

WWW.GURURAGHAVENDRA.ORG

PRESENTS

|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||

{ JAYA NAAMA SAMVATSARA JYESHTAMAASA NIYAAMA  
SHREE RAMATRIVIKRAMAAYA NAMAHA ^ }

Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha	
Shreemadh JayaTheertha Gurubhyo Namaha	
Shreemadh Vijayeendra Theertha Gurubhyo Namaha	
Shreemadh Sudheendra Theertha Gurubhyo Namaha	
Shreemadh Raghavendra Theertha Gurubhyo Namaha	

[ [ PRAKARANA MANJARI ] ]

\*\*\*\*\*

{{Finite event digest on the [[Prameya Sanghaha]] of  
SreemadhRaghavendraTheertharu}}

\*\*\*\*\*

{'Upanyaasa' On the Auspicious Occasion of  
^^Aradana Mahotsava^^ of SreemadhVaadeendraTheertharu,  
Pontifical Reign (1728-1750A.D), ^Mantralaya^,2014}

\*\*\*\*\*

OM namo bhagavate Narasimhaaya tejastejase aaviraavirbhava vajranakha vajradoshtra  
karmaashayaan randhayaa tamo grasa svaahaa abhayamaatmane bhuyeshtaath OM  
kshom|

svasyastu vishvasya khalu praseedataam dhyayantu bhadrani shivam mano dhiyaa|  
manashcha bhadram bhajataadhokshaje aaveshyataam no matirapyahyitukee||  
maagaaradaaraatmajadehabandhushu sango yadi syat bhagavvatpriyesshu naha|  
yaha praanavrutyaa paritushta aatmavaan siddhyatyadooraannatathendriyapriyaha||  
yatsangalabhaddham nijaveeryavyibhavam theertha muhu samsprushataam himaanasam|  
haratyatontaha shrutigarbhatohaha ko vyi na seveta mukundavikramam||  
yasyasti bhaktigavyakinchanaa sarvyigurmyistatra samaasate suraaha||  
haraavabhaktasya kuto mahadgunaa manorathenaasati dhaavato bahihi||  
harirhi saakshaadbhagavaan shareerinaamaatmaa jushaanaamiva toyameepsitaha|  
hithvaa mahaantam yadi sajjate gruhe tadaa mahattvam vayasaa dampateenaam||  
tasmaadrajoraagavishaadamanyumaanaspruhaabhayadyinyaadhimoolam|  
hithvaa gruham samskrutichakravaalam Nrusimhapaadam bhajataakutobhayam eti||  
{San.}

\*\*\*\*\*

PART-1 : [[[Prakarana Manjari]]] – {{Finite event digest on the [[Prameya  
Sanghaha]] of SreemadhRaghavendraTheertharu}}

abhramam bhangarahitam ajadam vimalam sadaa|  
AnandaTheerthamatulam bhaje taapatrayaapaham||

bhaktaanaam maanasaambhojabhaanave kaamadhenave|  
namataam kalpatarave **JayeendraGurave** Namaha||  
kushaagramataye bhaanudyutaye vaadibheetaye|  
aaraadhitaShreepataye **SudheendraYataye** Namaha|{San.}|

\*\*\*\*\*

*This current Paper Seriatim is patterned on the lines of hardcore tenets of TatvaVaada School of VayuJeevottamaSreemanMadhwacharyaru, owing allegiance to VyasaKoota ideologue and is indexed in a sequential order ranging from Part - 1. Owing to receipt of a most reassuring imprimatur from Parimalachaaryaru SreemadhRaghavendraTheerthaShreepaadaru, the main theme of this particular Paper seriatim is set to be unraveled in a manner that is akin to constantly chipping away on the monolithic block of select [[Holy Works]] of SreemadhRaghavendraTheertharu. This Paper seriatim is only an exercise at pursuing certain definitive leads studied by this eternal student in select [[Holy Works]] composed by SreemadhRaghavendraTheertharu. This Paper seriatim is not the 'be all and end all' interpretation of the select [[Holy Works]] of SreemadhRaghavendraTheertharu, since the same may be cognized in a definitely better manner by other eminently positioned hierarchy scholars of higher merit. This factuality is so very true in the case of each and every sacrosanct [[Madhwa Chronicle]], without any exception. It is acknowledged that while carrying out transliteration from classical Sanskrit language to any other language, particularly so to English language, is always fraught with problems of correctness while employing alien alphabets coined in an entirely different cultural context altogether. This may result in the transliterated text to exhibit slightly varied differences when compared with the original text.*

*Keeping in view the concise nature of this Paper seriatim titled,[[[Prakarana Manjari ]]] – {{Finite event digest on the [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu}}, the same may carry very 'little' transliterated text material owing to extraneous compulsions. Readers are requested 'if at all' to browse through the 'Thesaurus' given at the end of each 'Part' for easier assimilation of certain 'in context' Nomenclatures' that are most vital in comprehending this Paper series in all its totality. Since there is no justifying anglicized meaning for certain words such as 'Dharma' and 'Aparokshagjnana'(sic.) in English Vocabulary, the same have been retained as it is in its original form.*

*The immense sacredness and immeasurable pontifical sanctity of SreemadhRaghavendraTheertharu makes one tremble with heightened devotional fear leading towards onset of nervous trepidation even to pen a few lines! But at the same time, supremely kind benevolence of SreemadhRaghavendraTheertharu is a constant source of inspiration for this Paper seriatim, titled [[[Prakarana Manjari ]]] – {{Finite event digest on the [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu}}. That is why it is said that in order to attract such a supreme kind benevolence of SreemadhRaghavendraTheertharu one must seek recourse to ceaseless study of His [[Holy Works.]]*

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

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

\*\*\*\*\*  
\*\*\*\*\*

## **A B O U T:-**

### **||SHREEMADHVISHNVANGHRINISHTAATH||**

VayuJeevottamaSreemanMadhwacharyaru is the permanently reigning Emperor of the World of Vedanta and JayaThirthaShreepaadaru is the unvanquished Prince of all Time, in the Galaxy of titans of Tatva Vaada School, the seams of which are close to bursting point due to profusion of such embarrassing literary gems. A typical case study being the famed Magnum Opus, [[SreemanNyayaSudha]] of JayaThirthaShreepaadaru, that can test the intellectual capabilities of the very best. Viewed in this awe inspiring backdrop, SreemadhRaghavendraTheertharu occupies an enviable position as “Tippanikara” par excellence. This is because SreemadhRaghavendraTheertharu has successfully furthered most of the literary works of VayuJeevottamaSreemanMadhwacharyaru and JayaThirthaShreepaadaru, by composing invaluable gloss on the same. SreemadhRaghavendraTheertharu has practically left no literary works’ composed by VayuJeevottamaSreemanMadhwacharyaru or JayaThirthaShreepaadaru go uncommented upon. SreemadhRaghavendraTheertharu’s superlative gloss on the [[VyasaRaja – Nyayamruta, Tarkatandava and TaatparyaChandrika]], composed by the legendary VyasaRajaYatigalu, have become synonymous with clarity of exposition, thereby raising benchmarks of excellence to an all time new high.

SreemadhRaghavendraTheertharu, an intellectual giant beyond compare, never played to any sort of popular gallery, but rather always strived to cater to blasé literary needs of the most average of students. Can anything be more selfless than this? What’s the point in anyone reaching the pinnacle of perfection when one is unwilling to look below, fearful of dizzying heights? Even as this enormous truth begins to sink in, a quick tour into the dazzling literary World of SreemadhRaghavendraTheertharu is orchestrated. SreemadhRaghavendraTheertharu literary works’ encompasses almost every known topic under the Sun and then some. SreemadhRaghavendraTheertharu has masterfully composed more than forty eight literary works of immense spiritual and philosophical value. SreemadhRaghavendraTheertharu’s literary acumen is unmatched, particularly in areas where an explanation is vital in order to unravel more than one utterly complex theological canon. Time and again, such subjective difficulties have been successfully dissipated in the most simplest of ways by SreemadhRaghavendraTheertharu. The entire gamut of literary works of SreemadhRaghavendraTheertharu exhibits excellence in overall summation of mountainous knowledge encompassed as it were in a few precise sentences and verses containing identical quanta of invaluable information. It has become

imperative for each and every theological student to seek recourse to literary compositions of SreemadhRaghavendraTheertharu, either in part or in full.

In sheer terms of value addition, the literary contribution of SreemadhRaghavendraTheertharu to the World of Vedanta is unimaginably priceless. SreemadhRaghavendraTheertharu's stylized commentary, especially while dealing with metaphysical truths has definitely made a very great impact on the verdant blossoming of Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru. In all probability legendary stalwarts such as JayaThirthaShreepaadaru and VyasaRajaYatigalu would lead this exclusive crème la crème group into which SreemadhRaghavendraTheertharu would be an eagerly welcomed entrant on very special invitation. This is indeed a very great privilege, since literary accomplishments of SreemadhRaghavendraTheertharu would have to justify and expand upon intractable commentaries of those very same stalwarts as mentioned above and yet live to tell the tale for generations to come. In all His literary compositions, SreemadhRaghavendraTheertharu has successfully collated a staggering amount of tenets and efficiently dissipated the same with clinical precision, sans any elaborate frills. Importantly, such concentrated efforts does not tantamount to dilution of the tenets of Tatva Vaada School in any way, but rather SreemadhRaghavendraTheertharu's literary outputs successfully spells an end to all sorts of mischief aimed at derailing the tenets of the premier School by other contra Schools'.

SreemadhRaghavendraTheertharu's literary works not only showcases a masterly scholarship in Vedanta but also mirrors a thoroughly profound expertise in the utterly complex field of grammar as well. In other words SreemadhRaghavendraTheertharu has simplified dialectical chronicles into explanatory essays so as to enable even an average student to comprehend intricate tenets. This literary feat of SreemadhRaghavendraTheertharu is most admirable and coupled with a nascent approach, has stood the stringent test of time. Both for variety of topics and depth of insights these literary compositions of SreemadhRaghavendraTheertharu have come to occupy a distinctive niche in the Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru. The instantaneously decipherable auspicious aura of SreemadhRaghavendraTheertharu in all His literary compositions is that they are composed with liquid lucidity even while commentating on the eternal [[Vedas]]. Thus, SreemadhRaghavendraTheertharu has neatly summarized topics that are highly complex and intractable to a very great extent as chronicled by preceding titans such as VayuJeevottamaSreemanMadhwacharyaru and JayaThirthaShreepaadaru. SreemadhRaghavendraTheertharu has composed literary works on the same with further scope of appropriate expansion of the core truths, thereby catering to those with seemingly average acquaintance and also to those possessing immense depths of knowledge in the World of Vedanta. Such enviable literary skill of SreemadhRaghavendraTheertharu is a resounding proof of a divinely ordained intellect of a born genius. SreemadhRaghavendraTheertharu, an original thinker par excellence, has chosen to be a commentator by design and therefore has bestowed all His thoughts on presentation of highly valued principles that He Himself has accepted. In other words, here is a perfect example of a thoroughly committed individual compulsorily practicing what He preaches to one and all. SreemadhRaghavendraTheertharu's numerous literary

works have invariably given utmost importance in simplifying incomprehensible original works composed by stalwarts owing allegiance to Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru.

SreemadhRaghavendraTheertharu's mastery in marshalling of facts with convincing arguments coupled with an unwavering loyalty to the original texts of earlier chroniclers of Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru is an eye opener in many sense of the word. Soulful brevity of divine purpose is the chief characteristic hallmark of an innate genius, read as SreemadhRaghavendraTheertharu whose literary works, without any exception whatsoever, is totally free from unnecessary digressions, pedantry or vanity of scholarship. On the other hand with immense profoundness of knowledge SreemadhRaghavendraTheertharu in all humility states that His literary works are nothing but fledgling steps of an amateur! This down to earth humbleness of SreemadhRaghavendraTheertharu, sometime has even resulted in some undiscerning scholars to unwisely tag His literary works, particularly the [[Sudha Parimala]] as a [[Mooka Tippani]] or mere dumb gloss! But astonishingly, this very same [[Sudha Parimala]] of SreemadhRaghavendraTheertharu has on more than one occasion successfully cleared latent doubts in each and every intriguing passage in the enormously complex [[SreemanNyayaSudha]] of JayaThirthaShreepaadaru. SreemadhRaghavendraTheertharu's famous literary works in the genre of [[Tippanni]] and [[Khandartha]], [[Bhatta Sanghra]] – a canonical literature on 'Mimaamsa' and 'Vivruthi' on the classical [[Bhagavath Geeta]], [[Rig Veda]], [[Yajur Veda]] and [[Sama Veda]] are all guaranteed to take one's breathe away in its awesome entirety. SreemadhRaghavendraTheertharu's truly gifted ability as a prominent dialectician alongside a profound insight into the intricacies of the eternal tenets of Tatva Vaada School of VayuJeevottamaSreemanMadhwacharyaru is described magnificently by His own eminent disciple, Appannacharyaru, in the famed [[RaghavendraStotram]] thus :

QUOTE

**pratyarthimookatvanidanabhashaha vidvatparigjneyamahavisesho  
vaagvyikharinirjitabhayvyasheshaha|| {San.}**

UNQUOTE

Study of [[Prameya Sanghaha]] composed by SreemadhRaghavendraTheertharu, the chosen reference text for this current Paper is “**INCREDIBLY EVENTFUL**” for scholars, students and laymen alike. This particular literary work, [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu packs the same knockout punch as a proton sized entity would, but packed with a mass of a mountain! [[Prameya Sanghaha]] seems to have been heavily influenced by many a conceptual detail occurring in the immense classical literature of [[SreemadhBhagavathaha]] composed by BhagawanVedaVyasaru, especially in those sections that deal with the Cosmic Infinity. [[Prameya Sanghra]], occupies an unique niche amongst numerous other literary compositions of SreemadhRaghavendraTheertharu, holding its own against onslaught of other hardcore

theological works. In this literary work, whole train of finite events is showcased in the manner of a staccato rendition that ends somewhat abruptly without utterance of an elaborate “Mangalavachana”. Shenanigans have nitpicked upon this lack of detailed “Mangalavachana” in the [[Prameya Sanghrraha]], but on a personal front I humbly opine that the entire literary work, [[Prameya Sanghrraha]] is in itself scripted in the manner of an auspicious ‘ParamaMangalavachana’ of course entirely in favor of the supremely sovereign independent entity of SarvottamaSreemanNarayana. The sheer magnitude of collection of scripturally evident facts, all at one place as contained in the [[Prameya Sanghrraha]] is an inkling of the remarkable command of SreemadhRaghavendraTheertharu over the sciences’ of astronomy, cosmology and geography, that is indeed mindboggling. For example, [[Prameya Sanghrraha]] of SreemadhRaghavendraTheertharu initiates both classes and masses towards proper comprehension of many an auspicious syllable, with broadened idea towards its usage and purpose. The angle of thought here is that it would be always correct to comprehend timeless existence of auspicious vowels and consonants and it would be incorrect to infer that their modern meanings would have occurred only as and when the same was uttered in this day and age. The inference here is that such utterly auspicious vowels and consonants were all in existence in an unchangeable form and eventually survived cosmic destruction, unaffected by cosmic chaos. This is so, since such primordial vowels and consonants happened to reside within all but one cozy corner of the infinite intellect of SarvottamaSreemanNarayana, who Himself is eternity personified.

**aadisookara dharoddharanam te sindhubandhujataraath shrutigeetam|  
maadrushaam bhavapayodhigataanaam rakshane parichayam tadavyimaha||{San.}**

A guessing game initiated as to the exact place where this particular literary work [[Prameya Sanghrraha]] was penned by SreemadhRaghavendraTheertharu would point out at the eminent pilgrim centre of SreeMushnam. Going by indications available in the holiest of holy biography of SreemadhRaghavendraTheertharu, namely the [[SreemadhRagahavendraVijayaha]] composed by Pandit Narayanachar, the latter’s ‘poorvaashrama’ nephew, the utmost sacred pilgrim center of SreeMushnam would win hands down. However, in the absence of any direct evidence, culminating invocation of SarvottamaShwetaVaraha performed by SreemadhRaghavendraTheertharu in His literary work, [[PrameyaSanghrraha]] may just be the clincher one would be looking for. Over Centuries, [[Prameya Sanghrraha]] composed by SreemadhRaghavendraTheertharu has spawned many a later day compositions based more or less upon the same theme. But one most outstanding example always worth mentioning is the literary composition titled [Bhoogolam]] composed by none other than SreemadhVaadeendraTheertharu.

durvaadidhvaantaravaye vyishnavendeevarendave|  
**ShreeRaghavendraGurave** Namootyantadayaalave||  
saandrabhodhaaya shaastreshu nistandraarpitasoonave|  
Raghavendrakumaaraaya namo **Yogeendrayogine**||  
Raghavendra^arpitadhiye Yogeendraarpitasoonave|  
**ShreematSooreendrayataye** sutapo nidhaye namaha||  
Poornapragjanamataambhodhipoornendumakalankinam|

sujanaambudhibhaasvantam **Sumateendragurum** bhaje||  
krupaarasamrutaambhodhimapaaramahimaanvitam|  
upaasmahe tapomoortim**Upendragurupungavam**||  
vandaarujanasandohamandaatarusannibham|  
vrundaarakaguruprakhyam vande **Vaadeendradheshikam**||{San..}  
\*\*\*\*\*

## ABSTRACT :-

||shreeGurubhyo namaha HarihiOM||

*“kaveri teeradali paata pravachana RaghavendraThirtharemba HariVidyaGurugala bhodane!” {Kan.}*

This eternal student offers his wholehearted salutations at the Lotus Feet of Hari Vayu Vidya Guru, SreemadhRaghavendraTheertharu, seeking bestowal of the latter’s kindest benevolence on this Paper titled, **[[[ Prakarana Manjari ]]** – **{{Finite event digest on the [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu}}**. This Paper is poised to dive deep into a factual treasure trove, as if it was one stop shop for a finite digest of this genre, harping upon many certainties of creation, sustenance and destruction. Here, once again the unchallenged sovereignty and infinite suzerainty of SarvottamaSreemanNarayana takes centre stage, since He alone is beyond the ambit of even Time itself and the sole independent entity forever, with everyone and everything else falling within His sole purview. The infinite extent of control exercised by SarvottamaSreemanNarayana, especially over kindred souls, can be gauged with an analogy of a puny parrot which under temporary control of a quack soothsayer moves around in circles, every now and then picking one or the other tarot card and flees back into the safe confines of its cage, coaxed in by grain offerings and resides there contentedly under the impression that it is an independent entity. Similarly, souls are well neigh eternally dependent upon SarvottamaSreemanNarayana in all states including that of deep slumber. In that particular stage, souls come under the safe refuge of SarvottamaSreemanNarayana and when in an awakened state, these souls once again strut around with an imagined state of independence. Another unchangeable cornerstone is that the overall infinite influence of SarvottamaSreemanNarayana remains invisible with no chance of escape for anyone or anything for anytime at all. It is impossible to fathom the astounding manner in which one tiny banyan seed cleverly masks its capability for colossal growth. Likewise the infinite sovereignty of SarvottamaSreemanNarayana is permanent in the Universe in an all encompassing nature, though unfathomable. Since SarvottamaSreemanNarayana remains invisible one would have to experience His presence with some serious fine tuning exercise. In this Paper, hierarchy role of Celestial Vayu is also underlined with His all but one designated role of imparting life sustaining vitality to one and all, that is so compulsory and any untimely or unfortunate absence of the former’s benefaction would instantaneously render everything uselessly null and void.

Dutifully falling in line with irresistible peer pressure, read as SreemadhRaghavendraTheertharu, this Paper modeled in the manner of a finite event

digest, mulls over superlative primordial incarnations such as, “Vasudeva-Pradyumna-Sankarshana-Annirudha” and their handiwork to initiate time bound epochal events, exhibiting their collectively infinite supremacy. These infinitely superior entities are sovereign monarchs in nature and the manner in which they collectively stage manage the entire gamut of creation, sustenance and inevitable destruction promises to be a revelation in this Paper. In each stage of cosmic evolution, positions albeit temporary, held by Celestial minnows are all nothing but periodic doles distributed to them in accordance with their inherent capabilities which once again gives away their proportional hierarchy dependency upon SarvottamaSreemanNarayana. Successive episodes of this Paper examines three pronged occurrence of distinctive classification of souls and also the manner in which ultimate benediction is on offer for the truly liberated after performance of ritual bath in the abdicating waters’ of the famed “Viraja River”, that happens to flow beneath the Lotus Feet of SarvottamaSreemanNarayana. Finite events of creation sustenance and destruction are interwoven into the very fabric of ‘satvic-rajastamas’ nature of souls which is the fulcrum on which this particular Paper is balanced. The infinite magnitude of the sovereign deemed will of SarvottamaSreemanNarayana manifest in astronomical proportions throughout the Cosmos, seem to kick start a runaway chain reaction that is given due pride of place in this Paper, too. The scope of this Paper is also to further a finite elaboration of the immensity of ‘Cosmic Cocoon’, termed as “Hiranyagarbha” in Vedic parlance, where just before the inevitable eventuality of Creation, all matter and energy were condensed within a tiny space. Indeed, this is one of the most vexing of all cosmological problems for which convincing answers continues to evade modern day cosmology even to this day.

This Paper would explore nether Worlds’ existing in so called Parallel Universes situated in different period of space-time having their own independent histories. Highlighting permanently set hierarchy order of celestials without any scope for untimely queue jumping, but very much within striking distance of getting promoted to a higher ranking position, of course as per the infinitely supreme deemed will of SarvottamaSreemanNarayana, would feature prominently in this Paper. Merit list of such fortunate celestials who have proven their fine mettle in specific events as witnessed during the ten incarnations of SarvottamaSreemanNarayana, also finds mention in this Paper. This Paper will try to comprehend fascinating aspects of extraneous forces, both seen and unseen, exerted by Planets in their immediate as well as far neighborhood, the magnificent sway of the Milky Way Galaxy and interstellar deep space overwhelmed with dark energy and dark matter, the mystical Seven Worlds, with Mount Meru forming the central hub in the grand design of the Cosmos. Ultimately, the scope of this Paper would involve finite obeisance to SarvottamaSreemanNarayana, resident at the infinitely dimensioned “Vykunta”, His fabled abode. This Paper unfolds part wise, with finite facts segregated neatly into event-continuums that adhere to the supremely unchangeable and infinitely sovereign deemed will of none other than SarvottamaSreemanNarayana.

**namo namastekhila yagjnatantave stithaa ghruheetaamala sattvamoorthaye|  
dishtyaa hatoyam jagataamaruntudaha tvatvaadabhaktyaa  
vayameeshanrivrutaaha{San.}**



\*\*\*\*\*  
\*\*\*\*\*

( to be continued...)

\*\*\*\*\*

## REFERENCES FOR PART - 1: -

1. [[ShreeNarasimhastutihi]] quoted from fifth canto of [[SreemadhBhaagavata]], courtesy Bhagawan VedaVyasaru.
2. [[VayuStuthi]], courtesy Trivikrama Pandita.
3. [[SumadhwaVijayaha]], courtesy Narayana Pandita.
4. [[Prameya Sanghra]], courtesy SreemadhRaghavendra Theertharu.
5. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.
6. [[Gurugunastavana]], courtesy SreemadhVaadeendra Theertharu.
7. [[Bhoogolam]], courtesy SreemadhVaadeendraTheertharu
8. [[RaghavendraStotram]] courtesy Appannacharyaru.

\*\*\*\*\*  
\*\*\*\*\*

**|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||**  
**{ JAYA NAAMA SAMVATSARA AASHADAMAASA NIYAAMAKA**  
**SHREE VRUSHAAKAPI VAMANAAYA NAMAHA }**

\*\*\*\*\*

**'Upanyaasa' On the Auspicious Occasion of 'Aradana Mahotsava' of SreemadhVaradendraTheertharu, Pontifical Reign (1761-1785A.D), Pune, 2014.**

\*\*\*\*\*

vaade vijayasheelaaya varadaaya varaarthinaam|  
vadaanyajanasimhaaya VARADENDRAAYA te namaha|| {San.}

\*\*\*\*\*

**||shreeGurubhyo namaha HarihiOM||**

\*\*\*\*\*

**PART-2 : [[[Prakarana Manjari]]] – {{Finite event digest on the [[Prameya Sanghraha]] of SreemadhRaghavendraTheertharu}}**

nishamyam lokatrayamastakajvaram tamaadidyityam harinaa hatam mrudhe|  
praharshavegotkalitaananaa muhuhu prasunavarshyirvavrshuhu surastriyaha||  
tadaa vimaanaavalirbhinabhastalam didrukshataam sankulamaasa naakinaam|  
suraanaka dundubhayo vinedire gandharvamukyaa nanruturjaguhu striyaha||  
tadupavrajya vibudhaa bramhendragirishaadayaha|  
rushayaha pitaraha siddaavidyaadhaamahoragaaha||  
manavaha prajaanaam gandharvaapsaracaaranaaha|  
yakshaaha kimpurushaastaat vyitaalaaha sahakinnaraaha||  
te vishnupaarshadaaha sarve sunandakumudaadayaha|  
moordhni baddhaanjaliputaa aaseenam trivratejasam  
eedire nashaadooram naatidooracaraaha pruthak||

**Bramhovaacha-**

natosmyanantaaya durantashaktaye vicitraveeryaaya pavitrakarmane|

vishvasya sargashtitisamyamaan gunyih svaleelayaa sandadhatevyayaatmane||

**Rudra uvaacha-**

kopakaalo yugaantaste hatoyamasurolpakaha|  
tatsutam paahyanusrutam bhaktam te bhaktavatsala||

**Indra uvaacha-**

pratyaneetaaha parama bhavataa trayataa naha svabhaagaa  
dyityaakraantam hrudayakamalam tvadgruham pratyabodhi|  
kaalagrastam kiyadidamaho naatha shushrooshataam te  
muktisteshaam na hi bahumataa Naarasimhaaparyihi kim||

**Rushaya uchuhu-**

tvam nastapaha paramamaatha yadatmatejo yenedamaadipurushaatmagatam samastam|  
tadvipraluptamamunaadya sharanyapaala rakshaagruhiitavapushaa punaranvamamstaaha||

**Pitara uchuhu-**

shraaddhaani nodhibubhujе prasabham tanojyirdattaniteerthasamayepi tilaan sahaadbhihi|  
tasyodaraannakhavidiirnavapaad ya arcchat tasmyi namo Nruharekiladharmagoptre||

**Siddhaa uchuhu-**

yo no gagim yogsiddhaamasaadhuraharsheed yogtapobalena|  
naanaardapam tam nakhyirnirdadaara tasmyi tubhyo pranaataah smo Nrusimha||

**Vidyaadhara uchuhu-**

vidyaam pruthag dhaaranayaanuruddaam nyshedhadagjno balaveeryadruptaha|  
sa yena sankhyo pashuvaddhatastam MahaaNrusimham pranaataaha sma nityam||

**Naaga uchuhu-**

yena paapena ratnaani streeratnaani hrutaani naha|  
tadvkshahapaateneenaasaam dattaananda namostute||

**Manava uchuhu-**

manvo vayam tava nirdeshakaarino ditijena deva paribhutasetavaha|  
bhavataa khalaha samupasamhrutaha prabho karavaama te kimanushadhi kinkaraan||

**Prajaapataya uchuhu-**

prajeshaa vayam te pareshaabhisrushtaana yena prajaa vyi srujaavo nishidhaaha|  
sa yesha tvayaa bhinnavakshaa nu shete jaganmangalam satyamoortevataaraha||

**Gandharvaa uchuhu-**

vayam vibho te nataanaatyagayakaa yenaatmasyaad veeryabaloujasaa krutaaha|  
sa yesha nito bhavataa dashaamimaam kimutpathasthaha kushalaaya kalpate||

**Chaaranaa uchuhu-**

hare tavaanghripankajam bhavaapavargaamaashritaaha|

yadesha saadhhrucchrayastjayaasuraha smaapitaha|

**Yakshaa uchuhu-**

vayamanucharamukhyaa karmabhiste manogjnyiriha cha ditisutena praapitaa  
vaahakatvam|  
satu janaparitaapam tatkrutam jaanataa te narahara upaneetaha panchataam  
panchavimsha||

**Kimpurushaa uchuhu-**

vayam kimpurushaastvam tu mahaapurusha eeshvaraha|  
ayam kaapurusho nashto dikrutaha saadhuhiriyataha||

**Vyitaalikaa uchuhu-**

sabhaasu satreshu tavaamalam yasho geetvaa saparyaam mahateem labhaamahe|  
yastaan vyanyisheed bhrushamesha durjano dishtyaa hataste bhagavan yathaayaha|

**Kinnaraa uchuhu-**

vayamiisha kinnaraganastvnuga ditijen vishtimamunaadya kaaritaaha|  
bhavata hare sa vrujinopasaadito Narasimha naatha vibhavaaya no bhava||

**Vishnupaarshadaa uchuhu-**

addyitaddariroopamadhbutam te dhrushtam naha sharanada sarvlokasharma|  
soyam te vidhikara eesha viprashaapaat tasyedam nidhnamanugrahaaya vidhmaha||{San.}  
\*\*\*\*\*  
\*\*\*\*\*  
||MUKUNDABHAKTYI GURUBHAKTIJAAYI||

This Paper titled [[[Prakarana Manjari]]] – {{Finite event digest on the [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu}}, primarily exploits metaphysical semantics of the original text composed sometime during 1650A.D or thereabouts. In this current Paper, matter and consciousness are dealt in a harmonious manner that is mutually complimentary, swathed in an energized and multi dimensioned Cosmos, within the realms of which exists an inexhaustible treasure house of decodable information, hailing from the pre-dawn of creation. Pursuit of the same is tantamount to knocking at the very domain of a spectacular ‘a p a r o k s h a’, knowledge of the abstract, consisting of embedded data of every kind, an offshoot of micro as well as macro energy dispensation contained within a ‘zero energy field’, which twenty first Century Cosmology is yet to come to terms with. Such colossal quanta of embedded data traverses finite Cosmic space-time distances at speeds of 185016.169 miles per second or more, fuelled all along by Mount M e r u, that functions as Nature’s own particle accelerator, feeding it with limitless amounts of energy. Nevertheless, onset of the most elusive of all, ‘a p a r o k s h a’, shall occur only on account of the supreme deemed will of none other than the one and only one Alpha entity, read as SarvottamaSreemanNarayana, who is definitely inferable though the tenets of the eternal Vedas. Unidirectional inference of SarvottamaSreemanNarayana as the sole causative factor for the very purposeful existence of this Universe is a sure fire path towards

choicest hierarchy liberation. Surely, such a platonic creator, read as SarvottamaSreemanNarayana, ought to be a past master many times removed, possessing fullest and most comprehensive knowledge of everything. At the same time, SarvottamaSreemanNarayana, the one who has created everything, ought to be an independent entity, too. Further, all His creations would have to originate and terminate at one or the other point and that one single point is the supreme sentient entity, read as SarvottamaSreemanNarayana, who is the 'Chief Architect' with all the above mentioned specific attributes in infinitely abundant measures. Quoting an apt analogy of a boulder versus a wristwatch, would make one wonder over the enormity of cosmic creation of SarvottamaSreemanNarayana. On one hand the existence of a boulder would instantaneously and doubtlessly be inferred as an insentient occurrence in Nature meriting only a passing glance, if at all. On the other hand the existence of a wristwatch so manufactured using inanimate metals assembled together with intricate mechanisms would immediately set off intellectual alarm bells, since it can only exist as a deliberate handiwork so predesigned by a sentient being, albeit for the purpose of keeping time.

The earliest Time epoch, known in Vedic parlance as 'PARAARDHA', lasts for nearly 155520000000000 years. At that time, entire stretches of Oceans are dry and empty, every major mountain range engulfed in uncontrollable fires, decimated one after another into powdery dust and wasted heap of rubble, with vast stretches of windswept desolated landscape, barren and dark due to lack of sunlight. This depressing scenario continues for not one or two, but fifteen millennium at a stretch. At the dawn of 'AADISVAYAMBHUBA MANVANTARA', none other than SarvottamaSreemanNarayana incarnates as a formidable white boar, SarvottamaSwethaVaraha. Without wasting much time at all, SarvottamaSwethaVaraha begins to assert His infinite influence on the hapless terra firma that till such time is ensnared in irrevocably haphazard cesspits of frightening muck and vile gore. SarvottamaSwethaVaraha, with a hitherto unseen display of unbearable anger, emanates ferociously full throated grunts of heightened vengeful anger and dives into the very depths of the netherworld. There, SarvottamaSwethaVaraha effortlessly ferrets out the terrorizing demon 'h i r a n y a a k s h a' and engages the latter in what turns out to be a thoroughly one sided duel. SarvottamaSwethaVaraha, with razor sharp tusks glistening like polished gold even in the darkened murky domain of the netherworld, moves like greased lightning and slices the powerful body of the hapless demon into two worthless pieces and casts them asunder. Thereafter, SarvottamaSwethaVaraha swiftly resurrects a global 'lost cause' and from that moment onwards extends His everlasting protection to this grateful domain that was so horrendously abused by the doomed demon 'h i r a n y a a k s h a'. Within no time, restoration of global peace and tranquility is accomplished successfully by this most auspicious incarnation of SarvottamaSwethaVaraha. Vast Oceans are once again refilled with copious volumes of precious liquid and begins to teem with all manners of micro as well as macro entities. With the inevitable separation of the continental land masses, over extended periods of time, a stage is deliberately set for truly memorable passages of time epochs. SarvottamaSwethaVaraha's inerasable stamp of infinite supremacy, past-present-future, is thus permanently affixed now, the ramifications of which are sure to echo forth in all finite events that are slated to unfold in the future, too. Thereafter, many superlative incarnations of

SarvottamaSreemanNarayana, takes place in subsequent 'MAHAYUGAS'. SarvottamaSwethaVarha's infinite supremacy and independent sovereignty preempts the very act of creation of the Cosmos and functions as the veritable backbone of the finite Cosmos extending overall protection from inside out. In the second 'PARAARDHA', this is the first 'KALPA', known as 'SWETHAVARAHA KALPA', titled so due to the infinitely auspicious onslaughts of none other than SarvottamaSwethaVaraha and this 'KALPA' lasts for at least 4320000000 years. In this particular epoch of Time, six 'MANVANTARA', each lasting up to 308448000 years have now elapsed. The present one is known as 'VAIVASWATHA MANVANTARA' and consists of 1850688000 years. In the course of this 'VAIVASWATHA MANVANTARA' twenty seven MAHAYUGAS, each lasting up to 4320000 years have elapsed and the current one is the twenty eighth 'MAHAYUGA' consisting of 116640000 bountiful years. In this 'MAHAYUGA', subsequent 'YUGAS' known as 'KRITA YUGA' with 1728000 years, 'TRETA YUGA' with 1296000 years and 'DWAPARA YUGA' with 864000 years are all over, done and dusted with. The present 'KALI YUGA' that is now in progress is slated to last for at least 3888000 years, out of which 5114 years have gone by. In a nutshell, total number of years elapsed till now stands at a whopping 155521971221111. The historic age of creation and the staggering amounts of time lapsed till date is still more befuddling, since one puny human month is equivalent to just one day of forefathers and one puny human year is equivalent to just one day to auspicious celestials.

Concept of dependency is assimilated better against an ever present backdrop of a sovereign, independent and suzerain entity, read as SarvottamaSreemanNarayana, who is at leisure, on top of this whole gamut of Cosmic Time steeped in prehistory. Yet in His absence nothing would make sense, for such an independent entity read as SarvottamaSreemanNarayana maintains exclusivity in all spheres and that too unexceptionally. Therefore this would surely merit both qualitative and quantitative continuity of the highest possible order and that too on an unimaginably infinite scale, so much so that the very body politic of such an entity, read as SarvottamaSreemanNarayana "Is and Does" manifest in numerous time epochs with many an incarnation that may seemingly differ from His primordial existence but the underlying unison is unmistakable and uncanny. This is especially true at the time of apocalypse during which all matter and energy are condensed at one single point, resident within an ultimate cosmic kingpin SarvottamaSreemanNarayana. Another unique quality of such a SarvottamaSreemanNarayana is that He deliberately chooses Celestials' to reside and function in varying degrees of close proximity, as He wills and pleases. Especially, at the time of destruction, SarvottamaSreemanNarayana, enables topmost hierarchy Goddess 'n i t y a m u k t a l u' Mahalakshmi Devi to manifest in the form of a banyan leaf that stays afloat on an infinite spread of Oceanic waters, upon which eventually SarvottamaSreemanNarayana enjoys unlimited recreation, that too in the form of a tiny infant. SarvottamaSreemanNarayana as per His deemed will, remains in this awesomely temporary state of suspended animation for about one hundred years in the spanned cycle of another topmost hierarchy Celestial Chaturmukha Brahma, which is equivalent to 311040000000000 human years. It is vital to comprehend that such a mind boggling astronomical number is nothing but one supposedly casual flash of eye lids of

SarvottamaSreemanNarayana. During this period of time, all states of matter and energy are in a state of flux with the melting pot of creation getting stirred with vapors of residual passions wafting throughout the Cosmos. Onus for preparation of a blue print for reinstatement of recreation is due to the efforts of none other than topmost hierarchy Celestial Goddess Rama Devi, who employs utterly auspicious notes of the eternal Vedas and beseeches SarvottamaSreemanNarayana to reinitiate the process of creation. On the other hand, a supremely nonchalant SarvottamaSreemanNarayana is benignly unattached or unaffected by anyone or anything and is infinitely removed from any sorts of wants of favor or satisfaction by anyone. A benevolent SarvottamaSreemanNarayana brims with unbridled joy and supreme bliss that is unattainable by anyone else and heeds to such concentrated placations from His divine consort and jumpstarts the stupendous act of creation in an appreciably progressive manner. This is followed by the availability and consequential enablement of all manners of riches and occurrence of an infinite array of opportunities, beginning with the topmost Celestial Chaturmukha Brahma in a descending pecking order of celestial hierarchy to collectively exploit and prosper, all on account of the sole and supreme pleased will of the infinitely supreme SarvottamaSreemanNarayana.

This results in inevitable competition amongst a finite array of soul entities harboring distinctive and clear cut segregation. Those who come to experience a daily dosage of sorrow are categorized as ‘t a m o y o g a’ and dwell in the lower portion in the infinitely auspicious entity of SarvottamaSreemanNarayana. The second category known as ‘n i t y a s a m s a r i n’ occupy regions situated on or around the navel region of SarvottamaSreemanNarayana. The most favored category are those who are classified as being ‘m u k t i y o g y a’, who come to occupy a most favorable region that occurs above the navel region of SarvottamaSreemanNarayana. Even amongst this category of ‘m u k t i y o g y a’, there exists two subgroups, one group consists of all those who are doomed to cling onto their physical body that is not yet vacated totally and the other group consists of all those who have successfully vacated their body forms and now wallow in hierarchical bliss of self realization. A broad categorization of such groups would include Celestials, Sages, Forefathers, Emperors and men of immense stature. In due course SarvottamaSreemanNarayana, now resplendent in a superlative incarnation of SarvottamaVasudeva, imparts choice hierarchy liberation beginning with the topmost hierarchy Celestial Chaturmukha Brahma, downwards in a descending order of merit. In this state of incarnation, SarvottamaVasudeva is given august company by none other than Goddess Mahalakshmi Devi who Herself dons another auspicious incarnation as the feminine entity of Maya Devi. It is from the profuse sweat oozing out from the body of such a Maya Devi, flows the famed waters of River V i r a j a. All those fortunate ‘m u k t i y o g y a’ souls who eventually perform a ritual bath in this River V i r a j a will overcome all manners of physical bondages, with only the inerasable “J e e v a s w a r u p a” clinging onto them. Likewise, SarvottamaSreemanNarayana in order to further epochal acts of creation, adorns the incarnation of SarvottamaPradyumna. Here also the topmost hierarchy Goddess Mahalakshmi Devi incarnates by His side as the auspicious feminine entity of K r u t i Devi. Thereafter, SarvottamaSreemanNarayana, now intent upon functioning as a supremely infinite destroyer adorns the incarnation of SarvottamaSankarshana with Goddess Mahalakshmi Devi incarnating by His side as the

auspicious feminine entity of Jaya Devi. Finally, a somewhat subdued SarvottamaSreemanNarayana, in order to ring in much required semblance of order in a hitherto disordered Cosmos incarnates as SarvottamaAniruddha with once again Goddess Mahalakshmi Devi incarnating by His side as the auspicious feminine entity of S h a n t i Devi.

During the initial time epoch of creation, that is well before commencement of one 'AHORATRA' of topmost hierarchy Celestial Chaturmukha Brahma, numbering up to 8640000000 years, one of the earliest prototype of life appears when hierarchy Celestial Maya Devi begets a male denizen through none other than SarvottamaVasudeva. Similarly, the hierarchy Celestial V a y u appears on the scene as offspring of SarvottamaSankarshana and His divine consort, Goddess Jaya Devi. Likewise, another Celestial Goddess Sarswati Devi, the foremost amongst those necessitating natural creation cycles and Goddess Bharathi Devi meet their eminent match in none other than SarvottamaPradyumna. Thus the cycle of creation spirals forth resulting in the effulgence of the Celestial S e s h a, the famed offspring of Chaturmukha Brahma and His divine consort, Goddess Saraswati Devi. In the same manner, Celestial V a y u and His divine consort Goddess Bharathi Devi enable effulgence of the mighty Celestial Garuda. The younger generation of hierarchy celestials are classified into four distinctive groups, of course with the topmost hierarchy Celestial Chaturmukha Brahma, recognized as the most eminent and the unquestioned leader of them all. Likewise, other groups of Celestials who come to hold coveted positions of merit in the hierarchical pecking order are M u k h y a p r a n a, S e s h a, Garuda, R u d r a, I n d r a, Kama, V a r u n a, Surya, Chandra and Y a m a. Further amongst those Celestials inheriting the title of universal recognition as powerful Suns', number into twelve. Here, excluding the Celestial V i v s v a n t h a, the rest are all considered as those who can flaunt their labels as Suns, but of lesser power and influence. Also, excluding Chandra, V a r u n a and U p e n d r a, the rest are all offspring of Celestial A d i t i Devi. Similarly, excluding the principal celestial M a h a R u d r a, all other celestial R u d r a s are considered as holding proportionate ranks meriting their individual statuses. Ditto for other celestial M a r u t a s, excluding the chief celestial M u k h y a p r a a n a and all other celestial V a s u s' excluding the principle Celestial Agni. Finally, the famed celestial twins, A s h w i n i, along with other sub-celestials such as P r u t h v i, K a l a, M r y u t y u and N i r u t t I functions as rearguards. This vindication of the fate of each and every celestial is delicate balancing act of creation, brought about with the sole purpose of furthering the process of universal evolution. This would include the entire gamut of animate and inanimate existences which are unique in their own manner exhibiting respective geographical, physiological and morphological differences. With the intentional purpose of breathing life into the very innards of such micro entities, none other than SarvottamaPradyumna after dabbling with the same for a span of one thousand celestial years, equivalent to 3600000 human years, hands over this global pot boiler to the special custody of His own counterpart, none other than SarvottamaAniruddha.

SarvottamaAniruddha, swings into action and swoops all manners of primordial life forms and proceeds to place the same in the warm bosom of His divine consort Goddess S h a n t i Devi and enlivens them further with purposeful smudges of three pronged 's a t

h v a – rajas – t a m a s’ qualities. These three core qualities that are soul specific are independent of sect, gender, caste or creed and cling onto all manners of life forms over extended periods of time and even after their perishing cycles. Therefore this primordial soup of creation is a veritable mix of cosmic concoction of all the three principle states of qualities such as ‘s a t h v a - r a j a s and t a m a s’. In this cosmic kindergarten, SarvottamaSreemanNarayana initiates an explosion of highly valued quality of ‘s a t t v a’, followed by decreasing qualities of ‘r a j a s’ and ‘t a m a s’. Of course, here the qualitative ascending and descending order is most crystal clear. This is the starkest picture of ground reality upon which rests the fortunes of both sentient and insentient entities. Curiously, sometimes it may so occur that entities who are classified as ‘m u k t i y o g y a’ may have to invariably don a natural body form. But here such a physical body is enlivened to enjoy all manners of goodies since it happens to carry a ‘s a t v i k’ soul tag. In due course, however, such fortunate entities are wont to cast away their physical body as and when they are enabled to rejoice in choicest hierarchy liberated bliss. On the other hand those entities with ‘t a m a s i c’ soul tag would have to adorn garbs of demons, ghouls, goblins and the downright dastardly. These categories are constantly subject to enormous amounts of sorrows on a daily basis without any scope for succor at all, many a times. Obviously, in such depressing scenarios, doubts would arise as to how such varying categories of souls can coexist harmoniously in a primordial soup before the initiation of the very act of creation, that too on such a finite cosmic scale. The cosmic concoction comprising of principle elements such as water, fire, wind, plasma and space may experimentally vary a great deal. Thus at the time of creation, the finite Cosmos teems with the presence of such elementary matter in monstrous proportions. Of course, dovetailing nicely into this eternal cosmic scheme of things would be a plethora of souls tagged in a threefold manner. Also, since the visible natural World is very well situated within the realms of this finite Universe it is taken as a homogenous entity rather than as a separate entity. For example, the quality of ‘r a j a s’ soul tag is to be understood in that particular context only. Of course all these are finite components and are certainly subject to total destruction during onset of cosmic apocalypse. This universally common triangle would somewhat comprise of one part ‘t a m a s’ soul tag, then ‘r a j a s’ soul tag and followed by ‘s a t v i k’ soul tag. In fact, this is what comprises body politic of topmost hierarchy celestial Chaturmukha Brahma who rules the roost for the better part of His one year lasting up to 3110400000000, in this particular domain where another hierarchy Celestial V a y u remains a close confidante. A latent doubt at this juncture is the manner in which both ‘s a t t v a’ and ‘r a j a s’ coexist within the aura of topmost hierarchy Celestial Chaturmukha Brahma, if at all? But the pacification doled out here would be that even in such a case, predominant qualities of Chaturmukha Brahma would forever be an overwhelming measure of ‘s a t t v a’ alone, leading from the front lines of all liberated souls and never otherwise.

Initial domains’ ticking along in an early period of space-time continuum are dominated by Saraswati Devi and Bhaarati Devi, the divine celestial consorts of topmost hierarchy celestial Chaturmukha Brahma and Celestial V a y u, respectively. In fact, Celestial Saraswati Devi Herself manifests in three varying feminine entities of Gayatri Devi, Savitree Devi and Saraswati Devi. Without doubt, even during these three manifestations Her sole paramour is none other than Celestial Chaturmukha Brahma, who is in fullest



command and extends His influence upon His divine consort. Further stemming from such a holy alliance in this particular domain are the mid level Celestials such as V y i k a a r i r u d r a, T y i j a s a r u d r a and T a m a s a r u d r a. On the other hand, another formidable hierarchy Celestial V a y u enables ordainment of subsequent midlevel ranking Celestials such as S e s h a and Garuda who are slated to gloat unchallenged in their respective domains, as well. In this manner, finite scheme of cosmic events brought about by purposeful design begins to disentangle into somewhat simpler scenario. Further this enablement of Celestial S e s h a along with His divine consort V a r u n i, in turn facilitates a chain reaction augmentation of other celestials such as R u d r a, I n d r a, M i t r a and the like. In due course, this very famed domain is eventually populated by D h i g d e v t a, P r a n a, Surya, V a r u n a, A s h v i n i twins, Agni, D a k h s a, J a y a n t a, M i t r a and Manu. These eleven celestials are enabled to function meritoriously and hold onto their respective positions due to the good offices of the Celestial V y i k a a r k a r u d r a. Likewise, availability of primary elements of nature such as air and water and land also occurs, thanks to honest exertions of afore said celestials. Subsequently formation of limbs and external organs such as ears, the effect of skin sensitivity, eyes, tongue and nose are all enabled in myriad life forms. On a microcosmic scale, the human body is made up of one hundred trillion cells, each DNA cell contains three and half billion nucleotides and with an average number of brain neurons being in the region of one hundred billion. Further, each single neuron is connected to another neuron through a maze of nearly ten thousand synaptic nerves. Alongside, augmentation of the inevitable necessity of speech through formation of language proteins in the brain, formation of hands, legs, digestive, reproductive and excretory organs are also initiated. Concurrently there also arises availability of sound, touch, formal appearance, taste and smell, a special byproduct of the efforts of celestial R u d r a and His Celestial consort U m a Devi. It is not a coincidence that the size of Planet Earth is just about perfect and its corresponding gravity is exactly sufficient to hold onto a thin layer of nitrogen and oxygen. Paradoxically, if Planet Earth was any smaller, holding onto any kind of atmospheres would have been impossible and Earth would have ended up as a basket case like Planet Mercury devoid of any atmosphere at all and if Planet Earth was any larger than what it is now, residual atmosphere would have contained only toxic gases as in the case of Planet Jupiter, with no chance for occurrence of sustenance of life forms. It is astonishing to notice harmonious occurrence of universal constants such as density of matter, force that bind it, atomic nuclei, binding strength of forces that hold atoms, number of dimensions in a spatial cosmos and gravitational strength. Indeed, it is mind boggling when one extrapolates this to the finite Cosmos that teems with more than four hundred billion galactic star clusters spread over nearly ten billion light years across, on a conservative estimate.

Such finite occurrences are common throughout a dynamic Cosmos that is predesigned to perfection, deliberated by none other than SarvottamaSreemanNarayana, who is omniscient within all types of food grains, within life sustaining breathe of freshness in expanses of air, within minds of intellectuals and within sciences of natural occurrences. This Cosmic reality is forever binding on all celestials ranging from the topmost hierarchy Celestial ‘n i t y a m u k t a l u’ Goddess Mahalakshmi Devi, B h u Devi and D u r g a Devi, apart from the celestial Chaturmukha Brahma and hailing all the way to the

later day ‘M a n u s’ who appeared on the scene as the cosmic arrow of time traversed → in a rightward direction. Thus, SarvottamaVasudeva accompanied by His divine consort Maya Devi, manifests in the form of SarvottamaMahaVishnu, extending infinite protection. Thereafter, this very same SarvottamaVasudeva accompanied by His divine consort Goddess Mahalakshmi Devi enables initiation of the very act of creation through their celestial offspring, Chaturmukha Brahma. Subsequently, SarvottamaVasudeva adorns garb of famed celestial R u d r a and with added vigor and verve of another awesome celestial Goddess D u r g a Devi oversees the act of total destruction. By now it is crystal clear that it is none other than SarvottamaSreemanNarayana who alone is the sole causative factor for the very existence of the Cosmos, of course all the while wallowing in the leisurely company of His divine consort Goddess Mahalakshmi Devi. Importantly, Mount M e r u, functions as the pivotal corridor leading further towards rarified domain of SarvottamaAniruddha, domain of SarvottamaPradyumna and the domain of SarvottamaSankarshana. Encompassing all these three domains, there occurs another exalted domain of Goddess Mahalakshmi Devi and the River V i r a j a. Ultimately the awesome domain of SarvottamaVasudeva encompasses all these domains in an infinite totality that is eternally out of bounds for all. The finite scale of Cosmos is indeed immeasurable steeped in immense swathes of energy and matter that can neither be created nor be destroyed by anyone, evidentially existing in the manner of an oval shaped sphere, termed as the auspicious ‘HIRANYAGARBHA’, that is infinitely dominated by the one and only one sovereign entity of SarvottamaSreemanNarayana.

\*\*\*\*\*

**taavakam Naraharetiviruddham veshadhaaranamidam tanute naha|  
 atyasanghatitakarma cha krutvaapaalaye pranatamityupadesham| {San.}**

\*\*\*\*\*

( to be continued....)

\*\*\*\*\*

**REFERENCES FOR PART - 2: -**

1. [[ShreeNarasimhastutihi]] quoted from seventh canto of [[SreemadhBhaagavata]], courtesy Bhagawan VedaVyasaru.
2. [[SumadhwaVijayaha]], courtesy Narayana Pandita
3. [[Prameya Sanghra]], courtesy SreemadhRaghavendra Theertharu.
4. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.

\*\*\*\*\*

\*\*\*\*\*

**|| DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE ||  
 { JAYA NAAMA SAMVATSARA SHRAAVANAMAASA NIYAAMA  
 SHREE VRUDDHA HRUSHIKESHAAYA NAMAHA }**

\*\*\*\*\*

**“A Special Upanyaasa Edition On the Holy & Auspicious Occasion of  
 343rd AaradanaMahotsava of :-**

**SreeTirumala Venkateshwarana Varaputraru  
 Mahabhaasyakararu^, \*Tippanikaararu^, \*Veena Vidwaamsaru  
 Bhaata Sanghrahakararu^, \*Sudha Parimalaachaaryaru  
 Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu**

BaghwanVedaVyasara Paada Kamala Sevakartaru  
Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru  
Sreeman Moola Rama Devara Aaraadhakaru  
VenuGopalaKrushna Devara Antaranga Bakutaru  
ParamaHamsaKula Shreshtaru Yati Kula Tilakaru  
MoolaHayagreevaMaha Mantrava Moola Brundavanadol Sadaa Dhyaaniparu  
Devi Manchalammanavara Poornaanugraha Paatraru  
Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha  
Kamadhenu Chintaamani, GuruSaarvabhoulmaru  
Samasta Vyasa Kootada Dhiggajaru^, \*Samasta Hari Dasa Kootada Poshakaru  
SreemadhVyshnava Siddanta Pratistaapanachaaryaru  
Vedanta Simhaasanaadeeshwararu^, \*ParamaBhagavatottamaru,  
Padavaakhyapraamaanaapaaraavaaraapaareena Sarvatantrasvatantraru  
SreemadhParamahamsa Parivraajakaachaaryaru  
Shreemadh Vijayeendra Theerthara Para Shisyaru  
Shreemadh Sudheendra Theerthara Sakshaath Shisyaru  
SHREEMADH RAGHAVENDRA THEERTHARU,  
^Manchale Kshetra^, 'ShravanaBahulaDwiteeya'- 2014'}

\*\*\*\*\*

||shreemadhRaghavendraTheerthaGurubhyo namaha HarihiOM||

\*\*\*\*\*

**PART-3 : [[[Prakarana Manjari]]] – {{Finite event digest on the [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu}}**

namaskrutya jagannaatham sarvavigjanivaarakam|  
nrusimhakavacham vakshye prahlaadenoditam puraa||  
sarvarakshaakaram nrunaam sarvopradavanaashanam|  
sarvasampatkaram chyiva svargamokshapraayakam||  
dhyaatvaa nrusimham devesham hemasimhaasane sthitam|  
vivrutaasyam trinayanam sharadindusamaprabham||  
lakshmyilingitavaamaangam vibhootibhirupaashritam|  
chaturbhujam komalaangam manikundalabhooshitam||  
haaropashobhitoraskam ratnakeuooramanditam|  
taptakaanchanasankaasham peetanirmalavaasasam||  
indraadisuramoulishtatpuranmaanikyadeeptibhihi|  
neraajitapadadvandvam shankhachakraadihetibhihi||  
garutmataa cha vinayaat stooyamaanam mudaanvitaam|  
svahrutkamalasangam smrutvaa tu kavacham pateth||  
ugram veeram maahaavishnum jvalantam sarvatonmukham|  
nrusimham bheeshanam bhadrām mrutyum mrutyum namaamyaham||  
nrusimho me shiraha paatu lokarakshaarthasambhavaha|  
sarvavyaapee stambhavaasaha phaalām me rakshataadbalee||  
nrusimho me drushou paatu somasooryaagnilochanaha|  
shrutee me paatu nruharimuni varyastutipriyaha||  
naasaam me simhanaadosou mukham lakshmeemukhapriyaha|  
sarvavidyaanidhihi paatu nrusimho rasanaam mama||

nrusimhaha paatu me kantam sadaa prahladavanditaha|  
vaktram paatvinduvidanaha skandou bhoobharanaashakaha||  
divyaastrashobhitabhujou nrusimhaha paatu me bhujou|  
karou me devavado nrusimhaha paatu sarvadaa||  
hrudayam yogihrutpadmanivaasaha paatu me harihi|  
madhyam paatu hiranyaaksho vakshaha kukshividaaranaha||  
naabhim me nruharihi paatu svanaabhibrahmasamstutaha|  
brahmaandakotayaha katyaam yasyaasou paatu me katim||  
guhyam me paatu guhyaanaam mantraanaam guhyaroopadhruk|  
uuroo manobhavaha paatu jaanunee nararoopadhruk||  
janghe paatu dharaabhaarahartaa gulphou nrukesaree|  
suraraajyapradaha paatu paadou me nruharihi svayam||  
sasharashreershaa purshaha paatu me srvashtanam|  
mahograha poorvataha paatu mahaaveeraagrajognitaha||  
mahaavishnurdhakshinii tu mahaajvaalastu nyirutou|  
paschime paatu sarvosho dishi me sarvatomukhaha||  
nrusimhaha paatu vaavye soumyaam bheeshanavigrahaha|  
iyshaanyaam paatu bhadro maam sarvamangaladaayakaha||  
samsaarabhayataha patu mrutyormrutyurnrukesari|  
jale rakshatu varaahaha sthale rakshatu vaamanaha||  
atavyaam naarasimhastu sarvataha paatu keshavaha||  
edam nrusimhakavacham prahlaadamukhanirgatam|  
bhaktimaan yaha patennityam sarvapaapyihi pramuchyate||  
putravaan dhanavaan loke deerghaayurupajaayate|  
yam yam kaamayate kaamam tam tam praapnotyasamshayam||  
sarvatra jayamaapnoti sarvatra vijayee bhaveth|  
ghoomyantarikshadivyaanaam grahaanaam cha nivaaranam||  
vrushchikoragasambhootavishaapaharanam param|  
brahmarakshasayakshaanaam doorotsaaranakaaranam||  
bhoorje vaa taalapatre vaa likitam kavacham shubam|  
karamoole dhutam ye na kare stitaastu siddhayaha||  
nrusimhakavachenyiva rakshito vajrarakshithaha|  
devaasuramanushyeshu svaagjnyiva phalam labhet||  
Iyikasandhyam dvisandhyam vaa trisandhyam vaa patennaraha|  
praapnoti paramaaryogam vishnuloke maheeyate||  
sarva mangalamaangalyam bhuktim muktim cha vindati|  
dvaatrimshatsahasraanaam paathaacchuddhaatmanaam nrunaam||  
Kavachasyaasya mantratvaanmaantrasiddhi prajaayate|  
anena mantraraajena krutvaa bhasmaabhimantranam||  
tilakam dhaarayedastu tasya grahabhayam hareth|  
tirvaaram japyamaanastu pootavaaryabhimantritam||  
paayayedyam nara mantree nrusimhadyaanaamaachreth|  
tasya rogaaha pranasyanti ye vaa syuhu kukshisambhavaha||  
kimatra bahunoktena nrusimhasadrusho bhaveth|  
shanmaasaat phalamaapnoti kavachasyaasya prabhaavataha||  
manasaa cintitam yattu satachaapnotyasamshayam|

sakraarivakshaha karajyirvidaarya krutvaa cha pishtam karayorvishuddham||  
tatyiva theertham krutavaan sunaamnaa krutvaadivaasam nruharihi praseedau||  
samsaaraaagarasamuttaranyikamantram bramhaadidevarushipoojitasisiddhamantram|  
daaridyadukhabhayarogavinaashamantram  
vande mahaabhyaharam narasimha mantram||  
garjantam garjayantam nijabhujapatalam sphotayantam harantam  
deepyantam taapayantam divi bhuvu ditijam kshepayantam rasaantam|  
krandantam roshayantam dishi dishi satatam sambharantam harantam  
veekshantam ghoornayantam karanikarashtyih drivyasimham namaami||  
yaha panchaanakaantibhadrasutanuryo bhaktacintaamanihi|  
prahlaadaadisubhaktarakshanakaro bhramhaadisamsevitaha  
sovyaanmaam sharadindusundaramukhaha simhaadrichoodaamanihi||{San.}

\*\*\*\*\*  
\*\*\*\*\*

**||NRUHARI STUHI SHRUTAM GATHARSADAM||**

Part - 3 of this Paper titled [[[Prakarana Manjari]]] – {{Finite event digest on the [[Prameya Sanghraha]] of SreemadhRaghavendraTheertharu}}, is recouped by enmeshing finite cosmic strands within the fabric of the Cosmos. This is the end result of utilization of a ‘Metaphysical Fifth Column’ – ‘The conscious mind’ -- a fundamental principle of nature too, existing harmoniously alongside other elementary matter occurring in space-time that is warped to a whopping order of magnitude of  $10^{244}$ . The first two parts of this Paper seriatim are very much akin to an immeasurable miniature wormhole existing undetected within the fabric of a newborn Universe, which eventually expands into mammoth proportions, even as the very same fabric stretches into futuristic Time, as symbolized by Part-3 of this Paper. In a nutshell this entire Paper seriatim is viewed as a spectacular literary ‘Star Gate’ hovering over a colossal wormhole portal allowing startling access into boondocks of a multi-dimensioned Universe that has aged as much as  $13.73(0.17).10^9$ a, during passage of finite time.

**namostvanantaaya sahasramoortaye sahasrapaadkshirorubaahave|  
sahasraanamne purushaaya shaashvate sahasrakotiyugadhaarine namaha||{San.}**

Unreachable domain walls of the netherworlds’ occur beneath the Lotus Feet of SarvottamaSreemanNarayana in the deepest niches of space-time swathed in huge wallops of dark matter and dark energy, are termed as Multi-verses. Thus the domain of R a s a t a l a occurs at the heel portion of SarvottamaSreemanNarayana, the domain of M a h a t a l a occurs at the ankle portion of SarvottamaSreemanNarayana, the domain of T a l a a t a l a occurs at the leg joint portion of SarvottamaSreemanNarayana, the domain of S u t a l a occurs at the knee joint portion of SarvottamaSreemanNarayana, the domain of V i t a l a and A t a l a domain occurs in the left and right thigh portion respectively of SarvottamaSreemanNarayana, the visible domain occurs at the waist region of SarvottamaSreemanaNarayana, the domain of B h u v a r l o k a occurs at the navel region of SarvottamaSreemanNarayana, the domain of U d a r a l o k a exists in the frontal chest region of SarvottamaSreemanNarayana, the domain of M a h a a r l o k a occurs at the neck portion of SarvottamaSreemanNarayana, the domain of J a n o l o k a

occurs at the face portion of SarvottamaSreemanNarayana, the domain of T a p o l o k a occurs at the forehead portion of SarvottamaSreemanNarayana and the domain of S a t y a l o k a occurs at the famed temple portion of SarvottamaSreemanNarayana. In this awesome manner the singularly supreme, independent and sovereign entity of SarvottamaSreemanNarayana is omnipresent in each and every domain of multi-verses in most superlative manner. It is this very same cosmic radiation of none other than this male denizen, SarvottamaSreemanNarayana, that is constantly eulogized through the medium of the utmost auspicious hymns of the [[P u r u h s a S u k t a]] and the eternal Vedas. It is from the body form of such a cosmic manifestation of SarvottamaSreemanNarayana that each and every celestial worth their title and post, owe their very origin, presence, allegiance and occurrence. Thus SarvottamaSreemanNarayana and the topmost hierarchy celestial Goddess 'n i t y a m u k t a l u' Mahalakshmi Devi and another top ranking hierarchy celestial Chaturmukha Brahma are at the very top of the celestial hierarchy heap with the chosen celestial M u k h y a p r a n a ruling the roost in an unchallenged manner, of course with the prior concurrence of all His illustrious predecessors. It is due to this predisposition that the celestial writ of M u k h y a p r a n a runs in an unquestionable manner in all other domains ruled over by so called midlevel and lower level celestials.

In another far reaching finite event, none other than SarvottamaSreemanNarayana is seen at leisure as it were upon the celestial bed of A d i s e s h a afloat in the Milky Ocean in the company of His divine consort, none other than topmost hierarchy Goddess Mahalakshmi Devi. This is seemingly in a yogic state of suspended animation, at the termination of which such a SarvottamaSreemanNarayana shall be placated by the very same Goddess Mahalakshmi Devi, albeit in the form of D u r g a Devi. After being placated thus none other than SarvottamaSreemanNarayana shall enable unraveling of an enormous lotus florescence comprising of most auspicious variety of fourteen folds. It is to this very cosmic lotus florescence that even the topmost hierarchy celestial Chaturmukha Brahma owes His very origin and indebtedness. In fact after originating in this particular location, an infant Chaturmukha Brahma appears at a loss, unable to comprehend His immediate surroundings, which at that point of 'Time' is totally devoid of anything at all, and the neighborhood of space-time appears suspended in an endless void, with not even a single soul in sight. Obviously a frightened infant Chaturmukha Brahma does a volte face and dives back into the very depth of the very same cosmic lotus florescence. This inexplicable act of an infant Chaturmukha Brahma is directed at ferreting out the ultimate truth about the supreme entity, read as SarvottamaSreemanNarayana, whose handiwork is a certainty here. In due course, however, an infant Chaturmukha Brahma once again surfaces atop the very same lotus florescence and begins to perform strictest penance for a staggering order of magnitude of nearly  $3.11 \times 10^{13}$  years during passage of finite time. After successfully culminating such a bout of stringent penance, the fortunate chosen topmost hierarchy celestial Chaturmukha Brahma is enabled with a stupendous gift of four eternal Vedas, apart from being rewarded with grant of further four facial appendages, of course with the kindest benevolence of none other than SarvottamaSreemanNarayana, who now appears before the latter. The staggering measure of the age of creation happening outside the Universe is in the order of magnitude of  $3.11 \times 10^{63}$  years during passage of finite time of the

topmost hierarchy Celestial Chaturmukha Brahma, whilst the age of creation happening inside the Universe is also in the order of magnitude of  $3.11 \times 10^{63}$  years during passage of finite time of the topmost hierarchy celestial Chaturmukha Brahma. Of course the logical sequence of creation being initiated from outside the Universe is eventually fine tuned with the process of creation being initiated inside the Universe, a typical example being the creation of Parallel Universes' comprising of V i r a j a and P a d m a worlds, in all totally amounting to a colossal order of magnitude of  $3.11 \times 10^{163}$  years during passage of finite time. Prior to the initiation of finite time slated to tick away into the distant eventful future, equal to  $c.14.10^9$ a, none other than a thoroughly nonchalant SarvottamaSreemanNarayana awakens from deepest slumber on the last day of apocalypse and once again reinitiates the stupendous act of creation. Thereafter, the topmost hierarchy celestial Chaturmukha Brahma indulges in furthering this resoundingly successful reenactment of creation that is in the order of magnitude of  $3.11 \times 10^{163}$  years during passage of finite time at a stretch, sending notational mantissas for a dizzying cosmic toss.

Even as the Cosmic wheel of Time rotates, none other than SarvottamaSreemanNarayana begins to don a sequential superlative incarnation, all ten in number. This occurs during the passage of one day in the deemed life span of the topmost hierarchy celestial Chaturmukha Brahma. As mentioned in previous Part-2, primordial incarnation of SarvottamaSwethaVaraha occurs during the course of S v a m b h u v a M a n v a n t a r a. In due course, the rest of the incarnations of SarvottamaSreemanNarayana occur during the course of the twenty fourth, twenty seventh and twenty eighth M a h a y u g a, setting off an unchangeable and premeditated finite set of events. The sole purpose of such epochal incarnations of SarvottamaSreemanNarayana occurring in the course of back to back M a h a y u g a are only in order to eradicate tyranny of demonical forces and to extend His own eternal protection to the downtrodden and the righteous. Curiously enough, SarvottamaSreemanNarayana, deliberately picks and chooses His most favored savants and celestial satraps in each and every incarnation and enlist their services and in turn enlivens a legion of devotees who eventually turn upon in a different cosmic time periods played out in chapters of different histories, some of which are yet to be enacted. Another utterly perplexing question is the hierarchical nature of such an ongoing dynamic process of creation occurring within in the cosmos. Before comprehending this seemingly intractable tenet, it must be remembered that 'K a l a and J a y a' were preempted by the likes of hierarchy celestials such as G a r u d a and S e s h a and hence the former owe their origin to the latter. This apart the former mentioned worthies come to inherit and occupy their slots right from that point in time when and where their origin occurred. Or in other words they were bequeathed to such posts and were not presented with the same on a platter. In this one unique case the fate of hierarchical structure of the cosmos is to be gauged with the overall occurrences taken into account both within and outside the entity of the Cosmos, with none other than SarvottamaSreemanNarayana occupying the topmost position in the hierarchical scale. Due to this enviable position alone, SarvottamaSreemanNarayana dispenses with everything and anything to just about everyone and everybody in the Grand Cosmos. Thus, SarvottamaSreemanNarayana pre-empts even the cosmos in terms of having 'existed' before its very origin and continuing to exist during the run of the cosmos in present space time also being around in one piece

when the grand Cosmos has completed its logical run in epoch of time that is too infinite to comprehend. All the while, SarvottamaSreemanNarayana is the sole causative factor for creation, sustenance and ultimate destruction, doling out qualitative occurrence of presence or absence of knowledge. With the sole exception of hierarchy Goddess M a h a l a k s h m i Devi, none other than SarvottamaSreemanNarayana keeps all soul entities in a thoroughly permanent state of bondage smudged within a physically occurring body form bound with the promised goal of getting vacated from the same during the last stage of salvation.

Next in line after SarvottamaSreemanNarayana, none other than His divine consort Mahalakshmi Devi is deemed to reign supreme in the hierarchical ladder. Such a Mahalakshmi Devi also adorns numerous auspicious incarnations and doles out all manners of riches to topmost celestials such as Chaturmukha Brahma. Of course at all times, Mahalakshmi Devi possesses qualities that are way below that harbored by the supreme independent sovereign entity of SarvottamaSreemanNarayana. Thereafter, rank and file of other celestials such as Chaturmukha Brahma and the next incumbent, celestial V a y u, come to occupy lower rungs of the hierarchical ladder. Of course their qualities are no match for 'n i t y a m u k t a l u' Mahalakshmi Devi. Also, the celestial V a y u is slated for total benediction only after eventually occupying the coveted post of Brahma as a pre-dispensation of destiny. These celestials are in turn followed by their respective divine consorts S a r a s w a t i and B h a a r a t i who come to harbor qualities that are nearly one hundred times lower than that of their illustrious husbands. Here also the female celestial B h a a r a t i is slated for total benediction only after discharging her designated duties after eventually occupying the auspicious post of S a r a s w a t i. Thereafter, the next rung of celestials comprises of G a r u d a, S e s h a and R u d r a. These three celestials are somewhat evenly matched in the realms of equal qualities. However, in terms of essentiality of services, the posts' of G a r u d a and S e s h a are ranked higher than that of R u d r a. Here also the celestial R u d r a is slated for benediction after eventually occupying the awesome post of S e s h a. Thereafter the six divine consorts of SarvottamaSreemanNarayana, such as J a m b a v a t i, K a l i n d i, N e e l a, B h a d r a, M i t r a, V i n d a and L a k s h a n a, occupy their respective slots and function from that particular capacity. These fortunate lot however posses qualities that are somewhat lesser to that of other powerful celestials such as G a r u d a and S e s h a and a whopping fifty thousand times lesser qualities to other celestial titans such as Chaturmukha Brahma and V a y u. However, of utmost importance is the guaranteed omnipresence of topmost hierarchy Goddess Mahalakshmi Devi that is ascertained in all these six feminine manifestations. This is followed by the next hierarchical rung occupied by S u p a r n i, the divine consort of G a r u d a, V a r u n i the divine consort of S e s h a and P a r v a t i the divine consort of R u d r a. These three feminine celestials possess qualities that are three times lesser than that of say, J a m b a v a t i. These three feminine celestials are on equal footing with respect to one another but at the same time possess qualities that are nearly one hundred times less than that of their respective celestial paramours, namely G a r u d a, S e s h a and R u d r a. In this domain the feminine celestial P a r v a t i is slated to eventually occupy the coveted post of V a r u n i and attain benediction thereafter. The noted celestial satrap I n d r a follows next in the hierarchical ladder with the celestial K a m a following a closed second. The celestial K



a m a however possesses one hundred times lesser measures of qualities when compared to the celestial I n d r a. The next rung is occupied by the celestial A h a n k a a r i k a p r a a n a who in turn possess qualities that are ten times lesser to that of the celestial I n d r a. Next in a cascading descending order of hierarchy, six mid ranking celestials are on equal footing to each other. These are A n i r u d h a -- son of celestial K a m a, B r u h a s p a t i, S v a a m b h u v a m a n u, D a k s h a p r a j e s h w a r a, S a c h i -- wife of D e v e n d r a, R a t i -- wife of celestial K a m a. These six celestials' possess six times lesser measures of qualities. Next the celestial known as B h o o t a p r a v a h a v a y u -- son of A n i r u d h a and grandson of K a m a come to occupy this slot with qualities that are in fact five times lesser than that of his predecessors. Thereafter celestials such as Y a m a, S u r y a, Chandra and S h a t h a r o o p a who are all equal to each other come to occupy the next hierarchy slot and at the same time possess qualities that are twice as less as that of P r a v a h a v a a y u. Occurring next in the hierarchical rung is the celestial V a r u n a with one and three fourths lesser measure of qualities when compared to celestial Y a m a. Thereafter, the celestial sage N a r a d a parades in the hierarchical ladder with aplomb harboring qualities that are lesser to that of the celestial V a r u n a. Then arrives on the hierarchical stage the celestial A g n i, Sage B h r u g u, P r a s o o t i -- wife of D a k s h a p r a j e s h w a r a. Typically these three celestials are also on equal footing in terms of merit, but their qualitative merits are definitely lesser to the likes of Sage N a r a d a and the celestial V a r u n a.

Next in the list is one of the most crucial hierarchical celestial of vital importance to this Paper titled [[[Prakarana Manjari]]] – {{Finite event digest on the [[Prameya Sanghaha]] of SreemadhRaghavendraTheertharu}}, none other than the K a r m a j a d e v t a, P r a h l a d a, whose qualities are lesser to that of Sage B h r u g u, for example. However, at this juncture it is most pertinent to mention that there exists two types of very special entities namely 'S a a m s h a and N i r a m s h a' in this hierarchy domain alone. The famed trio of P r a h l a d a, V y a s a T h e e r t h a and R a g h a v e n d r a T h e e r t h a belong to the most rarified 'S a a m s h a' group, to which their original "M u l a" form S a n k h u k a r n a also belongs. By virtue of sharing such an enviable moorings, P r a h l a d a, V y a s a T h e e r t h a and R a g h a v e n d r a T h e e r t h a during the course of all their epochal incarnations as deemed so by none other than SarvottamaSreemanNarayana, effuse outpourings of Dharma and intrinsic nature that is one hundred percent identical to that of the Celestial S h a n k u k a r n a. Some of the typical characteristics of all these three afore mentioned incarnations are resounding knowledge, purest of pure devotion, total and unconditional refuge at the Lotus Feet of SarvottamaSreemanNarayana, an unparalleled manner of composition of heavyweight chronicles' based on the eternal tenets of VayujeevottamaSreemanMadhwacharyaru and last but never the least, bestowal of kindest of kind benevolence towards the needy and downtrodden at their most gravest hour.

The next rung comprises of phalanx of sages sharing equal statuses such as M a r e e c h i, A t r i, A n g e e r a s u, P u l a s t y a, P u l a h a, K r a t u, V a s i s h t a, V i s h v a m i t r a and V y i v a s v a t a m a n u. Thereafter, four other equally ranked celestials such as M i t r a, T a a r a -- wife of B r u h a s p a t i, N i r u t i, P r a v a h i -- wife of P r a v a h a v a a y u, occupies the next hierarchical rung. Occurring next in the

hierarchical rung is the celestial S h a t a s t h a and the adorable celestial G a n e s h a. This batch is followed by other celestials such as K u b e r a, V a y u p u t r a, V i s h t a k s e n a and A s h t a v a s u s such as A g n i, D r o n a, P r a a n a, D h r u v a, A r k a, V a s u, V i b h a a v a s u and D h y u. Thereafter occurs the twelve celestial A a d i t y a s' such as A a r y a m a P o o s h a, T v a s h t r u, S a v i t r u, B h a g a. D h a a t r u, V i v a s v a a n, V a r u n a, M i t r a, S h a k r a, U r u k r a m a and P a r j a n y a. Then it is the turn of phalanx of R u d r a celestials' such as R y i v a t a, A j a, B h a v a, B h i m a, V a a m a, U g h r a, V r u s h a a k a p i, A j y i k a p a a t, A h i r b u d h n a and B a h u r o o p i. Then follows in successive rows, forty nine M a r u t a s, followed by grouping of six celestials' such as A h a n k a a r a k a p r a a n a, S h a b d h a a b h i m a a n i, P r a a n a, S p a r s h a a b h i m a a n i and S a m a a n a. Then occurs on the hierarchical stage an admixture of celestials such as P r a v a h a v a a y u, P r a t i b h a, S o u m y a, K u r m a, N a a g a, K r u k a r a, D e v a d a t t a, D h a n a n j a y a. A v a h a, V i v a h a, S a m v a h a, P r i v a h a and U d v a h a. Falling behind this phalanx of celestials are P u r o o r a v a s u, A r d h r a v a s u, D h u r i, V i l o c h a n a, K a a m a, K a a l a, K r a t u, D a k s h a, S a t y a v a s u, collectively known as the auspicious V i s h v e d e v a t a s. Thereafter occurs the rank and file of celestial P i t r u s such as V a s u, R u d r a and A a d i t y a, followed by two other notable celestials such as D y a a v a a and P r u t h i v y o u. In this perplexing hierarchical ladder, the celestial V i v a s v a s v a a n is equal to the menacingly fearful celestial Y a m a in terms of uniform measures of quality. At this rung the celestial A d i t y a, carrying a synonym of M i t r a is deemed to share equal rank and status to N i r u t i. Another back to back batch of K a r m a j a celestials would comprise of P a a v a k a -- the son of A g n i, Sage C h y i v a n a, U c h a t h y a r u s h i and P r a h l a d a. Likewise the batch of Manus' are populated by the likes of S v a a y a m b h u v a, S v a a r o c h i s h a, U t t a m a, T a a p a s a, R y i v a t a, C h a a k s h u s h a, V y i v a s v a t a, S a a v a r n i, D a k s h a s a a v a r n i, D h a r m a s a a v a r n i, R u d r a s a a v a r n i, D e v a s a a r v a r n i and I n d r a s a a v a r n i. This is followed by phalanx of vital group of P i t r u s numbering seven and celestial G a n d h a r v a s numbering eight. This is followed by phalanx of celestial I n d r a s, such as Y a g j n a, R o c h a n a, S a t y a j i t, T r i s h i k h a, M a n d r a d y u m n a, P u r a n d a r a, B a l i, A d b h u t a, V i d r u t a, S h a m b h u, S u d h a a m a, D i v a s p a t i and S h u c h i. Thereafter nine famous Emperors also get their due pride of place in this rung. These are K a a r t a v e e r y a, P r u t h u, S h a s h a b i n d u, P r i y a v r a t a, B h a r a t a, K a k u t s t h a and G a y a m a n d h a a t a. Here it is to be remembered that V y i v a s v a t a m a n u is equal to the stature of seven sages, S v a a y a m b u v a m a n u is equal to the stature of B h r u h a s p a t i. The K a r m a j a celestial P r a h l a d a is ranked a shade lower than Sage B h r u g u, but is seemingly better off when compared to Sage M a r e e c h i. Next batch of celestials who are also equal to one another in terms of sheer scoreboard of merits are B h a g e e r a t i -- wife of V a r u n a, S h y a a m a l i -- wife of Y a m a, S a n g j n e y u -- wife of S u r y a, R o h i n i --- wife of Chandra, U s h a d e v i --- wife of A n i r u d h a and last but not the least the popular celestial P a r j a n y a. Next on the stage sharing the hierarchical limelight is S v a a h a a d e v i -- wife of A g n i with qualities that are two measures lesser than the celestial P a r j a n y a. Next the overlord of the terrifyingly unknown, none other than the celestial S h a n i, is placed in lesser hierarchy than the female celestial U s h a d e v i. Later, the celestial P u s h k a r a is placed in a hierarchical rung that is lower than that of

the Celestial S h a n i. Then the celestial G a n d a r v a s, totally to about one hundred in number, come to occupy their own unique niche upon the hierarchical stage, closely followed by the celestials T u m b u r u g a n d a r v a s, numbering one hundred eight in all. Now in the lower ranks are celestial court dancers such as U r v a s h i, R a m b h a, M e n a k a, T i l o t t a m a, P o o r v a c h i t t i, G h r u t a a c h i, P r a m l o c h a, K r u t a s t h a l e e, K r u t a and others numbering to around one thousand in all. Next in line are immensely large groups of eminent sages, of course excluding the mighty seven sages. Thereafter, sixteen thousand one hundred sons of the famed celestial A g n i and celestial V i d y a a d a r a, take the centre stage. Then it is the turn of what are known as human G a n d a r v a s harboring qualities that are one hundred times lesser than that of their illustrious peers, the celestial G a n d a r v a s. Following closely on their heels are eminent Emperors with meritorious qualities that are at least one hundred times more valuable in measures than that of ordinary humans. Perhaps the last flank is populated by unfortunate lot of demons, ghouls, goblins, scavengers and microorganisms. All these varied entities comprising of both mammals and marsupials thrive in huge landmasses, termed in Vedic parlance as B h u v a r l o k a, S u v a r l o k a, A t a l a, V i t a l a and P a t a l a worlds, as meted out. Also jostling for space in some habitable regions are colonies of flora and fauna, growing from underground seeds or pollinated in the air, or in other manner of natural reproduction cycles, during passage of finite time before now, tabulated as  $450.10^6$ a. This veritable explosion of species occurs everywhere in a mindboggling array of diversity, each with its own distinct uniqueness and specific availability, colonizing entire Planet during passage of finite time before now, tabulated as  $370.10^6$ a. But in spite of such a staggering array of life entities throughout the Cosmos, it is to be remembered that none other than the topmost hierarchy celestial Chaturmukha Brahma first created the masculine prototype of S v a y a m b u v a m a n u bristling with testosterone from the sweat of his very own physical body during passage of finite time before now, tabulated as  $3.10^6$ a. Later on with the creation of opposite genders of male and female, the cycle of creation was initiated during passage of finite time before now, tabulated as  $500000$ a. In this manner the topmost hierarchical celestial Chaturmukha Brahma as deemed by none other than the supremely sovereign entity of SarvottamaSreemanNarayana, shall continue to be engaged in the act of creation that can be charted in the manner of a finite event digest as deemed in this Paper.

During the course of the very first SWAAVAYAMBHUVA MANVANTARA as elucidated in previous Part-2 of this Paper, remorseless demons such as ‘m a d h u and k y i t a b a’ begin to spread their own brand of despotism, copiously smeared with licorice of terror and even manage to snatch away the sacrosanct Vedic texts from the hands of none other than the topmost hierarchy celestial Chaturmukha Brahma. At that juncture none other than SarvottamaSreemanNarayana incarnates as the most auspicious form of SarvottamaHayagreeva booming aloud in sonic ordnance that echoes throughout the Cosmos and decimates the vile duo within no time. Due to the unbearable avoirdupois weight of the dead demons that particular hapless domain begins to gradually sink into the very depths of the netherworld causing utter chaos all over. In order to overcome onset of such a terrible ordeal, the auspicious hierarchy celestial Chaturmukha Brahma accompanied by phalanx of other celestials with S w a a m b u v a m a n u in tow, approaches none other than SarvottamaSreemanNarayana who is at leisure as

SarvottamaPadmanabha reclining on the celestial bed of A a d i s e s h a afloat on the Milky Ocean. Thereafter even as the eulogy of such a SarvottamaPadmanabha rendered by awaiting celestials reaches a crescendo, in a flash of blinding light a tiny white piglet emerges from the flared nostril of Chaturmukha Brahma. This is the finite event origin of the superlative incarnation of SarvottamaSwethaVaraha. Thereafter, SarvottamaSwethaVaraha dives into the forbidden black hole of the netherworld and begins to resurrect the sunken domain, much to the collective joy of relieved celestials. Right at that juncture another terrorizing demon, 'a a d i h i r a n y a a k s h a' accosts SarvottamaSwethaVaraha and very soon the awesome twosome are deadlocked in into a bloody and fight to the finish duel. Nevertheless, a foregone conclusion though, SarvottamaSwethaVaraha emerges victorious after slaying the evil scourge 'a a d i h i r a n y a a k s h a', the lost domain that was till then given up for good is now handed over once again into the safe custody of the topmost hierarchy celestial Chaturmukha Brahma. In fact, much before this, upon being cursed by an offended Sage S a n a k a, the celestial doorkeepers of the eternal abode of SarvottamaSreemanNarayana, namely the bejeweled domain of V y k u n t a, the unfortunate duo of 'Jaya and V i j a y a' once again are reborn as 'h i r a n y a a k s h a' and 'h i r a n y a k a s h i p u'. In due course the marauding demon 'h i r a n y a a k s h a', a more terrible version of the earlier slain demon 'a a d i h i r a n y a a k s h a', performs stringent penance for enormous periods of time and consequently obtains invincible boons as grant from none other than Chaturmukha Brahma. Boosted by such epochal boons, 'h i r a n y a a k s h a' disappears taking along with him the domain that rightly belonged to the virtuous and hides away the same in the very depths of the nether worlds. But once again SarvottamaSreemanNarayana, true to His role as the eternal savior and benefactor of celestials and the only truth entity in the entire Cosmos, slays the evil 'h i r a n y a a k s h a' mercilessly and saves a lost cause much to the delight of embattled celestials led by none other than Chaturmukha Brahma.

The actual landmasses where innumerable finite events does occur, would hark back to the passage of finite time tabulated as  $150.10^6$ a, when the Pangaea continent split into L a u r a s i a and G o n d w a n a. Consequent to this, the famed J a m b u d w e e p a situated bang in the centre of seven epochal landmasses, all mammoth in size, was formed. In the center of such a seven huge landmasses there is one particularly huge landmass known as I l a v r u t a, almost square shaped. It is right in the centre of this supposedly unimaginably huge landmass is situated the famed Mount M e r u, that too bathed in a golden hued light. Such a Mount M e r u 's foundation, if it can be termed so, extends into the very depths of the invisible terrain, whereas above ground this Mount M e r u is spread eagled in the form of a golden florescence in full bloom streaming across in four directions, giving it its most auspicious title of SUMERU. Mount M e r u is a vital domain, since it is a virtual home away from home for many hierarchy celestials who are wont to hold court right here. Some notable celestials who mark their inevitable attendance here are none other than the topmost hierarchy celestial Chaturmukha Brahma, V a y u, I n d r a, Y a m a, N i r u t i, V a r u n a, K u b e r a and R u d r a. In fact Mount M e r u is considered as an inanimate reflection of the infinitely awesome might of none other than SarvottamaSreemanNarayana. Mount M e r u is surrounded in all directions by unlimited spreads of other mighty mountain ranges, the principal

amongst which are Mount M a n d a r a, Mount M e r u m a n d a r a, Mount S u p a r s h a d a and Mount K u m u d a. Even amongst such formidable mountain ranges, Mount M e r u stands tall and is constantly resplendent in an ephemeral radiance and eternal majesty that is simply too spectacular and beyond punitive description. It is right here upon Mount M e r u that none other than SarvottamaSreemanNarayana Himself is omniscient in the spectacular constellation known as SIMSHUMARA, a cosmic domain that is in existence right the dawn of time. It is around this famed constellation of S i m s h u m a r a that the entire Cosmos consisting of billions and trillions of galaxies spin around, as if paying their obeisance to the infinitely auspicious former, namely SarvottamaSreemanNarayana, forming an intertwined cosmic cog wheel. But strangely enough the unseen fearsome dark energy and dark matter entities of R a h u and K e t u also orbit around this cosmic cog wheel in an opposite direction. It is from this very domain that external entities and their purposeful ploys give rise to the occurrence of U t t a r a y a n a p u n y a k a l a and D a k s h i n a a y a n a p u n y a k a l a. The entire gamut of planets and their captured satellites such as many Moons are all aligned here right from the passage of finite time, tabulated as  $4.5 \cdot 10^9$ a. The veritable chariot of Sun within our own Solar system also commences from the vicinity of Mount M e r u with a scorching speed of 370.6(5)km/s, comprising of just one golden wheel, within which none other than SarvottamaSreemanNarayana Himself is omniscient, right from the passage of finite time, tabulated as  $4.7 \cdot 10^9$ a. Evidentially one portion of this awesome cosmic wheel hovers above Mount M e r u, while the other portion comprises most part of the unseen Cosmos, which is simply beyond the means of present day comprehension levels of cosmology. As is well known, seven magnificent stallions draw forward the chariot of the Sun as it races across the zodiac steered on its course by the celestial charioteer A r u n a, cutting a trail blazing path in the immensity of space and time, radiating forth  $1.8 \cdot 10^{47}$ J of energy.

Continuing the finite event digest further, P r i y a v r a t a, the valorous son of S v a a m b h u v a m a n u once ruled over the entire domain of the righteous in a different time period of history. This particular King had seven offspring and in due course, the King, a doting father, distributed seven huge landmasses that comprised of his Kingdom amongst each one of his sons. So, the eldest son, A g n e e d h r a ruled over J a m b u d w e e p a, the second son I d m a j i h v a ruled over P l a k s h a d w e e p a, the third son Y a g j n a b a a h u ruled over S h a a l m a l i d w e e p a, the fourth son H i r a n m a y a ruled over K u s h a d w e e p a, the fifth son G h r u t a p r u s h t a ruled over K r o u n c h a d w e e p a, the sixth son M e d h a a t i t h i ruled over S h a a k a d w e e p a and finally the seventh son V e e t i h o t r a ruled over P u s h a k a r a d w e e p a. Amongst these eminent Kings, the very first independent ruler of the famed landmass of J a m b u d w e e p a, namely A g n i d h r a had sired ninety offspring in an effervescence of marital bliss. The eldest amongst these, I l a a v r u t a ruled over I l a v r u t a k h a n d a, so located at the centre of J a m b u d w e e p a. Here, in this domain none other than SarvottamaLakshmiNarasimha is the unchallenged chieftain, lording over the auspicious River B h a g e e r a t i that flows here in four directions, skirting the famed mountain range of G a n d h a m a a d a n a. Thereafter King B h a d r a a s h v a rules over what is known as B h a d r a a s h v a k h a n d a, where none other than SarvottamaHayagreeva is the unchallenged sovereign lording over the auspicious River M a n d a k i n i, skirting

the famed mountain range of M a a l y a v a n t a. Thereafter King K e t u m a a l a rules over what is known as K e t u m a a l a k h a n d a, where none other than SarvottamaShreeHari is the unchallenged chieftain lording over the auspicious River C h a k s h u. Thereafter King R a m a n a k a rules over what is known as R a m a n a k h a n d a, where none other than SarvottamaSreemanNarayana is the unchallenged chieftain lording over the auspicious River B h a d r a. Thereafter King H i r a n m a y a rules over what is known as H i r a n m a y a k h a n d a, where none other than SarvottamaKurma is the unchallenged chieftain lording over auspicious River B h a d r a, here also. Thereafter King K u r u rules over what is known as K u r u k h a n d a, where none other than SarvottamaBhuVaraha is constantly served well by Goddess B h u d e v i and is the unchallenged chieftain lording over auspicious River B h a g e e r a t i. Curiously enough, all these three enormous sub continental landmasses are in the form of an immensely large weapon, namely a bow. Towards the south of Mount M e r u is situated three pathways extending towards three different landmasses. In one of these domains known A s h a r r v a r s h a, none other than the greatest devotee P r a h l a d a espouses the eternal cause of SarvottamaUghraNarasimha, who is the unchallenged chieftain lording over the auspicious River A l a k a n a n d a, adjacent to a jettisoned landmass known as H e m a k u t a. Next is located the famed landmass known as K i m p u r u s h a k h a n d a where King K i m p u r u s h a is the ruler. It is right here in this very domain that none other than V a y u j e e v o t t a m a H a n u m a n t a espouses the eternal cause of SarvottamaSreeRamachandra, who is the unchallenged chieftain lording over the auspicious River A l a k a n a n d a. Next comprises the mighty mountain chain of the Himalayas extending in an almost unbroken chain, where eventually none other than King B h a r a t h a is empowered to rule over this domain, titled as B h a a r a t h a. In this domain none other than celestial Sage N a r a d a espouses the cause of SarvottamaSreemanNarayana, who is the unchallenged chieftain here lording over River A l a k a n a n d a. The huge continental landmass of J a m b u d w e e p a is surrounded towards the south by huge oceans where one particular island known as L a n k a d w e e p a is located. Next another landmass known as P l a k s h a d w e e p a is conjoined to the main landmass of J a m b u d w e e p a and ruled over by King I d m a j i h v a. This king had seven sons each one ruling over in turn in each one of the seven landmasses, namely M a n i g i r i, S i v a r a a y a k h a n d a, S v a r n a k o o t a, S h a t a k h a k h a n d a, D h o o m a v a a n, S u b a d r a k h a n d a and A b h a y a k h a n d a. These seven landmasses further spread out into the huge continental shelf known as S h a a l m a l e e d w e e p a, beyond which is located the S u r o c h a n a k h a n d a, S o u m a n a s y a k h a n d a, R a m a n a k h a n d a, D e v a b a r h a k h a n d a, B a l a b h a d r a k h a n d a, A p y a k h a n d a and A b h i j a a t a k h a n d a.

Situated in an opposite direction to the S h a a l m a l i d w e e p a, is what is known as the landmass of S u r o d a d h i and adjacent to that is located the landmass of K u s h a d w e e p a, ruled over by King H i r a n y a r e t a s s u along with his seven sons. Adjacent to this is located the huge landmass of V a s u y a a n a k h a n d a, followed by D h r u d h a v i k h a n d a, thereafter the landmass of N a g a k h a n d a, followed by the landmass of A b h i g u p t a k h a n d a, followed by the landmass of S a t y a v r a t a k h a n d a. Without any letup this is followed by another huge spread of landmass known as P r i y a v r a t a k h a n d a and V a a m a d e v a k h a n d a. All these

landmasses are encircled by hugely unsurpassable oceans on all sides. On the other side of this gigantic spread of ocean is located what is known as the K r o u n c h a d w e e p a, followed by volcanic landmasses of A m o g h a k h a n d a, M e g h a p r u s h t a k h a n d a, S u d h a a m a k h a n d a and R u s h i j v a l a k h a n d a. This is followed by a continuous stretch of landmasses known as L o h a s t a r a n a k h a n d a and V a n a s p a t i k h a n d a. Notably enough, the K r o u n c h a d w e e p a is surrounded by D a d h e e s a m u d r a. In the vicinity of this is located the landmass of P u r o c h a n a k h a n d a, followed by landmass of M a n o r j a v a k h a n d a, P a v a m a a n a k h a n d a, D h o o m r a n e e k a k h a n d a, C h i t r a r e k a k h a n d a, B a h u u p a k h a n d a and V i s v a m b h a r a k h a n d a. Adjacent to this is situated the fabled Milky Ocean, in the middle of which is situated the famed domain of P u s h k a r a d w e e p a. In this rarified domain, the first landmass is known as R a m a n a k a k h a n d a. Situated in between these two domains is the mighty mountain range of M a a n a s o t t a r a, upon which traverses the very chariot wheel of the Sun as it courses through the center of the Milky Way Galaxy at speeds of 220(20)km/s, bisecting huge overlapping regions of space-time in domains that are dominated by plethora of heavenly sentinels. Next adjacent to the P u s h k a r a d w e e p a is situated what is known as S v a d o o d a k a s a m u d r a skirted all round by enormous mountain ranges, peaks of some that virtually touch the sky and the same finds mention in the sacred text of [[S r e e m a d h B h a a g a v a t a]], as well. The next domain is known as B r a m h a a n d a l o k a, where the Sun shines only towards the eastern part, whereas the western parts are more or less self illuminated. Thus the extent of continents starts with the J a m b u d w e e p a and extends all the way up to B r a m h a a n d a l o k a. Thus all these various domains existing in multi-verses of space time having their own individual histories' are situated in an ascending order individually titled as B h o o l o k a, A n t a r i k s h a l o k a, B h u v a r l o k a, S u r v a r l o k a, S v a r g a l o k a, M a h a r l o k a, J a n o l o k a, T a p o l o k a, S a t y a l o k a, valleys of River V i r a j a and the ultimate most auspicious of all domain of V y i k u n t a l o k a. In fact, the forbidden domains of the netherworld, as the word itself suggests, is located underneath terra firma and further into the very depths below this is located the V i t t a l a l o k a. Thereafter is located the S u t a l a l o k a, then underneath the same is located T a l a a t a l a l o k a, then the same is followed by R a s a a t a l a l o k a and then M a h a a t a l a l o k a and then finally the location of P a a t a l a l o k a is situated. Some of the types of hellish domains are T a a m i s r a, A n d h a t a a m i r s r a, R o u r a v a, M a h a r o u r a v a, K u m b h e e s h a a k a, K a a l a s o o t r a, A s i p a t r a, S o o k a r a m u k h a, A n d h a k o o p a, K r i m i b h o j a n a, S h v a d a m s h a, V a j r a k a n t a k a, S h a a l m a l e e, V y t a r n e e, P o o y o d a, P r a a n a r o d h a n a, S u s a r a k s h i, V i s h a a s h a n a, L a a l a a b h a k s h a, S a a r a m e y a a d a n a, V i c h a a r a, R e t a h a p a a n a, K s h a r a k a r d a m a, R a k s h o g a n a b h o j a n a, S h o o l a p r o t a, D a n d a s h o o k a, A v a k a n t a n i r o d h a n a, P a r i v a r t a n a and S o o c h e e m u k h a. It is believed that the gateway to such hellish domains start from the southern region of the pilgrim center of G o k a r n a. In the netherworld none other than the celestial S e s h a bears the collective weight of all the worldly domains on His powerful head, supported in turn by another powerful celestial V a y u k u r m a, followed by topmost hierarchy celestial Goddess Mahalakshmi Devi and finally none other than Sarvottama Aadhi Kurma, who enables such an awesomely infinite sustainment. The famed domain of A n a n t a s a n a is one

amongst the three such auspicious domains of none other than SarvottamaSreemanNarayana, once again existing in hitherto unreachable domains of a Parallel Universe. The other domains occurring parallel to this, separated by millions of AU distances, are known as S h r e e, D u r g a and B h u domains and in between the two domains of S h r e e and D u r g a there exists vast oceans filled with nectar of immortality. It is here on this very ocean where none other than SarvottamaSreemanNarayana, reclines in the famed posture, that of the most auspicious of all ANANTHAASANA. Also, in between the domains of S h r e e Devi and B h u Devi there exists another vast ocean similarly filled with the nectar of immortality and it is here where none other than SarvottamaSreemanNarayana dwells in the famed posture of ANANTHAPADMANABHA. Further the eternal domain of SarvottamaSreemanNarayana, that is V y k u n t a is situated upwards of the domain of S a t y a l o k a, where the eternally purifying River V i r a j a circumambulates around this domain. At V y k u n t a, none other than SarvottamaSreemanNarayana, the supreme independent sovereign entity reigns supreme as the very epitome of the overlord of V y k u n t a in the infinite vastness of deep space situated beyond an unimaginable cosmic parsecs' of 125Ym, measured in finite time. Thus the supremely premeditated manifestation of none other than SARVOTTAMASWETHAVARAHA symbolizes the very epicenter of such a cosmic space time Infinity.

\*\*\*\*\*

**evamaadividyiravataaryihi paalitaakhilajanougha mamaagham|**

**sannirasya kamalaasya namasyaam sveekurushva raghuvamshatamsa|| {{San.}}**

\*\*\*\*\*

\*\*\*\*\*

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

\*\*\*\*\*

**SPACE-TIME VECTORS:-**

1.  $10^1$  = exponential notation to express large numbers raised to their orders of magnitude
2. a = a typical tropical year = 31556925.9747s
3. Age of the universe,  $t_0 = 13.73(0.17).10^9$ a
4. AU = Astronomical unit = 149597870.691(30) kms.
5. c = vacuum speed of light, 299792458m/s
6. J= energy constant =  $10^7$  ergs 1Ws
7. m = Mass inside the horizon
8. Parsec = pc = 30.856775806 = 3.2 light years
9. T= Time before now
10. Y= cosmological constant

**REFERENCES FOR PART - 3: -**

9. [[MahaVishnuSahasranaama]], courtesy BhagawanVedaVyasaru.
10. [[ShreeNarasimhakavacham]], courtesy NaraHari bhakta Prahlada.
11. [[Rudra Suktam]], Anonymous.
12. [[SumadhwaVijayaha]], courtesy Narayana Pandita



13. [[Prameya Sanghra]], courtesy SreemadhRaghavendra Theertharu.
14. [[SreemadhRaghavendraVijayaha]], courtesy Pandit Narayanachar.
15. [[Bhoogolam]], courtesy SreemadhVaadeendraTheertharu.
16. Web courtesy, Webmaster, [www.gururaghavendra.org](http://www.gururaghavendra.org)

\*\*\*\*\*  
\*\*\*\*\*

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

\*\*\*\*\*

**\*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

\*\*\*\*\*

**{{Scripted in the vicinity of 'DhigVijayaLakshmiNarasimha' shrine}}**

\*\*\*\*\*

**'You' are reading this Paper 'now' in space-time history of c.14.10<sup>9</sup>a!**

\*\*\*\*\*

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

\*\*\*\*\*