

GURURAGHAVENDRA.ORG

PRESENTS

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

||\*AMALAKAMALAADHAARI SHREEKRUSHNA  
GURU PARABRAMHANE NAMAHA^ ||

{ VIRODHINAAMA SAMVATSARA KAARTEEKA MAASA NIYAAMA  
\*SHREE INDIRA DAMODARAAYA NAMAHA^ }

||\*MADHWAVALLABHA SARVOTTAMA AMALAKAMALAADHAARI  
SHREEKRUSHNAHA SARVAPAALAKAHA^||

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

[ [ [ \*NADEE TAARATAMYA PADDATHI^ ] ] ]

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{A proposed sequential examination of three stage hierarchy sentient (chetana)  
patterns of devatataaratamya, gurutaaratamya and nadeetaaratamya  
as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]]  
composed by \*SreemadhRaghavendraTheertharu^}

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{'Upanyaasa' On the Auspicious Occasion of ^^UttanaDwaadashi^^ 2009, to  
commemorate the Holiest of Holy Advent of the Icon of \*SreemanMoolaRama^, so  
brought by \*NaraHariTheertharu^ and handed over to  
\*VayuJeevottamaAcharyaMadhwaru^}

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

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

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

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

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May \*VIDYA LAKSHMI^ propitiated herein as \*Shree^ Always Omnipresent in  
\*SARVOTTAMA PANDURANGA^, Guide this most humble Paper titled,  
[[[\*NadeeTaaratamyaPaddathi^]]] – {A proposed sequential examination of three  
stage hierarchy sentient (chetana) patterns of devatataaratamya, gurutaaratamya

and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}}, without ever deviating from the Divine Tenets of [[TatvaVaada]] of \*Vayu JeevottamaAcharya Madhwaru^.

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	Manmanobheestavaradham Sarvaabheesthaphalapradham	
	Shree Moola Gurubyo Namaha Harihi Om	
	Shree Aadhi Gurubyo Namaha Harihi Om	

## PART – 1 :-

The famed composition, [[HayagreevaSulaadi]] is manifest with the Omnipresence of \*SarvottamaHayagreeva^, His Glorious Auspiciousness, His dwelling place and the supremely munificent manner of dispersion of sublime benevolence towards chosen devotees. This famed [[HayagreevaSulaadi]] is formatted well within sanctioned tenets enshrined as per the famed [[TantrasaaraSanghrraha]] of \*VayuJeevottamaAcharyaMadhwaru^ and showcases auspicious Manifestation of \*SarvottamaHayagreeva^ that needs to be inculcated in the very soul of a righteous devotee. Such an awesome Manifestation of \*SarvottamaHayagreeva^ dazzling forth with Infinite radiance surpassing that of a million New Moons all at one go, is Omnipresent throughout the entire Cosmos and yonder. Radiant rays of light literally dripping with veritable flow of divine nectar stream back and forth from such an Omnipresence of \*SarvottamaHayagreeva^ engulfing the whole Universe. The ^Lotus^ shaped Eyes of \*SarvottamaHayagreeva^ effuses huge depths of benevolence and auspicious tidings. \*SarvottamaHayagreeva^ Himself renders luster and grandiose sheen to a plethora of precious necklaces that cascade forth upon His considerable spread of body form. \*SarvottamaHayagreeva^ holds forth the most auspicious ^Conch Shell^ in His upper right hand and the fabled ^japamaala^ in His left hand. \*SarvottamaHayagreeva^ also holds forth the most auspicious [[Holy Chronicle]] in His lower left hand whilst His lower right hand is clasped in the manner of the most auspicious of all ^gjnaanamudra^. These very symbols held aloft in the Hands of \*SarvottamaHayagreeva^, such as ^Conch Shell^ - promises grant of every known auspicious occurrence symbolized by none other than \*ShreeDevi^ ; the ^japamaala^ - promises attainment of every auspicious deed brought about by concurrent utterance of famed ^HayagreevaAshtaaksharaMantra^ ; the [[Holy Chronicle]] - promises mastery over every known stream of Knowledge brought about by His sole discretion and ^gjnaanamudra^- promises attainment of choice hierarchy Liberation to all those who are at the receiving end of His Supreme Benevolence. None other than \*Goddess MahaLakshmi^, seated nearby, constantly performs ‘amruthaabhisheka’ to such a \*SarvottamaHayagreeva^ and is ceaseless involved in His eternal service. This very same \*SarvottamaHayagreeva^ is the vanquisher of the evil demons m a d h u and k y i t a b h a, who usurp the ^Four Vedas^ that are in the custody of \*ChaturmukhaBramha^. The evil demons mistaking the ^Four Vedas^ for four Icons of enormous value decamp with the same and manage to hide it in the unreachable depths of Eastern Oceans. On account of this mishap, an extremely beleaguered \*ChaturmukhaBramha^ stops the never ending act of Creation and also prays fervently to \*SarvottamaShreeHari^ to save one

and all from this peculiar predicament. Thereupon \*SarovottamaShreeHari^ arises from His ^YogaNidra^, heeding to such a plea of \*ChaturmukhaBramha^ and after adorning a supremely auspicious manifestation of \*Hayagreeva^ dives into the Netherworld and upon being seated in a Yogic posture there, begins to 'sing' aloud in the most melodious of all voices. Meanwhile the evil demons m a d h u and k y i t a b h a who also dwell in the vicinity, hears this most melodious rendition by \*SarovottamaHayagreeva^ which is unbearable to them and drives them into raging madness. Unable to bear this any longer the evil demons m a d h u and k y i t a b h a come out of their secret dwelling place thereby abandoning the [[Four Vedas]] in the lurch. In a flash, \*SarovottamaHayagreeva^ stops His melodious rendition and snatches away the [[Four Vedas]] and once again hands them over to the rightful custodian, none other than \*ChaturmukhaBramha^. Much peeved by the loss of their precious stolen booty, the evil due of m a d h u and k y i t a b h a soon accost \*SarovottamaHayagreeva^ and challenge Him to open warfare and are promptly decimated in no time by the Infinite valorous strength of \*SarovottamaHayagreeva^.

All those who ceaseless pursue the famed [[Hayagreeva AshtaaksharaMantra]] of → ||haamHayagreevaayaNamaha||{San.} stand to gain immense mastery in every branch of Knowledge, capacity to stage unstinted victory over all rivals and shall be at the receiving end of enormous largesse of meritorious fame. The auspicious manifestation of \*SarovottamaHayagreeva^ also suggests with a pointed finger directed towards [[Holy Chronicles]] which must be pursued by one and all and also points a firm finger towards His Lotus Feet, the only source of eternal refuge of one and all. The firmly pointed finger of \*SarovottamaHayagreeva^ also denotes compulsory and relentless performance of meditation and penance by one and all apart from making it compulsory to sport the powerful symbols of ^Shanka^ and \*Chakra\* at all times.

**“Shashi mandala mandira madhyadali nitya misunipa shubhakaayaa  
yogaasanaanaagi  
Yesulugangala cheluva hunkarisuva naada bisajaaksha pustaka gjnaana mudraa  
Yeseva chatura baahu korala koustubhamaale shashimukhiyaru volidu seveya  
maadutire  
\*HAYA^vaagi \*Vadiraaja^golida \*VIJAYAVITTALA^ payonidhi shayana satva  
niyaamaka  
Tureeyaashramamani \*Vadirajayati^karadindarchanegonda  
\*VIJAYAVITTALA^reya turagaasyanu kaano  
\*GuruVadiraaja^rige volida\*HAYAVADANA^ karunaakaramoorti  
Dvesha taali agama vyidavannannu roopadindali kondu nishkapatiyaa  
Asurara kaalagava kenakuva kaalgedari dashadisha kampsalu khuraputada  
rabhasa|  
\*HAYA^vaagi \*Vadiraaja^golida \*VIJAYAVITTALA^ payonidhi shayana satva  
niyaamaka  
Tureeyaashramamani \*Vadirajayati^karadindarchanegonda  
\*VIJAYAVITTALA^reya turagaasyanu kaano  
\*GuruVadiraaja^rige volida\*HAYAVADANA^ karunaakaramoorti**

Surarige \*HAYA^vaagi gelisuvanu gandharvarige vaajiyaagi poguva munchaagi durula daanavarige

Arvanaagi taanu irade paraabhavanaaguva sigadale nararige ashvanendenisi mahaabhaara

Horuva danivike illade avara

\*HAYA^vaagi \*Vadiraaja^golida \*VIJAYAVITTALA^ payonidhi shayana satva niyaamaka

Tureeyaashramamani \*Vadirajayati^karadindarchanegonda

\*VIJAYAVITTALA^reya turagaasyanu kaano

\*GuruVadiraaja^rige volida\*HAYAVADANA^ karunaakaramoorti

Shitavarnadali satvaganadalli jaatavedasange aahutikoduvalli

Bhootaladalli matte jataraagniyalli atumadalli vitta patiyalli helana

Paataka pooguvella vanjara nadiyalli svottamaralli veda voduva taavinalli

Maatu poorvarangadalli bhadraashva khandadalli jyoti prakaashadalli maniyaadvaaradalli

Netura rekheyalli naashikaputadalli daatanalli sarvajevaralli nivaasa

\*HAYA^vaagi Vadiraajagolida \*VIJAYAVITTALA^ payonidhi shayana satva niyaamaka

Tureeyaashramamani Vadiraja yतिकaradindarchanegonda

\*VIJAYAVITTALA^reya turagaasyanu kaano

\*GuruVadiraaja^rige volida\*HAYAVADANA^ karunaakaramoorti”{Kan.}

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Amongst handpicked ‘Eight’ Divine consorts of \*AmalakamaladhaariSarvottamaShreeKrushna^, the primary ones being \*Rukmini Devi^ and \*SathyabhaamaDevi^ ‘are’ the most auspicious of all Incarnations of none other than \*Goddess MahaLakshmi^. The rest six divine consorts such as \*JambavatiDevi^, \*KaalindeeDevi^, \*BhadraDevi^, \*NeelaDevi^, \*MitravindaDevi^ and \*LakshanaDevi^ also harbor a most auspicious Omnipresence of \*Goddess MahaLakshmi^ and upon incarnating during the same time as per the Supreme Deemed will of \*SarvottamaShreeKrushna^ served Him well. Amongst these worthy, \*NeelaDevi^ during her previous incarnation wills to enter into wedlock with none other \*SarvottamaShreeHari^! Further, in order to attain such an eventuality, \*NeelaDevi^ journeys towards ^Tirumala^. Upon finishing ritual purification bath at ^KapilaThirtha^, the demure \*NeelaDevi^ begins climbing the sacred hills of ^Seshachala^ and arrives at the bank of ^SwamiPushkarni^. There after finishing a ritual purification bath, \*NeelaDevi^ has a ‘darshan’ of \*SarvottamaVaraha^. Thereafter a determined \*NeelaDevi^ chooses a benign spot in the vicinity of ^Paapavinaashini^ and performs severe penance to appease \*SarvottamaTirumalaVenkateshwara^. In due course, supremely pleased by this show of pristine pure devotion, none other than \*SarvottamaTirumalaVenkateshwara^ appears before \*NeelaDevi^ and grants her long standing wish of becoming His divine consort in the next ensuring Incarnation as \*SarvottamaShreeKrushna^! True to this prophesy uttered by \*SarvottamaTirumalaVenkateshwara^, the Celestial \*NeelaDevi^, one of the divine consorts of \*SarvottamaShreeKrushna^, is reborn as a daughter of the feudal King \*Nagnajitu^. Later on during the course of His epochal Incarnation, none other than

\*SarvottamaShreeKrushna^ displays typically valorous strength and successfully weds \*NeelaDevi^ much to the joy and happiness of one and all, after crushing to pulp seven ferociously untamable bullocks that are in the custody of King \*Nagnajitu^.

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**\*NeelaDevikaraarchithaShreeBhooDurgaSamethaVykuntaVasudevaDevaru^**

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The famed composition of [[DurgaSulaadi]] is manifest with the Omnipresence of occurrence of \*DurgaDevi^, Her Glorious Auspiciousness, Her dwelling place and the supremely munificent manner of dispersion of Her sublime benevolence. \*Goddess DurgaDevi^, firmly ensconced in uniquely designated role in the 'Domain of Retreat' as enforced by \*SarvottamaShreeHari^, is the very Epitome of Auspiciousness. \*Goddess DurgaDevi^ Is the destroyer of invincible evil demons who strut around very much similar to stark ignorance threatening to engulf and snuff out sparks of dazzling Light emanating from True Knowledge. \*Goddess DurgaDevi^ is the total eradicator of all diseases of body and mind such as anger, lust and infatuation that plague minds of doers of righteous duty task. \*Goddess DurgaDevi^ Omniscient in glowingly divine aura is constantly sought after by even by those chosen doers of righteous duty tasks who are well and truly on their way towards choice ^Liberation^ and yet 'drop in for a while' seeking rejuvenating sustenance at Her ^Lotus Feet^!! It was none other than \*Goddess DurgaDevi^ who alerts the fearless evil demon k a m s a about his impending doom at the hands of the eighth born child of \*Devaki and Vasudeva^ and thereby sows the cancerous growth of 'fear of death' within the unrepentant tyrant!

**“Durgaa durge mahadushtajana samhaare durgantargata durge durlabhe sulabhe  
durgamavaagide ninna mahime bomma bhaargaadigaligella gunisidare  
svarga bhoomi paataala vyaaputa devi vargakke meerida balu sundaree  
durganadavara baadhe bahalavaagide taayi durgatihaare naanu peluvadenu  
durgandhavaagide samskruti nodidare nirgama naa kanenamma mangalaange  
durge he durge mahaa durge bhodurges \*Vishnu^ durge durjaya durdhakshe  
shakti  
durgakaanana gahana parvataghora sarpa gargara shabdha vyaaghra karadi  
mrutyu  
varga bhoota preta pyishaachi modalaada durgana sankata praaptavaage  
Durgaadurges yendu ucchasvaradinda nirgalitanaagi vomme koogidaru  
svargaapavargadalli \*HARI^yodane iddaru suragana jaya jayavendu pogalutire  
karagalindalli yetti saakuva saakshi bhote nirgudidante loka leele ninage  
svaragangajanaka namma \*VIJAYAVITTALA^nanhri durgaashrama maadi  
badukuvante maadu  
aridaraankusha shakti parashu negalikhadga sarasija gadhe mudhgara chaapa  
maargana  
vara abhaya musala pari pari aayudhava dharisi mereyuva \*Lakumi^ sarasija  
bhava \*Rudra^  
saaruva devategala karunaapaangadalli nireekshisi avaravara svarooopa  
suhakoduva siribhoomi Durgaa \*SARVOTTAMA namma  
VIJAYAVITTALA^nanhri Parama bhaktiyinda smarisuva jagajjanani**

stuti maaduve ninna kaali mahaakaali unnata baahu karaalavadane chandire  
mukhe  
dhruti shaanti bhahuroope raatri charani sthitiya nidhraabhadre bhaktavatsale  
bhavye  
chaturashadvihaste hasti hasti gamane adhbuta prabale pravaase  
durgaarnanyavaase  
kshitibhaaraharane ksheeraabdhi tanaye sadgati pradaate maayaa shreeye  
\*Indire^ rame diti jaata nigrahe nirdhoota kalmashe  
pratikoola bhede poornabodhe roudre atishaya rakta jihvaalole maanikyamaale  
jitakaame janana marana rahita khyaate ghruta paatra paramanna taamboola  
haste suvrate pativrate trinetre raktaambare  
shatapatra nayane nirutakanye udayaarkashatakoti sannibhe \*Hariya^ankasamste  
shrtitatinute shukla shonita rahite apratihate sarvadaa sanchaarini chature  
chatura kapardiye ambhrani heere utpatti sthitalaya karte shubrashobhana moorte  
patitapaavane ranne sarvoshadhiyaliddu hatamaadu kaaduva rogagalinda  
kshitiyolu sukhadalli baaluva matiyittu satata kaayali beku Durge Durge  
Chyutadoora \*VIJAYAVITTALA^reyana preeye krutaanjaliyindali talebaagi  
namisuve  
\*ShreeLakshmeekamalaa padmaapadmini kamalaalaye ramaa vrushaakapi  
dhanyaavruddhivishaalaa yagjna indire hiranyee harii vaalaya satsya^  
nityaananda trayi sudhaa sheele sugandha sundari vidyaasusheelee  
sulakshana devi naanaa roopangalinda mereva mrutyunaashe  
vaalagakoodu ^santara sannidhiyalli^ kaala kaalakke yenna bhaara vahisuva taayi  
melu melu ninna shakti keerti balu keli keli bande kevala ee mana ghaaliyante  
paradravyakke popudu yelala maadade uddhaara maaduvu ^Kyilaasa^puradali  
poojegomba devi moolaprakruti sarva varnaabhimaanini paalasagarashaayi  
\*VIJAYAVITTALA^nolu leele maaduva naanabharane bhooshane poorne  
^Gopinandane^ mukte dyitya santatige santaapava kodutippa mahaakatore ughra  
roopa vylakshane agjnaanakkabhimaanini taapatraya vinaasha ^Om^kaare  
hoomkaare  
paapi kamsage bhaya toride baala leele vyaaputa dharmamaarga prename  
apraakrute  
svaapadadali ninna nenesida sharanige apaaravaagidda vaaridhiyante mahaa  
apattu bandiralu haari pogovu sapta dveepa naayaki naraka nirlepe tamogunada  
vyaapaara maadisi bhakta janake punya sopaana maadikoduva soubhaagyavante  
Durge  
praaputavaagi yenna manadali nindu dukha koopadindali yeti kade maadu  
janmangala  
^Souparni^ migilaada satiyaru nitya ninna aapaada moulitanaka bhajisi  
bhavyaraadaru  
naa peluvadenu \*Paandavara^ manobhishte ee pancha bhoutikadalli aava saadhane  
kaane  
\*Shreepatiya^ naama vonde jihvaagradali neneva oupaasana kodu \*Rudra^adigala  
varade  
taapasa janapreeya \*VIJAYAVITTALA^ moortiya ^shreepaadarchane^ maalpaa  
\*SHREEBHODURGAA^ varnishraye

**Durge haa he ho haaha Durge mangala Durge durgati kodadiru  
\*VIJAYAVITTALA^preeye” {Kan.}**

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The famed composition of [[PanchaMukheeMaruteeStotram]] is manifest with the Omnipresence of occurrence of \*PanchaMukheeMukhyaPrana^, His Glorious Auspiciousness, His dwelling place and the supremely munificent manner of dispersion of His sublime benevolence. Awesomely superlative Omnipresence of \*VayuJeevottamaAnjaneya^ manifest as \*Panchamukhee^ guarantees overwhelming protection in the face of insurmountable obstacles. The manner in which this most special manifestation of \*PanchamukheeMukhyaPrana^ is to be invoked, sustained and meditated is outlined in the famed [[SudarshanaSamhita]]. However it is highly recommended to practice such high end invocation of \*PanchamukheeMukhyaPrana^ only upon receipt of timely advise from a suitable \*Madhwa Guru^ of highest repute, a repeatedly reborn \*Celestial^ read as \*SreemadhRaghavendraTheertharu^! This is due to the enormity of the ‘power’ enshrined in pursuing such an invocation which may not be entirely sustainable by mere mortals. This is particularly so when this invocation is sought to be delved in the manner of ‘beejaakshara’ meditation with concurrent performance of ‘anganyaasa and karanyasa’. Thus this superlative manifestation of \*PanchamukheeMukhyaPrana^ with awesomely manifest face offs, totaling five in number, such as \*vanara, simha, garuda, varaaha and ashwa^ and with concurrent ten piercing eyes dazzling and holding such a plethora of auspicious symbols such as sword, axe, [[Holy Text]], pot of nectar, ploughshare, serpent and evergreen foliage is an indestructible entity, guaranteed to send shivers of cold sweat down rickety spines of jittery enemies by now well ensconced in hellish domains. Utterance of this famed invocation is particularly recommended during set aside days such as Saturdays, onset of auspicious ‘pradosha’, days of ‘trayodashi’ all the while observing strict fast culminating with act of charity both in cash and kind to a suitable bachelor who happens to be a conformist practitioner of ‘sadaachaara’.

**kapimukhamapi poorvam naarasimham garudamukhamapi paschaaduttare  
sookaraasyam|**

**hayavadanamathordhvam chintayeth vaayusoonum**

**sakaladuritaharam tam \*RAMA^dootam namaami||**

**vande vaanara narasimha khagaraat krodaashva vaktraanvitam divyaalankarana**

**dvipanchanayanam dedeepyamaanam ruchaa|**

**hastaabjyirasikheta pustakasudhaa kumbhakushaadrin halam khatvaangam**

**Phani bhoorham dashabhujam sarvaaridarpaapaham|**

**Om shree ramadootaaya anjaneyaaya vayuputraaya mahaabalaparaakramaaya**

**seetaadukhanivaaranaaya lankaadahanakaaranaaya mahaabala prachandaaya**

**phalgunasabaaya kolaahala sakala bramhaanda vishvaroopaaya sapta samudra**

**nirlanghanaaya pingalanayanaaya amitaparaakramaaya sooryabimba**

**phalasevanaayadushtanivaaranaaya drushinilaalankrutaaya sanjeevinee sanjeevita**

**angada lakshmana mahaakapi syinya praanadaaya dashakantavidhvamsanaaya**

**raameshtaaya mahaaphalguna sabaaya seetaasahita ramadara pradaaya shat**

prayogagamavide \*PANCHAMUKHI VEERA HANUMATE NAMO  
NAMAHA^|{|San.}

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\*HARI SARVOTTAMA VAYU JEEVOTTAMA^

The single most Immensely Sacrosanct [[Holy Work]] of \*VayuJeevottamaAcharya Madhwaru^, [[\*KRUSHNAAMRUTA MAHAARNAVA^]], so extracted from the Collective Compendium of [[Sarva Moola]], is now studied most briefly with utmost piety prior to the commencement of this Paper, titled as {{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaratamya, gurutaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}}.

\*SreemanMadhwacharyaru's^ Compendium of 37 [[Holy Literary Works]] collectively known as [[ Sarva Moola ]] solely based on the [[ Eternal Vedas ]], Gloriously succeeds in Extolling the virtues of the Sacred [[ Upanishads ]], as well! Each and every [[Holy Work]] of \*SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of \*Shree Hari^! Thus, this Immense School of [[Tatva Vaada]] now Reigns Unchallenged, establish securely on the bedrock of “Philosophical Entente” between \*Baghwan Veda Vyasa^ and His \*Followers ^!

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nityotsavo nityayashaha nityashreernityosho \*SHREEKRUSHNAJAYA^ha|{|San.}

On the darkened night of ^ShraavanaKrushnaAshtami^, with torrential rains pounding down mercilessly, none other than \*SarvottamaSreemanNarayana^ in His Four Armed Posture, Holding aloft the most auspicious and Infinitely powerful symbols of ^ShankaChakraGadhaPadma^, bedecked with magnificent ornaments and silken clothing complete with a grandest of grand bejeweled crown “APPEARS” before the hapless couple, \*Devaki^ and \*Vasudeva^ and informs them about His own impending Incarnation as \*SarvottamaShreeKrushna^. An overjoyed \*Vasudeva^ immediately pledges to donate one hundred thousand prized bovines as an act of charity and also vows to perform ritual purification bath in every Ocean. \*SarvottamaSreemanNarayana^ also advises an ecstatic \*Vasudeva^ to immediately proceed towards ^Gokula^ along with the newborn male child and swap the same with another newborn female child born to \*Yashoda^. The faithful \*Vasudeva^ complies with this advise and moves towards ^Gokula^ situated on the further side of ^River Yamuna^ and leaves the newborn male child next to \*Yashoda^ and comes back towards ^Mathura^ with another newborn female child. Humble residents of ^Gokula^ are soon swamped with exhilarating joy upon coming to know of the arrival of \*SarvottamaShreeKrushna^ in their humble midst. They begin to decorate the entire region with festoons of buntings and soon the whole surrounding are awash with auspicious riot of colors. Humble residents of ^Gokula^ rush towards the household of \*Yashoda^ in order to catch a passing glimpse of this most divine child and carry with them humble presents to be offered to the newborn male child. This divine child all of seven days old on His part vanquishes the terrorizing she



demon p o o t a n i. Meanwhile, a thoroughly dotting mother \*Yashoda^ seemingly aghast at this occurrence tries to cast a protective spell over her beloved child by sprinkling 'gomutra' all over Him using the swishing tail of an auspicious bovine tethered in the cowshed. The divine child \*ShreeKrushna^ relentlessly slays such evil demons such as s h a k a t a a s u r a and t r u n a v a r k a. In due course the bonny babies, namely \*ShreeKrushna^ and \*Balarama^, prove to be more than a handful to their respective mothers' \*Yashoda^ and \*Rohini^, who are constantly at their wits end in trying to come to terms with their utterly mischievousness and playful attitude. Mother \*Yashoda^ is constantly involved in chiding a young \*ShreeKrushna^ not to touch sturdy bullocks tethered in the cowshed lest he be gored by them ; not to touch the kitchen hearth lest he be singed by it ; not to tug at the tail of street mongrel lest he be bitten by it ; not to hide in dingy corners lest he be stung by scorpions ; not to peer down fully into open wells lest he fall into it and not to run recklessly hither and thither lest he tread upon sharp thorns strewn across pathways. Thus such a toddler, \*SarvottamaShreeKrushna^, the very backbone of the entire Cosmos and yonder slowly but surely learns to walk about on all two legs by clinging precariously to the helping hand extended by mother \*Yashoda^. Even as \*ShreeKrushna^ grows up His numerous antics become unbearable to the residents of ^Gokula^ who are constantly apprehensive about the fate of their prized cows that are always being abducted by this naughty little neighbor. Whenever the residents of ^Gokula^ happen to catch \*ShreeKrushna^ red handed on rare occasion in His numerous childhood antics, He runs away most innocently and hides behind His mother \*Yashoda^ seeking her safe protection and thereby ward off the wrath of the residents of ^Gokula^. On her part mother \*Yashoda^ constantly extends her support towards her beloved young son \*ShreeKrushna^ and in turn thoroughly chides residents of ^Gokula^ for harassing her young infant and advises them to abstain from carrying out false propaganda against her innocent son. Mother \*Yashoda^ also advises her young son \*ShreeKrushna^ not to go outside to play and retains Him within the household in order to thwart off never ending complaints from other residents of ^Gokula^. On one particular occasion a huge retinue of residents led by none other than \*Balarama^ at the forefront lodge a complaint to Mother \*Yashoda^ against \*ShreeKrushna^. Upon being accosted by such an irrefutable evidence, Mother \*Yashoda^ forces her young son \*ShreeKrushna^ to open His mouth and is shell shocked to see the entire Cosmos and yonder swirling around within the tiny confines of the mouth of her beloved toddler, \*ShreeKrushna^. Upon being restrained by Mother \*Yashoda^, \*ShreeKrushna^ also stops raiding humble households of the residents of ^Gokula^ for several weeks. Unable to bear such a separation of not having to see \*ShreeKrushna^ romp around in their humble households, the residents of ^Gokula^ once again implore mother \*Yashoda^ to start sending her son \*ShreeKrushna^ to their households so that they can offer fresh curds, milk and butter to him. When \*ShreeKrushna^ finally does turn up in their households the humble residents are delirious with unadulterated joy and dance around with unbridled joy clapping their fortunate hands loud and cheerful. \*ShreeKrushna^ also eradicates the evil k a l i y a, who is the very scourge of the residents of ^Gokula^ by dancing upon the spread out hoods and subdues the evil serpent from all but one tiny corner of his toe nail. On another auspicious occasion, \*ShreeKrushna^ holds aloft the mighty ^Mountain of Govardhana^ with His tiny little finger and thereby extends protection to harassed

residents of ^Gokula^ squirming under the relentless wrath of tumultuous havoc of cloud bursts, a handiwork of a peeved \*Devendra^. Such very well entrenched glorious deeds of \*AmalakamaladhaariShreeKrushna^ includes slaying of the evil demons such as s h a k a t a s u r a and t r u n a a v a r t a a, the subduing of n a l a k o o b a r a and m a n i g r e e v a, the effortless slaying of the vile v a t s a s u r a and d h e n u k a, breathtaking swallowing of the raging fires known as d a v a g n i p a a n a, acceptance of worship from the auspicious chaste wife of a righteous clergy, indulging in spirited recreation with numerous ^Gopikas^ at ^Vrundavan^, demotion of fruits of worship in the fire ritual performed by \*Devendra^, the timely slaying of the evil demons k e s h i and k u v a l a y a a, the playful on slaying of eminent wrestlers, the ultimate crushing of the evil demon k a m s a, the very scourge of \*BhooDevi^, the eventual elevation of the every faithful \*Uddhava^, the defeat of the jealous j a r a s a n d h a, the second humiliation of a vengeful j a r a s a n d h a, the willful slaying of the tyrannical s r u g a l a v a a s u d e v a, the grandest of grand coronation ceremony at ^^Dwaraka^^, the well meaning benefaction extended towards the righteous \*Pandavas^, the auspicious betrothal with \*RukminiDevi^ followed by entering into auspicious wedlock with \*SathyabhaamaDevi^ and other divine consorts, the merciless slaying of evil demons such as m u r a s u r a and n a r a k a s u r a, the purposeful abduction of \*Celestial Paarijaatha^, the birth of heir apparent \*Pradyumna^, the slaying of the cunning p o u n d r a k a, the epochal occurrence of a millennium total Solar Eclipse at ^Kurukshethra^, the performance of vital fire ritual by the just King \*Vasudeva^, the delayed slaying of the thrice warned j a r a s a n d h a, performance of the most auspicious ^Rajasuya^, followed by decimation of the evil s h i s h u p a l a, the vanquishing of the evil d u r y o d h a n a, the ruthless slaying of the tormenting s a l v a, the overseeing of the fratricidal warfare amongst kuru and \*Pandava^ dynasties, the decimation of the hopelessly maligned d a n t a v a k r a and the final vacation of \*SarvottamaShreeKrushan^ from the Capital City of ^^Dwaraka^^.

Thus, one tiniest of tiny spark similar to the above narrated [[Vyakhyaana]] attempting to showcase the magnificent enormity and Infinite totality as enshrined in the very title of \*MadhwavallabhaAmalakamaladhaariSarvottamaShreeKrushna^, is more than enough to reduce to cinders even the most heinous of mountainous sins committed by a righteous doer of duty task. Such being the case the holiest of Holy Work [[Krushnaamruta Mahaarnava]], composed by \*VayuJeevottamaAcharyaMadhwaru^, is the veritable showcase of an immense unsurpassable Ocean encompassing the true magnitude of the Infinite Glory of \*MadhwavallabhaAmalakamaladhaariSarvottamaShreeKrushna^, wherein the adjective |**amala**|(sic.) → denotes as the Supreme One who is ‘grantor of refuge’ to such espoused auspicious Qualities as being without any blemish, purest of pure, without any faults, cleanest amongst clean and the one who shines forth most radiantly. The holiest of Holy Work [[Krushnaamruta Mahaarnava]] upholds the supreme unchangeable sovereignty of \*SarvottamaMahaVishnu^ in a most convincing and influencing manner with threadbare depiction of many a glorious deed of \*MadhwavallabhaAmalakamaladhaariSarvottamaShreeKrushna^. None other than \*VayuJeevottamaAcharyaMadhwaru^ has employed plethora of ‘**shruti, smruti, pramana, prameya**’ coinages whilst so engaged in disbursing sweetened nectar of the Infinite Glory of \*SarvottamaShreeKrushna^ to legions of eager devotees. This

important Holy Work, [[Krushnaamruta Mahaarnava]], consists of a total of two hundred forty two verses in all and is composed using the classical meter` (chandas) of 'anushtup'. This chronicle comes across as a firsthand narration of the individual experiences of the Glorious grandeur of \*SarovottamaShreeKrushna^ by such noteworthy devotees namely \*Narada, Pulastya, Maarkandeya, Mareechi, Shiva, Atri, Angeerasa, Myitreya, Vyaasa and Rukmaangada^. Upon being quoted by \*VayuJeevottamaAcharyaMadhwaru^, such worthy luminaries have attained cult status with added auspiciousness and sanctity to their designated roles.

Alongside relentless Eulogy of \*MadhwavallabhaAmalakamaladhaariSarovottamaShreeKrushna^, the Holy Work [[Krushnaamruta Mahaarnava]] also clarifies with crystal clear clarity the compulsory sanctity and practice of ^Ekadashi^ with a special onus on the vitality of the same in conjunction with the sequential ^Dwaadashi^ that occurs soon after. \*VayuJeevottamaAcharyaMadhwaru^ also renders a most rare clarification of the Infinite sanctity of ^shaaligrama^, the modes of worship that needs to be offered to the same and also the permanent occurrence of subtle Omnipresence of none other than \*SarovottamaSreemanNarayana^ within the same. This auspiciously famed Holy Work also speaks of the importance of sporting the most sacrosanct ^Urdhvapundra^ and the plight of those misfortunate individuals who do not sport the same. The Holy Work [[Krushnaamruta Mahaarnava]] also inculcates compulsory practice of furthering unadulterated devotion towards \*SarovottamaShreeKrushna^ through various mediums such as meditation, penance and a variety of positive thought processes so vital for the overall betterment and achievement of a chosen doer of righteous duty task.

**dashaavaraanaam dehaanaam kaaranaani karotyayam|  
ataha karma kshayaan muktihi kuta yeva bhavishyati||{San.}**

An individual during the course of discharge of all his customary duty task right from his young age up to his demise shall have deemed to have committed enough faults that would certainly result in another minimum ten more rebirths. Such being the case it would be utterly fastidious to think that by merely discharging one's duties alone would result in choice hierarchy Liberation. On the contrary prompt discharge of duty is in itself binding resulting in more and more rejuvenation of the soul's eternal journey into the unknown void. The only succor now left to individual doers of duty task is to ceaseless indulge in nine pronged show of devotion at the ^Lotus Feet^ of \*SarovottamaShreeKrushna^ and offering all designated duties typical to His eternal Omnipresence. The same shall certainly lead to destruction of demerits accumulated due to discharge of duties and shall result in the onset of Supreme Benevolence from \*SarovottamaShreeKrushna^, thereby paving a way for choice hierarchy Liberation.

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**\*ShreeTulasiDamodaraKrushnaarpana^**

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## **PAPER INTRODUCTION**

**‘Ankita’ Invocation directed towards the ^Lotus Feet^ of \*MADHWAVALLABHA SARVOTTAMA^ \*TIRUMALA VENKATESHWARA^ as composed by the inimitable \*VijayaDasaru^:-**

“ikko eeta \*TIRUMALA VENKATESHA^nu bhavada sikku bidisi nenedavarige sikki  
manadindagaladippa  
taruna aruna kirana poluva charana dharanitaruni smarise  
karunagadalaadaraniyinda uddharane maadi paranneeta  
mandeya mandana kundalakaani gandasthaladali mereye ^Tulasi^  
dande koustubhabhooshana kaalapendeyitti nandaneeta  
tunduvaahana akhandala ikkshuko danda parameshti tondaru nalidu kondaade chandira  
mandaladolu uddhandanaagi ippaa pundadyivaneeta  
panjina saalu paranjalavaadya viranjisalu gjnaanapunjanaarada ^JAYA JAYA^  
pelalu  
kanjalochana niranjana daanavabhanjana eeta kareda janake suradhenu eeta nirutadalli  
poreva bhaktara  
kariya kaaydu \*VIJAYAVITTALA^ paramapurusha \*TIRUMALA  
VENKATA^neeta”{Kan.}

\*\*\*\*\*  
**svaatmanaapi \*Varaahena^ dattavaasasthaloachyutaha|  
maayaavi bakulaalaabhatuspovyaad\*TirumalaVenkateshwaraha^||{San.}**

\*SarvottamaShreenivasa^ Himself arises from within the cloistered innards huge mound of anthill in order to ward off pointed blows from mighty axe thrown by a chagrined cowherd upon innocent cows who are in the process of pouring fresh milk into the turrets of the anthill. Upon being most grievously wounded on the forehead by the sharp edged axe, \*SarvottamaShreenivasa^ curiously enlists for the immediate medical services of \*Sage Bruhaspati^ who advises him to tie a bandage made out of cloth piece dipped in soothing latex of ‘yekka’ (sic.) leaves dipped in cotton. \*Sage Bruhaspati^ also advises \*SarvottamaShreenivasa^ to strictly stick to a diet of plain rice dipped in fresh honey till the wound heals completely. As advised thus, \*SarvottamaShreenivasa^ immediately sets out to the verdant forested region of ^Venkatachala^ well before daybreak in search of such ingredients for preparation of medicines for his wound and also for preparing His strict diet as recommended by \*Sage Bruhaspati^. On the sacred Hills, \*SarvottamaShreenivasa^ is accosted by another of His own Supreme Manifestation of \*SarvottamaVaraha^ who has just now slain the evil demon v r u s h a b h a a s u r a. Seeming apprehensive about this sudden outcome, \*SarvottamaShreenivasa^ hides in a nearby anthill and is further summoned out into the open by \*SarvottamaVaraha^ after a sustained bout of reassurance. Thereafter coming to know about the ‘sameness’ amongst themselves, the two ‘Divine Entities’ enforce of an eternal ‘Truce’ much to the joy and amazement of on looking \*Celestials^ in the Heavens above who shower down golden cascades of flowers over them. \*SarvottamaShreenivasa^ implores \*SarvottamaVaraha^ for grant of permission to dwell at ^^Venkatachala^^ till the conclusion of ‘kaliyuga’ and is announces intention of paying a suitable price for such a divine lease of Time! \*SarvottamaVaraha^ also extracts a compulsory promissory practice of offering of primary ‘abhisheka’ to His own self and also compulsory promissory practice of His

'darshan' first. When \*SarvottamaShreenivasa^ grieves aloud that there is no one to tend to Him and His festering wounds upon His Forehead, an understanding \*SarvottamaVaraha^ enlists the services of the humble \*Bakuladevi^ as a foster mother to look after \*SarvottamaShreenivasa^ and thereby attend to all his medical needs and diet as recommended earlier by \*Sage Bruhaspati^. True to this prophesy, from then on \*Bakuladevi^ is engaged in eternal servitude to \*SarvottamaTirumalaVenkateshwara^ who is now Manifest in the vicinity of the holiest of holy spring of ^^SwamiPushkarni^.

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**\*AnjaneyaVaradaGovindaGovinda^**

**\*PrahlaadaRaajaVaradaGovindaGovinda^**

**\*BahkleekaRaajaVaradaGovindaGovinda^**

**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**

**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**

**\*SaptagirivaasaGovindaGovinda^**

**\*SeshachalavaasaGovindaGovinda^**

**\*HariSarvottamaVayuJeevottama^**

**\*PadmavathiLakshmiSamethaTirumalaVenkateshwarana**

**Paadaaravindakke**

**Govinda Govinda^**

\*\*\*\*\*

*{This Paper Seriatim is patterned on the lines of hardcore tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^, owing allegiance to ^Vyasa Koota^ ideologue and is indexed in sequential order ranging from Part Ionwards. This Paper seriatim is only an attempt at pursuing certain definitive leads studied by this eternal student in the Holy Work [[\*NadeeTaaratamyaStotram^]] of \*SreemadhRaghavendraTheertharu^. Also this Paper seriatim is not the 'be all and end all' interpretation of the original [[Holy Text]], since the same may be unraveled in differently better manner to other eminently positioned hierarchy scholars of higher merit. This factuality is so very True in the case of each and every [[\*Holy Madhwa Chronicle ^]], without any exception.*

*It is acknowledged that while carrying out Transliteration from classical Sanskrit language to any other language, particularly so to English language, is always fraught with problems of correctness while employing alien alphabets coined in an entirely different cultural context altogether. This may result in the transliterated text to exhibit slightly varied differences when compared with the original text. Keeping in view the concise nature of the Original Holy Work, being, the superlative [[NadeeTaaratamyaStotram]] Composed by the Holy Pontiff \*SreemadhRaghavendra Theertharu^, --- the chosen topic for this 'Paper Series', the same may carry very 'little' transliterated text material owing to non-availability of required Sanskrit fonts.*

*Readers are requested to browse through the 'Thesaurus' given at the end of each 'Part' for easier assimilation of certain 'in context' Nomenclatures' found in this Paper series as and when it appears. Since there is no justifying anglicized meaning for certain words such as 'Dharma' and 'Aparokshagnana' in English Vocabulary, the same have been retained as it is in its original form.*

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

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“DeviManchallammanavaraPoornaanugrahaPaatraraadaParamaHamsaPaarivraaj  
ajakaPadavaakhyaPraveenaSarvaTantraSwantraParamaBhagavattottamaSadhVys  
hnavaSiddantaSthaapanaachaaryaSreemadhRaghavendraGuruTheerthaShreepaad  
angalavaraAagnaanusaaravaagi Horadisalpatta Snaatakottara Upanyaasa  
Maalika”

\*\*\*\*\*

|saakshee \*HAYAA^syo~tra hee||{San.}

\*\*\*\*\*

### ABSTRACT

\*Vishnu^paadaabjasambhootaa ^gangaa^ sarvaadhikaa mataa|  
tato ^godaavaree^ nyoonaa ^krushnavenee^ tato~dhamaa  
svaame^chandraapushkarinyo maanasam cha sarovaram^|  
^krushnavenya^aha samaastaabhyaha ^kaveri cha saraswatee^||  
heene~nyonyasame taabhyaamoonaa cha ^sarayu^ tathaa|  
^Tungabhadra^ samaa tasyaaha ^kalindyo^onaa tato~dhamee||  
^narmadaa sindhu^saritou tatsamaa ^bhavanaashinee^|  
tataha ^kumudavatee^ neechaa tato neechaa ^malaapahaa^||  
^taamaraparnee bheemarathee manjulaa cha pinaakinee^|  
pruthak saagaragaaminyo nadyo ^bheemarattee^samaaha||  
tato~syaa sarito neechaastataakaascha tato~dhamaaha|  
tato neechaaha ^pushkarinyo^ devakhaataascha tatsamaaha||  
tato vaapyo~dhamaastaabhyaha ^koopaaaha^ sarvaadhamaa mataaha|  
svottamaarghyam pradaatavyamavaraasu na chaanyathaa||  
\*RaghavendraYatinaa^ bramhaandaakhyapuraanagaha|  
ittyuddhrutaha saarabhaago ^nadee^neechocchasoochakaha||{San.}

It is too well known to merit mention that all those chosen doers who wish to achieve prized goal of choice hierarchy Liberation shall well neigh have to ingrain vital Knowledge of hierarchy nature of the soul and concurrent gradations. Probably, for this very same reason the Holy Pontiff \*SreemadhRaghavendraTheertharu^ has composed this particular Holy Work, [[NadeeTaaratamyaStotram]], borrowing heavily from the famed [[Bramhaandapurana]]. Though this Holy Composition, [[NadeeTaaratamyaStotram]] although seemingly quite diminutive in girth resembling \*SarvottamaVamana^, the enormity of Supreme Truth embedded therein is indeed as vast and Infinite as the unsurpassable Glory of \*SarvottamaTrivikrama^. ^River Ganga^ originating from the very ^Lotus Feet^ of \*SarvottamaTrivikrama^ carries the topmost hierarchy sanctity owing to a most enviable and prized origin. Next, hierarchy sanctity of such a plethora of Holy Rivers are given in descending order starting from ^Godavari^ and ^Krushnaveni^. Holy springs such as ^SwamiPushkarni^, ^Chandrapushkarni^ and ^ManasaSarovar^ harbor equal hierarchy sanctity on par with ^Krushnaveni^. Hierarchy sanctity of ^River Kaveri and River Saraswati^ are lesser than that quoted above.

Whereas hierarchy sanctity of ^River Sarayu^ is comparatively lower than that of the above quoted two Holy Rivers in tandem. However ^River Tungabhadra^ harbors equal hierarchy sanctity matching that of ^River Sarayu^, whilst the hierarchy sanctity of ^River Yamuna^ is much lesser, whilst the hierarchy sanctity of Holy Rivers such as ^Narmada and Sindhu^ are still lower than that of ^River Yamuna^. ^River Bhavanaashini^ equals the hierarchy sanctity of ^Narmada and Sindhu^ whilst the hierarchy sanctity of Holy ^River Kumudavati^ is still lesser. Hierarchy and sanctity of ^River Malapaha^ is further less, whilst hierarchy sanctity of Holy Rivers such as ^Tamraparnee, Manjula and Pinaakinee^ are equal to that of Holy River ^Bheemaretee^. All other Holy Rivers that abound elsewhere harbor concurrently lesser hierarchy sanctity that decreases grade wise in a preset descending order right up to the open stone wells.

### **\*SwaroopadaarakaSreemadhRaghavendraTheerthaGurubyoNamahaHarihiOm^**

Each and every [[Holy Work]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^ teems with newer and newer meanings encompassing a variety of interesting insights with respect to inference of Supreme Truth as contained in ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^. This notion also holds good for this chosen Holy Work [[NadeeTaaratamyaStotram]], composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^, serving as a backdrop for this particular Paper seriatim titled [[NadeeTaaratamyaPaddathi]]. The important Holy Work [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^, when studied in a routine run of mill fashion appears as a holy exercise directed towards outlining hierarchy sanctity of numerous Holy Rivers all the way right up to your friendly neighborhood open wells, of course in a graded manner! But there is definitely much more to it than what meets the eyes, for when the same is 'reread' between the lines, there appears to be a tantalizing pattern of things that hold out ominous portents for constant rejuvenation of many a Holy place of enormous religious significance situated alongside many a ^Holy River^ that crisscross the subcontinent! Utterly puzzling riddles present in glyphic manner in this Holy Work [[NadeeTaaratamyaStotram]], composed by \*SreemadhRaghavendraTheertharu^ is guaranteed to severely put to test even the most articulately well planned Trojan horse of Grecian Era, notwithstanding an orchestrated effort by certain quarters of misled clans of clergy to label recent catastrophic sequence of events due to onset of combined 'anishta punya', inauspicious residual merits, of \*Pahlada, Bahkleeka, VyasaRaja and Raghavendra^! For the very same reason some such clans of clergy even to this day refuse to offer customary practice of 'hastodaka' and also refuse to imbibe sacred 'paadodaka' from any of the sacred ^Brundavanas^ of the Holy Pontiff \*SreemadhRaghavendraTheertharu^, wherever the same may be located!

### **\*Krushna! \*Krushna^!**

Nevertheless, during most trying Times such as these, recollection of thoughts leads one to ponder about the permanent fate of the fabled pilgrim centre of ^^Dwaraka^^ so submerged now under miles of Oceanic waters for five Millenniums, heralding the end of ^Dwapara Yuga^! None other than \*BaghwanVedaVyasa^ even to this day, quite well

ensconced in the auspicious ^Domain of Upper Badari^, served well by His True Disciple, \*VayuJeevottamaAcharyaMadhwaru^, refuses to once again ‘step out’ and journey throughout ^BharathaVarsha^ for the simple reason that such reactivity on His part shall only result in the ringing in of ^SATHYA YUGA^ once again with immediate ending of ^Kali Yuga^, without the need of timely intervention by \*SarvottamaKalki^ in the distant eons from now! Therefore it is a certainty that even as the relentless march of ^Kali Yuga^ progresses unabated, a most notable place of pilgrimage renowned far and wide for upholding fast diminishing facets ^SATHYA and DHARMA^, in spite of housing probably the most auspicious of all ^Granite Gneiss^ upon which none other than \*SarvottamaShreeRamachandra^ is slated to have rested for a full three and half hours during ^^TretaYuga^, shall have to remain embattled with ever increasing diminishing returns! The formidable challenge in the near future is to make considerable headway in a sanctioned manner (paddathi) of sequential ‘appeasement’ of Holy Rivers and ruling \*Celestials^ of the same, by employing a three pronged strategy in line with inherent hierarchy sentient (chetana) patterns of ‘devatataaratamya, gurutaaratamya and nadeetaaratamya’.

(to be continued)

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**THESAURUS FOR PART 1:-**

1. **CHETANA(sic.):** At an elementary level also implies as “sajeeva, jeevanta”(sic.), i.e., wholesomely lively and full of life.
2. **SENTINENT:-** At an elementary level also implies as having the power of perception by the conscious senses.
3. **SEQUENTIAL:** At an elementary level also implies as that which is characterized by regular sequence of parts.
4. **TAARATAMYA:** (sic.): At an elementary level also implies as that which harbors different levels of occurrence of graded hierarchy.

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**REFERENCES FOR PART 1: -**

1. [[BramhaandaPurana]] Holy Chronicle, courtesy \*BaghwanVedaVyasaru^.
2. [[Krushnaamruta Mahaarnava]] from [[Sarva Moola]] Holy Compendium, courtesy \*Vayu Jeevottama Sreeman Madhwacharyaru^.
3. [[SuMadhwaVijayaha]] Holy Biography, courtesy \*NarayanaPandita^.
4. [[TaatparyaChandrika]] Holy Work, courtesy \*VyasaRayaYatigalu^.
5. [[\*NadeeTaaratamyaStotram]] Holy Work, courtesy \*SreemadhRaghavendraTheertharu^.
6. [[saakshee\*HAYAA^syo~trahee]] extempore rendition, courtesy \*SreemadhRaghavendraTheertharu^.
7. [[HayagreevaSulaadi]], [[DurgaSulaadi]] and [[DaasaSaahitya]] compositions, courtesy, \*SulaadiVijayaDasaru^.
8. [[PanchamukheeMarutiStotram]], courtesy \*BhajakaVenkatacharya^ (unconfirmed)

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**mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|**



**\*JAYATHEERTHAA^khyataranirbhaasataam no hrudambare||{San.}**

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{Scripted in the vicinity of Holiest of Holy ^^Mruttika Brundavana^^ of \*Jaya Tirtha Shreepaadaru^, Bharatha Varsha, Bharatha Khanda }

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**{Next:- PART 2:- [[\*NadeeTaaratamyapaddathi^]] – {{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devatataaratamyas, gurutaaratamyas and nadeetaaratamyas as enshrined in the fabled Holy Work [[NadeeTaaratamyastotram]] composed by \*SreemadhRaghavendraTheertharu^}}**

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**\*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

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((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of \*HariVayuguruRaghavendraru^.))

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

**||\*AMALAKAMALAADHAARI SHREEKRUSHNA  
GURU PARABRAMHANE NAMAHA^ ||**

**{ VIRODHINAAMA SAMVATSARA MAARGASHIRAMAASA NIYAAMAKA  
\*SHREE SHREE KESHAVAAYA NAMAHA^ }**

**|||\*MADHWAVALLABHA SARVOTTAMA AMALAKAMALAADHAARI  
SHREEKRUSHNAHA SARVAPAALAKAHA^|||**

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

**[ [ [ \*NADEE TAARATAMYA PADDATHI^ ] ] ]**

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**{{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devatataaratamyas, rishitaaratamyas and nadeetaaratamyas as enshrined in the fabled Holy Work [[NadeeTaaratamyastotram]] composed by \*SreemadhRaghavendraTheertharu^}}**

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**{'Upanyaasa' On 'Run up' towards the Auspicious Occasion of 'Aradana' of \*VibhudendraTheertharu^, Pontifical Reign, 1435 to 1490AD, ^MoolaBrundavana^, ^^Tirunelveli^, 2009}**

aakeralam tathaa~~setumaagangam chaahimaalayam|  
niraakrutaadvitashyivam \*Vibudhendragurum^ bhaje||{San.}  
\*\*\*\*\*

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

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

\*\*\*\*\*

|| Manmanobheestavaradham Sarvaabheesthaphalapratham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

## PART – 2 :-

In remotest echelons of ^^UttaraBadari^^, under the overall auspices of \*BaghwanVedaVyasaru^, none other than \*VayuJeevottamaAcharyaMadhwaru^ has also offered worship to the most sacrosanct of all Icon of \*SarvottamaTrivikrama^, which was later consecrated at ^Sonda^ by the inimitable \*BhaaveeSameeraru^, the ninety eighth \*Ruju^ named \*Latavya^. Ceaseless worshipful eulogy of such a \*SarvottamaTrivikrama^, who effortlessly measured fourteen Worlds in only ^Two epochal footsteps^ is possible only by the likes of \*BhaveeSameeraru^ and no one else. It is stated that after such an awesome consecration of \*SarvottamaTrivikrama^ at ^^Sonda^^, the inimitable \*BhaaveeSameeraru^ performed famed ^Rathautsava^ for eighteen times with utmost grandeur, pomp and glory and gained the supreme benevolence of \*Ra'maTrivikrama^ in an unmatched manner. \*BhaaveeSameeraru^ has outlined in much detail the modalities through which appeasement of \*Celestials^ need to be carried out during the course of performance of seven day festivities conducted in sole favor of \*ShreeBhoosametaTrivikrama^, in the famed Holy Composition of [[ShreeTrivikramasaptaraatotsavaprakaaraha]]. Auspicious tiding from well meaning hierarchy \*Celestials^, \*Ancestors^, \*Sages^, \*Emperors^, all subservient minions of \*SarvottamaMahaVishnu^ are sought for this purpose. The same then ensures a thorough vacation of all manners of obstinate obstacles, vanquishing of enemies and an ultimate crossing of the unsurpassable Ocean of familial life. Thus these seven day festivities characterized by joyous celebrations by one and all is furthered with the sole intention of rendering humblest service at the ^Lotus Feet^ of \*SarvottamaSreemanNarayana^ who is constantly being served by none other than the hierarchy auspicious celestial Goddess \*MahaLakshmiDevi^. Phalanx of hierarchy \*Celestials such as \*Vayu, Rudra, Indra, Agni, Yama, Nirruti, Varuna, Kubera, Chandra, Vishvaksena and Vighneshwara^, also offer their fullest cooperation for any such festivities that are deemed to be conducted in sole favor of \*SarvottamaTrivikrama^.

devoshadevaaha pitaro yogeendraschakravartinaha|  
shreevishnupaarshadaaha sarve~pyaayaantotsavarakshataaha||  
ghnantvantaraayaan paritaha kruntantu paripanthinaha|

santaarayantu karmaabthim santu santoshadaaha sadaa||  
heenataa poorayantvete haanirmaastvatra kaachana|  
gjnaanandamayaha shreemaan shreenaathaha preeyataam prabhuhu||  
saptaraatrotsavaaha sarve saarthakaaha santu santatam|  
trupto~stu laksheeramano~smaakam yushmadanugrahaath||  
indro mahyishvaryadaha syaadasminnutsavakarmani|  
hutam tu suhutam kuryaath saptajihvo hutaashanaha||  
yamo niyamayecchatroon nirrutirhantu raakshasaan|  
varuno vaarayedvighnaan vaayurgjnaanapradostu naha||  
dhanadastu dhanam bhoori dadyaadutsavapoortaye|  
chandraha shaantikaro bhooyaadaahlaadayatu cha prajaaha||  
vidraavayedabhadraani rudro roudraparaakramaha|  
ananto~nantaphaladamimam kuryaanmahotsavam||  
bramhaasarvaanikarmaani samyancheeha karotu naha|  
hare bhavatprasaadena mokshaakhyaphalasiddhaye||  
ankuraaropanam poorvam kinkaryihi kriyate tava|  
chaarshadaaha paantvahoraatramasminnutsarvakarmani||  
vishnoho sarvaani bhootaani rakshantu parito disham|  
vishvakshenascha vighnesho vishvak svasvarganyiryutou||  
nikruntataam chaantaraayam shaanim cha kurutaam sadaa|  
panchotsavaaha panchadineshvatho vishnurathotsavaha||  
pashcaadavabhuruthasnaanam drushprunaam santu tushpaye|  
praagratanamantape kuryaadutsavam shreepatehe sudheehi||  
paschaat simhotsavam kuryaadgachotsavamataha param|  
sheshotsavam tataha kuryaath taarkshyotsavamataha param||  
rathotsavam tataha kuryaadalankrutya janaardanam|  
savottamasya shreebhartuhu sarvotsavashiromaneehi||  
rathotsavo~yam dadyaanno manorathamahotsamama|  
saptaraatrotsavaan yastu bhaktyaa seveta maanavaha||  
saptalokoparistho~sya vishnurhasvagato bhaveth|  
namostu vishnave tubhyam shreyyi chaastu namo namaha||  
namo~stu parivaarebhyo devebhyaha sivamastu naha|  
tuptas\*TRIVIKRAMA^ha \*SARVOTTAMA^ha saptabhirutsavyihi||  
dadyadaayuhu shreyam bhaktim muktim cha bhajataam sataam|  
janaaha sukrutinaha santu mano~stu madhusoodane||  
bhaktrirbhavedbhavo nashyeyuraghuraashayaha|  
poorvaapoorvakramagjnaapyi saptaraatramaharnisham||  
imam stavam yastu patedvaadiraajayateeritam|  
dine dine tasya bhavedaayuhu shreyascha mangalam||  
ahooya devataaha sarvaa mantreanaanena maantrikaha|  
arabhetotsavam vishnorbheritaadanapoorvakam||  
vaachayitvaa svastyayanam storametaddivoukasaam|  
ankuraaropanaath poorvam pateyruharikinkaraaha||{San.}  
\*\*\*\*\*

**The sacred [[Panchamukheemaarutikaraavalambanastotram]] upon committed  
recital steeped with utmost devotion and purposeful bent of mind is guaranteed to**

ordain every aspired for wish along with concurrent onset of blissful happiness and joy. \*PanchamukheeMukhaPrana^ is constantly engaged in unmatched servitude at the ^Lotus Feet^ of \*SarvottamaShreeRamachandra^ and on sole account of such a most prized righteous duty task of all Time is supremely empowered to negate even the most vilest sins of those who are well neigh bogged down by familial lifestyles. \*PanchamukheeMukhyaPrana^ is the ultimate nemesis of all those who constantly pose as an unmovable obstacle. The sacrosanct [[Stotra]] evacuates blinding ignorance and facilitates onset of sublime bliss to the chosen deserving doer of righteous duty task. Sustained invocation of \*PanchamukheeMukhyaPrana^ brought about as ceaseless meditation enables outright dawning of pristine pure Knowledge, similar to effusion of auspicious sandal paste churned out by relentless churning of the grindstone. \*PanchamukheeMukhyaPrana^ is enabled to grant such enviable largesse by none other than \*SarvottamaShreeRamachandra^. This Infinite source of strength is the origin of awesome powers to banish to the netherworld all manners of unrighteous deeds committed wantonly by constant play of five conscious senses of a hardcore individual with most obstinate of all evil mindsets. \*PanchamukheeMukhyaPrana^'s kindest benevolence also functions as a soothing balm to hordes of suffering masses uprooted from calamitous occurrences brought about by onset of unstable vagaries of Nature.

\*ShreeRaama^paadasaraseeruhabhrungaraaja samsaaravaardhipatitoddharanaavataara|  
dusaadhyaaraajyadhanayoshidadabhrabuddhe panchaananesha mama dehi  
karaavalambanam  
apraataaraashretakunaatha niketanaaleesanchaarakrutypatupaadayugasya nityam|  
maanaathasevijanasangamanishkruta no panchaananesha mama dehi karavalambanam  
shadvargavyiri sukhakrud bahudurguhaayaam agjnaanagaadhatimiraatibhayapradaayaam|  
karmaanilena viniveshitadehadhartuhu panchaananesha mama dehi karaavalambanam  
sachaastrasarvaadhiparimajjanashuddhachitaaha  
tvatpaadapadmaparichintanamodasaandraaha|  
pashyanti no vishayadooshithamaanasam maam panchaananesha mama dehi  
karaavalabanam  
panchendriyaarjita mahaakhilapaapakarma shakto na bhoktumiha deenajane dayaalo|  
atyanta dushtamanaso drudhanashtadrushtehe panchaananesha mama dehi  
karaavalambanam|  
ittham shubham \*Bhajakavenkatapanditena^ panchaananasya rachitam khalu  
pancharatnam|  
yaha paapateti satatam patishuddha bhaktyaa santushtameti  
bhagavaankileshtadaayee||{San.}

\*\*\*\*\*  
**'Ankita' Invocation directed towards the ^Lotus Feet^ of \*MADHWAVALLABHA SARVOTTAMA^ \*TIRUMALA VENKATESHWARA^ as composed by the Doyen of [[DaasaSahitya]] Movement, \*Purandara Dasaru^:-**

“dhaniyaa nodideno \*Venkata^na mana dhaniyaa nodideno shikaamani \*TIRUMALA VENKATA^na  
charanandhuga gejje avana pitaambara udije vodyaana ittihana

mereyuva maanikyada vana channa sarahaara padakaa koustubha dharisihana  
korololu vyijayanti dharisihana kiruberala mudrike bhujakeerti vopuvana  
aralu kangala notadavana sululu muluvurulu mosalaa patti naama ittihana  
^SHANKA^ \*CHAKRA\* pididihanaa kyikankanna tolbandhi baakuriavanaa  
shankanuuduva \*SARVOTTAMA^naa bhooviyikunta videndu hastadi torisuvanaa  
kesaaki anna umbuvanaa baddi kaasubidada haage koodihaakuvanaa  
ghosha naadakke volidihanaa

**\*HARE VENKATESHA^\*GOVINDA GOVINDA VENKATARAMANA  
GOVINDA^**

myiyolu soosuva gandha kasturi lepitanaa  
neetaada valli hoddihanaa hora beyte aadi andadinda baruvanaa  
notadi bandhu nintihanaa ee shrusti vodeyaa \*PURANDARA VITTALA^na”{Kan.}  
\*\*\*\*\*

**\*LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke  
GovindaGovinda^**

**\*AnjaneyaVaradaGovindaGovinda^  
\*PrahlaadaRaajaVaradaGovindaGovinda^  
\*BahkleekaRaajaVaradaGovindaGovinda^  
\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^  
\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^  
\*SaptagirivaasaGovindaGovinda^  
\*SeshachalavaasaGovindaGovinda^**

\*\*\*\*\*  
“DeviManchallammanavaraPoornaanugrahaPaatraraadaParamaHamsaPaarivraaj  
ajakaPadavaakhyaPraveenaSarvaTantraSwantraParamaBhagavattottamaSadhVys  
hnavaSiddantaSthaapanaacharyaSreemadhRaghavendraGuruTheerthaShreepad  
angalavaraAagnaanusaaravaagi Horadisalpatta Snaatakottara Upanyaasa  
Maalika”

\*\*\*\*\*  
|saakshee \*HAYAA^syo~tra hee||{San.}

\*\*\*\*\*  
**\*Vishnu^paadaabjasambhootaa ^gangaa^ sarvaadhikaa mataa|  
tato ^godaavaree^ nyoonaa ^krushnavenee^ tato~dhamaa  
svaame^chandraapushkarinyou maanasam cha sarovaram^|  
^krushnavenya^aha samaastaabhyaha ^kaveri cha saraswatee^||  
heene~nyonyasame taabhyaamoonaa cha ^sarayu^ tathaa|  
^Tungabhadra^ samaa tasyaaha ^kalindyo^onaa tato~dhame||  
^narmadaa sindhu^saritou tatsamaa ^bhavanaashinee^|  
tataha ^kumudavatee^ neechaa tato neechaa ^malaapahaa^||  
^taamaraparnee bheemarathee manjulaa cha pinaakinee^|  
pruthak saagaraaminyo nadyo ^bheemarattee^samaaha||  
tato~syaa sarito neechaastataakaascha tato~dhamaaha|  
tato neechaaha ^pushkarinyo^ devakhaataascha tatsamaaha||  
tato vaapyo~dhamaastaabhyaha ^koopaaaha^ sarvaadhamaa mataaha|  
svottamaarghyam pradaatavyamavaraasu na chaanyathaa||  
\*RaghavendraYatinaa^ bramhaandaakhyapuraanagaha|**

ittyuddhrutaha saarabhaago ^nadee^neechocchasoochakaha||{San.}

\*\*\*\*\*

||\*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

||\*SreemadhRaghavendraTheerthaGurubhyoNamhaHarihiOm^||

\*\*\*\*\*

The True essence of the Eternal [[Vedas]] have been perfectly mirrored in the equally famed tenets of ^TatvaVaada^ propounded by \*VayuJeevottamaAcharyaMadhwaru^ such as ||\*HariSarvottama^ \*VayuJeevottama^||, the intrinsic Truth in the definitive existence of the Universe in real time, space and dimension with unchangeable manifest five most essential of all differences constantly at contra existence with one another. The famed ||Panchabedha||, five in number is listed as → Difference between ‘jeeva and Eesha’ ; Difference between ‘jada/ insentient and Eesha’ ; Difference between ‘jeeva and jeeva’ ; Difference between ‘jeeva and jada/insentient’ and Difference between ‘jada/insentient and jada/insentient’. Pursuance of such eternal tenets of ^TatvaVaada^ School of Thought initiated by none other than \*VayuJeevottamaAcharyaMadhwaru^ is tantamount to automatic pursuance of the very core essence of the famed [[BramhaSutra]] composed by \*BaghwanVedaVyasaru^. With a purposeful intention of ensnaring one tiny glimpse of such an enormous Truth entity, the Holy Pontiff \*SreemadhRaghavendraTheertharu^ has composed the important [[NadeeTaaratamyaStotram]] in right earnest. Repeated rendition of [[NadeeTaaratamyaStotram]] during auspicious predawn by a righteous doer of duty task guarantees eradication of all manners of mitigating sins. The eternal tenets of ^TatvaVaada^ of \*VayuJeevottamaAcharyaMadhwaru^, happens to be at the very forefront with an enormous unbridgeable gap separating all other ‘also ran’ Schools of Thought’. Amongst other tenets, ^TatvaVaada^ aims to highlight the presence of three fold existence of intrinsic nature characteristically unique to all permanently dependent ‘jeeva’ that is – **“muktiyogya, nityasamsaari and tamoyogya”**, thereby vindicating the famed Theory of hierarchy gradation of souls with clinching evidence. Amongst the first category of dependent ‘muktiyogya’, individuals who qualify for the same are → hierarchy \*Celestials^, \*Rishi^, righteous \*Ancestors^, valiant \*Emperors^ and righteous chosen \*Clergy^, each with characteristically varying degree of permanent dependence. At this juncture, it is most vital to first comprehend the magnitude of the extent of nature of the dependent ‘muktiyogya jeeva’, the abstract World and the ultimate supremely independent sovereign ‘Eesha’ entity. Without any iota of doubt it is inferred that such a supremely independent sovereign entity of ‘Eesha’ is the sole causative of ‘creation-sustenance-destruction’. Having agreed upon such an irrefutable factuality it may be further deduced that only such a supremely independent sovereign ‘Eesha’ entity is capable of exhibiting a plethora of qualitative ‘isms’ termed Universally as an expletive adjective of ‘guna’. On the other hand, for example water in liquid state of existence, occurring at the other forsaken end of the spectrum cannot think, plan or act independently at any given point of time. However, the enormous challenge for this particular Paper seriatim titled, [[[\*NadeeTaaratamyaPaddathi^]]] – **{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}**, is to bring in to the ‘family fold’ albeit

‘temporarily’ even such exemplar waters occurring in liquid state of existence, which by characteristic nature tends to display a ‘as is where is basis’ condition of permanent inertia typical to a ‘jada’/insentient. Such an impossible enormity is somewhat similar to the most awesome of all terrifying Incarnation of the Supremely independent Sovereign ‘Eesha’ entity of \*SARVOTTAMAUGHRANARASIMHA^ bursting forth from within the innards of a ‘jada’/insentient inanimate and lifeless stone pillar, coaxed out into the open as it were in stupendous glory coupled with Infinite show of strength, heeding to the sustained plea of the young lad \*Muktiyogya BakthaPrahlada^ aided and abetted by the wretchedly nefarious designs of the evil demon ‘tamoyogya’ h i r a n y a k a s h i p u. No prizes awarded here for correctly guessing the fatal outcome of ‘tamoyogya’ h i r a n y a k a s h i p u who had doubted the Universal Omnipresence existence of such a Supremely Independent Sovereign ‘Eesha’ entity of \*SarvottamaShreeHari^!

Harking back to the present scenario, any ‘temporary’ change of intrinsic nature exhibited by dependent ‘jada/sentient’ that is in stark contrast to such a permanent designated state of existence that is till now changeable only by externally applied force needs soundest proof, so much so that the same ‘must and should’ occur due to the induced handiwork of a supremely independent sovereign entity of ‘Eesha’ alone. Thus in a nutshell all such bandied qualitative ‘isms’ that go into to validating proof formulation of a supremely independent sovereign entity of ‘Eesha’ shall enable one to agree with utmost conviction that the existence of Universal Omniscience ‘Independent Entity of Godhead’ is directly responsible for all vigorous acts of ‘creation-sustenance-destruction’, every now and then. Such activism on the part of a supremely independent sovereign ‘Eesha’ entity is somewhat similar to the professional activity of a potter creating an earthen pot, where it is taken for granted that the potter in question ought to have complete prior know how about each and every constituent raw material essential for preparation of an earthen pot in the first place and the modes of transforming the same into a saleable commodity. Similar arguments can also be fronted with logical proof in favor of sustenance and destruction, also, once again a certainty handiwork of the supremely independent sovereign entity of ‘Eesha’. Desire to create an object is culminated with much meticulous planning and execution whilst on the other hand non living abstract dependent inanimate entities such as ‘jada’/insentient cannot recreate, sustain or self destruct all on their own. On the contrary such ‘jada’/insentient objects compulsorily require a perennially dependent ‘muktiyogyajeeva’ or better still ‘A’ supremely independent sovereign external ‘Eesha’ entity to infuse any reasonable change in their inertial state of existence and breathe ‘temporary’ air of sentient ‘chetana’ into them.

**\*Haripriye bhaktanute ^ShreeTulasi^ Harivallabhe^||{San.}**

Sanctioned mode of performance of ritual worship of \*SarvottamaSreemanNarayana^ necessitates compulsory offerings of sacred ^ShreeTulasi^ at His ^Lotus Feet^. After invocation of such a latent sentient ‘chetana’ of ^ShreeTulasi^, waters drawn from every Holy Rivers of the land as delineated hierarchy wise sequentially in the [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^ may be poured onto the sacred shrubs.

Omnipresence of all Holy Rivers are guaranteed in the ‘face’ of ^ShreeTulasi^ ; whilst Omnipresence of all hierarchy ‘muktiyogya’ \*Celestials^ is guaranteed in the ‘midst’ of ^ShreeTulasi^ ; whilst Omnipresence of eternal Vedas is guaranteed in the upper region of ^ShreeTulasi^. So much is the power enshrined in the sentient ‘chetana’ of ^ShreeTulasi^ is that mere sighting of this sacred shrub shall eradicate all sins, upon coming into contact physical body is rendered pure instantaneously, upon offering of salutations to the sacred shrub all forms of diseases are cured and pouring waters over the same is tantamount to appeasement of sentient ‘chetana’ present in the Holy ^River Yamuna^ lorded over by none other than ‘kalingamardana’ \*SarvottamaShreeKrushna^.

At the outset it is reiterated with wholesome clarity of purpose that:-

(a) none other than the supremely independent sovereign ‘Esha’ entity of \***SarvottamaSreemanNarayana**^ is the topmost hierarchy celestial amongst all others in the gamut of “**devataaratamya**” (see **Part 2**) and

(b) none other than \***BaghwanVedaVyasa**^, the direct Incarnation of \*SarvottamaSreemanNarayana^, son of ‘muktiyogya’ \*RishiParashara^ and ‘muktiyogya’ \*Rishipatni Satyavati^, is the topmost hierarchy \*Rishi^ amongst all in the gamut of “**rishitaaratamya**” (see **Part 3**) and last but not the least

(c) the very awesome auspicious title of \***SREEMAN NARAYANA**^, occurring as a Supremely Independent Sovereign ‘Esha’ entity in the gamut of “**nadeetaaratamya**” (see **Part 4**) is Infinitely more auspicious hierarchy wise than even the Holiest of Holy Waters of ^River Ganga^ at its very source.

Due to this most unchangeable factuality, the famed Holy composition [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^, an effort towards streamlining of the intrinsic characterization of all sentient ‘chetana’ of Holy Rivers, commences with the superlative synonym of \***SARVOTTAMA MAHAVISHNU**^ as occurring in ||\***Vishnupaada**^||.

Before emplaning any further in this proposed sequential examination of the **FIRST and FOREMOST** hierarchy sentient ‘chetana’ pattern of “**devataaratamya**” in a sanctioned manner, ‘paddathi’, as present in the Holy Composition of [[NadeetaaratamyaStotram]] of the Holy Pontiff \*SreemadhRaghavendraTheertharu^, it is beneficially recommended to reminisce about that particular Time Epoch when one particular renowned ‘fable’ began in right earnest. Once the hierarchy ‘muktiyogya’ \*RishiNarada^ during His numerous sojourns to famous pilgrim centers of \*SarvottamaMahaVishnu^ sights an enormous turtle wallowing in utter abandon in broad daylight unmindful of surrounding dangers in the Holy ^River Ganga^ and offers due salutations to the same. Taken aback by such unwarranted attention heaped by \*Rishi Narada^, the enormous turtle promptly replies that the sentient ‘chetana’ of Holy ^River Ganga^ who has offered safe refuge in Her midst is much more sacrosanct and worthier of salutation. Thereupon, \*RishiNarada^ offers His salutations to the Holy ^River Ganga^ who in turn promptly replies that the ‘muktiyogya’ \*Celestial Varuna^ is still



more qualified and sacrosanct than Herself to receive such accolades. Further \*Rishi Narada^ accosts the \*Celestial Varuna^ to convey His salutations and is surprised when \*Celestial Varuna^ replies that 'muktiyogya' Goddess \*Umadevi^ is still more sacrosanct and worthy of appeasement than Himself. Thereafter \*RishiNarada^ offers His salutations to Goddess \*Umadevi^ who in turn retorts back by advising that Holy mountain ranges harboring permanent Omnipresence of 'muktiyogya' Celestials such as \*Rudra-Sesha-Garuda^ are much more sacrosanct and worthier of appeasement at all times than Her own self. Following such timely advise, \*RishiNarada^ offers His salutation to the triumvirate of \*Rudra-Sesha-Garuda^ who refuse to accept the same and further clarify that none other than the hierarchy 'muktiyogya' \*Celestials PradanaVayu and ChaturmukhaBramha^ are miles ahead of all of them combined in terms of sacrosanct and worthy qualities. \*RishiNarada^ arrives at the abode of \*ChaturmukhaBramha^ and offers His salutations and is further advised by \*ChaturmukhaBramha^ that none other than 'NITYAMUKTALU' \*Goddess MahalakshmiDevi^, the sole ruling \*Celestial^ of eternal Vedas, is Infinitely more sacrosanct and worthier than Himself in all respects. \*ChaturmukhaBramha^ also extols the Infinite auspiciousness of such a Goddess \*MahalakshmiDevi^ enjoying a most enviable tag of unreachable hierarchy since She is constantly in close proximity always engaged in eternal servitude directed towards the ^Lotus Feet^ of none other than \*SarovaramSreemanNarayana^, the topmost supremely independent sovereign entity of 'Eesha', the ultimate grantor of hierarchy grade wise 'mukti' choice liberation to the truly deserving lot of 'muktiyogya jeeva', possessing the most Infinite, unreachable, unattainable, unchangeable sacrosanct qualitative 'isms' for all Time to come.

**Harihi Om|| hiranyavarnaam harineem suvarnarajatasrajaam chandraam hiranmayeem lakshmeem jaatavedo ma aavaha|| taam ma aavaha jaatavedo lakshmeemanapagaamineem| yasyaam hiranyam vindeyam gaamashvam purushaanaham|| ashvaporvaam rathamadhyam hastinaada prabodhineem| shreeyam devee mupahvaye shreermaadevee jushaataam|| kaam soosmitaam hiranya praakaaraamaardraam jvalanteem truptaam tarpayanteem| padmestitaam padmavarnaam taami hophvaye shreeyam|| chandraam prabhaasaam yashasaajvalanteem shreeyam loka devajushtaamudaaraam| taam padmineemeem sharanamaham prapadye~lakshmeermenashyataam tvaam vruneey|| aadityavarnetapasas~dhijaato vanaspatistava vruksho~tha bilvaha| tasya phalaani tapasaa nudantu| maayaantaraayaascha baahyaa alakshmeehi|| upyitu maam devasakhaha keertischa maninaa saha| praadurbhooto~smi raashtre~smin keertimrudhim dadaatu mey|| kshutpipaasaamalaam jyeshtaam alakshmeem naashayaamyaham|| abhootimasamruddhim cha sarvaam nirnuda mey gruhaat|| gandhadvaaraam duraadhrshaam nityapushtaam kareeshineem| eeshwareem sarvabhootaanaam taamihopahvaye shreeyam|| manasaha kaamamaakootim vaachaha satyamasheemahi| pashoonaam roopamannasya mayi shreehi shrayataam yashaha|| kardamena prajaabhootaa mayi sambhava kardama| shreeyam vaasaya mey kule maataram padmamaalineem|| aapaha srujantu snigdhaani chikleeta vasa mey gruhe| ni cha deveem maataram shriyam vaasaya mey kuley| aardraam pushkarneem pushtim pingalaam padmamaalineem| chandraam hiranmayeem lakshmeem jaatavedo ma aavaha|| aardraam yaha karineem yashtim suvarnaam**

hemamaalineem| sooryaam hiranmayeem lakshmeem jatavedo ma aavaha|| taam  
 ma aavaha jaatavedo laksheemanapagaamineem| yasyaam hiranyam prabhootam  
 gaavo daasyo~shvaan vindeyam purushanaham|| yaha shuchihi prayato bhootvaa  
 juhuyaadaajya manvaham| shreeyaha panchadarshatam cha shreekaamaha  
 satatam japet|| padmaanane padmaooru padmaakshee padmasambhave| tvaam  
 maam bhajasva padmaaksheeyena soukhyam labhamyaham|| ashvadaayee cha  
 godaayi dhanadaayee mahaadhane| dhanam mey jushataam devi sarvaan  
 kaamaascha dehi mey|| padmaasane padminee padmahaste padmapriye  
 padmadalaayataakshi| vishwapriye vishnumano~nukoole tvatpaadapadma  
 mayeesannidhatsva|| putra poutra dhanam dhaanyam hastyashvaadiahaveratham|  
 prajaanaam bhvasi maataa aayushmantam karotu maam|| dhanamagnirdhanam  
 vaayurdhanam sooryodhanam vasuhu| dhanamindro bruhaspatirvarunam  
 dhanamashnute|| vynateya somam piba somam pibatu vrutrahaha| somam dhanasya  
 somino mahyam dadaatu sominaha|| na krodho na cha maatsaryam na lobho  
 naashubhaamatih| bhavanti krutapunyaanaam bhaktaanaam shreesooktam  
 japetsadaa|| sarasijanilaye sarojahaste dhavalataraam shukagandhamaalya shobey|  
 bhagavati harivallabhe manogjnetribhuvanabhootikari praseedamahyama||  
 vishnupatneem kshamaam deveem maadhavem maadhavpriyam| laksheem  
 priyasaskheem                      deveem                      namaamyachyutavallabhaam||  
 mahaalakshmyaayichavedmahe vishnupatnyicha dheemahe| tanno lakshmeem  
 prachodayaat| shreevarchasyamaayaushyamaarogya maavidhaatpavamaanam  
 maheeyate| dhanam dhaanyam pashum bahuputralaabham shatasamvathsaram  
 deerghamaayuhu|| varshantu te vibhaavaridivo abhrasya vidyutaha| rohantu  
 sarvabeejaanyava bramhadvisho jahi|| runarogaadi daaridrya paapa  
 kshudapamrutyavaha| bhaya shoka maanastaapaanashyant mama sarvadaa||  
 chandraabhaam lakshmeeshaanaam sooryabhaam shreeyameeshvareem| chandra  
 sooryaagni sankashaam shreeMahaalakshmeem upasmahe|| yaa saa  
 padmaasanasthaa                      vipula                      katitatee                      padmapatraayataakshee|  
 gambheeraarvatanaabhihi stanabharanamitaa shubhra vastrottareeyaa|  
 lakshmeerdivyairgajendryirmaniganakhachityisnaapitaa hemakumbhyihi| nityam  
 saa padmahastaavasatu mama gruhesarvamaangalyayuktaa|| lakshmeem  
 ksheerasamudraraajatanayaam shreeRangadhaameshvareem| daaseebhoota  
 samasta devavanitaam lokyika deepaankuraam| shreemanmanda  
 kataakshalabdhavibhava bramhendra gangaadharaam| tvaam tryilokya  
 kutumbineem                      sarasijaam                      vande                      mukundapriyaam||  
 sidhalakshmeermokshalakshmeerjayalakshmeehisarasvatee|  
 shreeLakshmeervaralakshmeescha prasannaamama sarvadaa|| varaankushou  
 paashamabheeti                      mudraam                      karyirvahanteem                      kamalaasanasthaam|  
 baalaarkakotipratibhaam trinetraam bhaje~hamaadyaam jagadeeshvareemtaam||  
 sarvamangala maangalyey shive sarvaarthasaadhake sharanye trayambake devi  
 naarayanee Namostute|| {San.}

Particularly chosen sacrosanct [[Mantra]], useful in invocation of the sacred synonym of the supremely independent sovereign 'Eesha' entity of 'Bramhan' soaks through any dependent 'jada'/insentient object further enlivening the same 'temporarily' with instantaneous effects. In this context ^Great Rivers^ such as ^River Saraswati^ (the long

lost ^River^ for example), and other Holy Rivers coursing through the length and breadth of the subcontinent also qualify to be characterized as being dependent 'jada'/insentient and at some special times qualifying as sentient 'chetana' with concurrent Omniscience of one particular 'muktiyogya' \*Rishi^ acting as the ruling \*Celestial^. Proper propitiation 'paddathi' of 'muktiyogya' \*Celestials^ such as \*Agni and Durga^ with appeasement offering of amorous 'soma' that begets 'ananda' is very much in demand by 'muktiyogya' \*Celestials^. Upon being appeased in such a manner the very same supremely independent sovereign entity of 'Eesha' shall enable eradication of all obstacles similar to rescuing hapless passengers stuck midway in torrential waters marooned in a boat facing imminent danger of being washed away in flash floods. It is vital to understand that commonly occurring terminology of 'agni' often quoted in the most primordial of all eternal [[Vedas]] does not merely signify only an ordinary dependent 'jada'/insentient 'fire' by any means, but rather the same is an Omnipotent most powerful sentient 'chetana' worthy of every possible measure of respect, termed as the veritable ^Flame of Vedas^, signifying an Universal powerhouse coveted by all in order to attain wholesomeness. Thus such a ruling 'muktiyogya' Celestial \*Agni^, in tandem with a 'muktiyogya' \*Rishi^ in tow, shall help to invoke temporary occurrence of the supremely independent sovereign entity of 'Eesha' even within dependent 'jada'/insentient with unforeseen benefits. Such temporary enablement by 'muktiyogya' \*Celestial Agni^ in a dependent 'jada'/insentient object, of course with the prior deemed will of the supremely independent sovereign entity of 'Eesha' is much similar to the manner in which a doting guardian is always at the beck and call of his/her ward. For this very same reason the 'muktiyogya' \*Celestial Agni^ is much sought after, particularly by perennially dependent 'muktiyogyajeeva' who forever hope to occasionally hitchhike onto the sentient 'chetana' bandwagon. Further in the same context, the 'muktiyogya' \*Celestial Devendra^ is considered as being the sly sentinel spawning bright intellect amongst dependent 'muktiyogyajeeva' promoting them into higher and higher levels of hierarchy 'taaratamya' state of existence. During the famed battle amongst 'muktiyogya' \*Celestial Devendra^ and 'tamoyogya' 'v r u t a', symbolizing an eternal power struggle between two differing contra forces, one representing the best of the best, whilst the other representing the worst of the worst that is harbored constantly within, the latter is vanquished thoroughly. Thus, when waters in liquid form of occurrence categorized as a dependent 'jada'/insentient is relegated to the background as it is then there seems to be nothing much to write home about regarding the permanent state of inertia. However the whole equation changes most dramatically and diabolically when such waters are temporarily transformed into the state of a sentient 'chetana' as per the supremely independent sovereign will of 'Eesha' entity. Then, this very same waters then acts as a most accommodating medium for temporary empowerment using the good offices of that particular select sentient 'chetana' called into play, be it either a 'muktiyogya' \*Rishi^ or a 'muktiyogya' \*Celestial^ or both! Thus waters in tandem with amorous 'soma' also categorized as 'jada'/insentient as described above are most convenient and handy in unleashing pent up forces spawned by 'muktiyogya' \*Rishi^ or a 'muktiyogya' \*Celestial^ as the case may be, kept in abeyance by the wrath of 'tamoguna' 'v r u t a', till then passing off for a mere harmless inanimate dependent inertial 'jada'/insentient.

Inference of the important ritual of ‘vishvedeva’ performed with concurrent ambience of a ruling ‘muktiyogya’ \*Rishi^, is offered to all hierarchy ‘muktiyogya’ \*Celestials^ in sequential order of occurrence of set terms of ‘taaratamya’. Proper conduct of the same enlivens receivable quotients of bliss, most vital amongst them being ‘dawn of true Knowledge’ experienced by dependent ‘muktiyogyajeeva’ as doled out every now and then by a ruling ‘muktiyogya’ \*Celestial^, with prior permission of the supremely independent entity of ‘Eesha’ alongside concurrent invocation of their individual powers in sequential hierarchy. Proper sanctioned appeasement of this supremely independent entity of ‘Eesha’ vitally responsible for onset of sublime bliss, termed as ‘madhu or ananda’. For the time being, however the medium of ‘vishvedeva’ courses ahead with supportive benefaction of an ordained ‘muktiyogya’ \*Rishi^ resulting in comfortable rejuvenation and continued stability so vital for setting in of semblance of stability for a dependent ‘muktiyogyajeeva’ and ‘jada’/insentient occurrence. It goes without mention that eternal seekers of Supreme Truth, always a ‘muktiyogyajeeva’ are most favored and chosen and thus constantly invoke the most absolutely vital sentient ‘chetana’ of “Pranavayu”. Harmonious play of forces, natural and unnatural, akin to flooding of waters, transformation of day into night and change of seasons are all interlinked into such an invocation of hierarchy sentient ‘chetana’ of “Pranavayu”. This inference stands out as a cut above the rest since the same is the sole medium of ordainment of the ‘Supreme Truth’, the sacrosanct [[Gayatree Mantra]], an Eulogy of the supremely independent entity of ‘Eesha’ with concurrent ensemble of a hierarchy ‘muktiyogya’\*Rishi^. The same is also applicable in a sequential hierarchy manner for each and every sentient ‘chetana’, with a long list of so called who’s who in the mid level ‘muktiyogya’ \*Celestial^ pecking order, led by phalanxes of \*Indra, Varuna, Bruhaspati, Poosha, Savita, Soma, Mitra and Varuna^, chosen specifically for this particular ‘Paper seriatim’ titled as [[[\*NadeeTaaratamyaPaddathi^]]] – **{{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}}**.

Such a purposeful outsourcing of performance of daily mode of worship is sanctioned in the sacred [[Upanishads]] and comes to play during special prominent events like ordainment into ^Holy Madhwa Pontificates^. Thus the Supreme Truth pertaining to the supremely independent sovereign entity of ‘Eesha’ preordained within the same sacrosanct [[Gayatree Mantra]] enables a ‘muktiyogyajeeva’ to be able to slowly but surely comprehend the awesome immensity of this most powerful of all [[Mantras]], which is nothing but the superlative Eulogy of none other than \*SarvottamaShreemanNarayana^, the topmost \*Celestial^, the hands down winner claiming the coveted prize of the supremely independent sovereign entity of ‘Eesha’. The same is also seconded by the likes of ‘muktiyogya’ \*Rishi Medatithi^ who orates the manner of the origin of the entire Cosmos and yonder as being all but one most insignificant pledge on the part of such a supremely independent sovereign entity of ‘Eesha’. Thus the very auspicious and most significant of all footprints of such a \*SarvottamaShreemanNarayana^ is discernible amongst all other categories of permanently dependent ‘muktiyogyajeeva’ and ‘jada’/insentient occurrences. On the

contrary without such a pointed pledge, \*ShreeHarisankalpa^, the entire Cosmos and yonder is sure to be immersed in darkened plaque of → tAt (sic) at best, or at worst tend to vanish into nonexistent spoofed nothingness. Therefore only the presence of \*ShreeHarisankalpa^, symbolized by the temporarily invoked sentient 'chetana' entity of → 'pranashakti', is the sole mode of recharging dependent 'muktiyogyajeeva' and 'jada'/insentient category who/which otherwise tend to wallow permanently in utter drabness filled with unchangeable state of inertia. .

The primordial supremely independent sovereign entity of 'Eesha', also known as 'purusha' → implies as one who is 'tejomayi', most pure in qualitative 'isms' and whose deed is most pure, this celestial force is a cosmic entity and inculcates everything that is cosmic in occurrence and this is just one tip of the enormity of which an overwhelming majority is unknown. Such an inference of the Infinite glory of this supremely independent sovereign entity of 'Eesha' symbolizing none other than \*SarvottamaShreenamNarayana^ is invoked by performances of sanctioned rituals as the case may warrant. With such a radical thought process now in place, the most elusive of all Supreme Knowledge, 'gjnaana' is recognized as a force to content with at all Times abetted by a ruling 'muktiyogya'\*Rishi^. It is another matter that such qualitative 'gjnaana' sometimes is categorized as being 'jada'/insentient and at other times as being sentient 'chetana'! Such an entity of 'gjnaana', of course, is known to occur only in 'muktiyogya aparokshagjnaani' of the highest order, a most aspired for and most prized possession as far as a 'muktiyogyajeeva' is considered. The famed Holy Composition of [[PurushaSookta]] occupies a most envied slot in the firmament of [[Vedic literature]], probably only next to the equally famed [[GayatreeMantra]]. To delve into the same a little bit more, it is stated that further segmentation of the primordial ||OM||{San.} consisting of '**akaara, ukaara and makaara**' is extrapolated as the famed → ||**bhoohu bhuvaha svahaha**||{San.}. Further extrapolation of the same is nothing but the three staged [[Gayatree Mantra]] and further extrapolation of this famed [[Gayatree Mantra]] is nothing but the classic [[PurushaSookta]], once again occurring in three compartments. Magically, infinite extrapolation of this [[PurushaSookta]] leads towards the classical firmament of Three [[Vedas]]. It is apt to announce at this stage that none other than the hierarchy 'muktiyogya' \*Celestial ChaturmukhaBramha^ 'had' put forth His sustained plea at the ^Lotus Feet^ of the Supremely Independent sovereign 'Eesha' entity of \*SarvottamaSreemanNarayana^ just prior to the Epochal Incarnation as \*SarvottamaShreeKrushna^, using the hallowed verses of the most sacrosanct of all [[PurushaSookta]]. In short each of the three segmental bifurcation of the [[PurushaSookta]] denotes one distinctive occurrence of the 'primordial being' with respect to 'mahatatva', 'bramhaanda' and Universal Omnipresence Another unique feature that is attributable to the [[PurushaSookta]] is its repeated occurrence in all the Four eternal [[Vedas]]. Primarily, the [[PurushaSookta]] is employed during sixteen varied worship of \*SarvottamaShreemanNarayana^, steeped in grandeur, involving 'sustained invitation'- 'offering of seat'- 'washing of Lotus Feet'- 'offering of sacred water'- 'performance of achamana'- 'performance of ritual bath'- 'offering of new set of clothes'- 'offering of sacred thread'- 'offering of purified paste as soothing balm'- 'offering of flowers'- 'offering of incense'- 'offering of sacred flame'- 'offering of sanctified items'- 'offering of salutation'- 'offering of circumambulation' and 'offering of charity'. Another

most vital use of the sacrosanct [[PurushaSookta]] from the point of view of this Paper seriatim titled [[[\*NadeeTaaratamyaPaddathi^]]] – {{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}}, is the act of compulsory atonement that needs to be carried out due to occurrence of willful or inadvertent shortcoming whilst discharge of duties of action of both present and past deeds. The sacrosanct [[PurushaSookta]] is also employed during performance of meditation, performance of worship of \*SarvottamaMahaVishnu^, during pursuance of qualitative hierarchy liberation, during willful taming of sacred flame, pursuing auspicious progeny, pursuance of wholesome beneficial tidings, pursuance of wholesome bodily health and in order to evade untimely demise. Notations of [[PurushaSookta]] exclaim the wonderfully amazing existence of the primordial entity termed as supremely independent sovereign ‘Eesha’ who is the sole cause of the entire act of Creation. The [[PurushaSookta]] also evacuates all doubts about the manner in which such an act of Creation is brought about by the primordial entity of supremely independent sovereign ‘Eesha’ without even donning a ‘physically visible body form’ at all! The Supreme Truth that such a primordial entity of supremely independent sovereign ‘Eesha’ does not necessarily have to possess a ‘physically visible body form’ is also highlighted with much gusto and one hundred percent certainty in the [[PurushaSookta]]. The [[PurushaSookata]] contains narration of the manner in which other hierarchy ‘muktiyogya’ \*Celestials^ go about in pursuing hierarchy liberation by ceaselessly pursuing such a primordial supremely independent sovereign ‘Eesha’ entity of \*SarvottamaShreemanNaraayana^.

**Om tachCA MyoraavRI Niimahe gaatuM ya gjnaaya gaatuM yagjnapatayee  
daivii ssvaa stira stu naH sva stirmaanu sheebyaH uurdhvaM ji gaatu bheesha jam  
shanno astu dvi pade sham chatu shhpade**

**Om shaanti shshaanti shshaanti H.||**

**Om shasra shiirshaa puru shaH saha sraa kshaH sa hasra paat.  
sa bhumim.m vi shvatto vRitvaa atya tishh Taddashha Ngu lam.**

**Puru sha e vedam sarvam yadhbhuu tam yachcha bhavyam  
u taam Ri ta tva syeshhaa naH ya danne naati roha ti  
e taavaa nasya mahimaa atoijaayaam scha puurushhaH.**

**Paado asya visvha bhuutaani tri paada syaa mRitam divi.||**

**Tri’paaduurdhva udai’tpuru’shhaH.paado.’asye’haa.abha’vaa’tpunaH  
tato’vishva’Nyva’kraamat.saa’sha’naa’na’sha’ne a’bhi.**

**tasmaa’dvi’raaDa’jaayata.vi’raajo’adhi’puuru’shhaH.**

**yatpuru’ssheNa ha’vishhaa’.de’vaa’ya.jnamata’nvata.**

**va’sa’nto’a’syaasii’daajyam’.grii’shhma.I’dhmasharaddha.viH**

**sa’ptaasyaa’sanpari’dhaya’ H.triH sa’pta sa’midha’H.kRi’taa.H.**

**de’vaa yadya’jna.m ta’nvaa’naaH.aba’dhnanpu’rushaa.m pa’shum.**

**ta.m’ya’jna.mba’rhisii.praukshhan.puru’shha.m jaa’tama’gra’taH.**

**tena.’de’vaa aya janta.Saa’dhyaa Rishha’yascha’ye.**

**tasmaa’dya’jnaatasa’rva.huta’H.sambhRi’ta.m pRishhada’jyam.**

**Pa’shuum staam shcha kre vaaya’vyaan’.aa.’ra’Nyaangraa’myaashcha’ye.**

**tasmaa'dya jnaasta'rva hutaH.Richa'H samaa'ni jajnire.  
chhandaa m'si jajnire'tasmaat.Yaju'stasmaa'dajaayataa  
tasmaa'dashvaa'ajaayanta.Ye ke cho'bha'yaada'taH.**

**Aum.saha navavatu saha nau bhunaktu saha viryan. Karavaavahai**

**Tejasvinaavadhii tamastu maa vidvishaavahai**

**Aum shaantiH shaantiH shaantiH|| {San.}**

For the record, auspicious merits arising out of each narrated 'Part' of 'devatataaratamya, 'rishitaaratamya' and 'nadeetaaratamya' of this current Paper Seriatim [[NadeeTaaratamyaPaddathi]] are carefully 'decanted' for future performance of much needed rejuvenating 'mahabhisheka' of the ^^MoolaBrundavana^^ of the 'muktियोग्या' Holy Pontiff \*SreemadhRaghavendraTheertharu^, to last for another "Four Centuries" at least, as per the Supreme Deemed will of \*SarvottamaShreemanNarayana^ and \*VayuJeevottamaMukhyaPrana^! Bundles of freshly plucked ^^ShreeTulasi^^ await to be offered to the "Seven Hundred" most holy \*LakshmiNarayana Shaalagrama^ present in the ^^MoolaBrundavana^^ of the 'muktियोग्या' Holy Pontiff \*SreemadhRaghavendraTheertharu^. Huge conch shells with silver sheets riveted over cone shaped edges glisten brightly as they catch the first rays of rising sunlight, awaiting to funnel holy waters rapidly over the guaranteed Omnipresence of supremely independent sovereign "Eesha" entity of \*SarvottamaKeshava^ within scores of 'Shaalagrama shilas' present in the ^^MoolaBrundavana^^ of the 'muktियोग्या' Holy Pontiff \*SreemadhRaghavendraTheertharu^. Sacred waters drawn from every known ^Holy River^ collected in gigantic silver vessels await their turn patiently in order to cascade down from the Icon of \*SarvottamaLakshmiNarasimha^ placed atop the ^^MoolaBrundavana^^ of the 'muktियोग्या' Holy Pontiff \*SreemadhRaghavendraTheertharu^. Ultra orthodox scholars of the highest repute clear their constricted throats for the time being, in much anticipation for rendering sacrosanct [[Suprabhaata]], [[PurushaSookta]], [[HariVayuStuti]], [[Guru Gunasthavana]], [[ShreeRaghavendraStotra]], [[Punyaavachana]] and [[ShreeRaghavendraMangalaashtaka]].

**\*HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^**

**\*VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^**

**(to be continued)**

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**THESAURUS FOR PART 2:-**

- 1. CHETANA(sic.):** At an elementary level also implies as "sajeeva, jeevanta"(sic.), i.e., wholesomely lively and full of life.
- 2. INSENTIENT:-** At an elementary level also implies as inanimate without sensation or feeling.
- 3. SENTIENT:-** At an elementary level also implies as having the power of perception by the conscious senses.
- 4. SEQUENTIAL:** At an elementary level also implies as that which is characterized by regular sequence of parts.

5. **TAARATAMYA:** (sic.): At an elementary level also implies as that which harbors different levels of occurrence of graded hierarchy.

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**REFERENCES FOR PART 2: -**

9. [[VishnuTatvaNirayaha]] form the [[SarvaMoola]] Holy Compendium, courtesy \*VayuJeevottamaAcharyaMadhwaru^.
10. [[ShreemadhBaghavathaTaaparyaNirayaha]] from the [[SarvaMoola]] Holy Compendium, courtesy \*VayuJeevottamaAcharyaMadhwaru^.
11. [[TaaparyaChandrika]] Holy Work, courtesy \*VyaasaRajaYatigalu^.
12. [[ShreeTrivikramasaptaraatrotsavaprakaaraha]] Holy work, courtesy \*BhaaveeSameeraru^.
13. [[\*NadeeTaaratamyaStotram]] Holy Work, courtesy \*SreemadhRaghavendraTheertharu^.
14. [[saakshee\*HAYAA^syo~trahee]] extempore rendition, courtesy \*SreemadhRaghavendraTheertharu^.
15. [[PanchamukheeMarutiKaraavalambanaStotram]], courtesy \*BhajakaVenkatachar^.
16. [[DasaSaahitya]] courtesy \*PurandaraDasaru^.

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**mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|**

**\*JAYATHEERTHAA^khyataranirbhaasataam no hrudambare|{San.}**

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{ {Scripted in the vicinity of Holiest of Holy ^^Mruttika Brundavana^^ of \*Jaya Tirtha Shreepaadaru^, Bharatha Varsha, Bharatha Khanda} }

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**{Next:- PART 3:- [[\*NadeeTaaratamyaPaddathi^]]} – {A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}**

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**\*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

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((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of \*HariVayuGuruRaghavendraru^.))

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

**||\*AMALAKAMALAADHAARI SHREEKRUSHNA  
GURU PARABRAMHANE NAMAHA^ ||**

**{ VIRODHINAAMA SAMVATSARA MAAGHAMAASA NIYAAMAKA  
\*SHREEKAMALA MAADHAVAAYA NAMAHA^ }**



|||\*MADHWA VALLABHA SARVOTTAMA AMALAKAMALA ADHAARI  
SHREEKRUSHNAHA SARVAPAALAKAHA^|||

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

[ [ [ \*NADEE TAARATAMYA PADDATHI^ ] ] ]

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{A proposed sequential examination of three stage hierarchy sentient (chetana)  
patterns of devatataaratamya, rishitaaratamya and nadeetaaratamya as  
enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]]  
composed by \*SreemadhRaghavendraTheertharu^}}

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{'Upanyaasa' On 'Run up' towards the most Auspicious of all Occasion of  
^MadhwaNavami^, Marking the Holiest of Holy Advent of  
\*SreemanMadhwacharyaru^ to ^^Badarikaashrama^^ the Eternal Abode of  
\*BhagawanVedaVyasaru^, 2010}

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dharmavigjnaanavyiraagyaparamyishvaryaashaalinaha|  
\*SreemadhAanandaTheerthabhagavatpaadaan^ vande nirantaram||{San.}

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

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

\*\*\*\*\*

|| Manmanobheestavaradham Sarvaabheesthaphalapratham ||

|| Shree Moola Gurubhyo Namaha Harihi Om ||

|| Shree Aadhi Gurubhyo Namaha Harihi Om ||

### PART – 3 :-

Once at the famed pilgrim center of ^^Prayag^^ nestling deep within inaccessible rocky terrains of ^Garhwal Himalayas^, none other than ‘muktiyogya’ \*BhaaveeSameeraru^ meditated upon the Infinite auspiciousness of the most venerable of all \*BhagawanVedaVyasaru^, right from predawn to dusk. In due course, \*BhagawanVedaVyasaru^, supremely appeased with such a show of steadfast devotion appeared before an overjoyed \*BhaveeSameeraru^! The holiest of holy Work, namely [[Vyaasavarnanam]], composed by \*BhaveeSameeraru^ is the result of such an ‘epochal sighting’ of \*BhagawanVedaVyasaru^! Through the delectable literary overflow of the Holy [[Vyaasavarnanam]], the legendary \*BhaveeSameeraru^ has offered salutations at the ^Lotus Feet^ of \*BhagawanVedaVyasaru^ and eulogizes the unmatched manner in which the

Great Classical Epic of all Times, [[Mahaabhaarata]], composed by the latter much to the unadulterated delight of righteous clergy, whilst the same caused onset of much tired trepidation amongst clans of downright unrighteous and undeserving lot. \*BhagawanVedaVyasaru^ constantly espouses greatest faith towards faithfully righteous and always abhors all manners of faults. The most auspicious of all body countenance of \*BhagawanVedaVyasaru^ is similar to the dark inky waters of the Holy ^River Yamuna^. Such a highly revered \*BhagawanVedaVyasaru^ is permanently Omnipresent in His most favored disciple, none other than ‘muktiyogya’ \*VayuJeevotamaAcharyaMadhwaru^. The holy composition [[Vyaasavarnam]] culminates with a parallel sustenance invocation of \*HariSarvottamaSreemanNarayana^, the sole grantor of liberation to all deserving ‘muktiyogyajeeva’ after vindicating all latently malignant sorrows. [[Vyaasavarnanam]] composed by \*BhateeSameeraru^ also acknowledges the worthiness of \*VayuJeevottamaSreemanMadhwacharyaru^, the sole possessor of highest attainable level of ‘True Knowledge^.

\*Vyaasaayapratimetihaasaraachanollaasaaya durvaadinaam  
traasaayaasakaaraaya satsu kruta vishvaasaaya doshadvishe|  
bhaasaa ^yaamunaa^ramyatoyasadrushaayamaasevine  
\*daasaaya^abhayadaaya \*MadhwaGuru^hrudvaasaaya tubhyam namaha  
\*Vyaasaaya^ bhavanaashaaya shreeshaaya gunaraashaye|  
hrudyaaya shuddhavidyaaya \*Madhwaaya^cha namo namaha||{San.}  
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**‘Ankita’ Invocation directed towards the ^Lotus Feet^ of \*MADHWA VALLABHA SARVOTTAMA^ \*TIRUMALA VENKATESHWARA^ as composed by the irrepressible bard ‘muktiyogya’ \*Kanaka Dasarur:-**

“yeylu \*Naraayana^ne yeylu \*Lakshmiramana^ yeylu ^Seshagiri^ vodeya \*Shree TirumalaVenkatesha^ yeylliaha belagaaitu  
kaasidda haalannu kaavadiyolu heppittu lesaagi kateda hosa benneyannu koduve  
^Seshashayanane^ yeylu samudra mathanava maadu desha kempaaitu yeylliaha  
\*Hari^ye

yeylu \*Naraayana^ne yeylu \*Lakshmiramana^ yeylu ^Seshagiri^ vodeya \*Shree TirumalaVenkatesha^ yeylliaha belagaaitu  
aralu mallige jaaji parimalada pushpangala suraru tandidaare balu bakuthiyalli  
aravindanaabha sirividhibhavaabdhigalodeya piridaagi koli koogithu yeylliaha \*Hari^ye

yeylu \*Naraayana^ne yeylu \*Lakshmiramana^ yeylu ^Seshagiri^ vodeya \*Shree TirumalaVenkatesha^ yeylliaha belagaaitu  
\*Daasa^rellaru bandhu dhoolidarushanavagondur lessagi taala dandigeypa pididhuru  
\*Shreesha Nele AADHI KESHAVA^ nimma paadavanu lesaagi smarisuve yeylliaha  
\*Hari^ye” {Kan.}

**\*Aadhi Keshavanapaadaaravindakke GOVINDA GOVINDA ^**  
\*\*\*\*\*  
**\*LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke**

GovindaGovinda^

\*AnjaneyaVaradaGovindaGovinda^

\*PrahlaadaRaajaVaradaGovindaGovinda^

\*BahkleekaRaajaVaradaGovindaGovinda^

\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^

\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^

\*SaptagirivaasaGovindaGovinda^

\*SeshachalavaasaGovindaGovinda^

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“DeviManchallammanavaraPoornaanugrahaPaatraraadaParamaHamsaPaarivraaj  
ajakaPadavaakhyaPraveenaSarvaTantraSwantraParamaBhagavattottamaSadhVys  
hnavaSiddantaSthaapanaacharyaSreemadhRaghavendraGuruTheerthaShreepaad  
angalavaraAagnaanusaaravaagi Horadisalpatta Snaatakottara Upanyaasa  
Maalika”

\*\*\*\*\*

|saakshee \*HAYAA^syo~tra hee||{San.}

\*\*\*\*\*

\*Vishnu^paadaabjasambhootaa ^gangaa^ sarvaadhikaa mataa|

tato ^godaavaree^ nyoonaa ^krushnavenee^ tato~dhamaa

svaame^chandraapushkarinyou maanasam cha sarovaram^|

^krushnavenya^aha samaastaabhyaha ^kaveri cha saraswatee^||

heene~nyonyasame taabhyaamoonaa cha ^sarayu^ tathaa|

^Tungabhadra^ samaa tasyaaha ^kalindyo^onaa tato~dhame||

^narmadaa sindhu^saritou tatsamaa ^bhavanaashinee^|

tataha ^kumudavatee^ neehaa tato neehaa ^malaapahaa^||

^taamaraparnee bheemaratee manjulaa cha pinaakinee^|

pruthak saagaragaaminyo nadyo ^bheemaratee^samaaha||

tato~syaa sarito neechaastataakaascha tato~dhamaaha|

tato neechaaha ^pushkarinyo^ devakhaataascha tatsamaaha||

tato vaapyo~dhamaastaabhyaha ^koopaaaha^ sarvaadhamaa mataaha|

svottamaarghyam pradaatavyamavaraasu na chaanyathaa||

\*RaghavendraYatinaa^ bramhaandaakhyapuraanagaha|

ittyuddhrutaha saarabhaago ^nadee^neechocchasoochakaha||{San.}

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||\*DHIGVIJAYAMOO LAPATTABHIRAMOVIJAYATE^||

||\*RUKMINISATHYABHAAMASAMETAMOO LAGOPALAKRUSHNOVIJAYA  
TE^||

||\*SreemadhVyasaTheerthaGurubhyoNamahaHarihiOm^||

||\*DHIGVIJAYARAMAMOO LARAMAJAYARAMAVIJAYATE^||

||\*SreemadhRaghavendraTheerthaGurubhyoNamahaHarihiOm^||

\*\*\*\*\*

||Vishnupaadaa||{San.} → the ‘most exalted altar’ where all manners of sublime

devotion converge is the ^Lotus Feet^ of none other than the topmost hierarchy ‘Rishi’

\*BhagawanVedaVyasarua^, the direct Incarnation of \*SarvottamaSreemanNarayana^, as

the most auspicious and worthy son of ‘muktiyogya’ \*RishiParashara^ and ‘muktiyogya’

\*Rishipatni Satyavati^. On account of the same, \*BhagawanVedaVyasarua^ is the

automatic choice for the topmost hierarchy ‘Rishi’ slot amongst all in the gamut of “**rishitaaratamya**” in Part 3 of this Paper Seriatim titled as – {{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}}. It must be state that such a guaranteed Omnipresence of none other than the topmost hierarchy ‘Rishi’ \*BhagawanVedaVyasaru^ also manifest permanently within the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ is not a coincidence at all, but a pointer toward the validity of the divine prophesy uttered by the Holy Pontiff \*SreemadhRaghavendraTheertharu^ through the medium of His Holy Composition [[NadeeTaaratamyaStotram]], several decades earlier prior to the ^^MoolaBrundavana^^ ‘pravesha’ in the year 1671AD. For this very same reason, the famed Holy Composition [[NadeeTaaratamyaStotram]] is also an unmistakably important [[Holy Ephemerides]] consisting of incalculable path breaking directions towards comprehending seemingly complex individual hierarchy positions of \*Celestials-Rishi-Holy Rivers^, sequentially of course. Due to this most unchangeable factuality, the famed Holy composition [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff ‘muktियोग्या’ \*SreemadhRaghavendraTheertharu^, an effort towards streamlining of the intrinsic characterization of all sentient ‘chetana’ of \*Celestials-Rishi-Holy Rivers^, also is enshrined with the superlative synonym eulogy none other than the topmost hierarchy ‘Rishi’ \*BhagawanVedaVyasaru^ occurring as →||\***Krushnaveni**^|| therein.

The True essence of the Classical [[BramhaSutra]] composed by none other than the topmost hierarchy ‘Rishi’ \*BhagawanVedaVyasaru^ resolves all latent doubts bandied around by contra interpretations of the sacred [[Upanishad]] by leading personalities of many a Vedic School of Thought. With such a singularly meritorious service, the topmost hierarchy ‘Rishi’ \*BhagawanVedaVyasaru^ has successfully vacated many a misgivings with respect to mutually opposing interpretations of the sacred [[Upanishads]] using firm bedrock extracts of classical ‘yukti’. Similar cyclic patterns of literary compositions have been successfully adapted with characteristically crystal clear content by none other than ‘muktियोग्या’ \*VayuJeevottamaAcharyaMadhwaru^, the ablest of all disciples of \*BhagawanVedaVyasaru^, resulting in complimentary literature such as [[BramhaSutraBhaasya]], [[UpanishadBhaasya]] and [[GeetaBhaasya]]. Without any element of doubt whatsoever the most valid eternal tenets of ^TatvaVaada^ School of Thought proposed by \*VayuJeevottamaAcharyaMadhwaru^ contextually holds all blasé inanimate objects including ‘water’ in its liquid state of occurrence as being a permanently dependent entity of ‘jada’/insentient. The same is also true of another segregation, namely the permanently dependent entity of ‘muktियोग्या’ jeeva /sentient. These two broad groups can never ever hope to be placed on par / or equated with the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaSreemanNarayana^. Therefore logically it is deduced that such a forsaken ‘twosome’ namely a ‘jada’ /insentient and ‘muktियोग्या jeeva’/sentient can never have been instrumental in the creation of the Cosmos and yonder at all for starters. With such a forceful argument as brought forth by \*VayuJeevottamaAcharyaMadhwaru^, ^TatvaVaada^ School of Thought, is in fullest concurrence and conforms totally to the ‘sacred dictate’ of none other than \*BhagawanVedaVyasaru^. This contextual notion enabled the eternal tenets

of ^TatvaVaada^, to literally “turn the corner first” thereby overtaking all other Schools of Thought and thereby virtually transform the same as being most valid, unchangeable and permanent for all Time to come.

**\*Naraayanam^ gunyih sarvyirudeernam doshavarjitam|  
gjneyam gamyam \*Guroom^shchaapi natvaa sootrarthamuchyate||  
lasatu \*ShreemadhAanandaTheerthendurno^ hrudambare|  
yadvachaschandrikaa svaanta santaapam vinikruntati||{San.}**

The Ephemerides graph showing a positive quadrant discernable in the famed Holy Work, [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^ underlines an Universal ‘DUAL’ presence of “**ABSTRACT MANIFESTATION**” / ‘paroksha’ (see Part 3) and “**ICONIC MANIFESTATION**” / ‘aparoksham’ (see Part 4). These two manifestations are two of the most vital of all so called qualitative ‘isms’ so unique only to the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaShreemanNarayana^. In this Part 3, a simplified and diluted version of such an ‘**Abstract Manifestation**’/ ‘**paroksha**’ is studied involving ceaseless eulogy of the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaShreemanNarayana^. Such a dedicated eulogy is surely the most auspicious and most prized of all fruits of actions typical to the tri values of ‘**dharmartha-kama**’, with last but not the least most elusive of all ‘moksha’ being there for the asking upon such a pursuit. In fact it may surprise most that the very notion of ‘**dharmartha-kama**’ is totally destructible in nature, is permanently indefinite in nature and is always within the purview of permanent dependency under the supremely sovereign ‘Eesha’ entity of \*SarvottamaShreemanNarayana^. Through such a factuality all existence of matter, primordial, now and future in real time are all subject to ultimate destruction into nothingness as deemed every now and then (measurable in Eons of Time) by the Supreme deemed will of none other than \*SarvottamaShreemanNarayana^. Having accepted such a notion, the obvious question guaranteed to raise many an eyebrow is the nature of bliss (?) that is both calculable and containable and arising out of such a ‘jada’ /insentient in this particular case scenario. The answer to such a perplexing question is hidden in the unchangeable certainty that none other than the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaShreeHari^ Himself is responsible for the initial creation of the entire Cosmos and yonder in the manner of a ‘sustained dream’ in continuum. Therefore when such a supremely independent sovereign ‘Eesha’ entity of \*SarvottamaShreeHari^ is ‘not’ seemingly busy in such deemed acts of recreation-sustenance-destruction in the manner of a ‘pleasurable business pursuit’ the entire blasé primordial matter shall continue to ‘exist’ in a state of limbo, ‘pralaya’, drifting back and forth into a perennially dependent state. That is why it is most imperative for a ‘muktiyogya’ jeeva to constantly remember that it is only on account of the supremely deemed will of none other than the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaShreemanNarayana^ that ‘bondage and liberation’ shall continue to reoccur and never otherwise and therefore the dependent former must constantly strive to be at the receiving end of sustainable favors from the independent latter. Only those who are constantly and at all times “**AWARE**” of the Supreme Truth that any individual ‘muktiyogya’ jeeva ‘chetana’/ sentient is entirely dependent and

different from the ultimate supremely independent sovereign 'Eesha' entity of \*SarvottamaShreeHari^, shall ever hope to qualify for choice hierarchy liberation. The sole grantor of such choice hierarchy liberation is none other than \*SarvottamaShreemanNarayana^ alone who is Infinitely '**MORE**' complete in all respects in a superlative manner that even exceeds the very limited scope of the said 'adjective' used here.

With such envious awareness of the qualitative 'isms' of \*SarvottamaShreeHari^ who is the sole causative factor behind reoccurrence of 'pralaya'/the great deluge, the sole mentor of all acts of recreation-sustenance-destruction, the sole overlord of none other than the hierarchy 'nityamuktalu' \*Celestial Goddess MahaLakshmiDevi^, only then can such a 'muktiyogya' jeeva can ever hope to overcome the 'web of bondage' spun by none other than \*SarvottamaShreeHari^ Himself and ultimately 'attain' Him in the highest echelon of hierarchy bliss filled state of existence. This most unique of all 'bliss filled state' at the highest level of occurrence is totally devoid of any semblance of stupor, there is no awakened state, there is no consciousness or unconsciousness and there is no indestructibility. All types of bondages that are typically inherent shall never occur to those 'muktiyogya' jeeva who eventually shall attain such a fortunate bliss filled state of existence. Each and every 'muktiyogya' jeeva at a primary hierarchy level shall carry a destructible body coupled with sensory organs, limbs, soul, intellect and consciousness that are at times collectively latent and awakened. Gradually only the '**Abstract Manifestation**', 'paroksha' of the supremely independent sovereign 'Eesha' entity of \*SarvottamaShreemanNarayana^ alone shall function within a permanently dependent 'muktiyogya' jeeva, in the manner of a reflected 'apparition' radiating outwards. Even in such a state of '**Abstract Manifestation**' / 'paroksha', the supremely independent sovereign 'Eesha' entity of \*SarvottamaShreeHari^ shall remain supremely untouched by all manners of residual impurities that may occur due to the constant conduct of action of that particular 'muktiyogya' jeeva. Only those fortunately chosen individuals who can comprehend such a state of perennial end stage dependent hierarchy amongst hordes of 'muktiyogya-nityasamsaari-tamoyogya' jeevas all clamoring for liberation and the supremely independent sovereign 'Eesha' entity of \*SarvottamaShreemanNarayana^, alone shall qualify for choice hierarchy liberation and not others.

The visual World at large that we are all fortunate to sight day in and day out encompasses ordinary sightings taken for granted such as 'jada' / insentient earth, water, fire and sky. Amongst these we can somehow comfort ourselves with the manner of creation of such elementary things such as 'jada' / insentient mud, water and fire. But however it is difficult to convince ourselves to imagine the manner in which the 'jada' / insentient open sky is created, no matter how much we employ our mind and intellect over the same. Supposing for a moment we do agree that the 'jada' / insentient skies were indeed not created by any one particular supremely independent sovereign 'Eesha' entity then the same would tantamount to settling for a somewhat weakened minion manning the post of this supreme Godhead. But on the other hand the eternal [[Vedas]] themselves declare out that the 'jada' / insentient skies does have an origin at one particular Time Epoch. But another intriguing fact is that if one agrees to the notion of creation of the 'jada' / insentient sky for example as stated above, then something else,

call it as 'vacuum' must have occupied that same space in the first place from which the later day 'jada' / insentient skies must have arisen.

It is only \*VayuJeevottamaAcharyaMadhwaru^ who has given a most convincing answer for such a perplexing riddle by explaining that:-

**A )** Elementary sky classified as being 'jada' / insentient that is in question now is created using base elements that are also 'jada' / insentient in nature.

**B)** However, on the other hand, these very same sky classified as being 'jada' / insentient that merits mention in the eternal [[Vedas]] is an entirely different entity altogether. The same is classified differently as being a 'chetana' / sentient owing origin to the midlevel 'muktiyogya' \*Celestial Ganapathi^, who in turn owes the same to the supremely independent sovereign 'Eesha' entity of \*SarvottamaShreemanNarayana^ with a recognizable synonym of \*Vishvambara / Vishva^.

Thus the implication here is that if the eternal [[Vedas]] mention the birth of 'jada' / insentient sky then the same implies as to the birth of that particular 'Abhimaani' ruling \*Celestial^ (in this select case, 'chetana' / sentient of \*Celestial Ganapathi^) and not any other physically visible vast unreachable sky that we all see high above our puny heads. This very same Theory also holds true for all other ruling 'chetana' / sentient 'muktiyogya' \*Celestials^ governing other basic principle elements classified as 'jada' / insentient such as water, fire and earth. Mulling further upon certain 'definitive' existences such as Nature, Life and Time itself one is faced with some astounding revelations. The Natural World including those which are animate and inanimate is visible to naked eyes. These definitive things are known to occur at one given period of time or the other. Having stated the same it is to be observed that it is not vitally necessary for the Natural World to always harbor 'jada' / insentient sky (for example) for company at all times. Therefore the Natural World is always defined as being definite and indefinite at all times. Employing this analogy elsewhere, it is recognized that none other than the hierarchy Celestial 'nityamuktalu' \*Goddess MahalakshmiDevi^ Herself arises out of self confinement whilst pursuing relentless eulogy of the supremely independent sovereign 'Esha' entity of \*SarvottamaSreemanNarayana^ and thereafter indulges in the glorious act of recreation. In a nutshell it may be commented that the very act of recreation is nothing but the very thought that this physical body is ours for the keeping. Conversely the very act of destruction is nothing but a sustained attempt at retaining the soul with additional clamor for a physical or metaphysical existence. Therefore a chosen 'muktiyogya' soul in particular, well on the way towards an eternal journey is never subject to any sort of destruction, per se. Likewise the eternal [[Vedas]] can also be collectively bracketed as being definitive in nature with the only hitch being that the same is forever linked with one or the other particular 'Vedaabhimaani' 'chetana' / sentient hierarchy \*Celestial^, faithfully following each and every ebb and flow of the latter. At the end of the day this commentary only further highlights the Infinite supremacy of supremely independent sovereign 'Eesha' entity of \*SarvottamaSreemanNarayana^ and nothing else, since everything is under His sole control and for His sole pleasurable recreation.

In line with the oft quoted analogy of mistaking an ordinary piece of 'jada' / insentient coiled rope for a vicious snake that is animate in nature, likewise it is most vital not to mistake the 'jada' / insentient Cosmos and yonder containing both visible and invisible 'jada' / insentient matter so categorized as ||sath|| → ||pruthvee|| and also the nature of existence of ||ap|| matter and also the nature of existence of ||asath|| horizon comprising of 'jada' / insentient skies as being the supremely independent sovereign 'Eesha' entity of \*SarovottamaShreemanNarayana^. This is so since the supremely independent sovereign 'Eesha' entity of \*SarvottamaShreemanNarayana^ exists in real Time in the manner of adorned body format that is comprised of 'Qualitative Knowledge' forcefully occupying the highest possible level of 'chetana' /sentient. Such an incredibly astounding **"DUAL"** existence mirrors the unenviable plight of a 'muktiyogya' jeeva who shall have to constantly wallow in utter squalidness trapped as it were in a physical body commonly created out of five principle elements that is once again 'jada' / insentient in character. Therefore on this single count alone the supremely independent sovereign 'Eesha' entity of \*SarvottamaShreemanNarayana^ is much more Infinite both in quality of numbers and unique characteristics such as being totally and permanently pure at all Times, being totally and permanently liberated at all Times, being totally and permanently Supremely Knowledgeable at all Times and last but not the least being totally unaffected by all manners of action-reaction brought about by discharge of duties both past-present-future. Thus it is most imperative of all those 'muktiyogya' jeeva who are bound to familial lifestyles or otherwise to constantly hanker after such a supremely independent sovereign 'Eesha' entity of \*SarvottamaShreeHari^, who is Infinitely different from their own self. The heaving milieu of 'muktiyogya' jeeva also must and should offer all end results arising from discharge of duties at the ^Lotus Feet^ - ^VISHNUPAADA^ of \*SarvottamaMahaVishnu^ with unflinching devotion. The ultimate revelation of the grandiose Supreme Truth of supremely independent sovereign 'Eesha' entity of \*SarvottamaShreemanNarayana^ is never brought about by simple actions of sensory functions that are 'jada' / insentient in nature nor by observing totally reclusive strictest penance, but one most definite chance of the same occurring is the steadfast kind benevolence of the 'muktiyogya' chosen \*Celestial Vayu^. Such a \*SarvottamaShreemanNarayana^ also does not heed merely to show of scholastic brilliance or eloquent oratory skills which are merely a façade of ignorance and never steeped in pristine devotion directed towards His ^Lotus Feet^. Likewise, Infinite sustained protection of \*SarvottamaShreemanNarayana^ shall also never occur to those in whom regular eulogy of His numerously Infinite and auspicious glorious feats are consistently absent.

With such literary excursions it is stressed that the supremely independent sovereign 'Eesha' entity of \*SarvottamaSreemanNarayana^ is none other than \*BhagawanVedaVyasaru^, who was chiefly instrumental in the epochal segmentation of the infinitely vast spread of the eternal [[Vedas]] and hence the most auspicious and suitable appendage of 'Veda' is permanently prefixed to His most auspicious of all \*Title^ of \*VYASA^. Since \*BhagawanVedaVyasaru^ is another awesome Incarnation of \*SarvottamaSreemanNarayana^, He automatically qualifies for the awesome title of \*Sarvottama^, the supremely independent sovereign 'Eesha' entity also. Thus the chief



goal of the classically acclaimed [[Holy Scripture]], the hoary [[Bramhasutra]] is to establish this unchangeable ‘Sovereignty’ of such a \*SarvottamaSreemanNarayana^ . That is why the [[Bramhasutra]] is also classified as being the most vital of all [[SarvottamaShaastra]]. Since none other than ‘muktiyogya’ \*VayuJeevottamaAcharyaMadhwaru^ composed His path breaking [[Bhaasya]] on these very same [[Bramhasutra]], logically the same also qualifies to being eternally upgraded to the most enviable slot of [[SarvottamaShashastra]] as well.

**poornaaganyagunodaaradhaammenityaavedhase|**

**amandaanandasaandraaya preyase \*MAHAVISHNU^ve namaha||{San.}**

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Ahead of closure of this penultimate Part 3, whilst adhering to the proposed stage wise sequential examination of hierarchy sentient (chetana) pattern of ‘**Rishitaratamya**’, it is deemed apt to rapidly narrate about the holiest of holy advent of ‘muktiyogya’ \*VayuJeevottamaAcharyaMadhwaru^ to the Holy Abode of ^Badarikaashrama^ to offer eternal servitude at the ^**Lotus Feet**^ of none other than His Chief Mentor \*BhagawanVedaVyasaru^, once again implied by the terminology of ||**Vishnupaada**||{San.} as occurring in the famed [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^.

It is only \*VayuJeevottamaSreemanMadhwacharyaru^ who has strived to achieve such an awesome contact with \*BhagawanVedaVyasaru^ whose ‘Time of Incarnation’ had begun much earlier during the epochal ^DwaparaYuga^ itself! As is well known the ruling \*Celestial^ for the most auspicious month of ^Maaghamaasa^ is none other than the hierarchy \*Celestial Vayu^ Himself, as deemed by none other than \*NityamuktaluShreeKamala^ and \*SarvottamaMaadhava^. Therefore it comes as no surprise that \*VayuJeevottamaAcharyaMadhwaru^ chose this particular auspicious time in order to proceed towards ^^UttaraBadari^ for the ultimate rendezvous with \*BhagawanVedaVyasaru^. It is believed that at much earlier at a tender age of only seven years, \*AcharyaMadhwaru^ had practiced every known form of Knowledge stream at the ^Lotus Feet^ of \*BhagawanVedaVyasaru^ at ^^UttaraBadari^^ and returned to ^Udipi^ only to be formally adorned into the ^Holy Pontificate^ by the venerable \*Achyutaprekshacharya^. Furthermore during the course of this most auspicious Incarnation, \*VayuJeevottamaAcharyaMadhwaru^ retraced His famed pilgrimage to ^^UttaraBadari^^ for two more times in utter seclusion, with the kindest benevolence of none other than \*BhagawanVedaVyasaru^.

\*VayuJeevottamaAcharyaMadhwaru^ had earlier initiated four most able ‘muktiyogya’ disciples into the ^Holy Pontificate^ with enormously epochal titles of \***Padmanabha-Narahari-Maadhava-Akshobhya**^ and handed over many superlative ‘**iconic manifestation**’ / ‘**aparoksha**’ (See Part 4) of none other than \*SarvottamaSreemanNarayana^ to each one of them. The same priceless \*Icons^ adorns their respective Holy Pontificates to this day. \*VayuJeevottamaAcharyaMadhwaru^ with the sole intention of propagating the true essence enshrined in the Holy Compendium, [[SarvaMoola]] instructed His principle disciple the venerable \*Padmanabha Theertharu^

to compose suitable [[Teeka]] for the same. Another senior holy disciple, \*Narahari Theertharu^ also composed [[Holy Texts]] at the behest of \*AcharyaMadhwaru^ and also initiated the great effervescent stream of [[HaridaasaSaahitya]]. \*VayuJeevottamaAcharyaMadhwaru^ also instructed another disciple of His, \*Maadhava Theertharu^ to compose [[Bhaasya]] on the four Eternal [[Vedas]]. Not to be outdone the fourth disciple \*AkshobhyaTheertharu^ also flourished in a brilliant manner whilst outdoing scholars hailing from other Schools of Thought and thereby validated the eternal supremacy of ^TatvaVaada^ on firmest unshakeable foundation further fortifying the impregnable and impeachable fortress of ^TatvaVaada^.

**bhaashyaanaam dashakam cha panchakayutam tishvanirneetayaha|  
\*Vishnoho^ stotrayaugam dashaprakaranam kalpadvayan cha smrutihi||  
\*ShreeKrushnaamruta^tantrasaarayamakam nyaayaavalee deepanam|  
yenaakaari sadvyiva \*Madhwamuni^raat dadyaassuvidyaam mama||{San.}**

At one particular chosen auspicious moment, \*VayuJeevottamaAcharyaMadhwaru^ after completing a most befitting worship of \*SarvottamaShreeBalaGopalaKrushna^ at ^Udipi^ arrives at the Holy Shrine dedicated to ^^Ananatheswara^^, settling down at the very spot where He used to regularly indulge in impart of famed [[Holy Lectures]] to legion of disciples. In due course, \*VayuJeevottamaAcharyaMadhwaru^ informs the huge gathering of faithful disciples that the culmination of His epochal Incarnation had indeed arrived and that all tasks entrusted to Him by none other than \*SarvottamaShreemanNarayana^ had indeed been fulfilled to the utmost capability. Thereafter, \*VayuJeevottamaAcharyaMadhwaru^ begins to impart [[Holy Lectures]] on the much acclaimed [[IyitareeyaUpanishad]] with threadbare narration of the awesomely supreme independent sovereign nature of ‘Eesha’ entity of \*SarvottamaShreeHari^. The entire audience is most fortunate to hear such a rarest of rare rendition of the [[IyitareeyaUpanishad]] firsthand from none other than \*VayuJeevottamaAcharyaMadhwaru^, that is most worthy to even hierarchy ‘muktiyogya’ \*Celestial and sages^ of the highest order. All those who are gathered there are held spell bound by the sheer intensity of the Supreme Truth content emanating from \*VayuJeevottamaAcharyaMadhwaru^. Further continuing His classical oration with unmatched style and spirited verve, \*VayuJeevottamaAcharyaMadhwaru^ stresses with utmost clarity of purpose that \*SarvottamaShreeHari^ alone ‘Is’ the unchangeable and sole possessor of each and every aspired for wholesome Quality that is so Infinite in magnitude that the same cannot be totally comprehended by anyone at all, including phalanxes of hierarchy ‘muktiyogya’ \*Celestials and Sages^ put together. This is one of the important tenets of ^TatvaVaada^ School which sets aside such a prime position to the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaMahaVishnu^, the sole Master of all that He survey in the entire Cosmos and yonder.

**anityatvam dehahaanirdukhapraaptirapoornataa|  
naasachaturvidojneyastadabhaavoharessadaa||{San.}**

Therefore it is imperative for all ‘muktiyogya’ ‘Rishi’ to constantly strive to attain the most desirable state of liberation attainable at the ^Lotus Feet^ of the supremely

Independent sovereign ‘Eesha’ entity of \*SarovottamaShreeHari^ alone, since only He is empowered to vanquish plethora of shortcoming such as all forms of bondages be it physical or metaphysical, as well as qualities of incompleteness, sorrow, destructibility, so on and so forth. At the end of such an epochal [[Holy Lecture]], there occurs a sharp shower of golden flowers cascading from the heavens upon \*VayujeevottamaAcharyaMadhwaru^. The fragrance of such cascading golden flowers being showered by hierarchy ‘muktiyogya’ \*Celestials^ soon engulfs the entire ^Sanctum^ with a most divinely enchanting aroma even as \*VayujeevottamaAcharyaMadhwaru^ is seated unmoved in a classic ^Yogamudra^ posture, being totally immersed in the grandiose vision of none other than \*SarovottamaSreemanNarayana^, completely oblivious to the surroundings. After a while the motley retinue of ‘muktiyogya’ principle disciples led by the venerable \*PadmanabhaTheertharu^ upon being perturbed by this notable lack of movement from within the flower heap are utterly dismayed to find that ‘Their’ \*VayujeevottamaAcharyaMadhwaru^ has forever disappeared from their collective sight. The huge retinue of disciples console one another and remember the earlier holiest of holy dictate of \*VayujeevottamaAcharyaMadhwaru^ who had enlightened them that henceforth He would forever be in the vicinity of His Mentor, the topmost hierarchy \*Rishi BhagawanVedaVyasaru^ at ^UttaraBadari^, eternally immersed in pursuit of the immortal elixir contained in the infinitely limitless qualitative and quantitative Omnipresence of \*SarovottamaShreemanNarayana^. Soon, the retinue of ‘muktiyogya’ principle disciples led by the now senior most Holy Pontiff \*PadmanabhaTheertharu^ in single file, offer their eternal obeisance at the ^Lotus Feet^ of \*JagadhGuruVayujeevottamaAcharyaMadhwaru^, for eternal sustenance.

**abhramam bhargarahitamajadam vimalam sadaa|**

**\*SreemadhAanandatheetha^ matulam bhaje taapatrayaapaham||{San.}**

**yo vipralambha vipareetamati prabhoota vaadannirasya krutavaan  
bhovitatvavaadam**

**sarveshvaro \*Hari^riti pratipaadayantam\*AanandaTheertha munivaryam^aham  
namaami||{San.}**

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In the same vein, ahead of culmination of the penultimate Part 3 in this proposed second sequential examination of the hierarchy sentient ‘chetana’ pattern of “**rishitaaratamya**” in a sanctioned manner, ‘paddathi’, as present in the Holy Composition of [[NadeetaaratamyaStotram]] of the Holy Pontiff ‘muktiyogya’ \*SreemadhRaghavendraTheertharu^, it is beneficially recommended to reminisce about that particular Time Epoch when another renowned ‘fable’ began in right earnest.

**yasyadeve paraabhaktihi yathaa deve tathaa gurou|**

**tasyaitaa kahitaahyarthaaha prakaashante mahaatmanaha||{San.}**

**pratimaayaam sannidhikrut|**

**shishye mahaatyikrud bhaveth||{San.}**

Once the most venerable Holy Pontiff, the aged ‘muktiyogya’ \*BramhanyaTheertharu^ at the ^^SreeMutt^^ situated on the upper banks of the Holy River ^Kanva^ right in the center of the ^Kannada heartland^, taking note of the overall progress of His most trusted and chosen disciple ‘muktiyogya’ \*Sishya Raja^ offers him the most coveted post of the ^Holy Pontificate^, as a surefire means of achieving the most elusive of all hierarchy liberation within shortest period of time. Upon hearing the same, the young ‘muktiyogya’ \*SishyaRaja^ becomes highly perturbed on account of having to accept such an enormous challenge of the ^Holy Pontificate^, once occupied by the likes of \*SreemanMadhwacharyaru^, \*PadmanaabhaTheertharu^, \*NaraHariTheertharu^, \*MaadhavaTheertharu^, \*AkshobhyaTheertharu^, \*JayaThirthaShreepaadaru^, \*VidyaadhiraajaTheertharu^, \*RajendraTheertharu^, \*JayadhwajaTheertharu^, \*PurushottamaTheertharu^ and \*BramhanyaTheertharu^. One day, unnoticed by anyone, the young ‘muktiyogya’ \*SishyaRaja^ abandons the ^^SreeMutt^^ and runs away into the far off unknown. Very soon the runaway ‘muktiyogya’ \*ShishyaRaja^ finds himself in the midst of thick jungles with not even a single soul in sight. Upon becoming extremely tired from such a hasty flight the young ‘muktiyogya’ \*ShishyaRaja^ soon falls fast asleep in the verdant lap of Nature.

**shuklaambaradharam \*Vishnum^ shashivarnam chaturbhujam|  
 prasannavadanam dhyaayeth sarvavignopashaantaye  
 \*Naarayanam^ namskrutya naram chyiva narottamam|  
 deveem \*saravateem^ \*Vyaasam^ tato jayamudeerayeth||  
 \*Vyaasam^ vasishtanaptaaram shaktehe poutramakalmasham|  
 \*Paraasharaatmajam^ vande \*Shuka^taatam taponidhim||  
 \*Vyaasaaya^ \*Vishnu^roopaaya \*Vyaasa^roopaaya \*Vishnave^|  
 namo vyi bramhanidhaye \*Vaasishtaaya^ namo namaha||  
 avikaaraaya shuddhaaya nityaaya paramaatmane|  
 sadyikarooparoopaaya \*Vishnave^ sarva\*Jishnave^||  
 yasya smaranamaatrena janma samsaarabandhanaath|  
 vimuchyate namstasmyi \*Vishnave^ prabhavishnave||  
 namaha samastabhootaanaamaadibhootaaya bhoobhrute|  
 anekaroparoopaaya \*Vishnave prabhavishnave^||{San.}**

After a while, the young ‘muktiyogya’ \*ShishyaRaja^ is jolted out of his deep slumber and happens to notice the presence of a topmost hierarchy luminary ‘Rishi’ of the highest order standing nearby, bathed in supremely auspicious aura from head to foot. The divine topmost hierarchy ‘Rishi’ appears resplendent with huge coils of hair upon his holy head, with some of the tresses flowing down freely towards either side. The holiest of holy eyes gleams forth with flashes of lightning, the holy body countenance being as jet black in appearance as the inky waters of ^River Yamuna^, the holiest of holy and most auspicious of all faces resplendent with prominent markings of ^urdhvapundra^, sacred anointment of sandal paste and ‘akshata’ along with bejeweled ‘dwaadashanama’. This ancient topmost hierarchy ‘Rishi’ also sports a most prominent sacred thread running across His broad chest upon which garlands of sacred bead of ^ShreeTulasi^ dangle auspiciously. The topmost hierarchy ‘Rishi’ also holds in His most just hands the sacred ^dandakamandala^. Upon sighting such an awesome holy Omnipresence of such a

topmost hierarchy 'Rishi' that too in such close proximity, a thoroughly startled 'muktियोग्या' \*ShishyaRaja^ at once realizes that this is none other than the topmost hierarchy Sage \*BhagawanVedaVyasaru^, the most auspicious one who is being served well by none other than 'muktियोग्या' \*VayuJeevottamaAcharyaMadhwaru^ at ^^UttaraBadari^^.

Thereafter the young 'muktियोग्या' \*ShishyaRaja^ performs full length salutations at the ^Lotus Feet^ of \*BhagawanVedaVyasaru^ the very origin point for every Holy River such as ^Ganga, Godavari, Krushnaveni, Kaveri, Saraswathi, Sarayu, Tungabhadra, Narmada, Sindhu, Bhavanashini, Kumudavati, Tamraparnee, Bheemarathree, Manjula, Pinakini^. With such a humble act of submission at the ^Lotus Feet^ of topmost hierarchy \*Rishi^ \*BhagawanVedaVyasaru^, the submissive 'muktियोग्या'\*ShishyaRaja^ is deemed fortunate to have offered obeisance to phalanxes of 'Rishi' led by none other than \*Rudra, Manu, Pracheenabarhi, Rubhu, Anga, Dhruva, Sagara, Gaya, Yayaathi, Maandaatha, Alarka, Shathadhanva, Rantideva, Bheeshma, Bali, Amoorhya, Dilipa, Soubari, Uddhanta, Shibi, Sarasvatha, Uddhava, Bhoorisena, Datta, Arjuna, Arhtisena, Vidura, Shruthadeva, Athri, Vashista, Chavana, Sharadhanva, Brughu, Angeerasa, Paraashara, Vishvamitra, Ramarishi, Uchathya, Indrapramaadha, Idhmavaaha, Medhatithi, Devala, Bharadvaja, Gautama, Piplaada, Mytreya, Aourva, Kavasha, Agastya, Narada^, who constantly accompany \*BhagwanVedaVyasaru^. These comity of hierarchy \*Sages^ who are wont to reject all such worldly pursuits such as their very soul, spouse, progeny, household, wealth, landholdings, armies, livestock and ceaselessly engage in the relentless pursuit of the ^Lotus Feet^ of \*SarvottamaShreeHari^ at all times. Such hierarchy 'Rishi' constantly strive to aspire for the supreme reality, read as \*SarvottamaShreeHari^ / \*BhagawanVedaVyasaru^ "**WHO**" is the sole point of convergence of every known manner of eulogy of the Eternal [[Vedas]].

After completion of such sustained salutations offered to \*BhagawanVedaVyasaru^ all latent trepidations and doubts about having to accede to the ^Holy Pontificate^ vanishes from the doubtful mind of 'muktियोग्या' \*ShishyaRaja^ and enables him to emerge with a clear cut conscious awakened like never before. The same is akin to the manner in which piercing rays of the Sun effortlessly dissolves seemingly impenetrable blankets of thickset foggy smog. Then, the topmost hierarchy 'Rishi' \*BhagawanVedaVyasaru^ advises the young 'muktियोग्या' \*ShishyaRaja^ that he has to well neigh accept the ^Holy Pontificate^ and uphold the most auspicious of all eternal tenets of ^TatvaVaada^ initiated by none other than \*VayuJeevottamaAcharyaMadhwaru^. \*BhagawanVedaVyasaru^ also announces that it is the bounden duty of 'muktियोग्या' to propagate the Supreme Truth of ^HariSarvottamatva^ and ^VayuJeevottamatva^ so vital to the ^TatvaVaada^ School of Thought by composing epochal [[Holy Texts]] on the same and thereby serving well the comity of righteous for all Time to come. Before disappearing from sight, \*BhagawanVedaVyasaru^ also places His most auspicious of all ^Hand^ upon the quivering submissive head of thoroughly rejuvenated 'muktियोग्या' \*ShishyaRaja^ and announces that his impending **^HOLY PONTIFICAL TITLE^** shall **'MATCH'** that of His own most auspicious of all name, being \*VYASA^. Heeding to such timely turnaround by none other than the topmost hierarchy 'Rishi'

\*BhagawanVedaVyasaru^, the young ‘muktiyogya’ \*ShishyaRaja^ returns to the ^SreeMutt^ and is duly anointed to the holiest of ^Holy Pontificate^ with the Pontifical title of ‘muktiyogya’ \***VYASA THEERTHA**^, by an overjoyed ‘muktiyogya’ \*GuruBramhanyaTheertharu^ in the year 1455AD. And the rest as the saying goes marks an inerasable “**Golden History**”, true to finest traditions of the Holiest of Holy ^Madhwa Pontifical Seat^ of Honor as deemed by none other than \*SarvottamaMoolaPattabhiRamachandra^ and \*RukminiSathyabhamaSamethaSarvottamaMoolaGopalaKrushna^.

vande \*Mukundamaravinda^bhavaadivandyam \*Indindiraa^ pratata  
mechakamaakataaksham|  
bandeekrutaamaramamandamatim vidadyaada\*AanandaTheertha^  
hrudayaambuja mattabhrungaha||  
\*ShreeVyaasayogee^ \*Hari^paadaraagee bhaktaatipoogee hitadakshasadgeehi|  
tyaagee viraagee vishayeshu bhogee muktoustadaageeta \*Surendra^sangee||  
\*Lakshmeesha^paadaambuja mattabhrungaha sadaa dashapragjnaya prasangaha|  
advyitavaade krutamoolabhangaha mahaavrateesho vishayeshasangaha||  
sadaa sadaayutta mahaanubhaavaha bhaktaaghatolocchayateevradaavaha|  
dourjanyavidhvamsanadaksharaavaaha sishyaaschayo yacchiti divya gaavaha||  
advyitadaavanala kaalameghaha \*Ramaarama^snehavidaaritaaghaha|  
vaaghvyikhareenirjita samshayoghaha maayaamatavraatahimenidaaghaha||  
\*Madhwa^sidhaanta dhugdaabdhivruddhipoornakalaadharaha|  
\*Vyaasaraaja^ yaeendromebhooyaadeepsitasiddhaye||  
yanmruttikaadarshanamaatrabheetaha kvachit pishaachastadanuvratebhyaha|  
datvaadhanam vaanchita maapyta tasya tyirvaajeeto~yaadacharena muktim||  
yatkoushikaanaasika muktajalaannihi shankitaan nare|  
vyaaghro mahaanapi sprushtum naashakatvamihashaashraye|  
dvaantrremshatsaptarashataka moorteerhanumantaha prabhoho|  
pratishtaataa sprotikhyaatastam bhaje \*Vyaasayoginam^||  
seemaanaantatratatryitya kshetreshu cha mahaamatih|  
vyavastaapyatra maryaadaamlabdhavaamstamahamaashraye||  
\*Madhwa^detika siddhanta pravartaka shikhaamanihi|  
soyam \*Shree Vyaasayogeendro^ bhooyaadeepsitasiddhaye||  
bhootapretapishaachaadyaaha yasyasmranamaatrataha|  
palaayante \*ShreeNrusimha^staanam tamahamaashraye||  
vaatagrahaadi rogaashca bhaktyaayamupasevakatha|  
drudhavratasya nashyanti pishaachaaschatamaashraye||  
taarapoorvam binduyuktam pratamaaksharapoorvakam|  
chaturthyantam cha tannama namaha shabdhaantabhooshitam||  
paatayantam maadhvanayam meghagambheerayaa giraa|  
dhyayannarvatayedhyastu bhaktyaa medhaam savindhati||  
ratnasimhaasanaaroodam chaamaryirabhiveejitama|  
dhyayannavartate yastu mahatee shreeyamaapnuyaath||  
\*Prahlaada^syaavataaro~saavindrasyaanupraveshaavan|  
tenatatsevinaam nrunaam sarvametadbhaveddhruvam||  
namo \*Vyasamunidraaya^ bhaaktaabheeshtapradaayine|

namataam kalpatarave bhajataam kaamadhenave||  
 \*Vyaasaraajaguro^mahyantvatpaadaambujasevanaath|  
 duritaanivinashyantu yacchasheeghran manorathan||  
 yovyaasatrayasangnakaan drudhataraan \*Madhwa^aryashastraathakaan|  
 praayacchanna paadapadmasarasijasaktanrunaam mudaa  
 so~yam \*Vyaasamuni^eeshvaro bhavatu me taapatrayakshaantaye||  
 \*Madhwabhakto Vyaasashishya Poornapragjnamataanugaha^|  
 \*Vyaasaraaja munishreshthaha^ paatu naha krupayaa \*Guru^||  
 \*Vyasaraajo Vyaasaraaja^ iti bhaktyaasadaa japan|  
 muchyate sarvadukhebhystadantaryaaminobalaath||  
 stuvannanena mantrena \*Vyaasaraajaaya^ dheemate|  
 abheeshekaasharchanaadeenyaha kaurute sahi muktibhaak||  
 nyaachandrikaayaayuktam nyaayamruta kalanidhim|  
 tarkodu taandavakrutim \*Vyaasatheertha^midhum bhaje||  
 \*Guru^bhaktyaabhived\*Vishnu^bhaktira vyabhicharinee|  
 tayaa sarvam labheddheemaamsastrasmaadetatsadaa||{San.}

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Upon culmination of this penultimate Part 3 of this Paper seriatim titled  
 [[[\*NadeeTaaratamyaPaddathi^]]] – {{A proposed sequential examination of three  
 stage hierarchy sentient (chetana) patterns of devatataaratamya, rishitaaratamya  
 and nadeetaaratamya as enshrined in the fabled Holy Work  
 [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}},  
 the next Part 4, with focus turned full blare on ‘nadeetaaratamya’ – hierarchy  
 positioning of ^Holy Rivers^, is poised for a “Millennium literary rejuvenation” of  
 the sacred ^^MoolaBrundavana^^ well in time for the forthcoming ^Pattabhisheka and  
 Varadanti^ Celebrations of the Holy Pontiff ‘muktivyogya’  
 \*SreemadhRaghavendraTheertharu^, to the simultaneous accompaniment of most  
 auspicious notes emanating from the famed ^Conch Shell^ ^Paanchajanya^ sounded  
 aloud by none other than the supremely independent sovereign ‘Eesha’ entity of  
 \*SarvottamaGaadikaaraVenuGopalaKrushna^ and seconded by phalanxes of hierarchy  
 ‘muktivyogya’ \*Celestials^ and \*Sages^.  
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namo~sutvanantaaya sahasramoortaye sahasrapadaakshihirorubaahave|  
 sahasranaamne purushaaya shaashvate shasrakotiyugadhaarine namaha||{San.}  
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 \*HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^  
 \*VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^

(to be continued)  
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**THESAURUS FOR PART 3:-**

**1. CHETANA(sic.):** At an elementary level also implies as “sajeeva, jeevanta”(sic.), i.e.,  
 wholesomely lively and full of life.

2. **INSENTIENT**:- At an elementary level also implies as inanimate without sensation or feeling.

3. **SENTIENT**:- At an elementary level also implies as having the power of perception by the conscious senses.

4. **SEQUENTIAL**: At an elementary level also implies as that which is characterized by regular sequence of parts.

5. **TAARATAMYA**: (sic.): At an elementary level also implies as that which harbors different levels of occurrence of graded hierarchy.

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**REFERENCES FOR PART 3: -**

17. [[BramhaSutra]], Holy Work, courtesy \*BhagwanVedaVyasaru^.
18. [[VishnuSahasranaama]] Holy Work, courtesy, \*BhagwanVedaVyasaru^.
19. [[BramhaSutraBhaasya]] from [[SarvaMoola]] Holy Compendium, courtesy \*VayuJeevottamaAcharyaMadhwaru^.
20. [[SreemadhBhagavathaTaaparyaNirnayaha]], from [[SarvaMoola]] Holy Compendium, courtesy \*VayuJeevottamaAcharyaMadhwaru^.
21. [[SuMadhwaVijayaha]] Holy Biography, courtesy \*NarayanaPandita^.
22. [[TaaparyaChandrika]] Holy Work, courtesy \*VyaasaRajaYatigalu^.
23. [[VyaasaVarnanam]] Holy Work, courtesy \*BhaveeSameeraru^.
24. [[VyaasaraajaStotram]] Holy Work, courtesy \*SreemadhVijayeendraTheertharu^.
25. [[NadeeTaaratamyastotram]] Holy Work, courtesy \*SreemadhRaghavendraTheertharu^.
26. [[saakshee\*HAYAA^syo~trahee]] extempore rendition, courtesy \*SreemadhRaghavendraTheertharu^.
27. [[HariDasaSaahitya]] courtesy \*KanakaDasaru^.

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**mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|**

**\*JAYATHEERTHAA^khyataranirbhaasataam no hrudambare|{{San.}}**

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{{Scripted in the vicinity of Holiest of Holy ^^Mruttika Brundavana^^ of \*Jaya Tirtha Shreepadaru^, Bharatha Varsha, Bharatha Khanda}}

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**{Next:- PART 4:- [[\*NadeeTaaratamyapaddathi^]] - {{A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devatataaratamy, rishitaaratamy and nadeetaaratamy as enshrined in the fabled Holy Work [[NadeeTaaratamyastotram]] composed by \*SreemadhRaghavendraTheertharu^}}**

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**\*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

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((As a routine disclaimer this Paper seriatim as titled above is subject to furtherance and appropriate logical conclusion as per the sole independent disposal of \*HariVayuguruRaghavendraru^..))

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

||\*AMALAKAMALAADHAARI SHREEKRUSHNA  
GURU PARABRAMHANE NAMAHA^ ||

{ VIRODHINAAMA SAMVATSARA PHAALGUNAMAASA NIYAAMAKA  
\*SHREEPADMA GOVINDAAYA NAMAHA^ }

||\*MADHWAVALLABHA SARVOTTAMA AMALAKAMALAADHAARI  
SHREEKRUSHNAHA SARVAPAALAKAHA^||

	\*Shreemadh AanandaTheertha Bhagavathpaadhaacharyebhyo Namaha^	
\*Shreemadh JayaTheertha Gurubhyo Namaha^		
\*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^		
\*Shreemadh Sudheendra Theertha Gurubhyo Namaha^		
\*Shreemadh Raghavendra Theertha Gurubhyo Namaha^		

[ [ [ \*NADEE TAARATAMYA PADDATHI^ ] ] ]

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{{A proposed sequential examination of three stage hierarchy sentient (chetana)  
patterns of devatataaratamya, rishitaaratamya and nadeetaaratamya as  
enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]]  
composed by \*SreemadhRaghavendraTheertharu^}}

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{'Upanyaasa' On the most Auspicious of all Occasion of  
^Pattabhisheka and Varadanti^ celebrations of  
\*GurusarvabhousmaSreemadhRaghavendraTheertharu^,  
^ManchaleKshetra^, 2010}

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durvaadidhvaantaravaye vyishnavendeevarendave|  
\*SreeRaghavendraGurave^ Namootyantadayaalave||{San}  
\*\*\*\*\*

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

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

\*\*\*\*\*

	Manmanobheestavaradham Sarvaabheesthaphalpradham	
	Shree Moola Gurubhyo Namaha Harihi Om	
	Shree Aadhi Gurubhyo Namaha Harihi Om	

PART – 4 :-

[[ShreeVishnustutihi]] Holy Work composed by none other than the legendary  
'muktiyogya' \*BhaaveeSameeraru^, extols the only sanction manner in which  
hordes of 'nityasamsaari and tamoyogya' jeevas can ever hope to escape the

ultimate fate of having to wallow in the most hellish of domain. Such a frightening scenario where even the faintest glimmer of happiness is totally absent, whilst harboring all pervading darkness of ignorance of the most sorrowful kind can be avoided only with steadfast service that is at all times directed at the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaMahaVishnu^, the slayer of the evil demon n a r a k a s u r a. Surely, even regular appeasement of all other sundry ‘mukhtiyogya’\*Celestials^ will amount to next to nothing since complete protection from such a certain hellish doom can never be extended by the latter, even with their collective might pitched in for good measure! For this very same reason, the [[ShreeVishnuStutihi]] stresses with much conviction that a ‘mukhtiyogy’ jeeva must strive to alleviate ‘god ordained’ lifespan in the correct manner, read as striving to constantly direct the same towards ceaseless Eulogy of \*MadhwavallabhaSarvottamaMahaVishnu^. Such impressive code of conduct shall result in never getting caught in the deceitful web of hellish domain and blasé familial lifestyles for a chosen ‘mukhtiyogya’ jeeva. It is only \*SarvottamaMahaVishnu^ who destroys all evils that plague the minds of all those designated ‘mukhtiyogya’ jeeva in the very same manner of spelling nemesis to the insufferable evil demon n a r a k a s u r a. It augurs well to constantly remember at all times that the sole destroyer of all manners of obstacles that torment any deemed righteous task right from the time of inception/initiation is none other than \*SarvottamaMahaVishnu^, Himself. A prime example of the same being the awesome manner in which the humble \*Ajaamila^ overcomes all most obstinate obstacles with the timely prop styled in the manner of kindest benevolence of none other than \*SarvottamaMahaVishnu^. This is the core essence of the sacrosanct [[ShreeVishnuStutihi]] composed by the redoubtable \*BhaaviSameeraru^, a timely lesson for one and all in the manner of an ever poignant reminder to never even by default deviate from the ^Lotus Feet^ of \*MadhwavallabhaSarvottamaMahaVishnu^, the sole point of origin of the Holiest of Holy ^River Ganga^.

bahudukhabharodarkastamasogratamo~dhamaha|  
nrako nara ko vaa tam matimaanativartate||  
narakaantakapaadaabhja paricharyaaparaan naraan|  
vinaa vinaayakaadyarchaapuro~pyucchataro~ritaha||  
pateth tatra na tatraanam kuryuste paryupaasitaaha|  
pashya drushyapadadvandvasyaartham na vyarthadheerbhava  
asuro hi surakleshakaro narakanaamakaha|  
tasya hanta sataam chintasantaapaadyantakrunna kim||  
visheshena ghnanti kaaryam vighnaastreshaamadheeshvaraha|  
aarabhdashubhakaaryaanaam viruddhasya hi naayakaha||  
ajaamilo dvijaha poorvamaticakraama kena taan|  
sasuraaha kasya bhajakaaha kuto vaa tatra chakramuhu||  
iti chintaya tenaapi sandeham chindhi manda te|  
^Ganga^aseto paapabhangakarou kokuruta prabhuhu||  
\*Hayaana^nasya vaakphishyo naabhiputraha padaarchakaha|  
\*Guru^rhi tasya bhroobhanga a shivaaya syaath sataam sadaa|

\*Vaadiraajayati^proktam stotrametat patan sadaa|  
vaade vijayamaapnoti naadho yaati kadaachana||{San.}

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**‘Ankita’ Invocation directed towards the ^Lotus Feet^ of \*MADHWAVALLABHA  
SARVOTTAMA^ \*TIRUMALA VENKATESHWARA^ as composed by the  
irrepressible bard ‘muktiyogya’ \*Purandara Dasaru^:-**

“baana na bhangisidantaa bhaavajaniayane baaro  
venunaadane baaro \*TirumalaVenkata^ramananane baaro  
pootaniya moleiyunda navaneeta chorane baaro  
bheeta ravanana samharisida \*Seethaa Rama^ne baaro

venunaadane baaro \*TirumalaVenkata^ramananane baaro  
billa muridu mallaragedda pullanaabhane baaro  
^Golla^rodane nalliva \*Cheluva mooruthi^ baaro

venunaadane baaro \*TirumalaVenkata^ramananane baaro  
mandharagiri yettidantaa \*IndireRamanane^ baaro  
kundade govugalaakaadya \*Pundarikaakshane^ baaro

venunaadane baaro \*TirumalaVenkata^ramananane baaro  
naariyara mangege poodaa \*Vaarijanaabhane^ baaro  
eerele bhuvanavaa kaayuva \*Maaranaiane^ baaro

venunaadane baaro \*TirumalaVenkata^ramananane baaro  
\*Seshashayanana^ mooruthiyaada \*Vaasudevane^ baaro  
daasarolu daasanaada \*PURANDARA VITTALA^ baaro”{Kan.}

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**\*LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke  
GovindaGovinda^**

**\*AnjaneyaVaradaGovindaGovinda^**

**\*PrahlaadaRaajaVaradaGovindaGovinda^**

**\*BahkleekaRaajaVaradaGovindaGovinda^**

**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**

**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**

**\*SaptagirivaasaGovindaGovinda^**

**\*SeshachalavaasaGovindaGovinda^**

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**“DeviManchallammanavaraPoornaanugrahaPaatraraadaParamaHamsaPaarivraaj  
ajakaPadavaakhyaPraveenaSarvaTantraSwantraParamaBhagavattottamaSadhVys  
hnavaSiddantaSthaapanaachaaryaSreemadhRaghavendraGuruTheerthaShreepaad  
angalavaraAagnaanusaaravaagi Horadisalpatta Snaatakottara Upanyaasa  
Maalika”**

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|saakshee \*HAYAA^syo~tra hee||{San.}

\*\*\*\*\*

\*Vishnu^padaabjasambhootaa ^gangaa^ sarvaadhikaa mataa|  
 tato ^godaavaree^ nyoonaa ^krushnavenee^ tato~dhamaa  
 svaame^chandraapushkarinyou maanasam cha sarovaram^|  
 ^krushnavenya^aha samaastaabhyaha ^kaveri cha saraswatee^||  
 heene~nyonyasame taabhyaamoonaa cha ^sarayu^ tathaa|  
 ^Tungabhadra^ samaa tasyaaha ^kalindyo^onaa tato~dhame||  
 ^narmadaa sindhu^saritou tatsamaa ^bhavanaashinee^|  
 tataha ^kumudavatee^ neehaa tato neehaa ^malaapahaa^||  
 ^taamaraparnee bheemarathee manjulaa cha pinaakinee^|  
 pruthak saagaragaaminyo nadyo ^bheemarattee^samaaha||  
 tato~syaa sarito neechaastataakaascha tato~dhamaaha|  
 tato neehaaha ^pushkarinyo^ devakhaataascha tatsamaaha||  
 tato vaapyo~dhamaastaabhyaha ^koopaaaha^ sarvaadhamaa mataaha|  
 svottamaarghyam pradaatavyamavaraasu na chaanyathaa||  
 \*RaghavendraYatinaa^ bramhaandaakhyapuraanagaha|  
 ittyuddhrutaha saarabhaago ^nadee^neechochasoochakaha||{San.}  
 \* \* \* \* \*  
	\*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^	
	\*SreemadhVijayeendraTheerthaGurubhyoNamahaHarihiOm^	
	\*SreemadhSudheendraTheerthaGurubhyoNamahaHarihiOm^	
	\*SreemadhRaghavendraTheerthaGurubhyoNamahaHarihiOm^	
 \* \* \* \* \*  
 ^Gangaa Gangeti^ yo brooyaadyojanaanaam shatyirapi|  
 muchyate sarvapaapebhyo \*Vishnu^lokam sa gacchati|| {San.}

shube shobhane muhoorte Vishnoraagjnayaa pravatamaanasya adya bramhanaha  
 dviteeyaparaarthe shvetavarahaakalpe vyivasvatamanvantare ashtaavimshatitame  
 kaliyuge prathamapaade jambudveepe bhaaratavarshe bharaatkhande  
 meroordhakshinapaashve dandakaaranye godaavaryaa dakshinakoole  
 shaalivaahanashake boudhaavataare \*Raamakshetre^ asmin varshe vartamane  
 virodhinaama samvatsare, uttaraayane, shishirarutou, phaalgunamaase,  
 shuklapakshe, dvithiyatithou shubhavaasara shubhanakshatra shubhayoga  
 shubhakarana yevamguna visheshana vishishtaayaam shubhapunyatithou  
 asmadaadigurunaam \*SreemanMadhwaachaaryaanaam^ hrutkamalamadyanivaasi  
 \*Vasudeva Sankarshana Pradyumna Annirudhachaturmoortyaa^  
 dyanantaavataaraatmaka Gangajanaka Shree\*TRIVIKRAMA^ preranayaa  
 \*ShreeTrivikramaPreetyartham^ ShreeVishnuvishnavasannidou Shaalagraama  
 Chakraankita sannidou shreetusyasyashvathasannidou praatahasnaanamaham  
 karishye||{San.}

The Holy Ephemerides, [[NadeeTaaratamyaStotram]] composed by the ‘muktiyogya’  
 Holy Pontiff \*SreemadhRaghavendraTheertharu^, a brief transliteration of which is given  
 in Part 1, (Web Page 14), may at first seem to be deceptively diminutive in girth  
 resembling none other than \*SarvottamaVamana^, but a committed study of the same  
 unravels the awesomely Supreme Truth in all its enormity embedded therein, as vast and  
 Infinite as the unsurpassable Glory of none other than \*SarvottamaTrivikrama^. For this

very same reason, the Holy Pontiff \*SreemadhRaghavendraTheertharu^ has made it compulsory for all 'mukhtiyogya' disciples to recite this most sacrosanct Ephemerides [[NadeeTaaratamyaStotram]] without fail at the break of each dawn, since the same is tantamount to calling aloud twice in quick succession, mustering fullest might, the most auspicious name of 'mukhtiyogya' \*Celestial GangaDevi^. Upon exhibiting such a vociferous show of vocal chords, a chosen 'mukhtiyogya' disciple shall be rendered instantaneously pure even if he happens to reside thousands of miles away from the very basin of the Holy ^River Ganga^. Another offshoot of such a recitation of the famed [[NadeeTaaratamyaStotram]] is that the same abets in invoking a guaranteed Omnipresence of none other than \*SarvottamaTrivikrama^, the sole grantor of eternally acclaimed auspiciousness and sacredness to the famed Holy ^River Ganga^. None other than \*SarvottamaMahaVishnu^ whose ^Lotus Feet^ are eulogized as ^Vishnupada^ at the beginning of the sacred Ephemerides [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^, is the sole refuge of every known opulence of Quality and Wealth occurring in the manner of Supreme Knowledge, also known by the superlative Synonym of \*Bhagavaan^. Since \*SarvottamaMahaVishnu^ is the sole beneficiary of every form of 'yagjna', worth its name, He is also known by the superlative synonym of \*Yagjnalinga^. Such a superlative Incarnation of \*SarvottamaVamana^ in order to accept 'Three measured footsteps' of land donated by an audaciously proud 'tamoyogya' b a l i, the great grandson of the thrice born 'mukhtiyogya' \*Prahlada^, donned the superlative Omniscient Form of \*SarvottamaTrivikrama^.

**bhave bhava yathaa bhaktihi paadayoho stava jaayate|  
tathaa kurushva devesha naathastvam no yathaaprabhoho||{San.}**

Thereafter \*SarvottamaTrivikrama^ rapidly went about getting His due share of three measured footsteps of land. With only one step \*SarvottamaTrivikrama^ covered entire spans of the Nether World and next in order to cover entire vastness of Heavens lifted His Powerfully strong ^Left Leg^ and quickly measured the same in one quick sweep. Even as bewildered hierarchy 'mukhtiyogya' \*Celestials^ and lowly 'tamoyogya' demons watched in stupefaction and awe, the Infinitely powerful ^Left Leg^ of \*SarvottamaTrivikrama^ grew with mind boggling immensity and easily covered the entire spread of the Cosmos comprising of inter galactic space, spreading across billions of light years. During such controlled show of supreme show of strength, one tiny portion of the powerful Nails present on this extended ^Left Leg^ of \*SarvottamaTrivikrama^ happened to merely brush past the remotest corner of the Cosmos. Unable to sustain the sheer magnitude of force of collision of this small section of the powerful Nails present on the ^Left Leg^ of \*SarvottamaTrivikrama^, the area of impact split instantaneously into two halves with a resounding thunder resulting in a gaping hole measuring billions of light years across. Into this immense void, huge masses of liquid water so collected in the Cosmos began gushing in with tremendous cascades. Thereafter upon coming into contact with the outstretched ^Left Leg^ of none other than \*SarvottamaTrivikrama^ these waters flowed ahead in unstoppable torrents with renewed energy. This expanse of Holy Water is termed as ^Bhagavatpadee^ upon having come in contact with the immensely powerful ^Left Leg^ of none other than

\*SarvottamaTrivikrama^. This is the real origin of ^River Ganga^, known as ^Vishnupada^, that merits mention at the beginning of [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^.

Such a ^Holy River Ganga^ which began to traverse most rapidly eventually arriving at the Domain of none other than the hierarchy ‘muktiyogya’ Celestial \*Chaturmukha Bramha^, who Himself offers wholesome salutations to Her on account of Her being rendered most sacred due to prior contact with the ^Left Leg^ of \*SarvottamaTrivikrama^. From there, the ^Celestial Ganga^ arrives at the very Domain of ^Simshumaaraloka^ presided over by none other than ‘muktiyogya’ \*Dhruva^, one of the greatest \*ParamaHariBakta^, having earlier endeared himself to none other than \*SarvottamaSreemanNaranaya^ at a very young age of five years. An ecstatic \*Dhruva^ always aware that the ^Celestial Ganga^ has now stemmed forth from the ^Louts Feet^ of none other than \*SarvottamaTrivikrama^ begins to bear Her full flow upon his own head with utmost devotion. During such time even as the ^Celestial Ganga^ flows through the Domain of ^Simshumaaraloka^, the pristine pure devotion of \*ParamaHariBakta Dhruva^ increases in torrential proportion suitably matching the unstoppable torrential cascades of the ^Celestial Ganga^ flowing rapidly forward to the next domain. \*ParamaHariBakta Dhruva^ now stands in silent posture with his two eyes half closed through which tears of joy spill forth in the manner of fresh bloom of auspicious Lotus buds, thoroughly awash with the pristine pure devotion directed towards the ^Louts Feet^ of \*SarvottamaSreemanNarayana^. Thus even to this day \*ParamaHariBaktaDhruva^ stands rooted in the famed Domain of ^Simshumaaraloka^ perennially being bathed by the holiest of holy cascade of the ^Celestial Ganga^.

**aghabhange jagattunge sutarange harehepade|**  
**krutasange nabhogange sadaapaange shramamharaa||**  
**naagaarivaahanaaghrabhjotha sangaath tryilokya paavane|**  
**^Bhaageerathee namastubhyam rogam me hara dehagam||{San.}**

Even as the ^Celestial Ganga^ flows downwards to the next Domain of hierarchy \*Sages^, She is greeted with further ecstatic show of devotional gratitude from phalanx of ‘muktiyogya’ ^SaptaRishis^ who welcome Her with auspicious and holy grandeur. These renowned \*Sages^, total recluses, are famed for their uniquely individual manner of propitiation of \*SarvottamaMahaVishnu^, Omnipresent in their Holy selves, welcome the arrival of ^Celestial Ganga^ in their Domain. Their concentrated welcome is as varied as their own individual strata of hierarchy Liberation as deemed by none other than \*SarvottamaMahaVishnu^. From the Domain of hierarchy Sages, the ^Celestial Ganga^ now speeds rapidly across the Milky Way cutting a huge swathe measuring billions of light years across. Upon sighting Her Celestial Glory, batches of hierarchy ‘muktiyogya’ \*Celestials^ alight in haste from their airborne vehicles ^Vimana^ and gather en route on either side vying with one another to offer their individual salutations. Next, the ^Celestial Ganga^ then casts sacrosanct sacredness upon soothingly cool rays of a Full Moon and after sanctifying the same arrives at the threshold of ^Shathakoti^ situated atop the famed ^Mount Meru^. Upon arriving at ^Shathakoti^, the ^Celestial Ganga^ begins to bifurcate into four distinct River Streams, namely - ^Sita, Alakananda,

Chakshu and Uttara Bhadra^ . Finally after coursing through seemingly never ending plains of the subcontinent the ^River Ganga^ ultimately drains into the ever welcoming embrace of the Sea.

All forms of water bodies, be it Oceans, Seas and Rivers that are visible to us can be segregated into two primary types. The first one being lifeless 'jada' / insentient segment and the other being bracketed as 'chetana' / sentient segment, full of life harboring an unique positional hierarchy. It is common practice to utter that whenever an individual performs ritual purification bath in open water bodies such as ^Holy Rivers^, lakes or even humble wells it is common parlance to take consolation that such a bath is deemed to be similar to the most coveted waters of Holy ^River Ganga^ . But such a notion is most wrong and does not hold water (pun unintended) since there can be no substitute for the most sacrosanct and purifying waters of the Holiest of Holy ^River Ganga^ , that carries the topmost hierarchy amongst all other ^Holy Rivers^ . Therefore one has to remember to offer invocations to select 'Tirthaabhimaani' \*Celestials^ present in that particular water body, such as Seas, ^Holy Rivers^, lakes or wells before commencement of ritual purification bath in the same, as a means of appeasement of the former. Also it is most imperative to constantly mull over the Infinite Omnipresence of none other than \*SarovottamaMahaVishnu^ manifest within each and every individual and proceed to pour water from an appropriate ^Conch Shell^ which once again harbors guaranteed Omnipresence of none other than the topmost hierarchy Goddess 'nityamuktalu' \*MahaLakshmi Devi^ .

Thus this is the exact reason why the very awesome auspicious ^TITLE^ of \*SARVOTTAMA MAHAVISHNU^, occurring as a Supremely Independent Sovereign 'Eesha' entity in the gamut of "**nadeetaaratamya**" (see Part 4) is Infinitely more auspicious hierarchy wise than even the Holiest of Holy Waters of ^River Ganga^ at its very source. Due to this most unchangeable factuality, the famed Holy Ephemerides [[NadeeTaaratamyaStotram]] composed by the Holy Pontiff \*SreemadhRaghavendraTheertharu^, an effort towards highlight intrinsic gradations of all sentient 'chetana' of ^Holy Rivers^, commences with the superlative synonym of \*SARVOTTAMA MAHAVISHNU^, read as \*SarovottamaTirumalaVenkateshwara^ as occurring in ||\*Vishnupada^||. This is because none other than the supremely independent sovereign 'Eesha' entity of \*SarovottamaMahaVishnu^ is infinitely more powerful in terms of crass purity when compared to everything else that are considered as being pure, for example the hierarchy Holy ^River Ganga^, in this final Part 4 of [[NadeeTaaratamyaPaddathi]] - **A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work** [[NadeeTaaratamyaStotram]] **composed by** \*SreemadhRaghavendraTheertharu^}. So much so that the Holy ^River Ganga^ has been rendered pure only on account of coming into contact with the ^Lotus Feet^ of such a \*SarovottamaMahaVishnu^ . It is imperative to ponder over the Truth that the quality of being either 'pure' or 'impure' occurs not by itself but the same is invariably tied to the permanent / temporary presence or absence, respectively, of such a supremely independent sovereign 'Eesha' entity of \*SarovottamaMahaVishnu^ in the same. It is also

implied that the very qualitative nature of such a \*SarvottamaMahaVishnu^, that is of being pure also implies that He shall protect His true devotee with the famed weaponry of \*SudarshanaChakra\*, at all Times. It is the sole pleasure of such a \*SarvottamaMahaVishnu^ to extend protection to one and all under the most direst of circumstances such as occurrence of unforeseen, unheard and untold catastrophic natural calamities. Such a supremely independent sovereign 'Eesha' entity of \*SarvottamaMahaVishnu^ is also on the same account most auspicious amongst all those that are considered as being auspicious. This most awesome qualitative 'ism', attributable only to such a \*SarvottamaMahaVishnu^, is the sole cause of auspiciously glowing aura noticeable in the hierarchy most Goddess 'nityamuktala' \*MahaLakshmiDevi^, a veritable gift arising out of all but a mere sideward glance of one tiny corner of the eyes of \*SarvottamaMahaVishnu^. Therefore it goes without saying much that none other than \*SarvottamaMahaVishnu^ is the primordial reason behind each and everything including the inference of the very term 'reason'. Such being the case, can anyone even dare to decide/conclude otherwise discounting the permanent presence of such a primordial entity and taking only the end result into consideration? It is to be pondered well that without the primordial original causative, no end result can occur. For this simple but most vital reason alone such a \*SarvottamaMahaVishnu^ as and when \*He^ Incarnates upon Mother Earth is known as \*Paarthiva^ and upon repeatedly enacting such an Incarnation time and again, \*He^ is known as \*Jananu^. Such a \*SarvottamaMahaVishnu^ from whose ^Lotus Feet^ the Holy River ^Ganga^ originates, is the sole supremely independent sovereign 'Eesha' entity who alone can carry each and every burden of each and everyone. \*SarvottamaMahaVishnu^ is the only one who continues such sustained recreation unabated over Eons of Time Epochs. It is imperative not to mistake the origin of all base elements that are relative to existence of primary matter and vice versa without acknowledging even for a fleeting second the supremely independent sovereign handiwork of 'Eesha' entity of \*SarvottamaMahaVishnu^. Therefore it is a certainty that all forms of sentient 'chetana' sentient and 'jada' insentient occurrences are directly under the sole control of none other than \*SarvottamaMahaVishnu^ alone who is the supremely independent sovereign differing 'Eesha' entity, standing out as a 'class apart' from all such mundane trivia.

Each and every 'jeeva' irrespective of tri fold classification such as 'muktiyogya-nityasamsaari-tamoyogya' are all invariably under the direct unchangeable control of the supremely independent sovereign 'Eesha' entity of \*SarvottamaMahaVishnu^. So much so that even the topmost hierarchy \*Celestial^, 'nityamuktalu' \*Goddess MahalakshmiDevi^, 'muktiyogya' \*ChaturmukhaBramha^ and 'muktiyogya' \*Celestial Vayu^ are also at all times under the direct purview and control of such a \*SarvottamaMahaVishnu^. This overall control so exercised is permanent in nature and shall remain so for all Time to come and the same is definitely not applicable for short periods of Time measurable in Eons. Even hierarchy posts of office occupied by each and every topmost hierarchy 'muktiyogya^ \*Celestial^ have not come about by their individual prowess, but rather a benevolent kind gift doled out every now and then by an understanding and accommodating supremely independent sovereign 'Eesha' entity of \*SarvottamaMahaVishnu^. Even the ultimate sublime bliss so attainable in the rarified echelons of 'moksha' / liberation that too in a hierarchy graded manner is also distributed



by none other than \*SarovottamaMahaVishnu^ alone. Thus the sheer extent of His overall unchallenged suzerainty is indeed unquestioned. \*SarovottamaMahaVishnu^ alone possess the most awesome of all traits of giving away in charity whatever one aspires for in a most awesome manner that exceed by leaps and bounds even the most richest of charitable act carried out by any other generous individual. An individual desirous of giving away charity can only do so with such things that are under his control and can never ever hope to give away/donate something over which he does not exercise any sort of control. But on the other hand \*SarovottamaMahaVishnu^ alone is capable of giving away everything because whatever act of charity an individual performs, the sole custodian of all such charitable acts are none other than \*SarovottamaMahaVishnu^ alone. Such a \*SarovottamaMahaVishnu^ is the sole protector of one and all without any exception whatsoever, including those who are in familial lifestyles on one end of the spectrum and those who are classified as being liberated on the other end of the spectrum. Needless to add, such a \*SarovottamaMahaVishnu^ alone is the ultimate nemesis and destroyer of all manners of evil both from within and from without.

\*SarovottamaMahaVishnu^, from whose ^Lotus Feet^ the Holy River ^Ganga^ originates, the supremely independent sovereign 'Eesha' entity, differs in Infinite notches from any known combination of three fold 'jeeva' classification. Individuals without any exception shall have to experience an ultimate demise with the stark reality of death through which physical mortal coils are vacated in full. In dire contrast, \*SarovottamaMahaVishnu^ is the only definitive entity far removed from such repeated cycles and rebirth and shall continue to remain constant in such an awesome manner that such an occurrence is guaranteed to give an inferiority complex to the very notion of Time itself. Graded Omnipresence of \*SarovottamaMahaVishnu^ is a certainty in all individuals, right from the dawn of Creation to the ultimate day of extinction, even if they wish otherwise! In the unthinkable absence of such an immortal Omnipresence, a mortal 'jeeva' cannot hope to exist even for a minutest micro nanosecond. At the same time such a supremely independent sovereign 'Eesha' entity of \*SarovottamaMahaVishnu^ can never be besmirched by any punitive malformed notions of "Time, Nature, Soul, Ignorance' so on and so forth. \*SarovottamaMahaVishnu^ shall never ever leave His true devotees, read as the Holy Pontiff 'muktiyogya' \*SreemadhRaghavendraTheertharu^ in the lurch, so much so that the very purpose of His epochal Incarnations is solely in order to extend awesome protection to legion of true devotees, all \*ParamaBaghavattottama^. \*SarovottamaMahaVishnu^ is the only single point of refuge to phalanx of 'muktiyogya' \*Tatvaabhimaani^ and \*Tirthaabhimaani^ celestials of each and every hue and dye and then some! The inference of such an awesome suzerainty extends even to the enormous World of True Knowledge encompassing both the famed notions of 'poursheya' and 'apoursheya'. Such a \*SarovottamaMahaVishnu^ thus sports the most invincible of all \*SudarshanaChakra\* in His hands both as a means of warning and as a sign of protection against onslaught of all nefarious designs hatched by undeserving 'tamoyogya' demonical forces. Even phalanx of hierarchy 'muktiyogya' \*Celestials^ are themselves enabled to rule the roost upon being so well ensconced in their respective domains only on account of the deemed contentment of \*SarovottamaMahaVishnu^ who is the sole overlord of the very notion of 'Dharma'. It is none other than \*SarovottamaMahaVishnu^ who Himself tutored the niceties of eternal tenets of 'Dharma' to the hierarchy

‘muktiyogya’ Celestial \*ChaturmukhaBramha^ at the Dawn of Creation. By means of such an enviable status alone, \*SarovottamaMahaVishnu^ is constantly aware of the gradual degeneration of ‘Dharma’ into ‘adhama’ with the relentless passage of Time. Owing to His enviable position of an impartial judge, none other than \*SarovottamaMahaVishnu^ doles out meritorious tidings to each and every individual as the case may be. Therefore, an individual ‘muktiyoga jeeva’ has no other alternative but to diligently follow such preset path of ‘Dharma’ that have been streamlined by none other than \*SarovottamaMahaVishnu^.

\*SarovottamaMahaVishnu^, from whose ^Lotus Feet^ the Holy River ^Ganga^ originates is the ultimate source of all types of valorous strength. Therefore each and every individual ‘muktiyogya-nityasamsaari-tamoyogya’ jeeva’, chetana/ sentient or ‘jada’ insentient are directly and permanently dependent upon Him alone for espousing their intrinsic qualities and other offshoots such as destructive strength. It is \*SarovottamaMahaVishnu^ alone who is the sole causative of the very act of digestion of ingredients that are ingested time and again by hordes of ‘jeevas’ and thereby derive their wellbeing and strength from the same. It is \*SarovottamaMahaVishnu^ alone who shall reward each and every ‘chetana’ /sentient, be it hierarchy ‘muktiyogya’ \*Celestial^ or a ‘muktiyogya jeeva’ each in accordance to their individual merit and qualification and thereby shall enable conduct of righteous tasks through them. No one possess more antiquity than \*SarovottamaMahaVishnu^ in terms of continued unchanged existence in all Epochs of Time. Therefore such a \*SarovottamaMahaVishnu^ shall continue to exist unchanged and unperturbed even after the so called curtains have been rung down with the final enactment of the proverbial ‘pralaya’, in the same unchanged manner as He has existed before the very dawn of Creation itself. This is the very essence of every sacred [[Scripture]] that have been composed only in order to eulogize such a \*SarovottamaMahaVishnu^ and no one else. It is to be noted that the deemed ‘sankalpa’ of \*SarovottamaMahaVishnu^ always results in unbridled and unstinted victory to all those who are His eternal devotees, without any iota of doubt whatsoever in any quarters. In the same vein the magnificent creation of the Infinite Cosmos and yonder by such a supremely independent sovereign ‘Eeha’ entity of \*SarovottamaMahaVishnu^ is never by any stretch of imagination to be classified as being a merely lowly illusion. Such a Creation brought about solely in order to serve as a willfully deemed recreational pleasure of \*SarovottamaMahaVishnu^ alone and is always most purposeful in content. Owing to the same, immeasurably massiveness of such an Infinite Cosmos created by \*SarovottamaMahaVishnu^ is indeed most wondrously baffling and miraculously beautiful in existence at the same time. Even the most fleeting of desire of even those who are termed as being liberated are fructified only by \*SarovottamaMahaVishnu^. Time and again such a \*SarovottamaMahaVishnu^ incarnates solely in order to thwart the likelihood of ‘Dharma’ from getting eradicated. Here it is to be ingrained that even from such a selfless action He does not stands to be benefited on any account whatsoever and carries out the same only in order to heed to the call of His true devotee, read as the Holy Pontiff ‘muktiyogya’ \*SreemadhRaghavendraTheertharu^. Even bountiful boons doled out every now and then by phalanx of ‘muktiyogya’ \*Celestials^ like \*Rudra^, \*Indra^, \*Chandra^ and \*Surya^ are nothing but mere reflection of a though process originating from \*SarovottamaMahaVishnu^ and the former motley bunch do not have any direct

control over such largesse. Likewise, numerous qualities that such hierarchy 'muktiyogya' \*Celestials^ harbor within themselves and therefore are well known and sought after by legion of devotees in a way indirectly belongs to none other than \*SarvottamaMahaVishnu^. Such a most auspicious and awesome visualization of \*SarvottamaMahaVishnu^ is that which effuses the veritable nectar of immortality from each and every pore and is the one that encompasses Infinite Knowledge in various manifestations. The means to unravel the Infinite Cosmic Truth of \*SarvottamaMahaVishnu^ has been arranged for by none other than \*SarvottamaMahaVishnu^ Himself. There is absolutely no other path through which a 'muktiyogya jeeva' can tread in order to comprehend Him. The sheer magnitude of Omnipresence of \*SarvottamaMahaVishnu^ is indeed too Infinite to comprehend and therefore His undeniable presence is guaranteed everywhere right from the very core of the smallest atom to the farthest expanse of macro Cosmos. Even in such a manifestation \*SarvottamaMahaVishnu^ shall remain supremely unaffected by any change in natural existence / occurrence that is bound to take place in all His creations. Such Universally Infinite manifestation is all but one tiny qualitative 'ism' that is most unique to \*SarvottamaMahaVishnu^ alone and is not brought about by others, nor does the same owe allegiance or indebted to anyone. The ultimate qualitative bliss that is once again unique to \*SarvottamaMahaVishnu^ is always wholesome and unattainable by anyone else. It is never incomplete or slipshod in nature. Nor is it in the manner of a reflected mirrored Omnipresence in select 'muktiyogya jeeva'. Such a manifestation of \*SarvottamaMahaVishnu^ inculcates the entire gamut of 'chetana'/sentient and 'achetana' jada / insentient occurrences. Only \*SarvottamaMahaVishnu^ alone is the sole means of enabling, initiating and culminating the relentless cycle of 'Creation-Sustenance-Destruction'. All existences in the Universe are all visible to \*SarvottamaMahaVishnu^ all the time, inescapably. There are virtually no set boundaries for the levels of His Knowledge nor are there any hopeful 'runners up' competing for His unique and unchangeable post, in the past, present or in the future. Such a \*SarvottamaMahaVishnu^ shall Himself allot designated levels of Knowledge and its concurrent awareness even to such famed 'muktiyogya' \*Celestials^ such as \*ChaturmukhaBramha^ and \*Vayu^ both during the primordial existence and incarnated stage of the latter, if at all. It is the deemed will of \*SarvottamaMahaVishnu^ alone which enables acts of periodical offerings made to 'muktiyogya' \*Celestials^ and 'muktiyogya' \*Ancestors^ to reach each one of them ultimately and invariably. \*SarvottamaMahaVishnu^ alone is the 'Grantor of Liberation' to some of the near topmost hierarchy \*Celestials^ such as 'muktiyogya' \*Chaturmukhabramha^ and 'muktiyogya' \*Vayu^ amongst others.

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Each and every ^Holy River^ that crisscross the subcontinent are considered to be most prized for performance of ritual purification bath at almost any given time of the year. So much so that the huge waves of water dancing forth and lashing outwards towards each side of the River banks are themselves considered as being akin to mini pilgrimage center on its own, while the huge expanse of sands banked in heaps and mounds on either side are considered as \*Celestials^ worthy of worship. Thus ^Holy Rivers^ are most sought after even by phalanx of hierarchy 'muktiyogya' \*Celestials, Rishis and ancestors^.

Profusion of plant and marine life that thrive within the vicinity of such ^Holy Rivers^ themselves stand a chance of being catapulted into much worthier existence thereafter due to their proximity to life sustaining waters. During designated set aside periods of time that is unique to each ^Holy River^, known as ^Kumbh^, the infinitely auspicious Omnipresence of the \*Celestial Ganga Devi^ is guaranteed therein, as per the deemed will of the supremely independent sovereign ‘Eesha’ entity of \*SarvottamaMahaVishnu^. Therefore even the most vilest of the vile ‘tamoyogya’ jeeva if by chance happens to perform appropriately timed ritual purification bath in such a ^Holy River^, then even he stands a surefire chance of being rid of even the most heinous of sins such as the unpardonable ‘bramhahatya’ and shall be placed in a higher orbit of existence thereafter. Even merely espousing the Infinite glory and sacrosanct nature of Holy ^River Ganga^ (as elaborated in much detail at the beginning of this Part 4) shall attract enormous auspicious merits to an individual who narrates the same or hears about the same or better still writes about the same resulting in a thorough ‘clean as a whistle’ washout of all manners of shortcomings earned in arrears over multitudes of past births.

**natosmi ^Tungaam^ vilasattarangaam aghougha bhangaam \*HARI^paada  
sangaam  
shritosmi ^Bhadra^amhrutapaapanidraam vimukti padyaam vimalyika  
saadhyaam|{San.}**

Likewise, the Holy ^River Tungabhadra^ is one of the principle Rivers of the southern subcontinent and one of the most important amongst those Rivers that flow towards the south eastern part. Some noted scholars of highest repute have even identified the likeness of ^Tungabhadra^ to the famed Holy ^River Pampa^ that is mentioned in the classical literature of [[Ramayana]]. This apart, the Holy ^River Tungabhadra^ also merits mention in such famed classical literature of yore such as [[Matsyapuraana]], [[MaarkaandeyaPurana], [[SreemadhBhaagavatha]] and the like. As the famed fable goes, it is said that once none other than \*SarvottamaAadhiVaraha^ rested at a secluded spot known as ^Varaha^ hills after decimating to pulp the evil demon ‘tamoyogya’ h i r a n y a a k s h a. It is believed that copious collection of sweat from such a ‘tiring’ physical body form of \*SarvottamaAadhiVaraha^ took shape in the form of this ^Holy River^ that too in two different flow streams. The first one originating from the right side of \*SarvottamaAadhiVaraha^ came to be known as ^Tunga^ whereas the second stream originating from His left side came to be known as ^Bhadra^. This apart another two more streams, namely ^Netravati^ and ^Varahi^ also flowed forth from the ^Eyes and Tail^ of \*SarvottamaAadhiVaraha^, respectively. It is widely quoted that the waters of the Holy ^River Tungabhadra^ are sweetest to taste and the principle reason behind this could be the fact that none other than \*SarvottamaAadhiVaraha^ enabled this Holy ^River^ to originate from his jutting saber sharp tusks upon His most ‘Glorious Face.

It is well known that the Holy Pontiff \*SreemadhRaghavendraTheertharu^ upon being presented with the completed version of His famed Holy Biography [[SreemadhRaghavendraVijayaha]] consisting of [[Twenty Chapters]] in all composed by His ‘poorvaashrama’ householder nephew, the ‘mukhtiyogya’ \*PanditNarayanachar^, orders the latter to cast away [[Ten Chapters]] into the very depths of the Holy ^River

Tungabhadra^. The reason cited was that the [[SreemadhRaghavendraVijayaha]] must never equal or exceed the other most superlative Holy Biography of none other than \*VayuJeevottamaAcharyaMadhwaru^, the [[SuMadhwaVijayaha]] consisting of [[Sixteen Chapters]] in all composed by the householder ‘muktiyogya’ disciple \*NarayanaPandita^! During that time the Holy Pontiff \*SreemadhRaghavendraTheertharu^ happened to be camping around the ‘sangama’ region of the Holy Rivers ^Tunga^ and ^Bhadra^ during the most auspicious of all times of ‘pushkarakala’ of these very two Holy Rivers. Such a ‘pushkarakaala’ is termed as being most auspicious and sought after amongst all similar types of auspicious moments. According to a famous legend such sanctity is on account of the epochal service rendered by the ‘Tirthaabhimaani’ \*Celestial Pushkara^ and ‘muktiyogya’ \*Sage Bruhaspati^ during the time of primordial creation indulged in by none other than ‘muktiyogya’ hierarchy Celestial \*ChaturmukhaBramha^. Upon being mightily pleased by their steadfast service rendered by the duo, \*ChaturmukhaBramha^ grants them a rare boon through which whenever these “Two” Tirthaabhimaani \*Celestials^ happen to enter one particular ‘raashi’ of the zodiac, then the same would tantamount to being a ‘pushkara parvakaala’ for that particular Holy ^River Tungabhadra^. This apart \*ChaturmukhaBramha^ also announces with much gusto that He Himself shall personally lead a phalanx of not less than ‘Thirty three hundred million’ \*Celestials^ fronted by none other than \*Celestial GangaDevi^ Herself and shall manifest in that particular Holy ^River Tungabhadra^ during such an auspicious time.

**meshe ^Ganga^ vyashe revaa mithunecha ^Sarasvatee^  
karkate ^Yamunaa^ proktaa simhe ^Godavari^ smrutaa  
kanyaayaam ^Krushnavenee^ cha ^kaaveree^ ghatake smryutaa  
vruschike ^Taamrapaarnicha^ chaape pushkara vaahinee  
makare ^Tungabhadraa^ cha kumbhe ^Sindhunadi^ smryutaa  
meene pranitaa cha nadee guro sankramane smryutaa  
purashkaraakhyo muninaamhi pradeshotra bhudhyihi smryutaa||{San.}**

During such time the Holy Pontiff \*SreemadhRaghavendraTheertharu^ had Himself offered wholesome salutations at the ^Lotus Feet^ of \*SarvottamaVaraha^ whilst performing ritual purification bath in the Holy ^River Tungabhadra^, all the while uttering compulsory invocation hymns of:-

**\*Bruhaspati^ suraadhyaksha sarvadeva namaskruta  
gruhaanaarghyam mayaadattam makarosphobhaaryayaasaha||{San.},**

whilst offering ‘arghya’ to the sacred River. At the behest of the Holy Pontiff \*SreemadhRaghavendraTheertharu^ His trusted chosen \*disciples^ also offer sanctioned items such as flowers, turmeric and light little oil lamps with daintily dancing flames and put them afloat into the Holy ^River Tungabhadra^ as an act of supreme appeasement of a select ‘Thirthaabhimaani’ \*Celestial^. Sanctioned offerings such as ‘baagina’ are also offered into the swirling watery depths of the Holy ^River Tungabhadra^ by committed chosen \*disciples^ of the Holy Pontiff \*SreemadhRaghavendraTheertharu^.

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At this juncture just ahead of closure of this paper seriatim titled **[[NadeeTaaratamyapaddathi]] - A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaratamyā, rishitaaratamyā and nadeetaaratamyā as enshrined in the fabled Holy Work [[NadeeTaaratamyastotram]] composed by \*SreemadhRaghavendraTheertharu^**}}, it is apt to narrate a few pages from **[[SuMadhwaVijayaha]]**, the famed holiest of Holy Biography of \*VayujeevottamaAcharyaMadhwaru^, penned by the inimitable 'mukhtiyogya' \*NarayanaPandita^. **[[SuMadhwaVijayaha]]** narrates the awesome manner in which a young lad 'mukhtiyogya' \*Vasudeva^ roams all over thickly forested region abutting his dwelling at ^^Pajaka^^ holding onto the ^Auspicious Tail^ of a sturdy bovine that is in 'real nature', the most ^Auspicious Hair Plait^ of none other than Goddess 'mukhtiyogya' \*Durga Devi^. As usual at daybreak the young lad \*Vasudeva^ follows herds of domesticated bullocks belonging to his household even as they strut off towards the forest in order to forage for fodder. Nonchalantly, the young lad \*Vasudeva^ follows behind by holding onto the swishing tail of a sturdy bullock. Unnoticed the young lad \*Vasudeva^ roams all over the forest from dawn to dusk and later returns to the household all the while holding onto the tail of the bullock even as it returns to the cowshed upon fall of sunset. The young lad \*Vasudeva^ all of one year old, had just then learnt to walk on all twos albeit unsteadily. Upon realizing that their young son \*Vasudeva^ has gone missing and is untraceable within the premises of their humble household his 'mukhtiyogya' parents, \*Madhyageha^ and \*Vedavati^ soon launch an intensive search party to retrace him, but to no avail. It seems as though the young lad \*Vasudeva^ had just disappeared into thin air! Extremely aghast parents of \*Vasudeva^ become highly agitated about this inexplicable disappearance of their beloved young son and even forsake food and water and engage in relentless search. Soon much to their collective relief the anxious parents come to know from one of their close acquaintance that their young son \*Vasudeva^ has been sighted walking all alone holding onto the swashbuckling tail of a sturdy bullock and heading towards the interior of a nearby dense forest. Even as the worried father \*Madhyageha^ begins to run towards the forest in much haste, much to the relief of everyone, the young lad \*Vasudeva^, the very picture of innocence trots back into the household holding onto the tail of the bullock totally oblivious to the commotion caused because of his sudden absence!

As years passed, \*Vasudeva^ grows up into a strapping lad and frequently visits the auspicious ^Shrine^ dedicated to none other than \*Goddess DurgaDevi^, the eldest sister of \*SarvottamaShreeKrushna^. Once inside the ^Sanctum^, the young \*Vasudeva^ was wont to offer salutations to Goddess \*Durga Devi^. On one such occasion, even as the young \*Vasudeva^ negotiates steep incline peppered with enormous boulders downhill, he is accosted by a fearsome serpent which upon crawling out from a nearby bush manages to sink its venomous fangs into his legs. Realizing the presence of such a vicious serpent which had bit him in the hind leg, an unperturbed young \*Vasudeva^ instantly stamps upon the outstretched hood of the serpent and squashes the same under his stupendous might in an instant, faster than the blink of an eyelid! As prophesied in the Great Epic **[[Mahaabhaarta]]**, this very same evil serpent, is none other than the evil

'tamoyogyga' demon "m a n i m a n t h a", which soon meets its doom unable to extricate itself from being squashed into disfigured pulp due to the overbearingly tectonic strength emanating from the leg of \*Vasudeva^. Earlier, this evil demon upon incarnating as a vicious snake used to terrorize hapless residents of ^Pajaka^ and its surroundings and had ambushed and bitten to death many an innocent passerby. Now, \*Vasudeva^ had effortlessly eliminated such an evil scourge of the region by killing the serpent most casually. Meanwhile when \*Vasudeva^ did not return in time after finishing his routine visit to the Shrine dedicated to Goddess \*Durga Devi^, a much worried mother \*Vedavati^ totally unaware of the incidents occurring atop the hill, calls out to her son mustering all her feeble strength. Upon hearing the call of his affectionate mother, the devoted young lad \*Vasudeva^ immediately jumps off from the rock face situated atop the hill and lands safely on his mightiest of mighty ^Two Feet^ in front of his startled mother, thereby permanently etching his epochal footsteps in the process in front of his household.

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At this juncture just ahead of closure of this paper seriatim titled **[[NadeeTaaratamyapaddathi]] - A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devatataaratamy, rishitaaratamy and nadeetaaratamy as enshrined in the fabled Holy Work [[NadeeTaaratamystotram]] composed by \*SreemadhRaghavendraTheertharu^}}**, it is apt to narrate a few pages from the 'LOST CHAPTERS' of the famed biography of [[SreemadhRaghavendraVijayaha]], the holiest of holy biography of the Holy Pontiff 'muktigyogya' \*SreemadhRaghavendraTheertharu^ penned by His 'poorvaashrama' nephew, the inimitable 'muktigyogya' \*PanditNarayanachar^. This famed [[Holy Biography]] narrates the awesome manner in which, none other than 'muktigyogya' Goddess \*Durga Devi^ the 'kuladevta' of 'muktigyogya' \*Prahlada^ is now manifest as \*Goddess Manchallamma^ in the vicinity of the ^^MoolaBrundavana^^ of the Holy Pontiff \*SreemadhRaghavendraTheertharu^. From such a hallowed spot, the auspicious Goddess Durga Devi extends Her immense protection to the most laudable cause of the Holy Pontiff \*SreemadhRaghavendra Theertharu^, to protect and uphold 'Dharma'. None other than the Holy Pontiff \*SreemadhRaghavendraTheertharu^ has Himself deemed necessary for all those who arrive to pay their obeisance at the ^^MoolaBrundavana^^ to first compulsorily offer their respectful salutations to the dedicated shrine of \*Goddess Manchalamma^ first and foremost.

At ^^Manchaalekshetra^^, on one particular auspicious day, the Holy Pontiff \*SreemadhRaghavendraTheertharu^ offers wholesome salutations to none other than \*Goddess Durga Devi^ and seeks eternal protection to stay at that most auspicious altar where eons ago none other than 'muktigyogya' \*Prahlada^ had performed His most famous 'yagjna'. Soon there appeared before the Holy Pontiff \*SreemadhRaghavendraTheertharu^ the most auspicious and most breathtaking awesome manifestation of none other than \*Goddess Durga Devi^ in all Her glorious Omnipresence. Thus such a most powerful \*Goddess Durga Devi^, the very force behind

the primordial occurrence of Nature, the most worthy sister of \*SarvottamaShreeKrushna^, the merciless destructor of all demonic forces both from within and without, the very abode of kindness to the deserving chosen worthy, the one who dwells auspiciously in the famed ^Lotus^ in full bloom, is now seen astride on a fierce some 'Lion' casting dazzling benevolence all round and bedecked from head to foot in most priceless ornaments extending Her unstinted protection to the Holy Pontiff \*SreemadhRaghavendraTheertharu^. This is the very same Goddess \*Durga Devi^ who is slated for a most vital role during the ultimate Time of doom – 'pralaya', wherein She shall don the form of a banyan leaf and facilitate the leisurely recreation of none other than \*SarvottamaSreemanNarayana^ upon the same – a most rare and most prized honored service indeed. Now the Holy Pontiff \*SreemadhRaghavendraTheertharu^ requests such a Goddess \*Durga Devi^ to grant Her unconditional permission for undisturbed residence within the yet to be consecrated ^^MoolaBrundavana^^ for the next Millennium at a stretch, all the while immersed in relentless pursuance of the famed Infinite Glory of \*SarvottamaSreemanNarayana^! The Holy Pontiff \*SreemadhRaghavendraTheertharu^ also beseeches the auspicious \*Goddess Durga Devi^ to promise to fulfill all latent wishes of legion of devotees who are slated to converge to this holy shrine in the future and facilitate in smooth transfer of all manners of boons to each one of them. Supremely appeased by such selfless show of devotion directed towards Her most auspicious of all ^Lotus Feet^, \*Goddess Durga Devi^ acknowledges Her wholesome support for such a worthy cause on the part of the Holy Pontiff \*SreemadhRaghavendraTheertharu^, in the very same manner of a dotingly affectionate Mother's eternal protection towards Her favorite chosen sibling. The auspicious \*Goddess Durga Devi^ also announces that even as the relentless unstoppable march of ^KaliYuga^ progresses unabated, the chief victim of such an onslaught would be 'Dharma', which is now in the sole purview of the Holy Pontiff \*SreemadhRaghavendraTheertharu^ for protection. However, \*Goddess Durga Devi^ also vows that when in the still more distant future She Herself would have to take up the cause of protecting such vital tenets of 'Dharma' as per the supreme deemed will of none other than \*SarvottamaSreemanNarayana^ and ultimately await for His final Incarnation as \*SarvottamaKalki^ for a final routing of all demonic forces. The auspicious \*Goddess Durga Devi^ also offers to stay put in dedicated shrine at ^^Manchale^^ from where She would forever oversee the continuous eradication of all manners of demonic forces and thereby facilitate constant uplift of 'Dharma' and all those chosen righteous few who strive for the same, day in and day out. The ever agile Holy Pontiff of advanced age, \*SreemadhRaghavendraTheertharu^ observes strictest of penance in favor of \*Goddess Manchamma^ on select occasions particularly during the onset of auspicious ^Navaratri^ celebrations. As a common practice the Holy Pontiff \*SreemadhRaghavendraTheertharu^ also garlands the Idol of \*Goddess Manchamma^ with the very same golden ornaments and necklaces that decorated the superlative Icon of \*ChaturmukhaBramhakararchithaChaturyugamurthy SreemanMoolaRama^ and perform auspicious 'mangalaarathi' to the same for sustained kind benevolence from the easy to appease \*Goddess^!

The unmatched history of the Icon of \*SreemanMoolaRam^ is most worthy to be etched in gold and one can never tire in chronicling the epochal manner in which the



same was retrieved. \*VayujeevottamaAcharyaMadhwaru^ received many a holy and sacrosanct ^Vyasamushiti^ from none other than \*BhagawanVedaVyasaru^ during His sojourn to ^^UttaraBadari^^. These are now being worshipped with utmost piety and devotional fervor in the ^^SreeMutt^^. It is said that none other than the Celestial sculptor \*Vishwakarma^ upon being requisitioned by none other than \*ChaturmukhaBramha^ sculpted the superlative Icon of \*SreemanMoolaRama^ and \*MoolaSeetaDevi^. The superlative Icon of \*SreemanMoolaRama^ of exquisite intrinsic sacredness and unmatched sanctity appears with slightly elongated ears with a rounded base and perfectly bent at three distinct regions. Thereafter \*ChaturmukhaBramha^ worshipped these two \*Icons^ with utmost devotion and handed over the same to hierarchy \*Sage Jabaala^. From there the ownership of these \*Icons^ passed onto \*Celestial Rudra^ who after offering worship handed the same to \*ParvatiDevi^. In due course these two \*Icons^ came to be in the possession of \*Daksha Prajapati^ and from there the same came to be in the possession of \*Sage Soubhari^. After a bout of strictest penance, Emperor \*Ishvaaku^ acquired these two sacred \*Icons^ to his lineage and from him the same were inherited by his auspicious and worthy progeny, \*Vyvasvata Manu^. As years passed by, the most valiant Emperor \*Dasharatha^ inherited the same from a long lineage of worthy ancestors such as \*Maandhaata, Anaranya, Trisantu, Harischandra, Sagara, Bhageeratha, Ambaresha, Dileepa and Raghu^. On his part, Emperor \*Dasharatha^ worshipped the two \*Icons^ regularly with utmost devotion and when none other than \*SarvottamaMahaVishnu^ incarnated in the Royal household, a grateful Emperor named the newborn child as \*Ramachandra^ after the very same name of the famed \*Icon^. From then on the original \*Icon^ came to be known as \*SreemanMoolaRama^. With the passage of Time, \*SarvottamaShreeRamachandra^ after offering worship to "Himself" handed over the \*Icons^ to \*Seeta Devi^. Thereafter, a dutiful \*Seeta Devi^ handed over the custody of these two \*Icons^ to an ever faithful \*Lakshmana^ who in turn also offered steadfast worship to the same. Later on, \*Lakshmana^ handed over the custody of these \*Icons^ to the devoted regent \*Jaambavanta^. Finally at the end of ^TretaYuga^ the superlative \*Icons^ came to be in the custody of \*VayujeevottamaHanumantha^ who continued to offer worship to the same right up to the next ensuring Time Epoch of ^DwaparaYuga^. As things turned out when none other than \*VayujeevottamaBheemasena^ set out in search of ^SougandhikaPushpa^ on the way he was accosted \*VayujeevottamaHanumantha^ who handed over these superlative \*Icons^ to the \*VayujeevottamaBheemasena^ with a promised prophesy that he should once again offer worship to the same in the next (Third) Incarnation as \*VayujeevottamaSreemanMadhwacharyaru^ during ^KaliYuga^. In due course \*VayujeevottamaBheemasena^ offered the custody of these two \*Icons^ to the valiant clan of \*Pandavas^. From then on these two \*Icons^ continued to be passed from one generation to the next generation of many a mighty Emperor and at last came to be in the treasury of the rulers of the \*Gajapathy^ dynasty.

An ultra orthodox scholar shyamashastris was an important Minister in the Kingdom of ^Kalinga^ ruled by King \*Gajapati^. Along with his noble father, shyamashastris was considered as being most powerful in many respects. The young shyamashastris was an expert swordsman, able statesman and an erudite scholar of repute. Even with such impressive prowess shyamashastris lead the life of a recluse most of the time, so much so

that he was popularly known as 'swaamishastrī'! Meanwhile, \*VayuJeevottamaSreemanMadhwacharyaru^ once happened to set up base camp in the Kingdom of ^Kalinga^ on His way back from ^^Badarikashrama^^. In due course a discussion meeting on every aspect of [[Vedanta]] was soon arranged in which shyaamashaastri also participated. Upon failing to stage scholarly victory over the rapid extemporaneous oratory skill of the unconquerable \*VayuJeevottamaAcharyaMadhwaru^, shyaamashaastri gratefully accepted ^Tatva Vaada^ fold. The highly impressed shyaamashaastri also accompanied \*VayuJeevottamaAcharyaMadhwaru^ to ^^Rajatapeetapura^^. At first \*VayuJeevottamaAcharyaMadhwaru^ was most reluctant to initiate shyaamashaastri into Holy Pontificate since He knew that the former was in due for a golden period of ^RaajaYoga^ very shortly! But later on upon heeding to the relentless pleas of shyaamashaastri and witnessing his utmost recluse nature and wholesome purpose to serve the ^Holy Pontificate^ well, \*VayuJeevottamaAcharyaMadhwaru^ ordained him with the ^Ashrama^ title of **\*NARAHARI THEERTHA^**.

**|| sasItAmUlarAmArchA koshe gajapateH sthitA |**  
**||yenAnItA namastasmai shrImannR^iharibhixave||{San.}**

By then \*VayuJeevottamaAcharyaMadhwaru^ had already initiated another worthy by name shobhanabhata into the Holy Pontificate with the ^Ashrama^ title of **\*PADMANABHA THEERTHA^**. The new incumbent \*NaraHariTheertharu^ stayed at ^^Rajatapeetapura^^ and in due course \*VayuJeevottamaAcharyaMadhwaru^ enlisted Him to proceed toward ^Kalinga^ Kingdom in order to propagate tenets of ^TatvaVaada^ there. Secondly, \*VayuJeevottamaAcharyaMadhwaru^ was also in the know that none other than \*SarvottamaJagannatha^ had other divine designs for \*NaraHariTheertharu^! During the same time the King of ^Kalinga^ expired leaving behind an infant heir to the throne. A caretaker for the Kingdom was most necessary until the infant prince grew up. Worried subjects faced with such a dilemma made arrangements for the Royal elephant to go round with a garland that till then decorated the Idol of \*SarvottamaJaganatha^ at ^^Puri^^! Thus the Royal Elephant was let loose to roam around freely with the sacred garland on its trunk and to put the same around the auspicious neck of a person of whomsoever it chooses as the most worthy of this honor! After roaming around for a while, the Royal elephant stopped in front of a cave and began to trumpet loudly. Inside the cave was the Holy Pontiff \*NaraHariTheertharu^, engaged in deep meditation. Upon being alerted by this sudden commotion, \*NaraHariTheertharu^ stepped outside the cave and soon the Royal Elephant garlanded Him with the sacred flower offerings of \*SarvottamaJaganantha^ and bowed down on all four legs in front of the Holy Pontiff thus marking Him as the New Successor to the Kingdom of ^Kalinga^, followed by thunderous ovation of all those who had gathered there in huge numbers! A supremely unmoved \*NaraHariTheertharu^ accepted the same as the unchangeable deemed will of \*MadhwavallabhaSarvottamaJagannatha^ and the utmost kind benevolent blessings of \*VayuJeevottamaAcharyaMadhwaru^ and began to rule over the Kingdom of ^Kalinga^ for the next twelve years!

As years rolled by the young Prince came of age and proved eligible for taking over the onerous challenge of administering the Kingdom of ^Kalinga^! With much haste and brooking no further delay, the great ascetic \*NaraHariTheertharu^ handed over the charge to the prince and anointed him as the next King of ^Kalinga^. Grateful subjects requested \*NaraHariTheertharu^ who now prepared to take leave of the Kingdom to accept whatever it suited Him for posterity. Heeding to such a request \*NaraHariTheertharu^ acquired the Holiest of Holy Icons of \***ChaturmukhaBramhakaraarchitha Chaturyugamoorthy^** \*SREEMAN MOOLARAMA^ and \*MOOLA SEETA DEVI^ from the treasury of the Kingdom. In due course the Holy Pontiff \*NaraHariTheertharu^ once again journeyed to ^^Rajatapeetapura^ and handed over the Icon of \*SreemanMoolaRama^ to \*VayuJeevottamaAcharyaMadhwaru^, the rightful custodian of the same for all Time to come. A supremely overjoyed \*VayuJeevottamaAcharyaMadhwaru^ worshipped this famed Icon of \*SarvottamaSreemanMoolaRama^ and after handing over the same to the senior Holy Pontiff \*PadmanabhaTheertharu^, proceeded towards ^^UttaraBadari^^! \*VayuJeevottamaAcharyaMadhwaru^ Himself offered worship to these two \*Icons^ along with other famed \*Icons^ for eighty days at a stretch and also made it most compulsory for all His future \*disciples^ to compulsory worship the same during their individual deemed ^Holy Pontifical^ reign. During the same period, none other than \*VayuJeevottamaAcharyaMadhwaru^ also handcrafted another superlative silver \*Icon^ of \*DhigVijayaRama^ harboring the holiest of holy \*Sudarshana Chakra\* both at the base and as well as the temporal region and arranged for simultaneous worship of the same along with the \*Icons^ of \*SreemanMoolaRama^ and \*MoolaSeeta Devi^.

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**durvaadidhvaantaravaye ^Vyishnavendeevarendave^|**  
**\*ShreeRaghavendraGurave^ Namootyantadayaalave||{San}**

Finally during the year 1671AD, when the most auspicious set aside day of entering the ^^MoolaBrundavana^^ does arrive, the Holy Pontiff ‘muktiyogya’ \*SreemadhRaghavendraTheertharu^ enters the same all the while immersed in meditating upon the Infinite Glory of \*SarvottamaMahaVishnu^. The newest incumbent the Holy Pontiff \*SreemadhYogeendraTheertharu^ stands in front of the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ at ^^ManchaleKshetra^^, with utmost piety and devotion! Torrential tears steeped in pristine pure devotion streams down from the holy eyes of the Holy Pontiff \*SreemadhYogeendraTheertharu^ even as He bows most reverentially in front of the holiest of Holy ^^MoolaPaduka^ of \*GuruRaghavendraTheerthaShreepaadaru^, besides which are also placed a considerable huge stack of all the 47 holiest of [[Holy Works]] composed by \*GuruRaghavendraTheerthaShreepaadaru^. And then it happens without warning! The highest dam of devotion comprising of unfathomable \*HariVayuGuru^ ‘dakshina’ bursts in full tectonic force! The huge crest gate leading towards ‘Supreme Knowledge’ is forced wide open! The onrushing tumultuously unstoppable wave after unstoppable wave of pristine pure devotion of \*ParamaHariVayuGurubhakti^ gushes ahead towards the ^^MoolaBrundavana^^ \*SreemadhRaghavendraTheertharu^ sweeping aside

everything that stands in the path of devotional fury! Next, the Holy Pontiff \*SreemadhYogeendraTheertharu^ slowly but surely begins to place the very first most sacrosanct of all ^Lakshminarayana Shaalagrama shila^, specially procured after scouring the very depths of ^River Gandaki^, atop the ^^MoolaBrundavana^^ of the Holy Pontiff \*SreemadhRaghavendraTheertharu^ at ^^ManchaleKshetra^^. As all others gathered there watch with bated breath, the Holy Pontiff \*SreemadhYogeendraTheertharu^ performs a grand ‘mahaaabhisheka’ with Holy waters acquired from ^River Ganga^ and ^River Tungabhadra^ and pours them over the ^^MoolaBrundavana^^ of the Holy Pontiff \*SreemadhRaghavendraTheertharu^, using a glistening silver ^Holy Conch Shell^. Thereafter the Holy Pontiff \*SreemadhYogeendraTheertharu^ anoints compulsory ^panchamudra^ and ^dwaadasha naama^ onto the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ using most sacred ^Gopichandana^. After what seems to be an eternity, the Holy Pontiff \*SreemadhYogeendraTheertharu^ decorates the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^ with gigantic garlands of freshly plucked ^^ShreeTulasi^^.

Thereafter the Holy Pontiff \*SreemadhYogeendraTheertharu^ utters thus:-

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

thus acknowledging the supremely independent and sovereign handiwork of none other than \*SarvottamaSreemanNarayana^ in all the ongoing tasks and finally places the superlative \*Icon^ of \*ChaturmukhaBramhakararchithaChaturyugamurthy SreemanMoolaRama^ atop the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^. In due course, the Holy Pontiff \*YogeendraTheertharu^ performs a magnificent ‘mahamangalarathi’, a befitting sight fit for even hierarchy \*Celestials and sages^! The Holy Pontiff \*SreemadhYogeendraTheertharu^ simultaneously utters the holiest of holy and most apt of all ‘charama shloka’ and culminates this most special of all epochal service with a full length oblong salutations in front of the ^^MoolaBrundavana^^ of \*GuruRaghavendraTheerthaShreepaadaru^, initiating the **“MILLENNIUM LITERARY REJUVENATION”** of the ^^MoolaBrundavana^^ of \*SreemadhRaghavendraTheertharu^!

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**“^Mantralaya Mandira^ maampaahi ^Mantralaya Mandira^**

**\*Madhva^abhidhamunisadvamshodhbhava advaitaaranyasadvitihotra**

**^Mantralaya Mandira^ maampaahi ^Mantralaya Mandira^**

**\*SudheendraYati^karapadumodhbhava sudhi\*GuruRaghavendra^ kovida kulavarya**

**^Dandadhara^ \*Kodandapaani^pada \*Pundareeka^dhyaana tandamate he**

**^Mantralaya Mandira^ maampaahi ^Mantralaya Mandira^**

**\*Suradhenu kalpataru varachintaamani^ sharanaagatajana paripaala tvam**

**\*Abhinava JANARDANA VITTALA^ padayugaladhyaanipa munikulottama”  
{Kan.}**

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**\*SHREE RAGHAVENDRO VIJAYATE^**

**\*HARE SREENIVASA^**

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**“^Venkatachala Nilayam^ ^Vykunta^puravaasam pankajanetram  
paramapavitram ^Shanka^ \*Chakradhara\* chinmaya roopam  
ambujodbhava vinutam aganita guna naamam tumburu \*Naarada^ gaana vilolam  
ambudi shayanam aatmaabhi \*Ramam^**

**^Venkatachala Nilayam^ ^Vykunta^puravaasam pankajanetram paramapavitram  
^Shanka^ \*Chakradhara\* chinmaya roopam  
paahi \*Pandava^paksham kourava madha haranam  
baahu paraakrama poornam \*Ahalyaa^shaapa bhaya nivaaranam**

**^Venkatachala Nilayam^ ^Vykunta^puravaasam pankajanetram paramapavitram  
^Shanka^ \*Chakradhara\* chinmaya roopam  
sakala ^Veda^ vichaaram sarva jeeva nikharam \*Makarakundaladara  
\*MadanaGopalam^ bhakutaposhaka \*SHREEPURANDARAVITTALAM^”  
{Kan.}**

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**\*LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke  
GovindaGovinda^**

**\*AnjaneyaVaradaGovindaGovinda^**

**\*PrahlaadaRaajaVaradaGovindaGovinda^**

**\*BahkleekaRaajaVaradaGovindaGovinda^**

**\*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**

**\*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**

**\*SaptagirivaasaGovindaGovinda^**

**\*SeshachalavaasaGovindaGovinda^**

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**CONCLUSION:-**

**|saakshee \*HAYAA^syo~tra hee|{San.}**

This Paper Seriatim titled **[[NadeeTaaratamyaPaddathi]]** - A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devataaaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work **[[NadeeTaaratamyaStotram]]** composed by **\*SreemadhRaghavendraTheertharu^**, is to be viewed as an appropriate concluding sequel to the previous Paper seriatim titled **[[\*Premeya Sanghrraha Tippani^]]** – { An Extemporaneous Perspective Summary of the Holy Work **[[\*Premeya Sanghrraha^]]** Composed by **\*Sreemadh Raghavendra Theertharu^**, Chapters (1-15), Web Pages (374), 2009, appearing in [www.works.gururaghavendra.org](http://www.works.gururaghavendra.org) , by **\*TirumalaVenkata^**.

Utterly puzzling riddles present in glyphic manner in this Holy Work [[NadeeTaaratamyaStotram]], composed by \*SreemadhRaghavendraTheertharu^ is guaranteed to severely put to test even the most articulately well planned Trojan horse of Grecian Era as unraveled in this most humble paper seriatim titled [[NadeeTaaratamyaPaddathi]] - **A proposed sequential examination of three stage hierarchy sentient (chetana) patterns of devatataaratamya, rishitaaratamya and nadeetaaratamya as enshrined in the fabled Holy Work [[NadeeTaaratamyaStotram]] composed by \*SreemadhRaghavendraTheertharu^}}**. This Paper seriatim was spawned in the depressing background of unprecedented submersion of one of the holiest of holy place of pilgrimage centre of ^^ManchaleKshetra^^ much to the utter dismay of millions upon millions of devotees spread across the World. Whether this whole literary exercise worthy enough to be translated into every known human language on this Planet Earth, has succeeded in solving many a taxing riddle about the ‘reasonable source’ of such an outcome **OR** has this Paper Seriatim merely thrown open many other freshly unanswerable and perplexing questions, only Time will Tell! Such an inference is left to future posterity to ponder over eternally at least for the next four and half Centuries to come!

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

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**\*HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^**

**\*VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^**

\*\*\*\*\*

**\*SreemadhAchaarya^re sathya \*SreemadhAchaaryare^ nitya**

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**||\*MangalamMadhweshaarpanamastu^||**

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#### **THESAURUS FOR PART 4:-**

- 1. CHETANA(sic.):** At an elementary level also implies as “sajeeva, jeevanta”(sic.), i.e., wholesomely lively and full of life.
- 2. INSENTIENT:-** At an elementary level also implies as inanimate without sensation or feeling.
- 3. SENTIENT:-** At an elementary level also implies as having the power of perception by the conscious senses.
- 4. SEQUENTIAL:** At an elementary level also implies as that which is characterized by regular sequence of parts.
- 5. TAARATAMYA:** (sic.): At an elementary level also implies as that which harbors different levels of occurrence of graded hierarchy.

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#### **REFERENCES FOR PART 4: -**

28. [[KrushnaamrutaMahaarnava]] from [[SarvaMoola]] Holy Compendium, courtesy \*VayuJeevottamaSreemanMadhwacharyaru^.
29. [[SuMadhwaVijayaha]] Holy Biography, courtesy \*NarayanaPandita^.
30. [[TaatparyaChandrika]] Holy Work, courtesy \*VyaasaRajaYatigalu^.
31. [[ShreeVishnuStutihi]] Holy Work, courtesy \*BhaaveeSameeraru^.
32. [[TirthaPrabandhaha]] Holy Work, courtesy \*BhaaveeSameeraru^.
33. [[NadeeTaaratamyaStotram]] Holy Work, courtesy \*SreemadhRaghavendraTheertharu^.
34. [[saakshee\*HAYAA^syo~trahee]] extempore rendition, courtesy \*SreemadhRaghavendraTheertharu^.
35. [[SreemadhRaghavendraVijayaha]], Holy Biography, courtesy \*PanditNarayanachar^.
36. [[RaghavendraGuruCharamaShloka]], courtesy \*SreemadhYogeendraTheertharu^.
37. [[PurandaraUpanishad]] courtesy \*PurandaraDaasaru^.
38. [[HariDaasaSaahitya]], courtesy \*JanardanaVittalaDaasaru^.
39. Web courtesy, webmaster, [www.gururaghavendra.org](http://www.gururaghavendra.org).

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**mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|**

**\*JAYATHEERTHAA^khyataranirbhaasataam no hrudambare|{San.}**

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{ {Scripted in the vicinity of Holiest of Holy ^^Mruttika Brundavana^^ of \*Jaya Tirtha Shreepaadaru^, Bharatha Varsha, Bharatha Khanda} }

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**\*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

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

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