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**PRESENTS**

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

**{DURMUKHI NAAMA SAMVATSARA PHALGUNAMAASA NIYAAMA  
SHREEPADMAAGOVINDAAYA NAMAHA }**

**[[[ namo athyanthadayaalave ]]]  
{{Discrete celestial libations occurring in literary works of  
SreemadhRaghavendraTheertharu}}**

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**{'Upanyaasa' On the Auspicious Occasion of  
of SreeGurusarvabhoomara Pattabhisheka**

**and**

**SreeGurusarvabhoomara Varadanti Mahotsava, 2017}**

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**//Karthru// TIRUMALA VENKATA**

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

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**||OM||shreelakshmeehrudambhojamadhupaayita maanasam| noumi narayanam  
devam sarvesham mokshadam vibhum||**

**jgnaanavyiraagya sadhbaktipoorna shreepaananaayakam|  
venkataachalapuraadeesham kuladevam namaayaham||  
shreemadhwachandraha dvijavrundavandyaha shreepaavamaanaamala  
saagarotaha|**

**shreevishnubhaktotpalamodakaaree lasatvayam maddhrudayaambare sadaa||  
teekaakrudvyaasaraajaarya vijayeendra yateeshvaraan| raghavendra guroon vande  
sampadraayaartha kovidaan||{San.}||OM||**

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**PHASE -1 : [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations  
occurring in literary works of SreemadhRaghavendraTheertharu }}**

**||OM||Vaasudevaaya Namaha||Shriyi Namaha|| Bhoomyi Namaha||  
Chaturvyooahaayanamaha Namaha|| Shaktyi Namaha|| Pratistaaya Namaha||  
Samvide Namaha|| Spoortyi Namaha|| Pravruttyi Namaha|| Kalaayi Namaha||  
Vidyaayi Namaha|| Matyi Namaha|| Niryatyi Namaha|| Maayaayi Namaha||  
Kaalaaya Namaha|| Purshaaya Namaha|| Aatmane|| Antaraatmane Namaha||  
Jgnaatmane Namaha|| Paramaatmane Namaha||Sarpebhyo Namaha|| Nirutaye  
Namaha|| Kumudaaya Namaha|| Kumadaakshyaaya Namaha||**

**ShreeBhaarateeramanamukhyapraanaantargata Rangashaayanamaha Namaha||**  
**Pratechedikpataye varunaaya Namaha|| Brahmane Namaha|| Pushkaraaya**  
**Namaha|| Kaalaaya Namaha|| Pushkarakshaaya Namaha||**  
**ShreeBhaarateeramanamukhyapraanaantargata Rangashaayanamaha Namaha||**  
**Vaayavyakonaadhipataye shrepravahavaayave Namaha|| Garudaaya Namaha||**  
**Durgaayi Namaha|| Sarsvatyi Namaha|| Hriyi Namaha|| Shreerangeshaaya**  
**Namaha|| Uttaradikpaalaya kuberaaya Namaha|| Ganaadhipataye Namaha||**  
**Garudaaya Namaha|| Vaasudevaaya Namaha|| Shaarganee Namaha||**  
**Shreenivaasaaya Namaha|| ShreeBhaarateeramanamukhyapraanaantargata**  
**Rangashaayanamaha Namaha|| Aagneeyadigadhipataye agnaye Namaha||**  
**Garudaaya Namaha||Eeshaanaaya Namaha|| Ashvibhya Namaha||**  
**Padmanaabhaaya Namaha|| ShreeBhaarateeramanamukhyapraanaantargata**  
**Rangashaayanamaha Namaha|| Dakshinadikpataye yamaaya Namaha|| Keertyi**  
**Namaha|| Spoortyi Namaha|| Maayaayi Namaha||OM||**

Dedicated to dramatic memories of temporal abode of “ShreeRanganatha” housed within the sprawling and fantabulous “Rangamantapam” atop Tirumala from 1320-1360AD. “Utsavamurthy” of ShreeRanganatha along with His divine consort “ShreeRanganayaki” were shifted from the famed center of “ShreeRangam” sometime during 1310-1320AD, in order to safeguard the same from marauding invaders from across the Hindukush mountains and consecrated atop Tirumala till the period of danger was over. These indefatigable saviors, some of whom had even suspended themselves days on end at the end of ropes, went without food or water, braving utterly inclement weather, hanging for dear life as it were, grasping the precious “Utsavamurthys” in tightest grip, all the time dangling precariously above immensely deep gorges days on end, en route to the abode of Tirumala, with only the awesome tile of ||**RANGANATHA**|| for comfort. Even after lapse of several hundred years this “Rangamantapam” still reverberates with sonorously booming chants of thousands of “Pancharatra” worshippers who too had fled towards Tirumala, fearing persecution. In fact so awesome was their devotional commitment, that these worthies of faith had even tutored their pet parrots to constantly chant the utmost auspicious titles and delirious synonyms of none other ||**RANGANATHA**|| and thereby booked themselves as frontrunners for onset of choicest hierarchy liberation, with offerings of such discrete celestial libations.

padmaadhiraaje garudaadhiraaje virancharaaje suraraajaraaje|  
 tryilokyaraajekhilaraajaraaje **SHREERANGARAAJE** ramataam mano me||  
 neelaabhjavarne bhujapoornakarne karnaatanetre kamalaakalatre|  
 shreemallarange jitamallarange **SHREERANGARANGE** ramataam mano me||  
 lakshmeenivaase jagataamnivaase hrutpadmavaase ravibimbavaase|  
 ksheeraabhdhivaase jagadekaleele mandaaramaalaankita chaaruphaale||  
 dyityaantakaalekhilalokamoule **SHREERANGALEELE** ramataam mano me|  
 amoghanidre jagadekanidre videhanidre cha samudranidre||  
 shreeyoga nidre sukhayoganidre **SHREERANGANIDRE** ramataam mano me|  
 aanandaroope nijabhoodharoope brahmaswaroope kshitimoortiroope kshiti||  
 vichitraroope ramaneeyaroope **SHREERANGAROOPE** ramataam mano me|  
 sachitrashaayi jagadekashaayee nandaankashaayi kamalaankashaayee||

ambodhishaayi vatapatrashaayee **SHREERANGASHAAYEE** ramataam mano me|  
sakaladuritaahaaree bhoomibhaaraapahaaree dashamukhakula haaree  
dyityadarpaapahaaree|

sulalitakrutachaaree paarijaataapahaaree| tribhuvana bhaya haaree priyaataam  
shreemuraaree||{San.}

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**sarvabhootahitaarthaaya lokopakaaraleelaayaa samudram yaahi kalyaani**  
**sarvabhootahitaaya vyi sarvalokahithyishinee kalmashaapahaa theertham**  
**pumsaam||{san.}**

**namaha karaalavadane kalikalmashanaashini|**  
**kaveramunisambhoote gruhaanaarghyam namostu te||{San.}**

Waters of great Rivers, through the medium of which any individual wishes to perform discrete libations to chosen celestials can vary from Rivers' Ganga, Yamuna, Kaveri, and the like, occurring in dual forms. The first one is obviously an abstract insentient form, while the second one is more important and the other is an utterly lively sentient form. Hence it is utmost imperative that one is aware of the omnipresence of phalanx of renowned "Tirthaabhimaani" celestials with their respective spouses in tow and of course within them omnipresent none other than the hoary celestial Ganga Devi, of course occurring in preset hierarchical modes. Therefore it is imperative that all offerings of celestial libations, discrete or otherwise, must be directed towards the superlative one who is forever omnipresent within such holy waters, within BhaaratiramanaMukhyaPrana and He is none other than SarvottamaRanganatha. Sarvottama Ranganatha is the supreme one who is totally devoid of any or all manners of bondages, He is the eminent one who has direct connection with the eternal [[Vedas]], He is the very source of the eternal [[Vedas]], and through this He is connected with everyone and everything in the Grand Cosmos and yet He is supremely detached from any manners of shackles, He is the sole progenitor of even the topmost hierarchy celestial Chaturmukha Brahma, even though He is the main purpose of all offerings made in all sacred fire rituals and yet he remains supremely aloof from all such offerings, He is the very embodiment of the timeless one who is eternally abstract, He is the sole causative for all occurrences, He is the only entity that is an eternal certainty in grandiose cosmic design and He is wholesomely complete in all respects and self contained within His own self and without, too. SarvottamaRanganatha's presence is manifest everywhere, with His limbs, eyes and ears, indeed the whole gamut of physical presence omniscient constantly at all times, everywhere. This is the sole inescapable reality for one and all. Such a SarvottamaRanganatha transgresses into a variety of mind boggling sub entities, merely by His supreme will and shall never be visible to anyone, even though His presence is guaranteed everywhere. This is similar to the manner in which flames of fires are dormant and invisible within dry wooden tinder. Such a SarvottamaRanganatha is the sole causative for past-present-future time continuum and hence He is the primordial celestial above one and all, He is the supreme monarch sovereign independent suzerain, ruling roost forever.

It is a factoid that creation tends to stem forth from nature and natural abilities to procreate, a process that owes its origin at the Lotus Feet of none other than SarvottamaRanganatha, who is the very personification of indestructibility, omnipotent and is the sole refuge for all. SarvottamaRanganatha is beyond snares of limbs and He is the very epitome of victory and is the veritable blaze within fiery flames. Such a SarvottamaRanganatha as per the loftiest of lofty notations contained in the eternal [[Vedas]] initiates acts of creation afresh, from residual matter that rests cozily in His broadest chest region. Thus it is such a SarvottamaRanganatha alone who initiates occurrences of fresh life sustaining waters, of course the hierarchy celestial Vayu being very much present in the same real body politic of such a SarvottamaRanganatha. In due course, SarvottamaRanganatha vindicates different phase sustenance for different types of mass and matter that now stream forth in unstoppable torrents. Such a SarvottamaRanganatha who is the very epitome of knowledge is forever imprinted within the extraordinary intellects of masterly geniuses created by Him alone. Indeed the very fire and zeal of such intellectuals are nothing but mirror images of the primordial fiery energies emanating from none other than SarvottamaRanganatha, Himself. Thus all living beings are mere concoction of such primordial elements such as air, earth, fire and water. Unfortunately, though living beings harbor false notions that they are a permanent entity, even as unknown to them their lifespan keep ebbing away by the very passing second. Added to such misfortunes, if individuals come to be swayed by snare of limbs then woe betide their fate that would well neigh pull them towards utterly stark ignorance. End result of all such mishaps is that individuals would then be forever trapped in never ending cycles of deaths and births, coming to enjoy their debt in terms of sins and merits of bygone births. Thus it is most notable that as long as individuals do not make any effort to enter the vibrant world of TatvaVaada, read as the eternal school of thought of VayuJeevottamaSreemanMadhwacharyaru, till such time they are bound by endless cycles of rebirths.

**jgnaanee madhwo maatarishvaamahaasantam jagatpatim|  
hanumadhbheemamadhwaakhyaastrayo vaayusutaa emey||{San.}**

On the other hand, fortunate individual who manage to overcome snares of limbs and puts it in place and rises towards a hoary world of bliss is on a surefooted path towards hierarchical liberation. Such an individual shall never be affected in any manner whatsoever by negativities of anger, lust or revenge. To such an individual nothing matters but the elixir of true knowledge as occurring in TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru. Over extended periods of time such individuals will eventually come to be known as harbingers of great “Aaparokshagnana” (knowledge of abstract) and shall be aware of all past present and future happenings too. Since such an individual would not be too much bothered by the fruits of his duties, while he shall stand a very good chance of unshackled from all forms of bondages too. Such an individual who harbors knowledge of TatvaVaada of VayuJeevottamaSreemanMadhwacharyaru shall be capable of calming down any tempest that would normally upset even the mightiest of might oceans’. Astonishingly such an individual would then be judged as being liberated even while harboring a physical form, solely owing to the superlative levels of knowledge of the TatvaVaada School of thought

of VayuJeevottamaSreemanMadhwacharyaru. Further, such an individual would also automatically come to harbor highest levels of meritorious forms of yoga and thereby become qualified to vacate mitigating bondages of other deserving individuals too, further enabling coexistence within cloistered domains where each one of them can prosper incognito, pursuing an unquenchable thirst of supreme knowledge, read as TatvaVaada School of thought of none other than VayuJeevottamaSreemanMadhwacharyaru.

asprushta doshagandhaaya kalyaanagunasindhave|  
namo namo bhaktamuktidaayine **SHESHASHAAYINE**||{San.}

It is with this mindset alone that all libations would tantamount to an act of paying obeisance at the Lotus Feet of SarvottamaRanganatha, properly initiated with droplets of sanctified waters' contained within sacred "Shankamudra", since no one is fully qualified to perform ritual bath to SarvottamaRanganatha, excepting the topmost hierarchy Goddess MahaLakshmiDevi. It is of utmost important duty of all individuals to appease such a SarvottamaRanganatha in order to achieve hierarchy liberated bliss, of course through the medium of effusion of devotion at His Lotus Feet always. But such a SarvottamaRanganatha remains supremely unmoved, unaffected, nor does He crave for favors from anyone at all. Therefore it is for our own individual conscious elevation alone that one needs to appease such a SarvottamaRanganatha at all times. Ultimately a supremely appeased SarvottamaRanganatha shall then ordain onset of choicest hierarchy liberation to such individuals, with evacuation from all manners of physical bondages, cast aside within swirly waters of River Viraja, permanently, of course through the good offices of handpicked and chosen celestials' who happen to hold prized posts of "Brahma" in respective time epochs.

||swaaadeena trividachetanaa chetana swarooma stithipravruithi bedham  
kleshakarmaadya seshadoshaasamsprushtam swaabaavikaa  
navadikadishayajnaana bhalayisvaryaa veerya shakti tejasousheelya  
vaatsalyamaarga vadyava souhaarda saamyaa kaaruna maadurya  
ghaameerbryoudhaarya chaaturya sthiryaa dhyryaa shouryha parakramaa  
satyakaama satyasankalpa krutitva krutagnataadyasankeya kalyaanaguna  
ghoughamahaarnavam parabrahmabhootam purushottamam **SHREE**  
**RANGASHAAYEENAM** asmad swaaminam prabuddha nityaaniyaamyaa  
nityadaasyika rasaatmasvabaavoham tadekaanubhavahaha tadeka priyaha  
paripoornam bhagavantam vishadadamanu bhavena nirantaram anubhooya  
tandanubhavajanitaa navadhikaavishaya preetikaarita seshavastochita seshaa  
seshatyika rati roopa nityakinkaro bhavaami swaapya nityaniyaamyaa  
nityadaasyikarastama swabaanusandaana poovaka bhagavadavandikaatishaya  
swaamyadyakhilagunagananubhava janitaa preetikaarita seshashesha vastaochita  
seshasheshatyika rati roopa nityakyinkarya praaptupaaya bhoota bhakti tadupaaya  
samyagjnaana tadupaaya sameechinakriya tadanuguna saatvikataastiyaadi  
samstaatma gunaviheenaha dhurtaaraananta tadviparyaa  
yagnaanakriyaanugunaanaadi paapavaasana mahaanvaantarnimagjnaha  
tilatyilavath ghaaru vandivath dhurvivecha triguna kshana kshanan chetana

prakrutivyaaptiroopa dhuratyaya bhagavan maaya swaprakasha anaadyavidyaa  
sanchitaanantaashakya visarmsana karmapaasha pragradithaha anaagatantakaala  
sameeskshayaapi adrushtaa santaaropaayaha nikhilajantujaata sharanya  
SHREEMAN NARAYAYANA tava charanaaravindayugalam sharanamaham  
prapadyey

yevam avastitasyaapi artithvamaatrena parama kaaruniko bhagavaan  
swaanubhava preetya upaneetyikakaantikaa adhyantika nityakyinkaryikaratiroopa  
nityadaasyam daasyateeti vishwaasapoorvakam bhagavantam nityakinkarataam  
praartayeth

tavaanubhooti sambhoota preetikaarita daasataam dehi me krupayaa naatha na  
jaane gatim anyataa sarvaavastatochithaa sesha seshatyika ratistava bhaveyam  
PUNDAREEKAASHA tvameva yevam puroshvamaam yevam bhoota  
tatvayaatatmayaa bodha tadichaarahitasyaapi yetaducchaarana  
maatraelavalambanena uchaamaanaartha parmaartanishtam mey manaha  
tvameya agjnyiva kaaraya

apaarakarunaambude anaalochita visheshaa seshaloka sharanya pranaartihara  
aashritavaatsalyika mahodade anavarata vidhita nikkilabhoota vaatsalya  
mahodade anavarata vidhitanikhilabhootajaatayaa satyakaama satyasankalpa  
aapatsaka kaakutstha SREEMAN NARAYANA purushottama  
SHREERANGANATHA mama naatha namostutue|| {San.}

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*This current Paper Seriatim is patterned on the lines of hardcore tenets of TatvaVaada School of VayuJeevottamaSreemanMadhwacharyaru, owing allegiance to VyasaKoota ideologue and is indexed in a sequential order ranging from Phase - 1, notwithstanding receipt of a most reassuring imprimatur from Parimalaacharyaru. 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, [[[namo athyanthadayaalave]]] – {{Discrete celestial libations occurring in literary works of SreemadhRaghavendraTheertharu},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 immense sacredness and immeasurable pontifical sanctity of Parimalaacharyaru makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time, supremely kind benevolence of*

*Parimalaacharyaru is a constant source of inspiration for this Paper seriatim, titled [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations occurring in literary works of 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.*

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

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**namo dharmaaya mahate namaha KRUSHNAAYA vedhase|  
braahmanebhyo samaskrutya dharmaan vakshyaami shaashvataan||{San.}**

Bheeshmacharyaru, the valiant son of Emperor Shantanu and Gangadevi is named as Devavratha and is the unchallenged heir apparent to the throne of Hastinavathi. However, eventually Devavratha sacrifices all manners of wealth, fame and prosperity solely for the sake of well being of his father, Emperor Shantanu and leads the life of an eternal celibate and is known as the truly staggering personality of ||**BHEESHMA**||. Bheeshmacharyaru is tutored in the field of archery by none other than SarvottamaParashurama and functions as the commander in chief of the ‘k u r u’ armies during the famed battlefield of Kurukshetra. One of the sterling qualities of Bheeshmacharyaru is that he never slackens his iron clad will towards performance of befitting duties come what may, nor does he willfully transgresses upon anyone else’s duty too. It so happens that Emperor Shantanu, the greatest ‘k u r u’ monarch, immediately after his demise appears in front of his valorous son of immense fame and standing, none other than the great ‘k u r u’ patriarch Bheeshmacharyaru, and seeks succor of sanctified libations from sesame seeds with his outstretched hand that bursts out from fissures on the barest ground. But, the great Bheeshmacharyaru, the strictest adherer of harshest Dharma under all circumstances, declines his father’s pleas forthwith. Instead, Bheeshmacharyaru offers sanctified libations to his deceased father Emperor Shantanu only after placing the same upon dry tendrils of sacred ‘darbe’ wherein the presence of topmost hierarchy celestial ChaturmukhaBrahma at the front, followed by none other than SarvottamaJanardhana at the centre and celestial Rudra at the tip, is guaranteed. This is because, Bheeshmacharyaru is more aware than anyone else, that during previous great epoch of time, when Planet Earth slipped from its orbital position, none other than SarvottamaVaraha once again reinstates the same in its rightful orbital place in the zodiac. Thereafter, none other than SarvottamaVaraha who is immersed in a revelation act of propitiation of ancestors, happens to remove three clumps of blobs that are stuck to His fiery mane and places them upon sacred tendrils of ‘darbe’, followed by sprinkling of sesame seeds that happens to emanate from His very own sweat droplets. Thus having pacified his deceased father, Emperor Shantanu, in such a preset ‘Dharmic’ manner, Bheeshmacharyaru is showered with onset of immense stature and fame, so much so that he is even enabled to choose his place and time of demise! Indeed, Bheeshmacharyaru

owing to such strictest adherence to the preset path of Dharma is wont to have accumulated merits rivaling that of the most prized “Kapilashastee yoga”.

Owing to his strictest practice of Dharma, Bheeshmacharyaru when accosted by the hermaphrodite ‘s h i k h a n d i’, on the battlefield of Kurukshetra, casts away all his weapons and awaits his death willingly. Bheeshmacharyaru now reclines upon a bed of extremely sharp and jagged arrows starting from the hour of “Dakshinaayana” up to the most auspicious hour of “Uttaraayana punya kala”. On the bed of arrows, Bheeshmacharyaru constantly utters awesome eulogy of none other than GeetaacharyaShreeGopalaKrushna in a manner that is akin to application of soothing sandalwood paste that efficiently cools his “Aagnachakra” facilitating tectonic powers of meditation. Bheeshmacharyaru utters the infinitely superlative synonyms of GeetaacharyaShreeGopalaKrushna akin to the manner of ceaseless counting from the one hundred and ninth “Sumeru” bead in a meditation garland. In such a state, Bheesmaacharyaru’s discourse on the tenets of Dharma to Yudishtira is heard with utmost rapt attention by the likes of BhagwanVedaVyasaru, Narada, Pandavas, Sumaya, Jyimuni, Shaandilya, Dattha, Kapila, Parashurama, Vasishta, Goutama, Dhoumya, Markandeya, Sanatkumara and other preeminent celestials of immense prowess and extraordinarily divine intellect. None other than GeetaacharyaShreeGopalaKrushna Himself utters that there is no one as preeminent as Bheeshmacharyaru in the discharge of righteous deeds, in the impart of correct path of righteousness, so much so that even worthy celestials learn a thing or two from the latter’s conduct. GeetaacharyaShreeGopalaKrushna says that Bheeshmacharyaru is unrivalled in his tactful methods of vacating all manners of intractable tenets of Dharma, since the latter is the very embodiment of every known hoary tradition and then some. Therefore even powerful Emperors and holiest of holy pontiffs of the highest order express their collective gratitude with libations of sanctified waters’ to such a great personality as Bheeshmacharyaru. Eventually when Bheeshmacharyaru gives up his life, phalanx of celestials offer him libations of water befitting his immense stature, thereby propitiating all the eight auspicious “Vasuroopa” celestials amongst all of whom are omnipresent none other than VayuJeevottamaMukhyaPrana and SarvottamaRanganatha. In fact none other than GeetaacharyaShreeGopalaKrushna ingratiates onset of liberation to the ‘k u r u’ patriarch Bheeshmacharyaru by first discretely enlivening the latter with celestial libations of true knowledge.

On the other hand, since VayuJeevottamaBheemasena is the very epitome of supreme knowledge, the very same GeetaacharyaShreeGopalaKrushna completes ingratiating of the former in a sublime manner similar to carefully topping up an already filled to the brim vessel, taking precaution that the same may not overflow with excess. None other than GeetaacharyaShreeGopalaKrushna’s premeditated act of destruction is crystal clear when He decimates the evil she demon ‘p o o t a n i’ and paves way for commencement of total annihilation of phalanx of demons in the time epoch of Dwaparayuga. Eventually, GeetaacharyaShreeGopalaKrushna in the company of His trusted lieutenants, namely the undefeatable trio of VayuJeevottamaBheemasena and Arjuna, destroys eighteen “Akshohini” armies on the battlefield of Kurukshetra. VayuJeevottamaBheemasena has conquered all manners of foes both from within and without and is always wont to



propitiate none other than GeetaacharyaShreeGopalaKrushna, inculcating all manners of fruits of merits wholesomely at His Lotus Feet alone. Thus, VayuJeevottamaBheemasena is constantly alert to that magnificent supreme entity, read as GeetaacharyaShreeGopalaKrushna, without whom there is not much scope for anyone or anything else. VayuJeevottamaBheemasena always performs all tasks with the eternal notion that He is duty bound to do so and that too with pristine pure devotion at the Lotus Feet of GeetaacharyaShreeGopalaKrushna. Naturally enough VayuJeevottamaBheemasena never worries about the end results of all such true and sure fire duties that are as per the tenets of Dharma. This is practiced by VayuJeevottamaBheemasena since only He harbors meritorious levels of knowledge that is envy of even hierarchical celestials. Therefore VayuJeevottamaBheemasena never ever goes about task performances in a rigmarole manner, rather the same is carried out with the fullest levels of knowledge too. Even so, VayuJeevottamaBheemasena never harbors ill will or hatred towards any one at all and compulsorily offers all fruits of action at the Lotus Feet of GeetaacharyaShreeGopalaKrushna alone.

GeetaacharyaShreeGopalaKrushna, upon being cursed by Queen 'gandhaari', makes that same to ring true, with the eventual extinction of Yadava clansmen who fight to finish off each other. Eventually after the end of the fratricidal war that culminates with the total decimation of 'k u r u' clansmen the blind Emperor 'd h r u t h a r a s h t r a' and his wife Queen 'g a n d h a r i' are now looked after by the victorious Pandavas. Once when Emperor 'd h r u t h a r a s h t r a' accosts his nephew VayuJeevottamaBheemasena and seeks help to perform ceremonial rituals to his dead sons' in order to save them from rotting in twenty eight different hellish domain such as "taamisra, andhataamisra, rourava, mahaarourava, kumbheepaaka, kaalasootra, asipatravana, sookaramukha, andhakoopa, krumibhojana, samdamsha, taprashoormi, vajrakantaka, shaalmali, vyitarani, pooyoda, praanarodha, vishasana, laalaabhaksha, saarameyaadana, aveecha, ayahpaana, kshaarakardama, rakshoganabhojana, shoolaprota, damdashooka, avainirodana, paaryaavartana and soocheemukha". But VayuJeevottamaBheemasena refuses outright to extend any sort of help to Emperor 'd r u t h a r a s h t r a', citing that it is indeed in the fitness of things that none should extend any manners of help to all those sworn enemies of GeetaacharyaShreeGopalaKrushna, while they are alive or dead and dusted, too. VayuJeevottamaBheemasena tells Emperor 'd r u t h a r a s h t r a' to remember the utterly immoral and disgraceful conduct of the 'k u r u' assembly, especially during the arrival of none other than GeetaacharyaShreeGopalaKrushna there as an divine ambassador of peace and yet no one paid any attention at all. VayuJeevottamaBheemasena is livid with fury even now, that instead everyone sided with 'd u r y o d a n a' and exited from the 'k u r u' assembly and thereby humiliated GeetaacharyaShreeGopalaKrushna. As if that was not enough, there was a foolish attempt to imprison GeetaacharyaShreeGopalaKrushna. VayuJeevottamaBheemasena cites such abhorring conducts on the part of Emperor 'd h r u t a r a s h t r a' and refuses to extend a helping hand for performance of ceremonial rites to his undeserving cousin brothers'. VayuJeevottamaBheemasena never harbors ill will or hatred towards both Emperor 'd h r u t a r a s h t r a' and Queen 'g a n d a r i' even for a moment, when on an earlier unfortunate occasion Emperor 'd h r u t a r a s h t r a' had unsuccessfully tried to strangle him with an iron embrace. Wondrously enough, none other than

BhagwanVedaVyasaru, enables Emperor ‘d h r u t a r a s h t r a’ and Queen ‘g a n d a r i’ to once again witness the entire eighteen “Akshohini” armies on the famed battlefield of Kurukshetra, even after a long lapse of sixteen years. This stupendous sighting is reminiscent of the famed “Vishwaroopa Darshana” enabled by none other than GeetaacharyaShreeGopalaKrushna” to Pandava Prince Arjuna and to no one else. Amazingly enough, none other than BhagwanVedaVyasaru had chronicled all such incidents, namely the total destruction of eighteen “Akshohini” armies in His epic literary masterpiece, namely the [[Mahaabhaarata]] well before such events actually occurred!

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hrutpadma madhye purusham puraanam **NARAYANAM** shaashwatamaadidevam|  
sanchintya sooryaativiraajamaanam mrutyum sa yogee jitaavaamstadyiva||{San.}

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( to be continued...)

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#### **REFERENCES FOR PHASE - 1: -**

1. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

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

**{HEMALAMBINAAMA SAMVATSARA CHYITRAMAASA NIYAAMAKA  
SHREEPADMINIVISHNAVE NAMAHA }**

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**PHASE - 2 : [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations  
occurring in literary works of SreemadhRaghavendraTheertharu }}**

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**||shreeGurubhyonamahaHarihiOM||{San.}**

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Sarvottama Ranganatha is the unchallenged sovereign entity, supremely independent, all powerful and veritably an inexhaustible treasure house of merits and knowledge out of bounds for one and all, past-present-future. Sarvottama Ranganatha enables countless individuals to achieve their individual accomplishments over countless births, that too in an impartial manner and of course with no limit whatsoever on resultant merits accrued therein. In light of such awesomeness, it is utmost difficult to single out exactly as to which one particular quality is more awesome than the rest, amongst an infinite variety possessed by Sarvottama Ranganatha. So, from the point of view of this Paper seriatim titled [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations occurring in literary works of SreemadhRaghavendraTheertharu }}, the awesome quality of kindest benevolence of none other than Sarvottama Ranganatha is the grandest clincher and that too if an individual has to attain the most elusive of all, liberation, it would be only achieved if an only if Sarvottama Ranganatha wills it and not otherwise. This is so because even if an individual attains mountainous merits, there is always residual

demerits that just refuse to get washed away. Hence, unless and until Sarvottama Ranganatha turns a blind eye towards such characteristic shortcomings, and wills grant of choicest liberation to individuals, then till such time there is little hope for any one at all. An analogy here is that indeed wealthy individuals are in the limelight of public recognition if and only if they are involved in philanthropic activities and in case of absence of such societal contributions, wealth possessed by such an individual amounts to nothing but uselessness. Therefore the quality of compassion is vital to be nurtured by one and all and in turn the same can alleviate relentless rising of such an individual higher and higher onto the ladder of accomplishments.

Sarvottama Ranganatha forever reigns supreme in terms of acquisition of wealth, fame or prosperity and that is the eternally unchangeable Truth. This is only due to the supreme deemed will of Sarvottama Ranganatha that every aspired for auspicious tidings come to be and never otherwise. This is the one single factor that has to be borne in mind, especially by all those who have come to enjoy enormous levels of knowledge, skills and wealth that are worthy of international renown. Another equally important factor is all such worldly recognitions shall never follow any individual in the afterlife. On the other hand what alone matters is the sum quanta of merits or demerits accumulated in arrears, here and now. Therefore international recognition is albeit temporary and does not count much by theological standards, anyway. On the contrary if an ordinary individual happens to garner even miniscule amounts of awareness of the supreme independent entity read as Sarvottama Ranganatha, then indeed such an individual is considered to be far more superior and well off than even his peers in all respects. Thus, whatever one possess must be helpful in ferreting out the supreme truth, read as Sarvottama Ranganatha, only then it is worthwhile, otherwise it would really not amount to anything much at all. So individuals who happen to constantly mull over the infinitely auspicious title of Sarvottama Ranganatha throughout a major part of their lifespan, only then due to onset of kindest benevolence of Sarvottama Ranganatha, they do stand a fairest chance of getting inspired by Him, read as Sarvottama Ranganatha, to remember Him, read as Sarvottama Ranganatha at least during the ultimate moment of gasping for their last breath. Hence it is utmost imperative to constantly remember forever that all are in a way mere reflection of none other than Sarvottama Ranganatha and nothing else. Better still, with proper inkling of such a notion, each and everyone without any exception whatsoever must ceaselessly meditate upon the infinite qualitative merits of Sarvottama Ranganatha, so that His meditation shall come to be, eventually, when it matters utmost.

Such a Sarvottama Ranganatha alone enables whatever it takes for an individual to accomplish worthy deeds, doles out physical forms to souls upon birth and grants an inevitable onset of the most elusive of all awareness, namely **||APAROKSHAJGNANA||** (knowledge of the abstract) and exhibits His utmost levels of kindest benevolence and compassion on an infinitely staggering scale. Hence it is imperative for all individuals to be eternally grateful towards Sarvottama Ranganatha for having been granted a natural birth and hence given an outside chance in several millions to achieve liberation. On the other hand, one can picture the plight of meek and helpless animals, that too have had a natural birth but are absolutely left high and dry to accomplish anything excepting natural instincts that are driven purely by biological needs. Therefore individuals who keep

taking countless births as human beings must at least remain indebted to such a Sarvottama Ranganatha, for this natural largesse and imbibe the infinite flavor and grandeur of Sarvottama Ranganatha's utmost kindness. Hence each and every duty performed by an individual is on account of what each and every individual is really worthy of accomplishing and this is once again the handiwork of none other than Sarvottama Ranganatha. This apart, none other than Sarvottama Ranganatha is omnipotent as Celestial Jayanta within one's feet enabling steady walking gait, Sarvottama Ranganatha is omnipotent as Celestial Madhusudhana within one's eyes enabling clear vision, Sarvottama Ranganatha is omnipotent as Celestial Padmanabha within one's hands enabling proper grasping power and Sarvottama Ranganatha is omnipotent as Celestial Hrusheeksha within ones vocal chords enabling a mindboggling babble of choicest vocabulary. In such a manner Sarvottama Ranganatha is omnipotent everywhere, in everyone and equally distributes the merits and demerits of all actions to all, without any fear or favor. This very same Sarvottama Ranganatha, owing to His superlative qualities of kindness shall time and again pardon mountainous sins committed by deserving individuals and shall place them all onto a path of highest possible levels of accomplishments. It is not an exaggeration that no one can ever hope to commit as much sins that simply gets obliterated with mere utterance of staggering a title of Sarvottama Ranganatha. Even if an individual does not have anything to submit at the Lotus Feet of Sarvottama Ranganatha, any humblest offerings with the least being a humble prayer within one's own self is in itself enough to appease the awesome former. Thus the omnipresence of Sarvottama Ranganatha is indeed cosmic and is known and felt only by His true devotees who are constantly being protected by the former at all times. Even at times of greatest of great accomplishment by chosen individuals, such a Sarvottama Ranganatha remains aloof and appears amazed and at the same time rejoices at such achievements by His meritorious wards. This is in spite of the fact that it is none other than Sarvottama Ranganatha who alone is chiefly instrumental in enabling such an individual to accomplish so much in the first place.

**aparaadha sahasraani kriyante aharnishimaya taani savaa me devakshamasva purushottama||{San.}**

At the very ultimate time of demise, an individual shall experience unbearably painful agony equal or more than that of collective bites of thousands of scorpions all at once! But even at that critical juncture the most compassionate Sarvottama Ranganatha shall reserve a last second in all those caught in fits of death pangs, exclusively for His meditation through the deemed magnanimity of hierarchy Celestial VayujeevottamaMukhyaprana. Therefore all individuals must make fullest use of this last truly golden bliss filled moment of their sorrow filled lives and earn a rightful place in forthcoming births. The metaphysical world of spirits is as mysterious as or even more than any mystery that is hardest to unravel. This is one of the primary reasons as to why our ancestral sages of yore constantly strived to ferret out unfathomable truth within rarified domains of freed souls. Eventually some have even notched wonderful successes and have perceived domains wherein soul entities do congregate there, independent of physical bondages, leading towards the ultimate domain of the fabled Vyikunta. However, such souls harbor limited capabilities at the threshold of such an enviable

domain and due to this, either singularly or collectively, fail to manage epochal acts such as creation, sustenance and destruction on their own, which clearly indicates presence of an intelligent all powerful entity, read as none other than SarvottamaRanganatha.

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**yam yam vaapi smaran bhaavam tyajatyante kalevaram|  
tam tamevyiti kounteya sadaa tadbhaavabhaavitaha|| {San.}**

Curiously enough none other than GeetaacharyaShreeGopalaKrushna Himself goads the preeminent Bheeshmacharyaru to lecture upon the nuances of Dharma to legion of clan members, namely the deserving lot of Pandavas'. Even so, Bheemshacharyaru himself struggles to a very great extent to remember the grandiose cosmic entity of GeetaacharyaShreeGopalaKrushna at the last second of his ebbing life span, even though other equally epochal incarnations of SarvottamaSreemanNarayana such as SarvottamaParashurama and BhagwanVedaVyasaru are also very much present within near vicinity. A classic example for such a predestined enablement is the enviable manner in which an ever faithful and righteous Sudhama, who even in the midst of direst poverty, always remembers with pristine pure devotion the staggering magnanimity of none other than GeetaacharyaShreeGopalaKrushna. In fact, this alone is Sudhama's only known wealth and in the end this alone really mattered and how! Hence it is most imperative for one and all to constantly remember that it is none other than GeetaacharyaShreeGopalaKrushna alone who is the sole causative factor behind any and all forms of duties and never otherwise. None other than GeetaacharyaShreeGopalaKrushna is the sole causative behind the entire happenings of [[Mahabhaarata]]. The very sole purpose of the superlative incarnation of GeetaacharyaShreeGopalaKrushna is to rid Mother Earth of tormenting demons in their thousand millions. Thus GeetaacharyaShreeGopalaKrushna, even though He is fully aware of the outcome of the nefarious game of dice initiated by 'du r y o d h a n a', 's h a k u n i' and other henchmen chose to remain aloof, instead. It is GeetaacharyaShreeGopalaKrushna who purposefully sees to it that the righteous Pandavas' are defeated in the game of dice, ending up losing just about everything excepting Him. In the meanwhile GeetaacharyaShreeGopalaKrushna however, is the timely savior of the honor of Princess Draupadi Devi. In due course when the Pandavas' serve their prolonged term in banishment, none other than GeetaacharyaShreeGopalaKrushna appears before them every now and then with a motive to instill encouragement in order to overcome their harshest times. When Pandavas' are in the midst of serving their extended term of banishment, this time in incognito, it is GeetaacharyaShreeGopalaKrushna who exercises utmost caution so that their real identities are effectively hidden during that period. Later it is GeetaacharyaShreeGopalaKrushna who arrives at the 'k u r u' assembly as the messenger of the Pandavas' and once there the former feigns as though He has emerged unsuccessful in this last peacemaking opportunity and thereby declares onset of an inevitable fratricidal battle. It is GeetaacharyaShreeGopalaKrushna who accosts Kunti Devi and through her makes her first born son, the valiant warrior 'k a r n a', to get an inkling of his utmost secretive birth. GeetaacharyaShreeGopalaKrushna wantonly chooses not to accept the false prestige of hospitality shown by the likes of the evil 'd u r

y o d h a n a' and wholeheartedly accepts the humblest of humble hospitality offered by the virtuous Vidura. Later during the famed battle upon Kurukshetra, it is this very same GeetaacharyaShreeGopalaKrushna who purposefully pledges not to take up arms and instead agrees to function as the awesome charioteer to the Pandava Prince Arjuna. In due course GeetaacharyaShreeGopalaKrushna renders the fantabulous [[Bhagavath Geeta]] to Arjuna upon the battlefield culminating in the grandiose vision of His staggeringly humbling ||VISHVARUPA||. In this concerted manner, GeetaacharyaShreeGopalaKrushna strongly influences Arjuna to wage war, in a fight to the very finish between the righteous lot on one side and unrighteous lot on the other. It is this very same GeetaacharyaShreeGopalaKrushna who chooses to remain dramatically silent when the brave heart young lad, Abhimanyu is trapped within the famed but utterly fatal Chakravyuha warfare. Thereafter, it is this very same GeetaacharyaShreeGopalaKrushna who purposefully renders the fiery Sun to vanish from the skies momentarily resulting in a sudden onset of dusk culminating in the decimation of the evil 'j a y a d r a t h a' at the hands of a vengeful Arjuna who is on a terrible warpath of retribution to avenge the deceitful slaying of his young son, Abhimanyu. GeetaacharyaShreeGopalaKrushna purposefully goads Arjuna to commence shooting deadliest arrows towards a haplessly stranded 'k a r n a' whose chariot wheels are stuck in a muddy cesspool.

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**yu kaamaye tam tamugram karomi| yataha prasootaa jagataha prasootihi|  
tvayaa justha rushihi bhavati DEVI tvayaa brahmaagatishreerutatvayaa|| {San.}**

Goddess Mahalakshmi Devi, the topmost hierarchy celestial adorns three awesome manifestations of ||SHREE-BHOO-DURGA||, and hence metaphorically represents the three qualitative occurrences of "Sathva-Rajas-Tamas", in rapturous utopia, respectively as it were. Such a Goddess Mahalakshmi Devi's omnipresence is ascertained in everything, very much similar to the manner in which soothing moonshine emanates from a full moon, like wafting of heady fragrance of fresh flowers and like the dazzle of glittering golden sheen given off by precious metals. It is indeed most noteworthy that as a spectacular coincidence this very same Goddess Mahalakshmi Devi, has adorned all these three awesome incarnations in one single time epoch of Dwapara Yuga alone, namely as Celestial Rukmini Devi ||SHREERUPA||, as Celestial Satyabhama Devi ||BHOORUPA|| and as Celestial Yogamaaya Devi ||DURGARUPA||. It is predicted that during total apocalypse, all these three superlative manifestations of Goddess Mahalakshmi Devi shall eventually converge into the epochal form of none other than SarvottamaRanganatha.

**yasodhaa garbha sambhootaam| naaraayana vara priyaam|  
nandagopakule jaataam| mangalyaam kulavardhineem||  
kamsa vidraavana kareemasu| raanaam kshayakareem|  
shilaathata vinakshiptaamaakaasham| pratigaamineem||  
vaasudevasya bhagineem| divyamoolya vibhooshitaam|  
divyaambaradharaam deveem| khadga khechaka dhaarineem|  
bhaaraavatarane punye ye| smaranti saddaashivam|**

taanvyitaarayase paapa| tpankegaamiva durbalaam||  
 namostu varade krushe| kumaaree bramhacharinee|  
 baalaarka sadrushaakaare| pooranchandra nibhaanane||  
 chaturbhujе charuvaktree| peenashroni payodhare|  
 mayoora picchavalaye| keyooraangadadhaarinee||  
 bhaasi devi yathaa padmaa| naarayana parigrahaha|  
 svaroopam brahmacharyam cha| vishadam gaganeshwaree||  
 krushnaccha visamaa krushnaa| sankarshana samaananaa|  
 bibhratee vipulou baahu| shakradhwaja sammucchrame||  
 paatree cha pankaje ghante| stree vishuddhaa cha yaa bhatee|  
 paasham dhanrumahaa chakram| vividhaanyayudhaani cha||  
 kundalaabhyam supoornaabhyaam| karnaabhyaam cha vibhooshitaa|  
 chandra vipardinaa devi| mukhena tvam virajase||  
 mukutena vichitrena| keshabandhena shobhinaa|  
 bhujangaa bhogavaasena| shroni sootrena raajataa||  
 vibhraajase cha baddhena| bhogeneveha mandaraha|  
 dhvajena shikipicchaanaa| mucchritena viraajase||  
 koumaaram vratamaasthaaya| tridivam paavitam twayaa|  
 tena tvam stooyase devi| tridashyihі poojasepi cha||  
 tryilokya rakshaanaarthaaya| mahishaasura naashini|  
 prasanna me surashreshte| dayaa kuru shivaa bhava||  
 yayaa tvam vijayaa chyiva| sangraame cha jayapradaa|  
 mamaapi vijayam dehi| varadaa tvam cha saampratam||  
 vindhye chyiva nagashreshte| tava sthaanam hi shaashvatam|  
 kaali kaali mahaakaali| khadga khatvaangadhaarini||  
 krutaanuyaatraa bhootyistvam| varadaa kaamachaarini|  
 bhaaraavataare ye cha taam| samsmarishyanti maanavaaha||  
 pranamanti cha ye tvaam hi| prabhaate tu naraa bhuvi|  
 na tessaam durlabham kinchith| putrato dhanatopi vaa||  
 durgaathaarayase durge| tattvama durgaa smrutaa janyihі|  
 kaantareshvavasannaanaam| magnaanaam cha mahaarnave||  
 dasyubhirvaa niruddhaanaam| tvam gatihi paramaa nrunaam||  
 jala pratarane chyiva| kaantareshvativeeshu cha||  
 ye smaranti mahaadevi| na cha seedanti te naraaha|  
 tvam keertihi shreedhruteehi siddhirhi| vidyaa santatirmatihі||  
 sandhyaa raatrihi prabhaa nidraa| jyotsnaa kaantihi kshamaa dayaa|  
 nrunaam cha bandhanam moham| putranaasham dhanakshayam||  
 vyaadim mrutyum bhayam chyiva| poojitaa naashayishyasi|  
 soham raajyatparibhrashtaha| sharanam tvaam prapannavaan||  
 pranatashcha yathaa moordhnaa| tava devi sureshvari|  
 traahi maam padmapatraakshi| satye satyaa bhavasvanaha||  
 sharanam bhava me durge| sharane bhaktavatsasle||{San.}

Goddess Durga Devi is worthy of eulogy by phalanx of celestials led by the topmost hierarchy celestial such as Chaturmukha Brahma. This very same Goddess Durga Devi by virtue of Her immensely renowned enchanting beauty and eye catching physical aura

easily overshadows collective shine and luster of scores of celestials all put together. Such a Goddess Durga Devi is propitiated in a worthy manner so that She would see to it that wavering mindsets of individuals are forever fixed upon Her own staggering auspiciousness always and at all times, never ever faltering even for a fleeting moment, whilst traversing in different domains such as heavens and netherworlds. Goddess Durga Devi is also pleaded not to leave in limbo any of Her truest devotees especially during times of utter depravity and stark adversity. Goddess Durga Devi's superlatively powerful presence is especially most relevant in this seemingly listless time epoch of Kaliyuga, since She is utmost adept in destroying powerful demons who habitually prove to be a thorn in the path of attainment of true knowledge by the chosen worthy. Goddess Durga Devi effortlessly vanquishes hordes of evil forces right up to the last one, She is utmost difficult to come across though and Her everlasting fame is mysteriously enigmatic and cannot be gauged fully even by topmost hierarchy celestials. Goddess Durga Devi's enchanting persona is unique in more ways than one within all domains and whenever torments of demons gets out of hand She is the very first one to unravel Her infinite prowess and unleash Her utterly destructive might upon the hapless latter at the very frontlines. Goddess Durga Devi offers a safest exit to all those who are caught within morass of putrid cultures that reeks of decadency. Mere utterances of the infinitely powerful title of Goddess Durga Devi is enough to banish scores of ghouls, devils, serpents and marauding wild beasts to scatter hither and thither without even a second glance. Goddess Durga Devi, in Her utterly envious position, that of occupying an auspicious perch right near the proximity of none other than Sarvottama Ranganatha is never ever overcome by false prestige or vain pride, but continues to shower Her infinite grace upon the truly deserving. Goddess Durga Devi always holds aloft a phalanx of utterly destructive set of battle hardened weaponry, forever prepared to arrive at the beck and call of Her true devotees. Goddess Durga Devi is adept in granting that particular quota of merit so deserved by that particular thoroughly deserving soul. Goddess Durga Devi is the veritable terror striking face of none other than the terrible Goddess Kali and is wont to traverse though the darkest of dark night hunting as it were, spelling endgame to the nefarious underworld. Goddess Durga Devi is virtually at home in the Milky Ocean as much as She is equally at home within the utmost densest of forests, too. Physical countenance of Goddess Durga Devi with blood red tongue outstretched in gory fashion and powerful neck decorated with garlands of rarest or rare variety of precious gems, puts fear of the unknown even in the most bravest of souls.

Goddess Durga Devi is always present during all acts of creation, sustenance and destructions, a special status granted to Her by none other than Sarvottama Ranganatha and all those who perform Her steadfast meditation is guaranteed to be rid of even the most plaguing of debilitating ailments, both of mind and body. The fame and name of such a Goddess Durga Devi is indeed everlasting and She is even offered suitable prayers at the holy abode of Kailasa, too. During the fabled time epoch of Dwapara Yuga, Goddess Durga Devi even adorned a short spanned incarnation as the daughter of King Nandagopa and proved to be an avowed and relentless tormentor of evil demons who are sworn enemies of Sarvottama Ranganatha. Goddess Durga Devi is very skilled and adept in making the worthy to course through unworthy practices at first and after subjecting them into meek submission within fiery foundries of divine retribution, shall only then



make them fit for higher status, thereby vacating series of demerits accrued from countless past births. Goddess Durga Devi ordains onset of liberation to some and bliss to others depending upon as to how they eventually come to earn their enjoyment of such largesse. Of course this is a special task entrusted to Goddess Durga Devi on certain chosen occasions deemed so by none other than Sarvottama Ranganatha, Who of course is the sole dispenser of either choice hierarchical liberation or elixir of ultimate bliss. Goddess Durga Devi's manifestation chiefly occurs in important three pronged entities namely, **||VANADURGA||**, **||JALADURGA||** and **||GIRIDURGA||**. Characteristically owing to Her envious position within the hierarchical order of phalanx of celestials, Goddess Durga Devi is often taken into rightful and timely confidence even by noteworthy celestials. However, for the downright wicked though, Goddess Durga Devi is too often notoriously disastrous for their overall comfort and is known to relinquish them at the last moment, leaving them high and dry to suffer their terrible fate. For the avowed righteous though, Goddess Durga Devi is the utmost venerable celestial who rejoices in such a rarified domains such as **||SHWETADWEEPA – ANANTAASANA - VYIKUNTA||**. Such an utterly auspicious Goddess Durga Devi is forever decorated with astonishing cascades of farm fresh flower garlands, while Her powerfully piercing eyes with unwavering gait is sure to terrify even the most hardcore of demons. Goddess Durga Devi always excels in the manner in which She destroys the wicked natured by piercing Her awesome trident into their very sorry innards, orchestrated by jostling sounds given off by rows and rows of auspicious gold and diamond studded bangles worn on Her tectonically powerful Hands.

Goddess Durga Devi is the progenitor of all manners of sentient life forms and She is the veritable upholder of supreme truth, in every time epoch. Goddess Durga Devi is constantly being offered pious worship from retinues of hierarchy celestials at all times owing to Her permanent auspicious aura. At times of offerings set aside particularly to Celestials, it is none other than Goddess Durga Devi who alone aides and abets such a compulsory exercise. Likewise, during offerings of libations, discrete or otherwise, overt or cover, set aside particularly in favor of one's ancestors Goddess Durga Devi also aides and abets such a compulsory exercise, too. This apart, Goddess Durga Devi is permanently omniscient within all manners of sacred fire rituals and functions as one amongst other receptors of alms during the same. Likewise, Goddess Durga Devi is the sheer unstoppable force enshrined within all manners of energies. Curiously Goddess Durga Devi occurs in the manner of immense fame and wealth amongst comity of truly deserving worthies and at the same time, She occurs in the manner of insurmountable adversities amongst comity of the downright wicked and unrighteous lot. This very same Goddess Durga Devi appears in the manner of pure affection to all those who have amassed unsurpassable amounts of merits and at the same time She appears in the manner of thorny obstacles to habitual sinners. Time and again Goddess Durga Devi destroys tormenting demons and harbors good tidings to phalanx of celestials. Goddess Durga Devi is the very epitome of the highest form of practice of yoga, that is nothing but Her another manifested form. Goddess Durga Devi imparts yogic poise and prowess to chosen yogi of the highest order (read as **PARIMALAACHARYARU**). Goddess Durga Devi is the chief source of inspiration for great scholastic accomplishments of profound scholars, She is the staggering intellect shown by great intellectuals and She is the

praiseworthy talent of the born gifted and prodigal lot. Goddess Durga Devi is the immense valor exhibited by mightiest of mighty Emperors and at the same time She is the very façade of tactile commercial aptitudes of business communities. During unfortunate occurrences of natural calamities wherever individuals engage in timely rescue acts, Goddess Durga Devi functions as their principal protector. Especially during the time of total apocalypse, Goddess Durga Devi acts as the chief destroyer of the Cosmos.

**shrunu raajan mahaabhaaho| madeeyam vachanam prabho|  
bhavishyatyachiraa deva| sangraame vijayastava||  
mama prasaadaannirjitya| hatvaa kouravavaahineem|  
raajyam nishkantakam krutvaa| bhokshyase medineem punaha||  
bhraatrubhihi sahito raajan| preetim praapyasi pushkalaam|  
matprasaadaascha te soukhyam| aaroghyam cha bhavishyati||  
ye cha sankeertayishyanti| loke vigatakalmashaaha|  
teshaam tushtaa pradaasyaami| raajyamaayurvapuhu sutam||  
pravaase nagare chaapi| sangraame shatru sankate|  
atavyaam durga kaantaare| saagare gahane girou||  
ye smarishyanti maam raajanya| thaaham bhavataa smrutaa|  
na teshaam durlabam kinchith| asmilloke bhavishyati||  
edam stotravaram bhaktyaa shrunu| yaadvaa patetha vaa|  
tasya sarvaani kaaryaani| siddhim yasyanti paandavaaha||  
matprasaadaaccha vaha sarvaan| viraat nagare sthithaan|  
na prajgnasyanti kuravo| naraa vaa tannivaasinaha||{San}**

Goddess Durga Devi's dedicated shrine is compulsorily located in each and every village, hamlet, town, city and metropolis, numbering into several thousands and more. Goddess Durga Devi is the principal village deity, abutting many an important pilgrim centre (read as Goddess **MANCHALAMMA** at **MANTRALAYAM**), worthy of compulsory propitiation by permanently resident inhabitants and floating populations, too. Such an indispensable Goddess Durga Devi is at the very center of immense peaks of penance and austerity measures conducted by one particularly auspicious chosen worthy (read as **PARIMALAACHARYARU**). Befittingly, such a Goddess Durga Devi manifest as none other than Celestial Goddess Manchalamma, is offered discrete libations with utmost sanctified "Gangodaka", by the greatest "Savant of Peace", **PARIMALAACHARYARU**, thereby effectively dousing off uncontrollable forest fires lit by the relentless onslaught of 'kali'. **(See Phase 4).**

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**kushamoole sthito brahmaa kushamdhye janaardanaha|  
kushaagre shankaro devastrayodevaaha kushesthitaaha||{San.}**

Even though umpteen daughters of Celestial Daksha, namely Ashvini, Bharani, Kruttika, Rohini, Mrugashira, Aadraa, Punarvasu, Pushana, Aasheshaa, Maghaa, Poorva, Uttara, Hastaa, Chittaa, Swaatee, Vishaakhaa, Anuraadha, Jyestha, Moola, Poorvaashada, Uttaraashaada, Shravana, Dhanishta, Shathataara, Poorvaabhaadra, Uttarabhaadra and

Revatti all wallow as the divine consorts of the celestial Chandra, it is the famed celestial Sun, that alone fronts all manners of discrete libations. Therefore multitudes of life forms offer celestial libations to Sun and to none other than SuryaNarayana, particularly through the sacrosanct chanting of the powerful [[Gayatri Mantra]], at dawn each day without fail, since it is due to Sun alone that the entire life cycle upon Earth is successfully sustained. Every living organism is forever indebted to such a vibrant solar energy and consequent solar cycles, that enables delivery of sun rays to one and all similar to the never ending cravings for fresh water and clean air. Solar flares, solar eclipses and sun spot activities all have peculiar effects upon plants, animals and humans. Seemingly enough it is observed that plants grow taller, trees grow thicker rings eventually and animals and humans tend to become more aggressive during peaking of sun's activities. Therefore discrete libations are at first offered overtly to celestial Sun at the start of every day at auspicious dawn, as a mark of gratitude for overall health, wealth and prosperity. It is due to the Sun alone that the entire solar system is in place and life has exploded in a mind boggling variety especially all across planet Earth. Thus it is the Sun that drives the entire plant and animal kingdoms here and everything and everyone are solely dependent upon the latter's energy. It goes without saying that sunlight is the veritable fountainhead of life especially to such vital organs such as one's physical body, eyes, heart, skeletal system and the like. It is for this reason that it is vital to compulsorily offer covert libations of water to the celestial Sun without fail on a daily basis, especially if residing nearby to water bodies.

Our great and ancient culture virtually rests upon unshakeable bedrock of Dharma tenets, alone, that is forever modern and totally scientific in its purpose and functional manner. Moreover, such a culture and traditional way of life is rendered possible solely due to the sterling efforts of many extraordinary sages all of whom possessed appreciable levels of extraordinary intellects, coupled with famed knowledge of the abstract, ||**APAROKSHAJGNANA**||. Reasons for peculiar ritual of offering libations are indeed multipronged. At first it is noted that considerable amounts of bio electricity gets generated within human body and needs to be earthed properly. Therefore, bio currents constantly courses throughout the nervous system of humans and reaches each and every nook and corner and this results in harmonious action within the whole system. Every now and then, surplus currents and its residual power that is being generated within one's physical body needs to be disbursed mimicking typical load shedding operations resulting in power reduction or transmission of power elsewhere. Thus one of the most efficient manners in which excess current within the body is transferred is through the auspicious medium of offering of sanctified libations, either discretely covert or overt. Thus even as an individual comes into contact with sanctified water and begins to offer libation with the same, little by little amounts at a time, surfeit current in excess is also discharged from the body and the residual current is now well fine tuned to the body's needs, a sort of controlled bio- electromagnetic effect. Further it is imperative that libations of waters when dropped from cupped hands, the utterances of profoundly proper sanctioned [[Mantras]] simultaneously, shall facilitate generation of tremendously powerful waves that course through within the veins to that particular organ where there is an excess of electricity and facilitates power drainage quite safely from that organ in a rapid manner. Therefore one has to offer discretely overt libations of sanctified waters as a mark of

indebtedness to the everlasting contribution of sages with immense spiritual prowess and their farsightedness in handing over treasure house of knowledge for posterity. Discretely overt libations with sanctified waters are offered only to celestials and sages as their exclusive privilege marking our eternal gratitude

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**shreenivaasam devadevam kuladevam ramaapateem|**  
**virancheshanutam vande mangalaaya nirantaram||**  
**shreemadhwam paavamaanaamsham jayateertham namamyaham|**  
**vyaasaraajam jayeendram sudheendram cha raghavendram jagadgurum||{San.}**

Madhwa Pontiffs' throughout several Centuries gone by have composed innumerable literary chronicles with myriads of summary, commentaries and glosses, thereby enriching the glittering World of Vedanta. Therefore in order to vacate such a staggering burden of indebtedness on the part of such thoughtful pontiffs', their ablest descendants, disciples, students and devotees often seek recourse in conduct of sacrosanct offerings of sanctified libations, either discretely covert or overt. Importantly, all those chosen worthy students who have imbibed core essence of true knowledge enshrined within such literary masterpieces composed by their great Gurus' are also recognized in a way to be their worthy progeny too and are qualified in all manners to perform this sacrosanct ritual, that primarily involves in appeasement of their righteous Gurus' through offerings of discretely covert libations to their plethora of canonical literary masterpieces. Of course, a superior **GURU PARIMALAACHARYARU**, who is also known as **||TATVAANUGRAHASHAKTARU||**, the quickest grantor of correct knowledge as per the eternal tenets of Tatva Vaada School of Thought, propagated by VayujeevottamaSreemanMadhwacharyaru, functions as an awesome key to unlock the tightly shut doors of spiritual knowledge. By constant practice of piety and righteousness mindset and with prior esteemed grace of such a **GURU PARIMALAACHARYARU**, chosen individuals shall be enabled to visualize a staggering picture in all its magnificent entirety.

**prahlaadavaradanruhari shreekrushnavyaasaraajivarapoojyam|**  
**ShreeRaghavendrasedyam shreeraamam stoumibhaktesham||{San.}**

Indeed most notably, the utmost worthy "Poorvashrama" son of Parimalaacharyaru, none other than Lakshminarayanachar, the greatest student disciple composed a compact but nevertheless an important literary work namely **[[Rigbhaashyateekavivrutti]]**. But out of eternal compassion especially towards His "Poorvashrama" son Lakshminarayanachar and also with the purpose of enabling auspicious fame inherent within that particular literary work to gain further immense popularity amongst Vedic scholars, a kindest and most benevolent Parimalaacharyaru Himself composed a bejeweled gloss titled **[[Rigaarthamanjari]]**. Indeed this show of indirect paternal largesse emotionally moved Lakshminarayanachar to such a great extent that he is credited to having performed the very first recorded discretely covert celestial libations, albeit in literary style, at the combined Lotus Feet of none other than his sole Mentor **PARIMALAACHARYARU** as

||**RAGHAVENDRAAKHYA**||(sic.) and the awesome duo of Celestial ||**GURU**||(sic.) MukhyaPrana and SarvottamaShreeHari ||**HARIM BHAJE**||(sic.) thus :-

QUOTE

**rugaarthamanjareenaama grantho yena sataam mude|  
krutastam shreeraghavendraakhyagurum natvaa harim bhaje|**{San.}

UNQUOTE

This is the crux of this Paper titled **[[namo athyantadayaalave]] - {{Discrete celestial libations occurring in literary works of SreemadhRaghavendraTheertharu }}**.

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Prior to commencement of the next [[Phase-3]], humblest salutations are offered at first to the staggeringly unparalleled pontifical descendant and “Poorvashrama” great grandson of Parimalaacharyaru, none other than SreemadhVaadeendraTheertharu (1728 – 1750 AD), renowned for having performed uniquely stylized discretely covert celestial libations directed towards the entire gamut of literary works of SreemadhRaghavendraTheertharu. This in fact is a redoubtable proof that **PARIMALAACHARYARU'S** another staggeringly auspicious persona is forever present throughout His canonical literary works.

**shreemadhRaghavendragurunaptre namaha||shreeVaadeendragurave namaha||  
mandaarujanasantandohamandaatarave namaha|| vrundaarakaguruprakhyaaya  
namaha||  
shreemantraalayanivaasine namaha|| kitajaatatagaaya namaha||  
tatvodyothatippaneeekrute namaha||  
shreeRaghavendraaryaubhayavamshaabhdichandramase namaha||  
upendrasoonave namaha|| avidyaabhanjanaaya namaha||  
nikhilaabheeshtapradaatre namaha|| kamalaapatisamvide namaha||  
bhoomodarakaashtajachandanaparimalitamoothaye namaha||  
chandrikaabhooshanakrute namaha||  
shreesudhaapravachanaananditendirahrudayamandiraanandaaya namaha||  
chandrikaaprakaashpravachanatoshithashregururaajaaya namaha||  
nijajanaanandadaaya namaha|| aneeshanaatrayaaya namaha||  
tiraskrutakuvaadeendraaya namaha||  
shreeparimalaachaaryaviteernavaamabhaaganivaasaaya namaha||  
advyitamataadurdhvaantabhaanumaaline namaha||  
anavaratamanuvarajapaparaayanaaya namaha||  
nyaayamuktaavaleekartruprasaadhyikabhuje namaha||  
dooreekrutarishadvargaaya namaha|| kaamineekaamavarjitaaya namaha||  
kastooreemukhavimishritalohitachandanabhooshitaangaaya namaha||  
shreematsameerasamayavihaarichetahakumudakumudabandhave namaha||  
graavagreevamataataveedaavachaaryaaya namaha|| choorneekrutamahaapade  
namaha||**

**amrutaandahapriyaaya namaha|| bhavabhuvanadeetaranataraye ||**  
**kamalaakamalaarchita kamalakamalaalokanollaasikamalaaya namaha||**  
**prasaadhitaadbhutatapase namaha||**  
**chetojasaoonachetase namaha||**  
**kamalaalapanakamalajakalamaakshapatkamalaayaye namaha||**  
**shreeguruvarasevaasaktajanasvapnadarshitanijamoortaye namaha||**  
**janajanitahrtrusamayopadeshtre namaha|| shreemoolaraamayaJanadakshaaya**  
**namaha||**  
**teernabhavakeelaaladhaye namaha|| vaachamyamipriyaaya namaha||**  
**bhoosuranaathaaya namaha|| galaasaktatulaseemaalaaya namaha||**  
**krushnavartmavarchaskaaya namaha|| teekaataatparyabodhakaaya namaha||**  
**vasudhendranutapaadaabjaaya namaha|| taptatapaneeyanibhatanave namaha||**  
**pramaanapaddhatitippanipramukhagranthakaaraaya namaha||**  
**gurugunastavanachaalishreegurumastakaaya namaha|| archaagatikramakaarine**  
**namaha|| shreeguruprathamakaaritavrundaavanagaaya namaha||**  
**durjanashikshakaaya namaha|| sajjanasharanyaaya namaha|| {San.}**

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( to be continued...)

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

**{HEMALAMBINAAMA SAMVATSARA VYSHAAKAMAASA NIYAAMAKA SHREEPADMINIVISHNAVE NAMAHA }**

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**PHASE - 3 : [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations occurring in literary works of SreemadhRaghavendraTheertharu }}**

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**||shreeGurubhyonamahaHarihiOM||{San.}**

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**UPENDRO** vaamanaha praamshuramoghaha shuchiroorjitaha|  
ateendhra sangraha sargo dhruataatmaa niyamo yamaha||{San.}

**SARVOTTAMA UPENDRA**, the supremely independent sovereign also incarnated as SarvottamaVamana, as the utterly auspicious offspring of none other than the righteous duo of Aditi-Kashyapa. This epochal incarnation is solely on account of mitigating hardships of phalanx of Celestials led by none other than Celestial Devendra, whose collective wealth and high offices were usurped by Emperor 'b a l i'. Eventually, SarvottamaVamana reinstates Celestial Devendra as the rightful occupant of the throne of Celestial domains. In return a grateful Celestial Devendra propitiates at the Lotus Feet of the latter with the staggering awesome title of **UPENDRA** inferring that the latter is always and at all times immeasurably more auspicious and infinitely out of reach of one and all as vouchsafed by the eternal [[Vedas]]. Such a SarvottamaUpendra is the very inexhaustible granary of all manners of knowledge and He not only espouses brilliant radiance that easily out shadows even the harshest glares of blazing Stars shining all at once, but He Himself is the very cause of emanation of such radiance from these very Stars' in the first place. The final abdication on the part of SarvottamaUpendra is always eternal and permanent in all manners and for this reason alone it is well neigh imperative to constantly conduct His meditation, His worship and salutations at His Lotus Feet at all times. SarvottamaUpendra creates the posts of Celestial Indra, that too well within the lapse of one day of topmost hierarchy Celestial ChaturmukhaBramha, one each in all the fourteen time epochs, all but in one where He Himself shall reign as the Chief Celestial Indra. This apart, SarvottamaUpendra also enables all manners of boons granted by all other Celestials' as a show of their individual largesse, to eventually come true. SarvottamaUpendra is intrinsically pure and is totally devoid of any types of impurities and in fact ordains the quality of purity amongst those who / that are considered as being pure. On account of this utmost enviable trait, SarvottamaUpendra reigns heads and shoulders above one and all in sheer unmatched terms of possession of infinite power, strength, valor, energy and unbridled vivacity. SarvottamaUpendra is manifest as veritable calories present in food grains and thus enables rejuvenation of countless forms of flora and fauna, worldwide and is thus recognized as the veritable creator of even the hierarchy post occupied by Celestial Devendra and is chiefly responsible for making the grateful latter as a worthy recipient of one quarter share during performances of all sacred fire rituals.

gopavruddhasya vachanam shrutvaa shakraparigrahe|  
prabhaavajnopi shakrasya vaakyam daamodarabraveeth||  
vayam vanacharaa gopaaha sadaa godhanajeevahaha|  
gaavosmaddyivatam viddhi giriyascha vanaani cha||  
yadaa chyishaam vikurvanti te vanaalayajeevinaha|  
ghanti taaneva durvruttaanoupurushaadena karmanaa||  
mantrayajgnaparaa vipraaha seetaayagjnascha karshakaaha|  
giriyaajgnastataa gopaa ejjyosmaabhirgirirvane||  
kaarayishyaami goyajnam balaadapi na samshayaha|  
yadyasti mayi vaha preetiryadi vaa suhrudo vayam|  
gaavo hi poojyaaha satatam sarveshaam naatra samshayaha||  
daamodaravachaha shrutvaa hrushtaaste goshu jeevanaha|  
tadvaagamrutamaasaadya pratyochuravishjankyaa||  
tvam gatitsvam ratishchyiva tvam vettaa tvam paraayanam|

bhayeshvabhayadastvam nastvameva sruhrudaam suhrut||  
tvatkrute krushna ghoshoyam kshemee mudithagopulaha|  
krutsno vasati shaantaariryathaa svargam gatastathaa||  
balena cha paraardhyena yashasaa vikramena cha|  
uttamastvam manushyeshu deveshtviva purandaraha||  
prataapena cha teekshnena deeptyaa poornatayaapi cha|  
uttamastam cha martyeshu deveshtviva diwaakaraha||  
kansyaa lakshymyaa prasaadena vadanena smitena cha|  
uttamastvam cha martyeshu deveshviva nishaakaraha||  
yajannaante tadannam tu tatpayo dadhi chottamam|  
maamsam cha maayaayaa krushno giribhoortvaa samashnute||  
bhagavamstvadhwashche yuktaa daasaha kim kurmam kinkaraaha||  
adhyaprabhruti chejyoham gohsu yadyastu vo dayaa||  
aham vaha pratamo devaha sarvakaamakara shubhaha|  
mama prabhyaavaaccha gavaamayutaanyeva bhokshyatha||  
paryaapnuvantu kshipram maam gaavo vatsasamaakulaaha|  
yevam mama paraa preetirbhavishyati na samshayaha|| {San.}

Such a SarvottamaUpendra, is also manifest as none other than SarvottamaGopalaKrushna, who once lightly admonishes humble cowherds who are all very much excited to initiate festivities dedicated to Celestial Devendra. In return, these cowherds inform SarvottamaGopalaKrushna that it is none other than Celestial Devendra, whom they collectively believe as being chiefly instrumental in the onset of rain bearing clouds that are the very force behind sustenance of all life forms. Such a Celestial Devendra is the virtual forebear of rain bearing clouds, so much so that such darkest clouds themselves are in a way akin to his awe inspiring physical countenance. Upon hearing such direct confessions, SarvottamaGopalaKrushna advises them that for cowherds like them, who tend to live nomadic lifestyles, nothing is more sacrosanct and worshipful than humble bovines and the mighty peaks laced with thick meadows that these often wander about in eternal search of green pastures. So saying, SarvottamaGopalaKrushna goads these humble cowherds to start worshipping such mountains that indirectly help them sustain their livelihood, instead of offering worship to Celestial Devendra. Thereafter, humble cowherds heeding to such instructions emanating from their sole mentor, SarvottamaGopalaKrushna begins offering worship to the famous Mountain of Govardhana, that teems with infinite variety of flora and fauna, dotted with innumerable fresh waterfalls and fast flowing rivulets. Humblest cowherds also commence circumambulation of the famed Mountain Govardhana, all the while singing and dancing in utter joy and abandon totally immersed in the eulogy of none other than SarvottamaGopalaKrushna, who also makes it compulsory to offer worship to their considerable herds of bovines that directly sustain their livelihood on day to day basis. In due course, none other than SarvottamaGopalaKrushna Himself appears in front of humblest cowherds in the form of the mighty Mountain Govardhana and begins to accept all manners of appeasement offered by flocks of humblest cowherds much to their immense joy and satisfaction. Thus, SarvottamaGopalaKrushna makes the humblest cowherds to conduct such a joyous festival of **||GOVARDHANOTSAVA||** that culminates with all those present there prostrating before the mighty mountain of



Govardana, led by a thoroughly bemused SarvottamaGopalaKrushna who in a way offers salutation to Himself in the process!

mahe pratihate shakraha sakrodhastridasheshvaraha|  
samvartakam naama gana toyadaanaamathaabraveeth||  
yetaddevirasambaavyam divyena vidhinaa mayaa|  
krutam girigruham gopaa nirvaatam sharanam gavaam||  
dhrutam govardhanam drusthvaa paritraatam cha gokulam|  
krushnasya darshanam shakro rochayaamaasa vismitaha||  
yekastvamasi devaanaam lokaanaam cha sanaatahana|  
dviteyam naatra pashyaami yasteshaam cha dhuram vaheth||  
yathaa hi pungavaha shreshto hyagre dhuri niyojyate|  
yevam tvamasi devaanaam magnaanaam dvijavaahanaha||  
tvacchareeragatam krushna jagatprakaranam tvidam|  
brahmanaa saadhu nirdishtam dhaatubhya eva kaaincham||  
svayam svayambhoorbhagavaan buddhyatha vayaasaapi vaa|  
na tvaanugantu shaknoti pangurdrutagati yathaa||  
sthaanubhyo himavaan shreshto hradaanaam varunaalayaha|  
garutmaan pakshinaam shreshto devaanaam cha bhavaan varaha||  
apaamadhastaaloko vyi tasyopari maheedharaaha|  
naagaanaamuparishtaadbhoohu pruthivyupari maanushaha||  
manushyalokaadoordhvam tu khagaanaam gaturuchyate|  
aakaashasyopari ravirdhvaaram svargasya bhaanumaan|  
devalokaha parastasmaadvimaanagamano mahaan|  
yatraaham krushna devaanaamyidhre vinihitaha pade||  
svargaardoordvam brahmaloko brahmarushirganasevitaha|  
tatra somagatishchyiva jyotishaam cha mahaatmanaam||  
tasopari gaavam lokaha saadhyastam paalayanti hi|  
sa hi sarvagataha krushna mahaakaashagato mahaan||  
uparyupari tatraapi gativava tapomayee|  
yaam na vidyo vayam sarve prucchantopi pitaamahaam||  
lokastvadho dushkrutinaam naagalokastu daarunaha|  
pruthivee karmasheelaanaam kshetram sarvasya karmanaha||  
khaastiraanaam vishayo vaayunaa tulyaavruttinaam|  
gatihi shamadamaadhyaanaam svarghaha sukrutakarmanaam||  
braahme tapasi yuktaanaam brahmalokaha paraa gatihi|  
gaavaameva tu goloko duraarohaa hi saa gatihi||  
aaditegarbhaparyaaye poorvajaste puraakrutaha||  
aham kilendro devaanaam tvam gavaamindrataam gataha|  
govinda eti lokaastvaam stopyanti bhuvishashvatam||  
mamopari yathendrastvam staapito gobhireeshwaraha|  
upendra eti krushna tvaam gaasyanti divi devataaha||  
ye chaavayo sthire vrutte mahendropendrasanjnite|  
maanavaaha pranamishyanti tessaam naastyanayaagamaha|| { San. }

Meanwhile, Celestial Devendra who is habitually known to customarily offer all manners of His own proprietary appeasements at the Lotus Feet of none other than SarvottamaUpendra, momentarily forgets the inescapable fact that SarvottamaGopalaKrushna is also another utmost awesome incarnation of none other than the very same SarvottamaUpendra. On His part though, SarvottamaGopalaKrushna fully aware of onset of such a temporary bout of ignorance within Celestial Devendra, has in the meanwhile successfully put a full stop to all manners of propitiations that were till then being offered to the latter by legions of humble cowherds. Thereafter, a furious Celestial Devendra in a fit of revengeful anger lets loose a volley of fiercest tropical storm empowered with tremendous cloudbursts upon hapless residents of Vrundavan, which rages unabated for seven full days, and shows no signs of abating at all. Flashes of lightening streaks across darkened skies over Vrundavan, even as never ending series of thunderbolts seem to shudder the very ground upon which the hapless cowherds now tremble with fear and terror filled agony. Hailstorms carrying ice pellets, the size of small boulders, pummel hapless residents of Vrundavan who run helter shelter in every which way. Gale force wind blows at tremendous speeds and uproots every tree and plant in Vrundavan, transforming it into a vast wasteland. In due course terrified cowherds seek refuge at the Lotus Feet of none other than their sole mentor, SarvottamaGoapalaKrushna. On His part however, a supremely nonchalant SarvottamaGopalaKrushna, the very progenitor of the rarified art of practice of the rare ||**HYIRANYAGARBEEYOGA**|| and taking kindest benevolence upon His most faithful cowherds, effortlessly uproots the mighty mountain of Govardhana weighing colossally at hundreds and thousands of metric tons and holds it aloft with the tiny tip of His Little Finger of His Left hand. SarvottamaGopalaKrushna then commands all the residents of Vrundavan to come and shelter beneath this immensely staggering umbrella of Mount Govardhana and thereby escape from the incessant deluge let loose by Celestial Devendra. SarvottamaGopalaKrushna then remains in such an awe inspiring posture for seven days at a stretch, thereby offering comfortable shelter and safe refuge to not only humble cowherds, but also to their humblest belongings such as flocks of cows and items of daily necessities such as food grains and clothing. Inevitably the deluge let loose by Celestial Devendra gradually comes to an end, and masses of clouds disappears followed by brilliant sunshine, much to the joy and happiness of cowherds who triumphantly return to Vrundavan with their flocks of cows and other belongings after expressing their eternal gratitude and indebtedness towards none other than SarvottamaGopalaKrushna. Heavenly Celestials, who are a stupefied witness to such epochal events at Vrundavan shower cascades of auspicious flowers upon none other than SarvottamaGopalaKrushna in divine plentitude. In due course, a thoroughly chastened Celestial Devendra now humbled totally at this superlative show of an extraordinary and no holds barred exhibition of the supreme sovereignty and suzerainty of none other than SarvottamaGopalaKrushna meekly surrenders unconditionally at the Lotus Feet of the latter with humblest abjection of a overt celestial libation plea thus:-

QUOTE

namastubhyam bhagavate purushaaya mahaatmane|  
vasudevaaya **KRUSHNAAYA** saattvataam pataye namaha||

svachandopaattadehaaya vishuddhajgnaanamoortaye|  
sarvasmyisarva beejaaya sarva bhootaatmane namaha||{San.}

## UNQUOTE

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SarvottamaGeethaacharyaGopalaKrushna Himself has clarified in no uncertain terms that amongst all bovines, His manifestation is guaranteed within the immensely meritorious cow, namely ||**SURABHI**|| and ||**KAMADHUK**||. Hence, these very auspicious cows are as sacred as any other noteworthy celestial. For this reason alone these very auspicious cows are a worthy recipient of every manner of sacrosanct worship at all times. Cows are granted maternal status and hence are always subject to highest forms of reverence and obeisance at the tallest possible altar. In this way alone the humble cow is the sole mentor of the entire mankind similar to the manner in which a devoted mother extends her unconditional affection and protection towards her wards. The famed [[Manusmruti]] wows that the humble cow is the very representation of Mother Earth, a living sentinel representing the latter in all manners, especially in granting multifarious bounty to one and all at all times. Hence even from the earliest Vedic period, the status granted to a cow is as exalted as to one's own mother. Down the ages, mere ownership of cows' is viewed as a definitive sign of wealth and unbridled prosperity on the part of its owners' and thereby as a mark of healthy and joyous lifespan. The most prized milk of cows teems with righteous qualities and hence is highly recommended for one and all. This apart, byproducts such as ghee are primarily used in religious ceremonies and in preparation of sanctified food offerings to hierarchy celestials, too. None other than the topmost hierarchy Sage BhagwanVedaVyasaru has Himself declared that there is nothing else that is more effective in cleansing an individual's very soul than the humblest cow.

SarvottamaGeethaacharyaGopalaKrushna Himself tends to flocks of auspicious cows, all twice born celestials, who always and at all times have milled in their thousands around the former. In fact the most awesome title of ||**SARVOTTAMA GOVINDA**|| amongst others infers that as the exalted entity, who constantly doles out blissful happiness and wellbeing to humblest cows as well as its worthy mentors. Thus every notable celestial worth their position and rank are all resident permanently within the humble physical countenance of all cows. Hence any gifts comprising of such cows are highly meritorious and brings onset of immeasurable merits to both giver and the receiver, alike. Without the magnanimity of cow's byproducts it is impossible to conduct or conclude any sort of religious rituals. These humblest cows, characteristically devoid of any guile whatsoever, selflessly offers copious amounts of milk to caretakers, sometimes at the dire cost of not enough of the same remaining in its empty udders for the sake of feeding its own young calves. No wonder that the celestial cow ||**KAMADHENU**|| owes it very origin during the fabled churning of Milky Ocean by clans of celestials and demons. So much is the undying loyalty of prized bovines that it is quite capable of protecting itself as well as its masters by saving the latter with battalion of armed soldiers ready in battle combat to defend anyone and anything at anytime. In fact the four legs of ||**KAMADHENU**|| represents the scriptural [[Vedas]], its magnificent spread of horns represent topmost hierarchy celestial Chaturmukha Brahma resident at the top, SarvottamaMahaVishnu resident at the centre and powerful Celestial MahaRudra resident at the rear. Benign eyes

of the cows represent the Sun and Moon, while shoulders are home to Celestial Agni and Celestial Vayu and the powerfully strong hooves being as holy and sacred as the mighty Himalayas. Such a cow symbolizes dignity, strength, endurance, maternity and selfless service, all of the highest possible order of merit. Hence protection and worship of cows result in eradication of all manners of evils that plague modern society.

Bovines are amongst the most prized possession of any righteous individuals of some standing. Especially agrarian communities guard these bovine herds with their own life, since it is the humblest cattle that stand by them even in the harshest of times such as utter famine and depravity, providing life sustaining milk and other by products. Thus caring for these bovines comprises a primary routine that includes its bathing, upkeep and providing them with timely offerings of fresh fodder and clean water. Some enterprising owners even go to great extents to make their cattle look snazzy with ornamented brass bells around their necks and of course the proud horns of these cattle being capped with brass cones and their foreheads smeared copiously with auspicious paste of turmeric and garlanded with freshest farm fresh flowers on a daily basis. Especially for a chaste housewife these humble cow are akin to the famed **||KAMADHENU||** and is the chief provider for the entire family and then some, with copious amounts of fresh milk, butter and cheese almost perennially. Even cow dung has its own therapeutic effect and is an effective antiseptic and is smeared copiously all over the periphery of households to ward off pests and insects. Cow's urine of course is highly coveted for its utmost sanctity and sacredness especially as an important ingredient in the instantly sanctifying concoction of **||PANCHAGAVYA||** during commencement of auspicious **||CHATURMAASA||** by Madhwa Pontiffs' of the highest order, read as **PARIMALAACHARYARU**.

There is no other task that accredits more merits than that of donating prized cows. It is said that phalanx of celestials led by none other than SarvottamaMahaVishnu, ChaturmukhaBrahma, MahaRudra, Varuna, Agni and others rejoice at this notable deed performed by any fortunate individual. Some of the finite merits accrued through donation of cows are chances of entering out of bounds hierarchical domains are quite high, thereby initiating liberation from all mortal shackles, leading one towards the veritable doors of the famed domain of Vyikunta. Various types of cow donations in vogue are "Tila Dhenu dhaana", "Jala Dhenu Dhaana", "Moksha Dhenu Dhaana" and "Vyitarni Dhenu Dhaana", "Rasa Dhenu Dhaana", "Shakara Dhenu Dhaana", "Madhu Dhenu Daana" and "Kheer Dhenu Dhaana". But the most prized one that stands apart from all the other above mentioned cow donations, is of course that of **||KAPILA DHENU DHAANA||**. Such conduct of donating prized cow, apart from observance of pious fasting on Ekadashi days and indulge in herding cow at least once during one's lifetime would be most accommodating whilst crossing vile filled River Vyitarni, that is nothing but a metaphor for a physical body. In fact falling into this River Vyitarni is akin to falling back into yet another womb once more and eventually taking one more rebirth. On the other hand successfully crossing this mythical River Vyitarni, spells a sure fire path towards choicest hierarchical liberation.

**SHREEGOPALAKRUSHNADEVARAPAADAARAVINDAKKE**  
**GOVINDA**

**GOVINDA**

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**druhyanteem hrudhruham maam drutamanila balaadh draavayanteemavidyaa  
nidraam vidraavya sadyo rachana patumathaapaadya vidyaa samudraa|  
vaagdevee saa suvidyaa dravina da viditaa droupadee rudra patnyaadyudriktaa  
draagabhadraadh rahayatu dayitaa proovabheemaajgnayaa tel{{San.}}**

Hierarchy celestial BharathiDevi, the chaste consort of Celestial Vayu, is the sole focal point of dispersion of kindest benevolence on a truly unlimited scale. Such a celestial BharathiDevi is the sole frontrunner amongst many phalanx of celestials and on account of the same, acts as their formidable protector too. Celestial BharathiDevi is the primordial celestial who owes Her very origin to the awesomely supreme entity of KrutiPradyumna, who facilitates furtherance of all intellectual exercises by chosen individuals. Celestial BharathiDevi Herself is the very epitome of immeasurable righteous qualities, the richest of rich and inexhaustible minefields. Celestial BharathiDevi alone is enabled to further highest fields of true knowledge, read as TatvaVaada School of Thought initiated by none other than VayujeevottamaSreemanMadhwacharyaru. Celestial BharathiDevi is well renowned through many auspicious titles such as ||Shraddha, Kali, Droupadi, Sthaanu, Kanya, Prajna, Shyilaja, Shaamala and Nandini||, each one effusing voluminous eloquence of Her staggeringly extensive spread of meritorious qualities. Such a Celestial BharathiDevi is forever attended by other high ranking celestials such as ||Poulomi, Nala, Indrasena and Usha||, all of whom dote upon the former due to Her noteworthy quality of augmenting the field of fine arts. Celestial BharathiDevi is the unchallenged Empress in the realms of ferreting out individuals with rarest of rare qualities and further encourages them with Her very own patented fragrance of rare intellect par excellence. At the same time Celestial BharathiDevi's micro-omnipresence is forever guaranteed in all the three principal forms of occurrence of intrinsic nature, be it "Satvik-Rajas-Tamas". Celestial BharathiDevi is the sole progenitor of all preset tenets of the highest repute and unbreakable traditions that are timeless in nature and is constantly being eulogized by other mid ranking celestials. The utmost awe inspiring countenance of Celestial BharathiDevi is at all times wholesomely interspersed with a bluish hallowed haze, resplendent with a strikingly bold line of vermilion upon Her auspicious forehead, at all times. Celestial BharathiDevi is thus utterly auspicious in every which domain of yore and then some and appears with a dazzling array of precious golden ornaments that are laced in three rows and hand ornaments worn brazenly across Her ablest shoulders in full abandon. Celestial BharathiDevi is also decorated with a plethora of auspicious flowers which she adorns upon Her utmost dense and thickset plaits of jet black hairs freefalling in great tresses, that instills both fear and devotion all at once to any fortunate beholder. The gentle smile that constantly lights upon the radiant face consisting of a bejeweled nose ring of such a Celestial BharathiDevi enlivens entire horizons, as if to spread Her infinite fame everywhere. Celestial BharathiDevi also holds aloft the famous sword of divine retribution as a supreme symbol of Her fiercely guarded honor and utterly auspicious aloofness. Celestial BharathiDevi is always adored in auspicious dazzling snow white silken clothing. Indeed there is no one equal to Her flawless auspiciousness in the Three Worlds, especially the manner in which such a Celestial BharathiDevi

ordains onset of equally flawless devotion directed at the Lotus Feet of none other than SarvottamaRanganatha. Celestial BharathiDevi is constantly involved in performance of eulogy of none other than SarvottamaRanganatha through the medium of Her utterly enchanting vocal chords that very easily outshines even the utmost melodious tones of revelry emanating from any seasoned nightingale.

Therefore it is customary for all righteous individuals of any standing to constantly besiege the Lotus Feet of such a Celestial BharathiDevi in order to overcome all mitigating hardships that threaten to prevent furtherance of pursuit of true knowledge. Celestial BharathiDevi is famous in enabling transformation of all types of unhealthy desires into pure unadulterated devotion towards none other than SarvottamaRanganatha. Such a Celestial BharathiDevi is one of the frontrunners for getting tagged with the most coveted post of ||BHAGAVATTOTTAMA|| and is the chief mentoring celestial for more than thirty seven different niches of ||Tatva|| and is specially symbolically manifest within the prominently occurring figurehead of the quaint numeral of three. Such a Celestial BharathiDevi enjoys higher rungs of strata than that of Celestial Parvathi Devi and She is universally acclaimed for Her outstanding literary prowess. Such a Celestial BharathiDevi on account of being the perfect match to the topmost hierarchy Celestial Vayu as His consort, is perfectly capable of banishing all those utterly negative tidings of individual, that are stewed in abattoirs of reeking sins, vulgarly amassed from countless past births. Celestial BharathiDevi enlivens ordainment of true knowledge by time and again awakening an individual from deepest slumber of gross ignorance. Such a Celestial BharathiDevi is also famed for enabling a chosen individual to excel in an unique literary pursuit, so stylized in the manner of overt or covert discrete celestial libations. Celestial BharathiDevi is also chiefly instrumental in the inevitable dawn of well earned freedoms from torments of brazen mishaps and culpable misfortunes, too.

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### **janmaadi ashta kartrutvam bhagavataha lakshanam||{San.}**

Harking back to an utmost auspicious period, SreemadhVaadeendraTheertharu was born as Sreenivasacharyaru, in all probability at SreeRangam, to the worthy Purushottamacharyaru, the “Poorvashrama” grandson of none other than PARIMALAACHARYARU. Such was the immense merit this young infant Sreenivasacharyaru, that in order to mark his utmost auspicious birth, his grandfather, the worthy Lakshminarayanachaaryaru, the “Poorvashrama” son of none other than PARIMALAACHARYARU, was subject to a sacrosanct “Kanaabhisheka” with golden coins! In fact, when the toddler Sreenivasacharyaru was a mere two years he was at the receiving end of the infinitely sanctifying blessings from none other than PARIMALAACHARYARU, who had then “**PLACED HIS UTMOST AUSPICIOUS AND INFINITELY SACRED HANDS UPON THIS TENDER HEAD OF THE YOUNG INFANT AND MADE HIM TO PARTAKE DROPS OF SANCTIFIED WATERS!**” In all probability it appears in as though that none other than PARIMALAACHARYARU had already decided to reserve in the distant future, the very

first consecration of MoolaBrundavana that would be readied for His very own occupancy, to that of this worthy occupant, now still in infancy!

**dharmavijgnaanavyiraagyaparamyishvaryashaalinhaha|  
anandatheerthabhagavatpaadaan vande nirantaram||{San.}**

In fact, Sreenivasacharyaru during his early age showed brilliant ingenuity and staggeringly awesome scholastic abilities that stupefied one and all. Many great scholars had then generously prophesized that this young lad, Sreenivasacharyaru would indeed one day emerge as one of the greatest of scholars in the rarified world of Vedanta. True to word, by the time Sreenivasacharyaru attained the age of sixteen, he had already imbibed the core essence of tenets of the famed Tatva Vaada School of thought of VayujeevottamaSreemanMadhwacharyaru, that too at the ablest hands of none other than the legendary SreemadhSumateendraTheertharu. Very soon, Sreenivasacharyaru owing to his profound scholastic abilities was feted by every powerful King of southern India of those times. Of particular mention is Sreenivasacharyaru's very first coveted literary exercise namely [[navyaduruktishikshaa]], that announced in no certain terms his arrival into the elite club of scholars, having by then mastered all the compulsory six varied fields of learning such as ||saankhya-yoga-nyaaya-vyisheshika-poorvamimaamsa-uttaramimaamsa||.

As years' rolled by, the great SreemadhUpendraTheertharu anointed Sreenivasacharyaru as His next incumbent with the grand Pontifical title as ||**VAADEENDRA THEERTHARU**||. Thereafter the new incumbent, SreemadhVaadeendraTheertharu travelled all over the subcontinent, ceaselessly staging unstinted victories over toughest opponents of TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru. During that particular time, barren coffers of the SreeMutt got inundated with endowments of various villages and provinces as a mark of indebtedness shown by many a grateful King towards SreemadhVaadeendraTheertharu who strived day and night to inculcate the spirit of devotion amongst countless milieu who were on the verge of losing track of the same. Eventually SreemadhVaadeendraTheertharu who had camped for a very long period of time at SreeRangam and Kumbhakonam migrated towards northern parts of Karnataka, all the while gathering innumerable followers and at the same time safeguarding immovable properties of the SreeMutt. One notable event was SreemadhVaadeendraTheertharu's sterling effort in regaining control of the important Kiriti village, since the same was earlier granted to none other than PARIMALAACHARYARU! When at last, SreemadhVaadeendraTheertharu arrived at Manchale there was an imminent danger of foregoing the entire province. But, SreemadhVaadeendraTheertharu persuaded the local chieftain of Adoni and eventually regained complete control over the region of Manchale, this time permanently. In due course Manchale became renowned as a glorious center of learning and was recognized far and wide as the leading institution for both Vyasasahitya and Dasasahitya Schools'. Gradually, retinue of students, disciples, devotees, scholars alike tripled like never before and the whole region of Manchale witnessed hitherto unprecedented all round spiritual as well as scholastic development.

## **naamnosti yaavatee shaktihi paapanirharane NRUHAREHE||{San.}**

Indeed most notably, the utmost worthy “Poorvashrama’ great grandson of PARIMALAACHARYARU, none other than SreemadhVaadeendraTheertharu, truly a worthy descendant, both in terms of familial as well as pontifical legacy, of the awesome former, composed a glittering literary magnum opus, the widely acclaimed [[gurugunastavana]]. In order to vacate eternal indebtedness towards PARIMALAACHARYARU, His ablest descendant, none other than SreemadhVaadeendraTheertharu has seemingly conducted sanctified libations most covertly, albeit in the manner of composing a literary magnum opus, namely the widely acclaimed [[gurugunastavana]]. It is in the fitness of things that this staggering literary exercise is the hallmark of a noteworthy progeny and it is primarily for this reason alone that SreemadhVaadeendraTheertharu functions as the minister in chief to none other than PARIMALAACHARYARU. The priceless historic value of [[gurugunastavana]] composed by SreemadhVaadeendraTheertharu is immeasurable and incalculable since it consists of graphic account of the exemplary literary output of none other than PARIMALAACHARYARU, in a hitherto till then unparalleled manner. Even so this utmost important literary exercise conducted by SreemadhVaadeendraTheertharu, namely [[gurugunastavana]] is nothing short of an elaborate poetry in the truest sense of the term, since it is concise, melodious and profoundly thought provoking in its amassed content throughout. SreemadhVaadeendraTheertharu is a past master in the awesome usage of what is known as recondite terminologies that occurs throughout the [[gurugunastavana]]. SreemadhVaadeendraTheertharu’s daring simile in drawing comparison with the legendary Vyasarayaru’s “Three magnum opus holy literary works” to the “Three powerful eyes” of SarvottamaUghraNarasimha who is the sole overlord of TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru is devastatingly detonating both in its purpose and its intent. It is another matter that the legendary Vyasarayaru has successfully and forever sealed off all manners of theological challenges posed by other Schools’ by virtue of securely bolting the impregnable fort of TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru with three gargantuan padlocks of impassably esoteric literary works, namely, [[taatparyachandrika]], [[nyaayamrutam]] and [[tarkatandavam]]. SreemadhVaadeendraTheertharu masterfully plays upon panegyric terms and transposes the same into syllables cascading forth as common nomenclature in His literary masterpiece, the [[gurugunastavana]]. SreemadhVaadeendraTheertharu’s ultimate clincher is the superlative manner in which He has likened in a metaphoric manner the mighty tree of TatvaVaada School of Thought of VayujeevottamaSreemanMadhwacharyaru, so germinating from the tiny seed planted by none other than BhagwanVedaVyasararu on the eternally fertile soil of the [[Vedas]], a sufficient testimony to the scholastic brilliance of the former.

Most importantly the [[gurugunastavana]] gives detailed information about the winsome personality of none other than PARIMALAACHARYARU and His inherent literary genius that is displayed at full blast. SreemadhVaadeendraTheertharu, effectively brings out the sheer extent of infinite variety enshrined in the literary works of PARIMALAACHARYARU both on an individual front as well as a collective theological front. SreemadhVaadeendraTheertharu, also offers a historical perspective of



PARIMALAACHARYARU's famous work, namely, [[bhaata sanghraha]] that was subject to an inevitable public recognition by another illustrious contemporary, 'n i l k a n t a d i k s h i t h a' of the special monism school, who also served as the minister to the King of Madurai, Tirumala Nayaka. Stupendously the [[gurugunastavana]] most unmistakably fills the gaps that one may perceive in the famous biography of PARIMALAACHARYARU, namely [[raghavendra vijayaha]], authored by Pandit Narayanachar, by giving ample details regarding literary output of PARIMALAACHARYARU and the special place and importance that each of His eternal literary works have come to occupy on a permanent note. Indeed in this staggering literary exercise none other than SreemadhVaadeendraTheertharu has performed overtly discrete celestial libations, albeit in literary style, since the famed pontiff likens Himself to a dazzling full moon both to the lineage of all preceding Gurus' and their later day disciples, thus:-

QUOTE

**eti shreeraghavendraaryobhayavamshaabdhichandramaaha|  
upendrasoonuhu vadeendraschakre gurugunastavanam||  
maadyadadyitavidyaavad garvanirmaapanaha kshamaha|  
vaadeendrayatiraat tene chakre gurugunastavanam|| {San.}**

UNQUOTE

One unmistakable inference here is that covert offering of libations are also performed at the Lotus Feet of none other than **SARVOTTAMA UPENDRA**, that is another very well known and staggeringly superlative synonym of none other than SarvottamaGopalaKrushna. Of course this is the continued crux of this Paper seriatim titled, [[namo athyantadayaalave]] - **{{Discrete celestial libations occurring in literary works of SreemadhRaghavendraTheertharu }}**.

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**shreebhodurgeti yaa binnaa prakrutihi shaktiruchyate||{San.}**

Thus with the collective salutations at the Lotus Feet of Goddess Durga Devi, Who is Herself manifest as Goddess Manchamma at Mantralaya and now with the reassuring concurrence of none other than SreemadhVaadendraTheertharu, this Paper seriatim titled **[[namo athyantadayaalave]] - {{Discrete celestial libations occurring in literary works of SreemadhRaghavendraTheertharu }}**, is now stupendously poised for an impending arrival of none other than **||PARIMALAACHARYARU||**, albeit in His immensely sanctifying literary persona. It is to be noted that different spectra of glimmering light may be classified as those given off by distant stars. Then there is that utmost defiant radiance of our Sun that threatens to scorch just about everything in its path. Thereafter, there is the reflected light given off by all those planets with its captured satellites even as they trace their own unique orbits around the Sun. Of course our very own Moon, the nearest celestial object, augments forth with soothingly radiant moonshine. Other classes are rare, especially like flashes of lightning that zigzag across

the skies albeit for a fleeting second, especially during monsoon seasons. Then there is the quintessential light given off by rarest of rare gems trapped in the midst of oysters buried in the very depths of mighty oceans. Of course the nearest source of light so as to say is that which is given off by burning dry wooden tinder found in abundance everywhere. However, all the above can be categorized as aura of light given off by insentient entities.

On the other hand, the somewhat low intensity aura of light given off by fireflies are indeed 'live and sentient' in category. So the punch line now is that even if an individual with great difficulty somehow manages to collectively garner these aura of lights, given off by a plethora of both insentient and sentient entities, even then it would never measure up to the dazzling aura of auspicious glow given off by none other than **SARVOTTAMA RANGANATHA** Who is forever omnipresent within the very literary persona of **PARIMALAACHARYARU**. Consequently, collective lights of all the other artificial and natural entities would then match to only that of a humble firefly and hence pale away into utter insignificance. Rightly so because, on His part **PARIMALAACHARYARU** has been able to reach to the very inaccessible tips where ripened fruits are located amongst the huge branches upon the gigantic tree of Tatva Vaada School of VayujeevottamaSreemanMadhwacharyaru and most importantly has made available such ripened fruits available to one and all. Therefore, each and every literary work composed by **PARIMALAACHARYARU** is akin to one such ripened fruit that is most potent enough to ring in onset of choicest hierarchical liberation to the diligent practitioner.

**praayena devamunayaha svavimuktikaamaaha mounam charanti vijanena paraarthanishtaaha||{San.}**

**PARIMALAACHARYARU** never hankers for any sort of indebtedness from anyone excepting SarvottamaRanganatha alone. Even so, **PARIMALAACHARYARU** is always at the very forefront and constantly involved in wiping off all manners of hardships of His true devotees. For this **PARIMALAACHARYARU** is famously known to involve His very conscious, speech and physical aura whilst discharge of such selfless duties to His legion of devotees. **PARIMALAACHARYARU** is totally detached from attachments to anything or anyone excepting SarvottamaRanganatha. **PARIMALAACHARYARU** is known to facilitate astonishing levels of communication in order to quell latent doubts that tend to pull down His true devotees. Most characteristically **PARIMALAACHARYARU** constantly wishes onset of choicest hierarchy liberation to all of His true devotees too. For this, **PARIMALAACHARYARU** is internationally renowned for His continued conductance of epochal meditation from within the utterly sacred confines of the MoolaBrundavana at Manchale. On account of this one staggering deed alone, the infinite extent of kindest benevolence of **PARIMALAACHARYARU** that is virtually ceaseless in nature, remains forever beyond comprehension by ordinary devotees, disciples and students.

**shreemadhraghavendragurureva  
samsaaroddharanakshamaha||{San.}**

**sadaa**

**sevyaha**

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( to be continued...)

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1. [[PARIMALA SAMPUTAM]] Volume-I : A Compendium of select literary compositions of SreemadhRaghavendraTheertharu in English, Pages 1003 (2003-2008) - By Tirumala Venkata, appearing in www.works.gururaghavendra.org and www.articles.gururaghavendra.org
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|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{HEMALAMBINAAMA SAMVATSARA JYESHTAMAASA NIYAAMA  
SHREERAMATRIVIKRAMAAYA NAMAHA }

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PHASE - 4 : [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations  
occurring in literary works of SreemadhRaghavendraTheertharu }}

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||shreeGurubhyonamahaHarihiOM||{San.}

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Dedicated to dramatic memories of a final return of the fantabulous “Utsavamurthy” of ShreeRanganatha along with His divine consort “ShreeRanganayaki” from Tirumala shrine and being permanently housed within the sprawling and fantabulous temple complex situated at ShreeRangam, in the year 1360AD, after successfully safeguarding the same from marauding invaders from across the Hindukush mountain. For Centuries now, the Sanctum Sanctorum of ShreeRangam continues to reverberate with sonorously booming chants of thousands of “Pancharatra” worshippers all of whom too returned triumphantly from Tirumala, carrying with them the sacrosanct Idols’. Awesome devotional commitment exhibited by these worthies in safeguarding their religious honor, custom and tradition from sacrilege and zealously fighting off mortal fears of every kind, marauding armies, utmost inclement weathers and wild beasts was immortalized with a literary composition titled [[abhitsthavam]] sung to this very day at the innermost Sanctum at ShreeRangam. Surely such committed Templar of Faith, have indeed booked themselves as frontrunners for onset of choicest hierarchy liberation, with symbolic offerings of such discrete celestial libations at the Lotus Feet of none other than SarvottamaRangantha, thus: -

||abhi pranidhi lakshanaiha kalita saakya lokaayataih tulushka yavanaadi bhirjagati  
jumbha maanam bhayam prakrusata nijasaktibih prasabhamaayudaih panchabih kohiti  
tridasa rakshataih kshapaya RANGANATHAKSHANA||{San.}

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**SREELAKSHMIRANGANATHADEVARAPAADAARAVINDAKKE GOVINDA  
GOVINDA.**

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**vayoraatmaanam kavayo nichikkyuhu| aatmata yeva praano jaayate| yo vaayou  
tishtaan| devaanaam devataa vaayurvaayudevo janaardanaha| sa praanamasyaja|  
praanaat shraddhaam|| {San.}**

Tatvaabhimaani celestials consciously mentor all individuals, without any exception at all, even as the latter traverse great distances across mighty oceans as symbolized by countless births and deaths, seated as it were upon a veritable temporary physical body. In view of such inevitability, it is none other than SarvottamaRanganatha's kindest benevolence alone that shall eventually enable onset of choicest hierarchy liberation to all such time weary travelers, upon reaching their destined goal. Ironically enough, physical body of an individual is always mortal, an apt metaphor for a rarest of rare type of sea worthy boat, yet it is through the medium of such a mortal boat alone, that any individual is empowered to try and change their destiny, if at all, as per the unchangeable supreme deemed will of none other than SarvottamaRanganatha. Each and every activity brought forth through the medium of a physically mortal body consisting of twenty four mentored "Tatva" is an end result of the cumulative mentoring activities of Tatvaabhimaani celestials. Thus, each and every individual is forever indebted to such mentoring celestials, whose collective inspirations results in a plethora of actions stemming forth from a physical body. Of course, it has to be remembered here that although Celestial VayujeevottamaMukhyaprana is also counted as one amongst such Tatvaabhimaani celestials, the awesome former is always ahead of the rest and occupies a primary position in that particular domain, as per the supreme deemed will of none other than SarvottamaRanganatha.

Upon an individual's demise all these mentoring Tatvaabhimaani celestials would have deemed to have vacated such a lifeless body in utter hast and migrated towards their primordial domains. Curiously enough, these very same mentoring celestials also arrive to once again reoccupy a new live body at the time of rebirth as a newborn infant, albeit in varied occurrences. Thus, there is an underlying similarity here in the manner in which a soul keeps taking countless rebirths and the manner in which mentoring celestials too keep manifesting within each and every such rebirth as a newborn and come to eventually influence another lifespan. But unlike all other mentoring celestial who migrate towards their primordial domains upon demise of an individual, the hierarchy Celestial VayujeevottamaMukhyaprana refrains from doing so, but on the contrary the latter accompanies the soul alongside the guaranteed manifestation of SarvottamaRanganatha within it, eventually conjoining it within a brand new physical body. Totally in line with the supreme deemed will and unchangeable command of none other than SarvottamaRanganatha, the eternally subservient Celestial VayujeevottamaMukhyaprana is always present alongside the soul in its eternal journey and relentlessly relocates suitable physical bodies to the soul as per its deservingly earned prequalification. In the inevitability of inescapable rebirth, in order to keep a physical body alive and breathing, the selflessly oriented primordial mentoring Celestial, none other than

VayujeevottamaMukhyaprana, omnipresent within such a brand new physical body and out of highest levels of kindest benevolence upon the latter, meditates upon the fantabulous [[HAMS MANTRA]] ceaselessly without rest in all stages of sleep, stupor and dream, involving millions upon millions of involuntary inhaling and exhaling activities. Thus it is none other than Celestial VayujeevottamaMukhyaprana alone who performs such a stupendous activity of keeping the physical body alive, a task that cannot be performed by any other mentoring celestial, however much they try. Further, it is none other than Celestial VayujeevottamaMukhyaprana alone who sees to it that all other mentoring celestials too perform their individual assigned timely tasks compulsorily and is Himself manifest within them all too! Hence, Celestial VayujeevottamaMukhyaprana is forever staggeringly endeared to none other than SarvottamaRanganatha, since the former's duty consciousness and task oriented faithfulness is unrivalled and unmatched for all time to come. It is for this reason alone that Celestial VayujeevottamaMukhyaprana stands heads and shoulders above all other mentoring celestials and is honored with the tectonically befitting title of **||JEEVOTTAMAHA||**.

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**||UNMEELANEELANEERERUHA||{San.}**

SreemadhVaadeendraTheertharu performs fantabulous commemorative discrete celestial libations, both overt and covert, throughout His staggering literary composition, [[gurugunastavana]], successfully ordaining immeasurable merits engrained from the eternal Lotus Feet of none other than SreemanMoolaRama, of course via the kindest benevolence from the affable duo of hierarchy celestial VayujeevottamaMukhyaprana and sole Guru and mentor, PARIMALAACHARYARU. Indeed so immensely immeasurable is the merit enshrined in this literary masterpiece, [[gurugunastavana]] that when SreemadhVaadeendraTheertharu submits the same at the Lotus Feet of PARIMALAACHARYARU at Manchale, the entire sacrosanct masonry of MoolaBrundavana momentarily shakes as if to indicate the supreme consent and appreciation of none other than **||SREEMADH RAGHAVENDRA THEERTHA||** manifest within the MoolaBrundavana, for this priceless literary catalog of literary compositions of the latter. Next, even as a motley crowd of onlookers now gape in utmost stupefaction, a huge garland of freshest SreeTulasi adorning the MoolaBrundavana of PARIMALAACHARYARU, decorated with holiest of holy saffron robes, falls freely from the towering ramparts of the subtle blue hued sacrosanct sanctum with an audible thud right upon the sacred literary compilation of [[gurugunastavana]], even as SreemadhVaadeendraTheertharu now in abject surrender performs full length oblong salutations in front of the same. Eventually during the year 1750 A.D, as per the divine prophesy of none other than PARIMALAACHARYARU His utmost trusted pontifical lieutenant, none other than SreemadhVaadeendraTheertharu is interned within another MoolaBrundavana, pre-notified by none other than PARIMALAACHARYARU, situated right next to His own MoolaBrundavana at Manchale.

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**mangalaadeeni mangalamadhyani mangalaantaani shaastraani prathante  
pracheeyante aayusmatupurushakaani cha||{San.}**

It is undeniable that a few pontifical worthy successors composed complimentary composition on the [[gurugunastavana]], thereby unwittingly performing indirectly discrete celestial libations at the Lotus Feet of none other than PARIMALAACHAARYARU. Amongst them, the worthy Pontiff SreemadhVasudendraTheertharu has exclaimed in extempore thus:-

QUOTE

**vadeendragurupaadokta gurustavanamaadaraath|  
vyakhyaasyate mayaa buddhi shudyayi nathvaa ramaapateem||{San.}**

UNQUOTE

Likewise, another pontifical stalwart, the enigmatic SreemadhDheerendraTheertharu, “Poorvashrama” son Jayaramacharyaru, of the great SreemadhVaadeendraTheertharu, also performs indirectly discrete celestial libations at the Lotus Feet of none other than PARIMALAACHAARYARU, by composing another complimentary composition on the famed [[gurugunastavana]] further espousing the fantastic literary contributions of PARIMALAACHAARYARU, thus:-

QUOTE

**shreedraama hayaasya krushna nruhari vyaasaadiroopa harim  
shreemadhwaaryaguroomstathanijaguroon vaadeendravyaannman||{San.}**

UNQUOTE

Here, the sum quanta of celestial libations offered at the collective Lotus Feet of none other than ||SREEMANMOOLARAMA-HAYAGREEVA-SHREEKRUSHNA-NARAHARI-BHAGAWANVEDAVYASA-SHREEHRARI|| and followed by twice born topmost hierarchy celestial incarnations such as VayujeevottamaAcharyaMadhwaru, is unmistakable indeed.

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**svayambhoo naradaha shambhuhu kumaaraha kapilo munihi|  
PRAHLAADO janako bheeshmo balirvyiyaasakirvayam||{San.}**

SarvottamaNarayana’s supreme deemed concurrence has enabled all the above mentioned nine worthies’ to always be in the know of the intricacies of true knowledge. But even so due to the relentless onslaught and continued onward march of ‘k a l i’ these worthies’ are fully tested while tasked with striving to unravel the real path of choicest hierarchy liberation to their committed followers. Nevertheless, without considerable presence of such dedicated revelation on the part of such committed worthies’ there cannot be any furtherance of Dharma and its multihued virtues, nor its protection or sustenance. In light of this, the chief purpose of Venkatanathacharya taking birth

**{{celebrated annually by millions as the utmost auspicious commemorative event known as SREEGURUSAARVABHOUMARA VARADANTI}}** as per the immensely auspicious and meritoriously supreme deemed will of none other than **AKHILAANDAKOTI BRAHMAANDANAYAKA SARVOTTAMA TIRUMALA VENKATESHWARA** is indeed too staggering to comprehend in entirety. Venkatanathacharya's pious and ultraorthodox parents' Veena Thimmannacharyaru and Gopikamba, are taken aback when the young lad's innocent poser as to how could the all encompassing SarvottamaSreemanNarayana dwell within the seemingly tiny syllable of **||OM||**. In due course, the young lad Venkatanathacharya is tutored by his scholarly brother in law the pious Lakshminarasimhaacharyaru, who initiates the former into the fields of canonical **[[Nyaya-Vyakarna-Vedanta]]**. Eventually, providence leads Venkatanathacharya towards the SreeMutt headed by the great Pontiff none other than SreemadhSudheendraTheertharu, by then already famous throughout the subcontinent with the immensely grandiose titular appellations of **||DHIGVIJAYA VIDYASIMHAASANAADHEESHWARA SHADARSHANAACHARYA||**. There, Venkatanathacharya is exposed to the truly staggering treasure house of knowledge comprising of all the notable literary compositions of the likes of VayujeevottamaSreemanMadhwacharyaru, JayaTirthaShreepadaru, VyasaRajaYatigalu and SreemadhVijayeendraTheertharu. Within no time, Venkatanathacharya rapidly gains overall scholastic abilities and soon emerges as a profound scholar to contend with, the likes of whom are really rare. Eventually, Venkatanathacharya is conferred with the honorific title of **||MAHABHAASHYAACHARYA||** by none other than the Great Guru SreemadhSudheendraTheertharu, who enlists the former to accompany Him during all His various travails all over the southern subcontinent. On a regular basis, MahabhaashyaVenkatanathacharyaru effortlessly vanquishes umpteen scholars with an astounding grasp of theological verve and wholesomely profound comprehension of all the three main Vedic Schools of Thought. At around that time, MahabhaashyaVenkatanathacharyaru's unquenchable thirst for composing theology literature on the eternal **[[Vedas]]**, as well as upon established hoary literary canons of TatvaVaada School of Thought of VayujeevottamaSreemanMadhwacharyaru is quite obvious, when with the prior consent of Guru SreemadhSudheendraTheertharu, the former composes a superlative allied literary composition on the famed **[[Anumadhwavijayaha]]**, thereby inviting eternal blessings from none other than VayujeevottamaSreemanMadhwacharyaru.

**nihita nikhila vidwannoulipaadasudheendraha parajanaduravaapam praapa hemaabhishekam|| {San.}**

Upon witnessing firsthand such prodigal literary talent enshrined within MahabhaashyaVenkatanathacharyaru, His Guru SreemadhSudheendraTheertharu is totally convinced that it is only this ardent student disciple of His, none other than MahabhaashyaVenkatanathacharyaru who alone thoroughly deserves to succeed Himself to the meritorious pontificate of the SreeMutt, now headquartered at Kumbhakonam. Further, Guru SreemadhSudheendraTheertharu also reminisces about the previous prophesy of the legendary SreemadhVijayeendraTheertharu who decades earlier has foreseen such an eventuality of MahabhaashyaVenkatanathacharyaru ascending to the

Pontificate of the SreeMutt at a right moment. At this juncture one has to mull over the incident where once MahabhaashyaVenkatanathacharyaru requests Guru SreemadhSudheendraTheertharu to grant him permission and blessings in order to compose allied literary compositions on the eternal [[Vedas]]. But Guru SreemadhSudheendraTheertharu though fully aware that only those who are into auspicious pontificate alone are qualified to involve in such an important and serious literary exercise, however refrains from informing his student disciple MahabhaashyaVenkatanathacharyaru about the same, awaiting an opportune moment to grant His permission. Eventually upon dawn of an auspicious moment of Truth, Guru SreemadhSudheendraTheertharu takes His trusted ward MahabhaashyaVenkatanathacharyaru into confidence and advises him to embrace pontificate first and only then involve in literary activities on a larger scale. At first MahabhaashyaVenkatanathacharyaru is taken aback and refuses vehemently, but with the inevitable supreme deemed will of SreemanMoolaRama and Celestial VayujeevottamaMukhyaprana, a chastened MahabhaashyaVenkatanathacharyaru finally accepts anointment into this supremely pious pontificate. Within days, Guru SreemadhSudheendraTheertharu anoints His meritorious student disciple, none other than MahabhaashyaVenkatanathacharyaru into the holiest of holy pontificate with the grant of the staggering title of **||RAGHAVENDRA THEERTHA||. {{celebrated annually by millions as the utmost auspicious commemorative event known as SREGURUSAARVABHOUMARA PATTABHISHEKA}}**

**||sahasranaamne purushaaya shaasvate sahasrakotiyugadhaarine namaha|| {San.}**

One of the utmost primary objectives of all those pontiffs who are in the lineage of none other than VayujeevottamaSreemanMadhwacharyaru is to spread far and wide the stupendously staggering supremely insentient sovereign fame of none other than SarvottamaRanganatha. Such a laudable deed is by far most far reaching and effective if it is performed by pontiffs, rather than those who are householders. In this day and age, one shudders to think that if ever MahabhaashyaVenkatanathacharyaru had declined to accept pontificate, would the famed spread of ideology of TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru been possible to such a staggering extent, as it is now? Immeasurably infinite merits arising out of performance of worship at the Lotus Feet of none other than SreemanMoolaRama would not have been possible, so too the fact that residual merits that are being freely distributed to all, also would not have been possible if MahabhaashyaVenkatanathacharyaru had not been anointed into pontificate as **||RAGHAVENDRA THEERTHA||**. Of course, one has to constantly remember that **||RAGHAVENDRA THEERTHA||** is an incarnation of the greatest devotee Prahlada, chiefly instrumental in the superlative manifestation of none other than SarvottamaUghraNarasimha who burst forth from tectonic force from within the innards of stone pillar in order to vanquish the tormenting demon, 'h i r a n y a k a s h i p u'. Harking back at such epochal events, it is inevitably imminent that MahabhaashyaVenkatanathacharyaru was destined to pontificate as **||RAGHAVENDRA THEERTHA||**. Another factoid is that literary output after MahabhaashyaVenkatanathacharyaru embraced pontificate as **||RAGHAVENDRA THEERTHA||** quadrupled prolifically, than what was accomplished earlier while the



former was still a householder. Such an outcome is primarily due to the eternal blessings of none other than hierarchy celestial Goddess Vidyalakshmi and the merits enshrined in the auspicious pontificate of the SreeMutt itself, anointed as He was with the mountainously meritorious hands of none other than Guru SreemadhSudheendraTheertharu.

**shreeraghavendra tava charanam bhajaami| sharanaagata bhava taranam||  
shreesudheendra karakanja sambhavam| sudhaamshu mukha samstuta bhaavi  
bhavam|| paavana vara mantraalaya sandanam| patita paavanam jita madanam||  
vasudeva kavi sannuta charanam| moolarama vara karunaabharanam||{San.}**

In view of nurturing the eternal flame of knowledge remaining lit forever, many an auspicious celestial has incarnated for this very august purpose. Over Centuries' the fame of TatvaVaada School of Thought initiated by none other than VayujeevottamaSreemanMadhwacharyaru, spread far and wide due to its definitive truth content and proved to be infinitely unbeatable both in purpose and as well as garnering of mountainous merits. Foremost amongst such twice born celestials, the superlative incarnations of Celestial Shankukarna, being Prahlada, Baahleeka, VyasaTheertharu and ||RAGHAVENDRA THEERTHA|| rank foremost. Both VyasaRajaYatigalu and ||RAGHAVENDRA THEERTHA|| owing to their utter profusion of steadfast devotion at the Lotus Feet of none other than SreeMoolaGopalaKrushna and SreemanMoolaRama, respectively, have been able to further the eternal cause of virtuous Dharma to hitherto staggering levels. During the years after succeeding Guru SreemadhSudheendraTheertharu into the grand pontificate ||RAGHAVENDRA THEERTHA|| has composed more than "Forty Eight" truly astounding literary chronicles, including many allied compositions on the eternal [[Vedas]]. This literary endeavor on the part of ||RAGHAVENDRA THEERTHA|| carries the utmost concurrence of none other than Guru SreemadhSudheendraTheertharu, who had always intended that His student disciple MahaabhaasyaVenkatanathaacharyaru compose literary masterpieces only after embracing auspicious pontificate. In fact it is a truism that without such allied composition of ||RAGHAVENDRA THEERTHA|| as reference material, the supreme truth, read as SarvottamaSreemanNarayana, enshrined in other earlier staggering literary magnum opuses such as [[SreemanNyayasudha]], [[Taatparyachandrika]], [[Tarkatandava]] and [[Tatvapraakashika]] in particular would never have registered as clearly as it has now to ardent students. ||RAGHAVENDRA THEERTHA|| even to this day and age has proved time and again to be a veritable ||KAMADHENU-KALPAVRUKSHA-KALPATARU||. During His earthly sojourn ||RAGHAVENDRA THEERTHA || has always remained aloof from all manners of largesse heaped onto him by awestruck Kings' in humble recognition of the latter's formidable scholastic abilities. ||RAGHAVENDRA THEERTHA|| even in the face of direst of dire adversity posed by some of the most diehard scholars' of other Schools of Thought, has invariably won over them effortlessly in His characteristic style and always seen to it that the taste of defeat sits lightly upon the vanquished!

||RAGHAVENDRA THEERTHA|| has authored innumerable literary chronicles on just about every canon in the vast ocean of Vedanta and TatvaVaada School of

VayujeevottamaSreemanMadhwacharyaru. Over centuries these literary works ||RAGHAVENDRA THEERTHA|| of are highly cited and looked upon with utmost reverence as the very last word in their genre, always very much in demand by students, disciples and laymen too. A few notable examples of such literary largesse are as narrated here. ||RAGHAVENDRA THEERTHA|| during His "Poorvaashrama" days has astoundingly captured the enormity of the uttermost sacred biography namely [[Sumadhwavijayaha]] of none other than VayujeevottamaSreemanMadhwacharyaru, the founder of TatvaVaada School, in His very first literary composition, namely [[gudaabhaavaprakaashika]]. In another literary composition [[prameyasangraha]], ||RAGHAVENDRA THEERTHA|| has succeeded in elaborating the infinite extent of domain of Vyikunta, the Grand Cosmos, the palpable Universe, the nature of time and other allied territories. Of course it is well known that none other than VayujeevottamaSreemanMadhwacharyaru has composed a sterling literary composition, titled [[Rughbhaashya]] that shines forth like a leading light towards all those who strive to comprehend the eternal [[Veda]] Mantras. Therefore, it is indeed no surprise however that ||RAGHAVENDRA THEERTHA|| blessed with a guaranteed special omnipresence of none other than celestial VayujeevottamaMukhyaprana has composed allied [[Bhaashya]] on three [[Vedas]] in particular. However, ||RAGHAVENDRA THEERTHA|| has also composed [[mantraarthamanjari]] based on forty numbers of [[sukta]] of the canonical [[Rughbhaashya]] and thereby upheld the supreme sovereign independent entity factor of none other than SarvottamaSreemanNarayana. ||RAGHAVENDRA THEERTHA|| has also composed superlatively allied compositions on the famed [[Purushasukta]] and has rendered the same to be comprehended much more easily by ardent pursuers. Likewise in the other important literary work [[geetavivrutthi]], ||RAGHAVENDRA THEERTHA|| has strived to a very great extent to constantly adhere to the strictest benchmarks set by none other than VayujeevottamaSreemanMadhwacharyaru and as a result has brought out the true essence of the famed literary work [[BhagavadGeeta]]. Further, in another important literary composition, namely [[tantradeepika]], ||RAGHAVENDRA THEERTHA|| has successfully delved into the intertwining relationship between various [[sootra]] in aplenty. ||RAGHAVENDRA THEERTHA|| has also given the correct meaning of each [[sootra]] and the justification for occurrence of each and every word, as it were. ||RAGHAVENDRA THEERTHA|| has also shown the intrinsic homogeneity commonly occurring within the famed [[Madhwabhaashya]], [[SreemanNyayasudha]] and [[TaatparyaChandrika]]. ||RAGHAVENDRA THEERTHA|| has also accomplished a sterling allied composition on the [[Tarkataandava]] and has revealed the nature of logic to the whole World. Similarly for the original [[TaatparyaChandrika]], ||RAGHAVENDRA THEERTHA|| has composed [[Tatvaprakaashikaabhaavadeepa]], rendered in dazzling hue and has offered the same at the Lotus Feet of none other than ||SARVOTTAMAUDIPIISREEKRUSHNA||. A small but superlative icon of ||SANTANAGOPALAKRUSHNA|| was also handcrafted by ||RAGHAVENDRA THEERTHA|| in order to commemorate such an epochal literary achievement. Of course then there is the utmost famed literary work, [[Parimala]], a superlative gloss on the canonical [[SreemanNyayasudha]], without which it is well neigh impossible to comprehend the sum total import of that very same literary magnum opus composed by

of the legendary JayaTirthaShreepaadaru, thereby earning a superlative sobriquet of ||PARIMALAACHARYARU|| to ||RAGHAVENDRA THEERTHA||.

**shreenivaasam pranamya shreepoornekshaadihguroon|  
vakshye shreeraghavendraaryakruta granthaastutanmude||  
shreematsudhaaparimalam chakre geetaarthamanjareem|  
sadbhaavadeepikaamchakre praatahasankalpagadyakam||  
saayamarpanagadyam cha tathaa geetaarthasangraham|  
bhaavadeepam cha sattatvaprakaashaarthaprakaasham||  
gurudarshaprakaranatippaneehi shreeharehepriyaaha|  
dashakasyopanishadaam khandaarthaan sarvasammutaan||  
nyaayamuktaavaleem tene tathaa mantraarthasangraham|  
sootrarthabodhineem devasvabhaavastantradeepikaam||  
vyaakhyaam sadanubhaashyasya muktidaa tatvamanjareem|  
geetaataatparyateekaaya vivrutim budhamodadaam||  
atharvaneshaavaasyopanishadorvivrutee guruhu|  
taatparyachandrikaa divya tippaneem krutitoshadaam||  
pramaanapaddhate chakre vaadaavalyaashcha tippaneem|  
sattarkataandavasyaapi tippaneem shreegururmudaa||  
vyakhyaam purushasooktasya chakre mantraalayaprabhuhu|  
ambranesooktavivruttim bhaargaveetoshavardhineem||  
prameyanavamaalaaya vyakhyaanam bhoosuradrumaha|  
hiranyagarbhasooktasya vyakhyaanam srashtu tushtaye||  
vedatrayaanaam vivruttim maaninaam maanasaashineem|  
bhaattasangrahameemaamsaam tathaa shreebhaavasangraham||  
shreeraamakrushnacharitamanyou sarvamodade|  
prameyadeepikaavyakhyaam vidvacchetahapramodadaam||  
apagaataaratamyakhyam stuti mapyatanodguruhu||{San.}**

PARIMALAACHARYARU is Himself at the very forefront of furthering the eternal cause of Dharma and even now practices the same. It is to be remembered here that PARIMALAACHARYARU during His “Poorvaashrama” days had to undergo starkest poverty that reached nadirs, especially during His early youth hood. But PARIMALAACHARYARU emerged ever the wiser without getting bogged down by the same at any stage whatsoever. PARIMALAACHARYARU had to silently suffer many a humiliation heaped upon Him like having to grind heaps and heaps of coarse sandalwood barks into fragrant sandalwood paste right from dusk to dawn laboriously, in order to fend for His family. Due to this one single account alone, PARIMALAACHARYARU is considered as being as purifying as sacred ||TIRTHA|| that which instantaneously sanctifies any individual who partakes with the same. PARIMALAACHARYARU especially after being anointed into the holiest of holy pontificate by His Guru and Mentor, the legendary SreemadhSudheendraTheertharu, traversed throughout the length and breadth of the subcontinent, constantly involved in disbursement of true knowledge, read as TatvaVaada of VayujeevottamaSreemanMadhwacharyaru. PARIMALAACHARYARU is totally encompassed with the superlative and utmost special omnipresence of none other than the

famed inseparable duo of VayujeevottamaMukhyaprana and SarvottamaRanganatha. PARIMALAACHARYARU as the most sacrosanct amongst all those who embraced Pontificate in the glorious lineage of the SreeMutt is the very epitome of exercising superior mastery over speech, with an all encompassing command over both conscious and subconscious mind and with staggering detachment towards all manners of worldly affairs. PARIMALAACHARYARU undoubtedly carries the fullest blessings of none other than hierarchy Goddess VidyaLakshmi whose munificent synonyms include those of **||VAAK-VAANI-BHAARATI-BRAAHMI-BHAASHAA-GEEHI-SHARADA-SVARAA-SARASVATI-KAMADHENU-VEDAGARBHA-AKSHARAATMIKA||**. On account of such divine largesse granted to PARIMALAACHARYARU, He is the very epitome of uttermost sacrosanct persona harboring immeasurable enviable qualities in abundance, such as mastery over all languages, command over theological tenets of all Schools' and far reaching intellect of the highest possible order.

Factually, the staggering plethora of classical literature composed by PARIMALAACHARYARU in Sanskrit, as given below, with classical titles, construed in the manner of offerings of discrete celestial libations, (See Phase 5 & Phase 6) are quite potent enough to enable onset of choicest liberation to diligent students, disciples as well as devotees, as reproduced below are eloquent testimony to the same:-

#### **[[ Sootraprastaana]]:-**

[[SreemaNyaayasudhaaparimala]] [[Anubhaashyaavyaakhyaa – tattvamanjaree]]  
[[Tattvapraakaashikaabhaavadeepa]] [[Chandrikaapraakaasha]] [[Tantradeepikaa]]  
[[Nyaayamuktaavalee]] [[Bhaatasangraha]]

#### **[[Geetaaprasthaana]]:-**

[[Geetaabhyaasyaprameyadeepikaabhaavadeepa]]  
[[Geetaataatparyanyaayadeepikaabhaavadeepa]] [[Geetharthasangraha (geetaavivruti)]]

#### **[[Upanishath prasthaana]]:-**

[[Eeshaavaasyopanishath khandaartha]] [[Talavakaaropanishath khandaartha]]  
[[Kaatokopanishath khandaartha]] [[Shatprashnopanishath khandaartha]]  
[[Tyittireeopanishath khandaartha]] [[Athavarnopanishath khandaartha]]  
[[Maandookyopanishath khandaartha]] [[Mahyitareyopanishath khandaartha]]  
[[Chaandogyopanishath khandaartha]] [[Bruhadaaranyakopanishath khandaartha]]

#### **[[Prakarana prastaana]]:-**

[[Shreevishnutattvanirnayabhaavadeepa]] [[Tattvodyotateekaabhaavadeepa]]  
[[Tattvasankhyaanabhaavadeepa]] [[Kathaalakshanabhaavadeepa]]  
[[Karmanirnayabhaavadeepa]] [[Pramaanapaddhatibhaavadeepa]]  
[[Tarkataandavanyaayadeepa]] [[Vaadaavalee]] [[Prameyasangraha]]

### **[[Shrutiprastaana]]:-**

[[Mantraarthamanjaree]] [[Purushasooktamantraartha]]  
[[Hiranyagarbhasooktavyaakhyaana]]

### **[[Ethihaasa puraanaprastaana]]:-**

[[Shreekrushnachaaritryamanjaree]] [[Shreeramachaaritryamanjaree]]  
[[Shreemanmahaabhaaratataaparyanirnayabhaavasangraha]]  
[[Prameyanavamaalika goodaabhaavaprakaashikaa(anumadhvavijaya)]]

### **[[Anushtaanaprastaana]]:-**

[[Praatahasankalpagadya]] [[Sarvakarmasamarpanaanusandhaana]]  
[[Bhagavadhyaana]] [[Tithirinaya]] [[Tantraasaaramantrodhdhara]]

### **[[Stotraprastaana]]:-**

[[Raajagopaalastuti – ashtaavataarastuti]] [[Nadeetaaratamyastotra]]

### **[[Praakrutabhaashaastotraprastaana]]:-**

"indu yenage govinda" {in Kannada} and "maruta ninnaya mahime" {in Kannada}

Indeed there is no beginning nor an end to the infinite merits permanently enshrined throughout the literary chronicles composed by PARIMALAACHARYARU and enough research material is embedded there afield to last for an eternity, as well. Of course as is too well known, whatever once composed by PARIMALAACHARYARU, on any one single topic, automatically becomes the last word on that particular topic, irrevocably. It is definitive that all allied literary compositions on either the holiest of holy persona of PARIMALAACHARYARU or on His innumerable glittering literary works are always well within the toughest framework of theological tenets and conforms to all preset norms, scoring a centum each and every time. Thus such literary works of many notable students of PARIMALAACHARYARU does ravel occurrences of various types of "Vruttha" such as "Vasanta tilaka--Indra vajraa--Shaardoola vikreedita". This apart poignant prose and eloquent poetry teems with occurrences of "Chandas" (meter) such as "Anushtup" that are quite rampant. Not to be outdone, the frills of "Alankara" as "Roopaka--Jaatisvabhaavokti--Uthprekshaa" are virulent in such allied compositions too. One sterling fact that is too glaringly evident in all the literary compositions of PARIMALAACHARYARU is the abundant and far reaching levels of extraordinary capture of core essence of the famed tenets of TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru, which is of course a kindest benevolent blessing from none other than SarvottamaRanganatha. This is the primary reason for the enormous literary treasure house composed by PARIMALAACHARYARU to be reckoned as a definitive path towards realization of the kindest benevolence of none other than SARVOTTAMA RANGANATHA. Befittingly PARIMALAACHARYARU is also

known with the staggering appellation of ||GURUSAARVABHOUMARU|| since it is He alone who also is decorated with other equally befitting grandiose titular diadems such as ||VYAKHYAANAKAARA---TIPPANIKAARA----TEEKAACAARA----VEDABHAASHYAAKAARA||.

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durvaadidhvaantaravaye vyishnavendeevarendave| shreeraghavendragurava **NAMO ATHYANTHADAYALAVE|| {San.}**

Most stupendously PARIMALAACHARYARU even after entering MoolaBrundavana live at Manchale during the year 1671A.D, **{{celebrated annually by millions as the utmost auspicious commemorative event known as SREEGURUSAARVABHOUMARA AARAADANA}}** ( See Phase 6), duly consecrated by His immediate pontifical successor, SreemadhYogeendraTheertharu, situated on the sylvan banks of River Tungabhadra, continues to extend His kindest benevolence in the manner of grant of knowledge and material wealth to multitudes of His students, disciples and devotees in an unparalleled manner. Thus in this uniquely selfless manner of extending succor to multitudes of devotees, by wiping away their copious tears of untold sorrows, none other than Celestial Goddess Manchamma, is being offered discrete libations, albeit indirectly, with utmost sanctified ||GANGODAKA||, by the greatest “Savant of Peace”, **PARIMALAACHARYARU**, thereby effectively dousing off uncontrollable forest fires lit by the relentless onslaught of ‘k a l i’. As per the supreme deemed will of none other than SarvottamaSreemanNarayana, Who Himself is manifest in Five Superlative Forms within the MoolaBrundavana of ||RAGHAVENDRA THEERTHA|| at Manchale and due to the guaranteed very special omnipresence of phalanx of hierarchy celestials led by none other than VayujeevottamaMukhyaprana, pitching in with colossal might towards betterment of devotees, there has occurred in the past and shall continue to occur in the future, stupendously divine deeds that are the envy of even topmost hierarchy celestials. As if to crown all such astounding literary accomplishments, ||RAGHAVENDRA THEERTHA|| continues to perform yeoman service to multitude of His truest devotees by leading them all towards a true and time tested path of eternal blissful knowledge, read as the Lotus Feet of SARVOTTAMA RANGANATHA. Such a laudable deed has been vouchsafed by many great later day pontifical followers’ as well as great Haridasa, all of whom have witnessed firsthand such a magnanimous selfless admixture of duty alongside effusion of utmost kindest benevolence being performed by ||RAGHAVENDRA THEERTHA||. Thus plethora of never ending divine miracles continue to this day unabated, so much so that even sacred sandalwood pastes and sacred soils that have been anointed upon the MoolaBrundavana of ||RAGHAVENDRA THEERTHA|| have proved to permanently root out even the most dreaded of hardships of truest devotees. May the Lotus Feet of ||RAGHAVENDRA THEERTHA||, the ablest guardian of virtuous Dharma and the greatest devotee of SARVOTTAMA RANGANATHA, be placed on my humblest head. Forever!

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( to be continued...)

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

**{ HEMALAMBINAAMA SAMVATSARA ASHADAAMAASA NIYAAMA  
VRUSHAKAPIVAMANAAYA NAMAHA }**

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**PHASE - 5 : [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations  
occurring in literary works of SreemadhRaghavendraTheertharu }}**

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**||shreeGurubhyonamahaHarihiOM||{San.}**

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gangaasindhusarasvati cha yamuna godavare narmada krushna bheemaarathe cha  
phalgusaraayu shreegandake gomate|

**KAVERI** kapila prayagavinitaa netraavateetyaadayo nadyaha **SHREERANGANATHA**  
paadapankajabhavaaha kurvantu no mangalam||{San.}

pratha kaalaadikam karma nityanyimittikam tathaa|

**SREELAKSHMEERANGANATHA** arthaaya karishyeham tavaajgnayaa||

deveervande suparneemahipatidayitaam vaaraaneemapyumaam taam

indraadeena kaamamukhyaanapi sakalasuraan tadgurunmadhguroonscha||{San.}

[[raghavendravigayaha]], the famous biography, composed by Pandit Narayanachar, the “Poorvaashrama” nephew of PARIMALAACHARYARU records “TWO” observances of “Chaturmaasya” by PARIMALAACHARYARU. During the first recorded “Chaturmaasya”, at SHREERANGAM, skirted by the fast flowing water of sacred River Kaveri, none other than PARIMALAACHARYARU observed sacred period of austerities there. Thereafter upon besieged by concerted pleas from righteous gentry, PARIMALAACHARYARU rendered rousing lectures upon various tenets of Tatvavaada School of VayujeevottamaSreemanMadhwacharyaru. Thousands upon thousands of students, disciples and devoted laymen of PARIMALAACHARYARU thronged this utmost auspicious venue on each day and imbibed unquenchable elixirs of knowledge being distributed out of immense generosity and kindest benevolence by PARIMALAACHARYARU. During such a rare and momentous event

PARIMALAACHARYARU, gave discourses upon the entire gamut of literary chronicles comprising of original and allied literary compositions of [[sootraprastaana-geetapraastaana - upanishadprastaana]] alongside elucidation of literary chronicles of great masters such as VayujeevottamaSreemanMadhwacharyaru, JayaThirthaShreepaadaru, VyasaRajaYatigalu, VijayeendraTheertharu and SudheendraTheertharu. Of course this grandest and most austere and sacrosanct event culminated with ultimate offerings of all immeasurable merits accrued thereof by PARIMALAACHARYARU at the Lotus Feet of none other than **SARVOTTAMARANGANATHA at SHREERANGAM.**

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During the second recorded “Chaaturmaassya”, this time at the fabled pilgrim center of RAJATAPEETAPURA, skirted by the utmost sacrosanct pond of “Madhwasarovara”, none other than PARIMALAACHARYARU observed sacred period of austerities there. Further, in order to commemorate His stay at Rajatapeetapura alongside observance of “Chaaturmaasa” austerities, PARIMALAACHARYARU composed a magnificent literary chronicle titled [[chandrikaprakasha]] based on the original work [[taatparya chandrika]] of VyasaRajaYatigalu. Afore to composition of this immensely invaluable work [[chandrika prakasha]], PARIMALAACHARYARU had rendered lengthy discourses upon the original work innumerable times. Thereafter, PARIMALAACHARYARU also composed another important literary work [[tantradeepika]] by symbolically first dipping cotton wicks of [[brahmasootra bhaashya]] in the fragrant oil of [[sreemannyayasudha]], filled in the container of [[brahmasootra]], resulting in spread of dazzling light of true knowledge all over. PARIMALAACHARYARU with His brilliant intellect, also composed another literary gem [[nyaayamouktikamaala]], symbolized as dazzling golden twines of [[brahmasootrabhaasya]] and on account of the same, forever decorates thoroughly deserving necks of comity of brightest scholars for all time to come. Of course this grandest and most austere and sacrosanct event culminated with ultimate offerings of all immeasurable merits accrued thereof by PARIMALAACHARYARU at the Lotus Feet of none other than **KADAGOLUGOPALAKRUSHNA at RAJATAPEETAPURA.**

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However, it is certain that PARIMALAACHARYARU had also set up camp at the sacred pilgrim center of Manvi in the vicinity of VayujeevottamaSanjeevaraya and observed sacred period of “Chaturmaasya” austerities there, an unrecorded event. It is here that the famous incident of a rendezvous with the twice born Kanakadasaru occurs. Being an ‘amsha’ of Celestial Yama, the famous bard Kanakadasaru was initiated into the Haridasa fold by none other than the legendary VyasaRajaYatigalu, the previous incarnation of SreemadhRaghavendraTheertharu. Later during a follow-up back to back incarnation, both these twice born celestials once again meet at Manvi, where PARIMALAACHARYARU is in the midst of observance of sacred period of “Chaaturmaasya”. However, now Kanakadasaru in a subsequent incarnation as per the supreme deemed will of none other than SarvottamaAadhiKeshava, appears before PARIMALAACHARYARU, as an old aged man on the verge of collapse. Even so, recognition is instantaneous with both these worthies very well aware who each one was during their previous incarnations. Upon being goaded by PARIMALAACHARYARU as to what he had to offer for the sake of SREEMANMOOLARAMA, the old man offers



black mustard seeds as a token of his humblest offerings, on the next day. Immediately, PARIMALAACHARYARU instructs office bearers of Sreemutt to henceforth make compulsory usage of black mustard seeds as an important ingredient for all types of food, ready for pre-sanctification at the Lotus Feet of none other than SREEMANMOOLARAMA, during the period of “Chaaturmaasya”.

**adya me saphala janma jeevitam cha sujeevitam|  
saakshaat brahmaswaroopam tvaamapashyamiti chakshushaa||  
devi twadarshanaadeva mahaapaatakino mama|  
vinshtamabhavat paapam janmakoti samudbhavam||{San.}**

In fact, the very next day, the old man after partakes in sacred pre-sanctified food offerings as per the personal invitation from none other than PARIMALAACHARYARU and on account of the same is rendered as an utmost worthy and thoroughly deserving individual at the receiving end of the latter’s utmost kindest benevolence. Soon, PARIMALAACHARYARU in order to put an end to the continued sufferings of the old man, the reincarnation of the great bard Kanakadasaru, enables the latter to attain deserving hierarchical liberation at Manvi during His very same period of observances of “Chaaturmaasya” austerities, itself. Scores of stupefied onlookers watch with mouths wide open even as the old man with hands folded in deepest reverence, journeys heavenwards in a glittering golden airborne chariot to the accompaniment of shower of flower petals and ringing of auspicious bells all at once. Of course this grandest and most austere and sacrosanct event culminates with ultimate offerings of all immeasurable merits accrued thereof by PARIMALAACHARYARU at the Lotus Feet of none other than **VAYUJEEVOTTAMA SANJEEVARAYA and SREEMANMOOLARAMA permanently omniscient within the former at MANVI.**

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However, it is certain that PARIMALAACHARYARU also set up camp at the capital city of SREERANGAPATNA, skirted by the fast flowing water of sacred River Kaveri and observed sacred period of “Chaturmaasya” austerities there, another unrecorded event. This event must have come about during the last “DHIGVIJAYA YATRA” of PARIMALAACHARYARU when He journeyed with His entourage permanently towards Manchale Kshetra. An island city, Sreerangapatna, is situated strategically as a gateway towards southern interior India. Upon His arrival there PARIMALAACHARYARU is accorded a grandest of grand welcome by the then reigning King Dodda Devaraja Wodeyar. Huge parties of nobility, scholars and priestly clansmen throng narrow streets of Sreerangapatna in order to welcome PARIMALAACHARYARU. As per tradition then in vogue, the dutiful King of Sreerangapatna requisitions services of royal elephants, thoroughbred stallions, sturdy camels alongside a plethora of traditional musical instruments in fullest ensemble as a mark of respect to PARIMALAACHARYARU. Royal ushers line all along the main thoroughfares of the brightly festooned city of Sreerangapatna, holding aloft high poles made out of pure gold and silver mannequins, decorated with gaily colored flags imprinted with the royal insignia of Sreerangapatna. The King of Sreerangapatna Himself waits in front of the Sreemutt in order to welcome PARIMALAACHARYARU. Upon His arrival PARIMALAACHARYARU is presented an auspicious garland of

Sreetulasi by a dutiful King of Sreerangapatna. Chaste womenfolk of the highest order perform brightly lit “Arati” with golden plates as a mark of continuance of customary traditional in order to welcome PARIMALAACHARYARU, a “ParamaHamsaSanyasi” of the highest order, even as humble citizenry exhibit their devoted happiness by showering thousands upon thousands of fresh flower petals all along the route.

**gangaayaam maadhavo devaha shankhachakragadaadharaha|  
lasatpadmakaro dhyeyastatrasnaayee nareshwaraha||{San.}**

From the neighboring province of Nanjanagudu, hundreds of ultra orthodox scholars, all “Poorvaashrama” relations of PARIMALAACHARYARU have all by then made a beeline towards Sreerangapatna to catch a glimpse of their sole savior, none other than PARIMALAACHARYARU. Eventually PARIMALAACHARYARU begins observance of sacred seclusion period of “Chaturmaasya” at Sreerangapatna much to the delight of its citizens and those hailing for surrounding areas. During that auspicious period, PARIMALAACHARYARU imparts daily lessons ranging from the canonical [[pramanapaddathi]] including the mammoth canonical text of [[taatparya chandrika]] to diligent students, disciples and devotees, who congregate there in their thousands. As a mark of eternal gratitude and respect at the Lotus Feet of PARIMALAACHARYARU, the King of Sreerangapatna donates many important villages to the former. Of course this grandest and most austere and sacrosanct event culminates with ultimate offerings of all immeasurable merits accrued thereof by PARIMALAACHARYARU at the Lotus Feet of none other than **SARVOTTAMARANGANATHA at SREERANGAPATNA.**

**RANGANATHA** tathpoojaa karma chaakhilam tathaapi matkrutaa poojaa tatprasaadena  
naanyathaa|

tadbhakiti tatphala mahyam tatprasaadaha punaha punaha karmanyaaso haraavevam

**RANGANATHA** preetikaarastadaa||{San.}

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**ajasya naabhaaviti yasya naabherabhoochchruetehe pushkaram lokasaaram|  
tasmyi namo vyastasamastavishwavidhootaye vishnave lokakartre||{San.}**

VayujeevottamaSreemanMadhwacharyaru, as per the above eulogy rendered stupendously in favor of none other than SarvottamaPadmanabha in His magnum opus literary composition [[brahmasootra bhaasya]], has in a way paved path for torrential flow of celestial libations from the medium of literary composition by His later day pontifical successors. This is to further comprehend that the supreme truth, read as SARVOTTAMA RANGANATHA, alone is the primary purpose of life. For this to occur, His ceaseless meditation is the key, but it is next to impossible, especially in this day and age. Hence another surefire tested method is to constantly immerse oneself in the study of hoary scriptures, read as the eternal tenets of Tatva Vaada School of VayujeevottamaSreemanMadhwacharyaru and be within an outside reckoning for onset of dawn of knowledge of the abstract (Aparoksha jgnana). Therefore, in a way such an enviable exercise is indeed equivalent to an eminent practice of penance of SARVOTTAMA RANGANATHA, rendered in the manner of innumerable literary

compositions by VayujeevottamaSreemanMadhwacharyaru and His long line of eminent pontifical disciples. The offshoot of all this is that innumerable students, disciples and devotees over the ages have also come to participate in such an indirect form of penance, read as discrete celestial libations and more importantly exposed to the staggering truth as enshrined in that very same supreme truth, read as SARVOTTAMA RANGANATHA.

An inerasable bottom line is that choicest hierarchical liberation flows from the correct comprehension of the enormity of knowledge enshrined in the eternal Vedas. However it is to be noted that such knowledge earned must remain pure and unadulterated in order to facilitate onset of choice hierarchical liberation, in the first place. However, the knowledge stream of Tatva Vaada School of thought propagated by VayujeevottamaSreemanMadhwacharyaru is indeed THE path leading towards onset of choicest hierarchy liberation since it is the near most possible comprehension of the eternal standards set by none other than BhagwanVedaVyasaru. Later legendary disciples of VayujeevottamaSreemanMadhwacharyaru, such as JayaTirthaShreepaadaru and VyasaRajaYatigalu steered this great stream of knowledge ahead full steam and enlivened the same to blossom forth into infinite floescence and wafting fragrance all round. This staggering accomplishment has indeed earned each one of them a thoroughly well deserved plaudit, similar to the manner in which none other than VayujeevottamaSreemanMadhwacharyaru is likened to the veritable tree, KALPAVRUKSHA, JayaTirthaShreepaadaru is likened to KAMADHENU and the irreplaceable VyasaRajaYatigalu is likened to CHINTAAMANI. An invincible trio indeed and as formidable as ever even to this day and ever after!

**tatvagjnaanam tu devaanaam garbhasthaanaam bhavisyati|  
uttamaanaam rushinaam vaapyannesaam bahunmanaam||{San.}**

Onset of the extremely rarified field of Tatvagjnana, read as being able to see multihued visions of SARVOTTAMA RANGANATHA, occurs to only a few chose sages and celestials even when they are in a fetal stage within a womb. But for the overwhelming rest whilst still in their mother's womb, if at all, only snatches of their previous lifespan may appear, that too hazily, but never can the latter ever hope to have grandiose visions of SARVOTTAMA RANGANATHA, during such a state. Hence only twice born celestials such as Prahlada and VyasaRajaYatigalu and PARIMALAACHARYARU belong to such an eminent category of celestials, all of whom are never snared by ignorance of any sort, ranging from stupor and paucity of knowledge levels. Of course it is too well known that all those celestials, born as human beings are never plagued by any sort of ignorance whatsoever. The staggering scholastic abilities of PARIMALAACHARYARU is as dazzling as a rarest of rare gemstone and is lauded by the likes of preeminent Sage Bruhaspati Acharyaru at the august assemblage of none other than the celestial court of Celestial Devendra. It is very evident that PARIMALAACHARYARU possesses immeasurable quanta of scholastic capabilities such as having imbibed the whole gamut of the eternal Vedas and canonical theology, core logic and grammatical syntax in the fullest. Therefore, each and every literary compositions of PARIMALAACHARYARU is constantly studied by eminent scholars to further augment their comprehension of classical literature, both Vedic and Neo-Vedic.

Another fascinating aspect is that many of PARIMALAACHARYARU 's literary compositions are segmented with the genre of both [[teeka]] and [[tippanni]]. PARIMALAACHARYARU has outlined four mainstay compulsions that are guaranteed to fetch immeasurable merits to all doers, in the medium of His staggering lot of literary compositions. These comprise of not initiating any work or act or deed or task that is neither directly nor indirectly connected with the supreme deemed will of SARVOTTAMA RANGANATHA. Secondly to constantly infer that all manners of duty task never ever originates from within one's own self. Thirdly to totally forego all manners of awards or rewards arising out of righteous duty tasks and last but not the least to totally submit all manners of duty task at the Lotus Feet of SARVOTTAMA RANGANATHA.

In fact it is said that if the literary work [[anuvyakhyaana]] of VayujeevottamaSreemanMadhwacharyaru is like a lotus blooming in the magnificently placid waters of Lake Manasarovara, thereafter its heady nectar is nothing but the everlasting truth contained in the famed [[sreemannyayasudha]] of JayaTirthaShreepadaru, followed by the eternal effervescence of [[parimala]] composed by PARIMALAACHARYARU is indeed the enchanting fragrance wafting from the innards of such a lotus flower in full bloom. Importantly, [[parimala]] composed by PARIMALAACHARYARU is quite an elaborate gloss on the [[sreemannyayasudha]] of JayaTirthaShreepadaru consisting of wholesome elucidation of many a complex canon of the original work, extrapolation of various facets and dimension of the same when viewed in the angle of coarse [[meemaamsa-nyaya- grammar and the ever present canons of [[sootra]].

The mainstay of this compartmentalized segment of [[sootraprastana]] composed by PARIMALAACHARYARU are :-

**[[Shreemanyaayasudhaaparimala]], [[Anubhaashyaavyaakhyaa – tattvamanjaree]],  
[[Tattvapraakaashikaabhaavadeepa]], [[Chandrikaaprakaasha]],  
[[Tantradeepikaa]], [[Nyaayamuktaavalee]] and [[Bhaatasangraha]].**

Of course the original source material for such a plethora of literary accomplishment of the highest order is of course the eternal Vedas and its staggering cosmic expanse, unfathomable and unreachable for one and all. This segment primarily deals in the totality of infinite qualities that is totally devoid of any blemish, pertaining to none other than SARVOTTAMA RANGANATHA. It is another matter though that it is only possible by VayujeevottamaSreemanMadhwacharyaru alone to compose correct and flawless [[bhaasya]] on the magnum opus [[brahmasootra]] of BhagwanVedaVyasaru and never to others. As known well throughout, VayujeevottamaSreemanMadhwacharyaru has elaborated on the meaning of each one of the canonical [[sootra]] of the hoary [[brahmasootra]]. But seemingly there existed a lacuna for a long period, especially amongst the comity of scholars as well as pursuers of the tougher study of [[brahmasootra]]. In order to do justice to such a lacuna, PARIMALAACHARYARU composed a mammoth literary work, [[tantradeepika]]. Here, one has to note the colloquial meaning of [[tantra]] → denoting field of [[brahma meemaansaa]] and

[[deepika]] → denoting as a light cast upon. PARIMALAACHARYARU is slated to have finished composition of the literary works, namely [[tantradeepika]], [[nyaayamuktaavali]] and [[taaparyachandrika prakasha]] at Udipi. Likewise PARIMALAACHARYARU is slated to have finished composing another famed literary work namely [[tatvaprakaashika bhaavadeepa]] at Aalooru on the banks of River Krishna. PARIMALAACHARYARU has exhibited extraordinary skill in composing an allied composition on initial extempore verse of many an original literary work of such stalwarts like the legendary JayaTirthaShreepadaru and VyasaRajaYatigalu.

PARIMALAACHARYARU has composed the [[tantradeepika]] as a composite and exhaustive index of each and every canonical [[sootra]]. Also, PARIMALAACHARYARU has composed another literary text [[nyayamuktavali]] in the manner of an exhaustive index of the hoary [[adhikarna]]. Of course it is well known that none other than BhagawanVedaVyasaru in order to simplify the supreme truth enshrined in the eternal Vedas, Himself composed the magnum opus [[brahmasootra]] number up to five hundred sixty four, consisting of four chapters, further segregated into four segmentations consisting of several [[adhikarna]]. By a conservative estimate there occurs about two hundred twenty [[adhikarna]] in all, in the [[bramhmasootra]]. PARIMALAACHARYARU's literary work, namely [[nyayamuktavalee]] is a liturgy of the sum total of the same. For the uninitiated though, [[adhikarna]] roughly translates as that quaint canon consisting of a subject, doubt, prerequisite, tenet and usage. Here the literary acumen of PARIMALAACHARYARU and His staggering scholastic abilities are laid bare, for having successfully accomplished such a superhuman task of decoding intractable [[adhikarna]] and stacking them all exhaustively in one composition. Curiously enough, PARIMALAACHARYARU has circumvented the first two chapters of [[brahmasootra]] since the same is already dwelled into exhaustively by the legendary VyasaRajaYatigalu and has tackled only the rest. PARIMALAACHARYARU has made it utmost clear that if only an individual practices utmost detachment from all manner of worldly pleasures, then alone does he stand a chance for treading onto a path of choicest hierarchy liberation. PARIMALAACHARYARU after choosing to compose an allied literary gloss titled [[prakasha]] on the famed [[taatparya chandrika]] of VyasaRajaYatigalu, has initially made sure that the sum total contents of its original reference works such as [[tatvaprakaashika]] and [[bhaashya]] are imbibed in total. Thereafter PARIMALAACHARYARU has also touched upon the famed [[anuvyakhyaana]] of VayujeevottamaSreemanMadhwacharyaru and the famous [[sreemannyayasudha]] of JayaTirthaShreepadaru, too. If ever there is even one opposing cannon amongst the later day literary works in comparison with the original works, then PARIMALAACHARYARU has nipped all such latent doubts and clarified the same with crystal clearness for the benefit of one and all. In fact while traversing from one chapter to the other, while summarizing the [[taatparyachandrika]], PARIMALAACHARYARU has purposefully lingered upon continuity factor that coexists within those two chapters and elucidates upon them in an elaborate manner. Apart from this PARIMALAACHARYARU has also exposed hollowness of inferences banded by scholars of the monism school of thought, by evaluating each of the [[sootra-adhikarna-chapter-incident]].

PARIMALAACHARYARU's another important literary work, [[nyaayamuktavalee]] is composed in the genre of a collection of [[adhikarna]] of the hoary [[brahmasootra]]. Here too one may note the colloquial meaning of [[adhikarna]] → as that which comprises of subject, doubt, clarification, theology canons and end use. True to such an elaboration PARIMALAACHARYARU has touched upon all these afore mentioned five sets for each one of the [[adhikarna]]. An individual can only hope to raise both hands in salutations and abject surrender in utmost awe and stupefaction at this sort of literary acumen and genius of PARIMALAACHARYARU, for it is next to impossible for anyone else to even contemplate upon such complex canons let alone compose a compendium upon the same. Thus PARIMALAACHARYARU's mastery over the original texts such as [[anuvyakhyaana]], [[brahmasootra bhaasya]], [[tatvaprakaashika]] and [[sreemannyayasudha]] is more than evident here. Another shining facet of this particular work is that even though the same deals with utmost complex and extremely hard to contemplate theology canons, PARIMALAACHARYARU has accomplished an allied composition on the same successfully in an exhaustive, simple and profound manner. Likewise, PARIMALAACHARYARU's [[tattvamanjari]] is in the literary genre of an allied composition on the [[anubhaashya]] of VayujeevottamaSreemanMadhwacharyaru. It is indeed no wonder that the irreplaceable Pandit Narayanachar, the "Poorvaashrama" nephew of PARIMALAACHARYARU exclaims in utter joy and with a sense of awe that this small literary work comprising of mere thirty two verses could hold such an unfathomable meaning of the entire Cosmos and beyond, very much similar to the tiny mouth of none other than Sarvottama GaadikaaraVenuGopalaKrushna within which His Mother Yashoda beheld the entire Cosmos and yonder. Another literary gemstone, namely the [[taatparya chandrikaprakasha]] of PARIMALAACHARYARU has masterfully exhibited an underlying similarity in the textual content contained in the original [[taatparya chandrika]] composed by VyasaRajayatigalu and [[tatvaprakaashika]] of the legendary JayaTirthaShreepaadaru. PARIMALAACHARYARU has also laid threadbare the 'short and long' ends of the cornerstone canons of the schools of monism and special monism, irrefutably. This apart, PARIMALAACHARYARU has also performed an utmost laudable exercise of dispersion of the complex [[mimaamsaa grammar]] and also its description and its natural occurrences, too. In a way PARIMALAACHARYARU has most effectively thwarted all canonical challenges posed by followers of other contra schools of thought to the original [[taatparyachandrika]] composed by VyasaRajaYatigalu.

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[[BhagavadGeeta]] clearly elucidates that souls are indeed eternal and so are their intrinsic behavior that is natural to that particular soul, there is always a differing entity amongst one soul to the other, possessing hierarchy and are always subservient to the supreme independent sovereign entity read as none other than SARVOTTAMA RANGANATHA. Hence, souls are rampant in indulging in display of their intrinsic nature at each and every moment without any letup. Another important facet of [[BhagavadGeeta]] is that practice one's own Dharma is alone laudable, rather than turning elsewhere with the purpose of ferreting out choicest hierarchy liberation for one self. Further [[BhagavadGeeta]] makes it compulsory for practice of duty as codified for

each individual belonging to all the four stages of lifespan. PARIMALAACHARYARU has with utmost deft successfully clarified complex cannon of theology such as the modes of knowledge contrivance, the modes of accomplishment and also a combined onslaught upon unraveling hoary PRAMEYA truths enshrined in the earlier two goals. It is utmost difficult and utterly herculean task to unravel the real import of the famed [[Bhagavad Geeta]] and over millenniums, multitudes of scholars have singularly and collectively tried to unravel the same and have yet to agree to concur upon one common inference. However, it is none other than VayujeevottamaSreemanMadhwacharyaru who is credited to being the very first towering personality to have successfully composed an allied literary work of the [[BhagavadGeeta]]. Curiously, VayujeevottamaSreemanMadhwacharyaru has composed not one but two allied compositions on the [[Bhagavad Geeta]] as a sort of mirror to the utterly special facet hidden in the original literary dispensation. PARIMALAACHARYARU's utmost important literary accomplishment [[geetavivrutii]] is a compendium of [[bhaashya]] and its intrinsic meanings in a staggering cascade of literary acumen. In many segments of the [[geeta vivrutii]] PARIMALAACHARYARU has freely employed the hoary scriptures of [[brahmasootra]] while elucidating upon important canonical questions. It is utmost important to notice that none other than VayujeevottamaSreemanMadhwacharyaru has saluted the Lotus Feet of none other than SREEMAN NARAYANA alone in both of His literary magnum opuses, for the simple reason that it is none other than such a SREEMAN NARAYANA alone who is the sole causative for the onset and occurrence of [[BhagavadGeeta]], a shining example of performance of discrete celestial libations. Likewise, PARIMALAACHARYARU has also followed suit, in the path of the likes of legendary due of JayaTirthaShreepaadaru and VayujeevottamaSreemanMadhwacharyaru and performed discrete celestial libations in His literary compositions' by saluting the eternal sustainer of even topmost hierarchy Celestial of immense standing and stature, Goddess Lakshmi Devi, that is none other than SREEMAN NARAYANA.

The mainstay of this compartmentalized segment of [[geetaprasthaana]] composed by PARIMALAACHARYARU are :-

**[[Geetaabhyaasyaprameyadeepikaabhaavadeepa]]  
[[Geetaataatparyanyaayadeepikaabhaavadeepa]] and [[Geetharthasangraha]]  
(Geetaavivrutii)**

With the utmost auspicious and sanctified salutations thus :-

**kurmaha shreekrushnageetaayaaha bhaashyaadhyukaarthasangraham||{San.}**

PARIMALAACHARYARU has performed a discrete celestial libation at the Lotus Feet of none other than Aadi Guru Sarvottama Gaadikaara VenuGopalaKrushna afore to commencement of His most important literary work, [[geetharthasangraha]], by first propitiating Moola Guru VayujeevottamaSreemanMadhwacharyaru and the legendary JayaTirthaShreepaadaru. This sterling literary effort has rendered glittering tributes by none other than SreemadhVaadeendraTheertharu, who in His own literary magnum opus

[[gurugunastavana]] (see Phase-4) has given an astounding appellation as **GEETAAMATHYARTHADHOOTA**. Sreemadh VaadeendraTheertharu has also acknowledged that phalanx of eminent pontiffs as well as students and disciples are certain to attain immense auspicious tidings by studying such an important composition upon the sacred [[BhagavadGeeta]], similar to the manner in which series of clansmen belonging to the famed lineage of “Chandravamsha” also attained immeasurable merits after one of their own famous clansman, none other than Sarvottama GaadikaaraVenuGopalaKrushna sermonized upon the sacred [[BhagavadGeeta]]. It appears as though PARIMALAACHARYARU keeping in mind that it is utmost imperative to first earn the blessings of an eminent Guru afore to the flow of kindest benevolence from none other than SREEMAN NARAYANA, has composed an allied composition upon the original literary work, titled [[prameyadeepika]] of the legendary JayaTirthaShreepaadaru. It is unmistakable that in both these allied compositions, PARIMALAACHARYARU has successfully brought out the true essence of the gist of the eternal truth enshrined in the hoary classic [[BhagavadGeeta]], in tune with the established tenets as laid out by none other than VayujeevottamaSreemanMadhwacharyaru and JayaTirthaShreepaadaru. For this one reason alone, eternal indebtedness is automatically owned to PARIMALAACHARYARU for rendering such a yeoman service, albeit literally, by composing a correct composition in such an enviable manner.

Further PARIMALAACHARYARU has indulged in the utmost apt coinage of the awesome title → **KRUSHNAGEETA**, since the famed [[BhagavadGeeta]] is uttered from the utmost auspicious of all Mouth of none other than Sarvottama GaadikaaraVenuGopalaKrushna, of course constantly keeping in mind that it is none other than BhagavanVedaVyasaru, another superlatively auspicious incarnation of none other than SREEMAN NARAYANA, who is instrumental in composing the same. Study of this particular literary exercise of PARIMALAACHARYARU is an indicator to amazing levels of literary competence and scholastic prowess of the former. Utmost apt title of TIPPANIKARA sits lightly upon PARIMALAACHARYARU and in no uncertain terms because there is indeed no parallel nor peer, to the manner in which PARIMALAACHARYARU excels in that particular literary genre of [[tippani]] or summary. This highly stylized manner employed by PARIMALAACHARYARU is quite serious in its content and at the same is quite easy going on the reader with no usage of unwarranted grandiose phrases. Therefore while choosing an original literary work, PARIMALAACHARYARU makes sure that every known facet about that original chronicle is well within place.

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[[Upanishads]] are a branch of study that facilitates comprehension of the eternal entity known as SARVOTTAMA RANGANATHA. These [[Upanishads]] contains various tenets that are utterances of unchangeable truths intuitively perceived and treated as unquestionably real and indubitable and carry great force, immense vigor and unobjectionable persuasiveness, too. In another way these [[Upanishads]] are the earliest forms of speculative idealism in theology and all later day thoughts appear to be an unconscious commentary on these original [[Upanishads]] thereby demonstrating how



free and expansive and how utterly broad the accommodative nature of supreme truth, read as SARVOTTAMA RANGANATHA, is. It is well known that none other than VayujeevottamaSreemanMadhwacharyaru has composed His famous [[bhaashya]] on all the ten [[Upanishads]] in the manner of performance of celestial libations. Further the legendary JayaTirthaShreepaadaru deliberately composed His famous [[teeka]] only for a few of those, in order to facilitate His later day pontifical followers to also perform hoary service at the Lotus Feet of VayujeevottamaSreemanMadhwacharyaru, by themselves composing their own allied literary exercises, once again a pointed effort in performance of celestial libations.

One of the foremost amongst such worthy disciples is none other than PARIMALAACHARYARU who has composed allied literary compositions, thereby rendering elaborate textual meanings to various principle [[Upanishads]]. Of course in His literary composition, PARIMALAACHARYARU has conformed to set tenets laid down by VayujeevottamaSreemanMadhwacharyaru and JayaTirthaShreepaadaru as well, bringing out concise and precise meanings for the same. It is another matter that a few allied literary compositions penned by PARIMALAACHARYARU have gone missing, but have been quoted by SreemadVaadeendraTheertharu in His famous literary work [[gurugunastavana]], seemingly swallowed as it were by the sands of Time (See Phase-6).

The mainstay of this compartmentalized segment of [[Upanishad prasthaana]] composed by PARIMALAACHARYARU are :-

**[[Eeshaavaasyopanishath khandaartha]] [[Talavakaaropanishath khandaartha]]  
[[Kaatokopanishath khandaartha]] [[Shatprashnopanishath khandaartha]]  
[[Tyittireeopanishath khandaartha]] [[Athavarnopanishath khandaartha]]  
[[Maandookyopanishath khandaartha]] [[Mahyitareyopanishath khandaartha]]  
[[Chaandogyopanishath khandaartha]] [[Bruhadaaranyakopanishath  
khandaartha]]**

PARIMALAACHARYARU has indeed performed quite an exhaustive literary adventure while tackling the sheer enormity of the sacred contents of the [[Upanishads]] and triumphed successfully in mirroring its import to avid seekers of true knowledge. Thus, PARIMALAACHARYARU has mulled upon the very nature, form and unblemished character of SARVOTTAMA RANGANATHA and has also elucidated upon the manner in which His kindest benevolence needs to be earned. Whilst in the same subject, PARIMALAACHARYARU has also brought about the gist contained in the dialogues between the topmost hierarchy celestial ChaturmukhaBrahma and the fiery celestial MahaRudra, all the while examining the unchangeable hierarchy position of all of them. At every stage PARIMALAACHARYARU makes it crystal clear that it is through the august good offices of an ablest Guru alone that ultimately enables dawn of kindest benevolence of none other than SARVOTTAMA RANGANATHA. PARIMALAACHARYARU has also underlined the manner in which an individual has to indulge in charitable deeds, a practical guide of sorts into the how's and why's of the same. PARIMALAACHARYARU has also touched upon the soul's journey after its

exits from a body and its ultimate fate that invariably hinges upon past deeds that are in surplus arrears.

Of intense interest is the ratification of presence of esoteric term “Nadi” → tube or duct within the human body, which refuses to be tagged by any modern anatomical identification. These tubes are infinitely more minute than human hair divided into a thousand folds, they are filled with substances of various colors, they conduct “Prana” → or life energy, they have a special relation to the phenomenon of sleep, one of them is the means of the egress from the body at death as per the supreme deemed will of SARVOTTAMA RANGANATHA. These are primarily channels of various special energies brought upon by ceaseless practice of yoga, by a great yogi, read as by PARIMALAACHARYARU (see Phase-6). Such channels are present as a subtle ethereal transport system coexisting as a counterpart of the gross physical body in a composite yogi, read as PARIMALAACHARYARU and the principal channel known as “Susumna” is the ultimate game changer. PARIMALAACHARYARU has also dwelt upon the cosmic enormity enshrined in the primordial ||OM||, followed by astonishing revelation of four of superlative manifestations of SARVOTTAMA RANGANATHA. PARIMALAACHARYARU has also simplified many seemingly secretive fields of knowledge that are open to only those who practice the toughest rigors of codified seclusion that involves carrying hot burning coals atop their shaven heads.

In the course of this particular segmentation of His literary compositions, PARIMALAACHARYARU has made a neat turnabout and answered all the latent doubts of numerous students who habitually bombard their Guru with umpteen theology and metaphysical questions. The manner in which PARIMALAACHARYARU dons the role of such a Guru Pippala and meticulously answers the questions of his numerous students such as the worthy sons’ of celestial such as Bharadwaja, Shibi, Suryaana, Vidharbha and Kaatyaana, being Sukesha, Satyakama, Gaargya, Bhaargava and Kambhandi, respectively is awesomely stupefying. PARIMALAACHARYARU with characteristic verve explains in detail about the nature of dreams, the multifaceted handiwork of topmost hierarchy celestial Mukhyaaprana and last but not the least the perusal of the [[Pranava Mantra]]. Subsequently in another composition PARIMALAACHARYARU dwells upon the manner in which a Guru needs to tutor deserving students and also elaborates upon the nature of hierarchy positioning and its dire necessity, ultimately dovetailing into onset of choicest hierarchical liberation and in what predestined manner liberated souls’ come to occupy coveted niches at the altar of the final domain. PARIMALAACHARYARU has astoundingly dealt with the utmost complex and least understood subject of life after death, the ongoing rampant occurrences prior to birth and the unchallenged influence of topmost celestial VayujeevottamaMukhyaaprana in the realms of life and demise. PARIMALAACHARYARU has also laid bare many a complex theology canon, particularly those that deal with the hoary [[brahmasootra]] with easy to assimilate examples.

The various [Upanishad khandaartha]] composed by PARIMALAACHARYARU is of prime historical importance as well as great theological significance since it teems with

the eternal truths enshrined in the original classical [[Upanishads]]. These allied literary compositions of PARIMALAACHARYARU are also a historical chronicle charting the course of development as well as subsequent action and reaction. Indeed such a plethora of literary [[Upanishad khandaartha]] composed by PARIMALAACHARYARU upon the hoary [[Upanishads]] provide the most rewarding and most elevating reading, of course with the exception of the original texts. This is so true of each and every literary compositions penned by PARIMALAACHARYARU, as well, since the classical [[Upanishads]] are an index to the intellectual peculiarities of those who owe their eternal allegiance to Vedic way of life. These [[Upanishad khandaartha]] as a whole exhibits in an unique degree the continued fascination about the “near-distant” influence which the [[Upanishads]] have come to exercise over millennium, since the latter are the loftiest utterances of Vedic intelligentsia. Fascinatingly these collective literary works of PARIMALAACHARYARU based upon the [[Upanishads]] seem to be padded with considerable scholastic tact and intrinsic verve for the sake of overall intelligibility and easier comprehension. In this context alone PARIMALAACHARYARU has most successfully placed the sublime teachings of the [[Upanishads]] within easy reach of one and all, especially its mystical contents. At the same time PARIMALAACHARYARU has exercised utmost caution while allowing [[Upanishads]] to speak for themselves in a way and not be influenced by any other extraneous commentaries. PARIMALAACHARYARU excels in showcasing His literary [[Upanishad khandaartha]] in the manner of grand outpourings of spiritual enthusiasm, rising well above the orchestrated chaos of the downright mundane leading right up to the metaphysical bliss of knowledge. To a diligent student these literary [[Upanishad khandaartha]] of PARIMALAACHARYARU are in a way most informative and interpretative introductions to each of the original [[Upanishads]]. This immense farsightedness and utmost kindest benevolence on the part of PARIMALAACHARYARU, whilst adorning the role of a native commentator with mindboggling skill is indeed too staggering literary debt to repay. PARIMALAACHARYARU’s literary effort traverses seamlessly across verse and prose portions, whilst dwelling into invaluable exegetical tenets and emendations and have thus become determinative to furtherance of Vedic thought well into modern times of today and in the distant future, too. The foremost goal and purpose of PARIMALAACHARYARU in composing such sterling plethora of [[Upanishad khandaartha]] are to incite active sympathies of all generations, young and old and in order to stimulate them to further extend their study of Vedic literature and successfully stem the ever downward slide towards gross materialism and ultimately to supplant it with the noblest and highest aspirations of the glorious TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru.

PARIMALAACHARYARU has enlivened the language of the [[Upanishads]] in His [[Upanishad khandaartha]], particularly in passages carrying wonderful energies mimicking elevated moods in which the original [[Upanishads]] were labored literally in order to proclaim great mysteries. By studying PARIMALAACHARYARU’s literary [[Upanishad khandaartha]] one can definitely gauge an underlying need of solidarity brought about by occurrences of common needs and common interests coupled with a sense of objective worthiness of highest moral actions. PARIMALAACHARYARU has

strived to bring out the essential gist of the hoary [[Upanishads]], so that all His later day students, disciples and devotees too can inculcate its eternal value within their limited individual lifespan and lead the same meaningfully and with full of purpose and goal. This is because for teeming multitudes, any form of achievement if at all has to be reached in this manner as a human being alone and never otherwise. Thus it is in such a physical form alone that any individual can ever hope to further the cause of Dharma. The eternal message of [[Upanishad khandaartha]] of PARIMALAACHARYARU particularly to young wards who are on the verge of graduating from their respective Vedic schools, are to profess the truth alone, always adhere to the time tested path of Dharma coupled with ceaseless pursuance of higher and higher knowledge fields, later migrate to the status of a householder, beget worthy offspring, enliven care towards elderly, extend hospitality to all honorable guests.

karotu mama kalyaanam harirhayemukhaabhidhaha|

**RAGHAVENDRAGURU** scha madhwanaamaame varadostu nirantaram||{San. }

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( to be continued...)

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

**{ HEMALAMBINAAMA SAMVATSARA SHRAVANAMAASA NIYAAMA  
SHREE VRUDHAAHRUSHIKESHAAYA NAMAHA }**

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**{ Special Upanyaasa On the Holy & Auspicious Occasion of  
346th AaradanaMahotsava of :-**

**SreeTirumala Venkateshwarana Varaputraru  
Mahabhaasyakararu, Tippanikaararu, Veena Vidwaamsaru  
Bhaata Sanghrahakararu, Sudha VyasaraJaruru  
Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu  
BaghwanVedaVyasara Paada Kamala Sevakartaru  
Moola Nrusimha Maha Mantrava Ajanma Patisuva Nirutaru  
Sreeman Moola Rama Devara Aaraadhakaruru  
VenuGopalaKrushna Devara Antaranga Bakutaruru**

ParamaHamsaKula Shreshtaru Yati Kula Tilakaru  
MoolaHayagreevaMaha Mantrava Moola Brundavanadolu sadaa dhyaaniparu  
Devi Manchalammanavara Poornaanugraha Paatraru  
Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha  
Kamadhenu Chintaamani, GuruSaarvabhoularu  
Samasta Vyasa Kootada Dhiggajaru, Samasta Hari Dasa Kootada Poshakaru  
SreemadhVyshnava Siddanta Pratistaapanachaaryaru  
Vedanta Simhaasanaadeeshwararu, ParamaBhagavatottamaru,  
Padavaakhyapraamaanaapaaraavaarapaareena Sarvatantrasvatantararu  
SreemadhParamahamsa PARIMALAACHARAYARUvraajakaachaaryaru  
Shreemadh Vijayeendra Theerthara Para Shisyaru  
Shreemadh Sudheendra Theerthara Sakshaath Shisyaru  
SHREEMADH RAGHAVENDRATHEERTHARU,  
^Manchale Kshetra^, 'ShravanaBahulaDwiteeya' - 2017

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||shreeGurubhyonamahaHarihiOM||{San.}

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PHASE - 6 : [[[ namo athyanthadayaalave ]]] – {{Discrete celestial libations  
occurring in literary works of SreemadhRaghavendraTheertharu }}

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shrutescha sammatam sarvam nrunaam bhaktipradam harou|  
antevimuktidam tasmaath keertaneeyam diney diney||{San.}

Dedicated to dramatic memories of immeasurable merits and mountainous penance performed by the great erudite scholar and utmost worthy Venkannachar, "poorvashrama" grandson of the elder brother of PARIMALAACHARAYARU ahead of His selection by none other than SreemadhRaghavendraTheertharu to succeed Him into the pontificate with the utmost apt pontifical title of ||YOGEENDRA THEERTHARU||. During the utmost auspicious day of ||SHRAVANA BAHULA BIDIGE|| in the year 1671A.D, SreemadhYogeendraTheertharu, slowly but surely draws across heavy ||KURMASHILA|| slab, forever sealing the central entrance to the flight of steps leading downwards below the ||MOOLA BRUNDAVANA||, even as the meditative beads being held in the holiest of holy hands of SreemadhRaghavendraTheertharu seated there in an auspicious ||PADMASANA|| posture becomes motionless. By that time the greatest amongst all Yogis, none other than SreemadhRaghavendraTheertharu, as per the supreme deemed will of none other than SreemanMoolaRama and with an utmost special omnipresence of none other than VayujeevottamaMukhyaprana had thoroughly initiated all the utterly powerful ||SEVEN CHAKRAS|| symbolizing the sacred ||SEVEN HILLS|| of ||SAPTAGIRIVAASA||, beginning with the ||MOOLAADHARA|| to transcend right up to the very loftiest templar pinnacle, known as ||SAHASRADHALA|| resplendent in the manner of one thousand petal Lotus, symbolizing the magnificent golden dome of ||ANANDANILAYA||, the awesome sanctum sanctorum of none other than  
AKHILAANDAKOTI BRAHMAANDANAYAKA  
TIRUMALAVENKATESHWARA. Consequently, empowered with inexhaustible yogic energy, ||KUNDALINI||, awakened from a state of premeditated dormancy, is now raised all the way upwards towards one thousand petal Lotus. Instantaneously, infinite

levels of yogic energy, **||OJAS||** rapidly courses throughout the arterial **||SUSHUMNA NAADI||** within the holiest of holy countenance of SreemadhRaghavendraTheertharu, soaked as it in guaranteed omniscience of the invincible terrifying powers of **SARVOTTAMA UGHRANARASIMHA**, with the unconquerably mighty prowess of **SARVOTTAMA RAMACHANDRA**, with the eternally glorious auspiciousness of **SARVOTTAMA SHREEKRUSHNA** and with the indestructible intellect of **BHAGAWANVEDAVYASARU** and ultimately merges seamlessly in a blinding flash with the **||ADIPATIMARMA||**, thereby successfully impeding rupture of **||BRAHMARANDRA||** in cosmic abeyance for at least next **SEVEN CENTURIES!!!**

**“THIS IS INDEED AN UNPARALLELED DIVINELY ORIENTED YOGIC FEAT, COMPRISING OF SUPREMELY SELFLESS ACT OF KINDEST BENEVOLENCE, ON THE PART OF PARIMALAACHARYARU FOR THE SAKE OF COUNTLESS DEVOTEES, BOTH PAST, PRESENT AND FUTURE, AS PER THE SUPREME DEEMED WILL OF NONE OTHER THAN SARVOTTAMA RANGANATHA”.**

**AnjaneyaVaradaGovindaGovinda  
PrahlaadaRaajaVaradaGovindaGovinda  
BahkleekaRaajaVaradaGovindaGovinda  
VyaasaRaajaGuruSaravabhumaVaradaGovindaGovinda  
RajaadiRajaGuruSarvabhumaVaradaGovindaGovinda  
SaptagirivaasaGovindaGovinda  
SeshachalavaasaGovindaGovinda  
HariSarvottamaVayuJeevottama  
PadmavathiLakshmiSamethaAkhilaandakotiBrahmaandanayakaSarvottamaTirum  
alaVenkateshwaranaPaadaaravindakke Govinda Govinda**

Very soon, the immensely fortunate Pontifical descendant, SreemadhYogeendraTheertharu, offers the very first sanctified **||hastodaka||** to the **||MOOLA BRUNDAVANA||** of SreemadhRaghavendraTheertharu. Thereafter, SreemadhYogeendraTheertharu performs a grandest of grand **||mahamangalaarathi||**, with the principal icons of the SreeMutt **||DHIGVIJAYARAMASREEMANMOOLARAMAJAYARAMA||** now ensconced high up on the towering ramparts of the **||MOOLA BRUNDAVANA||** of SreemadhRaghavendraTheertharu, a truly spectacular sight fit for celestials. SreemadhYogeendraTheertharu, then circumambulates the MoolaBrundavana of **PARIMALAACHARYARU** three times, totally unmindful of the ever rising tide of River Tungabhadra, waters of which are now washing His very own Holy Feet, along with His sacred sacramental staff and performs oblong full length salutations to His "VidyaGuru and AshramaGuru", none other than SreemadhRaghavendraTheertharu and remains in that bowed position for what seems to be an eternity! SreemadhYogeendraTheertharu also utters the utterly sacrosanct **||CHARAMA SHLOKA||** in front of the **||MOOLA BRUNDAVANA||** of SreemadhRaghavendraTheertharu, after placing the holiest of holy **||MOOLA**

**PAADUKA**|| of PARIMALAACHARYARU upon His very own eternally subservient Head in abject devotional surrender.

**durvaadidhvaantaravaye vyishnavendeevarendave|**  
**SHREERAGHAVENDRAGURAVE NAMO ANTYANTHADAYAALAVE**||{San.}

Eventually hundreds of ultraorthodox scholars who too are gathered there, render sacrosanct ||mantra pushpam|| in unison, thundering notes of which echoes in all directions. Meanwhile scores of “poorvaashrama” kith and kin of PARIMALAACHARYARU who all have arrived from distant ShreeRangam, SreeRangapatna and Nanjangudu too offer their humblest salutations at the ||**MOOLA BRUNDAVANA**|| of their sole mentor and guide none other than PARIMALAACHARYARU. As if on cue, heavens open up with a torrential downpour of rain, thunderstorm and gale force winds, the likes of which is never witnessed in the past history of Manchale region ever before. Very soon River Tungabhadra bursts its banks, quickly marooning one particularly great devotee of PARIMALAACHARYARU, who is stranded hopelessly on the other side. After a while, SreemadhYogeendraTheertharu and several devotees, led by the redoubtable Dewan Venkannapanth, who have all gathered there are astounded to hear the resoundingly booming holiest of holy voice of PARIMALAACHARYARU emanating from within the sacred confines of the ||**MOOLA BRUNDAVANA**|| thus,

**||SAAKSHI HAYAASYOTRA HI**|| {San.}

even as one of the greatest devotee of PARIMALAACHARYARU, none other than the ever faithful Bicchale Appannacharyaru , torrential tears streaming down from both eyes', is seen running frantically towards the inner sanctum with both his hands held high in devotional ecstasy, having just uttered penultimate verse of his own extempore composition, ||**RAGHAVENDRA STOTRA**||.

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**gjnaaninaamapi uktivyimukhya darshnaath**|| {San.}

Detailed elaboration of all known facts especially when unraveling unknown facts is not compulsory, especially since many literary works composed by PARIMALAACHARAYARU have been permanently lost in the Sands of Time, whilst some are beyond reach, preserved for posterity in archived museums in foreign nations. PARIMALAACHARAYARU's staggering lot of literary compositions, maybe inferred to contain discrete celestial libations through and through and the same are in total conformity to established canons of eternal [[Vedas]], guaranteeing onset of pristine pure devotion at Lotus Feet of none other than SARVOTTAMA RANGANATHA. As a further value addition, these literary masterpieces eventually lead a committed doer towards choicest hierarchy liberation in the long run. PARIMALAACHARAYARU's literary contribution therefore stands out as most unique in entire genre of Vedanta literature contributed by eminent scholars owing allegiance to every known school of thought.

The mainstay of this compartmentalized segment of [[Prakarana prastana]] composed by PARIMALAACHARAYARU are :-

**[[Shreevishnutattvanirnayabhaavadeepa]] [[Tattvodyotateekaabhaavadeepa]]  
[[Tattvasankhyaanabhaavadeepa]] [[Kathaalakshanabhaavadeepa]]  
[[Karmanirnayabhaavadeepa]] [[Pramaanapaddhatibhaavadeepa]]  
[[Tarkataandavanyaayadeepa]] [[Vaadaavalee]] [[Prameyasangraha]]**

Remarkable similarity occurs amongst literary genre of [[teeka]] of JayaTirthaShreepadaru and [[bhaavadeepa]] commentary of PARIMALAACHARAYARU on original text [[vishnutattvanirnaya]]. For this one reason alone it is absolutely imperative to study both these later day literary compositions in order to fully comprehend staggering purport of famed original work composed by none other than VayujeevottamaSreemanMadhwacharyaru. Importance of this literary effort of PARIMALAACHARAYARU is glaringly evident in light of the same being indispensable in ferreting out a way amongst plethora of logical maelstrom and further in order to successfully latch onto core essence of arguments put forth both by JayaTirthaShreepadaru and VayujeevottamaSreemanMadhwacharyaru. In that circumstance alone, for an ardent pursuer of Vedic literature, this literary effort of PARIMALAACHARAYARU is an invaluable guide for initiation into subtleties of coarse arguments. In other words PARIMALAACHARAYARU has rendered a virtual recapitulation in a sublime succinct manner, wherein objections to eternity of [[Vedas]] are summarized with a final conclusion consisting of vindication of all such false claims put forth by all other schools' of thought. PARIMALAACHARAYARU, an acknowledged past master has adopted a free style presentation of narrative consisting of designated partitions, easily capturing minds of avid students and at the same time keeping tabs upon unbridled accumulation of coarse logic. This is a most vital factor, since throughout literary composition of His, PARIMALAACHARAYARU has successfully been able to set at rest many controversies once and for all, that too in a manner that is in total conformity to the staggering literary genre of [[teeka]] of JayaTirthaShreepadaru.

PARIMALAACHARAYARU has faithfully quoted from scriptures, encompassing canonical [[shruti-smruti-sutra]] in order to highlight certain pressing matters present in literary genre of [[teeka]] of JayaTirthaShreepadaru. Similarly PARIMALAACHARAYARU has also strategically employed [[pramana]] comprising of potent [[goutama sutra]] and [[jaimini sutra]] wherever and whenever necessary in order to strengthen resounding canonical proofs, once again where original literary genre of [[teeka]] of JayaTirthaShreepadaru pronounces the same, only in passing. If this isn't a proof of an enormous command of PARIMALAACHARAYARU over the eternal [[Vedas]], then nothing else is! Fascinatingly PARIMALAACHARAYARU has annotated exact reference to that particular occurrence in literary works of past masters such as JayaTirthaShreepadaru and VayujeevottamaSreemanMadhwacharyaru, where a student can find detailed information on a particularly complex canon. PARIMALAACHARAYARU has also made sterling attempts to dovetail varied points



of view of eminent Madhwa pontifical scholars, such as legendary SreemadhPadmanabhaTheertharu, SreemadhNarahariTheertharu and of course VyasaRajaYatigalu, to further augment one particular remark as upheld by literary genre [[teeka]] of JayaTirthaShreepaadaru. Once again a remarkable literary effort aimed at linking a unity of thoughts of His illustrious peers, so to say. This is indeed an indefatigable example of enviable harmony of thought and substance amongst all pontifical successors of the great VayujeevottamaSreemanMadhwacharyaru, cutting across all sub branches. PARIMALAACHARAYARU has faithfully strived to highlight eternal significance of original literary genre [[teeka]] of JayaTirthaShreepaadaru, giving irrefutable rationale in clear cut explanations as if in anticipation of all doubts that might arise from students who might happen to study the same in distant future and clarifying their doubts even before such doubts have even formed! PARIMALAACHARAYARU's excellence in complex subject of [[purvamimamsa]] is also paraded in bejeweled finery by manner in which substantial pacifications are made to justify usage of complex terminologies by both legendary JayaTirthaShreepaadaru and VayujeevottamaSreemanMadhwacharyaru. It appears as though PARIMALAACHARAYARU, a brilliant teacher is Himself omnipresent in this particular text, standing with a ruler and guiding errant students with a well aimed grammatical whack every now and then, thereby successfully brining them back into the conventional mainstream of TatvaVaada School of none other than VayujeevottamaSreemanMadhwacharyaru. PARIMALAACHARAYARU's sense of literary brevity throughout this particular literary composition is awesome, to the point of putting a student into stupor of submission. It is in a way an unmistakable lighthouse indicating as to how a budding student or a natural writer must go about studying or scripting any literary work, respectively, especially within realm of Vedanta, stretching to limits both teaching skills of teacher and learning skills of ward. It is a safe guess that this particular literary work of PARIMALAACHARAYARU in a way paved way for some serious introspection upon nature and type of duties that has to be performed by a doer vis-à-vis the supreme entity read as SARVOTTAMA RANGANATHA. This is so since PARIMALAACHARAYARU briefly discusses about quality of supreme entity in enlisting services of a soul and thereby goading the latter to perform a plethora of duties ranging from passive slumber to active work, periodically reliving the latter from physical exhaustion. This is of course true from everyone beginning from topmost hierarchy celestial none other than ChaturmukhaBrahma, right up to all minute micro life forms.

PARIMALAACHARAYARU at the very beginning of this important literary work, [[Tattvasankhyaanabhaavadeepa]], has performed overt celestial libations at the Lotus Feet of hierarchy celestials, apart from all past eminent Gurus' too. With this it is deemed to have performed salutations to even the topmost hierarchy celestial RamaDevi too, since She is the primordial celestial of each and every word emanating from any language whatsoever. This is very much similar to manner in which if an individual, for example, is required to fetch a sacramental staff, then it is very much implied that the individual too has to accompany the same for achieving such a purpose. Hence when salutations are offered at the Lotus Feet of SARVOTTAMA RANGANATHA then the same is of course via the medium of topmost hierarchy celestial RamaDevi, alone. Of

course chief objective of this literary work as well all other literary works composed by PARIMALAACHARAYARU is enablement of choicest hierarchy liberation. PARIMALAACHARAYARU has also saluted the Lotus Feet of many eminent past Gurus', apart from offering salutations at the Lotus Feet of SARVOTTAMA RANGANATHA and His divine consort. PARIMALAACHARAYARU makes it utmost compulsory for all individual who are on virtual warpath to attain choicest hierarchy liberation to first imbibe unchangeable supreme truth that none other than SARVOTTAMA RANGANATHA alone is the sole creator, protector and destroyer of Cosmos, the chief giver of both knowledge as well as ignorance in abundant measures as He deems so and also occurrences of bondages and eventual freedom from the same. PARIMALAACHARAYARU also stresses upon the fact that it is quite vital to be abreast of worldly knowledge alongside relentless practice of theology knowledge, too, since the former stream of knowledge is segregated into countless different branches. Further since such worldly knowledge streams are indirectly dependent upon timeless branch of theology it is indeed in fitness of things to pursue the same. PARIMALAACHARAYARU also makes it clear that there is no other time tested path for onset of choicest hierarchy liberation apart from the supreme deemed will of none other than the kindest benevolence of SARVOTTAMA RANGANATHA in granting the same and hence also other differing paths needs to be abhorred at best or avoided at all costs. Further afore mentioned occurrence ranging from onset of knowledge to ultimate freedom shall only come by as per supreme deemed will of SARVOTTAMA RANGANATHA alone, that too as and when He pleases and never otherwise. PARIMALAACHARAYARU has also outlined importance of many historical chronicles such as classical [[Moola Ramayana]] and of course eternal [[Vedas]] that only espouse sole cause of SARVOTTAMA RANGANATHA alone and no one else. PARIMALAACHARYARU also elucidates upon enigmatic [[tatva]] domain that occurs in two fold, namely independent and dependent. None other than SARVOTTAMA RANGANATHA alone is the sole suzerain in an independent domain ruling roost for all time to come in an unchangeable manner. On the other hand, dependent [[tatva]] domain is subjugated into sentient entity and insentient entity, vindicated as separate branches. Further these sentient entity are twofold, one where there is a besmirching of sorrow and another where besmirching of sorrow is totally absent. Further, this trickles down to those who are considered as being worthy of liberation, consisting of celestials, sages, ancestor and emperors. Opposite to this group are those who are considered as being unworthy of liberation, consisting of those who wallow in pursuance of terror and cruelty and those who constantly wallow in crass familial lifestyles and also marauding demons and goblins. Insentient entity percolates to all those things that are time bound and tend to get affected with the passage of time spread over eons. Typically these are inevitable aging of the Universe, Cosmos and all matter that are present therein.

PARIMALAACHARYARU's literary work, [[tarkataandava nyayadeepa]] fully 'Brings to Light' His immense and infinitely bestowed literary skills and His greatest quality of kindest benevolence directed towards uplift of ordinary laymen. This particular literary work in itself is merited with enviable quality of rewarding almost any favor to the seeker. Of course, hindsight for this work is that VyaasaRajaYatigalu had composed His famous [[tarkataandava]] which together with [[nyaayamrutha]] and [[taatparya

chandrika]] were often forcefully quoted by scholars to further their indestructible arguments in favor of TatvaVaada school of thought. Likewise, PARIMALAACHARYARU's another important literary work [[Vaadavalli Vyakhyaana]] is based upon earlier literary work by JayaTirthaShreepadaru, titled [[Vaadavalli]]. Entire clans of pundits were successfully engaged in dislodging unsteady foundations of shaky logic of other schools of thought, by quoting this important literary work composed by JayaTirthaShreepadaru. This particular literary work resembles a roaring and fiery uncontrollable inferno and is very much capable of reducing to ashes weak arguments of many other schools' of thought. Now, after PARIMALAACHARYARU composed [[VaadaavalliVyakhyaana]], on this tough original literary composition of JayaTirthaShreepadaru, pundits were still more empowered to further 'Balance and Sustain' their profound arguments. Thus raging fires inherent in [[Vaadaavalli]] of JayaTirthaShreepadaru were further ignited into a cataclysmic ball of flame that drew in enormous quantities of fresh combustible air from strength enshrined within literary composition of PARIMALAACHARYARU, Who has penned the same in order to simplify 'heavier and tougher' literary works of JayaTirthaShreepadaru, which had till then challenged the 'Collective Intellect' of the very best of scholars.

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The mainstay of this compartmentalized segment of [[Shruti prastana]] composed by PARIMALAACHARAYARU are :-

**[[Mantraarthamanjaree]] [[Purushasooktamantraartha]]  
[[Hiranyagarbhasooktavyaakhyaana]]**

PARIMALAACHARAYARU has bestowed His everlasting kindest benevolence upon His "poorvaashrama" son Lakshminarayanachar, who had composed a modest literary work titled [[righbhaashyateekavivrutthi]], acting upon the instructions of his 'Vidya Guru' none other than PARIMALAACHARYARU. Upon being immensely pleased with this sustained effort of His 'ardent disciple' and also in order to further popularize and substantiate this particular literary nugget, PARIMALAACHARYARU wrote a composition on it titled [[mantaarthamanjaree]] inculcating three pronged meanings to the eternal [[Vedas]], easy to assimilate meanings to first forty [[sookta]] of important [[Rig Veda]] and canonical extrusion in advance.

It is quite well known that powerful hymns of the [[purusha sookta]] are utterly popular and infinitely auspicious, especially during pursuance of eternal [[Vedas]], so much so that the former is in a way viewed as second only to famed [[gayatri mantra]]. Further this very same [[gayatri mantra]] is in itself comprised of segmented ||akaara-ukaara-makaara|| encompassing primordial ||OM|| and from the same stems quantized merits of → ||bhoo hu bhuvaha suwaha|| → comprising what is termed as famed trilogy of [[vyaahruti]]. The famed [[gayatri mantra]] is in a way an elaboration of the same and an extended elaboration of this [[gayatri mantra]] is nothing but [[purusha sookta]]. In turn an elaboration of [[purusha sookta]] is nothing but three eternal [[Vedas]]. In fact, hierarchy celestial Chaturmukha Brahma successfully appealed to none other than

SarvottamaSreemanNarayana, to incarnate as SarvottamaSreeKrushna, through medium of this powerful [[purusha sookta]], alone. Another peculiar specialty of this [[purusha sookta]] is that it is quoted in Vedic hymns of [[rug Veda]], [[yajur Veda]], [[saama Veda]] and [[atharva Veda]], too. It is through medium of this hoary [[purusha sookta]] alone that an individual is rendered capable of performing elaborate ritual worship to SarvottamaSreemanaNarayana. Therefore, this [[purusha sookta]] comprising of invitation, offering of seat, cleansing of feet, offering of libation, offering of water, bath, clothing, sacred thread, anointment, flower, fragrance, light, sanctified offerings, salutations, circumambulations and charity is indeed indispensable. This apart an individual may also seek recourse to utterances of [[purusha sookta]] in case of any lapse during performance of designated tasks and retribution thereof, followed by meditation, worship of SarvottamaSreemanNarayana and seeking of choicest hierarchical liberation, to keep World at large in bay, nurturing of sacred fires, begetting noble offspring, onset of all good tidings, enjoyment of good health and eradication of untimely death. Of course, SarvottamaSreemanaNarayana in a staggering manner enables creation of Grand Cosmos, without Himself adorning a physical form. This surely is one amongst multitude of His utmost incredible of all qualities, since such a SarvottamaSreemanNarayana Himself is beyond what is recognized as Nature, Natural World and Grand Cosmos.

The other equally potent hymn [[hiranyagarbha sookta]] is recognized as owing its origin to Sage Bhrgu, occurring as it is in the tenth canto and one hundred twenty first [[sookta]]. Principal appraising celestial in this particular [[hiranyagarbha sookta]] is none other than topmost hierarchy celestial Chaturmukha Brahma. Of course such a Chaturmukha Brahma is seated upon an auspicious Lotus florescence arising from famed navel, holding two budding lotuses, radiant as rising sun, with auspiciously poised four hands, with four famed faces constantly emanating with eternally supreme truth of SarvottamaSreemanNarayana. PARIMALAACHARAYARU has composed an allied literary work on the same that is well in line with designated manner in which none other than VayujeevottamaSreemanMadhwacharyaru too has elaborated upon original [[hiranyagarbha sookta]]. PARIMALAACHARAYARU has also underlined in this literary work that it is none other than SarvottamaSreemanNarayana alone who is omnipresent within famed hymns at all times. PARIMALAACHARAYARU has also stressed qualities of SarvottamaSreemanNarayana that have been highlighted in specific [[mantras]] and these does have a direct bearing upon similar utterances occurring in hoary [[brahma sootra]] and eternal [[Vedas]] too.

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The mainstay of this compartmentalized segment of [[Ethihaasa prastana]] composed by PARIMALAACHARAYARU are :-

**[[Shreekrushnachaaritryamanjaree]] [[Shreeramachaaritryamanjaree]]  
[[Shreemanmahaabhaarataatparyanirnayabhaavasangraha]]  
[[Prameyanavamaalika goodaabhaavaprakaashikaa(anumadhvavijaya)]]**

PARIMALAACHARAYARU has skillfully miniaturized entire mammoth classical literature of [[Ramayana]] into just eleven verses, in literary genre of ||sragdaraavrutta||, form of meter and likewise infinitely auspicious and indescribable meritorious glory of superlatively auspicious incarnation of SarvottamaShreeKrushna in just about twenty eight verses, also in literary genre of ||sragdaraavrutta|| form of meter. These two literary works are a masterful mirror to staggering literary skills and extraordinary scholastic acumen of PARIMALAACHARAYARU, especially in realms of usage of austere words, highly stylized flowery oration, teeming with all nine elementary applications of artfully crafted verbal nuances. Of course there is no one who can equal PARIMALAACHARAYARU especially when it comes to miniaturizing elaborate classical literature into pocket sized editions, without ever changing gist of original literary works. Due to such a compact presentations, these two literary works are invaluable to all those who seek to routinely study the same in this present modern day and age, that is so extremely shortchanged for want of just about everything, including time.

Another of PARIMALAACHARAYARU's staggering literary debt upon all followers of TatvaVaada School is the manner in which the former has composed a literary masterpiece namely [[mahaabhaarathataatparyanirnayabhaavasangraha]] comprising of just about thirty two verses, one each for each one of the thirty cantos composed earlier by none other than great master of all time, VayujeevottamaSreemanMadhwacharyaru. This particular literary effort of PARIMALAACHARAYARU has successfully captured essence and gist of none other than VayujeevottamaSreemanMadhwacharyaru and the same has proved to be of enormous advantage to both scholars and laymen alike in their individual literary pursuits. Indeed it is of no surprise that some scholars over time have come to tag this great literary composition of PARIMALAACHARAYARU as [[anutaatparyanirnaya]], too. The manner in which PARIMALAACHARAYARU has showcased original literary work composed by none other than VayujeevottamaSreemanMadhwacharyaru without omitting any important incidents occurring in original classic, all the while maintaining a continuous storyline is awesomely stupefying indeed. Of course eternally unchangeable supremely independent sovereignty of none other than SarvottamaSreemanNarayana is utterly conspicuous at every juncture. PARIMALAACHARAYARU has espoused just cause for morphing all negative energies into positive energies that would ultimately dovetail into effusion of pristine pure devotion at the Lotus Feet of none other than SarvottamaSreemanNarayana, who rules roost as the sole suzerain with the utmost grandiose title of → ||**VISHWAGARBHA**||. In a discrete manner of course PARIMALAACHARAYARU has performed celestial libations at the Lotus Feet of such a ||**VISHWAGARBHA**||, none other than SarvottamaSreemanNarayana, with utterance thus → ||**YOGREBHOODVISHWAGARBHAHA**|| {San.}.

Thereafter, PARIMALAACHARAYARU has vowed that it is none other than VayujeevottamaBheemasena who is alone the next to invincible entity and the latter is also foremost amongst heaving millions of devotees of SarvottamaSreeKrushna. VayujeevottamaBheemasena is the primary weapon under constant usage to cleanse earth from torment of evil tyrants of all types. Such a VayujeevottamaBheemasena alone is the

most auspicious amongst all rank and file celestials of any standing, He alone bears enormous weight of all manners of accomplishments of all celestials, apart from being sole causative factor behind kick starting of individual accomplishments of individuals, too. Such a VayujeevottamaBheemasena alone is the one who possesses infinite might and unconquerable strength, is foremost amongst rarified clansmen known as **||AAJEEVAPARAMABHAGAVATOTTAMA||**, most eminent amongst all those who are eternally committed to cause of Dharma. PARIMALAACHARAYARU has thus highlighted both eternal truths of **||HARISARVOTTAMATVA||** and **||VAYUJEEVOTTAMATVA||**, as enshrined in hoary **[[Upanishads]]** and eternal **[[Vedas]]** as well, inculcating performance of covertly discrete libations at combined Lotus Feet of both these sterling entities. This particular literary effort of PARIMALAACHARAYARU is utmost potent in negating as well as eradicating all ill effects due to the relentless onslaught of 'kali'.

PARIMALAACHARAYARU's staggering lot of literary compositions teems with discrete celestial libations as too in the literary composition titled **[[AnuMadhwaVijayaVyakhyaana]]**. The irreplaceable NarayanaPandita, a contemporary of VayujeevottamaSreemanMadhwacharyaru, had composed an abridged version of famed biography , **[[sumadhwavijayaha]]** which he himself had penned earlier, to enable both scholars and laymen alike to quickly engage themselves in the 'Relentless Religious and Philosophical Discourses' on the utmost auspicious Life and Times of VayujeevottamaSreemanMadhwacharyaru, titled as **[[AnuMadhwaVijaya]]**. In this context, PARIMALAACHARYARU further composed **[[AnuMadhwaVijayaVyakhyaana]]** and thereby unilaterally announced to the whole World of Vedanta about His divinely gifted literary skills empowered by collective blessings of none other than VayujeevottamaSreemanMadhwacharyaru and Goddess VidyaLakshmi. Without doubt of course Only PARIMALAACHARYARU, a superlative incarnation of celestial Prahlada, with a special manifestation of none other than VayujeevotamaMukhyaprana, alone could have achieved such a stupendous task.

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The mainstay of this compartmentalized segment of **[[Anushtaana prastana]]** composed by PARIMALAACHARAYARU are :-

**[[Praatahasankalpagadya]]** **[[Sarvakarmasamarpanaanusandhaana]]**  
**[[Bhagavadhyaana]]** **[[Tithirinaya]]** **[[Tantraasaaramantrodhara]]**

PARIMALAACHARAYARU very true to His characteristic kindest benevolence has composed famous literary prose work, **[[pratahasankalpagadya]]**, as a code of conduct for all those seeking to tread the righteous path. Even though this literary work composed by PARIMALAACHARYARU is somewhat less voluminous in comparison to other mammoth literary works, the same is virtually bursting at the seams with extensively quoted core theology canons through an through. Of course as is well known main feature of this particular work is that all manners of duty task are to be carried out in the form of a pledge at the Lotus Feet of SarvottamaSreemanNarayana and hence will not be mitigating towards a doer. Therefore such a concentrated pledge arising out of one's

conscious mind, eventually stems forth from mouth and is brought into conceivable action by limbs. It is within this ambit that all manners of righteous duty tasks are included, such as performance of sacrosanct act of ||Sandhyavandana|| and performance of ceremonial rites in memory of departed ancestors. But PARIMALAACHARAYARU advises one to go many steps further and include virtually all manners of duty tasks carried out from dawn to dusk, be initiated only through a solemn pledge. It is granted that it is impossible to initiate all duty tasks in such a way, but the underlined fact is that at least most important of duty tasks of the day has to be initiated with such a pledge and if so then such tasks shall not carry smudges of sins in arrears to a doer. Further it is utmost important to reign in one's conscious mind and keep a check over it, since it is indirectly responsible for onset of all manners of bondages and eventual freedom, alias liberation. Thereafter all manners of duty tasks that are discharged needs to be submitted at the Lotus Feet of SarvottamaSreemanNarayana without any aspirations for favorable returns and only then shall the same result in onset of choicest hierarchy liberation after coursing through unlimited lifespan. PARIMALAACHARAYARU has time and again stressed upon quality of total dependence of all souls in its varied manner of existences within all transitory phases. Hence it is none other than SarvottamaSreemanNarayana using medium of none other than VayujeevottamaMukhyaprana, who enables discharge of all manners of duty tasks and no one else. Therefore it is imperative that all manners of duty tasks are to be performed in manner of a ritual worship directed at Lotus Feet of SarvottamaSreemanNarayana. PARIMALAACHARAYARU has Himself performed discrete celestial libations in this particular literary work with specialized invocation → ||**MUKHYAPRANENA PRERITAH SAN**||{San.} unquote. Likewise in salutary phrase → ||**SEETAPATESHREERAMACHANDRA**||{San.}, a special discrete celestial libation is deemed to have been performed exclusively in favor of none other than SreemanMoolaRamachandra.

PARIMALAACHARAYARU without doubt is at receiving end of wholesome largesse from none other than hierarchy celestial Goddess Saraswati Devi, very much similar to manner in which none other than legendary JayaTirthaShreepadaru was the fortunate recipient of enormous amounts of blessings from none other than hierarchy celestial Goddess Bharathi Devi. In this important literary work namely, [[pratahasankalpagadya]], PARIMALAACHARAYARU has laid bare staggering enormity of infinite fame of SarvottamaSreemanNarayana and also importance of pursuance of pristine pure devotion levels at Lotus Feet of VayujeevottamaMukhyaprana, too. In a nutshell, literary work [[pratahasankalpagadya]] is a stopover for inculcating all duty tasks discharged daily as a pre-sanctified pledge at Lotus Feet of SarvottamaSreemanNarayana and VayujeevottamaMukhyaprana. One special notion occurring in [[pratahasankalpagadya]] is about dual occurrence of words in terms of its colloquial meaning as well as its common occurrence. This is similar to the same occurring in the first canto of hoary [[brahma sootra]], too. Of course from this then flows staggering cascade of SarvottamaSreemanNarayana's invocatory salutations as enshrined in eternal [[Vedas]], [[purushasookta]], [[gayatri mantra]] and other similar milieu. Another important point is that VayujeevottamaMukhyaprana is totally above ambit of being smeared by any manners of mitigating sins and is also forever out of bounds from being snared by evil designs of demons of all hues. At the same time

VayujeevottamaMukhyaprana is the ultimate of all role models for a true blue devotee of SarvottamaSreemanNarayana, always devoid of any manners of sorrows or shortcomings, always at beck and call of servitude directed at Lotus Feet of the latter and Goddess Mahalakshmi Devi. Such a hierarchy celestial VayujeevottamaMukhyaprana is therefore a thoroughly deserving beneficiary of many laurels amongst which are some special appendages as occurring in eternal [[Vedas]]. VayujeevottamaMukhyaprana is also wont to meditate upon not one or two but a staggering seventy million different [[mantras]], all the while exercising fullest control over each one of them. In tandem with such an awesome quality, VayujeevottamaMukhyaprana also mulls over equally staggering auspicious forms of SarvottamaSreemanNarayana as vouchsafed in hoary [[Upanishads]], [[Vedas]] and other historical chronicles.

Kindest benevolence of VayujeevottamaMukhyaprana shines forth to the core, in manner in which He pleads with none other than SarvottamaSreemanNarayana to alleviate untold sufferings of His truest devotees, at the same time making them all to tread righteous path alone. Indeed this is no wonder, since such a SarvottamaSreemanNarayana alone is the sole causative factor behind all forms of animate and inanimate entities and then some. Such a SarvottamaSreemanNarayana is the sole motivating entity behind formation of all manners of objects and their intrinsic characteristics too. Hence, VayujeevottamaMukhyaprana who is eternally devoted to such a SarvottamaSreemanNarayana is forever within domains of all those who have been endowed with ||APAROKSHAGJNANA|| (knowledge of abstract). VayujeevottamaMukhyaprana who Himself is free from all manners of dreadful obstacles sees to it that His truest devotees too come to avoid such inevitable hardships in long run. VayujeevottamaMukhyaprana is constantly in awe of such a SarvottamaSreemanNarayana who is terrifically omniscient within the famed [[pranava mantra]], albeit in four magnificent forms such as ||ANIRUDHA-PRADYUMNA-SANKARSHANA-VASUDEVA||. VayujeevottamaMukhyaprana is constantly offering worship at Louts Feet of such a SarvottamaSreemanNarayana, who reclines in Milky Ocean upon celestial AadiSesha and is known as PADMANABHA and as NARAYANA residing within the very fabric of Grand Cosmos and constantly being worshipped by topmost hierarchy celestial led by ChaturmukhaBrahma and as ANNIRUDHA being saluted by Goddess Lakshmi Devi in the form of Shanti and as PRADYUMNA being saluted by the very same Goddess Lakshmi Devi, now in the form of Kruti and as SANKARSHANA being saluted by Goddess Lakshmi Devi in the form of Jaya.

In due course all individuals, treading righteous path, over immense life span eventually come to enjoy directed largesse of such a SarvottamaSreemanNarayana. Due to this certainty, such individuals then let go off their binding hardships and after coursing through sins that are in arrears from countless births, are eventually freed from all bondages. Finally such chosen individuals after completion of their set aside duty tasks, migrate towards vicinity of topmost hierarchy celestial ChaturmukhaBrahma and come to take purification bath in mythical River Viraja found in that particular domain. From then on, all such individuals tend to dwell within infinite vicinity of SarvottamaSreemanaNarayana throughout an event filled time of total apocalypse. But during such a state of temporary limbo, these individuals will not experience total bliss,



since when dawn of creation does occur, they are all forcefully migrated towards domain of SHWETHADWEEPA by none other than famed duo of MAYAPATI--VASUDEVA and after enabling them to sight His own another superlative form, namely PADMANABHA, shall engrain ordainment of higher bliss to them there. Therefore PARIMALAACHARAYARU makes it mandatory for all righteous doers of duty task to mull over all such infinite fame and merits of such a SarvottamaSreemanNarayana right from dawn afore to commencement of the day. Further it is the bounden duty of all such righteous doers to also goad their students, disciples, relations and acquaintances to also practice the same.

PARIMALAACHARAYARU very true to His characteristic kindest benevolence has composed another famous literary prose work, namely [[sarvakarmasamarpanaanusandhaana]], which proclaims that all types of duty tasks needs to be culminated logically. When a doer is aware of this factuality by means of which all mitigating duty tasks are brought to occur in the first place, each in accordance to the soul's own individual hierarchy, only then a true comprehension of supremely magnificent grand designs of SarvottamaSreemanNarayana is unraveled. After dawning of such an awareness of knowledge levels, thereby all such duty tasks that are primarily brought about only through supreme will of SarvottamaSreemanNarayana then becomes a definitive certainty. Scope of fine tuning such awareness levels is manifold in varied hues such as a state of awakening, a state of consciousness, a state of dream, a state of stupor and a state of deep unperturbed sleep. Thus when a doer is conscious he is constantly aware of the force of occurrence of many a source of wonderment (both natural and otherwise) in living World all around, that once again exemplifies overall supreme sovereignty of SarvottamaSreemanNarayana whose omnipresence is discernable within throbbing alive pulses in all living beings. Such an omnipresence of SarvottamaSreemanNarayana enables all souls to experience entire range of all metaphysical occurrences both from within and without. These very same metaphysical experiences are directly proportional to finely polished quality of character so typical of all souls, be it righteous or unrighteous. Such varied states of consciousness enshrined in all souls are once again multihued and as deemed by SarvottamaSreemanNarayana, Alone. On account of such constant goading from such states of consciousness that are willfully liable to be overcome and occupied through direct medium of individual hierarchy celestials who are omnipresent within body forms of all souls, these celestial minions shall then carry out all tasks in sole favor of SarvottamaSreemanNarayana.

Principled manner in which an universal omnipresence of SarvottamaSreemanNarayana unfolds and manifests in splendorous glory is infinitely definitive. SarvottamaSreemanNarayana is always eulogized as the only one Who possess infinitely sovereign qualities and infinitely wholesome characters. Such a SarvottamaSreemanNarayana is omnipresent universally in collective immense manifestations of ||Pradyumna – Vasudeva – Narayana – Annirudha -- Shankarshana||. It is through these supreme manifestations' that an atomically precise functioning of Nature such as change of seasons, weather patterns, solstices, ebb and flows of perennial river systems, tides of Oceanic Seas, planetary motions, initialization of cycle of photosynthesis, wherein life sustaining sunlight enables green plants to form simple

chains of carbohydrates thereby forming first step of a highly complex food chain so vital for sustenance of life on this Planet and elsewhere occurs. In the same manner supremely kinetic omnipresence of SarvottamaSreemanNarayana embedded within mechanism of cosmic clockwork enables ceaseless rigmarole of millions of myriad life forms, so rendered eternally indebted for their very existence. Primordial manifestations of SarvottamaVaraha and SarvottamaNarasimha are behind all superb machinations of the Cosmos. Continued manner in which all celestial minions omnipresent copiously in animated throbbing life pulses of all doers is comprehended in background of such a Supreme Truth. These animated life pulses coursing rapidly within all body forms are in turn controlled by Supreme Manifestations of ||Pradyumna - Annirudha -- Vasudeva -- Narayana||. Also, similar scale of supreme omnipresence of SarvottamaSreemanNarayana invariably occurs in all consonants, vowels and diphthongs in all languages thereby mirroring His awesomely infinite extent and immense scale of manifestation.

Ordained life span of a doer is to be deemed forth in a manner of worship of SarvottamaSreemanNarayana. Indeed preordained life spans are in turn segmented in various stages. These being the initial stage wherein utterance of primordial [[Gayatri Mantra]] teeming with surplus energies emanating from supreme omnipresence of SarvottamaSreemanNarayana becomes paramount. On coursing through this initial stage with good track record a doer shall then be energized with all round rejuvenation of good quality health levels and good substance so vital in order to carry out all manners of duty tasks mitigated in sole favor of SarvottamaSreemanNarayana. In second stage of a doer's life span all overpowering manifestation of ShankarshanaNamakaParamatma so Omnipresent in hierarchy celestial MahaRudra takes center stage, whose undue magnanimity is vital for furthering of all conducts of duty tasks. In third stage supreme omnipresence of AdityaNamakaParamatma holds fort independently. Proper obeisance to this celestial at this stage endows a doer to lead excellent life spans so vital in concluding all mitigated duty tasks in sole favor of SarvottamaSreemanNarayana. Magnitude of supreme omnipresence of SarvottamaSreemanNarayana both within micro as well as macro Cosmos is analyzed in tandem with a cautious comprehension of age of Cosmos as well as age of an individual atom. Relentless aging of Universe results in ceaseless passage of Time in the Cosmos, which in annals of classical literature is termed as day of "The Bramhan". During passage of such immense magnitude of Time Scale encompassing Cosmos and yonder beginning from very epoch of Time, superlative acts of Creation also occurs followed by inevitable acts of destruction and sustenance. During course of such a timeless Cosmic cycle, supremely infinite characteristic nature of SarvottamaSreemanNarayana is exhibited in glorious splendor. Such an infinite characteristic nature / quality of being supremely unaffected by constant play of Time, while everything else without any exception are invariably affected by this play of Cosmic Time warp is so typical of SarvottamaSreemanNarayana, Alone. Tucked away in one insignificant miniscule corner in this huge immeasurably vast expanse of Cosmos puny are animated life forms that are relentlessly involved in constant discharge of mundane day to day duties, amidst megatons of inanimate objects strewn around for good measure.

Comprehension of this infinite scale of magnificence of SarvottamaSreemanNarayana as revealed through the eternal [[Vedas]] is paramount. Therefore it is vitally imperative to conduct all achievements only after proper comprehension of supreme manifestations' of SarvottamaSreemanNarayana so abounding in such primordial manifestations such as ||Annirudha-Pradyumna-Vasudeva-Shankarshana||. These infinite manifestations of SarvottamaSreemanNarayana is always sought after by Celestial VayujeevottamaMukhyaprana, who in turn is empowered to discharge duty tasks and in turn is rendered as the sole refuge of phalanxes of all souls and shall solely merit all dispensation of rewards in accordance to the pre-deemed Will of the former. It is of paramount importance for all doers to constantly eschew relentless meditation of SarvottamaSreemanNarayana omnipresent within one's soul which directly begets a path towards liberation. VayujeevottamaMukhyaprana constantly propitiates four super omnipresent manifestations of SarvottamaSreemanNarayana, being ||Annirudha-Vasudeva-Shankarshana--Pradyumna||. Constant continuation of eulogy of SarvottamaSreemanNarayana is THE most important Motive behind all [[Vedas]] and as a result, THE only Goal worth pursuing by all doers relentlessly engaged in discharge of duty tasks. Three varied metaphysical states of existence so typical to souls need to be streamlined in order to comprehend this supreme manifestation of SarvottamaSreemanNarayana, through the omnipotent medium of "Bimboupasane". Strengthened with such latent awareness of previously gained truth about unchallenged supremacy of SarvottamaSreemanNarayana, time is now ripe enough to offer all fruits of all actions emanating from discharge of duty tasks. Only with prior awakened awareness of such a Supreme Truth a doer may then proceed ahead to submit collective fruits of all duty tasks so discharged in the manner of ceaseless worship to SarvottamaSreemanNarayana, Alone. Canonical texts extol with deafening certainty that only when such duty tasks that are so performed from dawn to dusk in the manner of worship in sole favor of SarvottamaSreemanNarayana is so submitted, only then end result of all such duties is never binding. Entire liability of all duty tasks that so arises as an end result of combined action of limbs, speech and conscious and sub-conscious mind must be offered to SarvottamaSreemanNarayana, Alone. Thereafter, true comprehension of staggering magnitude of the entire Cosmos which is now at the disposal of a thoroughly awakened soul is then enlisted in the manner of performance of a sacrosanct duty in sole favor of SarvottamaSreemanNarayana, Alone and submitted in due course to Him, Alone. All duty tasks so carried out without any inkling of any form of reward are bound to result in an automatic unshackling of all ensnaring knots of a particular life span and thereafter. All doers need to discharge their duty tasks in sole favor of SarvottamaSreemanNarayana, Alone and therein gain His Infinitely Munificent Benevolence. In due course SarvottamaSreemanNarayana shall empower batches of chosen celestials such as Ramaa Devi, VayujeevottamaMukyapraana, Bharathi Devi, Rudra, Uma Devi and Agni in descending order of hierarchy and thereby deem to carry out all His supreme will through the individual discharge of duty tasks amongst all doers. SarvottamaSreeman Narayana carries out a particular duty task in a doer by hiring timely services of other subordinate celestials and in turn shall grant them immense merit in return. On account of this fortunately chosen celestials vie with one another in their own reserved hierarchy domain in order to carry out duty task assigned by SarvottamaSreemanNarayana in manner of selfless service in a doer and get immensely

benefited in return. Same is true of all celestial minions spanning from ascending order right up to descending order of celestial hierarchy tree. The most important tenet here is that SarvottamaSreemanNarayana, Alone is the Only One who is completely independent while carrying out all such duty tasks all the while and as a result the only one who is solely responsible for the same.

All duty tasks and resultant merits so typical to a doer are compulsorily uniform and binding upon all even so from countless past births. An overpowering intellect always commands undue control over all culminating actions of duty tasks performed ceaselessly by a doer. Therefore all duty tasks, be it performance of rituals, meditation or those involved in mundane day to day task of ferreting out a living, so on and so forth, needs to be compulsorily performed in manner of worship of SarvottamaSreemanNarayana, Alone. This is similar to sprouting of fresh crops from richly fertile soil. Therefore all duty tasks of a doer completely devoid of any semblance of reward whatsoever but constantly in conformity and always awash with infinite immensity of supreme wisdom as contained in eternal [[Vedas]] is most prized. Such a conduct of duty task is fertile enough to enable sprouting of rarest amongst rare Knowledge seeds as implanted by a worthy Guru. From a gradual sprouting of such Knowledge, seeds shall flower forth into blossoms of pristine pure devotion. Thereafter a doer shall hanker for acquiring more and more fathomable awareness of SarvottamaSreemanNarayana. Such repeated sanctioned practices so accumulated from countless previous births bygone shall then be rendered ripe enough for a particular worthy Guru of immense standing in order to ordain a doer towards next strata of selfless service. Rewards begot by a doer are opening of treasure chest of Knowledge and an iron will to tread this Path of Supreme Truth under all circumstances. Hence noble diffusion of Supreme Truth permanently enshrined in 'Awareness' of SarvottamaSreemanNarayana is the most sacrosanct duty amongst all those who wish to partake in Knowledge of Abstract. This then paves way for famed pursuance of famed art of mirrored Omnipresence of SarvottamaSreemanNarayana. As a complimentary pay off effort, soul of a doer indulging in simultaneous meditation on Cosmic Immensity of SarvottamaSreemanNarayana's Infinite Sovereignty in tandem, shall be orbited in a further substantially higher levels of hierarchy.

Therefore a doer who is most fortunate enough to possess a deemed gift from SarvottamaSreemanNarayana is thereby enabled to ingrain His alter image, so juxtaposed over His numerous Awesome Incarnations would then certainly be in line to ascertain one particularly carved out liberated Bliss! Each and every doer does not stand to savor an ultimate elixir of liberation equally with same amount of doled merit! On the other hand only such a doer who is worthy enough is chosen. Same rule applies well neigh to all sections, be it celestials, sages, so on and so forth. After gaining such priceless Knowledge of Abstract, a chosen doer is required to compulsorily don repeated births in order to vacate all mitigating fruits of action of past births that are in abundant arrears. Only then a doer is ordained to enjoy being elevated / orbited into higher and higher states of liberated bliss leading up to mythical spring of "Viraja" located at very citadel of Supreme Bliss. Thereafter a doer shall forever be unshackled from all forms of bondage and then attain a domain of Knowledge filled state of existence. In such a rarified domain, hierarchy celestials reside within infinite body form of

SarvottamaSreemanNarayana and shall experience their typical positioned bliss there. Meanwhile lesser ranking hierarchy celestials partake in their own typical bliss in vacant portions of infinite body form of SarvottamaSreemanNarayana. Likewise all liberated souls enjoy their own uniquely typical bliss filled states of existence in their own particular domain as a net result of correct discharge and ultimate act of submission of each and every duty tasks.

It is compulsory to discharge all forms of duty tasks in a manner of worship of SarvottamaSreemanNarayana, who Alone is empowered to grant sparkling bliss filled states of existence to a liberated soul. Also it is vital to offer fruits of merits arising from conduct of both righteous and unrighteous actions to SarvottamaSreemanNarayana. At this juncture celestial minions who are so energized while offering fruits of righteous actions also come into play indirectly when question of offerings of unrighteous actions arises. Unrighteous actions are initiated in a doer through constant goading emanating from domain of demons. Such up front demons constantly instigate unholy discharge of partially or wholly unrighteous actions in a doer thereby ensnaring an individual in deeper and deeper cesspools of irreversible sins. That is why it is most imperative to carry out all duty tasks in the sole manner of worship of SarvottamaSreemanNarayana, wherein mitigating cause effects of binding sins shall never arise. If not, in a similar manner akin to perennial demonical forces that carry out all actions from an independent bent of mind, constantly trumpeting their own indestructibility, such a doer shall always stand risk of being at receiving end of immense atonement for discharge of unrighteous acts. All up front demons shall also have to atone for initiating such unrighteous acts in haplessly unfortunate doer in the first place. Due to constant expression of highly constrained levels of enmity towards SarvottamaSreemanNarayana these upstart demons shall attain inescapable typical domains of the Nether Worlds mired in sorrow, in dire contrast to attainment of typical bliss filled liberated domains by a righteous doer. Such up front demons ultimately will have to face untold wrath of hierarchy celestial VayujeevottamaMukyaprana and consequently be dispatched to experience their own uniquely typical potions of sorrow with well aimed blows wielded from His Powerful Mace. With such awareness even unrighteous actions need to be compulsorily offered to SarvottamaSreemanNarayana. Thereafter, such a SarvottamaSreemanNarayana shall invariably ordain an individual doer, each in accordance to qualitative merit of that unique duty task or lack of it and shall then supremely deem immense merit upon a doer coupled with total negation of all unrighteous acts that shall turn null and void.

PARIMALAACHARYARU's staggering lot of literary compositions teems with discrete celestial libations, as too in the literary composition titled [[tantraasaaramantroddhara]]. It is known that none other than VayujeevottamaSreemanMadhwacharyaru had earlier written His stupendously great work titled [[tantrasaarasanghrraha]] encapsulating infinite potency of eternal [[Vedas]] in form of powerful hymns. In view of this PARIMALAACHARYARU very true to His characteristic kindest benevolent self, further decanted some most important hymns, so that the same could be easily followed regularly and relentlessly by all His disciples, primarily pontiffs and facilitate them in due discharge of pontifical duties. PARIMALAACHARYARU has diligently rendered exhaustive information about

manner in which each and every base [[mantra]] has to be employed in order to beget maximum benefits from the same.

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The mainstay of this compartmentalized segment of [[Stotra prastana]] composed by PARIMALAACHARAYARU are :-

### **[[Raajagopaalastuti – ashtaavataarastuti]] [[Nadeetaaratamyastotra]]**

PARIMALAACHARAYARU has at the very beginning of this lilting poetry literature namely [[Rajagopaalastuti]] has performed overt celestial libations at Lotus Feet of none other than SarvottamaRajagopala. PARIMALAACHARAYARU besieges SarvottamaRajagopala that His Lotus Feet always be firmly housed within knowledge springs' of the former's soul constantly enlivening it with aromas of sweetened nectar. PARIMALAACHARAYARU seeks out dazzlingly bright Footprints of SarvottamaRajagopala that 'Are the Sole Pathway' to all those who have chosen to tread the true path of VayujeevottamaAcharyaMadhwaru and His eminent followers in quest of salvation, acting as a veritable guide towards the same goal. PARIMALAACHARAYARU confesses that invocation of ||OM|| uttered at beginning and end of all Vedic recitals, seem to now adorn Lotus Feet of SarvottamaRajagopala in manner of precious ornaments offering the former unlimited supreme bliss. Similar to plight of a weary and tired elephant which eagerly seeks invigorating and cool river waters in order to evade unbearable heat generated by harshest summers and seeks cooling comfort, like wise PARIMALAACHARAYARU announces that His eyes are fully immersed in benevolent radiance emanating from infinitely auspicious form of SarvottamaRajagopala. On account of the same, PARIMALAACHARAYARU confesses that He is unshackled from all forms of bondages and all His tiredness are being banished and getting replaced with supreme bliss. According to PARIMALAACHARAYARU, divine face of SarvottamaRajagopala is resplendent with Lotus like red lips and glows like rising Full Moon, even as a shy smile just begins to break out from the latter's most benevolent face. PARIMALAACHARAYARU continues that benevolence stemming forth in torrents from such a cajoling smile of SarvottamaRajagopala, similar to radiance of Full Moon light, is sure to banish all sorts of darkness arising out of familial attachments strewn in path of all those who tread path of salvation. Divine Face of SarvottamaRajagopala so hidden by thickest locks of curly hairs to some extent hinders His face from eager onlookers, but at the same time, thickly drawn 'Auspicious Holy Mark' on the very same divine face, to some extent enables one and all to recognize His utterly radiant visage, a matter of immense rejoice to PARIMALAACHARAYARU. So being, even eternal [[Vedas]] cannot fully extol infinite virtues of such a SarvottamaRajagopala according to PARIMALAACHARAYARU. Further copious growth of curly hairs upon Head of SarvottamaRajagopala covers a broad forehead, while bridge of His noble nose is quite high as observed by PARIMALAACHARAYARU. Glowing cheeks and an ever present shy smile constantly dances upon lips of SarvottamaRajagopala and PARIMALAACHARAYARU muses that same seem to cast a sideward glance in the latter's direction by tilting His Head a little towards His left side.

PARIMALAACHARAYARU prays that may His own inner conscience fully capture such an enchanting face of SarvottamaRajagopala forever.

PARIMALAACHARAYARU has also performed overt celestial libations at Lotus Feet of none other than SreemanMoolaRama. PARIMALAACHARAYARU muses aloud that such a SreemanMoolaRama incarnated as celestial fish Matsya in order to make faithful Manu aware of His infinite and all encompassing qualities. PARIMALAACHARAYARU expresses His gratitude that this very same SreemanMoolaRama retrieved eternal [[Vedas]] and handed them over to rightful custodian, topmost hierarchy celestial ChaturmukhaBrahma, thereby eradicating darkness of ignorance. During the celestial churning of oceans by celestials and demons in search of nectar of immortality, employing Mount Mandhara as a ladle, SreemanMoolaRama incarnated as SarvottamaKurma and thereby prevented such a huge mountain from sinking into oceanic depths. SreemanMoolaRama also saved Earth so well hidden within depths of ocean and PARIMALAACHARAYARU pleads with the former to resurrect all those who are similarly mired within intractable depths of ignorance. PARIMALAACHARAYARU with utmost gratitude revels that such a SreemanMoolaRama incarnated as half lion and half man and slew terrorizing demon 'h i r r a n y a k a s h i p u' within no time and yet PARIMALAACHARAYARU expresses utmost surprise that such an awe inspiring incarnation can also offer such coolest shades to multitudes of devotees. This stark contrast between appearance and qualities can only be brought about by SarvottamaNarasimha, according to PARIMALAACHARAYARU, especially when the former slew evil demon and adorned His own powerful neck with garlands of slain demons intestines. Such a divine form of SarvottamaNarasimha resembles huge dark clouds periodically being lit up by fearful thunderbolts of lightening, looked up in awe by PARIMALAACHARAYARU, who further offers salutations at Lotus Feet of none other than miniature form adorned by SarvottamaVamana so that it is easier to adorn very accommodating hearts of Vedic scholars. PARIMALAACHARAYARU avers that such epochal incarnations of SreemanMoolaRama annihilated entire clans of evil warriors who tormented Earth and thus fame of such warriors was rightfully eclipsed by everlasting fame of such a SreemanMoolaRama. PARIMALAACHARAYARU is overcome by ecstatic devotion upon remembering manner in which tiny infant SarvottamaKrushna stood still without offering any resistance when His Mother Yashoda tried to bind the former to a humble millstone, even though in a way such a SarvottamaKrushna always remains unbound by anyone or anything else. PARIMALAACHARAYARU salutes Lotus Feet of such a SarvottamaKrushna, divine charioteer of Grand Cosmos itself who willfully donned role of a skilled charioteer of Pandava Prince Arjuna, upon battlefield of Kuruksethra. PARIMALAACHARAYARU is overcome with utter devotion musing upon manner in which SarvottamaKrushna dressed in magnificent golden silk clothes arrived at humblest abode of the trusted aide Kuchela and transformed the latter as a worthy equivalent to noted Celestial Kubera.

In another literary work, titled [[nadeetaaratamyastotra]], PARIMALAACHARAYARU has also performed overt celestial libations at Lotus Feet of none other than SARVOTTAMA RANGANATHA and all holiest rivers arising from His kindest

benevolent will. PARIMALAACHARAYARU makes it most imperative that all those doers of duty tasks who aspire for onset of choicest hierarchy liberation must and should be aware of the inerasable hierarchy knowledge as enshrined in TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru. With such a laudable motive, none other than PARIMALAACHARAYARU with utmost kindest benevolence has unraveled the intrinsic nature of hierarchy present in all river waters. Of course the prime position is tagged to none other than mighty River Ganga, originating from Lotus Feet of none other than SarvottamaSreemanNarayana as it were. From this level onwards in a descending fashion occurs hierarchy status of great Rivers' such as Godavari, Krushna in diminishing fashion. Thereafter sacred lakes' of Swamipushkarni, Chandrapushkarni and Manasarovar come to enjoy similar levels of hierarchy with the earlier mentioned river waters of Krushna. Next, waters of River Kaveri and River Saraswati come to occupy lesser hierarchy in comparison to waters of River Krushna. Likewise waters of River Sarayu harbor lesser hierarchy in comparison to waters of River Kaveri and Saraswati, whilst sacred waters of River Tungabhadra are considered to harbor equivalent hierarchy in comparison to waters of River Sarayu, while waters of River Yamuna come to harbor lesser hierarchy to waters of River Tungabhadra and River Sarayu. In same manner waters of Rivers' Narmada and Sindhu come to harbor lesser hierarchy to waters of River Yamuna, whilst waters of River Bhavanashini harbor equal hierarchy to waters of Rivers' Narmada and Sindhu. However, waters of River Kumudwati harbor lesser hierarchy in comparison to waters of River Bhavanashini, while waters of River Malaprabha harbor lesser hierarchy to waters of River Kumudwati. However, waters of Rivers' such as Tamraparni, Manjula, Pinaakini that ultimately confluence within open sea, possess equal hierarchy to that of River Bheemarathi. Thereafter waters of open well possess lesser hierarchy in comparison to that of these above mentioned Rivers'. Hence PARIMALAACHARAYARU makes it utmost imperative to first offer discrete libations to those overriding celestials of all such Rivers beginning from topmost hierarchy River Ganga followed by all the long list of Rivers' as mentioned above and only then commence performance of ritual purification bath in each one of them.

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The mainstay of this compartmentalized segment of [[ praakrutabhaashastotra prastana]] composed by PARIMALAACHARAYARU are two immensely weighty devotional songs :-

**"maruta ninnaya mahime" {in Kannada} and "indu yenage govinda" {in Kannada}**

PARIMALAACHARAYARU composed a superlatively powerful devotional song, **"maruta ninnaya mahime"** in language of masses, Kannada, stylized in manner of a [[suladi]], containing more than overdue offerings of discrete celestial libations at Lotus Feet of none other than VayujeevottamaMukhyaprana. None other than SarvottamaSreemanNarayana alone is the unquestioned supremely independent sovereign of all that He surveys and then some. Such a SarvottamaSreemanNarayana 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" hierarchy Goddess RamaDevi Herself to fully comprehend this sheer variety and infinite range of qualities that seem to



effuse forth most amazingly from such as SarvottamaSreemanNarayana. The supremely unattainable quality of highest level of kindest benevolence of such a SarvottamaSreemanNarayana is one of His rarest of rare quality and is thus much sought after even by topmost hierarchy Celestials leading all the way right up to those souls that are eternally stuck in quagmires of Wheels of Time, pockmarked as it were by repeated incarnations. But supremely kind benevolence of SarvottamaSreemanNarayana 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 chiefly biological in nature. This infatuation is indeed so extreme that an individual constantly tries to hide blatant mistakes committed repeatedly by near and dear ones, time and again. On the other hand, supremely kindest benevolence of SarvottamaSreemanNarayana 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 SarvottamaSreemanNarayana gets done amicably performance of duty task from a chosen individual in right accordance to his unique characteristic distinctive to his soul, known as "Jeevaswarupa", of course through medium of hierarchy Celestial Vayu and the auspicious Celestial Goddess Rama Devi. On this count alone it is proved that hordes of lowly placed souls are thoroughly dependent on their very day to day existence to such a SarvottamaSreemanNarayana. The supreme kind benevolence of SarvottamaSreemanNarayana 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 natural physical format, none other than SarvottamaSreemanNarayana even at that stage continues to exercise His famed succor and protection to the same and enables sustenance through medium of ||Vasunamaka Anirudha Rudra Janaardhana Vasudeva||. Ultimately weighing sheer accumulation of merits and demerits of that particular soul in question, a thoroughly understanding SarvottamaSreemanNarayana then shall ultimately lead such an individual towards a deserving domain and shall even enable a rebirth if 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 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 awesomely powerful state of mind so enabled with meditation of 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 most elusive state of mind, titled as "Aparokshaginana" (knowledge of abstract). Therefore an individual can also pursue such a Celestial VayujeevottamaMukhyaprana through 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 kindest benevolence of the Celestial VayujeevottamaMukhyaprana, who is nearest Celestial to one and all since He resides in very fresh air that we breathe in day in and day out till our last breathe, that is! Such a vital force embodied in Celestial VayujeevottamaMukhyaprana reigns supreme in three distinctive domains namely → ||aadhibhoota-aadhidyiva-adyaatma||, each carrying ten different occurrences totaling to about thirty in number. 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 same to SarvottamaSreemanNarayana, in a most befitting and unquestionable logical conclusion of all. Celestial VayujeevottamaMukhyaprana is especially enabled to ordain all requisite qualities that are so typical of that particular time epoch in a chosen individual. In other words benevolence of Celestial VayujeevottamaMukhyaprana is always fine tuned to 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 PARIMALAACHARAYARU.

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 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 most auspicious Omnipresence of Celestial VayujeevottamaMukhyaprana occurs through 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 manner of a conduct of a sacred ritual. A prime example of such a conduct is none other than 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 topmost hierarchy Celestial ChaturmukhaBramha Himself treads this route in order to reach SarvottamaSreemanNarayana. Therefore in an individual who practices such a hoary tradition, over time, is definitely in row to be bestowed with most elusive of all “Aparokshagjnana” (knowledge of the abstract) by none other than auspicious Celestial BharatiDevi, whilst none other than 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 SarvottamaSreemanNarayana through medium of above mentioned two noteworthy 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 SarvottamaSreemanNarayana 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 of VayujeevottamaSreemanMadhwacharyaru, is manner in which hierarchy Celestial VayujeevottamaMukhyaprana shall come to enjoy liberation without first being promoted to coveted title of ||Bramhapadavi||. Background to this challenge is that generally agreed notion that Celestial VayujeevottamaMukhyaprana, being enabled by none other than SarvottamaSreemanNarayana to function for one hundred time epochs at a stretch, indulging in unsurpassable feats shall eventually come to enjoy 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 functioning capacity of primordial Celestial Vayu shall enable onset of qualities in all three segmented characters of individuals and upon Himself attaining a selective physical form is deemed to have been born to such worthy namely AnjanaDevi, KuntiDevi and Vedavati as the Three most awesome of all Incarnations of ||**HANUMA-BHEEMA-MADHWA**||, serving well none other than SarvottamaRamachandra-SarvottamaKrushna-BhagawanVedaVyasaru, respectively. Also primordial Celestial Vayu shall also be deemed to possess a special Omnipresence termed as → ||Kecha-Kukkutta-Chalachara|| apart from above mentioned most famed Three Incarnations. Now, strictly adhering to tenets stipulated in framed laws of sacred [[Upanishads]] which espouses a total loss of physical form in event of a domain change, then 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 being transferred from post of ||Vayupadavi|| to that of post of ||Bramhapadavi||. Thus upon performing a sanctified bath in fabled waters of the Celestial River Viraja, then even 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 time tested tenets governing framed laws of 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 famed Celestial River Viraja to perform an ultimate bath along with topmost hierarchy Celestial Chaturmukha Bramha.

Therefore, it may be safely concluded that by announcing that Celestial VayujeevottamaMukhyaprana 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 VayujeevottamaMukhyaprana is eventually promoted to the most coveted officiating post of ||Bramhapadavi|| then former shall cease to have any more incarnations and to that extent He is liberated in truest sense and shall then well on His way to find a path leading towards very same originating point, that is most auspicious of all navel region of none other than SarvottamaSreemanNarayana, where this most epochal of all journeys, once began. Thus true inference of word liberation as framed by laws of sacred [[Upanishads]] is thus conclusively proved as being “Relative” to officiating “Designated Post” only, irrespective of 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 supreme deemed will of none other than SarvottamaSreemanNarayana. Therefore, all individuals tend to retain their physical contour right up to point of genuine and final liberation. That is even after attaining coveted boon of being bracketed as being an “Aparokshagnani” (possessor of knowledge of abstract) 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 liberating waters of Celestial River Viraja in the most august company of topmost hierarchy Celestial ChaturmukhaBramha.

Eternal gratitude that each and every individual owe to Celestial VayujeevottamaMukhyaprana can never be expressed in web pages such as these, since one cannot even imagine untoward consequences that would arise if food that one imbibes, of course with customary pre offerings of ||Yati Hastodaka||, ever happens to be expelled from our body without ever undergoing process of digestion and ingestion. Therefore 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 sole exception of ||Ekadashi|| day. Such a process is constantly supervised by none other than Celestial Vayu ever present within everyone’s body, who happens to reside in vicinity of navel region of one and all with 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 body in direct proportions to levels of energy demand. It is due to this very reason that even hierarchy Celestials such as MahaRudra put forth sustained plea to such a Celestial VayujeevottamaMukhyaprana 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 kindly benevolent grace of none other than Celestial Vayu. Equally vital is 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 vital flow of life sustaining water energizes each and every sinew of one’s body due to special omnipresence of Celestial VayujeevottamaMukhyaprana known as ||Pipaasa||, who must be offered salutations afore to drinking life sustaining water. Another most intriguing aspect in TatvaVaada School of VayuJeevottamaSreemanMadhwacharyaru is sacrosanct “nyivedya’ that is so offered to

none other than SarvottamaSreemanNarayana is indeed 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 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 hierarchy Celestial VayujeevottamaMukhyaprana since the latter does not come under purview of being bracketed amongst all other lowly and sundry Celestials harboring only limited powers. On the other hand partaking of “nyivedya” of the Celestial VayujeevottamaMukhyaprana enables onset of true Knowledge and occurrence of pristine pure devotion. A sterling example of the same is none other than PARIMALAACHARAYARU.

PARIMALAACHARAYARU composed a truly lilted devotional composition, “**indu yenage govinda**”, in language of masses, Kannada, stylized in manner of a [[suladi]], with more than overdue offerings of discrete celestial libations at Lotus Feet of none other than SarvottamaBalakKrushna. PARIMALAACHARAYARU was further graced with an utmost auspicious and superlative vision of none other than SarvottamaBalaKrushna Himself who amazingly danced to lilted tunes of this immensely auspicious devotional literary composition. Further, choosing of a particular penname of ||**DHEERA VENUGOPALA**|| by PARIMALAACHARAYARU is totally in sync with infinite omnipresence of SarvottamaSreemanNarayana. Striking similarities does exist between the sacrosanct [[Dwaadasha Stotra]] composed by VayujeevottamaSreemanMadhwacharyaru and classically acclaimed “indu yenage Govinda ninnaya paadaaravindava toro Mukunda Indire Ramana” composed by PARIMALAACHARAYARU. It is apt to mull over sequence of events as narrated in biography [[SreemadhRaghavendraVijayaha]] composed by PanditNarayanachar, which chronicles advent of PARIMALAACHARAYARU to Rajatapeetapura. At Rajatapeetapura, within awe inspiring Sanctum, PARIMALAACHARAYARU beholds a magnificently radiant and most bemusing icon of MadhwavallabhaSarvottamaSreeKadagoluBalaKrushna, consecrated and worshipped by none other than VayujeevottamaAcharyaMadhwaru. In light of effervescent continuity employed by many a later day Haridasas, auspicious pontifical fame of PARIMALAACHARAYARU translates into “The very massive fortress of immeasurable benevolence, possessor of all worthy virtues, the leading light amongst ||PARAMABHAGAVATHA||, 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 TatvaVaada School of VayujeevottamaSreemanMadhwacharyaru, the only real succor for all needy, with divinely celestial attributes of ||**KALPAVRUKSHA-KAMADHENU-CHINTAMANI**||”.

However, sanctioned relevance of such superlative eulogy of pontifical fame of PARIMALAACHARAYARU carried out by successive Haridasas’ through their own compositions may not be prevaricated within gamut of labyrinthine chronicles of established Schools of Thought, a slot pre-reserved for much higher ranking hierarchy celestials, but nevertheless the same is grandiose tribute offered with utmost devotion and humility by each and every fortunately chosen Haridasa towards their sole mentor

PARIMALAACHARAYARU. On one hand certain segment of 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 “taaratamya”), 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 vital role of phonetics, which forms basic foundation for all branches of classical music. That is why it is so vital that all compositions, more so those belonging to 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 core truth of said composition. Also lyrical pronunciation of vowels and consonants must be in a sanctioned manner in accordance with structured stream of [[Saama Veda]], thereby bringing about a sense of perfection and harmonious balance that is uniquely common throughout proposed compositions.

Comprehension of same is much more clear cut when one studies classically acclaimed Dasa Sahitya Kannada Composition “indu yenage Govinda ninna Paadaaravindava toro Mukunda Indire Ramana” penned by PARIMALAACHARAYARU. Indeed core substance of Dasa Sahitya Kannada Composition of “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana” penned by PARIMALAACHARAYARU, primarily strives to showcase utmost travails of an individual devotee and the all encompassing urge to surrender at Lotus Feet of MadhwavallabhaSarvottamaShreeBalaKrushna, unconditionally. This famed DasaSahitya Kannada Composition penned by PARIMALAACHARAYARU is similar to a precious ornamental offering, forever ready to swamp auspicious necks of Haridasas’, even as they render this divine composition overcome by pristine pure devotion. It is vouchsafed that ||PHALA|| → auspicious merit, obtainable by studying famed biography of [[SreemadhRaghavendraVijayaha]] composed by PanditNarayanachar, is also attainable by proper and soulful rendition of this classically acclaimed DasaSahitya Kannada Composition of “indu yenage Govinda ninnaya Paadaaravindava toro Mukunda Indire Ramana”, penned by PARIMALAACHARAYARU. Thus while biography [[SreemadhRaghavendraVijayaha]] is a concerted eulogy of pontifical ||VYASA|| title of PARIMALAACHARAYARU, famed DasaSahitya composition “indu yenage Govinda ninnaya paadaaravindava toro Mukunda Indire Ramana” penned by PARIMALAACHARYARU is a concerted eulogy of devoted ||HARIDADASA|| title of PARIMALAACHARYARU.

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**[[ namo athyantadayaalave ]] SAMAAPTAHA.**

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

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

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**SarvamSakalamAkhilaandakotiBrahmaandaNayakaSarvottamaShreeTirumala  
VenkataKrushnaarpanamastu.**

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**{{Event managed @ ^SreeRangapatna^, Mandya District, Karnataka, India.  
Tirumala Venkata et al, Volume conceptualized on XXIXXIMMXVI}}**

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