sticking into every inch of his auspicious body and yet the latter constantly meditates upon \*SarvottamaGaadikaaraVenugopalaKrushna^, a stupendous feat that can never be rivaled even by the likes of King of Celestials, \*Devendra^. In fact an utterly selfless \*Bheeshmacharya^ true to his stupendous vow, on an earlier occasion had vanquished the King of ^Kashi^ and arranged for auspicious weddings of the daughters of the deposed king with his own brood of ungrateful blood brothers'. Such a \*Bheeshmacharya^ had virtually wiped out many an evil King from the face of the Earth and had gained infinite benevolence from none other than \*SarvottamaParashurama^. Therefore, \*Bheeshmacharya^ so born to the auspicious Celestial \*Ganga Devi^, is fully knowledgeable and well versed in all the four eternal [[Vedas]], the greatest practitioner of strictest celibacy with total control of all limbs and senses, is a past master in all forms of knowledge, and is completely able to effortlessly gain victory over almost anyone hailing to any secluded groups such as \*Celestials, Gandharvas, Yaksha^ apart from

demons. Therefore this great \*Bheeshmacharya^, who is now mortally wounded and succumbs to his injury at a special moment that he himself chooses on the famed battlefield of ^Kurukshetra^, has indeed no peers at all to match his stupendous strength and bravery in all the Three Worlds, especially so in the supreme ability of upholding the tenets of Dharma against overwhelming odds.

With the ceremonious exit of the great \*Bheeshmacharya^, the all time ace teacher 'd r o n a' takes over as the commander in chief of the 'k u r u' army. Even as the fierce battle rages unabated, \*VayujeevottamaBheemasena^ is virtually unstoppable as he mounts a savage onslaught on the hapless 'k u r u' army. \*VayujeevottamaBheemasena^ effortlessly lifts enormous elephants high up in the air and throws it atop other elephants killing everyone who are unfortunate to get caught underneath the gigantically toppling carcasses. \*VayujeevottamaBheemasena^ stops speeding chariots of the 'k u r u' armies with his bare hands and throws them aside like metal toys. The unshackled lead horses of destroyed chariots stampede every which way in sheer terror and trample upon the hapless infantrymen of the 'k u r u' armies. Then all of a sudden, \*VayujeevottamaBheemasena^ comes face to face with the most wanted opponent, 'd u s h a s a n a'. The nervous 'd u s h a s a n a' immediately begins to run away fearing for his very life. But a swift footed \*VayujeevottamaBheemasena^ very quickly catches up with the vile 'd u s h a s a n a' and squashes his worthless body with the elephantine strength of his own legs and renders the latter into an unrecognizable grotesque mud ball within no time. Thereafter with a gigantic roar of vengeful delight, \*VayujeevottamaBheemasena^ extracts the blood and gore from the dead 'd u s h a s a n a' and anoints the unkempt hair of \*Draupadi Devi^ with the same as a mark of divine retribution! Under the command of 'd r o n a' an evil plot is hatched to kill the young warrior, "Muktiyogya" \*Abhimanyu^, the valiant son of \*Arjuna^. Eventually \*Abhimanyu^ breaches the fortification of \*Chakravyuha\* all alone and single handedly destroys an entire ^Akshouhini^ army of the 'k a u r a v a s' led by none other than 'd u r y o d h a n a'. Unaware of a safe exit from the deathtrap of \*Chakravyuha\*, \*Abhimanyu^ is slain mercilessly by the nefarious designs of the evil 'k a u r a v a' warlords, with the final fatal blow dealt by the cowardly son of 'd u s h a s a n a'. Thereafter the grieving father \*Arjuna^ pledges to kill 'j a y a d r a t h a' who is solely responsible for the death of his only son, since 'j a y a d r a t h a' had so effectively closed the exit of the \*Chakravyuha\* preventing the brave \*Abhimanyu^ from escaping unharmed, before sunset on the next day, or otherwise pledges to give up his own life. On the very same night none other than \*SarvottamaGaadikaaraVenugopalaKrushna^ Himself escorts \*Arjuna^ to the exalted domain of ^Mount Kyilasa^, where the latter receives the required potency from none other than the hierarchy Celestial "Muktiyogya" \*MahaRudra^ to make his oath ring true. Thereafter a fierce battle rages between the two sides on the battlefield of ^Kurukshetra^ with eventually \*Arjuna^ extracting sweet revenge by killing the evil 'j a y a d r a t h a', using the famed weapon of ^Pashupatha^ granted to him by none other than the \*Celestial MahaRudra^. Before that \*SarvottamaGaadikaaraVenugopalaKrushna^ Himself arranges for onset of a temporary solar eclipse to occur at ^Kurukshetra ^ by blotting out the blazing Sun with His famed \*SudarshanaChakra\* and this successfully fools 'j a y a d r a t h a' to come out in the open and is eventually snuffed out by \*Arjuna^. Next, the 'k u r u' chieftain 'd r o n a'

wages a fiercest battle with the \*Pandavas^ for five full days before he is slain mercilessly by the valiant \*Dhrustadyumna^. As the battle courses ahead in full steam, the famed warrior 'k a r n a' takes over as the commander in chief of the 'k u r u' army, after the death of 'd r o n a'. Inevitable the great warrior 'k a r n a' also meets his demise on the battlefield after he is slain by none other than the valiant \*Pandava Arjuna^. Thereafter, the slanderous 's h a l y a' takes over the command of the 'k u r u' armies which is now total disarray and also meets his death upon being killed by none other than \*Yudhishtira^. At the end of each day of battle at ^Kurukshe^tra^, \*SarvottamaGadikaaraVenugopalaKrishna^ cautions \*Arjuna^ to alight from the chariot first and only thereafter He Himself alights from the chariot. Every time this happens, none other than \*VayujeevottamaMukhyaPrana^, omnipresent in the flag staff atop the famed chariot of \*Arjuna^, also flies off in great speed and instantaneously thereafter the entire chariot is reduced to ashes due to residual destructive powers so accumulated there as a result of innumerable weapons launched by 'k u r u' commanders!

In the end, on the last day of the battle, a terrific hand to hand battle using mighty weapons of mace, erupts between none other than \*VayujeevottamaBheemasena^ and 'd u r y o d h a n a', which resembles a tectonic duel of two mightiest bull elephants in fullest vigor! Prior to that, 'd u r y o d h a n a' hides in the remote ^Dwaipayana^ lake in order to escape the wrath of \*VayujeevottamaBheemasena^. Eventually, \*VayujeevottamaBheemasena^ kills the evil 'd u r y o d h a n a' by hitting him with all his might, on his weakest spot, the inside of the thigh, as per the clever instructions of none other than \*SarvottamaGadikaaraVenugopalaKrishna^. This gory slaying of 'd u r y o d h a n a' at the hands of \*VayujeevottamaBheemasena^, heralds the culmination of the famed battle of ^Mahabharata^ that lasts for seventeen and a half days resulting in the total destruction of eighteen ^Akshouhini^ armies comprising of 1968300 infantry, 1180980 mounted cavalry, 393660 chariots and 393660 war elephants! Thereafter, \*VayujeevottamaBheemasena^ refuses to release funds from the Kingdom's treasury for performance of the last rites of the deceased lot of 'k a u r a v a s'. On numerous occasions earlier, \*VayujeevottamaBheemasena^ always prophesized that the likes of 'd u r y o d h a n a' would meet a tragic end in a river of bloodbath. Even after forewarning such an impending catastrophe, the unrighteous 'k a u r a v a s' never read the writing on the wall which only underlined their characteristic unrighteous nature for which there could not have been any sympathy. That is why \*VayujeevottamaBheemasena^ refuses to release funds for the performance of ceremonies of the deceased 'd u r y o d h a n a', but at the same time never physically prevents anyone from performing such rituals. Very soon, \*VayujeevottamaBheemasena's^ infinite strength is also tested to the hilt when after the death of 'd r o n a', his son 'a s h w a t t a m a' vows revenge upon the entire clan of \*Pandavas^. In due course, 'a s h w a t t a m a' launches the terrifying weapon of ^Narayanaastra^ upon the hapless lot of \*Pandavas^. At that juncture none other than \*SarvottamaVenugopalaKrishna^ Himself advises all those who are present there to immediately bow before the approaching ^Narayanaastra^. All the \*Pandava^ clansmen excepting \*VayujeevottamaBheemasena^ at once bow before the approaching ^Narayanaastra^. A defiant \*VayujeevottamaBheemasena^, on the other hand, assures all those who are present there that they are indeed safe and also asks them not to bow before the approaching ^Narayanaastra^! This strange behavior on the part of

\*VayujeevottamaBheemasena^ is due to the fact that the earlier advise meted out by none other than \*SarovottamaVenugopalaKrushna^ to one and all to bow before the approaching ^Narayanaastra^ is only applicable to those who are afraid of their lives and not to an individual like himself who is completely unafraid of anything at all at all times. Also, \*VayujeevottamaBheemasena^ himself agrees that the indestructible weapon of ^Narayanaastra^ is indeed worthy of respect, but since the same is now launched by an enemy warrior such as ‘a s h w a t t a m a’ it is not in the fitness of things to show respect to the same out of fear of one’s very life. That is why \*VayujeevottamaBheemasena^ advises his fellow men not to show respect to the approaching ^Narayanaastra^, since such a behavior would tantamount to straying from the path of Dharma for those hailing to the warrior clan. Nevertheless, even as many brave warriors pay their obeisance of ^Narayanaastra^, on the other hand \*VayujeevottamaBheemasena^ true to his unshakable courage of conviction, does not abandon his chariot, but rather faces the approaching ^Narayanaastra^ standing firm in his own chariot. At the same time, \*VayujeevottamaBheemasena^ shows greatest respect to the approaching weapon and as well as the reigning deity of the same, none other than \*SarovottamaSreemanNarayana^, in his very conscious soul without any external show of grandeur and pomp and therefore any question of disrespect does not arise at all. By doing so \*VayujeevottamaBheemasena^ is extremely cautious in heeding to the instructions of \*SarovottamaVenugopalaKrushna^ as well, albeit indirectly. In total agreement to such a stand taken by \*VayujeevottamaBheemasena^, none other than \*SarovottamaVenugopalaKrushna^ sounds out from His most auspicious and powerful conch shell, ^Panchajanya^, thereby signaling an end to the eighteen day battle of ^Mahabharata^.

After the end of such a long drawn and famed battle of ^Mahabharata^ remnants of evil forces are indeed most reluctant to accept bitter defeat so easily even after being thoroughly thrashed by none other than \*VayujeevottamaBheemasena^ and also earlier in different Time epochs by the various superlative incarnations of none other than \*SarovottamaSreemanNarayana^. These very same evil forces however soon realize that mere physical strength alone would not suffice to stage unstinted victory over the awesome twosome of \*SarovottamaVenugopalaKrushna^ and \*VayujeevottamaBheemasena^. In due course these evil forces hatch a plot to indirectly downgrade superlative levels of requisite knowledge streams of such an invincible \*SarovottamaSreemanNarayana^ and thereby spread falsehoods questioning His eternal suzerainty and sovereign independent supremacy. The thinking of such scheming forces is on the lines that in the long run if it is possible to deny righteous gentry direct access to the intellectual truth about such a \*SarovottamaSreemanNarayana^, then the same would tantamount to undermining His supremacy in each and every Time epoch. Through such evil machinations such nefarious forces hope against hope that the same would one day amount as an indirect victory over such a \*SarovottamaSreemanNarayana^. (See Chapter-5).

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In the context of all the above narrations, **“TWO”** most vital outsourced activators for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada^ School and

commutable to the \*Celestial Shankukarna^ and His second incarnation as \*Baahlika^ is now studied with humblest probity:-

**(A)Rawest of raw and pristine pure devotion (bhakti) professed by Emperor \*Baahlika^ at the ^Lotus Feet^ of \*SarvottamaVenugopalaKrushna^.**

**Krushnavarnam kalou krushnam||San.**

The septuagenarian Emperor \*Baahlika^, is fully aware of the irrefutable fact that it is none other than \*SarvottamaSreemanNarayana^ who has Himself now incarnated as \*SarvottamaVenugopalaKrushna^ with the awesome physical contour that is similar to that of a dark blue hued cloud. Such a superlatively auspicious incarnation of \*SarvottamaVenugopalaKrushna^ is only in order to eradicate sufferings of the righteous and also in order to uphold the eternal tenets of Dharma for all time to come, apart from meeting out harshest punishment to all those who habitually stray from such a time tested path. Another principle reason for such a fantabulous incarnation of \*SarvottamaVenugopalaKrushna^, that lasts for a total number of One Hundred six utterly auspicious years, is that in the coming Time epochs all those righteous individuals who are into familial lifestyles with concurrent occurrence of untold sufferings due to inescapable “prarabdha”, may come to be redeemed by constantly studying such an unsurpassable infinite glory of the former. In fact the very coinage of the word \*KRUSHNA^ → is inferred as the one who negates all manners of sorrow and enables onset of bliss to individuals.

**kuru bhunkshwa cha karma nijam niyatam Haripaadavinamradhiyaa satatam||{San.}**

Emperor \*Baahlika^ constantly keeps tabs on the invincible deeds of \*SarvottamaVenugopalaKrushna^, who throughout His sojourn effortlessly vanquishes many an evil tyrant but at the same time never ever tries to occupy any Kingdom that had been rendered leaderless. On the other hand Emperor \*Baahlika^ is astounded by the manner in which \*SarvottamaVenugopalaKrushna^ always anoints a worthy candidate for the vacant post, without fail, time and again. One of the first tyrants amongst a long list, who is slain by \*SarvottamaVenugopalaKrushna^ is the evil personified ‘k a m s a’. Thereafter, \*SarvottamaVenugopalaKrushna^ personally sees to it that it is the worthy “Muktiyogya” \*Ugrasena^ who ascends the throne as the next Emperor. Likewise, \*SarvottamaVenugopalaKrushna^ slays the tyrannical ‘j a r a s a n d h a’ and anoints the slain tyrant’s son as the next King. Such incidents also repeats when none other than \*SarvottamaVenugopalaKrushna^ after vanquishing such evil scourges who tormented the very subjects that they were supposed to protect, such as ‘s h r u g a l a v a s u d e v a’, ‘s h i s h u p a l a’ and the like, inevitably crowns their own sons’ as the next reigning Kings. Emperor \*Baahlika^ is amazed no end at this selfless action on the part of \*SarvottamaVenugopalaKrushna^ who not even once anoints His very own kith and kin to the vacant thrones of powerful Kingdoms’. Emperor \*Baahlika^ is very much aware that such an action on the part of \*SarvottamaVenugopalaKrushna^ is directed only towards streamlining of the administrative setup in such respective Kingdoms.



Emperor \*Baahlika^ time and again marvels at the overall administrative acumen of \*SarovottamaVenugopalaKrushna^ whose avowed goal is only to alleviate the sufferings of the subjects of those Kingdoms and accumulation of power and pelf for His own flock is not at all a priority.

Emperor \*Baahlika^, is also fully aware of the irrefutable fact that it is none other than the topmost hierarchy Celestial \*Vayu^ who has Himself now incarnated as \*VayujeevottamaBheemasena^ with the awesome physical strength and infinite intellect, second only to that of none other than \*SarovottamaVenugopalaKrushna^, during ^Dwapara Yuga^. Emperor \*Baahlika's^ very soul swells with unbridled pride when he rejoices that such an auspicious incarnation of \*VayujeevottamaBheemasena^ has occurred in his own brotherhood clan. As decades roll by, Emperor \*Baahlika^ gradually becomes aware of the enormous extent of devotion of \*VayujeevottamaBheemasena^ at the ^Lotus Feet^ of none other than \*SarovottamaVenugopalaKrushna^. Emperor \*Baahlika^ never forgets even for a second about the uncanny similarities between the greatest levels of unbearable torture meted out in the distant past to the young lad \*Pahlada^ by the evil tyrant 'h i r a n y a k a s h i p u' and now to \*VayujeevottamaBheemasena^ from an equally tyrannical 'duryodhana' and the utterly superlative manner in which both these worthies' were protected time and again by none other than \*SarovottamaUghraNarasimha^ and \*SarovottamaVenugopalaKrushna^, respectively.

Emperor \*Baahlika^ often stands transfixed to the ground whenever he visualizes the sheer magnitude of the scale of devotion being practiced by such a \*VayujeevottamaBheemasena^ inculcating sixteen types of worship offered at the ^Lotus Feet^ of \*SarovottamaVenugopalaKrushna^, carried out as it were through the medium of wholesome meditation within \*VayujeevottamaBheemasena's^ own inner conscience. There, none other than \*SarovottamaVenugopalaKrushna^ is seen fully bedecked with priceless gem studded ornaments, armed with the famed \*Sudarshana Chakra\* and the famed conch shell of ^Panchajanya^. Such a \*SarovottamaVenugopalaKrushna^ is worshipped in utter servitude by comity of such hierarchy Celestials such as \*ChaturmukhaBramha^, \*MahaRudra^ the like. Such a \*SarovottamaVenugopalaKrushna^ is now invited by none other than \*VayujeevottamaBheemasena^ to occupy a befitting and fantabulous throne that is fit for an Emperor of Emperors, that also possess an infinitely auspicious omnipresence of none other than "Nityamuktalu" Goddess \*MahaLakshmiDevi^, that too situated under the famed Celestial tree of ^Kalpavruksha^. Thereafter, \*VayujeevottamaBheemasena^ then beseeches \*SarovottamaVenugopalaKrushna^ to accept such a throne, followed by offerings of the customary ^paadodaka and hastodaka^(sic.). Next, \*VayujeevottamaBheemasena^ offers freshly prepared curds and sweetened honey to \*SarovottamaVenugopalaKrushna^. In a breathless manner brimming with pristine pure devotion, \*VayujeevottamaBheemasena^ then begins to perform eulogy of \*SarovottamaVenugopalaKrushna^, Who is the very progenitor of turbulent flow of ^River Ganga^. Now, \*VayujeevottamaBheemasena^ pleads with such a \*SarovottamaVenugopalaKrushna^ to perform ritual purification bath with waters collected in golden pitchers brought from far and wide from many a holy rivers. Next,

\*VayujeevottamaBheemasena^ offers rich silken clothing to such a \*SarvottamaVenugopalaKrushna^ whose infinite manifestation is utterly psychedelic in nature and at the same time awesomely raw in its content and totally beyond comprehension of one and all. This is followed by offerings of a bejeweled sacred thread to \*SarvottamaVenugopalaKrushna^, Who is the sole grantor of liberation to the chosen worthy, by the eternally faithful \*VayujeevottamaBheemasena^ who now stands with his two hands folded in abject surrender. This is followed by offering of rich fragrance of the sacred pastes of ^Kasturi^, scented camphor and freshly ground pastes of sandalwood to \*SarvottamaVenugopalaKrushna^ for anointing His most auspicious physical countenance. Thereafter, \*VayujeevottamaBheemasena^ begins to worship the ^Lotus Feet^ of \*SarvottamaShreeKrushna^ with florescent tendrils of sacred ^ShreeTulasi^ and also offers a staggering variety of other most auspicious flower petals. This is followed by offerings of sacred incense sticks by \*VayujeevottamaBheemasena^ and the heady fragrance that emanates from the same rents the air in all directions with an enchanting aroma of auspiciousness. Thereafter, \*VayujeevottamaBheemasena^ offers a variety of food stuffs to \*SarvottamaVenugopalaKrushna^, that are placed in a glittering golden plate that is embedded with most precious gemstones, followed by offering of scented milk afloat with musky almonds and concurrent offerings of fresh green betel nut leaves scented with musk and honey. \*VayujeevottamaBheemasena^ also offers a variety of fresh fruits such as banana, jackfruit, mango and grape bunches that rival the sweetness of the formidable nectar of immortality itself. Thereafter \*VayujeevottamaBheemasena^ pleads with \*SarvottamaVenugopalaKrushna^ to accept all such humble offerings of his with the same amount of ready acceptance that he had shown earlier while accepting similar auspicious offerings from his own Mother \*Yashoda^, Aunt \*Kunti Devi^, the ever righteous \*Vidura^, whilst accepting worship atop ^Mount Govardana^ and while accepting offerings from phalanx of such hierarchy sages' and their chaste spouses. \*VayujeevottamaBheemasena^ then confesses that it is only in order to bestow a favor on him, that such a \*SarvottamaVenugopalaKrushna^ is now accepting all such offerings. Finally, a grateful \*VayujeevottamaBheemasena^ pleads with \*SarvottamaVenugopalaKrushna^ to undergo a well earned bout of relaxation whilst hearing to the melodiously lilting tones from a plethora of auspicious musical instruments and also to kindly accept silver umbrella and conch shells. \*VayujeevottamaBheemasena^ culminates his unsurpassable worship by performing a full length oblong salutations at the ^Lotus Feet^ of none other than \*SarvottamaVenugopalaKrushna^.

Emperor \*Baahlika's^ homegrown brand of devotion towards the ^Lotus Feet^ of \*SarvottamaVenugopalaKrushna^ is the stuff out of which glorious legends are spun day in and day out. It is to the single most fame of Emperor \*Baahlika^ that he never ever puts to use his enormous valorous strength by unleashing his famed armies in order to carve out vast territories by subduing neighboring Kingdoms. Even when the valiant \*Pandavas^ happen to perform the famed ritual of ^Rajasuya^ and through the same medium gain widespread wealth, name and fame, Emperor \*Baahlika^ gloats in pride about their achievements. The same is most obvious and foregone conclusion since there is virtually no one present on the scene who can ever hope to conquer or even match up to the valorous combined might of \*VayujeevottamaBheemasena^ and the virtually

invincible ace archer \*Arjuna^ . However, on his part Emperor \*Baahlika^ welcomes the victorious \*Pandava^ princes who also happen to be his own great grandchildren, with overzealous joy and fete them with services worthy of their status of famed Emperors. Thereupon, the victorious \*Pandavas^ led by the most righteous \*Yudhistira^ perform the famed ^Raajasuya^ under the direct supervision of none other than \*SarovottamaShreeKrushna^ . During such time, the ever victorious \*Pandava Arjuna^ finds it utmost difficult to defeat one particular King \*Anusalva^ in open battle fought in the upper banks of the Holy ^River Tungabhadra^, howsoever much he tries. A thoroughly perplexed \*Arjuna^ predictably seeks the intervention of none other than \*SarovottamaVenugopalaKrushna^ who informs the former that it is next to impossible to defeat King \*Anusalva^ as long as he remains rooted to the very hoary spot where Eons ago none other than His greatest devotee \*Prahlada^ had himself performed numerous sacred fire rituals. Eventually, \*SarovottamaShreeKrushna^ using His characteristic guile displaces King \*Anusalva^ from such a powerful spot and thereby ensures that \*Pandava Arjuna^ emerges victorious in battle. After the valiant \*Pandavas^ emerge as unchallenged victors throughout the length and breadth of the subcontinent, under the supervision of none other than \*SarovottamaVenugopalaKrushna^, they arrange for a thanksgiving ceremony to the latter as a mark of utter devotion for His sustained benevolence and support throughout. At that time, Emperor \*Baahlika^ also arrives there in full royal regalia and at first offers wholesome salutations at the ^Lotus Feet^ of \*SarovottamaVenugopalaKrushna^ . To mark this most solemn of all occasions, Emperor \*Baahlika^ also gifts away a magnificent bejeweled ^Golden Chariot^ to none other than \*SarovottamaVenugopalaKrushna^, of course using the good offices of none other than \*VayuJeevottamaBheemasena^ . Taking the unmistakable cue from none other than \*SarovottamaVenugopalaKrushna^, a supremely pleased \*VayuJeevottamaBheemasena^ then prophesizes that in the next two future Incarnations as titular Head of Holy Pontifical Order, Emperor \*Baahlika^ would in turn himself be enabled to enjoy most flamboyant lifestyles of victorious Emperors with investiture rights towards all forms of superiorly rich luxuries and in turn shall be enabled to move around in ^Golden Chariot^ in colorful procession steeped in royal grandeur!

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**(B)Superlative levels of Knowledge (^Aparokshagnana^) espoused brilliantly by Emperor \*Baahlika^ at the very same ^Lotus Feet^ of \*SarovottamaVenugopalaKrushna^!**

True to his very nature, Emperor \*Baahlika^ is completely detached from all manners of worldly pleasures and is without an iota of sinful conduct. Even though being born in eminent warrior clan, Emperor \*Baahlika^ acquires appreciable levels of knowledge and is egoless and without any arrogance. Emperor \*Baahlika^ accepts both bouquets and brickbats equally with noblest stoic poise. Emperor \*Baahlika^ prefers to lead a secluded life and most importantly has conquered the playful designs of various limbs. Emperor \*Baahlika^ is completely aware of the equanimity of creation sustenance and destruction and is totally devoid of anger. Emperor \*Baahlika^ views mud and the rarest or rare element, gold, in the same manner and constantly dwells in the pursuit of his inner conscience that is pure and calm. Emperor \*Baahlika^ strives to infer more and more about \*SarovottamaVenugopalaKrushna^ and possesses balanced presence of mind.

Emperor \*Baahlika^ is always immersed in wholesome mediation of \*SarovottamaVenugopalaKrushna^. Emperor \*Baahlika^ knows very well that hordes of individuals are often devoid of knowledge of betterment and concurrent furtherance of Dharma, simply due to lack of simple common sense. Therefore such individuals often tend to wallow in utter sorrow due the misconception that they alone are responsible for each and every occurrence in their own lives. But they do not comprehend the simple truth that such being the case, then how come they have often ended up in sorrow over and over again? And how come obstacles keep occurring similar to melodramatic visits of unwanted relatives? Moreover Emperor \*Baahlika^ is quite amused to see many individuals who are stinking rich but most unpleasant to look at, many individuals are very handsome but are poor and wretched whilst other individuals possess the highest intellect but also carry one or the other handicap. These individuals according to Emperor \*Baahlika^ often tend to forget that none other than \*SarovottamaVenugopalaKrushna^ keeps disbursing merits and demerits to individuals in measured quantum that is directly or indirectly proportional to their own past deeds. Therefore it is mandatory to always infer properly that such a \*SarovottamaVenugopalaKrushna^ alone is supremely independent and sovereign in all manners and it is He alone who exercises independent control over each and every one and each and every thing in the Cosmos. Therefore, Emperor \*Baahlika^ stresses that an individual has no other option but to be contented with whatever is enabled to be functionally ordained into his fold, without committing the mistake of asking for more. Emperor \*Baahlika^ also knows that the famed notion of “Aparoksha”, Knowledge of the abstract, that eventually results in an exalted state of hierarchical graded liberation, occurs only due the connivance of such a \*SarovottamaVenugopalaKrushna^ alone and not otherwise. With such an enviable amount of patience and compassion, the eminent Emperor \*Baahlika^ courses through his present incarnation and day by day improves upon his own individual standing even though saddled with an unworthy lot of clansmen who are the very epitome of crass ‘a d h a r m a’.

Emperor \*Baahlika^ is supremely aware that upon onset of supreme knowledge, the same may or may not result in the destruction of ignorance. For example, if ever an individual happens to sight the famed ^Ramasetu^ then the same leads to destruction of sins. Such sins need not necessarily be counted as ignorance and therefore does not tantamount to an ignorant deed. Therefore, even past sins that are in arrears also does not vanish totally upon onset of knowledge. On the other hand, Emperor \*Baahlika^ muses aloud that such sins are vacated over many a lifetimes, that too if an individual strives to acquire true knowledge from the hands of a true \*Guru^. This then would ultimately result in onset of the prized “Aparokshagjnana”, knowledge of the abstract. That is why it is stated earlier that upon sighting the famed bridge constructed by none other than \*SarovottamaSreeRamachandra^, the same results in onset of merits as well as destruction of sins, likewise onset of supreme knowledge also results in onset of merits as well as destruction of sins. Moreover, a fortunate chosen individual who makes such a sighting must be totally and specially qualified on all fronts for such an awesome prediction to ring true, otherwise no. Also for such individuals, latent sins get negated when proper repentance for the same is performed. Therefore a point not to be missed here is that sighting of ^Ramasetu^ in itself is a formidable form of repentance for a sinful individual

who shall be redeemed in a similar manner akin to bright sunlight vacating clogging darkness of night.

Emperor \*Baahlika^ is completely in the know of the irrefutable fact that the entire lot of sacred scriptures, be it the eternal [[Vedas]] or the classical texts only seeks to espouse the cause of one and only supremely independent sovereign entity and that is none other than \*SarovottamaVenugopalaKrushna^ alone and no one else. Therefore such a \*SarovottamaVenugopalaKrushna^ alone is the “Prima Donna” of the epic exercise of the great Mahabharata. Only thereafter according to Emperor \*Baahlika^, the plethora of incidents that follow throws light on the excellently unreachable heights of achievement of \*VayujeevottamaBheemasena^. Emperor \*Baahlika^ repeatedly warns his fellow clansmen that none other than \*VaayujeevottamaBheemasena^ is always strengthened with the kindest benevolence of \*SarovottamaVenugopalaKrushna^, with the sole goal of performing a total clean up exercise of the downright wicked, read as the errant ‘k u r u’ clansmen. According to Emperor \*Baahlika^, the worthy \*VayujeevottamaBheemasena^, the greatest amongst all devotees of \*SarovottamaVenugopalaKrushna^ is the very epitome of infinite valor, strength, devotion, knowledge, detachment, consciousness, stability, presence of mind, past master in yoga and breath control. Emperor \*Baahlika^ shudders at the very thought of the terrifying manner in which such a \*VayujeevottamaBheemasena^, of course with the concurrence of none other than \*SarovottamaVayujeevottamaKrushna^, was able to kill such wicked demons as ‘b a k a s u r a’, ‘k e e c h a k a’, ‘h i d i m b a’ and ‘j a r a s a n d h a’.

Emperor \*Baahlika^ also admires the very superlative manner of birth of \*VayujeevottamaBheemasena^. It so happens that “Mukhtiyogya” \*Kuntidevi^ enlists the topmost hierarchy \*Celestial Vayu^ in order to test the powers of the [[Mantra]] so ordained to her by \*Sage Durvasa^. In due course, the young maiden \*Kuntidevi^ gives birth to a bonny male baby. Immediately upon being born, the stout baby roars aloud like a fiercest lion and even as terrified Mother \*Kuntidevi^ loosens her grip on the former, the newborn infant falls upon the mighty ^Shathashruna^ mountain shattering it into innumerable shards. Emperor \*Baahlika^ is aware that the young lad \*VayujeevottamaBheemasena^ cohabits the sylvan surroundings of the thickly forested areas of this very same mountain, playing in the uneasy company of many a wild animals like tigers, lions and elephant cubs. Emperor \*Baahlika^ also knows that \*VayujeevottamaBheemasena^ with the fullest backing of \*SarovottamaVenugopalaKrushna^ is always at the beck and call in direst hour of need for upholding justice and Dharma at all times. Emperor \*Baahlika^ realizes such an importance of \*VayujeevottamaBheemasena^ which is to be gauged in the background that it is with the help of the latter alone that the rest of the \*Pandava^ brothers could overcome each and every obstacle strewn in their path by their evil cousins’. Emperor \*Baahlika^ swears to the fact that indeed the mighty warrior ‘k a r n a’ is very well renowned in the art of archery with no peers, but the truth is that \*VayujeevottamaBheemasena^ is even more powerful than ‘k a r n a’ could ever dream of. Further substantiating his claim, Emperor \*Baahlika^ narrates about many incidents where \*VayujeevottamaBheemasena^ had effortlessly vanquished ‘k a r n a’ and had rubbished him to the sidelines and also toyed with him by feigning defeat only in order to

pull the wool over the eyes of the unsuspecting admirers of the latter. According to Emperor \*Baahlika^, the reason for such a ploy on the part of \*VayujeevottamaBheemasena^ is that the very same 'k a r n a' is empowered with the boon of none other than \*SarvottamaParashurama^ to remain virtually undefeated on any battlefield. Therefore in order to abide by such a boon granted to 'k a r n a' by none other than \*SarvottamaParashurama^, an ever faithful \*VayujeevottamaBheemasena^ appears to be defeated at the hands of 'k a r n a', even though the possibility of his supreme victory over 'k a r n a' is always a foregone conclusion. Emperor \*Baahlika^ is also conscious to the fact that since \*Arjuna^ had himself vowed to finish off 'k a r n a', therefore \*VayujeevottamaBheemasena^ never tries seriously to either imprison 'k a r n a' or finish him off, though he is eminently empowered to do both effortlessly. This apart, \*VayujeevottamaBheemasena^ wants the vow of \*Arjuna^ to fructify and also since 'k a r n a' happens to be a great devotee of \*SarvottamaParashurama^, the former always keeps himself at bay and lets go of 'k a r n a' unharmed on many occasions.

Further, Emperor \*Baahlika^ clears many a latent doubt about the nagging question as to why only \*Arjuna^ is the most chosen and favorite disciple of 'd r o n a' and not anyone else? Emperor \*Baahlika^ also muses aloud then in that case, who taught \*VayujeevottamaBheemasena^ about the niceties of such warfare that enables him to excel over one and all, time and again? Emperor \*Baahlika^ himself answers the question when he narrates about an earlier incident that occurs during one particular classroom session, when the teacher 'd r o n a' demands as to who amongst his disciples would come to his help and do his bidding without murmur at once. Immediately upon hearing this, the young student \*Arjuna^ unhesitatingly springs to his feet, expressing his unstinted willingness to do the bidding of his \*Guru^ at any time and at any place. But \*VayujeevottamaBheemasena^ remains seated and never budes an inch. The reason given by Emperor \*Baahlika^, is that \*VayujeevottamaBheemasena^ knows beforehand that in case the latter had become the most favorite disciple of 'd r o n a', then in the future one day it might so happen that he would have to take up arms against his own teacher 'd r o n a' and finish him off in the battlefield! Also, most importantly, Emperor \*Baahlika^ is aware of the great truth that \*VayujeevottamaBheemasena^ has mastered all the fields of weaponry after being taught by none other than \*SarvottamaVenugopalaKrushna^ and hence there is no need of further mentoring by any one at all, let alone 'd r o n a'. Emperor \*Baahlika^ is most impressed when he learns about the famed achievement of \*VayujeevottamaBheemasena^ when he compulsorily appoints five chaste righteous individuals in each and every province throughout the Kingdom for the sole purpose of overseeing the proper conduct of Dharma at all times. Emperor \*Baahlika^ is aware that \*VayujeevottamaBheemasena^ himself is wont to recognize deserving individual amongst the chosen lot and honor them with many a valuable gifts in recognition of their eminent services to the laudable cause of protection of Dharma.

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**After an elaborately complimentary study of the two outsourced activators, that is devotion and knowledge, for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada School^, now in this Chapter 4, an attempt to commute the same to the \*Celestial Shankukarna^, 'ipso facto' is mooted.**

The famed [[Iyitareyoupanishad]] extols amongst other things that, out of infinitely numbered superlative synonyms of \*SarvottamaSreemanNarayana^, one of the most notable being → **aham**||{San.}. Of course, the correct interpretation of this particular synonym occurs primarily due His primitively definitive and guaranteed existence throughout the Cosmos and yonder. This is because such a \*SarvottamaSreemanNarayana^ who is known by the synonym of **aham**|| cannot be deleted or ignored or rejected by anyone at all for the simple reason that He is never culpable within the ambit of such utterly pedestrian reactions! Another interesting angle here is that the eternal [[Vedas]] espouses the cause of such a \*SarvottamaSreemanNarayana^'s definite relation with the soul that is totally devoid of any semblance of natural occurrences and not with those that can harbor natural characteristics. This is also one of the clinching evidences that it is only such a \*SarvottamaSreemanNarayana^ alone is the sole grantor of choice hierarchical liberation and not anyone else. This is the most vital reason as to why such a \*SarvottamaSreemanNarayana^ is to be pursued by one and all, since He is home to the very essence of liberation, so much so that the very abstract entity of liberation is eternally dependent on Him for disbursement and sustenance, apart from the quality of eternality. Viewed in the light of the above revelations, Emperor \*Baahlika^ is aware that the root cause of sorrow is an individual's infatuation with his/her ego which is intertwined inevitably with enormous affection towards oneself. If suppose even if a tiny thorn happens to pierce an individual, then the resulting pain is inferred as a physical one. This is because the soul has a surreal relation with the self. Therefore the soul which is never directly affected, also comes to be aware of the physical discomforts suffered albeit temporarily, but the point is that should the soul really be aware of such discomforts at all, is also an important tenet for this particular Chapter 4. But the moot point here is that will the soul be really able to harbor affection of the attached self? This is indeed a factuality, since affection of the self so inferred by a soul is termed as infatuation which may also be defined as one which is an errant form of friendliness. This stems from the misconception that such a soul happens to exert overall ownership and suzerainty upon the self. Once again doubts arise here whether such a soul is capable of being deceived by such falsehood. Since the soul is the very epitome of knowledge that is imbibed upon witnessing all truths firsthand, the same shall ring true at all times and therefore logically would not give scope for onset of any untrue beliefs. Therefore, even though some times when a soul is devoid of any knowledge, yet such a soul is still capable of attaining such knowledge and nothing prevents the occurrence of the same. Such being the case if at all any infatuation towards self occurs, then the same is due to preoccupation of the consciousness over which the soul cannot exercise any sort of definitive control whatsoever. Therefore in order to generate occurrence of happiness or sorrow, it would be mandatory for the same to first occur in the consciousness of the self. This is exactly what occurs to Emperor \*Baahlika^ when he courses through his incarnation, culminating the same at the height of the pitched battle at ^Kurukshe^tra^. Moreover, devotion possessed by Emperor \*Baahlika^ is not taught by anyone, but rather inborn, rock solid and unwavering, even in the face of the most trying of circumstances and is directed towards the ^Lotus Feet^ of none other than \*VayujeevottamaBhemasena^ and \*SarvottamaVenugopalaKrushna^. Moreover, Emperor \*Baahlika's^ devotion, though

not in the same league of that possessed by \*VayuJeevottamaBheemasena^, occurs only on account of flow of kindest benevolence from \*SarvottamaVenugopalaKrushna^, in the first place.

Upon the unfortunate fratricidal outbreak of the Battle of ^Kurukshetra^, the noble Emperor \*Baahlika^, heeding to the supremely independent unchangeable will of none other than \*SarvottamaVenugopalaKrushna^, sides with his own unrighteous 'k u r u' clan and takes up arms against the righteous \*Pandavas^. Since \*SarvottamaVenugopalaKrushna^ Himself is bound not to have any direct role in this Epic Battle, Emperor \*Baahlika^ does not stand any chance to attain martyrdom at the hands of the former. In case such an incident had occurred, then the same would have meant instant liberation, which Emperor \*Baahlika^ did not desire, due to the still unfinished task of varied selfless service at the ^Lotus Feet^ of \*SarvottamaVenugopalaKrushna^ in two more future incarnations to come. Ultimately Emperor \*Baahlika^ chooses to attain martyrdom at the hands of none other than \*VayuJeevottamaBheemasena^. Emperor \*Baahlika's^ destiny is invariably tied with the likes of other 'k u r u' warlords such as \*Bheesma^, 'd r o n a' and the like all of whom share a kindred feeling towards the \*Pandavas^ and are most reluctant to wage war against them and do so due to lack of any other options. But a clever Emperor \*Baahlika^ manages to get a boon from none other than \*SarvottamaVenugopalaKrushna^ that his demise must happen at the hands of none other than \*VayujeevottamaBheemasena^ and no one else. This is also agreed to by \*VayujeevottamaBheemasena^ since he knows very well that Emperor \*Baahlika^ being an upright righteous individual is in the camp of the 'k u r u s' only out of compulsion and does not harbor an iota of ill will against the righteous \*Pandavas^. Moreover, Emperor \*Baahlika^ confesses beforehand without any reservation to his immense misfortune of having to side with the 'k u r u' clan that too as the eldest patriarch. It is due to this reason alone that \*VayujeevottamaBheemasena^ not only pardons Emperor \*Baahlika^ and also agrees to deliver him from this particular incarnation at an opportune moment, which he ultimately does upon the battlefield of ^Kurukshetra^.

Thus Emperor \*Baahlika^ the bravest amongst the 'k u r u' clansmen, whose famous valor is too well known and at the same time a very great devotee of \*SarvottamaVenugopalaKrushna^, is martyred on the battlefield of ^Kurukshetra^. With this the auspicious second incarnation of the \*Celestial Shankukarna^, ends on the battlefield of ^Kurukshetra^, in an epochal event that is bathed in utter sanctity fit for even hierarchy \*Celestials^. Minutes before breathing his last, Emperor \*Baahlika^ performs a wholehearted eulogy of none other than \*VayujeevottamaBheemasena^ in such a meritorious fashion that the same would suffice for at least another two forthcoming superlative incarnations in the ensuing ^Kaliyuga^. By martyring Emperor \*Baahlika^, none other than \*VayujeevottamaBheemasena^ performs a great favor to the former and indeed his slaying is not a punishment at all but rather an immense gift that future generations would be utterly grateful, for the simple reason that the same paves way for widespread dispersion of true Knowledge. In fact Emperor \*Baahlika^ draws his last breathe on the battlefield of ^Kurukshetra^ all the while gazing intently at the ^Lotus Feet^ of none other than \*VayujeevottamaBheemasena^ who stands in the near vicinity.



The enormous significance of the same is to be gauged in two more forthcoming auspicious incarnations of the Celestial \*Shankukarna^ when a superlative and holiest of holy pontifical service is due to be offered at the very same ^Lotus Feet^ of none other than \*VayujeevottamaHanumaBheemaMadhwa^, with a hitherto unsurpassable propagation of the eternal tenets of ^Tatva Vaada^ School, consisting of the truest interpretation of the teachings of none other than \*BhagwanVedaVyasaru^. Indeed, during this present ^Kaliyuga^ such a superlatively auspicious Omnipresence of \*BhagwanVedaVyasaru^ is now guaranteed in the most awesomely auspicious manifestation of none other than \*AkhilaandakotiBramhaandaNayakaMadhwavallabhaSarvottamaTirumalaVenkateshwar a^, so resident within the Golden Sanctum of ^AnandaNilayam^, atop ^Tirumala^!

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**||\*DhigVijayaMoolaPattabhiRamachandroVijayate^||\*DhigVijayaMoolaGopalaKrushnoVijayate^||**

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**samsarataapatatishaamaka ^Chandrika^adya ^Nyayaamruta^apahrutasaadukhumartyabhaava|sa^Tarkatandava^vinirjitadurgireesha ^SHREEVYASARAJA^ bhavataat tava suprabhatam||{San.}**

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(to be continued)

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#### REFERENCES FOR CHAPTER 4: -

1. [[BramhaSutra]], courtesy \*BhagwanVedaVyasaru^.
2. [[BhavisyottaraPurana]], courtesy \*BhagwanVedaVyasaru^.
3. [[MahabhaarataTaataparyaNirnayaha]], from [[Sarva Moola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.

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**||\*DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||**

**||\*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE  
NAMAHA^ ||**

**{SREE NANDANANAAMA SAMVATSARA JYESHTAMAASA NIYAAMAKA  
SHREE RAMATRIVIKRAMAAYANAMAHA^}**

**|||\*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI  
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA  
VENKATESHWARAHA SARVAPAALAKAHA^|||**

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**//Karthru// \* T I R U M A L A V E N K A T A ^**

**“paapahara \*CHAKRA\*dhara paalane maado paramaatma  
\*TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

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**CHAPTER – 5 :- [[[\*Muktivatvavinirnayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.**

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**Invocation of “Maasaniyaamaka” \*ShreeRa`maTrivikrama^, manifest as \*ShreeBhoosametaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ within the Golden Sanctum Sanctorum of ^AnandaNilaya^ atop ^Tirumala^ and thereby cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-**

**\*Bhrugu uvacha^:-**

**^ShreeVenkatagirim praapya bhagavaan purushotamaha| avaasamakarottatra tataha kimakarotsvayam|| udantamimamaachakshva vistarenyiva Narada| na tvadanyosti viprendrarahasyaanaam hi veditaa^||{San.}**

**\*Narada uvacha^:-**

**idam rahasyam vakshyedyavistarenyiva te bhrugo| na tvadanyosti vipendra kataayaaha shravane rataha|| {San.}**

Once, none other than the “Muktivyogya^ \*Sage Bhrugu^ questions \*Sage Narada^ to narrate the facts about the infinitely auspicious happenings that occurred after none other than \*SarvottamaTirumalaVenkateshwara^ manifested himself upon the most sacred hill range of ^Venkatadri^. In turn \*Sage Narada^ replies about the incidents that occurred upon this very auspicious hill ranges of ^Venkatadri^ so utterly resplendent with thousands upon thousands of holy springs revels in the lap of verdant Mother Nature bathed in a riot of colorful florescence and crisscrossed by numerous fast flowing rivulets, a celestial ambience that is simply unmatched anywhere. At that juncture there arrives a righteous individual by name \*Narayana^ who had been specially blessed beforehand by none other than the topmost hierarchy Celestial \*ChaturmukhaBramha^. In due course this righteous individual begins to observe strictest penance in sole favor of such a \*SarvottamaSreemanNarayana^, Who is being served well by His divine consorts such as “Nityamuktalu^ Goddess \*MahaLakshmiDevi^ and \*PadmavathiDevi^. Indeed so powerful is the penance being performed by this righteous \*Narayana^ that the same results in many amazing occurrences atop ^Venkatadri^, such as untimely flowering and fruiting of plants and trees that are still in the tender shoot stage. Even habitually carnivorous creatures that roam the forests of ^Venkatadri^ give up their predatory behavior and seem to befriend their customary prey animals such as deer and bison. The peaceful nature of the righteous individual \*Narayana^ who was observing penance atop ^Venkatadri^ had such a dramatic effect on the entire region and in due course the entire environment of this particular region is transformed into one of utter bliss and everlasting peace.

\*Sage Narada^ continue to narrate that in due course, upon being supremely pleased by the staggering penance observed by such a \*Narayana^, none other than \*SarvottamaSreemanNarayana^ Himself appears there at ^Venkatadri^, astride upon His

famed vehicle, \*Garuda^ . Upon sighting such an awesome spectacle of none other than \*SarovottamaSreemanNarayana^ in front of his very own fortunate eyes, the righteous \*Narayana^ ends his penance and performs oblong salutations at the ^Lotus Feet^ of the former, even as copious streams of tears begin to flow in torrents from his cheeks. A grateful devotee \*Narayana^ then performs wholesomely superlative eulogy of such a \*SarovottaamaSreemanNarayana^ . Thereupon, an all knowing \*SarovottamaSreemanNarayana^ then tells the righteous devotee \*Narayana^ as to seek for whatever boon that he so desire and that the same would be granted in full. But, a grateful \*Narayana^ replies that on many an earlier occasions he had journeyed the three worlds in order to sight such a \*SarovottamaSreemanNarayana^ and had performed strictest penance at many places in vain. Thereafter, after being alerted by none other than the hierarchy celestial \*ChaturmukhaBramaha^, he had performed this bout of strictest penance atop ^Venkatadri^ that too on the on the sacred banks of the holiest of holy spring ^SwamiPushkarni^ . The devoted \*Narayana^ continues nonstop that since such a \*SarovottamaSreemanNarayana^ had manifested in front of him right at this very spot, therefore from henceforth the latter must become permanently resident at this very same place in the auspicious company of such other celestials such as \*MahaLakshmiDevi^, \*PadmavathiDevi^, \*ChaturmukhaBramaha^, \*Mukhyaprana^, \*Aadhishesha^, \*Garuda^, \*Vishwaksena^, \*Senapati^ and the like and also wishes that from henceforth let this particular hill range become known as ^NARAYANADRI^ after his very own name. In turn none other than \*SarovottamaSreemanNarayana^ gives His affirmation and pledges to reside here permanently on the banks of the sacred spring of ^Swamipushkarini^, holding aloft the powerful and famed \*SudarshanaChakra\* and the conch shell ^Panchjanya^ in the company of His entire retinue of celestials. \*SarovottamaSreemanNarayana^ also informs the ever grateful \*Narayana^ that in future all those individuals who come to perform ritual purification bath in the sacred waters of the holy spring ^Swamipushkarni^ and only then happens to sight His awesome manifestation shall be rid of all manners of residual sins, past and present.

**\*AnjaneyaVaradaGovindaGovinda^**  
**\*PrahlaadaRaajaVaradaGovindaGovinda^**  
**\*BaahlikaRaajaVaradaGovindaGovinda^**  
**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**  
**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**  
**\*SaptagirivaasaGovindaGovinda^**  
**\*SeshachalavaasaGovindaGovinda^**  
**\*HariSarovottamaVayuJeevottama^**  
**\*LakshmiNarasimhaDevaraPaadaaravindakke Govinda Govinda^**  
 \* \* \* \* \*  
**||\*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||**  
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**“upanyaasa” continued from previous Chapter -4:-**

In a piquant situation and in order to fill the immense void of intellect so created after the end of ^DwaparaYuga^ and during the ensuing ^Kaliyuga^, heading to the relentless call of alleviation from comity of hierarchy \*Celestials^, none other than topmost hierarchy

\*Celestial VayujeevottamaMukhyaPrana^ Himself incarnates as \*VayujeevottamaSreemanMadhwacharyaru^ in order to quell the darkness of ignorance. In due course, the divinely ordained \*VayujeevottamaSreemanMadhwacharyaru^ composes many a superlative chronicles of [[Sarva Moola]] which bears stupendous significance in sheer terms of its sanctity and truth content and moreover the same is completely in glorious sync with the direct thoughts of none other than \*BhagwanVedaVyasaru^ Himself. Thus \*VayujeevottamaSreemanMadhwacharyaru^ eventually composes His famed [[Bhaasya]] on the classically acclaimed [[Bramhasutra]] of \*BhagawanVedaVyasaru^, in a manner that it of utmost clarity to even an ordinary layman and as well as a connoisseur of Vedic theology. That is why it is inferred that the kindest benevolence if so garnered from such a \*VayujeevottamaSreemanMadhwacharyaru^ would mean that such an individual would have garnered the kindest benevolence from none other than \*BhagwanVedaVyasaru^ Himself.

It is an inescapable factoid that even select hierarchy \*Celestials^ manage to turn even seemingly unfortunate curses befallen upon themselves into most prized of all boons, that is most envious to all other \*Celestial^ bystanders. By doing so these very same \*Celestials^ render yeoman service to comity of righteous by exploiting their prior curses now turned into boons to the maximum limit possible, of course all brought about by the supremely recreational deemed will of none other than \*SarvottamaSreemanNarayana^. One of the classic example of such an occurrence is the onset of curse that befalls upon the noted “Muktiyogya” \*Celestial Shankukarna^ (See Chapter 1), who is at the receiving end of the seething wrath of none other than the hierarchy Celestial “Muktiyogya” \*ChaturmukhaBramha^, resulting in the epochal Incarnations of none other than the cynosure of all devotees, “Muktiyogya” \*Prahlada^, \*Baahlika^, \*VyasaTheertharu^ and \*RaghavendraTheertharu^. It is a certainty that whenever utterly evil and notoriously nefarious facets of ‘a d h a r m a’ happen to rise its ugly head every now and then due to the relentless onslaught of ‘kali’, resulting in wanton assault let loose upon comity of righteous and their most proper lifestyles, none other than \*SarvottamaSreemanNarayana^ shall Himself Incarnate in order to cry halt to all such misdoings of demonic forces. However, at other times, especially during ^Kali Yuga^ none other than \*SarvottamaSreemanNarayana^ shall enable a few of His most trusted devotees led by none other than the “Muktiyogya” hierarchy \*Celestial Vayu^ to become manifest in most special manner as is seen in the \*Celestial Shankukarna^ and all his serial Incarnations. Indeed such is the immeasurable extent of sublime affection shown by none other than \*SarvottamaSreemanNarayana^ towards His chosen few pristine pure devotees. So much is the amount of such a supreme benevolence that such chosen few devotees themselves end up hogging the entire limelight on centre stage as it were, when the real ringmaster acting invisibly behind the scenes is none other than their supreme mentor \*SarvottamaSreemanNarayana^. One cannot even dare to imagine the unthinkable consequences if the hierarchy \*Celestial ChaturmukhaBramha^ had not cursed the \*Celestial Shankukarna^ in the first place and the monumental loss to the ‘World of Righteous’ comity who would have been rendered that much poorer without having the likes of “Muktiyogya” SreemadhVyasaTheertharu^ and \*SreemadhRaghavendraTheertharu^ amidst us, today!

More than five Millenniums laer during the ensuing Time Epoch of ^Kali Yuga^, in the year 1447A.D to be precise, “Muktiyogya” \*Bramhanya Theertharu^, now gracing the titular Head of one of the holiest of holy ^Madhwa Pontifical Order^ ranks amongst the greatest of devotees of none other than \*SarvottamaMoolaGopalaKrushna^ and is one of the finest luminaries ever to have graced Holy ^Madhwa Pontificate^ of His time. The sheer scholastic brilliance, eminence and overall mastery in oratory skills of \*Bramhanya Theertharu^ is unequalled by anyone else of similar rank. As a crowning glory to such hitherto unsurpassable accomplishments, none other than \*SarvottamaMoolaGopalaKrushna^ had Himself bestowed a most enviable and most powerful boon upon \*Bramhanya Theertharu^ through which even those unfortunate beings who end up being snatched away by the cruelly unrelenting jaws of death could be revived and brought back to life!

**kamsadhvamsi padabhojasamsakto hamsapungavaha|**

**\*Bramhanyagururaajaakhyo^                      vartataam                      mamamaanase||{San.}**

At present the state of mind of the aging venerable \*Bramhanya Theertharu^ who has temporarily set up camp at the small pilgrimage center of ^^Bannuru^^ on the banks of River ^Kaveri^, situated right at the center of Kannada hinterland, also is in a way very much similar to the most enviable plight of \*NandaGopa^ of ^^NandaGokula^^. \*Bramhanya Theertharu^, an acknowledged ^Aparokshagjnaani^ of the highest order, is very well aware of the impending ^Third Incarnation^ of Celestial \*Shankhukarna^. This most awesome ^Third Incarnation^ of a \*ParamaBhagavattottama^, \*AajanmaParamaVyshnava^, \*ShreeKrushnagrahagruheetaatma^, blessed with a most special Omnipresence of none other than the hierarchy Celestial \*Vayu^, is about to occur as per the supremely independent sovereign will of none other than \*SarvottamaMoolaGopalaKrushna^. \*Bramhanya Theertharu^ soon requisitions for a glittering golden plate, harboring the guaranteed Omnipresence of none other than “Nityamuktalu” \*Goddess MahaLakshmiDevi^ and instructs His most trusted aide to carefully fetch the newborn male child of the auspicious chaste wife of the devoted \*Ramacharyaru^, to the ^^SreeMutt^^ as per the supreme deemed will of none other than \*SarvottamaMoolaGopalaKrushna^. The pious \*Ramacharyaru^, a steadfast disciple of the ^^SreeMutt^^, considers himself as being most fortunate to beget such an auspicious son through his devout chaste wife and has also mutually consented to hand over the first born male child to the entrusted care of \*Bramhanya Theertharu^, who is fully aware of the enormous significance of the birth of this male child, the ^Third Incarnation^ of the Celestial \*Shankhukarna^, after successive back to back Incarnations of \*Pahlada^ and \*Baahluka^. Now, \*Bramhanya Theertharu^ as per the supreme deemed will of \*SarvottamaMoolaGopalaKrushna^ accepts the extremely daunting responsibility of raising this new born child within the hallowed corridors of the ^^SreeMutt^^, acting as a temporary regent to none other than \*SarvottamaMoolaGopalaKrushna^, the sole original custodian and guardian of this newborn child. Thus in a most befitting manner, the most auspicious of all birth of one of the holiest amongst \*Holy Madhwa Pontiffs^ happens in a golden plate at a most auspicious moment in time during predawn. At that very instant cold waters are thrown

as it were upon the raging fires of false pride of the downright ignorant hordes affiliated to all other schools of thought. At that very same time the very hearts of the upright righteous swell with unbridled pride and joy that seems to surpass all known boundaries of containment. The time has now blossomed when once again a resounding death knell is spelt upon all those who up to this time have thrived unchecked by heaping infamous diatribe upon the famed ^Tatva Vaada^ School of Thought initiated by \*VayuJeevottamaAcharyaMadhwaru^ and all His steadfast followers. Such an occurrence is now very much similar to the very same manner in which the awesome Incarnation of \*SarvottamaUghraNarasimha^ spelt the end of the evil tyranny let loose by a 't a m o y o g y a ' evil demon 'h i r a n y a k a s h i p u'.

Also, since the birth of the newborn child happens in a 'golden plate' without ever coming into contact with bare ground which would have instantly led to erasing of all memories of past births, the bonny male child now continues to retain fullest awareness of the inexhaustible merits so garnered from all His previous Incarnations during which epochal services were rendered at the ^Lotus Feet^ of none other than \*SarvottamaUghraNarasimha^, \*SarvottamaGaadikaaraVenuGopakaKrushna^ and \*VayujeevottamaMukhyaprana^. \*Bramhanya Theertharu^ now begins to take care of the tiny infant who is now firmly ensconced at the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^, exceedingly well, undaunted as it were by the onerous task of duty bound strictures necessitating routine discharge of compulsory duties of gracing the ^Holy Pontificate^. The tiny infant is most gently placed on the 'holy laps' of \*Bramhanya Theertharu^ and fed with the holy sanctifying waters of ^Shankodaka^ that have been collected in a small vessel after performing ^Abhiseka^ upon clusters of most sacrosanct of ^Shaalagrama Shila^ harboring awesomely Infinite manifestations of \*SarvottamaMahaVishnu^! The tiny infant is most gently placed on the 'holy laps' of \*Bramhanya Theertharu^ and also fed with copious amounts of pearly white sanctified 'sweetened milk' that have been collected in a small vessel after performing ^Abhiseka^ upon the most awesome Icons of \*MoolaGopalaKrushna^, \*RukminiDevi^ and \*SathyabhaamaDevi^! A tiny tendril of auspiciously fresh ^ShreeTulasi^ that has just then been offered to the superlative Icon of \*MoolaPattabhiRamachandra^ is placed on the tiniest of tiny lips of the tiny infant who most amazingly gurgles with contentment and begins to kick out its tiny feet and fling around its tiny hands in unison, a sure sign of being rejuvenated by the same and nestles warmly within the holiest of holy 'saffron attire' of \*Bramhanya Theertharu^!

The aging \*Bramhanya Theertharu^ right from the very first day places the tiny infant at the ^Lotus Feet^ of the Icon of \*MoolaGopalaKrushna^ and utters the title of → ^Tande^ {Kan.} most softly into the tiny ears of the child, followed by utterance of the title of → ^Taayi^ {Kan.} next showing the most auspicious Icons of \*RukminiDevi^ and \*SathyabhaamaDevi^, most softly into the tiny ears of the child and last but not the least, utters the title of → ^Bandhubalaga^ {Kan.} most softly into the tiny ears of the child, showing the most awesome Icon of \*VayuJeevottamaMukhyaPrana^! Taking in such an awesome initiation from the hands of \*Bramhanya Theertharu^, the tiny infant breaks into a toothless grin upon sighting the sole eternal \*Guardian^ of the entire Cosmos and yonder, none other than \*SarvottamaMoolaGopalaKrushna^ in the company of His

Divine Consorts -- \*RukminiDevi^ and \*SathyabhaamaDevi^ and ably assisted by the ever subservient \*VayuJeevottamaMukhyaPrana^! Even when \*Bramhanya Theertharu^ happens to impart religious discourses, much to the stupefied amazement of flocks of faithful devotees who gather there in large numbers, the tiny infant now placed on 'deer skin' spread on the bare ground nearby, listens most intently without ever disturbing the auspicious proceeding with cries of anguish on account of hunger or thirst. Even when \*Bramhanya Theertharu^ happens to perform the most awesome and famed ^Shodashoupachaara^ ritual worship of the principle Icons of the ^^SreeMutt^^, the tiny infant is secured nearby with an auspicious ^Dhigbandana^ drawn all around him. The tiny infant constantly gazes with wondrous amazement at the gleaming ornaments that decorate the superlative Icon of \*MoolaGopalaKrushna^ housed high atop the 'altar of worship' and gives off delightful peals of joyful laughter with dimpled cheeks even as rays of dazzling light radiate forth from the bejeweled ornaments, every now and then towards the tiny child!

As months roll by, one of the favorite antics of the toddler is to constantly tug at the holiest of holy saffron attire of \*Bramhanya Theertharu^ and innocently wrap the same all around its tiny and frail body. Then the very next moment the tiniest of tiny face of the toddler would peep out from amongst the mass of saffron clothes and break into a most enchanting of all smiles, thus bringing untold upon joy to the wizened face of the aging \*Bramhanya Theertharu^. Another favorite prank of the toddler is to slowly crawl on all fours underneath the raised altar of worship housing the Icons of \*MoolaGopalaKrushna^, \*RukminiDevi^ and \*SathyabhaamaDevi^, as if engaged in a game of hide and seek, now purposefully hiding amongst clusters of most auspicious ^Shaalagrama Shila^ also present there. Watching such antics of the toddler, \*Bramhanya Theertharu^ is very much aware that one day in the distant future this very same child would bring about a hitherto impossible transformation in the magnificent countenance upon the awesome visage of the ^MoolaViraat^ of none other than \*SarvottamaUghraShreenivasa^, manifest in uncontrollable rage within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^^Tirumala^^! This very same toddler is indeed the chosen one who would succeed in transforming a most awesomely frightening ^MoolaViraat^ of \*SarvottamaUghraShreenivasa^, whose sheer fury and wrath is unbearable even by hierarchy \*Celestials^ led by \*ChaturmukhaBramha^! This very same toddler is indeed the chosen one who would succeed in transforming such a ^MoolaViraat^ of \*SarvottamaUghraShreenivasa^ into the most soothingly coolest of cool visage of \***SARVOTTAMA PRASSANNA TIRUMALA VENKATESHWARA**^ radiating forth with the stunning brilliance of a million New Moons all at one go! \*Bramhanya Theertharu^ foresees such an epochal incident that is slated to occur in the near future when this very same toddler, chosen by none other than \*SarvottamaTirumalaVenkateshwara^, would fearlessly crawl into the Sanctum Sanctorum of ^Ananda Nilaya^ on all fours, similar to the fearless manner in which a diminutively tiny lion cub would fearlessly approach a ferocious full grown lion, ignoring enraged roars of muffled anger emanating from the latter! Late in the night, the toddler is regularly soothed into deep slumber resting upon the holy laps of \*Bramhanya Theertharu^ who softly recites most lilting lullabies of the famed lyrical [[DwaadashaStotra]] composed by \*VayuJeevottamaSreemanMadhwacharyaru^,

followed by equally liting devotional lullabies composed by the peerless \*NaraHariTheertharu^.

With each passing year the toddler grows up rapidly under the ever watchful eyes of \*Bramhanya Theertharu^ and he is a joy to behold to all those who happen to cast their fortunate eyes upon him. The young lad blessed as it were with the most awesomely special Omnipresence of the hierarchy \*Celestial Vayu^, very quickly learns to walk on all fours quickly surpassing similar youngsters of his own age. The sheer speed and running capacity of the young lad is most breathtaking indeed even as he leaves behind all competition stranded high and dry in mock races across difficult countryside. The young lad's most favorite toy is a ^Small Silver Bell^ decorated with the auspicious iconic crest of \*MukhyaPrana^ and a cluster of ^Panchamudra^ consisting of ^Shankha-Chakra-Gadha-Padma-Narayana^ symbols cast in silver alloys. Indeed the enormous significance of the same does not go unnoticed by \*Bramhanya Theertharu^ who never gets tired of informing one and all that this young lad would in the near future consecrate ^Seven hundred Idols^ of the hierarchy \*Celestial MukhyaPrana^ all over the countryside and also initiate scores of deserving “Muktiyogya” individuals into ^Holy Pontifical orders^ at the given opportune time. The young lad constantly taps his potential fingers upon scores of [[Holy Texts]] of [[SarvaMoola]] composed by \*VayuJeevottamaSreemanMadhwacharyaru^ and shows constant interest in glancing through [[Teeka]] and [[Tippanni]] composed by the legendary \*JayaTirthaShreepaadaru^, thereby giving broadest of hints about earning supreme mastery over the same in the near future. The young lad now all of five years grows rapidly under the direct tutelage of \*Bramhanya Theertharu^ who initiates performance of sacred thread ceremony to his chosen ward and teaches him all necessary skills so vital in that early part of life.

Upon dawn of most auspicious hour of reckoning, in the year 1455 A.D the young lad, now all of eight years old, as per the supreme deemed will of none other than \*BhagwanVedaVyasaru^, is given the most holiest of holy ^Saffron Robes^ to wear and ordained into the Holy Pontifical Order by the aging \*Ashrama Guru^ \*Bramhanya Theertharu^. The newest incumbent is then duly awarded with the most awesome of all title of “Muktiyogya” \*VYASA THEERTHA^, thereby making him the direct heir to the very same holiest of holy Pontifical Seat that was once graced by the likes of \*VayuJeevottamaSreemanMadhwacharyaru^, \*PadmanabhaTheertharu^, \*NaraHariTheertharu^, \*MadhavaTheertharu^, \*AkshobhyaTheertharu^, \*JayaTirthaShreepaadaru^, \*Vidyaadhiraajaru^, \*RajendraTheertharu^, \*JayadhvajaTheertharu^ and \*PurushottamaTheertharu^. Next, Bramhanya Theertharu^ places the most awesome Icon of \*MoolaGopalaKrushna^ along with some most specially set aside ^Shaalagrama Shila^, upon the most auspicious and Holy Temporal region of the newest incumbent \*Vyasa Theertharu^ and performs a grand ^Abhiseka^ in a glittering silver tipped conch shell, filled to the brim with gemstones, from holy waters collected from every known ^Holy River^! \*Bramhanya Theertharu^ also imparts the most powerful of all [[Pranava Mantra]] to His trusted disciple, \*Vyasa Theertharu^ along with a most beneficial and longstanding [[Guru Upadesha]] that would serve the latter well in all His future everlasting Holy spiritual achievements!



**\*DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**  
**\*DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**

More than anyone else, the aging \*Bramhanya Theertharu^ so very much aware of the awesome ability of the new incumbent \*Vyasa Theertharu^, is on the constant lookout for a suitable \*Vidya Guru^. This poses a mighty challenge indeed, since such an eminent tutor would attract most obvious comparison with none other than the “Muktigyogya” \*Sage Narada^ who had once taught \*Prahlada^ during the course of an earlier Incarnation. The first and foremost choice of such a most suitable \*Vidya Guru^ chosen by \*Bramhanya Theertharu^ is none other than the legendary “Muktigyogya” \*ShreepaadaRajaru^, an awesome Incarnation of \*Celestial Dhruva^, who also happens to be His own ^Poorvaashrama^ maternal cousin. Already the everlasting name and fame of the legendary \*ShreepaadaRajaru^ has crossed borders of many a mighty Kingdom and innumerable students from far and wide arrive in unstoppable batches in order to pursue study of [[Vedanta]] at the famed ^Gurukula^ situated at ^^Moodalabaagilu^^, located most strategically at the auspicious eastern gateway en route to the famed pilgrim center of ^^Tirumala^^!

**\*DHIGVIJAYA MOOLAGOPINATHO VIJAYATE^**

**tam vande narasimhathirtha nilayam shree \*Vyaasaraat^ poojitam|**  
**dhaayantam manasaa nrusimhacharanam \*Shreepaadaaraajam Gurum^||{San.}**

With this purposefully intended migration to ^^Moodalabaagilu^^, to pursue higher studies in [[Vedanta]] under the most worthy guidance of \*Vidya Guru^, \*ShreepaadaRajaru^, the long awaited advent of \*Vyasa Theertharu^ onto the auspicious stage of [[Vedanta]] happens in the form of onset of a heavily darkened cloudburst full of life sustaining waters. All those who are till then relenting from unbearable searing heat of the sun baking parched lands into puffs of dust, with cracked ground and barren fields on which nothing, not even a blade of grass can sprout, soon find themselves facing onset of a torrential cloudburst that would soon spell joy and promise to end all their sufferings at one go. Likewise the very sight of \*Vyasa Theertharu^ causes infinite bliss amongst the heart of all true devotees who go overboard unable to sustain their unbridled joy and happiness upon sighting their sole savior. The likening of \*Vyasa Theertharu^ to a heavily darkened cloud full of rain is brought about by the supreme benevolence of none other than \*SarvottamaMoolaGopalaKrushna^ and \*VayuJeevottamaAcharyaMadhwaru^. Such collective might of the awesome twosome enables \*Vyasa Theertharu^ to burst forth with tremendous vigor and vitality in the realms of supreme Truth that is already growing most rampantly upon the fertile landscape of ^Tatva Vaada^ School initiated by \*VayuJeevottamaAcharyaMadhwaru^. But this set of cloud heavily laden with rainstorm is indeed most bizarre and strange since the same is viewed as being the rarest of all rare occurrences indeed. This set of clouds moves ahead with a most amazing speed in all eagerness to surrender at the ^Lotus Feet^ of none other than \*SarvottamaMoolaGopalaKrushna^ and ordain the same goal to lesser endowed fellow disciples to follow faithfully. The same is likened to none other than

\*Celestial Ganga^ who owes Her very origin at this very same ^Lotus Feet^ of none other than \*SarvottamaTrivikrama^. Thus the ^Lotus Feet^ of such a \*SarvottamaTrivikrama^ is always Omnipresent within \*Celestial Ganga^. Likewise, \*Vyasa Theertharu^ also holds out the same, that is the promised goal of sure fire attainment of the ^Lotus Feet^ of none other than \*SarvottamaMoolaGopalaKrushna^ to all those who are fortunate enough to be chosen to follow him, be it a disciple or a devotee.

This very same huge blanket of clouds darkened with rain bearing nature also successfully hides the sight of faint light given off by distant stars likened to false schools of thought who try their level best to propagate gross ignorance. Thus this darkened cloud is the very epitome of the awesome School of Thought initiated by \*VayuJeevottamaAcharyaMadhwaru^ after thorough vindication of all the earlier twenty one schools of thought. Just as rain bearing clouds surge ahead at terrific speeds with the force of wind likewise \*Vyasa Theertharu^ also moves ahead dispensing energy as it were by the sheer force enshrined within the eternal tenets of ^Tatva Vaada^ School of Thought started by \*VayuJeevottamaAcharyaMadhwaru^. Thus when this immense mass of clouds does burst asunder, the resulting torrential cascade of rains soon washes away all stagnant forms of ignorance once and for all paving way for onset of pure and righteous deeds to gain a firm foothold in the landscape of supremely true Knowledge. Such an occurrence is without doubt the glorious handiwork of none other than \*SarvottamaUpendra^ forever Omnipresent in all such rain bearing clouds. Unbearable ear splitting sounds of thunderclap emanating from within the center of such a heavily darkened cloud also resembles the deeply resonating timber rich voice of \*Vyasa Theertharu^, which is as noble and as effectively forceful as the very same thunderclaps guaranteed to put the fear of the unknown in the very hearts of deceitful masqueraders. Such a resonating baritone voice of \*Vyasa Theertharu^ for ever propagates only the supremely independent unchangeable sovereignty of none other than \*SarvottamaMoolaGopalaKrushna^ for all time to come. The flashes of lighting that emanate every now and then from within such a heavily darkened cloud also resemble the radiant flashes of true inspiration emanating from the most auspicious and 'Holy Eyes' of \*Vyasa Theertharu^ which banishes all forms of ignorance from the very depths of the soul of disciples and sets them up onto the very path of choicest hierarchy liberation. Thus these very clouds ultimately shower life sustaining waters upon freshly growing tender shoots of pristine pure devotion. Such a grandly profuse explosion of florescence allover further enables onset of more and more heightened levels of pristine pure devotion so harvestable along with occurrence of choice hierarchy liberation to a individual chosen doer of righteous duty task, that is fit enough to be offered at the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^.

\*ShreepaadaRajaru^, an ^Amsha^ of \*Paramabhagavattotama^ \*Dhruva^, successfully imparts wholesome education in all branches of Knowledge under the Sun, particularly [[Vedanta]] to his young ward, \*VyasaTheertharu^. The venerable \*ShreepaadaRajaru^ is so overwhelmed upon witnessing firsthand the stringent adherence to holiest of holy pontifical ascetic duties being practiced by his young ward \*VyasaTheertharu^. After successfully graduating from the University at ^Moodalabaagilu^, \*VyasaTheertharu^,

so synonymous with onset of most auspicious tidings, bows full length before the venerable \*Vidya Guru ShreepaadaRajaru^, who is more powerful than even a most fierce some full grown lion in vanquishing the deepest of deep sorrows affiliated to familial lifestyles ; who is well versed in tearing asunder the very vile innards of ignorant scholars similar to agony filled mauling from a fierce some lion ; is the most kindest grantor of wholesome Knowledge, auspicious progeny ; adequate numbers of livestock ; eternal fame and wholesome contentment. The young pupil \*VyasaTheertharu^ is very much aware that the very sighting of such a \*ShreepaadaRajaru^ begets equivalent merit so earnable upon repeatedly visiting such famed holy pilgrim centers such as ^^Kashi-Kedaara-Maayaa-Karigiri-Mathura-Dwaraka-Venkataadri-SriMushnam^^. The much sought after and kindest benevolence gained from such a venerable \*ShreepaadaRajaru^ is in itself enough to eradicate every known malady that afflicts common folk apart from spelling frightful doom to plethora of evil spirits and putting a final end to their nefarious ploys. \*VyasaTheertharu^ now an acknowledged past master in all branches of Knowledge in addition to those gained earlier during a five year stint at ^^Kanchi^^ in the vicinity of \*SarvottamaVaradaraja^, where in depth studies of the Philosophies of all the three leading Schools of thought are mastered, now shines forth with the brilliant radiance of the rising Sun, aptly complementing the grandeur of effervescent youth hood, once again arrives at the ^SreeMutt^ of \*AshramaGuruBramhanyaTheertharu^, an ^Amsha^ of the Celestial \*Surya^, situated on the banks of River ^Kanva^ in the ^Kannada^ hinterland. The venerable \*BramhanyaTheertharu^, now of advanced age is overcome with unbridled joy upon sighting His most favored disciple, \*VyasaTheertharu^, once again. As years roll by, \*BramhanyaTheertharu^ enlists the services of His young disciple \*VyasaTheertharu^ to propagate the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ throughout the length and breadth of the vast subcontinent, encompassing the holy pilgrim center of ^^SreeRangam^^ nestling deep within Tamil hinterland in the south and leading all the way towards far flung northern parts. Acting as per the wishes of \*BramhanyaTheertharu^, an ever obedient \*VyasaTheertharu^ travels to the nook and corner of the entire subcontinent and successfully upholds the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ and thereby the supremely unchangeable independent sovereignty of \*SarvottamaMoolaGopalaKrushna^ with resounding clarity of purpose. Within a very short period of time, \*VyasaTheertharu^ gathers many a victorious accolades, with recognition and honors pouring in unstoppable cascades from numerous royal Kingdoms, en route. Characteristically, \*VyasaTheertharu^, submits each and every such decorative accolade heaped upon himself at the ^Lotus Feet^ of none other than \*SarvottamaMoolaGopalaKrushna^, with little or no signs of glorious fame rubbing upon him whatsoever!

The multifaceted auspicious personality of \*VyasaTheertharu^, the third Incarnation of the Celestial \*Shankukarna^ after \*Prahlada^ and \*Baahlika^ is indeed so stupendous, that the former occupies a most vital place in the gamut of the eternal ^TatvaVaada^ School of Thought, third in position, closely following awesome stalwarts such as \*VayueJeevottamaAcharyaMadhwaru^ and the legendary \*JayaTirthaShreepadaru^. Thus \*VyasaTheertharu^ is the awesome “Team Leader” to the “Muktiyogya” duo of \*SreemadhVijayeendraTheertharu^ and \*Vadirajaru^. \*VyasaTheertharu^ is also

responsible for successfully solving many an intractable problem that baffles the best of intellects, particularly at the holy pilgrim center of ^ShreeRangam^, by taking recourse to settling a long standing boundary dispute with the sheer forceful magnitude of performance of ^KumbhakaPranayaama^. It is due to the benevolent encouragement of none other than \*VyasaTheertharu^ that enables \*SreemadhVijayeendraTheertharu^ to reign unchallenged in the firmament of ^Vedanta^ for nearly nine decades. \*SreemadhVijayeendraTheertharu^ is ordained into asceticism from the holy hands of the former at a tender age of eight and also studies first hand from the Holy Pontiff \*VyasaTheertharu^. Later, as per the divine intention of none other than \*VyasaTheertharu^, the young \*VishnuTheertha^ accepts ^Holy Pontificate^ from the venerable \*SreemadhSurendraTheertharu^ who also imparts the sacrosanct ^pranavaupadesha^ to the young \*VishnuTheertha^ with grant of the awesome title of \*VijayeendraTheertha^ alongside empowerment of ^Sacramental Staff^. Thus \*VyasaTheertharu^ willingly 'donates' a most favored and chosen disciple \*VishnuTheertharu^ to a grateful \*SurendraTheertharu^ of the \*VibhudendraTheerthaMoolaMahaSamsthaanam^, in order to reign successfully over the vast empire of Vedanta, as \*SreemadhVijayeendraTheertharu^. During the course of a prolonged Pontifical reign at ^Kumbakonam^, \*SreemadhVijayeendraTheertharu^, vanquishes an undefeated scholar 'a p p a y a d i k s h i t a' in open scholarly debate. The contribution of \*SreemadhVijayeendraTheertharu^ is indeed too immense to be comprehended in totality. \*SreemadhVijayeendraTheertharu^, the very embodiment of cleverest intellect, the awesome composer of one hundred four [[Holy Works]] on ^TatvaVaada^ of \*VayujeevottamaAcharyaMadhwaru^ is a recognized past master in sixty four different fields of Knowledge, apart from composing many devotional songs with ^Vijayeendra Ankita^ as per the behest of His Guru and Mentor, \*VyasaTheertharu^.

\*VyasaTheertharu^, \*RajaGuru^ of the famed ^Vijayanagar Empire^ is at the forefront of eradicating onset of terrible 'k u h a y o g a' that befalls the hapless \*Emperor Krushnadevaraya^. A very much worried \*Emperor Krushnadevaraya^ at once beseeches \*VyasaTheertharu^ to save him and his Kingdom. Heeding to such a request, \*VyasaTheertharu^ Himself decides to ascend the glittering throne of ^Vijayanagar Empire^ at the anointed time of hour in which the onset of 'k u h a y o g a' is about to occur. Indeed, when the time of reckoning does occur, \*VyasaTheertharu^ fearlessly ascends the glittering throne of ^Vijayanagar^ Empire and is crowned as Pontiff Emperor. When the terribly huffing and puffing 'k u h a y o g a' does occur and rushes towards the glittering throne in order to inflict fatality on its holy occupant, Pontiff Emperor \*VyasaRajaYatigalu^ nonchalantly wards off such nefarious evil designs by imperiously throwing His own ^Saffron robe^, upper garment, upon the advancing slithery adversary. Such a fearless act is promptly applauded with thunderous ovations from thousands of grateful citizens of ^Hampi^ who have all assembled there. The fearsome 'k u h a y o g a' is thus successfully neutralized even as the same makes a noisy exit with a deafening burst of sound, chipping off and jettisoning all but one tiny golden piece of the glittering golden throne of the ^Vijayanagar^ Empire, as a stark reminder of the catastrophe that is effectively nipped in the bud. A grateful \*Emperor Krushnadevaraya^ then performs a spectacular ^Ratnabhisheka^, thereby bathing the

Pontiff Emperor \*VyasaRajaYatigalu^ in a stupendous cascades of precious gemstones of all kinds, who is now seated most nobly upon the glittering throne of ^Vijayanagar^, holding the superlative Icons of \*RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ on His lap. Immediately thereafter, \*VyasaRajaYatigalu^ retransfers invested powers over the vast ^Vijayanagar^ Empire, to the just rulers of the land after safe passage of inclement adversity in the manner of a negated ‘k u h a y o g a’. Indeed, all such and many other achievement of \*VyasaTheertharu^ are fit enough to be etched in eternal gold amongst the annals of the glorious history of this subcontinent. \*Emperor Krushnadevaraya^ even announces a royal proclamation compulsory willing grant of a lion’s share of all manners of revenue generated throughout the length and breadth of the vast ^Vijayanagar^ Empire, including monies flowing into coffers of the state treasury and from each and every temple, shrine or religious center, to the worthy savior, stationed at ^VishwapavanaMutt^ at ^Hampi^. However, true to His characteristic nature, the Holiest of Holy Pontiff \*VyasaTheertharu^, donates all rewards amongst the needy then and there itself and is constantly immersed in practice of superlative Eulogy directed towards the ^Lotus Feet^ of \*RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^!

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In the context of all the above narrations, “**TWO**” most vital outsourced activators for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada^ School and commutable to the \*Celestial Shankukarna^ and His second incarnation as \*VyasaTheertha^ is now studied with humblest probity:-

**(A)Rawest of raw and pristine pure devotion (bhakti) professed by \*VyasaTheertharu^ at the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^.**

One of the most gloriously monumental accomplishment on the part of \*VyasaTheertharu^ is the unparalleled consecration of seven hundred thirty four idols of \*VayuJeevottamaMukhyaPrana^ throughout the length and breadth of the subcontinent. It is generally said that even if an individual somehow manages to consecrate at least one single idol of \*VayuJeevottamaMukhyaPrana^ during one lifetime, then the same is sufficient enough to earn him a coveted position of liberated hierarchy bliss in the domain of ^Sathyaloka^^. Such being the case, ordinary mortals cannot even imagine the infinite amounts of merits earned by the epochal feat of \*VyasaTheertharu^ who consecrates not one but seven hundred thirty four idols of \*VayuJeevottamaMukhyaPrana^ in one single divinely ordained lifespan! The principal amongst them that mentions compulsory mention is the one consecrated by the Holy Pontiff \*VyasaTheertharu^ at ^ChakraTirtha^, ^Hampi^, namely the holiest of holy \*YantrodaarakaMukhyaPrana^. Once, \*VyasaTheertharu^ is immersed in all encompassing meditation in the sylvan surrounding at ^Chakra Tirtha^, near ^Hampi^, amidst rocky wilderness, in a secluded niche set deep within an inaccessible rocky cave. After a while, \*VyasaTheertharu^ with a blackened piece of ^angaara^ begins to etch an image of \*MukhyaPrana^ upon the rock face in front and decorates the same with sacrosanct ^Dwaadashanaama^. Even as the Holy Pontiff \*VyasaTheertharu^ finishes such an awesome etching, the ‘drawing’ springs

to 'life' at once and amazingly begins leaping out of the rock face, incessantly. Not one to accept defeat so easily, \*VyasaTheertharu^ continues to redraw the same image of \*MukhyaPrana^ upon the rock face, right on the very same spot even as the leaping stint of \*MukhyaPrana^ continues unabated. But even after twelve such continuous superhuman efforts on the part of \*VyasaTheertharu^, a defiant \*MukhyaPrana^ keeps 'Leaping' out repeatedly from the rock face every time \*VyasaTheertharu^ finishes His Etching. Faced with such a daunting task, \*VyasaTheertharu^ is now more than ever determined to bind \*MukhyaPrana^ permanently upon the rock face. For this awesomely superlative task, \*VyasaTheertharu^ enlists powerful codes of performance of auspicious and inescapable ^Dighbandana^ as formulated by none other than \*VayuJeevottamaSreemanMadhwacharyaru^ and performs an enormous caging, once again as per the sequenced tenets of the Holy Chronicle [[TantraSaara]] composed by \*VayuJeevottamaSreemanMadhwacharyaru^. Amazingly, the sketch of \*MukhyaPrana^ begins to gradually assume visible 'Stability & Permanence' of an \*Idol^ even as the powerfully potent and progressive ^Dighbandana^ begins to take effect. Thus, \*YantrodaarakaMukhyaPrana^ is permanently confined within a 'Set of Concentric Triangles' branching out further into a series of 'Six Equilateral Triangles' further consisting of 'Six Cones' tapered on all sides by shapes of ^MalayaAakaara^ within an enmeshed canopy of ^Lotus Petals^ in a latticed matrix, all the while conforming to the numerological pattern referred in [[SankhyaShastra]] composed by \*SarvottamaKapilaMuni^. In due course \*VyasaTheertharu^ permanently seals off this most powerful ^Yantra^ with figurines of twelve guardian simians bound to one another in a tight group that too in a circular fashion encircling the outer ring of the ^Yantra^. At the center of this most Holy and sacrosanct ^Yantra^, none other than a seemingly subdued \*MukhyaPrana^ now 'Sits Quite' in a classical ^Padmaasana^ posture and appears in deep Yogic trance with beads of holy ^Japamaala^ in His Hands. \*VyasaTheertharu^ then closes off such a commemorative consecration of \*YantrodaarakaMukhyaPrana^ by bequeathing nearly "One Hundred Million" [[Bheejaakshara Mantra]] into the same and also bequeaths thrice that much amount from the granary of inexhaustible merits of meditation towards wholesome fructification of this most famous consecration of \*YantrodaarakaMukhyaPrana^ for all Time to come.

It is an unchangeable factoid that auspicious hierarchy \*Celestials^ themselves initiate conduct of righteous duty task from chosen righteous individual doers of duty tasks spread across all Epochs of Time. Indeed without such an awesome initiation on the part of such auspicious hierarchy \*Celestials^ it is well nigh impossible for conduct of any sort of righteous duty task by anyone at all. At ^^Moodalabagilu^, it is a routine practice of the young disciple \*VyasaTheertharu^ to customarily retire to one secluded and peaceful corner by the side of a favorite stone hinge abutting the cavern housing the holiest of holy Idol of \*AngaraYogaNarasimha^, self manifest Centuries earlier, owing to the supreme devotion of the legendary "Muktiyogya" \*AkshobhyaTheertharu^. There, the young disciple \*VyasaTheertharu^ reminisces about the day's lessons and also prepares suitable notes on the same. On one such occasion when the young disciple \*VyasaTheertharu^ is deeply involved in studying his notes, unknown to him a huge serpent happens to slither out of nowhere and begins to coil itself completely all over the frail body of the former. Totally unmindful and unaware of such a dangerous situation the

young disciple \*VyasaTheertharu^ continues to study from holy texts supremely unalarmed at this impending danger. After a while another fellow student arrives on the scene and is taken aback with frightened terror upon sighting the terrifying sight of a huge serpent that has by now totally coiled itself all over the frail body of \*VyasaTheertharu^, who on his part seems unperturbed as if nothing has happened at all. At once the student flees towards \*Guru ShreepaadaRajaru^ and informs everything about the strange incident that he has just now sighted. An undeterred \*Guru ShreepaadaRajaru^ on His part immediately goes into a trance in order to comprehend this sudden occurrence and pacifies everyone by announcing that it is none other than “Mukhtiyogya” \*Padmanabha Theertharu^, an ^Amsha^ of Celestial \*Sesha^, the principle disciple of \*VayuJeevottamaAcharyaMadhwaru^, who has Himself now arrived there in the guise of the huge serpent in order to prophesize about the enormous prodigal deeds that is waiting to be achieved by \*VyasaTheertharu^. In fact \*Guru ShreepaadaRajaru^ also speaks to the huge serpent in its own language and further comes to know that from then on no amount of toxic poisons of any kind whatsoever would have any adverse affect on the young disciple \*VyasaTheertharu^ who is also slated to enjoy enormous capability staging unstinted victory over all opponents in any manner of debate on any subject under the sky.

Once during another occasion, the venerable \*Guru ShreepaadaRajaru^ enlists the holy services of His young disciple \*VyasaTheertharu^ to perform ritual worship of a few of the principal \*Icons^ of the ^SreeMutt^, during His temporary absence. Accordingly, \*VyasaTheertharu^ begins to perform ritual worship of the principal \*Icons^ of the ^SreeMutt^, when a tightly shut lid of one particular mysterious box happens to open all by itself magically as it were upon coming in contact with the Holiest of Holy Hands of the former, revealing hitherto unseen \*Icons^ of \*ShreeKrushna^ along with complimenting \*Icons^ of \*Rukmini Devi^ and \*Sathyabhaama Devi^! Upon sighting the same the devotional fervor of \*VyasaTheertharu^ exceeds all limits and at once extemporaneous eulogy in favor \*RukminiSathyabhamasameta ShreeKrushna^ pours out in torrents from the now agape mouth of the former. Torrential cascades of Holy Tears stream out from the Holiest of Holy Eyes of \*VyasaTheertharu^, who with widest of wide open eyes strains to take in this most divine of all sightings! Very soon, in a much more awesome manner, none other than \*MadhwavallabhaSarvottamaShreeBalaKrushna^ also appears in front of a startled \*VyasaTheertharu^ and begins to dance about most rhythmically! A totally stupefied \*VyasaTheertharu^ immediately grasps two most sacrosanct ^Purushottama shaalagrama^ that are nearby in His two Holy Hands and begin to clap from the same giving off rhythmic sounds that are in perfect synchronization with each and every dancing step of none other than \*SarvottamaBalaKrushna^! After a while, \*Guru ShreepaadaRajaru^ returns to the ^SreeMutt^ and is surprised to hear loud singing voice of His disciple \*VyasaTheertharu^. Even as \*Guru ShreepaadaRajaru^ moves towards the ^Sanctum Sanctorum^, He also happens to hear most liltingly pleasant sounds given off by tiny jingling of bells signifying that indeed \*Someone^ is now dancing to the song being rendered by the young disciple \*VyasaTheertharu^ from within the ^Sanctum Sanctorum^. Taken aback by such a realization, \*Guru ShreepaadaRajaru^ peeps into a small crevice found on the outer wall of the ^Sanctum Sanctorum^ and is rendered utterly

speechless upon sighting the most divine of all sights in the entire Cosmos, that of none other than \*BalaKrushna^ dancing with unmatched gusto with most mesmerizing steps in tandem to the auspicious sound notes emanating from the clusters of ^Purushottama shaalagrama^ held forth from the Holiest of Holy Hands of His young disciple \*VyasaTheertharu^! Even as an overjoyed \*Guru ShreepaadaRajaru^ rushes headlong into the ^Sanctum Sanctorum^ with torrential tears of devotional frenzy streaming forth from His Holy eyes, inexplicably the dancing session of \*BalaKrushna^ ends then and there and the superlative \*Icon^ freezes forever in the most rarest of rare dancing posture with the ^Left Foot^ resting permanently on the ^Right Leg^!

\*Guru ShreepaadaRajaru^, is also aware that in the very near future this awesome young disciple \*VyasaTheertharu^, is also slated to once again restart famed ritual worship of none other than \*SarvottamaVenkateshwara^ atop ^^Tirumala^^. Such an auspicious time does come about during the year 1484 A.D when King \*SaalvaNarasimha^ a great devotee of \*SarvottamaTirumalaVenkateshwara^, requisitions for the holy services of \*VyasaTheertharu^ to be posted to ^^Tirumala^^ in order to restart routine worship within the 'Sanctum Sanctorum' of ^Ananda Nilaya^. A thoroughly accommodating \*Guru ShreepaadaRajaru^ pacifies all latent fears of King \*SaalvaNarasimha^ who is worried about the continuous stoppage of ritual worship of \*SarvottamaTirumalaVenkateshwara^ and promises to depute His young disciple, \*VyasaTheertharu^ to once again restart holiest of holy ritual worship from within the ^Sanctum Sanctorum^ of ^AnandaNilaya^ atop ^^Tirumala^^. \*VyasaTheertharu^ proceeds towards ^Tirumala^ and carries out his duties for twelve long years ranging from 1484 to 1496 A.D. It is reiterated first and foremost that \*SarvottamaTirumalaVenkateshwara^ is indeed most choosy while requisitioning for a most special servitude from legions of devotees, even though He is infinitely independent and supremely sovereign in achieving any form of duty task whatsoever merely by deeming the same. It is only owing to His supremely kind benevolence that \*VyasaTheertharu^, is deliberately handpicked in order to perform such an exemplary servitude. Therefore, \*SarvottamaTirumalaVenkateshwara^ with utmost understanding and patience, similar to a most doting and affectionate parent, **ALLOWS** an adorable infant, read as \*VyasaTheertharu^, to proceed with performance of a most humble service directed towards His ^Lotus Feet^, within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^. At first, \*VyasaTheertharu^ offers wholesome salutation to the most awesome of all manifestation of \*SarvottamaBhooVaraha^ resplendent in darkened hue resembling the mighty visage of a wild boar with jutting sharp tusks, with four powerful shoulders, holding the famed \*Sudarshana\*, ^Panchajanya^, ^Abhayamudra^ and ^Varamudra^ in each auspicious hand, with none other than auspicious Celestial \*BhooDevi^ now firmly ensconced on His left leg. Such a \*SarvottamaBhooVaraha^ is indeed constantly being saluted by phalanx of hierarchy Celestials led by none other than \*ChaturmukhaBramha^, \*Vayu^, \*Rudra^, \*Sesha^, \*Garuda^ and \*Indra^ amongst others. \*VyasaTheertharu^ blessed with a most special Omnipresence of the hierarchy \*Celestial Vayu^, moves straight towards the fiery cauldron of ^AnandaNilaya^, repeating the famed feat performed in an earlier Incarnation as \*Prahlada^ who had stood with folded hands in abject surrender and heightened devotional fervor in front of the awesome Incarnation of \*UghraNarasimha^, who had



put the very fear of apocalypse in the very soul of even battle hardened veteran hierarchy \*Celestials^. \*VyasaTheertharu^ also initiates performances of various auspicious services directed in favor of the ^Lotus Feet^ of “Nityamuktalu” \*PadmavathiDevi^, apart from arranging for realignment of the dilapidated tank bund of the sacred spring ^PadmaSarovara^ with stone and mortar at ^Tiruchanoor^. At ^GovindaRajaPatna^ nestling amidst vast plateaus of ^Tirupathi^, \*VyasaTheertharu^ initiates construction of fortification walls abutting the famed shrine dedicated to \*GovindaRaja^. Choosing one most auspicious day, \*VyasaTheertharu^, a perfectly poised picture of supreme renunciation befitting such a holiest of holy Pontifical Order, summons the sole surviving descendant of the erstwhile orthodox priestly clan from ^SreeRangam^, who has now come off age and arranges for performance of sacred thread ceremony to this youngster. Thereafter \*VyasaTheertharu^ ceremoniously transfers the reigns of administration of the famed pilgrim center of ^Tirumala^ to the young inheritor in a grand ceremony witnessed by thousands of grateful devotees led by a grateful Emperor \*SaluvaNarasimha^.

In this manner, \*VyasaTheertharu^ successfully restarts the famed worship of \*SarovottamaTirumalaVenkateshwara^ from within the ^Sanctum Sanctorum^ of ^AnandaNilaya^. This apart, \*VyasaTheertharu^ also arranges for donation of 140000 currency coins in vogue for use of various festivities in and around the sacred pilgrim center of ^Tirumala^ including those set aside for the principle deity of \*SarovottamaTirumalaVenkateshwara^ and for the timely conduct of the annual celebrations of ^Bramhotsava^. \*VyasaTheertharu^ also arranges for conduct of rituals such as ^Adhyanautsava-Dolotsava-Sahasrakalashaabhisheka^ and also other rituals to be observed on ^Ekadashi-Pournima-Ugadi-Deepavali^. This apart \*VyasaTheertharu^ also arranges for special festivities to be performed at the dedicated shrine of \*SarovottamaGovindaraja^ situated at the foothills of ^Tirupathi^. Importantly, \*VyasaTheertharu^ also arranges for performance of auspicious ritual of offering of ^Shankodaka^ at the ^Lotus Feet^ of \*SarovottamaTirumalaVenkateshwara^ on every Thursdays and conduct of compulsory ^Mahaabhisheka^ to \*SarovottamaTirumalaVenkateshwara^ with the rarest of rare incense of musk oil every Fridays. \*VyasaTheertharu^ also presents a stupendous garland made out of 108 ^Shalagrama^ stones to the ^Mulaviraat^ of \*SarovottamaTirumalaVenkateshwara^. Atop ^Tirumala^, \*VyasaTheertharu^ also consecrates the famed idol of \*BediAnjaneya^ and oversees the renovation of the splendid ^RajaGopuram^ of the ^Sanctum Sanctorum^. \*VyasaTheertharu^ also consecrates an idol of ^VimanaVenkateshwara^ atop the golden dome of the ^AnandaNilayam^ at ^Tirumala^.

\*VyasaTheertharu^ unshakeable devotion owes to the impressively infinite protected benefaction extended by none other than \*SarovottamaMoolaGopalaKrushna^ and on account of the same the former is ever ready to cast his holy hands into the very innards of a seething cauldron of boiling oil, most casually, without even a second thought. \*VyasaTheertharu's^ devotion is based on the rock solid belief that none other than \*SarovottamaMoolaGopalaKrushna^ is permanently resident within the soul of each and every individual and is the sole grantor of encouragement to the latter in each and every epoch of Time. This is the very reason why \*VyasaTheertharu^ exclaims extempore that indeed one should reside fearlessly wherever it is fit, since the Omnipresence of

\*SarvottamaMoolaGopalaKrushna^ is Universal. \*VyasaTheertharu^ is thus totally immersed in the ceaseless Eulogy of such a \*SarvottamaMoolaGopalaKrushna^ and continues to marvel at the latter's unstinted commitment towards the truly devout, so much so that He, \*SarvottamaMoolaGopalaKrushna^, the Supreme Monarch of all that He surveys and then some, is constantly at the beck and call of true devotees, as seen when He Himself stands with folded hands with much respect in front of the puny "Muktiyogya" \*Ugrasena^. \*VyasaTheertharu^ also states that all those who lead their lives fearlessly casting all their weighty worth upon the awesome shoulders of \*SarvottamaMoolaGopalaKrushna^, shall indeed come to enjoy choice hierarchy liberation in the long run, which is indeed a foregone certainty. \*VyasaTheertharu^ also exclaims that the stupendous Glory of \*SarvottamaMoolaGopalaKrushna^ is indeed too Infinite to measure and likewise ceaseless occurrence of faults on the part of an individual is also too infinite to measure, at the same time. In spite of such a glaring void, \*SarvottamaMoolaGopalaKrushna^ shall indeed redeem true devotees setting aside all their numerous faults much similar to the typical behavior of a doting mother who shall pardon with utmost ease repeated wrong doings of her precious offspring. The utterly devoted \*VyasaTheertharu^, with ^SiriKrushna Ankita^, is also smug with contentment with the thoroughly unchangeable fact that indeed his \*Holy Self^ is forever regarded as being counted amongst the rank and file of true devotees of \*SarvottamaMoolaGopalaKrushna^.

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**(B)Superlative levels of Knowledge (^Aparokshagjnana^) espoused brilliantly by \*VyasaTheertharu^ at the very same ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^.**

Stationed at ^^Moodalabagilu^, located most strategically on the eastern gateway leading towards the sacred pilgrimage center of ^^Tirumala^^, \*Guru ShreepaadaRajaru^^, now graces the titular Head of one of the Holiest of Holy ^Madhwa Pontifical Order^ and ranks amongst the greatest of devotees of none other than \*MoolaGuruSarvottamaMoolaGopinatha^. Such a worthy \*Guru ShreepaadaRajaru^ upon coming to know of the impending arrival of \*VyasaTheertharu^ in order to pursue higher studies at the ^Gurukula^ at ^^Moodalabagilu^, as per the Holy Intentions of \*Ashrama Guru BramhanyaTheertharu^, is filled with untold joy and rejoices at such a great fortune! \*Guru ShreepaadaRajaru^ being an ^Aaparokshagjnaani^ of the highest order is totally aware of the extent of enormous importance of this epochal Incarnation of \*VyasaTheertharu^ and the far reaching influence the same shall come to exert upon the eternal tenets of ^TatvaVaada^ of \*AadiGuru^, \*VayuJeevottamaSreemanMadhwacharyaru^. \*Guru ShreepaadaRajaru^ rejoices at this stupendous 'task in hand' of having to tutor such a disciple as \*VyasaTheertharu^ and draws a parallel with similar rejoicing expressed earlier by \*Guru SandeepiniAcharya^ who is designated to impart lessons to none other than \*SarvottamaBalaKrushna^, at the humble ^Gurukula^ at ^^Gokula^^, during the erstwhile ^DwaparaYuga^. After joining the auspicious ^Gurukula^ at ^^Moodalabaagilu^^, the young disciple \*VyasaTheertharu^ eagerly learns first hand all branches of higher studies from the venerable \*Vidya Guru ShreepaadaRajaru^ who imparts wholesome Holy Lessons on all canonical subjects encompassing the entire gamut of [[Tarka]], [[Vyaakarana]],

[[Nyaaya]], [[Chandas]], [[MimaamsaShaastra]], [[Purana]], [[Historical Chronicles]] and other branches of fine arts such as music, dance and sculpting. Overnight the virtual transformation of the young disciple \*VyasaTheertharu^ into a stupendous scholar of awesome promise is most discernable to one and all. Such a transformation is very much similar to the manner in which an extraordinary piece of art results from the handiwork of an expertly skilled sculptor. \*Guru ShreepaadaRajaru's^ famed lecture is listened to with rapt attention from the thoroughly gifted disciple, the young \*VyasaTheertharu^ who imbibes the same with rapt attention. Lectures based on some of the cornerstone tenets of the eternal ^TatvaVaada^ School of Thought initiated by \*VayuJeevottamaAcharyaMadhwaru^ take firm and unshakable roots in the brilliant young intellect of the young disciple \*VyasaTheertharu^. Important lectures imparted \*Guru ShreepaadaRajaru^ encompasses in much detail about such core subject such as the very terminology of 'Knowledge' → ^Aparokshagjnaana^(sic.) is termed as an awareness of the supremely unchangeable existence of hierarchy nature of all those who are termed as being/getting liberated led by none other than the hierarchy Celestial \*ChaturmukhaBramha^, are all under the sole purview of the supremely independent sovereign entity of \*SarvottamaSreemanNarayana^. Right from the very beginning \*VyasaTheertharu^ is very much aware of this inherent hierarchy nature typical to one and all since the same shall also apply during liberation in a hierarchy manner and what more is a causative towards the same. Even the most rarified occurrence of regurgitated bliss, is also a form of hierarchy occurrence and nothing else is also comprehended correctly by \*VyasaTheertharu^. Such being the case, it is most common for everyone to aspire only for onset of happiness on one hand and to thoroughly despise occurrence of sorrow on the other hand. Even to those who are accustomed to familial lifestyles may sometimes enjoy a temporary onset of happiness, but the same is not everlasting and is somewhat similar to the temporary relief experienced while scratching an intensely twitchy nervous patch of skin on one's back. Therefore an individual has to set off in quest of amicable reasons for comprehending the same. Indeed the very terminology of happiness occurs in two fold manner. The first one is worldly joy and happiness that stems out of enjoyment of all pleasurable pursuits such as touch, smell, visuals, wealth, family, spouse, progeny so on and so forth. The second type of happiness, however, is also branched out into further two categories of heavenly bliss and liberated bliss in which \*VyasaTheertharu^ is most interested, for obvious reasons. Those who are fortunate to enjoy the former happen to move around in designated domains of hierarchy \*Celestials^ traversing through the same in glittering vehicles and wallowing in elaborately verdant green pasture present there. According to \*VyasaTheertharu^ the most fortunate amongst all such categories are those who come to enjoy liberated bliss which is entirely different from all other forms of happiness and indeed is most special for the very same reason. Such a worthy lot are a rare breed indeed, for they are at the receiving end of constant bliss with an important rider that such a category of liberated bliss is indeed most hard to come by to those who are into familial lifestyles. \*VyasaTheertharu^ knows that many Schools of Thought have tried to define their own concept of liberation and the concurrent bliss that is inherent in the same, but it is only \*VayuJeevottamaAcharyaMadhwaru^ who has most clearly conceptualized that liberation is indeed enjoyment of inherent bliss so typical to that particularly unique hierarchy righteous individual in question. In a way the very terminology of ^Mukti^

according to \*VyasaTheertharu^ is also inferred as being → liberated but the same most importantly applies only to temporary bout of joy and sorrow that is so typical to those who are in familial lifestyles. Therefore the same also in a way implies that the nature of bliss that is also unique to select “Muktiyogya” individuals and that such a concept is indestructible on all counts. However there is every chance of the same being temporarily clouded by layers of ignorance and being obscured by pursuance of fetish of familial lifestyles. If such temporary bouts of ignorance get destroyed with gradual onset of true Knowledge of the ultimate entity of ^Parabramhan^ read as \*SarovottamaSreemanNarayana^, then according to \*VyasaTheertharu^ the same automatically renders uncoiling of all manners of bondage resulting in onset of genuine bliss of the highest order. Such a state of existence then occurs due to profusion of dominant traits of uniquely typical natural characteristic, of course with the supremely kind benevolence of \*SarovottamaSreemanNarayana^.

\*VyasaTheertharu^ with the most especially special of all highly prized sobriquet of \*CHANDRIKAACHARYARU^ during divinely ordained lifespan of ninety two years composes [[Three Holy Chronicles]] → namely [[TaataparyaChandrika]], [[Nyayamruta]] and [[TarkaTandava]] collectively known as ^VyasaTraya^. This apart, \*VyasaTheertharu^ also composes many devotional compositions in local Kannada language with the superlative ^Ankita^ of ^^SiriKrushna^^ that have proved to be beacon post for all those later day composers who have chosen to follow this most eminent example. The chief purpose of scripting many [[Holy Chronicles]] by \*VyasaTheertharu^ is solely in order to simplify most difficult and most seemingly incomprehensible [[Holy Canonical Texts]] scripted earlier by such holy luminaries such as the inimitable \*JayaTirthaShreepaadaru^, \*VayujeevottamaAcharyaMadhwaru^ and \*BhagwanVedaVyasaru^. \*VyasaTheertharu^ reigns supremely unchallenged in sixty four varied fields of Knowledge and is constantly attended upon by enormous retinue of faithful disciples led by the likes of \*Vijayendra Theertharu^ and \*Vadirajarju^. The holiest of holy pontifical reign of \*VyasaTheertharu^ is witness to rejuvenation of the famed ^Vyasakuta^ knowledge stream as well as ^Daasakuta^ devotional stream. The preeminent \*Haridasas^ who champion the cause of ^Daasakuta^, such as the inimitable duo of \*Purandara Dasarju^ and \*Kanaka Dasarju^ are in receipt of their awesome ^Ankita^ from none other than \*VyasaTheertharu^. The unmatched feats of \*Vadirajarju^, another ardent student disciple of \*VyasaTheertharu^, to ^TatvaVaada^ School of \*VayujeevottamaAcharyaMadhwaru^ is indeed most immeasurable. Once at ^Hampi^, \*Vadirajarju^, after completion of internship under \*VyasaTheertharu^ beseeches the latter to visit the pilgrim centre of ^Rajatapeetapura^ and witness firsthand the famed biennial occurrence of ^Paryaya^, a glorious tradition initiated under the advice of none other than \*VyasaTheertharu^. In due course \*VyasaTheertharu^ arrives at ^Rajatapeetapura^ for a grandest of grand ^Darshana^ of \*MadhwavallabhaSarovottamaBalaKrushna^ consecrated earlier by none other than \*VayujeevottamaAcharyaMadhwaru^. At ^Rajatapeetapura^, \*VyasaTheertharu^ beholds the most magnificent Idol of \*BalaKrushna^ consecrated by \*VayujeevottamaAcharyaMadhwaru^. Thereafter in the vicinity of \*SarovottamaBalaKrushna^, the great devotee \*VyasaTheertharu^ composes the famed [[ShreeKrushnamangalaashtakam]]. \*VyasaTheertharu^ also performs oblong

salutations at the ^Lotus Feet^ of \*ShreeBalaKrushna^ and utters glorious Eulogy in favor of the supreme independent sovereign \*SarvottamaBalaKrushna^, who is the grantor of glorious radiance to the very auspicious demeanor of none other than “Nityamuktalu” \*MahaLakshmiDevi^. \*SarvottamaBalaKrushna^ harbors Infinite levels of Knowledge which is sought after most enviously by all \*Celestials^. \*SarvottamaBalaKrushna^ is adorned with bejeweled ^koustubhamani^ and is constantly feted and worshipped by the hierarchy Celestial \*ChaturmukhaBramha^. \*SarvottamaBalaKrushna^ harbors the most auspicious of all ^Shankha and \*Chakra\* and His very Infinite ambience is forever immersed in the most alluring fragrance of the fragrant ^Kasturi^. \*SarvottamaBalaKrushna’s^ magnificent physical aura and unmatched presence is guaranteed to overshadow the personality of even the celestial perfecto \*Manmatha^. \*SarvottamaBalaKrushna’s^ guaranteed awesome presence is Infinitely more Infinite to even the most Infinite of all reasoning while He Is the sole overlord of all other \*Celestials^ and Is the chief eradicator of all forms of evil. \*SarvottamaBalaKrushna^ is the sole point of eulogy for hierarchy sages led by the likes of \*Koundinya^. \*SarvottamaBalaKrushna^ Is the sole benefactor of righteous \*Pandavas^ and Is the sole cleanser of all manners of evil plaguing ^Bhoodevi^. \*SarvottamaBalaKrushna^ is constantly feted by mighty Emperors such as \*Maandhatru^ and such a \*SarvottamaBalaKrushna^ possesses the Sun and Moon as two mesmerizing ^Eyes^ and also reclines upon Celestial bed of \*Aadhisesha^. \*SarvottamaBalaKrushna^ adorned with the awesome title of \*Sarvagjna^, Is much more eminent than all other of the same genre put together. \*SarvottamaBalaKrushna^, Is the very embodiment of Supreme Truth, Wisdom, Knowledge, Supreme bliss filled state and Infinite qualities that are permanently unattainable by anyone else, for all of Eternity.

On his part, \*VyasaTheertharu^ is supremely conscious that the timeless nature of occurrence of births, rebirths, sustenance, rejuvenation and ultimate destruction shall never apply to the primordial hierarchy \*Celestial SarvottamaMoolaGopalaKrushna^. Similar to the manner where onset of fresh spring rains in a riot of different colors with nature’s bounty at its best visible all around, similarly the temporary physical body of all eternally subservient souls are constantly being pilloried into ultimate nothingness owing to repeated changes brought about by the relentless passage of Time, interspersed with occasional dosages of bitter drought and sweetness of plenty. On the contrary \*SarvottamaMoolaGopalaKrushna^ alone is supremely unaffected by such ongoing destruction of a physical entity, is and shall always remain the supremely unattainable and unchangeable constant entity, shall constantly harbor a entity form that is never bracketed within the temporary confines of destructible naturalness, is the sole progenitor of all kinds of Knowledge streams, is never subject to any form of deformation whatsoever in all its entirety. Therefore, according to \*VyasaTheertharu^ it is most imperative for all individuals to reject all manners of familial attachments and habitual lust towards all worldly things and hanker only after true Knowledge, since each and everything virtually under the Sun is under the direct unchangeable control of such a \*SarvottamaMoolaGopalaKrushna^. Therefore, each and every individual must and should try to follow as much as possible the most worthy action of a professional gold miner who strives day in and day out to separate out the rich gleaming golden metal working without complaint from within the airless confines of the deepest of deep mines

and end up successfully separating the same from the surrounding ores. Likewise, \*VyasaTheertharu^ asserts that an individual must mix the nectar of devotion alongside the longstanding metal of → ^Aparokshagjnaana^ Knowledge and heat the same using the raging flames of supreme detachment of → 'vairaagya'(sic.) with the ultimate resultant being occurrence of supreme qualitative hierarchy liberated bliss. Further, \*VyasaTheertharu^ revels in the knowledge that all individuals without any exception whatsoever is always subject to one or the other form of deformation/shortcoming due to constant play of natural cycle of life that is inherently inbuilt in what is known as → '**ashtaprakruti**', (sic.) which itself comprises of → '**moolaprakruti-mahattatva-ahankaaratattva**' (sic.) Owing to the same all are subject to malformation and deformation resulting from mismatch of eleven different types of sensory organs, typeset alongside five primordial sounds, totaling to a sum of sixteen in all! In such a pitiful state only \*SarvottamaMoolaGopalaKrushna^ 'stands' head and shoulder above all such mundane occurrences that is so typical of all other eternally subservient subjects including even topmost hierarchy \*Celestials^, is the truest stand taken by \*VyasaTheertharu^.

\*VyasaTheertharu^ confers that all eternally subservient souls are forever snared into the bondage of natural occurrence and from such an eventuality stems forth occurrence of a physical body and its eventual destruction. During the course of an individual lifespan, series of occurrence of dreams and obvious awareness / awakened stage are all brought about by the supreme deemed will of none other than \*SarvottamaMoolaGopalaKrushna^, who alone is the sole cause effect of countless occurrences of birth, sustenance and ultimate destruction of an individual. Only upon correct comprehension of such vital facets of natural occurrence, \*VyasaTheertharu^ concedes grudgingly that an ultimate path towards liberation shall open up and never otherwise. Also a plethora of physical occurrences that are brought about by discharge of one's duty is taken as being the sole truth, but the 'not to be missed' fact here as per \*VyasaTheertharu^ is that all such occurrences are brought about with the prior supreme will of \*SarvottamaMoolaGopalaKrushna^ and are permanently temporary in nature. Likewise, those who are too much attached to familial lifestyles without ever giving even one minute fleeting thought to the Universal Omnipresence of such a \*SarvottamaMoolaGopalaKrushna^ are in morbid danger of falling into the eternal deathtrap of births and rebirths. \*VyasaTheertharu^ argues most forcibly that even though trials and tribulations so common during observance of ordinary familial lifestyles or even Pontifical lifestyles are somewhat real in nature as and when they tend to occur, the same can always be vacated partially or totally as the individual case may qualify, upon performing relentless Eulogy of \*SarvottamaMoolaGopalaKrushna^ in a similar manner of the highly potent [[Garuda Mantra]] which acts as an insurmountable barrier negating even the most venomous of toxic poisons.

\*VyasaTheertharu^ is in the know that the supremely divine kind benevolence of such a \*SarvottamaMoolaGopalaKrushna^ is always one that is full of true Knowledge brought about by prior performance of His Eulogy, thought and meditation day in and day out. This is a surefire means available for one and all to escape from the morass of ordinary familial lifestyle after submitting all fruits of action at the ^Lotus Feet^ of a qualified

\*Madhwa Guru^ first and foremost since such worthy are all twice born \*Celestials^ having Incarnated in great haste upon coming to know of the impending Incarnation of none other than \*SarvottamaGopalaKrushna^ at ^^Mathura^^! Such deserving individuals, however also need to be constantly in the company of righteous worthy, offer regular worship to \*SarvottamaGopalaKrushna^ on a daily basis, hear sing and learn more and more about His Infinite Glory and ceaselessly mediate upon His supremely Infinite manifestation. Since \*SarvottamaMoolaGopalaKrushna^ is Omnipresent through the Cosmos it is highly recommended to extend cordialness towards each and every form of life since the 'former' is sure to reside within each one of them in a measured quantity as per their individual merit. Such an Eulogy of \*SarvottamaGopalaKrushna^ is not only recommended for those who are into familial lifestyles but the same shall more than suffice for all those who are bracketed as being liberated, too. For this very same reason even those who are considered as being liberated, harboring greatest quanta of ^Aparokshagjnaana^ within themselves are even to this day indulging in ceaseless Eulogy of such a \*SarvottamaMoolaGopalaKrushna^. Therefore, \*VyasaTheertharu^ make it most imperative to mediate upon the Omnipresence of such a \*SarvottamaMoolaGopalaKrushna^, Who is manifest within the very soul of all. \*VyasaTheertharu^ remarks humorously that it is an easy guess that an individual constantly wishes to enjoy only happiness and never wishes to suffer from onset of any form of sorrow, nevertheless onset of unwanted sorrow does occur whilst the onset of much wanted happiness shall continue to evade an individual and shall continue to remain as out of bounds and as deceitful as a magical mirage in harsh desert. \*VyasaTheertharu^ continues to remark that when the hapless plight of a physical body is in itself so pathetic, one can only imagine plight of all other occurrences that owe their very origin/originate to/from such a physical body like parents, siblings, spouse, offspring, household, wealth so on and so forth. \*VyasaTheertharu^ advises one and all to ponder over the fact that all such relations and bondage shall cease to exist the very minute that a physical body is destroyed, so what is the point in constantly hankering over them all the time? In such a clear cut case scenario, \*VyasaTheertharu^ challenges that can any individual ever hope to appease such a \*SarvottamaGopalaKrushna^ by the means of such an utterly destructive physical body of ours. Never! It is mooted for one and all to ponder over all so called good deeds that we may have ever carried out right from the point of arrival within our mother's womb up to the time of having to sleep lifelessly upon a funeral pyre ready for oblivion to kingdom come! What is the real help that we as an entity ever benefited from this most temporary and mortal physical body of ours? Nothing! Not even a tiniest of tiny speck! When shall an individual ever hope to attain the ^Lotus Feet^ of such a \*SarvottamaMoolaGopalaKrushna^? Therefore one must ingrain the unchangeable true fact that all manners of deeds amount to next to nothing and therefore one must constantly espouse pristine pure devotion towards the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^ for sustenance and succor, for He alone is the only one who really cares about each and every individual and He shall invariably give back in a million fold all manners of duty so carried out by an individual in more than one manner that is beyond comprehension. \*VyasaTheertharu^ further substantiates in a manner that only he can that it is a true fact of life that whoever so it might be, either \*Celestial^, human or even those who harbor demonic traits, if and only if they happen to pursue ceaseless Eulogy of \*SarvottamaGopalaKrshna^ then there is a

most definitive chance of all of them being rewarded with onset of ultimate hierarchy liberation, the greatest amongst all types of choicest boons. It is not necessary to be born as ultra orthodox clergyman, or as \*Celestial^, or as a great \*Sage^, since an individual does not have any control at all whatsoever over such lofty births in select lineages, in order to appease such a \*SarvottamaGopalaKrushna^. Likewise even routine performance of rituals, a sense of heightened awareness, acts of charity and acts of worship alone shall not result in flow of supreme benevolence of \*SarvottamaMoolaGopalaKrushna^. On the other hand, whoever it might be, if he or she happens to relentlessly pursue the ^Lotus Feet^ of \*SarvottamaGopalaKrushna^ with selfless and spirited pristine pure devotion, then the same shall definitely stand to gain His infinitely kindest benevolence. Such meritorious tuitions dispensed by \*Guru ShreepaadaRajaru^ enables the young disciple \*VyasaTheertharu^ to emerge as radiant as the midday Sun and is transformed in the manner of a indefatigable scholar of enormous fame. Indeed, the extent of scholastic brilliance is so infinite that the same enables \*VyasaTheertharu^ to be ranked third after such titans such as \*VayuJeevottamaAcharyaMadhwaru^ and \*JayaTirthaShreepaadaru^. The inexhaustible amount of kind benevolence of \*Guru ShreepaadaRajaru^ also enables the young disciple \*VyasaTheertharu^ to compose monumental [[Holy Works]] that reigns supreme in the enormous World of [[Vedanta]]. The very historical course of many an Empire of medieval kingdoms of the Deccan plateau are changed gloriously due to the enormous influence wielded by \*VyasaTheertharu^ who also initiates many other thoroughly deserving individuals into ^Holy Pontificates^. \*VyasaTheertharu^ strides like a veritable colossus in the field of arts, literature and in general in the overall enhancement of the vibrant culture of ^BharataVarsha^ and the same is fit enough to be etched eternally in glittering eternal gold for all Time to come!

It is indeed an unchangeable fact that the real essence of the [[Holy Works]] of \*BhagwanVedaVyasaru^ is known only to \*VayuJeevottamaAcharyaMadhwaru^. Likewise, the real essence of the [[Holy Works]] of \*VayuJeevottamaAcharyaMadhwaru^ is known only to \*JayaTirthaShreepaadaru^, whilst the real essence of the [[Holy Works]] of \*JayaTirthaShreepaadaru^ is known only to \*VyasaTheertharu^, who reigns as a supremely unchallenged Monarch of ^VyasaKuta^, successfully encapsulating the supremely independent sovereign nature of \*SarvottamaMoolaGopalaKrushna^ through the awesome medium of [[Holy Compositions]]. \*VyasaTheertharu^ composes such monumental Holy Works titled as [[Taatparya Chandrika]], [[Nyaayamruta]], [[Tarka Tandava]], [[Mandaaramanjari]] Compendium comprising of → [[Upaadhi Khandana]], [[Maayaavaada Khandana]], [[Prapanchamithyaatvaanumaana Khandana]], [[Tatvaviveka]], [[Tatvasankhyaana]] and [[Tatvodyota]], [[Bhedojeevana]], [[Prameya Navamaalika]], [[Granthamaalika Stotra]], [[ShreeVenkateshaStotra]], [[ShreeKrushnaMangalaashtaka]], [Yantroddhaaraka Hanuma Stotra], [[Shiva Stuti]], [[ShreepaadaRajaPancharatnamaalika Stotra]], [[Satarkavilaasa], [[Bhedasanjeevini]], [[Vedantasaara Sanghaha]], [[Hanumathsamprokshana Vidhi]] and [[VayuStutiPunascharanavidhi]]. \*VyasaTheertharu^ composes three awesomely notable [[Holy Texts]] in serial wise starting with [[Nyayamruta]], [[TaatparyaChandrika]] and followed by [[TarkaTandava]], collectively known as the fabled [[Vyaasatraya]], sometime during 1484-1494AD.



Whilst the two [[Holy Works]], namely [[Nyayamruta]] and [[TarkaTandava]] are composed by \*VyasaTheertharu^ in the genre of independent chronicles, the specialty of [[TaaparyaChandrika]] is that even though the same is recognized as being in the genre of [[Vyakhyaana]], the same appears as an independent chronicle. Indeed the epochal meritorious fame of [[Nyayamruta]], [[TaaparyaChandrika]] and [[TarkaTandava]] composed by \*VyasaTheertharu^ is so infinitely immense that the same always heralds unstinted victory to the faithful, since the same is an envious sibling of the rarest of rare ^Mandaara^ florescence that flourish in a colorful riot in the Celestial tree of ^Kalpavruksha^. Indeed so devastatingly powerful is the Supreme Truth content enshrined in these ^Three^ [[Holy Works]] composed by \*VyasaTheertharu^ that all those scholars who are wont to parade till then puffed up with false pride are now left in limbo, faced with no other choice but to reject their proud vanity and accept the scholastic mastery of inherent in the same as well as in the famed author.

**netraaneeva trayopi trijagati \*Nruhare^rindhate yatprabandhaaha||{San.}**

The triumvirate of these ^Three^ [[Holy Works]], namely [[Nyayamruta]], [[TaaparyaChandrika]] and [[TarkaTandava]] composed by \*VyasaTheertharu^ are likened to the ^Three^ fiery Eyes of ^TatvaVaada^ likened here to \*SarvottamaUghraNarasimha^, successfully vanquishing evil scourge of contra school likened to the demoniacal ‘h i r a n y a k a s h i p u’. The Supreme Truth content occurring in the manner of the famed invincible weapon ^Vajrayudha^, enshrined permanently in these ^Three^ [[Holy Works]] composed by \*VyasaTheertharu^ always decimates mountainous false arguments put forth by contra schools in double quick time. Till such time, a majority of followers of contra schools owing to monumental miscalculation had taken little or no notice at all of the enormous purport of the ^TatvaVaada^ School of Thought initiated by \*VayuJeevottamaAcharyaMadhwaru^, so much so that even greatest literary ‘Magnum Opus’ of the incomparable \*JayaTirthaShreepadaru^ also drew little or no attention and was sidelined as being mere summarized commentaries bordering on personal glorification of the founder Philosopher. It was at that very moment that the ^Three^ fiery [[Holy Works]], composed by \*VyasaTheertharu^, namely [[Nyayamruta]], [[TaaparyaChandrika]] and [[TarkaTandava]] literally fell upon these contra schools with such devastating effect that the latter has still not been able to recover fully from the same, which has even led to fragmentation in their midst and caused thorough chaos in their hitherto closed ranks. Apart from such an enviable literary track record, \*VyasaTheertharu^ has also composed innumerable devotional compositions in Kannada with the superlative ^Ankita^ of \*SiriKrushna^. The most awesome manner in which \*VyasaTheertharu^ has consecrated seven hundred thirty four Idols of \*VayuJeevottamaAnjaneya^ all over the subcontinent is supremely unmatched and shall remain so forever! It is to the immensely superior credit of \*VyasaTheertharu^ that during His Pontifical Reign much importance is given to the protection of native culture, identity, tenets of ^Dharma^, arts and profusion of pristine pure devotion towards \*SarvottamaMoolaGopalaKrushna^. \*VyasaRajaYatigalu^ even ascends the golden throne of the ^Vijayanagara^ Kingdom out of express compulsion, apart from being \*Raja Guru^ to six Emperors of ^Vijayanagara^ in a row. \*VyasaTheertharu^ also initiates eight new Universities of

higher learning all over the subcontinent. It is from the exalted corridors of such University that the likes of \*VijayeendrTheertharu^, \*Vaadiraajaru^, \*ShreeGovindaVodeyaru^, \*SreeNarayanaYathigalu^, \*PurandaraDasaru^ and \*KanakaDasaru^ emerged. \*VyasaRajaYatigalu^ strives day in and day out through His divinely ordained lifespan for the betterment of the entire subcontinent and were never limited to the four corners of the famed ^Vijayanagara^ Empire. A sense of better understanding and longstanding friendship is constantly encouraged amongst many royal dynasties of the subcontinent so that unwanted external interferences could be thwarted and nipped in the bud. Each and every such awesome feat accomplished most gloriously by \*VyasaRajaGuruSarvabhoulmaru^, waxing much auspicious eloquence combined with most especially special of all highly prized sobriquets of \*CHANDRIKACHARYARU^, is only as per the supremely deemed will of none other than \*RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^.

^Vijayanagar^ Empire is witness to a 'Golden Age' during the famed rule of the just ruler Emperor \*Krushnadevaraya^, augmented from the overall guardian guidance of \*VyasaTheertharu^. Indeed so overwhelmingly vast is the extent of holy influence of \*VyasaTheertharu^ that none other than Emperor \*Krushnadevaraya^ routinely visits the eminent former at daybreak without fail each day to discuss threadbare each and every matter of vital importance to the overall wellbeing of the ^Vijayanagar^ Empire. Acknowledging such unstinted and glorious services to the ^Vijayanagar^ Empire, a grateful Emperor \*Krushnadevaraya^ also performs a dazzlingly ^NavaRatnaabhisheka^ upon \*VyasaTheertharu^, thereby expressing a deep sense of gratitude and eternal servitude on behalf of all his subjects. Emperor \*Krushnadevaraya^ also offers a golden utensil brimming to the full with precious gemstones of every hue to \*VyasaTheertharu^, who true to His magnanimous holy character donates the same in charity to deserving subjects on the spot, then and there itself! \*VyasaTheertharu^ successfully establishes a deep rooted sense of wellbeing and understanding amongst followers of all Schools of Thought, ably nurtured and encouraged in the long run by Emperor \*Krushnadevaraaya^. Compulsory performance of routine ritual worship in all holy shrines irrespective of the nature of its divine occupant is the rule of the day as laid down by \*VyasaTheertharu^, with no compromise at all on any front whatsoever. However in spite of such an exalted status, \*VyasaTheertharu^ 'settles' for one moderately spacious stone mansion situated in the vicinity of ^Chakra Tirtha^ and functions from there assisted most ably by retinue of faithful disciples. During that time the Capital City of ^Vijayanagar^ is also renowned by another equally famed synonym of ^Vidyanagar^ throughout the subcontinent and attracts students and scholars alike in unstoppable droves searching for the quintessential wisdom of ancient Knowledge. During that period, groups of reputed scholars led by one 'b a s a v a b h a t t a', hailing from the northern Kingdom of ^Kalinga^, arrive at ^Vijayanagar^. The proud 'b a s a v a b h a t t a' openly gloats over many a self acclaimed adjectives of 'v a a d h i s i m h a', 'v a a d i b h a y a n k a r a' and 'v a a d i m a r t a n d a' to all and sundry! At the Royal Court of ^Vijayanagar^, 'b a s a v a b h a t t a' the very indecent picture of vulgar opulence wearing rich garish costumes with grotesquely decorative pendants and bejeweled necklaces puts forth a challenge for any one of the resident scholar from any School of Thought for an open debate. An anxious Emperor \*Krushnadevaraya^ requests \*VyasaTheertharu^ to safeguard the premier

intellectual status of the ^Vijayanagar^ Kingdom. In due course a marathon debate is initiated by \*VyasaTheertharu^, who is anointed with sacrosanct ^panchamudra^, with a deep set ^angaara-akshate^ mixed with scented sandalwood paste, wearing huge beads of ^ShreeKamalaakshaTulasi^, attired in the holiest of holy ^Saffron^ clothing, the very epitome of supreme Knowledge as enshrined in the valued eternal tenets of ^^TatvaVaada^^ of \*VayuJeevottamaAcharyaMadhwaru^. \*VyasaTheertharu^ places a few deliberately chosen tendrils of ^^ShreeTulasi^^ upon His Holy Head that is on earlier occasion offered at the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^. At first \*VyasaTheertharu^ maintains overwhelming silence all the while immersed in uttering salutary invocations directed in favor of \*VidyaGuruShreepadaraja Antargatha Bhaarathiramana Mukhyapraanantargatha MoolaGopinatha^, followed by salutary invocations directed in favor of \*AshramaGuru BramhanyaTheertha Antargatha BhaarathiramanaMukhyapraanaantargatha MoolaPattabhiRamachandra^, followed by salutary invocations directed in favor of \*JayaTirthaShreepadarantargatha BhaarathiramanaMukhyapraanaantargatha SreemanMoolaRama^ and followed by salutary invocations directed in favor of \*VayuJeevottamaAcharyaMadhwaantargatha ShreeLakshmiHayagreeva binna BhagwanVedaVyasa^!

During the marathon debate with the hapless opponent ‘b a s a v a b h a t t a’, the preeminent \*VyasaTheertharu^ employs most discernable facets such as → ^MahaVishnusarvottamatva^, ^Panchabheda-Taaratamya^, ^Bimba-Pratibimba^ and through the canonical medium of the same establishes the unchangeable supremely independent sovereignty of \*SarvottamaMoolaGopalaKrushna^. \*VyasaTheertharu^ also elucidates with crystal clear clarity that \*SarvottamaMoolaGopalaKrushna^ alone is the grantor of choice hierarchy Liberation so much so that even the essential prerequisites of liberation are to be enabled by Him alone. Each and every individual soul that is in question occurs in the manner of an irregularly or regularly (as the case may be) mirrored Omnipresence of such a supremely independent sovereign entity of \*SarvottamaMoolaGopalaKrushna^. This is the resounding supreme truth of the existence of the Cosmos in real time and space continuum. The five fold manifest essential differences that are unchangeable and exists universally amongst all things – animate and as well as inanimate differs infinitely with the supremely independent sovereign entity of \*SarvottamaMoolaGopalaKrushna^. The permanent dependency of all the three categories of souls are eternally indebted to \*SarvottamaMoolaGopalaKrushna^ for their very existence and concurrent extinction, at all times. Occurrence of hierarchy bliss is nothing but awareness of being enabled to enjoy the meritorious fruits of one’s own unique inherent natural characteristic with concurrent onset of pristine pure devotion directed towards the ^Louts Feet^ of \*SarvottamaMoolaGopalaKrushna^ which brings about the former, that is choice liberation. \*VyasaTheertharu^ validates further that segmentation of ^pramana^ into three sub segments namely → ^pratyaksha–anumana–agama^, upon which none other than \*SarvottamaMoolaGopalaKrushna^ alone is the sole suzerain, ruling roost over all such permutations and combinations. \*VyasaTheertharu^ also highlights one of the most vital of all ^prameya^ that has to be ingrained in all those who constantly strive to tread the righteous path of duty task. All end results so brought about by the supreme deemed will of \*SarvottamaMoolaGopalaKrushna^ is also once again within His sole

possession, whilst chosen does act only as a sort of temporary medium in transit. Each and every annotation of the eternal [[Veda]], as per \*VyasaTheertharu's^ forceful argument hold out this very same truth that such suzerainty over all righteous duty tasks rests solely with the supreme sovereign entity of \*SarvottamaMoolaGopalaKrushna^ alone and with no one else. Such a vital aspect of truth entity is most clear when examined under the scanner of the utterly dependent nature of hordes of individuals in question. Indeed so timid is the utterly fickle nature of an individual, that he does not even wish to expire one day or the other, but shall invariably have to do so one day or the other, since the same is most inevitable. Next, \*VyasaTheertharu^ also builds soundest arguments in the realms of the most wariest of wary concept of 'memory', one of the most contentious topics of discord amongst all the three leading Schools of Thought. All the three Schools of Thought have their own conclusions regarding the qualitative nature of memory which is put forth as a form of cognition and sometimes treated as being a qualified misnomer of the same. \*VyasaTheertharu^ with a most noble and resonant Holy voice that is audible with crystal clear clarity to one and all continues to defend the notions of treating the very concept of cognition as being bracketed as ^pramana^. The ancient ^Nyaya^ system defines memory as being termed as Knowledge or ^gjnana^, a delectable byproduct of an individual's intellectual impressions alone. This inference of memory is to be distinguished from recognition where in the past impressions are revived by the presence of the same object before the individual, after lapse of several decades.

\*VyasaTheertharu^, the brightest crown jewel of ^TatvaVaada^ School of Thought initiated by \*VayuJeevottamaAcharyaMadhwaru^ adopts a didactical approach to define the very concept of memory, that is unique only to this most eminent of all Schools. It is held that the impressions based on previous experience are not the only one that causes onset of memory and its consequent relapses. In this context, \*VyasaTheertharu's^ position of argument is more evident when it is inferred that the very concept of memory is held as being a form of perception termed as → ^manasa pratyaksha^. Upon agreement to such a concept, then the same shall give rise to two vital questions → whether it is a dependent cognition or whether it is an independent cognition. The ^Nyaya^ system does not examine this problem at all as it classifies ^gjnana^, Knowledge, into two branches, namely → ^anubhava and smrti^ and the scheme of ^pramana^ are relevant only within the category of ^anubhava^ alone. Thereafter the 'true or false' labeling of memory may then be said to depend directly on the truth or falsehood of the initial experience, alone. \*VyasaTheertharu^ explains the concept of memory as being a form of individualized perception. But the same is classified under perception not on the ground that it is dependent of perception but on the ground that it is a form of independent perception on its own right. With such conceptualization, now the very nature of perception of such a memory arises relating to the object of perception. According to \*VyasaTheertharu^, the challenging riddle of memory is well and truly secured in the distant past, locked firmly with the key thrown away most conveniently! However, the same does not exclude the role of earlier impressions in the experience of memory. It is held that the mind is able to perceive the past being assisted by a plethora of former impressions and the same may be said to provide the necessary contact of the mind with past. \*VyasaTheertharu^ also clarifies that memory is a form of cognition based on past impressions which is tantamount to an apparent contradiction. The

experience in the 'past' is of the form of an object at present characterized by the feeling of 'now'. But in the case of memory as per the eternal tenets of ^TatvaVaada^ School of which \*VyasaTheertharu^ is an avowed votary, the same qualifies as being as past then or as it is present now.

Even as a thoroughly stumped 'b a s a v a b h a t t a' watches with openmouthed stupefied amazement, \*VyasaTheertharu^ deftly side steps this contradiction by holding that the very concept of memory is never a simple reflection on past experiences but a direct perception of the past by the every conscious mind of an individual. However, \*VyasaTheertharu^ admits albeit candidly about the vital importance of earlier impressions, that have a direct bearing on perception of the past which is once again limited to those objects, the impressions of which are in the mind, thus acting as a sort of connecting bridgeable links to the past. \*VyasaTheertharu^ also puts much emphasis on this direct perceptual element in memory and explains the immediacy of the gamut of occurrence of memory. Such argument put forth by \*VyasaTheertharu^ successfully answers many outright objections to memory being treated as ^pramana^ by an overconfident and overrated scholar, 'b a s a v a b h a t t a'. \*VyasaTheertharu^ also points out that if memory is denied the status of ^pramana^, then all inferences which are based on the circumventing reference of ^vyaapti^ would then also automatically cease to exist as ^pramana^. Unwilling to relent so easily and concede defeat, the scholarly 'b a s a v a b h a t t a' also contends that it is not possible to ascertain the truth or falsity of a memory since the state or condition in which the object is experienced earlier will not be present now in this day and age and therefore no logical correlation can be established between these two tangential concepts. In reply, \*VyasaTheertharu^ strongly argues that in ^TatvaVaada^ School of Thought propagated by \*VayujeevottamaAcharyaMadhwaru^, that it is not a representation of the experience in totality that makes memory valid. On the contrary, \*VyasaTheertharu^ points out that existence of the object in the same condition whenever it is known is not considered as being relevant to the notion of cognition of memory. What is required is that one particular state or condition in which it is apprehended in that particular running space time continuum should really belong to the 'same' in the next succeeding running space time continuum. Now employing this clinching analogy, \*VyasaTheertharu^ argues that it is necessary to perceive that the particular object in question is in such a condition or state at such and such a time. Faced with such irrefutable logic, the never say die 'b a s a v a b h a t t a' in an unsuccessful attempt to break the gridlocked debate retorts back by arguing that there is no novelty as such in the cognition factor representing memory. But \*VyasaTheertharu^ once again subdues 'b a s a v a b h a t t a' by pointing out this is not as serious a prerequisite that would prevent further validation of cognitive memory. What more, there is an acknowledged compulsory element of novelty present in the very concept of memory, which is not a mere reproduction of a previous experience but rather as being wholly identical with the contentious occurrences of past experiences. The same is however a mere comprehension of past events characterized by pockmarked occurrences of special events, wherein all such earlier experiences are qualified as being termed as 'present'. \*VyasaTheertharu^ also analyzes the notion of memory as an attempt to account for the immediacy of a past experience by considering it to be a form of perception, thereby recognizing its vital functioning in the realm of things.

Next in line, \*VyasaTheertharu^ begins to tackle the intractable dependency of all forms of souls that are in eternal bondage in temporary physical and metaphysical states of existence. Amongst a plethora of things that are physically visible to one and all viz., flesh, skin, bones etc. there is also the presence of the soul in each and every individual. This entity of soul is ever present within all individuals even in state of deep slumber as well as wide awakened state of existence. On the other hand the awareness of Knowledge shall not be as active during state of deep slumber. In other words inactive state of Knowledge is the general rule for all individuals during their state of being asleep. Also one can feel the warmth of one's body upon touching the same. Amazingly when one happens to close one's ears with one's hands then one can even hear to the awesome sounds of roaring sound of waves lashing upon broken coastlines, thunderous cascades of sounds and sometimes even hear sounds akin to crackling flames of fiery fires! All such mysterious sounds are indeed attributable to the existence of the soul within one's body. Next after conceding the presence of such a soul within one's body, then the automatic question of the place of occupancy of the same arises naturally. Also how does such a soul come to infer about the occurrence of pain and pleasure throughout in any one tiny corner of the body. \*VyasaTheertharu^ then quotes from the sacred [[Bramha Sutra]] composed by \*BhagwanVedaVyasaru^, that the astounding truth for the presence of the soul is in the nature of an atomized entity and the same is embedded within the central heart portion of the physical body of each and every individual. Such a soul entity exists in the manner of a small speck of fragrant perfume which when applied to one tiny corner of a huge yard of cloth manages to spread its fragrance upon the entire run of cloth. Most vitally when an individual is wide awake such an entity of soul is more specially manifest in the eyes of that particular individual, whilst an individual happens to dream during nighttimes then such a soul entity happens to reside in the neck portion of that particular individual, albeit temporarily.

For the purpose of rendering further clarity to this notion of the presence of soul within one's body \*VyasaTheertharu^ narrates the existence of two broad categories of state of souls, namely → seen (saamsha) and unseen (niramsha). For the first category of 'saamsha', the same harbors both ^prakaashavyaapti and amshavyaapti^. Typical examples of the same are auspicious hierarchy \*Celestials^ who are enabled to dwell within many a physical body in the form of ^amsha^ and are thus enabled with a visible glow. But the second category of soul cannot harbor any capability of residing in the form of ^amsha^. However such category is fortunately enabled to increase their individual fame and glory chiefly on account of their individual achievements and inherent capabilities. A just example of the same is the analogy of a lighted lamp which casts its glowing radiance throughout its surrounding even when lit in one obscure corner. But generally speaking such twice born \*Celestials^ who are considered as being ^amsha^ of one particular primordial \*Celestial^ harboring a patented ^Mularoopa^ are not enabled to possess same amounts of qualitative power and wholesome Knowledge. Only a select few twice born \*Celestials^ and hierarchy \*sages^, upon the prior supreme deemed will of none other than \*SarvottamaMoolaGopalaKrushna^ are enabled to possess these very same heightened levels of qualitative power and wholesome Knowledge that remain unaltered both in the primordial ^Mularoopa^ as well as in the incarnated ^amsha

roopa^. \*VyasaTheertharu^ further elaborates on the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^, that multihued and infinite play of diversity is the unchangeable rule of Nature applying typically even amongst categories that are termed as being animate as well as inanimate. Thus in order to broadly categorize existence of all manners of individual souls the same is segmented as → “saatvika-rajasa-taamasa” according to the decreasing order of affinity quotient in terms of their gravitation towards all things that are considered as being good, average and bad. Extrapolating the same a bit further, \*VyasaTheertharu^ deduces that even hierarchy \*Celestials^ themselves exists as ‘satvika’, whilst puny humans exist as ‘rajasa’ and lastly demons exists as ‘taamasa’. However, due to strange quirk of fate, sometimes it may so occur that \*Celestials^ may be born as human beings, whilst human being themselves may be born amongst clans of demons. But during such time such unnatural occurrences are limited temporarily as it were only to the physical body alone and the same shall never apply to inherent qualitative nature, termed as the classical → ^jeeva swarupa^. Therefore, these three categories are invariably moving towards a further plateau where they are tagged as being “Muktiyogya—nityasamsaari-tamoyogya”, respectively. Most importantly as \*VyasaTheertharu^ points out here, the particular gender, place of occurrence and the unique segregation shall not apply and those who are destined for one particular inevitable end state shall well neigh move towards the same, ultimately, come what may and against all odds, internal as well as external. Finally, \*VyasaTheertharu^ ends the marathon debate by simplifying all put forth arguments, by taking the first category of ‘saatvika’. The same is further segmented more crucially into → the first level comprising of \*Celestials^, the second level comprising of \*Sages^ whilst the third level comprising of intellectually and spiritually elevated humans. \*Celestials^ are those who constantly effuse pristine pure devotion towards the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^. Amongst hierarchy \*Celestials^, “Nityamuktalu” \*MahaLakshmiDevi^ and “Muktiyogya” \*ChaturmukhaBramha^ possess greatest levels of devotion as well as Knowledge in descending order of occurrence all the way through the rank and file of phalanx of \*Celestials^. Likewise in the clans of hierarchy \*Sages^ the same are once again bracketed as being titled as → \*Devarishi^,\*Bramharishi^, \*Rajarishi^ so on and so forth. It is most essential to carry out each and every task in the manner of a righteous performance of duty tasks directed towards the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^. Upon culmination of this grandest of grand debate, a thoroughly chastened ‘b a s a v a b h a t t a’ accepts unconditional defeat and bows full length in front of \*VyasaTheertharu^. Exhibiting commendable sense of gratitude even after tasting bitter defeat, the humbled ‘b a s a v a b h a t t a’ then hands over the rarest of rare miniature ^Spatika Linga^, his most prized possession, harboring a most special Omnipresence of \*ManoNiyaamaka MahaRudra^ to the victorious VyasaTheertharu^!

Thereafter, \*VyasaTheertharu^ arises most nobly from His Holy Seat and receives the sacrosanct lavender white hued miniature ^Spatika Linga^ manifest with the auspicious Omnipresence of \*MahaRudra^, most reverentially and gently places the same in the center of the palms of His holiest of holy right hand. \*VyasaTheertharu^ then with utmost reverence proceeds to place the iconic representation of the famed \*SUDARSHANA CHAKRA\* of none other than \*SarvottamaMoolaGopalaKrushna^ atop the ^Spatika Linga^ now ensconced firmly in a suitable altar of worship, nestling

amidst freshly offered leaves of sacred ^bilvapatre^, accompanied by thunderous blasts of sound emanating from many a Holy Conch Shell and auspicious musical notes from many an auspicious musical instrument being sounded by each one of those who are assembled there. Full throated thunderous roars of \*MOOLAGOPALAKRUSHNA SARVOTTAMAHA MUKHYAPRANA JEEVOTTAMAHA^ rent the air in all directions even as overzealous audience in their hundreds stampede towards the spot where \*VyasaTheertharu^ is seated, in order to gain His most kind benevolent blessings. Next, \*VyasaTheertharu^ supremely magnanimous and kind in the eternal sweetened nectar of outright victory, promptly praises the scholastic ability of ‘b a s a v a b h a t t a’ who has valiantly debated for thirty long days at a stretch. As per the instruction of \*VyasaTheertharu^, the vanquished ‘b a s a v a b h a t t a’ is befitting feted in a grand ceremony in the Royal Court of ^Vijayanagar^ and presented with modest largesse both in cash and kind. Thereupon a grateful Emperor \*Krushnadevaraya^ marks this most solemn and rare occasion by arranging for a grandest of grand procession of \*VyasaTheertharu^ seated in a golden palanquin studded with rarest of rare diamond and gemstones, on all the principal thoroughfares of the Capital City of ^Vijayanagar^. Supremely unaffected whatsoever by such grand ceremonies, \*VyasaTheertharu^ with a most divinely serene appearance, smilingly offers cornucopia of all such auspicious accolades heaped upon His Holy Self at the ^Lotus Feet^ of His sole mentor \*VayuJeevottamaBharatimramanaMukhyaPrana Antargatha Sarvottama RukimiSathyabhama Sameta MoolaGopalakrushna^.

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**After an elaborately complimentary study of the two outsourced activators, that is devotion and knowledge, for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada School^, now in this Chapter 4, an attempt to commute the same to the \*Celestial Shankukarna^, ‘ipso facto’ is mooted.**

At first a fleeting glimpse of the qualitative nature of the notions of ^Avatara–Amsha^(sic.) is commentated upon. This peculiarly unique state of transition of ^Avatara–Amsha^ is typical only to “Muktiyogya” souls and the same most obviously does not apply to lifeless abstract inanimate occurrences. Blasé existence of all types of inanimate abstractness does not harbor any levels of Knowledge at all and also is not subject to wheeler coaster ups or downs on account of vagaries of sorrow or happiness as the case may merit. On the other end of this broad spectrum is the most unique of all occurrence/presence of supremely independent sovereign entity of \*SarvottamaMoolaGopalaKrushna^, Who is wholesomely compete in all respects of supremely unattainable (by all others) bliss. Occurring midway as it were are the existences of hordes of souls, bifurcated into three distinct well delineated classes, who can only hope for alleviation from their respective existences upon being enabled to comprehend the gradual revelation of their true intrinsic nature only with the prior supremely deemed will of none other than \*SarvottamaMoolaGopalaKrushna^. Now amongst all souls who constantly strive to achieve a preset goal during the course of their individual lifespan, there exists a further tri fold bifurcation based on characteristic traits → such as those who harbor traits typical to \*Celestials^, such as those who harbor traits typical to humans and those who harbor traits typical to demons. Individuals hailing to these three subclasses inevitably gravitate towards their qualifying domains of →



liberated domain, familial domain and hellish domain, respectively. Also, amongst them, individuals hailing to the subgroup of \*Celestials^ are empowered to 'be' at different places at different periods of time in temporary 'transition' states of occurrence known as → ^Amsha^. Nevertheless, wherever such ^Avatara-Amsha^ occurrence of a particular "Muktiyogya" \*Celestial^ \*Shankhukarna^ does takes place, the same enables conduct of righteous duty task that is solely directed towards furtherance of their own intrinsic nature and not the other way round. As a consequence of this, a lion's share of most auspicious merit that so arises upon conduct of righteous duty task, read as furtherance of the meritorious cause of \*SarvottamaMoolaGopalaKrushna^ is credited to the account of that particular \*Celestial^ only, read as \*Celestial Shankhukarna^ in this particular case, whilst a considerably less amount of concurrent merit is credited to that particular chosen "Muktiyogya" soul in whom such a \*Celestial^ seeks residence, albeit temporarily. Continued conduct of righteous duty task brought about directly or indirectly by \*Celestial Shankhukarna^ is only in order to stop / put an end to continued misconduct of demons and thereby in order to enable spread of true Knowledge amongst the thoroughly deserving righteous clans of "Muktiyogya" individuals and last but not the least in order to offload accredited past 'prarabdha'(sic.) of previous incarnations. Therefore, many a noted hierarchy \*Celestials^ themselves transgress temporarily into other \*Celestials^ and humans as well. It is sanctioned for a particular \*Celestial^ to take birth / be born as a human being. Later upon timely transgression of a chosen \*Celestial^ within such an individual soul who also happens to be a 'twice born' \*Celestial^ of enormous merit, then the former shall be at the receiving end of enormous amounts of the very same merit that is attainable by that particular \*Celestial^ who is in action at present. The most vital facet of occurrence and distribution of such merits so arising out of periodical and timely transgression of what is known as → ^Avesha/Amsha^ of a particular \*Celestial^ as the case may be into an individual soul, is no way connected, influenced or linked with the 'jeeva svabhaava'(sic.) of that particular soul in question. Indeed, on the contrary, the two are poles apart and as varyingly different as chalk and cheese.

The Eternal [[VEDA]] seemingly appears to focus brightest spotlight of sovereign glory on different entities, but deeper insight of the same reveals the ultimate Supreme Truth of their wholesome Eulogy of unchangeable supremely independent sovereign nature of none other than \*SarvottamaMoolaGopalaKrushna^ alone, as performed ceaselessly by \*VyasaTheertharu^ that too on such a broad canvass is too Infinite to comprehend in full totality. For this single reason alone the entire compendium of Eternal [[Veda]] instantly qualify as being labeled as [[SarvottamaShaastra]], since pursuit of the same guarantees choice hierarchy liberation to a committed \*VyasaTheertharu^. Such a choice hierarchy liberation as pursued by \*VyasaTheertharu^ is the only goal worth pursuing and the same shall never occur without the prior deemed consent of \*SarvottamaMoolaGopalaKrushna^. This seemingly deemed will of \*SarvottamaMoolaGopalaKrushna^ translates into His open intention of freeing \*VyasaTheertharu^ from eternally bonding cycles of birth and rebirth. \*VyasaTheertharu^ is ware that mere conduct of one's rightful duty also amounts to appeasing such a \*SarvottamaMoolaGopalaKrushna^, but 'liberation' in order to happen at the right moment, needs His prior unchangeable supremely deemed will, nothing less and nothing more. Therefore, none other than \*SarvottamaMoolaGopalaKrushna^ is the

sole causative factor of one and all without any equal both in terms of name, fame and glory in the past, now or ever in the future. Such a \*SarovottamaMoolaGopalaKrushna^ of whom \*VyasaTheertharu^ is a steadfast devotee, is Infinitely complete in each and every known qualitative 'isms' and then some, is Infinitely complete in the nature of supreme independence, is Infinitely complete in the nature of His creations and is the sole benefactor of all with no one else qualifying as his benefactor. At this juncture \*VyasaTheertharu^ ponders aloud as to up to what time and place shall the Omnipresence of \*SarovottamaMoolaGopalaKrushna^ and \*VayuJeevottamaMukhyaprana^ shall be within his own soul. Before this question is comprehended an individual must and should reconcile that physical body of his is utterly destructible and indefinitely temporary in nature, as vouchsafed by none other than \*VyasaTheertharu. Such a physically frail body is subject to being reduced to cinders and subject to decay into nothingness one or the other day. On the other hand it is already proved without any doubt whatsoever that manifestation of the hierarchy Celestial \*VayuJeevottamaMukhyaprana^ is nearly indestructible and that such an awesome entity of Celestial \*VayuJeevottamaMukhyaprana^ constantly clings on to none other than \*SarovottamaMoolaGopalaKrushna^ for continued succor and sustenance. Another wonderful facet that \*VyasaTheertharu^ unravels here is that any individual is never considered as being 'alive' if the same happens to merely keep breathing in and out day in and day after throughout one lifespan. On the contrary an individual is considered as being alive if and only if he happens to lead an awakened life with all his latent consciousness fully charged as it as a result of pursuing true Knowledge as enshrined in ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^.

\*VysasaTheertharu^ makes it crystal clear that at any given point of time, the hierarchy \*Celestial^ \*VayuJeevottamaMukhyaprana^ must never be considered resident within an individual soul who out of latent laziness merely happens to occupy one cozy corner watching the outside World go by busily. On the contrary, during the time of final and ultimate apocalypse, when all other phalanx of \*Celestials^ led by the likes of \*Rudra^ themselves come to a standstill and seek refuge within the Infinite expanse of the awesome domain of \*SarovottamaMoolaGopalaKrushna^, only the hierarchy Celestial \*VayuJeevottamaMukhyaprana^ **ALONE** will remain awake throughout such a Time and that too busy in constant engagement to further the cause of upholding Supreme Knowledge. \*VyasaTheertharu^ muses that once owing to a temporary fit of ignorance, phalanx of \*Celestials^ even try unsuccessfully to challenge Celestial \*VayuJeevottamaMukhyaprana^ that they would be able to sustain an individual physical body from slipping into mortality merely by their combined sustaining effort. This once again highlights the principle duty of Celestial \*VayuJeevottamaMukhyaprana^ who alone is singlehandedly capable of sustaining a physical body from slipping into the realms of death and decay, as per the supreme deemed instruction of none other than \*SarovottamaMoolaGopalaKrushna^.

The classically famed [[Iyitareeya Upanishad]] professes vigorously that since \*SarovottamaSreemanNarayana^ alone possesses such awesome strength and Infinite glory apart from being eternally pursued by hordes of true devotees which include even hierarchy \*Celestials^ themselves, therefore performance of undue eulogy of ineligible

\*Celestials^ is totally unwarranted. This is so since legions of true devotees led by the likes of \*VyasaTheertharu^ constantly perform Eulogy of such a \*SarovottamaSreemanNarayana^ in quite a befitting manner that is typically unique to each one of them without scope for any duplication, be it in utmost silence, be it with performance of circumambulation or be it with loudest utterances of a one thousand or more awesome synonyms. This is the very reason why also toes the same line and repeatedly questions futile appeasement of lesser known \*Celestials^ and equally futile utterances of lesser powerful synonyms and [[Mantras]] invoking lesser known \*Celestials^ and performance of ritual worship to lesser known \*Celestials^ when the door towards meritorious Eulogy of \*SarovottamaMoolaGopalaKrushna^ is wide open with an all time welcoming invitation eternally pending to one and all. Likewise, the important [[Atharvana Upanishad]] professes that it is never possible to gain supreme kind benevolence of \*SarovottamaSreemanNarayana^ with sharpened intellect or through the medium of lectures peppered with agitated rhetoric. On the contrary, such a \*SarovottamaSreemanNarayana^ is to be appeased through effusion of profuse pristine pure devotion only. That is why \*VyasaTheertharu^ exclaims that mere utterances of the superlative synonyms of \*SarovottamaMoolaGopalaKrushna^ alone is enough to garner choice hierarchy liberation to the fortunate chosen doer of righteous duty task. It is most imperative though to exercise fullest control upon one's limbs and sensory organs and keep them in proper check without ever succumbing to lusty deeds, upon which the onset of choice hierarchy liberation shall definitely occur, in the long run. For this sole reason, \*VyasaTheertharu^ beseeches at the grandest of grand ^Lotus Feet^ of \*SarovottamaMoolaGopalaKrushna^, not to allow the ficklest of minds to wander loose reined, but on the contrary enable the same to constantly concentrate only upon the Infinite Glory of \*SarovottamaMoolaGopalaKrushna^. It is seen from the timeless wisdom inherent in the sacrosanct [[Chaandogya Upanishad]] that true devotees of \*SarovottamaSreemanNarayana^ are indeed fearless of death, disease and sorrows, come what may. The immense gifted intellectual par excellence, \*VyasaTheertharu^ also conveys this very same message when He announces with characteristic gusto that an individual need not fear anything or anyone if and only if he happens to constantly chant the eternal synonyms of \*SarovottamaMoolaGopalaKrushna^, imbibe sacrosanct food offerings that have been pre offered to \*SarovottamaMoolaGopalaKrushna^, constantly hear to the unstoppable cascading elixir of ecstatic devotional compositions of truest devotees, which put together shall carry enough potency to banish even duty conscious bidders of Celestial \*Yamadharma^, back to their own domain within no time.

Indeed, \*VyasaRajaGuruSaarvabhoulmaru^ is the most eminent \*yogi^ amongst all and possesses each and every quality of a \*yogi^ as sanctioned by none other than \*GaadikaaraVenuGopalaKrushna^ in the [[BhagavathGeeta]]. \*VyasaRajaGuruSaarvabhoulmaru^ is forever immersed in profusion of pristine pure devotion at the ^Lotus Feet^ of \*RukminiSathyabhaamaSametaSarovottamaMoolaGopalaKrushna^ and hence on this single account alone is much sought after by all other true devotees. \*VyasaRajaGuruSaarvabhoulmaru^ always ensures that each and every individual amongst legions of devotees invariably tread the righteous path and at any given moment is every ready to forsake anything and strives to uphold the Infinite Glory of

\*SarvottamaMoolaGopalaKrushna^ alone. One such exemplar example being the unmatched manner in which the famed Kingdom of ^Vijayanagar^ Empire is relinquished by \*VyasaRajaGuruSaarvabhoulmaru^ with utmost ease as if the same is as worthless as a piece of dilapidated masonry. \*VyasaRajaGuruSaarvabhoulmaru^ compulsively rejects each and every path of luxury even when subject to limitless effects of attraction and is constantly involved in performance of ceaseless Eulogy of none other than \*SarvottamaMoolaGopalaKrushna^, the only source of eternal joy. \*VyasaRajaGuruSaarvabhoulmaru^ constantly adheres to the time tested path of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ always and at all times without wavering from the same a minutest bit even by default. \*VyasaRajaGuruSaarvabhoulmaru^ successfully eradicates a rash of false schools which propounds the unity of punitive soul with the Supreme Godhead. \*VyasaRajaGuruSaarvabhoulmaru^ is the unquestionable leader amongst those who strive to uphold the Infinite and unchangeable sovereignty of \*SarvottamaMoolaGopalaKrushna^ and the former always harbors a special Omnipresence of the hierarchy celestial \*Vayu^ and on this single count alone is counted amongst the most meritorious lot of worthy devotees. The same also holds true when during an earlier incarnation as \*Prahlada^, untold sufferings emanating from his own father, the cruel 'h i r a n y a k a s h i p u', is suffered in silence, all the while with show of relentless devotion at the ^Lotus Feet^ of \*SarvottamaSreemanNaraHari^. Likewise, even during the incarnation as \*VyasaTheertha^, the very same most special Omnipresence of none other than \*VayuJeevottamaAcharyaMadhwaru^ continues unabated along heightened sense of devotion towards \*SarvottamaMoolaGopalaKrushna^. \*VyasaRajaGuruSaarvabhoulmaru^ is like uncontrollable crackling wildfires reducing to ashy cinders mountainous cottony sins of true devotees. \*VyasaRajaGuruSaarvabhoulmaru's ^ unfathomable depths of never ending outburst of vocabulary is constantly employed to successfully thwart wanton debates of strangely unscrupulous and unrighteous bedfellows. \*VyasaRajaGuruSaarvabhoulmaru^ has immortalized the Supreme Truth content, through the medium of the ^Three^ Holy Works, [[Nyayamruta]], [[TaaparyaChandrika]] and [[TarkaTandava]]. \*VyasaRajaGuruSaarvabhoulmaru^ performs multitudes of acts of charity involving donation of auspicious bovines, gifts of lands and imparts classical lessons to innumerable worthy recipients. \*VyasaRajaGuruSaarvabhoulmaru^ is as similar to a devastating cloud burst during fiery apocalypse thereby dousing all those who continuously espouse the theory of uniformity of hierarchy, likened to uncontrolled flames. \*VyasaRajaGuruSaarvabhoulmaru^ successfully douses uncontrolled wildfires of illusion and throws cold waters upon the same through the sheer force of unstoppable torrential oratory skills. \*VyasaRajaGuruSaarvabhoulmaru^ does not harbor even an iota of any sin whatsoever since the same is totally disintegrated into nothingness by the sheer force of His pristine devotion at the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^. At the same time \*VyasaRajaGuruSaarvabhoulmaru^ is most adept in eradicating all manners of latent doubts that may arise during correct interpretation of the ever relevant message of the eternal [[Vedas]]. \*VyasaRajaGuruSaarvabhoulmaru^ is also akin to an unbearable radiance of the brilliant midday Sun radiating searing heat over vast snow heaps cast by contra schools, that are now dissolved within no time. \*VyasaRajaGuruSaarvabhoulmaru^ shines forth in the manner of a brilliant full Moon

which has gained added sheen and brilliance after coming into contact with the Milky Ocean symbolized by ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. In the same vein, \*VyasaRajaGuruSaarvabhoulmaru^ enables onset of sublime bliss to all those who follow Him unstintingly. Indeed so monumentally holy and sacrosanct is the very title of \*VyasaRajaGuruSaarvabhoulmaru^ that mere utterance of the same is enough to eradicate mountainous sins of a righteous doer of duty task. The enormous sanctifying power enshrined in the holiest of holy ^mrittika^ of \*VyasaRajaGuruSaarvabhoulmaru^ is such that even when the same comes in accidental contact of ghoulish demons, the same are liberated instantly and permanently from torments of insufferable physical existences. The enormous sanctifying powers enshrined in the holiest of holy sanctified waters that have come into contact with the holy hands of \*VyasaRajaGuruSaarvabhoulmaru^ is indeed so powerful that even most ferocious beasts scoot away as fast as possible unable to withstand sparkling fires emanating from chance sprinkling with the same. \*VyasaRajaGuruSaarvabhoulmaru^ has consecrated seven hundred thirty two auspicious idols of \*VayuJeevottamaMukhyaPrana^ during the course of one single divinely ordained lifespan. Such a feat is accomplished by \*VyasaRajaGuruSaarvabhoulmaru^ even whilst busily composing [[Holy Chronicles]] and observance of rigid routine typical to a holy ^Pontifical Seat^, is indeed breathtakingly mind boggling and a superhuman effort at the same time. \*VyasaRajaGuruSaarvabhoulmaru^ is most adept at determining boundaries of each and every pilgrim centre as merit decries and thereby successfully solves many an intractable problem that otherwise gives scope for attraction of distasteful competition amongst different sections of faithful devotees. \*VyasaRajaGuruSaarvabhoulmaru^ is at the very forefront of most efficient dispensation of the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ in the manner of a most precious jewel in the crown crest. A mere mention of the holiest of holy title of \*VyasaRajaGuruSaarvabhoulmaru^ is in itself potent enough to make even hardcore evil spirits to scatter away in every direction like frightened mice. The same is indeed not much a surprise since during an earlier incarnation as \*Pahlada^, He is instrumental chiefly in bringing about the terrifyingly awesome manifestation of \*SarvottamaUghraNarasimha^ from the innards of a stone pillar. Therefore all those worthy who faithfully offer their subservience at the ^Lotus Feet^ of \*VyasaRajaGuruSaarvabhoulmaru^ are forever free from being troubled by evil spirits, torments of planetary occultation and physical ailments. All those chosen worthy who meditate upon the primordial title of \*VyasaTheertharu^ who Himself is constantly meditating upon the epochal title of none other than \*VayuJeevottamaAcharyaMadhwaru^ and \*SarvottamaMoolaGopalaKrushna^ shall come to enjoy unraveling of supreme Knowledge at its best. \*VyasaRajaGuruSaarvabhoulmaru^ ascends the glittering throne of ^Vijayanagar^ Empire carrying alongside the superlative Icons of \*RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ only in order to eradicate onset of evil 'k u h a y o g a' upon Emperor \*Krushnadevaraya^. Each and every nobleman thereafter offer humble service to the Holy Pontiff Emperor \*VyasaRajaGuruSaarvabhoulmaru^ by taking turns to enable flow of ever soothing breeze of air with fans made out of richened peacock feathers. All those chosen worthy who meditate upon such a primordial tile of

\*VyasaRajaGurusaarvabhoulmaru^ shall come to enjoy attainment of untold upon wealth and riches beyond one's wildest imagination. \*VyasaRajaGuruSaarvabhoulmaru^ constantly harbors a special Omnipresence of none other than hierarchy \*Celestial Vayu^ and is one of the most specially chosen devotees of \*SarvottamaMoolaGopalaKrushna^, during all incarnations. At the same time \*VyasaRajaGuruSaarvabhoulmaru^ is also extremely vigilant in composing many vitally important [[Holy Work]] and is equally efficient in subduing unsavory skill of opponents and is most kind in doling out kind benevolence to legion of devotees. \*VyasaRajaGuruSaarvabhoulmaru^ upon being offered salutations, then the same is guaranteed to multiply the merits of devotees in the manner of a ^Kalpavruksha^. If \*VyasaRajaGuruSaarvabhoulmaru^ upon being meditated, then the same is guaranteed to multiply the merits of the devotees in the manner of ^Kamadhenu^. All those who unstintingly offer servitude at the holy feet of such a \*VyasaRajaGuruSaarvabhoulmaru^ are sure to be saved from all manners of obstacles which get negated by itself with guaranteed onset of all good tidings. The Holy Works, [[Nyayamruta]], [[TaataparaChandrika]] and [[TarkaTandava]] are eternally in the service of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ and occur as an unshakable foundation that is rock solid in nature. Indeed such [[Holy Works]] of \*VyasaRajaGuruSaarvabhoulmaru^ are indeed as impeachable as famed diamonds. \*VyasaRajaGuruSaarvabhoulmaru^ always adheres to the strictest codes of conduct as laid down by none other than \*VayuJeevottamaAcharyaMadhwaru^, the ablest of disciple of none other than \*BhagwanVedaVyasa^. On this single count alone \*VyasaRajaGuruSaarvabhoulmaru^ is divinely enabled to propagate the eternal tenets of ^TatvaVaada^ in an awesome manner that is unparalleled, ever. Those individuals who come to meditate constantly upon the holiest of holy title of \*VyasaTheertha^ are in a way chanting the holiest of holy synonyms of none other than \*BhagwanVedaVyasa^, \*SarvottamaMoolaGopalaKrushna^, \*SarvottamaMoolaPattabhiRama^ and \*SarvottamaMoolaNarasimha^ and are in line for eradication of all types of prolonged clannish turmoil. Those individuals who offer servitude at the holy feet of such a \*VyasaRajaGuruSaarvabhoulmaru^ are automatically bracketed as being "Muktivyogya" and indirectly pitch forked towards hierarchy liberation that is ultimately in the offing by \*SarvottamaMoolaGopalaKrushna^. It is only to that fortunate individual who professes pristine pure devotion towards \*Chandirkaachaaryaru VyasaRajaGuruSaarvabhoulmaru^, who alone shall qualify as a true devotee of \*BharatiRamanaMukhyaPranaAntargathaRukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^. Eventually, \*VyasaTheertharu^ finishes His earthy sojourn constantly meditating upon none other than \*RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ and is interned in the most sacred of all ^MoolaBrundavana^ at ^AaneGundi^ in the year 1539A.D, marking the culmination of the grandest of all golden era in the checkered history of ^TatvaVaada^ of \*VayuJeevottamaSreemanMadhwacharyaru^. A duty conscious "Muktivyogya" \*ShreenivasaTheertharu^, the chosen successor, utters the most sacrosanct ^GurucharamaShloka^ and performs a sacrosanct ^Mahamangalaarathi^ to the ^MoolaBrundavana^ of \*VyasaTheertharu^, watched in auspicious awe by hundreds and thousands of teary eyed grief stricken citizens of the famed capital city of ^Hampi^.

**arthikalpita kalpoyam pratyarthi gaja kesari**

**\*VyasaTheertha^ Gururbhooyaath asmadhishtaartha siddhyayeth||{San.}**

With this, an ^Amsha^ of this greatest \*ParamaBhagavattottama^ once again comes to rest at the ^Lotus Feet^ of none other than \*SarvottamaMoolaGopalaKrushna^, pending one more superlative Incarnation, before rejoining with the ^MulaRoopa^ of the \*Celestial Shankukarna^, awaiting onset of final benedictory liberation. Till such time, the next auspicious incarnation, the very superlative epitome of ^Kalpavruksha-Kamadhenu-Chintamani^, nestles safely in the most awesomely auspicious manifestation of  
of none other than  
\*AkhilaandakotiBramhaandaNayakaMadhwavallabhaSarvottamaTirumalaVenkateshwar  
a^, so resident within the Golden Sanctum of ^AnandaNilayam^, atop ^Tirumala^!

\*\*\*\*\*  
||\*DhigVijayaRamaMoolaRamaJayaRamaVijayate^||

\*\*\*\*\*  
^Poornaprabodha paripoorna krupaatrapoorna choornikrutaaghakarunaarnava  
swarnakanta nirneetapoornamatibhava spoornateekakrut  
bhaavadeepakakruteedhya tava suprabhaatam  
SHREERAGHAVENDRAGURUraat tava suprabhaatam^|| {San.}

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(to be continued)  
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**REFERENCES FOR CHAPTER 5: -**

1. [[BramhaSutra]], courtesy \*BhagwanVedaVyasaru^.
2. [[BhramhaandaPurana]], courtesy \*BhagwanVedaVyasaru^.
3. [[BhagavataTaaparyaNirnayaha]], from [[Sarva Moola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
4. [[ShreeVyasayogicharite]], courtesy \*Poet Somanatha^.

\*\*\*\*\*  
mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|

\*JAYATHEERTHA^khyataraanihi bhaasataame hrudambare||{San.}  
\*\*\*\*\*

|| \*DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

||\*SHREELAKSHMIVENKATESHWARA GURU PARABRAMHANE  
NAMAHA^ ||

{SREE NANDANANAAMA SAMVATSARA ASHAADAAMAASA NIYAAMA  
SHREE DHANYAASREEDHARAAYANAMAHA^}

|||\*MADHWAVALLABHA SARVOTTAMA AKHILAANDAKOTI  
BRAMHAANDANAYAKA SARVOTTAMA TIRUMALA  
VENKATESHWARAHA SARVAPAALAKAHA^||

\*\*\*\*\*

//Karthru// \* T I R U M A L A V E N K A T A ^

**“paapahara \*CHAKRA\*dhara paalane maado paramaatma  
\*TIRUMALA VENKATA^ramana rakshisu karunaabharana”**

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**CHAPTER – 6 :- [[[\*Muktitatvavinirnayaha^]]] – “Outsourced activators for  
higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^  
and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.**

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**Invocation of “Maasaniyaamaka” \*ShreeDhanyaSreedhara^, manifest as  
\*ShreeBhoosametaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkat  
eshwara^ within the Golden Sanctum Sanctorum of ^AnandaNilaya^ atop  
^Tirumala^ and thereby cumulate His supreme kind benevolence alongside  
performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-**

**tanmadhyesou neelajeemootakalpam padmaavaasam samshritatranahetum|  
shreevatsaankam pundareekaayataaksham shakham chakram dhaarayantam  
karaabhyaam||  
daataaram tam paaninaa vyi varaanaamanyinaagkam bibhratam bhraajamaanam|  
peetam vastram bibhratam rajamaanam kotiraantahaprotaratnopashobham||  
shaantaakaaram shaashvatam shreenivaasam sevyam devyirvaasudevam dadarsha||  
sa raajaputro drushtvaatha devesham bhaktavatsalam|  
praadurbhootam pranamyinam tushtaava stutibhihi swayam||  
Bramha rudro vaasavo ye cha saadhyaavishvedevaa marutaha sapta poorve|  
yete chaanye devamukhyaaya niyogam pashyanteste vishtapaan vartayante||  
naakaaram vaa roopamatyadhbhutam te pashyante yogimukhyaaya puraanaaha|  
ittam bhootam maadrushaanugrahaaratham pratyaksham te  
roopametadbhabhoova||  
hotavyam tvam paavakaantastu hotram hotaa cha tvam paavakopi tvameva|  
uddeshastvam siddhirasya tvameva tvataha kinchinnanyadatraasti deva||  
saddivyikastvam param bramha poorvam yasmaannaanyam  
praahuretatprapaiccham|  
yatsankalpaatprakrutaha sarva aadou yaschaantastham shaasi sarvaatmanemam|  
na bramhaaseetpoorvameesho na chaaseenneme vyaapte rodasee vaapyabhootaam|  
yekatsvam vyi jaagarookastu sheshe sheshe talpe chaaru srustvaa tadaapaha||  
na lokastvaam veda vetha tvamenamnaadirmadhya vidyate tethavaantaha|  
satyam roopam te shrutihi keertayantee gjnaakaaram yattadetannamaami||  
kaalosi tvam lokasamhaarahetuhu srushtaa chadou rakshakascha tvameva|  
samhaaryastvam srujyavastu tvameva praayo rakshya tvam he kartaa cha karma  
tvam yagjno deekshitasvam cha svaahaasou twam hutaashanaha|  
tvayaa vyaapatamimam lokamanuvyaaptaa ramaa tava||  
soham tvaam sharanam praaptaha padmaasakhamajam vibhum| sheshinam  
sarvajagataam ranaataartiharam shubham||{San.}**

Legend has it that once a humble rustic, a faithful citizen of the famed Chola Empire happens to lodge a complaint to the reigning Chola King, that every day one particular rarest of rare pure white wild boar is engaged in devouring subterranean tubers that grow



abundantly in his field and pleads with the King to rid him of this menace. Thereupon the curious King also accompanies the aggrieved complainant in order to catch a fleeting glimpse of this most rarest of rare pure white wild boar. In due course the white boar arrives at that particular spot and after kicking up much dust all over is once again busy in digging the bare ground in a relentless quest of nourishing tubers. Then, even as the King watches in stupefied amazement the pure white wild boar disappears inside the labyrinth of one particular anthill, faster than the blinking of an eyelid. The humble rustic who also sights this strange disappearance act of the pure white wild boar then informs the King that this is indeed no ordinary white wild boar, but none other than a superlative manifestation of none other than \*SarovatamaVaraha^ and this gigantic anthill now happens to be a chosen place of dwelling. Even when beseeched by many fellow citizens to raze down the anthill, a most reluctant King vehemently refuses to destroy the anthill. On the other hand the devout King anoints the same with copious amounts of white milk fetched by faithful cowherds. Gradually, thereafter owing to the sheer force of the cascades of white milk the gigantic anthill slowly begins to melt away revealing a dazzling monument inside, much to the stupendous amazement of one and all. Then the King is astonished beyond words to find none other than a most superlative of all occurrence of none other than \*SarovatamaSreenivasa^ manifest within the same monument, holding the invincible \*Chakra\*, ^Shanka^ and the most powerful bow in His mighty hands, all the while extending blessings from the other hand, in a manner that easily overcomes the dazzle of the collective radiance of a thousand Suns. A supremely overjoyed King then performs oblong salutations at the ^Lotus Feet^ of such a \*SarovatamaSreenivasa^ and at once begins to perform eulogy of the latter. Indeed, such an awesome manifestation of \*SarovatamaSreenivasa^ is always aspired for even by the topmost hierarchy Celestials such as \*ChaturmukhaBramha^, \*Vayu^, \*MahaRudra^, Devendra and the like. There is indeed no one else who is equal to such a \*SarovatamaSreenivasa^ Who preempts even the very dawn of Time itself. The entire Cosmos resides within this manifestation of such a \*SarovatamaSreenivasa^, Who is the sole creator of the Universe and Is the sole point of eulogy of the eternal [[Vedas]] and Is the very embodiment of supreme Knowledge, forever unattainable by all others. \*SarovatamaSreenivasa^ is the very notion of Time, that eventually overpowers everyone and everything, without any exception whatsoever. \*SarovatamaSreenivasa^ is the sole protector and destroyer of the Cosmos, so much so that even “Nityamuktalu” Goddess \*MahaLakshmiDevi ^ Herself seeks refuge in the awesome former. Such being the case, a puny King now confesses unabashedly, that it is indeed no great surprise that he too seeks refuge at the ^Lotus Feet^ of such a \*SarovatamaSreenivasa^. In due course upon being supremely pleased by rendition of such an eulogy by the King, none other than \*SarovatamaSreenivasa^, reappears before the former and advises him to seek any boon that he so wishes and that the same shall be granted forthwith. In reply, a grateful King then pleads with \*SarovatamaSreenivasa^ with two fold hands in deepest reverence, that such an awesomely manifest and supremely auspicious form of His should from henceforth be visible to one and all for all Time to come, throughout the entire span of ^Kaliyuga^ and yonder. Therefore in order to grant kindest benevolence to one and all, \*SarovatamaSreenivasa^ is also beseeched by the faithful King to remain henceforth atop ^Venkatachala^, permanently. A benevolent \*SarovatamaSreenivasa^ agrees to this humble request of a devoted King and further adds that there is indeed no one else who

could match such humble devotion as shown by the King. \*SarvottamaSreenivasa^ also informs the Chola King that indeed He is completely appeased by this show of selfless devotion on the part of the latter and further enlists him to perform unstinted service at His ^Lotus Feet^ from then onwards.

**\*AnjaneyaVaradaGovindaGovinda^**  
**\*PrahlaadaRaajaVaradaGovindaGovinda^**  
**\*BaahlikaRaajaVaradaGovindaGovinda^**  
**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**  
**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**  
**\*SaptagirivaasaGovindaGovinda^**  
**\*SeshachalavaasaGovindaGovinda^**  
**\*HariSarvottamaVayuJeevottama^**  
**\*LakshmiNarasimhaDevaraPaadaaravindakke Govinda Govinda^**  
\*\*\*\*\*  
**||\*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||**  
\*\*\*\*\*

**“upanyaasa” continued from previous Chapter -5 :-**

Sometime during late 1594AD, at ^Kumbakonam^, thunderous ovations of \*HARI SARVOTTAMA VAYU JEEVOTTAMA^ by huge gatherings of devotees led by none other than \*SreemadhSudheendraTheertharu^, faithful disciples and \*HariDasas^ mark the most auspicious of all personification of \*SreemadhVijayeendraTheertharu^! Indeed, such deafening roars of approval are very much similar in auspiciousness to the equally deafening sounds of lightning and thunderstorms coupled with the heaving crash of sea waves that seem to eulogize the eternal auspicious title of none other than \*SarvottamaSreemanNarayana^, as vouchsafed in the eternal tenets of the classically acclaimed [[Iyitareeyoupanishad]]. Also present amidst this august gathering are none other than the most favored disciple, one of the greatest scholars, ^VeenaVidwan^, \*VeenaThimmanachar^ and his devout wife \*Gopikamba^, accompanied by a frail looking young daughter \*Venkatamba^ and the still younger son \*VeenaGururajachar^, upon whom their \*KulaGuru^, the Nonagenarian \*SreemadhVijayeendraTheertharu^ has bestowed immense benevolent Blessings! By now thoroughly enlivened \*HariDasas^ present in such an auspicious gathering begin to sing and dance with ecstatic pride even as they immerse themselves in the Glorious Grandeur of none other than \*SarvottamaSreemanNarayana^ Omnipresent in their individual ^Ankita^! Thereafter, \*SreemadhSudheendraTheertharu^ leads everyone present there in performing a hierarchy wise “DheergaDandaSarvaShaastaangaSamarpanaNamaskara” to \*SreemadhVijayeendraTheertharu^ and to \*BhaaratiRamanaMukhyaPraanantargathaSreemanMoolaRama^ Omnipresent therein! Eventually, the governing Chancellor of the famed ^Vedic University^ situated at ^^Kumbakonam^^, \*SreemadhVijayeendraTheertharu^, enlists the services of His most illustrious disciple and heir apparent, \*SreemadhSudheendraTheertharu^, to set forth on a “Victory Conquest” throughout the length and breadth of the subcontinent, in order to uphold the Supremacy of [[TatvaVada]] of \*VayuJeevottamaAcharyaMadhwaru^ and thereby lay claim to the famed ^DhigVijayaVidyaSimhasana^. Upon receipt of such

unfailing Blessings from none other than \*SreemadhVijayeendraTheertharu^, the Epochal Victory Conquest of the brilliantly diligent disciple \*SreemadhSudheendraTheertharu^, rapidly fructifies into mammoth proportions, hitherto unseen and unheard ever before in living memory, encompassing far flung principalities spread as far as the arid deserts of ^Rajasthan^ in the North to clusters of prosperous ^Deccan^ principalities in the South. Noted scholars hailing from every known Schools of Thought, literally fall by the wayside unable to face sustained fury of the Supreme Truth as espoused by \*SreemadhSudheendraTheertharu^, based on the bedrock of Eternal Truth enshrined in [[TatvaVada]] of \*VayuJeevottamaAcharyaMadhwaru^! The monumentally unstoppable ^DhigVijaya^ campaign of \*SreemadhSudheendraTheertharu^ finally culminates in momentous crescendo of auspicious occurrences all along, with the Crowning Glory being the Award of the “Title of Honor” of ^DhivijayaShanka^. On His part though, \*SreemadhSudheendraTheertharu^ with characteristic humbleness accepts all such auspicious decorations only on behalf of His Sole Mentor, \*GuruVijayeendraTheerthaShreepadaru^! Upon such a triumphant return to ^^Kumbakonam^^, the Victorious \*SreemadhSudheendraTheertharu^ steadfastly offers all accolades of auspicious ^Victorious Titles and Deeds of Honor^, awarded by a plethora of Royalty, at the ^Lotus Feet^ of \*SreemanMoolaRama^. Thereafter in an auspicious and grand gathering held within the sprawling premises of the ^^SreeMutt^^ at ^^Kumbakonam^^, with Royal Patronage extended by fiefdoms of ^Vijayanagar^ such as ^Mahishapura^, ^Madurai^ and ^Tanjore^, amidst auspicious Vedic recital arising from jeweled throats of ultra orthodox scholars, the triumphant \*SreemadhSudheendraTheertharu^ is firmly ensconced on the ^DhigVijayaVidyaSimhaasana^ by none other than \*SreemadhVijayeendraTheertharu^! Meanwhile due to continued patronage extended by none other than \*SreemadhVijayeendraTheertharu^, latent talent of the scholarly \*VeenaThimmanachar^, scion of the famed ^BegaMudre Aravottu Vokkalu^ clan also blossoms forthwith, enabling him to carve out unique niche in scholastic circles. The scholarly \*VeenaThimmanachar^ as per the advice of none other than \*SreemadhVijayeendraTheertharu^, presides over a modest ^Gurukula^ situated at ^^Bhuvanagiri^^, which soon attracts aspiring wards from nearby regions.

With passage of Time, a worried \*VeenaThimmanachar^, constantly aware that sanctioned scriptures necessitates two male offspring instead of only one, seeks audience with \*KulaGuru^ \*SreemadhVijayeendraTheertharu^ and expresses his desire to once again traverse to the Holy Pilgrimage Center of ^^Tirumala^^ in order to placate ^KulaDevata^, \*SarovottamaTirumalaVenkateshwara^! \*SreemadhVijayeendraTheertharu^, an ^Aparokshagjnaani^, of the highest order is fully aware of the enormous significance of this impending pilgrimage of the devoted \*VeenaThimmanachar^ and his dutiful wife \*Gopikamba^ to ^^Tirumala^^ and extends His fullest Blessings to the duo. After the devoted couple take leave from the premises of the ^^SreeMutt^^, \*SreemadhVijayeendraTheertharu^, a devoted worshipper of \*SarovottamaMoolaRama^, for nine decades is overjoyed at the impending Incarnation of none other than His \*Guru and Mentor^, \*VyasaRajaYatigalu^, once again, as per the Supreme Deemed Will of none other than \*SarovottamaTirumalaVenkateshwara^! Tears

of sublime bliss cascade down from wizened eyes of \*Sreemadh VijayeendraTheertharu^ even as He mulls over the Epochal Prophecy of none other than \*Geetaacharya^, \*SarovottamaGaadikaaraVenuGopalaKrushna^, enshrined in the sacrosanct [[BhagavathGeeta]] that even though the Supreme Incarnation as \*SarovottamaKalki^, shall occur only at the end of ^KaliYuga^, in the interim most trusted \*Celestial^ protectors of “Dharma” are frequently made to Incarnate every now and then as and when the same is overdue! Thus, the stage is now set for fourth Reincarnation of \*Celestial Shankukarna^ in continuation of meritoriously sequential services rendered as \*ParamaBhagavattottama Prahlaada-Baahlika-VyasaTheertha^, blessed with a most special Omnipresence of none other than the hierarchy \*Celestial VayuJeevottamaMukhyaPrana^, as deemed by none other than \*Sarovottama LakshmiNarasimha^!!! At ^^Kumbakonam^^, \*SreemadhSudheendraTheertharu^ steadfastly involves Himself in ordained Pontifical duties that also necessitates efficient supervision of the Vedic University. \*SreemadhSudheendraTheertharu^ constantly remembers Prophecy of none other than \*SreemadhVijayeendraTheertharu^ about the impending reincarnation of \*VyasaTheertharu^ and this very thought rejuvenates Him into heightened levels of devotion! Meanwhile, the devout couple, \*VeenaThimmannachar^ and \*Gopikamba^ are overjoyed after receipt of unequivocal concurrence from none other than \*SreemadhVijayeendraTheertharu^ earlier at ^^Kumbakonam^^ and journey back to their home town of ^^Bhuvanagiri^. Their impending pilgrimage also carries fullest sanction of every Scriptures such as [[SreemadhBhagavathaha]]! At ^^Bhuvanagiri^^, the devout couple busy themselves in making all necessary arrangements for a pilgrimage to ^^Tirumala^^ culminating with a grand rendezvous with none other than their ^KulaDevtaSarovottamaTirumalaVenkateshwara^! The devout couple temporarily entrust custody of their two most obedient young children, \*Venkatamba^ and \*Gururajachar^ to the affectionate care of doting relatives. \*VeenaThimmannachar^ also makes necessary arrangements for continued functioning of the ^Gurukula^ in his absence and enlists efficient services of trusted scholars for the same. The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ offer sacred food offerings to hundreds of righteous gentry and seek their blessings before beginning their Pilgrimage to ^^Tirumala^^! Nonstop rendition of the sacrosanct [[SreemadhBhagavathaha]] is heard with utmost devotion by the devout couple \*VeenaThimmannachar^ and \*Gopikamba^! Thereafter sacred pilgrimage to ^^Tirumala^^ is begun on an empty stomach as outlined in the sacred [[SadaachaaraSmruti]] of \*VayuJeevottamaAcharyaMadhwaru^. The ultra orthodox \*VeenaThimmannachar^, practitioner of strictest celibacy, carries holiest of ^Shaalagrama^ along with him and offers propitiation to \*MadhwantaryamiTirumalaVenkateshwara^ Omnipresent therein! In due course the devout couple journey on foot from ^^Bhuvanagiri^^ and arrive at ^^SreeRangam^^ en route to ^^Tirumala^^! On the peripheral boundary of ^^SreeRangam^^, the devout couple, \*VeenaThimmannachar^ and \*Gopikamba^ perform compulsory ^Sankalpa^ at the vicinity of a shrine dedicated to \*YelleMukhyaPrana^, Consecrated by none other than \*VyasaTheertharu^! The ultra orthodox \*VeenaThimmannachar^, an unrelenting practitioner of each and every code of stricture as outlined by none other than \*VayuJeevottamaAcharyaMadhwaru^ in [[SadaachaaraSmruti]], is also a most fortunate recipient of the holiest of holy ordainments so necessary for a righteous doer of duty task,

such as ^TaptaMudradarana, PundraDharane, Naamadhaarane, MantraUpadesha^ and performance of sacrosanct rituals directed towards \*SarvottamaSreeRanganatha^, at the ablest Hands of none other than \*SreemadhVijayeendraTheertharu^. On account of such an envious legacy, the pious \*VeenaThimmannachar^ always sports the Holiest of Holy Insignias of a \*ParamaVyshnava^ such as \*Shankha-Chakra-UrdhvaPundra^, always mediates upon the Infinite Immensity of the Supreme Benevolence of \*SarvottamaSreeRanganatha^, always utters the Superlative Synonyms of \*SarvottamaSreeRanganatha^, always imbibes only the holiest of holy ^VishnuPaadodaka^ without fail day in and day out, always performs full length salutations at the ^Lotus Feet^ of \*SarvottamaSreeRanganatha^, always partakes food offerings that is first offered to \*SarvottamaSreeRanganatha^ and \*VayuJeevottamaMukhyaPrana^, always observes the most auspicious ^Ekadashi^ days in all its strict entirety, always offers worship only to \*SarvottamaSreeRanganatha^ and is always at the very forefront in extending felicitations to all true devotees of \*SarvottamaSreeRanganatha^. His devout wife \*Gopikamba^ proves to be a most worthy match for the scholarly \*VeenaThimmannachar^ and on her part stringently practices each and every stricture typical to auspicious womanhood. \*Gopikamba^ constantly reads aloud from the sacred [[MadhwaNaama]] extolling the Three Superlative Incarnations of \*VayuJeevottama Hanuma-Bheema-Madhwa^! At ^^SreeRangam^^, \*VeenaThimmannachar^, one of the greatest scholars of his time and an innate genius and past master in the hereditary art of playing on the auspicious musical instrument, ^Veena^, bows full length in front of the Idol of \*MukhyaPrana^, consecrated earlier by none other than \*VyasaTheertharu^! The scholarly \*VeenaThimmannachar^ is a supreme practitioner of the rarest of rare art of exercising supreme control over one's tongue and action of limbs through valorous strengths of bravery enabled by strict adherence to [[SadaacharaSmruti]], protection of life and limbs through piercing gaze of unwavering eyesight arising out of strict adherence to [[SadaacharaSmruti]], protection of mind consciousness and control over speech arising out of performance of righteous deeds enabled once again by strict adherence to [[SadaacharaSmruti]], complete vacation of all forms of binding attachments and thereby staging unstinted victory over all forms of fear, of course enabled by strictest adherence to the famed [[SadaacharaSmruti]] and finally constantly at the beck and call of the needy at all times with complete absence of mitigating selfish thoughts once again enabled by adhering to the codes of strictures as contained in [[SadaacharaSmruti]]. \*VeenaThimmannachar^ also offers principal thanksgiving to the auspicious hierarchy \*Celestial VayuJeevottamaMukhyaPrana^ who is involved in ceaseless meditation of the famed [[Hamsa Mantra]] for a staggering twenty one thousand six hundred number of times in all living beings! \*VeenaThimmannachar^ also expresses his indebtedness at the manner in which \*VayuJeevottamaMukhyaPrana^ offers sum total of all merits accrued by rendition of [[Hamsa Mantra]] at the ^Lotus Feet^ of \*SarvottamaSreeRanganatha^ Omnipresent in all living beings. \*VeenaThimmannachar^ bows humbly before the Idol of \*VayuJeevottamaMukhyaPrana^ with all encompassing devotion and humility! \*VeenaThimmanachar^ is humbled at the very thought of such a \*VayuJeevottamaMukhyaPrana^ functioning as a veritable gateway leading towards "Temple of the Soul" in which none other than \*SarvottamaSreeRanganatha^ reigns Supreme. The scholarly \*VeenaThimmannachar^ is fully aware of the Supreme Truth

that each and every singular deed sought to be performed by a righteous individual is brought upon only with the prior Supreme Will of none other than \*SarvottamaSreeRanganatha^ and logically culminated by the eternally faithful \*VayuJeevottamaMukhyaPrana^. At ^^SreeRangam^^, the scholarly \*VeenaThimmannachar^ reminisces upon the mortal body so formed out of five principle elements and through the same formation of five nodal points vital for discharge of all body functions carrying individual Omnipresence of that particular ^Tatvaabhimaani Celestial^, of course holding exalted office at the sole pleasure of \*SarvottamaSreeRanganatha^. \*VeenaThimmanachar^ constantly mulls over the fact that this mortal body in itself is lifeless and inanimate as it were and the same is energized upon receipt of kindest benevolence from none other than \*SarvottamaSreeRanganatha^ who puts life into the same. Such being the case, same body is home to all forms of ignorance, illusion, attachment on one hand and at the same time professes intellect and Knowledge on the other. Thus performance of righteous duty task is enabled through twenty five different mediums known as ^Tatva^ remotely controlled by none other than \*SarvottamaSreeRanganatha^. With such lofty thoughts, the scholarly \*VeenaThimmannachar^ facilitates the Omnipresence of \*SarvottamaSreeRanganatha^ to occupy a Lotus pedestal in his very soul! \*VeenaThimmannachar^ is a seasoned master of utilizing such pristine pure strata of all encompassing True Knowledge of \*SarvottamaSreeRanganatha^ in lighting up the divine lamp of devotion. Journeying from the sacred precincts of ^^SreeRangam^^, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ walk ahead relentlessly unmindful of vagaries of inclement weather and rough terrain and in due course arrive at the auspicious Domain of the Holiest of Holy Pilgrim Center of ^^Tirumala^^. Approaching from the auspicious south eastern direction of ^^Kanchi^^, the devout couple set sight on the enormous spread of Hill Ranges of ^^Tirumala^^ visible hazily in distant horizon at the break of a most auspicious dawn! This most auspicious route uphill to the sacred ^^Tirumala^^ is known only to very select few that include such luminaries such as the legendary \*Shreepadarajaru^, \*VyasaTheertharu^ and other chosen disciples such as \*SreemadhVijayeendraTheertharu^, \*BhaaviSameeraru^, \*Purandara Dasarur^ and \*Kanaka Dasarur^! This particular route uphill is most difficult to traverse but at the same time is most auspicious amongst all other routes due to presence of countless number of sacred springs such as ^^Kapila Tirtha^, brought forth by none other than hierarchy \*Celestials^ in order to extend their humble service to the devotees of \*SarvottamaTirumalaVenkateshwara^! The very sight of the magnificent spread of the Holiest of Holy Hill Ranges covered by dense forests teeming with abundant flora and fauna sends the devout couple \*VeenaThimannachar^ and \*Gopikamba^ into devotional frenzy with tears of bliss filled joy streaming forth from their righteous eyes in torrents! The ultra orthodox \*VeenaThimmannachar^ places the holiest of ^Shaalagrama^ in front and performs oblong propitiation to \*MadhwantharyamiTirumalaVenkateshwara^, at the base of the Holy Hills! The devout couple are fully aware that only on account of enormous amounts of immeasurable merits accredited from countless past births that an individual can ever hope to sight the holiest of holy ^^Tirumala^ Hills! \*VeenaThimmannachar^ and \*Gopikamba^ also utter a silent prayer to Seven Hooded \*AadiSesha^ and countless \*Celestials^ comprising of \*Yaksha^, \*Kinnara^, \*Gandharva^ and \*Sages^ who are resident all along the Sacred Hills, a few amongst

them taking up inanimate forms such as gigantic granite gneiss and animate living beings such as countless forms of flora and fauna! Numerous auspicious symbols of ^Shankha^ and \*Chakra\* gleam forth from gigantic granite boulders etched several decades earlier by erstwhile faithful disciples of \*Shreepaadarajaru^ and \*VyasaTheertharu^ beckon the devout couple \*VeenaThimmannachar^ and \*Gopikamba^! The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ are overwhelmed to sight well weathered Stonehenge, upon which are etched auspicious insignia of \*ShreeMoolaGopinathoVijayate^ and \*ShreeMoolaGopalaKrushnoVijayate^!

Meanwhile unknown to one and all, at that very instant most auspicious BIRTH PANGS of DHARMA began to occur all over the subcontinent, in a way heralding “Auspicious Advent of a chosen protector of Dharma”! Terrorizing Comets and Meteorite showers that stalked inky night skies for decades right from the time of the fall of the great ^Vijayanagar Empire^ vanishes overnight much to the overawed surprise of royal astronomers and soothsayers! Heaving sea waves that have till now eroded vast stretches of coastline suddenly go as calm as water in a tumbler! Devastating forest fires raging unchallenged for months together laying waste thousands of hectares of pristine forest cover are extinguished instantaneously by tremendous bolts of thunder lightning zigzagging from Heavens! Night skies are lit up by dazzling display of “Aurora Borealis” a rarity in the southern hemisphere, that dance around in huge magnetic circles casting mystical shapes resembling \*Celestial^ onlookers who seem as though vying with one another in order to occupy ring side seat to view the Advent of “Auspicious Protector” of Dharma! Miserly Emperors throw open heavily guarded granaries stacked with food grains and distribute the same to hungry subjects! Marauding armies of nonbelievers who are constantly engaged in pillaging and looting temples of great religious significance are rendered leaderless and stop dead in their tracks upon being decimated by overbearing weight of their own wrongdoings! Valorous Emperors out on hunting expeditions are rooted to the ground upon witnessing a never before sight of a thoroughbred White Stallion of enormous grace and speed racing across undulating plateaus reverberating with thunderous hooves as if in hot pursuit of ^Kali Yuga^! Rendition of sacred scriptures and devotional music are heard crystal clear from each and every household throughout the countryside even as dense puffs of smoke arising from Vedic altars clog the skies as if to herald the onset of the Protector Dharma! Long forgotten Rivers given up as being extinct, overnight regain their lost glory and quickly swell to the brim after torrential rainfall, with abundant promise of life sustaining fresh waters to parched lands and thirsty populace! Crops begin to grow in abundant measures devoid of pest infestations, promising wholesome benefits of harvests to glad eyed peasantry! Humble peasants tilling harsh and unyielding barren lands all over the subcontinent stumble upon Neanderthal sites and unearth auspicious Four Armed Idols of \*SarvottamaMahaVishnu^ sporting eternally auspicious \*Shanka-Chakra-Gadha-Padma^! The most auspicious of all ^Kapila^ bovines that abound in ^^Dwaraka^^, move around with swollen and engorged udders and empty torrential cascades of fresh milk into swirling turrets of gigantic anthills! Most rare and most auspicious White Elephants appear out of nowhere and begin stalking busy thoroughfares of Kingdoms that border around dense jungles! Roaming nomadic bands of overgrown fierce looking monkeys abandon thick forests and converge in massive hordes and begin to march towards the

famed ^RamaSetu^ and appear seem to be involved in an important mission of great urgency! Auspicious birds such as richly plumed peacocks flock together and outnumber inauspicious avian such as crows and owls, thousand to one! Timid spotted deer trot around in full view and enter densely populated regions with little fear of inhabitants! Omnivorous animals look the other side even when they are at a striking distance of favorite animals of prey, which in turn move around surefooted and confident in absence of any harm to their life! Millions of wild honey bees buzz around in uncountable hives and cover entire stretches of forests with heavy wax dripping with fresh honey! Deadly poisonous serpents fail to react even when tread upon by unwary passersby and appear lifeless resembling inanimate ropes! Auspicious bullock, ^Nandi^, break into an impromptu dance in perfect synchronization with bell clusters tied to its sharp horns as well as hooped legs, in front of shrines dedicated to Celestial \*MahaRudra^! Most rare White Tigers are seen roaming around in the vicinity of Shrines dedicated to \*Goddess Durga^ in broad daylight! Fishermen engaged in marine activities in open seas are stupefied to spot what they decipher as mesmerizing mermaids circling their pathetic country boats, without any letup! Waters of every river, pond and lake are covered by flocks comprising of thousands of migratory snow White Swans that have flown from distant climes of ^Mount Meru^, ^Manasarovar^ and the auspicious spring of ^Pushkara^! Ultra orthodox scholars owing allegiance to all the Three Vedic Schools of Thoughts at last agree not to disagree on core issue of ^Tatva^! Entire skyline over vast stretches of the subcontinent appear covered with deep saffron hue matching the Holiest of Holy Saffron attire worthy of a \*ParamaHamsaSanyasi^ of the highest order, plunging comity of astrologers into ecstatic bewilderment whilst trying to fathom this inexplicable \*Celestial^ occurrence! The ultra orthodox \*VeenaThimmannachar^ and \*Gopikamba^ in order to please their “KulaDevta” \*SarvottamaTirumalaVenkateshwara^ first invoke countless \*Celestials^ Omnipresent in prized ^Kapila^ cows! Such is the holiness and sanctity of sacred cows herded together in neat rows, that each one carry immense sanctity equivalent to that of the veritable \*Celestial Kamadhenu^! Indeed such ^Kapila^ cow being now worshipped by the devout couple possess manifold Omnipresence of Eternal [[Vedas]] in its very breath, Omnipresence of \*SarvottamaMahaVishnu^ in its very horns, Omnipresence of \*ChaturmukhaBramha^ in its very head, Omnipresence of \*Celestial Guru^ in its very shoulders, Omnipresence of \*Celestial MahaRudra^ in its very forehead, Omnipresence of \*Celestial Ashwini Twins^ in its two ears, Omnipresence of \*Celestial Surya and Chandra^ in its two eyes, Omnipresence of \*Celestial Maruthu^ in its rows of teeth, Omnipresence of \*Celestial Saraswathi^ on its tongue, Omnipresence of \*Celestial Varuna^ in its throat, Omnipresence of \*Celestial Agni^ in its bosom, Omnipresence of \*Celestial Pruthvee^ in its stomach, Omnipresence of Milky Way in its loins, Omnipresence of \*Celestial Yama^ in hindquarters, Omnipresence of \*Celestial Vasu^ in its thighs, Omnipresence of \*Celestial Vayu^ coursing through in its muscles, Omnipresence of every known sacred spring in all its body fluids. This apart such a ^Kapila^ cow also possess auspicious Omnipresence of \*Celestial Goddess Lakshmi Devi and Ganga^ in sacred “Gomutra and Gomaya”, Omnipresence of \*Celestial Goddess Sreedevi^ in its nostrils, Omnipresence of Seven Seas in its udders, Omnipresence of \*Celestial Gandharva^ in the centre of its midriff, Omnipresence of \*Celestial Nagas^ at the tip, Omnipresence of \*Celestials damsels^ at hind region, Omnipresence of \*Ancestors^ at the hip region, Omnipresence of \*Sages^



in the tail and Omnipresence of \*Celestial Prajaapati^ amidst thick growth of hairs on its body! Thereafter the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ circumambulate the sacred ^Kapila^ cow with utmost devotion and their action is in itself akin to having visited every sacred pilgrimage center worthy of mention. Thereafter the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ begin to tread on the weather beaten track leading towards the holiest of holy shrine dedicated to \*SarvottamaVenkateshwara^ atop ^^Tirumala^^. The devout couple are very much aware that during the Time Epoch of ^DwaparaYuga^, a spirited \*Jambavati^ also embarked on a sacred Pilgrimage to ^^Tirumala^^ and ultimately became the auspicious consort of none other than \*SarvottamaShreeKrushna^. Since the Omnipresence of none other than \*SarvottamaTirumalaVenkateshwara^ is a certainty in the sacred ^KapilaTirtha^, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ bathe in its cooling midst well before the break of dawn and begin their ascent of the sacred ^^Tirumala^^ hills. The devout couple also come across countless holy springs found all along the route such as ^^Paapanaashini, KumaraTirtha, Antaraganga, TumburuTirtha, NarasimhaTirtha, ChakraTirtha, VishvaksenaTirtha, PachaayudhaTirtha, Agnikunda, BramhaTirtha and SaptarishiTirtha^^. After bathing in the same the devout couple themselves prepare sanctified food and offer the same as sacrosanct offering to \*SarvottamaTirumalaVenkateshwara^. At every one hundred yards the ultra orthodox scholar \*VeenaThimmannachar^ places the holiest of ^Shalagrama^ upon the sacred ground and offers principal salutations to \*MadhwaantharyamiTirumalaVenkateshwara^. The devout couple thus climb uphill through verdant forests teeming with abundant flora and fauna and cross seven magnificent Mountain chains of ^Seshachala-Vedachala-Garudachala-Anjanachala-Rishabaachala-Narayanachala-Venkatachala^! Finally in the last leg of their journey uphill the devout couple negotiate steep granite hillock by having to walk on all fours for a few precarious yards! However, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ seem completely overwhelmed with pristine pure devotion and finally reach the topmost pinnacle of the famed ^^Tirumala^^ hills.

Thereafter the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ walk ahead with purposeful bent of mind and arrive at the famed shrine of \*SarvottamaVaraha^ situated on the upper banks of ^^SwamiPushkarni^^. The ultra orthodox \*VeenaThimmanachar^ informs his devout wife \*Gopikamba^ that during the Time Epoch of ^TretaYuga^ none other than the pious \*AnjanaDevi^ performed ritual purification bath at ^SwamiPushkarni^ and in due course was blessed with none other than \*VayuJeevottamaAnjaneya^ as a worthy offspring! The ultra orthodox \*VeenaThimmannachar^ also narrates how none other than \*SarvottamaRamachandra^ also bathed in the sacred waters of ^SwamiPushkarni^ during the course of His Epochal Incarnation and thus the sacred waters of the ^SwamiPushkarni^ harbors collective Omnipresence of three and half million ^Thirthaabhimaani Celestials^. The devout couple are now overwhelmed to sight such holy waters of the ^SwamiPushkarni^ in which countless eminent \*Madhwa Pontiffs^ and \*Haridasa's^ of yore have also taken purification bath! The ultra orthodox \*VeenaThimmanachar^ offers sacred "Arghya" offerings to ^SwamiPushkarni^ and after completing a ritual purification bath in the sacred ^SwamiPushkarni^, proceeds towards the sacrosanct shrine of \*SarvottamaBhooVaraha^. After paying dutiful obeisance at the ^Lotus Feet^ of

\*SarovottamaBhooVaraha^, the devout couple \*VeenaThimmanachar^ and \*Gopikamba^ busy themselves in preparing sacrosanct “Naivedya” offerings to the reigning deity. Atop the holy shrine of ^^Tirumala^^ the devout couple \*VeenaThimmanachar^ and \*Gopikamba^ observe most difficult practice of “Krucra, Chandraayana and Ekabhukti” modes of penance in solve favor of \*SarovottamaTirumalaVenkateshwara^. The ultra orthodox \*VeenaThimmanachar^ imparts religious discourse from the sacred [[SarvaMoola]] compendium of \*VayuJeevottamaAcharyaMadhwaru^ to scores of worthy audiences. The ultra orthodox \*VeenaThimmanachar^, an eminent disciple of the legendary \*SreemadhVijayeendraTheertharu^, also imparts holiest of holy discourse based on [[ShreemadhBhagavathaTaataparyaNirnayaha]] composed by \*VayuJeevottamaAcharyaMadhwaru^ to scores of devoted audiences and enliven them with rapturous Eulogy of the Infinite Grandeur of Epochal Incarnations of \*SarovottamaSreemanNaryana^. The religious discourse imparted hours together in the stone manors situated in the outskirts of the shrine dedicated to \*SarovottamaTirumalaVenkateshwara^ is heard with spellbound attention by scores of ultra orthodox scholars belonging to every known sect of ancient “Sanatanadharm”. The ultra orthodox \*VeenaThimmanachar^ during the course of his religious discourse succeeds in bringing forth many a secretive Truth pertaining to the Infinite Unchangeable Sovereignty of \*SarovottamaSreemanNaryana^. Whilst engaged in rendering the particular Seventh Canto of the [[SreemadhBhagavathaTaataparyaNirnayaha]], \*VeenaThimmanachar^ extols the enormous meritorious virtues of the inimitable devout lad \*Prahlada^ whose singular dedication results in the Superlative Incarnation of \*SarovottamaNarasimha^ who heeding to the relentless call of his greatest devotee burst forth from within an inanimate stone pillar and vanquished the terrorizing evil demon ‘h i r a n y a k a s h i p u’! The grand religious discourse based on the [[ShreemadhBhagavathaTaataparyaNirnayaha]] is culminated with performance of the salutary ^Mangala^ by the great scholar \*VeenaThimmanachar^ after elucidating in much grander detail about the Glorious coronation of \*Prahlada^ with the prompt restoration of Dharma! The devout couple \*VeenaThimmanachar^ and \*Gopikamba^ also sing aloud devotional songs composed by such worthy \*Madhwa^ Luminaries such as \*Shreepaadarajaru^, \*VyasaTheertharu^, \*Vijayeendra Theertharu^, \*BhaaviSameeraru^ and \*Purandaradasaru^, even as wonderstruck batches of pilgrims begin to stare at them in astonishment. \*VeenaThimmanachar^ also plays on the auspicious musical instrument of ^Veena^ stemming forth in torrential melodious cascades to rapturous encores from scores of devout audiences who weep with sheer ecstatic bliss upon hearing famed devotional compositions of eminent \*Madhwa Pontiffs^ and \*Haridasas^ which they had never heard before. The fortunate audience who hear this famed ^Veena^ recital by the maestro \*VeenaThimmanachar^ even begin to wonder whether the same recital is indeed a handiwork of a \*Celestial Gandharva^! After finishing all modes of penance culminated in the manner of an auspicious oath, the ultra orthodox \*VeenaThimmanachar^ accompanied by his dutiful wife \*Gopikamba^, on a most auspicious chosen day in the holiest of holy month of ^Kartika^, begin to proceed towards a grand rendezvous with none other than \*SarovottamaTirumalaVenkateshwara^ Omniscient within the Golden Sanctum Sanctorum of ^AnandaNilaya^. The devout couple \*VeenaThimmanachar^ and \*Gopikamba^ are overjoyed to sight the holiest of holy Sanctum, since they are very

much aware that the gleaming golden sheets that decorate all around the magnificent towering rise of the Sanctum was consecrated by none other than \*VyasaRajaYatigalu^, the \*Raja Guru^ of Emperor \*KrushnadevaRaya^ of the famed ^Vijayanagar Empire^! Upon arriving in the outer courtyard of the holy shrine, the ultra orthodox \*VeenaThimmannachar^ once again places the ^Shalagrama^ in front of the gigantic pillar found outside the shrine and offers full length salutations to \*MadhwantharyamiTirumalaVenkateshwara^. Next even as the devout couple arrive at the very gates of the inner Sanctum Sanctorum, they offer unstinted obeisance to silent sentinels \*Jaya-Vijaya^ guarding auspicious eastern direction, \*Chanda-Prachanda^ guarding southern direction, \*Nanda-Sunanda^ guarding western direction and \*Kumuda-Kumudaaksha^ guarding northern direction. Now standing at the very threshold of the Sanctum Sanctorum, the devout couple \*VeenaThimmanachar^ and \*Gopikamba^ seek overbearing refuge at the ^Lotus Feet^ of \*SarvottamaTirumalaVenkateshwara^ who is wont to journey being seated upon the powerful back of \*Celestial Garuda^ and is flanked on either side by His Divine consorts \*ShreeDevi^ and \*BhooDevi^. The devout couple are very much aware that sighting such an Omnipresence of \*SarvottamaTirumalaVenkateshwara^ is similar to being blessed by every known auspicious good tidings. The ultra orthodox \*VeenaThimmannachar^ offers salutations to the Omnipresence of the \*Celestial Sesha^ upon whom \*SarvottamaSreemanNarayana^ reclines in the Celestial Abode of ^^Vykunta^^ and upon whom none other than \*SarvottamaTirumalaVenkateshwara^ now Stands atop the sacred Hills of ^^Tirumala^^. It is this very fortunate \*Celestial Sesha^ who earlier incarnated as \*Lakshmana^ alongside \*SarvottamaShreeRamachandra^ and served Him well as His younger brother! The ultra orthodox \*VeenaThimmannachar^ is overwhelmed with the Supreme Truth that batches of hierarchy \*Celestials^ led by \*Rudra, Surya, Chandra^ and the like come to enjoy their domain powers only on account of Supreme Benevolence bestowed upon them by \*SarvottamaTirumalaVenkateshwara^. Such is the Infinite Sovereignty of \*SarvottamaTirumalaVenkateshwara^ resplendent with Lotus like Eyes, the sole Sovereign enjoying the highest rank over all other hierarchy \*Celestials^ led by \*Goddess Mahalakshmi Devi^, \*ChaturmukhaBramha^ and \*Vayu^. The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ are now much eager to cast their fortunate eyes upon such an Omnipresence of \*SarvottamaTirumalaVenkateshwara^ who is the sole refuge of all comity of righteous, is completely devoid of all manners of shortcoming and is the very epitome of every known auspicious quality! The devout couple are ecstatic about the impending sighting of \*SarvottamaTirumalaVenkateshwara^ and are eager to offer their salutations and servitude at His ^Lotus Feet^! To fortunate eyes of \*ChaturmukhaBramha^ and legion of other \*Rujuguna Celestials^, the magnificent Idol of \*SarvottamaTirumalaVenkateshwara^ is sighted with collective brilliant radiance of Infinite Suns, whilst to the fortunate eyes of \*Rudra^ the magnificent Idol of \*SarvottamaTirumalaVenkateshwara^ is sighted with collective brilliant radiance of millions Suns, whilst to fortunate eyes of \*Devendra^ the magnificent Idol of \*SarvottamaTirumalaVenkateshwara^ is sighted with collective brilliant radiance of a thousand Suns, whilst to fortunate eyes of those who are blessed with \*AparokshaGjnaana^, Knowledge of the abstract, the Idol of

\*SarvottamaTirumalaVenkateshwara^ is sighted with brilliant radiance of a midday Sun whilst the same is sighted with the soothing cool radiance of a Full Moon to hierarchy \*Sages^ and the Idol is sighted to harbor twinkling dazzle of series of brightest stars to all other lesser mortals. Whilst in ^Kali Yuga^, \*SarvottamaTirumalaVenkateshwara^ is sighted in the form of an Idol to countless devotees in their teeming billions. Next, upon setting foot within the sacred Sanctum Sanctorum the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ sight the divinely resplendent sight of none other than \*SarvottamaSreeTirumalaVenkateshwara^ in all His Gloriously soothingly cool radiant gaze surpassing that of the brightest of Full Moon and cast their collective fortunate eyes on His ^Lotus Feet^ and all the way up to His magnificent diamond studded crown gifted by none other than His father-in-law \*AkashaRaja^, on the day of His most auspicious wedding with \*Goddess PadmavathiDevi^. The very sight of the most auspicious of all and most powerful of all ^Shankha^ and \*Chakra\* held in the Two Auspicious Hands of \*SarvottamaTirumalaVenkateshwara^ sends the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ into a sense of abject surrender resulting in flow of torrential tears from their righteous eyes! Enormous garlands of fresh ^^ShreeTulasi^^ along with a huge necklace strung together with holiest of holy ^Shalagrama^ and fist sized gold pendants embossed with sacred etchings of [[Vishnusahasranaama]] dedicated earlier by none other than \*VyasaTheertharu^ after completion of twelve long years of steadfast service at the ^Lotus Feet^ of \*SarvottamaTirumalaVenkateshwara^, cascade in long rows upon the ^MoolaVirat^! The most auspicious of all “Sacred Thread”, nearly six feet in length, woven with fine strands of pure golden threads dedicated earlier by none other than \*BhaaviSameeraru^ also adorns the ^MoolaVirat^ of \*SarvottamaTirumalaVenkateshwara^! Armor plates made out of solid gold decorating the broad chest of the ^MoolaVirat^ of \*SarvottamaTirumalaVenkateshwara^ is embossed with the most auspicious of all “Insignias” of \*ShreeDevi^ and \*BhooDevi^! The most auspiciously outstretched \*VaradaHasta^ of \*SarvottamaTirumalaVenkateshwara^ seem to beckon the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ guaranteeing them with one singular individual largesse that would benefit not only them but the whole of humankind at large, even as the other Powerful Hand of \*SarvottamaTirumalaVenkateshwara^ turned inwards at the waist region seem to signal an end to all familial woes of bondage and grant of liberation on account of their steadfast pristine pure devotion! Uttering ceaseless auspicious salutations, the devout couple, \*VeenaThimmannachar^ and \*Gopikamba^ submit themselves at the ^Lotus Feet^ of \*Sarvottama TirumalaVenkateshwara^ and even as they happen to open their collective eyes slowly, they are blessed with a superlative occurrence of the Eternal Omnipresence of \*SarvottamaTirumalaVenkateshwara^ within the Sanctum Sanctorum! The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ instinctively raise their collective hands to shield their puny eyes unable to sight the sudden burst of bright radiance emanating forth from the ^MoolaViraat^ of \*SarvottamaTirumalaVenkateshwara^ easily surpassing that of a thousand Suns! This most auspicious and holiest of holy sighting is indeed the most nearest to the famed Omnipresence of \*SarvottamaTirumalaVenkateshwara^ that was invoked earlier into the ^MoolaViraat^ by none other than the greatest devotee \*VyasaTheertharu^, through the means of ^TantraSaara^ mode of worship as sanctioned by none other than

\*VayuJeevottamaAcharyaMadhwaru^! \*SarvottamaTirumalaVenkateshwara^ anointed with the most Holiest of Holy “UrdhvaPundra” and sacred “Akshate” effusing heady fragrance of scented camphor upon His Noble Face is seen by the devout couple \*VeenaThimannachar^ and \*Gopikamba^ Sporting a dazzling “Koustubhahaara”, a golden tinged “Vanamaala” over a most auspicious yellow colored gold brocaded silken garment, diamond studded \*Makara-Kundala^, the most auspicious of all silver tipped ^Shankha^ and a sharply whirring \*Chakra\* and finally a hugely magnificent diamond, ruby, sapphire and emerald studded crown atop His Head that seem to outshine the collective brilliance of the entire Cosmos! \*SarvottamaTirumalaVenkateshwara^ upon being Supremely Pleased with tremendous show of devotion by the humble duo of \*VeenaThimannachar^ and \*Gopikaamba^ Bestows His Infinite Benevolence upon them, nay to the whole of “Humanity” by granting away one of His most ardent devotee, \*ParmaBhaagavattottamaPrahlada^! \*SarvottamaTirumalaVenkateshwara^ grants the most auspicious of all boon by means of which none other than \*ParamaBhagavattottamaPrahlada^ harboring a most special Omnipresence of the hierarchy \*Celestial Vayu^, is deemed to be born to the devout couple \*VeenaThimannachar^ and \*Gopikamba^ in due course! Thus successive Incarnations of the \*Celestial Shankukarna^ as \*Prahlada^, \*Baahlika^ and \*VyasaTheertha^ is now slated for one last reincarnation, as per the Supreme deemed will of none other than \*SarvottamaTirumalaVenkateshwara^! This Supremely Auspicious Incarnation shall prove to be the leading light to the Three Worlds, shall thoroughly validate the highest levels of Supreme Truth as found in the valuable ^Tenets^ of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ and shall uphold the strictest values of Dharma even in the most trying of all circumstances after being anointed to the highest Order of ^ParamaHamsaPeeta^, whose Patron Saint, \*HamsaNamakaParamaatma^ is none other than \*SarvottamaTirumalaVenkateshwara^ Himself!

Upon receiving such Infinite largesse from none other than \*SarvottamaTirumalaVenkateshwara^, the devout couple \*VeenaThimannachar^ and \*Gopikamba^ with a heavy heart make a slow exit from the Sanctum Sanctorum! Outside the devout couple sight the grandeur of \*VimanaSreenivasa^ consecrated atop the sacred golden Sanctum of ^AnandaNilayam^, by none other than \*VyasaTheertharu^ and perform their salutation to the same! At that very same time the very Heavens above open up with thunder and lightning followed by torrential rainfall brought about by countless ^Tirthaabhimaani Celestials^ who seem as though to be in a great hurry to purify themselves by drenching the devout couple \*VeenaThimannachar^ and \*Gopikamba^, the most favored devotees’ of \*SarvottamaTirumalaVenkateshwara^! The ultra orthodox \*VeenaThimannachar^ along with his dutiful wife \*Gopikamba^ bid a final adieu by offering entire fruits of merits gained by such a selfless service at the ^Lotus Feet^ of \*SarvottamaTirumalaVenkateshwara^, the sole Grantor of auspicious tidings to none other than \*VayuJeevottamaAnandaTheertha^! Such a \*Sarvottama TirumalaVenkateshwara^, is the sole vanquisher of all forms of ‘adharma’ let loose all along with the relentless march of ^KaliYuga^! \*SarvottamaTirumalaVenkateshwara^ is the sole Grantor of Supreme Knowledge to comity of righteous who beseech His constant Omnipresence in their very souls! Upon being overcome with such heightened levels of pristine pure devotion the devout couple \*VeenaThimannachar^ and \*Gopikamba^

begin their long return journey to the humble abode of ^Bhuvanagiri^ after a thoroughly meritorious and fruitful pilgrimage to the sacred Seven Hills of ^^Tirumala^^ clutching tightly in their humble hands the most sacred of all “Prasadam” of \*SarvottamaTirumalaVenkateshwara^, tied within knotted cloth and placed most reverentially on their devout heads! Later during auspicious sunset hours, the sacred ritual of “Lakshadeepaaraadane” is performed by the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ with utmost devotion and servitude directed towards the ^Lotus Feet^ of \*UtsavaMurthy^ of \*KulaDevtaTirumalaVenkateshwara^, in the midst of His Divine Consorts’ \*ShreeDevi^ and \*BhooDevi^. Hundreds of scented oil lamps lit in the courtyard situated in front of the Sanctum Sanctorum at ^^Tirumala^^ create a heavenly ambience easily surpassing collective pomp and glory of \*Devendra’s^ ^^Amaravati^^! The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ also perform the equally relevant ritual of “Jaladaana” at ^^Tirumala^^. The committed devout couple offer utensils filled to the brim with fresh life sustaining water to tired and weary pilgrims trekking uphill towards the famed pilgrim center of ^^Tirumala^^. \*VeenaThimmannachar^ and his devout wife \*Gopikamba^ carry out this most import of all righteous task as sanctioned in sacred [[Scriptures]] in the manner of a humble service at the ^Lotus Feet^ of their \*KulaDevtaAkhilaandaKotiBramhaandaNaayakaTirumalaVenkateshwara^! Thereafter, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ begin trekking down steep inclines of the famed ^Saptagiri^ hills and cautiously negotiate sharp bends with jaw dropping ravines on either sides abutting well weathered precarious tracks cutting right across rocky outcrops crested with magnificent cliffs. Such an arduous downhill trek is completed by the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ with brief stopover all along for a well earned siesta amidst verdant growth of flora and bustling fauna abounding in natural splendor. Unchecked waterfalls gush forth with torrential flow of rain water runoffs fed by recent cloudbursts dot all along the route downhill, appear in a terrific haste to join the Holy River ^Suvarnamukhi^ snaking across vast plains. After completing such precarious descent, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ journey towards the Pilgrim Center of ^^Tiruchanoor^ situated on the broad plains of the foothills for an auspicious rendezvous with \*Goddess PadmavathiDevi^! Unmindful of searing hot weather the devout couple, \*VeenaThimmannachar^ and \*Gopikamba^ begin walking purposefully towards the Holiest of Holy ^PadmaSarvoar^ in the vicinity of which is situated the famed Shrine dedicated to \*Goddess PadmavathiDevi^! Upon arrival at the famed pilgrim Center of ^^Tiruchanoor^^, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ busily go about performing compulsory service directed towards the reigning \*Goddess PadmavathiDevi^ and offer auspicious golden “Mangalya” along with other auspicious items such as handcrafted bangles and hand woven nine yard “saree” interspersed with fine golden threads and lacquered beads made out of precious stones! The very sight of the most auspicious \*Goddess PadmavathiDevi^ renders the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ to burst forth with ecstatic tears of joy! Subtle religious fervor gains unstinted crescendo of devotion when they collective sight the piercingly brilliant ray of light originating from a prominent emerald green nose stud jutting out from the most auspicious Face of \*Goddess PadmavathiDevi^! Such dancing rays of light further accentuates a most auspicious of all bejeweled “Urdhvapundra”

marked with sacred vermillion and sandal paste that seem to beckon onset of most auspicious and epochal good tidings to the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ in the very near future! Enormous garland of fresh ^^ShreeTulasi^^ adorns the most auspicious Idol of \*Goddess PadmavathiDevi^ vying for space along with dozen other necklaces studded with every known precious stone! Auspicious bunch of fresh flowers peep from behind a glittering crown that adorns \*Goddess PadmavathiDevi^, who is now Omnipresent upon the most auspicious of all ^Lotus Flower^ in full boom! The most auspicious outstretched “Two Hands” of \*Goddess PadmavathiDevi^ embossed with glittering ^Shanka-Chakra-Gadha-Padma^mudra of none other than \*SarvottamaTirumalaVenkateshwara^ promises every aspired for auspicious good tidings to the devout couple \*VeenaThimmannachar^ and \*Gopikamba^, whilst the other “Two Hands” hold aloft auspicious ^Louts Buds^ symbolizes Her Eternal Sustenance! Together, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ perform humble salutations in front of the Sanctum Sanctorum dedicated to \*Goddess PadmavathiDevi^ and proceed to light up camphor and incense sticks! The chaste \*Gopikamba^ is soon accosted by scores of other chaste women, auspicious wives of ultra orthodox scholars and all of them together perform series of sacrosanct “Kumkumaarchane” in sole favor of \*Goddess PadmavathiDevi^ and seek Her Everlasting Blessings for well being of their righteous husbands and grant of auspicious progeny! Moments later these august group of auspicious women begin to sing popular devotional compositions rendered in sole favor of \*Goddess PadmavathiDevi^, even as they collectively perform sacred ritual of “Mangalaarathi” in small batches from a golden plate! Thereafter the chief officiating priest troops out of the Sanctum Sanctorum and prophesizes to the ultra orthodox \*VeenaThimmannachar^ and his devout wife \*Gopikamba^ that indeed they shall very soon be blessed by a most auspicious of all offspring, whose collective life span shall amount to one thousand years! Unable to comprehend the full extent of such a stupendous prophesy, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ humbly bow before the Mother Goddess \*PadmavathiDevi^ in utmost submission and servitude! The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ soon receive “prasadam” such as sweetened sugar lumps offered by the chief officiating priest, which is preserved with meticulous care. After culmination of such an immensely benefiting pilgrimage both to ^^Tirumala^^ and ^^Tiruchanoor^^, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ journey towards the important pilgrimage center of ^^ShreeKalahasti^^. From there they proceed towards ^^Kanchi^^, the gateway of the South and offer principal propitiations directed at the ^Lotus Feet^ of \*SarvottamaVaradaraja^. From there the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ once again reach the famed Temple City of ^^ShreeRangam^^ forded by swelling flood waters of River ^Kaveri^. The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ perform ritual purification bath in the welcoming cooling midst of the River ^Kaveri^ culminating with the sacred “Arghya and Tarpana” offerings by the ultra orthodox \*VeenaThimmannachar^. Thereafter the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ once again arrive at the Shrine dedicated to \*YelleMukhyaPrana^ consecrated by none other than \*VyasaTheertharu^, the auspicious focal point of their epochal ^^Tirumala^^ Yatra. There the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ once again bow before \*VayuJeevottamaMukhyaPrana^ and offer their humble submission and servitude for a

truly eventful and obstacle free culmination of their famed pilgrimage to ^^Tirumala^^. The devout couple also visit the famed shrine situated within Seven impenetrable forts, dedicated to \*MadhwavallabhaSarvottamaRanganatha^ at ^^Srirangam^^ and pray for collective well being of all their near and dear ones. In due course, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ journey further southwards traversing on well weathered tracks constantly running alongside River ^Kaveri^ and finally arrive at the very gates of the famed pilgrim center of ^^Kumbakonam^! Shortly after their arrival at ^^Kumbakonam^^, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ once again seek audience of their \*KulaGuruSreemadhSudheendraTheertharu^ and move towards the ^SreeMutt^ for this purpose. There, \*SreemadhSudheendraTheertharu^ is sighted intently addressing comity of ultra orthodox disciple scholars and is engaged in imparting religious discourse quoting from the fabled Text of [[ShreeKrushnaamrutamaharnava]] from the sacred [[SarvaMoola]] compendium Composed by none other than \*VayuJeevottamaAcharyaMadhwaru^! Taking this as a most auspicious omen, indeed, the ultra orthodox \*VeenaThimmannachar^ also settles down amidst other eager participants and is soon engrossed in the elixir of True Knowledge contained in ^Tatva Vaada^ of \*VayuJeevottamaAcharyaMadhwaru^, as being now taught by \*SreemadhSudheendraTheertharu^. The devout companion \*Gopikamba^ also sits nearby in the company of chaste wives of other ultra orthodox scholars. \*SreemadhSudheendraTheertharu^ explains in much detail lessons studied under His \*Guru and Mentor^, \*SreemadhVijayeendraTheertharu^ who in turn had learnt the same from the legendary \*VyasaTheertharu^! Accordingly choice Liberation is grantable only by \*SarvottamaKeshava^! In order to seek eternal protection from such a \*SarvottamaKeshava^ it is indeed most vital to pursue the same using an extremely potent strategy inculcating constant eulogy towards His ^Lotus Feet^, profession of pristine pure devotion directed at His ^Lotus Feet^, performance of steadfast meditation directed at His ^Lotus Feet^ and always and at all times striving to hear His Eternally Infinite Fame and Glory! \*SreemadhSudheendraTheertharu^ continues His extemporaneous oratory with abundant enthusiasm and underlines the immense value in adhering to the time tested remedy inherent in ceaseless pursuit of the most auspicious of all titles of \*Achyuta-Ananta-Govinda^! Such an unbeatable remedy is the sole medicine for every incurable malady, even as all forms of obstacles are relegated to distant background! \*SreemadhSudheendraTheertharu^ further emphasizes that whosoever utters with utmost devotion, the very title of \*SarvottamaHari^, then it is deemed that such an individual is well and truly on his way into carving an unique niche that shall result in ultimate grant of liberated bliss! \*SreemadhSudheendraTheertharu^ performs sacrosanct and compulsory ritual of ^Mangala^ at the end of His discourse by taking an oath from each one of the august audience present there to cleanse their individual minds with the superior synonym of \*SarvottamaAchyuta^, cleanse their individual speech with the superior synonym of \*SarvottamaAnantha^ and cleanse their very mortal body by uttering the superior synonym of \*SarvottamaGovinda^!

After culmination of such a pointed religious discourse rendered by \*SreemadhSudheendraTheertharu^, the fortunate audience jostle forward in order to accept sacred “Phala Mantrakshata” being distributed to one and all! The ultra orthodox \*VeenaThimmannachar^ closely followed by his devout wife \*Gopikamba^ also stand in



front of \*SreemadhSudheendraTheertharu^! In due course, \*VeenaThimmannachar^ performs full length obeisance after gratefully accepting “Phala Mantrakshata” from \*SreemadhSudheendraTheertharu^ who is now overjoyed to see them after their immensely successful ^^Tirumala^^ Yatra! \*SreemadhSudheendraTheertharu^, Himself an ^Aparokshagjnaani^ acknowledges the epochal service that shall be rendered by the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ to the ^^SreeMutt^^ in the very near future! \*SreemadhSudheendraTheertharu^ also prophesizes about the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^, as revealed earlier by \*SreemadhVijayeendraTheertharu^, proclaiming the long awaited heir to the \*Veda Samrajya^! On their part, \*VeenaThimmannachar^ and his devout wife \*Gopikamba^ express their collective gratitude and indebtedness towards the ^^SreeMutt^^ for extending such constant patronage towards them! In turn \*SreemadhSudheendraTheertharu^ assuages their collective feelings with comforting reassurance that on the other hand it is the ^^SreeMutt^ that shall be forever indebted to the Epochal \*ShreeHari^ Seva from their auspicious third offspring! After taking leave of \*SreemadhSudheendraTheertharu^, the devout couple \*VeenaThimmannachar^ and \*Gopikamba^ finally arrive at their humble household situated at ^^Bhuvanagiri^^ and are reunited once again with their two young children! The ultra orthodox \*VeenaThimmannachar^ rapidly moves the interior portion of the humble household and places the ^Devarapettige^ containing ^Shaalagrama^ on the altar and offers full length obeisance in front of the same. Next, he begins to distribute sacred ^Shreevaari^ “laddu prasaadam” brought from ^^Tirumala^^ to the parents of \*Gopikamba^ who have till now acted as affectionate guardians to the young children \*Venkatamba^ and \*Gururajachar^ left in their custody for caretaking! Meanwhile, \*Venkatamba^ and \*Gururajachar^ are overwhelmed with delirious joy upon once again sighting their most affectionate parents after a span of nearly a month and run into a warm embrace in their welcoming arms! \*VeenaThimmannachar^ is overjoyed when he is told that the young \*Gururajachar^ has already mastered the art of playing on the ^Veena^, a family heirloom! Much to the amusement of the devout couple \*VeenaThimmannachar^ and \*Gopikamba^, their playful children innocently question them as to what special gift they have brought for them after reappearing once again after such prolonged absence! However, unknown to the happy reunited family, such a Most Special Gift, “ParamaBhagavatottama” \*Celestial Shankukarna^, is all set for final redemption after successive Incarnations’ of \*Prahlada^, \*Baahlika^ and \*VyasaTheertha^, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^! As days roll by, \*SreemadhSudheendraTheertharu^, the Temporal Pontifical Head of the famed ^VijayeendraTheerthaMoolaMahaSamstanam^ headquartered at ^^Kumbakonam^^, travels to ^^Bhuvanagiri^^, upon being invited to preside over the thread ceremony of \*Gururajachar^, the brilliant young son of \*VeenaThimmannachar^ and \*Gopikamba^. The proud parents extend an auspicious welcome and perform ^Paadapooja^ to \*SreemadhSudheendraTheertharu^, within their humble household at ^^Bhuvanagiri^^. Thereafter, \*SreemadhSudheendraTheertharu^ confirming to past tradition so followed from the hoary days of His most Illustrious Predecessor, the legendary \*SreemadhVijayeendraTheertharu^, extends benevolent patronage towards such trusted disciples of ^^SreeMutt^^. \*SreemadhSudheendraTheertharu^ at the end of the ^Paadapooja^ ritual hands over to the devout couple \*VeenaThimmannachar^ and

\*Gopikamba^, an auspicious coconut covered with auspicious ^ShreeTulasi^ and ^Parijita^ that till then decorated the Principal Icons' of \*SarvottamaSreemanMoolaRama^ and \*VayuJeevottamaMukhyaPrana^! \*SreemadhSudheendraTheertharu^ also informs a highly surprised devout couple \*VeenaThimmananchar^ and \*Gopikamba^ that in the not too distant future, the ^^SreeMutt^^ shall once again claim as its rightful share of what was now being put into their humble guardian fold! Not realizing the enormous magnitude of this Prophecy, the devout couple \*VeenaThimmannanchar^ and \*Gopikamba^ offer their humblest salutations at the Lotus Feet of their \*KulaGuru^, \*SreemadhSudheendraTheertharu^, who also extends His Blessings upon the young \*Gururajachar^ and prophesizes about the long standing service to \*HariVayuGuru^ that shall be rendered by him in the foreseeable future! The young bachelor \*Gururajachar^ is then sent off to an eminent ^Gurukula^ situated in the outskirts of ^^Kumbakonam^^, presided over by handpicked disciples of \*SreemadhSudheendraTheertharu^. Thereafter addressing a large gathering of ultra orthodox scholars and disciples of the ^^SreeMutt^^ who congregate at ^^Bhuvanagiri^^, \*SreemadhSudheendraTheertharu^ begins to impart religious discourse on select Chapters of the famed [[GeetaTaatparyaNirnayaha]] extract from the famed [[SarvaMoola]] compendium composed by none other than \*VayuJeevottamaAcharyaMadhwaru^. \*SreemadhSudheendraTheertharu^ is much aware of the Infinite merits arising out of a dedicated ^TirumalaYatra^ completed with highest levels of devotion and commitment on the part of the devout couple, \*VeenaThimmannanchar^ and \*Gopikamba^ and that such a righteous action on the part of the devout couple is brought about only due to the enormous auspicious level of "Bhagavath Sankalpa", highlights the guaranteed merits to be availed compulsorily therein. \*SreemadhSudheendraTheertharu^ also stresses upon the Eternal Truth that none other than \*GeetaacharyaSarvottamaShreeKrushna^ enables performance of all manners of righteous duty task by an individual and also adjudicates upon the merits and demerits of the same whilst doling out appropriate rewards! And whatever deed that is thus brought about by the direct and indirect Supremely Deemed Will of \*SarvottamaShreeKrushna^ well neigh carries with it the eternally unchangeable and inseparable seal of SATHYA-DHARMA. \*SreemadhSudheendraTheertharu^, a great ascetic and ^Aparokshagjnaani^ of the highest order is very much aware of the ultimate auspicious Incarnation of the \*Celestial Shankukarna^ after successive Incarnations of \*ParamaBhagavattottamaPrahlaada-Baahluka-VyasaTheertha^, blessed with a most special Omnipresence of \*VayuJeevottamaMukhyaPrana^, now being brought about as per the Supreme Deemed Will of \*MadhwavallabhaSarvottamaTirumalaVenkateshwara^! With such auspicious foresight, \*SreemadhSudheendraTheertharu^ further continues to lecture on the typical characteristics exhibited by those who qualify for the rarest of rare and most worthy of all post, that of \*ParamaBhagavattottama^. Further, \*SreemadhSudheendraTheertharu^ enthalls huge audiences who listen to His masterful oratory involving the manner in which "Kind Benevolence is extended to \*ParamaBhagavattottamaPrahlaada^ by none other than \*MadhwavallabhaSarvottamaUghraNarasimha^. The young lad \*Prahlaada^ experiences extremities of horrific torture from the hands of none other than his own father, 'h i r a n y a k a s h i p u'. Blinded with raging hatred towards his sworn enemy \*SarvottamaSreemanNarayana^, the evil 'h i r a n y a k a s h i p u' swears revenge on one

and all who dare to eschew the cause of Sathya-Dharma and vows to avenge the death of his elder brother 'h i r a n y a k s h a'. As an unfortunate offshoot of such blind hatred stemming from vicious cycle of 'paramaHaridwesa', 'h i r a n y a k a s h i p u' pushes the young lad \*Prahlaada^ into raging fires, arranges for a pre planned trampling of \*Prahlaada^ by a maddened bull elephant, throws off \*Prahlaada^ from the edge of steepest ravines, forces \*Prahlaada^ to drink the most lethal of poisons, pushes \*Prahlaada^ into the midst of a raging bonfire apart from throwing \*Prahlaada^ to the mercy of wild beasts! But highly determined \*Prahlaada^ constantly meditates upon the Infinite Omnipresence of none other than \*MadhwavallabhaSarvottamaShreeHari^ and tolerates each and every misadventure heaped upon him by his own father 'h i r a n y a k a s h i p u'. Ultimately the evil demon 'h i r a n y a k a s h i p u' meets with his doom when in a fit of foolish rage he strikes with all his might with a huge mace, a massive stone pillar situated in the outer courtyard of his sprawling palace, from within which emerges the Infinitely Awesome and Most Auspicious of All Incarnation of none other than \*MadhwavallabhaSarvottamaUghraNarasimha^! The doomed 'h i r a n y a k a s h i p u' is no match for this most fearsome Incarnation of \*SarvottamaMahaVishnu^ and meets a gory end at the ^Hands^ of \*SarvottamaUghraNarashima^ who promptly tears asunder his very stomach using ^Tectonic Nails^ and continues to garland Himself with the coiled intestine of the dead demon 'h i r a n y a k a s h i p u'. Thereafter \*SarvottamaNarasimha^ upon supremely pleased with this show of highest levels of pristine pure devotion from the young lad \*Prahlaada^, proclaims that in the future all those who are devoted to \*Prahlaada^ shall automatically be deemed to be devoted to \*SarvottamaNarasimha^ also! \*SreemadhSudheendraTheertharu^ extols the Infinite auspicious merit of the noble \*Baahluka^, the elder brother of the Kuru patriarch \*Emperor Shantanu^, who owing to unchangeable fate had to wage war against the righteous \*Pandavas^! \*Baahluka^, attains martyrdom on the battlefield upon being slain by none other than \*VayuJeevottamaBheemasena^ with a prior blessing from the latter that he would incarnate once again in order to uphold Sathya-Dharma. True to the boon, the famed Incarnation as \*VyasaTheertharu^, marks the Golden Age of [[TatvaVaada]] of \*VayuJeevottamaAcharyaMadhwaru^ and concurrent espousing of the eternal cause of Sathya – Dharma whilst simultaneously influencing the career graphs of sixteen \*Emperors^ of ^Vijayanagar^ in a row! Hundreds of devotees hear with rapt attention to this extemporaneous discourse rendered by \*SreemadhSudheendraTheertharu^ that ends with rendition of most auspicious of all ^MangalaVachana^ submitted at the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaLakshmiNarasimha^! Later on, \*SreemadhSudheendraTheertharu^ journeys back to ^^Kumbakonam^^ with a large retinue of faithful \*disciples^ in tow!

As inevitable Seasons of Time change from drab winter to fresh outbreak of lively summer, \*Gopikamba^ is soon to become a mother for the third time! An overjoyed \*VeenaThimmannachar^ express fullest gratitude at the ^Lotus Feet^ of \*KulaDevtaTirumalaVenkateshwara^ on account of this impending fructification of the famed ^TirumalaYatra^, even as his magically deft fingers begin to tremble inexplicably whilst playing on the famed musical instrument of ^^HamsaVeena^^! Overnight the entire complexion of the expectant mother to be \*Gopikamba^ changes dramatically so much so that family members and well wishers are taken aback upon seeing a resplendent

fair glow of light dancing forth from her most auspicious contour! The sheer luster of such an auspicious luminescence is so overpowering that \*Gopikamba^ purposefully avoids basking in the soothing glare of the Full Moon, since the same appears dark in comparison. It looks as though the Full Moon has taken safe refuge within her resulting in such a dazzling display! Owing to onset of most auspicious last Incarnation of \*ParamaBhagavatottama Shankukarna^, all the three compulsory manifest obligations of “Pitru Runa, Devta Runa and Rishi runa” vanish from the very auspicious soul of \*Gopikamba^ within no time! Lending much credence to such a prodigal event slated for the near future, the advent of a \*Paramahamsasanyasi^ of the Highest Order with avowed intention of upholding Sathya-Dharma, the expectant mother to be \*Gopikamba^ begins eating red mud and is always seen wearing red colored auspicious clothing. \*Gopikamba^ prefers food offerings prepared in other auspicious households instead of partaking the same from within her own household. \*Gopikamba^ constantly sings aloud famed devotional compositions of noted \*Haridasas^ in sole favor of \*SarvottamaSreemanNarayana^, with an enchantingly melodious voice that surprises even \*VeenaThimmannachar! Very soon anxious parents of \*Gopikamba^ arrive in order to be with her during her days of auspicious confinement! The eldest daughter \*Venkatamba^ is most contented to be amidst this sudden influx of affectionate grandparents! Humble rustic folks in their hundreds mill around the humble dwelling of \*VeenaThimmannachar^ at ^^Bhuvanagiri^^, even as word spreads like wildfire about the impending enactment of \*TirumalaVenkateshaVaraPrasada^! Chaste women who are auspicious wives of ultra orthodox scholars arrive in small groups and busy themselves in preparation of tiny cotton wicks dipped in scented oil for future use to light bright “Nandadeepa” at the Sanctum Sanctorum of the humble household of the devout couple \*VeenaThimmannachar^ and \*Gopikamba^! Prized ^Kapila^ bovines carrying special Omnipresence of \*Celestial Kamadhenu^, with engorged udders brought from ^^Dwaraka^^, constantly pestered for life sustaining milk by boisterous young calves, huddle together in noisy groups in makeshift cowshed adjacent to the humble abode of \*VeenaThimmannachar^ and cast anxious look towards the house in eager anticipation of most auspicious birth cries of a new born infant! Auspicious \*Celestials^ line up in the Heavens and begin jostling with one another in much eagerness to cast their eyes upon the \*Paramabhagavatottama^ about to Incarnate upon Mother Earth! Dutiful Ministerial aides sent by \*SreemadhSudheendraTheertharu^ patiently wait the auspicious moment of birth of this future savior of the ^^SreeMutt^^! The ultra orthodox scholar \*VeenaThimmannachar^, arranges for nonstop rendition of [[HariVayuStuti]] by phalanx of noted scholars! It seems as though Time itself stands still even as everyone await the most auspicious reincarnation of the \*Celestial Shankukarna^, blessed with a most special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^! At ^^Bhuvanagiri^^, in the very same year 1595AD, \*VeenaThimmannachar^, the scion of the ^Shaashteeka AravattuVokkalu^, “Beegamudre Goutama Gotra” lineage and his devout wife \*Gopikamba^ look forward in eager anticipation of the birth of their third child. The ultra orthodox \*VeenaThimmannachar^ is too well aware of the Truth that such an auspicious birth shall result in complete eradication of ‘punnaamaka naraka’ arising out of stifling ‘praarabdha’ due to which auspicious \*Celestials^ reject all forms of righteous deeds of all those who are unfortunate enough not be blessed by auspicious

progeny! However, \*VeenaThimmannachar^ is reminded of the authentic “Nirnaya” of none other than the Kindest and most Benevolent \*VayujeevottamaAcharyaMadhwaru^ as quoted above, necessitating such unfortunate individuals to perform righteous deeds of upholding Sathya-Dharma, and thereby also qualify to stand in line for the promised goal of ^Liberation^. The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ on their part, have lost count of the number of times that they have rendered the Glorious Saga of the most auspicious of all [[ShreeVenkateshaKalyana]], Eulogy of the Infinite auspiciousness of their \*KulaDevtaTirumalaVenkateshwara^! Even now, during her delicate state of advanced confinement, the devout \*Gopikamba^ is ceaselessly involved in utterance of the fabled [[ShreeVenkateshaKalyana]]! The devout couple \*VeenaThimmannachar^ and \*Gopikamba^ also express their heartfelt gratitude towards their \*KulaGuruVijayeendraru^ whose timely dictate enabled successful completion of ^TirumalaYatra^ and the constant encouraging benevolence bestowed upon them by \*SreemadhSudheendraTheertharu^. The grateful couple, \*VeenaThimmannachar^ and \*Gopikamba^ further vow to dedicate their youngest progeny, about to be born, to the most auspicious of all task -- that of upholding the Eternal Vedic cause of Sathya-Dharma. Very soon, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^, at an exact moment in Time - ^Prahara^, the hierarchy \*Celestial Vayu^ with predetermined dedication energizes the nascent \*SushumnaNaadi^ of the ^amsha^ of \*Prahlaada^ who till then is engaged in performance of customary ^PruthveeNyaasa^ within the auspicious womb of \*Gopikamba^, “sets foot” upon Mother Earth once again! Auspicious merits arising out of such an awesome core dedication - ^Nyaasa^ performed by this \*Newborn male child^, ^amsha^ of \*Prahlaada^, instantaneously arranges for a lofty temporal seat within the ^Bramharandra^ enabling permanent occupancy of the most auspicious of all Omnipresence of none other \*MadhwavallabhaSarvottamaLakshmiNarasimha^. This most auspicious of all Omnipresence of none other than \*MadhwavallabhaSarvottamaLakshmiNarasimha^ shall henceforth enable this ^amsha^ of \*Prahlaada^, a “Aajanma Paramabhaagavattottama”, “Aajanma ParamaVyshnava” and the “Jewel in the Crown” permanently adorning the auspicious contour of \*MadhwavallabhaSarvottamaLakshmiNarasimha^, with Fullest Investiture rights to uphold and further the cause of Sathya and Dharma for the next one thousand years and more, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^! On this “Day of Birth” of this most auspicious newborn male child, blessed with maximum bestowed benevolence resulting from pristine pure devotion offered at the ^Lotus Feet^ of none other than the most powerful and the most primordial form of \*DravinamNarasimha^, on a most auspicious dawn, the entire sky over ^^Bhuvanagiri^^ is colored with a bright saffron hued dazzle of sunlight mesmerizing its fortunate citizens no end! Phalanx of auspicious \*Celestials^ vie with one another for a ringside seat in the Heavens in order to revel in the redefinition of the eternal Tenets of Sathya-Dharma that is slated to be enacted from now on, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^! Most melodious cries of the newborn male child similar to soulful rendition of devotional compositions by most eminent disciples of \*Sage Narada^, heralds the arrival of a most meritorious \*ShreeKrushnagrahagruheetaatma^! As if sensing the same, sacred ^Kapila^ bovines brought from ^^Dwaraka^^, appropriately named as ^Lakshmi, Ganga, Yamuna,

Saraswati, Godavari, Narmada, Krushnaveni and Kaveri^, tethered loosely in a humble cowshed adjacent to the household of \*VeenaThimmannachar^ and \*Gopikamba^ begin a mini stampede in eagerness to see the newborn male child! These humble ^Kapila^ bovines of ^^Dwaraka^^ even abandon their own day old calves who relentlessly tug at their engorged udders and line up in front of the humble household of \*VeenaThimmannachar^ to offer their own sacred milk if need be to the newborn child! Overjoyed family members of the household offer silent propitiation at the ^Lotus Feet^ of their \*KulaDevtaSarvottamaTirumalaVenkateshwara^ and pledge further dedicated devotion towards \*JagadhGuruVayujeevottamaAcharyaMadhwaru^ and \*KulaGuruVijayeendraTheertharu^ and \*SreemadhSudheendraTheertharu^. An exhausted \*Gopikamba^, though rendered much feebler from this most auspicious ordeal, swells with motherly affection and pride even as she hugs the tiny bundle of joy close to her bosom. The young maiden \*Venkatamba^ prances around with uncontrollable joy at the fascinating first sight of her youngest brother who is fast asleep in the cozy warmth of his mother's arms. Faithful messengers rush to ^^Kumbakonam^^ to convey the news of this most auspicious birth of the third child of \*VeenaThimmannachar^ and \*Gopikamba^ to \*KulaGuruSreemadhSudheendraTheertharu^ and also to fetch the young bachelor \*VeenaGururajachar^ who now studies at the ^^GuruKula^^ there, to participate in the forthcoming festivities at ^^Bhuvanagiri^^. Soon a most auspicious midwife steps out of the inner household carrying the new born male child carefully in her experienced hands and shows the same to the proud father, the ultra orthodox \*VeenaThimmannachar^! Tears of joy stream forth from the righteous eyes of \*VeenaThimmannachar^ even as he holds his newborn male child in his trembling hands and exults at the total vacation of all manners of manifest obligations owed to his forefathers and ancestors upon this most auspicious birth of his second male offspring! Seemingly disturbed by such sudden jolting, the newborn child opens his tiny eyes for a fleeting second and gazes most innocently at his noble father \*VeenaThimmannachar^, even as a dazzling smile breaks out on his tiny lips constantly curled outward resonating with ceaseless utterance of the primordial [[Pranava]], OM!! Overcome by emotion, \*VeenaThimmannachar^ carefully reassures the newborn child with a soft caress on the enchantingly tiny face of his third child! Next, the proud father \*VeenaThimmannachar^ moves towards the outer courtyard of the household where groups of bejeweled ultra orthodox scholars recite from the famed [[HariVayuStuthi]]! Each and every ultra orthodox scholar cast their most auspicious and worthy eyes upon the newborn male child comfortably cuddled in the stout hands of their compatriot \*VeenaThimmannachar^ and spell out most auspicious blessings with full throated roars! Groups of ultra orthodox pilgrims from ^^Dwaraka^^ en route on their pilgrimage to ^RamaSetu^ situated beyond the southern tip of the subcontinent, set up temporary camp at ^^Bhuvanagiri^^. Upon coming to know of the birth of this most auspicious newborn male child in the vicinity, as per the Supreme Deemed Will of none other than \*MadhwavallabhaSarvottamaMoolaGopalaKrushna^, these pilgrims from ^^Dwaraka^^ make haste towards the humble household of \*VeenaThimmannachar^ and \*Gopikamba^ and offer mounds of holiest of holy blobs of sacred ^Gopichandana^ as auspicious gifts. Full throated roars of ||ShreeKrushnamVandeJagadhGurum||{San.} rent the air in all directions even as these ultra orthodox pilgrims from ^^Dwaraka^^ instantaneously recognize the most auspicious physical features of the newborn child, with unmistakable

holiest of holy symbols of a \*ParamaBhagavattottama-AajanmaVyshnava^, for ever committed to the cause of selfless servitude directed towards the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaMoolaGopalaKrushna^, in each and every auspicious Incarnation! The ultra orthodox \*VeenaThimmannachar^ carefully circumambulates verdant growth of sacred ^^ShreeTulasi^ shrub present in the outer courtyard of the household from a respectable distance and moves towards the closed doors of the ^Sanctum^ housing the Idol of \*KuladevtaSarvottamaTirumalaVenkateshwara^! Thereafter, the righteous \*VeenaThimmannachar^ lifts up the newborn male child and utters in a barely audible manner, the most auspicious of all names, that of \*VeenaVENKATANATHA^, blessed with a most special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^!

Amongst numerous devotees who arrive on time to witness the grand festivities at ^^Kumbakonam^^ during the auspicious ^^SreeRamanavami^^ festivities are none other than the ultra orthodox scholar \*VeenaThimmannachar^, scion of the ^ShaashtikaAravattuVokkaluBeegamudre^ lineage, accompanied by his devout wife \*Gopikamba^ and their elder daughter \*Venkatamba^ and the cynosure of all eyes, the yet to be named newborn child! Devotees of the ^^SreeMutt^^ are taken aback and stand rooted to the ground even as they jostle amongst one another to cast their fortunate eyes upon the most radiant face of the newborn child, born as per the Supreme Deemed Will of \*SarvottamaTirumalaVenkateshwara^! Proud parents \*VeenaThimmannachar^ and \*Gopikamba^ seek auspicious permission of \*Kula Guru SreemadhSudheendraTheertharu^ to initiate such compulsory auspicious tasks to the newborn child such as naming ceremony and ^annamuhurta^! The elder children \*Venkatamba^ and \*VeenaGururajachar^ are constantly besides their tiny little brother, showering their sibling affection all the time, much to the amusement of one and all! The entire family of \*VeenaThimmannachar^ humbly propitiate in single file at the ^Lotus Feet^ of their \*KulaGuruSreemadhSudheendraTheertharu^ and receive auspicious “Phalamantrakshate” from the aging Pontiff. Tears of joy well in the Eyes’ of \*SreemadhSudheendraTheertharu^ even as a cautious \*VeenaThimmannachar^ places the newborn child in front of the venerable \*Pontiff^ and seeks His Blessings! \*SreemadhSudheendraTheertharu^ closes His Eyes for a brief moment and advises \*VeenaThimmannachar^ to look after the welfare of the newborn child carefully and offers complete sustenance for every such effort in the future from the ^^SreeMutt^^. Circa 1595AD, the whole of ^^Bhuvanagiri^^ wears a festive look in order to commemorate the auspicious birth of the newborn child, even as the ultra orthodox \*VeenaThimmannachar^ performs many compulsory rituals as outlined in sacred scriptures in order to celebrate the birth of his second son. Sacred fire from auspicious mounds burns so fiercely that day that it seems as though none other than \*Celestial Agni^ has arrived in full regalia in order to bestow His blessings upon the new born child, surely one of the greatest devotee of \*SarvottamaSreemanNarayana^. The ultra orthodox father \*VeenaThimmannachar^ donates many sets of auspicious offerings to pious and righteous gentry and seek their collective blessing for the wellbeing of his progeny. The newborn child is a joy to behold! Indeed, Time stands still while watching the little child’s antics! On the auspicious eleventh day of birth, the young child is put

into a brilliantly decorated wooden cradle while comity of most auspicious chaste women, wives of ultra orthodox scholars, sing appropriate lullabies in favor of \*SarovottamaBalaKrushna^ and later perform auspicious ^Mangalaarathi^ in a golden plate! Whenever the little child keeps its tiny toe into his mouth and thereby wet it by trying to suckle upon the same, it seems as though the child is signifying that in future thousands upon thousands of fortunate devotees shall wash his Feet with Waters' drawn from every Holy River. Scores of auspicious ^Kapila^ bovines, specially brought from ^^Dwaraka^^, that are tied within the humble cowshed abutting the household of \*VeenaThimmannachar^ constantly call out loudly in auspicious chorus, as if announcing their eagerness to offer fresh milk to the newborn child, sometimes denying the same to their own day old calves! Now, with the concurrence of \*KulaGuru SreemadhSudheendraTheertharu^, the doting parents name their youngest son as \*VENKATANATHA^, born as per the Supreme Benevolence of \*KulaDevta SarvottamaTirumalaVenkateshwara^! The chosen name for the newborn child is indeed most appropriate since the same implies as "One who enables eradication of all mountainous sins", a superlative Eulogy of none other than \*SarovottamaTirumalaVenkateshwara^. The devout couple \*VeenaThimmannachar^ are overcome by unspeakably happy emotions even as they collectively reminisce about their famed ^TirumalaYatra^ initiated by the benevolent blessings of \*SreemadhVijayeendraTheertharu^ leading them onto a blissful path involving performance of humble service at the Lotus Feet of \*SarovottamaShreeBhooVaraha^, apart from conduct of most auspicious rituals in countless sacred springs' such as ^PadmaTirtha^, ^PaapavinaashaTirtha^, ^GogarbhataTirtha^, ^KapilaTirtha^, ^KatahaTirtha^, ^SwamiPushkarni^ and ^VirajataTirtha^, finally culminating with "Grant of Supremely Grandiose Will" of none other than \*KulaDevtaTirumalaVenkateshwara^! On his part, the infant \*VeenaVenkatanatha^ actively attempts to crawl all over the humble household of \*VeenaThimmannachar^ with tiny hands and feet but to those who are fortunate to watch the same it seems as though none other the celestial \*Kamadhenu^ is trotting around with four legs, thus signifying that the four legs of Dharma are itself on the prowl in order to uphold the supremacy of the four eternal [[Vedas]]. The infant \*VeenaVenkatanatha's^ facial radiance is breathtakingly beautiful so much so that it seems as though none other than \*SarovottamaSreemanNarayana^ Himself has sought astonishing residence within! Whenever the child \*VeenaVenkatanatha^ hesitatingly walks around in the humble household balancing on tiny legs and stumbles all over with faltering steps it signifies that in the future this child shall embrace Holy Pontifical Seat initiated by none other than \*VayuJeevottamaAcharyaMadhwaru^ and shall repeatedly fall at the ^Lotus Feet^ of none other than \*SarovottamaSreemanMoolaRama^, for countless number of times! In due course the responsible parents \*VeenaThimmannachar^ and \*Gopikamba^ perform sacred compulsory ritual of "annamuhurta" when \*VeenaVenkatanatha^ turns six months old! Variety of auspicious food is first offered to \*KulaDevtaSarovottamaTirumalaVenkateshwara^ and later scores of auspicious gentry accompanied by their chaste spouses are served sumptuous spreads of sanctified food offerings. Marking the culmination of the solemn event, an affectionate \*VeenaThimmannachar^ carefully carries his young child \*VeenaVenkatanatha^ all of six months old on his lap and begins to dip a golden ring into the bowl carrying auspicious foodstuffs and serves a few helpings from the same four times into the tiny



lips of the baby, to the accompaniment of rapturous encores from bejeweled throats of ^Vedic^ scholars! As the Chariot of Time churns ahead relentlessly, the ultra orthodox \*VeenaThimmanachar^ arranges for the customary first tonsuring of hair when the young lad \*VeenaVenkatanatha^ is all of six years old. In due course none other than the scholarly \*VeenaThimmannachar^ himself initiates his young son into the most auspicious chore of “Aksharaabhyaasa” by first scripting the primordial [[OM]], heralding the continued learning process of the newest student! But, \*VeenaThimmannachar^ is taken aback when his young son \*VeenaVenkatanatha^ questions him sharply as to how on Earth and in Heavens can an all encompassing Supreme Entity such as \*SarvottamaSreemaNarayana^ be present within the mere alphabetical confines of [[OM]]. Indeed, even at such a tender age, \*VeenaVenkatanatha^ shows to the World at large that he is aware of the Infinite vastness of the Supremacy of \*SarvottamaSreemanNarayana^ and the potency inherent in the primordial “Pranava” Mantra [[OM]]. Awestruck family members and well wishers marvel at this unseen and unheard of intellectual prodigy of the young \*VeenaVenkatanatha^ and shower their collective praise marveling at the immense fortune and merit of the devout parents \*VeenaThimmanachar^ and \*Gopikamba^. The young lad \*VeenaVenkatanatha^ shows exemplary inherited intuition while handling the mystical ^HamsaVeena^, a magnificent family heirloom, now in the custody of the undisputed doyen of the very same auspicious instrument, none other than \*VeenaThimmannachar^! Recognizing his youngest son’s natural flair for deft handling of the ^HamsaVeena^ an overjoyed father \*VeenaThimmannachar^ spends hours together in fine tuning the latent musical skills of the young maestro to be! Neighbors arrive in drove casting aside all their day to day chores, after being attracted by the divine melodies arising out of the magical ^HamsaVeena^ being played by the young and energetic \*VeenaVenkatanatha^, in the household of \*VeenaThimmannachar^! A thoroughly contented \*VeenaThimmannachar^ confides privately to \*Gopikamba^ that day by day \*VeenaVenkatanatha’s^ enormous skill in handling the ^HamsaVeena^ is indeed even better than his own and probably on par with that of his late father \*VeenaKanakaachalaachar^, himself a Legend during the Golden Age of the famed ^Vijayanagar Empire^! The joy of the affectionate mother \*Gopikamba^ knows no bounds on hearing to such accolades being heaped upon her young son \*VeenaVenkatanatha^, even as she constantly prays for sustenance from \*HariVayuGuru^.

As years roll by, a worried \*VeenaThimmannachar^ constantly plagued by failing health, arranges for a suitable alliance of his daughter \*Venkatamba^ with one \*LakshmiNarasimhachar^ of \*Kashyapa^ lineage, one of the greatest upcoming young scholar resident at the Temple Town of ^^Madurai^^. The auspicious betrothal of the demure \*Venkatamba^ with the scholarly \*LakshmiNarasimhachar^ is conducted with great pomp and grandeur with the entire elite of the City of ^^Madurai^^ turning up to bless the young couple. Much to the amusement of one and all, an innocent lad \*VeenaVenkatanatha^ weeps uncontrollably unable to understand the sudden separation from his most affectionate elder sister \*Venkatamba^! Soon after the auspicious sacred thread ceremony of the elder son \*VeenaGururajachar^ is also performed by the ultra orthodox \*VeenaThimmanachar^, as a prerequisite for enrollment at the famed

^Vidyapeeta^ at ^^Kumbakonam^^ under the tutelage of \*KulaGuruSreemadhSudheendraTheertharu^. Once again, an innocent lad \*VeenaVenkatanatha^ pleads with his parents' not to send his elder brother \*VeenaGururajachar^ to study at the ^Vidyapeeta^ situated far away at ^^Kumbakonam^^. But when \*VeenaGururajachar^ teases his young brother to accompany him to ^^Kumbakonam^^, the thoroughly innocent lad \*VeenaVenkatanatha^ immediately runs back to the welcoming embrace of his most affectionate mother \*Gopikamba^ and clings to her tightly, accompanied by roaring laughter from all those who witness this childish behavior! In the midst of all such auspicious family revelries a thoroughly naughty lad, the mercurial \*VeenaVenkatanatha^ born with a most special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than \*SarvottamaTirumalaVenkateshwara^, enjoys the companion of his numerous friends constantly involved in inventing newer and newer outdoor games and is under the ever watchful eyes of ultra orthodox ^Shaastikavamsha AravattuVokkalu^ clansmen!! Amongst numerous devotees who now gather in their hundreds in order to witness grand festivities at ^^Kumbakonam^^ on the auspicious occasion of ^NarasimhaJayanti^^ are none other than the ultra orthodox scholar \*VeenaThimmannachar^, scion of the ^ShaashtikaAravattuVokkaluBeegamudre^ lineage, his devout wife \*Gopikamba^ and their two sons', the bachelor \*VeenaGururajachar^ and the young lad \*VeenaVenkatanatha^. By now, the eldest son \*VeenaGururajachar^ earnestly pursues higher studies at the famed ^Vidyapeeta^ at ^^Kumbakonam^^ under the tutelage of ultra orthodox scholars commissioned by none other than \*SreemadhSudheendraTheertharu^. After the end of auspicious festivities, \*VeenaThimmannachar^ reeling from continued ill health meets \*SreemadhSudheendraTheertharu^ to submit his gratitude for receipt of continued sustenance from the ^SreeMutt^. \*SreemadhSudheendraTheertharu^ once again reassures the dedicated disciple of the ^SreeMutt^ \*VeenaThimmannachar^, that everything occurs as a direct result of "Dyivasankalpa" and that indeed each and every individual are but mere puppets, eternally dancing to the tune of the Supreme Deemed Will of none other than \*SarvottamaSreemanMoolaRama^! Timely prophesy uttered by \*SreemadhSudheendraTheertharu^ that \*VeenaGururajachar^, shall indeed turn out be a profound scholar in his own right at the end of his sustained education at the ^Vidyapeeta^ at ^^Kumbakonam^^ gladdens the heart of a proud father \*VeenaThimmannachar^, who also seeks permission from \*SreemadhSudheendraTheertharu^ about his intention to perform sacred thread ceremony of his youngest son \*VeenaVenkatanatha^. Upon hearing this urgent platitude, \*SreemadhSudheendraTheertharu^ closes His eyes for a brief moment and replies that the most auspicious event of thread ceremony of \*VeenaVenkatanatha^ shall indeed come about, but only at the hands of only select few who are deemed for the same as per the Supreme Will of \*KulaDevtaTirumalaVenkateshwara^! A highly perplexed \*VeenaThimmanachar^ is unable to fathom this meaningful prediction of his own demise and takes leave after offering full length salutation at the ^Lotus Feet^ of \*SreemadhSudheendraTheertharu^ and journeys back towards his native place of ^^Bhuvanagiri^^! As several months roll by the health of the aged \*VeenaThimmanachar^ begins deteriorating rapidly prompting family members to hasten auspicious wedding ceremony of the eldest son and heir to the

^ShaastikaAravattuVokkaluBeegamudre^ clan, \*VeenaGururajachar^. For this purpose a suitable bride is selected and the auspicious wedding ceremony of \*VeenaGururajachar^ is performed in a solemn manner. After the wedding ceremony, \*VeenaGururajachar^, now a profound scholar, with the choicest blessing of family elders begins to lead contented life in the cozy company of his young bride in the near vicinity of ^^Kumbakonam^^, functioning as a lecturer involved in tutoring young students at the famed ^Vidyapeeta^ there! Meanwhile at ^^Bhuvanagiri^^ the boisterous young lad \*VeenaVenkatanatha^ shows insatiable eagerness to listen to fabled deeds of the prodigal young \*Vasudeva^ (Poorvaashrama Name of \*VayuJeevottamaAcharyaMadhwaru^), son of the righteous \*Madhyageha^ and cajoles his affectionate mother and tutor \*Gopikamba^ to narrate more and more fabled anecdotes of his childhood hero! The young lad \*VeenaVenkatanatha^ repeatedly tells everyone that he too shall follow the exemplarily Epochal Foot Steps of his childhood hero, none other than \*VayuJeevottamaSreemadhAnandatheerthaBhagavathpaadaacharyaru^! Much to the amused entertainment of senior family members, an innocent lad \*VeenaVenkatanatha^ at times even drapes himself with an ensemble of saffron clothes and routinely performs ritual worship with numerous small Icons in one corner of the household of \*VeenaThimmanachar^, in a way mimicking the Routine of \*KulaGuru SreemadhSudheendraTheertharu^! On one bright morning at ^^Bhuvanagiri^^, the young lad \*VeenaVenkatanatha^ is busy playing outdoors with his numerous friends as usual when he is urgently summoned to his household by an anxious well wisher. Heeding to the call, \*VeenaVenkatanatha^ rushes back to his household and finds family members gathered around his noble father \*VeenaThimmannachar^, with anxiety written large on their worried faces! The young lad \*VeenaVenkatanatha^ at once kneels down besides his bedridden father, who immediately opens his weary eyes and smiles weakly at him. The seriously ill \*VeenaThimmannachar^ then makes a desperate attempt to get up and is helped by the young \*VeenaVenkatanatha^. In a barely audible hoarse whisper, summoning all his strength \*VeenaThimmannachar^ instructs his young son \*VeenaVenkatanatha^ to lead him towards the Sanctum Sanctorum within the household and simultaneously recite aloud the famed [[ShreeVenkateshaStotram]] eulogizing \*KulaDevtaSarvottamaTirumalaVenkateshwara^! The ever obedient son \*VeenaVenkatanatha^ immediately obliges and begins reciting soulful rendition of an extemporaneous invocation of the Infinite Omnipresence of \*AkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ magnificently Omnipresent in the awesome spread of holiest of holy hill shrines of \*Anjanaadri, Vrushaadri, Sheshaadri, Garudaachala, Tirthaadri, Shreenivaasaadri, Chintaamanigiri, Vrushabhaadri, Varaadri, Gjnaanaadri, Kanakaachala, Anandaadri, Neelaadri, Sumerushikharaachala, Vykuntaadri, Pushkaraadri, Rushyaadri, Naaraayanaadri, Kreedaadri and Nrusimhaadri^! Such an impressive extemporaneous eulogy being rendered aloud by the innocent lad \*VeenaVenkatanatha^ brings forth torrential tears in the eyes the much distraught \*Gopikamba^! Even in this direst hour, \*VeenaVenkatanatha^ displays exemplary presence of mind belying his tender age and pours a few liberating drops of the holiest of holy waters of the instantaneously sanctifying ^SwamiPushkarni^, fetched earlier from ^^Tirumala^^ and stored in the righteous household, into the parched cracked lips of his father \*VeenaThimmannachar^!

As if on cue, within a few precarious gasping moments, a thoroughly exhausted \*VeenaThimmannachar^ manages to feebly caress the head of \*VeenaVenkatanatha^ for one last time and breathes his end, even as one of the greatest \*AajanmaParamaHariBhakta^ and \*AajanmaParamaBhagavatottama^ - \*VeenaVenkatanatha^ utters the most sanctifying and most auspicious of all Infinitely Synonymous Title of \*KulaDevtaMadhwavallabhaSarvottamaTirumalaVenkateshwara^ – \*NaraHari Narayana^, \*NaraHari Narayana^, \*NaraHari Narayana^, thrice in his ears! With the inevitable passing away of the ultra orthodox scholar of immense fame and unmatched maestro of the famed ^HamsaVeena^, \*VeenaThimmannachar^, it seems as though the last remaining link in the Golden Chapter of the famous ^^Vijayanagar Empire^^ has indeed come to a glorious end! Upon coming to know of the demise of his father \*VeenaThimmannachar^, the eldest son \*VeenaGururajachar^ rushes back from ^^Kumbakonam^^ and dutifully performs all compulsory last rites of his departed father befitting his ultra orthodox scholarly status. Comity of ultra orthodox scholars are requisitioned to render nonstop religious discourse on the terse [[GarudaPurana]] and [[Harivamsha]] with particular emphasis on those Chapters that extol ceaseless transmiration of embattled souls in eternal quest for hierarchy slot in liberated bliss. The ultra orthodox scholar \*VeenaGururajachar^ donates batches of auspicious bovines to deserving righteous individuals who are strict practitioners of “Sadaachara” as outlined in ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. With the demise of the patriarch \*VeenaThimmannachar^, his eldest son \*VeenaGururajachar^ is automatically escalated to the status of being the acting head of the ^ShaastikaAravattuVokkaluBeegamudre^ family at ^^Bhuvanagiri^^, with the enormous responsibility of bringing up his younger brother \*VeenaVenkatanatha^ resting squarely upon his able shoulders! The young lad \*VeenaVenkatanatha^ no doubt much saddened at the expected demise of his noble father, the ultra orthodox scholar \*VeenaThimmannachar^, but puts on a brave face instead, fearing that further expression of his sorrow would only result in aggravating the delicate mindset of his most affectionate mother \*Gopikamba^, already reeling from this irreplaceable loss! \*SreemadhSudheendraTheertharu^ upon being informed of the demise of \*VeenaThimmannachar^, the trusted disciple of the ^^SreeMutt^^ for several decades, sends appropriate condolence message as a confidence building measure to the bereaved family. After the passage of one year, the scholarly \*VeenaGururajachar^, head of ^ShaastikaAravattuVokkaluBeegamudre^ clan with the fullest consent of his mother \*Gopikamba^, elder sister \*Venkatamba^ and brother in law \*Lakshminarasimhachar^ decide to perform the most important thread ceremony of his younger brother \*VeenaVenkatanatha^.

On the dawn of a chosen most auspicious day, the young lad \*VeenaVenkatanatha^ offers moist pious obeisance at the ^Lotus Feet^ of \*KulaDevtaTirumalaVenkateshwara^ under watchful supervision of elder brother \*VeenaGururajachar^. The most sacred thread ceremony of \*VeenaVenkatanatha^ is begun as per strictures made compulsory for ^Shaastika^ lineage clansmen. At the outset comity of ultra orthodox scholars shower their choicest blessings on \*VeenaVenkatanatha^, now on the threshold of most auspicious “bramhacharya”. Responsible guardians’ \*VeenaGururajachar^ and his wife offer three stranded sacred thread to \*VeenaVenkatanatha^ marking his footstep into

“bramhacharya” even as the young ward donates mounds of sacred ^Gopichandana^ to comity of righteous. Groups of chaste wives of ultra orthodox \*ParamaHariBaktas^, perform most auspicious “mangalaarati” to \*VeenaVenkatanatha^ in golden plate! Thereafter \*VeenaVenkatanatha^ is led towards an auspicious spot for enactment of the most sanctifying ritual of “maatrubhojana” in the company of other similar young lads who have are initiated in “bramhacharya” through performance of sacred thread ceremony. Next, the ultra orthodox \*VeenaGururajachar^ arranges for auspicious tonsuring of tuft of hair for his most auspicious younger brother \*VeenaVenkatanatha^, followed by completion of purification ritual bath. Then \*VeenaVenkatanatha^ is once again led towards sacred altar for conducting compulsory fire rituals that enable him to qualify as a bachelor par excellence with occurrence of a most special Omnipresence of none other than \*MadhwavallabhaSarvottamaVamana^! \*VeenaVenkatanatha^ dutifully accepts mounds of rice grains purposefully dropped into his “jolige” by barren women in fond hope that they too would be blessed by similar auspicious offspring! Thereafter a graceful \*VeenaVenkatanatha^ offers salutations to his aged mother \*Gopikamba^ followed by \*VeenaGururajachar^ and his wife, his elder sister \*Venkatamba^ and brother in law \*Lakshminarasimhachar^. Now the most important of all [[Gayatrimantroupadesha]] and [[Narayanaashtaakshara Mantra]] is imparted by the ultra orthodox \*VeenaGururajachar^ and the same is received by \*VeenaVenkatanatha^ with utmost reverence in strict adherence to the timeless tenets of [[SadaachaaraSmruti]] of \*VayuJeevottamaAcharyaMadhwaru^. Finally the young bachelor \*VeenaVenkatanatha’s^ sacred thread ceremony ritual culminates with a sacred receipt of auspicious alms from five chosen righteous individuals of duty tasks of the highest order, handpicked for the august occasion by \*VeenaGururajachar^. Later sumptuous food offerings is served to scores of relatives and well wishers of the ^ShaashtikaAravattuVokkaluBeegamudre^ family who in turn collectively shower their choicest blessings upon \*ChiranjeeviVeenaVenkatanatha^. Batches of ultra orthodox scholars bestow their collective approval for commencement of “TrikaalaSandhyavandana” by the young bachelor \*VeenaVenkatanatha^ and wish that he may in the future earn Infinite Name and Fame similar to \*MadhwavallabhaSarvottamaTrivikrama^ and disperse the merits arising from the same for righteous duty tasks! The sacred thread ceremony of \*VeenaVenkatanatha^ gains further relevance with the prompt arrival of a ministerial emissary sent by none other than \*SreemadhSudheendraTheertharu^ along with auspicious presents to the youngest disciple of ^^VijayeendraTheerthaMoolaMahaSamstaanams^^, ^^Kumbakonam^^! After successful initiation into “bramhacharya”, the young bachelor \*VeenaVenkatanatha^ is sent to study in the famed ^Gurukula^ at the famous temple town of ^^Madurai^^ under the ever watchful eyes of his brother in law, the famous scholar \*Lakshminarasimhachar^ of \*Kashyapa^ lineage. This most auspicious advent of \*VeenaVenkatanatha^ to ^^Madurai^^ is similar to the advent of the young pupil \*GopalaKrushna^ to the humble hermitage of \*Sage Sandeepaniaacharya^! At ^^Madurai^^, the young bachelor \*VeenaVenkatanatha^ is initiated into the age old practice of the study of [[Vedas]] and [[Upanishads]] along with every other relevant branch of Knowledge, with first hand tuitions imparted by none other than the scholarly \*Lakshminarasimhachar^. Here, the brilliant \*VeenaVenkatanatha^ excels in all branches of studies and stands out as a cut above the rest amongst all other classmates.

The scholarly \*Lakshminarasimhachar^ is amazed no end at the razor sharp intellect and quick grasp of all intricacies of [[Vedas]] exhibited by \*VeenaVenkatanatha^, whilst other students of the same class struggle to even comprehend the most elementary of lessons! Such brilliance and studiousness on the part of \*VeenaVenkatanatha^ instantly earns him the status of favored student of \*Lakshminarasimhaachar^. Most obvious to a keen observer, \*VeenaVenkatanatha^ is very much unlike any other ordinarily average student! Nor does \*VeenaVenkatanatha^ indulge in wasting precious time in pursuit of needless activities that are usually common to students of his own age group! On the other hand, \*VeenaVenkatanatha^ devotes a lion's share of his most valuable time completely in the pursuit of gaining pure Knowledge, read as ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ and is very soon at the very threshold of the ultimate comprehension of \*ParahBramhan^, read as \*SarovottamaSreemanNarayana^! Most curiously though, the young pupil \*VeenaVenkatanatha^ shows extraordinary interest in improving his divine skills in practicing the fabled art of breadth control! Unknown to most \*VeenaVenkatanatha^ is slowly but surely fine tuning and polishing epochal qualities of meditation and constantly augmenting natural innateness directed towards upgrading powers of concentration, all the while! By now in the humble surroundings of ^^Gurukula^^ at ^^Madurai^^, the young bachelor \*VeenaVenkatanatha^ is a near perfect picture of limitless bundle of energy channeled into gaining true Knowledge and occasional show of strength to other boisterous friends. The strong lad \*VeenaVenkatanatha^ comes out trumps each and every time when he is challenged to participate in outdoor games and is recognized as a leader amongst all fellow students, being virtually unbeatable even in such difficult sports such as cross country running and freestyle swimming in fast flowing Rivers! Such effortless running on the part of the young lad \*VeenaVenkatanatha^ is a great surprise to huge gathering of curious onlookers! But unknown to all of them \*VeenaVenkatanatha's^ effortless running over vast distances is a mere repetition of the enormous feat performed earlier during the previous Incarnation as \*VyasaTheertharu^ wherein He had run effortlessly for nearly two and half miles, all the while exercising total breadth control, in order to mark out the defining boundary limits of the famed ^Temple Shrine^ of ^^ShreeRangam^^ starting at the \*Garuda^ pillar, at the behest of two warring groups and thereby had settled the longstanding dispute once and for all! The same hoary spot where \*VyasaTheertharu^ had stopped running, all the while holding his breath, is marked forever with an auspicious consecration of a holiest of holy Shrine dedicated to none other than \*VayuJeevottamaYelleMukhyaPrana^! During his most auspicious stay at ^^Madurai^^, the young student \*VeenaVenkatanatha^ expresses highest levels of indebted obedience towards his \*Guru Lakshminarasimhachar^ and "Gurumatni", \*Venkatamba^, who also happen to be his brother in law and sister! The elder sister \*Venkatamba^, shows immense affection upon her youngest brother \*VeenaVenkatanatha^ and never allows him to stray far away from her indulging eyes even for a day, true to her designated role as "Gurumaata"! This apart her own child, the year old \*Narayanachar^ is also very much attached to his maternal uncle \*VeenaVenkatanatha^ and constantly clings to him even when \*VeenaVenkatanatha^ is busy with his chores at the ^^Gurukula^^! In fact the very first word uttered by the young infant \*Narayanachar^ is none other than the most auspicious name \*VENKATA^, common to both his own mother "Venkata"mba and his maternal uncle "Venkata"natha! On his part, \*VeenaVenkatanatha^ is also

extremely fond of his nephew, the tiny infant \*Narayanachar^ and tirelessly carries him along all the time so much so that the two are inseparable! The young infant \*Narayanachar^ spends more quality time with his maternal uncle \*VeenaVenkatanatha^ than with his own parents! As the tiny infant \*Narayanachar^ grows a little older and able to walk on his two little legs, \*VeenaVenkatanatha^ is seen playing with the little one during his spare times and teaching him a trick or two in thrill seeking childish games! Over the passage of Time, an extremely intelligent \*Narayanachar^ very quickly learns how to read, write, study, talk, recite, run, jump, cook, sit, stand, sleep, bathe, shout, paint, sketch, carve, playact, laugh, cry, exercise, work, swim, sing, dance, play outdoor as well as indoor games and play musical instruments from his very first \*Guru^ and Mentor, none other than his maternal uncle, \*VeenaVenkatanathacharya^! Few more years pass by and \*VeenaVenkatanatha^ successfully completes his student internship tenure at the ^Gurukula^ at ^^Madurai^^ and is now poised to enter befittingly auspicious stage of a householder! The young lad \*Narayanachar^ constantly accompanies his maternal uncle \*VeenaVenkatanatha^ everywhere like a shadow and prepares notes on each and every daily routine of his maternal uncle right from sunrise to sunset. At the end of the day, a thoroughly exhausted \*Narayanachar^ ties up the same in neat little bundles and runs off with this invaluable treasure carried most reverentially atop his determined head, for safe deposition within robust vaults in his own household, in order to avoid chance reprimand from his most affectionate maternal uncle \*VeenaVenkatanatha^!

Owing to the magnificent royal opulence steeped in grandeur enjoyed by Emperor \*Pahlada^, Emperor \*Bahleeka^ and \*VyasaRajaru^, as per the Supreme Deemed will of none other than \*SarvottamaSreemanNarayana^, the entity of 'alakshmi' could not dare venture anywhere near the three earlier Awesome Incarnations of the \*Celestial Shankukarna^! But now the very same entity 'alakshmi' bides Time to bring about inauspicious tidings in the manner of unimaginable bouts of poverty owing to residual 'prarabdha' to \*VeenaVenkatanatha^ during his forthcoming sojourn as a householder! But a thoroughly unfazed \*VeenaVenkatanatha^, the greatest devotee of \*MadhwavallabhaSarvottamaSreemanNarayana^, counters such stifling adversities of 'prarabdha' and vacates the same totally using the invincible weapon of \*ParamaShreeHariBakthi^ and emerges unscathed! Infinite merits gained from having withstood such an ordeal during auspicious "Gruhastaashrama" results in \*VeenaVenkatanatha^, blessed with a most special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than \*AprameyaSarvottamaTirumalaVenkateshwara^, to grace one of the most Holiest of Holy Pontifical \*ParamaHamsaSanyaasaashrama^, ever!! Amongst numerous devotees who gather in their hundreds in order to witness grand festivities at ^^Kumbakonam^^ are none other than the King of ^Tanjavur^, \*RajaRaghunathaBhopala^ along with a host of faithful regional satraps. Also present are numerous steadfast disciples of the ^^SreeMutt^^, most notable amongst them being none other than the ultra orthodox scholar \*VeenaGururajachar^, the scion of the famed ^ShaastikavamshaAravattuvokkaluBeegamudre^ lineage accompanied by his chaste and most auspicious wife and the joy of their lives, their young son \*VeenaKrushnaachar^! The aging matriarch \*Gopikamba^ also accompanies them to ^^Kumbakonam^^ and

bestows her constant grandmotherly affection towards her first grandson, \*VeenaKrushnaachar^ and successfully keeps him in good humor by narrating select tales and folklore extracted from the Great Epics [[Ramayana]] and [[Mahabharata]]. The young lad \*VeenaKrushnaachar^ a tiny bundle of unbridled energy never tires to hear the fabled deeds of his childhood hero, none other than \*VayuJeevottamaBheemasena^! \*VeenaGururajachar^ himself enthusiastically narrates to his young son, select anecdotes from the great classic [[Mahabharata]] where none other than \*BaghwanVedaVyasaru's^ most timely intervention saves the day for the valiant \*Pandavas^ led by \*VayuJeevottamaBheemasena^. Clever mediation by \*BaghwanVedaVyasaru^ brings about a change in mindset of a most reluctant King \*Drupada^ resulting in a rare betrothal of Princess \*Draupadi Devi^ to all the five \*Pandava^ brothers. In fact \*BaghwanVedaVyasaru^ had shown the ^Moolaroopa^ of the five \*Pandavas^ to a stupefied King \*Drupada^ thereby convincing him of their utter invincibility! Once again it was the timely appearance of \*BaghwanVedaVyasaru^ and His wise advise to \*VayuJeevottamaBheemasena^ to vacate the Palace of Wax at once and take flight through a secret underground tunnel that saved all of them from being roasted alive when the evil 'd u r y o d h a n a' sets fire to the same! The young lad \*VeenaKrushnaachar^ hears to such captivating narration forgetting even food and water and with childlike innocence repeatedly enquires about the purported householder status unique to only \*Bheemasena^, amongst the three awesome Incarnations of the \*Celestial Vayu^, \*Hanuma-Bheema-Madhwa^! Such innocent queries result in huge guffaws of uncontrollable laughter from all quarters even as each one of the grownup evades the same by feigning onset of temporary deafness! The extremely intelligent and inquisitive young lad \*VeenaKrushnaachar^ also repeatedly keeps enquiring about the whereabouts of his paternal uncle \*VeenaVenkatanatha^ and seems pacified only when he is reassured by his father \*VeenaGururajachar^ that they are slated to catch up with him very soon indeed! The young lad \*VeenaKrushnaachar^ is overjoyed when his father \*VeenaGururajachar^ promises to put in a word to \*VeenaVenkatanatha^ to teach him all necessary requisites of playing upon the famed auspicious instrument of ^HamsaVeena^! In due course the happy family members of \*VeenaGururajachar^ are blessed with audience of \*SreemadhSudheendraTheertharu^ and receive sanctified "phalamantrakshate". \*SreemadhSudheendraTheertharu^ recognizes the humble services rendered to the ^^SreeMutt^ by the duty conscious \*VeenaGururajachar^ and fetes him most appropriately with auspicious gifts and remuneration matching his reputed scholarly status. \*SreemadhSudheendraTheertharu^ indirectly cautions \*VeenaGururajachar^ about his onerous guardianship duty in arranging for eventual transition of his younger brother \*VeenaVenkatanatha^ into auspicious "gruhastaashrama". \*VeenaGururajachar^ wholeheartedly accepts this veiled command of \*SreemadhSudheendraTheertharu^ and decides to proceed with all necessary formalities for such an auspicious event as a foregone deemed will of \*HariVayuGuru^! Meanwhile at the temple town of ^^Madurai^^, \*VeenaVenkatanatha^ the scion of the ^ShaastikavamshaAravattuVokkaluBeegamudre^ lineage totally unaware of all such impeding marriage plans back home, seeks permission to journey back towards ^^Bhuvanagiri^^ after successful completion of his student internship at the ^^Gurukula^^. However, the ultra orthodox scholar, \*LakshmiNarasimhachar^ and his chaste auspicious wife \*Venkatamba^ are very much reluctant to let go off their favorite



student, \*VeenaVenkatanatha^ . Touching scenes are witnessed when the young nephew \*Narayanachar^ clings onto his maternal uncle \*VeenaVenkatanatha^ stubbornly refusing to allow him to step out of their household come what may! After much coaxing and cajoling the young \*Narayanachar^ finally relents only when \*VeenaVenkatanatha^ agrees to take him alongside to ^^Bhuvanagiri^^ . An apprehensive \*Venkatamba^ takes oath from her auspicious brother \*VeenaVenkatanatha^ that he shall take good care of her only son \*Narayanachar^! In reply \*VeenaVenkatanatha^ pacifies his sister \*Venkatamba^ by saying that \*Narayanachar^ is in safe hands from now on, if and only if he keeps his most profuse writing skills well in check, failing which he would have to dispose all such literary outpourings into the very depths of ^River Kaveri^ in the near future! Everyone breaks into a peals of delightful laughter, not being able to decipher the true import of this ominous prophecy uttered by \*VeenaVenkatanatha^, even as a somewhat embarrassed \*Narayanachar^ looks the other way quizzically! Before taking leave, \*VeenaVenkatanatha^ and \*Narayanachar^ bow in front of \*LakshmiNarasimhachar^ and \*Venkatamba^ and seek their blessings! A tearful \*Venkatamba^ hugs both her affectionate brother and her young son and weeps inconsolably and instructs \*VeenaVenkatanatha^ to convey her best wishes to her other brother \*VeenaGururajachar^ and her respectful salutations to their aged mother \*Gopikamba^ . A pensive \*Venkatamba^ also advises her young son \*Narayanachar^ that from now on none other than \*VeenaVenkatanatha^ is his mother, father, friend, guide and philosopher and he should serve his maternal uncle very well! Before journeying towards ^^Bhuvanagiri^^ from ^^Madurai^^, the young bachelor \*VeenaVenkatanatha^ visits the sacred ^^MrutikkaBrundavana^^ of \*SreemadhSreendrarTheertharu^ re-consecrated by the combined awe inspiring sterling efforts of \*SreemadhVijayeendraTheertharu^ and \*SreemadhSudheendraTheertharu^ . Standing in front of the Sanctum Sanctorum, \*VeenaVenkatanatha^ offers respectful obeisance to \*SreemadhSreendrarTheertharu^ famed for his renowned prowess in the realms of stringent practice of overwhelming and all encompassing penance directed towards the ^Lotus Feet^ of none other than \*MadhwavallabhaSarvottamaSreemanMoolaRama^! At this stage of buoyant youth hood \*Veena Venkatanathacharya^ is a brilliant scholar of all round merit with most auspicious Omnipresence of none other than \*Goddess Saraswati^ along with \*ChaturmukhaBramha^ . Upon sighting such Omnipresence of his elder brother, the Celestial \*Manmatha^ along with his consort \*Rathi Devi^ also cast their combined influences on the youthful personality of \*VeenaVenkatanathacharya^ transforming him overnight into a youthful bridegroom fit for a princess! \*VeenaVenkatanathacharya's^ two eyes resemble that of a Celestial fish, \*Matsya^, one of the divine manifestations of \*SarvottamaSreemanNarayana^ . It seems as though none other than \*SarvottamaSreemanNarayana^ so Omnipresent in the eyes had so arrived there in order to teach the Eternal [[Vedas]] to \*ChaturmukhaBramha^ who had already taken up residence within \*VeenaVenkatanathacharya^ . The aura filled face of \*VeenaVenkatanathacharya^ now resembles celestial treasure trove comprising Universal Knowledge. Thick growth of hair above \*VeenaVenkatanathacharya's^ mouth resembles a thick chain tied around the auspicious “purnakumbha” that is now his face. \*VeenaVenkatanathacharya's^ thickset eyebrows resemble dark moon light so cut into two pieces by the handiwork of \*Chaturmukha Bramha^ and pasted on his forehead.

While \*ChaturmukhaBramha^ is so engaged in cutting and pasting such pieces of dark moonlight on the forehead of \*VeenaVenkatanathacharya^, the nectar arising out of such a purposeful cut further drips downward upon his sharp nose and accumulates upon his lips transforming the same into a golden pot filled with sweet honey. It seems as though \*Goddess Saraswati^ who is constantly engaged in dancing upon the tongue of \*VeenaVenkatanathacharya^ and whose nicely formed set of teeth resemble a gleaming pearl necklace that once adorned the auspicious neck of \*Goddess Saraswati^. Two ears of \*VeenaVenkatanathacharya^ now resemble the famed \*Shreekaara and Omkara^, the two eternally auspicious symbols of \*SarvottamaSreemanNarayana^. \*VeenaVenkatanathacharya's^ broad chest resembles a huge door that is now tightly shut using thick ropes of body hair that grow there abundantly. It seems as though that a piqued Celestial \*Manmatha^ along with his consort \*Rathi Devi^ has set up camp outside this broad chest of \*VeenaVenkatanathacharya^ with no hope of gaining entry into the heart of \*VeenaVenkatanathacharya^ since the same is already occupied by \*Goddess Mahalakshmi Devi^ and \*SarvottamaSreemanNarayana^. \*Chaturmukha Bramha^ had created \*VeenaVenkatanathacharya^ to be born with three distinct lines visible upon his upper neck, which are like a beacon to the eyes of all beholders that he, \*VeenaVenkatanathacharya^, is indeed the chosen one to alleviate sufferings and wash away all the sins of the whole of mankind. This auspicious neck of \*VeenaVenkatanathacharya^ resembles a conch shell which had come out of the heaving upsurge of tempestuous waves in order to escape numerous rocks and boulders thrown by unstoppable simian armies of \*MadhwavallabhaSarvottamaSreeRamachandra^ in their eagerness to and enthusiasm to build a bridge across the southern Sea. The very same conch shell has now sought refuge in the neck of \*VeenaVenkatanathacharya^ in order to escape being swallowed by Sage \*Agasthya^ and also in order to escape relentless churning of the Oceans using ^Mount Meru^ by retinues of \*Suras^ and 'a s u r a s', in search of the divine nectar of immortality. Now this conch shell has at last found suitable refuge and resides permanently with much contentment in the throat of \*VeenaVenkatanathacharya^ thereby marking him out as an extraordinary divine individual. \*VeenaVenkatanathacharya's^ feet resembles delicate water lilies. In fact providence before hand is in the know that in future these very same feet would be constantly awash with oath rituals of thousands of devotees and hence the same are kept constantly wet. The soles of the feet of \*VeenaVenkatanathacharya^ are very much tender to touch. Once again providence wished that such a feet should always be adorned with wooden sandals typical of \*Madhwa^ Pontiffs who compulsorily travel great distances due to their avowed commitment for the cause of spreading and upholding Dharma!

Eventually \*VeenaVenkatanathacharya^ reaches ^^Bhuvanagiri^^ and set foot in his ancestral house accompanied by his nephew \*Narayanachar^. Even as the news of his arrival spreads like wildfire, the whole of ^^Bhuvanagiri^^ turn up to greet this most eligible bachelor in town, with righteous gentry vying with one another to extend their cordiality to \*VeenaVenkatanathacharya^. The aging matriarch \*Gopikamba^ is overwhelmed with joy upon seeing her beloved son \*VeenaVenkatanathacharya^ after such a long gap and extends a warm welcome to him and her grandson \*Narayanachar^. The picture of a happy family reunion is complete when the eldest son

\*VeenaGururajachar^ also joins them with his auspicious wife and young son \*VeenaKrushnachar^. The sheer joy and bonhomie shared by all the family members is indeed highly contagious! The young lad \*VeenaKrushnachar^ is particularly ecstatic to see his paternal uncle \*VeenaVenkatanathacharya^ and also his cousin \*Narayanachar^ for the very first time and establishes an instantaneous good rapport with both of them. Wasting no further time, the young lad \*VeenaKrushnachar^ begins to take firsthand lessons in playing upon the famed family heirloom, ^HamsaVeena^ from one of the greatest exponent of this fine musical instrument, his paternal uncle \*VeenaVenkanathacharya^! Much to the delight of one and all, \*VeenaVenkatanathacharya^ announces that indeed his young nephew \*VeenaKrushnachar^ is a legend in the making and shows much promise in this famed art fit for \*Celestial Gandharvas^! After passage of few months, one fine day the righteous \*VeenaGururajachar^ with the prior consent of his aged mother \*Gopikamba^ advises \*VeenaVenkatanathacharya^ to select a suitable young maiden in marriage alliance, thus marking his transition from bachelorhood to that of a householder. Soon, a young maiden named \*Saraswati^ is identified as a prospective bride for \*VeenaVenkatanathacharya^. The close knit group comprising of the matriarch \*Gopikamba^ and \*VeenaGururajachar^ arrive at the humble household of \*Saraswati^ in order to settle the auspicious alliance in favor of \*VeenaVenkatanathacharya^. The extremely overjoyed parents immediately give their wholehearted consent for the auspicious betrothal of their daughter \*Saraswati^ with the most eligible bachelor \*VeenaVenkatanatha^. The eldest daughter \*Venkatamba^ along with her husband \*LakshmiNarasimhachar^ and other relatives also arrive from far off places in time for the scheduled wedding ceremony of \*VeenaVenkatanathacharya^ and \*Saraswati^. Upon the onset of a predetermined auspicious day and hour, the marriage ceremony of \*VeenaVenkatanatha^, the scion of “ShaastikaVamshaAravattuVokkaluBeegamudre” lineage and that of \*Saraswathi^ is celebrated in grand style with unbridled joy and enthusiastic participation by relatives and well wishers belonging to both sides. The young couple exchange coy glances much to the amusement of all those who watch them with unconcealed glee. The marriage celebrations begin in a very traditional manner with a customary sustenance invocation directed towards the ^Lotus Feet^ of \*KulaDevtaSarvottamTirumalaVenkateshwara^, even as righteous ultra orthodox priests chant sacred Vedic hymns. \*VeenaVenkatanathacharya^ and \*Saraswati's^ marriage is also in a way marks the togetherness of their two respective families. Relatives on both sides immediately take to each other in most affectionately. Youngsters bow to the elderly with much reverence and respect. The elders amongst them shower their choicest blessings on the youngsters. Relatives of \*VeenaVenkatanathacharya^ arrive well in time at the preset auspicious hour at the marriage altar that is richly decorated with colorful buntings and covered with rich silk. On the day of marriage \*VeenaVenkatanathacharya^ gets up well before sunrise and performs the compulsory ritual of “sandhyavandana” in order to welcome the rising Sun and also utters the sacrosanct [[Gayatri]] Mantra. Next the bride's parents make customary offerings of gift and gold ornaments to the young bridegroom \*VeenaVenkatanathacharya^ and escort him dutifully to the altar where the wedding ceremony is scheduled to take place. \*VeenaVenkatanathacharya's^ in laws also pray to their family deity and also to all other ruling \*Celestials^ and make compulsory ritual offerings of various food grains to them and pray for smooth conduct

of the marriage unhindered by unforeseen obstacles. Soon after the bride's father offers worship to the newly arrived bridegroom \*VeenaVenkatanathacharya^ and offers the hands of his demure daughter \*Saraswati^ in wedlock much to the unadulterated happiness of all those who assemble there. The young bride \*Saraswati's^ face lights up like a lotus flower in full bloom on seeing the face of her young husband \*VeenaVenkatanathacharya^ for the very first time. Meanwhile assemblage of chaste women, auspicious wives of \*ParamaShreeHariBhaktas^, begin to sing many devotional compositions of famous \*Haridasas^ in the courtyard of the marriage hall which itself is covered with showers from hundred of flower petals thereby creating a heavenly ambience. This seems as though \*Celestials^ watching this amazing event from the heavens are themselves showering flower petals in order to signal their consent for this auspicious wedding of \*VeenaVenkatanathacharya^ with \*Saraswati^. Huge number of guests offer many gifts and costly clothes to \*VeenaVenkatanathacharya^ and his wife \*Saraswati^, to the background chorus of hymns being recited by clans of ultra orthodox priests who are present there in good numbers. Next a customary "mangalaarathi" is performed to the newlyweds by clans of auspicious chaste women all wives of \*ParamaShreeHaribhaktas^. The assemblage of ultra orthodox scholars shower their choicest blessings on the young couple, \*VeenaVenkatanathacharya and \*Saraswati^. The scholars also bless the young couple to have a long and fulfilling married life with unbreakable and unstintingly commitment to the wellbeing of each other, to beget many a worthy children, to procure land, livestock and wealth in the righteous manner and thereby prosper on all counts in the newly chosen life that now lies ahead of them. The young couple, \*VeenaVenkatanathacharya^ and \*Saraswati^ are also blessed that they should lead a happy married life in the same manner of hierarchy Celestials such as \*Indra-Sachidevi^, \*Shiva-Parvati^, \*ChaturmukhaBramha-Vaani^ and \*ShreeLakshmi-Narayana^, divine couples residing in Heavens. Thereafter, \*VeenaVenkatanathacharya^ and \*Saraswati^ offer their collective prayers to \*HariVayuGuru^ and salute righteous elders of both the two clans. Next, the invitees who have assembled there in order to witness the marriage are fed with sumptuous food offerings by the father of the bride, with great care that such food offerings are prepared and served in the strictest possible manner and tradition, much to the all round delight and contentment of one and all. Thus the wedding ceremony of \*VeenaVenkatanathacharya^ and \*Saraswati^ is held for full three days in grand style with the bride's father giving away many gifts to all assembled guests of honor. The young bridegroom, \*VeenaVenkatanathacharya^ also mingles freely with assembled scholars and appeases everyone by his majestic countenance and scholarly qualities, yet soft spoken nature. Finally, \*VeenaVenkatanathacharya^ performs the rigid ritual of "seshahoma" marking the end of his marriage celebrations with \*Saraswati^. Thereafter, \*VeenaVenkatanatha^ accompanied by his young wife \*Saraswati^ journeys towards his humble household at ^^Bhuvanagiri^^. The young couple \*VeenaVenkatanathacharya^ and \*Saraswati^ are seen off by an array of dazzling damsels who give them a befitting farewell send off. The two youngsters \*Narayanachar^ and \*VeenaKrushnachar^ are introduced to \*Saraswati^ by \*Veena Venkatanathaacharya^ as his most affectionate and inseparable nephews! The exited duo of \*Narayanachar^ and \*VeenaKrushnachar^ bow before their auspicious newlywed uncle and aunt and run away naughtily to the nearby playfields to engage themselves in never ending outdoor sports! At ^^Bhuvanagiri^^, \*VeenaVenkatanathacharya^ spends a

few years of sublime bliss with his young wife \*Saraswati^ who proves to be a good match for him and in due course the righteous couple are blessed with the birth of a bonny child, whom they name as \*VeenaLakshmiNarayana^. As the Chariot of Time chug forward relentlessly, \*Gopikamba^ the aged matriarch passes away peacefully, casting a pall of gloom on one and all. From now on \*VeenaGururajachar^ takes full charge of the famed “ShaastikavamshaAravattuvokkaluBeegamudre” family and is revered as a most respectful father figure, whose word is law! His younger brother, \*VeenaVenkatanathacharya^, the great scholar, settles down at ^^Bhuvanagiri^^ and engages himself in imparting Knowledge to scores of young students at the ^Gurukula^ started by his late father \*VeenaThimmannachar^. As days roll by, under the direct tutelage of his maternal uncle \*VeenaVenkatanathacharya^, the young pupil \*Narayanachar^ slowly but surely blossoms into a very fine scholar with particular divinely ordained aptitude for poetic prose. Fortunate enough to be at the receiving end of bountiful largesse from both his Guru \*VeenaVenkatanathacharya^ and Gurupatni, \*Saraswati^, the young \*Narayanachar^ is soon knighted with the eminent title of \*Pandit^! None other than the great scholar \*VeenaVenkatanathacharya^ on one most auspicious occasion himself announces to the Vedic World the prompt arrival of his young nephew \*Pandit Narayanachar^, the worthy son of the great ultra orthodox scholar \*LakshmiNarasimhachar^ and the chaste \*Venkatamba^. \*PanditNarayanachar^ appears nervous to accept this singular honor from his \*Guru^ and mentor, \*VeenaVenkatanathacharya^ and pleads otherwise. But a worldly wise \*VeenaVenkatanathacharya^ gently coaxes his young nephew \*PanditNarayanachar^ into acceptance, since he has earned the same unquestionably, indeed! At the same time \*VeenaVenkatanathacharya^ is worried no end about the repeated ill health of the young \*PanditNarayanachar^ and confides his anxiety to \*Saraswati^ in private about the deemed short lifespan of his young nephew, a fact most clear in his horoscope that was charted out at the time of his birth at ^^Madurai^^! Thoroughly unperturbed by all round accolades heaped upon his frail shoulders, the ever faithful \*PanditNarayanachar^ continues to serve his maternal uncle \*VeenaVenkatanathacharya^ and his family with utmost devotion and sense of gratitude. On one occasion an alert \*Saraswati^ happens to sight \*PanditNarayanachar^ carrying the young infant \*VeenaLakshmiNarayana^ in his arms and hobbling around performing routine household chores with a pronounced limp! An aghast \*Saraswati^ immediately informs the same to \*VeenaVenkatanathacharya^, who runs towards his young nephew \*PanditNarayanachar^ and finds him writhing in pain unable to walk due to sudden outburst of calcified spurs in the sole of his right leg. With hands folded in mute submission \*PanditNarayanachar^ pleads with his maternal uncle to rid him of this most painful predicament. In response to his fervent plea, \*VeenaVenkatanathacharya^, the \*AajanmaParamaBhagavatottama^ and \*AajanmaParamaVyshnava^, meditates upon the immeasurable sanctity of \*VayuJeevottamaSanjeevaraya^, whilst uttering invocation synonym of \*KuladevtaSarvottamaTirumalaVenkateshwara^, being \*Dhanvantari Achyuta Anantha Govinda^, places his most auspicious and benevolent hand upon the profusely sweating forehead of \*PanditNarayanachar^ curing him instantaneously! A grateful \*PanditNarayanachar^ totally rid of his painful predicament falls at the noblest feet of \*VeenaVenkatanathacharya^ seeking pardon for sins committed unknowingly during the course of discharging duties in the righteous household.

Meanwhile, at ^Kumbakonam^, \*SreemadhSudheendraTheertharu^ is blessed with the most auspicious of all Sightings of \*SarvottamaSreemanMoolaRamachandra^ , soon after performing ^abhisheka^ with immensely sanctifying ^panchagavya^ to the ^^MoolaBrundavana^^ of \*SreemadhVijayeendraTheertharu^ and after anointing the same with sandalwood paste. During the course of such an epochal sighting, of enormous significance both to the World of ^^Vedanta^^ in particular and to the entire mankind in general, none other than \*SarvottamaSreemanMoolaRamachandra^ instructs \*SreemadhSudheendraTheertharu^ to choose no one else but \*Venkatanathacharya^, the great scholar and steadfast disciple of the ^^SreeMutt^^, as the next successor to the ^DhigVijayaVidyaSimhaasana^. None other than \*SarvottamaMoolaRamachandra^ also instructs \*SreemadhSudheendraTheertharu^ to anoint the new successor to the Holy Pontificate with the Holiest of Holy Synonym matching that of His Own!! Such an epochal sighting by \*SreemadhSudheendraTheertharu^ irrevocably paves way for an eventual succession steeped in glorious tradition and enormous sanctity as sanctioned by none other than \*BaghwanVedaVyasa^! An immensely overjoyed and thoroughly rejuvenated \*SreemadhSudheendraTheertharu^ counts Himself most fortunate and dedicates such Holiest of Holy Sighting of \*SarvottamaSreemanMoolaRama^ to the magnitude of sublime benevolence and grace bestowed upon Him by \*GuruVijayeendraru^! \*SreemadhSudheendraTheertharu^ also envisages the impending Holiest of Holy Arrival of the \*New Incumbent^, thereby vindicating His most vital Pontifical obligation to the most sacred Pontificate decorated by none other than \*VayuJeevottamaAcharyaMadhwaru^, \*NaraHariTheertharu^ right up to \*SurendraTheertharu^ and \*VijayeendraTheertharu^. The duty conscious \*SreemadhSudheendraTheertharu^ immediately sets into motion the next course of action that would in the very near future result in enactment of the Epochal Prophecy and Divine unchangeable Supreme Deemed will of none other than \*SarvottamaSreemanMoolaRama^ -- the auspicious succession of \*VeenaVenkatanathacharya^ to the Holy Pontificate! \*SreemadhSudheendraTheertharu^ at once sends forth for \*VeenaGururajachar^ and other ultra orthodox members of the “Beegamudre” clan and informs them about His Holy decision to anoint \*VeenaVenkatanathacharya^ to the Holy Pontificate! The ever faithful disciple of the ^^SreeMutt^^, \*VeenaGururajachar^ expresses his equivocal agreement to the same and counts his entire clan as being most fortunate for having been bestowed with such a rare honor! \*VeenaGururajachar^ also remembers his departed parents, \*VeenaThimmannachar^ and \*Gopikamba^ at this hour of most auspicious joy and grieves about not being able to share this joyful honor with them! \*SreemadhSudheendraTheertharu^ then enquires about the whereabouts of his trusted householder disciple \*VeenaVenkatanathacharya^, through his elder brother \*VeenaGururajachar^ and promptly instructs His emissaries to fetch his trusted disciple \*VeenaVenkatanathacharya^ to ^^Kumbakonam^^! At ^^Bhuvanagiri^^, totally oblivious of such stupendous developments at ^^Kumbakonam^^, the scion of ^ShaastikavamshaAravattuVokkaluBeegamudre^ clan, \*VeenaVenkatanathacharya^, the greatest of scholars is amidst newfound marital bliss as an auspicious householder. The ultra orthodox scholar of the highest repute, \*VeenaVenkatanathacharya^, the very embodiment of Supreme Knowledge busies himself in a routinely auspicious lifestyle

involving dispersion of Knowledge to needy students in the humble ^GuruKula^ started by his late father \*VeenaThimmannachar^ under the auspices of \*KulaGuruSreemadhVijayeendraTheertharu^. Similar to the epochal declaration by none other than \*SarvottamaMoolaGopalaKrushna^ → |mama pranaahi pandavaaha| {San.}, extending unstinting support to the righteous and most favored \*Pandavas^, likewise \*VeenaVenkatanathacharya's^ affection towards his two nephews \*Pandit Narayanachar^ and the young understudy \*VeenaKrushnachar^ is indeed beyond compare. On their part, the two dutiful nephews, \*Pandit Narayanachar^ and \*VeenaKrushnachar^, practice extreme levels of devotion and unmatched sense of servitude towards their uncle \*VeenaVenkatanathacharya^, at all times. Similar to the manner where none other than \*VayuJeevottamaBheemasena^, to whom only \*SarvottamaMoolaGopalaKrushna^ is “The Only” \*Guru^ for all Time to come and this very same reason is cited while refusing to accept ‘drona’ as his teacher, likewise the two worthy, \*Pandit Narayanachar^ and \*VeenaKrushnachar^ accepts impart of lessons only from their \*Guru^ \*VeenaVenkatanathacharya^ and not anyone else! In due course, the two nephews, the elderly \*Pandit Narayanachar^ and the younger \*VeenaKrushnachar^ after successful completion of their internship at the ^Gurukula^ at ^^Bhuvanagiri^^, travel frequently to surrounding righteous localities in order to propagate eternal tenets of \*VayuJeevottamaAcharyaMadhwaru^ and as a result stay away from the humble household of their uncle, the auspicious householder \*VeenaVenkatanathacharya^ for long periods of time! The ultra orthodox householder \*VeenaVenkatanathacharya^, on account of past ‘prarabdha’, finds himself neck deep in the quagmire of utter depravity and poverty. \*VeenaVenkatanathacharya^, the great teacher with scores of bright disciples of much eminence, constantly at the forefront of dispersing Supreme Knowledge of ^Tatva Vaada^ of \*VayuJeevottamaAcharyaMadhwaru^, now finds himself staring darkest poverty in its most fearsome and deplorable face. This is in a way a harbinger of most auspicious things to come in the manner of the Empire of Knowledge that is soon to be his for the asking brought about by continuous meditation directed towards the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaMoolaNarayana^. At this stage \*VeenaVenkatanathacharya^ wears only one set of most ordinary hand woven clothes in an entire year and the very thought of buying coarse textured clothes and silken clothing remains a distant nonexistent dream. At this stage \*VeenaVenkatanathacharya^ finds it difficult to afford enough oil to take ritual oil bath even once a year! In such an extreme situation preparation of ghee tinged food in the humble household is totally ruled out. The brave hearted householder, \*VeenaVenkatanathacharya^, finds it most difficult to provide his small family with two simple and square meals a day and even when he somehow manages to lay his hands upon sanctified food for the day, appropriate plates or plantain leaves are simply unavailable in the household! The depraved family of \*VeenaVenkatanathacharya^ has to make do by placing such foodstuffs on bare ground and eating from there. On some rare occasion when \*VeenaVenkatanathacharya^ accepts food offerings from comity of righteous upon being invited by them, extreme care is exercised to accept only the barest minimum to sustain himself and his family for that particular day with no scope of hoarding the same for the morrow! In such a dreadful situation, on one occasion \*VeenaVenkatanathacharya's^ household is looted by thieves who break in during the dead of the night and decamp with whatever little ruff raff of torn soiled clothing and broken utensils that they could lay their miserable hands upon!

After this incident \*VeenaVenkatanathacharya^ is further reduced to wearing the barest and most essential of clothing at its most minimum similar to that of an ascetic owing allegiance to Holy Pontifical Order! \*VeenaVenkatanathacharya^ along with his family happen to starve without sanctified food for a minimum five to six days in a month, apart from the customary days of fasting observed during ^Ekadashi^ and the sacred ^Vishnupanchaka^! Such pitiful lifestyle led by \*VeenaVenkatanathacharya^ is in utter contrast to affluent royal lifestyles led by his own father and great grandfather with little or no semblance of similarity between himself and his affluent ancestors! Even in such poverty stricken state of existence \*VeenaVenkatanathacharya^ moves around decorating his noble forehead with insignia of ^angaara and akshate^, the sign of a well fed person completely belying his continued perpetual state of near practical starvation! During the entire course of such prolonged bouts of poverty stricken lifestyle, the auspicious householder \*VeenaVenkatanathacharya^ is ceaselessly busy in the relentless pursuit of higher echelons of ^TatavaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^! Even during peaks of such gnawing hunger and impoverished existence, \*VeenaVenkatanathacharya's^ religious discourses based on the Infinite Immensity of the Sovereign nature of \*MadhwavallabhaSarvottamaShreeHari^ is much sought after by everyone and is immensely popular in ultra orthodox circles of ^^Bhuvanagiri^^. The auspicious householder \*VeenaVenkatanathacharya^ is always immersed in meditation of the Infinite grandeur of \*KulaDevtaSarvottamaTirumalaVenkateshwara^ and accepts his current state of existence without even a faint breadth of murmuring regret or fretful complaint of any sort against anyone in particular! With absolutely nothing left in the household considered as fit to be offered at the ^Lotus Feet^ of \*KulaDevtaSarvottamaTirumalaVenkateshwara^, the great scholar \*VeenaVenkatanathacharya^ offers the most sacred ^TulasiNirmalya^ on repeated occasions and is finally reduced to offering only the sacrosanct ^TulasiMruttika^^. On her part, the devout \*Saraswati^ is constantly besides her husband, \*VeenaVenkatanathacharya^ and her little son \*VeenaLakshminarayana's^ occasional hungry cries for fresh cow's milk is substituted with nothing but mere water! In due course emissaries sent by \*SremadhSudheendraTheertharu^ arrive at the humble household of \*VeenaVenkatanathacharya^ and inform him about their errand to fetch him back to ^^Kumbakonam^^. Upon being summoned by \*KulaGuruSreemadhSudheendraTheertharu^, the great scholar, \*VeenaVenkatanathacharya^, accordingly leaves for ^^Kumbakonam^^ accompanied by his devout wife \*Saraswati^ and young son \*VeenaLakshminarayana^. The twosome nephews \*Pandit Narayanachar^ and \*VeenaKrushnachar^ also accompany the beleaguered family to ^^Kumbakonam^^. The important pilgrim center and seat of the famed ^^Vidyapeeta^^ initiated by the legendary \*SreemadhVijayeendraTheertharu^, ^^Kumbakonam^^ and its surrounding regions are blessed with perennial rivers flowing forth from the magnificent ^Sahyaadri^ hills and is inhabited by dwellings of hundred of righteous families who are profound Vedic scholars in their own right. In fact entire stretches of auspicious skyline over ^^Kumbakonam^^ are blanketed by thick smoke arising out of sacred fires burning in each and every household. The nearby tributary of the Holy River ^Kaveri^ flows all round the year transforming entire landscapes into that of emerald green as far as the eye can behold with huge growth of foliage being weighted down by the size of their own ripened fruits and bursting seeds carpeting the ground



below, as far as the eyes could behold. Blessed populace fortunate enough to live off such a land, on their part constantly engage themselves in pursuit of righteous activities. In due course, the householder \*VeenaVenkatanathacharya^ arrives in the vicinity of ^^MoolaBrundavana^^ of \*SreemadhVijayeendraTheertharu^ at ^^Kumbakonam^^ and together in the company of his family performs full length salutations in front of the same. From there, \*VeenaVenkatanathacharya^ proceeds towards the ^^SreeMutt^^ situated adjacent to the ^^MoolaBrundavana^^ of \*SreemadhVijayeendraTheertharu^, for an impending rendezvous with \*KulaGuruSreemadhSudheendraTheertharu^. Inside the ^Sanctum^ of the ^^SreeMutt^^, the aging \*SreemadhSudheendraTheertharu^ is seated in an auspicious ^Padmaasana^ posture in front of the famed altar of worship housing principle \*Icons^ of the Holy Pontifical Order. Disciples and devotees of the ^SreeMutt^ gather around in considerable numbers awaiting grant of audience with \*SreemadhSudheendraTheertharu^, even as the great scholar \*VeenaVenkatanathacharya^ arrives there carrying his young son \*VeenaLakshminarayana^ protectively in his arms accompanied by his devout wife \*Saraswati^. The devout family, longstanding disciples of the ^^SreeMutt^^ submit their humble salutations at the ^Lotus Feet^ of ^KulaGuru^ \*SreemadhSudheendraTheertharu^ with utmost sense of awe and subservience. \*SreemadhSudheendraTheertharu^ is overjoyed to once again see the great scholar \*VeenaVenkatanathacharya^ and extends His Blessings to his chosen disciple and enquires about his overall wellbeing and also advises a grateful \*VeenaVenkatanathacharya^ to reside in the vicinity of the ^^SreeMutt^^ along with his family and continue to teach well deserving pupils studying at the famed ^VidyaPeeta^ started by \*SreemadhVijayeendraTheertharu^. The householder disciple \*VeenaVenkatanathacharya^ is also instructed to script a [[Vykhyana]] titled [[GudaBhaavaPrakaashaNavamaalikaSamalankruta]] on the famed [[AnuMadhwaVijayaha]] composed by \*Narayana Pandita^, to mark his arrival at the auspicious abode of ^^Kumbakonam^^. From then on, \*VeenaVenkatanathacharya^ is under the direct supervision of \*SreemadhSudheendraTheertharu^, studying highest canonical texts based on the eternal [[Vedas]]. In line with such a dictate of \*SreemadhSudheendraTheertharu^, \*VeenaVenkatanathacharya^ begins to pursue committed studies in such complex texts like grammatical chronicles of \*Jayadeva^ and \*Prabhakara^. Slowly but surely the great scholar \*VeenaVenkatanathacharya^ begins to master Classical Texts like [[Nyaayaamruta]], [[Taataparyachandrika]] and [[Tarkatandava]] composed by \*VyasaRaja Yatigalu^. During his auspicious stay at ^^Kumbakonam^^, \*VeenaVenkatanathacharya^ is up and about well before sunrise and after finishing all his customary ablutions begins auspicious study of sacred [[Upanishad Bhaasya]], [[Sutra Bhaasya]] and [[Geeta Bhaasya]], eternal text of references composed by none other than \*VayuJeevottamaAcharyaMadhwaru^. Later in the day the great scholar \*VeenaVenkatanathacharya^ imparts lectures on the same to eager students whilst continuing studies on the complexities of [[Tarka Bhaasya]]. Thus the great scholar \*VeenaVenkatanathacharya^ slowly but surely finds himself well and truly on the fabled path of the most elusive “svarupauddhaara” under the sustenance of \*KulaGuruSreemadhSudheendraTheertharu^. On one particular auspicious occasion, \*VeenaVenkatanathacharya^ accompanies \*SreemadhSudheendraTheertharu^ to ^Dakshina Dwaraka^, to preside over a theoretical seminar conducted in order to

determine the question of hierarchy nature of “jeeva over bramhan”. At the behest of \*SreemadhSudheendraTheertharu^, \*VeenaVenkatanathacharya^ also participates in the seminar and engages in mammoth debate exhibiting most skillful and impeachable arguments based on the rock solid foundation of the classically acclaimed [[Mahaabhaasya]] reference text composed by \*VayuJeevottamaAcharyaMadhwaru^. Inevitably, the great scholar \*VeenaVenkatanathacharya^ defeats the principal orator ‘dravida pandita’ who is left with no other alternative but to accept gracious defeat. \*SreemadhSudheendraTheertharu^ is immensely pleased by this exemplary show of overall mastery by his pupil, \*VeenaVenkatanathacharya^ and confers upon him the title of \*MAHAABHAASYAKARA^! Within no time the auspicious name and fame of \*MahaabhaasyaVenkatanathacharya^ spreads far and wide and he is the cynosure in the comity of ultraorthodox learned scholars and is now the most chosen favorite disciple of \*SreemadhSudheendraTheertharu^. With continued sustained blessings from \*SreemadhSudheendraTheertharu^, the great scholar \*MahaabhaasyaVenkatanathacharya^ defeats another noted scholar by name ‘yagjna narayana’ at the important capital city of ^^Tanjavur^^. Within a span of a very few years, the overall mastery of \*MahaabhaasyaVenkatanathacharya^ begins to assume mammoth proportions with little or no sign of worthy competition in the horizon whatsoever!

On one most auspicious day upon conclusion of the holiest of holy ^Chaturmaasa^, in the most auspicious month of ^Kartika^ at ^^Kumbakonam^^, the aged \*SreemadhSudheendraTheertharu^ sends forth for his most trusted disciple \*MahaabhaasyaVenkatanathacharya^ and informs him about the most auspicious and dramatic sighting of \*SarvottamaSreemanMoolaRamachandra^ and the manner in which \*SarvottamaMoolaRama^ had Himself willed that the reigns of the Vedic empire along with that of the Holy Pontificate may be handed over to him alone and no one else! \*SreemadhSudheendraTheertharu^ also informs a speechless \*MahaabhaasyaVenkatanathacharya^ that even the legendary \*SreemadhVijayeendraTheertharu^ had also willed that the Holy Pontifical Order must be graced by none other than him alone and no one else! Upon hearing the same \*MahaabhaasyaVenkatanathacharya^ is utterly dumbfounded and is at a loss for words to reply suitably! Somehow summoning all his courage \*MahaabhaasyaVenkatanathacharya^ pleads with \*SreemadhSudheendraTheertharu^ that at this present juncture merely mulling over such a ascension to the exalted Pontifical Seat as a heir incumbent is most unthinkable and unjust at the same time. An aghast \*MahaabaashyaVenkatanathacharya^ expresses his sincere doubts as to whether he could ever shoulder such an enormous responsibility as being able to carry the enormous responsibilities arising out of accepting such a Holy Pontifical Order! On His part, \*SreemadhSudheendraTheertharu^ tries to reason with a unrepentant \*MahaabhaasyaVenkatanathacharya^ by explaining that unknown to anybody he is indeed blessed with abundant measures of intelligence and control over senses a most rarity amongst one and all, which would certainly enable him to discharge all stringent duties of Holy Pontificate with fairly good measure of competence. But a still unconvinced \*MahaabhaasyaVenkatanathacharya^ clarifies in no uncertain terms that his wife \*Saraswati^ is still too young and that he has not even performed compulsory sacred

thread ceremony of his young son \*VeenaLakshminarayana^! Further, \*MahaabhaasyaVenkatanathacharya^ also expresses his sincere intention that he himself is too young to even contemplate the very thought of accepting Holy Pontificate which is too frightful to him! \*MahaabhaasyaVenkatanathacharya^ also expresses his deep concern that in spite all this if he is still forced to embrace the Holy Pontificate then he would have no other option but to quit the precincts of the ^^SreeMutt^^ at ^^Kumbakonam^^ permanently and migrate to ^^Sreerangapatna^^ the Capital City of ^^Mahishapura^^! \*SreemadhSudheendraTheertharu^ implores a reluctant \*MahaabhaasyaVenkatanathacharya^ to change his tough decision and stresses in much detail about the travails of family life that has many limitations impeding scholarly quest in realizing the ultimate Supreme Truth that is now within his easy grasp. \*SreemadhSudheendraTheertharu^ also muses that the predicament of \*MahaabhaasyaVenkatanathacharya^ is much similar to that of \*VayuJeevottamaHanumanta^ who had appeared doubtful of his own inherent capabilities when confronted with the epochal task of crossing the southern sea in search of \*Seeta Devi^. But an adamant \*MahaabhaasyaVenkatanathacharya^ is in no mood to listen to such expletive sermons of \*SreemadhSudheendraTheertharu^ and rushes out from the Inner Sanctum of the ^^SreeMutt^^ in great haste and runs back towards his own household! \*Pandit Narayanachar^ who stands by faithfully outside the premises of the ^^SreeMutt^^ is totally perplexed to see \*MahaabhaasyaVenkatanathacharya^ running away in such great haste and begins to run behind him! Totally taken aback by this sudden turn of events, a pensive \*SreemadhSudheendraTheertharu^ utters a silent prayer of sustenance directed towards none other than \*SarvottamaMoolaRama^ to enable bringing about a change in the rigid mindset of \*MahaabhaasyaVenkatanathacharya^ by arranging for a grand audience with none other than the most auspicious Goddess \*VidyaLakshmi^! \*SreemadhSudheendraTheertharu^ rejoices at the very thought that prior to the most auspicious deed of ordaining \*MahaabhaasyaVenkatanathacharya^ to the Pontifical Oder, none other than \*Goddess VidyaLakshmi^ will very soon in a most unique manner “Herself Ordain” \*Mahaabhaasya Venkatanathacharya^ to the Holy Pontifical Order, heeding to the Supreme Deemed Will of \*SarvottamaSreemanMoolaRama^! On the very same day ^^Kumbakonam^^ is pummeled by torrential “kumbhadrona” rainfall unseen and unheard of in living memory! Gigantic trees are uprooted by savage gales with huge broken branches being tossed around like toys in tempestuous whirlwind wrecking havoc everywhere! Scores of panicky citizens of ^^Kumbakonam^^ are caught unawares by this sudden deluge and rush blindly towards the sacred twin shrines of ^^Shaanrgapaani^^ and ^^Chakrapani^^ situated on the highlands to escape from Nature’s fury! Acting upon the express instructions of \*SreemadhSudheendraTheertharu^, the doors of the ^^SreeMutt^^ at ^^Kumbakonam^^ are flung wide open to give refuge to the needy even as unrelenting heavy rains continue to lash the region without any let up resulting in slow flowing tributary of the Holy River ^River Kaveri^ to swell dangerously, threatening to burst its banks any moment! An unperturbed \*MahaabhaasyaVenkatanathacharya^ completely drenched from head to foot runs back towards his humble household as fast as he can without knowing about the future outcome of his most unique predicament! \*MahaabhaasyaVenkatanathacharya^ is well aware that if he once again goes back to the ^^SreeMutt^^ he would definitely be

forced into accepting Holy Pontificate much against his own wishes sooner or later. But at the same time \*MahaabhaasyaVenkatanathacharya^ does not dare run away from the ^^SreeMutt^^ fearing the wrath of \*SreemadhSudheendraTheertharu^ in the manner of a mitigating curse for such an act of his, that would spell ultimate doom of his clan. The devastating news of the impending ordainment of \*MahaabhaasyaVenkatanathacharya^ to the Holy Pontificate also falls on the tender ears of his wife \*Saraswati^. On hearing the same she is totally shaken to the core by the very thought of having to lead a woeful life in separation from \*MahabhaasyaVenkatanathacharya^. She feels as though someone had pierced her very soul with a sharp instrument in broad daylight. Meanwhile even as heavy rains subside during the night a much aggrieved \*MahaabhaasyaVenkatanathacharya^ finds it most difficult to sleep and spends many a fitful hours tossing aside impatiently even as his devout wife \*Saraswati^ and young son \*VeenaLakshminarayana^ are in deep slumber! The ever faithful nephews \*Pandit Narayanachar^ and \*VeenaKrushnaachar^ are also fast asleep on adjacent stone benches situated in the outer courtyard of the auspicious household of \*MahaabhaasyaVenkatanathacharya^! Later in the night and nearing the auspicious dawn, \*MahabhaasyaVenkatanathacharya^, even as he slips into fitful sleep, wakes with a start upon realizing the auspicious presence of a divine woman sitting in the near vicinity within the household! \*MahaabhaasyaVenkatanathacharya^ gets up out of his bed as if a thunderbolt had hit him and sees a most startling sight of a divine woman draped in a grandiose silken clothes woven with strands of pure golden threads. The divine woman continues to cast bright radiance all around even as a wonderstruck \*MahaabhaasyaVenkatanathacharya^ stares at her with his sleepy eyes now wide open in wondrous amazement! \*MahaabhaasyaVenkatanathacharya^ wonders aloud as to the identity of this divine woman and how she gained entry into his humble household. The divine woman is adorned with priceless golden ornaments that further accentuates her most auspicious face that shines brightly like polished gold. Tresses of jet black hair flow down in long cascades from the auspicious head of the divine woman whose entire form is seen without any sort of blemish. \*MahabhaasyaVenkatanathacharya^ breaks into a profuse sweat all over and guesses correctly that this divine woman standing in front of him is none other than the hierarchy Celestial of Learning, \*Goddess VidyaLakshmi^! Even as \*MahabhaasyaVenkatanathacharya^ stays rooted to the spot unable to move an inch forward nor being able to utter a single word, the divine woman standing in front of him in a dazzling aura of auspiciousness begins to introduce Herself! The divine \*Celestial^ declares that She is none other than \*Goddess VidyaLakshmi^, so born out of the immense scholastic brilliance of \*BaghwanVedaVyasa^ and reared into infancy with much affection by none other than \*VayuJeevottamaSreemanMadhwacharyaru^ who fed her regularly with life sustaining milk collected from \*Kamadhenu^ of the hoary [[Bramha Sutra]] scriptures composed by \*BaghwanVedaVyasa^. Goddess \*VidyaLakshmi^ also declares that she grew into the threshold of youth hood holding the ablest Hands' of \*Akshobhya Theertharu^ and His most worthy successor, the masterly \*JayaThirthaShreepadaru^. Goddess \*VidyaLakshmi^ confesses that She continued to flourish with unbridled enthusiasm under the masterly tutelage of the legendary \*VyasaTheertharu^ through the empirical truth contained in immortal Literary Works such as [[Chandrika]], [[Nyaayaamruta]] and [[Tarkatandava]]. The auspicious Goddess \*VidyaLakshmi^ further informs a by now speechless

\*MahaabhaasyaVenkatanathacharya^ that Her immense stature and fame spread everywhere with the stellar abilities of \*Vijayeendra Theertharu^ who presented Her with the hitherto fragrant box consisting the Composition of [[TatvaMaanikyapetika]] and the priceless necklace designed out of the Composition of [[Nyaayamouktikamaala]]. Goddess \*VidyaLakshmi^ also informs \*MahaabhaasyaVenkatanathacharya^ that none other than \*KulaGuruSreemadhSudheendraTheertharu^ the notable composer of the classical play [[SubhadraParinaya]] further enabled Her to rejuvenate in the same as her favorite recreational playground. Next with resounding clarity of purpose, Goddess \*VidyaLakshmi^ announces that he, \*MahaabhaasyaVenkatanathacharya^, alone is suitably qualified to write commentaries on such classical Works such as [[SreemanNyayaSudha]] and [[Chandrika]] and no one else! Goddess \*VidyaLakshmi^ announces that She is fated to reside with the aged \*SreemadhSudheendraTheertharu^ for another two years only. Since none other than \*BaghwanVedaVyasa^ has conditioned Her to reside with only those \*Pontiffs^ who worship the Lotus Feet of \*SarvottamaMoolaRama^, She now seeks such a worthy one, who is none other than \*MahaabhaasyaVenkatanathacharya^. Goddess \*VidyaLakshmi^ also informs \*MahaabhaasyaVenkatanathacharya^ that only \*Pontiffs^ of the highest order can ever hope to offer worship the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaSreemanMoolaRama^ and that is the reason why She now stands before him. Continuing in extempore manner, Goddess \*VidyaLakshmi^ expresses Her supreme desire that \*MahaabhaasyaVenkatanathacharya^ must accept the wishes of \*SreemadhSudheendraTheertharu^ since the same is the Supreme Command of none other than \*SarvottamaMoolaRama^! Otherwise, Goddess \*VidyaLakshmi^ warns that the Vedic empire is doomed for certain destruction! Goddess \*VidyaLakshmi^ further states that only \*MahaabhaasyaVenkatanathacharya^ can protect the Vedic Kingdom from such an unfortunate and untimely end. In case \*MahaabhaasyaVenkatanathacharya^ fails to accept Holy Pontificate then numerous [[Holy Texts]] shall be rendered as orphans without anyone capable of propagating its eternal message and soon shall become fodder for rodents. Also there is every likelihood of attempts at negation of unchangeable sovereignty of \*SarvottamaSreemanMoolaRama^ that decorates jam packed courts of Emperors to be replaced by senselessly unnecessary eulogy of less deserving celestials of lower ranks. Goddess \*VidyaLakshmi^ also cajoles a speechless \*MahaabhaasyaVenkatanathacharya^ that corridors of ^^SreeMutt^^ that are till now vibrating with chants of [[Vedas]] and [[Mantra]] will in future become dwelling grounds for wild animals like fox and vixen and well studied pages of [[Holy Texts]] shall wither away and be eaten up by swarms of hungry worms. Goddess \*VidyaLakshmi^ further warns \*MahaabhaasyaVenkatanathacharya^ that the ^^SreeMutt^^ so deprived of students shall soon be occupied by different species of roosting birds and the very same prayer halls which is now lit up by hundreds of auspicious lamps will soon become darkened by winged feathered of inauspicious barn owls flocking in their hundreds and thereby spreading darkness of ignorance all around. Goddess \*VidyaLakshmi^ highlights that this is the reason why it is so imperative for \*MahaabhaasyaVenkatanathacharya^ to take up Holy Pontifical order without fail and as soon as possible, otherwise She prophecies that this very same ^^SreeMutt^^ harboring auspicious smoke clouds arising from countless fire rituals will eventually become a favorite haunting ground of a plethora of

evil spirits in the foreseeable future. Further Goddess \*VidyaLakshmi^ informs that the very sacred and auspicious altar where once \*SreemadhSudheendraTheertharu^ and His eminent predecessors once worshipped famed icons of \*DhigVijayaRamaMoolaRamaJayaRama^ will be completely covered by the fine dust particles of Time itself! On the contrary, Goddess \*VidyaLakshmi^ announces that if \*MahaabhaasyaVenkatanathacharya^ accepts the Holy Pontificate She shall stay with him till eternity not forsaking him for any other Pontiff, ever! In the end Goddess \*VidyaLakshmi^ announces grandly that accepting Holy Pontificate is etched permanently upon the forehead of \*MahaabhaasyaVenkatanathacharya^ by providence and fate itself, similar to the certainty of such etching on Her very own forehead to stay with him permanently by providence and fate! Goddess \*VidyaLakshmi^ also warns \*MahaabhaasyaVenkatanathacharya^ that he can never evade such a fate how so much ever he may try! With such epochal prophesy Goddess \*VidyaLakshmi^ disappears in an instant after placing Her most auspicious hands upon the now subservient head of \*MahaabhaasyaVenkatanathacharya^, whose moistened eyes are now filled with torrential tears of auspiciousness upon revelation of his utmost duty, even as a most auspicious pre dawn breaks out in a sea of saffron color in the distant horizon!

\*MahaabhaasyaVenkatanathacharya^ immediately gets up clearly discerning a complete change overcoming him in an instant! It seems as though a heavy weight of enormous burden had been suddenly lifted off from his very soul! All his previous attachments, belonging or affinity towards familial way of life had simply vanished into thin air! His hitherto indecisiveness is now fully tuned to accepting Holy Pontificate in a most placating manner and after finishing his morning ablutions moves towards the ^^SreeMutt^^ with definite and sure steps! An ever alert \*Pandit Narayanachar^ nervously observes this overnight change in \*MahaabhaasyaVenkatanathacharya^ and also follows behind, this time keeping a safe distance and maintaining complete silence all the time! \*Pandit Narayanachar^ also instructs the young \*VeenaKrushnachar^ to stay put and keep a watchful eye on the auspicious household. Next, standing in front of the aging \*SreemadhSudheendraTheertharu^, \*MahaabhaasyaVenkatanathacharya^, a perfect picture of utterly serene calmness of mind, in dire contrast to the tumultuous fiery whirlwind state of mind the day before, performs full length salutations at the ^Lotus Feet^ of \*KulaGuru^ and announces his wholesome willingness to accept the Holy Pontificate! Upon hearing such auspicious long awaited and overdue utterance, signifying the holiest of holy ||\*PARIVRAAJYAM^||, from the mouth of his trusted disciple, the ultra orthodox scholar \*MahaabhaasyaVenkatanathacharya^, conveying unconditional acceptance of Holy Pontificate, offering his entire self in eternal service directed towards the ^Lotus Feet^ of \*SarvottamaSreemanMoolaRama^, the aging \*SreemadhSudheendraTheertharu^ is delirious with sheer joy! Next, exhibiting hitherto unseen agility, \*SreemadhSudheendraTheertharu^ in spite of advance age rises on His weary legs and announces to the Three Worlds the unique manner in which none other than \*Goddess VidyaLakshmi^ had already completed anointment of \*MahaabhaasyaVenkatanathacharya^ to the Holy Pontificate and that the successive anointment from His own Hands is nothing but a mere formality! Upon hearing such a stupendous proclamation the august gathering of ultra orthodox scholars, disciples of the ^^SreeMutt^ including eminent members of the “Beegamudre” who have all assembled

there, fall at the auspicious feet of the new incumbent slated for the Holy Pontificate, \*MahabhaashyaVenkatanathacharya^ and exclaim thus → |ascharyosi dhanyosi||{San.}in unison! In particular, \*Pandit Narayanachar^ shivers with awe at this sudden turn of events and falls at the auspicious feet of \*MahabhaashyaVenkatanathacharya^ with torrential tears streaming forth from his most anxious eyes and seeks continuation of kind benevolence from his one and only \*Guru and Mentor^! More than anyone else, \*Pandit Narayanachar^ is fully aware of the fact that vastness of huge stretches of Ocean is much bigger than that of huge mountain chains, vastness of skies are that much more bigger than that of Ocean, vastness of the most elusive ^bramhagjnaana^ is still more greater than that of mere skies and above all the vastness of \*ParamaGurukarunya^ is immeasurably Infinite than even the much sought after ^bramhagjnana^! \*Pandit Narayanachar^ is also very much aware of the fact that salutations now offered at the auspicious feet of the householder \*MahabhaasyaVenkatanathacharya^, his most affectionate maternal uncle, is probably his last, since the next time onwards he would have to render respectful and revered salutations at the ^Lotus Feet^ of none other than one of the Holiest of Holy Pontifical Head of the famed ^DhigVijayaVidyaSimhaasana^, occupying the very same Famed Seat once graced by none other than \*VayuJeevottamaSreemanMadhwacharyaru^! Within no time extemporaneous renditions of auspicious [[PurushaSukta]] emanating from bejeweled throats of ultra orthodox scholars of the ^^SreeMutt^^ being to echo in all directions successfully drowning out onslaught of ‘adharma’ let loose by the relentless march of ‘kali’! Unknown to all, such collective exclamations emanating from within the corridors of ^^SreeMutt^^ at ^^Kumbakonam^^ are drowned out by combined chorus of every known auspicious instrument in heavenly domains where each and every hierarchy celestial begin sounding out from their own auspicious instruments seconding the earsplitting auspicious sounds emanating from the bejeweled conch shell --- the indestructible ^^Panchajanya^^ sounded by none other than \*SarvottamaMoolaGopalaKrushna^ echoing His Supreme Will and Consent to the forthcoming grand ascension to the Holiest of Holy Pontificate of \*MahaabhaasyaVenkatanathacharya^, in order to uphold the indestructible cause of Sathya and Dharma in ^Kaliyuga^! As a premonition of such a forthcoming epochal event, hierarchy \*Celestials^ watching from the Heavens above perform most auspiciously rare \*Pushpavrushti\* with golden flowers that cascade rapidly upon the Icon of \*SarvottamaSreemanMoolaRama^ that is now placed atop the ^^MoolaBrundavana^^ of \*SreemadhVijayeendraTheertharu^! Thus True to the Epochal Prophecy uttered by none other than \*SarvottamaMoolaGopalaKrushna^, who during the previous Time Epoch of ^^Dwapara Yuga^^ had willed that in future, \*His^ most ardent devotee, \*Baahluka Raja^ may also be feted in a grandiose style during future reincarnation as \*VyasaRaja^, fit for an Emperor with rich offerings of ^Bejeweled Throne^, ^Silken Embroidered Headgear^, ^Golden Medallions^, ^Priceless Gems^, ^Royal Insignia^, ^^Holy Scriptures^^, ^^White Elephant^, ^Silver Chariot^, ^Golden Chariot^ and ^^Fullest Investiture rights to uphold and further the cause of Sathya and Dharma^^, with a special omnipresence of \*VayuJeevottamaMukhyaPrana^, similarly, now, infinite merits gained from having withstood such a fiery ordeal during auspicious “Gruhasthaashrama” results in \*MahaabhaasyaVenkatanathacharya^, blessed with a most special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than Supremely Infinite Sovereign Celestial

\*HamsanaamakaParamaatmaAprameyaSarvottamaSreemanMoolaRamachandra^, to Grace one of the most Holiest of Holy Pontifical \*ParamaHamsaSanyaasaashrama^, ever!! Performance of ritual worship to the principal Icon of \*ChaturmukhaBramhaKaraarchithaChaturyugamurthy SreemanMoolaRama^ by the aging \*SreemadhSudheendraTheertharu^, the ablest successor of \*SreemadhSurenraTheertharu^ and \*SreemadhVijayeendraTheertharu^ at ^^Kumbakonam^^ is witnessed by students, disciples and devotees who congregate in their hundreds ^^SreeMutt^ and stand with folded hands in deepest reverence viewing this grandest of grand spectacle, a mere sighting of which guarantees choice liberation. Auspicious instruments of every type are sounded full blast in the background amidst chorus of Vedic chants emanating from bejeweled throats of ultra orthodox scholars heralding the beginning of this ritual worship of \*SreemanMoolaRama^. At first \*SreemadhSudheendraTheertharu^ with utmost reverence and awesome sanctity performs sacrosanct worship to ^kalasha^ followed by performance of ^abhisheka^, offerings of sandal paste, ^akshate^, auspicious flowers and ^^ShreeTulasee^^ followed by a ritual “mangalaarathi”. Next, \*SreemadhSudheendraTheertharu^ offers worship in sequential order to conch shell, Icon of \*MukhyaPrana^, Icon of \*AcharyaMadhwaru^ and then readies offering of sacred ^tirtha^ to \*Celestials Garuda-Sesha^. \*SreemadhSudheendraTheertharu^ also worships these stated iconic representations with those tendrils of ^^ShreeTulasee^^ that is already pre offered to the Icon of \*SreemanMoolaRama^ and then performs ^mangalaarathi^ that is also pre offered to the Icon of \*SreemanMoolaRama^. Thereafter \*SreemadhSudheendraTheertharu^ in the manner of a pledge invokes measured Omnipresence of select ^MoolaBrundavana^ of \*PadmanaabhaTheertharu^, \*JayaTirthaShreepaadaru^ and \*VijayeendraTheertharu^ and offers sanctified “tirtha” followed by offerings of sandal paste and ^akshate^. \*SreemadhSudheendraTheertharu^ culminates this important ritual by offerings of humble “hastodaka” to the very same eminent Pontiffs’ of yore and performs ^mangalaarathi^. Then even as the huge gathering watches this sight with spell bound amazement, \*SreemadhSudheendraTheertharu^ totally oblivious of such surroundings begins to slowly untie the sacred piece of cloth that covers His Head and starts meditating upon the “alter image” of \*SarvottamaSreemanMoolaRama^ so invoked earlier within the principal Icon of \*SreemanMoolaRama^, now resplendent in a divine compartment within His very own soul. Torrential tears of blissful joy cascade from the Eyes of \*SreemadhSudheendraTheertharu^ upon successful occurrence of a near perfect juxtaposition of superlative Omnipresence of \*SarvottamaSreemanMoolaRama^. Now totally transfixed in such an exhilarating bliss, \*SreemadhSudheendraTheertharu^ further His meditation of \*VayuJeevottamaHanumaBheemaMadhwa^, followed by meditation of superlative Omnipresence of \*SarvottamaNarasimha^, \*SarvottamaShreeKrushna^ and \*BaghwanVedaVyasa^. Thereafter \*SreemadhSudheendraTheertharu^ silently implores \*SarvottamaSreemanMoolaRama^ about the impending epochal task of initiating His chosen disciple, \*MahaabhaasyaVenkatanathacharya^, into the Holy Pontificate and requests for grant of auspicious permission to start the holiest of ascension to the ^^DhigVijayaVidyaSimhaasana^. \*SreemadhSudheendraTheertharu^ then offers humblest salutation to the principal Icon of \*SarvottamaSreemanMoolaRama^ by placing the same upon His Head and holds aloft the same in His Hands and shows the same to the huge gathering of faithful disciples of the ^^SreeMutt^^, followed by similar action with



other auspicious Icons of \*DhigVijayaRama^, \*JayaRama^, \*ShreeKrushna^, ^Vyasamushti^, ^Shankha^, sacred ^shaalagrama shila^ inlaid with gemstones. Thereafter \*SreemadhSudheendraTheertharu^ arises slowly due to advanced age and holding the sacred sacramental Staff in His Hands performs circumambulation of these deities followed by offerings of ^dandodaka^. Then \*SreemadhSudheendraTheertharu^ with immense reverence adorns sacred tendrils of ^^ShreeTulasee^^ so collected at the ^Lotus Feet^ of \*SreemanMoolaRama^ over His Neck, Ears and Head and follows the same by cautious distribution of sanctified “tirtha” to legion of ultra orthodox scholars and disciples of the ^^SreeMutt^^ led by none other than the chosen disciple \*MahaabhaasyaVenkatanathacharya^. Thereafter \*SreemadhSudheendraTheertharu^ accepts humble ^biksha^ offerings followed by distribution of sanctified food offerings to all those assembled at the ^^SreeMutt^^.

In due course, the greatest ascetic, \*SreemadhSudheendraTheertharu^ instructs His most favored disciple, the ultra orthodox scholar, \*MahaabhaasyaVenkatanathacharya^ to immediately perform sacred thread ceremony of his young son \*VeenaLakshminarayana^. Heeding to such instructions of \*SreemadhSudheendraTheertharu^, a duty conscious \*MahaabhaasyaVenkatanathacharya^ makes all arrangements for initiating his young son, \*VeenaLakshminarayana^ into the auspicious fold of “brahmacharya”. Soon after culmination of all solemn rituals marking such an important transition, \*MahaabhaasyaVenkatanathacharya^ formally offers the future custody of his young son \*VeenaLakshminarayanachar^ to reigning \*Celestials^. \*SreemadhSudheendraTheertharu^ constantly aware of impending obstacles which would hinder smooth consent to the ascension of \*MahaabhaasyaVenkatanathacharya^ into the Holy Pontificate at ^^Kumbakonam^^, decides to journey towards the Capital City of ^Tanjavur^ along with the chosen disciple and other functionaries of the ^^SreeMutt^^. Upon arriving at ^^Tanjavur^^, the righteous \*RajaRaghunathaBhopala^ welcomes the entourage led by none other than \*RajaGuruSreemadhSudheendraTheertharu^. On his part, \*RajaRaghunathaBhopala^ is overjoyed upon being informed about the purpose of this sudden advent of this particular entourage and their proposed stay at ^^Tanjavur^^. \*SreemadhSudheendraTheertharu^ announces with great pride about His decision to anoint the ultra orthodox scholar \*MahaabhaasyaVenkatanathacharya^ to the Holy Pontificate and further instructs a dutiful King \*RajaRaghunathaBhopala^ to make all necessary arrangements for this holiest of holy initiation. A grateful \*RajaRaghunathaBhopala^ pledges unstinted support of his entire Kingdom with humblest offerings of salutations to both \*SreemadhSudheendraTheertharu^ and the chosen disciple \*MahaabhaasyaVenkatanathacharya^, with a sustained plea that such an epochal coronation ceremony of the new incumbent must take place within the premises Royal Palace at ^^Tanjavur^. \*SreemadhSudheendraTheertharu^ magnanimously consents to such a faithful request by \*RajaRaghunathaBhopala^ much to the delight of the latter. Upon dawn of the most auspicious day of grand coronation ceremony and ascension to the famed ^DhigVijayaVidyaSimhaasana^^, \*MahaabhaasyaVenkatanathacharya^ at first performs the most compulsory ritual of “virajahoma” necessitating an irreversible and permanent severing of all previous relationship with each and every family member once

and for all and also wiping off all remaining traces of birth name and rank amounting to full and final negation of birth star and family lineage. After culmination of this most vital of all rituals, the new incumbent now stays immersed in Sacred Pond abutting the vast courtyard of the Palace at ^^Tanjavur^^ for a while and with outstretched hands accepts the holiest of holy “Saffron Robe” granted by \*SreemadhSudheendraTheertharu^ and wears the same with utmost humility and devotion. When the new incumbent arises from the midst of cool waters His utmost holy and awesomely auspicious appearance is very much similar to all sustaining radiance of the Rising Sun. Thereafter, the new incumbent sits next to the aging \*SreemadhSudheendraTheertharu^ and requests for grant of permission to receive and sustain for eternity the holiest of holy ^gjnaanaupadesha^ from his \*Ashrama Guru^. \*SreemadhSudheendraTheertharu^ is by now completely overcome with inexplicable depth of emotions upon hearing the same and wholeheartedly imparts the holiest of holy ^pranavaupadesha^ to His most trusted and chosen disciple who constantly harbors a most special Omnipresence of none other than \*VayuJeevottamaAcharyaMadhwaru^.

**tasya naama sa dade sadaashishaa raajaraaja eva raajitaha shreeyaa|  
Ramabhadra eva bhadrabhaajanam tatkrupeva jagataam hite rataha||  
shreesurendravadayam tapasyayaa shreevijayeendra eva keertisampadaa|  
vishutohamiva vaadasangare \*RAGHAVENDRA^yatiraat samedhataam|  
mantryihi pootryivarijaadyihprasooniyirmuktaamukhyiratnajaalyirupetyihi|  
vaarbhihi shankhaapoorityihi soobhishichya praagjnam vidyaaraajyaraajam  
vitene||  
shreeraamaarchaam vyaasadevopalou dvou shaastroughaanaam pustakam  
chaamare cha|  
shvetachatram svarnayaanam savaadyampraadaadasmyi raajachinham sa  
sarvam||{San.}**

At a most auspicious designated moment, \*SreemadhSudheendraTheertharu^ as per the Supreme Command of none other than \*SarvottamaSreemanMoolaRamachandra^ ordains the ultra orthodox scholar disciple into the Holiest of Holy Pontificate and grants the most auspicious of all premeditated Title of \*RAGHAVENDRA THEERTHA^. \*SreemadhSudheendraTheertharu^ thereby anoints His immediate successor and rightfully hands over the able reigns of “DhigVijayaVidyaSimhaasana” to the young incumbent \*SreemadhRaghavendraTheertharu^. \*SreemadhSudheendraTheertharu^ also commands \*SreemadhRaghavendraTheertharu^ to follow each and every hoary tradition of the ^^SreeMutt^^ and thereby excel in emulating such stalwarts like \*SurendraTheertharu^ and \*VijayeendraTheertharu^, thereby attaining fullest fruits of penance like such illustrious predecessors. \*SreemadhSudheendraTheertharu^ Himself performs grandest of grand “abhisheka” upon \*RaghavendraTheertharu^ after placing precious gems and auspicious flowers in an auspicious container carrying waters gathered from many ^Holy Rivers^, accompanied by extemporaneous chanting of Vedic hymns by phalanx of ultra orthodox scholars who are gathered there in huge numbers. The Holiest of Holy anointment to the Holy Pontificate is conducted with the personal guidance of none other than \*SreemadhSudheendraTheertharu^ who Places the principal deity of \*SREEMANMOOLARAMA^ on the Head of the young

\*SreemadhRaghavendraTheertharu^ even as cascades of golden flowers shower down from the Heavens above, in a stupendous ^pushpavrushti^, unseen and unheard by anyone ever before. \*SreemadhSudheendraTheertharu^ also hands over the most important of all Icons of \*DHIGVIJAYARAMA^, \*JAYARAMA^ along with sacred ^Vyasamushti^, [[Holy scriptures]] and [[Holy Insignias]] of the ^^SreeMutt^^ to \*RaghavendraTheertharu^. Thus True to the Epochal Prophecy uttered by none other than \*SarvottamaMoolaGopalaKrushna^, who during the previous Time Epoch of ^^Dwapara Yuga^^ had willed that in future, \*His^ most ardent devotee, \*Baahlka Raja^ may also be feted in a grandiose style during all future reincarnations in a manner so fit for an Emperor with rich offerings of ^Bejeweled Throne^, ^Silken Embroidered Headgear^, ^Golden Medallions^, ^Priceless Gems^, ^Royal Insignia^, ^^Holy Scriptures^^, ^^White Elephant^, ^Silver Chariot^, ^Golden Chariot^ and ^^Fullest Investiture rights to uphold and further the cause of Sathya and Dharma^^, similarly, now, infinite merits gained from having withstood such a fiery ordeal during auspicious “gruhasthaashrama” results in the fabled ascension of \*RAGHAVENDRA THEERTHA^, blessed with a most special Omnipresence of none other than \*VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than Supremely Infinite Sovereign Celestial Monarch \*HAMSAnaamakaParamaatmaAprameyaMadhwavallabhaSarvottamaSreemanMoolaRAMACHANDRA^, to Grace one of the most Holiest of Holy Pontifical Order of ^ParamaHamsaSanyaasaashrama^. With such a smooth transition of sacrosanct rights to Holy Pontificate, the Vedic Empire residing in the custody of the great ascetic \*SreemadhSudheendraTheertharu^ is now under the sole guardianship of \*SreemadhRaghavendraTheertharu^, the greatest worshipper of \*SreemanMoolaRamachandra^ -- the ultimate upholder of all forms of Supreme Knowledge as enshrined in the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^.

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**||\*DhigVijayaRamaMoolaRamaJayaRamaVijayate^||**

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**^mitrakshaamapativarothapavitramoorte patreeshavaahikarunaapta  
 shubhaartapoorte sutraamalokasurageetacharitrakeerte SHREE RAGHAVENDRA  
 YATIraat tava suprabhaatam SHREERAGHAVENDRAGURUraat tava  
 suprabhaatam^|| {San.}**

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(to be continued)

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**REFERENCES FOR CHAPTER 6: -**

1. [[BhramhaandaPurana]], courtesy \*BhagwanVedaVyasaru^.
2. [[BhagavataTaataparyaNirnayaha]], from [[Sarva Moola]] compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
3. [[SreemadhRaghavendraVijayaha]], Holy Biography, courtesy \*PanditNarayanachar^.

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mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|

\*JAYATHEERTHAA^khyataranihibhaasataamehrudambare||{San.}

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||\*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

||\*SHREELAKSHMIVENKATESHWARAGURUPARABRAMHANE  
NAMAHA^||

{SREENANDANANAAMASAMVATSARASHRAVANAMAASA NIYAAMAKA  
SHREEVRUDDHAHRUSHIKESHAAYANAMAHA^}

|||\*MADHWAVALLABHASARVOTTAMA AKHILAANDAKOTI  
BRAMHAANDANAYAKASARVOTTAMATIRUMALA  
VENKATESHWARAHA SARVAPAALAKAHA^|||

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{“A Special Upanyaasa Edition On the Holy & Auspicious Occasion of  
341<sup>st</sup> AaradanaMahotsava of :-

\*SreeTirumala Venkateshwarana Varaputraru^

\*Mahabhaasyakararu^, \*Tippanikaararu^, \*Veena Vidwaamsaru^

\*Bhaata Sanghrahakararu^, \*Sudha Parimalaachaaryaru^

\*Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu^

\*BaghwanVedaVyasara Paada Kamala Sevakartaru^

\*Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru^

\*Sreeman Moola Rama Devara Aaraadhakararu^

\*VenuGopalaKrushna Devara Antaranga Bakutaru^

\*ParamaHamsaKula Shreshtaru Yati Kula Tilakaru^

\*MoolaHayagreevaMaha Mantrava Moola Brundavanadol 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’- 2012”}

//Karthru// \*TIRUMALAVENKATA^

“paapahara \*CHAKRA\*dhara paalane maado paramaatma

\*TIRUMALAVENKATA^ramanarakshisu karunaabharana”

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**CHAPTER – 7 :- [[[\*Muktivatvavinirnayaha^]]] – “Outsourced activators for higher echelons of graded hierarchy liberation mandated in ^TatvaVaada School^ and commutable to the \*Celestial Shankukarna^” – By \*TirumalaVenkata^.**

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**Invocation of “Maasaniyaamaka” \*SarvottamaHrushikeshha^, manifest as \*ShreeBhoosametaAkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ within the Golden Sanctum Sanctorum of ^AnandaNilaya^ atop ^Tirumala^ and thereby cumulate His supreme kind benevolence alongside performance of a compulsory ‘sankalpa’/pledge at His ^Lotus Feet^ :-**

\*Shreeyaha kaantaaya kalyaanamidhaye nidhayerthinaam|  
Shree Venkatanivaasaaya Shreenivaasaaya MANGALAM||  
Lakshmeesavibhramaaloka sabhoovibhrama chakshushe|  
chakshuse sarvalokaanaam Venkateshaaya Mangalam||  
Shree venkataadrishrungagra mangalaabharanaanghraye|  
Mangalalaanaam nivaasaaya Venkateshaaya Mangalam||  
sarvaavayavasoundarya sampadaa sarvachetsaam|  
sadaa samohanaayaastu Venkateshaaya Mangalam||  
nityaaya niravadyaaya satyaanandachidaatmane|  
sarvaantaraatmane ShreemadhVenkateshaaya Mangalam||  
svatassarvavide sarvashaktaye sarvasheshine|  
sulabhaaya susheelaaya Venkateshaaya Mangalam||  
parasmyibramhane poornakaamaaya paramaatmane|  
prayunje paratatvaaya Venkateshaaya Mangalam||  
aakaalatatvamashraantamaatmanaamanupasyataam|  
atruptyamrutaroopaaya Venkateshaaya Mangalam||  
praayassva charanou pumsaam sharanyatvena paaninaa|  
krupayaadishate ShreemadhVenkateshaaya Mangalam||  
dayaamrutataranginyaa starangyiriva sheetalyihi|  
apaangyissinchate vishvam Venkateshaaya Mangalam||  
sragbhooshaambaraheteenaam sushamaavahamoortaye|  
sarvaatishamanaayaastu Venkateshaaya Mangalam||  
Shree Vyikuntaviraktaaya SwamiPushkarinee tate|  
Ramayaa ramamaanaaya Venkateshaaya Mangalam||  
Shreemasundarajaamaatru munimaanasavaasine|  
sarvalokanivaasaaya Shreenivaasaaya Mangalam||  
Mangalaashaasanaparyirmadaachaarya purogamyihi|  
sarvyischapoorvyiraacharyissatkrutaayaastu MANGALAM^||{San.}

Auspicious tidings constantly cling onto to \*SarvottamaTirumalaVenkateshwara^ Who is the sole overlord of none other than “Nityamuktalu” Goddess \*MahaLakshmiDevi^ and apart from this He Himself is a virtual treasure house of infinite auspiciousness and Is the sole grantor of a plethora of boons to the chosen worthy. Such a \*SarvottamaTirumalaVenkateshwara^ possess a dazzling set of twinkling eyes’ along with an equally mesmerizing set of noble eyebrows that are employed in order to constantly enjoy the most beautiful visage of His divine consort \*Goddess

MahaLakshmiDevi^ . Such a \*SarvottamaTirumalaVenkateshwara^ functions as the veritable conscious eyes' of the entire Cosmos and yonder and has very firmly placed His ^Lotus Feet^ atop the famed hills of ^Venkatadri^ and mentors conduct of each and every righteous duty task. \*SarvottamaTirumalaVenkateshwara's^ indescribable physical aura teems with infinite auspiciousness, strength and valor that attracts hordes of His devotees towards Him all year round. Such a \*SarvottamaTirumalaVenkateshwara^ is a constant entity, is the very epitome of auspiciousness, knowledge and is the sole causative factor for enabling onset of radiance amidst the very soul of the chosen worthy. \*SarvottamaTirumalaVenkateshwara^ is completely in the know of everything about everyone, is the sole point of origin of all forms of power, is completely and wholesomely full in all respects and is the very picture of every known meritorious qualities and then some. Such a \*SarvottamaTirumalaVenkateshwara^ preempts even the very notion of Time itself and is the only \*Celestial^ who qualifies for the unchallenged title of ^Parabramhan^. \*SarvottamaTirumalaVenkateshwara^ is never affected by the vagaries of Time and shall appear before His truest devotees and shall bestow His unreserved kindest benevolence upon the latter. Such a \*SarvottamaTirumalaVenkateshwara^ now gestures with His well directed Hands indicating that the sole point of refuge of one and all is towards His ^Lotus Feet^ alone. The ^Lotus^ like eyes' of \*SarvottamaTirumalaVenkateshwara^ effuses out paramount quantities of kindest compassion towards the entire World and thereby enlivens all those who inhabit the same. \*SarvottamaTirumalaVenkateshwara^ ordains auspicious grandeur and awe inspiring beauty to various sets of ornaments that decorates Him at all times and at the same time He shall eradicate every known malady and sorrow of His truest devotee. Such a \*SarvottamaTirumalaVenkateshwara^ has even abandoned the loftiest domain of ^Vykunta^ and is now resident on the upper banks of the sacred pond of ^Swamipushkarni^ and is served well there by His divine consort \*Ra`ma Devi^. Such a \*SarvottamaTirumalaVenkateshwara^ is now the sole protector of phalanx of \*Celestials^ and \*Sages^ and resides forever within the very soul of His truest devotees and is completely omnipresent in the entire Cosmos in each and every Time epoch. Auspicious tidings continue to ring in ceaselessly to such a \*MoolaGuruSarvottamaTirumalaVenkateshwara^ Whose ^Lotus Feet^ is constantly worshipped by "Muktiyogya" \*AadhiGuruVayujeevottamaSreemanMadhwacharyaru^ and all His eminent Pontifical successors such as \*JayaTirthaShreepaadaru^, \*SreemadhVijayeendraTheertharu^, \*SreemadhSudheendraTheertharu^ and \*VidyaGuruSreemadhRaghavendraTheertharu^.

- \*AnjaneyaVaradaGovindaGovinda^
  - \*PrahlaadaRaajaVaradaGovindaGovinda^
  - \*BaahlikaRaajaVaradaGovindaGovinda^
  - \*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^
  - \*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^
  - \*SaptagirivaasaGovindaGovinda^
  - \*SeshachalavaasaGovindaGovinda^
  - \*HariSarvottamaVayuJeevottama^
  - \*LakshmiNarasimhaDevaraPaadaaravindakke Govinda Govinda^
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||\*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||  
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“upanyaasa” continued from previous Chapter -6 :-

||\*SwaroopodaarakaSreemadhRaghavendraTheerthaGurubyoNamahaHarihiOm^||

In the context of narrations contained in previous Chapter-6, “TWO” most vital outsourced activators for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada^ School and commutable to the \*Celestial Shankukarna^ and His second incarnation as \*SreemadhRaghavendraTheertha^ is now studied with humblest probity:-

**(A)Rawest of raw and pristine pure devotion (bhakti) professed by \*SreemadhRaghavendraTheertharu^ at the ^Lotus Feet^ of \*SarvottamaSreemanMoolaRama^.**

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It is most clever to garner the supreme benevolence of none other than \*SarvottamaMoolaNarayana^ by cleverly seeking recourse to His most trusted devotee, read as \*SreemadhRaghavendraTheertharu^, who in all other previous Incarnations has performed matchless service at the ^Lotus Feet^ of the former and on account of the same occupies a most envied niche in a most special domain where even noted \*Celestials^ happen to tread with cautious awe. It is indeed almost next to impossible to do full justice to the Infinitely auspicious devotional glory of \*SreemadhRaghavendraTheertharu^ Who is famed all round the World with the most awesome of all glittering Title of ^KAMADHENU-KALPAVRUKSHA-CHINTAMANI^. So much so that even in today’s utterly materialistic World, even the most diehard atheist who pooh-poohs the very existence of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^, is left with no other alternative but to accept the unquestionable celestial divinity that is bestowed upon \*SreemadhRaghavendraTheertharu^ by such a \*SarvottamaMoolaNarayana^, without even a murmur of protest. Such being the case of battle hardened critics of theism, all those who profess unquestionable faith in the existence of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^, continue to offer their utmost obeisance day in and day out to His divine messenger on Earth, none other than \*SreemadhRaghavendraTheertharu^. Of course, it is another matter altogether that such devotees’ have time and again been at the receiving end, swamped with much more that what they had ever bargained for. Gradual comprehension of such an awesome truth now brings one to ponder about how on Earth does such a power comes to be bestowed upon \*SreemadhRaghavendraTheertharu^. Probably the answer to this most perplexing of all questions, but at the same time most visible to infer, only if one views the same with crystal clear vision, is the ultimate levels of devotion professed by none other than \*SreemadhRaghavendraTheertharu^ Himself at the ^Lotus Feet^ of His sole mentor none other than \*SarvottamaSreemanMoolaRama^. Therefore, whatever that is seemingly achieved by \*SreemadhRaghavendraTheertharu^ is in fact an indirect premeditated occurrence brought about solely due to the supremely unchangeable deemed will of none other such a \*SarvottamaSreemanMoolaRama^ and no one else. Awesomely the seemingly never ending treasure chest of mountainous merits of

\*SreemadhRaghavendraTheertharu^ now seems to have no end or a beginning. The more merits that a devotee happens to reap from this inexhaustible warehouse of merits, a much larger amount of merits seems to occur once again at the very source, a sort of chain reaction multiplying over and over again that is indeed uncountable and Infinite. Having stated thus, it has to be conceded though that all the four Incarnations of \*Celestial Shankukarna^, that is -- \*Prahlada – Bahleeka^(during the twenty eighth Dwapara Yuga) -- \*VyasaTheertharu^(during the twenty eighth Kali Yuga) and finally \*SreemadhRaghavendraTheertharu^ are famed for espousing the only one auspicious and worth pursuing goal ever, read as **DEVOTION** towards the ^Lotus Feet^ of \*SarvottamaMoolaNarayana^ alone. In all such worthy Incarnations, a successful garnering of mountainous merits was accomplished in a manner that is unrivalled and hence from the same now flows in the manner of unstoppable auspicious good tidings for the overall benefit of the whole of mankind. A firmest bent of determined mindset also served well during the last Incarnation as \*SreemadhRaghavendraTheertha^, who during “Poovashrama” days as “Muktiyogya” \*VeenaVenkatanatha^ had to undergo pangs of gravest of grave poverty with no chance of any food to partake, for days together at a stretch. Nor there were any appropriate utensils in the household to prepare foodstuffs if by any chance the same indeed occurred. No plates to place on the ground were available and the foodstuffs had to be invariably eaten from the cold floor itself. Nor was there any proper attire to wear and whatever available is torn in miserable shreds. No fresh milk to feed his young infant son “Muktiyogya” \*VeenaLakshmiNaryana^. Even under such dire circumstances \*VeenaVenkatanatha^ did not ever stretch out his hand in front of anyone for succor and help and remained supremely unattached and unaffected by his current predicament. On the other hand \*VeenaVenkatanatha^ remained completely immersed in the relentless pursuit of the Infinite glory of \*SarvottamaSreemanNarayana^, at all times. Another most vital point that has to be noted, nay, etched in gold and framed in each and every righteous households’ is that without generous dollops of “**Devotion**” directed towards Supreme Godhead, read as \*SarvottamaSreemanNarayana^, the Dawn of Supreme Knowledge shall never occur. Here, the most notable ‘Absence’ in the above list of must do entity is, hold your breath, ‘Duty’! The implication here is that routine and mechanical performance of duty alone in the ‘absence’ of **Devotion** directed towards the Supreme Godhead, read as \*SarvottamaSreemanNarayana^, shall never result in the dawn of Supreme Knowledge! Rather it would be akin to grappling unsuccessfully with a porous earthen pot that leaks like a sieve! Therefore in order to put an end to the permanent presence of shackles of familial life which is a Universal Truism, it is most vital to gain kind Benevolence of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^. Such handiwork of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^, shall then set free a righteous doer from every known form of shackles of bondage and then some! Thus only those who constantly pursue such a Supreme Truth as enshrined in the Supreme Godhead, read as \*SarvottamaMoolaNarayana^, shall automatically qualify to stand in line for begetting doles of Qualitative hierarchy ^Liberation^. Conversely in the absence of such pursuance as narrated above, a doer, however righteous or qualified he/she might be, might just as well bid goodbye to any serious talk of even qualifying for ^Liberation^ in another billion life cycles! Therefore, it is stated “Pristine Devotion” is superior to even Meditation in begetting extravagant Benevolence of \*SarvottamaMoolaNarayana^ Who never tolerates



any manner of disrespect shown towards His true devotees', read as \*SreemadhRaghavendraTheertharu^ and that such a true devotee harbors limitless measures of ^Mirrored Omnipresence^ of His own (\*MoolaNarayana's^) Infinite Omnipresence.

The preeminent \*SreemadhRaghavendraTheertharu^ is a rigorous disciplinarian whilst observing strictest codes of sacred [[Sadaachara Smruti]] and time tested hoary traditions of the ^SreeMutt^ at ^Kumbakonam^. Owing to effusion of pristine pure devotion and in order to follow such a hoary tradition, \*SreemadhRaghavendraTheertharu^ desirous of visiting numerous places of pilgrimage and also in order to take bath in Rivers abutting the same starts His sojourns towards auspicious easterly direction. \*SreemadhRaghavendraTheertharu^, Ocean of true compassion towards numerous disciples first arrives at the pilgrim center of ^Devanagara^ and worships the residing deity \*Goddess Indira Devi^ with utmost devotion. During brief stopovers in the course of His travels \*SreemadhRaghavendraTheertharu^ renders highly enlightening religious discourses on the classically acclaimed Holy Work [[PramanaPaddathi]] of \*JayaTirthaShreepadaru^. The scholastic brilliance of \*SreemadhRaghavendraTheertharu^ now shines forth in full dazzle akin to an auspicious Full Moon casting bright radiance over the vast Ocean of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. Next, \*SreemadhRaghavendraTheertharu^ arrives at the pilgrim center of ^Kamalaalaya^ for a 'darshan' of \*Goddess Mahalakshmi Devi^. From there, \*SreemadhRaghavendraTheertharu^ proceeds towards ^Maheshwarakshetra^ for a 'darshan' of \*Maheshwara^. Thereafter \*SreemadhRaghavendraTheertharu^ arrives at the sacred isthmus where ^River Kaveri^ confluences with the vast open Sea. ^River Kaveri^ drains into the vast open Sea in a very subtle manner and the same appears as though the River is busy ferreting out priceless gemstones from the very depths of placid Earth in order to present the same to \*SreemadhRaghavendraTheertharu^ who has now arrived there in full regalia in order to take a bath. When \*SreemadhRaghavendraTheertharu^ arises from the midst of this sacred place of confluence He resembles none other than \*SarvottamaMoolaNarayana^, who is seen 'arising' after finishing a long and extended period of meditation. Thereafter \*SreemadhRaghavendraTheertharu^ is seated on the seashore and is seen deeply immersed in meditation of \*SarvottamaShreeKrushna^, the legendary slayer of demons, the remover of each and every obstacle and the sole guardian of countless devotees, guiding them towards salvation by washing away all their accumulated quota of sins. Next, \*SreemadhRaghavendraTheertharu^ accompanied by His ever faithful retinue of disciples each of whom is in turn are thoroughly pure at heart and handpicked for the auspicious occasion, journeys ahead towards ^Champakapuram^ in order to offer worship at the ^Lotus Feet^ of \*SarvottamaGopalaKrushna^. Arriving there eventually, \*SreemadhRaghavendraTheertharu^ is overcome with sublime devotion upon sighting the most auspicious Icon of \*SarvottamaGopalaKrushna^. Next the eminent \*SreemadhRaghavendraTheertharu^ offers series of steadfast invocations along with offerings of fresh butter, milk and curds at the ^Lotus Feet^ of the presiding deity and stays at the place for days on end. Throughout His stay, \*SreemadhRaghavendraTheertharu^ prays to \*SarvottamaGopalaKrushna^ and offers

extemporaneous invocations of devotion filled levels of Knowledge at His ^Lotus Feet^. Such an epochal ^Feet^ of \*SarovottamaGopalaKrushna^ appears like ‘divine sign posts’ directing \*SreemadhRaghavendraTheertharu^ towards guaranteed path of Liberation. Whenever \*SreemadhRaghavendraTheertharu^ sights divine anklets that are tied to the ^Lotus Feet^ of \*SarovottamaGopalaKrushna^, the same appears as the most divine of all symbols, namely the \*OMKARA\*. \*SreemadhRaghavendraTheertharu^ is joyous in His continued invocation that the very minute that He sees the divine form of \*SarovottamaGopalaKrushna^ all latent fatigues disappear in no time and the same is replaced by constantly rejuvenating streams of energy. Dazzling rays that stream forth from the enchantingly divine smile of \*SarovottamaGopalaKrushna^ drives away all manners of ignorance from many a noble soul. \*SreemadhRaghavendraTheertharu^ announces aloud that even after inferring the enormous purport of the eternal [[Vedas]] it is still impossible to fully comprehend the Infinite totality of \*SarovottamaGopalaKrushna^! \*SreemadhRaghavendraTheertharu^ also confesses that the ever radiant ^Face^ of \*SarovottamaGopalaKrushna^ further accentuated with thickest swirls of curly jet black sweep of hair locks be embedded permanently in His own humble senses for all Time to come. After such humble submission at the ^Lotus Feet^ of \*SarovottamaGopalaKrushna^, \*SreemadhRaghavendraTheertharu^ next arrives at the fabled ^RamaSetu^ and beholds the huge expanse of heaving and frothing Ocean swells, home to countless marine life. On this day the vast Ocean is surprisingly calm and appears to be constantly soothed by wind breezing in through distant horizon. Then suddenly upon sighting \*SreemadhRaghavendraTheertharu^ standing on the seashore, it appears as though the sea waves unable to contain joyous excitement now surge forward in huge walls of waters in order to fall at the ^Lotus Feet^ and also in order to receive His blessings by washing such a ^Lotus Feet^ with their turbid waters. But these heaving waves unable to move forward to the spot where \*SreemadhRaghavendraTheertharu^ now stands and are halted in midway due to their own tumultuous commotion. The onrushing waves thus deprived of a rare chance to worship \*SreemadhRaghavendraTheertharu^ now begins to rise one above the other in a huge momentum thereby creating a deafening roar all round. It appears as though the very Ocean is performing a welcome ‘managalaarathi’ to \*SreemadhRaghavendraTheertharu^ in the manner of ever rising waves that resemble outstretched arms and thereby extend warmest welcome to \*SreemadhRaghavendraTheertharu^, the brightest jewel ever to ascend to the ^ParamaHamsapeeta^, the Holiest amongst all Holy Pontiffs ever, who now stands on the beach shore watching them amusedly. Amazingly, the King of Seas, recognizes the presence of the glorious Full Moon in the divine personality of \*SreemadhRaghavendraTheertharu^, the divine tree ^Kalpavruksha^ in the eminent Hands of \*SreemadhRaghavendraTheertharu^, the divine Nectar of Immortality ^Amrut^ in the Eyes of \*SreemadhRaghavendraTheertharu^ and the ascertained Omnipresence of none other than \*Goddess Mahalakshmi Devi^ Herself in the divine conscience of \*SreemadhRaghavendraTheertharu^. Upon observing such an extraordinary guaranteed presence of all his auspicious offspring residing safely and contently within \*SreemadhRaghavendraTheertharu^, the King of Seas is unable to hold back his sheer joy and ecstatic happiness and starts dancing with unbridled abandon resulting in rhythmic undulation of sea waves visible clearly to \*SreemadhRaghavendraTheertharu^. Also, the King of the Seas is now very much worried that from henceforth none other

than \*SarvottamaShreeHari^ who is wont to rest upon the Celestial bed of \*AadiSesha^ would definitely forsake the same for \*SreemadhRaghavendraTheertharu^ and would take up a permanent residence within the inner Sanctum of the very soul of \*SreemadhRaghavendraTheertharu^ resonating unceasingly with the continuous meditation of \*SarvottamaShreeHari^. It now appears as though seemingly upset with such onerous thought of having to permanently part with the superlative Omnipresence of \*SarvottamaShreeHari^, the reluctant Seas now thrash about in utter torment and anguish in the manner of a massively stubborn bullock so tethered within a shed with stout pegs struggling unsuccessfully to free itself. On this vast expanse of sea waters none other than \*SarvottamaRamachandra^ had earlier constructed an auspicious bridge seemingly in order to sew up giant fissures on the face of Planet Earth, so cut into half by the sheer enormous power of His own arrows. Later on this bridge so built over this very spot now appears as a hasty patchwork, a handiwork using gigantic rocks by the unstoppable simian armies of \*SarvottamaPattabhiRamachandra^. This famed bridge now resembles the very nose line of the vast expanse of open Seas and on account of the relentless march of 'kali' it seems as though the last remaining leg of Dharma has now taken refuge in the huge open Seas and left an everlasting imprint on the same in the form of this ^ShreeRamasetu^. This famed bridge is now the only merging place of all those who seek refuge in Dharma and is very efficient in washing away multitude of sins of individuals who throng there. This famed bridge also resembles the hands of the Seas itself so spread wide across in order to wipe away the tears of \*Seeta Devi^, the most auspicious daughter of Mother Earth. In such an auspicious setting, \*SreemadhRaghavendraTheertharu^ takes a bath at the auspicious confluence of the Three Seas, soon after sighting the famed ^ShreeRamasetu^. Then \*SreemadhRaghavendraTheertharu^ is seen seated very close to the broken shoreline and is immersed in overwhelming meditation of \*SarvottamaSreemanMoolaRama^, the sole protector of the righteous, the very abode of compassion and ultimate vanquisher of sins of all those who seek His ultimate refuge. Thereafter, \*SreemadhRaghavendraTheertharu^ journeys towards ^Toyaadri^ and offers worship at the ^Lotus Feet^ of \*SarvottamaShreeHari^ Omnipresent there. ^Toyaadri^ nestles in the midst of verdant natural bounty with evergreen arboreal growth amidst mist covered mountains and is constantly watered by low lying clouds underlining the fact that there is no other place more qualified in all respects to attain liberation than the same. It seems as though all paths toward liberation leads to ^Toyaadri^ and from there towards the ^Lotus Feet^ of \*SarvottamaShreeHari^. Later, \*SreemadhRaghavendraTheertharu^ journeys towards ^Ananthaasana^ to worship \*SarvottamaAnanthaPadmanabha^ and also visits the nearby ^JanaradhanaKshetra^. \*SreemadhRaghavendraTheertharu^ arrives at the sacred banks of ^River Tamrapaani^ and takes a bath there followed by offering of customary worship of nine \*Idols^ consecrated upon the banks of the River. From there \*SreemadhRaghavendraTheertharu^ arrives at the prosperous city of ^Madurai^ situated on the banks of ^River Krutamala^. At the court of the King of Madurai, \*SreemadhRaghavendraTheertharu^ stages unstinted victory over many scholars engaged in an open debate and on account of the same the Victorious \*SreemadhRaghavendraTheertharu^ is conferred with many accolades by the reigning King of Madurai. Next, \*SreemadhRaghavendraTheertharu^ has a 'darshan' of \*MahaaRudra^ at ^Vrushabhachala^ and then journeys towards ^SreeRangam^, where

\*SreemadhRaghavendraTheertharu^ beholds the most auspicious of all \*Idol^ of \*SarvottamaShreeRanganatha^, principal deity, reclining on the Celestial Bed of \*AadiSesha^ amidst a divinely awesome pavilion floating magically in the gushing waters of River ^Kaveri^, constantly cooled by the soothing breeze wafting in along the course of the River, the very origin of [[Vedas]] and constantly being attended by phalanx of hierarchy Celestials led by none other than \*ChaturmukhaBramha^ in the company of their divine consorts. \*SreemadhRaghavendraTheertharu^ sets camp at ^SreeRangam^ for a few days at a stretch. \*SreemadhRaghavendraTheertharu^ who shines forth like a veritable Full Moon over the vast ocean of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ is always immersed in the constant meditation of \*SarvottamaSreemanNarayana^, constantly emanating divinity by His overwhelmingly presence renders religious discourses encompassing all complex canons of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^ ranging from the [[Pramanapaddatti]] of \*JayaTirthaShreepadaru^ to the classically acclaimed Holy Work [[TaatparyaChandrika]] of \*VyasaTheertharu^ in the vicinity of \*SarvottamaRanganatha^ at ^SreeRangam^. Thereafter \*SreemadhRaghavendraTheertharu^ with the fullest blessings of \*SarvottamaShreeRanganatha^ continues His journey in a northerly direction. In due course \*SreemadhRaghavendraTheertharu^ arrives at the pilgrim centre of ^Namaparvata^ where He offers worship at the ^Lotus Feet^ of \*SarvottamaNarasimha^, the vanquisher of multitudes of sins of devotees. From there \*SreemadhRaghavendraTheertharu^ arrives at ^Banavara^ where two well known and profound scholars, 'b h a i r a v a b h a t t a' and 'v e e r a b h a d r a' are engaged in scholarly debates and are defeated in no time. As a mark of recognition of such a scholastic feat the grateful ruler of the region gives away a prosperous village as a gift, thus marking the superlative victory of \*SreemadhRaghavendraTheertharu^. Further journeying ahead \*SreemadhRaghavendraTheertharu^ arrives at ^Vishnumangala^ where He worships \*SarvottamaMahaVishnu^ and from there He arrives at ^KumaraKshetra^ and offers propitiation to the presiding deity \*Kumaraswamy^. \*SreemadhRaghavendraTheertharu^ stays at ^Kumarakshetra^ along with numerous other devotees who flock here in their hundreds in order to get themselves rid of all manners of ailments of the skin. Journeying further westwards, \*SreemadhRaghavendraTheertharu^ arrives at the most famous destination of ^Rajatapeetapura^, where He beholds the magnificently beautiful and radiantly graceful \*Idol^ of \*SarvottamaShreeBalaKrushna^, handcrafted by none other than \*Rukmini Devi^ and consecrated by none other than \*VayuJeevottamaAcharyaMadhwaru^. \*SreemadhRaghavendraTheertharu^, a great visionary beyond compare composes many highly valued scholastic [[Holy Works]] of enormous importance to Vedanta and also prophesizes that all His sacrosanct [[Holy Works]] shall be most befitting dispersed by His successors slated to ascend the Holy Pontificate in the future, thereby guiding numerous coreligionists in the true path of Knowledge. On the auspicious occasion of ^SreeRamaNavami^ it seems as though Nature itself has adorned a new lily fresh look in the manner of a verdant spring in order to express deep devotion towards \*SarvottamaSreemanMoolaRama^, now being worshipped by \*SreemadhRaghavendraTheertharu^. Thus Nature offers its maximum bounty in a multitude variety of flowers, fruits and tender leaves which in turn are offered at the

^Lotus Feet^ of \*SarovottamaSreemanMoolaRama^ by \*SreemadhRaghavendraTheertharu^. Indeed, Nature being blessed by \*SreemadhRaghavendraTheertharu^ explodes into a riot of colorful blossoms with floescence of trees and plants in unstoppable profusion of full bloom. Amidst such natural largesse, \*SreemadhRaghavendraTheertharu^ worships the most auspicious Icon of \*ChaturmukhaBramhakaraarchithaChaturyugamurthy SarvottamaSreemanMoolaRama^ with utmost devotion and performs the customary 'abhisheka' to the same with much pomp and glory. As seasons change \*SreemadhRaghavendraTheertharu^ engages in performing rituals as envisaged in sacred scriptures and begins observance of sacred ^Chaturmaasa^ and is now completely immersed in earnest meditation of \*SarovottamaSreemanNarayana^. \*SreemadhRaghavendraTheertharu^ a very strict disciplinarian performs customary daily rituals and offers worship at the ^Lotus Feet^ of \*SarovottamaSreemanMoolaRama^ during confinement of ^Chaturmaasa^ at such time when the Sun is at its zenith in the sky and strictly observes all stipulated rituals in connection with observance of ^Chaturmaasa^. Mere words fail to bring out the true picture of the immense sanctity and glory of \*SreemadhRaghavendraTheertharu^ during ^Chaturmaasa^, so much so that it is said that any individual who can manage to fully describe in detail the infinite extent of magnificent sanctity and glorious grandeur of \*SreemadhRaghavendraTheertharu's^ daily routine involving rendition of religious discourses, ritual worship and the manner in which the infinite Omnipresence of none other than \*SarovottamaSreemanMoolaRama^ is invoked ceaselessly during ^Chaturmaasa^ would himself end up becoming well versed in the study and mastery of the eternal [[Vedas]] and also be on his way into leading a life avowed to renunciation. Such is the true nature of the immense glory of observance of sacred ^Chaturmaasa^ by \*SreemadhRaghavendraTheertharu^. It is said that upon sighting \*SreemadhRaghavendraTheertharu^ Himself imparting divine knowledge to legion of fortunate disciples, overhanging clouds in the skies above seem to forget to give forth rains and in due course continue to accompany \*SreemadhRaghavendraTheertharu's^ northward journey, similar to numerous followers seemingly in order to offer a fond sendoff. In due course, \*SreemadhRaghavendraTheertharu^ arrives at ^Pandarpur^ for a divine 'darshan' of \*SarovottamaPanduranga^ and journeys further towards ^Karaveerapura^ and sets camps there for a while. Following cyclic nature of change of seasons, \*SreemadhRaghavendraTheertharu^ arrives at ^Ramanathapuram^ and performs a ritual bath in the fast flowing River nearby. From there, \*SreemadhRaghavendraTheertharu^ arrives at the auspicious banks of River ^Godavari^, known to possess sanctifying powers to wash away sins of even great \*Sages^. \*SreemadhRaghavendraTheertharu^ takes a bath in River ^Godavari^ and thereupon continues to journey further south east and is felicitated by countless eminent scholars of the highest repute all along the route and arrives at the city of ^Vijayanagara^. \*SreemadhRaghavendraTheertharu^ enters the city of ^Vijayanagara^ accompanied by His large entourage of disciples in full strength. At the Royal Court of ^Vijayanagara^, \*SreemadhRaghavendraTheertharu^ with effortless ease wins over many an established scholar and such repeated show of supremacy in the field of Vedanta is aptly recognized by the resident Emperor who grants many a royal insignia and titles as a mark of respect. Next, accompanied by numerous scholars won over earlier in scholarly debates, \*SreemadhRaghavendraTheertharu^

arrives at the banks of River ^Krushna^ and takes a bath in the fast flowing River waters and sets up camp there for a while. At this very same hoary spot \*SreemadhRaghavendraTheertharu^ composes literary notes on the much acclaimed the Holy Work [[TatvaPrakaashika]] of \*JayaTirthaShreepadaru^ and also composes path breaking and systematic analysis on many an intractable complex canons of [[AnuBhaasya]] of \*VayuJeevottamaAcharyaMadhwaru^. From there \*SreemadhRaghavendraTheertharu^ journeys towards ^Shreeshyla^ and offers worship to \*SreeMallikaarjuna^. Journeying further southwards \*SreemadhRaghavendraTheertharu^ arrives at the famed pilgrim center of ^TirumalaTirupathi^ the dazzlingly auspicious abode of \*SarvottamaTirumalaVenkateshwara^ for His most auspicious of all 'darshan'. \*SreemadhRaghavendraTheertharu^ offers unstinted invocation at the ^Lotus Feet^ of \*SarvottamaTirumalaVenkateshwara^ with utmost devotion and stays there for quite a while. Thereafter, \*SreemadhRaghavendraTheertharu^ arrives at the famed City of ^Kanchi^ resplendent with many storied granite buildings and offers worship at the ^Lotus Feet^ of \*SarvottamaVaradaraja^ and moves towards ^Shiva Kanchi^ where He offers worship to the consort of \*Goddess Parvathi Devi^. Next, \*SreemadhRaghavendraTheertharu^ arrives at ^Arunachalam^ and offers worship to \*Shambu^ and journeys further towards ^Vrudachalam^ where He offers worship to \*Rudra^. From there the entourage led by \*SreemadhRaghavendraTheertharu^ journeys further deep southwards and arrives at ^SreeMushnam^ and offers worship at the ^Lotus Feet^ of \*SarvottamaVaraha^. Finally after a much prolonged period of time \*SreemadhRaghavendraTheertharu^ once again sets His Eyes upon River ^Kaveri^ and is overcome with joy and happiness. The victorious \*SreemadhRaghavendraTheertharu^ enters the chosen City of ^Kumbakonam^ holding aloft the superlative Icon of \*SarvottamaSreemanMoolaRama^ upon His Head. Such an awesomely auspicious sighting is very much similar to the epochal advent of none other than the Victorious \*RajaRamachandra^ accompanied by \*Bharatha^ to the Capital City of ^Ayodhya^. \*SreemadhRaghavendraTheertharu^ walks towards the consecrated shrine of \*VayuJeevottamaHanumanta^ situated at the center of the City and offers propitiation to the same with utmost devotion and begins to walk ahead to the ^SreeMutt^ with measured steps. The entire population of the City of ^Kumbakonam^ extend warmest welcome to \*SreemadhRaghavendraTheertharu^, the preeminent disciple of \*SreemadhVijayeendraTheertharu^ and \*SreemadhSudheendraTheertharu^. Vast stretches en route are lined by hundreds of citizens who converge on the streets which are covered fully with thousands of petals of flowers offering floral welcome to \*SreemadhRaghavendraTheertharu^, who now strides most majestically forward. Jostling groups of ultra orthodox scholars who have arrived from far and wide compete with one another in order to fall at the ^Lotus Feet^ of \*SreemadhRaghavendraTheertharu^ and seek His supreme benevolence. Batches of chaste women, auspicious wives of ultra orthodox scholars, perform eye catching 'mangalarathi' welcoming \*SreemadhRaghavendraTheertharu^ into ^Kumbakonam^ even as lilting melodies arising from countless auspicious musical instruments rise heavenward covering all the four directions heralding this most awaited of all advents. \*SreemadhRaghavendraTheertharu^ arrives thus at ^Kumbakonam^ along with the Icon of \*SarvottamaSreemanMoolaRama^ after a thoroughly successful ^DhigVijayayatra^.

At ^^Kumbakonam^^ \*SreemadhRaghavendraTheertharu^ awakens well before dawn from His bed made out of tiger skin. In view of the same it seems as though the vain Moon accustomed to romp fearlessly around unchallenged during the course of the entire night vanishes in a jiffy once the real Star of the sky, \*SreemadhRaghavendraTheertharu^ awakens from a very brief slumber. Thereafter \*SreemadhRaghavendraTheertharu^ reads aloud from religious works that extol the Infinite virtues of \*SarvottamaMoolaNarayana^. The same is then followed by invocations rendered towards \*SarvottamaMoolaNarayana^, hierarchy \*Celestials^ and \*Madhwa Gurus^. Next, \*SreemadhRaghavendraTheertharu^ accepts humble offerings of trusted disciples and ushers who await His Supreme Benevolence most patiently. Soon, \*SreemadhRaghavendraTheertharu^ walks towards an adjacent garden of ^^ShreeTulasee^ and worships \*Goddess Mahalakshmi Devi^ forever Omnipresent in the lush growth of ^^ShreeTulasee^^ and is auspiciously graced by abundant benevolence of none other than \*SarvottamaSreemanNarayana^. Next, \*SreemadhRaghavendraTheertharu^ sits in a designated palanquin and is fully immersed in the recitation of the famed Chapter of [[Gajendramoksha]] as found in the classically acclaimed [[SreemadhBhagavathaha]] and is carried forward towards River ^Kaveri^ which is by now already full of flowers floating around wildly after falling off from numerous trees and plants that line its path all along the banks. ^River Kaveri^ shines in a bright red color on account of countless numbers of red 'champaka' flowers that have fallen into its rapidly flowing waters which is constantly afloat with sweetened nectars of thousands of lotus flowers gathered during its birth place in lofty mountain ranges. No wonder that none other than \*SarvottamaShreeRanganatha^ likened here to a busy bee, has Himself chosen to reside in such a divine nectar filled ^River Kaveri^. In due course \*SreemadhRaghavendraTheertahru^ arrives at a designated secluded place on the banks of ^River Kaveri^ and alights from the palanquin in order to perform customary ritual purification bath. \*SreemadhRaghavendraTheertharu^ then begins to apply sacred 'mrittikka' upon His body countenance and begins to wash them in the pristine waters of ^River Kaveri^. \*SreemadhRaghavendraTheertharu^ thereupon utters the most auspicious of all titles of \*SarvottamaMoolaNarayana^ three times and takes a rapid dip in the soothingly cool and inviting waters of ^River Kaveri^. At the same time, \*SreemadhRaghavendraTheertharu^ constantly utters sanctioned [[Mantras]] thereby first sanctifying the Rivers waters and only then performs auspicious bath in the same. Thereafter \*SreemadhRaghavendraTheertharu^ immerses Himself into the ^River Kaveri^ whilst continuously chanting the most powerful [[OM]] Mantra and also performs sacrosanct 'abhisheka' to none other than \*SarvottamaMoolaNarayana^, through the medium of the famed [[PurushaSukta]], who is constantly Omnipresent within His very soul and completes bathing ritual with a final ritualistic offering to the waters of the River. Thereafter \*SreemadhRaghavendraTheertharu^ wears fresh set of saffron robes befitting His exalted status of a \*ParamaHamsaSanyasi^ and then with rounded blobs of ^Gopichandana^ anoints Himself with customary marks inclusive of ^Panchamudra^. \*SreemadhRaghavendraTheertharu^ also meditates upon the powerful [[Gayathree Mantra]] and [[Pranava Mantra]] with total time stopping concentration before moving towards a designated secluded altar in order to offer worship to \*BaghwanVedaVyasa^. There \*SreemadhRaghavendraTheertharu^ listens most intently to the Infinite glory of \*SarvottamaMoolaNarayana^ being rendered by comity of ultra

orthodox scholars in the vicinity of this sacred altar. Thereafter \*SreemadhRaghavendraTheertharu^ pours sacrosanct Waters upon the Idol of \*SarvottamaMoolaNarayana^ followed by customary ^abhisheka^ with honey and once again repeats performance of ^abhisheka^ with sanctified water. Then \*SreemadhRaghavendraTheertharu^ offers freshly prepared pre sanctified food to \*SarvottamaMoolaNarayana^. After culmination of the same \*SreemadhRaghavendraTheertharu^ arrives at the ^^MoolaBrundavana^^ of His \*ParamaGuruSreemadhVijayeendraTheertharu^ and offers salutations with utmost devotion and reverence and continues to proceed towards the ^SreeMutt^ walking forward with sure footed steps on wooden sandals studded with precious gemstones. Studious disciples of \*SreemadhRaghavendraTheertharu^ enthusiastically run ahead frantically announcing the advent of \*SreemadhRaghavendraTheertharu^ by blowing upon bejeweled auspicious conch shells and simultaneously sounding of auspicious musical instruments. Even as \*ParamaHamsakulatilaka SreemadhRaghavendraTheertharu^ walks ahead towards the ^SreeMutt^ His most auspicious and noble gait instantaneously sanctifies the very ground upon which He now treads with each and every divine step. Such a noble gait on the part of the advancing \*SreemadhRaghavendraTheertharu^ seems to match the equally noble gait of the divine Celestial ^Kalpataru^ walking about on the face of Mother Earth in the form of \*YatishiromaniSreemadhRaghavendraTheertharu^. On the way to the ^SreeMutt^, \*SreemadhRaghavendraTheertharu^ prays to \*Rudra^ even as He walks in front of a dedicated shrine. Upon arriving at the ^SreeMutt^, \*SreemadhRaghavendraTheertharu^ begins to lecture on the famed [[BramhaSutraBhaasya]] and extols the Infinite merits of \*SarvottamaMoolaNarayana^, the sole unchangeable sovereign \*ParaBramhan^ whose Omnipresence is uniquely different from anything else in the Cosmos and yonder and such a divine power is the only guarantor of liberation and must be pursued and realized only by adhering to the tents of ^^TatvaVaada^^ of \*VayuJeevottamaAcharyaMadhwaru^. \*SreemadhRaghavendraTheertharu^ is so fully immersed in extolling the divine virtues of \*SarvottamaSreemanMoolaRama^ that He has to be gently coaxed by anxious disciples about the impending performance of customary ablutions since the mid afternoon Sun is already at its zenith. It seems as though the Sun had arrived in full regalia in order to listen in on the religious discourses being rendered by \*SreemadhRaghavendraTheertharu^ who lectures extensively quoting from the sacred [[Upanishad]] and [[BramhaSutra]]. In due course \*SreemadhRaghavendraTheertharu^ arises from His designated Seat and begins mid afternoon chores by first performing ritual purification bath in the sacred pond adjacent to the ^SreeMutt^ and within a short time arrives at the inner Sanctum in order to offer worship at the ^Lotus Feet^ of \*SarvottamaSreemanMoolaRama^. \*SreemadhRaghavendraTheertharu^ at first devotedly worships the container containing sacred water with many lotus petals and next pours the sanctified waters over clusters of sacred ^shaalagramashila^ followed by pouring the same over the Icon of \*SarvottamaSreemanMoolaRama^. Thereafter, \*SreemadhRaghavendraTheertharu^ worships the Icon of \*SarvottamaSreemanMoolaRama^ with freshly plucked lotus flowers and gemstones inlaid with pearls and diamonds. \*SreemadhRaghavendraTheertharu^ then sprinkles the same sanctified water that now cascades from the Icon of \*SarvottamaSreemanMoolaRama^ over the top of His own



head and imbibes a few sips of the sacred water so collected at the ^Lotus Feet^ of \*SarovottamaSreemanMoolaRama^. These two most noble actions on the part of \*SreemadhRaghavendraTheertharu^ are in itself equivalent to simultaneous performance of the hoary ^RajasuyaYajna^ at its most auspicious best. As it is waters of ^River Kaveri^ are pure in nature but such sanctified waters that are collected in the processing of washing the ^Lotus Feet^ of \*SarovottamaSreemanMoolaRama^ are in itself potent enough to grant each and every “purusharta” to all those who are fortunate enough to partake in the same. Thereafter, \*SreemadhRaghavendraTheertharu^ bows before the Icon of \*SarovottamaSreemanMoolaRama^ and most respectfully and accepts pre sanctified food offerings fit for ascetics of the highest order such as His own Self. Thereafter, \*SreemadhRaghavendraTheertharu^ enralls awaiting audiences consisting of ultra orthodox scholars at the ^SreeMutt^ enlightening them on various aspects of intractable logical grammar and is seen deeply immersed in unmatched Eulogy of the Infinite grandeur of \*SarovottamaSreemanMoolaRama^ right up to sunset. The evening sky over the ^SreeMutt^ in the city of ^Kumbakonam^ is resplendent with dark orange color of the setting Sun from one end of the horizon to the other. Thousands of birds flock in huge numbers over their nests mistaking the bright orange color skies to be fires arising from their own nests and hover anxiously over their young ones left alone unguarded in the nests. The simultaneous setting of the Sun and the rising of the Moon both resembling the sacrosanct ^shankodaka^ and ^vishnupadodaka^ respectively, now collected in a golden plate likened to the sky. At this auspicious hour of reckoning within the Sanctum of the ^SreeMutt^ \*SreemadhRaghavendraTheertharu^ offers worship to ^shaalagramashila^ that resemble busy bees. Thereafter \*SreemadhRaghavendraTheertharu^ places the same most carefully in a glittering box that resemble a dwindling lotus flower at sunset. The pitch dark night appears as though \*Sesha^ Himself has arrived in the form of the dark moon spreading serpentine hoods all round in the form of darkness and also managing to silently eves drop upon the ongoing religious discourse being rendered by \*SreemadhRaghavendraTheertharu^. Entire World is thus awash in the soothingly cool moonshine cast by the glittering Full Moon even as \*SreemadhRaghavendraTheertharu^ complete religious discourse and rises once again to take bath in the sacred pond adjacent to the ^SreeMutt^. After completing customary evening bath \*SreemadhRaghavendraTheertharu^ once again worships \*SreemanMoolaRama^ eternally Omnipresent in the sacrosanct hymns of [[Gayatree Mantra]] and [[Pranava Mantra]] and utters them with deep devotion constantly mulling over each word and is completely awash in the Infinite Sovereignty of \*SarovottamaSreemanMoolaRama^ eternally resonating within the same. Thus \*SreemadhRaghavendraTheertharu^ begins to perform worship of \*SarovottamaSreemanMoolaRama^ in the evenings with offerings of fresh fragrant flower garlands, fresh milk and fruits with utmost devotion and performs a grandest of grand ‘Mahamangalaarathi’ with several pieces of pure camphor placed in a glittering golden plate. \*SreemadhRaghavendraTheertharu^ also utters hymns in sole favor of \*SarovottamaSreemanMoolaRama^ and is completely overcome by heights of devotion towards His “araadhyadevt” and invokes the principal deity of ^SreeMutt^ thus:-

“\*SarovottamaSreemanMoolaRama^, You have Incarnated as \*SarovottamaMatsya^ just to make \*Manu^ aware of Your Infinite and all encompassing qualities. You retrieved the

eternal [[Vedas]] and handed over the same to the rightful custodian \*ChaturmukhaBramaha^ and thereby successfully eradicated the darkness of ignorance clogging brilliant intellects. \*SarvottamaSreemanMoolaRama^, during the epochal churning of the Oceans by \*Celestials^ and demons in search of the most elusive Nectar of Immortality using ^Mount Meru^ as the ladle, You Incarnated as \*SarvottamaKurma^, the \*Celestial Tortoise^ and prevented ^Mount Meru^ from sinking irretrievably into the very depths of Ocean. You resurrected Mother Earth so hidden in the depth of Oceans, likewise please do resurrect me from depths of ignorance that I now find myself in. You once again adorned the awesome Incarnation of \*SarvottamaNarasimha^ as half lion and half man in order to slay the evil demon 'h i r a n y a k a s h i p u' and I often wonder how Your such a devastating countenance can ever offer soothing sustenance to countless devotees over Eons. Such a stark contrast between appearance and qualities can be only be achieved by You alone. You slew the evil demon 'h i r a n y a k a s h i p u' and adorned Your powerful ^Neck^ with garlands of the dying demon's bilious intestines reeking evil. Your divine form thus decorated resembles fearsomely huge clouds of lighting and thunder. I also worship Your tiny form of \*SarvottamaVamana^ which You so magnanimously adorned in order to appease comity of ultra orthodox scholars. Your Incarnation as \*SarvottamaParashurama^ also annihilated entire clans of demons warriors and their cohorts who tormented ^Mother Earth^. Thus the fame of the warrior clans is now fully eclipsed by Your own Immortal Fame for all Time to come even beyond Eternity. \*SarvottamaSreemanMoolaRama^, sins of individuals get washed away by uttering Your very powerful Title. In crossing sin filled rivers you have offered hapless individuals the only available bridge by means of uttering Your name and thus enable a successful journey towards guaranteed Liberation that awaits on the other side. In the Incarnation as \*SarvottamaShreeKrushna^, You stood still so that \*Mother Yashoda^ could bind You to puny mill stones though in a way You can never be bound by anyone, how much every one might try. By such action You have indirectly highlighted Your Infinite Supremacy, Sovereignty and Independency over everyone and all. You the divine charioteer of the entire Universe became the humble charioteer of \*Arjuna^ though no one is surprised much. Enrobed in rich clothing and oozing affluence at every wrinkle in Your famed attire, You went to the humble abode of \*Kuchela^ and ate handful of cooked rice offered by him and transformed him from a pitiful state of utter poverty into the most enviable status a \*Kubera^. All of Your above Incarnations are brought about by You only in order to extend protection to the righteous. In a similar manner I implore You to abolish all my latent sins and accept this most humblest of my humble prayers".

After \*SreemadhRaghavendraTheertharu^ completes His steadfast Invocation of \*SarvottamaSreemanMoolaRama^ with utmost devotion, awaiting groups of devotees of the ^SreeMutt^ humbly put forth their own request for an audience. Soon \*SreemadhRaghavendraTheertharu^ arrives near a broad stage resplendent with a very grand throne at the centre of which is placed a grand ceremonial white umbrella towering high above over other insignias of the ^SreeMutt^. This snow white umbrella resembles snow white \*Celestial^ Swans that are stranded in mid flight and have now taken up refuge at the ceremonial throne of \*SreemadhRaghavendraTheertharu^. The pearl embedded throne itself shines forth like a heavenly star that has now taken refuge at the

Holiest of Feet of \*SreemadhRaghavendraTheertharu^, the Principal Star of the grand Pontifical Order of \*ParamaHamsa^. It is no surprise that all those who seek refuge at the ^Lotus Feet^ of such a \*SreemadhRaghavendraTheertharu^ will be rid of all their sins and will be fully blessed with correct comprehension of Supreme Knowledge, read as ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. It now looks as though none other than \*SarvottamaMoolaNarayana^ has Himself arrived in the guise of \*SreemadhRaghavendraTheertharu^ adorned in saffron robes holding court sitting on the precocious stage of \*Aadhishesha^ similar to the ^Milky Ocean^. In this huge gathering of learned scholars \*SreemadhRaghavendraTheertharu^ patiently hears extemporaneous exposition being rendered by many an eminent scholar of highest repute. Some scholars strive to please the \*SreemadhRaghavendraTheertharu^, who Himself resemble \*Celestial Devendra^, with their erudite commentaries on the sacred [[Upanishads]] and [[BramhaSutra]], while other scholars offer their very own skill in poetry and other fine arts and thereby submit all their faithful dedication at the ^Lotus Feet^ of \*SreemadhRaghavendraTheertharu^. It seems as though phalanx of hierarchy auspicious \*Celestials^ themselves have descended upon Mother Earth in the form of eminent scholars in order to appease \*SreemadhRaghavendraTheertharu^ and in turn be blessed by Him. \*SreemadhRaghavendraTheertharu's^ pristine pure levels of devotion knows no bounds towards such a \*SarvottamaMoolaNarayana^ who has Incarnated at different Time Epochs in order to uphold the sanctity of Dharma and committed Himself in extending unstinted protection to those righteous doers of duty tasks who abide by the same has once again Incarnated in the ^SreeMutt^ and is forever Omnipresent in the Icon of \*SarvottamaSreemanMoolaRama^, handcrafted by none other than \*ChaturmukhaBramha^ in the lofty lineage of \*HamsaNamakaParamatma^.

This is all but a miniscule glimpse of the monumental extent of pristine pure devotion as professed by \*SreemadhRaghavendraTheertharu^ at the ^Lotus Feet^ of \*SarvottamaSreemanMoolaRama^. That is why it is a certainty that all those noble fortunate souls who offer regular worship at the ^Lotus Feet^ of \*SreemadhRaghavendraTheertharu^, the veritable ^Kalpavruksha^ granting complete happiness and fulfillment of all desires of one and all, emanating divine radiance of the full Moon and thereby eradicating darkness of ignorance spread by charlatans and magicians masquerading in the garb of mendicants, the greatest messenger of \*SarvottamaSreemanMoolaRama^, always deeply immersed in the wholesome mediation of \*BaghwanVedaVyasaru^ and \*VayuJeevottamaAcharyaMadhwaru^, shall be blessed by abundance grace in a superlative manner which cannot be merely extolled in words and shall be thoroughly vindicated by realization of higher echelons of True Knowledge as enshrined in the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. Not contented with His Own Individual Achievement, \*SreemadhRaghavendra Theertharu^ has shown the manner in which each and every individual devotee may themselves lead a thoroughly meaningful lifestyle with whatever resources at his/her disposal, however meager the same may be, without ever seeking for grant of largesse from any quarter apart from \*SreemanMoolaNarayana^. The same also highlights the unflinching 'faith' of \*SreemadhRaghavendraTheertharu^, that if Supreme Being, read as \*SreemanMoolaRama^ decides to bestow His Infinite Munificence upon a particular devotee, then that fortunate soul shall always first be

weaned away from of all worldly pleasure pursuits so reduced to the barest minimum. This is always in place since commonly occurring vain pride of aplenty shall permanently mask an individual devotee from ferreting out a path towards spiritual rehabilitation. The same darkness of aplenty would result in further onset of multitude of sins' and in order to ward of residual ill effects of the same an individual devotee may even take recourse to performance of mere eyewash rituals or may even foolishly strive to purchase devotion itself! But none of the above shall repay good fortunes to that same individual devotee both in 'short or long run'. On the other hand, \*SreemadhRaghavendraTheertharu^ proposes that only 'A' constant show of pristine pure devotion towards \*SreemanMoolaRama^ even at the severest hour of gravest of grave misfortune and acid test of gnawing poverty coupled with professing compulsory adherence to the ^^Eternal Tenets^^ of [[Tatava Vaada]] of \*VayuJeevottamaSreemanMadhwacharyaru^ ALONE that guarantees dawning of pristine pure devotion and onset of collateral hierarchy liberation, thereafter, to a chosen individual devotee.

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**(B)Superlative levels of Knowledge (^Aparokshagjnana^) espoused brilliantly by \*SreemadhRaghavendraTheertharu^ at the very same ^Lotus Feet^ of \*SarvottamaSreemanMoolaRama^.**

**vaakyakaaram vauruchim bhaashyakaaram Pantanjalin|  
paaninim sootrakaaram cha pranato~smi Munitrayam|| {San.}**

At the Time of culmination of the famed ^^Dwapara Yuga^^, \*BaghwanVedaVyasaru^ had by then Chronicled the hoary [[Bramhasutra]]. In the sequential ^^Kali Yuga^^ that followed, \*VayujeevottamaSreemanMadhwacharyaru^ Composed His famous complimentary [[Bhaasya]] containing the only 'Original True Interpretation' of the [[Bramhasutra]] of \*BaghwanVedaVyasaru^. Being merited with achievement of such an insurmountable task, the Epic Title of ^^Bhaasyakaara^^ Adorned \*VayujeevottamaSreemanMadhwacharyaru^ most perfectly! At the Dawn of the last Millennium, The Triumvirate Titans such as Vararuchi, Patanjali and Panini had also carved their own niche as 'Progenitors' of intractable [[Grammatical Cannons]]. Their collective effort was widely acknowledged as a common benchmark for all Schools of Thought to adhere. In the same vein, the Awesome Triumvirate of [[TatvaVaada]] School namely \*VayujeevottamaSreemanMadhwacharyaru^, \*JayaThirthaShreepaadaru^ and \*VyasaTheertharu^ in addition to their prodigal skills in all 'Fields of Knowledge' were also 'Past Masters' in rarified field of study of complex canons of [[Grammar]]. However many scholars of highest repute who tried their able hands at composing their own later day [[Bhaashya]] on the famed [[Bramhasutra]] of \*BaghwanVedaVyasaru^, in order to substantiate the same started their own individual 'Schools of Thought'! But in spite of such sustained efforts the hoary Title of "Mahabhaasyakaara" had always eluded them! For such a rare Title of "Mahabhaasyakaara" was in a way 'being reserved' for \*SreemadhRaghavendraTheertharu^, who seemed to fit the bill in all respects! Later, as Centuries rolled by, History being Witness, the Title of ^^Bhaasyakaara^^ also Graced \*SreemadhRaghavendraTheertharu^ owing to the meritorious fame arising out of His famously grandiose [[Vyakhyaana]] on the Classical [[Bhaasyaa]] of \*VayujeevottamaSreemanMadhwacharyaru^!

For indeed,

\*SreemadhRaghavendraTheertharu^ had mastered all complex vintage canons of [[Vyaakarna Sastra]] of Patanjali, [[Tarka Sastra]] of Jayadeva, [[Poorvamimaamsa Saastra]] of Kumarilabhata – Prabhaakara and [[Taataparya Chandrika]] of \*Vyasa Theertharu^! Indeed the daily routine of \*SreemadhRaghavendraTheertharu^ as per the Biography, [[SreemadhRaghavendraVijayaha]], during His ^^Poorvaashrama^^ sojourn, as well as His Eminent Pontifical Reign comprised of constant study of [[Geetabhaasya]], [[Upanishabhaasya]], [[Bramhasutrabhaasya]], Patanjali's [[Mahaabhaasya]], [[Tarkasaastra]], [[Poorvamimaamsaa Saastra]] followed by religious discourse on the same.

### **praacheenaakhyaam taam Mahaabhaashyaapoorvaam| praadaadasmyi pasyataam panditaanaam|| {San.}**

The exploits of \*SreemadhRaghavendraTheertharu^ during His “Poorvaashrama” as \*Venkatanathaacharya^, sojourn at the ^Lotus Feet^ of \*RajaGopalaKrushna^ at ^RajaMannargudi^, known as ^DakshinaDwaraka^, wherein unstinted Victory over milieu of ignorant scholars was achieved, followed by grant of Title of ^^Mahaabhaasyaakaara^^ by His Guru \*SudheendraTheertharu^, is an important milestone in [[Vedanta]]. At ^RajaMannargudi^, one particular monk was involved in eschewing the ‘oneness unity’ of Jeeva --- Bramhan based on unsure foundation of the false ideology of unreal nonexistence of the Universe! On hearing the same \*Venkatanathaacharya^ challenged the monk to quote one valid †Pramana which upheld such thought stream! Continuing his argument further \*Venkatanathacharya^ put forth his own solid argument, †**Anumana** (sic), based on the till then hitherto rarely occurring “**Tmesis Constant T<sub>C</sub>**” in **Kimchaataha<sup>Δ</sup>** (sic.) found in the canons of [[Mahaabhaasya]].

### **Kimchaato<sup>Δ</sup>~sminaatra Maanam Tvayoktam|| {San.}**

A much chagrined monk unable to face this relentless onslaught of superior intellectual prowess further challenged \*Venkatanathaacharya^, the eminent pupil of \*Sreemadh SudheendraTheertharu^, to unravel coded encrypts of certain terminologies found in Patanjali's [[Mahaabhaasya]]. In response, a supremely nonplussed \*Venkatanathacharya^ with effortless ease derived the very same in typically discernable style while decoding the same “**Tmesis Constant T<sub>C</sub>**” as/into **Taasthat<sup>Δ</sup>(Paapsat<sup>Δ</sup>)** (sic.)! Thereafter \*Venkatanathacharya^ posed his own challenge to the very same monk requesting him to unravel the structural **Yajanta Roopa** (sic.) of the “**Tmesis Constant T<sub>C</sub>**” **Sthaa<sup>Δ</sup>/Psaa<sup>Δ</sup>(sic.)=(Dhaatu<sup>Δ</sup>) (sic.)** as per Patanjali's [[Mahaabhaasya]]. For the uninitiated, (Dhaatu Δ) implies as <Root Form> of a Variable Exponent **Kriya Pada,V|**, which in its verbal occurrence denotes “Action” at an elementary level, while **Yajanta Roopa** implies as ‘Coterminous, C↑’ usage of **Sthaa Dhaatu<sup>Δ</sup>** whilst elevating the same up to its ultimate ‘**Infinite Form<sup>∞</sup>**’.

**A PROTO MATHEMATICAL REAL-TIME MODEL FROM THE ABOVE THEORY IS DERIVED AS: -**

$$[P_{saa}^{\Delta} / T_{saa}^{\Delta} (\text{Dhaatu}) \Leftrightarrow \text{Kriyapada} \mid \text{Yajanta Roopa}^{\uparrow \Delta}]^{\infty}$$

**A PROTO REAL-TIME FORMULA FROM THE ABOVE MATHEMATICAL MODEL IS DERIVED AS:-**

$$[T_C^{(\Delta)} \Leftrightarrow V \mid C^{\uparrow (\Delta)}]^{\infty}$$

**Where:-  $T_C$  denotes Tmesis Constant,  $(\Delta)$  denotes Root of Dhaatu,  $\Leftrightarrow$  denotes Reversible,  $V$  denotes Average of Variable Exponent Kriya Pada,  $C^{\uparrow}$  denotes Coterminous Yajanta Roopa and  $\infty$  denotes Infinity**

Indeed none could solve the complex canonical challenge posed by the ‘Masterly Genius’ of the brilliant scholar \*Venkatanathaacharya^ however much they confabulated amongst themselves in disparaging groups! Needless to add, it was ‘pack up time’ for all doubting scholars led by the now vanquished monk who conceded defeat and with dignity accepted the overall superior mastery of their robustly just opponent \*Venkatanathaacharya^! A Supremely pleased \*SreemadhSudheendraTheertharu^, a ‘Witness’ to the august proceedings involving the brilliant scholarly conquest of His eminent pupil and as a mark of recognition of the immense prodigal quality of \*Venkatanathaacharya^, conferred the Title of ^^MAHABHAASYAKAARA^^ on him! Grant of such ‘Titular Authority’ to \*Venkatanathacharya^, a rarity amongst the comity of eminent scholars, thoroughly validated his immense depth of masterful comprehension of intractably complex canons of Patanjali’s [[Mahaabhaasya]].

**aachinoti hi shaastreartham aachaare sthaapayatyapi |  
svayamaacharate yasmaatasmaadaachaarya uchyate|| {San.}**

To state that the Divinely Graceful concinnity found uniformly throughout in all [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ is simply unmatched, would sound clichéd, indeed! Even so, the Supreme Truth contained in the collective [[Holy Works]] Composed by \*SreemadhRaghavendraTheertharu^ is an enviable exemplar for every scholar desirous of augmenting individual ‘Knowledge levels’ vis a’ vis the eternal tenets of [[TatvaVaada]] of \*VayujeevottamaSreemanMadhwacharyaru^. Such colossal conquests eschewed by \*SreemadhRaghavendraTheertharu^ marks a ‘Golden Chapter’ in the checkered heritage of [[Vedanta]]. In the same context, true to the †Pramana quoted above, \*SreemadhRaghavendraTheertharu^ always disperses True Knowledge, all the while remaining totally committed to the core essence of His preaching with much Divine zest and as a result of the same is a befitting role model, worthy of emulation by one and all. Divine patterns discernable in all [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ is that unwarranted thoughts are never proposed ; Only the Supreme Truth occupies center stage in all [[Compositions]] ; every [[Holy Work]] is thoroughly researched with meticulous precision ; unpalatable tenets difficult to follow by righteous is not proposed ; contents found in one particular [[Composition]] is never repeated in subsequent [[Holy Works]] and last but not the least, being a innate genius with multifaceted divine personality, contents of one particular [[Holy Work]] once composed are never erased! A ‘Proposed Encomium’ on the Polymath Fame of

\*SreemadhRaghavendraTheertharu^ may be conducted with the utterances of the below Quartrain that highlights the root influencing factor behind all 'Divine Empowerment':-

**shravanam mananam chyiva kartavyam sarvdyiva hi|shravanaadi vinaa nyiva  
kshanam tishtedapi kvachit||atyashakye tu nidraadhou punareva samaacharet|  
adhyaapi tena devaadhyaaha shrunavate manvate sadaa|| {San.}**

In adherence to the Codes of Conduct proposed by none other than \*VayujeevottamaSreemanMadhwacharyaru^, \*SreemadhRaghavendraTheertharu^, traversed through His 'Divine Incarnation' completely in tune with the essence of the above quoted Quartrain. \*SreemadhRaghavendraTheertharu^ excelled in ceaseless Study of [[Veda, Upanishad, Purana, Bhaaratha]] complimented with necessary sanctity for leading a righteous life without every transgressing from the chosen path of [[Tatva Vaada]] of \*VayujeevottamaSreemanMadhwacharyaru^. \*SreemadhRaghavendraTheertharu's^ steady demeanor constantly acknowledges the Permanently Unchangeable Universal Sovereignty and suzerainty of \*SarvottamaSreeman Narayana^! Most famously \*SreemadhRaghavendraTheertharu^, has brilliantly enumerated through the hoary medium of select [[Holy Works]] all vital intricacies involved in the study of the canonical [[Mimaamsa]], [[Vyaakarna]] and [[Nyaaya]]. A stupendous task indeed, most appreciated by all laymen, students and evolved scholars alike! This is a shining example of thoroughly supreme mastery and literary acumen possessed by \*Sreemadh RaghavendraTheertharu^ over all intractably complex canons of Supreme Knowledge. In this very same medium of [[Holy Works]], \*SreemadhRaghavendraTheertharu^ has fully substantiated the eternal Tenets of [[Tatva Vaada]] of \*VayujeevottamaSreeman Madhwacharyaru^ with timely substantiated validation of countless structured [[Nyaaya]] notations that abound in the canonical [[PoorvaMimaamsa]]. This very same structural unity may be deciphered in the other complimentary [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ based on such Eternally Original [[Holy Works]] such as [[Sreeman Nyaaya Sudha]] of \*JayaThirthaShreepaadaru^ and [[Nyaayaamruta]], [[TaatparyaChandrika]] and [[Tarkatandava]] of \*VyasaTheertharu^! In each of these allied complimentary [[Holy Works]], \*SreemadhRaghavendra Theertharu^ has validated the Eternal Tenets of [[TatvaVaada]] of \*VayujeevottamaSreemanMadhwacharyaru^! So much so that it has now become practically impossible to study the above Classical [[Holy Works]], such as [[SreemanNyaayaSudha]] and [[Chandrika]] without first studying the complimentary [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^! Also, the tremendous contribution to the everlasting Literary stream of [[TatvaVaada]] of \*VayujeevottamaSreemanMadhwacharyaru^ by His later day stalwart successors such as \*JayaThirthaShreepaadaru^, \*Vyasa Theertharu^ and \*Vijayeendra Theertharu^ (to name a few) through their own Compositions such as ^^Teeka^^ / ^^Tippani^^ and the never ending ocean of [[Daasa Sahitya]] of erstwhile \*Haridasa^ of yore are not mere 'Grandma's Fairy tales' but rather the finest byproduct of Evolution of the "Supreme Intellect" that Civilization has ever spawned on this Planet! The same so brought about by an insatiable craving for the Quest for The Supreme Truth sparked off by the Enormous Truth Content in the [[Sarva Moola]] Compendium of \*VayujeevottamaSreemanMadhwacharyaru^. Such factorial does not amount to 'Living

in Past' but rather earns merit as an attempt at 'Saving for a Permanent Present and Future Glory'! And to compose complimentary literary works on the same calls for 'Supreme Intellectual prowess' that even crosses the 'Realms of Innate Genius'! And such Divine Genius was bestowed in infinite measures upon \*SreemadhRaghavendraTheertharu^, and the same now shines forth Eternally in all His [[Holy Works]]! Such famed stalwarts such as Panini, Jaimini, Goutama, if in the know, would have later always wondered aloud that the collective compilation of [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ contained all facts that are present in their own compositions and "then some" in abundant measures. Many Sages of yore have composed many unique [[Holy Texts]] on their part and left them behind as permanent imprints on the ever shifting 'Sands of Time. Amongst them some [[Holy Works]] contain substantial information whilst some are less exhaustive. Further all rules of Grammar have been well codified by none other than the great Panini and Chandra. But later on Chandra, the able disciple of Panini, went on to compose his own new Theories with amazing new insights on the earlier Theory of Grammar so finely exposed by Panini himself! But astoundingly the Grammarian Panini himself has in his earlier [[Texts]] arranged for such a leeway for future progeny. Indeed such leeway can be similarly found in all sanctioned 'Schools of Wisdom' owing allegiance to Vedanta. At this juncture it may be borne in mind that all [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ contains one most 'Special Quality'. Firstly, \*SreemadhRaghavendraTheertharu^ had mastered all [[Holy Texts]] composed by all earlier scholars. Secondly one most unique factor that stands out in all [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ like a veritable trademark is the presence of **"AUTHENTICATED RARE INFORMATION THAT ARE NOT PRESENT IN THE ORIGINAL HOLY WORKS"**! The thoroughly canonical [[PoorvaMimaamsaSastra]] deals with decoding merit modulations so available for tapping the fruits of actions so performed through the sanctified medium of the Eternal Vedas. This apart the [[PoorvaMimaamsaSastra]] also conjoins the fine purport and meanings of the canonical [[Shruthi]] and [[Bramhana]]. Thus the [[PoorvaMimaamsaSastra]] is of vital importance to all the three leading Schools of Thoughts affiliated to Vedanta. Now in the same vein The Holy Work, [[Bhaata Sangraha]] was primarily Composed by \*SreemadhRaghavendraTheertharu^ in order to facilitate further easier dissipation of the complexly structured and intractable [[PoorvaMimaamsa Shaastra]]. The Genesis of this particular [[Holy Work]] is that primarily Sage Jaimini had initially standardized the highly difficult to comprehend [[PoorvaMimaamsaSastra]] in his own characteristically tough style. In due course another later day chronicler named Shabara had composed a complimentary [[Bhaasya]] on the same. But eventually this turned out as a case of 'medicine being more bitter than the disease' and none could comprehend Shabara's intractable [[Bhaasya]] on the canonical [[PoorvaMimaamsaShaastra]] and very countable few could just about manage to turn the pages with a semblance of nod of understanding. The offshoot of such allied compositions resulted in many later day scholars such as Kumarilabhata and Parthasarathi Mishra composing their own [[Bhaasyaas]] on the original [[PoorvaMimaamsaSastra]] thereby parading their mediocrity on the seeming intractable topic of Himalayan proportions being the Original Text of Jaimini. Thus matters came to such a pass that there was a sudden 'rash' of [[Bhaasya]] being composed by all and



sundry which only muddied the grammatical waters (pun intended!) further rather than clearing it. Thus it became inevitable that someone had to take the proverbial 'Rampaging bull by its horns' and write a clear and concise and easy to assimilate composition on the canonical [[PoormaMimaamsaSaastra]] of Jaimini that could be easily understood by one and all. Curiously the original Text, [[PoorvaMimaamsaSaastra]] of Jaimini posed a serious challenge to all students due to the fact that none could comprehend fully the true purport of all [[Adhikarna]]. Thus there was a just case for someone possessing the **"Highest Literary Caliber"** to pick up the gauntlet as it were and compose a complimentary [[Holy Work]] for classes as well as masses. Jaimini had in his original Text composed nearly one thousand Adhikarnas notifying different contextual occurrences of selective canons from the [[Veda]]. The original Text of Jaimini is further spread over Adhikarna/Sangathi/Vishayavaakhya. Over the Ages many a notable scholar tried to grapple with the enormity of this particular Text of Jaimini and came up with fretful interpretations that were simply not up to the mark. But which one of those could one take as the only Truth? And which one of those was the only correct true interpretation of Jaimini's original Text? And which of these complimentary literature clarified the deluge of doubts that seem to arise at the turn of each page? And who shall subdue the torrential 'Poorvapaksha' canons that all and sundry scholars have thrown up in their own allied Works? And who shall justify the distribution patterns of 'PoorvaPakshaPhala' that stems forth automatically when one follows 'A' particular inference Work on the original work of Jaimini?" Thus the World of Vedanta was poorer on this particular front so saddled with an intractably complex permutations and combinations of 'Sangati / Vishayavaakya / Samshaya / Poorva Paksha / Siddanta / PoorvaPaksha Phala and Siddanta Phala to grapple with in each of these one thousand Adhikarnas! This superhuman problem posed while attempting a Compilation of the highly complex original Text of Jaimini was solved most comprehensively by \*SreemadhRaghavendraTheertharu^ resulting in the wholesome structural enormity of His Holy Work [[BhaattaSangraha]], without even using a humble 'Abacus' for computation. The enormity of this [[Holy Work]] is gauged if one can comprehend the effort required to de-structure each of the one thousand 'Adhikarna', each with varying ramifications in its own structured dimension with respect to an uniquely individual canonical symmetry tagged with a resultant uniquely dual merits of 'Paksha Phala' and 'Siddanta Phala'.

Also going by the textured style of Jaimini's canonical [[PoorvaMimaamsaSaastra]], there was a glaring absence of continuity from the end of one particular [[Adhikarna]] to the start of the next. Such glaring lacunae in respect of citing of justification for such an unexplained jump in text stylization posed an impossible and daunting task for all. Hence none had from then on dared to fully enumerate the 'pay off merits' available to be tapped while studying each individual [[Adhikarna]], for the simple reason of lack of comprehension and dedicated effort. This yawning gap also had to be bridged by someone through a most timely Composition. Even in this uncertain milieu some brave heart scholars did somehow manage to daintily dabble with their own also ran compositions that resulted in partial enumeration of the [[Poorva Paksha]] and [[Yukti]] only, leaving the rest of the canons behind literally high and dry. Thus due to such repeated follies from reputed scholarly fraternity while composing uncalled for

[[Bhaashya]] on the [[PoorvaMimaamsaSastra]] of Jaimini, while trying to grapple with the enormity of the [[Bhaata Siddanta]], the same did not get its deserved due as far as the enshrined and coveted for merits was concerned. Therefore the World of Vedanta was rendered poorer on this particular front and was constantly on the lookout for someone who could do full justice in all aspects. That individual was none other than \*SreemadhRaghavendraTheertharu^ who harbored the fullest Blessings of none other than \*BaghwanVedaVyasaru^, \*VayujeevottamaSreemanMadhwacharyaru^, \*JayaThirthaShreepaadaru^, \*VyasaTheertharu^, \*VijayeendraTheertharu^ and \*SudheendraTheertharu^! The end result was the composition of the Magnum Opus [[Bhaata Sangraha]] by \*SreemadhRaghavendraTheertharu^! The Genesis of the Holy Work [[Bhatta Sangraha]] was that till then a certain infamous scholar named Kumarilabhata was opined as an unchallenged authority of the canonical [[PoorvaMimaamsaSaashtra]] of Jaimini. With His own Composition, \*Sreemadh RaghavendraTheertharu^ had now thoroughly overcome other allied Texts preceding Kumarilabhata and his ilk and the resulting [[Holy Compilation]] at 'ONE GO' came to be known as [[Bhatta Sangraha]], wherein [[Sangraha]] → implies as a compilation work. When \*SreemadhRaghavendraTheertharu^ Compiled / Completed His Holy Work [[Bhaata Sangraha]] probably at ^Madurai^, not authenticated though, one Neelakanta happened to be the Minister at The Royal Court of ^Madurai Kingdom ^. Neelakanta himself had mastered the complex [[PoorvaMimaamsaSastra]] and was a highly respected authority on the same. Also Neelakanta had periodically conducted various seminars wherein timely 'Lectures' were delivered on this complex topic by select scholars of highest repute. Though this was primarily aimed as a recycling exercise of the [[PoorvaMimaamsaSastra]], even then none could fully exonerate all latent doubts that clung unstintingly to ignorant intellects of brilliant scholars, without any letup. The scholarly Neelakanta himself bandied many doubts on the complex structure of [[PoorvaMimaamsaSastra]] and a complimentary [[Holy Work]] that could mitigate all his doubts was simply unavailable. **UNTIL NOW!** Neelakanta came across the [[Bhaata Sangraha]] Composed by \*SreemadhRaghavendraTheertharu^ and was thoroughly taken aback and astounded by the skillful literary brilliance and extent of sweep and range of this timely and most relevant compilation. This one single [[Holy Work]] held sweeping answers to all his latent doubts which vanished in a jiffy even as he studied the Text nonstop. A perplexed Neelakanta read and reread the same [[Holy Work]] many times over and was humbled beyond words while imbibing the crystal clear contents on many a intractable canon that had till then remained unexplained in other previous attempts. Here was the perfect literary answer to all earlier compilations that attempted to fully justify the [[PoorvaMimamsaSastra]] canonized by Jaimini and this was the 'Most Coveted Literary Treasure' that the World of ^Vedanta ^ was eagerly awaiting for all these Centuries! Nelakanta became delirious with joy and soon issued a Royal Proclamation through the then Ruler of ^Madurai^ provincially, \*TirumalaNayaka^ and announced that only [[BhattaSangraha]] of \*SreemadhRaghavendraTheertharu^ fully alienated all latent doubts of the [[PoorvaMimaamsaSastra]] of Jaimini. In due course Neelakanta also arranged for a ^Grand Procession ^ of the Holy Work [[Bhaata Sangraha]] Composed by \*SreemadhRaghavendraTheertharu^ atop a Most Noble Royal Pachyderm and paraded the immense relevance of this one particular [[Holy Work]] of \*SreemadhRaghavendraTheertharu^ to the Whole World! Thus

\*SreemadhRaghavendraTheertharu^ in His Holy Work [[BhaattaSangraha]] has brilliantly succeeded in streamlining earlier cacophony of allied Works in one go and at the same time brought forth a superlatively simplified compilation that does complete justice to the entire extent of the original Text of Jaimini. A stupendous literary task that was unheard of, unseen and unmatched by any other previous [[PoorvaMimaasa]] scholar! Also most importantly none apart from \*SreemadhRaghavendraTheertharu^ had attempted the singular task of gathering different modules of "Sangathi / Poorvapakshaphala / Siddantaphala" in one go for all the one thousand Adhikarnas. Thus \*SreemadhRaghavendraTheertharu's^ Holy Work, the [[BhaattaSangraha]] shines forth eternally as a 'Supremely Flawless Composition' based on the original Text of Jaimini. A complete elaboration of the whole [[Holy Work]] would take at least a minimum of One million similar Web pages, a superhuman task which is way beyond the reach of this humble chronicler who is no way qualified to comment on the same, let alone attempt.

The everlasting achievements of \*SreemadhRaghavendraTheertharu^ such as the firmest establishment of ^TatvaVaada^ School of Thought initiated by \*VayuJevottamaSreemanMadhwacharyaru^ on soundest foundation, composition of very highly influencing literature, propagation of Dharma at its truest best even in the most trying of circumstance and upholding of the sovereignty of \*SarvottamaSreemanMoolaRama^ and effective propagation of ^VayuJeevotamatva^, is too immense to even be comprehended in its Infinite magnitude by laymen. The Nature of Supreme Godhead, read as \*SarvottamaSreemanMoolaRama^, is one through whose Sole medium ticks the entire Cosmic Cycle and thereby sustains eternal Truths of Creation, Sustenance, Destruction and also continuation, knowledge, ignorance, bondage and liberation. It is apt to highlight that the [[TatvaVaada]] School of \*VayujeevotamaAcharyaMadhwaru^ propounds such ^TRUTHS^ attributable to \*SarvottamaSreemanMoolaRama^, whilst the other schools' are left gasping unable to comprehend the first three, i.e., Creation, Sustenance and Destruction! No one, repeat no one is 'enabled to Qualify' enough to escape these ^TRUTHS^, probably with the 'only exception' of \*Goddess MahaLakshmi Devi^, who is out of the purview of 'Ignorance and Bondage'! Nevertheless, all other 'Six Truths' are compulsory and binding on \*Her^, Also! Lifeless inanimate objects are affected by only four truths since most obviously 'Knowledge, Ignorance, Bondage and Liberation' do not apply to them. Thus it is the sole design of the Supreme Godhead, symbolized by \*SarvottamaSreemanMoolaRama^ to always 'Perform' the Ulterior Role of cause and effect behind constant state of change brought into motion in each and every animate life forms and also inanimate objects, spread over Time Epochs. Thus each and every birth, growth, and eventual demise is under the 'Completely Unchangeable Control' of the Supreme Godhead, read as \*SarvottamaSreemanMoolaRama^, which is all but ONE of His Infinitely Epochal Quality. This most unique and most special Quality of the Supreme Godhead, read as \*SarvottamaSreemanMoolaRama^ is viewed as being the tip of the proverbial iceberg and one can safely vouchsafe that further Infinitely Qualitative Quantities of the same is yet to be deciphered. Thus it is once again established, as deemed so by the Eternal [[Vedas]], that none other than \*SarvottamaSreemanMoolaRama^ Who brings about His Supreme Writ, beginning with rank and file of all hierarchy \*Celestials^ such as \*Godess Ra`ma Devi^ and \*Chaturmukha Bramha^ up to each and every neo righteous soul, who

habitually keep propping up every now and then in a perpetual Time capsule. This very same Supreme Deemed Will of \*SarovottamaSreemanMoolaRama^ is also most valid in the Natural World encompassing both animate and inanimate, as well. Just as ethereal fragrance of aroma cannot be deciphered through an individual's eyes and ears, likewise it is practically impossible to comprehend the 'Qualitative Nature' of the Supreme Godhead, read as \*Sarovottama SreemanMoolaRama^, without pursuance of True Knowledge. From this notion flows the theory that if the Cosmos spread across Infinity is True, then there must have been someone or something 'existing before Time itself', to have 'kick started' this whole process, in the first place. Such a primordial force is the only goal that is worth pursuing by comity of righteous at all Times. Only \*SarovottamaSreemanMoolaRama^ alone is this \*Supreme Sovereign^ and this **ALONE** is the "Supreme Truth", since such unique Quality is unique to **HIM ALONE** and no one else qualifies for such a worthy tag. This is the uniqueness that is forever ingrained in the Nature of the Supreme Godhead, read as \*SarovottamaSreemanMoolaRama^, the Infinitely Sovereign Entity. Thus such a Supreme Godhead, read as \*SarovottamaSreemanMoolaRama^ alone is most well suited to be pursued by comity of chosen righteous doubters (!), oops, Knowledge seekers, with their auspicious ^Ankita Titles^ paraded in full view. Ultimately, such pursuance of Mirrored Omnipresence based on superlative levels of knowledge when professed towards such a Supreme Godhead, read as \*SarovottamaSreemanMoolaRama^, leads towards unraveling of Qualitative and hierarchy Liberation. \*SreemadhRaghavendraTheertharu^ also possess inexhaustible amounts of Knowledge of the Three Worlds', that is unalterable due to vagaries of Nature or Time. \*SreemadhRaghavendraTheertharu^ is the very embodiment of Truth as enshrined in the truly spectacular title of ||**HARI SARVOTTAMA VAYU JEEVOTTAMA**^|| and constantly strives to uphold this most supreme of all Truths. There is absolutely no one who has dared to face \*SreemadhRaghavendraTheertharu^ in an open debate and won. Such being the case, one can comprehend the Infinite capabilities and the vast extent of scholastic mastery of \*SreemadhRaghavendraTheertharu's^ literary skills by merely glancing at the plethora of [[Holy Works]] composed by the latter. Indeed, no one can ever hope to do full justice whatsoever to the monumental literary accomplishment of \*SreemadhRaghavendraTheertharu^ since such compositions were all scripted by Him as a superlative outcome of the rarest of rare, unrivalled and unparalleled ^MantraSiddhi^. Each and every masterful composition of \*SreemadhRaghavendraTheertharu^ brims with weighty meanings and usage of words are indeed as rare as the rarest of rare gemstones prized by all, but at the same time eternally out of reach by one and all. \*SreemadhRaghavendraTheertharu^ has never ever repeated one particular topic that has once been touched upon in an earlier composition. \*SreemadhRaghavendraTheertharu^ never ever tries to display His superior mastery in a manner of putting down earlier established scholars of repute. But at the same time the composition is scripted using language that is easily assimilated even by laymen. Whenever \*SreemadhRaghavendraTheertharu^ happens to commentate upon such earlier titans such as \*JayaTirthaShreepadaru^, \*VyasaTheertharu^ and \*SreemadhVijayeendraTheertharu^ and \*SreemadhSudheendraTheertharu^, the fullest extent of devotion and stupefied awe cascades forth in unstoppable torrents that renders a run of the mill student to mull over his very own utterly insignificant existence.

\*SreemadhRaghavendraTheertharu^ is a past master in all forms of practice of ^Yoga^ with absolutely no qualms in employing acquired yogic powers at will at any time at all, of course for the benefit of one and all. \*SreemadhRaghavendraTheertharu^ is also the very Ocean of forgiveness, once again a most rare of quality that is glaringly lacking in most. This apart another epochal contribution of \*SreemadhRaghavendraTheertharu^ in the rarified World of ^Vedanta^ is the purposeful composition of invaluable summaries and commentaries that follows the eternal tenets of ^TatvaVaada^ School of Thought initiated by none other than \*VayuJeevottamaSreemanMadhwacharyaru^. Such a praise worthy literary achievement of \*SreemadhRaghavendraTheertharu^ is viewed as an indefatigable task very much similar to the epochal literary contributions of earlier titans such as \*JayaTirthaShreepaadaru^, \*VyasaRajaru^, \*BhaaveeSameeraru^, \*SreemadhVijayeendraTheertharu^ and \*SreemadhSudheendraTheertharu^. Notably, \*SreemadhRaghavendraTheertharu^ has composed many an individual literary masterpieces based primarily on the classical [[Upanishads]], [[Sutra]] and the like. \*SreemadhRaghavendraTheertharu's^ unmatched mastery over complex grammar is beyond comprehension by ordinary laymen. Therefore, it is no wonder that \*SreemadhRaghavendraTheertharu^, during His "Poorvashrama" days as \*VeenaVenkatanatha^ was anointed with the spectacular title of ||\*MAHABHAASHYAACHAARYA^||, by none other than "Muktiyogya" \*SreemadhSudheendraTheertharu^. Also most notably, the ablest successor of \*SreemadhRaghavendraTheertharu^, "Muktiyogya" \*SreemadhYogeendraTheertharu^ has also performed epochal eulogy of His \*VidyaGuru^ and \*AshramaGuru^ in the famed [[GuruCharamaShloka]] by uttering the utmost rarest of all and the most spectacular title of ||\*VYISHNAVA INDEEVARA^||. The same denotes that \*SreemadhRaghavendraTheertharu^ is very much similar to the brightest of bright full Moon eternally shining over the bluest of blue hued magnificent ^Lotus Flower^ as symbolized by ^ParamaVyishnava^ faith. This apart the spectacular title conferred Universally on \*SreemadhRaghavendraTheertharu^, that is ||\*SATHYADHARMARATA^|| is due to the fact that the former always speaks out the truth and is always at the very forefront in organizing deeds that are very much in the realms of sanctioned means of Dharma. \*SreemadhRaghavendraTheertharu^ possess unshakeable faith in none other than \*SarvottamaSreemanMoolaRama^ Who is the original possessor of another spectacular title of ||\*SATHYA^||, attributable most worthily since He is the sole creator of the entire Cosmos and yonder. Likewise, since such a \*SarvottamaSreemanMoolaRama^ is also the sole sustainer of the same He is also known by the spectacular title of ||\*DHARMA^||. Therefore, \*SreemadhRaghavendraTheertharu^ shall always offer services at the ^Lotus Feet^ of such a \*SarvottamaSreemanMoolaRama^ at all times and moreover is always engaged in performance of such deeds that are absolutely selfless in nature and that which shall ultimate bring about choice hierarchy liberation of a chosen doer. During the legendary churning of the ^Celestial Milky Ocean^ and as per the supreme deemed will of none other than \*SarvottamaSreemanMoolaRama^ there arose two most prized \*Celestial^ possessions namely the ^Kalpavruksha and Kamadhenu^. These two are thereby enabled to usher in whatever wishes one may seek. Very similarly, \*SreemadhRaghavendraTheertharu's^ most awesomely auspicious Incarnation also arose from the very same supreme deemed will of none other than

\*KulaDevtaAkhilaandaKotiBramhaandaNaayakaSarvottamaTirumalaVenkateshwara^ and now continues to function with the spectacular title of ||^**Kalpavruksha-Kamadhenu**^|| ushering in auspicious tidings to milieu of devotees, ceaselessly. The gigantic evergreen tree as symbolized by the eternal tenets of ^TatvaVaada^ initiated by \*VayuJeevottamaSreemanMadhwacharyaru^ is now weighted down by many a numerous succulent fruit as symbolized by the eternal compositions of \*SreemadhRaghavendraTheertharu^. The very same fact is well enumerated by none other than “Muktiyogya” \*VadeendraTheertharu^ in the most famous composition, [[Gurugunastavanaha]]. Thus, \*SreemadhVadeendraTheertharu^, has Himself performed such a rare and grandest of grand kinship eulogy of His most eminent “poorvaashrama” Great Grandfather, none other than \*SreemadhRaghavendraTheertharu^ who is solely responsible for the grandest of grand fruiting of the gigantic foliage tree of ^TatvaVaada^ School of Thought initiated by \*VayuJeevottamaSreemanMadhwacharyaru^. Even the greatest devotee of \*SreemadhRaghavendraTheertharu^, being the worthy “Muktiyogya” \*Appannacharyaru^ has himself expressed with unstinted abandon that the entire gamut of [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ is composed after thoroughly imbibing the very exact message of none other than \*BhagawanVedaVyasaru^, \*VayuJeevottamaAcharyaMadhwaru^ and \*JayaTirthaShreepaadaru^ and on account of this one single most important factor these compendium of [[Holy Works]] are supremely enabled to ring in auspicious tidings to those who strive to pursue the same. Therefore it goes without saying that without any exception whatsoever that the entire lot of [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^ are a most timely and vital handbook to everyone, be it laymen, student or even extraordinary scholars of the highest repute. These [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ also serves as an extraordinary and awesome source of true inspiration for a chosen doer of righteous duty task and also poses an enormous challenge to greatest scholars of ^Vedanta^. This is so since these [[Holy Works]] of \*SreemadhRaghavendraTheertharu^ effectively reminds each and every individual of the sheer unreachable heights of lofty goals that have been set, as far as worthy emulation is concerned. \*SreemadhRaghavendraTheertharu^ has composed allied [[Holy Works]] that touches upon virtually every known subject under the ^Vedanta^ Sun, as it were, including the famed branches of [[Stotra]], [[Rukprastaana]], [[Sutrprastaana]], [[Geetaprastaana]], [[Sadaachara]] and [[Poorvamimaamsa]]. Two most prized compositions of \*SreemadhRaghavendraTheertharu^ includes one most divine devotional composition penned in Kannada language, being the classically acclaimed “indu yenage Govinda” and of course the other being, the Kannada Sulaadi “Maruta ninnaya mahime”. Some [[Holy Works]] have been composed during “Poorvaashrama” days as “muktiyogya” \*VeenaVenkatanatha^, whilst a majority of the [[Holy Works]] were composed after ascending to the ^Madhwa Pontificate^ as \***RAGHAVENDRATHEERTHA**^. \*SreemadhRaghavendraTheertharu^ has employed the spectacular ^Ankita^ of ||\***DHEERAVENUGOPALA**^||, a most auspicious of all signature tune. Can anyone ever hope to comment upon the enormity of the impact value of the numerous literary masterpieces composed by \*VidyaGuruSreemadhRaghavendraTheertharu^? Any such attempt from whomsoever and howsoever meritorious the same may be, would only tantamount to a pedestrian effort steeped in utter mediocrity, very much similar to the act of holding a humble homemade lighted lamp towards the unfathomably finite expanse of

the Milky Way! [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^ classified according to the nature of the same is as follows:-

**Compositions on ^Sootraprastaana^** → [[Tatvaprakaashika Bhaavadeepa]], [[SreemanNyaayaSudhaParimala]], [[AnuBhaashyaVyaakhya]], [[Nyaayamuktavali]], [[Tatvamanjari]], [[Chadrikaprakaasha]] and [[Tantradeepika]].

**Compositions on ^Shrutiprastaana^** → [[Hiranyagarbhasookta Vyakhyaana]], [[Ambhruneesookta Vyakhyaana]] [[PurushasooktaMantraarthaha]] and [[Mantraartamanjari]]

**Compositions on ^Geetaprastaana^** → [[Geetabhaasya Prameyadeepikaa Tippani]], [[Geetataatparya Teeka Tippani]], [[Geetavivrutti]].

**Compositions on ^Upanishadprastaana^** → [[Khandaartha]] on the famed Ten [[Upanishads]]

**Composition on [[Tantrasaara]]** of \*VayuJeevottamaSreemadhMadhwacharyaru^ → [[TatrasaaraMantroddhaara]]

**Compositions on ^Prakarana^** → [[DashaprakaranaTeekaTippani]], ten in number

**Compositions on Historical and mythological legends** → [[Ramachaaritramanjari]], [[Krushnachaaritramanjari]], [[Gudaabhaavaprakaasha]] and [[MahaabhaarataTaaparyaNirnayaBhaavasangraha]]

**Compositions on ^Vyaasatraya^** → [[Tarkatandava Vyakhyaana]] and [[TaaprayaChandrika Vvyakhyaana]]

**Composition on ^Poorvamimaamsaa Shaastra^** → [[Bhaatta Sanghraha]]

**Compositions on ^Saadanakshetra^** → [[Praatahasankalpagadya]], [[Sarvasamarpanagadya]], [[Bhagavadhdhyaanam]], [[RajagopalaStuti]] and [[Nadeetaaratamya Stotra]]

**[[HariDasaSahitya]] Composition** → “indu yenage Govinda” in Kannada

**[[Sulaadi]] Composition** → “maruta ninnaya mahime” in Kannada.

Nevertheless, a definite pattern is observed in the total number of [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^, a majority of them being complimentary summaries of an earlier Magnum Opus [[Holy Work]] such as [[SreemanNyayaSudha]] or [[TaaparyaChandrika]], for example. However, in each of these literary exercises \*SreemadhRaghavendraTheertharu^ has astoundingly brought out in an awesomely simplified manner the core gist of the original [[Holy Works]] thereby rendering an outstanding service to one and all of His intellectual disciples, who were to

follow later on in His most eminent footsteps as Centuries rolled by. \*SreemadhRaghavendraTheertharu's^ unmatched contribution to the rarified World of Vedanta is indeed too mind boggling even to contemplate upon. \*SreemadhRaghavendraTheertharu^ has composed ^Forty eight^ [[Holy Works]] in all, as an everlasting gift to the comity of righteous. Curiously, this particular mathematical number forty eight (48) brims with fantastic specialty. This particular numerical of forty eight when split reads as four (4) and eight (8). Noticeably the numerical four (4) denotes the famed ^Purushaartha^ such as ^Dharma–Artha–Kama–Moksha^. Likewise, the numerical eight (8) denotes the famed ^Ashtasiddhi^ such as ^Anima–Mahima–Garima–Laghima–Praapti–Praakaamya–Eesthatva–Vashitva^. Continuing with the same when these two numerical, i.e., four and eight are added (4+8) the result equals twelve (12). This very same numerical twelve (12) is very much equivalent to the famed twelve (12) \*Celestial Adityas^ who radiate forth supreme Knowledge on their own at all times. It is said that with the benevolence of only one such \*Celestial Aditya^, clogging darkness of ignorance is eradicated all at once. Such being the case one can imagine the collective powers bestowed with simultaneous occurrence of mighty manifestation of twelve (12) such \*Celestial Aditya^ all together! Therefore it is a certainty that any fortunate individual who constantly strives to study all the forty eight (48) superlatively [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^ shall never ever be afflicted with clogging ignorance of the unknown but rather shall be led towards the path of supreme hierarchy bliss filled liberation. Dwelling into this magical figure further, when we multiply the numerical of four into eight (4 x 8), the result of the same equals thirty two (32). This most auspicious of all numerical denotes the thirty two (32) most awesome and unmatched superlative qualities possessed by none other than \*VayuJeevottamaSreemanMadhwacharyaru^. Therefore one might safely incur that the most gracious and understanding \*SreemadhRaghavendraTheertharu^ has strived to bring forth the true essence of ^TatvaVaada^ School of Thought of \*VayuJeevottamaSreemanMadhwacharyaru^ by composing forty eight (48) [[Holy Works]]. Next, when we subtract four (4) from eight (8), the result equals four (4), which is a symbolic representation of the ^Four^ eternal [[Vedas]], the essence of which is magnificently captured in all of the forty eight [[Holy Works]] of \*SreemadhRaghavendraTheertharu^. Subsequently, when the figure of forty eight (48) is halved perfectly, the result equals twenty four (24) which denotes the numerical derivative of the famed [[Gayatree Mantra]]. Thereafter, when this acquired numerical value of twenty four (24) is furthered reversed the result arrived at is forty two (42) which is the sum total of sanctioned meditation to be accomplished on a daily basis by a righteous doer of duty task. Also, the numerical result of four (4) plus(+) eight (8) equals = twelve (12) and when this numerical value of twelve (12) is further reversed the result arrived at is twenty one (21) which denotes all the twenty one (21) renegade ideologies that held sway before the advent of the ultimate twenty second (22) School of Thought of ^TatvaVaada^ of \*VayuJeevottamaSreemanMadhwacharyaru^. Thus is order to symbolically expose unwarranted ideologies of all such twenty one (21) Schools, none other than \*SreemadhRaghavendraTheertharu^ has chosen to compose forty eight (48) [[Holy Works]] based on the eternal ^TatvaVaada^ School of Thought of \*VayuJeevottamaSreemanMadhwacharyaru^. Thus, one can ponder now at leisure that mere juggling around with the numerical value of the [[Holy Works]] composed by



\*SreemadhRaghavendraTheertharu^ results in output of such an enormous amount of auspicious merits, then one can only imagine the amount of infinitely mountainous merits that are receivable by ceaseless pursuit of all the [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^ in great detail. Therefore, with a definite amount of certainty it is stated that such an onset of auspicious merits from such an awesome enshrinement within all the forty eight [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^ is only due to a most special Omnipresence of none other than the hierarchy \*Celestial Vayu^ in the same. Each and every [[Holy Work]] composed by \*SreemadhRaghavendraTheertharu^ is embedded with more than one interpreted meaning, an elaboration of which shall continue infinitely even as one dares to dwell more and more into the same, with no end in sight at least in one individual lifetime! Thus, the most suitable and most apt coinage of the spectacular title of ||\*SAKALAPRADAATA^|| conferred upon \*SreemadhRaghavendraTheertharu^ is inferred as the most eminent one who is the veritable storehouse of Supreme Knowledge and enables ceaseless flow of sublime bliss from the same. Today, to each and every individual, \*SreemadhRaghavendraTheertharu's^ most auspicious Incarnation is virtually an unforgettable divine lesson on how an individual's divinely ordained lifespan needs to be led to the fullest. The [[Holy Works]] composed by \*SreemadhRaghavendraTheertharu^ viewed from any angle is nothing but a supreme example of the divine handiwork of an immensely gifted and innate genius.

It is too well known to merit mention that all those chosen doers who wish to achieve prized goal of choice hierarchy Liberation shall well neigh have to ingrain vital Knowledge of hierarchy nature of the soul and concurrent gradations. \*SreemadhRaghavendraTheertharu^ has composed this particular Holy Work, [[NadeeTaaratamyaStotram]], as a notable example for the above mentioned tenet, borrowing heavily from the famed [[Bramhaandapurana]]. Each and every [[Holy Work]] composed by \*SreemadhRaghavendraTheertharu^ teems with newer and newer meanings encompassing a variety of interesting insights with respect to inference of Supreme Truth as contained in ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. Choosing of a particular 'Arcanum' ^Ankita^ of \*DHEERA VENUGOPALA^ by \*SreemadhRaghavendraTheertharu^ is totally in sync with the Infinite Omnipresence of \*SarvottamaMoolaNarayana^ as found in the Lyrical Mysticism of "indu yenage Govinda ninnaya paadaaravindava toro Mukunda Indire Ramana". Striking similarities does exist between the sacrosanct [[Dwaadasha Stotra]] composed by \*VayuJeevottamaAcharyaMadhwaru^ and "indu yenage Govinda ninnaya paadaaravindava toro Mukunda Indire Ramana" composed by \*SreemadhRaghavendraTheertharu^. It is apt to mull over the sequence of events as narrated in the Biography [[SreemadhRaghavendraVijayaha]] composed by \*PanditNarayanachar^, that chronicles the Advent of \*SreemadhRaghavendraTheertharu^ at ^Rajatapeetapura^. At ^Rajatapeetapura^, within the awe inspiring Sanctum, \*SreemadhRaghavendraTheertharu^ beheld a magnificently radiant and most bemusing Icon of \*MadhwavallabhaSarvottamaSreeKadagoluBalaKrushna^, Consecrated and Worshipped by none other than \*VayuJeevottamaAcharyaMadhwaru^. Thereafter, in the vicinity of such a \*SarvottamaShreeKrushna^, the Lord of \*Rukmini Devi^, at ^Rajatapeetapura^, \*SreemadhRaghavendraTheertharu^ imparted auspicious religious discourse based on

Classical Text of [[Chandrike]] (composed in an earlier Incarnation of \*Vyasa Raja Yatigalu^ ten times and also finished composition of the Text of [[Chandrika Vyakhyaana]]. \*SreemadhRaghavendraTheertharu^ with symbolic golden plates of [[Bramhasutras]] lit the lamp of [[TantraDeepika]], after dipping the same in readied wicks of sanctified ghee contained in the [[NyaayaSudha]]. \*SreemadhRaghavendra Theertharu^ employed His Awesome Intellect and spun classical texts of [[Bramhasutras]] into fine golden threads and thereafter crafted the same into a dazzling necklace of [[Nyaaya Mouktikamaala]] forever to adorn auspicious necks of Vedic scholars. \*SreemadhRaghavendraTheertharu^ also completed another famous [[Holy Work]] titled [[ChandrikaPrakasha]] totally in tune with scriptural compulsions along with other two Classical Holy Works, namely, [[Tantra Deepika]] and [[Nyaaya Mouktikamaala]]. \*SreemadhRaghavendraTheertharu^ submitted each and every Compositions penned at ^Rajatapeetapura^ at the ^Lotus Feet^ of \*Madhwavallabha SarvottamaKadagoluBalaKrushna^. In light of ‘Effervescent Neologism’ employed by many a later day \*Haridasas^, the Polymath Fame of \*SreemadhRaghavendraTheertharu^ translates into “The very massive fortress of impeachable benevolence, possessor of all worthy virtues, the Leading Light amongst \*ParamaBhaagavatha^, the very insurmountable ^Mount Meru^ in realms of meritorious achievements aligned to the Eternal Path of Vedanta, the veritable Full Moon over heaving Ocean of [[Tatva Vaada]] of \*VayujeevottamaSreemanMadhwacharyaru^, the only real succor for all needy, with \*Celestial^ attributes of \*Kalpavurksha – Kamadhenu - Chintamani^”! However, sanctioned relevance of such superlative Eulogy of the ‘Polymath Fame’ carried out by famed \*Haridasa^ through their own [[Compositions]] may not be prevaricated within the gamut of labyrinthine chronicles of established Schools of Thought, a slot pre-reserved for much higher ranking hierarchy \*Celestials^, but nevertheless the same is “**A TRULEY UNIQUE PLEONASM TRIBUTE**” offered with utmost devotion and humility by each and every fortunately chosen \*Haridasa^ towards their sole mentor \*SreemadhRaghavendraTheertharu^! On one hand certain segment of the Classical [[Rig Veda]] advocates favoritism towards certain Celestials such as \*Agni, Indra, Vayu, Ashvini Twins, Mitra, Varuna, Sarasvati, Ilaa, Saramaa and Surya^, (Hierarchy order is not as per avowed Taratamya), who may be pursued by budding specialists of fine arts for receipt of favors. While on the other hand, extravagantly structured [[Saama Veda]], casts much light on the vital role of Phonetics, which forms the basic foundation for all branches of classical music. That is why it is so vital that all compositions, more so those belonging to the classically acclaimed [[Dasa Sahitya]] stream, must contain proper and measured proportions of usage of syllables ; proper enabling of throw of accent ; proper duration of each of the same in proportion to one another ; proper exercise involved in stressing each effort ; proper profusion of even toned play notes throughout and last but not the least proper continuity of the core truth of the said composition. Also lyrical pronunciation of vowels and consonants must be in a sanctioned manner in accordance with the structured stream of [[Saama Veda]], thereby bringing about a sense of perfection and harmonious balance that is uniquely common throughout the proposed Composition. Comprehension of the same is much more clear cut when one studies the classically acclaimed Dasa Sahitya Kannada Composition “indu yenage Govinda ninna Paadaaravindava toro Mukunda Indire Ramana” penned by \*Sreemadh Raghavendra Theertharu^! This apart, it has to be mentioned that the core

substance of the Dasa Sahitya Kannada Composition of “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” penned by \*Sreemadh RaghavendraTheertharu^, chiefly strives to showcase utmost travails of an individual devotee and the all encompassing need to surrender at the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaShreeBalaKrushna^, unconditionally. This famed DasaSahitya Kananda Composition penned by \*SreemadhRaghavendraTheertharu^ is similar to a precious ornamental offering, forever ready to adorn auspicious necks of \*Haridasa^, even as they render this divine composition swamped by pristine pure devotion. It may be safely concluded that ‘Phala’(sic.), → auspicious merit, obtainable by studying the Biography of [[SreemadhRaghavendraVijayaha]] composed by \*PanditNarayanachar^, is also attainable by proper and soulful rendition of the Classically acclaimed DasaSahitya Kananda Composition of “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana”, penned by \*Sreemadh Raghavendra Theertharu^. Thus while the Biography [[SreemadhRaghavendraVijayaha]] is an Eulogy of the ^Pontifical Vyasa Title^ of \*SreemadhRaghavendraTheertharu^, the famed DasaSahitya composition is an eulogy of the ^Pontifical Haridasa Title^ of \*SreemadhRaghavendraTheertharu^. This is all but a miniscule glimpse of the monumental extent of enormous levels of knowledge as professed by \*SreemadhRaghavendraTheertharu^ at the ^Lotus Feet^ of \*SarvottamaSreemanMoolaRama^.

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**After an elaborately complimentary study of the two outsourced activators, that is devotion and knowledge, for higher echelons of graded hierarchy liberation as mandated in ^TatvaVaada School^, now in this Chapter 7, an attempt to commute the same to the \*Celestial Shankukarna^, ‘ipso facto’ is mooted.**

||\*saakshiHayaasyotrahi^||

The eternal [[Vedas]] makes it compulsory for comity of righteous to constantly ‘think, rethink and think once again’ about the Infinite Immensity of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^. For example one may infer that the ‘Nature’ of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^ is ‘Complete’. Now, upon acceptance of such an angle, then other most obvious question does arise. That is, if complete, then in what respects and with what particular Qualities, so on and so forth? With little bit of application it may be understood that this process of doubt formation leading towards inevitable ‘Question’ is never ending and ‘Most Importantly’ carries thorough sanction of the sacred [[Vedas]]. Thereby the implication here is that, more doubts and not misgivings that a student harbors regarding the unchangeable Nature of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^, the better is the end result in terms of much clear vacation of nescience. Such an exercise results in clarification of all latent doubts and would also render a much clear cut picture of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^, to emerge. And at the end of the day (or is it countless lifespan?!), a chosen righteous soul would have indeed taken one more small but significant step towards the most elusive Path of Liberation, the only goal worth pursuing. Without any iota of doubt such constant furtherance of doubts by committed

students of [[TatvaVaada]] also weighs in with its own measure of whopping merit as a payback package. For the Supreme Being, read as \*SarvottamaMoolaNarayana^, the very Act of Creation is deemed as a Sport for Entertainment. On one hand, such Action on the part of the Supreme Being read as \*SarvottamaMoolaNarayana^, provides \*Goddess Mahalakshmi Devi^ an opportunity to flaunt Her penchant for preening Her multitude formations, while on the other, the same action serves as an opportunity for eternally languid souls to express original static natural identity of their individuality. Thus the Supreme Being, read as \*SreemanMoolaNarayana^ alone decides who are devoted towards Him and thereby promotes such chosen worthy to savor Qualitative Liberation. [[TatvaVaada]] of \*VayujeevottamaSreemanMadhwacharyaru^ also arranges for segmental category of three mutually different states of existence common to all. These categories carry individually distinct nametags of “Muktiyogya”, “nityasamsarin” and “tamoyogya”. Further, souls occur in each of the above categories in hordes, of course, as deemed fit by the Supreme Being, read as \*SarvottamaMoolaNarayana^. Apart from existing in a state of permanence as mutually distinct entities, souls are forever distinct from the Supreme Being, read as \*SarvottamaMoolaNarayana^. Also, the Supreme Being, read as \*SarvottamaMoolaNarayana^ and all permanently subservient entities are distinct from the abstract category. Such categorized abstract segment also exhibit mutual differences in their occurrence. Such palpable differentiation of the soul is permanent in nature. In view of such permanently trivial existence of souls bordering on the utterly ridiculous, only select few qualify for Liberation in accordance with the Supreme Will of the Supreme Being, read as \*SarvottamaSreemanNarayana^. Indeed, such Supreme Will of the Supreme Being, read as \*SarvottamaSreemanNarayana^ is set into motion, through the relentless practice of acquiring Supreme Knowledge and furthering pristine devotion towards Him, Alone. The Eternal Tenets of [[TatvaVaada]] of \*VayujeevottamaSreemanMadhwacharyaru^ professes with resounding clarity of purpose that whenever the Supreme Being, read as \*SarvottamaMoolaNarayana^ Adorns various Supreme Incarnations in the visible Cosmos, He is bound to display certain earthly traits so typical to all subservient entities. In such a scenario, the Supreme Being, read as \*SarvottamaMoolaNarayana^ Pretends Ignorance, Appears as though bound in body forms, Appears to be injury prone and feigns fatality and demise, Pretends to experience sorrow and Appears to lack self control, of course all such thoroughly amusing (to \*SarvottamaMoolaNarayana^) traits are intended only to mislead the wantonly undeserving ignorant populace. But absence of such ‘Supremeness’ in \*SarvottamaMoolaNarayana^ simply cannot ‘Occur’ at all at any given point in Time since He is the Sole Qualified Monarch as declared by the hoary [[Vedas]]. The chief mandate of these [[Holy Texts]] is always to profess correct ‘awareness’ of the Supreme Being, read as \*SarvottamaMoolaNarayana^. The same [[Holy Texts]] always declare the unchangeable uniformity that exists permanently within ‘Him’ and in all His myriad Incarnations’ and Existence in equal quantitative grades of Infinite blemish less Wholesome Quality. \*VayujeevottamaSreemanMadhwacharyaru^ Highlights in His [[TatvaVaada]] the permanently ‘Closed Question’ of the Supremacy of the Supreme Being, read as \*SarvottamaMoolaNarayana^ as declared through the hoary medium of the Eternal [[Vedas]], thereby underlining His Infinite Vedic Stature. Further, in order to substantiate the Infinite Supremacy of \*SarvottamaMoolaNarayana^, \*VayujeevottamaAcharyaMadhwa^ propounds unique Tenets through which subservient

entities ranging from Celestial \*Vayu^ downwards strive to exhibit ‘Mirrored Omnipresence’ of the Supreme Being, read as \*SreemanMoolaNarayana^, in measurable diminishing quotients and ‘Co-Exist’ in a hierarchical order in sole accordance with the Supreme Will of \*SarvottamaMoolaNarayana^, Alone. This unchangeable ^Tenet ^ of [[TatvaVaada]] of \*VayujeevottamaSreemanMadhwacharyaru^ applies permanently to all \*Celestial ^ minions in a descending order of hierarchy right up to renowned Sages. Such canons of Supreme Knowledge nevertheless instill proper awareness that the Supreme Being, read as \*SarvottamaMoolaNarayana^, is the sole Architect of the Cosmos and permeates His Universally Infinite Independence by instilling permanent dependency upon one and all. The Supreme Being, read as \*SarvottamaMoolaNarayana^ is Permanently Supreme and all entities are permanently inferior to him (whether one may like it or not!) in an unchangeable hierarchical order and hold office of hierarchy status at His sole pleasure and disposal. Also, Supreme Knowledge ingrains absence of mutual differences amongst the Supreme Godhead of the Supreme Being, read as \*SarvottamaMoolaNarayana^. Such Knowledge levels leads to capability of proper comprehension of His numerous Incarnations. A soul shall qualify for Liberation by garnering awareness about the Supremely Intrinsic Nature of the Supreme Godhead, read as \*SarvottamaMoolaNarayana^. Such awareness then attributes all wholesome “Powers of Creation, Protection, Destruction, Grant of Supreme Knowledge, Grant of Ignorance, Sufferance of Bondage and Grant of Liberation”, to none other than the Supreme Being, read as \*SarvottamaMoolaNarayana^, only. On constant preparation of such ‘repetitive homework’, thereafter, souls may stand in line in order to ‘Qualify for Entrance Test’ of Liberation by mastering the Study of [[Veda, Pancharatra, Itihasa, Purana]] and all other scriptures that permanently extol **ONLY** the Supreme Eulogy of the Supreme Being, read as \*SarvottamaMoolaNarayana^, through the Sacrosanct Canons of **“Vishnusarvotamatva-Jeevataaratamya-Panchbedha- SarvaVedapratipaadatva”**. Cautiously though, such Supreme Knowledge levels needs to be further permanently cemented using quick setting mortar of pristine devotion towards the Supreme Being, read as \*SarvottamaMoolaNarayana^. In fact the highest form of devotion capable of being expressed by all entities is always in tandem with garnered Supreme Knowledge that flaunts the Supremacy of the Supreme Being, read as \*SarvottamaMoolaNarayana^. Such final strata of devotion reachable by souls based on rock strong foundation of Supreme Knowledge of \*SarvottamaMoolaNarayana^, then automatically initiates practice of the hoary art of ‘Pursuance of Mirrored Omnipresence’ of the Supreme Being so Omnipotent in one’s self. However, viewed through goggles of hierarchy, only topmost hierarchy Celestial \*ChaturmukahaBramha^ permanently qualifies for unhindered ‘Pursuance of Mirrored Omnipresence’ of \*SarvottamaMoolaNarayana^ in all magnificent splendor. Whilst, all other lower down and also ran “Muktiyogya” souls may pursue fabled Mirrored Omnipresence of the Supreme Being, read as \*SarvottamaMoolaNarayana^, within the sanctioned ambits, each in accordance with their own individual hierarchy domain. Befittingly while righteous souls relentlessly pursue Supreme Knowledge coupled with pristine pure devotion towards the Supreme Being, read as \*SarvottamaMoolaNarayana^, the other extreme ‘fallen by the wayside’ category of incongruous ‘tamas’ souls relentlessly express enmity and hatred towards \*SarvottamaMoolaNarayana^. Once again such forms of hatred and enmity may also find new perverted avenues of expression such as heightened levels of Ignorance leading to a

false sense of belief that the Nature of Supreme Godhead, read as \*SarvottamaMoolaNarayana^ and souls are identical and that Infinite Qualities of the Supreme Being, read as \*SarvottamaMoolaNarayana^, is finite or worse still, some other Celestials are equal or even superior to the Supreme Being, read as \*SarvottamaMoolaNarayana^. Such chronic ignorance then mutates into a fatal notional belief wherein the Supreme Being, read as \*SarvottamaMoolaNarayana^, differs from His Primordial original form that precedes Time itself and all His later ‘Cosmic Epoch Making’ Incarnations. In due course on the bidding of the Supreme Being, read as \*SarvottamaMoolaNaryana^, the Celestial minion \*VayujeevottamaMukhyaPrana^ shall wreck mayhem upon all ‘tamoyogya’ souls banishing them to the darkest corners of the Netherworld where they shall, as a spent force, continue to wallow in squalor filled hatred of \*SarvottamaMoolaNarayana^ and constantly spew venom towards all His true devotees! One more add on category namely the “nityasamsari” souls carry on with their humdrum ordinary existence, totally preoccupied with their relentless pursuit of all worldly pleasures and are totally oblivious of the constant struggle between the other two categories of “Muktiyogya” souls on one side of the ‘Transmigration Spectrum’ and the ‘tamoyogya’ souls on the other side. Nothing wrong with this, though, but the “nityasamsari” up to the neck in ceaseless pleasure filled existence may for ever bid permanent goodbye to even a mere passing semblance of Liberation since they are permanently caught up in vice like grip of never ending cycles of a heartwarming “84,00,000” rebirths at a conservative estimate! Therefore, it is of paramount importance that devotion practiced by all those who wish to make the grade for being deemed as ‘Muktiyogya’ must be devoid of all perverted notions originating from pursuit of hatred and enmity towards the Supreme Being, read as \*SarvottamaMoolaNarayana^ and also stop ceaselessly hankering after worldly pleasures. On the contrary, though, pursuance of pure forms of devotion shall definitely lead towards dawning of rarest of rare entity of ^Aparokshagjnana^ (Knowledge of the Abstract) and thereby cause willful free flow distribution of fruits of penance from the Supreme Being read as \*SarvottamaMoolaNarayana^, followed by the Ultimate Grant of Qualitative Hierarchy Liberation. In due course the ever alert minion, the Celestial \*VayujeevottamaMukhyaprana^, shall vacate all subtle entities within a jiffy as per the Supreme Command of \*SarvottamaMoolaNarayana^. Such a qualified ‘Muktiyogya’ soul shall then stand to be rid of all torments even as ^Aparokshagjnana^ of the Supreme Being, read as \*SarvottamaMoolaNarayana^, begins to swarm and enliven that particular eternally grateful soul. In due course such a venerated “Muktiyogya” soul is put into place and sent off on an one way road transmigrating towards the penultimate Domain of \*ChaturmukhaBramha^ leading towards the Ultimate Abode of \*SarvottamaMoolaNarayana^.

\*SarvottamaMoolaNarayana^ alone is the unquestioned supremely independent sovereign of all that He surveys and then some. \*SarvottamaMoolaNarayana^ is the very epitome of all forms of supreme Knowledge that is unfathomable to the rest. So much so that it is at times impossible even for “Nityamuktalu” \*RamaDevi^ Herself to fully comprehend this sheer variety and infinite range of qualities that seem to effuse forth most amazingly from such as \*SarvottamaMoolaNarayana^. The supremely unattainable quality of the highest level of kindest benevolence of such a

\*SarvottamaMoolaNarayana^ is one of His rarest of rare quality. This supremely kind benevolence of \*SarvottamaMoolaNarayana^ is much sought after even by the topmost hierarchy \*Celestials^ leading all the way right up to those souls that are eternally stuck up in the eternal rotation of the Wheel of Time, pockmarked as it were by repeated incarnations. But the supremely kind benevolence of \*SarvottamaMoolaNarayana^ is infinitely more grand and more worthy than that possessed by a plethora of lowly enabled souls. For example an individual's benevolence is very much limited to his own family consisting of elders, spouse, progeny and the like, most obviously stemming from those relationships that are primarily familial in nature. This is indeed so extreme that an individual even tries to hide the blatant mistakes committed repeatedly by his near and dear ones, time and again. On the other hand the benevolence of \*SarvottamaMoolaNarayana^ is Universal and all encompassing without any distinction at all amongst all, be it low, high, wretched, demon, celestial, illiterate, scholarly, rich and poor. At the same time such a \*SarvottamaMoolaNarayana^ gets done amicably the performance of duty task from a chosen individual in right accordance to his unique characteristic distinctive to his soul, i.e., "Jeevaswarupa", of course through the medium of hierarchy Celestial \*Vayu^ and the auspicious Celestial \*Rama Devi^. On this count alone it is proved that the hordes of lowly placed souls are thoroughly dependent on their very day to day existence to such a \*SarvottamaMoolaNarayana^. The supreme kind benevolence of \*SarvottamaMoolaNarayana^ is so infinite and purposeful that even as the soul exits a physical body of an individual owing to a natural death cycle and sheds the natural physical body format, none other than \*SarvottamaMoolaNarayana^ even thereafter continues to exercise His famed succor and protection to the same and enables sustenance through the medium of \*Vasunamaka Anirudha Rudra Janaardhana and Vasudeva^. Ultimately weighing the sheer accumulation of merits and sins of the particular soul in question, a thoroughly understanding \*SarvottamaMoolaNarayana^ then shall ultimately lead such an individual towards a deserving domain and shall even enable a rebirth if the situation so demands or on the other hand shall ordain onset of choicest hierarchy liberation if the case is indeed so worthy to merit the same in the first place. It is an acknowledged fact that the topmost hierarchy Celestial \*VayujeevottamaMukhyaprana^ shall take up residence in an individual with gradual onset of ability to unleash powers to negate any form of external occurrences both from within and without. For example, an individual can never hope to take on any form of demonic forces all alone in a progressively weakened state of mind. However, on the other hand if and only if he happens to subjugate the same with the awesomely powerful state of mind so enabled with the meditation of the Celestial \*VayujeevottamaMukhyaprana^, then indeed he shall be a force to reckon with and prove to be an eternal anathema for any demonic force, worth the name. This is also another way to garner the most elusive state of mind, titled as ^Aparokshagjnana^. Therefore an individual can also pursue such a Celestial \*VayujeevottamaMukhyaprana^ through the hoary medium of sacrosanct performance of ^Pranayama^ inculcating → "Prana-Apaana-Vyaana-Udaana-Samaana", five in all. The same may be then followed by reenergizing subservient latent entities of → "Naga-Kurma-Krukara-Devadatta-Dhananjaya" another five, totaling to ten in all. Thus observance of such a selective ^Pranayama^ coupled with pristine pure devotion is guaranteed to garner the kindest benevolence of the Celestial \*VayujeevottamaMukhyaprana^ who is the nearest \*Celestial^ to one and all

since He resides in the very fresh air that we breathe in day in and day out till our last breathe, that is! Such a vital force embodied in the Celestial \*VayujeevottamaMukhyaprana^ reigns supreme in three distinctive domains namely → ^Aadhibhoota-Aadhidyiva-Adyaatma^, each carrying ten different occurrences totaling to about thirty in number. The Celestial \*VayujeevottamaMukhyaprana^ on His part however relentlessly meditates upon nearly a minimum of thirty seven thousand six hundred sacrosanct [[HamsaMantra]] within each individual with a preset grandiose purposeful plan of ultimately offering the same to \*SarvottamaMoolaNarayana^, in a most befitting and unquestionable logical conclusion of all. The Celestial \*VayujeevottamaMukhyaprana^ is especially enabled to ordain all requisite qualities that is so typical of that particular time epoch in a chosen individual. In other words benevolence of the Celestial \*VayujeevottamaMukhyaprana^ is always fine tuned to the very notion of Time and hence comes into play in each and every time epoch. That is why such a direct benevolence of this Celestial \*VayujeevottamaMukhyaprana^ is so vital for any individual who hopes to further any one particular righteously chosen duty task as practiced by none other than \*SreemadhRaghavendraTheertharu^. It is easy to infer localized importance of performance of one particular duty task during one particular passage of time in the lifespan of an individual. That is why it is said each and every enlightened individual is indirectly pursuing none other than such a Celestial \*VayujeevottamaMukhyaprana^ alone, albeit in a varied manner relative to one another. Therefore it is of no surprise that the very lifespan of an individual is further segmented into seconds, minutes, hours, months, years, decades, Century so on and so forth, interspersed with concurrent observances of numerous joyous festivals dotted all year round. It goes without saying that all those self styled intelligentsia bogged down by overbearing weight of their own false philosophical pseudopodia constantly deride such mass festivities and on this count alone they are automatically tagged as being in the opposing camp of the Celestial \*VayujeevottamaMukhyaprana^, with devastating results guaranteed to them. Such an activity on their part will simply allow in a backdoor entry of demonic forces lurking in utter cowardice, to take a firm footstep into the ways of any society, however modern the same may seem. It is generally conceded that the most auspicious Omnipresence of the Celestial \*VayujeevottamaMukhyaprana^ occurs through the medium of elaborate speech and conscious mind. That is why it is highly meritorious if and only if an individual somehow manages to lead his entire lifespan in the manner of a conduct of a sacred ritual. A prime example of such a conduct is none other than the Celestial \*VayujeevottamaMukhyaprana^ Himself, hence all those who choose to follow suit are automatically drawn into His inner domain where His sphere of influence is most enviably supreme and unrivalled. This is so since this very medium is indeed a time tested one so much so that even the topmost hierarchy Celestial “Muktiyogya” \*ChaturmukhaBramha^ Himself treads this route in order to reach \*SarvottamaMoolaNarayana^. Therefore in an individual who practices such a hoary tradition, over time, is definitely in row to be bestowed with the most elusive of all ^Aparokshagnana^ by none other than the auspicious Celestial \*BharatiDevi^, whilst none other than the Celestial \*VayujeevottamaMukhyaprana^ shall endow fructification of bliss. But before onset of such a meritorious deed to occur in an individual, which is being granted by none other than \*SarvottamaMoolaNarayana^ through the medium of the above mentioned two worthy \*Celestials^ in tandem, an individual must leave no



stone unturned in an effort to garner supreme Knowledge which encompasses intellect, strength of mind, body and spirit, tirelessness, activeness, fame, pristine devotion, self confidence, longevity and profound wealth. For the record it is conceded that tolerable amounts of bravado, however foolish, may exist amongst demons also, but the same shall never fructify since it is never in the favor of \*SarovottamaMoolaNarayana^ or His numerous legion of devotees. The same also holds good for each and every unenviable quality possessed by any demon. One of the most intriguing challenges of ^TatvaVaada^ School is the manner in which the hierarchy Celestial \*VayujeevottamaMukhyaprana^ shall come to enjoy liberation without first being promoted to the coveted title of ^Bramhapadavi^. Generally the background to this challenge is that the generally agreed notion that the Celestial \*VayujeevottamaMukhyaprana^, being enabled by none other than \*SarovottamaMoolaNarayana^ to function for one hundred time epochs at a stretch, indulging in unsurpassable feats shall eventually come to enjoy the post of ^Bramhapadavi^ and shall remain in that domain reigning unchallenged for a further period of one hundred time epochs. Prior to this, the Celestial \*VayujeevottamaMukhyaprana^ in the functioning capacity of the primordial Celestial \*Vayu^ shall enable onset of qualities in all the three segmented characters of individuals and upon Himself attaining a selective physical form is deemed to have been born to such worthy namely “mukhtiyogya” \*AnjanaDevi^, \*KuntiDevi^ and \*Vedavati^ as the Three most awesome of all Incarnations of \*HANUMA-BHEEMA-MADHWA^. Also the primordial Celestial \*Vayu^ shall also be deemed to possess a special Omnipresence termed as → “Kecha-Kukkutta-Chalachara” apart from the above mentioned most famed Three Incarnations. Now, strictly adhering to tenets stipulated in the framed laws of the sacred [[Upanishads]] which espouses a total loss of physical form in the event of a domain change, then the primordial Celestial \*Vayu^ shall then fail to make this grade on this count. This is because such doubtful loss of physical form shall not occur even upon getting being transferred from the post of ^Vayupadavi^ to that of the post of ^Bramhapadavi^. Thus upon performing a sanctified bath in the fabled waters of the Celestial River ^Viraja^, then even the primordial Celestial \*Vayu^ shall also have to emerge with a totally loss of physical form, since there is no escape from such an eventuality, since the time tested tenets governing the framed laws of the sacred [[Upanishads]] strictly forbid all manners of residual permanency that applies to one and all. Here it is to be noted that many notable \*Celestials^ themselves perform great achievements not only in their primordial forms but also in a varied manner of forms such as taking up sustained incarnations and finally clans of liberated souls together mill around in the famed Celestial River ^Viraja^ to perform an ultimate bath along with the topmost hierarchy Celestial \*Chaturmukha Bramha^. Therefore, it may be safely concluded that by announcing that the Celestial \*Mukhyaprana^ is liberated, then such a notion ‘only’ infers that this auspicious \*Celestial^ is being finally vacated from having to function ceaselessly for one hundred time epochs, or having to be born in the natural way and thereupon having to don repeated incarnations. At last, when this Celestial \*Mukhyaprana^ is eventually promoted to the most coveted officiating post of ^Bramhapadavi^ then the former shall cease to have any more incarnations and to that extent He is liberated in the truest sense and shall then well on His way to find a path leading towards the very same originating point, that is the most auspicious of all ^Navel^ region of none other than \*SarovottamaMoolaNarayana^, where this most

epochal of all journeys, once began! Thus the true inference of the word liberation as framed by the laws of the sacred [[Upanishads]] is thus conclusively proved as being “Relative” to the officiating “Designated Post” only, irrespective of the same being occupied by any one specific \*Celestial^ or any other specific individual who happen to get promoted to the same from a previous officiating capacity, every now and then, indeed as per the supreme deemed will of none other than \*SarvottamaMoolaNarayana^. Therefore, all individuals tend to retain their physical contour right up to the point of genuine and final liberation. That is even after attaining the coveted boon of being bracketed as being an ^Aparokshagnani^ of the highest repute and even after thoroughly evacuating all residual ‘prarabdha’ amassed from countless births, semblance of physical contours still cling onto an individual right up to the very last moment ahead of performing sanctifying bath in the liberating waters of the Celestial River ^Viraja^ in the most august company of the topmost hierarchy Celestial \*ChaturmukhaBramha^. The eternal gratitude that each and every individual owe to the Celestial \*Mukhyaprana^ can never be expressed in web pages such as these, since one cannot even imagine the untoward consequences that would arise if the food that one imbibes, of course with customary pre offerings of ^Yati Hastodaka^, ever happens to be expelled from our body without ever undergoing the process of digestion and ingestion. Therefore the process of extraction of nutrients and gaining strength from the same followed by rejection of residual waste byproducts is a vital body process that must and should constantly take place day in and day out without any letup at all, of course with the sole exception of ^Ekadashi^ day! Such a process is constantly supervised by none other than Celestial \*Vayu^ ever present within every one’s body, who happens to reside in the vicinity of the navel region of one and all with the titled Omnipresence of ^Samaana^. Due to such an occurrence, proper proportions of nutrients are constantly dispatched to each and every cell, tissue and muscle within the body in direct proportions to the levels of energy demand. It is due to this very reason that even hierarchy \*Celestials^ such as \*Rudra^ put forth sustained plea to such a Celestial \*Mukhyaprana^ so Omnipresent as ^Ashana^ in all foodstuffs, afore to acceptance of sanctified food. That is why whatever foodstuffs that an individual happens to partake at any given moment of time are a direct act of charity doled by the kindly benevolent grace of none other than Celestial \*Vayu^. Equally vital is the amount of water content that is mandatory within body cells of each and every individual so much so that an individual is capable of staying alive for many days in such a manner, much more than he is capable of staying alive without taking foodstuffs. Thus the vital flow of life sustaining water energizes each and every sinew of one’s body due to the special Omnipresence of Celestial \*Mukhyaprana^ known as ^Pipaasa^, who must be offered salutations afore to drinking life sustaining water. Another most intriguing aspect in ^TatvaVaada^ School of \*VayuJeevottamaAcharyaMadhwaru^ is the sacrosanct “nyivedya’ that is so offered to none other than \*SarvottamaMoolaNarayana^ is indeed the most prized amongst all and most endearing to be partaken by one and all. At the same time it is held that if an individual ever happens to partake in “nyivedya” that is so offered to other \*Celestials^ then such an individual has to compulsorily observe the most stringent act of performance of ^Chandrayanavrata^ in order to regain lost glory. At the same time it is completely sanctioned to partake in sacred “nyivedya” that is so offered to the hierarchy Celestial \*Mukhyaprana^ since the latter does not come under the purview of being

bracketed amongst all other lowly and sundry \*Celestials^ harboring limited powers. On the other hand partaking of “nyivedya” of the Celestial \*Mukhyaprana^ enables onset of true Knowledge and occurrence of pristine pure devotion and therefore is completely sanctioned at all times, for one and all. On the contrary, the awesome factuality of this truth is so supreme that all those who espouse that an individual must never partake in the sacred “nyivedya” of Celestial \*Mukhyaprana^ shall themselves invariably fall into the very depths of nefarious hellish domain and compulsory experience utmost sorrow and painful existence with little or no hope or scope for an immediate succor, whatsoever.

**\*Durga^ataarayamse \*Durge^ tatvam \*Durgaa^ smrutaabudhyihi||{San.}**

It is to be constantly remembered that none other than \*SarvottamaShreeGopalaKrushna^ offers salutations to His elder sister \*Durga Devi^ and seeks future wellbeing of His own true devotees comprising of flocks of humblest of humble cowherds of ^NandaGokula^. Such a \*DurgaDevi^ is the sole progenitor of the Natural World in its primordial form ; She constantly wills Herself to manifest with three differing qualities, even though She may seem to have adorned one definitive manifestation at times, but still She is all pervading and is a constant source of supreme Truth, permanency and timelessness owing to close proximity to the Supreme Godhead ; She is the very embodiment of brilliant radiance, in order to effuse kind benevolence upon legion of Her devotees, She is the very epitome of all original occurrences ; She is universally eulogized and hailed as the sole recourse of all refugees ; She oozes auspiciousness at all times so much so that She bestows auspiciousness on the very terminology of auspiciousness itself ; She is the very epitome of envious intellect ; She is the very epitome of all manners of latent powers ; She is fully empowered to bestow true Knowledge upon the thoroughly deserving ; She is also fully engaged in regenerating the most aspired for things ; She functions upon being manifest within the terminology of → swaahaa||{San.} in order to handle acts of charity that are offered into sacred fire rituals that are eventually meant to reach those particular deserving \*Celestials^ ; She functions as “Dakshina” in all manners of rituals and acts of charity performed by the righteous time and again ; She is the main force behind all manners of power show put up by waywardly winsome \*Celestials^ ; She is the very epitome of fitful sleep ; She is the very epitome of selfless kindness and sharpened awakening ; She resides in the manner of wealth in the households of the super rich and at the same time She resides in the manner of insurmountable obstacles in the households of the born wicked ; She is most affectionate towards those who are counted as being meritorious and at the same time She is the very face of destruction toward compulsive sinners ; She effectively goads all individuals who strive to conduct their duty faithfully ; She is awesome guardian of the righteous individual who strives to conduct righteous duty tasks ; She single handedly destroys legions of wicked tormenting demons and alleviates continuous sufferings of needy \*Celestials^ ; She is most adept in practicing the most difficult of all ^Yoganidra^ ; She is the very epitome of performance of the hoary practice of ^Yoga^ ; She is extremely effective in imparting resultant merits to the thoroughly deserving ; She is more than enough capable of putting the fear of death into the most obstinate of demons ; She is worshipped in each and every household in each and every village (read as ^Manchale Kshetra^ ) without any exception ; She is the very epitome of rightful recognition and fame imparted timely to the deserving ; likewise

She is the sole causative factor behind award of stringent punishment to tormenting demons ; She is the very epitome of fearful vengeance resulting in vanquishing of evil enemies upon the battlefield ; She is the very picture of tender motherly affectionate to those who qualify as upholder of ^Dharma^ at all times (read as \*SreemadhRaghavendraTheertharu^ and \*SreemadhVaadeendraTheertharu^) and shall protect them at all times ; Even hierarchy \*Celestials^ strive to offer their salutations to Her at all times ; She is the very epitome of the rarest of rare quality of righteousness found amongst those who are genuinely righteous ; She is the very epitome of strict penance in those who undertake the same ; She is the very epitome of scholastic brilliance found within eminent scholars of the highest order ; She is the very epitome of ingenuity found in prodigal geniuses ; She is the very epitome of profound valorous strength of great Emperors and Kings ; She is the very epitome of the very notion of the activity of commerce and trade amongst those who hail to the business community ; at the time of apocalypse She functions as a terrific destructor of the Cosmos ; She is supremely capable of drawing curtains of illusion upon those who are undeserving, so much so that even greatest of scholars find it utmost difficult to overcome such a darkened illusion ; Her invocations enables onset of auspicious progeny to those who are barren ; enables onset of auspicious tidings as per one's wishes ; enables freedom to all those who find themselves confined to the most frightening dungeons and binding slavery ; enables eradication of the most gravest forms of diseases and festering plagues that are highly contagious ; enables long overdue family reunion amongst all those unfortunate individuals who have strayed far from their own kith and kin as a result of previous fratricidal rivalry ; She bestows fearlessness to those who invoke Her even when faced with the mighty wrath of famous Kings ; She bestows the quality of being totally unperturbed even when an individual finds himself in the midst of a forsaken and spooky cremation ground ; She enables bravery even in the midst of thickest and impenetrable jungles ; She encourages an individual with the toast of victory even in the middle of a fierce battlefield and enthuses bravery when face to face with marauding carnivorous wild beasts ; She protects one's household from accidental fires and saves those who invoke Her even when they happen to be caught in the midst of a lunatic mob that is out to seeking vengeance ; She alleviates even those who may happen to be born as imbeciles and are suffering from utter poverty and shall enable them to overcome their shortcomings to a very great extent.

Such a "Muktiyogya" Goddess \*Durga Devi^ the \*Kuladevta^ of "Muktiyogya" \*Pahlada^ is now manifest as \*Goddess Manchallamma^ at ^Manchalekshetra^. From such a hallowed spot, the auspicious Goddess \*Durga Devi^ extends Her immense protection to the most laudable cause of \*SreemadhRaghavendra Theertharu^, to protect and uphold 'Dharma'. At ^^Manchaalekshetra^^, on one particular auspicious day, \*SreemadhRaghavendraTheertharu^ offers wholesome salutations to none other than \*Goddess Durga Devi^ and seeks eternal protection to stay at that most auspicious altar where eons ago none other than "Muktiyogya" \*Pahlada^ had performed His most famous fire ritual. Soon there appears before \*SreemadhRaghavendraTheertharu^ the most auspicious and most breathtaking awesome manifestation of none other than \*Goddess Durga Devi^ in all Her glorious Omnipresence. Thus such a most powerful \*Goddess Durga Devi^, the very force behind the primordial occurrence of Nature, the

most worthy sister of \*SarvottamaShreeKrushna^, the merciless destructor of all demonic forces both from within and without, the very abode of kindness to the deserving chosen worthy, the one who dwells auspiciously in the famed ^Lotus^ in full bloom, is now seen astride on a fierce some 'Lion' casting dazzling benevolence all round and bedecked from head to foot in most priceless ornaments extending Her unstinted protection to \*SreemadhRaghavendraTheertharu^. This is the very same Goddess \*Durga Devi^ who is slated for a most vital role during the ultimate Time of doom – 'pralaya', wherein She shall don the form of a banyan leaf and facilitate the leisurely recreation of none other than \*SarvottamaMoolaNarayana^ upon the same – a most rare and most prized honored service indeed. Now, \*SreemadhRaghavendraTheertharu^ requests such a Goddess \*DurgaDevi^ to grant Her unconditional permission for undisturbed residence within the yet to be consecrated ^^MoolaBrundavana^^ for the next Millennium at a stretch, all the while immersed in relentless pursuance of the famed Infinite Glory of \*SarvottamaMoolaNarayana^. \*SreemadhRaghavendraTheertharu^ also beseeches the auspicious \*Goddess Durga Devi^ to promise to fulfill all latent wishes of legion of devotees who are slated to converge to this important shrine in the future and facilitate in smooth transfer of all manners of boons to each one of them. Supremely appeased by such selfless show of devotion directed towards Her most auspicious of all ^Lotus Feet^, \*Goddess Durga Devi^ acknowledges Her wholesome support for such a worthy cause on the part of \*SreemadhRaghavendraTheertharu^, in the very same manner of a dotingly affectionate Mother's eternal protection towards Her favorite chosen sibling. The auspicious \*Goddess Durga Devi^ also announces that even as the relentless unstoppable march of ^KaliYuga^ progresses unabated, the chief victim of such an onslaught would be 'Dharma', which is now in the sole purview of \*SreemadhRaghavendraTheertharu^ for protection. However, \*Goddess Durga Devi^ also vows that when in the still more distant future She Herself would have to take up the cause of protecting such vital tenets of 'Dharma' as per the supreme deemed will of none other than \*SarvottamaMoolaNarayana^ and ultimately await for His final Incarnation as \*SarvottamaKalki^ for a final routing of all demonic forces. The auspicious \*Goddess Durga Devi^ also offers to stay put in dedicated shrine at ^^Manchale^^ from where She would forever oversee the continuous eradication of all manners of demonic forces and thereby facilitate constant uplift of 'Dharma' and all those chosen righteous few who strive for the same, day in and day out. The ever agile, \*SreemadhRaghavendraTheertharu^ observes strictest of penance in favor of \*Goddess Manchamma^ on select occasions particularly during the onset of auspicious ^Navaratri^ celebrations. As a common practice \*SreemadhRaghavendraTheertharu^ also garlands the Idol of \*Goddess Manchamma^ with the very same golden ornaments and necklaces that decorates the superlative Icon of \***ChaturmukhaBramhakararchithaChaturyugamurthy SreemanMoolaRama^** and perform auspicious 'mangalaarathi' to the same for sustained kind benevolence from the easy to appease \*Goddess^! Therefore it is of no surprise, that none other than \*SreemadhRaghavendraTheertharu^ Himself a great devotee of such a Goddess \*Durga Devi^ meditated at ^Manchale^ for great lengths of time. Eventually \*SreemadhRaghavendraTheertharu^ succeeded in earning the kindest benevolence of this most auspicious Goddess \*Durga Devi^ Omnipresent as Goddess \*Manchamma^, extracting a boon from the latter to function as an eternal evacuator of all manners of

hardships and adverse occurrences both from within and without and extend Her cooperation as an eternal Guardian. Further, a grateful \*SreemadhRaghavendraTheertharu^ has Himself made it most mandatory for one and all to first offer propitiations at the ^Lotus Feet^ of Goddess \*Manchallamma^ before proceeding any further at ^Manchale^.

Almost all pictorial depictions of \*SreemadhRaghavendraTheertharu^ portray a rather roly-poly and well fed obese countenance, which at best is a poor modern day caricature and at worst nowhere near the True Picture! In fact the ^True Picture^ of \*SreemadhRaghavendraTheertharu^ is an evenly balanced ^Countenance^ with fair measures of all the ^32 Qualities^ so typical in an Incarnating \*Celestial^! \*SreemadhRaghavendraTheertharu^, a strict practitioner of each and every sacrosanct and compulsory Tenet of rigorously assertive ^Pontificate^ in accordance with [[Sadaachaara]] as laid down by none other than \*VayujeevottamaAcharyaMadhwaru^, “APPEARS” to be cast in a rather most ‘Thin Frame’. Such frail, but never weak(!), ^Countenance^ of \*SreemadhRaghavendraTheertharu^ is accentuated to a higher degree owing to arduous hardship on account of utter poverty undergone during early days and as ‘Age’ advanced inevitably, “APPEARS” slightly bent. The same occurred on account of ‘journeying across vast distances in the subcontinent’ on ^Lotus Feet^ in order to uphold ^DHARMA^ and also countless auspicious hours spent pouring over numerous Volumes of sacred [[SarvaMoola]] chronicles of \*JeevottamaSreemanMadhwacharyaru^ and in penning superlative [[Holy Compositions]] complimenting the same! \*SreemadhRaghavendraTheertharu^ also allowed His Own Self to be carried in a designated ^Palanquin^ only when it became most necessary and for the better part of His Deemed Incarnation “Walked” the whole distance, be it from ^^Pandarpur to Tirumala^^, carrying aloft the famed Icon of \*MoolaRama^ on His Head. Also, it must be stated here that the classically acclaimed Dasa Sahitya Kannada Composition of “induyenage Govinda ninna Paadaaravindava toro Mukunda Indire Ramana” in accordance with the ‘Lyrical Mysticism’ enshrined in the same was “Composed at ^^Rajamannaragudi^^ in the vicinity of the ^Lotus Feet^ of \***MADHWAVALLABHA SARVOTTAMA RAJAGOPALA KRUSHNA^** seen holding a ^Golden Whip in His Hands^ ; sung with utmost melody and devotion in the vicinity of the ^Lotus Feet^ of \***MADHWAVALLABHA KADAGOLU BALAGOPALA KRUSHNA^** seen holding a ^Ladle and lengthy Rope^ in His Hands and was ultimately OFFERED to the ^BIMBA MOORTHY^, being none other than \***MADHWAVALLABHA SARVOTTAMA VENUGOPALA KRUSHNA^** seen holding the Famed Flute - ^VENU^ in His Hands, just ahead of the Epochal ^^**MOOLA BRUNDAVANA PRAVESH**^^ at ^**MANCHALE KSHETRA**^^!

During the year 1671AD, when the most auspicious set aside day of entering the ^^MoolaBrundavana^^ does arrive, “Muktiyogya” \*SreemadhRaghavendraTheertharu^ addresses a huge gathering on the upper banks of ^River Tungabhadra^ and begins to chart out guidelines for leading a pious lifestyle without ever deviating from the true path shown by \*VayujeevottamaSreemanMadhwacharyaru^. \*SreemadhRaghavendraTheertharu^ stresses the need to study the sacrosanct scriptures of [[Sarva Moola]] and also other complimentary commentaries which would then surely

serve as guiding light ensuring a meaning life full lifespan. \*SreemadhRaghavendraTheerthau^ continues to address the huge gathering and informs them that all miracles that are attributed to His own self are in fact brought about only due the supreme deemed will of none other than \*SarvottamaMoolaNarayana^ through the medium of \*VayujeevottamaMukhyaPrana^ and never self propelled. \*SreemadhRaghavendraTheertharu^ also extols the unblemished nature of \*SarvottamaMoolaNarayana^, Who is utterly fully of infinitely auspicious characteristics. On the other hand, all souls are eternally subservient to such a \*SarvottamaMoolaNarayana^, who is totally devoid of all three commonly occurring qualities such as “satvik, tamas and rajas”. \*SreemadhRaghavendraTheertharu^ continues to explain that the World that is seen all round is resoundingly true and the [[Vedas]] are true and eternal, as well and that there is no illusion in anything that the eye may behold. \*SreemadhRaghavendraTheertharu^ also highlights the method of leading a righteous lifespan that would ultimately be recognized as being in the realms of exalted ^Karma yoga^. \*SreemadhRaghavendraTheertharu^ also spells aloud that choice hierarchical Liberation awaits only those who are chosen for the same on account of harboring a prequalified intrinsic nature that is so vital for such an occurrence in the first place. \*SreemadhRaghavendraTheertharu^ also stresses the need for one and all to observe conductance of each and every sacred ritual and also compulsory fasting on ^Ekadashi^ days, apart from observance of such important seclusion of ^Chaturmaasa^. \*SreemadhRaghavendraTheertharu^ encourages the huge gathering to constantly strive to achieve the supremely kindest benevolence of none other than \*SarvottamaMoolaNarayana^, always. The extempore speech of \*SreemadhRaghavendraTheertharu^ culminates with a steadfast assurance that He shall extend His servitude to each and every one, without fail. Next \*SreemadhRaghavendraTheertharu^ offers salutations to His \*Paramaguru SreemadhVijayeendraTheertharu^ and to His \*AshramaGuruSreemadhSudheendraTheertharu^ and also to all the preceding eminent \*Pontiffs^ of His Pontifical lineage. Then, \*SreemadhRaghavendraTheertharu^ arises most nobly and moves towards the designated site of the ^MoolaBrundavana^. \*SreemadhRaghavendraTheertharu^ is escorted to the designated site by His immediate successor \*SreemadhYogeendraTheertharu^ and a select groups of eminent scholars, disciples and attendants of the ^SreeMutt^. Vociferous chanting of Vedic hymns rent the air in all directions heralding such an epochal entry of \*SreemadhRaghavendraTheertharu^. Thereafter, \*SreemadhRaghavendraTheertharu^ with the most sacrosanct of all sacramental staff in His hands performs the ^Pradakshina^ around the ^^MoolaBrundavana^ thrice and slowly but surely steps down into this **“MOST AUSPICIOUS FORTRESS OF MEDITATIVE SOLITUDE”**, through a flight of steps situated in the southern direction. \*SreemadhRaghavendrTheertharu^ is then seated within the ^^MoolaBrundavana^ in the classical ^Padmasana^ posture and slowly closes His eyes. \*SreemadhRaghavendraTheertharu^ then begins to utter the ^Pranava Mantra^ as indicated by the graduated turns of the sacred beads that are held in His hands. After a while the sacred beads remains still in the sacred Hands of \*SreemadhRaghavendraTheertharu^ signaling commencement of His premeditated transmigration into ^Yogic^ levitation. Soon, dark blue hued sacred stone ledges are placed all around \*SreemadhRaghavendraTheertharu^ right up to the level of His Head

and \*SreemadhYogeendraTheertharu^ slowly but surely begins to place the very first of the 1200 most sacrosanct of all ^LakshminarayanaShaalagramashila^, specially procured after scouring the very depths of ^River Gandaki^, atop the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ at ^^ManchaleKshetra^^. After sealing the ^MoolaBrundavana^ of \*SreemadhRaghavendraTheertharu^ once all, \*SreemadhYogeendraTheertharu^ pours sanctified waters from silver caskets atop the 1200 ^LakshmiNarayanashalagrama^ with utmost devotion and piety. This is followed by the careful construction of the remaining portions of stone ledges culminating with spreading of sacred ^Muttikka^ on the topmost ledge. For a very brief second there is total silence all round and the same is then immediately followed by deafening auspicious notes arising from various auspicious musical instruments of every type. There is a huge stampede as devotees rush forward towards the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ in order to catch a glimpse of this most auspicious of all occurrence ever recorded in History. Gigantic roars of **\*ANJANEYAVARADA GOVINDA, PRAHLADAVARADA GOVINDA, BAAHLIKARAJAVARADA GOVINDA VYASARAJAVARADA GOVINDA and RAJAADHIRAJAGURUSAARVABHOUMVARADA GOVINDA GOVINDA^** thunders across the sacred banks of ^River Tungabhadra^. Hundreds of devotees begin to weep uncontrollably since they realize that they would never be able to once again see this most auspicious incarnation of \*SreemadhRaghavendraTheertharu^ in their lifetimes, ever. The newest incumbent, \*SreemadhYogeendraTheertharu^ stands in front of the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ at ^^ManchaleKshetra^^, with utmost piety and devotion! Torrential tears steeped in pristine pure devotion streams down from the eyes of \*SreemadhYogeendraTheertharu^ even as He bows most reverentially in front of the holiest of ^^MoolaPaduka^ of \*GuruRaghavendraTheerthaShreepaadaru^, besides which are also placed a considerable huge stack of all the 48 [[Holy Works]] composed by \*GuruRaghavendraTheerthaShreepaadaru^. As all others gathered there watch with bated breath, \*SreemadhYogeendraTheertharu^ performs a grand “Mahaaabhisheka” with waters acquired from ^River Ganga^ and ^River Tungabhadra^ and pours them over the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^, using a glistening silver ^Conch Shell^. Thereafter \*SreemadhYogeendraTheertharu^ anoints compulsory ^panchamudra^ and ^dwaadasha naama^ onto the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ using most sacred ^Gopichandana^. After what seems to be an eternity, \*SreemadhYogeendraTheertharu^ decorates the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ with gigantic garlands of freshly plucked ^^ShreeTulasi^^. Thereafter, \*SreemadhYogeendraTheertharu^ utters thus:-

**yenam mochayaami||{San.},**

thus acknowledging the supremely independent and sovereign handiwork of none other than \*SarvottamaSreemanMoolaRama^ in all the ongoing tasks and finally places the superlative \*Icon^ of \*ChaturmukhaBramhakaraarchithaChaturyugamurthy SreemanMoolaRama^ atop the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^. In due course, \*YogeendraTheertharu^ performs a



magnificent “Mahamangalarathi”, a befitting sight fit for even hierarchy \*Celestials and sages^! \*SreemadhYogeendraTheertharu^ simultaneously utters the most apt of all ^charama shloka^ and culminates this most special of all epochal service with a full length oblong salutations in front of the ^^MoolaBrundavana^^ of \*GuruRaghavendraTheerthaShreepaadaru^!

**durvaardidhwaantaravaye Vyishnavendeevarendave|  
ShreeRaghavendraGurave Namotyantadayaalave||{San.}**

Such a dark blue hued ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ is consecrated with the eternally awesome ^Footprints^ of none other than \*SarvottamaShreeRamachandra^. Placed in cantonal arrangement within this ^^MoolaBrundavana^^ are one thousand two hundred ^ShreeLakshmiNarayanaShaalagrama^, especially fetched from the banks of River ^Gandaki^. In this ^^MoolaBrundavana^^, guaranteed manifestation of ^NaraHari-Rama-Krushna-VedaVyasa-Narayana^ is indeed most complete. Here in this ^MoolaBrundavana^ \*SreemadhRaghavendraTheertharu^ is in residence constantly seeking out true devotees in order to bestow supremely kind benevolence towards them. From within such a sacrosanct ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^, none other than \*SarvottamaNarasimha^ eradicates even the most heinous of all sins, whilst \*SarvottamaShreeRamachandra^ restores wholesome occurrence of all manners of lost glories, whilst \*SarvottamaShreeKrushna^ bestows wholesome occurrence of most auspicious tidings be it onset of auspicious celebrations and \*BhagawanVedaVyasaru^ enables staving off all dichotomy Schools that constantly tend to peddle heretic ignorance to the traditionally unwary and further enables onset of true Knowledge amongst them inculcating the spectacular Title of all, that is ||\*HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^|. Faintest glimmer of light which is visible from cosmic constellation consisting of billions upon billions of Stars ; visible light which effuses out of the searing hot giant nuclear reactor of the Sun ; light which effuses out of myriad of Planets and their individual satellites that happen to circumambulate the Sun ; refracted light which effuses out from the brightly radiant satellite such as the Moon ; temporary light which is given off albeit temporarily by tiny fireflies ; deflected light which is given off by precious gems ; amorous light which is given off by combustible items like camphor and firewood – these are a few varieties of light that are worth mentioning. However, it may be stated with earthshaking certainty that even if one somehow manages to combine the radiance from all the afore mentioned sources of light, the same can never ever measure up to the immensely brilliant radiance that effuses forth due to the Omnipresence of none other than \*SarvottamaSreemanMoolaRama^ from within the very soul of \*SreemadhRaghavendraTheertharu^ resident from within the ^^MoolaBrundavana^^ at ^Mantralaya^. \*SreemadhRaghavendraTheertharu^ is most auspiciously resident within the sacrosanct confines of the ^^MoolaBrundavana^^ at ^Mantralaya^ harboring such an awesomely auspicious Omnipresence of \*SarvottamaMoolaNarayana^ along with a phalanx of most eminent stalwarts \*Madhwa Pontiffs^ led by none other than \*VayuJeevottamaSreemanMadhwacharyaru^. From within the most sacrosanct ^^MoolaBrundavana^^ at ^Mantralaya^, \*SreemadhRaghavendraTheertharu^ radiates

forth with the subtle hallowed gold hued brilliance of a million Suns, adorned with the holiest of ^PanchaMudra^ - ^UrdhvaPundra^, attired in holiest of ^Saffron robes^ along with enormous beads of fresh ^ShreeTulasi^ especially fetched from the famed pilgrim center of ^Dwaraka^, with one gracious hand holding forth the ^Kamandala^ and in the other magnanimous hand holding the famed auspicious meditation beads and is now completely immersed in concentrated meditative eulogy of none other than \*SarvottamaSreemanMoolaRama^.

None other than \*VayuJeevottamaSreemanMadhwacharyaru^ in the most sacrosanct composition of His, namely [[TantraSaara]], has sanctioned such a pursuance of \*SarvottamaHayagreeva^ by all those who can be counted as being righteous to the core, possess pristine pure levels of unmatched devotion and forever committed to the sacred cause of upholding the strictest tenets of Dharma, come what may. None other than \*SarvottamaNarasimha^ Himself has guaranteed choicest hierarchy liberation to all those individuals who are fortunate to be counted as being great devotees of \*SreemadhRaghavendraTheertharu^, that too before they are recognized as being His own devotees. It is observed that the famed [[\*SreemadhRaghavendraStotra^]], composed by “Muktियोग्या” \*Appannacharyaru^ at first offers salutations to none other than \*AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ and also to His divine consort “nityamuktalu” Goddess \*MahaLakshmiDevi^ with the spectacular title uttered in favor of the former that is → ||\*POORNABODHA^|| alongside an equally spectacular title uttered in favor of the latter that is → ||\*SHREE^||, respectively. Another inference that is surely not to be missed is that the eternal [[Vedas]] are also eulogized with the spectacular title of ||\*SHREE^||. This apart another equally correct inference of the spectacular title of ||\*SHREEPOORNABODHA^|| is that the same is also applicable to leading stalwarts such as “muktियोग्या” \*VayuJeevottamaAcharyaMadhwaru^ and “muktियोग्या” \*JayaTirthaShreepadaru^ of ^TatvaVaada^ School. The famed [[\*SreemadhRaghavendraStotra^]] culminates with the spectacular title of ||\*RAGHAVENDRA^|| guaranteeing onset of most auspicious tidings since faithful recitation of the said [[Stotra]] is tantamount to offering salutations at the most auspicious of all ^Lotus Feet^ of none other than \*SarvottamaTirumalaVenkateshwara^ and His divine consort Goddess \*MahaLakshmiDevi^. Also guaranteed is the added bonus in terms of the realms of supreme Knowledge as conferred by none other than \*BhagawanVedaVyasaru^ and all other intellectual disciples led by the formidable \*VayuJeevottamaAcharayaMadhwaru^. Even to this day all those devotees who perform selfless service at the ^Lotus Feet^ of \*SreemadhRaghavendraTheertharu^ swear to have witnessed for themselves, through the medium of ^TyijasanaamkaShreeHari^ occurring in a state of dream, the kindest benevolence of their \*VidyaGuruSreemadhRaghavendraTheertharu^. This in itself according to noted scholars of the highest repute is equivalent to a wholesome pursuit of such classical study of the highly acclaimed classical scripture, namely the [[BramhaSutra]]. That is why it is vouchsafed here that concentrated meditation of the famed, ^Ashtaakshara Mantra^ of ||\*OMSHREERAGHAVENDRAAYANAMAH^|| in itself bestows crystal clear clarity of purpose enabling onset of enormous true Knowledge as enshrined in the eternal [[Vedas]] to trickle down towards such a devotee and from this shall then arise onset of highest form of devotion leading to an inevitable renunciation of

all worldly pleasures, ultimately resulting in onset of choice liberation as deemed by none other than \*SarovottamaMoolaNarayana^. \*SreemadhRaghavendraTheertharu^ constantly vacates all forms of nescience in individuals and is constantly involved in eradication of all forms of hardships in legion of devotees, is constantly at the forefront in leading righteous soul towards higher and higher realms of achievements, Poses an imposing challenge to all those who disbelieve in the existence of \*SarovottamaMoolaNarayana^ and is a most welcome reality to all those who constantly wallow in mundane worldly existences and is ceaselessly involved in bringing about a sea change for the better in all such righteous souls by directing them towards the Supreme Truth enshrined in the Supreme Godhead of \*SarovottamaMoolaNarayana^, of course all within the broadest frame work of the Eternal Tenets of ^^Tatva Vaada^^ of \*VayujeevottamaAcharya Madhwaru^. It is apt to remind oneself at this juncture that \*VijayaDasaru^, a chosen myrmidon, saw for himself the Divine Presence of \*SreemadhRaghavendraTheertharu^ within the sacrosanct ambience of ^^Moola Brundavana^^ at ^^Mantralaya^^. \*SreemadhRaghavendraTheertharu^ was also the guiding light to the gifted \*GopalaDasaru^ and once again was also chiefly instrumental in the shaping the most noteworthy career of \*JagannathaDasaru^. It is a must for even the highest ranking “muktiyogya” individual to forego all attachments of physical body and gender in order to ultimately rejoice in choice hierarchy liberation. Such a hierarchy choice liberation shall of course occur when such a chosen worthy gets to bathe in the famed Celestial waters of ^Virajanadi^ in the most august company of topmost hierarchy Celestial “muktiyogya” \*ChaturmukhaBramha^. Therefore if an individual constantly imbibes sacred ^MoolaMruttika^ collected from the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^, then occurrence of such a Celestial bathing in the famed ^Virajanadi^ shall come to occur much more rapidly, that too out of turn. Likewise, it is highly recommended to imbibe sanctified ^Paadodaka^ and sprinkle the same upon one’s head, of all those who come to be counted as being \*ParamaBhagavattottamaru^, read as \*SreemadhRaghavendraTheertharu^. Such a desirable practice results in onset of total abdication from all manners of residual sins, including that of the vilest of vile ‘bramhahatya’ and shall never ever have to wallow in any form of sorrows whatsoever. Similarly, imbibing the sacred waters from which sacred ^Abhisheka^ of ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ has been performed is also equivalent to having imbibed sacred waters from every known river, spring or pond. It is also highly recommended to practice partaking with sacred ^Hastodaka^ that has been pre-offered in the manner of sacrosanct “Nyivedya”. Thus partaking with such sacrosanct “Nyivedya” that has been offered to such a \*SreemadhRaghavendraTheertharu^, shall stand guard against the entire gamut of occurrence of all misfortunate maladies. An individual who constantly accepts sacred ^Mantrakshate^ of \*SreemadhRaghavendraTheertharu^ upon his head shall never have to suffer from any accidental misfortunes at all. Moreover from such a practice, \*SreemadhRaghavendraTheertharu^ shall invariably extend His supremely kind benevolence and fructify all their desires to the full, much more than they could have ever hoped or wished for. Another curious factor is that any individual who distributes such a sacred ^Mantrakshate^ of \*SreemadhRaghavendraTheertharu^ to other devotees, shall himself benefit with onset of most auspicious tidings owing to such a noble act of his. It is most vital to constantly imbibe a small quantity of the most sacred ^Mruttika^

collected from the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^, a practice that is as compulsory as imbibing sacrosanct ^Tirtha and Gurupaadodaka^. The chief reason behind such a recommended practice is that such a ^Mruttikka^ is extremely potent in warding off all manners of diseases, apart from an effective tool in negating the most vilest of vile sins of any individual for that matter, apart from a most gratifying remedy in eradicating all diseases of the mind. Such a ^Mruttika^ is also potent enough to vacate all manners of obstacles, guarantees onset of most auspicious tidings and devastatingly evacuates each and every known torment of evil spirits thoroughly and permanently. Such a ^Mruttika^ is awesomely potent enough to arrange for a future envious domain change to a fortunate chosen worthy doer of righteous duty task. Such a ^Mruttikka^ if applied constantly upon one's physical body shall cause a hallow glow to occur therein and the very presence of such a ^Mruttika^ in the vicinity, particularly in a sacrosanct designated place within one's household then shall effectively thwart occurrence of any form of misfortune whatsoever to befall upon the householder. Now, the ^ParamapaavanaMoolaPaduka^ of \*SreemadhRaghavendraTheertharu^ entrusted to the safest custody of His most illustrious successor, "muktiyogya" \*SreemadhYogeendraTheertharu^, serves as an auspicious beacon for millions upon millions of devotees who are magnetically drawn to the same from all over the World. Another most notable specialty of \*SreemadhRaghavendraTheertharu^ that merits compulsory mention is that an individual devotee is not only blessed with onset of Worldly joys but most importantly such a chosen individual is also gradually made aware of the supremely grandiose design of one's own lifespan coupled with timely onset of supreme Knowledge, read as ^TatvaVaada^, which leads unwaveringly towards choicest hierarchy liberation.

**||\*ShreeRaghavendraGurave NamO~atyantadayaalave^|| {San.}**

This famous Verse Syntax probably recited more than a billion times from the time of its composition would have sparked off an equal number (if not more) of spirited disquisitions on the legendary and everlasting "Paragon Quality of Compassion" of \*SreemadhRaghavendraTheertharu^. Amongst those countless millions who swarm towards the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^, at ^^Mantralaya^^, an overwhelming majority belong to the have not's category, while the haves category always coming in a poor (no pun!) second place! It is vitally pertinent to ponder over "What 'drives' these poorest of the poor, the most wretched amongst wretch, the humblest amongst the humble, the most devoted amongst the devotee and the most commonest amongst commoner towards \*SreemadhRaghavendraTheertharu^"? The 'Simple Truth (!)' may be found in the fact that no one else, repeat no one else, has 'experienced more', first hand, severest bouts of utter poverty and depravity in its most rampaging best (worst!), other than \*SreemadhRaghavendraTheertharu^, during His ^Poorvaashrama^^ sojourn as \*MahaabhaasyaVenkatanathaacharya^, and emerged as a winner! In lieu of the same, \*SreemadhRaghavendraTheertharu^ is 'Completely Aware' of the pangs of sufferings of this overwhelming majority of devotees who crave for the legendary ^Paramakarunya^ that flows forth as eternally as the ^^River Ganga^^. Hordes of devotees ceaselessly crave to be administered with this same 'Heaven Sent Antidote' from the ever 'Compassionate Hands' of \*SreemadhRaghavendraTheertharu^ that is

empowered to effectively negate all their collective sufferings! Indeed, this ‘Truth Factor’ is the ‘Most Vital Cause’ for the unmatched ‘Divine Draw’ that is instantaneously inferable by merely uttering the ‘Auspicious Title’ of \*Sreemadh RaghavendraTheertharu^. This is the ‘Core Essence’ of the Eternally Timeless Message of \*GuruSaarvabhoushaRaghavendraSwamigalavaru^, also known as ^Aparoksheekruta Sreesharu, Mahaabhaasyacharyaru, Parimalachaaryaru, Tippanyaachaaryaru, Sangeeta Pitamaharu, Agamyamahimaru and Patitoudhaarakaru^ on the Auspicious Occasion of His 341st Maha Aaradhana Mahotsava, ^^MoolaBrundavana^^ at ^^Manchale Kshetra^^. \*SreemadhRaghavendraTheertharu^ bestows His Immense Grace upon each one of the genial \*HariDasa^ who in turn are all great devotees in their own right, and as a result stood liquidated of all ‘Nescience’ that each one of them may have harbored and subsequently atoned for the same. This stupendous changeover brought about in all such \*Haridasa^ is never mere thaumaturgy on the part of \*SreemadhRaghavendraTheertharu^, but rather a ‘Selfless Dispersion of Accumulated Effulgence’ garnered during all famed Incarnations of \*Prahlada-Bahleeka-Vyaasa Raaja-Raghavendra^ and the cumulative meritorious fortune of being within the chosen inner primordial circle of \*SarvottamaMoolaNarayana^. Those \*Haridasa^, on their part, in a complimentary show of ‘Divine Bravura’ in turn chose to reciprocate this ceaseless receipt of credits of “Infinite Eleemosynary Compassionate Benevolence” from \*SreemadhRaghavendraTheertharu^ by means of their own [[Compositions]], the vast extent of the ‘Cognoscente Qualities’ of \*SreemadhRaghavendraTheertharu^, each in their own unique style. This apart, many such \*Haridasa^ have ‘Seen with their Own Auspicious Eyes’ the ‘Magnificent Omnipresence’ of \*SreemadhRaghavendra Theertharu^ in the ^^MoolaBrundavana^^ at ^^Mantralaya^^ and have vouchsafed for this ‘Supreme Palimpsest’ in rapturous [[Compositions]] that followed soon after in unstoppable torrents!

Thus as it is too well known, [[\*SreemadhRaghavendraVijayaha^]], the Biography Composed by “Mukhtiyogya” \*Pandit Narayanachar^, a “Poorvaashrama” Nephew of \*SreemadhRaghavendraTheertharu^, marvelously chronicles the Epic Saga of “Mukhtiyogya” \*Mahabhaashya Venkatanathaacharya's^ journey through various stages of 'Janana', 'Baalya', 'Bramhacharya', 'Gruhasta' and 'Sanyaasa'. ^^Tirumala^^, ^^Bhuvanagiri^^, ^^Madurai^^, ^^KaveriPatna^^, ^Kumbakonam^ and ^^Tanjavur^^ are the chosen 'Stages' for enacting this last Incarnation of the “Mukhtiyogya” Celestial \*Shankukarna^ (Chapter-6). The immensely moving 'divinely humane story' in each of these impressionable stages traversed by \*Mahaabhaashya Venkatanathaacharya^ is emotional enough to melt even the most stonehearted of souls into liquid wax. The Biography, [[\*SreemadhRaghavendraVijayaha^]] successfully upholds the Ultimate Triumph of unflinching rock hard inner faith over all mitigating hardships. The [[Holy Biography]] successfully mirrors the Ultimate Triumph of Supreme Knowledge over constantly plaguing cesspools of insufferable ignorance. The [[Holy Biography]] successfully highlights the Ultimate Triumph of the Eternal ^^Tenets ^^ of [[Tatva Vaada]] of \*VayujeevottamaSreeman Madhwacharyaru^ in the Limitless Ocean of Vedanta. Last but not the least, the Holy Biography [[\*Sreemadh Raghavendra Vijayaha^]] **SUCCESSFULLY UPHOLDS THE ULTIMATE TRIUMPH OF THE SUPREMELY UNCHANGEABLE DEEMED WILL OF**

**\*SARVOTTAMAMOOLANARAYANA^ TOWARDS HIS CHOSEN DEVOTEE  
\*PARAMA HARI BAKTHA SHANKUKARNA^!** Indeed, such a Supreme Will of  
\*SarvottamaMoolaNarayana^ enabled an extremely reluctant \*Mahabhaashya  
Venkatanathaacharya^ to 'Occupy' the "**MOST SACROSANCT AND HOLY  
\*^SARVAJGNA PEETA\*^ -- THE VEDANTA VIDYA SIMHAASANA**". This  
coupled with the 'Infinite Immensity' of the sum total fructification of the collective  
Blessings received from \*BaghwanVedaVyaasaru^,  
\*VayujeevottamaSreemanMadhwacharyaru^, \*JayaThirthaShreepaadaru^,  
\*VyasaRaajaru^, \*VijayeendraTheertharu^ and \*SudheendraTheertharu^ enables  
\*Mahaabhaashya Venkatanathaacharya^ to excel in the discharge of all Pontifical  
Obligations as **\*RAGHAVENDRA THEERTHARU^**. The Rest as the saying goes is  
**GOLDEN HISTORY!** These very same enormous merits are now being distributed by  
\*Sreemadh RaghavendraTheertharu^ for the collective benefit of All of Mankind for All  
Time to Come!

**chalam \*YATI^naam roopam achalam pratimaatmakam||{San.}**

The most sacred of all Pontifical Reign of \*SreemadhRaghavendraTheertharu^ stretched to nearly five decades and from then on more than three Centuries of supremely kind benevolence that is being effused selflessly from within the sacrosanct confines of the ^^MoolaBrundavana^^ at ^Mantralaya^, never ceases to amaze even the most harshest of critic, who are wont to melt away like softest butter on a sizzling hot pan. Some of the earliest miracles of \*SreemadhRaghavendraTheertharu^ consists of transforming the unlettered devotee \*Venkanna^ into a Minister of a provincial county. Enabling occurrence of life giving water even in the most arid of deserts and thereby alleviating the thirst of a chaste wife of a devotee who was undergoing birth pangs and offering of a most welcoming and soothing shade by holding aloft a piece of saffron robes. \*SreemadhRaghavendraTheertharu^ also helps in bringing back into the fold a sworn sinner who upon becoming repentant, is duly sprinkled with ^Shankodaka^. \*SreemadhRaghavendraTheertharu^ also revives the scion of a royal family who is given up for dead after having been bitten by a serpent, much to the joy of the nobles of that particular Kingdom. In another similar incident \*SreemadhRaghavendraTheertharu^ also successfully revives the young son of a local chieftain who had accidentally perished upon slipping into a huge cauldron filled to the brim with farm fresh mango slurry. Indeed one of the most rare of rare occurrence is the presence of a true \*VidyaGuru^, read as \*SreemadhRaghavendraTheertharu^, who is capable of leading an individual onto the time tested path of true liberation. Even if somehow one manages to find such a \*VidyaGuru^, even then such worthies are very few indeed and can be counted with ones fingers. Such a \*VidyaGuru^, must never himself suffer from any type of diseases or malfunctions of his physical body. Even during His "Poorvaashrama" days when faced with the most virulent form of hunger in its utterly darkest reality, \*VeenaVenkatanatha^ never ever even for a slightest moment became unfazed and never ever let go of the Dharma that he was committed to tread, apart from exercising the strictest control over all the five senses. Such an absolutely praiseworthy quality would indeed come in most handy during the future pontifical reign as \*SreemadhRaghavendraTheertharu^, the very perfect picture of absolute disenchantment from all worldly things.

\*SreemadhRaghavendraTheertharu^ time and again enables occurrence of whatever wish that a faithful devotee seeks for, a feat that is unrivalled and unmatched even to this day and age. Even though one might argue that other most eminent \*Madhwa Pontiffs^ also happen to possess these very same qualities, one most special factor that sets \*SreemadhRaghavendraTheertharu^ as a class apart is the quality of the most auspicious of all demeanor, termed as ^Mangala^, with a spectacularly auspicious celestial divinity in terms of physical countenance that is totally devoid of all manners of shortcomings that is so typically to human beings. Thus \*SreemadhRaghavendraTheertharu^ is endowed with a similar breathtaking physical form that augurs very well with His original ^MoolaRoopa^ of the \*Celestial Shankukarna^. One most vital factor behind this is of course the most special of all Omnipresence of hierarchy \*Celestial Vayu^ within \*SreemadhRaghavendraTheertharu^, as a result of which the latter is enabled to bask in the reflected glory of the primordial ^MoolaRoopa^ even upon reincarnating in this ^Kali Yuga^. Another superlative aspect that is not to be missed is that \*SreemadhRaghavendraTheertharu^ is guaranteed to possess more than ^Seventeen^ rarest of rare qualities that are compulsorily unique to renowned hierarchy \*Celestials^. Thus owing to these two most rare occurrences, today, \*SreemadhRaghavendraTheertharu's^ everlasting fame and grandiose glory is as wide spread as the brightly shining Sun and Stars spread across Infinite constellation of the entire Cosmos and yonder. Owing to a special Omnipresence of the topmost hierarchy \*Celestial Vayu^, \*SreemadhRaghavendraTheertharu^ strides like a veritable Colossus amidst a Galaxy of \*Madhwa Pontiffs^. Even in the most stringent of all accidental occurrences of natural calamities, \*SreemadhRaghavendraTheertharu^ remains supremely unperturbed and unaffected, constantly mediating upon the Supreme Godhead, read as \*SarvottamaSreemanMoolaRama^. \*SreemadhRaghavendraTheertharu^ never ever effuses hatred towards even the most wicked of all enemies and at the same time applies soothing balm of understanding friendship towards one and all. \*SreemadhRaghavendraTheertharu^ effortlessly eradicates evil scourges of gins, goblins, devils and ghouls and offers liberation to such tormented souls owing to His never ending compassion towards such unfortunately misplaced and lost souls. \*SreemadhRaghavendraTheertharu^ appears as the magnificently broad and stoutest of all bridges that is constructed permanently over heaving tempestuous Oceans of familial strife with a guaranteed promise of safe crossing. It is apt to mention here that once at the noted pilgrim center of ^Tanjavur^, the entire region was laid waste by never seen before famine that is so harsh that entire population gets uprooted and becomes refugees in their own ancestral lands that they had tilled, owned and lived off for generations bygone. The just ruler of the land, \*VijayaRaghava^ ultimately seeks the refuge of none other than \*SreemadhRaghavendraTheertharu^, who immediately agrees to come to the succor of the hapless populace of the region. Eventually \*SreemadhRaghavendraTheertharu^ enables performance of immensely meritorious deeds from the hands of the noble King \*VijayaRaghava^, such as many an auspicious fire rituals and timely acts of saving Dharma and most importantly halting cruel practices such as willful slaughter of innocent livestock. Thus the long suffering populace of the region who were hard put for food for more than a decade now, are suddenly faced with an easy access to overflowing warehouses full of life sustaining and energizing food grains, a most benevolent gift from none other than \*SreemadhRaghavendraTheertharu^.

This is after the barren skies open up once again as never before and torrential rains cascade down upon parched and baked dry lands filling long forgotten lakes, wells and estuaries, not to speak of the now swollen lifeline of River ^Kaveri^. Even to this day \*SreemadhRaghavendraTheertharu^ gets done countless number of noble deeds from a legion of His dynasty of diehard devotees who simply carry out all of His demand be it propagation of ^TatvaVaada^, or performance of many an auspicious ritual or performance of compulsory ablutions to dead and departed ancestors or last but not the least never ending acts of charity involving feeding millions upon millions of hungry mouths day in and day out, throughout the year. \*SreemadhRaghavendraTheertharu^ also grants an inner eye to those who are themselves devoid of light and vision, imparts superlative Knowledge to those who are born imbeciles to the wise World and shows a path to those individuals whose familial life itself is as akin to a barren wasteland. During the Incarnation as \*SreemadhRaghavendraTheertharu^, the magnitude of service rendered to the society at large is indeed awesome and mind boggling to chronicle, of course brought about by the very same supreme deemed will of none other than \*SarvottamaSreemanMoolaRama^. One most vital factor that distinguishes this Incarnation of \*SreemadhRaghavendraTheertharu^ is that the same volume of service is still being performed from within the sacred confines of the sacrosanct ^^MoolaBrundavana^^ at ^Mantralaya^, a feat that is beyond ordinary human comprehension. Indeed, this is a water tight case of testimony to the very fact that none other than \*SarvottamaMoolaNarayana^ is Himself spectacularly Omnipresent within such a \*SreemadhRaghavendraTheertharu^ in ^Five^ superlative manifestations and thereupon is enabling performance of noble deeds that benefits the whole World at large and moreover is enabling mountainous credit that arises from the same to be constantly accredited to the sole account of His truest devotee, none other than \*SreemadhRaghavendraTheertharu^. Not to be outdone none other than \*VayuJeevottamaSreemanMadhwacharyaru^, Himself most aware of this supreme deemed will of such a \*SarvottamaMoolaNarayana^ in getting monumental deeds performed by \*SreemadhRaghavendraTheertharu^, is also Omnipresent most specially within the latter and on account of the same rings is constant onset of auspicious tidings ^Mangala^, at all times. That is why the spectacular title of ||\*GURUSAARVABHOUMA^|| bestowed most befittingly upon \*SreemadhRaghavendraTheertharu^ is indeed most apt and what more the very coinage of the explicit adjective of \*Gurusaarvabhoma^ attains wholesome meaning only after the same is prefixed to \*SreemadhRaghavendraTheertharu^. Thus, this most supreme of all Truths is still most relevant even after more than three Centuries that has passed ever since \*SreemadhRaghavendraTheertharu^ entered the ^^MoolaBrundavana^^ at ^Mantralaya^. Many a malady of many an unfortunate sufferers that is given up as a lost cause even by the most gifted of modern medical practitioners is miraculously cured by all those who have sought ultimate refuge at the ^Lotus Feet^ of \*SreemadhRaghavendraTheertharu^ at ^Mantralaya^, even as a last resort. Today this supremely kind benevolence of \*SreemadhRaghavendraTheertharu^ effortlessly transgresses all known manmade barriers and then some. Of course, the same is not a very great surprise to put it mildly, for the Omniscience of \*SarvottamaMoolaNarayana^ is never restricted to only one small region or a one particular ethnic group, but indeed is as vast, nay even encompasses the Infinite stretches of the Cosmos itself. It would not



tantamount to an exaggeration if one mentions that it is hard to find an individual who has not heard about the everlasting fame of \*SreemadhRaghavendraTheertharu^, even in today's fast paced World. In each and every earlier Incarnation utter devotional servitude was extended to one uniquely superlative manifestation of \*SarvottamaMoolaNarayana^, such as \*SarvottamaUghraNarasimha^ during the Incarnation as \*Prahlada^. Thereafter epochal service was rendered at the ^Lotus Feet^ of \*SarvottamaMoolaGopalaKrushna^ during the Incarnation as \*VyasaTheertharu^. Last but never ever the least, during the most auspicious Incarnation as \*SreemadhRaghavendraTheertharu^, a wholesome entity of not one or two but FIVE superlative manifestations of \*SarvottamaSreemanMoolaNarayana^, being \*Rama-Narahari-Krushna-VedaVyasa-Narayana^, is served with such a hitherto unseen awesome magnitude of devotion that the same has now totally succeeded in raising the devotional stakes to such unreachable heights, that there is no competition whatsoever at all in the distant horizon. Now, all such mountainous merits is thus supremely manifest from within the most sacrosanct ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ at ^Mantralaya^. Therefore, none other than the awesome duo of \*VayuJeevottamaSreemanMadhwacharyaru^ and \*JayaTirthaShreepaadaru^, who upon being on the constant lookout for a most suitable safe haven to continue with their enormous influences, have themselves now chosen such a \*SreemadhRaghavendraTheertharu^ who is present within the sacrosanct confines of the ^^MoolaBrundavana^^ at ^Mantralaya^, as the principal medium to further all their preset agenda, of course with the prior concurrence of none other than \*SarvottamaSreemanMoolaRama^. Thus it would be most apt for an individual to surrender totally at the ^Lotus Feet^ of such a \*SreemadhRaghavendraTheertharu^ and thereby reap added-on benefits from the kindest benevolences of \*VayuJeevottamaSreemanMadhwacharyaru^ and \*JayaTirthaShreepaadaru^ who are especially Omnipresent there and are automatically appeased. It is up to only the hierarchy Celestial \*Vayu^ who shall employ His own good offices in order to espouse the cause of a chosen individual and ultimately beget choice hierarchy liberation from none other than \*SarvottamaMoolaNarayana^. Therefore it is of paramount importance to perform eulogy of one's \*VidyaGuru^ leading all the way right up to \*Aadhi Guru^ - \*VayuJeevottamaSreemanMadhwacharyaru^ and \*MoolaGuru^, none other than \*SarvottamaMoolaNarayana^, in strictest adherence to preset hierarchy stature. Upon observance of the same, \*SarvottamaMoolaNarayana^ shall be supremely pleased enough to enable flow of His supreme kind benevolence inculcating the most prized boon of choicest liberation to a chosen doer of righteous duty task. It must be noted that one has to perform eulogy of all those \*Celestials^ who have themselves adorned auspicious Incarnations at some point of Time, in the similar manner in which such an eulogy is performed to their unique ^MoolaRoopa^, also. The inference that is not to be missed at any cost here is that the incarnated \*Celestial^ automatically inherits, nay demands, the same amount of hierarchy wise merits that is credited with the primordial ^MoolaRoopa^, without any difference at all between the two. Applying such an inference, \*SreemadhRaghavendraTheertharu^ and other earlier Incarnations such as \*Prahlada^, \*Baahlika^ and \*VyasaTheertharu^ all come to occupy the exalted domain of ^Karmaja Celestials^ (nineteenth grade, but due to a most special Omnipresence of hierarchy \*Celestial Vayu^, this hierarchy domain presently stands upgraded to the

fifteenth grade), in a preset hierarchy and thus eulogy of all these worthies must be performed with this intrinsic characteristic occurrence of theirs in mind. This then would certainly result in their collective benevolence which is indeed most guaranteed and welcome. On the contrary if such \*Celestials^ are eulogized in a manner which seems to imply that they occupy the pinnacle in the \*Celestial^ hierarchy ladder, then this is where things tend to go wrong, gravely. Another offshoot of such a wrong eulogy of \*Celestials^ is that the same leads to eventual dislocation/demotion of these \*Celestials^ from their preset hierarchy positioning, for no fault of theirs, which indeed no devotee worth would wish for or want. During the first Incarnation as \*Prahlada^, it is shown without an iota of doubt that the lifespan ordained to any individual is indeed most fortunate and noteworthy and therefore any individual must never waste even a nanosecond of such a lifespan in pursuit of falsehood but on the contrary must start his quest for the eternal truth right away from childhood. Since there occurred a most special Omnipresence of none other than hierarchy \*Celestial Vayu^ in the devoted \*Prahlada^, the latter could withstand enormous amounts of hardships that he was subjected to from his own evil father the doomed demon ‘h i r a n y a k a s h i p u’. Similarly, such a most special Omnipresence of \*VayuJeevottamaSreemanMadhwacharyaru^ also continued unabated in the later Incarnation of \*VyasaTheertharu^, enabling the latter to achieve path breaking feats. Therefore, such exemplary examples always makes one aware of how ones’ own individual lifespan must be utilized to the fullest. A fact seconded time and again by a plethora of awe inspiring texts composed by above mentioned luminaries. Here, amidst such a treasure house of supreme Knowledge is tucked away a most vital ideologue that encompasses the whole gamut of the eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaSreemanMadhwacharyaru^ thus:-

**\*ShreemanMadhwamate^ \*Harihi^parataraha Satya Jagattatvoto binnaaha jeevaganaaha \*Hare^ranucharaaha neechocchabhaavam gataaha|  
^Mukti^rnyijasukhaanubhootihi amalaabhaktischa tatsaadhanam hyakshyaad tritayam pramaanamakhilaamnaayikavedyo \*HARIHI^||{San.}**

Following the same to in all its totality without even an ounce of deviation, none other than \*SreemadhRaghavendraTheertharu^ continues to course through this last Incarnation of the \*Celestial Shankukarna^ from within the sacred confines of the ^^MoolaBrundavana^^ at ^Mantralaya^, ceaselessly adding further Infinite merits to the already by now overflowing mountainous merits of all previous Incarnations. Another clinching evidence to further substantiate the reincarnation of the \*Celestial Shankukarna^ who in the ^MoolaRoopa^ resides in the rarified domain of ^Sathyaloka^ offering humblest servitude at the ^Lotus Feet^ of the hierarchy \*Celestial ChaturmukhaBramha^, is that in the present Incarnation of \*SreemadhRaghavendraTheertharu^ during ^KaliYuga^, epochal servitude at the ^Lotus Feet^ of the superlative Icon of \*SarvottamaSreemanMoolaRama^, handcrafted by none other than the topmost hierarchy Celestial “muktiyogya” \*ChaturmukhaBramha^, continues to this day.

**\*Shankhukarnaakhyadevastu^ \*Chaturmukha Bramha^shaapaascha bhootale|  
\*Prahlaada^ iti vikhyaato bhoobhaarakshapane rataha||**

**\*Prahlaadarajaha^ pratamo \*Vyasa Raja^ sa yeva cha|  
sa yeva \*RAGHAVENDRA^akhya \*Yati^roopena sarvadaa||  
kalouyuge \*SREEMAN MOOLARAMA^sevaam  
kurvanmantraalayebhaveth||{San.}**

All the ^Seven Chapters^ of this Paper seriatim titled [[Muktitatvavinirnayaha]] owes a lot to the ‘Eternally Evergreen Springs’ located in the Oasis of Devotion directed towards the ^Lotus Feet^ of \*VidyaGuruRaghavendraTheerthaShreepadaru^ and \*BharatiramanaMukhyapranaantargathaAkhilaandakotiBramhaandaNayakaLakshmiPad mavathisametaSarvottamaTirumalaVenkateshwara^^.

**asmadh\*VidyaGuruRaghavendra^naamaadhikyam kavihi ko vaanuvaryayeth|  
tathaapi tatprasaadena bhaktyaa kinchidvadaamyaham||{San.}**

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

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1. [[SreeVenkateshwaraMangalashaasanam]], Anonymous Holy Work.
2. [[BhramhaandaPurana]], courtesy \*BhagwanVedaVyasaru^.
3. [[SreemadhBhagavataTaatsparyaNirnayaha]], courtesy \*VayujeevottamaSreemanMadhwacharyaru^.
4. [[SreemadhRaghavendraVijayaha]], Holy Biography courtesy \*Pandit Narayanachar^.
5. [[Gurugunastavana]], courtesy \*SreemadhVaadeendraTheertharu^.
6. [[SreemadhRaghavendraStotra]], courtesy \*Appannacharyaru^.
7. Web courtesy, webmaster, [www.gururaghavendra.org](http://www.gururaghavendra.org)

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**mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|**

**\*JAYATHEERTHAA^khyatanihi bhaasataame hrudambare||{San.}**

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{{Scripted in the vicinity of the consecrated shrine of \*LakshmiNarasimha^ and ^^Mrittika Brundavana^^ of \*JayaTirthaShreepadaru^, ^Bharatha Varsha, Bharatha Khanda^}}

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**kaayena vaacha manasendhriyirvaa buddhyaatmanaavaanuskrutasvabaavaath|  
karomi yadhyathsakalam parasmyi sreemannarayanayethi samarpayaami||{San.}**

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**\*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

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((This Paper seriatim as titled is **CONCLUDED** as per the sole independent disposal of \*HariVayuGuruRaghavendraru^.))

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