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PRESENTS

[[[*YATHIRAGHAVENDRAANVIDHYATEY ^]]]
/VidyaaSidhanthaDhudhvaanthaVidwamsanavichakshanaha
JayaTeerthaakhyaTharaneeBaasathaamHrudhambarey/
/NamasteyPoornaPrajnaGurutamaAnandaRoopinaNamasteyJeevotama
BramaharaSugjnaanaShubadhaNamasteySwaminVidyaPrakharamani
MaarthaandaVibhudaNamasteyMadhwacharyaHaripadhaNishtaathiSuguna//
/Om NamasteyDeviGayatriSaavitriTripadheyksharey/
AjareyAmareyMaathaTraahimaamBavasaagaraath//
/ShuklaamBaradharamVishnumSashiVarnamChaturbhujam
PrasannaVadhanamDhyayethSarvaVignopaShaanthaye/
|| VEERANAARYAANAAAYANAMAHA ||
|| GOPALAKRISHNAAYAPARABRAMHANEYNAMAHA ||
{On the Holy & Auspicious Occasion of Sri AnanthaPadmanabha Vrata -- 2004}

[[[*SREEMAN NARAYANA NAAMAAMRUTHAM ^]]]

{Introspection on The Literary Works of *Srimadh Raghavendra Theertha^ with
particular reference To “EeshavaasyoUpanishad Vyakhyaana” }

---- By Sudheendrchar

{ Boo Devi Rachitha - Varaha Stuti }----

/AneykaDhivyaabharanaYagnasootraViraajitha
ArunarunambaradharaDhivyaRathnaVibhushitha
UdhyadhbaanuPrateekshaPaadaPadmaNamonaamaNamonaamaNamonaama//
(Sans.)
* * * * *

{Atha SreeVeeraNaaraayanaStotram}----- “BramhaUvachaa”

/MahaamaayineynathaKalyaanaDhaamneyNirastaaghasanghaayaSarveyshvaraaya/
SvabaktaavanopaathadheekshaayaShashvannamaskurmaheyVeeraNaarayanaaya/
NihathyaasuramSankhamabdheyhahaSakaashaathShrutheenaamSamudhaaramaathanvath
eythey/MahaameenaRoopaayaLokykaKartheyNamaskurmaheyVeeraNaraayanaaya/
SuranaamSudhaalabdhaheyKsheerasindhumbalaanmathnathaamMandhareyMajamaane
y/ThamudbhibratheyKoormaRoopamGruhithvaaNamaskurmaheyVeeraNaraayanaaya/
HiranyaaksakamDhythyamumbhodhigarbhayGruheethvaamaheemVarthamaanaamVarist
aam/NihathyaavanouKrodhaRoopeynaYaathreyNamaskurmaheyVeeraNaaraayanaaya//
(Sans.)
* * * * *

“VolidheyYaathakammaLakumiVaasudevaghey
KamalagandhiKomalanghiSundaraabhjaVadhaneyNeenu
RamanaMatsyaKatinaKaayaSootaraasyanuAvanu
RamaneeyaSwaroopiNeenuAmithaGhoraRoopaaAvanu
NamipaIstaadhaaniNeenuDhanavaBeyduvaVanigheyVolidheyYaathakkamaLakumi
Vaasudevaghey” (Kan.)

“YenaghuAaneyRangaNinaghuAaneyYenaghuNinaghuIbarighuNinnaBaktarAaney
NinnaBittuAnyaraBhajisidhareYenagheyAaneyRangaNeeYennaKyiBittuPodharey
NenagheyAaneyRangaYenaghuAaneyRangaNinaghuAaneyYenaghuNinaghuIbarighu
NinnaBaktaraaney
ThanuManaDanadhalliVanchitanaadhareyYenagheyAaneyRangaManasuNinnali
NillisaadhidhareyNinagheyAaneyRangaYenaghuAaneyRangaNinaghuAaneyYenaghu
NinaghuIbarighuNinnaBaktarAaney”(Kan.)

FOREWORD :

//SriGurubyoNamahaHarihiOm//

“GajhaVadhanaPaalisoLaalisoGajhaVadhanaPaalisoLaaliso
BaktiyimBhajipeynoRatnaAmbharadharaMuktiPathavaThoroShaktiSwaroopaney” (Kan.)

*Sriman Narayana^, The Universal ‘ParahBramhan’ – Manifest throughout the Cosmos and Yonder ; Uniformly Ingrained amidst all things at all times ; The Ultimate Grantor of True Knowledge ; The Ultimate Vanquisher Of the Darkness of Ignorance Through the Dazzle of Radiant Knowledge ; The Sole Creator – Sustainer – Destroyer of The Universe ; ---- Dutiful and Ceaseless Invocation Of Such a ‘ParahBramhan’ Manifest As *Lord Gopala Krishna^ --- Is Thus Infinitely Being Performed by High Ranking Celestials such as *Bramha^ (Always Immersed in the Study of Vedas) ; *Vayu^ (Always Immersed in Chanting the “Hamsa” Mantra) ; *Rudra^ (Always Immersed in the Elevation of Hari Baktas) ; Followed by a host of other Celestials led by *Indra^ who Perform their Duties continuously owing to the ceaseless sustenance and Empowerment Of *Sriman Narayana^.

/ShankuKarnaDevasthuBramhashaapachaboothaley/PrahladaIthiVikhyaatho/Boobaara
kshaapaneyRathaha/SaYevaRaghavendraYathiRoopeynaSarvadha/Kalouyughey
RamaSeyvaam/KurvanMantraalayeBavath/ {Nrusimha Purana}

*Ugra Narasimha^, Is Invoked As The Very Embodiment of the Dwaitha School, when He Burst forth with forceful fury from the Innards of a stone pillar and Slew the Evil Atheistic Demon HiranyaKashipu, who strutted around with his ‘ignorant & foolish’ self-proclamation to The Three Worlds that he(?) was God and that he(?) was more powerful than even Sri Hari and all other Celestials (A classical case study of ‘human-centric’ non-Dwaithic view point !) It was the “Parama Hari Baktha Prahlada”, with His Theistic and single minded devotion and perseverance, who shattered and annihilated this

‘misplaced myth’ of the doomed demon by proving the Supremacy and Sovereignty of Sri Hari by ‘bringing forth’ the Invincible Incarnation of *Ugra Narasimha^ and His Universal Omni Presence (even from within a stone pillar) Forever True To His Ingrained Commitment to be at ‘The Beck & Call’ of His needy Devotee! Thus, Prahlada in His very first Incarnation Upheld The Dwaitha in no less terms, A ‘Stand’ Validated by none other than *Ugra Narasimha^ for all Time to Come!!!
“NityaSumangalaNityaSuMohotsavaNityaNirmalaNityaSubhakara
SajjanaSaadhuPoojeyaVeylegheyMajjigheyYolaginaBenneyYanthey
BaaghyaadhaLakshmiBaarammaNammaNeeSouwbaghyaadaLakshmiBaaramma” (Kan.)

This attempted introspection on the Upanishad Vyakhyana of *Srimadh Raghavendra Theertha^ strives to dutifully follow the ‘Set Modes’ of writing commentaries well within the ‘boundary’ of /HamsaKsheeraNyaya/. All other standard benchmarks involved in such tasks are compulsorily contained in this introspection that being --- prior Invocation to Guru ; Invocation to the Sriman Narayana with ‘Mangala Shlokas’ Highlighting HIS Glory amidst every opportune paragraphs! This write up also faithfully adheres to such tenets wherein contextual compositions of eminently famous *Haridasas^ are purposefully interspersed into the text in order to accentuate and highlight the Glory of Sriman Narayana! A fledgling attempt is made in this introspection to “thumb nail” the fact that The Holy Pontiff, *Srimadh Raghavendra Theertha^, apart from His “Prodigal Scholastic Prowess”, ‘ALSO’ Shines Forth As A Very Eminent *HARIDASA^ FIRST AND FOREMOST, being Blessed with a very special ‘Sannidhana’ of *Vayu^, And Is Always in the Constant Proximity of The Lord!

The ‘Crux of the Matter’ is that the Eminent Pontiff, *Srimadh Raghavendra Theertha^ in His previous Incarnation as ‘Prahlada’ Sang along with Sage *Narada^ in Vykunta totally immersed in the nectar of ‘Parama Hari Bakthi’ flowing copiously!! A mutated attempt is also made in this introspection to co-join a ‘Trilogy’ between ‘The Sequence of Events’ unfolding in the forthcoming texts with some equally relevant photo slides aptly complimented with lofty quotes drawn from classical compositions of Eminent *Haridasas^!

“KareydhareyBarabaaradheyGuruveyKareydhareyBarabaaradhey
VaraMantralayaPuraMandiradholuThavaCharanaSevakaruKaravaMugidhuNimma
KareydhareyBarabaaradheyGuruveyKareydhareyBarabaaradhey
HaridaasaruSusvaraSammeyladhiParavashadalliBaaiTheyradhuKoogiNimma
KareydhareyBarabaaradheyGuruveyKareydhareyBarabaaradhey
PoosharaPithaKamaleyshaVittalaNaaPoosharaPithaKamaleyshaVittalanNaa
DaasagreysaruEeSamayadhiNimmaKareydhareyBarabaardheyGuruvey
KareydhareyBarabaaradhey” (Kan.)

Each & every devotee, true to his/her name should first realize posthaste that the greatest unmitigated catastrophe that could ever befall him/her is to ‘stay away/forget’ the ‘constant utterance’ and ‘remembrance’ of the Holy & Powerful Name of *Sriman Narayana^ and His Equally Synonymous Holy Names Adorning the Superior Souls of Eminent *Madhwa^ Pontiffs’! Thus is order to mitigate such catastrophes (forgetting to

utter the Lord's Name) devoted laymen/students/disciples must 'constantly' keep themselves apprised of the Omni Potent Power Ingrained in the correct and meaningful utterance of The Lord's Name 'faithfully parroted' and 'imitated' as per THE Guru's Command ! It is at this juncture that 'The Guru' (With Full Sanctity & Austerity as pre-sanctioned by Vedic Traditions) Steps In and Assumes "The Role of a Teacher/Preceptor/Guardian" and Guides His Individual Flock Towards the Ultimate Goal (Sriman Narayana)! Thus, ancient Vedic texts that were being constantly churned out, brimmed to the fullest possible extent, extolling the Glory of the Sriman Narayana Alone and this 'Priceless Treasures' were in the course of Time handed over to future generations in pristinely sylvan surroundings abounding in countless 'Gurukulas', aptly overseen by Most Able & Most Eminent *Madhwa Gurus^!!

/GURU -SU - A- AA -U - UU - MA - KARA - TRYI - SUTHEJAAGNI - VAAYUHU
RAVI - RIGU - YAJU - SAMA - BOORBUVAHASVAHA /

{ A highly symbolic Hymn extrapolating Proto-Words culminating with the Titles of The Eternal Vedas as taught by A Guru to His pupils! }

As is well known, the Supreme Lord Himself Incarnated as Baghwan *Veda Vyasa^ primarily to Uphold the vanishing 'Dhaarmic' traditions and consequently Compartmentalized the Vedas into Four Segments viz., The Rig Veda ; The Yajur Veda ; The Saama Veda and the Atharvana Veda. The other meritoriously note worthy contributions of Baghawan Veda Vyasa originating from the Moola Vedas are - BramhaMimamsa Saastra ; the Mahabhaaratha (5th Veda) ; 18 Puranas ; Pancharaathraagama (Narayana Roopa) ; MoolaRaamaayana (Hayagreeva Roopa). There after in order to dissipate the correct meaning hidden in these Epochal Texts *Vayu^ Himself Incarnated as Sriman Madhwacharya and Composed The "Magnum Opus" --- 'SarvanMoola Grantha' comprising the 'Sootra Prasthaana' ; 'Geeta Prasthaana' and 'Upanishad Prasthaana'. Sriman Madhwacharya Is also credited with having Composed 'Bhaashyas' on the Ten Famous Upanishads. These Eternally Holy Texts Mark a Watershed Era in the nascent Vedic Age and continues to Act as a 'Bulwark' against all externally unwanted and irrelevant influences in this Modern Day and Age, too! It would be no exaggeration to unabashedly express that this Is An Universal Heritage of All Mankind!!!

The writer wishes to reiterate in no uncertain terms that this humble introspection has been possible only due to the never ending Benevolence and Grace of Mantralaya Prabhugalu GuruSaarvabhoma Raghavendra Swamigalu!

"O MahaMahimaneyPaamaraNaaNimmaNAAMAVondheyBalley
SriGuruRaayaRAGHAVENDRA" (Kan.)

This humble effort to pen ceaselessly is the 'BIKSHEY' that SreeGuruRayaru has so magnanimously conferred on His most ordinary devotee!

"BrundavanadhaYeydhuralliNinthireyBhaaravuYeydheyYolagey

AriyadheyBhaaspaanjaliThaaneyThumbhithuBaktharaKannolaghey
KarunegheyNimmayaSaatiyuYaaruUnteyJagadholaghey
NeevuPoojisidhaMOOLARAAMAREYSaatiGuruNimagey”

RAMACHANDRAraNaamavanItharuShreeGurugaluNimaghey
RAGHAVENDRAraHeysarinaBalaveyIraliMakkalighey
BaalinaNoukeyaHaayisiNeevuMuktiyaKadeyGalighey
KyannuHididhuNadeyisuGuruveyNammanuKoneyVarighey” (Kan.)

The Upanishad Vyakhyaana of *Srimadh Raghavendra Theertha^ is a testimony to the monumental literary Genius of the Holy Pontiff and encapsulates a hoary portion of the magnificent canvass that the Literary Works of the Holy Pontiff has come to symbolize in the rarified field of Vedantic Literature! These Literary Works of the Holy Pontiff Are an Indispensable ‘Reference Point’ for all students/disciples/devotees aspiring to pursue their study of the seemingly complex Dwaitha Theology! Thus, the most often quoted Quality of *Srimadh Raghavendra Theertha^ -- His Ability to ‘simplify’ complex Vedic Texts in order to suffuse the contents amongst all His students/disciples/devotees is ‘Indeed The Most’ Rarest of Rare God Ordained Gifts of the Holy Pontiff! Words fail to bring out the true import of the numerous ‘nuances’ and subtle gestures that dance amongst the immeasurably rich writings of the Holy Pontiff! Indeed, the “Literary Efforts” of the Holy Pontiff, *Srimadh Raghavendra Theertha^ Marks a Period of ‘Golden Renaissance’ in the scenario of Vedic Literature!

“NeeviruvaThanakaNaaiIraleyBeykuGuruveyAdhakinthaSouwbhaagyaInneynuBeyku
NimmaNaamAmruthavuKivigheySoakidhareySaakuNimmaAriyuvaShaktiNeedidharey
SaakuAdhakinthaSouwbhaagyaInneynuBeykuAdhakinthaSouwbhaagyaInneynuBeyku

NimmaYedhurinalliYennaKulisidhareySaakuNimmaPaadodakavaProkshisidhareySaaku
NimmaMahimeyaMannavuArathareySaakuNimmaDarushanabhaagyaDhorathareySaaku
AdhakinthaSouwbhaagyaInneynubeyku

PayanadhalliJotheyIraluKoogidhareySaakuSanihadalliNeyralantheyNadasidhareySaaku
PaadhaSeveyaBhaagyaDhorathareySaakuRaamaHanumaraSnehaAralidhareySaaku
AdhakinthaSowbhaagyaInneynuBeykuNeeviruvaThankaNaiIraleyBeykuGuruvey
AdhakinthaSouwbhaagyaInneynuBeyku” (Kan.)

This prolific Literary Output of Great Significance Carried out in two Incarnations of *Vyasa Theertha^ & *Srimadh Raghavendra Theertha^ easily “Shines Forth” as the Most Epochal of all Services (Seva) Rendered at the Feet of Lord *Gopala Krishna^ !! The Upanishad Vyakhyaana of *Srimadh Raghavendra Theertha^ is indeed very special for one reason that it is Penned by *Srimadh Raghavendra Theertha^ (in the Lineage of Hamsa Namaka Paramatma) to that particular Upanishad “EeshaVaasyoUpanishad” (YaagneeyaMantroUpanishad) Extolling The Glory of YagjnaNamakaParamatma! This piously subtle, yet most amazing contrast is too stupefying for words!!!!

/YathPaadhaKanjaRajasaParibhooshitaangaYathPaadhaPadmaMadhupaayitha

Maanasaaye YathPaadhaPadmaParikeertanaJeernaVaachahaThadhDharushanamDhuritha
KaananaDhaava Bhootam// (Sri.Raghavendra Stotra)

Discerning students/disciples/devotees need to ponder over the meaning implied in the terminology of 'HARI DASA' ; 'HARI PADHA (Word) DASA' and 'HARI PAADHA (Feet) DASA. It is to the immense credit of the Holy Pontiff *Srimadh Raghavendra Theertha^ that all these above mentioned august 'Qualities' are 'Present' in Him in Most Abundant Measures! The Holy Pontiff, *Srimadh Raghavendra Theertha^ by virtue of His lilting classical composition "IndhuYenagheyGovinda" (and surely many more which have been most unfortunately lost to Time) Is in the Top Notch category of Most Eminent HARIDAASA ; The Holy Pontiff, by virtue of His innumerable Literary works spanning the entire spectrum of Vedic Texts and Upanishads Is without doubt also in the Top Notch category of Most Eminent HARI 'PADHA' DASA and Most Relevantly, The Holy Pontiff by virtue of His continuous 'Service' to the devotees of the Lord is FOREVER IN THE RARIFIED ECHELONS OF HARI 'PAADHA' DAASA!! This is perhaps the single most meritorious Quality that Enables the Holy Pontiff to Shine Forth as The Rarest of Rare Jewels in the Galaxy of Holy Madhwa Pontiffs' and their Immeasurable Contribution to the nourishment of the Dwaitha that now Adorns *Lord Krishna^ Himself!

Drawing from the above analogies it can be concluded that the Holy Pontiff, *Srimadh Raghavendra Theertha^ Is Indeed Blessed with 100 YEARS Life Span As a HARIDAASA ; 300 YEARS as a HARI 'PADHA' DAASA AND 700 YEARS as a HARI 'PAADHA' DASA!!!!

(VondhuNooruManujanigheyRaghavendraMooruNooruGranthagheyRaghavendra
BrundaavanadhalliYeluNooruRaghavendra!!!)Kan.

"SundharaVadhananeyNandaGopanaKandhaMandharoDhaaraAanandaIndhiraRamana
IndhuYenageyShriGovindaaNinnayaPaadaaravindhavaThoroMukundhaney
NondheyNiaahNaaBhavaBandhanadhohuSilukiMundheyDhaariKaanadheyKundhidhey
JagadholuKandhaNeytheyynnaKundhugalaayaenisadheyThandheyKaayo -----

"KeshavaNaaraayanaMadhavaGovindaVishnuMadhusudhanaTrivikramaVaamana
SridharaHrishikshaPadmanaabhaDamodharaSankarshanaVasudevaPradhyumna
AnirudhaAdhoksajaNaarasimhaAchutaJanardhanaUpendraHari ' KRISHNA!!!

KandharpaJanakaneyIndhuyenagheyGovindaNinnayaPaadaaravindava
ThoroMukundaney" (Kan.)

{ SriKrishnaAstotharaShathaNaamaStoram } -----

//OmShreeKrushnahaKamalanaathovaasudevahaSanathanahaVasudevaatmajahaPunyaLe
elamaanushaVigrahahaShreeVatsaKoustubhadaroYashodaavatsaloHarihi//Chaturbhujaata
ChakrasigadhaaShankaadhyudhaayudhahaDevakiNandanaShreeshoNandaGopaPriyaatma
jaha//YamunaveyghasamhaariBalabadrhapriyaanujahaPoothanajeevithaharahaShatakaasu
raBanjanaha//NandaVrajanaanandahaSachidaanandaVigrahahaNavaneetavilipptaangoNav

aneethanatonaghaha/NavaneetanaVahaaroMuchukundaPrasaadakahaShodashaStreesahas
hreyshastreebanghiMadhuraakruthihi//ShukavaaghamruthabdheemdhuGovindoYoginaam
Patihi// (Sans.)

CHAPTER – II:

{Atha SreeVeeraNaaraayanaStotram}----- “BramhaUvacha”

/SuthadveshinamDhytyaraajamNakaaghryirVidhaaryaSvabhaktasyaSamrakhsakaaya/NrusimhaayaSamsmruthyuDhukachidheyTheyN
amasKurmaheyVeeraNarayanaaya/BaleyrglaveernahaKharvaRoopeynaGharvamSuparvaavamanthurnirasyaTrilokeekamSurendraaya
DhaathreyJagathksheymakartreyNamasKurmaheyVeeraNarayanaaya/BhruhoranvayeYovatheeryodbhataanaamNrupaanaamNihanth
reyKutaareynaRoshath/MrudheyReynukeyaayaBhoomipradhaathreyNamaskurmaheyVeeraNaaraayanaaya/Mahaseythum abhdhouVid
haayaashuTheerthvaaPlavanghyisthamabhidhamPathimKonapaanaam//NihathyaarimunmoolayithreySughaathreyNamaskrumaheyVee
raNaraayanaaya/YadhoranvayeSirinaasaakameythyaKshithouBhaarabhoothaasuraanaamNihanthrey/JaghathaapathaapaapahruthKrush
naNaamneyNamaskurmaheyVeeraNaraayanaaya/ (Sans.) * * * *

**“VolidheyYaathakammaLakumiVaasudevagheyJaanaRatnaakaranaMagaluNeenu
ThaanuShuddhaHrughujaaNavanuAanadaabhjaSadhaneyNeenuVanavaasiAvanu
MaanyaPativratheyuNeenuNaanaYoshithaamiAvanuJgnaanachitraVasaneyNeenu
HeenachylaaNaadhavanigheyVolidheyYaathakammaLakumiVaasudevaghey”
(Kan.) * * * ***

**“YenaghuAaneyRangaNinaghuAaneyYenaghuNinaghuIbarighuNinnaBaktharaAan
eyKaakuManujaraSanghaMaadidhareYenagheyAaneyRangaLoukikavaNeeBidisad
hidhareyNenagheyAaneyRangaYenaghuAaneyRangaNinaghuAaneyYenaghuNinag
huIbbarighuNinnaBaktaraAaneyShishtaraSanghavaMaadadhidhareyYenagheyAan
eyRangaDhustaraSanghavaNeeBidisadhidhareyNenagheyAaneyRangaYenaghuAan
eyRangaNinaghuAaneyYenaghuninaghuIbbarighuNinnaBaktaraAaney” (Kan.)****

Ahead of the attempted introspection on the Upanishad Vyakhyaana of *Srimadh
Raghavendra Theertha^ , some mandatory salutations and necessary obligatory
invocations may be studied very briefly : -.

**/ApavithrahaPavithrovaSarvaaVasthaanghaThopiVaa/YahaSmareythPundarika
kshamSaBaahyaByantharahaShuchihi// (San.)**

“All those who utter the Holy Name of ‘PUNDARIKAAKSHA’ – with utmost
devotion, irrespective of their State of Being – either pure or impure ; or in which ever
state of existence they might be in ; – they are bound to be instantaneously sanctified
and purified both from within and without.”

**/GopiChandhanaPaapaghnaVishnuDeyhaaSamudhbhava/ChakraankithaNamasthe
ysthuDhaaranaanMuktidhoBhava// (San.)**

“ O Gopichandhana -- The Eradicator of all Sins ; You – thus Originating From the
Body Form of MahaaVishnu and Eternally Embossed with the Holy Symbol of The
Sudharshana Chakra ---- I bow to Thee and eagerly plead for Salvation even as I anoint
my body with THOU ”

Prior to the Utterances of Hymns/Verses/Mantras' it is of paramount importance to compulsorily 'Chant' the Name of 'The Rishi (Sage)' Ingrained in that particular Mantra followed by the 'Presiding Celestial' of that particular Mantra and also the Metre (Chandas). This is a must during the recital of every Mantra, more so in case of the **//YagneeyaMantroUpanishad// (EeshaVaasyoUpanishad)** which in its entirety --- Is in the Form of Mantras'. For example, in the 'Pranava' Contained in the Mantra given as under, the abdicating Rishi (Sage) is ParaBramha ; the Presiding Celestial is none other than Sriman Narayana and Gayathri Devi is the Prevailing Metre (Chandas).

/OmPranavasyaParaBramhaRishiParamaatmaDevathaDyveeGayathriChandaha

PraanaayaameyViniyoghaha// (San.)

Also, the primordial "OM" can be further split into its distinct 'Root Word' in order to bring forth sublime meanings! These are 'Aa' --- denoting Sri Hari who is Always Omnipresent in *Bramha^ ; Uu --- the Permanent Omnipresence of Sri Hari in His Original Body Form in Vykunta and 'Mm' ---- the Prevailing Omnipresence of Sri Hari Present in the Body Form of *Rudra^. Therefore, the Infinite Potency contained in the utterance of "OM" can be inferred as --- "The Supreme One with Complete and Infinite Qualities Functioning As An Eternal Role Model of -- The Creator and Grantor of Salvation"

**/OmBoohuOmBuvahaOmSuvahaOmMahahaOmJanahaOmThapahaOmSatyam
OmThathsavithuhuVareynyamBarghodevasyadheemahiDheeyoyoNahaPrachodhyaath/OmApoJyothirasoAmruthamBramhaBoorbuvahaSwarom/ (San.)**

In the same manner, the above Hymn may be further understood as 'Boohu' --- Complete In All Respect & Qualities ; 'Buvaha' --- The Sole Creator ; 'Suvaha' --- A Picture of Complete Contentment & Happiness ; 'Mahaha' --- Worshipped by One and All ; 'Janaha' --- The One Who Prevents the endless cycle of rebirths ; 'Thapaha' --- Picture of Wholesome & Ultimate Knowledge ; 'Satyam' -- He Who Can be Attained Only by the Righteous. Next, the Gayathri Mantra can also be further inferred in the following manner -- 'Thath' --- One Who is Potently Inherent ; 'Baghaha' -- The One who is Present Everywhere and is the 'Principal Cause' for the activation of all latent intellect thus energizing the sensory organs to cause the complimentary functions of limbs ; 'Uaha' --- Denotes The Supreme Celestial LakshmiNarayana ; 'Naha' --- May Deem All of us ; 'Dheeyaha' --- The Senses ; 'Prachodhyaath' --- May Inspire ; 'Savithuhu' --- The Creator ; 'Devasya' --- The Celestial Involved in relentless Creation as if it is child's play ; 'Vareyniyam' --- Able Qualities ; 'Dheemahi' ---- Meditate upon Him.

This is the precise reason why the Powerful Gayathri Mantra is of paramount importance for all those student/disciples/devotees aspiring to pursue any task whatsoever to its logical conclusion! This particular Mantra is quite potent/portent enough to enable a 'Saadhaka' to receive correct and full inspiration from *SrimanNarayana^, who is Omni Present as *SuryaNarayana^ in the Rising Sun!! All those who chant the Gayathri Mantra with out any let up, stand to gain immensely from the potency ingrained in that Hymn,

since such an individual is also simultaneously meditating upon the Supreme Lord Who is Infinitely Complete In All Respects ; Is The Sole Creator ; Is The Sole Grantor of Salvation ; Is The very Embodiment of Knowledge ; Is Worshipped by one and all ; He can absolve an individual of all his sins and extradite him from the endless cycle of birth and rebirths ; He Who is always at Peace with Himself and the Very Picture of Happiness and Contentment and shall Redeem only The Righteous ; Such a Supreme Being Who Is Always Omnipresent in All Holy Waters ; Such a Supreme Being shall inspire the intellect and constantly goad the mind to tread the correct path.

/AapohishteythiRracharsyaSooktasyaAmbareeshaSindhudhveepaRishihi/AapoDevtha/GayathriChandhaha/MaarjaniViniyoghaha/ (San.)

(This may be construed as the writer's Sankalpa/ Pledge --- to carry out the enormous task of Introspection of the EeshaVyaasyoUpanishad Vyakhyaana of *Srimadh Raghavendra Theertha^ . May this humble effort please the Holy Pontiff *Srimadh Raghavendra Theertha^ , and on account of this May He bring about all round Peace & Prosperity throughout the World) ----

O Celestial Sentinels abounding in the midst of Holy Waters!. You have been the sole cause for experiencing this present state of bliss ; likewise kindly grant me the strength and proper intellect in the manner of an infant who suckles nourishment from the bosom of its dotting mother, like wise let the Nectar of Immense Knowledge that nestles in your bosoms also flow towards me; let me also visualize the Auspicious and Holy Form of the Supreme Lord ; do set the pace for this journey into the Realms of the Supreme Lord's Abode, by granting the 'ways and means' necessary to undertake such an arduous journey!!

/SooryascheythasyaMantrasyaNarayanaRishihi/SooryaMaaManyuManyupathayo RaatriDevathaPrakruthischandhahaJalaabhiMantreyanaViniyoghaha/ (San.)

/OmSooryaschaMaaManyuschaManyupathayaschaManyuKrutheybyahapaapeybh yoRakshataam/YadhraathryaaPaapamakaarsham/ManasaVaachaHasthaabhyaam/ PadmamudhreyanaSishnaa/Raathrithadhavalumpathu/YathkinchadhuritamMayi/ IdhamahamMaamamruthayoNou/SooryeJyothishiJhuhomiSvaahaa// (San.)

"I seek protection from all the sins committed due to my unbridled anger , May Powerful Celestial Protectors' such as Nrusimha – Soorya - Indra 'Shield' me from such sins ; and also may the Prime Celestial of the Night – Goddess Durga Devi 'Absolve' me from all sorts of sins committed during the past night on account of the actions arising out of my sensory organs. Also, through the offering of the pre-sanctified Holy Waters to *SuryaNamaka Narayana^ Himself, I hereby offer myself to Him --- and Beseech Him to abolish all my latent sins (both past and present) and alleviate me".

/POORNAMADHAHAPOORNAMIDHAMPOORNAATH POORNAMYDHACHYATHEY/

/POORNASYAPOORNAMAADHAAYAPOORNAMEYVA AVASHISHYATHEY//

//UPANISHAD// - This profound ‘Title’ can be further classified into ‘A’ primary word - - ‘UPA’ denoting – ‘That Which Is High/Lofty’. Thus, the wholesome meaning of //Upanishad// itself may be taken as a collection of lofty thoughts worded down from a Guru (read as *Madhwa Pontiff^) to His pupils. A brief summary of the //YaagneeyaMantroUpanishad// (EeshaVyaasoUpanishad) involves in the description of the predicament faced by *SwayambuvaManu^ (The anointed Sage/ Rishi), in a ‘stand-off’ between him and evil demons (Asuras) empowered by the boons of *Rudra^, who are bent upon destroying the ongoing Yagnas (fire rituals). But *SwayambuvaManu^ ‘holds his own’ by not succumbing to the evil onslaught let loose by the demons, but instead Prays (In the Form of Mantras/Hymns/Verses forming The Body Form of this Upanishad) to the Supreme Lord for His Succor, Sustenance and Protection. The Supreme Lord Thus Invoked Incarnates As YagnaNaamakaParamaatma (The Presiding Celestial) and Eliminates the misery of *SwayambuvaManu^. This particular /Upanishad/ follows the Metre (Chandhas) in the category of Anustup/Aadhi.

“Also the Moral of this particular /Upanishad/ is that all Jeevas’ need to understand very clearly, the ‘Unchangeable Supremacy and Independence’ of Sri Hari and should lead their individual lives with complete satisfaction with whatever they have been blessed with. At the same time, each individual must also be compulsorily engaged in the performance of duties obligatory to his/her present state of life”.

“HeyjheyaMeleyHeyjheyyaNikkuthaGejjeyaKaalinaDhvaniyanuThoruthaSaadhu SajjanaraPoojeyaVeyleygheyMajjigheyVolaginaBenneyantheyBaaghyaadhaLakshmiBarammaNammaNeeSoubhagyaadhaLakshmiBaramma

KanakavrustiyaKareyuthaBaareyManakaamaneyaSiddhiyaThoreyDhinaKaraKoti TheyjadhiHoleyuvaJanakaRaajanaKumariNeeBaaghyaadhaLakshmiBaramma

AthitthaghaladheyBaktaraManeYoluNithyaMahotsavaNithyaSumangalaSathyava KoruvaSaadhuSajjanaraChittadhaliHoleyUvaPuttaliBombeyBaaghyaadhaLakshmi Baramma

ShankeyIlladhaBaaghyaavaKottuKankanaKyiyahidiyuthaBaareyKumkumaankithe yPankajaLochanaVenkataRamananaBinkadhaRaaniBaaghyaadhaLakshmi Baramma

SakkareyThuppadhaKaaluveyHarisiShukravaaradhaPoojeyaVeyleygheyAkarey VullaAlagriRanganaChokkaPurandaraVittalanaRaaniBaaghyaadhaLakshmi BarammaNammaNeeSoubhaaghyaadaLakshmiBaramma.(Kan)

It is to be understood that even Goddess MahaLakshmi with Her constant ‘hierarchy & proximity’ at the Feet of *Sriman Narayana^ at all times “has of now” only managed to ‘Ingrain’ only a minute fraction of Knowledge/Awareness of the Supreme Lord as “Revealed” in all but one tiny portion of the Lord’s Toe Nail, that too ONLY with the

prior inspiration as ‘Endowed by the Grace of the Lord!!’ Such being the case, one can only imagine the case of all other Celestials led by *Bramha^, *Vaayu^, *Rudraa^, least of all other infinitely subservient and temporary Jeevas!!!

It is well nigh impossible for ordinary mortals to even contemplate the dexterity and rich substance that are eternally enshrined in the Works of the Holy Pontiff, *Srimadh Raghavendra Theertha^. Most of us who try to attempt such a task are often prone to commit the wanton mistake of inadvertently bringing down the ‘August Personalities’ of such ‘**Divine Incarnates**’ (AvataaraPurusha) to our mundane levels, since we time and again dismally fail to ‘reach’ **THAT LEVEL!!** Such being the case, this most humble introspection if I may reiterate, is a reflection of only ‘how much’ this writer has been able to imbibe with his present state of knowledge!! Indeed, without any doubt there are many divine facts nestling at fathomless depths inside the Upanishad Vyaakyaana of *Srimadh Raghavendra Theertha^ that would involve a lifetime’s study and research to understand fully! This particular introspection is a most humble ‘Guru Dakshina’ to *Srimadh Raghavendra Theertha^ for having embedded the Enormous Name of *Sriman Narayana^ in the Very Innards of my Soul. I sincerely pray that this fledgling effort of mine will be accepted by the Holy Pontiff by pardoning any inadvertent errors that might have crept in due to my limitless ignorance !!

**“ThambooriMeetidhavaBavaabdhidhaatidhava
ThaalavaThattidhavaSooraroluSeyridhava
ThambooriMeetidhavaBavaabdhidhaatidhava
VittalanaNoodidhavaPurandaraVittalanaNodidhavaVYKUNTAKEYVodidhava
VittalanaNodidhavaVykuntakeyVodidhava
ThambooriMeetidhavaBavaabdhidhaatidhava” (Kan.)**

It is ‘The Guru’ (*Madhwa Pontiffs^) Who Adorn the Role of a Sentinel guarding the immense bastion of Knowledge culminating in the Ultimate Realization of the Self vis-a-vis the Supreme God Head. Hence it is of paramount importance for all ‘Knowledge-Hunters’ to undergo a stage by stage metamorphosis in their individual lives and try to attain the Grace and Benevolence of a Guru (*Madhwa Pontiffs^) ‘first’, which will enable each individual to partake in the Timeless Nectar of Knowledge!

**/RamaayaRamabhadraayaRamachandraayaVedaseyRaghunaathaayaNaathaaya
SeetayahPatheyNamaha// (San.)**

Probably keeping this in view, it is introspected that the primary purpose behind which the Holy Pontiff *Srimadh Raghavendra Theertha^ Undertook the Immensely Significant task of simplifying and decanting complex Vedic Texts was to enable easy dispersion of the same to a legion of his students/disciples/devotees!. If this is not a shining example of the Greatest Virtue of Compassion & Care Shown by the Holy Pontiff, then these words need to be re-phrased in the dictionary!!

**“AadisidhalYashodheyJagadhodhaaranaAadisidhalYashodheyJagadhodhaarana
JagadhodhaaranaMaganendhuThiliyuthaJagadhodhaaranaMaganendhuThiliyutha**

AadisidhaYashodheyJagadhodhaarana” (Kan.)

The Upanishad KhandaArtha/Vyakhyaana of the Holy Pontiff *Srimadh Raghavendra Theertha Exhibits the same zeal and purpose as shown by Mother Yashoda even as she cajoles Her Infant Son -- The Celestial Toddler ***BalaKrishna**^, with utmost divinity, devotion and pride!! Mother Yashoda’s Immense Good Fortune was very much coveted upon by envious Heavenly Celestials (twice born as *Madhwa Pontiffs^) who danced and sang their way accompanying Her even as She Held the Supremely Innocent Countenance of ***BalaKrishna**^ firmly in Her Divinely Affectionate Grasp not letting anyone come any where near HIM!!!!

May this Divine Rendezvous With The Lord Take Place in right earnest with the Direction and Blessings of The Holy Triumvirate Of ***SripaadaRajaru**^, ***VyasaRajaru**^ and ***GuruRajaru**^ -----

“PopuHoghonaBaaroRangaPopuHoghonaBaaroKrishnaPopuHoghonaBaaroRanga
PopuHoghonaBaaroKrishna

**JanhaviyaTheeraVantheyJanakaRaajanaKuvaryaYantheyJaanakiya
VivaahaVantheyJaanaNeenuBarabeykanthey
PopuHoghonaBaaroRangaPopuHoghonaBaaroKrishna
KundiniyaNagaraVantheyBheesmakanaKuvaryaYantheySishupaalanaVoleylanthey
NinagheyVoleyBareydhalanthey
PopuHoghonaBaaroRangaPopuHoghonaBaaroKrishna
PaandavaruKouravarigheyLekkavaadiSotharantheyRaajyavannuBidabeykanthey
RANGAVITTALABarabheykantheyRaajyavannuBidabeykanthey
RANGAVITTALABarabheykantheyPopuHoghonaBaaroRanga
PopuHoghonaBaaroKrishna” (Kan.)**

{SriKrishnaAstotharaShathaNaamaStotram}-----

//VatsaVaatacharoAnanthoDheynukaasurabhanjanaha/Trunikruthathrunaavartho
Yamalaarjunabhanjanaha/UtaalathaalabheytaaChaThamaalashyaamalaakruthihi
/GopagopishvaraoYogiKotiSooryasamaprabhaha/IlapathihiParanjyothirYaadhav
ndroYadhudhvahaha/VanamaaliPeethavaasaahaPaarijaathaapahaarakaha/Govard
hanaachalodharthaaGopaalahaSarvaPaalakaha/AjoNiranjanahaKaamajanakahaK
anjalochanaha/MadhuhaaMadhuraanaathoDvarakaaNaayakoBali/Vrundaavanaan
thahaSanchaariTulaseedhaamaBhooshanaha/SyamantakamanirharthaNaraayanaa
yanaathmakaha/KubjhaaghanaanuliptaangoMaayiParamaPurushaha// (Sans.)

CHAPTER – III

Atha Shree Veera Narayana Stotram -----“Bramha Uvachaa”

/DhayaamThanvatheyYagjnaMaargamNishidhyaPriyapraanineyBuddhaRoopaayaThubyam/ThathoMleonchasaamhaarineyK
alkineyThey/NamasKurmaheyVeera

Naraayanaaya/AnanthaavatharaayaThathacharithryihiAnanthaayaShanthaaya

**Sashvathaaya/Avidyavihinaaya Vedyaya Veydhyihi Namaskurmahey Veera
Naraayanaaya/Namaha Sachidhaanandaropaaya Thubyam/Namaha
Svaanubhoothyikmaanaaya Thubyam/Namaha Kalpithaanalpavishvaashrayaaa
Priyayaathmaney Veera Naraayanaaya/ (San.) * * * * ***

*“Volidhey Yaathakkama Lakumi Vaasudevaghey Lalithy Chaarusheley Neenu Kalaki Kalah
aPriyaanavanu Kuladha Kuruhu Illa Innu Neleyu Kandilla
Halavu Kaaladhavanu Avana Bandhu Balaga Niskinjanaru Jaladhi Aaladhyeleyaa Meley
Malagi Berala Saviyuvanighey Volidhey Yaathakkamma Lakumi Vaasudevaghey” (Kan.)
* * **

*“Yenaghu Aaney Ranga Ninaghu Aaney Yenaghu Ninaghu Ibbarighu Ninna Baktaraaney
Hari Ninnaashraya Maadadhidharey Yenaghey Aaney Ranga
Purandara Vittala Nee Voliyadhidharey Ninnaghey Aaney Ranga
Yenaghu Aaney Ranga Ninaghu Aaney Yenaghu Ninaghu Ibbarighu Niina Baktaraaney”
(Kan.) * * **

*Jaya Teertha Shreepadaru^, The “Peerless Quintessential Critic” par excellence, exonerates most clearly in His ‘Pramana’ based Works, that the ‘Sole Right’ to offer all merits arising out of the proper conductance of all forms of duty, is to be viewed as the “Permanently Unchangeable Right” of *Vayu^ Only!! This statement is totally acceptable and justified since it is the “Prerogative” of only *Vayu^ to ‘Act’ as a ‘the inspiring force’ prior to the commencement of any work by any individual.

*“Jaya Raayara Nodiro Sajjanara Yella Jaya Raayara Paadiro
Jaya Raayara Nodi Jayadhi Japisi Paadi Jayavaaghuvudhu Nimaghey
Bhayanaashavaantha Jaya Raayara Nodiro Sajjanara Yella Jaya Raayara Paadiro*

*Akshobhya Theerthara Karadhindha Janisidha Mokshakey Jaya Patrikeya Kodisi
Pakshi Vaahana Siri Vijaya Vittallana Icchisuvudhaakey Upadesha Koduvavara
Jaya Raayara Nodiro Sajjanara Yella Jaya Raayara Paadiro” (Kan.)*

It is also most imperative to ingrain that the ‘Ultimate Auspicious Form’ of *Sriman Narayana^, that being the “**HAYAGREEVA ROOPA**” is to be Worshipped as the “Very Embodiment and Culmination Point” of ‘Every’ Hymn/Verse/Mantra ever uttered in His Favor. Thus, in conjunction to this statement, the Holy Pontiff *Srimadh Raghavendra Theertha^, Himself a great devotee of *Hayagreeva^, Being Immensely Blessed by the Lord enabled the Holy Pontiff to ‘Prodigiously Excel’ in the pursuit of the entire spectrum of Veda-Sastras’ and ‘Achieve Total Mastery’ over the same!! Indeed, this is a truly outstanding aspect Enshrined in the Divinely Holy Personae of *Srimadh Raghavendra Theertha^.

It would be deemed proper to pronounce that the Main Upanishad Text (/EeshaVyaasoUpanishad/) is also in a way an ‘Introspection’ by *SyambuvaManu^, the main protagonist, on his prevailing predicaments! *SwambuvaManu^, when faced with the terrible scourge of a menagerie of demons, “Introspects” whether to give in to the

unjust and evil demands of the terrorizing demons OR to take refuge in the Supreme Being (read as *Sriman Narayana^). While opting for the latter course, *SwambuManu^ ‘introspects’ (in the form of Mantras’) aloud, about the Infinite Characters of the Supreme Being (read as *Sriman Narayana^) and His Permanent Unchangeable Hierarchic Supremacy. Therefore this write up /SRIMAN NARAYANA NAAMAAMRUTHAM/ needs to be evaluated as an “Introspection of an Introspection!!”

/MukopiYathPrasaadheyMukundaShayanaaytheyRajaRajayatheryrirktho RaghavendramThamAashraye/ (San.)

As indicated in the previous chapter, the main Upanishad Text is in the form of powerful Mantras, which at the outset Invokes the Supreme Character and Qualities of the Omnipotent Infinite Supreme Being (read as *Sriman Narayana^). The Holy Pontiff *Srimadh Raghavendra Theertha^ True to His characteristic quality of magnanimity towards his less fortunate disciples/devotees/laymen has brought out the substance contained in the Mantras’ as given in /The Upanishad/, so that the same could be most easily understood by one and all. This ‘Corroborative Narration’ as evidenced in this particular Upanishad KhandaArtha/Vyakhyaana of the Holy Pontiff *Srimadh Raghavendra Theertha^ with reference to the Supreme Being (read as *Sriman Narayana^) shall be attempted to be studied in detail now.

At this juncture, a few sentences regarding the wholesome ‘Qualities’ of a *Guru^, merits compulsory mention. Indeed it is most difficult to find such a *GURU^ (read as *Srimadh Raghavendra Theertha^), who successfully ‘diverts’ all those who are fortunate enough to accost Him, towards the Ultimate Path of *Sriman Narayana^ Only, and not towards His own self!!! Also, all those who have been fortunate enough to study the //Raghavendra Vijaya//, a biography of the Holy Pontiff, are bound to be totally moved by the ‘Heights of Humility’ and ‘Supreme Self Confidence’ Exhibited by *Srimadh Raghavendra Theertha^ during His PoorvaAshrama days as *Venkatanathacharya^! The Levels of ‘Poise and Steadfast Composure’ shown by *Venkatanathacharya^ even in the face of utter poverty that stared at him in its harshest face, is indeed a testimony to the presence of an impeachable will power! Even in such a pathetic state of ‘economic existence’, *Venkatanathacharya^ never wavered even for a fraction an inch from his pre-ordained objective & goal of ‘Pursuit of Knowledge’. Reading between the lines, one must understand that *Venkatanathacharya^ sought refuge in the Sri Mutt ‘ONLY’ for the sake of imbibing Knowledge and not for any personal aggrandizement! Even at the cost of keeping his family members’ hungry, *Venkatanathacharya^ was accustomed to move around by “anointing” himself with the ‘Holy signs’ of a well fed person (Gandha-Akshathey), and was always “A Picture of Supreme Contentment & Peace!!” In fact, *Venkatanathacharya^ had accepted in toto his prevailing state of existence as God-Ordained (A gift from *Sriman Naryana^) and never ever attempted to change/improve his condition, nor did he hold anyone responsible (least of all Fate) and was thoroughly engaged in the relentless pursuit of Knowledge! This single enormous ‘factor’ is of immense significance on the ‘Upanishad Introspection’ to be unraveled in forthcoming chapters!

This Introspection on the //EshaVyaasoUpanishadVyakhyaana// of the Holy Pontiff *Srimadh Raghavendra Theertha^ shall be examined part-wise for the sake of categorizing its essential substance. This initial part essentially involves in the description of the Infinite Characters of the Supreme Being (read as *Sriman Narayana^). The Holy Pontiff *Srimadh Raghavendra Theertha^ substantiates in His 'Upanishad KhandaArtha' that The Universe, the benign Creation which is for ever Ingrained in the Creator (read as *Sriman Narayana^) is always Worthy for His Pleasure (only) and at His disposal (only) at all times. Consequently, if any Creation has to take place 'anew' then the 'Will of the Supreme Being' is a must in every such move. Thus the Creator (read as *Sriman Narayana^) Creates this World and later Enjoins the same for His Pleasure & Leisure (only). To further highlight the Qualities of The Creator (read as *Sriman Narayana^) the corresponding complimenting qualities of His Divine Consort Goddess Lakshmi is also mooted. Though Goddess Lakshmi Is the very Embodiment of Nature, yet She (Her Nature!) is dependent on the Creator (read as *Sriman Narayana^) in every aspect and at all times. Thus, this Universe is fully dependent on HIM!! (directly or indirectly). In view of the above irrefutable facts, an individual has to conduct his life with what ever he has been blessed with and should enjoy the fruits of benefits thus arising from that endowment only. Also it is not proper to approach any 'Have-All' (King) asking for sustenance. Since, in the 'Meritorious Act of Giving' NONE is more Independent than HIM (read as *Sriman Narayana^) and also since NONE is more Capable than HIM (read as *Sriman Narayana^), an individual must strive to 'Attain' HIM. Also, an individual must inculcate high moral standards of living and traverse his ordained life span with a sense of satisfaction as exhibited by the 'Haves', rather than leading a life with a sense of depravation & sorrow of the 'Have-nots'.

An individual should also stop craving for too much of worldly pleasures, instead should hanker only after the inexhaustibly rich source of Knowledge. An individual who desires to complete a full life span of 100 years should also try to make his existence meaningful by maintaining qualitative health standards. Also, most importantly, an individual even after traversing into a different 'state of entity' (after life) must perform 'the duty' which is typical to that particular state of existence. Such continuous performance of duty would then enable even an ordinary individual to forgo all snares of sins that are ever binding. Such an individual so immersed in the correct performance of duties without ever aspiring for any fruits whatsoever, would never ever be ensnared by the culmination of any past or even forthcoming sins! But instead, such an individual would inexorably become the very embodiment of Knowledge! The Holy Pontiff *Srimadh Raghavendra Theertha^ also clarifies that the above quoted tenet is of paramount importance and indeed "Most Binding" on one and all. Thus the primary gist of this initial narration is that 'A continuous performance of one's duty with a sense of righteousness leads directly towards the Path of Knowledge & Self Realization". In the same vein, *Srimadh Raghavendra Theertha^ continues to substantiate the importance of correct understanding and awareness of Supreme Being (read as *Sriman Narayana^). Inculcation of a constant state of contentment and well being is 'Correct State', while cultivating a constant state of resentment and sadness is 'Incorrect State'. As a result, the personality traits of an individual is segregated as Sura (Devtas) and Asuras (Demons) thereby 'initiating' the

‘Eternal struggle of Light and Darkness and that of Knowledge and Ignorance’! In view of this, an individual who fails to understand the Omnipresence of the Supreme Being (read as *Sriman Narayana^) shall without fail wallow in darkness and soon be drowned in sorrow. On the contrary, such an individual who always Worships the Supreme Being (read as *Sriman Narayana^), balanced by a sense of correct understanding/awareness (of the Supreme Being) shall always be deemed to exist in a state of blissful happiness both from with in an without!!.

The Holy Pontiff *Srimadh Raghavendra Theertha^ further Eulogizes the Supreme Qualities of *Sriman Narayana^. Since HE is Always Powerful and devoid of any fear HE remains totally oblivious of all fears. The ‘Supreme Being’ (read as *Sriman Narayana^) is always Infinitely Definite and Travels even faster than ‘Thought’ and is not yet fully understood by even high ranking Celestials. Such a Supreme Being (read as *Sriman Narayana^) Is Always Aware about all things past and at the same time ‘Is Aware’ of all things now (at present), and shall continue to be Aware of the Future at all times. Also, the Supreme Being (read as *Sriman Narayana^) is constantly ahead of us at all times even as He Remains/Retains His Unchangeable moorings at the same place/time!. This is one amongst the many unique aspects of HIS Character that is forever ingrained in HIM. That is why HE is termed as The Omnipotent/Omnipresent One. No doubt, that the entire Universe is in awe of such a powerful Supreme Being (read as *Sriman Narayana^), but this Independent Supreme Being is not at all in awe of anyone nor any thing at any given point of time (he need not be). Also, on account of His Universal Omni Presence, The Supreme Being (read as *Sriman Narayana^) is Always at an unreachable distance, and at the same time is Omni Present (reachable) everywhere Universally! Thus the Holy Pontiff, *Srimadh Raghavendra Theertha^ clearly chalks out the Universal Character of the Supreme Being (read as *Sriman Narayana^) and makes us all aware of His Powerful Presence. Indeed, all those who come to understand this Supremely Unblemished Character of *Sriman Narayana^ shall themselves be deemed worthy enough to be known as thoroughly Enlightened Souls! Also, all such qualities that are inherent to the Supreme Being (read as *Sriman Narayana^) in Hierarchy Forms should be very well noted by all individuals in order to understand the True character of the Supreme Being (read as *Sriman Narayana^). Nevertheless, such individuals, on account of the effervescent bravado arising out of the Powerful Realization Of The True Essence & Character of *Sriman Naraayana^, even at times of dire adversity, shall not try to protect themselves, for they are absolutely sure that the Universal Omni Presence of *Sriman Narayana^ shall Protect them without fail at all costs!

Ahead of the next part of the gradually unfolding introspection of the Upanishad Vyakyaana of *Srimadh Raghavendra Theertha^, with an intentional purpose of “Setting a Divine Stage” for the Arrival of the Supreme Being (read as *Sriman Narayana^), a ‘Trilogy of Events’ is drawn from one of the compositions of the Mentor of Haridaasa Movement, the inimitable *Sri Purandara Daasa^. In one of His most famous composition, (given below) a graphically vivid picture of the initially helpless plight of ‘Parama Hari Bakthas’ such as Gajendra, Prahlada, Ajamila, Dhroupadhi, Druva are narrated along with their subsequent redemption at the Hands of *Sriman Narayana^ Himself! This particular composition is also very rich in its reflection of the finest strands

of “Dasara Padha” ever penned showcasing the attainable heights of “Parama Hari Bakthi”!!

“KarimakarigheysikkiMoreyIduthiruvaagha “NARAYANAAKHILA GURU BAGHWAN NAMASTEY”

AadhiMoolavemboNaamaveyKaaytoAadhiMoolavemboNaamaveyKaayto NeenYaakoNinnaHangYaakonNinnaNaamadhaBhalaVondhidhareySaako

PrahladhanaPithabaadhisuthiruvaagaNARAHARIYemboNaamaveyKaaytoNARAHARI YemboNaamaveyKaaytoNARAHARIYemboNaamaveyKaayto NeenYaakoNinnaHangYaakoNinnaNaamadhaBhalaVondhidhareySaako” (Kan.)

In the same context, let us also Welcome the Arrival of the Crown Prince of The *Dwaitha^ ,*Prahlada^ , Astride on a splendorous Golden Chariot, with this most suitable composition (in the form of a questionnaire) given below which highlights the Three Incarnations of *Prahlada^, *Vyaasa^ and *Raghavendra^ --

“TheraYeyriMeyreydhuBaaruvaBoosuravandhyaYaarAkka? GURURAGHAVENDRAYenthYemboYatiKulaThilakaKelThangi! GURURAGHAVENDRAYenthyemboYatiKulaThilakaKelThangi!

ChandhadhiKundhanaMukutavaDharisidhaSundharaNeethaYaarAkka? ThandheyaHagaHaridhuNARAHARIYathoridhaPRAHLAADARAayaKelThangi! EethaPRAHLAADARAayaKelThangi! GURURAGHAVENDRAYenthYemboyathiKulaThilakaKelThangi! GURURAGHAVENDRAYenthyemboYatiKulaThilakaKelThangi”! (Kan.)

Sri KrishnaAstotharaShathaNaamaStotram -----

/MustikaasurachanooraMallaYudhavishaaradhaha/SamsaarvyreeKamsaarirmura arirnarakaanthakaha/AnaadhibramchaariChaKrushnaaVyasanakarshakaha/ SishupaalashiracheythaaDuryodhnakulaanthakaha/Vidhuraakrooravaradho VishwaRoopaPradharshakaha/SatyavaakSatyasankalpahaSatyabaamaarathoJayi/ SubhadraPoorvajoVishnurBheesmaMuktipradhaayakaha/JagadhGururJaganaatho VenuNaadhavishaaradhaha/VrushabaasuraVidhvamsiBaanaasurakaraanthakaha/ YudhistiraPratistaathaBarhibaarhaavasanthakaha/ParthasaarathiRavyakto GeethaAmruthamahodhadhihi/Kaaleeyaghanamaanikyaranjitha Sreepaadaabhujaha/DhaamodharoYagjnaboktaadhaanavendraVinaashanaha/ (San.)

CHAPTER IV :

Atha Shree VeeraNarayana Stotram -----“Bramha Uvachaa”

/IthiSthuthvaaChaturvaktrahaParamaatmaanameeshvaram/PranaNaamaChaSaastaangam Dandavadharaneethaley/

“BHAGHAVAN UVAACHA”-----

**UTHISTHOUTHISTA BHADRAMTHE KAMALAASANA PADMABOOHU
SUTHYAANAYA PRASANNOUSMI VARAM VARAAYA VAANCHITHAM/
* * ***

“VolidheyYathakammaLakumiVaasudevagheyAvanaVaartheyKeylidhavaruVoleyru
SamsaaravannuAvanaMoorthiNodidhavaruManeyaDhanavaBidivaruAvanaPurakey
PodhaJanaruVomeyghannaHinthirugaaruAvanuThaaneyThaneyarannuThanavavaya
dhindaPadeydhavanigheyVolidheyYathakaamaLakumiVaasudevaghey” (Kan.) * * *

“SadhaYennaHrudhayadhalliVaasaMaadoSriHariNaadhaMoorthiNinnaPaadha
ModhadhindaBhajisuveynuSadhaaYennaHrudhayadhalliVaasaMaadoSriHari
GjnaanaVemboNavaratnadhaMantapadhaMadhyadhalliGaanaLolanaKullirisi
SadhaaDhyaanadhindaBhajisuveynuSadhaaYennaHrudhayadhalliVaasaMaadoSriHari”
(Kan.) * * *

**/SeethapatheyVidhiKaraarchithaKoormaRaajaBhandaarathoNruhariTheertha
MuneendraLabdha/AanadaTheerthaMuniVamsyaYatheendraPoojya
SRIMAN MOOLARAMA BhavathaathThavaSuprabaatham// (San.)**

Colossal Pontiffs’ such as the nonagenarian *Srimadh Vijayeendra Theertha^ and the septuagenarian *Srimadh Sudheendra Theertha^, triumphed through a Golden period in the History of the SreeMutt centered at Kumbakonam for nearly 150 years. These two most Eminent Pontiffs’ ably succeeded in strengthening the foundations of The *Dwaitha^ of *Sriman Madhwacharya^ and therein magnificently showcased The Supremacy of *Sri Hari^!

/VISHNOHU SARVOTHAMATHVAM CHA SARVADHA PRATHIPAADHAYA/

Bowing to the inevitable Passage of Time, the venerable *Srimadh Sudheendra Theertha^ was anxiously on the look out for an able successor to ascend the [[Parama-Hamsa-Peeta]]

**/ShreeyahaKaanthaayaKalyananidhayeNidhyerthinaam/
/ShreeVenkatanivaasaayaSreenivaasaayatheyaNamaha/
/ShreeVenkataaSachylavaaseeDhaaseekrutaamaraha/
/ChayayaapaathuMaamNithyamSreenivaasaSuradhrumaha// (San.)**

The Time was now ripe for *Venkatanathacharya^ who was born as a ‘Stupendous Boon’ Granted By Tirupathi *Srinivasa Devaru^ to ‘Begin’ his enormous Hari Seva! Incidentally, like a huge piece of cosmic jig-saw puzzle slowly falling into place, Providence had ‘Sent’ the young scholar as a refuge to the hoary confines of the SreeMutt Headed by *Srimadh Sudheendra Theertha^. The Senior Pontiff *Srimadh Sudheendra Theertha^, through His legendary spiritual exploits, if he so wished, could even bring about pitch darkness in the blazing mid day Sun! Such a *Sudheendra

Theertha[^] was very much impressed by the exceedingly meritorious and scholarly aptitude of *Venkatanathacharya[^], who was now under His direct patronage! On the other hand, *Venkatanathacharya[^] totally oblivious to the ‘upheavals’ around him, was instead completely immersed in the study of [[The Sarvanmoola]], [[The Teeka Summaries’]] and the accompanying exposition & niceties of Nyaya – Darshana - Vyakarna and Mimamsa!.

“JayaHariYembuvudheySubhaDhinavu” (Kan.)

*Venkatanathacharya[^] was also a past master in the rarified fields such as Alankara, Kaavya, Nataka, Sangeetha (the lyrical ‘Indhu Yenaghey Govinda’ which was composed after ascending to the Pontificate being an example), Vaadhya (Playing The Veena), Shilpa Kala (The SanthanaGopalaKrishna Icon which was Sculpted By His Own Hands after ascending to the Pontificate being an example), Nyaaya, Vyakarna, PoorvaMimamsaSastra, Vedas and Smruthi Sastras’!! Apart from breath taking brilliance & expertise in these fields, *Venkatanathacharya[^] also possessed other rare qualities such as Compassion, Meticulousness, Detachment, Mastery Over Play of Words, Steadfastness, Bravery, Dignity, Benevolence, Easy going Nature, Prodigal Talent & Great depths of Devotion towards *Guru[^], *Vayu[^] & *Hari[^]. All these extremely rare and very fine qualities had endeared him very much to the Senior Pontiff *Srimadh Sudheendra Theertha[^]. Also, the ‘Pre-Eminent Reputation’ of the young *Venkatanathacharya[^] that had ‘preceded’ him from his early schooling days spent at the [[Gurukula]] of *LakshmiNarasimhacharya[^] at Madurai easily made him the ‘Cynosure’ of all eyes’! Everyone knew and recognized *Venkatanathacharya[^] as a ‘Child Prodigy’, who at a very tender age had ‘Raised Complex Theological Questions’ that posed insurmountable challenges even to the most astute of scholars!

“JayaHariYembuvudheyTaraBalavu” (Kan.)

*Srimadh Sudheendra Theertha[^] Saw an Inseparable Link between the rarest of rare Quality of Prodigy and that of Divinity ever present in *Venkatanathacharya[^]!! Indeed, since both these Qualities are intertwined inextricably, a ‘Possession of the Quality of Being A Prodigy’ invariably “Guarantees Divinity” also!! It has to be very well understood that ‘Only’ those who are prodigious by birth and thereby ‘Divinely Ordained’ are capable of weaving fine golden strands of previously untaught and pristine pure Wisdom from the Golden Nuggets of Knowledge as enshrined in the Veda-Sastras’. This task (that of touching upon the exact chord on the Essence of all Vedic Texts time and again without ever being PRE-TAUGHT by anyone) was performed by *Venkatanathacharya[^] with almost effortless ease!! Only twice born Celestials’ like *Venkatanathacharya[^] could have shown such immense grasps of Genius in all spheres! *Venkatanathacharya[^], most amazingly, also in a way seemed constantly ‘aware’ of all forms of Knowledge even as he pursued them relentlessly!

“JayaHariYembuvudheyVidyaBalavu” (Kan.)

By now, the name and fame of the young scholar *Venkatanathacharya^ rivaled that of his *Guru^ and he was already ‘Decorated’ with Three Epochal Titles of *PARIMALACHARYA^ – for having penned His most meritorious Gloss - /Sudha Parimala/ on the [[Sreeman Nyaya Sudha]] of *JayaTheertha Shreepadaru^ ; *BHAASYAKAARA^ – for having written compositions on the famous literary Works of *Sriman Madhwacharya^ and *MAHABHAASYAKAARA^ --- for having mastered the intractably complex field of Patanjali’s MahaBhaasya!!! But these titles sat lightly on the young shoulders of *Venkatanathacharya^ and all those who came in contact with him invariably felt that he was indeed destined for much more! *Srimadh Sudheendra Theertha^, the Senior Pontiff, was very much aware of this fact and inwardly rejoiced that *Venkatanathacharya’s^ “Ascension” to the [[Parama-Hamsa-Peeta]] was a forgone conclusion and now only a matter of Time! This, Being The Supreme Will & Command of Sriman Moola Rama, none could stop it!!

“JayaHariYembhuvudheyDhyvaBalavu” (Kan.)

**/VandheyVishnumNamaamiShreeyamathaChaBhuvamBramhaVaayuChaVandhey/
/GayathreemBharatheemThaamApiGarudamananthamBhajeyRudradevam/
DeveemVandheySuparneemAhipathiDhayithaamVaaruneemApyumaamThaam/ (San.)**

Celestials jostled one another and lined up in the Heavens’ with unbridled joy and fervor in anticipation as they once again foresaw the oncoming ‘Change of Reigns’ of the Worship of Sriman Moola Rama at the Hands of *Venkatanathacharya^ (The Future Raghavendra Theertha^)! The Very Purpose of Incarnation of *PRAHLADA -VYASA^ was now about to “Happen” and this was Also A “Time of Fructification” of the *Dwaitha^ Itself and NONE of the Celestials’ were willing to forgo such an Epic Event! They vied with one another to partake in the enormous [[JANARDHANA SEVA]] that was about to be “INITIATED” by *Srimadh Sudheendra Theertha^ that would last for Centuries to come and would benefit entire Mankind!!!

**/MangalamBaghwanVishnuhuManglamMadhusudhanahaMangalamDevakiputro
MangalamGarudadhwaaja/ (San.)**

In the second part of the Introspection on the //EeshaVyaasaUpanishadKhandaArtha//, the Holy Pontiff *Srimadh Raghavendra Theertha^ further substantiates as ‘To Why’ such enlightened souls who are in the ‘Vicinity’ of *Sriman Narayana^ are always ‘Fully Content’ of their continuous well being. They are so empowered on account of The Supreme Nature of the Supreme Being (read as *Sriman Narayana^). Since even the most basic substance of all elementary matter is always inherent in the Supreme Being (read as *Sriman Narayana^), HE is thus Omnipresent in them right from the beginning of Epoch of Time. Thus, this most uniquely special trait ingrained in the Supreme Being (read as *Sriman Narayana^) should be correctly understood – HE (read as *Sriman Narayana^) is thus Universally Omnipresent in all Matter in all its infinite diverse forms. This Universal Omnipresence of the Supreme Being (read as *Sriman Narayana^) if properly understood would in itself eradicate all forms of bondage. Thus, with the dawning of such a Realization, a *Jeeva^ would be freed from all forms of fear since the

Ultimate Savior (read as *Sriman Narayana^) Is Always Omnipresent and provides protection & sustenance. Also this same profound belief would successfully mitigate and counteract other latent fear of not having any other being as protection. In the same context, the Holy Pontiff *Srimadh Raghavendra Theertha^ elaborates further that since the Supreme Being (read as *Sriman Narayana^) is completely free from all forms of attachment/illusions, all those who 'seek' Him also stand to be 'freed' from the same. Also one should clearly understand that the Supreme Being (read as *Sriman Narayana^) though 'not' possessing any particular 'Form' that can be 'categorized' as 'Definite', yet He is completely capable of initiating the relentless process of Creation, Always, and at all Times. Thus a constant process of 'Proper Propitiation' of such a Supreme Being (read as *Sriman Narayana^), The Very Embodiment of Knowledge, would in itself enable a *Jeeva^ to attain Salvation.

At this juncture, the Holy Pontiff *Srimadh Raghavendra Theertha^ further Clears all residual doubts about how a *Jeeva^ who seeks the refuge of the Supreme Being (read as *Sriman Narayana^) MAY not fear any one else? This is further explained by underlining the fact that 'since' a *Jeeva^ would have attained the Supreme Being (read as *Sriman Narayana^) Who Is Devoid of all forms of bondage and all types of sorrow, consequently all HIS (read as *Sriman Narayana^) refuges are also automatically rid of all forms of fears/sorrow/bondage. The Supreme Being (read as *Sriman Narayana^) on the other hand is in Existence right from Infinity and is Full of Unsurpassable Qualities. Such a Supreme Form of The Supreme Being (read as *Sriman Narayana^) is totally Pure and in turn 'Purifies' all those who are fortunate enough to be in the near proximity. Since, the Supreme Being (read as *Sriman Narayana^) is also not 'entrapped' in elementary body-forms, and thereby is also 'totally free' from all sins arising out of the functions of all such body forms. Such a Supreme Being is KNOWN As *Sriman Narayana^. Thus all those who attain such a Supreme Being shall automatically deem to be also devoid of all bondage/fear/sorrow. This Supreme Being (read as *Sriman Narayana^) is also engaged in the relentless action of Creation. HE is the sole cause for inspiration for all 'forms of life' in hierarchy right up to the Primary Celestial 'Lakshmi Devi'. Thus the Auspicious Form of the Supreme Being (read as *Sriman Narayana^) is Always In the Form of Knowledge 'Being' Its 'Sole Inspiration'. Thus HIS (read as *Sriman Narayana^) Pure Form which 'Exists' in the Manner of Ultimately Supreme Knowledge is totally and completely devoid of any form of shortcomings. This Supreme Being (read as *Sriman Narayana^) Always Subdues all other forms and keeps them in check well within Himself at all times. The Supreme Being (read as *Sriman Narayana^) is thus always Ultimately Supreme. HE is also Completely Independent and shall not at any Time seek the dependency of others. HE Is Always Content in HIS Infinite Glory only. Thus such a Creator, is engaged in the Universal Act of Creation and shall continue to do so into Infinity. Thus only HE Alone is the Universal Truth. HIS (read as *Sriman Narayana^) Actions are similar to that of a 'pot-maker' who creates a multitude of pots of different shapes and sizes. Likewise, the Supreme Being (read as *Sriman Narayana^) also Creates a multitude of *Jeevas^. The moot point here is that the individual body-forms of all *Jeevas^ Created by the Supreme Being (read as *Sriman Narayana^) are always in a state of 'temporary transit' and exist only to be enabled to perform/attain/gain Knowledge with respect to the Supreme Being (read as *Sriman Narayana^).

As a word of caution it needs to be interpreted at this juncture that the real Realization and Awareness of the Supreme Being (read as *Sriman Narayana^) is a path towards Salvation and this is the “Very Purpose of Creation”. Likewise, unreal and false awareness of the Supreme Being is also a path towards eternal bondage. And also most importantly one should ‘Add’ to one’s Knowledge of the Supreme Being (read as *Sriman Narayana^) by simultaneously cultivating a practice of dispersing True Knowledge and at the same time should be wary of all false paths. Such a pursuer of True Knowledge should also make every effort possible to save all those who are wallowing in ignorance and make such persons also to tread the correct path. Without such a compulsory duty consciousness even a knowledgeable person would also be ensnared in the same cesspool of sins that affects an ignorant person. Also, most tantalizingly Salvation is possible only by adhering to the Tenets of [[TatvaVaada]] (read as True Knowledge) and also by the compulsory duty of eradication of ignorance. In a way both such ‘functionary actions’ leads towards the same goal of Salvation. Another offshoot of the eradication of ignorance is that it leads to the proper Awareness OF Knowledge of the Supreme Being (read as *Sriman Narayana^). Thus Awareness OF Knowledge IS as crucial as awareness of Ignorance! In the same vein striving to banish Ignorance all round is a must without which more harm shall arise. So just by attempting to gain True Knowledge without ever striving to banish ignorance shall invariably lead to unavoidable and compulsory sorrow. Thus by making an effort to gain True Knowledge one should also at the same time try to banish Ignorance that might be unknowingly lurking amongst fellowmen and make them to also tread the Path of True Knowledge. Thus, by the eradication of ignorance one can easily cross the threshold of sorrow and also hope to attain the Supreme Being (read as *Sriman Narayana^). Thereby one can also enjoy the full fruits and benefits so available in such a full and correct Realization of the Supreme Being (read as *Sriman Narayana^) with a sense of Bliss filled Salvation. Thus one must bear in mind that ignorance leads to false understanding while [[TatvaVaada]] (read as True Knowledge) Leads to Salvation. Thus when an individual realizes and worships the Supreme Being (read as *Sriman Narayana^) as the Sole Creator and Ultimate Destroyer, ONLY then, such an individual would be enabled to enjoy ‘Bliss filled Self Realization’.

The Holy Pontiff, *Srimadh Raghavendra Theertha^ further construes that True Knowledge Itself Is To Be Encapsulated as the True Realization of the True Infinite Form of the Supreme Being (read as *Sriman Narayana^). And all other false paths which decry the Existence of The Supreme Being and thereby classify the Supreme Being as an ‘ordinary being’ and also tries to ‘pooh pooh’ the Universe which the Supreme Being Creates Unstintingly as false, are to be clubbed forever as untrue paths. Thus by attempting to gain the former (Knowledge) and by putting down the latter (ignorance) an individual is enabled to enjoy ‘Salvation’ in its purest form and substance. Such an individual would then become Enlightened and is to be viewed as a ‘Benefactor’ to the Entire World. Hence, such an individual is beyond the snares of sorrow or shortcomings and shall strive to enlist his followers also into the same correct groove and make them reap the benefits of the same ‘Qualitative Salvation’. With the eradication of ignorance an individual is automatically freed from the necessity to traverse obstacle strewn paths and

by pursuing [[TatvaVaada]] (read as True Knowledge) one is guaranteed to enjoy Blissful Salvation. Also, all those who are aware that the Supreme Being (read as *Sriman Narayana^) Is the Sole Creator shall automatically deemed to be on the Correct Path towards attaining Salvation. Concurrently by the fructification of the merits gained with the Awareness that the Supreme Being (read as *Sriman Narayana^) is ALSO The Destroyer, an individual shall also attain wholesome Salvation. On the contrary, all those who due to their unfathomable ignorance believe that the Supreme Being (read as *Sriman Narayana^) is not the Creator shall fall in spiteful darkness. Thus the Supreme Being (read as *Sriman Narayana^) Is to be understood as both The Creator and The Destroyer.

Thus the Holy Pontiff *Srimadh Raghavendra Theertha^ has forcefully brought out the substance of the Introspection of *SwambuManu^ (in the form of Mantras' of the /EshaVyaasUpanishad/) in His Upanishad Vyakhyaana/KhandaArtha. In the next chapter *SwambhuManu^ readies himself to bear the wrath of the terrorizing demons and begins to Invoke the Supreme Being (read as YagnaNamakaParamaatma)!.

Before the next part of the Introspection of the Upanishad Vyakhyaana of *Srimadh Raghavendra Theertha^ , one more 'Trilogy of Events' continued from the last chapter highlights the individual predicaments of 'Ajaamila' and 'Draupadi' : ---

“YamaDhootaruBandhuAjamilanaYelavaaghaNARAYANA YemboNaamaveyKaayto
NARAYANA YemboNaamaveyKaaytoNeenYaakoNinnaHangYaakoNinnaNaamadha
BhaaVondhidhareySaakoNeenYaakoNinnaHangYaako

BaaleyaSabheyalliSeereyaSeylevaagaBaaleyaSabheyalliSeereyaSeylevaaga -

**“GOVINDA DWARAKAVAASIN KRISHNA GOPIJANAH PRIYA
KAURAVAARNA MAGHNAANMAAM UDHARASVA JANARDHANA”**

BaaleySabheyalliSeereyaSeylevaaga KRISHNA KRISHNA NeymboNaamaveykaayto
KRISHNA KRISHNA NeyboNaamaveyKaaytoNeenYaakoNinnaHangYaakoNinna
NaamadhaBalaVondhidhareySaakoNeenYaakoNinnaHangYako” (Kan.)

The following composition continued from the previous chapter also highlights the Incarnation of *Vyasa Theertha^ most aptly---

“TheraYeriMeradhuBaruvaBooSuraVandhyaYaaraAkka?
GURURAGHAVENDRAYenthemboYathiKulaThilakaKelThangi!
GURURAGHAVENDRAYenthemboYathiKulaThilakaKelThangi!

VipraruDaasaruYathipathigalaKoodiChandadhiBaruthihaNeethaYaarAkka?
KAPPU KRISHNANAA Vopisi Kunisidha SRI VYAASARAAJA Kel Thangi!
SRI VYAASARAAJA Kel Thangi!
GURURAGHAVENDRAYenthemboYathiKulaThilakaKelThangi!
GURURAGHAVENDRAYenthemboYathiKulaThilakaKelThangi!

Sri KrishnaAstotharaShathaNaamaStotram -----

/NarayanahaParamBramhaPannagashayanavaahanaha/Jalakreedaasamaasakthaha
Gopeevastraapahaarakaha/PunyashlokastheerthapaadhoVedaVedhyoDhayanidhihi/
SarvatheerthaathmakahaSarvagraharoopeeParaatparaha/YekamKrushnasyaDhevasya
NaamnaamAshtotharamShatham/KrushneynaKrushnabaktaanaamGeetamGeethamrutha
mPuraa/StotramKrushnapriyathamamShruthamThasmaanmayaParam/Krushnanaamaamr
uthamNaamaParamaAnandakaaranam/EthibhaadaadhidhukhagnamParamaayushya
Vardanam/DaanamVratamTapastheerthamYathkruthamThvihaJanmani/Japathaam
ShrunvathaameythathKotiKotiGunamBhaveyth/PutraPradhamaputraanaamaghatheenaam
Gathipradham/DhanaavahamDharidhraanaamJayechoonaamJayaavaham/

CHAPTER – V :

Atha Shree Veera Narayana Stotram ---- ‘Bramha Uvaacha’

/StotrameythanmayaaProkthamYePatisyanthiMaanavaaha/TheyshamPrasannoVaradho
BhavaanBhavithumarthi/

“BAGHAVAN UVACHAA” -----

**TVAYA AKRUTHAMIDHAMSTOTRAM YE PATISYANTHI MAANAVAHA/
THEBYUOHAM SAMPRAYACHAAMI BAKTEYBYO VAANCHITAM
PHALAM/VIDYAARTHI PRAAPNUYAATH VIDYAAM DHANAARTHI
DHANAMAAPNUYAATH/KANYAARTHI PRAANPNUYAATH KANYAAM
KULASHEELAGUNAANVITHAAM/ROGAANMUCHYETHA ROGAARTHO
BADDHO MUCHYETHA BANDHANAATH/RUNAAANMUCHYETH
RUNAGRASTHAHA SAMAREY JAYAMAAPNUYAATH/IDHAM
PUMSAVANAM STOTRAM IDHAM SVASTVAYANAM PARAM/
DHANYAM YASHASYAM AAYUSHYAM THUSTIPUSHTIPRADHAM
TVIDHAMBAHUNAATHRAKIMUKTHEYNA YODHITHEY
STOTRAMANVAHAM/BRAMHANEYTHATH SADHAA THASYA
SANNIDHOU NIVASAAMYAHAM//**

“VolidheyYathaKammaLakumiVaasudhevageyVarathaAnapeykhakaamiNidhraaheena
AnaashanaVarushaRoopaShabdhaVaadhyaAmithabokthanu
NAMMAGURUGOPALAVITTALAANU NiruthaThannaVakshadholu
NAMMAGURUGOPALAVITTALAANUNiruthaThannaVakshadholu
AramaneyaMaadittuNinagheyMaraluMaadidhaMaayavighey
AramaneyaMaadittuNinagheymaraluMaadhidhaMaayavigheyVolidheyYathakamma
LakumiVaasudhevagey” (Kan.) LakshmiRamanaGovindaGovinda *****

“SadhaYennaHrudhayadhalliVaasamaadoSriHariBakthiRasaVemboMuthumaanikyadha
HarivaanadhiMuktanaaghabeykuYendhuMuthinAarathiBelaguveynuSadhaYennaHrudha
yadhalliVaasamaadoSriHari

NinnaNaanuBidavuvanallaYennaNeenuBidaluSalaGhannaMahimaVijayaVittalaNinna
BakthanaKeloSollaSadhaYennaHrudhayadhalliVaasamaadoSriHari” (Kan.)
IndiraRamanaGovindaGovinda *****

//**HARIHI OM**// *Venkatanathacharya’s^ deeply baritone and noble voice echoed with subtle spiritual resonance, even as he entrusted the custody of his infant son to ever present ‘Patronizing Celestials’ and prepared himself to lead a life of complete and total Renunciation!

**/OmAgnayeThvaaPrathidhadhaami/ —/OmSavitriThvaaPrathidhadhaami/—
/OmSomaayaThvaaPrathidhadhaami/---RakshanaarthamPutramDhadhaami//
(San.)**

Soon after, at the instance of *Srimadh Sudheendra Theertha^, *Venkatanathacharya^ duly performs the [Viraja Homa], thereby permanently severing off all residual links with his family and was now ready to embrace Asceticism.

News about *Venkatanathacharya’s^ impending Ascension to the [[ParamaHamsaPeeta]] had spread like wildfire! Hundreds of people comprising of Vedic scholars, members of Royal family, noble men of every possible rank along with ordinary rustic folk thronged the Royal Palace at ^^Tanjavur^^ – the Venue of the [PattaAbhisheka]! The whole area lay thoroughly washed and sported a fresh coat of ‘lime stone paste’! The entire palace precincts were decorated with colorful buntings and hundreds of oil lamps were lit by enthusiastic people who had occupied prime vantage points! Huge garlands of ‘marigold’ flowers hung from every pole as far as the eyes could see! Bright ‘Rangoli’ powders in a myriad of designs were strewn across vast open courtyards leading towards the main entrance of the Palace! Fresh strands of mango leaves and plantain fronds peeped out from every entrance welcoming the multitudes of invitees! The auspicious notes arising from a battery of ‘NaadhaSvarams’ filled the air in all directions! Heavily caparisoned Palace Elephants that stood guard outside the main door of the Palace, with mahouts holding huge silver ceremonial umbrellas, occasionally trumpeted their excitement ‘adding their own might’ to the on going revelry! The Scion of the Royal Family of ^^Tanjavur^^ had taken meticulous care of all arrangements for the smooth conduct of this most ‘Auspicious of Events’ as per the Instructions of RajaGuru *Srimadh Sudheendra Theertha^.

Then, at a pre-arranged and most auspicious calculated moment, *Srimadh Sudheendra Theertha^ Offered ‘Sanyasa Deeksha’ to His young disciple *Venkatanathacharya^, all of twenty odd years, even as the Vedic chants being rendered by the phalanx of eminent scholars rose to a hitherto unseen & unheard spiritual crescendo!! At the break of dawn, after a ‘Ceremonial Purifying Bath’, even as the first golden tinged rays of the Sun raced across the Face of Mother Earth, *Srimadh Sudheendra Theertha^ Offered the MOST AUSPICIOUS AND MOST **SACRED SAFFRON CLOTHES** to His young disciple *Venkatanathacharya^!! The aging Pontiff *Srimadh Sudheendra Theertha^ also Administered The Sacred “Yathi Dandha” [Sacramental Staff] to His young disciple, thereby “Bequeathing Fructification Rights of Pontificate” in the Glorious Heritage of the SreeMutt.

/SRI GURUBHYO NAMAHA HARIHI OM/ /ADHEE HI BAGHAVO BRAMHA/

*Venkatanathacharya^ with utmost devotion and reverence requested His Guru *Srimadh Sudheendra Theertha^ to 'Impart' The "PRANAVA" that Eulogized The Supreme Being Himself! *Srimadh Sudheendra Theertha^, on account of His deep compassion and affection towards His most favorite disciple ceremoniously 'Anointed' *Venkatanathacharya^ to the [[PARAMAHAMSAPEETA]], and as per the Command of Sriman Moola Rama, NAMED His disciple With The Holiest of Holy NAME of "RAGHAVENDRA THEERTHA"!!! To the accompaniment of auspicious Veda Mantras' arising from the bejeweled throats of eminent scholars along with lilting musical symphonies arising from every known auspicious musical instrument, the aging Pontiff *Srimadh Sudheendra Theertha^ Placed the Icon of Sriman Moola Rama on the Head of the Young Incumbent and Performed a Grand MahaAbhisheka on His Successor with Holy Waters drawn from every Holy River contained in Holy Conch Shells inlaid in gold and silver! The same hoary event was witnessed by thousands of ardent followers of the SreeMutt who cheered with much religious fervor at every stage of the Holy Ascension! The ongoing Ascension to the [[PARAMA HAMSA PEETA]] was also intermittently marked by thunderous cascades of flower petals raining down from the Heavens even as Celestials Stood 'high above' watching this rarest of rare Ascension of a [[PARAMA HAMSA SAN YASI]]!

*Srimadh Raghavendra Theertha^ with Utmost Respectful Devotion Held Aloft the Sriman Moola Rama Icon thus Placed on His Head, even as a torrent of lotus petals and precious gems cascaded from the dazzling Conch Shell onto His Supremely Serene Face! The Holy Waters contained in the bejeweled Conch Shell, thus cascading after bathing the Icon of Sriman Moola Rama, flowed down on the Holy Countenance *Srimadh Raghavendra Theertha^ resembling the Holy Waters of TheRiver Ganga flowing down from the Toe of *Sriman Narayana^ Himself!! Next, the aging Pontiff *Srimadh Sudheendra Theertha^ ceremoniously Placed Two Divinely Holy Vyaasa Musthis', Holy Religious Texts and other heritage insignias of the SreeMutt on the Lap of the young Pontiff *Srimadh Raghavendra Theertha^ and Blessed Him with a deep sense of religious and spiritual fulfillment! Indeed, such a 'good fortune' of *Srimadh Sudheendra Theertha^ was most envied by even Heavenly Celestials! The Senior Pontiff, *Srimadh Sudheendra Theertha^, also Blessed His Successor *Srimadh Raghavendra Theertha^, to Achieve Everlasting Fame, similar to his illustrious predecessors *Surendra Theertha^ and *Vijayeendra Theertha^ and other Holy Pontiffs tracing their pontifical lineage of *Sriman Madhwacharya^ right up to [[HamsaNamakaParamata]] !!

*Srimadh Raghavendra Theertha^, then slowly Arose and Bowed before His Guru *Srimadh Sudheendra Theertha^! Then, *Srimadh Raghavendra Theertha^ Performed one round of 'MangalaArathi' to the Holy Feet of His Guru *Srimadh Sudheendra Theertha^, one round of 'MangaArathi' to the Holy Religious Texts and also Performed 'MangalaArathi' to the 'Most Sacred of All Holy Seats'!! The aging Pontiff then Led His Successor towards the Magnificent [[VIDYA SIMHAASANA]] and made Him to Occupy the same! As soon as the young Pontiff *Srimadh Raghavendra Theertha^ Was Seated on [[The Peeta]], the scion of the royal family of ^^Tanjavur^^, removed his head-

gear and performed 'Saastaanga Namaskaara' in front of the Holy *JagadhGuru Srimadh Raghavendra Theertha^ followed by the multitude of people who were present! Later, the two eminent Pontiffs Performed the 'Samsthaana Pooja' of Sriman Moola Rama Devaru and Other Idols of the SreeMutt in Utmost Spiritual Grandeur and Reverence!! Soon after *Srimadh Raghavendra Theertha^ with His Immensely Dazzling Countenance and Soft Smile Radiating from His Noble Face, constantly Chanting the Holy Name of *Sriman Moola Rama^, Distributed the "Teertha-Prasada" to a never ending and endless line of devotees who had all assembled at that august gathering!

**/DhurvaadhidhvaantharavayeVyshnavaydhivareyndhavey/
SreeRaghavendraGuraveyNamothyanthaDhayaalavey/
SreeSudheendraabdhiSamboothaanRaghavendraKalaanidheen/
SeveySujnaanaSoukhyarthamSanthaapathrayaSaanthaye/
AghamDhraavayatheYasmaanVenkaaroVaanchithapradhaha/
RaghavendraYathisthasmaalokeyKhyaathobavishyathi/
VyaaseynaVyupthabheejahaShruthibuviBaghavathpaadhalabhaankurashreehi/
PratnyiReeshathprabinnoajaniJayamuninaSamyagudhbinnashaakhaha/
MouneshaVyaasaraajaadhudhithakisalayahapustithoayamJayeendraadhadhya/
ShreeRaghavendraadhvilasathiPhalithoMadhwaSiddhaanthaShaakhee// (San.)**

Thus most stupendously, *Venkatanathacharya^ who had sought refuge in the SreeMutt only to gain Knowledge was now the VERY CUSTODIAN OF THE VEDIC KINGDOM Itself as *Srimadh Raghavendra Theertha^! The Mountain of Merit so gained by the constant utterances of Omni Potent Power enshrined in the Name of *Sriman Narayana^, was now ready to be 'Dispersed' by *Srimadh Raghavendra Theertha^, for the benefit of whole of Man kind! The unquenchable Quest for Knowledge was now transformed into a "Performance of never ending JANA Seva (Kan.)"!! Right from that Momentous Epoch in Time, The Holy Pontiff *Srimadh Raghavendra Theertha^ Reigns Supreme in the Vedantic World and Continues to Shower His Blessings on hundreds & thousands of His devotees!

The Holy Pontiff *Srimadh Raghavendra Theertha^ Blends amongst the Masses in a Truly Unique Style hitherto Unmatched! With utmost Humbleness and Grace, The Holy Pontiff *Srimadh Raghavendra Theertha^ Blends as a 'Unsurpassed Aaradhaka of Sriman Moola Rama' in the Galaxy of other most eminent 'Aaradhakas of Sriman Moola Rama' ; The Holy Pontiff Blends as a 'Yathi Raja' in the august company of most eminent and Holy Pontiffs ; The Holy Pontiff Blends as an 'Outstanding unconquerable Scholar' in the company of all other eminent scholars ; HE Blends as a 'Peerless Literary Giant' in the company of Titans of Vedantic Literary Luminaries ; HE Blends as 'A GREAT HARIDASA' in the company of dancing and singing Haridaasas' ; HE Blends as a 'Renowned Musician' amongst the company of performing vocalists and instrumentalists! Also, the Holy Pontiff *Srimadh Raghavendra Theertha^ Traverses in the humble midst of most ordinary laymen and devotees and Takes cognizance of all those who are less fortunate and Leads them towards the Doorsteps of True Knowledge Itself!! And the Holy Pontiff *Srimadh Raghavendra Theertha^ is **ALWAYS AT THE**

FOREFRONT WHEREEVER AND WHENEVER THE SUPREME NAME OF THE SUPREME LORD *VENUGOPALA KRISHNA^ IS INVOKED!!

Just like the syrupy sweetness of sugar is dispersed into the pristine pure whiteness of milk, likewise the Holy Pontiff *Srimadh Raghavendra Theertha^, is forever present in the midst of a legion of His devotees, for their sake, for their welfare and for their overall betterment, and always and at all times making them Tread the Correct Path of Knowledge strengthened by deep Devotion! This Quality is Indeed NONPAREIL!!!!

“YeynuHeyllaliThangiThimmaiahanaPaadhavanuKandey
KanasuKandeyneyManadhalliKalavalaGondeyney
MutthinaPallakiyaRaajaru(**PrahladaRaajaru**)HotthuNinthidharalley
MutthinaPallakiyaYathigalu(**VyaasaRaajaru**)HotthuNinthidharalley
MutthinaPallakiyaYathigalu(**GuruRaajaru**)HotthuNinthidharalley
KanasukandeyneyManadhalliKalavalaGondeyney
YeynuHeyllaliThangiThimmaiahanaPaadhavanuKandey” (Kan.)

/SESHACHALAVAASA GOVINDA GOVINDA//

Ahead of the last part of the Introspection, a quick revamp of the gist of previous chapters is mooted in order to understand the full import of the lofty substance ingrained therein. The Holy Pontiff *Srimadh Raghavendra Theertha^ after initiating ‘moral and spiritual rights of utterance of Mantras’ to His pupils, follows it by Explaining the Supreme Form of the Supreme Being (read as *Sriman Narayana^). The Holy Pontiff also stresses that that the mere awareness of the Supreme Being in itself would NOT lead to Salvation but the invariable Grace of the Supreme Being (read as *Sriman Narayana^) is also a must!

In this last chapter of the Introspection of the /EeshaVyaasoUpanishad/ KhandaArtha-Vyakhyaana, the Holy Pontiff *Srimadh Raghavendra Theertha^ Evaluates the Mantras’ as uttered by *SwambuvaManu^ where in the Supreme Being (read as Yajgnanamaka Paramatma) is Invoked. The visual facade of The Supreme Being (read as *Sriman Narayana^) is resplendent with the Golden Radiance of a trillion Suns. This visual façade is further enhanced by His Quality of Being the Sole Benefactor of All, His Quality as the Embodiment of the Supreme Truth, His Quality of Being The Supremely Powerful One with all Encompassing Strengths. An individual has to always pray that he be aware of such Infinite Strengths of the Supreme Being (read as *Sriman Narayana^). Such a Supreme Being (read as *Sriman Narayana^) is continuously being adorned by the Truth embedded in the individual souls of all His numerous Creations. Such a Supreme Being (read as *Sriman Narayana^) is the Sole Energizer of the entire Universe and this in turn ably mirrors the unmatched worthiness of the Supreme Being in all dimensions. Such a Supreme Being (read as *Sriman Narayana) needs to be constantly propitiated so that He Showers His Grace Upon us and through His Munificent Grace enables an individual to See for himself The Enormously Auspicious Form of the Supreme Being – which is the very Embodiment of Supreme Truth. Constant Prayers

offered to such a Supreme Being (read as *Sriman Narayana^) is the only task possible by us ordinary mortals. This act of propitiation is all that an individual can hope to perform while the ‘Task of Bestowing His Grace’ and ‘allowing’ His Auspicious Form to be seen ---- is only His Will.

**“DevaBandhaNammaSwa miBandhaDevaraDevaShikaamaniBandhaano
UragashayanaBandhaGarudagamanaBandha
NaravolidhavaBandhaNarayanaBandha
MandharodharaBandhaMaaManoharaBandha
BrundavanapathiGovindaBandhano”** (Kan.)

Next, the Holy Pontiff *Srimadh Raghavendra Theertha^ Eulogizes the Auspicious Form of the Lord as seen by *Swambuva Manu^. The Supreme Being (read as *Sriman Narayana^) is the very Embodiment of Knowledge, the very source of origin of all sounds ; the very merging point of all Truths’ every pursued by the righteous ; the Supreme Being who is Worshipped even by *Brahma^ ; This form of the Supreme Being (read as *Sriman Narayana^) is Permanently Present in the dazzling rays of the Sun ; this Supreme Being (read as *Sriman Narayana^) is also known as the ‘Principle Sage on account of His Possession of full and wholesome Knowledge ; This Supreme Being should correctly be visualized to be present in the most Superior amongst all Jeevas’ - *Vayu^ and dutifully Worshipped therein. Such a propitiation of the Supreme Being (read as *Sriman Narayana^) with an awareness that He is totally Independent and Sovereign and Always Omnipotent in even *Vayu^ and is the Sole Source of all Enlightenment would invariably lead to the gaining of the Ultimate Knowledge!

**“DevaBandhaNammaSwamiBandhaDevaraDevaShikaamaniBandhaano
NakraharanuBandhaChakradharanuBandha
AkrooranigheyVolidhaSriTrivikramaBandhano
PakshiVahanaBandhaLakshmiRamanaBandha
AkshayaphaladhaLakshmanaAghrajaBandhaano”** (Kan.)

This ‘Permanent Presence’ of The Valorous Supreme Being (read as *Sriman Narayana^) in *Vayu^ ‘cannot be denied’ come what may. Thus an individual has to visualize this ever Omni Present and most desirable Form of the Supreme Being (known as *Sriman Narayana^) in *Vayu^ at all times. An individual has to always bear in mind that his frail and temporary body form is ultimately destructible. Where as THE SUPREME BEING (reads as *Sriman Narayana^) is ALWAYS INDESTRUCTIBLE . But nevertheless since *Vayu^ seeks eternal refuge in such a Supreme Being (read as *Sriman Narayana^) even *Vayu^ is also indestructible. Likewise, the Supreme Knowledge about the Supreme Being (read as *Sriman Narayana^) is also Indestructible. Indeed this Supreme Being (read as *Sriman Narayana^) Resides in the ‘OM’ word pertaining to Supreme Knowledge (about *Sriman Narayana^)! An individual should always propitiate such a Supreme Being (read as *Sriman Narayana) and beseech Him to Evaluate all tasks/duties (of the individual) which might be in the form of meditation or salutation (of the Supreme Being) which has taken place ONLY due to HIS prior concurrence and inspiration. Thus

without the prior concurrence of the Universal Supreme Being (read as *Sriman Narayana^) no good deed is bound to take place.

**“DevaBandhaNammaSwamiBandhaDevaraDevaShikaama niBandhaano
NigamagocharaBandhaNityathrupthanuBandha
NagheyMukhaPurandaraVittalaBandhano
DevaBandhaNammaSwamiBandhaDevaraDevaShikaamaniBandhaano”** (Kan.)

Also, the Supreme Being (read as *Sriman Narayana^) is widely propitiated as the Sole Creator of this Universe. An individual should constantly propitiate such a Supreme Being to enable him (individual) to tread the correct path of Salvation. Also in order to carry out all such deeds necessary to attain Salvation, resulting in freedom from worldly bondage, attainment of ‘Qualitative Salvation’ in accordance with merits embedded in the correct performance of duties are paramount. And for a logical conclusion of this effort, The Supreme Will and Grace of the Supreme Being (read as *Sriman Narayana^), is a must. An individual should continue to propitiate the Supreme Being (read as *Sriman Narayana^) through actions that Extol ONLY HIS GLORY. This would take the individual onto the correct path of attaining Salvation. Also the Supreme Being (read as *Sriman Narayana^) is in a way aware of all individual levels of knowledge and enables Salvation within that threshold. An individual should propitiate the Supreme Being (read as *Sriman Narayana^) for absolving oneself of all worldly bondage and thereby escape from the continuous accumulation of sins so gathered and ultimately to seek succor. All this is enabled with the correct pronunciation of devotion filled words of ‘**NAMAHA**’. Whatever one hopes, an individual can never be in a position to do any sort of favor to the Supreme Being (read as *Sriman Narayana^). Thus the Holy Pontiff *Srimadh Raghavendra Theertha^ bows before such a Supreme Being (read as *Sriman Narayana^) who is Full of Fine Qualities ; Free from all shortcomings ; Master of even high ranking Celestials such as Lakshmi and Vayu^, and the Ultimate Grantor of boons to all His devotees. In the main Upanishad Text, the Supreme Lord Thus Invoked Through the Powerful Hymns of the /MantroUpanishad/ Arrives as the **[[YagjnaNaamakaParamatma]]** in the fiery flames raging in the sacrificial fire place and vanquishes the evil designs of ferocious demons and puts a permanent end to the torment of SwambuvaManu^. * * * * *

The final series of ‘Trilogy of Events’ gives the Omnipotent Power ingrained in the utterances of the Name of **RAMA** and also the predicament of young prince *DHRUVA^

“Aa mara Eemara Dhyaanisuthiruvaaga **RAMA** NaamaYemboNaamaveyKaayto
RAMA NaamaYemboNaamaveyKaaytoNeeYaakoNinnaHanghYaakoNinnaNaamadha
BhalaVondhidhareySaako”
“**AsuleyDhruvaraayaAdavigheyPodhaaghaVASUDEVA NeymboNaamaveKaayto
VAASUDEVA NeymboNaamaveyKaayto
NeeYaakoNinnaHanghYaakoNinnaNaamadhaBhalaVondhidhareySaako
Ninna NAAMAKEy SaatiyuKaaneynuJagadholuGhannaMahimaSriPurandaraVittala**”
(Kan.)

Also, in this final part of the composition in the form of a questionnaire as continued from last chapter, let us all Welcome *GuruRayaru^ with utmost devotion and pride -----

“TheyraYeriMeradhuBaruvaBooSuraVandhyaYaarAkka?
GuruRaghavendraYenthyemboYathiKulaThilakaKelThangi!

VarahajaNadhiya TheeradhiIddhu Bakutara Porevava YaarAkka?
Harushadhi Aanada Vittalana Saaruva **PARIMALACHARYA** KelThangi
Eeva **PARIMALACHARYA** KelThangi
GuruRaghavendra Yenthyembo YathiKulaThilaka KelThangi!!”(Kan.)

“RAJADHI RAJA GURU SAARVABHOUMA GOVINDA GOVINDA”

SriKrishnaAshtotharaShathanamaStotram ----

/SishuunaamGokulaanaamChaPustidhamPoornapunyadham/Balarogaghraaadheenaam
ShamanamShaanthimuktidham/SamasthaKaamadhamSadhyahaKotijanmaaghnaashanam/
AntheyKrushnaSmaranadhamBhavathaapathrayaapaham/KrushnaayaYadhavendraaya
GjnaanamudraayaYoginey/NaathaayaRukmineeshaayaNamovedaanthveydhiney/Emam
MantramJapanDeviVrajomsthistanDhivaanishi/SarvaghrahaanughrahabhaakSarvapriya
ThamoNaraha/PutraPoultryiParivruthahaSarvaSidhiSamrudhimaan/
NirvishyaBhogaanThopiKrushnaSaayujyamaapnuyaath/

A few lines from the famed ‘**Dwadasha Stotra**’ of *Sriman Madhwacharya^ showcasing the Illustrious Qualitative Incarnations of *Maha Vishnu^ ---

AthimathaThamogiriSamithivibheydhanaPithamahaBoothidhaGunaGanaNilaya/
SubhathamaKathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
VidhibhavaMukhaSurasathathaSuVanditaRamaManovallabhaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
AganithagunaganaMayashareeraHeyVighathaguneytharaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
AparimithaSukhanidhivamalasudheyhaHeyVigathasukheytharaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
PrachalithalayajalaviharanaShaasvathasukhavayameenaHeyBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
SuradhithijaSabalavilulithaMandharadharaparaKoormaHeyBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
SagirivaradharaathalavahaSusukaraparamavibhodhaHeyBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
AthibaladhithisuthahrudhayavabheydhanaJayaNruhareymalaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
BalimukhadhithisuthaVijayaVinaashanaJagadhavanaajithaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
AvijithakuNrupalthisamithivikhandanaRamavaraVeerapaBavaMamaSharanam

SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
KharatharanishicharadhahanaParaamruthaRaghuvaraMaanadha BavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
SalalithanuvaraVaradhaMahaabalaYadhuvaraPaarthavaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
DhithasuthaMohanaVimalavibhodhanaParagunaBuddhaHeyBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
KalimalahuthavahaSubhamahotsavaSharanadhaKalkeeshaHeyBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
AkilajanivilayaParasukhaKaraanaparaPurushotamaBavaMamaSharanam
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRamaRamaRamana/
IthiThavanuthivarasathathatharatheyrbavaSusharanamuruSukhaTheerthaMunerBaghavan
SubhathamakathaashayaParamasadhodhitaJagadheykaKaaranaRa maRamaRamana//
(San.)

With the rendering of this sweet lullaby, the **Lord *Gopala Krishna^** is slowly cajoled and caressed into deep slumber : ---

“Jo Jo SriKrishna Paramaananda JoJo GopiyaKandha Mukunda Jo Jo
Palakadallolu Avadisidhavaney AaladhyeleyaMeyley MalagidhaSishuvey
SriLalithaangiyara Chittadallabhaney BaalaNinnanu NaaThooguveynaiah Jo Jo Jo”

Holeyvanthaa Rannadha Thotilameyley Thalathalisuthiha Gulaganjiya Maaley
Aladhey NeePidiyenna MuddhuBaala NalinaNaabhaneyNinnaPaadiThoghuveynuJoJoJo”

Yaara Kandhaa Neenu Yaara Meydhaavi Yaara Ratnavo Neenu Yaara Maanikavo
Seyrithu YenagIndhu ChitaamaaniVondhu PoraNinnanu Paadi Thoghuveyniah JoJoJo”

Gunanidhiyey NinnaYethhiKondidharey ManeyaKeylasaVaaru Maaduvariah
MalagiNee SukhaNidreyThandhukoBeyghaaPanis hayananeyPaadiThooguveynuJoJoJo”
AndajaVaahana AnanthaMahima Pundarikaaksha Nee Parama Paavanna
InduDandharadhyvaa Udhandaney Panduranga SriPurandara Vittala Jo Jo
Jo Jo SriKrishna ParamaAnanda Jo Jo GopiyaKandha Mukunda Jo Jo Jo” (Kan.)

And finally a soulful propitiation dripping with devotion to ***Purandara Vittala^** for
Having Inspired This Most Humble Article : ---

“NinnaPaadhambhujavaBhajisuvudheySoubhaaghya”

“NinnaNirmalyagaleyGogoudhravya”

“**NinnaKatheyKeyludheyMangalaSuvaadhyagalu**”

“NinnanthaharachaneygheyPurandaraVittala”

“BhalibhalireyYennaSukhavembuvudheySukhavu”

“KaliKaalakeyIdheyIrraliKaaveriRanga”

“Sri VaasudevaMadhusudhanakyithavaareyLakmeeshaPakshiParaVaahanaMadhaveythi-
SriKrishnamanMaranaKaaleyUpaaghyatheythuThvanNaamaChiratoChiratha aNaama
SankeertanaYasyaSarvaPaapaPranaashanamPranaamoDhukasamaanamThaam

NaamaaHarimThvaam”

“KaayenaVaachaManaseyIndhriyrVaaBudhyaathmanaavaanusruthaSvabhaavaam
KaromiYadhyathSakalamParasmyiNARAYANA Yethi Samarpayaami””

//VENUGOPALAKRISHNAARPANAMASTU/

//SRIMAN NARAYANANAAMAMRUTHAM SAMAPTHAHA//

****BharathiRamanaMukhyaPranaAnthargathaSriRamaNarahariManthanadhama
kara KrishnaKrishnaAtmakaSriman Moola Rama VijayaTheetharam****

{With the Blessings of Parama Pooja SriSushameendra Theertha Shreepaadangalavaru}

CONCLUDED.
