

PRESENTS

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

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA VYSHAACA NIYAAMAKA
*OM KAMALA SHREE MADHUSUDANAAYA NAMAHA^ }

|||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||

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

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [*Premeya Sanghaha^]

Composed by *Sreemadh Raghavendra Theertharu^ }

{'Upanyaasa On the Holy & Auspicious Occasion of ^^Narasimha Jayanti^^, 2008'}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

Paapavaalee Paatana Patvapaangaha Shreepaani Padmaanchitha Jaanujangaha|
Gopaalabaalaha Krupayaa Svayam Naha|

*SHREE PANDURANGO^ Bhavathu Prasannaha|| {San.}

May *VIDYA LAKSHMI^ propitiated herein as *Shree^ Always Omnipresent in
*SARVOTTAMA PANDURANGA^, Guide this most humble Paper titled,
[[[*Premeya Sanghaha Tippini^]]] – { An Extemporaneous Perspective Summary
of the Holy Work [*Premeya Sanghaha^] Composed by *Sreemadh Raghavendra
Theertharu^ }, without ever deviating from the Divine Tenets of [[Tatva Vaada]] of
Vayu Jeevottama *Acharya Madhwaru^.

|| Manmanobheestavaradham Sarvaabheesthaphalpradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||
|| Shree Aadhi Gurubyo Namaha Harihi Om ||

CHAPTER – I :-

An extemporaneous Eulogy of the Supreme Incarnation of
***MADHWAVALLABHA SARVOTTAMA NARASIMHA**^, a resultant of pristine
pure call of devotion of ***Parama Bhagavatottama Prahlada Kumara**^, as found in
[[**Purandara Upanishad**]]:-

“Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Aadiyalli Lakshmi Sahitadi Malagiralu Bandaraaga Sanatkumaararu
Aaga Dvaarapaalakaru Tadeyalaaga Kopadinda
Mooru Janmadalli Neevu Asuraraagi Puttirendu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Ditiya Gargbadalli Janisida hiranyaakshya hiranyakashipuremba Bhraatruru
Pruthviyannu Mulugisida Kaaranaadi ***SHREE HARIYU**^
***TRUTIYA**^ Roopadinda Khalana Kondu Dhareyanulihidanu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Anujanaada hiranyaakshana Maranavannu Keli Aaga Nadede Tapasige
***HARI**^ya Meley Sittininda Ugra Tapassannu Maadi
***Bramha**^ninda Varagalannu Padedukondu Bandanaaga

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Indraloka Soore Maadida Mooru Lokake Asura Tanna Bhayava Torida
Garbhini Kayaaduvannu Bramhaputra Bandu Aaga
Dyityaraaja hiranyakashipuvige Voppisidanu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Navamaasagalu Tumbalu Kayaadu Aaga Putra Ratnavannu Padedalu
Naamakaranavannu Maadi Viprarannu Karesi Beyga
Dyitya Tanna Sutanige ***PRAHLAADA**^nendu Karesidanu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Baalachandranante Holeyutaa Irutiralu Iyidu Varsha Tumbitaagale
Gurugallannu Karesi Bega Sakala Vidyey Kalisirendu
Gurugalige Magannannu Voppisida Dyitya Taanu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Om Namaha Shivaaya Yenutali Asura Tanna Sutana Baredu Toru Yennalu
***NARAHARI**^ya Naamavannu Nagunagutale Bareyutiralu
Yedade Todeya Meylidda Shishuva Badidu Dharegey Nookidanu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu

Sutta Janara Karesi Begadi Asura Tanna Sutana Kolisi Beku Yendaaga
Atta Adagiyolu Vishava Nittu Bhojanagala Maadi
*HARIYA^ Smaraney Maatradinda Bhunji Tilida Jattihaange

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Ambudhiyolu Magana Malagisi Meyley Dodda Bettavannu Ittu Banniro
*HARIYA^ Krupege Vashanaada Taralanendu *Varunadeva^
Marana Illadhaange Maadi Manege Kottu Kaluhidenu

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Bettadinda Katti Urulisi Asura Tanna Pattadaane Kaalali Meyttisi
Urriyuva Voleya Maadi Suttu Huliya Boninalli Ittu
Yatnavillade Sutana Kollalu Shaktanallade Podanante

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Ninna Deva Idda Yedeyanu Toru!
Yenuta Pitanu Tanna Sutana Koralu!
Yenna Deva Illadanta Yedegaluntee Lokadalli!
Kambhadalu Iruvanendu Kyiya Mugidi Tordhanaaga!

*NARAHARI NARAHARI^! BAA! BAA!”
*NARAHARI NARAHARI^! BAA! BAA!”

Varakambhavannu Vodeyalu *NARAHARI^yu UGRA Kopavannu Taalida

**Satyam Vidhaatum Nijabhruityabhaashitam Vyaptim Cha
Bhooteshvakhileshu Chaatmanaha|
Adyasyataatyadhbhutaroopamudhvahan Stambhe Sabhaayaam
Na Mrugam Na Maanusham|| {San.}**

Katakatemba Dhvaniya Maadi Nakhagalinda Pididu Votti
Karula Bagedu Maale Haaki Kandha Bhaktanappikonda

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
Antarikshadalli Amaararu Nodi Aaga Pushpavrushtiyanne Karedaru
*Ajana Padede Devi^ Bandu Todeya Meyley Kulitiralu
Amarapatiyarella Nodi Anja Bedembhaya Kotta

Narasimhanembo Devanu Nambidanta Nararigella Varava Koduvanu
*LAKSHMI NARASIMHA^ chariteya Udaya Kaala Patisuvanta Nararigella
Putrasantaanangalittu Mattey Bedidhaange Kottu
Bhaktavatsala Mukuti Koduva *PURANDARA VITTALA RAAYA^”{Kan.}

**An extemporaneous devotional Composition in favor of *Goddess Mahalakshmi
Devi^ rendered in order to pacify the ferocious Incarnation of *Madhwavallabha
Sarvottama Narasimha^, as found in the [[Purandara Upanishad]]:-**

“Jayamangalam Nityashubha Manglam
*Guru^bhakti Yentemba Kanadoleyanittu
*HARI^dhyaanaventemba Aabharanavittu Paratatvaventembo
Paarijaatava Mudidu Paramaatma *HARI^ge Aarati Yeytire

Jayamangalam Nityashubha Manglam
Aadimooruti Yemba Accha Arishina Hacchi
Veda Mukhavemba Kumkumavane Ittu Saadhu Sajjanaremba
Sampigehoovane Mudidu Modadinda *LAKSHMI^gearati Yettire

Jayamangalam Nityashubha Manglam
Tanuvemba Tatteyalli Manasodalane Irisi
Ghanashaanti Yentembo Yenneyane Tumbi Ananda
Ventembo Battiyane Hacchittu Chinmaya *HARI^ge Aarti Yettire

Jayamangalam Nityashubha Manglam
Kaamaadhavalidanta Kamalada Tatteyali
Nemaventemba Haridravane Kadadi Aaa Mahaa Sugjnaanaventemba
Sunnavane Beresi Somadharavandyage Aarati Yettire

Jayamangalam Nityashubha Manglam
*Naarada^vandyage Navaneeta Choranige *NARAYANA^nige
*Sree VaraLakshmi^ge Saaridavararu Poreuva *PURANDA VITTALA^ge
Nerajamukhiyaru Aarati Yeytire” {Kan.}

*Anjaneya Varada Govinda Govinda^
*Prahlaada Varada Govinda Govinda^
*LakshmiNarasimhadevara Paadaaravindakkey Govinda Govinda^

*HARI SARVOTTAMA VAYU JEEVOTTAMA^

The single most Immensely Sacrosanct [[Holy Work]] of Vaayu Jeevottama *Acharya Madhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[Sarva Moola]], is now studied with utmost piety prior to the commencement of this Paper, titled as [[[Premeya Sanghrah Tippi^]]] – { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrah^]] Composed by *Sreemadh Raghavendra Theertharu^ }

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

QUOTE

Yasmin Sarvaani Karmaani Sannyasyaadhyaatmachetasaa|
Niraasheernirmamo Yaati Param Jayati So~*Achyuta^ha|| {San.}

*{The comity of righteous, intently pursue the Supreme One who is always Omnipresent in the soul of the devout; constantly Meditate upon such a Supreme Sovereign *Madhwavallabha Sarvottama Sreeman Narayana^ and perform all manners of duty tasks, without aspiring for fruits of merit and strive to attain such a *Madhwavallabha Sarvottama Sreeman Narayana^, who is totally devoid of all aberrations, is Infinitely Omnipotent as possessor of Qualities and is Infinitely indestructible reigning Supreme as the Sole Unchangeable Universal Sovereign}*

UNQUOTE

The Holiest of Holy Chronicle of [[Sadaachaarasmruti]] Composed by *Vayu Jeevotama Acharya Madhwaru^ makes it compulsory for an individual to perform constant stream of righteous activities, without any letup. On account of such actions, the mind is rendered calm and is readied for capable of sustaining the Immense Glory of *Madhwavallabha Sarvottama Sreeman Narayana^. No other method is sanctioned for this laudable purposeful goal except that which is chronicled in the [[Sadaachaarasmruti]]. Upon following the codes of [[Sadaachaarasmruti]] a righteous individual yearns to know more and more about the Glory of *Madhwavallabha Sarvottama Sreeman Narayana^ from able *Madhwa Guru^. Thereafter once the foundation of such a mindset is on firm ground, then such an individual starts meditating upon the Supreme Sovereign, *Madhwavallabha Sarvottama Sreeman Narayana^, always. The net result is the ultimate revelation of Knowledge Filled Omnipresence of *Madhwavallabha Sarvottama Sreeman Narayana^ and this is the culmination of the highest form of devotion. This is the Only Goal worth aspiring for, the Ultimate Form of Liberation, after being alleviated from all binding swamps of familial lifestyle.

*Vayu Jeevotama Acharya Madhwaru^, at all Times to come, is constantly awash with the Infinite Benevolence of none other than *Madhwavallabha Sarvottama Sreeman Narayana^ and due to such a singularly directed mega boon, is never affected by any puny obstacles of any sort whilst engaged in enlightening the comity of righteous. But the same is not so in the case of legion of *disciples^ of *Vayu Jeevottama Acharya Madhwaru^. Therefore in order to vacate all such obstacles that may hinder the progress of the comity of *disciples^ who intend to begin study of this sacrosanct [[SadaachaaraSmruti]], *Vayu Jeevottama Acharya Madhwaru^ has 'arranged' for the above quoted superlative Invocation Verse in sole favor of *Madhwavallabha Sarvottama Sreeman Narayana^. A devotional rendition of the same is guaranteed to thwart off any or all obstacles that may stand in the way of the comity of righteous apart from heightening individual levels of Knowledge. The same vacation of obstacles also applies to a fruitful study of this sacrosanct [[SadaachaaraSmruti]], culminating with the fruits of Liberation that is there for the asking. *Vayu Jeevottama Acharya Madhwaru^ also

highlights the Supreme Truth of the Infinite Qualities of *Madhwavallabha Sarvottama Sreeman Narayana^, which is forever inseparable from Him (the Qualities) and at the same time is totally unaffected by any sort of aberration and hence is Invoked with the Superlative Synonym of *ACHYUTA^.

Occurrence of '**destruction/destructibility**' is to be understood in a fourfold manner, thus:-

a) The **first form** of destruction/destructibility occurs in existence of abstract and lifeless materialistic items such as earthen pots, which during the course of routine use tend to break into pieces. This same 'destruction/destructibility' does not apply at all to *Madhwavallabha Sarvottama Sreeman Narayana^.

b) The hierarchy *Celestial Chaturmukha Bramha^ and all other lesser occurring life forms possess body form in the nature of skeletal and muscle and on consequent of the same is deemed to be released from the same in due course, over Passage of Time. Such an action of being released from the confines of a skeletal frame and muscle is the occurrence of **second form** of 'destruction/destructibility' which does not apply at all to *Madhwavallabha Sarvottama Sreeman Narayana^, who is never bound within puny framework of a natural body form.

c) Next, upon begetting a natural body form, the same is complimented by every known form of desire and results in binding snares of sorrow that arise from the same. Such an occurrence of sorrow is the **third form** of 'destruction/destructibility'. Such an occurrence is typical of all *Celestials^ raging from *Rudra^ downwards right up to all other life forms. The hierarchy nature of *Chaturmukha Bramha^, is destined to be deemed, since though possessing a natural body form He is not affected by the same binding sorrows, since He is devoid of any semblance of pride and prejudice at all Times. Such being the case with a mere high ranking Celestial such as *Chaturmukha Bramaha^, this third form of 'destruction/destructibility' does not apply at all to *Madhwavallabha Sarvottama Sreeman Narayana^ Who does not harbor any natural body form at all.

d) The topmost hierarchy Celestial *Goddess MahaLakshmi Devi^ and all other hierarchy *Celestials^ ranging in a descending manner right up to lifeless abstract forms, always harbor a plethora of qualities that is never complete in all respects and stays incomplete in stages exhibiting an ascending range of 'Qualitative Lacunae'. Such an incompleteness (with respect to possession of Qualities or lack of the same) is the occurrence of **fourth form** of 'destruction/destructibility' which does not apply at all to *Madhwavallabha Sarvottama Sreeman Narayana^ who is Infinitely Complete in all forms of Qualities for all Time to come. In short the Ultimate One who is Indestructible!

**Ananda Theerthamuninaa Vyaasavaakya Samu Dhrutihi|
Sadaachaarasya Vishaye Krutaasamshepataha Shubhaa|| {San.}**

The ephemeral existence of the entire Cosmos is indeed indefinite and temporary, but most real! Only *Madhwavallabha Sarvottama Sreeman Narayana^, Who Is

Omnipresent throughout the Cosmos and yonder though his Infinitely Supreme Manifestations is a Permanent Entity. Such a level of comprehension of *Madhwavallabha Sarvottama Sreeman Narayana^ is deemed as “SATYA” (sic.) and hierarchy levels of comprehension of such a Supreme Truth brought about in hierarchy nature of souls through the medium of devotion ultimately leads towards the strenuous practice of **DHARMA**. The path of Liberation is paved way by enchanting dance of flames flickering forth from the lamp of devotion. In order to constantly fuel such a lamp of devotion, lest it be extinguished, it is of paramount importance that the fuel used must also be as pure as the light given off by the dampened wicks. Using such a yardstick temporary body form of all souls are by themselves likened to fuel and the bright light given off by burning the same is none other than another superlative manifest form of *Madhwavallabha Sarvottama Sreeman Narayana^.

Naturally occurring body forms that enmesh individual souls are by themselves most impure. The mind itself which rules roost over such a body form is in itself impure. The food and water that we imbibe are also impure. Thus an individual who is dominated by such a body form is always and constantly impure, being bombarded and battered by a plethora of carcinogenic toxins, day in and day after, all round the year. So much so that even *Celestials^ are endangered to even loose their intrinsic nature by coming into contact with such an unworthy individual. Thus the ‘Principle Purpose’ of the Holy Work, [[Sadaachaara Smruti]], Composed by *Vayu Jeevottama Acharya Madhwaru^ is to vacate such toxic levels of impurity in individuals and in turn bring about constant semblance of purity in its place, fit enough for attracting the ‘tenancy’ of none other than *Madhwavallabha Sarvottama Sreeman Narayana^.

Also the terminology of purity is inferable in two modes:-

a) being outside purity and b) inside purity.

While the former terminology of outside purity arises out of performance and stringent conduct of certain must do actions, the latter terminology of inside purity arises out of constant utterance of the Infinitely powerful and sacrosanct synonyms of *Madhwavallabha Sarvottama Sreeman Narayana^, in tandem with constant study of sacred texts of ^^Tatva Vaada^^ of *Vayu Jeevottama Acharya Madhwaru^ .

QUOTE

Smartavyaha Satatam Vishnuhu Vismartavyaha Najaatuchit|
Sarvevidhinishedhaaha Yetayoreva Kinkaraaha|| {San.}

UNQUOTE

Thus it is highlighted that leading a particular wayward way of life is highly undesirable for all those who seek to be enlightened by the constant study of sacred texts of ^^Tatva Vaada^^ of *Vayu Jeevottama Acharya Madhwaru^. On the other hand striving to lead a particular sanctioned way of life would certainly pave way for an ultimate designation of

fruits of all duty tasks at the Lotus Feet of *Madhwavallabha Sarvottama Sreeman Narayana^, and most importantly the same being accepted by *Him^. Thus the important [[Sadachaara Smruti]] incorporates the ancient wisdom of the Four Eternal [[Vedas]], the Classical [[Pancharaatra]], the hoary [[Agama Purana]], the most noteworthy Classical [[Mahabhaarata]] and all other sanctioned traditions of accepted notions of **DharmaSutra**. The [[Sadaachaara Smruti]] also elaborates on the defective effects of contra practices that go against the very nature and fabric of Dharma and as a consequence against the very fabric of Satya (sic.) and hence unacceptable by the righteous. The Holy Text [[Sadaachaara Smruti]] also professes the conduct of an individual, up and awake from sunrise to sunset and the modes of performance of duty tasks during the each miniscule time frame. *Vayu Jeevottama Acharya Madhwaru^ makes it utmost necessary for each and every individual to constantly espouse the cause of *Madhwavallabha Sarvottama Sreeman Narayana^, Alone, at all times throughout one's lifespan, without any letup. Forgetting *Madhwavallabha Sarvottama Sreeman Narayana^ even for a miniscule micro second is inexcusable, so much so that when one is awakened at night in the course of one's sleep, even then one must mull over the Infinite Glory of *Madhwavallabha Sarvottama Sreeman Narayana^. One must constantly fete and give free leeway to a chosen individual who treads such a path. For whatever duty task such a righteous chosen individual performs, shall automatically notch up a high rank in the highest echelon of hierarchy **DharmaSutra**. Indeed, it goes without saying that, in contrast each and every duty task performed by a non conformist devotee of *Sarvottama Sreeman Naryana^, shall certainly amount to next to nothing.

(to be continued.....)

Owing to the enormity of the Holy Work [[SadaachaaraSmruti]] composed by *Vayu Jeevottama Acharya Madhwaru^, a concurrent summary of the same shall precede this Paper Seriatim in succeeding Chapters.

A MOST WELCOME PLEASANT SURPRISE is that the fabled 'Last Speech' of the Holy Pontiff *Sreemadh Raghavendra Theertharu^ is nothing but an 'Extemporaneous Summary' of the [[Sadaachaara Smruti]] of *Vayu Jeevottama Acharya Madhwaru^. The same is crystal clear when the 'core essence' of the fabled 'Last Speech' uttered by the Holy Pontiff *Sreemadh Raghavendra Theertharu^, just ahead of ^^Moola Brundavana Pravesha^^ at ^^Manchale^^, is comprehended in its true essence. The Holy Pontiff *Sreemadh Raghavendra Theertharu^ underlines the eternal relevance of [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Acharya Madhwaru^ and other complimentary Holy [[Teeka]] Chronicles composed by *Jaya Thirtha Shreepaadaru^. In fact the very purpose of being born with delectable intellect so granted munificently by *Madhwavallabha Sarvottama Sreeman Narayana^, is in order to carryout ceaseless study of such hoary Classics and disperse them for the benefit of Mankind. For indeed the hoary scriptures hold answers to every complex question that plague the World today, in this Day and Age. Consequently upon following the same hoary scriptures as much as one can, would certainly lead towards betterment of that particular individual and thereby the World at large. At the same time the Path of Supreme Knowledge, ^^Tatva Gjnana^^, is never easy and is akin to walking on the veritable razor's edge. On the

contrary the same Path is always traversable by those righteous individuals who are in receipt of kind benevolence from *HariVayuGuru^. The Path of Supreme Knowledge, ^^Tatva Gjnana^^, is always and at all Times far more superior than any form of miracle brought about divinely oriented righteous, for no miracle shall take place without presence of sumptuous amounts of ^^Tatva Gjnana^^ in the first place. And if an unscrupulous individual professes to perform miracles without first gaining ^^Tatva Gjnana^^, then the same shall amount to nothing but skullduggery and is fit to be rejected on all counts. *Madhwavallabha Sarvottama Sreeman Narayana^ is full of Infinitely auspicious qualities, completely devoid of all aberrations, possess each and every aspired for Quality in wholesome measures, He is superior to all other *Celestials^ hailing from *Goddess Mahalakshmi Devi^, *Chaturmukha Bramha^ and the like, His Sovereignty is Supreme, Complete, Unquestionable and Infinitely Proven forever, He possess body form that encompasses Supreme Truth as enshrined in ^Tatva Gjnana^, He is Omnipresent, Omniscient and Omnipotent, Each and every form of life is constantly and at all Time indebted to Him, His consort is none other than *Goddess Mahalakshmi Devi^ who shall enjoy Liberation at His Will, Individual souls on their part are not independent on any count and exhibit differences in their existences and on account of the same they come to enjoy their fate as linked to their individually unique intrinsic nature. Thus, Satvik (sic.) souls are fated to enjoy Liberation, Rajas (sic.) souls are fated to enjoy eternal binds of familial life where they are faced with both joy and sorrow eternally, whilst Tamas (sic.) souls are fated to be relegated to the blinding depths of sorrow and experience euphoric darkness both from within and without and take umbrage from the same. The Path of Revelation shall not come by without practicing the strictures of [[Sadaachaara]]. Thus an individual shall well neigh practice all codes of conduct so compulsory to that particular stage of life, and strive to offer the fruits of all action of such a practice of ^Karma Yoga^ at the Lotus Feet of *Madhwavallabha Sarvottama Sreeman Narayana^. Compulsory observance of ^Ekadashi Vrata^ and fasting on ^Krushnaashtami^, apart from observance of the sacrosanct ^Chaturmaasya^ is a must for one and all cutting across all barriers of gender and groups. For all those who reject the same shall have to forever face firmly shut doors that open towards blossoming of Supreme Truth, which is none other than *Madhwavallabha Sarvottama Sreeman Narayana^. The ceaseless practice of pursuance of ^Tatva Gjnana^ is the only worthy goal to be aspired for by an individual, which leads towards a definitive alleviation of the soul. Coursing through one's life span is akin to performance of a ^Yagjna^, where each and every deed is akin to an act of worship offered at the Lotus Feet of *Madhwavallabha Sarvottama Sreeman Narayana^. Individual must profess all encompassing devotion towards *Madhwavallabha Sarvottama Sreeman Narayana^, but the same must not be one of a blind and superstitious belief. An individual must first try to imbibe the enormous magnitude of the Infinite extent of Omnipresence of *Madhwavallabha Sarvottama Sreeman Narayana^ and then try and profess devotion towards Him. An individual also must extend devotion towards all other *Celestials^ and *Madhwa Gurus'^ in accordance to their individual hierarchy status. An individual many not reject social causes which would go against the very fabric of Dharma, on the other hand pursuing a social cause that is completely devoid of Dharma is also not sanctioned. An individual must never forget that the Universe is not 'there' for his own use. Rather we are 'there' only for the Universe at large and its Supreme Mentor, *Madhwavallabha Sarvottama Sreeman

Narayana^ . Practice of [[Sadaachaara]] empowers an individual to stem off every evil brought about by plaguing stem rot of Adharma (sic.). An individual must never remain silent when faced with Adharma (sic.), which then would amount to concurrence or worse still, utter cowardice. But quick recourse to social justice may be espoused as per the sanctioned scriptures, without looking for violent solutions. Such a ‘Path of Fair play’ is indeed a time tested one and advocated by the likes of ancient *Sages^, hierarchy *Celestials^ and their ilk and upon practice of such a Path of Dharma, indeed, *Dharma Namaka Paramatma^, *Madhwavallabha Sarvottama Sreeman Narayana^, shall stay at their beck and call. This is the Supreme Path of Truth so eternally linked to the famed ^^Tatva Vaada^^ School of Thought propounded by *Vayu Jeevottama Acharya Madhwaru^, the Third Incarnation of *Vayu^, under the Supreme Command of none other than *Baghwan Veda Vyasaru^.

PAPER INTRODUCTION:-

An Extemporaneous ‘Ankita’ Invocation directed towards *MADHWAVALLABHA SARVOTTAMA^ *TIRUMALA VENKATA^eshwara^ as found in [[Purandara Upanishad]]:-

“Sullu Nammallillaivaiaha Sulle Namma Mane Devaru
Iliyu Voleya Hachutta Kande Bekku Bakari Maadudakande
Menasinakaayi Kandenappa Vonakegaatara

{I do not harbor any falsehood, I swear the same upon my Family Deity *Tirumala Venkateshwara^
I beheld a rodent starting the kitchen hearth, I beheld a cat preparing bread
I beheld pepper grow as tall as a pestle }

Sullu Nammallillaivaiaha Sulle Namma Mane Devaru
Kappe Paatara Kunivuda Kande Yedi Matsale Badivuda Kande
Tondekaai Kandenappa Handegaatara

{I do not harbor any falsehood, I swear the same upon my Family Deity *Tirumala Venkateshwara^
I beheld a ballet dance by a frog, I beheld a clawed crab play the notes of drums
I beheld miniscule ground tubers grow as big as a cauldron }

Sullu Nammallillaivaiaha Sulle Namma Mane Devaru
Arashinabittuta Kande Gasagase Nenuvuda Kande
*PURANDARA VITTALA^na Paadava Kande Parvatagaatara” {Kan. }

{I do not harbor any falsehood, I swear the same upon my Family Deity *Tirumala Venkateshwara^
I beheld turmeric powder being sown, I beheld spices being soaked

I beheld the ^^**LOTUS FEET OF SARVOTTAMA PURANDARA VITTALA^^**, AS ENORMOUS AS THE SACRED SEVEN HILLS OF ^^**SESHACHALA, VEDACHALA, GARUDACHALA, ANJANACHALA, RUSHABAACHALA, NARYANACHALA & VENKATACHALA^^**}

***PadmavathiLakshmiSamethaTirumalaVenkateshwarana Paadaaravindakke Govinda Govinda^**

*{This Extemporaneous Perspective Summary is patterned on the lines of hardcore tenets of ^Tatva Vaada^ of *Vayu Jeevottama Acharya Madhwaru^, owing allegiance to ^Vyasa Koota^ ideologue and is indexed in sequential order ranging from Chapter I onwards. This Paper seriatim is only an attempt at pursuing certain definitive leads studied by this eternal student in the Holy Work [[*Premeya Sanghaha^]] of *Sreemadh Raghavendra Theertharu^. Also this Paper seriatim is not the 'be all and end all' interpretation of the original [[Holy Text]], since the same may be unraveled in differently better manner to other eminently positioned hierarchy scholars of higher merit. This factuality is so very True in the case of each and every [[*Holy Madhwa Chronicle ^]], without any exception.*

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

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

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

Interpretational extemporaneous Quotable Quote extract from the Magnum Opus of ^^Tatva Vaada^^, the [[*Sreeman Nyaaya Sudha^]] Chronicled by the legendary *Jaya Thirtha Shreepadaru^:-

“A quizzical habitual trait exhibited by a chosen *Jeeva^, on account of heightened level of ^Tatva Gjnana^ brought about by pristine pure devotion, directed towards the Louts Feet of *Madhwavallabha Sarvottama Sreeman Narayana^, results in prolific scripting of classical literature, which is not an aberration, dosha, (sic.), but rather the same is **INDEED A RAREST OF RARE “QUALITY”, GUNA, (sic.)** a Priceless Gem, worthy of adorning ^Bejeweled Anklets^ of Lotus Feet of *Madhwavallabha Sarvottama Sreeman Narayana^, at all Times. Such a literary expression that mirrors the intrinsic nature of a chosen *Jeeva^ is well within sanctioned canonical **DharmaSutra and Smruti** as well”.

UNQUOTE

***Swaroopodaaraka Sreemadh Raghavendra Theertha Gurubyo Namaha**

Harihi Om^

Nirdoshoananta KalyaanagunaparipoornoNarayanaha|

SvasvaavataaryistathaaAmsharoopyirgajaturagashareerasthyistadaakaararoopyire keebhootaha|| {San.}

Tadaavarakam Sankarshanaroopam

Tadaavareekaalakshmyaatmikaapradhaanavirajaanadee|

Tadaavarakam Vasudevaroopam Imaani Narayanaparichinnaroopa Yenam

Bahiraavaranoopasahitabramhaandamadyasthabhoomi SHWETAVARAAHO

Dadhaara|| {San.}

The Holy Work [[Premeya Sanghراها]] ‘seems’ to have been ‘Penned’ in an ‘Extemporaneous Manner’ by the Holy Pontiff *Sreemadh Raghavendra Theertharu^ (1623-1671AD), probably at the Holiest of Holy Pilgrim Centre of ^^ShreeMushnam^^, and dedicated to the Lotus Feet of *Madhwavallabha Sarvottama Varaha Murthy^ as indicated by the below given Superlative Invocation!

YeytaadrushaVaraahaaya Namaha|| {San.}

The Holy Work titled [[Premeya Sanghراها]] Composed by “**Aparoksheekurta Shreesaharu**”, “**SreeMadhwamatavardhanaru**”, “**AgamyaMahimaru**”, “**SreeGuruSaarvabhumaru**”, “**AajanmaSmaraneeya**”, *Sreemadh Raghavendra Theertharu^, occupies an important niche in the firmament of other [[Holy Works]] of similar nature within the broad ambit of ^^Tatva Vaada^^ of *Vayu Jeevottama Acharya Madhwaru^. Another Classical Holy Work, namely [[BhoogolaSanghراها]] Composed by the legendary Holy Pontifical Head of the erstwhile ^^Dakshinaadi Mutt^^, ‘PratahSmaraneeya’ *Sreemadh Vijayeendra Theertharu^ (1525-1575AD), precedes the Holy Work [[Premeya Sanghراها]] in ‘Time’, which was Composed later by the Holy Pontiff *Sreemadh Raghavendra Theertharu^. The same is also a Holy Pointer of the ‘Grace and Blessings’ of the Holy Pontiff *Sreemadh Vijayeendra Theertharu^ towards His *ParaSishya^, *Sreemadh Raghavendra Theertharu^.

***Guru^raadyaha Svasidhaantapratishthaapanapanditam|
Shrutvaa *Vyaasa^nikate Nischinta Iva Vartate|| {San.}**

Adhering to the same hoary tradition of “**Svarupa Uddhara**”,(sic.) of chosen *disciple^, the Holy Pontiff *Sreemadh Raghavendra Theertharu^ has Composed the Holy Work [[Premeya Sanghrraha]], which is ‘brought about’ in a committed extemporaneous manner encompassing core Theoretical Holy Lessons of **DharmaSutra and Smruti (sic.)**. As is wont with other Classical [[Holy Works]] of the same genre, ‘**one particular**’ *disciple^, seems to have been favorably chosen to ‘**write**’ down this particular Holy Lesson being rendered in a ‘**Extemporaneous**’ manner by the Holy Pontiff *Sreemadh Raghavendra Theertharu^. In all probability that particular chosen *disciple^ was none other than the Holy Pontiff ‘PratahSmaraneeya’ *Sumateendra Theertharu^ (1692-1725AD), who during His ‘Poorvaashrama days’ functioned as a ‘young student’ under the direct supervision of the Holy Tutelage of the Holy Pontiff *Sreemadh Raghavendra Theertharu^! The same may be vouchsafed by the later day complimentary Holy Work of [[BhoogolaSanghrraha]] Composed by the Holy Pontiff *Sumateendra Theertharu^, a copybook extemporaneous scripting of ‘all Masterful Lessons’ received verbatim from none other than His Holy *Guru Raghavendra Theertha Shreepaadaru^!

**Svastipanthaa~manucharema|
Vidyaa~~tmanibhidaa Bhodhaha|| {San.}**

Coincidentally another complimentary [[Holy Work]], of the same genre is titled [[Bhoogolam]], composed by none other than the Holy Pontiff ‘PratahaSmaraneeya’ *Sreemadh Vaadeendra Theertharu^,(1728-1750AD), the ^Poorvaashrama Grandson^ of *Sreemadh Raghavendra Theertharu^, is indeed most notable! The same stands as a ‘Holy Testimony’ to the ‘enormous’ levels of ‘Grace and Blessings’ bestowed upon *Sreemadh Vaadeendra Theertharu^ by the Holy Pontiff *Sreemadh Raghavendra Theertharu^! Thus the ‘direct influence’ of the Holy Work [[BhoogolaSanghrraha]] Composed by *Sreemadh Vijayeendra Theertharu^ on the later day Holy Work [[Premeya Sanghrraha]] composed by the Holy Pontiff *Sreemadh Raghavendra Theertharu^ and also the ‘above twin influence’ on the later day complimentary [[Holy Works]] composed respectively by *Sreemadh Sumateendra Theertharu^ and *Sreemadh Vaadeendra Theertharu^ is indeed enormous. A passing study of the same is also mooted in forthcoming Chapters.

(to be continued...)

THESAURUS FOR CHAPTER I:-

- 1. EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
- 2. PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Satya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.

3. **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.

4. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.

5. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER I: -

1. [[Sreemadh Bhagavatha Taatparya Nirnayaha]] from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyaru^.
2. [[Mahaabhaarata Taatparya Nirnayaha]] from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyaru^.
3. [[Sadaachara Smruti]] from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyaru^.
4. [[Sreeman Nyaaya Sudha]] Holy Work Composed by *Jaya Tirtha Shreepaadaru^.
5. [[BhoogolaSanghrraha]] Holy Work Composed by *Sreemadh Vijayeendra Theertharu^.
6. [[Premeya Sanghrraha]] Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
7. [[BhoogolaSanghrraha]] Holy Work Composed by *Sreemadh Sumateendra Theertharu^.
8. [[Bhoogolam]] Holy Work Composed by *Sreemadh Vaadeendra Theertharu^.
9. Devotional Compositions from [[Purandara Upanishad]]

{{ Dedicated to the Eternal Memory of ‘Rare Gift’ of ^Kanaka Ratha^ (Golden Chariot) covered with ^^Shree Tulasi^^ and ^^Deva Parijata^^, offered by the Noble *Bahleeka Rajaru^, the elder brother of *Emperor Shantanu^, the Scion of Kuru Dynasty, at the Lotus Feet of none other than *Madhwavallabha Sarvottama Shree Krushna^, on the grand occasion of culmination of the famed ^^Rajasuya Yagjna^ performed by the unconquerable *Pandavas^, during the Time Epoch of ^^Dwapara Yuga^^.

Namo Vedanta Vedine|

Anugruhitosmi Shree VenuGopala Krushna Bhagavan|| {San.}

*Madhwavallabha Sarvottama Shree Krushna^, who accepted the same on behalf of *Vayu Jeevottama Bheemasena^ and *Yudistira^, was so immensely pleased by this ‘particular offering’ of *Bahleeka Rajaru^, that He instantaneously willed then and there that in future, *Bahleeka Rajaru^, may also be feted in a similar grandiose style fit for an Emperor with rich offerings of ^Bejeweled Throne^, ^Silken Embroidered Headgear^, ^Golden Medallions^, ^Priceless Gems^, ^Royal Insignia^, ^^Holy Scriptures^^, ^^White Elephant^, ^Silver Chariot^, ^Golden Chariot^ and ^^FULLEST INVESTITURE RIGHTS TO UPHOLD AND FURTHER THE CAUSE OF SATYA AND DHARMA^^, in the next succeeding *Pontifical Incarnations^ of *Vyasa

Theertha^ and *Raghavendra Theertha^, during the Time Epoch of ^^Kali Yuga^^!
*HARI SARVOTTAMA VAYU JEEVOTTAMA^}}

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

{Next:- CHAPTER II :- { [[[*Premeya Sanghrraha Tippiani^]]] – { An
Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]]
Composed by *Sreemadh Raghavendra Theertharu^ }

*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.

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

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA JYESHTAMAASA NIYAAMA
*OM RA'MA SHREE TRIVIKRAMAAYA NAMAHA^ }

|||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||

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

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghrraha^]],

Composed by *Sreemadh Raghavendra Theertharu^ }

{'Upanyaasa On the Holy & Auspicious Occasions of:-
'Aaradana of *Sreemadh Vaadeendra Theertharu^, Jyeshta Shukla Navami',
'Aaradana of *Sreepaadaraajaru^, Jyeshta Shukla 14',
'Aaradana of *Sreemadh Vijayeendra Theertharu^,
Jyeshta Krushna Trayodashi', 2008}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

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

**CHAPTER – II :- { [[[*Premeya Sanghaha Tippuni^]]] – { An Extempore
Perspective Summary of the Holy Work [[*Premeya Sanghaha^]] Composed by
*Sreemadh Raghavendra Theertharu^ }**

An extraordinary extempore Sustainance Invocation in sole favor of *MADHWAVALLABHA SARVOTTAMA UGHRA NARASIMHA^, whose Infinite Benevolence enabled the legendary *Trivikrama Pandita^ of ^Likucha lineage^, to overcome venomous anger spewed by an irascible plagiarist and a vicious vagabond, together blinded by raging heat of 'ParamaHariDwesa'. The legendary *Trivikrama Pandita^, the principle householder *disciple^, after accepting Holiest of Holy ^MadhwaDiksha^ from *AadiGuru Vayu Jeevottama Acharya Madhwaru^, was zealously involved in befitting dispersion of the eternal Tenets of ^^Tatva Vaada^^, South of the ^^Nallamalai^^ and as is wont decimated challengers with characteristic élan and utmost ease. Thereafter, peeved challengers unable to digest such a humiliating defeat tried to extract revenge by indulging in skulduggery and black magic, hoping against hope to plug the unstoppable cascade of literary torrents of *Trivikrama Pandita^, but to no avail! The supremely confident *Trivikrama Pandita^, on the other hand, quickly sought ultimate sustainance from none other than *Moola Guru Sarvottama Ughra Narasimha^, always Omnipresent in *Aadi Guru Vayu Jeevottama Acharya Madhwaru^ through the means of an extraordinary extempore composition, the famed [[SreeNrusimhaStutihi]]! This incident is chronicled by *Narayana Pandita^, also of ^Likucha lineage^, who has described in detail the graphic manner in which the catastrophically megaton explosive power embedded within each and every single letter and word enshrined in this most sacrosanct extempore Invocation exceeding even that of a closed nuclear reaction, cloudburst upon hapless challengers causing utter mayhem in their nervous ranks! Not to mention, downright unrighteous challengers were soon decimated by the raging fury of *Sarvottama Ughra Narasimha^, a 'Divine Retribution', so brought about on account of perpetration of such beastly brutality caused to the ever faithful devotee, *Trivikrama Pandita^. Since that Time, hapless progeny of all those who spewed venomous anger upon *Trivikrama Pandita^ along with other raucous gentry who lent convenient shoulder to weep on, are doomed to suffer intolerable burden to account for in seven succeeding generations, for having aided and abetted 'ParamaHariDwesa', the most unpardonable of all sins.

Udayaravisahasradyotitam Rookshveeksham
Pralayajaladhinaadam Kalpakrudvahnivaktram|
Surapatiripuvakshaschedaraktokshitaangam
Pranatabhayaharam Tam *NAARASIMHAM^ Natosmi||
Pralayaravikaraalaakaararukschakrvaalam

Viriyadurocheerochitaashaantaraala|
 Pratibhayatamakooapatyutkatochaataahaasin
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Sarasarabhasapaadaapaatabhaaraabhiraava
 Prachititachalasaptadvandvalokastutastvam|
 Ripurudhiranisheekeeniyiva Shonaanghrishaalin
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Tava Ghanaghanaghosho Ghoramaaghraaya Janghaa
 Parighamalaghamooruvyaajatetogerim Cha|
 Ghanaghanamalabhumooruvyaajatejogirim Cha|
 Ghanavighatitamaagaaddyityajanghaalasangho
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Katakatakaraajadhaatakaagryastalaabhaa
 Pratakapatatitite Satkatishaa~tipatve|
 Katukakatukadushtaato padrushtipramushtou
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Prakharanakharavajrotkhaatarokshaarivakshaha
 Shikharishikaraktyiraaktasandohadeha|
 Suvalibhashubhakukshe Bhadragambheeranaabhe
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Spurayati Tava Saakshaat Syiva Nakshatramaalaa
 Kshapitaditijavakshovyaaptanakshatramaargam|
 Aridaradhara Jaanvaasaktahastadvyaaho
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Katuvikaratasoughodghattanaadbrushabhooyoo
 Ghanapatalavishalaakaashalabhaavakaasham|
 Karaparighavimardaprodyama Dhyaayataste
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Hatabahumihiraabhaasasamhaararamho
 Hatuvahabahuhetihreepikaanantaheti|
 Ahitavihitamoham Samvahan Syohamaasyam
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Gurugurugiriraajatkandaraantargate Vaa
 Dinamanimanishrunge Vaantavahnipradepte|
 Dadhadatikatudanshre Bheeshanojjihvavaktrey
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Adharitavibudhaabdhidhyaanadhyiryam Vidheedhya
 Dvididhavibudhadheesradhaapitendraarinaasham|
 Vidadhadatikataahodhghatvanedhaa~ttahaasham
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Tribhuvanatanamaatratanatrusnam Netra
 Trayaamatilaghitaarchivirshtapaavishapaadam|
 Navatararavitaamram Dhaarayan Rookshaveeksham
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Bhramadabhibhavabhoobhrudhboori Bhoobhaarasadbhi
 Dabhinavavidhabhroovibhramaadabhrashubhra|

Rhubhubhavabhayabhettarbhaasi Bho Bho Vibhaabhir
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Shravanakhachitachanchatkundalochandaganda
 Bhrukutikatulalaata Shreshtanaasaarunoshta|
 Varada Surada Raajatkeesarotsaaritaare
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Kachipravikachakacharaajadratnakoteerashaalin
 Galagatagaladusrodaararatnaangadaadya|
 Kanakakatakakaancheeshinjineemudrikaavan
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Aridaramasikhetou Baanachaape Gadaam Sanmusalamapi
 Karaabhyaamankusham Paashavaryam|
 Karayugaladrutaantrasragvibhinaarivaksho
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Chata Chata Chata Dooram Mohayaa Bhraamayaareen
 Kadi Kadi Kadi Kaayam Jvaaraya Spotayasva|
 Jahi Jahi Jahi Vegam Shaatravam Saanubandham
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Vidhibhavavibudheshabhraamukaagnispulinga
 Prasavivikatadamshrojjihvavaktratinetra|
 Kala Kala Kala Kaamam Paahi Maam Te Subhaktam
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Kuru Kuru Karunaam Taam Saankuraam Dhyityapote
 Disha Disha Vishadaam Me Shaashvateem Deva Drushtim|
 Jaya Jaya Jayamoorte~naarta JetavyaPaksham
 Daha Daha *NARASIMHA^sahyaveeryaahitam Mey
 Stutiriyamahitaghni Sevita *NAARASHIMEY*
 Tanuriva Parishaantaa Maalinee Saa~bhito~lam|
 TadakhilagurumaagryaShreedaropaalasadhbbihi
 Suniyamanayakrutiyiyi Sadhgunirnityayuktaa
 Likuchatilakasoonuhu Saddhitaardhaanusaaree
 *NARAHARI^nutimetaam Shatrusamhaarahetum|
 Akruta Sakalapaapadvamsineem Yaha Patetaam
 Vrajati *NRUHARI^lokam Kaamalobhaadyasaktaha|| {San.}
 * * * * *
 *HARI SARVOTTAMA VAYU JEEVOTTAMA^

Study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu Jeevottama Acharya Madhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[Sarva Moola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*Premeya Sanghrraha Tippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *Sreemadh Raghavendra Theertharu^}

*Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[Sarva Moola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in

Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *Sreeman Madhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Shree Hari^! Thus, this Immense School of [[Tatva Vaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *Baghwan Veda Vyasa^ and His *Followers ^!

[[Sadaachara Smruti]]Continued from previous Chapter One:-

QUOTE

Adhyaatmachetasaa Niraasheehi Nirmamaha|| {San.}

UNQUOTE

There is no other *Celestial^ possessing a ‘rank’ that is ‘higher’ than *Sarvottama Sreeman Narayana^ and the same is the ‘Core Essence’ of the Eternal [[Vedas]]. This factorial highlights the Supreme Sovereignty of *Sarvottama Sreeman Narayana^ for all Time to Come. Such a *Sarvottama Sreeman Narayana^ is always Omnipresent in all His Infinite Creations and is thus Omnipresent most specially ranging from none other than *Goddess Mahalakshmi Devi^ and shall remain the sole instigator of all beings even after some of the chosen ones amongst them come to enjoy ^Liberation^. Therefore in accordance with the uniquely intrinsic nature of a particular soul, so brought about by a predetermined pattern involving premeditated instigation originating in the surreal Omnipresence of *Sarvottama Sreeman Narayana^, each and every deed, be it righteous or unrighteous is brought to the forefront. In light of this finality it is rendered still more vitally imperative that all duty tasks must be ultimately offered at the ^Lotus Feet^ of *Sarvottama Sreeman Narayana^, since logically speaking, all such duty task trace their origin from ‘**such a premier domain**’ in the first place. Also, it is already ingrained that fruits of all duty tasks are dispensed with by only *Sarvottama Sreeman Narayana^, alone, and that it is His sole will as to ‘**when, how and why**’ to dole out the same and not as and when ‘We’ desire the same. In light of this it becomes utterly absurd for one and all to keep ‘praying’ for His Munificence for every punitive sundry item, now and then. That is why *Jeevottama Acharya Madhwaru^ stresses that it is sanctioned by puny souls to offer everything at the ^Lotus Feet^ of *Sarvottama Sreeman Narayana^, in His Sole Favor, so that the same is in an appeasing manner to Him and ‘ask’ for further level of heightened devotion in His sole favor and also never to harbor doubts about the Infinite Quality of His (*Sarvottama Sreeman Narayana’s^) credentials, nor try to substitute the same with other lower ranking *Celestials^. The same notion must be further augmented by the ‘characteristic definiteness’ of a doer of all duty task being rendered permanently and infinitely dependent, while *Sarvottama Sreeman Narayana^ is a Permanent and Infinitely Independent Sovereign. Thus all duty tasks need to be offered at the ^Lotus Feet^ of *Sreeman Narayana^ with a ‘washed off hands’ attitude that all such deeds were instigated and brought about in an utterly dependent individual (like all of us) by *HIM^ in the first place. None of us are qualified enough and independent enough to even demand or otherwise deny fruits of duty tasks. In such a permanently stable scenario, all

one can ever hope to do is to pray that *Sarvottama Sreeman Narayana^ indeed cast His Supreme Benevolence on all of us, at all Times.

At this juncture the analogy of rich harvest produced by a humble peasant and the risk liability of the same being ravaged by numerous causes is drawn. Harvest is liable to be destroyed by marauding pests, shortage of essential prerequisites such as manure or ruined by deficient or excess amounts of rainfall. Also the desired quantity of harvest may also not be reaped. Even if a desired quantity of harvest is reaped, still there is no guarantee that the same will not be looted or misappropriated by scheming milieu of the unrighteous. Even when a prized harvest is safeguarded, the same may be ‘enjoyed’ only for a limited amount of time, temporarily and the same shall not suffice forever. Thus, *Jeevottama Acharya Madhwaru^, emphasizes with crystal clear Universal abdication that there are no fruits of duty task that can be taken for granted as being permanent, so much so that even those who come to savor temporary abode of ^**Liberated Bliss**^, shall have to well neigh, ‘**return back once again**’, after emptying their accredited coffers of merits! Even pangs of sorrow in varying degrees tend to plague different strata of liberated souls hierarchy wise (!), owing to jealously stemming from noticing higher grades of ‘liberation’ in other souls! That is why *Jeevottama Acharya Madhwaru^ underlines the fact that no fruit of action is forever permanently superior and ultimate. On the other hand,

“ONLY *SARVOTTAMA SREEMAN NARAYANA^ IS INFINITELY, PERMANENTLY SUPERIOR AND THE ULTIMATE ENTITY!”

That is why all those who are fortunate to ‘attain’ Him are forever freed from the endless cycle of birth and rebirths. Such truly liberated souls enjoy permanent Bliss **ONLY IF THE ‘SAME’ IS DISPENSED WITH BY *SARVOTTAMA SREEMAN NARAYANA^** and not otherwise. That is why **STRIVING TO ATTAIN SUCH A *SARVOTTAMA SREEMAN NARAYANA^ ALONE IS THE ONLY GOAL WORTH PURSUING AND THE ONLY WORTHWHILE FRUIT OF DUTY TASK.**

Each and every duty task performed by the *righteous^ automatically amounts as being a unique service in favor of *Sarvottama Sreeman Narayana^ and on account of such repeatedly dedicated performance of the same, levels of devotion towards the ^Lotus Feet^ of *Sreeman Narayana^ increases exponentially. Thus even such seemingly run of the mill and ordinary chore that most of us tend to take for granted such as, gargling of mouth, brushing of teeth, bathing, changing into fresh set of clothes, anointing one’s self with the Holy Marks of ^Urdhva Pundra^ in a way amounts to paving way for a ‘time bound’ occupation by *Sarvottama Sreeman Narayana^, if at all. This apart it must be constantly borne in mind that an individual has to make it a practice to get up well in time and perform all duty task with a sense of responsibility, learn about individual strengths and weaknesses and perform duty task correspondingly, maintenance of a sane and balanced bent of mind, maintenance of perfect harmony amongst one’s mind, body and soul, try to comprehend the true purport of the Eternal [[Vedas]], inculcate a sense of belief in the Omnipotent, read as *Sarvottama Sreeman Narayana^, seek out the righteous

and befriend them and thereby heighten one's level of devotion towards *Sarvottama Sreeman Narayana^, always reminding one's self that it is according to the Supreme Deemed Will of none other than *Sarvottama Sreeman Narayana^ that an individual is designated to carry out all manners of duty tasks with complimenting adherence to certain must do strictures such as observance of fasts on designated auspicious days of the year. When such different strata of seemingly segregated duties are carried out by an individual, it becomes most imperative for the same to be dovetailed in a befitting manner so as to reap the fruits of merits arising out of the same, of course after offering the same at the ^Lotus Feet^ of *Sarvottama Sreeman Narayana^, alone. Not to mention, that upon such an action, a righteous individual stands to gain the ultimate booty of choicest ^Liberation^ in its most Bliss filled state.

The general notion of nightfall is inferred as the one which encompasses that particular chunk of time transgressing from 'sunset to the next successive sunrise'. This apart the same 'progress of nightfall' may be in itself divided into four segments. The last of this segment in turn is segmented into further four compartments. Now, the third segment, that is one particular period that just precedes the faintest glimmer of sunrise is known as the auspicious ^BraamhaMuhurat^. Firstly, the notion of being able to infer one's surroundings is generally labeled as being awake. Secondly, the notion of seeing strangely animated visions whilst asleep is generally labeled as being in a state of dream. Thirdly, the notion of dwelling in a state, which does not encompass the first two, is generally labeled as being in a state of sound sleep. In this context an individual must infer the Infinite Omnipresence of *Sarvottama Sreeman Narayana^, → on account of which *HE^ is also known by the Superlative Synonym of *VISHNU^. Such a *Sarvottama Maha Vishnu^, Omnipresent in one and all is the root cause of all conduct of all manner of duty tasks. Now, upon the onset of sunrise, such a *Sarvottama MahaVishnu^, brings about the revitalization of all sensory organs of an individual who is fast asleep (a state so brought about by the very same Omnipresence of *Sarvottama MahaVishnu^) and cajoles him into the state of being awakened. An individual upon ingraining this vital Truth, is automatically categorized as a 'devotee' of such a *Sarvottama MahaVishnu^ and hankers for performance of most righteous duty tasks on that particular dawn of a fresh day, of course directed in sole favor of such a *Sarvottama MahaVishnu^. Such an individual therefore, must never seek performance of unrighteous task that lead towards binding snares of sins. This must be the 'state of mind' of an individual when he/she is ready to get up at sunrise and immediately dwell upon the Infinitely Auspicious formal visage of *Sarvottama Sreeman Narayana^ harboring the Infinitely Auspicious Symbols of ^Shankha-Chakra-Gadha-Padma^, sporting countless auspiciously priceless jewel ornament, all the while sporting a reassuring smile that dances on His Most Elegantly Radiant Face. Next, such an individual must for a brief moment mull upon his own state of punitive existence with frugally temporary body frame enmeshed in weakened skeletal frame and flagging muscular mass. A silent prayer must be rendered in sole favor of *Sarvottama Sreeman Narayana^, beseeching Him for freedom from this temporary abode of a body frame so brought about by sanctioned amorous activities of one's parents, that is home to every known malady. The same is also home to reeking multitudes of alarmingly disgusting body wastes that must be wantonly dislodged. The same body is also solely responsible

for further cause of birth with which the cycle keeps repeating nonstop. Thus an individual is forever trapped with such an individual body frame and constantly wallows in deep despair, having to lead the lifestyle of a sorrowful criminal imprisoned within such suffocating confines. Though the existence of such a body frame made out of skeleton and muscle is a different entity from an individual soul, even then an individual is fooled into believing that each and every negatively destructive occurrence that takes place therein to be of his own. In such a hopeless situation, it become more meaningful for an individual who has just awakened from deep slumber to meditate for a while in utter peace and tranquility in sole favor of *Sarvottama Sreeman Narayana^ to forever free him from the unbearable travails of such a pitiful existence. That an individual must also carry out all duty chores routine in nature as a form of worship of *Sarvottama Sreeman Narayana^ and in His sole favor, alone, is by now a foregone conclusion. This apart an individual must also seek the sustenance of *Sarvottama Sreeman Naryana^ with a pliant plea that no undesirable action may result through wrong action of limbs. This is so because, on one hand *Vayu Jeevottama^, is the sole instigator of all practical actions amongst all and *Sarvottama Sreeman Narayana^ is the sole theoretical instigator of *Vayu Jeevottama^, on the other. Thus an individual must strive to carry out all duty tasks with an understanding that the same is the practical end result of indirect theoretical instigation brought about by *Sarvottama Sreeman Naryana^ in an individual using the direct medium of *Vayu Jeevottama^. Thus after uttering such superlative Invocation of *Sarvottama Sreeman Narayana^ upon daybreak, next an individual must now mull upon the everlasting devotion of legions of true devotees of such a *Sarvottama Sreeman Narayana^. Thus an individual must next utter invocation in favor of *Tatvaabhimaani Devtas^ the foremost amongst true devotees of *Sarvottama Sreeman Narayana^, who aide an individual to tread the Path of Dharma, render each and every action of the limbs befittingly worthy as a form of service of *Sarvottama Sreeman Narayana^, render every word uttered as a form of an Eulogy of *Sarvottama Sreeman Narayana^, render every thought of mind as a form of meditation in sole favor of *Sarvottama Sreeman Narayana^.

**Uttishtouttishta *GOVINDA^ Uttishta *Garudadwaja^|
Uttishta *Kamalaakaanta^ Tryilokyam Mangalam Kuru|| {San.}**

Thus an individual doer must meditate upon the above described Infinite Cosmic Aura of *Sarvottama Sreeman Narayana^ one hundred and eight times upon arising at dawn. An individual must also utter Invocation hymns in sole favor of such a *Sarvottama Sreeman Narayana^, who is being constantly served by none other than the *Celestial Garuda^, with a plea directed towards His Lotus Feet to Ring in Auspicious Tidings to the Three Worlds.

**Karaagre Vasate *Lakshmeehi^ Karamadhye *Saraswatee^|
Karamoole Tathaa *Gouree^ Prabhaate Karadarshanam|| {San.}**

Invocation hymns may also be uttered in favor of *Goddess MahaLakshmi Devi^ who is Omnipresent in the upper portion of one's palm, *Goddess Saraswati^ who is

Omnipresent in the centre of one's palm and *Goddess Gouri^ who is Omnipresent in the base of one's palm.

Tamudbhutam **Baalakamubujekshanam** **Chaturbhujam**
Shankhagadaadyudaayudham|
Shreevatsalakshmangalashobeekoustubham **Peetaamaram**
Saandrapayodasoubhagam||
Mahaarhavydooryakireetakundalatvishaa Parishvaktasaharakuntalam|
Uddaamakaamchyangadakankanaadirbhirvirochamaanam *Vasudeva^ Ikshata||
{San.}

Next a compulsory exhilarating Invocation is uttered in favor of the *Divine Child ShreeKrushna^, sporting tender Lotus like eyes, sporting ^Shanka-Chakra-Gadha-Padma^ in 'Four Arms', sporting the Infinitely Auspicious Symbol of ^^Shreevatsa^^ across the Chest region, the famed gemstone of ^Koustubha^ in His Neck, rich silken garment, priceless waistband, strong shoulder blades, priceless ornaments of the hand as sighted first by the Noble *Vasudeva^.

Kousehyapeetavasanaamaravindanetraam
Padmadvyaabhayavarodyatapadmahastaam|
Udyacchataarkasadrusheem **paramaamkasamstaam**
Dhyaayedvidheeshanutapaadayugaam Janetreem|| {San.}

Next an individual doer must offer salutations to *Goddess MahaLakshmi Devi^, who is covered with most auspicious yellow clothes, sporting auspicious symbols of ^Lotus^ in four arms, giving off bright radiance of a rising Sun, seated firmly on the left thigh of *Sarovvama Sreeman Narayana^, and whose Lotus Feet are constantly saluted upon by none other than such hierarchy *Celestials^ such as *Chaturmukha Bramha^. Thereafter an individual doer must offer Invocation in hierarchy order in favor of *Ra`ma Devi^, *Chaturmukha Bramha^, *Vayu^ and their respective Divine consorts, *Saraswati^ and *Bhaaratee^ and all other ^Tatvaabhimaani Devtas^ with a plea that they may be pleased and in turn grant fresh lease of devotion directed towards the Lotus Feet of *Sarovvama Sreeman Narayana^. Thereafter without fail at the break of dawn an individual doer must always utter Invocations in favor of five most auspiciously chaste *female Celestials^ such as *Ahalayaa-Draupadi-Seeta-Tara-Mandodari^, (quoted order is not as per avowed ^Taaratamya^) which is guaranteed to destroy all sins, even before the same can be committed on that particular day. Thereafter an individual doer must reminisce about the deeds of 'KarkotakaSarpa', followed by *Nala-Damayanti^ and *Rutuparna RajaRishi^, which is useful to ward off evil effects of ^Kali^. Thereafter an individual doer must utter aloud that 'he' intends to journey towards the Holy Pilgrim Centre of ^^Kashi^^ and camp there permanently and thereby gain equivalent merit of actually making such a journey, without making one. Thereafter an individual doer must offer Invocation towards the ruling *Celestials^ of such noted pilgrim centers such as ^^Gokarna-RAMASETU-Himalayas-Prayaag-Someshwara-Vishnupaada-SreeRangam-Kedaaranath-Anantashayana-Kanyakumaari-Kurukshetra^ and also utter Invocation of Pilgrim Centers such as ^Ayodhya-Mathura-MaayaaKaashi-

Kaanchee-Avantee-Dwaaraka^^ which are guaranteed to grant ^^Liberation^^. Thereafter an individual doer must utter aloud that he is totally dependent on all counts upon *Sarovotama Sreeman Narayana^ who is Supremely Sovereign, the sole instigator behind all duty tasks that are being brought about in him, which are all of course, rendered in a manner of worship directed at His ^Lotus Feet^. The same are being performed not as per the wish of a puny dependent doer, but rather the same is the result of His Supremely Deemed Independently Unchangeable Will.

An individual must pour water at the root of the utterly auspicious ^^ShreeTulasi^^ plant and sprinkle a few drops of water so collected there over his own head and utter the invocation hymn thus:-

**Paapaani Yaani Ravisoonupatasthitaani
Gobramhabaalapitrumaatruvadhaadikaani|
Nashyanti Taani Tulaseevanadarshanena Gokotidaanasadrysham Phalamaashu
Cha Syaath|| {San.}**

An individual doer who sights such an auspicious cluster of ^^ShreeTulasi^^ plants growing in full splendor is instantaneously redeemed from heinous sins such as committing slaughter of cow, manslaughter, child slaughter and slaughter of one's parents. This apart equivalent merits of donating one hundred thousand prized bovines is also acquired by sighting an auspicious ^^ShreeTulasi^^ plant in the morning. Even the darkest face of hovering death is kept afar in abeyance at a respectful distance from an individual doer who anoints his forehead with the auspicious ^^ShreeTulasiMruttika^^.

**Pushkaraadyaani Theerthaani Gangaadhyaha Saritastthaa|
Vaasudevaagnayaa Deva Vasanti Tulaseevane|| {San.}**

The auspicious ^^ShreeTulasi^^ plant is resplendent with the *Celestial^ Omnipresence of Sacred Springs such as ^^Pushkara^^, Holy Rivers such as ^^Ganga^^ along with the assured presence of every hierarchy *Celestial^ heeding to the Supreme Command of none other than *Sarovotama Vasudeva^.

**Yanmoole Sarvateerthaani Yanmadhye Sarvadevataaha|
Yadagre SarvaVedaashcha TULASI Tvaam Namaamyaham|| {San.}**

An individual doer must offer humble propitiations to auspicious ^^ShreeTulasi^^ in whose roots are Omnipresent every known auspicious Holy Spring, in whose midst are Omnipresent every hierarchy *Celestial^ and whose tips harbor the entire lot of sacred Eternal [[Vedas]].

**Yaa Drushtvaa Nikhilaaghasamghashamanee Sprushtvaa Vapuhupaavaneel
Rogaanaamabhivanditaa Nirasanee Siktaa~ntakatraasinee||
Pratyaaasattividhaayinee Bhagavataha Krushnasya SAMrooita
Nyastaa Taccharanee Vimuktiphaladaa Tasyi Tulasyi Namaha|| {San.}**

An individual doer must propitiate such an auspicious ^^Shree Tulasi^^ plant since merely glancing at the same shall negate all sins, shall purify all those who touch the same, mere propitiation wards off all diseases, all those who pour water at the roots of the same are devoid of being plagued by darkest death, all those who nurture such a plant are led towards the vicinity of *Sarvottama ShreeKrushna^, whilst those who offer freshly plucked tendrils of ^^Shree Tulasi^^ at the ^Lotus Feet^ of *Sarvottama ShreeKurshna^ stand to gain the veritable prize of most aspired for ^^Liberation^^.

**Tulasi Shresakhi Shubhe Paapahaarini Punyade|
Namste Naaradanute Narayanamanahapriye|| {San.}**

Thus an individual doer must offer propitiations in front of sacredly auspicious ^^ShreeTulasi^^ plant in whom the Benevolent Omnipresence of *Goddess MahaLakshmiDevi^ is assured, abolisher of all residual sins, is constantly eulogized by the *Celestial Sage Narada^ and is at the receiving end of most favored Benevolence of none other than *Sarvottama Sreeman Narayana^. After finishing such superlative invocations in favor of ^^ShreeTulasi^^ an individual doer must proceed towards the humble cowshed and offer propitiations to sacred cow tethered there, uttering sanctioned hymns. Upon circumambulation of a sacred cow equivalent merit of traversing Holy Pilgrimages centered around ^^SaptaDweepa^^ is gained.

**Sarvakaamadhughe Devi Sarvateerthaabhishechani|
Paavane Surabhi Shreshte Devi Tubhyam Namostute|| {San.}**

Next, Invocation hymns must be offered in favor of the sacred cow who is the sole grantor of every aspired for boon of one and all and is the sole sanctioned source of offerings of Holy Milk used to anoint Holy Icons of *Sarvottama Sreeman Narayana^. Thereafter one must proceed towards a place of worship and utter auspicious invocation hymns such as ^GopiGeeta-GajendraMoksha-VenuGeeta-BhramaraGeeta^. Thereafter an individual must utter invocations in favor of *BhooDevi^, whose very attire are the Mighty Oceans, impassable mountain ranges are Her very bosom, She is the Divine Consort of none other than *Sarvottama Sreeman Narayana^. Thus an individual must and should seek pardon from Her since he would constantly tread on Her Infinite body form every now and then and therefore must anoint his head with the dust of such a *BhooDevi^, since the same is rendered most auspicious with the Holiest of Holy Footprints of none other than *Sarvottama Sreeman Narayana^. An individual must also seek pardon from such a *BhooDevi^ upon whom it becomes necessary to move about either on foot or on manmade vehicles. Thereupon an individual must try to see some of the most auspicious of all sightings such as a learned righteous who is involved in the ceaseless study of the Eternal [[Vedas]] and therefore automatically harbors a most special Omnipresence of *Sarvottama Sreeman Narayana^, prized ^Kapila^ bovine, shining mirror without any dents/blemish, the bright aura of a radiant Sun, an auspicious righteous individual who is a stickler for discipline, a just King who adheres to the Path of Dharma, A Holy *Madhwa Pontiff^ who is constantly involved in dispersion of Supreme Truth as enshrined in ^^Tatva Vaada^^, a righteous individual who doles out life giving sustenance to the needy, a highly chaste woman, sacred fire and a righteous

individual who is involved in invocation of such a sacred fire. Upon such a sighting of any one or all of the above, a fortunate individual will not be plagued by any obstacle of any sort throughout that particular day in Time.

Likewise an individual must never sight highly inauspicious sighting amongst whom the special Omnipresence of *Sarovottama Sreeman Narayana^ is never present, such as a habitual sinner, a severely demented individual, an adult human in the nude, both male and female (excepting new born babies) and a person whose visage is horrendously disfigured. If the same is sighted during the early hours of the day, then that particular day in Time will be plagued by the relentless onslaught of ^Kali^ and results in irascibly obstinate obstacles. Thereafter an individual must get rid of all manners of toxins that are residual in the body as a result of previous day's activities. Thus an individual who has cleansed himself of all forms of physical impurities shall be rendered ready for a special Omnipresence of *Sarovottama Sreeman Narayana^. It is generally considered that the sense organs present above one's navel region such as, eyes, ears, nose and mouth and are characteristically and naturally pure. Even then there are twelve different types of impurities that are given off by different orifices present in the body such as oily residue arising out of body fat, discharge from ones reproduction system, blood, dirt secreted atop ones head, urinal discharge, discharge of night soil, sticky secretion from ears, plaque present in between teeth, phlegm in ones nose, colored secretion from eyes, discharge from ones throat and pungent smelling sweat that oozes from numerous sweat glands. The scripture makes it compulsory to wash off such residual offal with a mixture of mud and water in order to get rid off the same. Compulsory bathing is necessitated in case we happen to accidentally touch any of the above impurities pertaining to other individuals. Thereafter an individual may cleanse his teeth and tongue by applying a suitable twig so that a toxin name as 'agra' (sic.) is removed thereof and he is rendered pure in order to claim his rightful share of lifespan, strength, fame, valor, progeny, livestock, wealth, proper understanding of the purport of the eternal [[Veda]]. Thus twig obtained from 'Vajra' (sic.) tree ordains bravery, twig obtained from a 'Peepal' tree ordains valor, twig obtained from 'Atti' tree ordains purity of talk, twig obtained from 'Karanja' tree ordains victory in warfare, twig obtained from 'Ashwatha' tree ordains wealth, twig obtained from a 'Bore' tree ordains melodious voice, twig obtained from 'Kaggali' tree ordains tangant perfume, twig obtained from 'Bilva' tree ordains strength, intellect, power, twig obtained from 'Matti' tree ordains great wealth, twig obtained from Mango tree ordains good health and twig obtained from 'Yekke' tree ordains good health. It is also imperative to gargle one's mouth thoroughly soon after teeth are cleansed. Thereby it is necessitated for an individual who has discharged urine to gargle his mouth with pure water four times, an individual who has discharged fecal matter to gargle his mouth with pure water eight times, and individual needs to gargle his mouth for twelve times soon after partaking with meals and an individual needs to gargle his mouth for sixteen times with pure water in case of discharge from reproduction organs.

*Vayu Jeevottama Acharya Madhwaru^ has also made it compulsory for one and all to take regular purifying baths without fail and to start all auspicious duty tasks only after finishing one. It goes without saying that prior to such a purification bath an individual doer must finish all other mundane chores that are routine in nature and only then such a

bath would have fulfilled its purpose, otherwise not. Some of the vital chores that are to be carried out before performance of such a purification bath are now studied in some detail. The mortal body harbors such distinct entities such as 'Ahankaratatva', 'Mahatatva' (sic.), Mind, Intellect, eyes, ears, nose, tongue, sensory organs, hands, legs, digestive system, excretory system, smell, touch, hearing, water, earth, aura, wind, sky so on and so forth, making a tidy pile of 'Tatva', that are twenty four in number and are deemed to be ruled by both auspicious *Celestials^ and clamoring demons. The twenty fifth entity is that which we have come to recognize as 'Me'. This 'Me' is a most distinct entity differentiable from the mortal body as well as the ruling *Celestials^ of all other so called 'Tatvas' that are present in the body of an individual. Thus a mortal body, born out of sanctioned wedlock of one's parents must be fine tuned to qualify for becoming an ardent devotee of *Sarvottama Sreeman Narayana^. But the very same body is constantly plagued by a plethora of diseases and the irreversible process of aging brought about by a mind boggling complication set in by relentless onslaught of flesh, blood, bile, skeleton, toxic waste materials, plasma and the like. The very same body is the sole breeding ground for myriad numbers of demeaning sorrows. The lure of filthy lucre, lust for fair maidens and relentless pursuit of worldly achievements, not necessarily in the quoted order, tends to burn an individual doer inwardly with all its residual ill effects. Added to this, constant outbursts of anger, sorrow and revenge throw up volcanic sins that only succeed in dragging an individual into deeper and deeper morass of sins resulting in never ending cycles of birth and rebirth. Thus an individual doer cannot escape the prison like confines of his mortal body and is trapped within the same with a sense of suspended animation. Therefore a much sought after goal is to seek freedom from the shackles of such a mitigating mortal coil and the sole sanctioned path for the same leads directly towards the constant meditation of *Sarvottama Sreeman Narayana^, alone. It is as a result of Infinitely Benevolent Lotus Gaze and Sustenance Blessings as soothing as the Radiance of the Full Moon, of none other than *Sarvottama Sreeman Narayana^ alone who '**can-shall-will-must**' redeem a righteous individual doer who is caught up in the treadmill of vicious cycles of life and death. Such a *Sarvottama Sreeman Narayana^ is in '**His Most Leisurely State**' in the Abode of ^^Vykunta^^, in the Midst of Milky Ocean, Reclining on the Celestial Bed of *AadiSesha^, Sporting a Magnificently Lustrous Blue hued Body Form, Holding in His Form Infinite Powerful Arms, the Infinitely Supreme Symbols of ^Shanka-Chakra-Gadha-Padma^, draped with silken rich garments, sporting such priceless gemstones such as ^Koustubha^, constantly attended upon by none other than His Divine Consort *Goddess MahaLakshmi Devi^.

An individual who seeks to perform the sacrosanct ritual of 'Achamana' (sic.) needs to follow certain strictures such as cleansing of hands, feet and face thoroughly, the sacred thread should be worn across the right side of the body, should be attired in freshly washed clothes in an orthodox manner, should tie up long hair in the manner of a rounded up tuft, must not be seated on a wooden stool or rectangular block, must kneel on the ground resembling a peafowl facing either north, east or western direction. If the sacred 'Achamana' is performed facing the southern direction, an individual must once again take bath and start afresh. Only after partaking of lunch an individual may perform 'Achamana' seated on a platform and never otherwise. An individual if possible may wear either a golden ring or a silver ring while performing 'Achamana' along with a

sacrosanct dried tuft of grass known as 'Pavitra'(sic.) untied to his finger. If possible an individual may use 'Pavitra' on both the hands and if this is not possible only on his right hand and never on his left hand. Pure water must be collected for performance of 'Achamana' and the same must not contain any air bubbles, must not contain any sedimentary matter, must not contain any unnatural flavors such as sweet, sour or salt apart from naturally occurring taste of water. The water must not be hot or warm to touch, it is always necessary to use only cold water for the sake of performance of 'Achamana'. Water collected from rainwater runoffs, but carefully distilled, may be used for 'Achamana', but the same must not be collected in leaking pots and pans. The water also should not be taken from vessels that are stored overnight for the purpose. The water should not give off either pleasant, unpleasant odors or both. The water also should not be that which is collected after due anointment of Holy Icons. Hand nails must never come in contact with the water used for performing 'Achamana'. Whilst collecting water for performing 'Achamana', one's hand must be cupped in such a manner so as to resemble the ears of a cow, with each individual finger clasped firmly against one another. Thereafter a small quantity of water must be poured into the cupped palm of the right hand from a ladle held in the left hand. Thereafter the little finger must be relaxed a wee bit so that a few drops of water is let out and the remaining amount of water now known as 'Maashamagjna' (sic.) qualifies for performance of sacrosanct 'Achamana'. Thus by uttering the following three hymns namely:-

'Om Keshavaaya Svaahaa, Om Narayanaaya Svaahaa, Om Maadhavaaya Svaaha',

cupped water in one right hand palm must be imbibed in one gulp for three times while sighting it all the time.

Thereafter by uttering:-

Om Govindaaya Namaha / Om Vishnave Namaha → one must touch the right hand and left hand and then repeat the same vice versa.

Om Madhusudanaaya Namaha → one must touch upper and lower lip

Om Trivikramaaya Namaha → one must touch the cheek portion of the face with clubbed fingers

Om Vamanaaya Namaha/ Om Shreedharaaya Namaha/ Om Hrushikshaaya Namaha → one must respectively touch the left hand, two legs and ones head

Om Padmanaabhaaya Namaha/ Om Damodaraaya Namaha/ → one must respectively touch the right nostril followed by touching the left nostril

Om Sankarshanaaya Namaha/ Om Vasudevaaya Namaha → one must touch the right eye followed by the left eye respectively with the index and ring finger.

Om Pradyumnaaya Namaha/ Om Annirudhaaya Namaha → one must touch the right and left ears respectively

Om Purushottamaaya Namaha → one must touch one's navel with the index finger

Om Adokshajaaya Namaha/ Om Narasimhaaya Namaha → one must touch the chest portion with open fingers

Om Achyutaaya Namaha/ Om Janaardanaaya Namaha → one must touch ones head portion

Om Upendraaya Namaha/ Om Haraye Namaha → one must touch the right shoulder followed by the left shoulder respectively

This is the description of a most common form of action oriented ritual of 'Achamana'. However, other higher modes of performance of 'Achamana' have not been elaborated here, since the same qualifies for adherence by *Holy Madhwa Pontiffs^ of the highest order. It must be borne in mind that there are certain compulsory things that are strictly off limits for an individual who is desirous of performing the sacrosanct 'Achamana'. The purifying 'Achamana' must be performed prior and after answering to nature's call. Also an individual must at all times abhor the following acts whilst involved in performance of 'Achamana'. Conversation with a nonbeliever while performing 'Achamana' is not allowed, must not see women who are eating foodstuffs of all kinds, must not see others who have finished their meals but are yet to wash their hands, must not see non vegetarian food stuffs while performing 'Achamana', one must not weep nor have ones eyes welling with tears during performance of 'Achamana', one's body must not have any cut or an open wound oozing blood/puss while engaged in performance of 'Achamana', one must not touch others who are yet to perform 'Achamana', nor come in contact with hearth fires or other stored containers of water while performing 'Achamana', must not try to wrap entire body with yards of clothing while engaged in performance of 'Achamana', must perform 'Achamana' always before partaking meals and before taking rest, 'Achamana' must always compulsorily performed before beginning ^Guru Seva^ or ^Devta Seva^ and also after completion of the same without fail, 'Achamana' must be finished with well before stuffing oneself with betel leaves, an individual who is performing 'Achamana' must never repeatedly touch his own lips at any point of time. It is also imperative that an individual who is involved in the performance of worship ritual must control his bowel movements and must not pass wind, must not cry or weep, must control his anger at all costs, must not come in contact with stray cats or rats, must not laugh aloud, must not be engaged in simultaneous conversation with others. If the same acts come by beyond one's control, then immediately such an individual must perform 'Achamana' as a symbolic purification ritual. Also if the tuft of hair atop one's head is loosened, then immediately the same should be once again knotted firmly in place and followed by performance of 'Achamana'. If by chance the sacred thread of an individual is cut accidentally, an individual must perform 'Achamana', followed by replacement of the worn out sacred thread with a new one and once again 'Achamana' must be performed. Last but not the least an individual who during the course of performance of penance or meditation happens to sight inauspicious animals such as mongrel must at once perform 'Achamana' as a mark of purification. However in case an individual is rendered physically unfit to perform the compulsory 'Achamana' and in some other circumstances such as lack of pure water, then it is required for such an individual to touch his right ear lobe. The same is due to the presence of sacrosanct Holy Water Springs known as ^Prabhaasa^(sic.) that is Omnipresent in the right ear lobe of a righteous individual. Others must seek recourse by touching any of the following sanctioned purifiers such as sacred ground, cow or an auspicious herb. However the same is never recommended for an able bodied person who plans to seek recourse to such shortcuts.

It is imperative to bear in mind that 'Achamana' must never be performed while standing, reclining at ease, smiling, talking and hearing what others say simultaneously, touching others or gazing up and down and in every which way. 'Achamana' must not be performed while sighting inauspicious birds such crow, inauspicious animals such as dog, donkey, scavenging pig, fowl, or a woman in the throes of menstrual cycle, a nonbeliever, an excommunicated person, an individual who officiates as a priest in a temple only for the sake of money, a spin doctor or a great sinner. Also an individual who is performing 'Achamana' must never wear footwear, nor stretch his hands beyond knee joints, must not wrap any piece of cloth over his head, must not wear any upper garment, must not be clad in any form of inner wear and he must never be in a nude state. 'Achamana' may be performed seated on a wooden platform only after finishing meals and at other time an individual must never be seated on a wooden platform. 'Achamana' also must never be performed without wetting the left hand, must never leave ones tuft of hair untied, must never wear a mask over ones head, must never touch ones hair, and the body organs found below one's navel region nor must not touch clothes that adorn the doer. An individual who is performing 'Achamana' must not balance one leg of his in a higher position while lowering the other. 'Achamana' is prohibited if an individual washes his feet, or comes in contact with water fetched by a nonbeliever, or comes in contact with water collected using only one hand. 'Achamana' must not be performed in haste just for the heck of it, the sacred thread should always be position on the right side across the chest of the individual, must be always wear a fresh set of clothing set in an orthodox manner, must not be performed while seated in a vehicle of any kind, must not be seated on the heels of ones legs, ones hand must never touch the knee portion and 'Achamana' must not be performed while touching one's leg with the wooden platform. 'Achamana' must be performed wearing wet clothes while in water and dried clothes while on firm land. 'Achamana' must not be performed using the left hand. The utensils used for 'Achamana' must not be immersed completely in water while collecting the same. At the same time it must be borne in mind that utensils made out of gold, silver, brass or copper is considered as auspicious and sanctioned for the sake of performance of 'Achamana'. An individual must collect water for performance of 'Achamana' by his own effort and must pour the same from his left hand into his cupped right palm using a small ladle. While performing 'Achamana' an individual must not let out slurping sound while imbibing water. Listed next are a few circumstances on occurrence of which an individual is required to perform 'Achamana' twice in a row, one after the other. They are after getting uncontrollable hiccups, after conversing with a nonbeliever, after coming into contact with those who have returned from cremation ground, after standing for a long time in a place where four road meet, after coming into contact with lips of others, after coming into contact with discharge of reproduction organs of others, after belching loudly, uncontrollable cough, uncontrollable sneezing, sleepy eyes, after roaming footloose in thoroughfares, after adorning fresh set of clothes, after coming into contact with skeletal remains of a five toed animal and after coming into contact with body fat or oil. 'Achamana' must be performed twice, once just ahead of daybreak and the other before onset of dusk. 'Achamana' must also be performed twice before and after occurrence of such auspicious circumstances such as partaking in meals, performance of sacred fire rituals, ahead of donating charity, ahead of start of ritual worship, ahead of receiving donation or charity, before partaking sanctified leftovers, ahead of ritual bath,

ahead of meditation, ahead of imbibing auspicious liquids, ahead of sanctified meals and ahead of study and practice of scriptures. It must be noted that partaking some auspicious stuffs such as honey, of course with the sole intention of pleasing *Sarovottama Sreeman Narayana^, the question of becoming impure never arises. During such a time performance of 'Achamana' may be dispensed with, but the same is compulsory at all other times, since all other food stuffs that an individual crams in an ever greedy mouth instantaneously render one impure on all counts. 'Achamana' must be performed thrice only after finishing offering of sanctified 'Arghya' to the Sun Deity.

It is necessary for an individual doer of 'Achamana' to sport 'Darbhe/Pavitra' (sic.) whilst engaged in the same ritual. This is so since the same harbors Omnipresence of hierarchy *Celestial Chaturmukha Bramha^ at the root portion, Omnipresence of *Sarovottama Sreeman Narayana^ at the mid portion and the Omnipresence of *Rudra^ at the tip surrounded by hierarchy Omnipresence of all other deemed *Celestials^. It is solely due to such Omnipresence in the humble 'Darbhe/Pavitra' that any righteous deed such as 'Achamana', ritual bath, meditation, charity, partaking sacred offerings are rendered a million times more auspicious and is a worthwhile effort. Also sporting the 'Darbhe/Pavitra' by an individual doer wards off each and every evil design of scheme demons who await to usurp fruits of merits at the slightest opportunity but take to their heels in seven direction at the mere sight of the same. Similar to the manner in which broad leaves of an auspicious Lotus flower are not affected by dampness of surrounding water, likewise snares of sins shall never affect an individual doer who sports the humble 'Darbhe/Pavitra'. It should be borne in mind that the 'Darbhe/Pavitra' once used shall become useless to be repeated for any other purpose later and must be discarded. The only exception to this rule is the 'Darbhe/Pavitra' that is plucked/prepared during the dark moonless night of 'Amavaasya' of the auspicious month of ^Shravana^, which carries sanction to be used repeatedly for more than one purpose. If the strands of 'Darbhe/Pavitra' are woven into seven intertwined numbers then the same is rendered most auspicious and is known as 'BramhaPavitra'. It is laid down that in accordance to the four 'Varnaashrama', members belonging to each of the particular group may wear four, three, two and one 'Darbhe/Pavitra' respectively. Strands of 'Darbhe/Pavitra' so collected from a plant that sprouts seven leaves together and those strands that are so collected from wildly growing sesame plants are considered as most auspicious. At this juncture it is apt to broadly differentiate the plant kingdom into two groups, one - flowering plants known as 'Kaasha' in [[Vedic]] parlance and the other non flowering plants known as 'Kusha' in the very same [[Vedic]] parlance. It is stated in [[SadaachaaraSmruti]] that the latter, 'Kusha' group is more auspicious than the former, 'Kaasha' group. Also, green colored 'Darbhe/Pavitra' is to be used for performance of sacred fire rituals, yellow colored 'Darbhe/Pavitra' is to be used for performance of sacred fire rituals involving preparation of auspicious liquids, while it is advisable to use 'Darbhe/Pavitra' along with its roots for ceremonial rituals of one's ancestors, multi hued 'Darbhe/Pavitra' may be used for performance of sacred ^Vysvadeva^ rituals. Also it is compulsory for those who chant the sacred [[Veda]] to sport tender strands of only 'KushaPavitra' whose tip are not ripped off. An individual doer must make every effort to gather 'Darbhe/Pavitra' before beginning any ritual. In case 'KushaPavitra' is not available, then 'KashaPavitra' may be used, if this is not available then one should make

do with ordinary grass that grows aplenty everywhere, if even this is not available one should make do with strands of paddy plants. Amongst all forms of ‘Darbhe/Pavitra’ the one prepared from the strands of hair pulled out and gathered in clusters from the tail of a prized ^Kapila^ bovine is indeed most **AUSPICIOUS AND MERITORIOUS** at all times, fit for even high ranking retinue of *Hierarchy Celestials^. This apart, it should always be remembered that the following ‘Darbhe/Pavitra’ that is found near a funeral pyre, fallen on the wayside upon heaps of dirt, or found in the sacred fire, or used for ceremonial purposes, or one that has come into contact with human and animal waste, or one that is plucked using nails or the one that is either fully or partially burnt should never be used at all.

(to be continued.....)

“On account of truly enormous levels of ^^Grantha Maryada^^, professed by the Holy Pontiff *Sreemadh Raghavendra Theertharu^ towards the [[Sarva Moola]] Compendium Composed by *Vayu Jeevottama Sreeman Madhwacharyaru^, always and at all times, an Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghراها Tippani^]], the chosen title of this Paper Seriatim.”

“Bandadellabarali ***GOVINDA**^na Dayevondirali
*IndireRamanana^ Dhyaanavaney Maadalu Banda Duritabayalaaguvudillave

Bandadellabarali ***GOVINDA**^na Dayevondirali
Araginamanevolagandu *Pandavarannu^ Kolabekendu
Durula Kourava Bandu Ati Harushadalirutihalendu
***HARI**^ Krupe Avaralidda Kaarana Ghoraduritha Bayalaagallillave

Bandadellabarali ***GOVINDA**^na Dayevondirali
Aruvoledireyenna *Murari^ Yenage Prasanna
Ghora Duritavanna Nivaaripa Tarunasampanna
*ShreeRamanana^ Siri Charana Charanarige Krura Yamanu Sharanaagathanallave

Bandadellabarali ***GOVINDA**^na Dayevondirali
Singhanapegleridavage Karibhangavekey Mattavagey
*Rangana^ Krupey Vullavage Bhavabhanga Yeytakkavagey
Mangala Mahima Shree ***PURANDARA VITTALA**^
Mangala Mahima Shree ***PURANDARA VITTALA**^
Mangala Mahima Shree ***PURANDARA VITTALA**^
Shubhangana Dhaye Vondiddarey Saalade” {Kan.}

THESAURUS FOR CHAPTER II:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
3. **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
4. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
5. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER II: -

10. [[Sadaachaara Smruti]] from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyar^.
11. [[ShreeNrusimhaStuti]] Holy Work Composed by *Trivikrama Pandita^, the first and foremost householder disciple of *Vayu Jeevottama Sreeman Madhwacharyar^, as chronicled by *Narayana Pandita^.
12. [[TirumalaVenkateshwaraSuprabhataStotra]] Holy Work Composed by *VyasaRajaYatigalu^.
13. [[Premeya Sanghrraha]] Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
14. [[Smrutimuktaavalee]] Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh Raghavendra Theertharu^.
15. Devotional Composition from [[PurandaraUpanishad]].
16. All Colophon Papers appearing in www.articles.gururaghavendra.org

Pratahsmaraami Ramayaa Saha *VENKATESHAM^
Mandasmitam Mukhasaroruha Kaantiramyam|
Maanikyakaanti Vilasanmukutordhvapundram
Padmaakshalakshamanikundalamanditaangam||
Praatarbhajaami Kararamya SuShankhachakram
Bhaktaabhayapradakatisthaladattapaanim|
Shreevatsakoustubha Lasanmani Kaanchanaadyam
Peetaambaram Madanakoti Sumohanaangam||
Praatarnamaami Paramaatmapadaaravindam
Anandasaandranilayam Maninoopuraadyam
Yetatsamastajagataamiti Darshayantam
Vykuntamatra Bhajataam Karapallavena
***VYASA RAJA YATI^proktam Shlokatrayamidam Shubham|**
Praatahkaale Patedyastu Paapebhyo Muchyate Naraha|| {San.}

{{Dedicated to the Eternal Memory of ‘**Rarest of Rare chosen Service**’ of *Sarvottama Tirumala Venkateshwara^ performed by the Holy Pontiff *Vyasa Theertharu^ atop the Holy Abode of ^^Tirumala^^ for twelve long years, from **1484-1496AD**, after being deputed to perform the same by His Mentor *Shreepaadarajaru^, at the behest of *Saulva Narasimha^, Ruler of ^^Chandragiri^^ fiefdom.

“Dhaniya Nodideno ***TIRUMALA VENKATA**^na
Manadhaniya Nodideno Manadhaniya Nodideno
Shikamani ***TIRUMALA VENKATA**^na!”

“GovindaGovindaVenkataramanaGovinda
GovindaGovindaTirumalavaasaGovinda”{Kan.}

After successful performance of premier ^^Seva^^, **never seen before-now-or never ever**, offered at the ^Lotus Feet^ of *Sarvottama Tirumala Venkateshwara^, the Holy Pontiff *Vyasa Theertharu^ appointed a young incumbent from the erstwhile priestly clan for continuance of performance of nonstop ritual worship of *Sarvottama Tirumala Venkateshwara^ and journeyed towards ^^Hampi^^, the famed Capital of ^^Vijayanagar Empire^^.

||***MoolaGopinathovijayate**^||
||***MoolaGopalaKrushnovijayate**^||

True to the ‘Epochal Prophecy’ uttered by none other than *Madhwavallabha Sarvottama Shree VenuGopalaKrushna^, who during the previous Time Epoch of ^^Dwapara Yuga^^ had willed that in future, *His^ most ardent devotee, *Bahleeka Raja^, may also be feted in a grandiose style fit for an Emperor with rich offerings of ^Bejeweled Throne^, ^Silken Embroidered Headgear^, ^Golden Medallions^, ^Priceless Gems^, ^Royal Insignia^, ^^Holy Scriptures^^, ^^White Elephant^, ^Silver Chariot^, ^Golden Chariot^ and ^^**FULLEST INVESTITURE RIGHTS TO UPHOLD AND FURTHER THE CAUSE OF SATHYA AND DHARMA**^^, the Holy Pontiff ***VYASA THEERTHA**^ Ascended the Glittering Throne of the famed ^^Vijayanagar Empire^^ with the hoary Title of ***VYASA RAJARU**^, in order to thwart off the evil effects of terrorizing ‘Kuhayoga’ that threatened to cut short the Grand Regime of *Emperor Krushnadeva Raya^!}}

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

{Next:- CHAPTER III :- { [[[*Premeya Sanghrraha Tippiani^]]] – { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *Sreemadh Raghavendra Theertharu^ }

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA ASHAADAMAASA NIYAAMAKA
*OM DHANYAA SHREE SHREEDHARAAYA NAMAHA^ }

||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^||

|*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

|*Shreemadh JayaTheertha Gurubhyo Namaha^||

|*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||

|*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

|*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghراها^]],

Composed by *SreemadhRaghavendraTheertharu^ }

{'Upanyaasa On the 'Run up' towards the Holy & Auspicious Occasion of:-
'Aaradana of *JayaTirtha Shreepaadaru^,
Ashaada Panchami KrushnaPaksha, 2008}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

**CHAPTER – III :- { [[[*Premeya Sanghراها Tippáni^]]] – { An Extemporaneous
Perspective Summary of the Holy Work [[*Premeya Sanghراها^]] Composed by
*Sreemadh Raghavendra Theertharu^ }**

An extraordinary extemporaneous Sustenance Invocation in sole favor of
*MADHWAVALLABHASARVOTTAMA UGHRANARASIMHA^, that showcases
His Infinitely Awesome Strengths capable of sandblasting into oblivion all glassy
recipient of carnality in cahoots with henchmen, all agent provocateurs of
'ParamaHariDweshá'. The primordial origin of this most sacred
[[ShreeNrusimhaKavacham]], purported to be composed by none other than

***ParamaHariBaktha Prahlaada^, is now lost in Time. The sanctioned manner in which propitiation of *Sarvottama UghraNarasimha^ needs to be Invoked is enshrined in the first seven Hymns of the sacred [[ShreeNrusimhaKavacham]], whilst the mid ten Hymns extols the ‘Phala/merit’ that may be obtained upon repeated rendition of the same. The Cosmic Immensity of the Supremely Awesome Incarnation of *Sarvottama UghraNarasimha^ is laid out threadbare in the sacred [[ShreeNrusimhaKavacham]] in all its brutal banality, a first hand rendition by none other than *ParamaHariBakthaPrahlaada^! :-**

“Namaskrutya *Jagannatham^ Sarvavigjanivaarakam|
*NRUSIMHA^kavacham Vakshye *Prahlaad^enoditam Puraa||
Sarvarakshaakaram Nrunaam Sarvopadravanaashanam|
Sarvasampatkaram Chyiva Svargamokshapradaayakam||
Dhyaatvaa *NRUSIMHAM^ Devesham Hemasimhaasane Sthitam|
Vivrutaasyam Trinayana Sharadindusamaprabham||
*Lakshmyaa^lingitavaamaangam Vibhootibhirupaashritam|
Chaturbhujam Komalaangam Manikundalabhooshitham||
Haaropashobhitoraskam Ratnakeyuramanditam|
Taptakaanchanasamkaasham Peetanirmalavaasasam||
Indraadipuramoulisthasphuranmaanikyadeeptibhihi|
Neeraajitapadadvandvam Shankhachakraadihetibhihi||
Garatmaataa Cha Vinayaat Stooyamaanam Mudaanvitaam|
Svahrutyamalasamvaasam Smrutvaa Tu Kavacham Pateth||
Ugram Veeram *MAHAAVISHNUM^ Jvalantam Sarvatomukham|
*NRUSIMHAM^ Bheeshanam Bhadram Mrutyumrutyum Namaamyaham||
*NRUSIMHO^ Mey Shiraha Paatu Lokarakshaarthasambhavaha|
Sarvavyaapee Stambhavaasaha Phaalam Mey Rakshattdbalee||
*NRUSIMHO^ Mey Drushou Paatu Somasooryaagnilochanaha|
Shruti Mey Paatu *NRUHARI^munivaryastutipriyaha||
Naasaam Mey Simhanaadosou Mukham *Lakshmee^mukhapriyaha|
Sarvavidyanidhihi Paatu *NRUSIMHO^ Rasanaam Mama||
*NRUSIMHA^ha Paatu Mey Kantam Sadaa *Prahlaada^vanditaha|
Vaktram Paatvinduvadanaaha Skandou Bhoobharanaasakaha||
Divyaastrashobhitabhujo *NRUSIMHA^ha Paatu Mey Bhujou|
Karou Mey Devavado *NRUSIMHA^ha Paatu Sarvadaa||
Hrudayam Yogihrutpadmanivaasaha Paatu Mey *HARI^hi|
Madhyam Patu *Hiranyaaksho^ Vakshaha Kuksividaaranaha||
Naabhim Mey *NRUHARI^ Paatu Svanabhibramhasamstutaha|
Bramhaandakotayaha Katyaam Yasyaasou Paatu Mey Katim||
Guhyam Mey Paatu Guhyaanaam Mantraanaam Guhyaropadhruk|
Uuro Manobhavaha Paatu Chaanunee Nararopadhruk||
Jhanghe Paatu Dharaabharahartaa Gulphou Nrukesari|
Suraraajyapradaha Paatu Paadou Mey *NRUHARI^hi Svayam||
Sahasrasheershaa Purushaha Paatu Mey Sarvashastanum|
Mahograha Poorvataha Paatu Mahaaveeraagrajo~gnitaha||
*MAHAAVISHNU^rdakshinee Tu Mahaajvaalastu Nyirkhatou|

Paschime Paatu Sarvesho Dishi Mey Sarvatomukhaha||
 ***NRUSIMHA**^ha Paatu Vaayaveyi Soumyaam Bheeshanavighraha||
 Iyishaanyaam Paatu Bhadro Maam Sarvamangaladaayakaha||
 Samsaarabhayataha Paatu Mrutyormrutyur***NRUKESARI**^|
 Jaley Rakshatu ***VARAAHA**^ha Sthale Rakshatu ***VAMANA**^ha|
 Atavyaam ***NAARASIMHA**^stu Sarvataha Paatu ***KESHAVA**^ha||
 Idam ***NRUHARI**^Kavacham *Prahlaada^mukhanirgatam|
 Bhaktimaan Yaha Pateennityam Sarvapaapyihi Pramuchyate||
 Putravaan Dhanavaan Loke Deerghaayurpajaayate|
 Yam Yam Kaamayate Kaamam Tam Tam Praapnotyasamshayam||
 Sarvatra Jayamaapnote Sarvatra Vijayee Bhaveth|
 Bhoomyantarikshadivyaanaam Grahaanaam Cha Nivaaranam||
 Vrushtikoragasambhootavishaapaharanam Param|
 Bramharaakshasayakshaanaam Doorotsaaranakaaranam||
 Bhoorje Vaa Taalapatre Vaa Likhitam Kavacham Shubham|
 Karamoole Dhurutam Yey Na Kare Sthitaastu Siddhayaha||
 ***NRUSIMHA**^Kavachenyiva Rakshito Vajrarakshitaha|
 Devaasuramanusheyshu Svaagjnayiva Phalam Labeth||
 Yekasandhyam Dvisandhyam Vaa Trisandhya Vaa Patennaraha|
 Praapnoti Paramaaryam ***VISHNU**^loke Maheeyate||
 Sarvamangalamaangalyam Bhuktim Muktim Cha Vidanti|
 Dvaatrimshatsahasraanaam Paataachudhaatmanaam Nrunaam||
 Kavachasyaasya Mantratvaanmantrasidhihi Prajaayate|
 Anena Mantraaraajena Krutvaa Bhasmaabhimantranam||
 Tilakam Dhaarayedystu Tasya Grahabhayam Hareth|
 Trivaaram Japyamaanastu Pootavaaryabhimantritam||
 Paayayedystam Naro Mantree ***NRUSIMHA**^dyaanamaachareth|
 Tasya Rogaaha Pranasanti Yey Vaa Syuhaha Kukshisambhavaaha||
 Kimatra Bahunoktena ***NRUSIMHA**^sadrusho Bhaveth|
 Shaanmaasaath Phalamaapnoti Kavachasyaasya Prabhaavataha||
 Manasaa Chintitam Yattu Satachaapnotyasamshayam|
 Shakraarivakshaha Karajyirvidaarya Krutvaa Cha Pishtam Karayorvishuddham|
 Tatyiva Theertham Krutavaan Sunaamnaa Krutvaadhivaasam ***NRUHARI**^hi
 Praseedatu||
 Samsaarsaagarasamuttaranyikamantram *Bramhaadidevarushi^poojitasiddhamantram|
 Daaridrya Dukkhahayarogavinaashamantram Vande Mahaabhayaharam
 ***NRUSIMHA**^ Mantram||
 Garjantam Garjayantam Nijabhujapatalam Sphotayantam Harantam
 Deepyantam Taapayantam Devi Bhuvi Ditijam Kshepayantam Rasaantam|
 Krandantam Roshayantam Dishi Dishi Satatam Sambharantam Harantam
 Veekshantam Phoonayantam Karanikarashatyihir***DIVYASIMHAM**^ Namaami||
 Stambhaabhyantaragarbhavaasamakarodyaha Shatrusamhaarakaha
 Yaha Panchananakaantibhadrasutanuryo Bhaktichintaamanihi|
 *Prahlaada^adisubhaktarakshanakaro *Bramhaadi^samsevitaha
 So~vyaanmaam Sharadindusundaramukhaha ***SIMHAADRI**^hoodamanihi|| {San. }
 * * * * *

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*Premeya Sanghaha Tippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghaha^]] Composed by *SreemadhRaghavendraTheertharu^}

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

[[Sadaachaara Smruti]]Continued from previous Chapter Two:-

QUOTE

Vidhaanataha Snaanam Kuryaath|| {San.}

UNQUOTE

An individual must take a proper purification bath, in line with sanctioned scriptures, which is a must for all performers of duty tasks. But prior to the same, after sighting auspicious ^^ShreeTulasi^^ and Invocations of the same therein it is necessary to perform what is termed as ‘**Dhyaanasnaana**’ (sic.). Afore to this it is vital to meditate upon ***SavitrunaamakaSarvottamaSreeman Narayana^**, who is prolifically Omnipresent in the Cosmos, particularly in the Solar System. Such a *SarvottamaSreemanNarayana^ is at the centre of Eulogy of each and every Holy Hymn ever uttered, teeming with Infinite Quality levels, possessing Brilliant Radiance that easily outshines a billion Suns radiating forth at the same time. The ‘Dhyaanasnaana’ therefore, involves mulling upon the Universal Omnipresence of such a *SarvottamaSreemanNarayana^, Who Is Resplendent with Four Infinite Powerful Arms sporting the Infinitely Auspicious Symbols of ^**Shankha-Chakra-Gadha-Padma^**, Lustrously attired in befittingly rich silken robes and constantly eyeing the Cosmos and yonder through His Lotus Like all beholding Eyes. Thus an individual doer of righteous duty task must offer willful propitiation at the ^Lotus Feet^ of such a *SarvottamaSreemanNarayana^ whose Infinitely Awesome and Auspicious ‘body form’ dazzles forth with priceless cascades of precious stones, diamond studded earlobes, huge garlands of auspicious flower herbs, powerful forehead shields that give off golden sheen glitter, broad outcrop of shoulder blades, auspicious anklets and an immensely magnificent crown studded with diamonds, rubies, emerald, topaz, amethyst, sapphire and jade. An individual must also mull over the factuality that the sacred ^River Ganga^ who owes Her very origin to this very same ^Lotus Feet^ of

*SarvottamaSreemanNarayana^, home to such Infinite auspicious symbols of ^**Dhvaja-Ankusha-Vajra**^, now cascades over my (our) puny heads also. (thereby purifying me/us). From then on one should imagine that such a sacred cascade of ^River Ganga^ then enters our mortal body virtually gate crashing through the ‘Bramharandhra’(sic.) and rapidly coursing throughout our sinful body, instantaneously purifying the same. Thus the Omnipresence of the sacred ^River Ganga^ in the right side portion of one’s body, the Omnipresence of the sacred ^River Yamuna^ in the left side portion of one’s body, the Omnipresence of the sacred ^River Saraswati^ in the mid portion of one’s body must be ‘felt’ by a righteous doer of all duty tasks and last but not the least the immensely grand Omnipresence of three million governing *Tirthaabhimaani Celestials^ must also be felt coursing through each and every throbbing pulse and vein within one’s body, thereby rendering the same pristine pure. At the same time it is imperative to meditate upon sanctioned Holy Hymns all the while imbibing their true meanings and thereby begetting immense merit.

QUOTE

Atineelaghanashyaamam Nalinaayatalochanam|
Smraami ***PUNDAREEKAASHAM**^ Tena Snaato Bhavaamyaham|| {San.}

UNQUOTE

In line with the above quoted hymn in sole favor of ***SarvottamaPundareekaaksha**^, the Sole Possessor of ^Lotus^ like Eyes, with a dark blue hued body form, a meditation directed towards Him instantaneously renders pristine pure, a doer of righteous duty task and at the same time enables gaining of merit from performance of a sanctioned purification bath.

QUOTE

Apavitraha Pavitro Vaa Sarvavastaam Gato~pi Vaa|
Yaha Smaretpundareekaaksham Sa Baahyaabhyantaraha Suchihi|| {San.}

UNQUOTE

Thus the notion of ‘Dhyaanasnaana’ is deemed to have been finished and done with by a pure or an impure individual, in whatever hopeless situation he/she might be in, if the Supreme Sovereignty of *Sarvottama Pundareekaaksha^ is meditated upon as elucidated above. The very action of performance of ritual bath is sanctioned and made compulsory by not only the [[Sadaachaara Smruti]] but the same is the undeniably ‘**Overwhelming Dictate**’ by none other than *SarvottamaSreemanNarayana^ found most commonly in the Eternal [[Vedas]] and the later day [[ManuSmruti]] as well. Thus those righteous doers of duty tasks who stick to the boundaries as dictated by *SarvottamaSreeman Narayana^ are automatically at the receiving end of all amounts of bountiful largesse, whilst conversely those who go against the very fabric of the same are wasted away in the long run. Thus the supreme validity of performance of ritual bath cannot be brushed

aside lightly but rather to be taken most seriously and adhered to with strict accordance without any exception, whatsoever. Performance of such a ritual bath shall on one hand redeem an individual who has committed such unpardonably gory sins such as adultery with loose women (mostly paramours of ParamaHariDweshins), committing thievery, accepting charity from habitual sinners, read as 'ParamaHariDweshi', and nonbelievers and committing sins cloaked in secrecy. On the other hand proper performance of ritual bath on a regular basis endows all round health, wealth, complexion, soundness and peacefulness of mind and body, eradication of all obstacles, torment of bad dreams, freedom from snare of familial life and even promise of liberated bliss. However, some of the above promised largesse may come about directly while some others might come about indirectly. Thus performance of a proper ritual bath preempts the performance of all other duty tasks compulsorily and the same is an inevitable part and parcel prior to commencement of any manner of righteous duty task. Whenever a duty task is performed without having completed a sanctioned ritual bath in the first place, shall amount next to nothing and shall never bear forth any fruits of merits. Therefore an individual doer of all righteous tasks who foregoes performance of a ritual bath shall automatically stand to lose all rights of performance of other austere tasks such as performance of 'Sandyavandana'(sic.). An early bath is therefore a must for one and all and the same must not be avoided/postponed at any cost and the same should never be carried out at noon, whatever the reason might be. Thus an individual after finishing with cleansing the body of all forms of physical impurities, after cleaning one's teeth and performance of 'Mruttikashoucha'(sic.), 'Aachamana'(sic.) must take a ritual bath. Now it is clear that performance of ritual bath and 'Sandyavandana' (sic.) is thus compulsory for one and all. All those who forego the above are definitely in line for accumulation of sins similar to those who never take a ritual bath in their lifetime. Thus the performance of a compulsory ritual bath enjoys an enviable pride of place for all those righteous task doers who do wish to qualify for performance of all other duty tasks such as meditation or ritual worship on that particular day. Thus a routine ritual bath is in perfect order, particularly after cleansing one's body as elaborated earlier in detail in Chapter II. If an individual happens to take a ritual bath outside of his house, be it in a River or a Sea, then he must be well versed with utterance of a few more holy hymns, whilst the same is not necessary to a detailed extent if the ritual bath is taken within one's own house.

An individual who wakes up first thing in the morning, is with or without his/her own knowledge, truly wallowing in filth and bodily dirt all over given off by relentless discharge from numerous orifices, such as eyes, ears, nostrils and openings of rectal and urinary tracts. Thus with proper performance of ritual bath all such filth can be washed off completely thereby rendering the body temporarily pure and the same ordains unknown auspicious tidings of good luck to the doer, whilst at the same time ordaining some known auspicious tidings as well. That is why an individual who dares to go ahead and carry out performance of meditation and ritual worship, without first finishing the compulsory duty task of performance of ritual bath shall without fail suffer from hellish sins on a steady dosage daily. On the other hand performance of a regular ritual bath shall redeem one from even the most potent of skullduggery and black magic that shall not have any adverse effect and prove to be a damp squid after all. Those who perform regular ritual bath shall never be afflicted from adverse residual effects of bad dreams or

evil thoughts. Even those sins that might take place during the course of the night, either wantonly or by chance shall be negated by performance of ritual bath by the righteous. Performance of ritual bath must be completed well before break of dawn, a most auspicious part of the day indeed and thereby fit for appeasing auspicious *Celestials^. Thus upon sighting a golden hued break of dawn, a righteous doer must begin to perform ritual bath. This secluded hour just before daybreak is indeed as auspicious as the veritable ^Ganga^ in sacredness and carries equal amounts of sanctity, so much so that the same is fit for even *Holy Madhwa Pontiff^ s of the highest order to perform a ritual bath. Thus the [[Sadaachaara Smruti]] sanctions performance of ritual bath so early in the day break at predawn while the night stars are still visible in the Zodiacal Skies and performance of evening bath must be carried out while the setting Sun is still visible. It is important to chant the sacred [[Gayatri Mantra]] while standing until the Sun comes out and is visible. And once the Sun is out in the Zodiacal Sky, the sacred [[Gayatri Mantra]] may be chanted upon being seated. Of course by that time, it is taken for granted that the performance of ritual bath is by then over. Even as the first ray of dawn breaks out in the eastern skies, a righteous doer must begin the performance of ritual bath without any further delay. With the notion of compulsory performance of ritual bath being clear now, more or less, it is imperative to cast some light upon different types of ritual bath that carry [[Vedic]] sanction, each one having its own significance connected to the performance of that particular duty task.

Ritual baths are compartmentalized into two broad categories, the same being, 'Gounasnaana'(sic) and 'Mukhyasnaana'(sic.). The latter category, i.e., the 'Mukhyasnaana' involves in immersing oneself completely in naturally occurring open water bodies and the same is in turn classified further into:-

Nityasnaana,
Nyimitisnaana,
Kaamyasnaana
Kaalaangasnaana,
Karmaangasnaana,
Kriyaasnaana

In the above shown category, the hoary 'Pratahsnaana'(sic) falls into the category of 'Nityasnaana'. All those righteous who for some valid reason cannot perform 'Pratah-Nityasnaana' may take recourse to the other sanctioned form of ritual bath known as 'Gounasnaana'(sic.). This 'Gounasnaana' is in turn further classified as shown under in seven subgroups being:-

Mantrasnaana,
Bhoomisnaana,
Agnisnaana,
Vayusnaana,
Divyasnaana,
Vaarunasnaana,
Maanasasnaana

Mantrasnaana → is taken as deemed to be performed when water is sprinkled over one's head by either oneself or by another exemplary righteous individual, mostly *YadavaGolla^ residing at ^^Dwaraka^^, all the while uttering the sacred hymn of:-

Aapo Hi Shtaa Mayobhuvaha|| {San.}

Bhoomisnaana/Mruttikasnaana → is taken as deemed to be performed when sacred ^^TulasiMrutikka^^ is rubbed across all over one's body.

Agnisnaana/Bhasmasnaana → is taken as deemed to be performed when the burnt out holy ash residue accumulated in sacrificial altars is smeared upon one's body.

Vaayusnaana → is taken as deemed to be performed when puffs of dust arising from purposeful stampede of holy ^Kapila^ bovines herded by *YadavaGollas^ of ^^Dwaraka^^ settles over ones body. (this is recommended for Holy *Madhwa Pontiffs^ of the highest order who are none other than 'twice born' hierarchy *Celestials^)

Divyasnaana → is taken as deemed to be performed when one is swamped with rain water in broad daylight under a bright Sun.

Vaarunasnaana → is taken as deemed to be performed when one immerses completely in a naturally occurring open water body.

Maanasasnaana → is taken as deemed to be performed when one meditates upon the Superlative Forms of *SarvottamaSreemanNarayana^ resplendent in all His Magnificent Glory.

Due to inevitable march of Time and its terrific toll on physical prowess of puny humans, sometime it may not be possible for some unfortunate folks to perform daily compulsory ritual bath. Such individuals need not despair since they can and must take recourse to the above sanctioned methods of 'Gounasnaana'(sic.). Amongst these the first and the last category, i.e., 'Mantrasnaana' and 'Maanasanaana' carries hierarchy merits, whilst all other category diffuse merits in equal proportions with the hoary 'Divyasnaana' coming in a close third after the first two 'Mantrasnaana and Maanasasnaana'. Similar to the manner in which physical impurities are washed away by copious amounts of water, likewise accumulated sins residual in the mind await be washed away by relentless action of the mind itself, albeit with the performance of 'Maanasasnaana' as elaborated above. Thus a high score is awarded to performance of 'Maanasasnaan' when compared to other categories. This apart a few highly rarified category of ritual bath that are in the realms of *Holy Madhwa Pontiffs'^ of the highest order who are none other than 'twice born' hierarchy *Celestials^, Incarnating in a terrific rush upon learning about the impending Incarnation of *SarvottamaSreemanNarayana^ as *SarvottamaShreeKrushna^, are as shown below:-

Saaraswatasnaana→ is taken as deemed to be performed when an individual carries out all duty tasks in strict accordance to the instructions of the learned righteous, who are mostly ultra orthodox scholars and *YadavaGollas^ residing at ^^Dwaraka^^ and the same is considered more relevant and holier than taken ritual bath in every known Holy Spring found on Planet Earth.

Theerthasnaana→ is taken as deemed to be performed when Holy Waters flowing down from the sacrosanct ^^ShaaligraamaShila^^ are anointed upon one's puny head and the same endows equivalent merit of bathing in every known Holy Spring and grants equivalent merits of having performed every known sanctioned fire ritual.

Gaayatrasnaana→ is taken as deemed to be performed when small quantity of water so collected in a ladle is sprinkle upon oneself beginning with head and over all limbs after meditating ten times upon the sacred [[Gayatri Mantra]]. The same endows negation of each and every accumulated sin.

Kantasnaana→ is taken as deemed to be performed when some individuals on account of freak growth of tumors and outbreak of lesions on the head, which is medically prohibited to come in contact with water, douse themselves with water only up to their neck level without wetting their hair/head. Also those who are not even able to perform this Kantasnaana(sic.) must at least take recourse to what is known as '**Katisnaana**'→ (sic.) which is deemed to have been performed when an individual immerses in water up to his waist level only. All those unfortunate individuals who are in an unenviable position unable to even perform such a '**Katisnaana**' must at least perform what is known as '**Maarjanasnaana**'(sic.) which is deemed to be performed when an individual rubs his body all over with a dampened wet cloth, at least. This involves in rubbing oneself all over the body with a wet cloth thereby removing all maligning residual dirt therein. The old soiled clothes must be discarded off and a fresh set of new clothes must be worn right away followed by performance of '**Aachamana**'(sic.). After uttering the sacred [[Gayatri Mantra]] alongside the [[Narayanashatakshara]] hymn, a small pool of sacred water so collected in one's palm must be touched by the right hand, all the while reciting the sacred hymn of :-

Aapo Hi Shtaa|| {San.},

and the collected water may be sprinkled upon all limbs all the while sporting '**Darbhe**' (sic.) in the right hand. '**Darbhe**' not being available then one may make do with ^ShreeTulasiNirmalya^(sic.) Even if the same alternative is not available then one must join the forefinger and middle finger in a tight clasp and continue to perform in that manner. The '**Aachamana**' may be performed after finishing off the same ritual as detailed above. This would then be deemed to having performed the '**Mantrasnaana**' (sic.). Thus those who cannot take ritual bath with water must take recourse to this sanctioned method of '**Mantrasnaana**' and automatically qualify for further performance of other duty tasks such as '**Sandyavandana**' (sic.).

Whilst uttering the sacred hymns of :-

Aapo Hi Shtaa Mayobhuvaha|| {San.} → two legs may be sprinkled
Taa Na Uurjee Dadhaata Na|| {San.} → head portion may be sprinkled
Mahe Ranaaya Chakshase|| {San.} → chest portion may be sprinkled
Yo Vaha Shivatamo Rasaha|| {San.} → chest and head portion may be sprinkled
Tasya Bhaajayate~ha Naha|| {San.} → legs or chest portion may be sprinkled
Ushateeriva Maataraha|| {San.} → head portion or chest may be sprinkled
Tasmaa Aramgamaama Vaha|| {San.} → head or chest portion may be sprinkled
Yasya Kshayaaya Jinvatha|| {San.} → chest or legs may be sprinkled
Aapo Janayathaa Cha Naha|| {San.} → chest or head portion may be sprinkled

It is once again reiterated that amongst all the different categories of ritual bath, the 'Mantrasnaana and Gounasnaana' are most auspicious and merit worthy and therefore individuals must constantly strive to practice the correct performance of the same at all times without fail. For all other able bodied individual doers of righteous duty task the performance of 'Vaarunasnaana' is of special importance and significance. Some of the duty tasks such as bathing in warm/scalding hot water is prohibited, chanting of other run of the mill [[Mantras]] while neglecting chanting of sanctioned [[Vedic Mantras]] is prohibited, repeatedly donating charity to another individual who does not have any inkling of Eternal [[Vedas]] is prohibited, partaking in meals alone without inviting others around is also prohibited for a righteous doer of duty task. But a word of caution put in here is that people plagued by chronic diseases may take recourse to lukewarm water bath while all other able bodied individuals bathing in cold water is sanctioned. Thus without proper performance of ritual bath no duty task must be started since the very purpose of the same is defeated. Naturally occurring water bodies that are found in the open such as rivulets, lakes, ponds and wells are sanctioned as auspicious for performance of ritual bath since water content present there is pre-purified due to constant sanitizing action of sunrays. Likewise warm water so heated after coming into contact with stoked fires are set aside for the diseased who are so allowed to bathe in the same and not otherwise. In case an individual is not able to perform ritual bath in open naturally occurring water bodies such as rivers or lakes then the same may be performed with water, cold or warm as the case may be, fetched from afar. While so performing ritual water bath, if the commonly occurring 'Mruttika'(sic.) is unavailable, it is sanctioned to perform mere ritual water bath by forgoing the same. It is of vital importance to remember that an individual must never take warm water bath in case of the following occurrences such as death in the family, birth in the family, occurrence of zodiacal change over, observances of ceremonies of ancestors, day of one's birth, upon coming into physical contact with nonbelievers (read as ParamaHariDweshi), onset of Full Moon, onset of phase of dark Moon or during onset of solar or lunar eclipses. In case warm water bath is to be performed by an individual during the above occurrences the same shall contain risk to loosing one's progeny, loss of acquaintance, loss of robustness and occurrence of sin equivalent to committing cow slaughter. However during this time period if an individual does not find naturally occurring open water bodies where he/she can be able to fully immerse oneself and bathe, then detour may be made by bathing in well waters or with water fetched by others.

The sanctioned method of performing purification warm water bath is now elucidated for all those individuals who have to seek recourse for the same owing to physical discomfort whilst bathing in cold water. Cold water may be initially collected at first in a suitable vessel. Thereafter lukewarm water just ahead of steaming/boiling point may be poured into the same in accordance with required capacity. Thereafter once again cold water may be poured into the same vessel along with ^TulasiMruttika^ (sic.). Next, an individual must chant the sacred [[GayatriMantra]] ten times and only then touch the vessel of water and begin to bathe from the same all the while reciting from the famed [[VarunaSukta]]. If an individual merely takes bath in open naturally occurring water bodies without reciting from the above quoted Mantras, the same shall never suffice for garnering any merit whatsoever. It must also be remembered that one must not perform ritual bath indoors even when naturally occurring open water bodies are available in plentiful numbers in nearby surroundings. Likewise one must not bathe in manmade structures like open wells or reservoirs in case naturally flowing Rivers are available nearby. An individual must never take bath in a River after sunset and while performing ritual bath in a River must never extol the merit of another River that is situated far off in another place. An individual must take care not to dirty naturally occurring fast flowing River bodies by relieving themselves in the same. An individual must not cross a River simply in order to search out a suitable place to perform ritual bath in another spot in another River. An individual must not take bath in small ponds of water so collected on the side banks of a River that is in full spate. An individual belonging to their respective 'Varnaashrama' (sic.) must never try to perform ritual bath in a River that boasts of treacherous whirlpools. An individual wishing to perform ritual purification bath must keep at least a mile distance upstream from the vicinity of washer men who are involved in washing dirty linen. It is also forbidden to bathe in rainwater runoffs, fast flowing floodwaters and waters that are disturbed and stirred up by other activities. It is not recommended to perform ritual bath in a dried up River that has now filled up in a deluge of rains, at least for ten days at a stretch. This is due to the presence of sedimentary impurity retained by ground water for ten days similar to the ten day period of impurity retained by family members on account of birth or demise of a righteous individual. Actions such as these shall amount to accepting food offerings from an unchaste fallen women, usually paramour of a ParamaHariDweshin, and sleeping with one's head pointed towards the western direction. Such acts are abhorring since the same are most potent to bring about utter destruction equivalent to loss of place of pride to even such worthy *Celestials^ such as *Devendra^. Therefore an individual may perform a ritual bath each in accordance to the different permutations and combinations as laid out in the sacrosanct [[Sadaachaara Smruthi]].

An individual needs to perform specially set aside ritual bath in case he comes into contact with a nonbeliever (read as ParamaHariDweshi), a woman with menses, an excommunication person, a woman who has given birth recently or after touching a dead body. An individual also needs to perform specially set aside ritual bath in case he comes into contact with others who have inordinately touched either one or all of the above. In order to once again attain purity an individual must perform ritual bath without removing his clothes that are worn and never otherwise and there is no two doubts on the same. After taking purification bath while wearing the same set of clothes an individual must

atone for the same in accordance to his state of life. If an individual happens to be a bachelor then he must perform sacred fire ritual sooner or later. If an individual happens to be a householder then he must remain without taking any foodstuffs for the rest of that particular day and fast till the sunrise on the morrow and imbibe a few sips of purified ghee that is residual in the vicinity of a sacred fire. An individual must never touch firewood that grows within the precincts of a crematorium or a burial place, nor must he touch an individual who ekes out a living by selling bootleg liquor, nor must he touch another individual who ekes out a living by selling the Eternal Truth enshrined in [[Vedas]] only for personal pelf, nor must he touch crows, cats, donkeys, mares, pit pigs and horses. Upon coming into contact with such banned category, an individual must perform purification bath while still wearing the same set of clothes. The tail of the cat is considered as most inauspicious amongst all other body parts of this same animal and hence one must never touch the tail of the cat at any costs, especially while having meals or during performance of other auspicious duty tasks. Upon such accidental contact an individual must immediately perform ritual purification bath at once. Fast blowing gusts of air is always considered as being pure by inherent merit even though the same comes into contact with everything/everyone all along. The same is better understood by the analogy of a ladle that is being used to serve a seated individual who is partaking with meals. Here, even though the ladle does not touch the plantain leaf of the seated individual, the spicy liquid that is being poured from the same, acts as a connecting bridge between the ladle and the plantain leaf. Even then the ladle is considered as being sanctified unless and until the same comes into direct physical contact with the plantain leaf of a seated individual and never otherwise. Likewise gust of air is always considered pure irrespective of indirect contact with the physical World and its teeming inhabitants, at large.

Also immediate purification bath is called for wearing the same set of clothes soon after an individual comes into inadvertent contact with a nonbeliever (read as ParamaHariDweshi), a propagator or a follower of hollowness of the metaphysical World, a canvasser of sovereignty of lesser meritorious celestials apart from *Sarvottama SreemanNarayana^, a follower who espouses that Nature on its own is Supreme and is potent enough to initiate Cosmic Acts of creation-sustenance-destruction, cult followers who decorate themselves with skulls and now and then indulge in a veritable dance of death espousing the cause of lesser celestials and a non righteous individuals who tread the forbidden path as highlighted in ancient scriptures. An individual must atone for such unpardonable sins by performing hoary [[Pranayaama]](sic.) soon after finishing with performance of purification ritual bath. The above performance of ritual bath wearing the same set of clothes is well neigh called for in case an individual comes in contact with such forbidden beings at certain points of time, such as an active midwife, a woman in active labor or thereabouts, a person who ekes out a living by burning funeral pyres, a woman with menses, lowly birds/animals such as hen, pit pig or stray mongrel which roam around footloose in municipalities creating public nuisance. In case an individual happens to sight a nonbeliever (read as ParamaHariDweshi) or an excommunicated person, residual sins stemming on account of the same is to be atoned for by sighting the brilliance of the Sun, in case one has not taken bath. In case the performance of ritual bath is over, then it is necessary to once again take bath while wearing the same set of

clothes in order to attain purification. Even if the shadow of a great sinner (read as ParamaHariDweshi) or a person who ekes out a living in a crematorium or an excommunicated person falls on the righteous then the same calls for an immediate purification ritual bath. The same is true if one comes in contact with the wet skeletal remains or other internal organs of a human being. On the other hand if one comes in contact with the dried up skeletal remains of a human being or thereof then it is necessary to touch the broad back of an auspicious ^Kapila^ bovine that abound in ^^Dwaraka^^ and simultaneously sight the bright Sun, without being necessary to take a ritual bath. Also if those who are by birth prevented by even touching a five toed ungulate, let alone eating the same, accidentally come in contact with such offal, they must absolutely indulge in a purification ritual bath. It is sanctioned to take a simple head bath after occurrences of such wavering body dysfunctions such as vomiting or loose stools or both. Likewise, soon after getting one's hair tonsured, or after sanctioned physical union amongst auspicious husband-wife in wedlock, or after sighting terrifying dreams during the night, or after sighting an habitual sinner (read as ParamaHariDweshi), a purification bathing ritual is also mandatory.

Upon demise of an individual if the near and dear relations express great outpourings of tearful sorrows even before the event of gathering of skeletal remains of the dead and departed is over, then it is necessary to perform purification bathing ritual. The same performance of bathing ritual must be repeated in case near and dear relatives of a deceased person continue to shed copious tears within the ten days period of mourning. If the tearful sorrow continues right after the ten days period of mourning and thereby stretches into months together, then it is not necessary to perform a ritual bath. At that stage performance of 'Achamana'(sic.) only would suffice. It is necessary to stand away at least five feet from a woman who has given birth of late, at least ten feet away from an individual who has been excommunicated, at least fifteen feet away from a menstruating woman and at least twenty feet away from a habitual sinner (read as ParamaHariDweshi). It is also necessary to take bath whilst immersing in holy ponds at least for a minimum of thirty two times in case an individual comes into accidental contact with a menstruating woman. If an excommunicated person or a nonbeliever (read as ParamaHariDweshi) or a person who is born out of pure lust outside sanctioned wedlock even touches ordinary household items even with a bargepole then it is necessary to perform purification ritual bath. If the above listed individuals accidentally touch such items like salt, sugar lumps, cotton, oil then it is necessary to purify the same by sprinkling the same with Holy Water. If an individual accidentally comes into contact with a mongrel then it is necessary to at once take a purifying bath wearing the same set of clothes and thereafter sacred fire should be 'shown' to the place of contact and thereafter 'Achamana'(sic.) must be performed. The same must be repeated in case an individual comes in contact with a stray hen, stray pig or a lowly characterless loose woman (who always happens to be paramour of a ParamaHariDweshi). Whilst walking on thoroughfares if an individual treads upon runoff drain waters or disgusting lumps of spittle of others then it is necessary to take a purification bath at once. If a person happens to touch a bird or an inauspicious animal such as donkey then it is necessary to take a purification bath. If a person unknowingly comes into contact with a great habitual sinner (read as ParamaHariDweshi) then it is necessary to undertake a thorough fast on that particular

day and recite the famed [[Gayatri]] Mantra for a minimum of at least 1008 times. It is also necessary to perform ritual purification bath along with the same set of clothes and thereafter touch the sacred fire followed by chanting of the famed [[Gayatri]] Mantra for 1008 times and imbibe a few sips of pure ghee and once again take bath followed by performance of 'Achamana'(sic.) ritual three times, if an individual ever happens to touch a dog, habitual sinner (read as ParamaHariDweshi), imbibe smoke billowing out of a funeral pyre, a tomb, utensils used to brew illicit liquor, skeletal remains of a human being or a menstruating woman.

If an individual accidentally comes in contact with such lowly birds such as crow or an owl or comes in contact with body effluents of a human, then such an individual has to perform ritual purification bath along with the same set of clothes so worn during that time. In such a case an individual also has to first take bath without uttering any [[Mantra]] whatsoever followed by performance of 'Achamana'(sic.), followed by sanctioned method of purification ritual bath. In case an individual comes in contact with a lizard then it is necessary to take bath immediately wearing the same set of clothes. If a tiny child touches a menstruating woman then such a child may be sprinkled by holy water, if the same woman is touched by a young lad then he must be made to perform 'Achamana' (sic.), if an older boy (for whom the sacred thread ceremony is over) happens to touch such a woman then he must be made to take purification bath. Bathing whilst wearing the same set of clothes means that one has to immerse fully in naturally occurring open water bodies and not by merely pouring mugs full of water over oneself. However, there is no exception to this rule and the same holds true even if an individual is indisposed or unable to stand or walk about. In case an individual accidentally touches human skeletal remains, body fat, fecal matter, menstrual flow, urinary discharge, discharge from reproduction organs then it is mandatory to immerse oneself fully for a purification bath. Then that part of the body which has come into inadvertent contact with the above listed items must be washed thoroughly, followed by one more immersion purification bath. Then the sacrosanct 'Achamana' (sic.) needs to be performed and finally that part of the body must once again be rinsed in water, only then such an individual would have deemed to be rid of impurities. In extreme cases if an individual cannot for some most valid reason be able to perform purification ritual bath, then he must seek recourse to uttering the sanctioned sacrosanct Mantra of, **Aapo Hi Shtaa|| {San.}**, and sprinkle his head with at least a few drops of Holy Water. A righteous individual must never approach a habitual sinner, read as one who by nature harbors 'ParamaHariDweshi' or a fallen woman with utterly loose character (the dirty paramour of such a ParamaHariDweshin) and care should be taken to enforce a safe distance at all times that is equivalent to the swishing tail of an auspicious ^Kapila^ bovine that abounds in ^^Dwaraka^^.

Extreme care should be taken to see that no act of charity or act of taking bath should ever be performed during the nighttimes or after sunset. Some notable exceptions to this stricture are in case an individual comes in contact with a woman with menses, during occultation of Sun-Moon and resultant eclipses, during death or birth of a close relative, during pilgrimages to Holy Centers, wherein a purification bath is allowed and not otherwise. It is recommended to perform purification bath only during daylight as the

life sustaining warmth of the Sun is at its zenith then. During all such eventualities it is of paramount importance for individuals who have to take bath during night times to have collected water for bathing before hand during daytime itself and that container must contain some prominent measures of gold coins and the very act of bathing must be performed near a place of fire, only then such a purification bath is sanctioned, otherwise no. Care should be exercised never to bathe in pitch darkness, whatever might be the emergency. While bathing in open naturally occurring water bodies during nightfall, one should first start a fire on the banks and then begin bathing in the dancing light given off by the same. An individual must also take care not to draw water from wells since the Omnipresence of the *Celestial Varuna^ is more in the same after nightfall and hence disturbance caused such as drawing water from such wells would tantamount to tormenting Him. Sometimes an individual would face acute shortage of pre collected water within household and also absence of any nearby naturally occurring water bodies. In such rare cases an individual is sanctioned to draw meager amounts of water from a well by preparing a sacred fire near the same and all the while reciting the sacred [[Mantra]] of:- **Daamno Dhaamaa**|| {San.}, and then begin to take a purification ritual bath. But chanting of the same [[Mantra]] is not necessary while taking a purification ritual bath during broad daylight since the bright rays of the Sun acts as a natural purifier of water. Sanctifying purification baths prior to performance of important rituals must be performed with cold water only and never with hot or lukewarm water. Bathing with hot water is allowed only if an individual is not performing an important sanctifying ritual on that day. In case an individual is bed ridden on account of some mitigating ailment, then his/her near and dear relations may bathe ten times themselves, first. Such a close relation who is taking bath on behalf of an unfortunate bedridden individual must repeatedly touch him ten times, once after each bath is over, which would then purify such an individual. A woman must take a final purification bath only after flow of menses has stopped completely during that particular cycle, only then shall she be deemed to have been rendered pure to carry out all routine household chores including that of facilitating in all worship rituals. Such a woman shall be deemed pure to rendered service to her husband, after having taken a purification bath on the fourth day of the period cycle. It is only after performance of purification bath on the fifth day that such a woman shall be deemed to have been rendered pure to facilitate conduct of religious ceremonies and the like. In some case when a woman does not have a regular clockwork cycle of periods due to various reasons, then naturally she is not considered as being impure until the onset of another systematic period cycle. Till then she is deemed to be pure and can facilitate in conduct of all household activities.

After a woman has come out the cycle of monthly periods she must perform a ritual purification bath by immersing herself in naturally occurring open water bodies and in the absence of such, she must draw water from an open well all by herself. Instead another pure woman or a righteous individual must draw water from such a well and ready the same for her to bathe in wearing the same set of clothes. Such a woman must take care not to discard the wet clothes for drying purpose, but must rather allow the wet clothes to dry off on the body itself whilst still wearing them. Only then shall she be fit to partake in food offerings and the like. In case a woman with menses talks to another woman in menses or happens to accidentally touch each other, then both of them are

rendered instantly still more impure. It is necessary for both of them to fast for the rest of the period cycle until the purification bath is completed. In case such a woman partakes in food offerings in between, that is before taking a purification bath, then she must perform the sanctifying 'ChandraayanaVrata'(sic.), followed by partaking of the instantaneously purifying 'Panchagavya'(sic.). In case two women who are both undergoing cycle of periods knowingly touch each other then it is necessary to perform a ritual purification bath during the end of the fourth day cycle and then perform 'Bramhakoorchha'(sic.) ritual that involves in the preparation of the sacred 'Panchagavya' with milk, curd, ghee, fresh cow dung and cow urine in equal proportions, whilst uttering sacred hymns and thereafter performing the sacrosanct 'Panchagavyahoma'(sic.). In case two women hailing from the same lineage, 'Gotra'(sic.) or are wives of a single individual, who are now in the cycle of period happen to touch each other, then they must fast till the next day which would render them as pure. In case a woman who is in menses has to come in willful contact of a dead body of a deceased relative then she is required to perform the 'ChandraayanaVrata'(sic.) for atonement after the end of the four day period cycle. But it is found from practice that for an overwhelming majority the correct performance of the overbearingly difficult 'Bramhakoorchha' and 'ChandraayanaVrata' is well out of bounds. Therefore in lieu of the same such an individual may take recourse by donating one auspicious bovine as charity for the former 'Vrata'(sic.) and donating three auspicious bovines as charity for the latter 'Vrata'. If even such easy methods of sanctioned atonement is not possible due to economic reasons, then such individuals who may not be well off in order to donate auspicious bovines, may not despair but rather take recourse by donating at least one rupee as charity in lieu of 'Bramhakoorchha' and donating at least three rupees as charity in lieu of 'ChandrayanaVrata'. In case a woman with menses happen to touch accidentally or otherwise such lowly animals such as mongrel, pit pig, donkey, vixen and the like then she has to take a purification bath soon after and only then take recourse to partaking with daily food. If such a woman foregoes a necessary purification ritual bath and engages in eating food then she has to perform the 'PraajaapatyakruchraVrata'(sic.) soon after the ritual bath after the end of the four day period cycle. A woman is not rendered impure on account of onset of her menses until she become aware of the same. A woman in such a biological predicament after onset of monthly menses must never apply any sort of hair oil nor anoint herself with any other brand of oil, she must not take head bath during the such a time, she must not brush her teeth nor must she take her meals during nighttimes. The resting place, eating place and dwelling place of a woman in periods must be wiped clean by cow's urine in order to attain purity and thereafter auspicious bovines must be herded thereabouts to walk all over such a place. After the end of the period cycle a woman should follow certain strictures in order to achieve purity, otherwise no. She is required to perform 'Mruttikasoucha'(sic.) for sixty number of times, thereafter cleanse her teeth as detailed earlier in Chapter II, she should take bath whilst wearing the same set of clothes, she should also prepare a mixture of sacred ash, cow's urine and mud and apply such a paste before taking bath. Only after finishing such a sanctioned ritual bath that a woman may decorate herself once again with auspicious items such as turmeric, flowers and the like. She should also offer worship to *SuryaNarayana^ with auspicious flowers, followed by offering of worship to her husband who himself is deemed to harbor a special Omnipresence of *Celestial Devendra^. A woman shall beget a similar offspring to the

person on whom she first casts her eyes upon after taking such a ritual bath. Therefore such a careful woman must try and first see her husband only after finishing a purification ritual bath. In case a woman happens to see any other male members apart from her husband soon after the end of the period cycle then she is required to atone for the same by imbibing the holy 'Panchagavya' or if the same is unavailable she must partake with copious amounts of cow's milk. In case, an individual happens to touch another individual in whose family a birth has taken place or a death has occurred as the case may be, then it is required to observe a four day fasting period from then on. At the end of the four day fasting period such an individual is compulsorily required to imbibe the instantaneous purifying 'Panchagavya' as a mark of atonement. While preparing to take bath one must seek out the help of a righteous individual, usually *YadavaGollas^ of ^^Dwaraka^^, whose very touch renders even ordinary water more pure than the purest of pure ^Ganga^. For a young girl who is on the threshold of womanhood for the very first time special care should be bestowed upon her. Upon coming to know of her maidenhood for the first time such a girl should be first seated upon a flat wooden platform, which must be used for all the ensuing four day cycle. A lamp must be lighted in front of such a maiden throughout the four day cycle followed by performance of an 'Aarati'(sic.). Thereafter a comity of highly chaste group of women, usually devoted wives of ***ParamaShreeHariBaktas**^, must be invited and auspicious sanctioned food grains such as sugar mound/lump, white sesame may be donated to them.

During some special community gatherings such as fairs, pilgrimages, conflicts, times of great despair, group games, performance of sacred fire rituals, festivities, bathing in Holy Rivers, marriage functions, warfare, fire mishaps and while traveling to far off places an individual shall **NOT** be rendered impure even if he comes into contact with others who are habitually great sinners. However, such trivia shall never affect great souls, who are usually twice born *Celestials^ who have donned earthly Incarnations in a searing rush on coming to know about the impending Superlative Incarnation of *SarovottamaShreeKrushna^ at ^^Dwaraka^^, who are deemed great on account of their power of penance, power of Supremely True Knowledge and power of the Divine at all times. Teeming masses who throng such festivities that are directed towards the ^Lotus Feet^ of *SarovottamaSreemanNaranaya^ and those who have amassed there in their millions in order to offer humble service at the Lotus Feet of *Sarovottama ShreeKrushna^ and those who reside near ^Holy Shrines^ dedicated to *SarovottamaMahaVishnu^ and dwell in the vicinity of ^Holy Brundavanas^ of eminent *Madhwa Pontiffs^, are never ever considered as being rendered impure at any given Time.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *Sreemadh Raghavendra Theertharu^ towards the [[Sarva Moola]] Compendium Composed by *Vayu Jeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghaha Tippiani^]], the chosen title of this Paper Seriatim.”

“Dhaniya Nodideno ***TIRUMALA VENKATA**^na
Manadhaniya Nodideno Manadhaniya Nodideno
Shikamani ***TIRUMALA VENKATA**^na
Charanaganduke Gejjeyavanaa Peetaambara Udige Vodyaana Vittihanaa
Mereyuva Maanikya Vadanaa Channa Sarahaara Padaka Koustubha Dharisihanaa

Dhaniya Nodideno ***TIRUMALA VENKATA**^na
Manadhaniya Nodideno Manadhaniya Nodideno
Shikamani ***TIRUMALA VENKATA**^na
Korololu Vyjayanti Dharisihanaa Kiruberala Mudrike Bhujakeerti Voppuvanaa
Aralu Kangalanotadavanaa Sulivorulu Nosalaapatti Naama Ittihanaa

Dhaniya Nodideno ***TIRUMALA VENKATA**^na
Manadhaniya Nodideno Manadhaniya Nodideno
Shikamani ***TIRUMALA VENKATA**^na
*Shanka Chakrava^ Pidihidavanaa Kyikankana Tolbandhi Baakuriyavanaa
Shankaanooduva ***SARVOTAMA**^na BhooVyakunta Idendu Hastadi Torisuvana

Dhaniya Nodideno ***TIRUMALA VENKATA**^na
Manadhaniya Nodideno Manadhaniya Nodideno
Shikamani ***TIRUMALA VENKATA**^na
Kesakkiannavummbuvanaa Baddi Kaasubidadahaage Koodihaakuvanaa
Ghoshanaadakke Volidihanaa
***GovindaGovindaVenkataramanaGovinda**^
***GovindaGovindaTirumalavaasaGovinda**^
Myvolu Soosuva Gandha Kasturi Lepitanaa

Dhaniya Nodideno ***TIRUMALA VENKATA**^na
Manadhaniya Nodideno Manadhaniya Nodideno
Shikamani ***TIRUMALA VENKATA**^na
Neetaadavolli Vottihanaa Horabete Aadi Anandadinda Baruvanaa
Notadi Bandu Nintihanaa Ee Shrusti Vodeya
***PURANDARA VITTALA**^na
***PURANDARA VITTALA**^na
***PURANDARA VITTALA**^na”{Kan.}

THESAURUS FOR CHAPTER III:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.

2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.

3. **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.

4. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.

5. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER III: -

17. [[ShreeNrusimhaKavacham]] Holy Work purported to have been Composed by none other than *Prahalaada Raajaru^.

18. [[Sadaachaara Smruti]] from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyaru^.

19. [[Premeya Sanghraha]] Holy Work Composed by *Sreemadh Raghavendra Theertharu^.

20. [[Smrutimuktaavalee]] Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh Raghavendra Theertharu^.

21. Devotional Compositions from [[PurandaraUpanishad]].

22. All Colophon Papers appearing in www.articles.gururaghavendra.org

||*DHIGVIJAYARAAGHAVESHUVIJAYATE^||

||*DHIGVIJAYAGOPALAKRUSHNOVIJAYATE^||

Vydarbhyaa Saha Satyayaa Pravilasatpaarshvadvayorvenubhrut *GOPALA^ha

Pavanaatmabhoonatapadaha Seetojvalaankaha Prabhuhu|

*SREE RAMO^ Varabaadaraayana Tanuhu Shree Ratnagarbhaanvitaha|

*SREELAKSHMINRUSIMHA^ssa *DHIGVIJAYA

RAGHAVESHO^Dishenmangalam||

*SREEMADH VITTALA^ Samyuktastumakapohaha *KRUSHNO^ Kitee

*MADHAVAM^ Satyaabheeshmakatajetu *DHIGVIJAYAGOPALA^ha Prabhoho

Santatehe|

Daataa *KRUSHNA^ubheeshreeyaa

Paridadhadhanvantarirdakshinaavaartaashankhavarahaayanana Imey Kruvantu

Sanmangalam||

*SREE NARAYANA^moortayaha Prachuradheehi Moolollasatpustakam|

Hyimiyaa*RAGHAVA^moortayaha *ShukaGurer^moortissamastaa Imey|

Sreematpraajyahrudaaadimaskarikaraambhojaatasamsevitaaaha|

Sarvaabheeshtasuradrumaahapranamataam Kurvantu Sanmangalam|| {San.}

{{ Dedicated to the Eternal Memory of the Grandest of Grand 'RAJA DURBAR' presided over by none other than *VyasaRajaGuruSaarvabhoulmaru^ after Ascending the 'Glittering Throne' of the famed ^Karnataka Ratna Simhaasana^^ of the powerful ^^Vijayanagar Empire^. Beforehand the Holy Pontiff *VyasaRajaGuruSaarvabhoulmaru^ makes sure that copper plated manuscripts of Holiest of Holy Scriptures such as [[SarvaMoola]] Holy Compendium of *VayuJeevottamaAcharyaMadhwaru^, [[SreemanNyaayaSudha]] Holy Composition of *JayaTheerthaShreepaadaru^, [[VaaghVajra]] Holy Composition of *Sreepaadarajaru^ along with His own Holy Compositions' of [[Nyaayaamruta]], [[TarkaTandava]] and [[Chandrika]] are all neatly arranged with overbearing sanctity in an elevated ^Holy Pedestal^ next to the Glittering Throne set amidst Royal Grandeur.

A grateful *KrushnadevaRaaya^ extends His Royal Hands towards the Holiest of Holy Pontiff *VyasaRajaGuruSaarvabhoulmaru^ and leads the venerable *Holy Pontiff^ towards the ^^Glittering Throne^^ that harbors a very special Omnipresence of none other than *RajaLakshmiDevi^. *VyasaRajaGuruSaarvabhoulmaru^ now clad in the Holiest of Holy Saffron Robes, sporting the sacred ^^DwaadashaNaama^^ and sacred sandalwood paste 'Is' the very Epitome of Perfect Devotion constantly espoused at the Lotus Feet of *SarvottamaMoolaGopalaKrushna^. Chosen Nobility of the Royal Palace offer rich shawls embroidered with fine golden threads, thickset armored plate embedded with precious pearls, diamond studded earrings, gold necklaces to the Holy Pontiff *VyasaRajaGuruSaarvabhoulmaru^. Amidst thunderous auspicious encore of [[Vedic Hymns]], *VyasaRajaGuruSaarvabhoulmaru^ 'Is' crowned with a dazzling diamond and precious stone studded magnificent ^^Crown^^, fit for an Emperor of the Three Worlds. The Holy Pontiff Emperor *VyasaRajaGurusaarvabhoulmaru^, 'Is' reverentially garlanded with enormous ^^ShreeTulasi^^ by Vedic Scholars even as He Takes His Holy Seat, all the while carrying on His Holy Lap the Infinitely Auspicious and famed ^ICONS^ of *Neelaadevi^ **Karaarchita** *SreeRukminiSatyabhaama Sameta **SreeMoolaGopalaKrushna^** and the equally famed ^ICON^ of *SreeMoolaPattaabhiRama^, handed over to *VayuJeevottamaAcharyaMadhwaru^ during His very first ^BadariYatra^, by none other than *BaghawanVedaVyasa^! Seated in a Holy ^^Padmasana^^ posture atop the glittering Throne, seemingly completely oblivious of such felicitations, the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ 'Is' now in deep meditation of the Superlative Omnipresence of *SarvottamaTirumalaVenkateshwara^ sporting a grander and more magnificent Diamond-Ruby-Sapphire-Emerald-Topaz studded Crown gifted by the *Lord's^ Father-in-law^, *AakaashaRaja^! The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ 'Is' seen to be completely immersed in the Holiest of Holy Renditions of the sacrosanct [[VishnuSahasranaama]], [[Sootrabhaasya]], [[Geetabhaashya]] and [[AnuVyakhyaana]], even as He reminisces over the humble service offered at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ atop the Sacred Seven Hills for twelve long years, finally culminating with the rarest of rare offerings of the Holiest of Holy Garland of ^^Shaalagrama^^, along with gigantic garlands of ^^ShreeTulasi^^, strung together in neat rows, each one representing one particular Famed Incarnation of *SarvottamaMahaVishnu^!

Hierarchy Vedic scholars stand nearby completely awed with pure devotion and hold aloft the eternally auspicious ‘White Umbrella’ inlaid with dangling silver caskets even as the entire Royal Assembly of *KrushnadevaRaaya^ remain standing all the time and render ear splitting roars of :-

Arthikalpitakalpo~yam Pratyarthigajakesaree|

***VYASA THEERTHA^Gururbhooyaadasmadishtaarthasiddhaye|| {San.}**

***RajaadhiRajaVyasaRaajaGuruSaarvabhoomaraPaadaaravindakke
GovindaGovinda^!”**

Groups of richly caparisoned Royal White Elephants stand side by side in huge rows in front of their stables in the nearby “RamaNavamiDibba”, carefully attended upon by doting mahouts. At the ordained auspicious hour of “Coronation” of *VyasaRajaGuruSaarvabhoomaru^ these Royal Elephants let out ear splitting roars in unison, that rent the air in all directions and even reach ^^Amaravati^^, the Celestial Citadel of *Devendra^!

As per the sanctioned canonical scriptures of [[VedaSudha]] being:-

Shrutismruti *Hareraagjne^||

Karmanaa Gjnaanamaatanoti||

Gjnaanena Amrutee Bhavati|| {San.},

the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoomaru^, a Picture of Supreme Renunciation, appears totally unmoved by such all round adulation directed towards His Holy Self and sports a characteristically unique soothing and calm Radiance that dances upon His Holiest of Holy Visage! The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoomaru^ is seemingly totally unperturbed by this onset of superlatively auspicious ^GajaKesariYoga^, brought about by the Supremely Deemed Will of none other than *SarvottamaGopalaKrushna^, as prophesized earlier in the ^^Dwapara Yuga^^.

|| *ShreeMoolaGopalaKrushnaayaTubhyamNamaha^|| {San.}

The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoomaru^ is constantly awash with **intrinsic core essence** of the famed [[Gayatri Mantra]], through the means of which, none other than *SarvottamaSreemanNarayana^ first enabled the hierarchy *Celestial Bramha^ with sole rights to disperse the Eternal Message of [[Vedas]] and on account of the same function as a hierarchy caretaker of the Three Worlds. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoomaru^ is constantly immersed in the meditation of the famed [[Narayanaashtaaksharee Mantra]] thereby mulling over the Infinitely wholesome Qualities of *Sarvottama Sreeman Narayana^, Who is Infinitely devoid of all or any sort of blemish, Is Infinitely Complete in possessing all forms of Knowledge and Is Infinitely Sovereign in Granting much sought after Liberation in accordance to His Sole Supremely Deemed Will. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoomaru^ is Seated upon the Glittering Throne of the famed

^Vijayanagar Empire^ completely preoccupied with such selfless thoughts such as “Ceaseless meditation of the Infinitely Auspicious Lotus like Hands of *Sarvottama MoolaGopalaKrushna^ which is now placed over His Holy Head and covers the same in the manner of a ‘Grand Umbrella’ fit for an Emperor as a symbol of eternal protection and sustenance at all Times ; The vast extent of the famed ^Vijayanagar Empire^, now at His sole disposal, seems to the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ as though being a huge expanse of Infinite Stretch of Unconquerable Ocean of ^^TatvaVaada^^ as propounded by *VayuJeevottama Acharya Madhwaru^ ; The glitteringly golden Palanquin used during Grand Processions, offered to the Holy Pontiff Emperor *VyasaRajaGurusaarvabhoulmaru^ seems as though being usable by seating in a Palanquin of Supreme Knowledge as enshrined in the eternal Tenets of ^^Tatva Vaada^^ of *VayuJeevottama Acharya Madhwaru^ and being paraded throughout the nook and corners of the Kingdom thereby spreading the fragrance of ^Tatva^ in a grandiose style ; Numerous decorative titles being heaped upon the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ seem as though being a pledge to constantly serve the Lotus Feet of *Sarvottama MoolaGopalaKrushna^ ; Magnificent cascades of priceless gold and diamond studded ornaments decorating the Holiest of Holy Neck of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ seem as though the same were hoary and timeless Titles on account of being a *Haridaasa^ par excellence throughout in all Incarnations ; The huge wealth of amassed treasures that now lay at the sole disposal of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ seem as though to mimic the constant and ceaselessly priceless meditation of the Infinitely Auspicious form of *SarvottamaMoolaGopalaKrushna^ being performed by His Holy Self ; Each and every one of the palm fist sized ruby, sapphire, topaz, emerald, amethyst adorning the glittering Crown Jewel atop the Holy Head of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ seem akin to each one of the rarest of rare ^PREMEYA^ that lay hidden in all its Cosmic entirety in the very unfathomable depths of Holy Scriptures of ^^TatvaVaada^^ of *VayuJeevottamaAcharya Madhwaru^!

A grateful Emperor *Krushnadevaraaya^ now stands most humbly with folded hands and in deep reverence near the footsteps of the Golden Throne upon which is Seated the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^, even as mighty Nobles, scholars, disciples and devotees hailing from every branch of ^^MadhwaMutt^^, step ahead and offer their principal salutations. Some notable Holy Names amongst these are stalwarts such as *Vadiraajaru^ of ^^Sonda Mutt^^, *Surendra Theertharu^ of ^Vibhudendra Theertha MoolaMahaSamstaana^ and *Sreenivaasa Theertharu^, the direct disciple of ^VyasaRaajaru^ of ^Rajendra Theertha MoolaMahaSamstaana^^.

Thunderous roars of :-

***HARI SARVOTTAMA VAYU JEEVOTTAMA^!**, rent the air in all directions even as each of the dignitaries led by the above ‘Saffron Clad’ Holy Pontiff’ offer their principal salutations to the Holy Pontiff Emperor *VyasaRajaGurusaarvabhoulmaru^. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ who is also the officiating Chancellor of the Vedic University functioning from ^^Hampi^^, gives Holy Audience with utmost patience to thousands of eager aspirants of Knowledge, some of whom are

Monks of other Orders, having arrived from as far away as Tibet, China and Far East! Standing last in the seemingly never ending line of dignitaries awaiting their turn are jittery and nervous looking Portuguese traders clad in strange looking frocks, aprons and feather stuffed hats, who have sailed across seven seas, braving tempestuous weathers, in order to seek official favors for establishing their fledgling business colonies in the far western coastal reaches of the vast ^Vijayanagar Empire^.

‘***VEERAHANUMA**^ Bahu Paraakrama Sugjnaanavittu Paalisu Yenna *Jeevorottama^
*Rama^dootanyenisikonde Nee Raakshasara Vanavanella Kittubande Nee
*Janakige^ Mudre Ittu Jagatigella Harushavittu
Choodamaaniya *Rama^gittu Lokake Muthuyendyeni Meyreyuva

‘***VEERAHANUMA**^ Bahu Paraakrama Sugjnaanavittu Paalisu Yenna *Jeevorottama^
*Gopisutana^ Paadapoojisi Ghadeya Dharisi Bakasurana Samhariside
*Draupadiya^ Moreyakeyli Matte Keechakanna Kondu
***BHEEMA**^nemba Naama Dharisi Sangramadheeranaagi Jagadi

‘***VEERAHANUMA**^ Bahu Paraakrama Sugjnaanavittu Paalisu Yenna *Jeevorottama^
*Madhyageha^nalli Janisi Nee Baalyadalli Maskariya Roopagonde Nee
*Satyavatiya Sutana^ Bhajisi Sanmukhadalli Bhaashyamaadi
Sajjanara Poreyuva Muddu ***PURANDARA VITTALA**^na Daasa” {Kan.}

***HanumaBheemaMadhwaraayara Paadaaravindakke Govinda Govinda^**

The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoomaru^ also pledges to Consecrate Seven Hundred score ^Holy Icons^ of *JeevottamaMukhyaPrana^ all over the subcontinent! This hierarchy *Celestial Jeevottama MukhyaPrana^ is the direct ‘Pratibimba’(sic.) of *SarvottamaSreemanNarayana^, and mirrors His Eternal ‘Dashapraana Roopas’ (sic.) such as:-

***Praana**^
***Apaana**^
***Vyaana**^
***Udaana**^
***Samaana**^
***Naaga**^
***Koorma**^
***Krukala**^
***Devadatta**^
***Dhananjaya**^

As per the sanctioned canonical scriptures of [[**DaasaSudha**]] being:-

||***Sadaya Dhavala Haasam *VITTALAM**^ Chintayaami^|| {San.},

the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ acting in accordance with the Supremely Deemed Will of none other than *SarovottamaMoolaGopalaKrushna^ and in line with the finest tradition of [[DaasaSudha]], Grants Holiest of Holy ^Ankita^ to such luminaries like the legendary *Purandara Dasarua^, *Kanaka Daasara^ and the like. This is in line with the Holy Pledge made by the Holy Pontiff Emperor *VyasaRajaGurusaarvabhoulmaru^ (Ankita of *ShreeKrushna^) to further nurture and renew the 'HariDaasa' Cult, to His Mentor, the legendary *ShreepaadaRaajaru^, (Ankita of *RangaVittala^), Himself the Doyen of the famed 'HariDaasa' Movement.

***PrahlaadaRaajaVaradaGovindaGovinda^**

As per the sanctioned canonical scriptures of [[VyasaSudha]], the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^, a composer par excellence of such Holy Scriptures such as [[Chandrike]], [[TarkaTandava]] and [[Nyaayaamruta]] amongst a score of other canonical [[Holy Works]], also anoints a number of Holy Pontiffs' into the Holy Pontifical Order and grants them most apt Auspicious Titles, as per the hoary *Keshava Nama^(sic). One such particular much favored *student/disciple^ of *VyasaRaajaGuruSaarvabhoulmaru^, being none other than *Vishnu Theertha^, the legendary *SreemadhVijayeendra Theertharu^, the *Guru^ of *Sreemadh Sudheendra Theertharu^ and *ParamaGuru^ of *SREEMADH RAGHAVENDRA THEERTHARU^, respectively!

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

{ Next:- CHAPTER IV :- { [[[*Premeya Sanghrraha Tippuni^]]] - { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *Sreemadh Raghavendra Theertharu^ } }

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA SHRAAVANAMAASA NIYAAMAKA *OM VRUDAA SHREE HRUSHEEKESHAAYA NAMAHA^ }

||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA SARVAPAALAKAHA^||

**|*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||
|*Shreemadh JayaTheertha Gurubhyo Namaha^||
|*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||**

||*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||
||*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghaha^]],

Composed by *SreemadhRaghavendraTheertharu^ }

{ 'A Special Upanyaasa Edition On the Holy & Auspicious Occasion of
337th AaradanaMahotsava of :-

*SreeTirumala Venkateshwarana Varaputraru^

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

*Bhaata Sanghrahakararu^, *Sudha Parimalaachaaryaru^

*Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu^

*Baghwan Veda Vyasara Paada Kamala Sevakartaru^

*Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru^

*Sreeman Moola Rama Devara Aaraadhakararu^

*VenuGopala Krushna Devara Antaranga Bakutaru^

*Parama Hamsa Kula Shreshtaru Yati Kula Tilakaru^

*Moola Hayagreeva Maha Mantrava Moola Brundavanadol Sadaa Dhyaaniparu^

*Devi Manchalammanavara Poornaanugraha Paatraru^

*Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha^

*Kamadhenu Chintaamani, GuruSaarvabhoomaru^

*Samasta Vyasa Kootada Dhiggajaru^, *Samasta Hari Dasa Kootada Poshakaru^

*SreemadhVyshnava Siddanta Pratistaapanachaaryaru^,

*Vedanta Simhaasanaadeeshwararu^, *ParamaBhagavatottamaru^,

*Padavaakhyapramaanapaaraavaarapaareena Sarvatantrasvatantraru^

*SreemadhParamahamsa Parivraajakaachaaryaru^

*Shreemadh Vijayeendra Theerthara Para Shisyaru^

*Shreemadh Sudheendra Theerthara Sakshaath Shisyaru^

*SHREEMADH RAGHAVENDRA THEERTHARU^,

^Manchale Kshetra^, 'ShravanaBahulaDwiteeya'- 2008'

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma

*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

Even as thunderous sustenance Invocations of ^^DwarakaNaresh^^
*MadhwavallabhaSarvottamaShreeKrushna^ such as ---

*SHANKHACHAKRAGADAPAANEE DWAARAKAANILAYAA~ACHYUTA^|
*GOVINDA PUNDAREEKAASHA RAKSHAMAAM SHARANAAGATAAM^||
{San.},

collectively chorused by tens of millions of devotees worldwide rent the air in all directions, Holy Waters collected in gigantic silver containers, from every known Holy River is poured atop the Holiest of Holy ^^Moola Brundavana^^ of ***Shreemadh Raghavendra Theertharu^**, on the occasion of 337th Aaradana Mahotsava at ^^Manchale Kshetra^^, on the banks of the Holy River ^Tungabhadra^. Though the eternal ^Tenets^ of [[TatvaVaada]] of *VayuJeevottamaSreemanMadhwacharyaru^ relegates the intrinsic nature of occurrence of River waters as being abstract, ‘Jada’ (sic.), the permanent Omnipresence of respective governing ^Tirthaabhimaani^ *Celestials^ is invoked therein.

^Holy River Ganga^, You trace your origin to the ^^Lotus Feet^^ of none other than *SarovottamaSreemanNarayana^. On account of the same you traverse fearlessly throughout the Three Worlds and hence you are also known as ‘Tripatagaaminee’. Through sanctifying waters of your Holy Self, you constantly render Holy all those who come in contact with you and thereby enable performance of ‘Dharma’ through chosen worthy individuals. Once, during bygone Time Epoch, Emperor *Jahnu^ imbibed you completely and later on let you out through his two ears and on account of the same you are also known as the sacred *Jahnavi^. You are a worthy recipient of Supreme Benevolence from none other than *SarovottamaSreemanNarayana^, and thus you are also known as ‘Dharmasampanna’. You are enabled to grant every aspired for boon to all those who come to your bosom and you look after everyone as a doting mother. You are enabled to negate every sin of those who bathe in your holy midst and imbibe a few sips of your Holy water which is as sweet as the veritable Nectar of Immortality and brims with promise of Liberation. Waters of such a Holy River is now poured upon the ^^MoolaBrundavana^^ of ***Shreemadh Raghavendra Theertharu^**.

^Holy River Karatoyaa^, you trace your origin to the hands of none other than *SarovottamaSreemanNarayana^ and hence you are known as ‘Karatoyaa and Karoodbhavaa’. You are always perennially full of unstoppable gushing waters in full spate. On account of this you are known as ‘SadaaNeeraa’. You occupy a hierarchy position amongst all great Holy Rivers of yore and hence you are known as ‘Saricchreshta and Saridvaaraa’. You are enabled to liberate even future progeny of all those who are fortunate to bathe in your Holy midst and negate all latent sins. Waters of such a Holy River is now poured upon the ^^MoolaBrundavana^^ of ***Shreemadh Raghavendra Theertharu^**.

^Holy River Koushikee^, You trace your lineage to the famous Emperor *Kushika^ and you are recognized as being the daughter of King *Gaadhi^. You are the able sister of Celestial Sage *Vishwamitra^. You are the chaste consort of Sage *Rucheeka^. You are also known as *Satyavatee^ and are enabled to negate every known sin of those who bathe in your midst. Waters of such a Holy River is now poured upon the ^^MoolaBrundavana^^ of ***Shreemadh Raghavendra Theertharu^**.

^Holy River Krushnaveni^, You originate from the tips of ^Sahya^ Mountain and hence known as ‘Sahyapaadodbhavaa’. You traverse freely all over the mountain ranges of ^Shreshyala^ and hence you are also known as ‘Shreshyilotsangaaminee’. You negate

each and every sin of all those who come to your Holy midst and bathe therein. *Sarvottama SreemanNarayana^ Himself has empowered you to pave way for the path to Liberation of all righteous individuals. All those who are fortunate to bathe in your Holy midst shall ultimately attain the ^Lotus Feet^ of none other than *SarvottamaSreemanNarayana^. You are constantly meditating upon the Holiest of Holy Titles of *SarvottamaSreemanNarayana^, at all times, and appear bliss filled upon being enlivened by the same. Your Holy waters are fit enough to be offered as 'Tarpana' to even hierarchy *Celestials, sages and one's ancestors^. Waters of such a Holy River is now poured upon the ^^MoolaBrundavana^^ of *Shreemadh Raghavendra Theertharu^.

^Holy River Bheemaratee^, You harbor a most ferocious swollen meandering contour land therefore you are thus named as 'Bheemaratee'. You trace your origin from the exerted powerful sweat secretions of none other than *Celestial Rudra^. You owe your terrific speed of flow to relentless forward motion arising out from constant forward motion of the auspicious Chariot of *Celestial Rudra^. All those who are fortunate to perform ritual purification bath in your midst stand to be negated of all mitigating sins thereon. Waters of such a Holy River is now poured upon the ^^MoolaBrundavana^^ of *Shreemadh Raghavendra Theertharu^.

^Holy River Narmada^, You are indeed the most holiest of all Holy Great Rivers. Thus you are also known as 'Adyaa'. Since you drain into the great Sea you are also known as 'Saagaraaminee'. You negate each and every sin of all those who bathe in your holy midst and thus you are also known as 'Paapanirmochaa'. You are constantly being feted by comity of hierarchy *Sages^ and hence you are known as 'Muniganasiddhasevitaa'. You trace your origin to the body form of *Celestial Rudra^ and hence you are also known as 'Shankaradehanissrutaa'. You bestow immense munificence upon all those who stick to the tenets of Dharma at all times. You are rendered yourself Holier than all other holy existences of all other entities at all times in the Universe. Hence you are known as 'Sarvapavitrappaavane'. Waters of such a Holy River is now poured upon the ^^MoolaBrundavana^^ of *Shreemadh Raghavendra Theertharu^.

Holy Waters collected from the famed ^^Gangasagarasangama^, confluence region where the Holy River ^Ganga^ joins into the ^Sea^ -- You are the sole refugee of all Holy Rivers that empty into you and hence your Holiness is infinitely higher than that of all other Rivers combined. The Holiest of Holy River ^Ganga^ also drains into you embracing vastness and hence all those who are fortunate enough to bathe in your midst are negated of all latent sins. Waters collected from such a Holy Isthmus is now poured upon the ^^MoolaBrundavana^^ of *Shreemadh Raghavendra Theertharu^.

Holy River ^Louhitya^, You trace your origin from none other than the hierarchy *Celestial Chaturmukha Bramha^ and hence you are considered as being utmost auspicious. *Emperor Shantanu^ who shares this common lineage with yourself is thus also rendered auspicious on this count. You came to be after an epic gestation period that could never have been rendered null and void on any account and therefore you are enabled to negate all sins of all those who seek his eternal midst. Waters of such a Holy

River is now poured upon the ^^MoolaBrundavana^^ of *Shreemadh Raghavendra Theertharu^.

Holy Waters collected from auspicious Seas harboring Omnipresence of *Celestials^ such as *Vayu and Agni^ bring about performance of all duty task in a righteous individual during the course of one's lifespan. Likewise *SarvottamaSreemanNarayana^ is the sole dispenser of Liberation is the preemptor of one and all in the Cosmos. Upon comprehending of such Eternal Truth one should bathe in the waters of Sea all the while espousing the cause of ^HariSarvottamatva and VayuJeevotamatva^. All residual sins so accumulated from seven previous births shall cease to exist upon bathing once in the vast expanse of Sea Waters enmeshed in such noble thoughts. One should constantly remember that the auspicious Sea constantly harbors permanent Omnipresence of none other than *Goddess MahaLakshmiDevi^, at all times. Waters from such a Holy Sea is now poured upon the ^^MoolaBrundavana^^ of *Shreemadh Raghavendra Theertharu^.

**ANYATHAA SHARANAM NAASTI TVAMEVA SHARANAM MAMA|
TASMAATH KAARUNYA BHAAVENA RAKSHA RAKSHO
*JANARDANA^|{San.}**

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

CHAPTER – IV:- { [[[*Premeya Sanghراها Tippani^]]] – { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]] Composed by *Sreemadh Raghavendra Theertharu^ }

An extraordinary extemporaneous Sustenance Invocation in sole favor of *MADHWAVALLABHASARVOTTAMA SHREELAKSHMI NARASIMHA^, whose Infinitely Superlative Manifestations throughout the Cosmos and yonder is worn as a protective shield by a righteous doer of duty task in order to thwart off evil designs of goateed gentile with lounging gait spewing venomous genetically inherited 'ParamaHariDweshha', wet nursed into eternal damnation by fallen women. Ceaseless utterances of the same guarantees eternal protection so vital in thwarting off obnoxious effects stemming from casting of evil eyes by ghoulishly demons, whilst trekking through the darkest and thickest of impenetrable tropical Equatorial rainforests, whilst faced with hellish fire, amidst fiery disputes, upon being done in by deceitful sleight of hand by unscrupulous charlatans, when faced with royal reprimand, during unforeseen spurt of raging warfare, when faced with dangers of being drowned and washed away in rivers in full spate, at times of direst of dire need, during great danger to life and limb and waylaid by goons and thugs, upon being tormented by ill effects of planetary occultation, upon being besieged by rising levels of carcinogenic toxins, eradication of fathomless ignorance and during times of overwhelmingly inexplicable fears. Ceaseless rendition of this most

sacrosanct hymn seriatim guarantees negation of every sinful obstacle as listed above, that are torn asunder into irretrievable shreds by tectonic force of Infinite Power emanating from the Fearful ^Sudarshana Chakra^, ^Mighty Mace^, ^Invincible Bow^, ^Razor edged Axe^ held in the hands of *Madhwavallabha Sarvottama ShreeLakshmiNarasimha^. Any individual who adorns this famed [[MahaVishnuKavacha]] is enabled to course through utterly trivial familial life in a most comfortable and easy manner, fearlessly circumventing every known obstacle with innate élan, all the while, drawing additional sustenance from *Sesha-Balarama^ and further onset of auspicious tidings from Superlative Manifestation of *SarvottamaSreemanNarayana^ such as *Kapila-Hamsa-Vadamukha-Dattaatreya^. On account of the Eternal powers enshrined in the famed [[MahaVishnuKavacha]] an individual is empowered to roam fearlessly anywhere, anytime and anyplace through the Cosmos! Infinite Merits enshrined in the famed [[MahaVishnuKavacha]], a Eulogy of each and every Infinitely Superlative Manifestation of *Madhwavallabha Sarvottama SreemanNarayana^ ordains enormous power to stage implicit victory over every known form of life in this Cosmos, apart from granting every auspicious boon to a righteous doer of duty task!

Sarvavyaadhiharam Vakshyey Vyshnavam Kavacham Shubham|
Yena Rakshaa Krutaa Shambhornaatra Kaarya Vicharanaa||
Pranamya Devamishaanamajam Nityaamanaamayam|
Devam Sarveshvaram *Vishnun^ Sarvavyaapinamavyayam||
Badhnaamyaham Prateekaaram Namaskrutya *Janardanam^|
Amoghaapratimam Sarvam Sarvadukhaniivaaranam||
*Vishnur^maarmagatraha Paatu *Krushno^ Rakshatu Prushtataha|
*Hare^rmey Rakshatu Shiro Hrudayam Cha *Janardanaha^||
Mano Mama *Hrusheekesho^ Jihvaam Rakshatu *Keshavaha^|
Paatu Netre *Vasudevaha^ Shrotre *Sankarshano^ Vibhuhu||
*Pradyumnaha^ Paatu Mey Ghraanam*Anniruddhastu^ Charma Cha|
Vanamaalaa Galasyaantam *Shreevatso^ Rakshataadadhaha||
Paarshvarm Rakshatu Me *Chakram^ Vaamam Dyitya Nivaaranam|
Dakshinantu Gadaadevee Sarvaasura Nivaarinee||
Udaram Musalam Paatu Prushtam Mey Paatu Laangalam||
Urdhvam Rakshatu Mey Shaarngam Janghey Rakshatu Nandakaha||
Paarshnee Rakshatu ^Shankhascha^ Padmam Mey Charanaavubhou|
Sarvakaaryarthaha Siddhyartham Paatu Maam *Garudaha^ Sadaa||
*Varaaho^ Rakshatu Jale Vishameshu Cha *Vaamanaha^|
Atvyaam *NARASIMHA^scha Sarvataha Paatu *Keshavaha^||
*Hiranyagarbho^ Bhagavaan Hiranyam Mey Prayacchutu|
Saankhyaachaaryastu *Kapilo^ Dhaatu Saamyam Karotu Mey||
Shveta Dveepa Nivaasee Cha Shveta Dveepam Nayatvajaha|
Sarvaan Soodayaataam Shatroon Madhukyitabha Mardanaha||
Sadaa Karshatu *Vishnuscha^ Kilbisham Mama Vighrahaat|
*Hamso^ Matsyastathaa *Koormaha^ Paatumaam Sarvato Disham||
*Trivikramastu^ Mey Devaha Sarvapaapaani Krutantu|
Tathaa *Naaraayano^ Devo Buddhim Paalayataam Mama||

*Shesho^ Mey Nrialam Gjnaanam Karotvagjnaan Naashanam|
 *Vadavaamukho^ Naashayataam Kalmasham Yatkrutam Mayaa||
 Padaabyam Dadaatu Paramam Sukham Moordhni Mama Prabhu||
 *Dataatreya^ Prakurutaam Saputra Pashu Baandhavam||
 Sarvaanareen Naashayatu *Raamaha Parashunaa^ Mama|
 Rakshoghnastu *Daasharathihi^ Paatu Nityam Mahaabhujaha||
 Shatroon Halena Mey Hanyaat Ramo *Yaadava Nandanaha^|
 Pralambakeshichaanoorapootanaakamsanaashanaha||
 Andhakaara Tamo Ghoram Purusham *Krushnapingalam^|
 Pashyaami Bhayaantrastaha Paashahastamivaantakam||
 Tato~ham *Pundareekaaksham Acchutam^ Sharanam Gataha|
 Dhanyo~ham Nirbhayonityam Yasya Mey *Bhagavaan Harihi^||
 Dhyaatvaa Naaraayanam Devam Sarpopadrava Naashanam|
 Vyshnavam Kavacham Badhvaa Vicharaami Maheetale||
 Apradhrushyo~smi Bhootaanaam Sarvadevamayo Hyaham|
 Smaranaaddevadevasya *Vishnor^mittejasaha||
 Siddhirbhavatu Mey Nityam Yathaa Mantramudaahrutam|
 Te Hi Chindantu Paapaanme Mama Himsaam Tu Himsakaan||
 Raakshasheshu Pischaacheshu Kaantareshvataveeshu Cha|
 Vivaade Raajamaargeshu Dyoteshu Kalaheshu Cha||
 Nadesantaarane Ghore Sampraapte Praanasamshraye|
 Agnichouranipaateshu Sarvagrahanevaaraney||
 Vidyutsarpavisho~dvege Roge Vaa Vighnasankate|
 Japyametajjapennityam Shareere Bhayamaagate||
 Ayam Bhagavato Mantra Mantraanaam Paramo Mahaan|
 Vikhyaatam Kavacham Guhyam Sarvapaapapranaashanam||
 Svamaayaakrutanirmaanakalpaantagahanam Mahat|
 *Anaadyanta^ *Jagadbeeja^ *PADMANAABHA^ Namostu Te||
 *Vasudevaha^ *Sankarshanaha^ *Pradyumnashchaa^ *Annirudhakaha^|
 Sarvajvaraanma Ghnantu *MAHAVISHNURNAARAAYANO HARIHI^|| {San.}
 * * * * *
 *HARI SARVOTTAMA VAYU JEEVOTTAMA^

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*Premeya Sanghrraha Tippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*Sreeman Madhwacharyaru's^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns

Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]]Continued from previous Chapter Three:-

‘Kaamyasnaana’(sic.) may be performed by those righteous individuals who wish to acquire/gather immense merits along with added bonuses such as lengthy lifespan, immense wealth, apart from other out of bounds merits set aside and available in the realm of a liberated bliss filled state. It must be noted that all those who wish to undergo such a ‘Kaamyasnaana’ in order to earn for themselves one or all of the above listed goals must perform the same with a similar bent of mind, whilst others who do not aspire for any such goals may merely perform the same only in order to placate *SarovaramSreemanNarayana^. ‘Kaamyasnaana’ in turn is categorized into further subgroups such as:-

- 1) That ritual bath which is performed during onset of monthly occurrence of ‘PushyaNakshatra’(sic.)
- 2) That ritual bath which is performed during auspicious birthdays.
- 3) That ritual bath which is performed during onset of three-in-row auspicious days of ‘Dashami/Ekaadashi/Dwaadashi’(sic.)
- 4) That ritual bath which is performed during onset of dark moon phase.

It is deemed that all those righteous doers of duty task who perform such a sanctified ‘Kaamyasnaana’ shall enable that much speedier liberation for seven generations of long gone ancestral forefathers from all snares of mitigating sins. If such a ‘Kaamyasnaana’ is performed during Mondays and Tuesdays in a ^Holy River^, then such a righteous doer of duty task shall roam virtually fearless, similar to a pride lion, without being harried from any sort of irritating obstacles, nor shall he risk being plagued by any terminal disease. If a righteous doer of duty task happens to perform a ritual purification bath in a ^Holy River^ that flows in the vicinity of a shrine dedicated to *MahaRudra^, one of the greatest *ParamaShreeHariBhaktas^, especially during most auspicious onset of ^ChyitraKrushnaChaturdashi^(sic.), then such an individual shall never beget a ghoulish state of existence, even accidentally. Those fortunate righteous individuals who happen to perform such a ritual purification bath in the Holiest of Holy ^River Ganga^ shall stand to gain immensely from onset of immeasurably auspicious good tidings. The fast flow of ‘waters’, be it in River waters or stream waters, especially if the same now flows in the vicinity of a shrine dedicated to such a *ParamaHariBaktaMahaRudra^, then the same is rendered most Holy and termed as ^RudraGanga^. Those righteous individuals who are fortunate enough to perform ritual bath in such a ^RudraGanga^ stand to be rid of every snare of sin, both past and present and now stand to attain the very Domain of *MahaRudra^. This is similar to the auspicious plight of those righteous doer of duty task who perform such a ritual bath during the onset of some of the most auspicious occurrences such as ^KartikaHunnime^(sic.) at the Holy Pilgrim Center of ^^Pushkara^^ and ^MaaghaHunnime^(sic.) at the Holy Pilgrim Center of ^Prayag^. Likewise those righteous doer of duty task who perform ritual bath during the onset of another most auspicious occurrence such as ^JyeshthaShuklaNavami^(sic.), in the Holiest of Holy River

^Ganga^ stand to be rid of all mitigating sins so accumulated from ten previous births at one go. Similar is the auspicious plight of those righteous doer of duty task who are fortunate enough to perform ritual bath in the Holy ^River Yamuna^ during onset of ^BahulaChaturdashi^(sic.) and in the Holy ^River Ganga^ during onset of ^VyshaakhaTadige-AkshayaTadige^(sic.). During occurrence of a total or partial Solar Eclipse it is highly recommended to bathe in the sacred waters of ^River Ganga^, which ordains similar merits gained equivalent to donating innumerable ^Kapila^ bovines, characteristically herded by *YadavaGollas^ residing at ^^Dwaraka^^. During occurrence of ^KartikaShuklaNavami^(sic.) it is recommended to perform purification ritual bath along with performance of such sanctified rites such as charity and sacred fire rituals, a sure way to please deceased and departed forefathers. It is deemed that onset of ^MaghaSaptami^(sic.) is equivalent to that of a total Solar Eclipse, therefore during this day it is recommended to perform a purification ritual bath well before sunrise. Another most important occurrence is the auspicious onset of ^ChyitraShuklaAshtami^(sic.) coinciding with a ^PunarvasuNakshatra^(sic.) on a Wednesday, and if a purification ritual bath is performed on this particular day, then a righteous doer of duty task shall stand to gain equivalent merits so enshrined for having performed the greatest of all ^VaajapeyaYaga^(sic.). If a righteous individual happens to perform a mere bath in the Holy ^River Ganga^ during onset of dark Moon phase on a Sunday, then equivalent merits of having donated one thousand ^Kapila^ bovines, characteristically herded by *YadavaGollas^ residing at ^^Dwaraka^^, is gained. Those righteous doers of duty tasks, practitioners of strict celibacy, past masters in proper pronunciation of [[Vedic Hymns]], partake in only sanctified food offering, perform ritual bath without any let up even for a day, right from the onset of the auspicious ^AashvijaHunnime^(sic.) extending all the way up to the ^KaartikaHunnime^(sic.), then they stand to be vindicated from snares of every past, present or future sins. The same is also recommended during onset of the famed ^Tula-Makara-Mesha^(sic.) months also. Individuals who crave for wealth, land and the like and those others who hanker after such worthy goals such as Liberation must also compulsorily perform a ritual purification bath during onset of Solar/Lunar eclipse. The entirely out of bounds Domain of ^VishnuLoka^(sic.) is there for the taking for all those righteous doers of duty tasks who perform auspicious ritual purification bath beginning with onset of ^AashaadaHunnime^(sic.) extending right up to ^KartikaHunnime^(sic.), for four long months, along with simultaneously auspicious deeds such as donating ^Kapila^ bovines, characteristically herded by *YadavaGollas^ residing at ^^Dwaraka^^ and arranging for smooth conduct of auspicious feats through other righteous coreligionists. Successfully completion of such a sanctioned stricture is deemed as the most sacred of all ^VishnuVrata^(sic.), and indeed the most sacrosanct of other strictures of a similar genre.

The hoary '**MaaghaSnaana**'(sic.) may be performed by a righteous doer of duty task in line with that typically unique practice that is being observed by other members of his lineage. This '**MaaghaSnaana**' when observed without any letup continuously for thirty days at a stretch at one go is considered as being most auspicious and a worthy effort, indeed. The hoary Classical Sacraments themselves vouchsafe for the fact that during the auspicious onset of '**MaaghaMaasa**', every Holy River is on the look out for a righteous doer of duty task, virtually beseeching him to partake in a Holy Dip at break of dawn

during this period, thereby guaranteeing a total wipeout of all residual sins. Such a ritual purification bath is sanctioned and made compulsory for one and all, including Holy *Madhwa Pontiffs^, who are none other than twice born *Celestials^ having Incarnated in a tearing hurry upon coming to know about the impending Incarnation of *Sarvottama SreemanNarayana^ as *SarvottamaShreeKrushna^ at ^^Mathura^. Importantly all those who journey from their individual household towards banks of Holy Rivers in order to perform this Holiest of Holy 'MaaghaSnaaa' in biting cold weather, must never wrap themselves with yards of warm clothing merely in order to avoid such weather extremities, but must brave any natural bone chilling ordeal on the way. Indeed, when such an utterly taxing ordeal is borne bravely by a righteous doer of duty task, in a come what may situation, then the Hoary Scriptures themselves guarantee that each and every forward step that such a righteous doer of duty task takes while returning back after performing such a ritual bath, sticking to the strictest sanctions while performing such a 'MaaghaSnaana', is equivalent to the merit gained after having performed the most famous and most sacrosanct ^^AshwamedhaYagna^(sic.) directed towards the ^Lotus Feet^ of *SarvottamaShreeKrushna^, in as many repeated numbers as the number of steps that a righteous doer of duty task treads during his way back home. A most sacred and Holy Dip is deemed to have been performed by a righteous doer of duty task, equivalent to having bathed in the Holiest of Holy ^River Ganga^, if such a bath is performed in fast flowing waters of a Holy River or on the other hand from pure water collected in a new set of earthen pots, left outside the household overnight without any lid covering the same, open to Nature and swirling wind under a star spangled sky. Prior to start of such a hoary 'MaaghaSnaana' a righteous doer of duty task must and should follow certain pre strictures elaborated as under.

A righteous doer of duty task should have already finished with having performed purification ritual bath continuously for thirty day without any let up, followed by a holy pledge and only then should the Holy 'MaaghaSnaana' be commenced. The 'MaaghaSnaana' needs to be performed with utmost levels of all encompassing devotion and piety directed towards the ^Lotus Feet^ of *SarvottamaShreeKrushna^. After completing each holy purification bath on a day to day basis, a righteous doer of duty task so involved in performing the same must gather holy ^Mruttika^(sic.) of that particular Holy River and apply the same upon his head in an vertical manner with submissive devotion. Sacrosanct 'Arghya'(sic.) must be offered to the Rising Sun followed by offerings of 'Tarpana'(sic.) to one's forefathers'. During this whole exercise a righteous doer of duty task must take care not to utter even a single word even by default, come what may, and must remain as speechless as a block of wood, which would then amount to observing the most difficult 'KaashtamounaVrata'(sic.). Thereafter such a righteous doer of duty task must head back towards his own household all the while observing strictures as mentioned above and offer worship directed at the ^Lotus Feet^ of *SarvottamaSreeMadhava^, resplendent with the Infinitely Auspicious and Powerful Symbols of ^^Shanka-Chakra^^. Such a righteous doer of duty task must also perform the sacred fire ritual 'Agnihotra'(sic.) in the same place spread over one month, always occupying the same auspicious seat and must observe strictest practice of celibacy throughout. All those righteous doers of duty tasks who perform purification ritual bath using ample measures of humble gooseberries gathered from the wild, particularly during

Holy ^Ekaadashi^ and ^Dwaadashi^(sic.) days and also consume a few during the later period, stand to be blessed by grant of Infinite Munificence from none other than *SarovottamaSreeHari^. At the same time it is necessitated not to perform a purification ritual bath using gooseberries along with water during onset of Saptami(sic.), Navami(sic.), Sundays, Tuesdays, during eclipses, Zodiacal changeovers, Shasti(sic.), during nighttimes, Full Moon days and during New Moon days. If such a purification bath is performed during such off limit periods then the same shall result in onset of poverty and depravity to such an unfortunate pre cautioned individual. However, it is not advisable to perform a ritual purification bath using gooseberries during break of dawn except during particular set aside days of ^Dwaadashi^.

Another category of most highly recommended ritual purification bath is known as 'Tilasnaana'(sic.) which is deemed to having been performed if the same is done using sesame seeds, scrubbing ones body with powdered sesame seeds, performing ritual offerings using sesame seeds, offering sesame seeds to ones ancestors, eating sesame seeds along with mounds of crusty brown sugar lumps obtained from cane sugar and upon donating sesame seeds as charity. Such a 'Tilasnaana' is prohibited during onset of certain occurrences such as New Moon days, Zodiacal changeover, Ashtami(sic.), Sundays, Full Moon days, VyateepaataYoga(sic.), onset of Eclipses, during midnight, ^Ekaadashi, Dwaadashi^, during Holy Festival days and upon onset of ceremonial days of ancestors. One must never imbibe oil so obtained after grinding sesame seeds, nor must rolls of sesame clusters ever be partaken at night times. Upon committing such misdeeds then such an unfortunate individual stands to loose all his accumulated wealth. The definition of a Sea/Ocean in [[Vedic]] parlance is given as that which must seem to be impossible to navigate, its depth must be unfathomable, must always heave and swell with huge monstrous waves that race towards shorelines crashing asunder upon surf encircled rocky cliffs and sand beaches and must harbor chains of Islands such as the auspicious ^Pushkara^. In case a righteous doer of duty task is desirous of performing a purification ritual bath in the Seven Seas or Oceans then he must and should follow certain streamlined canonical codifications. 'SamudraSnana'(sic) needs to be performed by uttering the following series of invocation hymns given in order thereof:-

'Paashaana Mantra, Aavaahana, Namaskaara, Arghya, Praarthana, Anugnaasveekaara, Snaana and Tarpana' (ten in number)

The hoary 'SamudraSnaana' is deemed to have been performed in all completeness by first and foremost offerings of Tarpana(sic.) that is ten in number viz., offerings of:-

||Pipplaadam Tarpayaami, Kavim Tarpayaami, Kanvam Tarpayaami, Krutaantam Tarpayaami, Jeeveekeshvaram Tarpayaami, Manyum Tarpayaami, Kaalaraatreem Tarpayaami, Vidyaam Tarpayaami, Aharganeshwaram Tarpayaami and Samudram Tarpayaami||

Thereafter a righteous doer of duty task must offer back to back 'Tarpana' to one's Ruling *Celestial^ and ancestors. It is most important to remember that one must never perform sacrosanct 'Aachamana'(sic.) using seawater whilst bathing in the same. In case

an individual is desirous of performing 'Aachamana' then he must keep ready with him a suitable container holding water from another source, preferably from his own household. On the other hand however, performance of 'Tarpana' may be performed with the very same seawaters itself. Canonical codification that is observed whilst bathing in warm/hot waters is also applicable whilst bathing in seawaters. Therefore while 'Aachamana' must never be performed by warm/hot waters, 'Tarpana' offering is allowed. At this juncture it must be remembered that a righteous doer of duty task must never perform a service in favor of Holy ^Ashwatha^ tree particularly during Tuesdays, Fridays, Sundays, during afternoon when the Sun is at its Zenith in the Zodiacal Sky, in the dead of midnight and just after sunset. Unfortunately misguided individuals who unwittingly perform the same may themselves pave wave for destruction of their own kith and kin.

Sanctioned sources of naturally occurring or artificial manmade water bodies may be listed as follows:-

Great perennial Rivers, Seas, Divine Springs, Rivulets, Streams, Ponds, Lakes, Waterfalls, Dugouts, Pits, Wells and the like. Generally those Rivers that flow perennially all year round, always filled to the brim with gushing waters, originating from distant mountains and finally draining into the Seas after coursing a torturous journey upon vast plains are termed as Great Perennial Rivers. A few notable examples of such Great Rivers are ^Ganga, Yamuna, Saraswati and Narmada^. Such a Great River must also traverse over plains for at least a minimum of one hundred miles before emptying into the Sea/Ocean. Thereupon such a Great River is indeed most auspicious and most prized and sought after, since the same enables washing away every sin of all those who are fortunate enough to bathe in the same. Another auspicious category is a naturally flowing River originating in the eastern direction amidst mountain chains and flowing in a westward direction before draining into a Sea/Ocean. Likewise another category of naturally flowing River originates in a mountain chain but does not empty or drain into any Sea/Ocean but halts its course midway and drains into the open plains. Another auspicious source of water is termed as pond/lake that is usually found at the foothills of auspicious Mountain ranges and is found landlocked on all sides and brims with freshly blossoming Lotus Flowers at all times and is considered as being most auspicious, indeed. Another category belonging to the same genre is known as ^Pushkarni^(sic.) and is considered as being most auspicious, since the same is usually located right next door to ^Holy Vyshnavaita^ shrines dedicated to *SarovaramSreemanNarayana^. However there is no yardstick to limit or delimit the vastness of such a ^Pushkarni^ and the same may wax or wallow in size in accordance to the usage. Another category is the huge cascade of waters in a throbbing and tumbling waterfalls that generally trace their origin from a tiny nook or crevice hidden away amongst rocky satraps or a cliff opening in a massive Mountain range and cascades with enormous force down below. Such waters must also traverse rapidly forward for some distance at least and only then it is considered as being most auspicious. Other categories of artificial water bodies, this time manmade and hence occupying lower rungs of hierarchy in the auspicious ladder are obviously, wells and reservoirs, built/constructed using brick/mortar in order to satiate the never ending drinking water needs of thirsty citizenry.

Infinitely enormous amounts of merits credited to the account of a righteous doer of duty task who is fortunate enough to perform ritual purification bath in the Holiest of Holy ^River Ganga^ is equivalent to fasting throughout one full year, performing the hoary ^ChandrayanaVrata^(sic.) and simultaneous meditation of Ten Million ^GayatriMantra^ in one sitting. If a righteous doer of duty task happens to bathe in the other sacrosanct ^River Godavari^, the merit acquired is equivalent to half that of the one that is attained after performing a ritual purification bath in ^River Ganga^. Every accumulated sin is abolished instantaneously by bathing in ^River Ganga^, while such sins take three full days in order to be negated after bathing in ^River Saraswati^, while such sins take nearly five full days in order to be negated after bathing in ^Rivers Yamuna and Narmada^. If a ritual purification bath is performed in other naturally occurring water bodies brought about by divine hierarchy *Celestials^ or a righteous individual, the same merit equivalent to having bathed in the above mentioned Great Rivers is also acquirable. It is stated that merits will accrue only after one full month after having bathed in an open Sea, while it takes three full days for merits to accredit after bathing in Rivers that do not empty into the Sea, while it takes full fifteen days for merits to accrue after bathing in Rivers that empty into the Sea. The puritanical sanctioned hierarchy of stationery ground water is higher than that of waters drawn from an open well. Likewise the puritanical sanctioned hierarchy of running/flowing waters is more than that of waters that are stationary, whilst sea water is considered more pure than running water. The sacred waters of Holy Springs abutting ^Holy Vyshnavait^ Pilgrim Centers are infinitely more pure, for example the immensely sacrosanct ^Godavari Tirtha^(sic.). It is sanctioned to bathe in salty waters of Open Seas particularly so during onset of New Moon days and Full Moon days. Likewise a righteous doer of duty task who bathes in such Open Seas particularly during onset of ^KrushnaPakshaChaturdashi^(sic.), shall stand to gain vacation of countless sins of countless previous births long gone by, and emerge with a clean slate, once again. Auspicious couples, read as 'ParamaHariBakthas'(sic.) who wish to give birth to righteous progeny must never bathe in Open Seas particularly during onset of New Moon and Full Moon days. However it is made compulsory for one and all to bath in Open Sea Waters during onset of Solar and Lunar Eclipses, without fail. All those righteous individuals who are always 'ParamaShreeHariBaktas', must take care not to cut/tonsure/shave even one single strand of their hair present on their head/face, nor must they take bath in an Open Sea during the period of pregnancy of their devout and chaste auspicious wives. If they do so if after being so warned, then sacred scriptures hold that their devout and chaste wives shall have to suffer repeated still births and also never ever come to enjoy another bout of pregnancy thereafter.

From Time immemorial Hierarchy *Celestials and sages^ have been instrumental in the creation of scores of Holy Springs (^Thirthas^) which are considered as being most auspicious for performance of ritual purification bath by a righteous doer of duty task. It is strictly forbidden for a righteous doer of duty task to commence a purification ritual bath in the following below listed artificial water bodies such as:-

- 1) That built by a person/group who have no inkling whatsoever about their state of existence in the Vedic firmament.
- 2) That built through monies gained through illegal methods

- 3) That built by a person/group who have amassed wealth in excess by taking recourse to dubious methods
- 4) That built by a person who is facing excommunication from his peer group
- 5) That built by a person/group who eke out their living from doling out loans with disproportionate interest charges.
- 6) That built by ill gotten wealth amassed by a fallen woman who is always the dirty obese paramour of a 'ParamaHariDweshin'.

Those who unfortunately end up bathing in such artificial water bodies built/sponsored by such a person/group shall have to perform the most difficult ^KrucchaVrata^(sic.) as a mark of atonement for onset of huge measures of sins. It is deemed necessary to perform certain most compulsory rituals before a well/lake is to be built/constructed for public welfare/use. Number one, the same should be consecrated as per the tenets of sanctioned canonical scriptures and number two the same should be donated as **CHARITY** for public welfare and for the good of the public at large. Only then shall the waters of such a well/lake is deemed fit for public use, otherwise no. If this is not the case then even if the person/group who is responsible for construction/building of such a well/lake himself takes bath in the same, even he shall not gain any merit from the same, worth mentioning. Also if such a lake/well does not harbor enough water in them, one should never bathe in the same in such a dried up state. A righteous doer of duty task must take care never to take bathe in a lake/well that is constructed by a fallen woman, who in all cases happen to be the dirty obese paramour of 'ParamaHariDweshin'. Upon taking bath in such a lake/well constructed by such a fallen woman, then that unfortunate individual however righteous he may be shall have to bear half the burden of sins of such an unworthy fallen woman on his own righteous head. If the identity of a builder/constructor of a public water body is not definite then those who are desirous of bathing in the same must first collect seven to ten fistfuls of mud balls from the same and throw them afar over their right shoulder before indulging in bathing rituals at that particular spot. On the other hand if a righteous doer of duty task comes across water bodies that have come by on account of benevolence by hierarchy *Celestials or Sages^, then he must make every effort to perform a ritual bath in the same. In case there is no emergency then a righteous doer of duty task must never take bath in a water body whose builder/constructor antecedents are not known with certainty. If a righteous doer of duty task foregoes such a warning and indulges in bathing in such a water body then he shall be at the receiving end of all accumulated sins that till then rests with the builder/constructor and also shall loose all rights to perform ritual worships, henceforth. As mentioned earlier only in case when such a reservoir/water body is donated to the public at large, only then it is deemed not to carry sins of the original builder/constructor. In such case a righteous doer of duty task may freely indulge in performance of a ritual purification bath in such an artificial water body without any fear of retribution, since after the selfless act of charity, such a reservoir/water body now belongs to everybody at large and at the same time does not belong to any one single person in particular. Due to this, the question of collecting seven to ten fistfuls of mud balls and throwing them afar prior to commencement of a ritual bath is not a prerequisite. A righteous doer of duty task must exercise utmost caution and care not to bathe in artificial water bodies that are built/constructed by nonbelievers, who are generally 'ParamaHariDweshins', even by default. Upon

occurrence of such an unfortunate incident knowingly, then it is necessary to perform the utmost difficult 'Prajaapatyakruchraparaayaschitta'(sic.). If the same occurs unknowingly then it is necessary to fast for the remaining period of that particular day extending into the next culminating with partaking the purifying sips of the instantaneously redeeming 'Panchagavya'(sic.).

A righteous doer of duty task must not begin a pilgrimage just for the sake of others. Upon doing so even one sixteenth part of merit that is available upon undergoing rigors of such a pilgrimage shall never accrue to such an individual. While bathing in Holy Rivers and Open Seas during such a pilgrimage if a righteous doer of duty task utters names of his relatives, then one eighth part of merit shall accrue to those relatives whose names are uttered. At the same time one should utter the names of only those relatives who are still alive and not deceased. One must prepare a 'Koorcha'(sic.) design with 'Dharbe'(sic.) and whilst holding the same in one's hand a ritual purification bath must be performed. Only then shall the merit accrue to those relations whose names are uttered, provided they are still alive at that point of time. The same occurs due to the holy knot tied through the designed strands of a 'Dharbe' which is considered as being auspicious at all times, upon being once acted upon by none other than the hierarchy *Celestial ChaturmukhaBramha^. The Ocean is considered as being holier than every known holy spring, therefore one must be careful not to bathe in the same during other times except during onset of Full Moon days and onset of New Moon days. During other days one must not even touch the Oceanic waters even with the tip of a sacred 'Dharbe'. Mondays, Wednesdays and Saturdays are considered as being favorable for performance of ritual oil bath. Onset of 'Bidige, Tadige, Chouti, Panchami, Saptami and Trayodashi'(sic.) are also considered as being most auspicious for performance of ritual oil bath. During onset of 'Dashami and Dwaadashi' ritual oil bath may be given to small children. Upon taking oil bath during such set aside days the same ordains all round robustness of health to a righteous doer of duty task. Likewise, some other days during which a ritual oil bath must never be performed are during Zodiacal changeover, during birthdays, 'Ekadashi, Chaturdashi, Ashtami, Paadya, Shastee, during onset of Uttaranyakshatra, Jyeshthanakshatra, Shravananakshatra, Ardhranakshatra'(sic.) and during night times which is a strict taboo. At the same time it is canonized that tiny toddlers, the very old and the infirm may be given a ritual oil bath with warm water, whenever the occasion arises without having to worry much about any undue repercussions. If at all, other category of individuals must have to perform ritual oil bath during off limit days as mentioned above, then they must first mix the oil with copious amounts of pure ghee which would then purify the same and be considered as being fit for a ritual oil bath. It must be remembered that one must add a few flowers to the oil container on Sundays, a few strands of grass to the oil container on Thursdays, a few drops of cow's urine to the oil container on Fridays and a snuff of mud to the oil container on Tuesdays and only then proceed to take ritual oil bath on each of these days. Except on the onset of inauspicious Solar/Lunar eclipses one may mix such substances as mentioned above to the oil container and then proceed to take a ritual purification bath which would not be considered as being rendered as impure. During onset of inauspicious Solar/Lunar eclipse it is recommended to add a few tendrils of ^^ShreeTulasi^^ to the container of oil before performing a purification bath. It must be

remembered that an individual must never at any cost remove the oil that is applied in surplus to his head and begin to smear the same over other parts of his body, nor must he willfully imbibe the oil that is smeared all over his body. Upon such an eventuality then he stands to lose his preordained lifespan in considerable chunk full measures. If an individual belonging to the warrior clan performs a ritual oil bath during 'Dashami' day then he shall lose his offspring prematurely. Likewise if an individual who belongs to the business community ever happens to perform a ritual oil bath during onset of 'Trayodashi' day then he must pay for this folly with his very own life. Other days that are considered as being most inauspicious for one and all to perform ritual oil bath are during performance of ceremonies to one's ancestors, during day of one's birth, during day of one's wedding, during days when both happiness and sorrow occur hugely and equally, during performance of auspicious ritual worships and during observance of compulsory fasting days. It is said that an individual may even be saved from such an extremely heinous act of applying forbidden toddy liquor all over his body, but an individual can never be saved nor be redeemed from heinous sins if he ever dares to perform a ritual oil bath well before sunset. At the same time it is recommended for one and all to perform a ritual oil bath during the most auspicious onset of ^AaashveejaBahulaChaturdashi^(sic.) day, particularly during moonrise. Upon performing such a ritual bath then such an individual shall never be plagued by any sort of dark and hellish sins, thereafter. If a righteous doer of duty task performs such selfless acts such as rubbing sanctified perfumed oil upon tired legs of *YadavaGollas^ residing at ^^Dwaraka^^, or massages head portion with sanctified perfumed oil upon humble *Yadava Gollas^ residing at ^Dwaraka^ and further makes an effort to wipe clean the wet floor containing plantain leaves right after devoted *YadavaGollas^ residing at ^^Dwaraka^^ have got up after taking pre sanctified food offerings, then such selfless actions are equivalent to the performance of the hoary ^Ashvamedha^(sic) ritual, directed towards the Lotus Feet of *SarvottamaMoolaGopalaKrushna^.

A righteous doer of duty task who wish to commence an elaborate performance of 'Nityasnaana'(sic) must at first proceed towards the banks of Holy Rivers' carrying with him sacrosanct ^Shaalagrama^(sic) or ^Sudarshana^(sic) enclosed in a small box. He must also carry a small platform, preferable wooden, in order to facilitate performance of ^Abhisheka^(sic.). Next in order to perform ^MruttikaSnana^(sic.), a righteous doer of duty task must carefully gather adequate quantities of mud from secluded spots along with adequate quantities of ^TulasiMruttika^(sic) interspersed with a few tendrils of ^^ShreeTulasi^^(sic.). At first in order to vacate all external physical impurities he has to immerse himself thrice in River waters and must later wade offshore towards the River banks. He must then being to apply the sacred ^Mruttika^ vigorously all over his body and then once again take a thorough dip in the River waters. Thereafter he may once again head towards dry land and be seated on firm ground and begin to open the closed lid of the small box that contains the sacrosanct Iconic representation of *Sarvottama ShreeKrushna^. Thereafter he must discard the sacred ^Nirmalya^(sic) consisting of sacred ^^ShreeTulasi^^ and other flower offerings. Next he must place the sacrosanct ^Shalagrama^ and ^Sudarshana^ along with other Iconic representations of *Sarvottama ShreeKrushna^ on a firm platform. Then a righteous doer of duty task must carefully place the sacred ^TulasiMruttikka^ so gathered meticulously earlier on the bare ground in

front of the Iconic representations of *SarovottamaShreeKrushna^. Then after uttering aloud the appropriate day and date as per the Holy Almanac, a righteous doer of duty task must undergo a holy pledge, 'Sankalpa'(sic.), in order to perform a ritually correct purification bath, directed at the Lotus Feet of *SarovottamaShreeKrushna^ - ||**Vishnupreranayaa Vishnupreetyartham**||{San.}. Thereafter he must sprinkle the sacred collection of ^Mruttika^ constantly uttering the primordial hymn of ||**OM**||, followed by meditation of the sacred [[Gayatri Mantra]] thrice. The ^Mruttika^ heap must then be divided into three equal parts and he must begin to take only the first segregated part. This segregated part of ^Mruttika^ must then be shown to the Rising Sun and after uttering the sacred hymn of ||**SyonaaPruthivee**||{San.}, he must rub the same vigorously on his two legs rapidly in a vertical manner from top to bottom. Next the second segregated part of the sacred ^Mruttika^ must be now taken in the hands and like before, the same must be shown to the Rising Sun. Next a righteous doer of duty task must start applying the sacred ^Mruttika^ beginning from forehead right to the tip of his toes all the while uttering the sacred hymn of ||**Gandhadvaaraam**||{San.}. Whilst applying the same to the chest portion, sacred hymn of ||**UddhrutaasiVaraahena**|| {San.} must be uttered. Thereafter a righteous doer of duty task must utter the following hymn:-

**NamahaKamalanaabhaayaNamasteJalashaayine|
NamstestuHRUSHIKESHAGruhaanaarghyamNamostuTe||{San}**

and offer sacred 'Arghya'(sic.) thrice.

Thereafter one must utter the following sacred hymn:-

**Atitiekshnamahaakaaya Kalpaantadahanopama|
Bhyiravaaya Namastubhyamanugjnaam Daatumaharsi|| {San.}**

in order to propitiate *Rudra^ the overlord of that particular pilgrim Center. Then one must utter the most vitally important of all hymns:-

**Samastajagadaadhaara *^SHANKACHAKRAGADAADHARA*^|
Deva Dehi Mamaanugjnaam Yushmateerthanishevane|| {San.}**

The above hymn is most vital in order to seek 'go ahead' permissive nod from none other than *SarovottamaSreeman Narayana^ who is Omnipresent in each and every sacred pilgrim Centre and is the only preemptor of every auspicious duty task. Thereafter one third of the sacred ^Mruttika^ must be applied all over the body forcibly. Using the free left hand, the place where the sacred ^Mruttika^ was held earlier in the right must also be washed off thoroughly. Thereafter one must offer propitiations to *SarovottamaShreeKrushna^ and one's *Vidya Guru^ and *Swarupodhaaraka Guru^ and must now gingerly step into the River waters. One must then stand waist deep in the River waters and if that is not possible then one must at least stand knee deep in the River waters. Whilst bathing in River waters then a righteous doer of duty task must always stand against the flow of rapid currents. In case of other landlocked naturally or

artificially occurring water bodies an individual must stand facing the Rising Sun and then perform three quick dips in the Holy waters. Then one must gather some sacred ^Mruttika^ and after placing them over one's back must perform the sacred 'Aachamana'(sic.) thrice followed by a quick performance of the sacrosanct ^Pranayaama^(sic.), thrice. Then one must remove a few particles of sacred ^Mruttika^ that may still cling to one's back and dissolve the same in the River waters. Residual parts of sacred ^Mruttika^ must then be applied to one's hands. Beginning from one's head the sacred ^Mruttika^ must be rubbed over all parts of one's body all the while uttering the sacred ||OM||. Thereafter whilst uttering the sacred [[DwaadashaaksharaMantra]], being ||OmNamobhagavateVasudevaaya||{San.}, the bather must immerse thrice in rapid succession in the waters of Holy Rivers. This must be followed by utterance of the sacred [[VishnuShadaksharaMantra]], being ||OmNamovishnaveyNamaha||{San.} and once again one must immerse three times rapidly in the fast flowing River Waters. During such immersion an individual must constantly meditate upon the Superlative Form of none other than *SarovottamaSreemanNarayana^, Omnipresent in the waters of Holy Rivers. Then one must arise from the Holy River whilst ceaselessly chanting the primordial ||OM||. Then a righteous doer of duty task must clasp his two hands together in order to resemble the most auspicious of all symbols, the ^^SHANKAMUDRA^^(sic.). Thereafter whilst reciting the Holy Hymn of ||AapoHishtaaMayobhuvaha|| {San.} the two hands that are now clamped together in the auspicious ^Shankamudra^ posture must be immersed in the waters of the Holy River and small quantities of the same collected therein must be sprinkled all over the body beginning with the head and followed by chest and all other limbs. Then one must utter the sacred Hymn of ||RutamChasatyamCha||{San.} three times and all the while wallowing in the superlatively Infinite Form of *Sarovottama ShreeKrushna^ one must arise from the Holy River. Upon reciting from the sacrosanct [[PurushaSukha]] one must sprinkle River Water on ones' head in a manner of performing ^Abhisheka^ to none other than *SarovottamaShreeKrushna^ Omnipresent in one's self. This must once again be followed by performance of the sacred 'Aachamana' and one must sport the sacred mark on one's forehead and begin to walk towards the dry bank of the Holy River. Then one must wash thrice the spot of the river bank on which one is now standing and the sacred thread must now be worn in the opposite direction across one's chest. Thereafter wet clothes must be wrung dry followed by the performance of sacred 'Aachamana' twice. This must be followed by performance of Holy ^Abhisheka^ to the deity so brought there in a sacred box along with Holy ^Shalagrama^ and *SudharshanaChakra*. Holy residual ^Tirtha^ must then be offered to all hierarchy *Celestials and Sages^ hailing from *Sanaka^. The same ^Tirtha^ must also be sprinkled on one's head and a few sips of the same may also be imbibed. This must be followed by the sacrosanct ritual of offering of ^Devatarpana^(sic.) and ^Rishitarpana^(sic.). Only those who qualify to offer ^Pitritarpana^(sic.) must perform the same, followed by performance of sacred 'Aachamana' one more time. An individual who is involved in such a ritual must stand still being rooted at the same spot till the collected waters on one's head flow down completely all the while immersed in all encompassing meditation of none other than *SarovottamaShreeKrushna^.

Thereafter one must recite the sacred hymn of,

**Apavitraha Pavitro Vaa Sarvaavastham Gatopi Vaa|
Yaha SmaretPundareekaaksham Sa Baahyaabhyantaraha Suchihi|| {San.},**

and sprinkle some holy water on the fresh set of clothes. At first, the fresh set of clothes must be draped over one's head and only then must the same be worn on the body lengthwise with the orthodox attire tucked away in upright position. Then after sitting down one must wash one's feet thoroughly. Then one must gargle one's mouth with a small amount of water and step out sideways for a few feet away in order to spit out the same. This must be followed by performance of the sacred 'Aachamana' for two times now. Then one must apply the sacred Holy Marks on one's forehead as elaborated earlier followed by performance of 'Aachamana' once more. Then the sacred ritual of 'Sandhyavandana'(sic.) must be performed. Bundle of wet clothes must never be stacked on one's shoulder at any cost, since it would amount to becoming impure once again and the same is equivalent to gross misadventures of a 'ParamaHaridweshin'. An individual must also tie together two loose ends of his wet garments which would then be known as 'Dviguna'(sic.) and a doubling of this knot would then be known as 'Chaturguna'(sic.). Such wet clothes knotted together in a manner as mentioned above must never be wrung dry whilst still standing in River waters, but the same must be done on dry land only.

For all other Holy *Madhwa Pontiffs^, who are none other than twice born *Celestials^ having Incarnated in a tearing hurry upon coming to know of the impending Incarnation of *SarvottamaShreeKrushna^ at ^^Mathura^^, modes of a ritual purification bath is now touched upon. Holy *Madhwa Pontiffs^ must arrive at the banks of Holy Rivers and other naturally occurring water bodies. They must carefully see to it that the Holiest of Holy Sacramental Staff is then planted firmly in the waters of that particular Holy River. If the same Sacramental Staff is to be placed on dry river banks then the same must be placed on a wooden platform and never directly on the bare ground. Then Holy *Madhwa Pontiffs'^ must wipe dry the Sacramental Staff once. Thereafter Holy *Madhwa Pontiffs'^ must cover their head completely with a piece of cloth whilst attending to nature's call. During this time if they ever happen to sight others who are elder in age then the piece of cloth so wrapped over their heads must be removed at once. Throughout such a time they must remain completely silent. Thereafter the Holy *Madhwa Pontiffs^ must perform the sacred ritual of ^Mruttikasoucha^(sic.) as elaborated earlier, common to one and all. Then Holy *Madhwa Pontiffs^ must perform the ritual cleansing of their teeth with sanctioned tree twigs handed over by their loyal disciples. However, this routine cleansing of teeth is forbidden to Holy ^Madhwa Pontiffs'^ during onset of 'Ekaadashi, Dwadashi, New Moon days and Full Moon days. After the sacred 'Aachamana' is performed, the Holy *Madhwa Pontiffs^ may begin the performance of ritual bath in accordance to their four individual stated status of existence, such as *Hamsa-ParamaHamsa-Kutechaka-Bahudaka^. All these categories of Holy *Madhwa Pontiffs^ are required to carry with them sufficient quantities of sacred ^Mruttikka^ in order to perform the ritual purification bath. This ^Mruttika^ must be first made into a paste and then applied to the armpits and washed off by waters of the Holy River. This must be done thrice. Thereafter some more ^Mruttika^ paste must be taken and applied all over the body beginning with the holy head region. Thereafter

some more ^Mruttika^ paste must be taken in the cupped palms of the hands and a request for permission must be made to their *Guru^ and *SarovottamaSreeHari^, followed by invocations in favor of that particular Holy River. Then after getting down into the Holy River, Holy *Madhwa Pontiffs'^ must stand against the flowing currents and immerse themselves rapidly thrice in the waters of the Holy River all the while uttering the sacred [[PranavaMantra]] and meditating simultaneously upon *Sarovottama ShreeKrushna^. This must be followed by performance of 'Aachamana' thrice and utterance of [[PranavaMantra]] three times. Then once again the sacred ^Mruttika^ paste must be applied all over the body and whilst still standing in the waters of Holy River, Holy *Madhwa Pontiffs'^ must recite the holiest of holy [[Pranava Mantra]] for either 108 or 40 or 28 times according to their individual capabilities, all the while meditating upon *SarovottamaShreeKrushna^. Only then they must fully immerse in the waters of Holy Rivers. This whole sacred exercise must be performed for at least a minimum nine number of times and after performance of each bath each time, the Holy *Madhwa Pontiffs'^ must constantly meditate upon *SarovottamaShreeKrushna^ Omnipresent in their very soul and perform ^Abhisheka^ to Him all the while uttering the sacred [[PranavaMantra]] for 108 or 28 times at the least. Still engaged in uttering the same the Holy *Madhwa Pontiffs'^ must sprinkle their Holy heads thrice with River waters. Next, Holy *Madhwa Pontiffs'^ must apply Holy Oblong Mark with the same ^Mruttika^ paste on their foreheads. The same paste must not be applied as Holy Marks on any other part of the body. Then after stepping out of water onto dry land the Holy *Madhwa Pontiffs'^ must perform 'Aachamana' once again. Then after sprinkling a few drops of water on a fresh set of clothing, Holy *Madhwa Pontiffs'^ must first wipe their face dry followed by all other parts of their Holy body. They must then sprinkle fresh set of loin clothing with holy River waters before wearing the same, followed by performance of 'Aachamana' and 'Pranayama' once more. Before culmination of a ritual purification bath Holy *Madhwa Pontiffs'^ must perform the sacred 'Aachamana' for one last round which would then tantamount to that particular purification ritual bath being over. This is the sanctioned canonical code of conduct for Holy *Madhwa Pontiffs'^ of the highest order, who wish to perform a ritual purification bath and who are none other than twice born *Celestials^ having incarnated in a tearing hurry upon coming to know about the impending Incarnation of none other than *MadhwavallabhaSarovottamaShreeKrushna^ at ^^Mathura^^.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *Shreemadh Raghavendra Theertharu^ towards the [[Sarva Moola]] Compendium Composed by *Vayujeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghراها Tippani^]], the chosen title of this Paper Seriatim.”

“Kyimeerihoda Maatige Marugabaaradu Myiimeley Yecharadilladale Tirugabaaradu

Tande Taai Maatu Kelada Makkaliralebaaradu
Bandhu Balagadalli Jagalavaadabaaradu
Nadate Heenanaagi Henu Baalabaaradu
Kaduvyiratva Maaduvavana Maatukelabaaradu

Kyimeerihoda Maatige Marugabaaradu Myiimeley Yechaaradilladale Tirugabaaradu
Satisutarige Purushavanchane Maadabaaradu
Atiunnmattanaagi Dharmagaliyadabaaradu
Aachaaravilladavara Maneya Oota Maadabaaradu
Vichaaravillada Sabheyalli Koodabaaradu

Kyimeerihoda Maatige Marugabaaradu Myiimeley Yechaaradilladale Tirugabaaradu
Panktivolge Bedhamaadi Badisabaaradu
Binkadinda Pararamanasu Noisabaaradu
Saavunovugallilavendu Tiliyabaaradu
Devanobbaniruvanendu Mareyabaaradu
Parara Sampattu Nodi Manadi Koragabaaradu

***GURU PURANDARA VITTALA^raayana Kondaadade Iralebaaradu*{Kan.}**

THESAURUS FOR CHAPTER IV:-

- 1. EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
- 2. PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 3. PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 4. SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
- 5. TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER IV: -

23. [[MahaVishnuKavacha]] ‘Prameya extract’ from the Holy Work of [[GarudaPurana]].
24. [[Sadaachaara Smruti]] ‘Prameya extract’ from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyaru^.
25. [[Dwaadasha Stotra – Hari Geeta]] ‘Prameya extract’ from [[Sarva Moola]] Holy Compendium of *Vayu Jeevottama Sreeman Madhwacharyaru^.
26. [[SuMadhwaVijayaha]] ‘Prameya extract’ from Holy Biography composed by *Narayana Pandita^.
27. [[Premeya Sanghrraha]] Holy Work Composed by *Sreemadh Raghavendra Theertharu^.

28. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh Raghavendra Theertharu^.
29. Devotional Composition from [[PurandaraUpanishad]].
30. Devotional Composition of *Kanaka Dasaru^.
31. Devotional Composition of *VenuGopalaVittala Dasaru^.
32. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

||*DHIGVIJAYARAAGHAVESHVIJAYATE^||
 ||*DHIGVIJAYAGOPALAKRUSHNOVIJAYATE^||

Karaaravindena Padaaravindam Mukhaaravinde Viniveshayantam|
 VatasyaPatrasyaPuteshayaanam*BAALAM MUKUNDAM^ Manasaasmaraami|| {San.}

{{Dedicated to the Eternal Memory of the Glorious Worship of the Icon of *MoolaPattabhiRama^ performed by *VayuJeevottamaAcharyaMadhwaru^ who once offered the [[Fifth Canto]] of the Holiest of Holy Composition of [[DwaadashaStotra – Hari Geeta]] to this very same Icon. Instantaneously there occurred a sharp shower of golden flower petals that rained down from on looking hierarchy *Celestials^ from the Heavens above, cascading squarely upon the Holiest of Holy Icon of *MoolaPattabhiRama^, being worshipped by none other than *VayuJeevottamaAcharyaMadhwaru^, the sole custodian of fullest fructification rights enshrined in ninety million [[Mantras]]! Dumbfounded senior most *Principle Disciples^ of *VayuJeevottamaAcharyaMadhwaru^ such as *Padmanabha Theertharu^ and *Narahari Theertharu^ (*RaghupatiAnkita^) who were seated in the vicinity were rendered speechless and counted themselves as being extremely fortunate in having witnessed such a ‘Live’ ^KANAKABHISHEKA^ of such an immeasurable sanctity!

Aalodya Sarvashastraani Vichaaryacha Punaha Punaha|
 Idamekam Sunishpannam Dhyeyo *NARAYANA^ha Sada|| {San.}

Centuries later at the world renowned ^^VishwapavanaMutt^^, at ^^Hampi^^, the Holy Pontiff Emperor *VyasaRajaGurusarvabhoulmaru^ Himself handcrafted one single hoary ^Silver Icon^ of *VayuJeevottamaMukhyaPrana^ and ‘empowered’ into the same the “**Collective Omnipresence of all the seven hundred thirty two Idols**” of *VayuJeevottamaMukhyaPrana^ consecrated throughout the length and breadth of the subcontinent and deemed that the same should henceforth be worshipped by all His later day *Pontifical^ successors! Thereafter the Holy Pontiff Emperor *VyasaRajaGurusarvabhoulmaru^ (*SreeKrushnaAnkita^) performed a superlative worship of the hoary Icons of *MoolaPattabhiRama^ and *MoolaGopalaKrushna^ steeped in Pontifical Grandeur and began to dispense with the hoary ‘AnkitaPradana’ to scores of deservingly chosen ‘ParamaHariBaktas’ who had gathered there in large numbers. During the course of such a Holy dispensation, the Holy Pontiff Emperor *VyasaRajaGurusarvabhoulmaru^, much to the pleasant surprise of all those who had gathered there suddenly held aloft a circular silver pendant with distinct etchings barely

visible marked on it and called out to the gathering and asked them to decipher what was visible on the pendant! The Holy Pontiff Emperor *VyasaRajaGuruSarvabhoulmaru^ thus put to 'Test' the entire august gathering in order to uphold the Eternal Truth of [[TatvaVaada]] of *VayujeevottamaAcharyaMadhwaru^ which holds that **“Unless and Until an individual pursues and perseveres with a matched mirrored Omnipresence of none other than *SarvottamaSreemanNarayana^”** in his very soul, then even the most ultra orthodox scholarly devotee would suffer a state of existence similar to that of inauspicious widowed wives of thugs who have indulged in daylight robberies! However no one in the august gathering were able to decipher the auspicious etchings on the circular silver pendant held aloft in the Holy Hands of the Holy Pontiff Emperor *VyasaRajaGuruSarvabhoulmaru^, who in turn encouragingly gestured towards the frail look devoted bard, the inimitable *KANAKA DASARU^, who stood at some distance way behind amongst the huge milieu! *KanakaDasaru^, heeding to the instructions of the Holy Pontiff Emperor *VyasaRajaGuruSarvabhoulmaru^, had one look at the sacred circular silver pendant, gasped in stunned amazement and at once raised both his hands skyward and let out an exhilarating devotional outburst of:-

***GOVINDA-MUKUNDA-GOPALABAALA-KALINGAMARDANA KRUSHNA
AADIKESHAVA^!**

Indeed, *KanakaDasaru^ with special benevolence of his ^SwarupodarakaGuru^, the Holy Pontiff Emperor *VyasaRajaGuruSarvabhoulmaru^, had 'SEEN' none other than *KalingaMardanaShreeKrushna^ dancing with spirited abandon atop ferociously spread hoods of the evil serpent that plagued swollen waters of ^River Yamuna^ rendered pitch black due to unstoppable surge of poisonous toxic effluents of the evil serpent! *KanakaDasaru^ also 'Saw', *SarvottamaMoolaGopalaKrushna^ effortlessly subduing the evil reptile with one ^Tiny Nail^ of His toddling ^Legs^, as seen etched eternally on the circular silver pendant held aloft by the Holy Pontiff Emperor *VyasaRajaGuruSarvabhoulmaru^! An ecstatic *KanakaDasaru^ now driven into heights of devotional frenzy, immediately composed an Extemporaneous Devotional Composition standing rooted at the very same spot thus:-

“Eetaneega ***Vaasudevano**^ Lokadodeya Daasagoolidu Teraneri Teji Pididu Nadesidaata
Danujeyaaldhanannayaana Pitana Munde Kouravendra Nanujeyaalidavana Shirava
Kattarisuta
Anujeyaalidavana Benki Muttadante Kaayda Rukmananujeyaalidavana Moortiyannu
Nodiro

Eetaneega ***Vaasudevano**^ Lokadodeya Daasagoolidu Teraneri Teji Pididu Nadesidaata
Narana Sutanaranyadalli Giriyoollintu Tanna Rooshadi Shargalannu Teetutippana
Yochisi
Bharadalavana Karedu Kurupu Tori Patravannu Haarisidavana Shiravannu Chedisida
Deva Kaanero

Eetaneega ***Vaasudevano**^ Lokadodeya Daasagoolidu Teraneri Teji Pididu Nadesidaata
Shrustikartage Maganaadavanigishta Bhooshana Ashanavaadana

Jyeshthaputrage Vyiri Todeya Chedisendu Bodhisi
Kashtavannu Kaledu Bhaktarishtavannu Kaadu Uthkrushta Mahimanaada Deva Kaanairo

Eetaneega ***Vaasudevano**^ Lokadodeya Daasagoolidu Teraneri Teji Pididu Nadesidaata
Krooranaada Ghanipa Baana Taranijanu Nireekshisyaaga Veeraneccchayasage
Bappudannu Eekshisi
Dhaariniya Padadoolouki Charnabhajaka Narana Kaayda Bhaarakartanaada Devaneeta
Kaanairo

Eetaneega ***Vaasudevano**^ Lokadodeya Daasagoolidu Teraneri Teji Pididu Nadesidaata
Vyoma Keshanippadeseya Aa Mahaamahimeyulla Saamajavaneri Baru
Shaktiyanireekshisi Premadinda Uravanoddi Dingarigana Kaayda
Saarvabhrouma ***Baadadaadi Keshavanna**^ Nodiro!" {Kan.}

Several decades later, *KanakaDasaru^, now of much advanced ripe old age, journeyed to the famed Pilgrim Centre of ^^Tirumala^^ for an impending 'Darshan' of *SarovottamaTirumalaVenkateshwara^. Comity of head priests officiating atop the Holy Shrine upon coming to know about the impending arrival of this 'ParamaHariBakta' hastily arranged for an advance party in order to extend a welcome to the venerable *KanakaDasaru^. Overzealous members of the advance party in much eagerness immediately set off downhill in order to personally escort *KanakaDasaru^ to the Sanctum Sanctorum of ^^Tirumala^^. However no one in the advance party had seen *KanakaDasaru^ ever before and were of the impression that the famed bard would be accompanied by a huge retinue of scholars and devotees all garishly announcing their arrival with much commotion, pomp and glory! However, members of the advance party were in for a big surprise, indeed, even as they raced downhill in order to greet *KanakaDasaru^!

“***TIRUMALESHA**^ne Ninna Pada Sandarushanavu Illadaley Indige Varusha
Sampoortyaaitu Manahadgarigaridu Yeyreyuttide
Uddariso Aadariso Hyaagaadaru Baruvey Ninnadige Naa Baruvey
Pididu Taalagala Tammadigalolage Gejje Katti Gejje Katti Aarbatisi Manamutti
Jadageriyu Shuka Bhaaspa Phulkisi Vodalagantala Bigidumrudu Todalnudigalanu
Nudisuvavara Kaanade Vonaguttide Yenna Kangalu Uddariso Aadariso Hyaagaadaru
Baruvey

***TIRUMALESHA**^ne Ninna Pada Sandarushanavu Illadaley Indige Varusha
Sampoortyaaitu Manahadgarigaridu Yeyreyuttide
Uddariso Aadariso Hyaagaadaru Baruvey Ninnadige Naa Baruvey
Durvaadigalu Ninna **SARVOTAMA**tava Dhikkarisey Dhikkarisi Naa Aaa Dhurmatava
Dhikkarisi
***HARIYEEY**^ Nee **SARVOTAMA**na Yendu Aridu Dangurahoyisi Saaruva
***Parama Bhaagavataanghri**^ Kaampake Tvorapadisuttide Yenna Eee Shira
Uddariso Aadariso Hyaagaadaru Baruve Ninnadige Naa Baruvey

***TIRUMALESHA**^ne Ninna Pada Sandarushanavu Illadaley Indige Varusha
Sampoortyaaitu Manahadgarigaridu Yeyreyuttide
Uddariso Aadariso Hyaagaadaru Baruvey Ninnadige Naa Baruvey
Bagebage Ratunagala Bigidavaahanagala Yeyri Rathaveri Voodisalu Tuttoori
Hagalu Panjina Belakinali Jhagajhagipa Haara Bili Chattrigala Neralali Baruva
Cheluva Chennigane ***VENUGOPALA VITTALAn**e” {Kan.}

On the other hand, ***KanakaDasaru**^, the very personification of devotion and humility by that time had already begun climbing uphill in total incognito along with hundreds of unlettered devotees, an overwhelming majority of whom were poorest of poor and most wretched poverty stricken peasants carrying their pitiful belongings along, some of them with their tiny children perched precariously on their weakened backs! Thus ***KanakaDasaru**^ of ripe old age began climbing uphill well before the first break of dawn in verdant natural splendor and was completely immersed in the in the sacrosanct ^^**Bimboupaasane**^^ (Pursuance of matched mirrored Omnipresence) of ***SarvottamaAadiKeshava**^, totally oblivious of the surrounding World! Somewhere midway members of the advance party came across this mass of most ordinary looking extraordinary group of devotees in the midst of which ***KanakaDasaru**^ was busy climbing uphill! By coincidence one officiating member of the advance party happened to accost ***KanakaDasaru**^ and not knowing about his divine antecedents asked him whether he had seen the legendary ***KanakaDasaru**^ thereabouts climbing uphill! Unfazed by such an open ignorance, the legendary ***KanakaDasaru**^ smiled nonchalantly with a toothless grin and remarked that indeed he had seen the worthy “***KanakaDasaru**^” **“WALKING BEHIND THOSE WHO HAD GONE AHEAD AND WALKING AHEAD OF THOSE WHO WERE FOLLOWING BEHIND!”** However, members of the advance party were unable to comprehend this extemporaneous ‘Pramana’(sic.) uttered by the very same ***KanakaDasaru**^ whom they were all eagerly waiting to extend their welcome, and rushed downhill! Nevertheless, ***KanakaDasaru**^ climbed ahead unsung and after propitiating at the ^**Lotus Feet**^ of ***SarvottamaVaraha**^ at a dedicated ^**Shrine**^ situated next to the Holiest of Holy Spring of ^^**Pushkarni**^^, his arduous Pilgrimage culminated with a grandest of grand ‘Darshan’ of ***SarvottamaTirumalaVenkateshwara**^ in the ^**Sanctum Sanctorum**^ of ^**ANANDA NILAYA**^! Thereafter during the onset of auspicious evening hour on the same day, the devoted ***KanakaDasaru**^ participated in the conduct of most auspicious ritual of ‘LakshaDeepaaradane’ service rendered at the ^**Lotus Feet**^ of the ^**UtsavaMurthy**^ of ***TirumalaVenkateshwara**^! Also present atop ^^**Tirumala**^^ at the very same place where this most auspicious ritual of ‘LakshaDeepaaradane’ service of the ^**UtsavaMurthy**^ of ***KulaDevta TirumalaVenkateshwara**^ was in progress, were none other than eminent peers hailing from the famed ^**BeegaMudre**^ clan led by the legendary ‘Grand Patriarch’ ***VeenaKANAKACHALAACHAR**^ who was accompanied by his young son ***VeenaThimmannaachar**^ and daughter-in-law, the devout ***Gopikamba**^, the twosome making their maiden journey to the ^**Holy Shrine of Tirumala**^, nearly a year after their auspicious betrothal!

***ChaturmukhaBramhakaraarchitha ChaturYugamurthy** ***SREEMAN MOOLA RAMA** Devaru^

Heeding to the Holy Dictate from none other than the legendary *KulaGuruSreemadhVijayeendraTheertharu^, (*VijayeendraAnkita^) Pontifical Head of ^VijayeendraTheerthaMoolaMahaSamstaana^, ^^Kumbakonam^^, each and every member of this eminent ^BeegaMudre^ clan had made sure that none of them sported more than a miniscule quantity of one gram of gold ornament or less upon their ultra orthodox clothing, since the same is extremely forbidden as per [[Sacred Scriptures]], especially more so at the Holiest of Holy Abode of ^Tirumala^! The ^BeegaMudre^ clam members had also ensured that even that sanctioned miniscule quantity of gold ornament weighing one gram or less was first immersed in an alloyed silver-copper casket containing the eternally purifying ‘Gomutra’ and thereafter such purified ornaments were offered to the Icon of the hierarchy *Goddess MahalakshmiDevi^ on a preordained auspicious day during which comity of righteous were feted with auspicious food offerings, before wearing the same, with little or no residual ‘kali’ effect being present in them! Devotees who wantonly sport more than this sanctioned quantity gold ornament on their clothing at the Holy Shrine of ^Tirumala^ risk attracting the ruthless wrath of the evil effects of ‘kali’(sic.)! It is entirely different matter though that *SarvottamaTirumalaVenkateshwara^ Supremely and forever out of bounds of such morbid snares, Himself sports a minimum of one hundred and fifty kilograms of pure golden ornaments at any given point of Time! However, each and every gold ornament so studded with precious stones of every known hue that constantly decorate *SarvottamaTirumalaVenkateshwara^ in an Infinite myriad form is nothing but the Supreme Symbol of Eternal Knowledge – ^GJNANA SANKETA^! The [[Sanctioned Scriptures]] do swear that the Infinite Qualities of such a *SarvottamaTirumalaVenkateshwara^ can ever be comprehended by even the hierarchy *Goddess MahaLakshmiDevi^ and likewise the very same *auspicious Goddess^, however much *She^ might try can never hope to fathom the full extent of infinite amounts of defaults present permanently in all other lesser creations!}}

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda^**

***AnjaneyaVaradaGovindaGovinda^**

***PrahaadaRaajaVaradaGovindaGovinda^**

***BahkleekaRaajaVaradaGovindaGovinda^**

***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**

***RajaadiRajaGuruSaravabhomaVaradaGovindaGovinda^**

***SaptagirivaasaGovindaGovinda^**

***SeshachalavaasaGovindaGovinda^**

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|**

Chintamanistu *VYASA^aarya Munitravamudahrutam|| {San.}

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

{Next:- CHAPTER V :- { [[[*Premeya Sanghaha Tippani^]]] - { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghaha^]] Composed by *Sreemadh Raghavendra Theertharu^ }

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA BHAADRAPADAMAASA NIYAAMAKA
*OM YAGJNAA SHREE PADMANABHAAYA NAMAHA^ }

|||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||

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

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghaha^]],
Composed by *SreemadhRaghavendraTheertharu^ }

{'Upanyaasa' On the 'Run up' towards the Holy & Auspicious Occasion of
'AaradanaMahotsava' of *Madhava Theertharu^, 2008,
'Pontifical Reign 1333-1350AD', ^^Moola Brundavana, Mannur^^}

Saadhitaa~khila Sattattvam Baadhitaakhiladurmatam|
Bodhitaa~khilasanmaargam *M A D H A V A ^akhyayatim Bhaje||{San.}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethartham^||

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubhyo Namaha Harihi Om ||

|| Shree Aadhi Gurubhyo Namaha Harihi Om ||

CHAPTER –V:- { [[[*Premeya Sanghrraha Tippani^]]] – { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *Sreemadh Raghavendra Theertharu^ } }

An extraordinary extemporaneous Sustenance Invocation offered at the ^Lotus Feet^ of *MADHWAVALLABHASARVOTTAMA SHREELAKSHMI NARASIMHA^, the sole evacuator of all manners of mitigating sins of a righteous doer of duty task, as composed by the legendary Holy Pontiff *Sreemadh VijayeendraTheertharu^. In the Holy Composition of [[Paapavimochana Stotra]], hapless plight of a righteous doer of duty task writhing under mountainous debris of unpardonable sins from head to foot, resulting from relentless and uncontrollable action of limbs accumulated through relentless cycles of births is mirrored in all its brutal goriness. [[Paapavimochana Stotra]] recreates in much graphic detail the unbearable agony of such repentant soul so caught up in tempestuous swirls of woebegone emotions, seeking an escape hatch out of cesspools of utterly hellish ignorance, constantly being bludgeoned with series of cliff hanger sorrows. The only saving grace from such utterly deplorable states of apathy and unenviable anarchy is the ever beckoning and soothing solace attainable at the ^Lotus Feet^ of none other than *Sarvottama LakshmiNrusimha^! It is guaranteed that who ever utters the [[Paapavimochana Stotra]] regularly without fail, fashioned in a manner of a fervent plea directed at the ^Lotus Feet^ of *SarvottamaLakshmiNrusimha^, stand vacated of all maladies of raging sins once for all, as mimicked in a similar state of euphoria experienced simultaneously by over a billion people, brought about by unbelievable Olympian feats by compatriots! The Supreme Truth as envisaged in the [[Paapavimochana Stotra]] ‘Functions’ as a redeemer of a righteous doer of duty task in the face of national catastrophe such as dramatic change in the course of River ^SaptaKosi^ after nearly two Centuries, threatening to sweep off an entire civilization from the face of the map, maniacal aggression from a loose canon domesticated satirist with fetish for local laurel and amidst onset of open fratricidal clan rivalry amongst known brethren!

Sukrutam Tilamaatratalyameesha Kriyate Nyiva Mayikavatsare~pi|
Aritu Kriyate Sadaa~gha Pratiyaamam Sakalendriyirmukunda||
Na Shirashcalateesha Mey Kadaa~pi Shrutijaanandabharena Sadhgunaanaam|
Aritu Prabhubandhudurgunaanaam Shrvanaartham Chalitam Bhavatyashanam||
Shravane Shrvanaaya Satkathaayaa Na Yatete Tava Punyakeertanasya|
Aritu Vybhichhaaralokavaartaa Shrvanaayiva Mahaadaram Prayaataha||
Na Mamaakshiyugam Pravartate Shreebhagavachaastrakulaavalokanaaya|
Aritu Dhruvabaalanartakeenaam Ganikaanaam parinartanaadidrushtiyi||
Nahi Naasikayaa Kadaa~pi *Vishnoho^ Padapadmaarpitapushpagandhabuddhihi|
*Kamalesha^ Bhavaami Kintu Vishnoscharanaarpitapushpagandhabuddhihi||
*NRUHARE~chyuta Madhavesha Krushna Hari Govinda Mukunda^naamajaatam|
Na Hi Keertayateeha Me Kujihvaa~pi Tu Durlingabhagaankitaan Kushabdhaan||
Tava Mandiramaarjanaadisevaam Na Karou Mey Kurutaha Kadaa~pi Bhaktyaa|
Aritu Turugunaarya Dushtavanstu Grahanaayiva Yateeta Indiresha||

Udaram Mama Dhik Shatasya Vishnavarpita Pootaannavivarjitam Nitaantam|
 Yadapootataraasamarpaneeyaadhavavrutaaakapalaandupoorvabhaajaha||
 Khalajaaravadhoogruhaani Nityam Charanaabhyaamanuyaamyaham Tvaraabhyam|
 Na Tu ***Madhava**^ Taavakaalayaani Pratiyaameesha Mahattamaagraho~ham||
 Mana Yeva ***Hare**^~khilendriyaanaam Varamittham Pramitam Shrutismrutibhayaam|
 Sumanojayino~khilendriyaanaam Jaya Yeveti Janaanubhootirasti||
 Manasa***Achyuta Krushna**^ Taadrushenaapyanuchintyiva Bhavantamaatmabhaktaan|
 Bhavavaarinidhehe Sutaarayantam Bhavavaardhim Na Hi Tartumasti Yatnaha||
 Mama Paapachayasya ***Vasudeva**^antaka Lokashtitireva Chethphalam Tu|
 Na Sukhee Sadrusho~sti Mey Trilokyaam Phalabhaavena Mahattamo~sti Siddham||
 Na Sukhaanubhavaaya Paapakarmaanyahameeshaanuditam Tanomi Kintu|
 Aghanaashayashahapareekshanaartham Tava Naamnaamanutaapasiddha Yeva||
 Nijavaasarushaa Pradaatumaartim Hyadhikaam Paapaniyaamakaasurebhyaha|
 Ashubhaanyapi Kaarayanmayaa Tvam Ramase Sarvaniyaamako Vibhaasi||
 Yadi ***Krushna**^ Kadaachanaapi Punyam Ghatate Paapamayasya Me~pi Tathu|
 Prabalaaghachayirnihanyate Vaa Duritadvamsakrutaarthameesha Vaa Syaath||
 Tadihobhayatashca Punyamoorthe Sukrutam No Ghatate Maanaagapeesha|
 Vada Mey Puratastvateeva Bheerorbhagavan Kaalabhayaapahartupaayam||
 Atulam Nrushu Vyshnavam Sujanmaa Chyuta Dattam Krupayaa Tvayaapyavaapya|
 Kshaneevyapi Kalpagatvabudhyaa Pashuchandaalavadeva Sancharaami||
 Na Tadasti Shareereenaam Shataabhdyaayushi Shaastraprathite~pi Kinchideva|
 Bhagavan Khalu Sarvaraatrikaalo Jalahomopamataamupyiti Naalam||
 Dvidashaabdhayugam Divaapi Poorvottarameesha Sthaviratvashyishavaabhyaam|
 Samayam Pranaayaami Sarvarogyihi Bahuleelaabhirapi Pramoodhabudhyaa||
 Parisheshita Eesha Madhyakaalaha Sukrute Bhaaratabhootale Varishtaha|
 Yadihaapi Sadyiva Paapachte Mayi Pashvantyajayoscha Ko Visheshaha||
 Iha Bhaaratabhootale~tipunye Dravinastreesutapoorvakeshu Maayaam|
 Alamekadinam Vimuchya Vaa Me Tava Paadaabjaratim Pradehi Deva||
 Ramayaapyaganayavastujaatam Dvididham Praahuramandabuddhibhaajaha|
 Tava Sadhgunajaatamekamanyanma Durvaaradurantapaapajaatam||
 Atisoukhyakaraanyalam Parastaath Na Hi Kinchith Shramasaadhyasaadhanaani|
 Shramabheeruraham Tyajanparatraamitashokaanubhavee Katham Bhavaami||
 Bhuvi Yadyapi Paapino Vasanti Shramabhaajaha Purushaasthathaapi Ko~pi|
 Mama Paapasamaanapaapakartaa Purusho Naasti Hi Naasti Naasti Naasti||
 Natayo Na Krutaaha Pradakshinaascha Suttayo~pi Dhruvamantarena Dambhaha|
 Na Guruhu Parisevitaha Subhaktyaa Shubhashaastrashravanam Katham Tataha Syaath|
 Vachyirbahubhirmukunda Kim Te Shrunu Mey Bheejavacho Vadaami Tubhyam|
 Bhuvanatrayasamsthitaani Yaaneeshvara Paapaani Vasanti Mayayogyey||
 Prakrute Tadaghavrajaatpramuktirnabhavetkyirapi Te Dayaam Vinaa~dya|
 Karunaam Karu Mayato Dayaalo Natayaste ***Kamalesha**^ Samtvanantaaha||
 ***Vijayeendrayateeshvaro**^ Vyataaneeth Stutimetaam Duritaapaham Muraarehe|
 Paramaadarataha Sadaa Patedyo Nikhilyihi Paapachayirbhavetsa Muktaha|| {San.}
 * * * * *

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*Premeya Sanghaha Tippani^]]] – {An Extempore Perspective Summary of the Holy Work [[*Premeya Sanghaha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]]Continued from previous Chapter Four:-

*VayuJeevottamaAcharyaMadhwaru^ States with utmost validation in the Holy Chronicle [[SadaachaaraSmruti]] that a righteous doer of duty task must perform hoary ‘MruttikaSnaana’(sic.) whilst constantly uttering sacred Hymns that signifies the Eternal Omnipresence of none other than *SarvottamaSreemanNarayana^, such as through the vocally modulated:-

Aph{San.},

or in line with the other sanctioned [[Mantra]] of:-

Om bhoorbhuvaha svaha{San.}.

However, it must be noted that this ‘MruttikaSnaana’ may not be performed during afternoon, nighttimes and during Sundays and Tuesdays. ‘MruttikaSnaana’ is particularly off limit when the midday Sun is at its zenith. This canonical codification of a Supreme Truth as stated by *VayuJeevottamaAcharyaMadhwaru^ is also seconded by clinching ‘Pramana’(sic.) enshrined in the Classical [[Yogadeepika]]. Thereby a righteous doer of duty task must apply sacred ‘Mruttika’ on all parts of his body limbs, must stand waist- navel deep in river waters constantly meditating upon the divine Omnipresence of none other than *SarvottamaShreeKrushna^ and His Divine Consort *Ra~maDevi^. A silent salutation must also be offered to ones’ *VidyaGuru^ at this stage and thereafter countless *Tirthaabhimaani Celestials^ may be invoked into the waters that is now at his disposal for the purpose of bathing. Only then shall full merit of having performed such a ‘MruttikaSnaana’ shall accredit, otherwise no. After rubbing one’s body limbs most vigorously with sacred paste of ‘Mruttika’, the ‘Achamana’(sic) must be performed. Then by uttering those sacred Hymns that contain Eternal Omnipresence of none other than *SarvottamaSreemanNarayana^ such as:-

Aapo hishtaa mayobhuvahaa{San.},

one must sprinkle the very same waters over one's head. Then after applying sacred paste of 'Mruttika', one may utter the sacred Hymn of:-

Rutum cha satyam cha{San.}

and proceed to immerse fully in the River waters. After stepping out of the River waters, an individual must occupy a spotlessly clean place and be seated there. Thereafter one must gather powdered clusters of sacred 'TulasiMruttika'(sic.) and place the same on the right thigh. Then the same must be demarcated into three equal parts and whilst uttering the [[MoolaMantra]] of:-

Om namo Narayanaaya{San.},

the same must be sprinkled over one's head. Next the sacred [[Gayatri Mantra]] may be meditated upon in accordance with one's individual capacity. Thereafter remaining part of sacred 'Mruttika' must be applied all over body limbs with performance of a ritual purification bath. It must also be remembered that sacred 'Mruttika' so gathered for bathing purpose must be divided into three equal parts. The first part must be held in one's hand whilst immersing in Holy River waters, the second part may be applied all over body limbs before performing a ritual bath and the sacred 'UrdhvaPundra'(sic.) may be drawn on one's forehead. The same ritual is called for whilst engaged in performance of a ritual bath using sacred powders of gooseberries also. At first an individual must immerse completely in River waters thrice, followed by performance of 'MruttikaSnana' and only then should the powders of wildy growing gooseberries be applied all over body limbs, followed by a ritual bath. One may also utter the name of one's *Guru^ and ancestors and perform such a ritual bath. Only then must one perform ^Abhisheka^ to hoary ^^Shaalagrama^^ and begin to anoint sacred waters over one's head. A righteous doer of duty task intending to bathe in ^Holy River^ waters must stay immersed in the same up to navel region whilst wearing decently measured clothing. Thereafter he must come to the banks of the River and perform a pledge 'Sankalpa'(sic.), by uttering day date and auspicious time of that particular hour. Thereafter he must sprinkle sacred 'Mruttika' powder brought earlier upon his own head. Then whilst uttering the sanctioned [[Mantras]] of:-

Suryascha maa Manyuscha,

Dyaavaa pruthivee antariksham and also

Idam Vishnurvichakrame{San.},

a righteous doer of duty task must meditate for awhile holding sacred 'Mruttika' in his hands. Thereafter he must segregate the 'Mruttika' into three equal parts. Then whilst uttering above mentioned Hymns, one particular segregated part of 'Mruttika' must be poured into River waters. Thereafter the second segregated part of the 'Mruttika' must be thrown afar in ten different directions. The remaining third segregated part of 'Mruttika' must now be taken for the purpose of performance of ritual purification bath. Then whilst uttering Holy Hymn as mentioned above, i.e.,

Idam Vishnuhu{San.},

‘Mruttika’ paste must be applied all over the body beginning with temporal region and ending with the toe of one’s legs. This ‘MruttikaSnaana’ during predawn is particularly recommended for performance of ritual purification bath particularly during ‘Chaturmaasya’(sic.), a must for Holy *Madhwa Pontiffs’^ of the highest order who are none other than twice born *Celestials^ having incarnated in a tearing hurry preempting that of the superlative Incarnation of none other than *SarvottamaSreemanNarayana^ as *SarvottamaShreeKrushna^ at ^^Mathura^^. It is also stated that a righteous doer of duty task who anoints his forehead with sacred ‘TulasiMruttika’(sic.) shall attain equivalent merits of having performed ten continuous back to back ^AshwamedhaYaga^(sic.). Other fortunate individuals who gather such ‘TulasiMruttika’ and use the same during performance of ritual bath shall stand to gain equivalent merits of having performed one hundred continuous back to back ^AshwamedhaYaga^ in sole favor of *SarvottamaShreeKrushna^.

It is most imperative not to collect/gather ‘Mruttika’ powder for purpose of performance of ‘MruttikaSnaana’ from forbidden places such as in the vicinity of anthills, in the surroundings of borrows of rodents, from midst of water bodies, from midst of a populous households, from root of full grown trees and from pathways abutting religious shrines. Left over ‘Mruttika’ powder from others who have finished bathing must never be used. This apart, ‘Mruttika’ along with sacred growth of verdant ‘Darbhe’(sic) occurring along banks of Holy Rivers are indeed most prized. It is sanctioned to perform ritual purification bath particularly during the most auspicious notches of time such as predawn, at the break of dawn and within a few minutes after daybreak. A righteous doer of duty task who performs ritual purification bath during above mentioned set aside notches of time shall stand to gain immense merits equivalent to performance of the fabled ‘PrajaapatyakruchraVrata’(sic.). A righteous doer of duty task who performs famed purification bath during predawn must always face the auspicious eastern direction all the while awaiting onset of bright orange rays of the Rising Sun. The sacred [[Gayatri Mantra]] must be recited by a righteous doer of duty task all the while till the Rising Sun is sighted in all Glory. Thus the sacred ‘Sandyavandana’(sic.) must be performed after finishing the purification ritual bath started so very early when faintly twinkling stars are still visible in the predawn inky skies. *VayujeevottamaAcharyaMadhwaru^ has Himself made it compulsory through the most sacrosanct canonical codification contained in the [[SadaachaaraSmriti]] that *Holy Madhwa Pontiffs^ must always without fail perform ritual purification bath **ONLY** during the most auspicious of all predawn period of that particularly daybreak, since during that time collective water masses of every known water body on ^Planet Earth^ shall harbor infinite amounts of merits that is equivalent to that of the Holiest of Holy ^River Ganga^. *VayujeevottamaAcharyaMadhwaru^ has also stated that all such worthy chosen *disciples^ of *His^ must offer sacred ‘Arghya’(sic.) at predawn to the Rising Sun, as found in the powerful Cosmic Omnipresence of the famed [[Gayatri Mantra]],

Gaayatriyaa chaanjalin datvaa{San.},

and must remain standing all the while till the Rising Sun is sighted fully, as denoted by:-

Aaasooryadarshanaattishteth{San.}.

Compulsory sacrosanct ritual of 'Sandyavandana' carries different hierarchy in itself when performed during different time notches of daybreak. Thereby 'Sandyavandana' that is performed as early when twinkling Stars are visible in the skies carry the highest amounts of merit and hierarchy, whilst 'Sandyavandana' that is performed after such Stars have become invisible in the skies at almost daybreak carry secondary amounts of merits and concurrent hierarchy and lastly 'Sandyavandana' that is performed well after daybreak in not recommended at all and obviously shall carry tertiary merit and is relegated a much lower hierarchy in the auspicious pecking order. Also, six quadrants of time notches occurring immediately after sunrise and six quadrants of time notches occurring immediately after sunset are sanctioned for performance of sacrosanct 'Sandyavandana'. A few fortunate doers of righteous duty task who constantly practice ceaseless utterance of sacred [[Gayatri Mantra]] for one thousand times on a regular daily basis must start the same quite early at predawn in order to coincide the ending of sacrosanct ritual 'Sandyavandana' on or around auspicious daybreak. Thus a righteous doer of duty task who utters the famed [[Gayatri Mantra]] at predawn while the Sun is yet to rise, constantly immersed in the meditation of none other than *SarvottamaSreemanNarayna^ Omnipresent in the Rising Sun, shall always be rendered most auspicious at all times. During times of great stress and during extreme emergencies it is also sanctioned to perform 'Sandyavandana' at an earliest opportune moment and once the exigencies have passed by an individual must immediately take recourse to performance of 'Sandyavandana' at the appropriate time, that is just ahead of sunset. In case a righteous doer of duty task is not able to perform 'Sandyavandana' on the preset auspicious moment in time of that particular day then he is required to atone for the faults arising from the same. Such atonement involves performance of sacred 'Pranayama'(sic.) three more times and offering of sacred 'Arghya'(sic.) whilst uttering the sacred [[Gayatri Mantra]] with opening invocations extracted from [[Vyaahruti Mantra]] and ending the same with [[Shiro Mantra]]. Full atonement would have deemed to have been performed when such an individual desirous of complete vacation of all faults arising out of mistimed performance of 'Sandyavandana', collects earthen container full of pure water and lifts the same up to the height of the dual horns of a sacred ^Kapila^ bovine that abound at ^^Dwaraka^^ and offers 'Arghya' all the while sighting *SuryaNarayana^. Thus different modes of elaborate performance of ritual purification bath so segregated into three individual classes of 'Nitya, Nyimittika and Kaamyaa'(sic.) is now completed in sumptuous detail. It is also not sanctioned to perform 'Mruttika Snana' particularly during that time of confinement arising out of birth or demise within one's family circle. During performance of ritual bath, during eventualities arising from two such confinements, it is necessary to use sacred grass whilst taking bath. *VayuJeevottamaAcharyaMadhwaru^ has sanctioned the utterance of the Hymn:-

Uddhrutaasi Varaahena{San.},

whilst performing ritual purification bath at predawn by comity of the righteous. Thus it is now clear that the 'MruttikaSnaana' is set aside as belonging to the genre if 'NityaSnaana' only.

A righteous doer of duty task must never mistake waters collected for performance of ritual purification bath as being merely ordinary water in status. In case he does commit such a mistake, then he is liable to get equivalent merit from such an anomaly similar to that gained when a lowly bird such as a crow immerses in the same. On the other hand it is vital to remember that none other than *SarvottamaSreemanNarayana^ is forever Omnipresent in an Infinite number of forms with concurrent Synonyms in such waters thereby rendering the same as being more pure. In view of this, an individual who is involved in immersing in such welcoming embrace of waters is in a way being encircled by such Supremely Permanent Omnipresence of none other than *SarvottamaSreemanNarayana^ and such a factuality must always be remembered at all times. Thus it becomes most imperative to ingrain the Infinite Omnipresence of *SarvottamaSreemanNarayana's^ varied occurrences in all waters and meditate upon the same with utmost concentration. Only then shall performance of a ritual purification bath in such holy waters begin to fructify and enable a righteous doer to qualify for further performance of all duty tasks, be it in favor of hierarchy *Celestials^ and their ilk. In the absence of such an awareness of the Omnipresence of *SarvottamaSreemanNarayana^, any further performance of duty task by a righteous individual comes to a naught since he would have already been automatically disqualified in all manners. At this juncture natural doubt shall arise about the question of why this necessity of a directed Invocation of a special Omnipresence of *SarvottamaSreemanNarayana^ who is Omnipresent Infinitely throughout the Cosmos and yonder? Since there are absolutely no dissimilarities amongst all forms of Omnipresence of *SarvottamaSreemanNarayana^ then why does a righteous doer of duty task be necessitated to propitiate *His^ special invocation in holy waters? The answer for all such nagging doubts is that none other than *SarvottamaSreemanNarayana^ has Himself pledged to be present in most special forms in holy waters and when an individual performer of righteous duty task happens to bathe in the same with such epochal awareness, then he is automatically in receipt of Infinite Benevolence of that particular Omnipresent deity in the same.

In view of such sanctions it is necessary for an righteous performer of duty task to perform ritual purification bath in the Holiest of Holy ^River Ganga^ all the while meditating upon the Superlative Omnipresence of none other than ***SARVOTTAMA MADHAVA^** who Holds the Most Powerful and Auspicious Symbols of ***SHANKA-CHAKRA-GADHA-PADMA^** in His Most Four Auspicious Arms.

Performance of ritual purification bath in the Holy River ^Godavari^ necessitates meditation of ***SARVOTTAMA VEERANARAYANA^** who Holds the Most Powerful and Auspicious Symbols of ***SHANKA-CHAKRA-GADHA-PADMA^** in His Most Four Auspicious Arms.

Performance of ritual purification bath in the Holy River ^Krushnaveni^ necessitates meditation of ***SARVOTTAMA SHREEKRUSHNA^** who Holds the Most Powerful and Auspicious Symbols of ***SHANKA-CHAKRA-KHADGA-SHAARNGHA^** in His Most Four Auspicious Arms.

Performance of ritual purification bath in the Holy River ^Yamuna^ necessitates meditation of ***SARVOTTAMA SREEMANNARAYANA^** who Holds the Most Powerful and Auspicious Symbols of ***DANDA-SHANKA-KHADGA-SHAARNGHA^** in His Most Four Auspicious Arms.

Likewise one must meditate upon ***SARVOTTAMA PADMANAABHA^** whilst performing ritual purification bath in the Holy River ^Saraswati^,

***SARVOTTAMA RANGANATHA^** whilst performing ritual purification bath in the Holy River ^Kaveri^,

***SARVOTTAMA SHREE RAMA^** whilst performing ritual purification bath in the Holy River ^Sarayu^,

***SARVOTTAMA MAHA VISHNU^** whilst performing ritual purification bath in the Holy River ^Narmada^,

***SARVOTTAMA VARAHA^** whilst performing ritual purification bath in the Holy River ^Tungabhadra^,

***SARVOTTAMA KSHEERAABDHISHAAYI^** whilst performing ritual purification bath in the open Seas,

***SARVOTTAMA NRUSIMHA^** whilst performing ritual purification bath in the Holy River ^Bhavanaashini^,

***SARVOTTAMA TRIVIKRAMA^** whilst performing ritual purification bath in the Holy River ^Kumudavati^,

***SAROVOTTAMA HAYAGREEVA^** whilst performing ritual purification bath in the Holy River ^Manjula^,

***SARVOTTAMA SHREEDHARA^** whilst performing ritual purification bath in the Holy River ^Bheemarathi^,

***SARVOTTAMA ANANTHA^** whilst performing ritual purification bath in the Holy River ^Tamrapani^,

***SARVOTTAMA JANARDHANA^** whilst performing ritual purification bath in the Holy River ^Malahaari^ and

***SARVOTTAMA KESHAVA^**, who Holds Most Powerful and Auspicious Symbols of ***SHANKA-CHAKRA-GADHA-PADMA^** in His Most Four Auspicious Arms and also the slayer of evil demon k e s h i.

Since all major Rivers drain in the Sea ultimately, it is imperative to reminisce upon individual Omnipresence of ***SarvottamaSreemanNarayana^** as elaborated above whilst performing ritual purification bath in the seemingly endless vastness of such an open Sea. ***SARVOTTAMA DATTATREYA^** must be meditated upon whilst performing ritual purification bath in vast Oceans.

***SARVOTTAMA ADHOKSHAJA^** in the company of His Divine Consorts ***Sreedevi-Bhoodevi^**, forever casting Supreme Benevolence upon all his devotees, Seen with the auspicious Left Hand placed upon His Waist and through the **^VaraMudra^** of His Right Hand, holding the eternally auspicious symbols of **^SHANKA-CHAKRA^**, must be meditated upon whilst performing ritual purification bath in the sacred **^SwaamiPushkarni^** situated atop the famed pilgrim center of **^^Tirumala^^**.

It is of vital importance to observe strictest of silence whilst engaged in performance of ritual purification bath, whilst partaking meals offering and whilst engaged in performance of sacred fire rituals. Only those **[[Mantra]]** that are sanctioned during performance of the same must be uttered and never on the contrary. An individual who engages in loose talk while taking bath shall stand to loose bright lustrous sheen of his body which shall be abducted by the ***Celestial Varuna^**, an individual who engages in loose talk whilst engaged in eating shall stand to loose his lifespan which shall be abducted by the ***Celestial Yama^** and an individual who engages in loose talk whilst engaged in performance of sacred fire ritual shall stand to loose all his wealth which shall be abducted by the ***Celestial Agni^**. Also an individual who is involved in performance of ritual purification bath must remember not to commit the following acts of omission during the same. An individual must not repeatedly shake off waters collected on his body by vigorous action of body limbs, must not splash waters hither and thither with his legs, must not swim about during course of the bath and must not repeatedly swallow waters through his mouth. Such an individual also must not repeatedly waste precious water resources, nor must he discharge body offal into the same, must never deride the quality of water or its banks and must observe strict silence all the while. Also one must not praise the quality of other Rivers while bathing in one particular River, with the sole exception of **^Rivers Ganga and Godavari^**. Also it is necessary to clasp one's hand resembling a hoary **^Shanka-Mudra^** and whilst reciting from the famous Hymns of **[[PurushaSukta]]**, an individual must perform ritual purification bath by sprinkling waters of Holy Rivers in the manner of anointing the Special Omnipresence of none other than ***SarvottamaSreemanNarayana^** within Himself. After completion of such a sanctioned purification bath, an individual must then part thick growth of hair on his head into two equal halves. This then must be allowed to drop down into two equal halves on either side of one's neck and continue to apply an invisible **^DwaadashaNama^** with the River waters. An individual may also offer 'Tarpana' to his ancestors thereafter with the waters of that particular River. Alighting onto solid ground from the River, an individual must sprinkle himself with a few drops of 'Tirtha'(sic.) collected for this purpose.

Five distinct segments so contained in proper performance of ritual purification bath, are as follows:-

Pledge (Sankalpa), Utterance of the famed [[PurushaSuktaMantra]], Utterance of [[Maarjana Mantra]] whilst engaged in sprinkling of ones body limbs, Utterance of [[AghamarshanaMantra]] in order to vacate all residual physical impurities as well as accumulated latent sins and lastly, offering of ‘Tarpana’ to ruling *Celestials^, *Sages^ and departed *Ancestors^. In a nutshell ‘Sankalpa’ involves in the say of things in one particular sanctioned manner, that is deemed to be performed in the near future, the fruits of merits desirous of being enjoyed, the place where such a deed is to be performed and the time set aside for the same, this then must be broadcast to one and all. Thus ‘Sankalpa’ is most vital and as important as ‘Aachamana and Snana’. Here the notion of Time is two fold, one involves the quoting of the present currently running Epoch right from birth to death as denoted in:-

Adya Bramhanaha| and ending right up to **Kaliyuge prathama paade|{San.}**.

Second notion of Time involves that performance of duty tasks so rendered during that particular day and hour as denoted in:-

Shaalivaahanashake , Samvatsare|{San.}.

Likewise notion of country also occurs two fold whilst undertaking a ‘Sankalpa’. The first notion being that ‘country’ of our domicile wherein we are born and face ultimate demise inevitably as denoted by:-

Jambudveepe| right up to **Bharatakhande|{San.}**.

Second notion of country being that adopted place wherein that particular duty task is deemed to be performed as denoted by:-

Meroho dakshinapaarshve|{San.}, so on and so forth.

Also it is most vital to propitiate the nearest Incarnation of *SarvottamaShreeHari^ that is nearest in that particular Time Epoch. This is denoted as being:-

Buddhaavataare|{San.}

Also many *Celestials^ have incarnated in order to dole out largesse to the comity of righteous in line with the Supreme Command and Supreme Will of none other than *SarvottamaShreeHari^ and it is imperative to remember their collective meritorious service which is denoted as:-

Shaalivaahanashake|{San.}.

It is also necessary to remember that performance of duty task so currently underway is never brought about on account of any of our individual effort, shall never be brought about in our favor always but on the other hand is only being brought about solely due to the enormous encouragement of none other than *SarovottamaShreeHari^ and an ultimate dedication of the same wholesomely and wholeheartedly towards His ^Lotus Feet^ alone, makes good logical sense. Without any such awareness no merit shall accredit to a committed doer and worse still such undedicated task would amount to that of utter deceitful misdeed of cruel demons. However such a premature task miscarriage is instantly negated by uttering:-

ShreeHariPreranayaaShreeHariPreetyartham|{San.}

Indeed, legions of mischievous demons constantly wait to desecrate and steal fruits of merits so available in the performance of righteous duty tasks by a committed doer. Thus in order to thwart off any such evil misdeeds of demons it becomes necessary to seek recourse to that 'Entity Who Alone' is capable of subduing all such evil designs. Such an Entity is none other than *SARVOTTAMA SREEMAN NARAYANA^ ALONE. In His vicinity are those who are at the receiving end of His most special benevolence such as the hierarchy *Goddess Mahalakshmi^, followed by *Chaturmukha Bramha^, the hierarchy *Vayu^ and individual consorts of the latter. Only this elite strata of *Celestials^ 'alone' are empowered to a certain extent to negate nefarious designs of marauding demons let loose by the ruthless advent of 'kali' and no one else! None other than *SarovottamaSreemanNarayana^ has deemed compulsory for one and all without exception whatsoever, to seek recourse to none other than *Celestial Vayu^ who is slated for the post of ^Bramha^ in the succeeding Time Epoch, before beginning any righteous duty task. Thus an individual must invoke such an indirect special Omnipresence of *SarovottamaSreemanNarayana^ using the good offices of the *Celestial Vayu^ before beginning any or all righteous duty tasks. This is denoted in the pledge utterance by:-

ShreeBharatiramana Mukhyapraanaantargata ShreeHariPreeranayaa|{San.}

Such a famed utterance, powerful both in content and spirit must not be uttered within oneself but the same must be rendered boldly with resounding crystal clear clarity so as to be heard by one and all, throughout the Cosmos.

Such an invocation pledge would then ultimately be rendered as:-

**Samastajagadaadhaara ShankaChakraGadaadhara|
Deva dehi mamaanugnaam yusmattirthanishevane|| {San.}**

*SarovottamaSreemanNarayana^, You are the sole protector of the entire Cosmos and yonder. You are forever armed with invincible and auspicious weaponry such as Conch Shell, Discus and Mace and thereby extend your Eternal Protection to comity of righteous. Every known Holy River become sacrosanct and holy only upon coming into contact with Your ^Lotus Feet^ and after washing the same. Now the very waters in which I intend to bathe are nothing but the same waters that have originated from Your

^Lotus Feet^. I have now pledged to bathe in such a holy waters and I seek Your unstinted support for this humble endeavor of mine.

**Gange cha Yamune chyiva Godavari Saraswati|
Narmade Sindhu Kaveri jale~smin sannidham kuru|| {San.}**

Celestial Rivers such as ^Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri^, have been rendered instantly sacrosanct on account of having come into contact with the ^Lotus Feet^ of none other than *SarvottamaSreemanNarayana^. Now, I beseech collective Omnipresence of all such Holy Rivers' in the waters in which I have now pledged to perform ritual purification bath.

**Gangaa Gangeti yo brooyaadyojanaanaam shatyirapi|
Muchyate sarvapaapebhyo Vishnulokam sa gacchati|| {San.}**

One must shout aloud twice in quick succession mustering fullest might and call out the auspicious name of *GangaDevi^, prior to the start of performance of ritual purification bath. Upon exhibiting such a vociferous show of vocal chords, a righteous doer shall be rendered instantaneously pure even if he resides thousands of miles away from the Holy ^River Ganga^. Thereafter a righteous doer of duty task must strive to bring forth invoked Omnipresence of none other than *SarvottamaTrivikrama^ in the very same waters in which he now intends to bathe and meditate upon the Infinite Auspicious Glory of the famed Holy ^River Ganga^.

Since *SarvottamaSreemanNarayana^ is the sole refuge of every known opulence of Quality and Wealth occurring in the manner of Supreme Knowledge, He is known by the superlative Synonym of *BHAGAVAAN^. Since *SarvottamaSreemanNarayana^ is the sole beneficiary of every form of ^Yagjna^(sic.), He is known by the superlative synonym of *YAGJNALINGA^. Such a *SarvottamaVamana^ in order to accept the three measured footsteps of land donated by an audaciously proud b a l i, donned the superlative Omniscient Form of *SarvottamaTrivikrama^. Thereafter *Sarvottama Trivikrama^ rapidly went about getting His due share of three measured footsteps of land. With only one step *SarvottamaTrivikrama^ covered entire spans of the Nether World and in order to cover entire vastness of Heavens lifted His Powerfully strong ^Left Leg^ and quickly measured the same in one quick sweep. Even as bewildered hierarchy *Celestials^ and lowly demons watched in stupefaction and awe, the Infinitely powerful ^Left Leg^ of *SarvottamaTrivikrama^ grew with mind boggling immensity and easily covered the entire spread of the Cosmos and yonder, spreading across billions of light years. During such controlled show of supreme show of strength, one tiny portion of the powerful Nails present on this extended ^Left Leg^ of *SarvottamaTrivikrama^ happened to merely brush past the remotest corner of the Cosmos. Unable to sustain the sheer magnitude of force of collision of this small section of the powerful Nails present on the ^Left Leg^ of *SarvottamaTrivikrama^, the area of impact split instantaneously into two halves with a resounding thunder resulting in a gaping hole measuring billions of light years across. Into this immense void, huge masses of liquid water so collected in the Cosmos began gushing in with tremendous cascades. Thereafter upon coming into

contact with the outstretched ^Left Leg^ of none other than *SarovatmaTrivikrama^ these waters flowed ahead in unstoppable torrents with renewed energy. This expanse of Holy Water is now termed as '**Bhagavatpadee**' upon having come in contact with the immensely powerful ^Left Leg^ of none other than *SarovatmaTrivikrama^. This is the real origin of ^River Ganga^, known as ^**Vishnupada**^, which now began to traverse most rapidly and eventually arrived at the Domain of none other than the hierarchy Celestial *Chaturmukha Bramha^, who Himself offered His salutations to Her on account of Her being rendered most Holy due to constant contact with the ^Left Leg^ of *SarovatmaTrivikrama^.

From there, the ^Celestial Ganga^ arrived at the very Domain of ^**Simshumaaraloka**^ presided over by none other than *Dhruva^, one of the greatest *ParamaHariBakta^, having earlier endeared himself to none other than *SarovatmaSreemanNaranaya^ at a very young age of five years. An ecstatic *Dhruva^ always aware that the ^Celestial Ganga^ has now stemmed forth from the ^Louts Feet^ of none other than *Sarovatma SreemanNarayana^ begins to bear Her full flow upon his own head with utmost devotion. During such time even as the ^Celestial Ganga^ flows through the Domain of ^Simshumaaraloka^, the pristine pure devotion of *ParamaHariBakta Dhruva^ increases in torrential proportion suitably matching the unstoppable torrential cascades of the ^Celestial Ganga^ flowing rapidly forward to the next domain. *ParamaHariBakta Dhruva^ now stands in silent posture with his two eyes half closed through which tears of joy spill forth in the manner of fresh bloom of auspicious Lotus buds, thoroughly awash with the pristine pure devotion directed towards the ^Louts Feet^ of *SarovatmaSreemanNarayana^. Thus even to this day *ParamaHariBaktaDhruva^ stands rooted in the famed Domain of ^Simshumaaraloka^ perennially being bathed by the holiest of holy cascade of the ^Celestial Ganga^.

Even as the ^Celestial Ganga^ flows downwards to the next Domain of hierarchy ***Sages**^, she is greeted with further ecstatic show of devotion from ^SaptaRishis^ who welcome Her with auspicious and holy grandeur. These renowned *Sages^, total recluses, are famed for their uniquely individual manner of propitiation of *Sarovatma SreemanNarayana^, Omnipresent in their Holy selves, welcome the arrival of ^Celestial Ganga^ in their Domain. Their concentrated welcome is as varied as their own individual strata of Liberation as deemed by none other than *SarovatmaSreemanNarayana^. From the Domain of hierarchy Sages, the ^Celestial Ganga^ now speeds rapidly across the Milky Way. Upon sighting Her Celestial Glory, batches of hierarchy *Celestials^ alight in haste from their airborne vehicles and gather en route on either side vying with one another to offer their individual salutations. Next, the ^Celestial Ganga^ then casts Her sacrosanct holiness upon soothingly cool rays of a Full Moon and after sanctifying the same arrives at the threshold of ^**Shathakoti**^ situated atop the famed ^**Mount Meru**^. Upon arriving at ^Shathakoti^, the ^Celestial Ganga^ begins to bifurcate into four distinct River Streams, namely - ^**Sita, Alakananda, Chakshu and Uttara Bhadra**^. Finally after coursing through seemingly never ending plains of the subcontinent the ^River Ganga^ ultimately drains into the ever welcoming embrace of the Sea.

^River Sita^, a tributary of ^River Ganga^, flows eastwards after cascading down from ^Mount Meru^. River ^(Uttara)Bhadra^ originating from rocky crevices of the ^Mount **Gandhamaadana**^ then flows eastwards and ultimately joins the salt water Sea. ^River Chakshu^ originating in rocky crevices of the ^Mount Meru^ begins to flow in a westward direction and after cascading from ^Mount **Maalyavaan**^ ultimately joins the salt water Sea. Likewise another tributary of the ^River (Uttara) Bhadra^ originating in rocky crevices of ^Mount Meru^ begins to flow in a northern direction and after cascading from ^Mount **Shrungavaan**^ ultimately drains into the northern Sea. ^River Alakananda^ originating in rocky crevices of ^Mount Meru^ begins to flow in a southern direction and after cascading with tremendous force through formidable mountain chains spreads Herself across vast plains of the subcontinent ultimately joins the Sea in the southern direction. Such a propitiation manner of the ^Celestial River Ganga^ needs to be made by a righteous doer desirous of performing a ritual purification bath, followed by performance of sacred ‘Achamana’(sic.) twice. This must be followed by salutary invocation of *Celestial Varuna^ by uttering the sanctioned Mantra of:-

Thirtharaajaaya namaha|| {San.}

and only then should the ‘Sankalpa’, pledge, be performed thus:-

**Shube Shobhane Muhoorte Vishnoraagnayaa Pravatamaanasya
Adya Bramhanaha Dviteeyaparaarthe Shvetavarahaakalpe Vyivasvatamanvantare
Ashtaavimshatitame Kaliyuge Prathamapaade Jambudveepe Bhaaratavarshe
Bharatakhande Meroordhakshinapaashve Dandakaaranye Godaavaryaa
Dakshinakoole Shaalivaahanashake Boudhaavataare Raamakshetre Asmin Varshe
Vartamane (particular) Samvatsare, (particular) Ayane, (particular) Rutou,
(particular) Maase, (particular) Pakshe, (particular) Tithou Shubhavaasara
Shubhanakshatra Shubhayoga Shubhakarana Yepanguna Visheshana
Vishishtaayaam Shubhapunyatithou Asmadaadigurunaam
*SreemanMadhwaacharyaanaam^ Hrutkamalamadyanivaasi *Vasudeva
Sankarshana Pradyumna Annirudhachaturmoortyaa^ Dyanantaavataaraatmaka
Ganga Janaka Shree*TRIVIKRAMA^ Preranayaa
*ShreeTrivikramaPreetyartham^ ShreeVishnuvishnavasannidou Shaalagraama
Chakraankita Sannidou Shreetusyasyashvathasannidou Praatahasnaanamaham
Karishye**||{San.}

This is in short the ‘Sankalpa’, pledge that needs to be rendered at the break of dawn without fail by all righteous doers of duty tasks. The core essence of such an awesome ‘Sankalpa’, pledge, firstly involves in the humble submission that each and every *Celestial^ worth the name including the hierarchy *Celestial ChaturmukhaBramha^ come to perform each and every chore only as per the Supreme Command of none other than *SarvottamaSreemanNarayana^. This once again highlights the utter dependency of one and all and at the same time for ever upholds the Eternally Unchangeable Independency and Sovereignty of *SarvottamaSreemanNarayana^. Core essence of the very same Sankalpa, pledge, secondly involves in comprehending the epochal Time span which *SarvottamaSreemanNarayana^ Himself preempts most nonchalantly. One such

^MahaYuga^ comprises of 43,20,000 years. Nearly 2000 such ^MahaYuga^ comprises One Day of the hierarchy *Celestial ChaturmukhaBramha^. The deemed lifespan of such a hierarchy *Celestial ChaturmukhaBramha^ comprises of 100 such years which is denoted by the Vedic Terminology of ^PA'RA^(sic.). None other than *Sarvottama SreemanNarayana^ playfully closes His Eyes and Opens the same once during the course of one such Epochal ^PA'RA^. Half of this Time Epoch of ^PA'RA^ is further segmented as → ^Paraardha^(sic.). In the present ongoing Time Epoch that we all find ourselves traversing through, is nothing but the second segment denoted as → ^DviteeyaParaardha^(sic.), since the first ^Paraardha^ is well and truly over and done with. Core essence of the very same Sankalpa, pledge, thirdly involves in comprehending the Supreme Incarnation of none other than *Sarvottama SreemanNarayana^ in the manner of a ^White Wild Boar^ as denoted by → *ShwethaVaraha^. Such a Supreme Incarnation of *Sarvottama ShwethaVaraha^ occurred on the 51st day, i.e., one the very first day of the ^DviteeyaParaardha^, earmarking one particular day of the hierarchy *Celestial ChaturmukhaBramha^. Core essence of the very same Sankalpa, pledge, fourthly involves in comprehending the Royal Reign of none other than *VyvasvataManu^, due to which the current period in Time is termed as → ^VyvasvataManvantara^. It must be remembered with much obeisance that prior to the current reign of ^VyvasvataManu^, the eminent son of none other than the *Celestial Surya^, there have been 71 past Royal Reigns of earlier *Manus^, during the past 71 bygone ^MahaYugas^. Core essence of the very same Sankalpa, pledge, fifthly involves in comprehending the current Time Epoch of 28th ^KaliYuga^ as denoted by → **Ashaavimshatitame kaliyuge**]. Here it has to be remembered that each of the mammoth ^MahaYuga^ comprises of four distinct occurrence of sub-Yugas' such as ^KrutaYuga-TretaYuga-DwaparaYuga-KaliYuga^. Core essence of the very same Sankalpa, pledge, sixthly involves in comprehending further four distinct segments of ^KaliYuga^, of which the 'First' segment is in progress now as denoted by → ^PratamaPada^.

Upon such an awareness of such unimaginable Infinite vastness of the Cosmic Time Scale and the free play of hand charted out to the hierarchy *Celestial ChaturmukhaBramha^, followed by the just rule of several generations of royalty hailing from the chosen clan of ^Manu^, it is now imperative to comprehend the 'nature' of the place in which we all happen to reside either by birth or by coincidence. Core essence of the very same Sankalpa, pledge, seventhly involves in comprehension of the presence of Seven Islands and corresponding Seven Seas (as per Vedic parlance). Situated bang in the midst of such Seven Islands and Seven Seas is the famed Island known as ^JambuDweepa^ as denoted by → ^Jambudweepa^ in the Sankalpa, pledge. Further this ^JambuDweepa^ is bifurcated into Nine different parts, each distinct part being termed as ^Varsha^. ^BharathaVarsha^ is situated bang in the middle of nine such different ^Varshas^ as denoted by → **Bhaaratavarshel** in the Sankalpa, pledge. Further within this very same ^BharataVarsha^, there occurs Nine different massive land masses, each one of them being denoted as → **Khanda**]. Amongst such ^Nine Khanda^, we reside in what is known as → ^BharataKhanda^ in the Sankalpa, pledge. Core essence of the very same Sankalpa, pledge, eighthly involves in comprehension of the presence of an ancient land mass situated southwards of the auspicious ^Mount Meru^, itself situated at the centre of ^BharataKhanda^. The very same occurrence is denoted by →

Merordhakshinapaarshve| in the Sankalpa/pledge. Further occurrence of ^Dandakaaranya^ so situated towards the extreme south of ^Mount Meru^ is the exact place in which we all have come to reside which is denoted as → **Dandakaaranya|** in the Sankalpa/pledge. Within this very same auspicious zone of ^Dandakaaranya^ flows the most auspicious ^River Godavari^ towards the southern region, which is denoted as → **Godaavarya dakshinakoole|** in the Sankalpa/pledge. Core essence of the very same Sankalpa, pledge, ninthly involves in comprehending births of six ^ShakaPurushas^ in the ensuing ^KaliYuga^. Till now there have been two births of ^ShakaPurusha^ which has run its natural path and now the reign of the third ^ShakaPurusha^, with the title of ^Shaalivaahana^, is currently in progress as denoted by → **ShaalivaahanaShaka|** in the Sankalpa/pledge. None other than *Sarvottama SreemanNarayana^ Himself Adorns Ten Epochal Incarnations in each of one single Day of the hierarchy *Celestial ChaturmukhaBramha^, the last of such Incarnations being that of *Boudha^ which has occurred most nearest to this current Time Epoch as denoted by → **Budhaavataare|** in the Sankalpa/pledge. Core essence of the very same Sankalpa, pledge, Tenthly involves in comprehension of occurrence of well demarcated topographical valley ranging from ^Gokarna^ in the northwest up to ^Rameshwaram^ in the southern tip, which is denoted as → **ParashuRamaKshetra|**. Rest of all other land masses so devoid of any such well delineated topography is known as → ^Ramakshetra^ as denoted by **Ramakshetre|** in the Sankalpa/pledge.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghaha Tippani^]], the chosen title of this Paper Seriatim.”

“Brundavanave Mandiravaagihe ***INDIRE SHREE TULASI^**
 Nandanandana ***MUKUNDA^**ge Priyalaada Chandada ^^**SHREETULASI^^**
 Tulasiya Vanadali ***HARI^** Ihanembudu Shrutisaarutide Keli
 Tulasiya Darushanadinda Duritagallellaharidu Pogvudu Keli
 Tulasi Sparshanadinda Dehapaavanavendu Neevellatilidu Keli
 Tulasi Smarane Maadi Sakalishtava Padedu Sukhadalli Baali

Brundavanave Mandiravaagihe ***INDIRE SHREE TULASI^**
 Nandanandana ***MUKUNDA^**ge Priyalaada Chandada ^^**SHREETULASI^^**
 MoolaMruttikeyannu Dharisidamaatradi Mooruloka Vashavaaguvudu
 Maalegalanne Koralalitta Manujage Muktimaargavannu Needuvudu
 Kaalakaalagalli Maadida Dhushkarma Kaledu Bisuttupoopvadu
 Kalanadootara Atti Kyivalvyava Leeleya Toruvalu

Brundavanave Mandiravaagihe *INDIRE SHREE TULASI^
Nandanandana *MUKUNDA^ge Priyalaada Chandada ^^SHREETULASI^^
Dhareyolu Sujanara Mareyade Salahuva *VARALAKSHMI SHREETULASI^
Paramabaktara Paapagalanutaridu Paavanamaaduvulu Tulasi
Siriaayuputraadi Sampattugalanittu Harushaneevalu Tulasi
*PURANDARA VITTALA^nna Charanakamalada Smaraney Koduvalu
^^TULASI^^{Kan.}.

THESAURUS FOR CHAPTER V:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
3. **PRAMANA:-** At an elementary level also implies as
- 4 **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER V: -

33. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
34. [[MahaabhaarataTaaptaryaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
35. [[GeetaTaaptaryaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
36. [[TytareeyaUpanishadBhaasya]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreeman Madhwacharyaru^.
37. [[ShodashaBaahuNrusimhaStotram]] Holy Work Composed by *Sreemadh VijayeendraTheertharu^.
38. [[PaapaVimochanaStotram]] Holy Work Composed by *SreemadhVijayeendra Theertharu^.
39. [[PremeyaSanghrraha]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
40. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachaar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
41. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *Pandit Narayanachar^.

42. Devotional Composition from [[PurandaraUpanishad]].

43. All Colophon Papers appearing in www.articles.gururaghavendra.org with
*TirumalaVenkataAnkita^.

**Bhaktaanaam Maanasaambhojabhaanave Kamadhenave|
Namataam Kalpatarave *JAYEENDRA GURAVE^ Namaha|| {San.}**

***Jambunatha Antargatha Nageshwara Antargatha MahaRudra Antargatha
*VayuJeevottamaBhaaratiramanaMukhyaPranaantargatha SARVOTTAMA
LAKSHMI NARASIMHAAYA NAMAHA^**

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

{{Dedicated to the Eternal Memory of Classical [[Holy Discourses]] imparted at the Vedic University situated at ^^Kumbakonam^^, by none other than the Nonagenarian Chancellor Holy Pontiff *SreemadhVijayeendraTheertharu^, who also happened to be the great grandson of the ‘Poorvaashrama’ brother of none other than the Holiest of Holy Pontiff, *JayaTirthaShreepaadaru^! Indeed, latent genius inherited from such an envious pedigree of ‘Shaastika Aravattu Vokkalu’ family lineage found perfect environment to blossom forth to the maximum extent possible under excellent tutelage of the Holy Pontiff Emperor, *VyasaRajaYatigalu^, who was instrumental in transforming the young lad *Vittalachar^ into one of the most formidable of all Holy *Madhwa^ Pontiffs, the legendary *SreemadhVijayeendraTheertharu^! The Greatest Jewel in the Crown of *SarvottamaMoolaGopalaKrushna^ was now deemed to offer eternal service at the ^Lotus Feet^ of none other than *SarvottamaMoolaRama^!

***SHREEKRUSHNAM VANDE MANTHAPAASHADHARAM^||{San.}**

On account of eternal fame of the Supreme Truth contained in rendition of such Classical [[Holy Discourses]], hundreds of ultra orthodox *scholars^ and eminent *Haridasas^, a few of them being worthy sons of none other than the legendary *Purandara Dasar^, regularly journeyed to ^^Kumbakonam^^, seeking benevolent Holy Blessings of the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^!

“Mareyabeda Manave Neenu ***HARIYA**^ Charanavaa Aruna Kirana Charana Sharana
Paataka Paavanaa Mareyabeda Manave Neenu ***HARIYA**^ Charanavaa
Satiyu Sutaru Gatiyu Yendu Matiyu Kettu Tirugabeda
Matiyu Kettu Hodameyle Satiyu Sutaru Baruvarenu

Mareyabeda Manave Neenu ***HARIYA**^ Charanavaa Aruna Kirana Charana Sharana
Yaaga Yagnamaadaleke Yogi Yatiyu Aagaleke
Naagashayana Naaradavandyana Koogi Bhajanemaadu Beyga

Mareyabeda Manave Neenu ***HARIYA**^ Charanavaa Aruna Kirana Charana Sharana
Saadhu Sajjana Sanghavamaadi Veda Shaastravana Vodu Nee

Modhadindali Vedaghamyana Paadapankaja Dhyaaniso

Mareyabeda Manave Neenu ***HARIYA**^ Charanavaa Aruna Kirana Charana Sharana
***HARIYA**^ Smarane Maatradinda Ghoraduritavella Naasha
Varada ***PURANDARA VITTALA**^nna Nirata Bhajane Maadu Beyga”{Kan.}

One such [[Holy Discourse]] imparted by the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ as pre taught earlier by none other than His *Guru and Mentor^, the Holy Pontiff Emperor *VyasaRajaYatigalu^, mystically spoke of a purposeful Arrival of a retinue of hierarchy *Sages^ at the Gates of ^^Vykunta^^ seeking an audience with none other than *SarvottamaSreemanNarayana^! But much to their collective surprise they were all taken aback when they were informed by *Goddess Mahalakshmi^ that *SarvottamaSreemanNarayana^ was not at His Eternal Abode of ^^Vykunta^^! Comity of hierarchy *sages^ were still more taken aback when they learnt that *SarvottamaSreemanNarayana^ was in fact residing in the humblest dwelling of a staunch devotee, doing all day to day chores, serving him and helping in every possible manner even to the extent of visiting the local market in order to sell the humble farm produce of the devotee!

Satyam Satyam punassatyam|| {San.}

Each and every soul is controlled by a remote puppet string held in the Hands of *SarvottamaMoolaGopalaKrushna^. A miniature glimpse of this most important extemporaneous Truth extracted from the Classical [[TytereeyaUpanishadBhaasya]], composed by none other than *VayuJeevottamaAcharyaMadhwaru^, the greatest corner stone of this ancient ^Sanatana Dharma^, is as follows:-

QUOTE

Satyam vada Dharmam chara|| {San.}

{Speak the Truth, Observe Dharma}

UNQUOTE

Upon comprehending the same, the most elusive notion of definition of Truth is sought after! *VayuJeevottamaAcharyaMadhwaru^ in His Magnum Opus, the [[MahabhaarataTaaparyaNirayaha]] and [[GeetaTaaparyaNirayaha]], two of His greatest Holy Chronicles comprising the [[SarvaMoola]] Compendium connotes the definition of Truth thus:-

QUOTE

**Satyasya vachanam shreyaha satya jnaanam tudushkaram|
Yatsataam hitamatyatam tatsatyamiti nischayaha|| {San.}**

“That which is always in sole favor of the righteous is termed as Satya (Truth)”.
UNQUOTE

A prime example of the same, i.e, that manner in which even a blatant lie is branded as Truth is observed in the (in)famous episode involved in slaying of d r o n a in the famed battle of ^^Kurukshetra^^. The valiant *Pandavas^ were in a tremendous spot of bother unable to stage overwhelming victory over marauding k u r u armies led by their commander in chief d r o n a, who let loose fierce warfare and quickly outmaneuvered armies of the *Pandavas^. But, *SarvottamaGaadikaaraShreeParthasarathi^ all the while aware about the endgame of the able d r o n a, had other plans up His sleeves! In due course, *SarvottamaGaadikaaraShreeParthasarathi^ enabled *Yudhistira^ to utter the death clap statement, which indeed changed the course of the Epic Battle of ^Kurukshetra^, thus:-

QUOTE

Ashwathaamaa hataha kunjaraha|| {San.}

UNQUOTE

Even as this fatal announcement is uttered by *Yudhistira^ even as fratricidal warfare raged on unabated, rip roaring blast of auspicious notes emanating from the powerful conch shell, ^^PANCHAJANYA^^ of *SarvottamaGaadikaaraShreeParthasarathi^, drowns out and subdues vitally meaningful words being uttered by *Yudhistira^, which ultimately results in neutralizing invincible war skills of battled hardened d r o n a. The same ‘falsehood’ that is now in the league of a ‘Supreme Truth’ solely on account of being the handiwork of *SarvottamaGaadikaaraShreeParthasarathi^, inevitably leads to the total annihilation of the evil plague of the k a u r a v a s and paves way for a future victory of the righteous *Pandavas^. Thus the statement of the righteous *Yudhistira^ even though a ‘falsehood’ on the face of it, is termed as being ‘True’ since the same turned the tide totally in sole favor of ‘**Righteous and Dharma**’, with none other than *SarvottamaGaadikaaraShreeParthasarathi^, the very embodiment of Dharma being **WITNESS!** Another vital factor in this whole exercise of definition of ‘Satya’ (Truth) is the manner in which the same needs to be uttered. This is indeed most vital and valid for all time to come!

QUOTE

**Satyam brooyaat priyam brooyaaath na brooyaaath Satyamapriyam|
Priyam Cha naanrutam brooyaaath yesha Dharmaha snaatanaha|| {San.}**

UNQUOTE

Truth, even though characteristically most bitter, must always be stated in a manner so laced with sweet sugary coating and must be palatably yummy! The Truth that is uttered must be most endearing to ears of the beholder, a prime example being the famed

[[Suprabhaata]] uttered by the Celestial Sage *Vishwamitra^ directed towards His eminent pupil, *SarvottamaShreeRamachandra^ thus:-

QUOTE

**Kaousalya Supraja Rama poorva sandhya pravartate|
Uttishta Narashaarduula Kartavyam Dyivamaanhikam|| {San.}**

{O! *SarvottamaShreeRamachandra^, the doting son of *Mother Kausalya^! Do arise, since Dawn has broken across the eastern sky. Do get up, You are the Lion amongst Men and proceed to discharge your ablest deeds in this Superlative Incarnation of Yours}

UNQUOTE

It is required by sanctioned scriptures that what is indeed most displeasing to ears of the righteous may not be uttered at all, if the same cannot be rendered in a pleasing manner!

QUOTE

Na Brooyaat Satyamapriyam|| {San.}

UNQUOTE

After the notion of Truth is studied, now the definition of Dharma is discussed briefly. The very Title of *SarvottamaMoolaGopalaKrushna^ denotes Dharma! Forgetting such a thought even for a moment is termed as 'adhharma'. Everything else is attached to this basic principle which in itself is unchangeable for all Time to come! Nothing else is independent of this factuality! Thus, from such an Infinite definitiveness, flows the notion that whenever 'happenings' validating Omnipresence of 'SarvottamaMoolaGopalaKrushna' occurs, the same is termed as 'Dharma'. Conversely, whenever 'happenings' that leads us away from such an Omnipresence of *SarvottamaMoolaGopalaKrushna^ occurs, the same is instantaneously termed 'adhharma'!

***SarvottamaMoolaGopalaKrushnaDevaraPaadaaravindakkeGovindaGovinda^**

Thunderous ovations of ***HARI SARVOTTAMA VAYU JEEVOTTAMA^** by huge gatherings of devotees led by the young incumbent, *SreemadhSudheendraTheertharu^, dedicated *disciples^ and *HariDasas^ mark the culmination of each such [[Holy Discourses]] imparted by the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^! Seated amidst this august gathering are none other than the most favored *disciple^, one of the greatest scholars, ^Veena Vidwan^, *VeenaThimmanachar^ and his devout wife *Gopikamba^, accompanied by a frail looking young daughter *Venkatamba^ and the still younger son *VeenaGururajachar^, upon whom their *KulaGuru^, the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ bestowed Immense Benevolent Blessings! Indeed,

such extemporaneous rendition of [[Holy Discourse]] being imparted by none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ at ^^Kumbakonam^^ is heard with utmost awe by the ultra orthodox scholar *VeenaThimmanachar^! By now thoroughly enlivened *HariDasas^ present in such an auspicious gathering begin to sing and dance with ecstatic pride even as they immerse themselves in the Glorious Grandeur of none other than *SarvottamaSreemanNarayana^ Omnipresent in their individual 'Ankita'! Thereafter, the Holy Successor *SreemadhSudheendraTheertharu^ leads everyone present there in performing a hierarchy wise "DheergaDandaSarvaShaastaangaSamarpanaNamaskara^ to the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ and to *BhaaratiRamanaMukhyaPraanantargathaSreemanMoolaRama^ Omnipresent therein!

**Bhookhandam vaaranaakhandam paravara viratam dampadamporu dampam
Dimdimdimdim didimbam dahamapi dahamyi jumpa jumpyischa jumpyihi||
Tulyaastulyaastu tulyaaha dhumadhuma dhumakyihi kumkumaakyihi kumaankyi
Yetatte poornaayuktam aharaha karaha paatumaam *NARASIMHA^|| {San.}**

***ShodashabaahuNrusimhaDevaraPaadaaravindakkeGovindaGovinda^**

The governing Chancellor of the famed ^Vedic University^ situated at ^^Kumbakonam^^, the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, enlists the Holy Services of His most illustrious disciple and heir apparent, the Holy Pontiff *SreemadhSudheendraTheertharu^, to set forth on a 'Victory Conquest' throughout the length and breadth of the subcontinent, in order to uphold the Supremacy of [[TatvaVada]] of *VayuJeevottamaAcharyaMadhwaru^ and thereby lay claim to the famed ^DhigVijayaVidyaSimhasana^. Upon receipt of such unfailing Blessings from none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, the Epochal Victory Conquest of the brilliantly diligent disciple *SreemadhSudheendraTheertharu^, rapidly fructifies into mammoth proportions, hitherto unseen and unheard of ever before in living memory, encompassing far flung principalities spread as far as the arid deserts of ^Rajasthan^ in the North to clusters of prosperous ^Deccan^ principalities in the South. Noted scholars hailing from every known 'also ran' School of Thoughts, literally fall by the wayside unable to face sustained fury of the Supreme Truth as espoused by the Holy Pontiff *SreemadhSudheendraTheertharu^, based on the bedrock of Eternal Truth enshrined in [[TatvaVada]] of *VayuJeevottamaAcharyaMadhwaru^! The monumentally unstoppable ^DHIGVIJAYA^ campaign of the Holy Pontiff *SreemadhSudheendraTheertharu^ finally culminates in momentous crescendo of auspicious occurrences all along, with the Crowing Glory being the Award of the 'Title of Honor' of:-

^DHIGVIJAYA SHANKA^!

The Holy Pontiff *SreemadhSudheendraTheertharu^ with characteristic humbleness 'accepts' all such auspiciously Holy decorations only on behalf of His Sole Mentor, the Nonagenarian *GuruVijayeendraTheerthaShreepadaru^! Upon such a triumphant return

to ^^Kumbakonam^^, the Victorious Holy Pontiff *SreemadhSudheendraTheertharu^ steadfastly offers all accolades of auspicious ^Victorious Titles and Deeds of Honor^, awarded by a plethora of Royalty, at the ^Lotus Feet^ of *SREEMANMOOLARAMA^, being worshipped by a now ecstatic Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^! Thereafter in an auspicious and grand gathering held within the sprawling Holy premises of the ^^SreeMutt^^ at ^^Kumbakonam^^, with Royal Patronage extended by fiefdoms of ^Vijayanagar^ such as ^Mahishapura^, ^Madurai^ and ^Tanjore^, amidst auspicious Vedic recital arising from bejeweled throats of ultra orthodox *scholars^, the triumphant Holy Pontiff *SreemadhSudheendraTheertharu^ is firmly ensconced on the ^DHIGVIJAYA VIDYA SIMHAASANA^ by none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^!

***ChaturmukhaBramhakaraarchitha ChaturYugamurthy *SREEMAN MOOLA RAMA Devaru^**

Meanwhile due to Holy Patronage extended by none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, latent talent of the scholarly *VeenaThimmanachar^, scion of the famed ^BeegaMudre Aravottu Vokkalu^ clan also blossoms forthwith, enabling him to carve out unique niche in scholastic circles. The scholarly *VeenaThimmannachar^ as per the Holy Dictate of none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, presides over a modest ^Gurukula^ situated at ^^Bhuvanagiri^^, which soon attracts aspiring wards from nearby regions. With passage of Time, a worried *VeenaThimmanachar^, constantly aware that sanctioned scriptures necessitates two male offspring instead of only one, seeks Holy Audience with *KulaGuru^, the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ and expresses his desire to once again traverse to the Holy Pilgrimage Center of ^^Tirumala^^ in order to placate ^KulaDevata^, *SarvottamaTirumalaVenkateshwara^!

“Ishteke Yenameyle Ee Sittu *HARI^ye Shrushtige Kartanaagi *TIRUMALA VENKATESHA^ Doreyey
Innyaaru *HARI^ Yennaginnu Eee Jagadolage Yenna Dooru Yaarige Moreyidali
Yenage Mannisi Dayamaadi Sumatiya Yenna Kyiyanne Hididu Innueega Rakshisadale

Ishteke Yenameyle Ee Sittu *HARI^ye Shrushtige Kartanaagi *TIRUMALA VENKATESHA^ Doreyey
Sakalajeeva Rakshakanu Saadhujana Poshakanu Sakalalokagallanella Salahutihano
Akalanka Mahima *Shree Aadi Devara Deva^ Bakuta Vatsalanemba Biridu Ninnalli

Ishteke Yenameyle Ee Sittu *HARI^ye Shrushtige Kartanaagi *TIRUMALA VENKATESHA^ Doreyey
Hindemaadida Doshu Indumaadida Paapa Indu Parihaaravamaadi Yenna
Munde Dhanyanamaadi Mukta *ANANTA^ Yennisi Tande *PURANDARA VITTALA^ Dayamaadi Salahadali” {Kan.}

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda^,
*SaptagirivaasaGovindaGovinda^, *SeshachalavaasaGovindaGovinda^**

The Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, an 'Aparokshagjnaani', of the highest order is fully aware of the enormous significance of this impending pilgrimage of the devoted *VeenaThimmannachar^ and his dutiful wife *Gopikamba^ to ^^Tirumala^^ and extends His fullest Holy Blessings to the duo. After the devoted couple take leave from the Holy premises of the ^^SreeMutt^, the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, a devoted worshipper of *SarvottamaMoolaRama^, for nine decades is overjoyed at the impending Incarnation of none other than His *Guru and Mentor^, the Holy Pontiff Emperor, *VyasaRajaYatigalu^, once again, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^! Holy Tears of sublime bliss cascade down from wizened Holy Eyes of the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ even as He mulls over the Epochal Prophecy of none other than *GEETA ACHARYA^, *SARVOTTAMA GAADIKARA PAARTHASAARATHI^, enshrined in the sacrosanct [[BhagavathGeeta]] that even though the Supreme Incarnation as *SarvottamaKalki^, shall occur only at the end of 'KaliYuga', in the interim most trusted *Celestial^ protectors of 'Dharma' are frequently made to Incarnate every now and then as and when the same is overdue!

**Yaada yadaa hi dharmasya Glaanirbhavathi Bhaaratha|
Abyuthaanam adharmaasya Tadh aatmaanam Srujaamyaham||**

**Parithraanaaya saadhunaam Vinaashaaya cha dhushkruthaam|
DHARMA samsthaapanaarthaaya Sambhavaami YUGE YUGE|| {San.}**

Stage is now set for fourth Reincarnation of *Celestial Shankukarna^ in continuation of meritoriously sequential services' rendered as *ParamaBhagavattottama Prahlada-Bahleeka-VyasaTheertha^, blessed with a most special Omnipresence of none other than the hierarchy *Celestial VayuJeevottamaMukhyaPrana^, as deemed by none other than *Sarvottama LakshmiNarasimha^!!! }

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|
Chintamanistu *VYASA^aarya Munitrayamudaahrutam|| {San.}**

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

**{Next:- CHAPTER VI :- { [[[*PremeyaSanghrrahaTippani^]]] - {An
Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]]
Composed by *SreemadhRaghavendraTheertharu^ }**

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA ASHVEEJAMAASA NIYAAMAKA
*OM INDIRA SHREE DAMODARAAYA NAMAHA^ }

||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^||

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

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [*Premeya Sanghaha^],

Composed by *SreemadhRaghavendraTheertharu^ }

{ 'A Special Upanyaasa Edition' On the Holy & Auspicious Occasion of
^^VIJAYA DASHAMI^^ – *MADHWA JAYANTHI^, 2008' }

Bramahaantaa guravaha saakshaadishta dyivam shreeyaha patihii
Achaaryaaha *SHREEMADHAACHAARYAA^ssantu me janmajanmani||

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethyartham^||

|| Manmanobheestavaradham Sarvaabheesthaphalapratham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

CHAPTER –VI:- { [[[*Premeya Sanghaha Tippini^]]] } – { An Extemporaneous
Perspective Summary of the Holy Work [*Premeya Sanghaha^] Composed by
*Sreemadh Raghavendra Theertharu^ }

An extraordinary extemporaneous Sustenance Invocation offered at the ^Lotus Feet^ of *MADHWAVALLABHASARVOTTAMA SHREELAKSHMI NARASIMHA^, the sole terminator of every known form of mitigating debt of a righteous doer of duty task, as composed by the legendary Holy Pontiff *Bhaavi Sameeraru^. Ceaseless recitation of this Holy Composition, [[Runamochana Stotra]], enables wholesome eradication of all manners of debts of a righteous doer of duty task who shall thereafter receive enormous auspicious largesse heaped upon him, upon being empowered by the epochal Invocation of Auspicious Omnipresence of *SARVOTTAMA SHREELAKSHMI NARASIMHA^. As is well known, the Superlative Incarnation of *SARVOTTAMA SHREELAKSHMI NARASIMHA^ occurred on account of steadfast pleas of the young lad *Prahlada^! Such a Supremely and Infinitely Auspicious Incarnation of *SARVOTTAMA SHREELAKSHMI NARASIMHA^, Sporting Eternally Auspicious Symbols of ^Shanka-Chakra^, ‘took place’ from within the stone pillar situated in courtyard of the sprawling Palace of the evil terrorizing demon hiranyakashipu. This Infinitely Awesome Incarnation of *SARVOTTAMA SHREELAKSHMI NARASIMHA^, bursting forth with roaring fury and tectonic intensity, garlanded with gory innards of the slain hiranyakashipu sent bolts of frightened panic down weakened spines of even jittery hierarchy *Celestials^, who stood by meekly hands folded in abject surrender pleading quick riddance from every manner of obstacles that lay in their individual path of Liberation! Propitiation of such an awesome Omnipresence of *SARVOTTAMA SHREELAKSHMI NARASIMHA^ destroys all manners of trials and tribulations arising out of venomous spat, neutralizes the most toxic of deadly poisons, negates evil effects of planetary mismatch and terminates ‘Devta-Rishi-Pitru Runa’ of a righteous performer of duty task so amassed from thousands of bygone birth cycles, even as grotesque limbs of habitual self spun provocateur buckle under shattered weight of searing hot cauldron of ‘paramaHaridwesh!’

Devataakaaryasiddhayartham Sabhaastambhasamudbhavam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Lakshmyaalingitavaamaangam Bhaktaanaam Varadaayakam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Antramaalaadharam ShankhaChakraabjaayudhadhaarinaam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Smaranaath Sarvapaapagnam Kadroojavishanaashanam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Simhanaadeva Mahataa Dighdantibhayanaashanam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 *Prahlaadavaradam^ SHREESHAM Dyityishvaravidaaranam|
 SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Kotisooryaprateekaashamaabhichaarikanaashanam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Krooragrahyihi Peeditaanaam Bhaktaanaamabhayapradam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||
 Vedaantavedyam Yagnesham *BramhaRudra^adisamstutam|
 *SHREE NRUSIMHAM^ Mahaaveeram Namaami Runamuktaye||

Ya Idam Patate Nityamrunamochanasamgjnakam|

Anruno Jaayate Sadho Dhanam Shreeghramavaapnuyaath|| {San.}

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[*Premeya Sanghrraha Tippani^]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]]Continued from previous Chapter Five:-

Tvam raja sarvatheerthaarnaam tvameva jagataha pitaal

Dehi mey yaachitastheertham sarvapaapapranaashanam||{San.}

*SarvottamaSreemanNarayana^, All sacred springs invariably trace their origin at Your ^Lotus Feet^. You are the preemptor of the entire Cosmos. Do grant me that one particular sacred spring capable of completely annihilating every quantum of sin.

Nandinee nalinee sitaa maalinee cha malaapahaa|

Vishnupaadaabjasambhootaa Gangaa tripathagaaminee||

Bhaageerathee bhogavatee jahnavee tridasheshvaree|

Dvaadashyitaani namaani yatra yatra jalaashaye|

Snaanakaale patennityam tatra tatra vasaamyaham||{San.}

Omnipresence of the ^Celestial River Ganga^ is a certainty throughout Her twelve most auspicious manifestations such as ^Nandinee, Nalinee, Sitaa, Maalinee, Malaapahaa, Vishnupaadaabjasambhootaa, Ganga, Tripathagaaminee, Bhaageerathee, Bhogavatee, Jaahavee and Tridasheshvaree^. When such auspicious manifestations of ^Celestial River Ganga^ is invoked in any occurrence of water bodies in a sanctioned manner, then a righteous doer of duty task shall stand to benefit from Her Munificent Blessings and be at the receiving end of every wish and boon.

Pushkaraadyaani theerthaani Gangaadyaaha saritastathaa|

Aagachantu pavitraani snanakaale sadaa mama||{San.}

May every known Holy Spring hailing from the famed ^Pushkara^ and every known Holy River hailing from the famed ^Ganga^ be omnipresent in these waters in which I propose to perform ritual purification bath.

**Hiranyashrungam Varunam prapadey theertham mey dehi yaachitaha|
Yanmayaa bhuktamasaadhunaam paapebhyascha pratigrahaath||
Yanmey manasaa vaachaa karmanaa vaa dushkrutam krutam|
Tanna Indro Varuno Bruhaspatihi savitaa cha punantu punaha punaha||{San.}**

I seek refuge in the *Celestial Varuna^, resplendent with a most radiant body form. Please do grant me the fullest right of the Holy Spring of my choice. I have accepted food offerings in the vilest of vile households of paramaHaridweshi. I have accepted many an offerings disbursed by hordes of unworthy infidels. Thereby I have committed heinous sins upon having come into contact with such paramaHaridweshi and have become an unwitting party to all their unpardonable offences too. Now, I beseech negation of all such sins by comity of auspicious hierarchy *Celestials^ such as *Devendra, Varuna, Bruhaspati and Surya^. With such invocation a righteous doer of duty task must propitiate auspicious *Celestials^ for negation of accumulated sins. It is also necessary to atone for certain inevitable conduct whilst performing ritual bath in River waters such as spitting into the same, trampling all over with one's legs, washing away all residual dirt from the body and dirtying the same and in the process of pouring holy river waters over one's self and spreading and wasting the same all around. One must seek pardon for such ungainly behavior, however unavoidable the same may seem. With such remorse a righteous doer of duty task may wash soiled clothes in the same whilst standing against rapid flow of currents of River waters. Clothes necessary for wiping the body must be tied across ones waist if he is a follower of [[Yajur Veda]] whilst all other followers may wear the same on the left hand, albeit temporarily. A righteous doer of duty task must then rapidly immerse himself thrice in River waters and quickly wipe away all accumulated grime, followed by performance of 'Aachamana'(sic.). Thereafter one must sport twelve holy marks known as 'Naama'(sic.) from River water, followed by offerings of sacred 'Arghya' as shown below:-

**Namha kamalanaabhaaya namste jalashaayine|
Namstestu Hrushikesha gruhaanaarghyam namostu te||
Yehi Surya sahastaamsho tejoraashe jagatpate|
Anukampaya maam bhaktam gruhaanaarghyam namostu te||{San.}**

**Vishnupaadaabja sambhoote Gange tripathagaaminee|
Gruhaanaarghyam mayaa dattam jale sannihitaa bhava||
Vrudhagange mahaapunye goutamasyaaghanaashinee|
Godavaree gruhaanaarghyam tryambakam jatodbhave||{San.}**

Upon reciting above sanctioned hymns, sacred offering of 'Arghya' may be offered to *SarvottamaShreeHari^ apart from *Celestial Surya, Ganga and Godavari^. It must be constantly remembered that whilst taking bath in the ^Holy River Ganga^ one must never utter names of other Holy Rivers, nor 'Arghya' offerings be made to other Rivers. At the

same time whilst taking bath in the Holy River Godavari, one must offer sacred 'Arghya' to both *Ganga and Godavari^ combined. This apart, whilst performing ritual purification bath in other Holy Rivers, it is sanctioned to first offer sacred 'Arghya' to *Ganga and Godavari^ and only later on to that particular Holy River in which the bath is currently being performed.

**Shareere jurjureebhoote vyaadhigrastree kalevare|
Oushadham jaahnaveetoyam vydyo Narayano Harihi||{San.}**

This sacred hymn is sanctioned to be uttered prior to start of ritual purification bath in Holy Rivers. A righteous performer of duty task who is now on the verge of beginning of ritual purification bath must first draw a well delineated circle by means of ring finger in the very waters in which he desires to take bath. He must also write the primordial ||OM|| symbols in each of the four directions within the same circle and then drop sacred 'Darbhe' followed by 'Tulasi Tirtha' into the same. This must be followed by utterance of sacrosanct 'Sankalpa'/pledge as detailed in previous Chapter Five and continue to perform sacred 'MruttikaSnaana'(sic.).

**Uddhrutaasi Varaahena Krushnena shatabhaahunaa|
Mruttike hana mey paapam yanmayaa dushkrutam krutam||
Samlepayati yo dehey tulaseemoolamruttikaam|
Sarvatheerthamayo dehastatatkshanaadeva jaayate||
Tanmoolamruttikaabhyangam krutvaa snaanam dine dine|
Dashaashvamedhaavabhritasnaanajam labhate phalam||{San.}**

With the rendition of above quoted hymn one must anoint sacred 'Tulasi Mruttika' all over one's body. Thereafter one must call aloud thus:-

Prayaagaha prayaagaha prayaagaha||{San.} thrice in quick succession and request for grant of permission to take bath from a righteous individual stationed nearby in the vicinity. That righteous individual himself may grant the required permission by stating thus:-

Bhaageeratheesnaanaphalamastu||{San.}

**Jale tejomayeem moortheem tasyaam praanam dravaatmakam|
Jalaroopam tatra Vishnum dhyaayedhgangaadetherthake||
Dvaadashaaksharamantram cha tathyivaashtaaksharam munihi|
Vishnumantram samuchaarya tirvaaram tu nimajjayeth|
Paadena paaninaa nyiva hyabhihanyaajalam dvijaha||{San.}**

A righteous doer of duty task must propitiate governing *Celestials^ resplendent in verdantly bright Omnipresence in sacred waters of the Holy ^River Ganga^ in which he now intends to perform ritual purification bath. One must also propitiate *VayuJeevottama^ and through the same medium *SarvottamaShreeHari^ needs to be propitiated. Then one must utter famed [[Vasudevadvaadashaakshara Mantra]],

[[Narayanaashtaakshara Mantra]] and [[Vishnushadakshara Mantra]] sequentially as shown whilst immersing thrice in the same Holy Rivers. Whilst immersing one must take care not to stir up waters rapidly either by one's hands or by one's legs.

**Agnidagdaascha ye jeevaa yepi jaataaha kule mama|
Bhoomou dattena toyena truptaa yaantu paraam gateem||{San.}**

A righteous doer of duty task must utter above [[Mantra]] after alighting from the waters and on to dry land and continue to offer 'Tarpana'(sic.) to those of their ancestors or kith and kin who have perished due to fire ordeals as a pacification ritual.

**Shikhodakam bhoopatitam pibanti pitaro~khilaaha|
Tasmaachhikhodatam dadyaaptitranaam tuptihetave||{San.}**

Upon reciting above [[Mantra]], sacrosanct 'Shikhodakatarpana'(sic.) ritual involving offer of 'Tarpana' with waters collected in thick crop of hair that now resides upon one's right shoulder may be performed.

**Ye ke chaasmakule jaataa aputraa gotrino mrutaaha|
Te guhnanu mayaa dattam vastranishpeedanodakam||{San.}**

This secluded [[Mantra]], known as 'Vastranishpeedanodakatarpana'(sic.), needs to be recited only by those whose father is no more. Individuals belonging to such category must first make four neat folds with piece of cloth that is available for wiping one's body dry. Thereafter tip of cloth so held upwards in one's hands must be wrung dry and 'Tarpana' must be offered whilst reciting above quoted [[Mantra]]. Next sacred thread must be worn across one's chest in opposite direction towards right side. Piece of cloth must then be worn over one's head and must not be wrapped over clenched fist of left hand. In case this happens then the same would tantamount to be rendered impure which would necessitate performance of 'Aachamana'(sic.) twice in quick succession for regaining purity both in body, mind and spirit.

**Aryamaadyaaha pitruganaaha pakshiraajakrupaalayaaha|
Te guhnanu mayaa dattam shikhaastamamrutodakam||{San.}**

This secluded [[Mantra]] needs to be recited by those whose father is still alive and well. Individuals belonging to this category must offer 'Tarpana' uttering above quoted [[Mantra]] while wearing sacred thread towards the right side of one's chest. Thereafter sacred thread must be once again worn in sanctioned manner, i.e., towards left side and once again offer 'Tarpana' uttering [[Mantra]] as quoted below:-

**Yanmayaa dooshitam toyam shaareeramalasanachayaath|
Tasya paapasya shuddhyartham yakshmaanam tarpayaamyaham||{San.}**

Whilst uttering above quoted [[Mantra]] collective sins so gained by dirtying and polluting pure waters of ^Holy Rivers^ with bodily dirt are vindicated. Above quoted

[[Mantra]] needs to be uttered in favor of *Celestial Yakshma^ whilst simultaneous offering of ‘Tarpana’. After offering series of ‘Tarpana’ by righteous doers of duty task each in accordance to his individual status, it is necessary to utter sanctifying [[Mantra]] of :-

Aapo hi shtaa||{San.},

all the while sprinkling oneself with waters of that particular ^Holy River^, which would tantamount to having performed the ritual of ‘Maarjana’(sic.).

**Sankalpam sooktapatnam maarjanam chaaghamarshanam|
Devaaditarpanam proktam snaanam panchangamuttamam||{San.}**

Ritual purification bath performed by a righteous doer of duty task is delineated into five distinct stages as quoted in above [[Mantra]], the same being Sankalpa, recitations from the famed [[Varuna Sookta]], [[Marjana]], [[Aghamarshana Mantra]] and offerings of Tarpana to *Celestial and forefathers^. When all such five stages are inculcated during performance of ritual purification bath, only then shall that particular bath would necessarily carry measurable amounts of sanctity, otherwise no. This sanctioned codification narrated so far marks the culmination of the manner in which ritual purification bath performed outdoors. Next, the manner in which ritual purification bath to be performed indoors is detailed. At first a righteous doer of duty task must collect cold water in vessels with which he intends to perform ritual purification bath. Thereafter he may pour desired amount of hot water into the same in accordance to his comfort levels.

**Sham no deveerabhishtaya aapo bhvantu pitaye| Sham yorabhisravantu naha|
Aapo hi shtaa mayo bhuvastaa na oorjee dadhaatana| Mahe ranaaya chakshase||
Yo vaha shivatamo rasastasya bhaajayateha naha| Ushateeriva maataraha|
Tasmaa aram gamaama vo yasya kshyaaya jinvatha| Aapo janayathaa
chanaha||{San.}**

Whilst reciting the above quoted series of [[Mantras]] one needs to touch the vessel containing hot water that is ready for performance of a ritual purification bath.

**Imam me gange yamune sarasvati shutudreestomam sachataa parushneyaa|
Asikniyaa marudvrude vitastayaarjeekiye shrunuhyaasushomayaa||{San.}**

Whilst uttering above quoted [[Mantra]] one must invoke reassuring Omnipresence of every known auspicious *Tirthaabhimaani Celestial^ and only then being to perform an indoor ritual purification bath. After completion of such a bath, a righteous doer of duty task must then perform sacred ‘Achamana’ once and upon reciting sanctioned [[Mantra]] of **Aapo hi shtaa||{San.}** sprinkle few water droplets upon one’s head. This is in short the common mode of performance of an indoor ritual purification bath and when the same is performed in different seasons, below given [[Mantra]] that holds good for that particular

season may be chosen. Accordingly during famed 'Vyshaakhasnaana'(sic.) may be performed by uttering below quoted [[Mantra]] of,

Vyshaake meshage bhaanou praatahasnaanam karomyaham|
Theerthe jalamaye punye puneehi ***MADHUSUDHANA**^||{San.}

The famed 'Kaartekasnaana'(sic.) may be performed by uttering below quoted [[Mantra]] of,

Kaarteeke~ham karishyaami praatahasnaanam ***JANAARDHANA**^|
Preetyartham tava devesha ***DAMODARA**^ mayaa saha||{San.}

The famed 'Maaghasnaana'(sic.) may be performed by uttering below quoted [[Mantra]] of,

Maaghasnaanam karishyaami makarste divaakare|
Asamaapti ***MAHAADEVA**^ nirvighnam kuru ***MADHAVA**^||{San.}

*VayuJeevotamaAcharyaMadhwaru^ has Himself stated in the Holy Chronicle of [[SadaachaaraSmruti]], thus:-

Snaanam kuryaadyathaavidhi||{San.}

In the same rhetoric, terminology of 'Snaanam'(sic.) includes entire gamut of ritual purification bath such as 'Nityasnaana, Nyimittikasnaana, Kaamyasnaana, Praatahasnaana, Mruttikasnaana, Ashouchaparihaarasnaana' and the like. Even though notion of 'Snaana' is pictured in such a wide canvas, only one 'Snaana' stands head and shoulders above all other in terms of sheer auspiciousness and sanctity. The same in '**PraatahaSnaana**'(sic.). Performance of various other ritual purification baths are must for one and all, each in accordance to that particular occasion. The same must never be given convenient go by under any circumstances whatsoever. This is now more redoubtably convincing since the same is made compulsory in the canonical codification as enshrined in the [[SadhaachaaraSmruti]] Composed by none other than *VayuJeevottamaAcharyaMadhwaru^. A brief review of proceedings of ritual purification bath explained in much detailed thus far involves in a prior Sankalpa/pledge rendered as:-

Sharera shudhyartham Tulaseemruttikaasnaanamaham karishye||{San.}

Sacred 'TulasiMruttika' must be preferably collected on one's right thigh after which the same may be sprinkled upon oneself by uttering famed [[NarayanashaaksharaMantra]], followed by mediation of famed [[GayatriMantra]]. Then sacred 'TulasiMruttika' must be divided into three parts. Thereafter, first part must further be once again divided into three parts. The first part must then be applied all over ones head region, the second part must then be applied within underarms and finally the third portion must be applied all over one's body. Thereafter second part that was kept apart must be taken and once

again divided into three parts. From first part ‘TulasiMruttika’ must be applied completely all over one’s body, the second part must be applied to one’s head region and from the third part ‘TulasiMruttika’ must be applied all over one’s legs and chest region. The remaining third part must be kept half clenched in one’s fist and ritual purification bath must be performed. It is imperative to utter the sanctioned popular hymn of:-

**Uddhrutaasi Varaahena Krushnena Shatabaahuna|
Mruttike hana me papa yanmayaa dushkrutam krutam||
Mruttike Bramhadattasi Kaashyapenaabhimanritaa|
Mruttike dehi me pushtim tvayi sarvam pratishritam||
Mruttike pratishritam sarvam tanme nirnuda mruttike|
Tvayaa hatena paapena gachaami paramaam gatim||
Ashvakraante rathakraante Vishnukraate vasundhare|
Shirasaa Dhaarayishyaami rakshasva maam pade pade||
Bhoomirdhenurdharane lokadhaarine|
Samlepayati yo dehe Tulaseemoolamruttikaam||
Sarvatheerthamayo dehe stakshanaadeva jayate|
Tanmoolamruttikaabhyangam krutvaa snaanam dine dine||
Dashaashvamedhaavabhruthasnaanajam labhate phalam|
Yakshmam sarvasmaadaatmana stamimam vivruhaami te||
Akshibhyaam te naasikaabhyaam karnaabhyaam chubukaavadhi|
Yakshmam shreeshamastishkaajjihvaayaa vivruhaami Te||{San.}**

While uttering above sanctioned hymn a righteous doer of duty task must constantly mull upon Superlative Omnipresence of *SarvottamaVaraha^ occurring in Holy waters. After applying sacred ‘TulasiMruttika’ as detailed earlier, one must perform ritual purification bath, immersing thrice. While immersing every once in Holy waters, a righteous performer of duty task must invariably utter famed [[VasudevadvadashaaksharaMantra]] of **OmNamobhagavateVasudevaaya||{San.}**, followed by [[NarayanaashtaaksharaMantra]] of **OmNamonarayanaaya||{San.}**, followed by the famed [[VishnushadaaksharaMantra]] of **OmNamovishnaveNamaya||{San.}** and the famed [[KrushnashadaaksharaMantra]] of **OmKleemKrushnaayaNamaha||{San.}**. After finishing three rapid dips in waters of Holy Rivers, a righteous performer of duty task must then climb onto River banks and begin to knot up tuft of hair upon his head, followed by performance of ‘Aachamana’(sic.), once. This must be followed by utterance of famed [[Apyasookta]] upon which holy waters pre-collected must be sprinkled upon oneself.

**Aapo vaa idam sarvam Vishvaa bhootaanyaapaha praanaa vaa apaha pashava
aapo~nnaamaapaha samraadaapaha svaraadaapaha chandaamsyaapo
jyoteemshyaapo
yajoomshyaapaha satyamaapaha sarvadevataa apo bhoorbhuvassuvaraapa Om|
Dadheekraamo akaarisham jeeshnorashvasya vaajinaha|
Surabhino mukchaa karatprunaa aayoompi taarishath|
Aapo hi shtaa mayo bhuvastaa oorjee dadhatana|
Mahee ranaaya chakshase| Yo vaha shivatamo rasastasya bhaajayateha naha|**

**Ushateeriva maataraha| Tasmaa aram gamaama vo yasya kshayaaya jinvatha|
Aapo janayathaa chanaha||{San.}**

*SarovotamaShreeHari^ always extends His unstinted protection towards comity of righteous at all times. It is due to this Supreme Truth that He is also known by the superlative synonym of 'Apo'. The same may be denoted further as → 'A' – very well and 'Pa' – protector. Since above quoted series of hymns occur in the genre of [[Sookta]] and also eulogy of Infinite fame of *SarovotamaShreeHari^, the same are titled as [[ApyaSookta]]. Upon recitation of this famed [[ApyaSookta]] a righteous doer of duty task must sprinkle his body with Holy waters. This action is termed as 'Maarjana'(sic.). After finishing such a sanctioned performance of 'Maarjana', remaining waters must be smelt first and then poured onto terra firma. Next whilst meditation upon *SarovotamaShreeHari^ and *Vayujeevotama^ a righteous doer of duty task must once again immerse quickly once in River waters, followed by salutary meditation of one's *Vidya Guru^. Then after rendering sanctioned hymn quoted below one must stir up waters thrice from base of open palms.

**Imam me Gange Yamune Sarasvati shutudri stomam sachataaparushnyaa|
Asiknyaa marudvrudhe vitastayaa cheerkiye shrunuhyaa sushomayaa||{San.}**

Thereafter collected waters must be poured onto terra firma and 'Mruttikasnaana' must be performed once again as detailed before. Next, a righteous doer of duty task must begin to sport sacred ^DwaadashaNama^ upon his body from so collected 'Mruttika' powder, the second portion must be applied onto underarms and third portion must be applied all over one's body. Then whilst constantly reciting famed hymn of **Uddhrutaasi Varahaena**||{San.}, a righteous doer of duty task must immerse thrice rapidly in the waters of Holy Rivers. This must be followed by utterance of famed [[AghamarshanaSookta]] thrice, as quoted below:-

**Om rutam cha satyam chaabheedhaattapasodyaayaata|
Tato raatreerajaayata| Tatassamudro arnavaha|
Samudraadarnavadadhi samvatsaro ajaayata|
Ahoatraani vidadhadvishvasya mishato vashee|
Sooryachandramasou dhaataa yathaapoorvamakalpayath|
Divam cha pruthiveem chaamtarikshamatho svaha||{San.}**

*VayujeevotamaAcharyaMadhwaru^ has necessitated compulsory rendition of [[AghamarshanaSookta]] in the classical Holy Composition of [[SadaachaaraSmruti]] available in the Holy Compendium of [[SarvaMoola]].

Srashtaaram sarvalokanaam smrutvaa *NARAYANAM^ Param
Yatashvaaso nimajjyaa~psu pranavenothitastataha|
Simchetpurushasooktena svadehastam *HARIM^ smaran||{San.}

*SarovotamaShreeHari^ is the sole cause behind creation of infinite variety of all animate and inanimate occurrences in the Cosmos and yonder. Everything in the Cosmos and

yonder is always and constantly under His direct purview, emphasizing His highest superiority position as the sole unchangeable Sovereign. Thus it is necessary to perform hoary [[Pranaayaama]] in order to keep in check constantly wavering mindsets. Upon keeping in check one's entire mindset a righteous performer of duty task must immerse thrice in waters of Holy Rivers, uttering sacrosanct [[AghamarshanaSookta]], all the while. Here, 'Agha' → denotes as sins, while 'Marshana' → denotes as wash thoroughly. Hence *SarvottamaShreeHari^, the sole eradicator/vanquisher of sins is also known as *Aghamarshana^, another superlative synonym, unique and set aside to Him alone. Due to this same reason, all those righteous performer of duty task who utter this famed [[AghamarshanaMantra]] stand instantaneously vacated of all forms of mitigating sins. While still immersed in waters of Holy Rivers, a righteous doer of duty task must perform 'Shodashopachara' worship of *SarvottamaShreeHari^ omnipresent within. Finally upon alighting onto River bank a righteous doer of duty must constantly keep uttering the primordial Hymn of ||OM|| and must be filled with sublime Omnipresence of none other than *SarvottamaShreeHari^ swamping one's body thoroughly. For this reason a righteous doer of duty task must clasp his hands in the manner of a hoary ^ShankaMurdra^ and begin to perform 'Abhisheka' upon Omnipresence of *SarvottamaShreeHari^ within, by uttering famed [[PurushaSookta]]. Such ritual performance carried out by a righteous doer of duty task shall render himself as being most pure due to that ingrained special Omnipresence of *SarvottamaShreeHari^. It must also be noted that in order to placate one's ancestors it is necessary to perform ritual purification bath every now and then. In order to express extreme devotion towards ordained forms of *SarvottamaShreeHari^, one must perform ritual purification bath while constantly meditating upon such auspicious forms. After finishing with recitation of famed [[AghamarshanaMantra]], one must offer 'DevtaTarpana, RishiTarpana and PitruTarpana'. The important 'Shikodaka' must be offered upon one's head. Thereafter one must wipe one's body with a clean piece of cloth after wringing the same dry seven times.

All those righteous doers of duty task who regular anoint their head with sacred Holy waters so collected after performing sacrosanct 'Abhisheka' to 'Shaalagrama'(sic.) are deemed to have performed Holy ritual purification bath in every known Holy River, apart from having performed many a famed 'Yagjna'. This showcases the immensity of infinite powers enshrined in sacred 'Vishnupadodaka'(sic.), which must be sprinkled upon oneself after due meditation of Infinite Omnipresence of *SarvottamaMahaVishnu^. Sacrosanct 'Vishnupadodaka' carries much more Infinite Sanctity than that of Holiest of Holy waters of ^River Ganga^ abounding at the source/origin. Merits accredited upon anointing oneself with such a 'Vishnupadodaka' in infinitely more than that gained by performing sanctioned ritual purification bath in Holy Rivers. None other than *SarvottamaVaraha^ Offers directed advice to His divine consort, *Bhoodevi^, that it is necessary to always and at all times anoint one's head with sacred 'Vishnupadodaka'. Holy waters that occurs in five fold manner such as (a) that obtained after performing Abhisheka to 'Shaalagrama' in which Omnipresence of *SarvottamaShreeHari^ is a certainty, (b) that obtained after performing 'Abhisheka' to sacred *Chakraankita* commonly available at ^Dwaraka^, (c) that obtained after being mixed with sacred tendrils of fresh ^^ShreeTulasi^^ and (d) that obtained after

simultaneous recitation of famed [[PurushaSooktaMantra]] are capable to destroying five types of cardinal sins. Therefore it is compulsory to perform ‘Abhisheka’ to Holy ‘Shaalagraama’ with sacred waters containing copious amounts of fresh tendrils of ^^ShreeTulasi^^, all the while reciting from famed [[PurushaSooktaMantra]]. When such holiest of holy ‘Vishnupadodaka’ is anointed upon a righteous doer of duty task then clans of ancestors dance with unbridled liberated joy. When sacrosanct ‘Vishnupadodaka’ is anointed upon one’s head equivalent merits of having performed ritual purification bath in Holiest of Holy Pilgrim Centers such as ^^Bramhaavarta-Kedara-Kurukshetra-Gangadvaara-Kushaavarta-Bilvaka-Neelaparvata-Dashaasvamedha-Kushashara-GangaSagara-Manasasarovara^^, is accredited. Even those who have committed vilest of vile acts such as imbibing liquor, eating such things that are not worthy of being eaten, repeated pleased communion with forbidden women and the like shall stand to be rid of formidable sins after anointing their head with Holiest of Holy ‘Vishnupadodaka’. Amongst recognized acts of retribution and atoned regret such as ‘Taptakruchra, Mahaakruchra, Panchagavya, Chandraayanavrata, Sarvakruchra and Paaraka’, anointing one’s head with Holiest of Holy ‘Vishnupadodaka’ is considered as being the greatest act of atonement for having committed unspeakable sins. Even collective merits enshrined in performance of ritual purification bath in such great Holy Rivers such as ^Ganga-Godavari^ and at the region of their confluence with the Great Sea and every other known Holy River in this Universe, does not even qualify for one sixteenth of merit that is so permanently enshrined in anointment of the sacred ‘Vishnupadodaka’ upon one’s head. Accumulated sins are deemed to be washed off only after repeated performance of ritual purification bath in such great Holy Rivers occurring at Pilgrim Centers of ^Prayag-Pushkara-Nyimishaaranya-Kurukshetra^. But even a great sinner who has committed ‘Bramhahatya’(sic.) stands instantly abdicated of all his sins after proper anointment of sacred ‘Vishnupadodaka’ upon his head. All those righteous performers of duty task who regularly imbibe sacred ‘Vishnupadodaka’ shall stand to gain equivalent merits of having observed fasting rituals so observed in twelve years at one go.

Those righteous performers of duty task who are fortunate enough to imbibe even tiny droplets of sacred ‘ShaalagraamaTirtha’ shall never again have to imbibe their mother’s milk ever after since the same marks the end of their birth cycle and shall stand a fair chance of gaining a choice strata of Liberation. It is compulsory to imbibe this sacred ‘ShaalagraamaTirtha’ everyday, failing which imbibing ‘panchagavya’ even for a thousand times would be rendered useless. Also it is necessary to regularly imbibe sacred ‘Tirtha’ so obtained after performing ‘Abhisheka’ to Holy *Chakraankita* that abounds at ^^Dwaraka^^, upon which true knowledge will dawn upon such an individual. One must never wash one’s hand after imbibing sacrosanct ‘ShalagraamaTirtha’ and upon doing so shall stand to attract great sins. If sacred ‘ShalagraamaTirtha’ is offered to an individual, the same must always be accepted without any murmur or fuss even if one happens to be sitting, reclining, standing or be in any place or any region. Also while receiving sacred ‘Tirtha’ it is necessary to keep a clean piece of cloth as a buffer in one’s left hand upon which the right hand must be placed. Fingers of right hand must be clasped together whilst holding a tendril of ^ShreeTulasi^ in the same. While imbibing sacred ‘Tirtha’, utmost care must be exercised to see that even the most tiniest of tiny

drop is not be dropped onto the floor, failing which the same shall attract such sin as committing 'Bramhahatya'. Sacred 'ShaalagraamaTirtha' is empowered to negate a plethora of sins so accumulated in countless previous births. If the same 'Tirtha' is dropped onto the floor then the same results in attracting even more amounts of sins than that is eradicated. It is necessary to sprinkle one's head and imbibe a few sips of sacred 'Tirtha' regularly before conduct of bath, Achamana, partaking sanctified food and after finishing the same. The same then amounts of performance of hoary 'Tirthasnaana'. It is imperative to anoint oneself with sacred 'Tirtha' immediately after completion of ritual purification bath. After alighting onto River banks a righteous doer of duty task must also remember to offer sacred 'Tarpana' to ruling *Celestials^ and departed *ancestors^.

**Saalagraamodhbhavo Devo Dwaaravateebhavaha|
Ubhayoho sangamo yatra tatra muktirna samshayaha||{San.}**

Omnipresence of *SarvottamaShreeHari^ is definite in sacred ^ShalagramaShila^ and also in sacred *Chakraankita* that abounds at the Holy Abode of ^^Dwaraka^^. When a righteous doer of duty task embraces such Holy vicinity wherein above two auspicious Omnipresence are assured, then he is invariably bound to enjoy Liberated Bliss. Eulogy of the same would describe immense sanctity of imbibing sacred ^SarvottamaRanganathaPaadodaka^ which would tantamount to having performed ritual purification bath in such great Holy Rivers such as ^Ganga-Pushkara-Narmada-Sindhu-Saraswati-Yamuna-Godavari-Goutami-Tungabhadra^ and visiting such great Holy Pilgrim centers such as ^Dwaraka-Prayag-Badari-Kashi-Kanyakumari-ShreeRamasetu^.

**Chandrasooryagrahe praapte yatkinchitkriyate gruhe|
Theerthakotigunam proktam shaaligraamashilagrataha||
Nityam pushkaram evam cha prayaagam cha pruthoodakam|
Prabhaasam cha kurukshetra nityam rudramahaalayam||
Kotitheertham soolabhedam shushkatheertham tathyiva cha|
Vaaranaasee gayaa chyiva mathuraa nyimisham tathaa||
Pindaarakam kurukshetram guhyamaanandameva cha|
Gangaadvaaraam soukatam cha gangaam saagaram eva cha||
Omkaaram narmadaam chiva kedaaram chaavimuktakam|
Avantee dvaaraka kaanchee yamunaa cha sarasvatee|
Godaavaree tungabhadraa gangaa revaa cha nandinee||
Shipraa praachee payoshnee cha chandrabhaagaa mahaanadee||
Yetastaa chyiva kaveree sarayu gandakee nadee|
Gomatee devikaa chyiva nadee jaambavatee tathaa||
Roudram mahaalayam chyiva tathaa cha shasheeshekham|
Bhyiravam bhrugubhangam cha bheemaanandam tathyiva cha||
Bhooteshvaram bhasmagaatrama yaani lingaani bhootale|
Sarge cha yaani paataale gangaa phalguni bhaarata||
Saalagraamashilaayaam tu pratyaksham nivasanti cha|
Bramhatheerthaani sarvani sooryateerthaaniyaani cha||
Surasiddhamuneendranaam trishu lokeshu yaani cha|
Vasanti tatra raajendra ye chaanye paandunandana||**

Saalagraamashilaayaam tu sameepe keshavasya hi|
Vedaastroyo mukhaaha sarve ashvamedhaadayascha ye||
Bramhadaanaanyanekaani puraanaani tathaa~gamaaha|
Tapaamsi niyamaaha sarve dharmendraanaam dashaashta cha||
Shaalagraamashilaayaam tu tatra tishtanti pratyaham|
Theerthaapekshaa na tatraasti yatra dvaaravatee shilaa||
Shaalagraamashilaamudraa yatra chankraankitam bhaveth|
Kurukshtrena kim tasya sampraapte grahanee ravehe||
Saalagraamashilaa yatra tadartham chakralaamchitam|
Prabhase yatphalam proktam graste raahou divaakare|
Yasya sprarshanamaatrena pooto bhavati maanavaha||{San.}

None other than *BaghawanVedaVyasa^ has Himself eulogized infinite sacredness and sanctity of ^Shalagraama^ and *Chakraankita* which forever harbors definite Omnipresence of every known ^Tirthaabhimaani Celestial^, ^Vedaabhimaani Celestial^ and those ^Celestials^ who supervise performance of individual penance and austerity by a righteous doer of duty task, upon Earth, Heavens and in Netherworld. Hence sacred ^ShalagramaTirtha^ occupies highest hierarchy amongst all other genre of Holy 'Tirtha'.

* * * * *

(to be continued.....)

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“On account of truly enormous levels of ‘Grantha Maryaada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghaha Tippini^]], the chosen title of this Paper Seriatim.”

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“Nambide Ninna Paada ***GURU MUKHYAPRANA^**

Nambide Ninna Paada Dambhava Tolagisi
 Dimbadolage ***HARI^**ya Bimba Polevante Maado
 Ippattuvondusaavira Iyidondunooru Apratima ***HAMSA^** Mantrava
 Tappade Dina Dina Vappu Vandadi Japisi
 Tappiso Bhavava Sameppadi Jeevake
 Appanandadi Punya Bappante Karuniso
 Kappu Varnana Kooda Voppisi Paaliso

Hattelu Yeradaayuta Naadiyolu Suttisuttuva Maaruta
 Uttara Laaliso Utkramanadalli
 Nittiya Dvaaradinda Yetta Pogaleesade
 Tattuvarolu Jeevottaamane Sath
 Chitta Yenage Kodututtara Laaliso

Antarangada Usura Horage Bittu Antarangakke Seduva

Panthadaalu Neene Kantujanakanalli
Mantriyenisi Sarvantaryaamiyaagi
Nintu Naanaa Bage Tantu Nadesuva
Hontakaari Gunavanta Balaadya

Panchapraanaropane Satvakaayaa Panchendriyagalappane
Munchina Parameshti Sanchitaagaami Bidisi
Koncha Maado Praarabdha
Vanthane Gyisade Anchanchige Parapanchagalodisi
Panchavaktra *HARI^manchada *GURUVE^

Yogaasanadolippa *Yantroddhaara^ Bhaagavatarappa
Yogigaligeesha *Vyasayogi^golidanyaasa
ShreeTungabhadranivaasa Baaguve Koodu Lesa
*SHREEGURUVIJAYAVITTALA^na Paadake
Baagida Bhavadoora Jaagara Mooruti”{ Kan. }

THESAURUS FOR CHAPTER VI:-

- 1. EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
- 2. PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 3. PRAMANA:-** At an elementary level also implies as
- 4 PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 5. SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
- 6. TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER VI: -

44. [[SreemadhBhaghavathaTaatparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
45. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
46. [[MadhwaNaama]] Holy Work Composed by *ShreepaadaRajaru^.
47. [[ShreeKrushnaashtakam]] Holy Work Composed by *Bhaavi Sameeraru^.
48. [[Runamochana Stotra]] Holy Work Composed by *Bhaavi Sameeraru^.
49. [[DashaavataaraStutihi]] Holy Work Composed by *Bhaavi Sameeraru^.
50. [[PremeyaSanghrraha]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.

51. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *Pandit Narayanachar^.
52. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
53. [[VruttaRatnaMaalika]] Holy Work composed by *Raghunathaacharyaru^.
54. Devotional Composition of *VyasaTheertharu^.
55. Devotional Composition from [[PurandaraUpanishad]].
56. Devotional Composition of *Vijaya Dasararu^.
57. Devotional Compositions of *Gopala Dasararu^.
58. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

**Yo vipralamba vipareeta matiprabhoota
Vadaan nirasyakrutavaan bhuvitvatvavaadam|
Sarveshvaro Haririti pratipaadayam tam
*ANANDA THEERTHA^ Munivaryamaham namaami||{San.}**

***ShreeBhaarateeramana Mukhyapraanaantargatha Ashvinee
*HAYAGREEVAAYA^ Namaha^||
||*SARVOTTAMA RAMATRIVIKRAMA^ Devaaya Namaha||
||*SARVOTTAMA BHOOVARAHA^ Devaaya Namaha||**

{{Dedicated to the Eternal Memory of the Holy Invitation extended by none other than Nonagenarian Holy Pontiff *BhaaviSameeraru^ to the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ to participate in the Holy and Auspicious ^^Paryaya^^ Celebration at ^^Rajatapeetapura^^, in the divine vicinity of none other than *MADHWAVALLABHA SHREERUKMINI KARAARCHITHA SARVOTTAMA BAALAKRUSHNA^.

***HAYAGREEVA^ paadaabhojalolabhrungam sataam vasham|
Namaami *ShreeVaadiRaajam^ gjaanavyiraagyasampadam||{San.}**

An overjoyed Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ accepts this Holy Invitation extended by the Nonagenarian Holy Pontiff *BhaaviSameeraru^. In fact the Holy twosome, young pupils way back, had studied together at the World famous Vedic University of ^^VishwapavanaMutt^^ situated at ^^Hampi^^, under the Holiest of Holy Tutelage of none other than Holy Pontiff *VyasaTheertharu^. During ‘Graduation Day’, it was as per the Holy Advise of none other than the Holy Pontiff *VyasaTheertharu^, that *BhaaviSameeraru^ had pledged to bring about an epochal changeover of the ‘Two year’ term of ^^Paryaya^^ at ^^Rajatapeetapura^^, instead of the till then prevailing too short a term of two months.

Royal emissaries enlisted by Emperor *AchyutaDevaRaaya^ make all arrangements for this impending Holy Visit of the Nonagenarian Holy Pontiff

*SreemadhVijayeendraTheertharu^ to ^^Rajatapeetapura^^. Thousands of devoted citizenry of ^^Kumbakonam^^ led by none other than Holy Pontiff *SreemadhSudheendraTheertharu^ render a devotional farewell sendoff to the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ and accompany the Holy Entourage up to the borders of neighboring ^^Mahishapura^^, beyond which is ^^Rajatapeetapura^^ situated on the vast west coast abutted by heaving sea waves.

So~yam gunaamruta mahaabdhirihaavateerna|

***ANANDA THEERTHA^** Bhagavaan paramo gururme|| {San.}

Traversing through domain of ^^ParashuramaKshetra^^, the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, with utmost devotion towards *AadiGuruVayuJeevottamaAcharyaMadhwaru^, anoints sacred soil of ^^PajakaKshetra^^ upon His Holy Forehead!

Yatpaada padmarajasaa shirasaadhrutena|

Sadhyaha prayaanti parishuddhim ashesha lokaaha|| {San.}

After completion of Holy ‘Sankalpa’ ritual at ^^PajakaKshetra^^, Holy Entourage led by the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^, arrives at ^^Rajatapeetapura^^ for a rendezvous with none other than *ShreeRukminiKaraarchitha SarvottamaShreeBalaKrushna^, Consecrated by none other than *VayuJeevottamaAcharyaMadhwaru^.

“Yendigaagudo Ninna **DARUSHANA** Andigallade Bandhaaneegado!” {Kan.}

At ^^Rajatapeetapura^^, Holy Entourage of the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ is accorded a tumultuous welcome by thousands upon thousands of devotees, led by none other than the Nonagenarian *BhaaviSameeraru^! Auspicious rendition of Vedic Mantras uttered from bejeweled throats of ultra orthodox scholars and lilting music arising from countless auspicious musical instruments rent the air in all directions even as overzealous groups of *HariDasas^ shower fresh flowers upon advancing Holy Entourage of the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^! Ceremonial insignias consisting of silver umbrellas, silver utensils, golden lamps and holiest of holy ^Silver Ladle^ are offered to the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^! Thereafter Nonagenarian *BhaaviSameeraru^ leads Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ towards the Holiest of Holy Spring of ^^MadhwaSarovara^^, sacrosanct waters of which are more sacred than that of the Holy ^River Ganga^!

Dhyaayet Harinmaninibham jagadekavandyam

Soundaryasaaram arishankavaraabhayaani|

Doorbhi dadhaanam ajitam sarasam cha bhyismee

Satyasametam akhilapradam *I N D I R E S H A M^|| {San.}

After offering sustained invocation worship to Icons of *MukhyaPrana^ and *Garuda^ respectively, the Nonagenarian Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *BhaaviSameeraru^ next offer their epochal Holy Worship at the ^Lotus Feet^ of none other than *MadhwavallabhaShreeRukminikaraarchithaBalaKrushna^ in such a hitherto unseen spiritual grandeur that even hierarchy *Celestials^ line up in the Heavens in order to witness the same!

**Paalayaachyuta paalayaajita paalayaa kamalalaya|
Leelayaa dhrutabhodharaamburuhodara svajanodara||
Naradapriyamaavishaamburuhekshanam nijarakshanam
Tarakopamachaarudeepachayaantare gatachintare||
Dheera maanasa poornachandrasamaanamachyutamaanama
Dwaarakopamaroopyapeetakrutaalayam *H A R I^maalayam||{San.}**

After completion of sixteen compulsory ritual worship offered at the ^Lotus Feet^ of *MadhwavallabhaShreeRukminikaraarchithaBaalaKrushna^, an enormous garland of fresh ^^ShreeTulasi^^ is offered to *Madhwavallabha ShreeRukminikaraarchithaBaalaKrushna^ by the Nonagenarian Holy Pontiffs' accompanied by thunderous rendition of the Holy [[ShreeKrushnaashtakam]] marking auspiciously famed worship! A grand 'Deepaaradane' is performed by the Nonagenarian Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *BhaaviSameeraru^! This most auspicious ritual transforms ^^Rajatapeetapura^^ into fabled city of ^^Amaravati^^, Capital of the *Celestial Devendra^.

***KRUSHNA^adipaandusutakrushnaamanahaprachuratrushnaasutruptikaravaak
Krushnaankapaalirata Krushnaabhidhaaghahara Krushnaadishanmahila BhoHo|
Pushnaatu maamajita nishnaatavaardhimudanushnaamshumandala *HARE^
*JISHNO GIRINDRA^dhara *VISHNO^ vrushaavaraja dhrushno bhavaan karunayaa||
Proshteeshavigraha sunishteevanodhatavishishtaambuchaarijaladhe
Koshtaantaraahitavicheshtaagamougha parameshteedita tvamava maam|
Preshtaarkasoonumanuchesthaarthamaatmavidateeshto yugaantasamaye
Stheshtaatmashrungadhrutakaashtaambuvaahana varaashtaapadaprabhatano||{San.}**

Later, the two Nonagenarian Holy Pontiffs', *SreemadhVijayeendraTheertharu^ and *BhaaviSameeraru^ confer amongst themselves in order to catch up on their glorious erstwhile days when they studied together under the tutelage of their *VidyaGuruVyasaTheertharu^, at the ^VishwapaavanaMutt^ at ^^Hampi^^!

**||*RUKMINI SATHYABHAAMA SAHITAM
SHREEMOOLAGOPALAKRUSHNAMAASHRAYE^||**

Holy Tears of Joy cascade from the Holy eyes of the two Nonagenarian Holy Pontiffs', *SreemadhVijayeendraTheertharu^ and *BhaaviSameeraru^ even as they recollect the most kind benevolence of their sole Mentor *GuruVyasaTheertharu^ who had tutored them most masterfully enabling them to graduate with an enviable Curriculum Vitae. In due course such sustained training had led them to excel in study of [[TatvaVaada]] of

*VayuJeevottamaAcharyaMadhwaru^ Next, the Nonagenarian *SreemadhVijayeendraTheertharu^ informs the Nonagenarian *BhaaviSameeraru^ about the enormously successful functioning of Vedic University situated at ^^Kumbakonam^^ as per the divine wishes of *GuruVyasaTheertharu^ and Holy Anointment of His able disciple *SudheendraTheertharu^ to the ^^DhigVijayaVidyaSimhaasana^^, as a most worthy Holy successor! The Nonagenarian *BhaaviSameeraru^, an ‘Aparokshagjnaani’ of the highest order, appears completely overwhelmed with utmost devotion when informed by the Nonagenarian *SreemadhVijayeendraTheertharu^ about the impending Holy Reincarnation of their *VidyaGuruVyasaTheertharu^, as per the Supreme Will of none other than *SarvottamaTirumalaVenkateshwara^!

Na theerthayaatra na cha daanayagnou vratam tapo naarchanamanyadyivam|
Yath *TIRUMALA VENKATA^sya cha naama keertanam tadeva
sarvaarthasuvrushtikaaranam||{San.}

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

**Kushaagramataye Bhaanudyutaye Vaadibheetaye|
Aaraadhita Shreepataye *SUDHEENDRA^yataye Namaha|| {San.}**

||*BruhadeeshwaraAntargatha MahaRudra Antargatha
*VayuJeevottamaBhaaratiramanaMukhyaPranaantargatha SARVOTTAMA
LAKSHMI NARASIMHAAYA NAMAHA^||

At ^^Kumbakonam^^, the Holy Pontiff *SreemadhSudheendraTheertharu^ steadfastly involves Himself in ordained Pontifical duties that also necessitates efficient supervision of the Vedic University. The Holy Pontiff *SreemadhSudheendraTheertharu^ constantly remembers Holy Prophecy of none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ about impending reincarnation of *VyasaTheertharu^ and this very thought rejuvenates all His Holy Actions into heightened levels of devotion! Meanwhile, the devout couple, *VeenaThimmannachar^ and *Gopikamba^ are overjoyed after receipt of Holy concurrence from none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^ earlier at ^^Kumbakonam^^ and journey back to their home town of ^^Bhuvanagiri^^. Their impending Holy pilgrimage also carries fullest sanction of every Holy Scriptures such as [[SreemadhBhagavathaha]]! At ^^Bhuvanagiri^^, the devout couple busy themselves in making all necessary arrangements for a pilgrimage to ^^Tirumala^^ culminating with a grand rendezvous with none other than their ^KulaDevtaSARVOTTAMA TIRUMALA VENKATESHWARA^! The devout couple temporarily entrust custody of their two most obedient young children, *Venkatamba^ and *Gururajachar^ to affectionate care of doting relatives. *VeenaThimmannachar^ also makes necessary arrangements for continued functioning of the ^Gurukula^ in his absence and enlists efficient services of trusted scholars for the same. The devout couple *VeenaThimmannachar^ and *Gopikamba^ offer sacred food offerings to hundreds of righteous gentry and seek their blessings before beginning the Holy Pilgrimage to ^^Tirumala^^! Nonstop rendition of the sacrosanct [[SreemadhBhagavathaha]] is heard with utmost devotion by the devout

couple *VeenaThimmannachar^ and *Gopikamba^! Thereafter sacred pilgrimage to ^^Tirumala^^ is begun on an empty stomach as outlined in the sacred [[SadaachaaraSmruti]] of *VayuJeevottamaAcharyaMadhwaru^. The ultra orthodox *VeenaThimmannachar^, practitioner of strictest celibacy, carries holiest of holy ^Shaalagrama^ along with him and offers propitiation to *MadhwantaryamiTirumalaVenkateshwara^ Omnipresent therein!

In due course the devout couple journey on foot from ^^Bhuvanagiri^^ and arrive at ^^SreeRangam^^ en route to ^^Tirumala^^! On the peripheral boundary of ^^SreeRangam^^, the devout couple, *VeenaThimmannachar^ and *Gopikamba^ perform compulsory ‘Sankalpa’ at the vicinity of a shrine dedicated to *YelleyMukhyaPrana^, Consecrated by none other than *VyasaTheertharu^!

“***RAMA**^ Dhootanapaada Taamarasava Kanda Aa Manujane Dhyananu
Shree Manoharanaghri Bhajaka Stoma Kumudake Somanenisuva
Bhoomiyolu Yadhugiriya Seemeya Kaamavaradolu Premadindiha

***RAMA**^ Dhootanapaada Taamarasava Kanda Aa Manujane Dhyananu
Kothiroopadi ***RAGHUNAATHA**^naagjneya Taali Paathodhiya Langhisi
Khyaata Lankeya Pokku Shodhisi Maateyanu Kanderagi Dashamukha
Pota Khalakula Vraata Ghaatise Seetey Vaarteyu Naathagaruhida

***RAMA**^ Dhootanapaada Taamarasava Kanda Aa Manujane Dhyananu
***Paandusutane**^ Prachanda Gadeyanu Doordandadi Dharisutali
Mandaladolu Bhandu kourava Chanda Ripugala Khandisi Shira
Chandanaadi Satige Karulina Dande Mudisiduddanda ***Vikrama**^

***RAMA**^ Dhootanapaada Taamarasava Kanda Aa Manujane Dhyananu
Dhaaruniyolu Dvijanaari Garbhadi Bandu Moorondaashrama Dharisi
Dheera Neeneladhika Tridasha Saara Granthagal Virachisuta
Mahaa Shooru ***SHREE GOPALA VITTALA**^na
Chaaruru Charanake Arpiseida *Guru^”{Kan.}

***HanumaBheemaMadhwaraPadaaravindakkeGOVINDAGOVINDA**^

The ultra orthodox *VeenaThimmannachar^, an unrelenting practitioner of each and every code of stricture as outlined by none other than *VayuJeevottamaAcharyaMadhwaru^ in [[SadaachaaaraSmruti]], is also a most fortunate recipient of the holiest of holy ordainments so necessary for a righteous doer of duty task, such as ^TaptaMudradarana, PundraDharane, Naamadhaarane, MantraUpadesha and performance of sacrosanct rituals directed towards *SarvottamaSreeRanganatha^, at the Holy Hands of none other than the Nonagenarian Holy Pontiff *SreemadhVijayeendraTheertharu^. On account of such an envious legacy, the pious *VeenaThimmannachar^ always sports the Holiest of Holy Insignias of a *ParamaVyshnava^ such as *Shankha-Chakra-UrdhvaPundra^, always mediates upon the Infinite Immensity of the Supreme Benevolence of *SarvottamaSreeRanganatha^, always

utters the Superlative Synonyms of *SarvottamaSreeRanganatha^, always imbibes only the holiest of holy ^VishnuPaadodaka^ without fail day in and day out, always performs full length salutations at the Lotus Feet of *SarvottamaSreeRanganatha^, always partakes food offerings that is first offered to *SarvottamaSreeRanganatha^ and *VayuJeevottamaMukhyaPrana^, always observes the most auspicious ^Ekadashi^ days in all its strict entirety, always offers worship only to *SarvottamaSreeRanganatha^ and is always at the very forefront in extending felicitations to all true devotees of *SarvottamaSreeRanganatha^. His devout wife *Gopikamba^ proves to be a most worthy match for the scholarly *VeenaThimmanachar^ and on her part stringently practices each and every stricture typical to auspicious womanhood. *Gopikamba^ constantly reads aloud from the sacred [[MadhwaNaama]] extolling the Three Superlative Incarnations of *VayuJeevottama Hanuma-Bheema-Madhwa^!

At ^^SreeRangam^^, *VeenaThimmanachar^, one of the greatest scholars of his time and an innate genius and past master in the hereditary art of playing on the auspicious musical instrument, ^Veena^, bows full length in front of the Idol of *MukhyaPrana^, consecrated earlier by none other than *VyasaTheertharu^! The scholarly *VeenaThimmanachar^ is a supreme practitioner of the rarest of rare art of exercising supreme control over one's tongue and action of limbs through valorous strengths of bravery enabled by strict adherence to [[SadaacharaSmruti]], protection of life and limbs through piercing gaze of unwavering eyesight arising out of strict adherence to [[SadaacharaSmruti]], protection of mind consciousness and control over speech arising out of performance of righteous deeds enabled once again by strict adherence to [[SadaacharaSmruti]], complete vacation of all forms of binding attachments and thereby staging unstinted victory over all forms of fear, of course enabled by strictest adherence to the famed [[SadaacharaSmruti]] and finally constantly at the beck and call of the needy at all times with complete absence of mitigating selfish thoughts once again enabled by adhering to the codes of strictures as contained in [[SadaacharaSmruti]]. *VeenaThimmanachar^ also offers principal thanksgiving to the auspicious hierarchy *Celestial VayuJeevottamaMukhyaPrana^ who is involved in ceaseless meditation of the famed [[Hamsa Mantra]] for a staggering twenty one thousand six hundred number of times in all living beings! *VeenaThimmanachar^ also expresses his indebtedness at the manner in which *VayuJeevottamaMukhyaPrana^ offers sum total of all merits accrued by rendition of [[Hamsa Mantra]] at the Lotus Feet of *SarvottamaSreeRanganatha^ Omnipresent in all living beings. *VeenaThimmanachar^ bows humbly before the Idol of *VayuJeevottamaMukhyaPrana^ with all encompassing devotion and humility! *VeenaThimmanachar^ is humbled at the very thought of such a *VayuJeevottamaMukhyaPrana^ functioning as a veritable gateway leading towards 'Temple of the Soul' in which none other than *SarvottamaSreeRanganatha^ reigns Supreme.

The scholarly *VeenaThimmanachar^ is fully aware of the Supreme Truth that each and every singular deed sought to be performed by a righteous individual is brought upon only with the prior Supreme Will of none other than *SarvottamaSreeRanganatha^ and logically culminated by the eternally faithful *VayuJeevottamaMukhyaPrana^. At ^^SreeRangam^^, the scholarly *VeenaThimmanachar^ reminisces upon mortal body so

formed out of five principle elements and through the same formation of five nodal points vital for discharge of all body functions carrying individual Omnipresence of that particular ^Tatvaabhimaani Celestial^, of course holding exalted office at the sole pleasure of *SarovottamaSreeRanganatha^. *VeenaThimmanachar^ constantly mulls over the fact that this mortal body in itself is lifeless and inanimate as it were and the same is energized upon receipt of kindest benevolence from none other than *SarovottamaSreeRanganatha^ who puts life into the same. Such being the case, same body is home to all forms of ignorance, illusion, attachment on one hand and at the same time professes intellect and Knowledge on the other. Thus performance of righteous duty task is enabled through twenty five different mediums known as ^Tatva^ remotely controlled by none other than *SarovottamaSreeRanganatha^. With such lofty thoughts, the scholarly *VeenaThimmanachar^ facilitates the Omnipresence of *SarovottamaSreeRanganatha^ to occupy a Lotus pedestal in his very soul! *VeenaThimmanachar^ is a seasoned master of utilizing such pristine pure strata of all encompassing True Knowledge of *SarovottamaSreeRanganatha^ in lighting up the divine lamp of devotion.

“Yenu Dhanyalo ***LAKUMI**^ Yanthaa Maanyalo
Saanuraagadinda ***HARIYA**^ Taane Seve Maadutihalu
Koti Koti Bhrutyariralu Haatakaambarana Seve Saatiyillade Maadi Poornanotadinda
Nodutihalu

Yenu Dhanyalo ***LAKUMI**^ Yanthaa Maanyalo
Saanuraagadinda ***HARI**^ya Taane Seve Maadutihalu
Chatra Chaamara Vyajana Pariyanka Paatraroopadalli Ninthu
Chitra Charitanaada ***HARI**^ya Nitya Seve Maadutihalu

Yenu Dhanyalo ***LAKUMI**^ Yanthaa Maanyalo
Saanuraagadinda ***HARIYA**^ Taane Seve Maadutihalu
Sarvatradi Vyaaptanaada Sarvadosha Rahitanaada
Sharvavandyanaada ***PURANDARA VITTALA**^nna Sevisuvalu”{ Kan. }

Journeying from the sacred precincts of ^^SreeRangam^^, the devout couple *VeenaThimmanachar^ and *Gopikamba^ walk ahead relentlessly unmindful of vagaries of weather and rough terrain and in due course arrive at the auspicious Domain of the Holiest of Holy Pilgrim Center of ^^Tirumala^^. Approaching from the auspicious south eastern direction of ^^Kanchi^^, the devout couple set sight on the enormous spread of Hill Ranges of ^^Tirumala^^ visible hazily in distant horizon at the break of a most auspicious dawn! This most auspicious route uphill to the sacred ^^Tirumala^^ is known only to very select few that include such Holy Luminaries such as the legendary Holy Pontiff *Shreepaadarajaru^, *VyasaTheertharu^ and his chosen disciples such as *SreemadhVijayeendraTheertharu^, *BhaaviSameeraru^, *Purandara Dasaru^ and *Kanaka Dasaru^! This particular route uphill is most difficult to traverse but at the same time is most auspicious amongst all other routes due to presence of countless number of sacred springs such as ^^Kapila Tirtha^, brought forth by none other than hierarchy *Celestials^ in order to extend their humble service to the devotees of

*SarvottamaTirumalaVenkateshwara^! The very sight of the magnificent spread of the Holiest of Holy Hill Ranges covered by dense forests teeming with abundant flora and fauna sends the devout couple *VeenaThimannachar^ and *Gopikamba^ into devotional frenzy with tears of bliss filled joy streaming forth from their righteous eyes in torrents! The ultra orthodox *VeenaThimannachar^ places the holiest of holy ^Shaalagrama^ in front and performs oblong propitiation to *MadhwantharyamiTirumalaVenkateshwara^, at the base of the Holy Hills! The devout couple are full aware that only on account of enormous amounts of immeasurable merits accredited from countless past births that an individual can ever hope to sight the holiest of holy ^^Tirumala^ Hills! *VeenaThimannachar^ and *Gopikamba^ also utter a silent prayer to Seven Hooded *AadiSesha^ and countless *Celestials^ comprising of *Yaksha^, *Kinnara^, *Gandharva^ and *Sages^ who are resident all along the Sacred Hills, a few amongst them taking up inanimate forms such as gigantic granite gneiss and animate living beings such as countless forms of animals and birds! Numerous auspicious symbols of ^Shankha^ and *Chakra* gleam forth from gigantic granite boulders etched several decades earlier by erstwhile faithful disciples of *Shreepadarajaru^ and *VyasaTheertharu^ beckon the devout couple *VeenaThimannachar^ and *Gopikamba^! The devout couple *VeenaThimannachar^ and *Gopikamba^ are overwhelmed to sight well weathered stone ^Mantaps^ upon which are etched ‘Holy Insignia’ of *SHREE MOOLA GOPINATHO VIJAYATE^ and *SHREE MOOLAGOPALAKRUSHNO VIJAYATE^!

“*SHREE VENKATESHA^ Paaliso Ninna Shreepaada Sevakajanarolagaadiso Kevala Bhavadolu Dhaavatigondudu Naa Kaavara Kaanade Devane Moreyhokke Udhitu Bhaaskara Prakaasha *SHREE VENKATESHA^ Padumaavatiya Praanesha Padumasambhava Bhava Tridashaadipanatta Padapakajanatta Yenna Hrudayadi Toro Shree Sadana *HAYAVADANA^ Nitasadana Dhrukakulanidana

*SHREE VENKATESHA^ Paaliso Ninna Shreepaada Sevakajanarolagaadiso Dakshinaakshi Vaasa Eesha Jagaaraavatsa Yaksha Nee Kaayo *HRUSHIKESHA^ Eekshisu Karunakataakshadi Yennaya Saatvike Ninnaya Parokshava Paaliso Shreevatsa Kamalaaksha Surapaksha Bhava Parihari Yaksha

*SHREE VENKATESHA^ Paaliso Ninna Shreepaada Sevakajanarolagaadiso Unnalaare Unnalaareyno Eee Karmaphalake Konegaane Konegaaneno Analuta *Guru GOPALA VITTALLA^ Ninna! Neneva Jeevanakke Jevanamaadi Paaliso *SHREE HARIYE^ Yenna Doreye Hegey Poreye Ninna Upakaaara Naa Mareye” {Kan.}.

*AnjaneyaVaradaGovindaGovinda^
 *PrahlaadaRaajaVaradaGovindaGovinda^
 *BahkleekaRaajaVaradaGovindaGovinda^
 *VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^
 *SaptagirivaasaGovindaGovinda^
 *SeshachalavaasaGovindaGovinda^
 *LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke

GovindaGovinda^

Meanwhile unknown to one and all, at that very instant most auspicious **BIRTH PANGS** of **DHARMA** began to occur all over the subcontinent, in a way heralding ‘Auspicious Advent of a chosen protector of Dharma’! Terrorizing Comets and Meteorite showers that stalked inky night skies for decades right from the time of the fall of the great ^Vijayanagar Empire^ vanishes overnight much to the overawed surprise of royal astronomers and soothsayers! Heaving sea waves that have till now eroded vast stretches of coastline suddenly go as calm as water in a tumbler! Devastating forest fires raging unchallenged for months together laying waste thousands of hectares of pristine forest cover are extinguished instantaneously by tremendous bolts of thunder lightning zigzagging from Heavens! Night skies are lit up by dazzling display of ‘Aurora Borealis’ a rarity in the southern hemisphere, that dance around in huge magnetic circles casting mystical shapes resembling *Celestial^ onlookers who seem as though vying with one another in order to occupy ring side seat to view the Advent of ‘Auspicious Protector’ of Dharma!

Miserly Emperors throw open heavily guarded granaries stacked with food grains and distribute the same to hungry subjects! Marauding armies of nonbelievers who are constantly engaged in pillaging and looting temples of great religious significance are rendered leaderless and stopped dead in their tracks upon being decimated by overbearing weight of their own wrongdoings! Valorous Emperors out on hunting expeditions are rooted to the ground upon witnessing a ‘never before sight’ of a thoroughbred White Stallion of enormous grace and speed racing across undulating plateaus reverberating with thunderous hooves as if in hot pursuit of ^Kali Yuga^! Rendition of sacred scriptures and devotional music are heard crystal clear from each and every household throughout the countryside even as dense puffs of smoke arising from Vedic altars clog the skies as if to herald the onset of the Protector Dharma! Long forgotten Rivers given up as being extinct, overnight regain their lost glory and quickly swell to the brim after torrential rainfall, with abundant promise of life sustaining fresh waters to parched lands and thirsty populace! Crops begin to grow in abundant measures devoid of pest infestations, promising wholesome benefits of harvests to glad eyed peasantry! Humble peasants tilling harsh and unyielding barren lands all over the subcontinent stumble upon Neanderthal sites and unearth auspicious ‘Four Armed’ Idols of *SarvottamaMahaVishnu^ sporting eternally auspicious *Shanka-Chakra-Gadha-Padma^!

The most auspicious of all ^Kapila^ bovines that abound in ^^Dwaraka^^, move around with swollen and engorged udders and empty torrential cascades of fresh milk into swirling turrets of gigantic anthills! Most rare and most auspicious ‘White Elephants’ appear out of nowhere and begin stalking busy thoroughfares of Kingdoms that border around dense jungles! Roaming nomadic bands of overgrown fierce looking monkeys abandon thick forests and converge in massive hordes and begin to march towards the famed ^RamaSetu^ and appear seem to be involved in an important mission of great urgency! Auspicious birds such as richly plumed peacocks flock together and outnumber inauspicious avian such as crows and owls, thousand to one! Timid spotted deer trot

around in full view and enter densely populated regions with little fear of inhabitants! Omnivorous animals look the other side even when they are at a striking distance of favorite animals of prey, which in turn move around surefooted and confident in absence of any harm to their life! Millions of wild honey bees buzz around in uncountable hives and cover entire stretches of forests with heavy wax dripping with fresh honey! Deadly poisonous serpents fail to react even when tread upon by unwary passersby and appear lifeless resembling inanimate ropes! Auspicious bullock, ^Nandi^, break into an impromptu dance in perfect synchronization with bell clusters tied to its sharp horns as well as hooped legs, in front of shrines dedicated to *MahaRudra^! Most rare White Tigers are seen roaming around in the vicinity of Shrines dedicated to *Goddess Durga^ in broad daylight! Fishermen engaged in marine activities in open seas are stupefied to spot what they decipher as mesmerizing mermaids circling their pathetic country boats, without any letup! Waters of every river, pond and lake are covered by flocks comprising of thousands of migratory snow ‘White Swans’ that have flown from distant climes of ^Mount Meru^, ^Manasarovar^ and the auspicious spring of ^Pushkara^! Ultra orthodox scholars owing allegiance to all the Three Vedic Schools of Thoughts at last agree not to disagree on core issue of ‘Tatva’! Entire skyline over vast stretches of the subcontinent appear covered with deep saffron hue matching the Holiest of Holy Saffron attire worthy of a *ParamaHamsaSanyasi^ of the highest order, plunging comity of astrologers into ecstatic bewilderment whilst trying to fathom this inexplicable *Celestial^ occurrence!

“Taayi Yembene Ninna *Dhruvana^ Taayi Ninnante Kaaydale?!

Tande Yembene Ninna *Prahlaadana^ Tande Ninnante Kaaydane?!

Aava Animitta Bandhuvo Neenaava Kaarunyasindhuvu?!

Deva *SIRI KRUSHNA^! Ninage Bantalalli Nentatana Hosa Pariyayaa!” {Kan.}

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|**

Chintamanistu *VYASA^aarya Munitrayamudaahrutam||{San.}

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

{Next:- CHAPTER VII :- { [[[*PremeyaSanghrrahaTippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA KAARTEEKAMAASA NIYAAMAKA

***OM SHREE SHREE KESHA VAAYA NAMAHA ^ }**

**|||*MADHWA VALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA ^|||**

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

**[[[*PREMEYA SANGHRAHA TIPPANI ^]]]

**{ An Extemporaneous Perspective Summary of the
Holy Work [*Premeya Sanghراها ^],
Composed by *SreemadhRaghavendraTheertharu ^ }

**{ 'Upanyaasa' On the Holy & Auspicious Occasion of
^^Aaradana Mahotsava of *Padmanabha Theertharu ^,
Pontifical Reign 1317 - 1324 AD, ^^NavaBrundavana, Hampi ^^ }**

**Poornapragjnakrutam Bhaashyamaadou Tadhbaavapoorvakam|
Yo Vyaakaronnamastesmyi *PADMANABHAAKYA ^yogine||**

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

**'Paapa Ha`ra *CHAKRA ^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA ^ramana Rakshisu Karunaabharana'**

**||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya ^
*Shree LakshmiNarasimha Preethyartham ^||

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

**CHAPTER –VII:- { [[[*Premeya Sanghراها Tippáni ^]]] } – { An Extemporaneous
Perspective Summary of the Holy Work [*Premeya Sanghراها ^] Composed by
*Sreemadh Raghavendra Theertharu ^ }**

**An extraordinary extemporaneous Sustenance Invocation offered at the ^Lotus
Feet^ of *MADHWA VALLABHA SARVOTTAMA MAHAVISHNU ^, sole grantor
of every form of Knowledge that is inanimate in nature. Epochal
[[VishnuSahasranaama]] is amongst foremost of that rare echelon of Eulogy of
*Sarvottama MahaVishnu ^, ceaseless rendition of which guarantees choice
Liberation through inward awakening of Knowledge encompassing highest strata of**

‘Dharma, Truth, Philosophy, Human nature and its qualitative as well as quantitative regeneration, Nature of duties of Emperors, Nature of duties of subjects and Acts of charity. This sacred rendition appears in [[AnushaasanaParva]] of the Classical Epic [[Mahabhaarata]] composed by none other than *Baghwaan VedaVyasa^ . At the end of a catastrophic fratricidal battle, the victorious *Yudhishtira^ is totally crestfallen on account of having slain countless relatives and upon being besmirched by stigma of supposedly crushing burden of mountainous sins. Many including *SarvottamaGaadikaaraShreeKrushna^ and *BaghwanVedaVyasa^ try in vain to alleviate a remorseful *Yudhishtira^ and together advise *Yudhishtira^ to meet the ‘Kuru’ patriarch *Bheeshma^ who upon being wounded mortally on the battlefield is confined immovably on bed of arrows awaiting his chosen time of death, ^Uttarayana PunyaKaala^! Accordingly, *Yudhishtira^ questions the Kuru patriarch *Bheeshma^ as to which one amongst all is the most appropriate and most worthy of all forms of ‘Dharma’? The sacred [[VishnuSahasranaama]] originates during this communion in the manner of an extemporaneous Eulogy of the Infinite Cosmic Grandeur of *SarvottamaMahaVishnu^ . Each of the one thousand Auspicious Synonyms of *SarvottamaMahaVishnu^ found in [[VishnuSahasranaama]] in turn harbors hundreds of subtle meanings, thereby underlining His Unchangeable Sovereign Omnipresence throughout the Cosmos and yonder! In due course, *Yudhishtira^ is cleansed of all repentances after being privy to the sheer enormity of ‘Dharma’ so vital in carrying forth enormous duties of running vast Kingdom with befitting title of *DharmaRaaya^! According to the dictate of none other than *Yudhishtira^, the sacred [[Vishnusahasranaama]] is to be recited by one and all without any gender bias whatsoever in order to attain all round peace and prosperity!

***VayuJeevottamaAcharyaMadhwaru^ has Himself validated enormous sanctity of [[VishnuSahasranaama]], a veritable foundation stone of ^^TatvaVaada^^. Each and every word and nuance of [[VishnuSahasranaama]] is in total conformity to sanctioned scriptures and constantly abides to the same without any letup! *VayuJeevottamaAcharyaMadhwaru^ once extolled the Infinite purport of one single word ||Vishwam|| through canonical medium of hoary [[Upanishad]] apart from conforming its pattern of occurrence within rules governing word pronunciation. [[VishnuSahasranaama]] at one point though candidly declares that *SarvottamaMahaVishnu^ ‘does’ at chosen times indeed ‘closes His Eyes’ briefly and also ‘makes’ all His creations to close theirs in turn! This shocking revelation of the ‘quality of falling asleep’ which is generally considered as being qualitatively low, when attributed to *SarvottamaMahaVishnu^ is however discounted by *VayuJeevottamaAcharyaMadhwaru^ who explains that such a rarity occurs only when *SarvottamaMahaVishnu^ is at leisure wallowing in the famed ‘Milky Ocean’. This act of ‘sleeping’ is indeed most rare on the part of *SarvottamaMahaVishnu^ who is always and at all times ‘Awake and Aware’ and hence is to be considered as an auspicious ‘Quality’, while on the other hand such act of falling asleep is most common amongst all lesser creations and is quite habitual in them and hence is taken as a fault.**

Hoary [[Puranas]] themselves extol Infinite merits achievable in the ensuring Time Epoch of ^KaliYuga^ by the very utterance of Holiest of Holy Title of *SarvottamaMahaVishnu^, potent enough to grant Liberation. Such being the case enormous merits tapped by ceaseless recitation of [[Vishnusahasranaama]] is mind boggling indeed! [[Vishnusahasranaama]] is the first path open to all those righteous who wish to stage a march towards choicest Liberation of course within the realm of *SarvottamaMahaVishnu^. Vocal rendition of [[Vishnusahasranaama]] offers instant elixir of ecstatic joy both to those who utter the same and those who hear the same to peaks of heightened devotion so difficult to scale down once the same is over! [[Vishnusahasranaama]] carries immense sanctity in the realms of [[Vedic scriptures]] and due to this reason a pursuer of the same must offer his/her very soul into the same in order to imbibe its true content. [[Vishnusahasranaama]], Eulogy of unique ‘Premeya’ Quality of *SarvottamaMahaVishnu^, Is the unquestionable *ParahBramhan^ who Is the Very Origin of Time and the sole custodian, guarantor and caretaker of one and all. The very coinage of the enormous Title of *VISHNU^ is derived from its root ‘Daatu’(sic.) → Vish → Vyaapti → Pravesha and a derivative of the same is ||Sarvam iti Vishnuhu|| {San.}

Throughout Time Epochs whenever ‘Adharma’ gets out of hand threatening to break loose from convincing notions of ‘Dharma’, *SarvottamaMahaVishnu^ has adorned Epochal Incarnations and dedicatedly upheld the righteous and has functioned as a veritable bridge between the righteous and their ceaseless quest for practicing ‘Dharma’. [[Vishnusahasranaama]] is extemporaneously scripted in the form of auspicious garland comprising of Infinite synonyms of *SarvottamaMahaVishnu^ strung together using priceless gems in the manner of commonly occurring Synonyms and a few of most unique ones such as *APRAMEYA^ → inferring ‘One who is completely beyond the realm being comprehended using time tested ‘Prameya’ theories! [[Vishnusahasranaama]] stands as a formidable barrier and is a stern warning to all ‘paramaHaridweshins’ and functions as an impeachable bulwark against evil designs of enemies both from within and without! [[Vishnusahasranaama]] is the sole anecdote against every form of malady and then some! It is the most auspicious amongst every other performance of sanctioned duty tasks by righteous doer.

||Alpayaasa saadhyam Analpa Phalam||{San.}

[[Vishnusahasranaama]] is most potent to bestow maximum benefits even if the same is pursued with little effort on the part of a committed doer. However it is imperative to recite the same with proper inference and proper pronunciation upon which [[Vishnusahasranaam]] is guaranteed to bestow all four coveted ‘Purushaartas’ to a committed doer! Another unmistakable angle is that none other than *BaghawanVedaVyasa^ has scripted the sacred [[Vishnusahasranaama]] in a manner of timely advice by a vanquished *Bheesma^ to a victorious *Yudistira^, patterned on the Holiest of Holy Encore in sequel to [[BaghavatGeeta]]

uttered by *MadhwavallabhaSarvottamaGaadikaaraShreeKrushna^ to a grateful
*MadhyamaPandavaArjuna^!

Vyshampaayana Uvaacha:-

Shrutvaa Dharmaanasheshena paavanaai cha sarvashaha|

Yudhishtiraha shaantanavam punarevaabhyabhaashata

Yudhishtira Uvaacha:-

Kimekam dyivatam loke ki vaapye~tam paraayanam|

Stuvantaha kam karmachantaha praapnuyurmaanavaaha shubham

Ko dharmaha sarvadharmaanam bhavataha paramo mataha|

Kim japan muchyate janturjanmasamsaarabandhanaath

Bheeshma Uvaacha:-

Jagatprabhum devadevamanantam purushottamam|

Stuvan naamahasrena purushaha satatohitaha

Tameva chaarchayan nityam bhaktyaa purushamavyayam|

Dhyayan stuvan namasyamscha yajamaanastemeva cha

Anaadinidhana Vishnu sarvalokamaheshvaram|

Lokaadhyaksham stuvan nityam sarvadukhaatigo bhaveth

Bramhanya sarvadharmagjnam lokaanaam keerivardhanam|

Lokanaatham mahadbhootam sarvabhootabhavodbhavam

Yesha me sarvadharmaanam dharmodhikatamo mataha|

Yadbhaktya Pundareekaaksham stavyirarchinnaraha sadaa

Paramam yo mahattejaha paramam yo mahattapaha|

Paramam yo mahadbramha paramam yaha paraayanam

Pavitraanaam pavitram yo mangalaanaam cha mangalam|

Dyivatam devataanaam cha bhootaanam yo~vyayaha pita

Yataha sarvaani bhootaani bhavantyaadiyugaagame|

Yasminscha pralayam yaati punareva yugakshaye

Tasya lokapradhaanasya Jagannathasya bhoopate|

Vishnornaamasahasram me shrunu paapabhayaapaham

Yaani naamaani gounaani vikhyaataani mahaatmanaha|

Rushibhihi parigeetaani taani vakshyaami bhootaye

Vishvam vishnurvashotkaaro bhootabhavyabhavatprabhuhu|

Bhootakrudhbootabhrudbhaavo bhootaatmaabhootabhaavanaha

Pootaatmaa paramaatmaa cha muktaanaam paramaagatihi|

Avyayaha purushaha saakshee kshetragjno~kshara yeva cha

Yogo yogavidaamnetaa pradhaanapurusheshvaraha|

Naarasimhavapuhu Sreemaan Keshavaha Purushotamaha

Sarvahaha sharvaha shivaha staanurbhootaadirnidhiravyayaha|

Sambhavo bhaavano bhartaa prabhavaha prabhureeshvaraha

Svayambhoohu shambhuraadityaha pushkaraaksho mahaasvanaha|

Anaadinidhano dhaataa vidhaataa dhaaturuttamaha

Aprameyo Hrushikesho Padmanaabho~maraprabhuhu|

Vishwakarma manustvshtaa stavishtaha staviro dhruvaha

Agraahyaha shaasvataha Krushno lohitaakshaha pratardanaha|

Prabhutastreekakudhaama pavitram mangalam param

Eeshaanaha praanadaha praano jyeshtaha shreshtaha prajapatihi|
Hiranyagarbho bhoogarbo Maadhavo Madhusoodanaha
Eeshwaro vikramee dhanvee medhaavee vikramaha kramaha|
Anuttamo dhuraadharsha krutagnaha krutiraatmavaan
Sureshaha sharanam sharma vishvaretaaha prajaabhavaha|
Ahaha samvatsaro vyaalaha pratyaha sarvadarshanaha
Ajaha sarveshvaraha siddhaha siddhihi sarvaadirachyutaha|
Vrushaakapirameyaatmaa sarvyogavinihsrutaha
Vasurvasumanaaha satyaha samaatmaa sammitaha samaha|
Amoghaha Pundareekaaksho vrushakarmaa vrushaakrutihi
Rudro bahushiraa babhrurvishvayonihi shuchishravaaha|
Amrutaha shaashvataha staanurvaraarohe mahaatapaaha
Sarvagavaha sarvavidbhaanurvishvakseno Janaardanaha|
Vedo vedavidavyango vedaango vedavith kaviihi
Lokaadhyakshaha suraadhyaksho dharmaadhyakshaha krutaakrutaha|
Chaturaatmaa chaturvyoohashchaturdamshpraschaturbhujaha
Bhraajishnurbhojanam bhoktaa sahishnurjagadaadijaha|
Anagho vijayo jetaa vishvayonihi punarvasuhu
Upendro Vamanaha praamshuramoghaha suchiroorjitaha|
Ateendrahaha sangraha sargo dhrutaatmaa niyamo Yamaha
Vedyo vyidyaha sadaayogee virahaa Maadhavo Madhuhu|
Ateendriyo mahaamaayo mahotsaaho mahaabalaha
Mahaabuddhirmahaaveeryo mahaashaktirmahaadyutihi|
Anirdheshyavapuhu Sreemaanameyaatma mahaadridhruk
Maheshvaaso maheerbhartaa Sreenivaasaha sataaamgatihi|
Aniruddhaha sadaanando Govindo Govidaampatihi
Mareechirdamano Hamsaha suparno bhujagottamaha|
Hiranyanaabha sutapaaha Padmanaabhaha prajaapatihi
Amrutyuhu sarvadhruk Simhaha sandhaataa samdhimaan sthiraha|
Ajo durmarshanaha shaastaa vishrutaatmaa suraarihaa
Gururgurutamao dhaama satyaha satyaparaakramaha|
Nimisho~nimishaha svargvee vaachaspatirudaaradheehi
Agraneergraamneehi Sreemaan nyaayo netaa ameeranaha|
Sahasramoordhaa vishvaatmaa sahasraakshaha sahasrapaath
Avartano nivrutaatmaa samvrtaha sampramardanaha|
Ahaha samvartako vahniranilo dharaneedharaha
Suprasaadaha prasannaatmaa vishvadhrugvishvabhugvibhuhu|
Satkartaa sakrutaha saadhurjahnurnaaraayano naraha
Asamkhyeyo~prameyaatmaa vishishtaha shishtakruchuchihi|
Sidhaarthaha siddhasankalpaha sidhidaha siddisaadhanaha
Vrushaahave vrushabho vishnurvrushaparvaa vrushodaraha|
Vardhano vardhamaanascha viviktaha shrutisaagaraha
Subhujo durdharo vaagme mahendro Vasudo vasuhu|
Nykarooopo bruhadroopaha shipivishtaha prakaashanaha
Ojastejo dyutidharaha prakaashaatmaa prataapanaha|
Ruddhaha spashtaaksharo mantrashchandraamshurbhaaskaradyutihi

Arutaamshoodhbhavo bhaanuhu shashabinduhu sureshvaraha|
Oshadham jagatahasetuhu satyadharmaparaakramaha
Bhootabhavyabhavannaathaha pavanaha paavano~nalaha|
Kaamahaa kaamakrut kaantaha kaamaha kaamapradaha prabhuhu
Yugaadikrudhyugaavarto nykamaayo mahaashanaha|
Adrushyo~vyaktaroopascha sahasrajidanantajith
Ishto vishishtaha shishteshtaha shikandee nahusho vrushaha|
Krodhahaa krodhakrut kartaa vishvabaahurmaheedharaha
Achyutaha prathitaha praanaha praanado vaasavaanujaha|
Apaamnidhishtaanamapramattaha pratishtitaha
Skandaha skandadharo dhruro varado vaayuvaahanaha
Vaasudevo bruhadbhaanuraadedevaha Purandaraha
Ashokastaaranastaaraha shooraha shourirjaneshvaraha|
Anukoolaha shataavartaha padmee padmanibhekshanaha
Padmanaabho~ravindaaksha padmagarbhaha shareerabhruth|
Mahardhirrudho vurdhaatmaa mahaaksho Garudadhvajaha
Atulaha sharabho bheemaha samayogjno havirharihi|
Sarvalakshanalakshanyo lakshmeevaan samitimjaya
Viksharo rohito maargo heturdaamodaraha sahaha|
Maheedharo mahaabhaago vegavaanamitaashanaha
Uddbhavaha kshobhano devaha sreegarbhaha parameshvaraha|
Karanam kaaranam kartaa vikartaa gahano guhaha
Vyavasaayo vyavastanaha samstaanaha sthaanado dhruvaha|
Parardhihi paramaha spastasutshtaha pushtaha shubhekshanaha
Ramo viraamo virajo maargo neyo naro~nayaha
Veeraha shaktimataamshreshto dharmo dharmaviduttamaha
Vyakuntaha purushaha praanaha praanadaha pranavaha pruthuhu|
Hiranyagarbhaha shatrugjno vyaapto vaayuradhokshajaha
Rutuhu sudarshanaha kaalaha parameshtee parigrahaha|
Ugraha samvatsaro daksho vishraamo vishvadakshinaha
Vistaaraha sthaavaraha sthaanuhu pramaanam bheejamavyayam|
Artho~nartho mahaakosho mahaabhogo mahaadhanaha
Anirvinnaha sthavishto bhoordharmayoopo mahaamakhaha|
Nakshatranemirnakshatree kshamaha kshaamaha sameehanaha
Yagjna igjno mahejyashca krutuhu satram sataangatihi|
Sarvadarshhee vimuktaatmaa sarvagjno gjnaanamuttamam
Suvrataha sumukhaha sookshmaha sughoshaha sukhadaha suhrut|
Manoharo jitakrodho veerabaahurvidaanaha
Svaapannaha svavasho vyaapee nykaatmaa nyikakarmakrut|
Vatsaro vatsalo vatsee ratnagarbho dhaneshvaraha
Dharmakrudharmagubdharmee sadasat ksharamaksharam|
Avirgjnaataa sahasraamshurvidhaataa krutalakshanaha
Gabhastinemihhi sattvasthaha Simho bhootamaheshvaraha|
Aadidevo mahaadevo devesho devabhrudhguruhu
Uttaro gopatirgooptaa Gjnaanagamyaha puraatanaha|
Shareerabhootabhrudhboktaa kapeendro bhooridaskhinaha

Somapo~mrutapaha somaha purujit purusattamaha|
 Vinayo jayaha satyasandho daashaarhaha saatvataam patihi
 Jeevo vinayitaa saakshee Mukundo~mitavikramaha|
 Ambhonidhiranantaatmaa mahodadhishayo~antakaha
 Ajo mahaarhaha svaabhaavyo jitaamitraha pramodanaha|
 Aanando nandano nandaha satyadharmaa Trivikramaha
 Maharshihi Kapilaachaaryaha krutagjino medineepatihi|
 Tripadastreedashaadhyaksho mahaashrungaha krutaamtakruth
 Mahaavaraaho Govindaha sushenaha kanakaangadee|
 Guhyo gabheero gahano guptashchakragadhaadharaha
 Medhaaha svaango~jitaha Krushno drudhaha samkarshano~chyutaha|
 Varuno vaaruno vruksha pushkaraaksho mahaamanaaha
 Bhagavaan bhagahaanandee vanamaalee halaayudhaha|
 Aadityo jyotiraadityaha sahishnurgatistamaha
 Sudhanvaa khandaparashurdaaruno dravinapradaha|
 Divaha spruk sarvadrugvyaaso vaachaspatirayonijaha
 Trisaamaa saamagaha samaa nirvaanam bheshajam bhishak|
 Sannyaasakruchamaha shaanto nishtaa shaanithi paraayanam
 Shubhaangha shaantidaha srashtaa kumudaha kuvaleshayaha|
 Gohito gopatirgoptaa vrushabhaaksho vrushapriyaha
 Anirvartee nivruttaatmaa samksheptaa keshakrucchivaha|
 Sreevatsavakshaaha sreevaasaha sreepatihi sreemataamvaraha
 Shreedaha sreetaha sreenivaasaha sreenidhihi sreevibhaavanaha|
 Shreedharaha shreekaraha shreyaha shreemaan lokatrayaashrayaha
 Svakshyaha svangaha shataanando nanderjyotirganeshvaraha|
 Vijitaatmaa vidheyaatmaa satkeertishchinnasamshayaha
 Udeernaha sarvtashkshuraneeshaha shaashvataha sthiraha|
 Bhooshayo bhooshano bhootirvishokaha shokanaashanaha
 Archishmaanarchitaha kumbho vishudhaatmaa vishodhanaha|
 Aniruddho~pratirathaha Pradyumno~mitavikramaha
 Kaamaneminihaa veeraha shoureehi shoorajaneshvaraha|
 Trilokaatmaa trilokeshaha Keshavaha Keshihaa Harihi
 Kaamadevaha kaamapaalaha kaamee kaantaha krutaagamaha|
 Anirdeshyavapurvishnurveero~nanto dhananjayaha
 Bramhanyo bhrabhakrudhbramhaa Bramha Bramhavivardhanaha|
 Bramhavidbraamhano Bramhee Bramhagjino Braamhanapriyaha
 Mahaakramo mahaakarmo mahaatejaa mahoragaha|
 Mahaakraturmahaayajvaa mahaayagjino mahaahavihi
 Stavyaha stavapriyaha stotram stutihi stotraa ranapriyaha|
 Poornaha poorayitaa punyaha punyakeertiranaamayaha
 Manojavasteerthakaro vasuretaa vasupradaha|
 Vasuprado Vaasudevo vasurvasumanaa havihi
 Sadghatihi satkrutihi sattaa sadbhootihi satparaayanaha|
 Shooraseno yadushreshtaha sannivaasaha suyaamunaha
 Bhootaavaaso Vaasudevaha sarvaasu nilayo~nalaha|
 Darpahaa darpado druptodurdharotaaparaajitaha

Vishvamoortirmahaamoortirdeeptamoortiramoortimaan|
 Anekamoortiravyaktaha shatamoorthihi shataananaha
 Yeko nyikaha savaha kaha kim yattatpadamanuttamam|
 Lokabandhurlokanaatho Maadhavo bhaktavatsalaha
 Suvarnavarno hemaango varaangaschandanaangadee|
 Veeraha vishamashoonyo ghrutaasheerachalasalaha
 Amaanee maanado maanyo lokasvaamee trilokadhruk|
 Sumedhaa medhajo dhanyaha satyamedhaa dharaadharaha
 Tejo vrusho dyutidharaha sarvasastrabhutaam varaha|
 Pragraho nigrabo vyagro nyikashruno gadaagrajaha
 Chaturmoortirschaturbhaahushcaturvyoohaschaturgatihi|
 Chaturaatmaa chaturbhaavashcaturvedavidekapaath
 Samaavartanivrutaatmaa durjayo duratikramaha|
 Durlabho durgamo durgoo duraavaaso duraarihaa
 Shubhaango lokasaarangaha sutantustamtuvardhanaha|
 Indrakarmaa mahaakarmaa krutakarmaa krutagamaha
 Udbhavaha sundaraha sundo ratnanaabhaha sulochanaha|
 Arko vaajasannaha shrungee jayantaha sarvavijjaye
 Suvarnabindurakshobhyaha sarvavaageeshvaresvaraha|
 Mahaahrado mahaagartha mahaabhooto mahaanidhihi
 Kumudaha kundaraha kundaha parjannyaha paavano~nilaha|
 Amrutaamsho~mrutavapuhu sarvagjnaha sarvatomukhaha
 Sulabhaha suvrataha siddhaha shatrujicchatrutaapanaha|
 Nyagrodhodhumbaroshvathashchaanooraandhranishoodanaha
 Sahasraarchihi saptajihvaha saptidhaaha saptavahanaha|
 Amoortiranagho~chintyobhayakrudhbhayanaashanaha
 Anurbhruhat krushaha sthoolo gunabhrunnirguno mahaan|
 Adhrutaha svadhurutaha svasyaha praagvamsho vamshavardhanaha
 Bhaarabhurut katito yogee yogeeshaha sarvakaamadaha|
 Ashramaha shramanaha kshaamaha suparno vaayuvaahanaha
 Dhanurdharo dhanurvedo dando damayitaa damaha|
 Apraajitaha sarvasaho niyaantaa niyamo Yamaha
 Sattvavaan saatvikaha satyaha satyadharmaparaayanaha|
 Abhipraayaha priyaarhor~haha priyakrut preetivardhanaha
 Vihaayasangatirjyotihi surachirhutabhugvibhuhu|
 Ravirvirochanaha sooryaha savitaa ravilochanaha
 Ananto hutabhugbooktaa sukhado nyikajo~grajaha|
 Anirvirnnana sadaamarshee lokaadhishtaanamadhrutaha
 Sannatsanaatanatamaha Kapilaha kapiavyayaha|
 Svasdaha svastikrut svasti svastibhuk svastidakshinaha
 Aroudraha kundalee chakree vikramyoorjitashaasanaha|
 Shabdaatigaha sbdaasaha shishiraha sharvareekaraha
 Akrooraha peshalo daksho dakshinaha kshaminaam varaha|
 Vidvatamo vitabhayaha punyashravanakeertanaha
 Uttaarano dushkratihaa punya duhsvapnanaashanaha|
 Veeraha rakshanaha santo jeevanaha paryavastitaha

Anantaropo~nantashreerjitamanyurbhayaapaha|
 Chaturasro gabheeraatmaa vidisho vyaadisho dishaha
 Anaadirbhoobhuvo Lakshmeehi suveero ruchiraangadaha|
 Janano janajanmaadirbheemo bheemapraraakramaha
 Aadhaaranilayo dhaataa pushpahaasaha prajaagaraha|
 Urdvagahaha satpathaachaaraha praanadaha pranavaha panaha
 Pramaanan praanavilayaha praanabhurut praanajeevanaha|
 Tatvam tatvavidekaatmaa janmamrutuyujaraatigaha
 Bhoorbhuvaha svastarustaaraha savitaa prapitaamahaha|
 Yagjno yagjnapatiruyajvaa yagjnaango yagjnavaahanaha
 Yagjnabhрудyagjnakrudyagjnee yagjnabhugyagjnasaadhanaha|
 Yagjnaantakrudyagjnaguhyamannamannada yeva cha
 Aatmayonih svayamjaato vykchaanaha saamagaayanaha|
 Devakeenandanaha srashtaa kshiteeshaha paapanaashanaha
 Shankhabhruunnandakee Chakree Shaarnghadhanvaa gadhaadharaha|
 Rataangapaanirakshobhyaha sarvapraharanaayudhaha
 Sarvapraharanayudha Om Namaha Iti
 Iteedam keertaneeyasya Keshavasya Mahaatmanaha|
 Naamnaam sahasram divyaanaamasheshena prakeertitam
 Ya idam shrunuyaannityam yashchaapi parikeertayeth|
 Naashubham praapnuyat kimchit so~mutreha cha maanavaha
 Vedantago braamhanaha syaat kshatriyo vijayee bhaveth|
 Vyshyo dhanasamruddhaha syaachoodra sukhamavaapnuyaath
 Dharmaarthee praapnuyaadharmamarthaarthee chaarthamaapnuyaath|
 Kaamaanavaapnuyath kaamee prajaarthee praapnuyaath prajaam
 Bhaktimaan yaha sadothaaya shuchistadbhatamaanasaha|
 Sahasram Vaasudevasya naamnaametad prakeertayeth
 Yasha praapnoti vipulam gjnaatipradhaanyameva cha|
 Achalaam shreeyamaapnoti shreyaha praapnotyanuttamam
 Na bhyam kvachidaapnoti veeryam tejascha vidanti|
 Bhavatyarogo dyutimaan balaroopagunaanvitaha
 Rogaarto muchyate roogaardbhoddo mucheyt bandhanaath|
 Bhayaanmucheta bheetastu muchyetaapanna aapadaha
 Durgaanyatitaratyaaashu Purushaha Puroshottamama|
 Stuvan naamasaahasrena nityam bhaktisamanvitaha
 Vasudevaashrayo martyo Vaasudevaparaayanaha|
 Sarvapaapavishudhaatmaa yaati Bramaha sanaatanam
 Na Vaasudevabhaktaanaamashubham vidyate kvachith|
 Janmamrutuyujaraavyaadhibhayam Nyivopajaayate
 Iman stavamadheyaanaha shradhaabhaktisamanvitaha|
 Yujyetaatmasukhakshaantishreedhrutismrutikeertibhihi
 Na krodho na cha maatsaryam na lobho naashubhaa matihi|
 Bhavani krutapunyaanaam bhaktaanaam purushottame
 Dyoyaha sachandraarkanakshatraa kham disho bhoormahodadhihi|
 Vaasudevasya veeryaena vidhrutaani mahaatmanaha
 Sasuraasuragandharvam sayakshoragaraakshasam|

Jagadveshe vartatedam Krushnasya Sacharaacharam
 Indriyaani mano buddhihi satvam tejo balam dhrutihi|
 Vaasudevaatmakaanyaahuhu kshetram kshetragjna yeva cha
 Sarvaagamaanaamaachaaraha prathamam parikalpate|
 Aachaaraprabhavo dharmo dharmasya prabhurachyutaha
 Rushayaha pitaro devaa mahaabhootaani dhaatavaha|
 Jangamaajangamam chedam Jagannaraayanodhbhavam
 Yogo gjnaanam tathaa saankhyam vidyaaha shilpaadikarma cha|
 Vedaaha shaastraani vigjnaanametata sarvam Janaardanaath
 Yeko Vishnurmahadbhootam pruthagbhootaanyanekashaha|
 Treen lokaan vyaapya bhootaatmaa bhunkte vishvabhugavyaha
 Imam stavam Bhagavato Vishnurvyasaena Keertitam|
 Patedya icchet Purushaha shreyaha praaptum sukhaani cha
 Vishvesvharamajam devam Jagataha prabhavaapyayam|
 Bhajanti ye pushkaraaksham na te yaanti paraabhavam|| {San.}

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the **[[*SADAACHAARA SMRUTI^]]**, so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as **[[[*Premeya Sanghrraha Tippani^]]]** – {An Extemporaneous Perspective Summary of the Holy Work **[[*Premeya Sanghrraha^]]** Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]]Continued from previous Chapter Six:-

**Nityam nyimittikam kaamyam trividam snaanamishyate|
 Tarpanam tu bhavettasya hyangatvena prakeertitam||{San.}**

Performance of ritual purification bath is three fold. Here, ritual of ‘Tarpana’(sic.) is an indispensable part. A righteous doer of duty task so desirous of offering ‘Tarpana’ must first wear sacred thread across his chest on the right side, must constantly meditate upon the primordial ||OM|| and [[Gayatri Mantra]] all the while trying to comprehend the Supreme Omnipresence of *SarvottamaShreeHari^, must knot tuft of hair upon his head into a neat bunch, must perform sacred ritual of ‘Aachamana’(sic.) twice and must offer ‘Tarpana’ to *Celestials-Sages-Ancestors^, in accordance to his individual state of

existence. It is also mandatory to offer ‘SnaanaangaTarpana’(sic.) right after completion of bath daily without fail to *Celestials^ , *Sages^ and *Ancestors^ and those who enjoy same rank. Whilst offering ‘Tarpana’ to *Celestials^ sacred thread must be worn across right side of one’s chest, whilst offering ‘Tarpana’ to *Sages^ sacred thread must be worn like a garland hanging down from one’s neck and whilst offering ‘Tarpana’ to *Ancestors^, sacred thread must to worn across left side of one’s chest. ‘Tarpana’ must be offered to *Celestials^ from tips of one’s fingers, whilst ‘Tarpana’ must be offered to *Sages^ from one’s little finger and ‘Tarpana’ must be offered to *Ancestors^ from base of one’s palm. Offering such ‘Tarpana’ involves joining of two palms of one’s hands together, then on immersing the same, waters must be collected and finally cupped palms holding such waters must be raised to level of one’s eyebrows before pouring it into waters below. ‘SnaanaangaTarpana’ must always be performed whilst standing in water and the same must never be performed standing on solid ground, which would not fructify. At the same time one must not pour waters of ‘Tarpana’ whilst standing immersed in waters. Upon doing so the same shall not suffice in gathering merits to either of the doer or to the beneficiary. Deceased whose final rites have not been performed in sanctioned manner also qualify to receive offerings of ‘Tarpana’ after completion of one’s bath. However such ‘Tarpana’ offerings to such a category must not be poured into water bodies but the same may be poured onto dry land. Whilst offering ‘Tarpana’ one must stay immersed in water up to one’s navel region and thereupon remember *SarvottamaJanardhana^ who is Omnipresent in one’s *Ancestors^ and must call out aloud to the same *Ancestors^ to accept such offering of ‘Tarpana’. Since southern direction is considered as being most favorable to one’s *Ancestors^ it is imperative to stand facing the south whilst offering ‘Tarpana’ to them. Waters of ‘Tarpana’ must be poured all the while facing open skies. Whereas ‘Tarpana’ offerings to *Celestials^ must be done while standing facing auspicious eastern direction, ‘Tarpana’ offering to *Sages^ must be done while standing facing northern direction. It is mandatory to offer ‘Tarpana’ to *Celestials^ once, twice to *Sages^ and thrice to one’s *Ancestors^ all the while uttering sanctioned [[Mantras]] typical to one’s individual lineage.

Finger tips put together is known as ‘DevaTirtha’, likewise clasp of little finger is known as ‘RishiTirtha’ whilst the base of one’s cupped palm is known as ‘PitruTirtha’. Thus while offering ‘Tarpana’ to *Celestials^ one must collect water from tips of one’s extended finger and then pour the same downward. Waters must never be collected from signage of ‘RishiTirtha’ and ‘PitruTirtha’, nor must it be poured from the same. It is most imperative to bear in mind that while offering ‘PitruTarpana’ the same must be performed by the base of one’s cupped palm and ‘RishiTarpana’ must be offered from unique region present in one’s hand known as ‘RishiTirtha’ occurring in clasp of one’s little finger, of course with water. Upon any mismatch in performance of the above then the same is tantamount to transforming waters into inauspicious blood. It must be borne in mind that hoary ‘SnaanaangaTarpana’ must be offered only when one is draped with wet clothes and never otherwise, be it all the three categories of ‘DevataTarpana-RishiTarpana-PitruTarpana’. Only those with utmost physical disabilities certifiable by qualified physician and experiencing extreme discomfort, especially householders, may take recourse to offer ‘Tarpana’ with dried clothes. In a nutshell a righteous performer of

duty task must first perform 'Aachamana' and other sanctioned rituals that would render him as pure. Thereafter he must perform ritual purification bath whilst wearing clothes. Next he may wear fresh set of clothes with which he may offer 'Tarpana' to comity of *Celestials-Sages-Ancestors^ through the means of unique 'Tirtha' set aside to each group as elucidated above. It is to be noted that performance of 'Nyimittikasnaana' and 'KaamyapitruTarpana' may be performed using sesame seeds. But such sesame seeds must never be used whilst offering 'PitruTarpana' inculcated simultaneous in performance of 'PratahaSnaana'. While performing the former as appearing first in this paragraph, sesame seeds must be gathered in left palm and whilst standing in waters 'Tarpana' may be offered. Sesame seeds which are in the process of being offered as 'Tarpana' to one's *Ancestors^ must never touch/come into contact with strands of hair present on ones' hand. Upon occurrence of such a mishap then the same would tantamount to having offered 'Tarpana' dipped in blood and gore to ones' *Ancestors^. Also while offering 'AmavasyaTarpana' to one's *Ancestors^ a doer must not be seated on bare floor during the same. Upon such misconduct, then such a 'Tarpana' will not be accepted by ones' *Ancestors^ nor they will be placated or be boosted into higher orbit of liberation. Sesame seeds with which one intends to offer 'Tarpana' must be collected in deep pit present in cupped base of one's palm. Obviously such a spot is always free from hair growth while the same is a certainty on other parts of one's hands.

Sacred 'Arghya' offering to *Celestial Surya^ particularly during performance of sacrosanct 'Sandhyavandana' must be done with water collected in vessels made out of either silver or copper. 'PitruTarpana' must be generally offered with one's right hand. In case a individual doer possess left orientation and performs all his day to day activities using his naturally inclined left hand, then it is sanctioned to engage left hand while offering 'PitruTarpana'. The same holds true for all those who possess handicapped right hand carrying a natural debility. It is sanctioned to offer sacrosanct 'Tarpana' using both hands at a time. Care must be exercised to remember that during performance of ceremonial rituals and on days of betrothal, 'Tarpana' must be offered with one hand only, while both hands may be used while offering 'Tarpana' during all other times. Some individuals disbelieve presence of one's *Ancestors^, nor do they believe presence of the Netherworld and with such a temperament tend to give performance of 'Tarpana' a convenient go-by. But it is most imperative to offer 'SnaanaangaTarpana' to one's *Ancestors^ who unknown to most of us await in waters in eager anticipation of the same. In such a case wherein these *Ancestors^ are denied the same, then they seek out bloody gore of all those who act so irresponsibly. Also immediately after completion of offering of 'Tarpana' it is necessary to call out aloud thus, ||**Bramahaarpanamastu**|| in rapid succession each time, whilst pouring the same skywards. It is only then that such a 'Tarpana' shall fructify, otherwise no. One must sport the sacred 'Nirmalya'(sic.) of *SarvottamaMahaVishnu^ while offering 'Tarpana' to *Celestials^ and one's *Ancestors^. Thus an individual doer of righteous duty task must perform ritual purification bath and end the same with four rapid dips in the Holy Waters as narrated in detail in all previous Chapters. Thereafter one must perform 'Aachamana'. Then two separate pieces of cloth must be taken, each in one hand. From one separate piece of cloth one must wipe dry one's wet hair present on one's head. While from the other separate piece of cloth one must wipe dry the rest of one's body. Basically during performance of

ritual bath four different sets of clothes are required at any given point of time from start to finish. These being cloth that is being worn during bath, cloth that is used to drape over oneself, cloth that is used to wipe dry hair on one's head and that cloth which is used to wipe dry all other body parts. It must be remembered that one must never wipe dry one's body with cloth that is torn fully or partially. Also piece of cloth must not be further cut into smaller pieces for purpose of using the same to wipe dry one's body. It is not sanctioned to whip long growth of hair present atop one's head in the manner of a whiplash. Wet hair present upon one's head must also not be dried whilst in standing position. Upon drying one's hair in such unsanctioned and ungainly manner, then such an unfortunate doer is fair game to be reborn to the utterly unrighteous and later shall have to wallow in hell seeking atonement. Two individuals must never involve themselves in wiping dry each others wet backs, nor apply incensed oil to each others back in misplaced display of warm bonhomie. One must never brush one's teeth immediately after completion of purification bath. One must never wipe dry one's face with a piece of cloth. One must not scrape set of teeth present in lower jaw with dominant set of teeth present in upper jaw. One must not strike one's thigh or shoulders in a vain display of bravado during performance of ritual purification bath. One must not wear same set of wet clothes that was worn during the course of performance of ritual purification bath. One must also not apply oil all over one's body immediately after completion of ritual purification bath. One must always wear a fresh set of wet clothes immediately after performance of ritual purification bath. Immediately after completion of ritual purification bath one must offer sacrosanct 'JalaTarpana'(sic.) which involves in bifurcation of one's long growth of hair into two equal tresses falling neatly on either side of each shoulder. If by chance droplets of water happen to fall from wet hair behind one's body then the same is tantamount to droplets of liquor. On the other hand if such droplets of water happen to fall in front of the body, then the same is equivalent to waters of many a sacred spring. If it is unavoidable to attend to nature's call immediately after performance of ritual purification bath then it is most imperative to once again repeat performance of ritual purification bath after performing sacred 'Pranayama'(sic.) thrice to attain purification. One must never be in the nude state right away after completion of ritual purification bath, nor must one take recourse to washing clothes immediately thereafter. Upon such misconduct comity of *Ancestors^ who await 'Tarpana' offerings shall take flight at once. Care must also be taken not to peg soiled clothes upon one's shoulder hanging down from there in dripping mass. Such an act is not sanctioned since the same is most pleasurable for inauspicious demons apart from instantaneously rendering one impure. The only pardon from such a mishap is to once again restart performance of ritual purification bath. One must not wring dry wet clothes that were worn during an early morning ritual bath before offering 'Tarpana', since the same shall never accord satisfaction to one's *Ancestors^. In case of performance of midday ritual bath one must wring dry one's wet clothes only after completion of 'BramhayagjnaangathaTarpana'. One must always wring dry one's wet clothes onto solid ground. This holds true for ceremonial offerings to one's *Ancestors^. One must not cast aside waters wherein one had afore wrung dried ones' wet clothes. One also must not wring dry set of soiled clothes with each edge pointing in opposite direction and the same must never face the southern direction. One must also necessarily offer spurts of water that tend to naturally drip down while wringing dry one's wet clothes to those

unfortunate individuals who are childless and thus devoid of pleasures of being at the receiving end of 'Tarpana' from their descendants. One must perform 'Achamana' after completion of wringing dry one's wet clothes. After alighting from waters of Holy Rivers one must wring dry wet clothes from left to right. Such action must not be performed immediately but after a while. If there is presence of other clothes apart from set of clothes that have been used during ritual purification bath, then it is necessary to wring dry those clothes first, followed by performance of 'Achamana'. Only then must one wear a new set of dry clothes and only then must one wring dry soiled wet clothes used during performance of ritual purification bath. Then it is necessary to perform 'Achamana' followed by sacrosanct ritual of 'Sandhyavandana'. Sacred thread must be worn in manner of a garland over one's neck particularly when wringing dry wet clothes immediately after bath, while offering 'Tarpana' to one's *Ancestors^ and whilst attending to nature's call. It is imperative to wring dry wet clothes in a secluded area which is quite dry. Once dried, such clothes must not be kept below knuckles of left hand. Upon such an act it is necessary to perform 'Achamana' to regain purity. It is also most necessary to initiate performance of 'Sandhyavandana' only after wringing dry wet clothes. Upon deviating from such a practice it must be noted that performance of duty task by a righteous doer shall not fructify.

Vasitvaa vaasa achamya prokshyaa~chamya cha mantrataha|
Gaayatryaa chaanjlim datvaa dhyaatvaa sooryagatam *HARIM^||
Mantrataha parivruttyaa~tha samaachamya suraadikaan|
Tarpayitvaa nipeedyatha vaaso vistrutya chaanjasaa||
Arkamandalagam *VISHNUM^ dhyaatvyiva tripadeem japeth|
Sahasraparamaam deveem shatamadhyaam dashaavaraam||{San.}

One must wear clean clothes in sanctioned manner right after performance of ritual purification bath. 'Achamana' must be performed next. Thereafter one must wring dry soiled clothes that was worn earlier and must be kept aside after sprinkling the same. 'Urdhvapundra' must be worn next followed by performance of 'Achamana' once again. 'Pranayaama' must be performed next. Then 'Sandhyavandana' must be performed along with 'Sankalpa'. Whilst uttering sanctioned Mantra of **||Apo hi shtaa||{San.}**, one must sprinkle oneself with sacred water, which then would be deemed to have performed sacrosanct 'Marjana'. During sunrise one must meditate uttering **||Sooryascha maa manyuscha||{San}** and partake with few sips of water and at sunset one must meditate uttering **||Agnischa maa manyuscha||{San.}** and partake with few sips of water. This must be followed by performance of 'Achamana' once again. Thereafter whilst uttering typical Mantras unique to their individual affiliation, sacrosanct 'Marjana' must be performed. By uttering powerful **[[PaapapurushavisarjanaMantra]]** one must vacate sinful beings hiding cowardly within and thereby become pure. This must be followed by performance of 'Achamana' once again. Then after utterance of famed **[[Gayatri]]**, **||Apo hi shtaa|| and ||Om Bhoohu||{San.}** in sequence one must perform 'Achamana' twelve times with such empowered waters. Whilst meditating upon *Sarvottama SreemanNarayana^ Omnipresent in *Celestial Surya^, one must offer sacred 'Arghya' to Him. With the same **[[GayatriMantra]]** one must offer another two sets of 'Arghya' also. Whilst comprehending Cosmic immensity of *Sarvottama ShreeHari^ whose Eulogy is

elucidated through sacred [[GayatriMantra]], one must perform salutations by uttering ||**Udyantamasta yantam**||{San.} standing. Next ‘Arghya’ must be offered to numerous *KeshavaadiDwaadasha^ occurrences of *SarovattamaSreemanNarayana^ during ^^ShuklaPaksha^^ and ‘Arghya’ must be offered to numerous *SankarshanaadiDwaadasha^ occurrences of *SarovattamaSreemanNarayana^ during ^^KrushnaPaksha^^. Thereafter by uttering sanctioned Mantras such as [[Naraayanaashtaakshara]], ‘Arghya’ must once again be offered followed by performance of ‘Achamana’ twice. Then one must perform ‘Sankalpa’ pledging to perform such noted deeds such as ‘Bramhayagjna’ and ‘Bramhayagjnaanga Tarpana’. One must touch sacred waters while uttering sanctioned Mantra of ||**Vidyudasi**||{San.} followed by performance of ‘Achamana’. One must then wash one’s hands followed by performance of ‘Achamana’ thrice and thereafter wash one’s hand thoroughly twice in quick succession. Sacred waters must be touched once. In a sequential order one must sprinkle one’s head, two eyes, two nostrils, two ears and chest region. One must utter sacred [[GayatriMantra]] in accordance to sanctioned manner unique to one’s particular practice. Then one must recite upon special invocations as found in Eternal [[Vedas]]. Thereafter one must utter ||**Rucho akshare**||{San.} and ||**Namo Bramhane**||{San.} thrice and meditate upon the same. This must be followed by offering ‘Tarpana’ to *Celestials-Sages-Ancestors^. Then upon uttering ||**Ye ke chaasmakule jaataaha**||{San.} one must wring dry clothes kept ready earlier. The very same clothes must once again be immersed in waters and once again wrung dry. Then the same must be left to dry out in the open Sun facing auspicious eastern direction. Thereafter by uttering powerful ||**Dhyeyaha sadaa**||{San.}, invoking *Sarovattama SreemanNarayana^, one must meditate upon sacred [[Gayatri]] for a minimum of one thousand times. Such a meditation is considered as most noteworthy. Meditation for one hundred times is considered as average feat. Meditation for a mere ten times is considered as being unworthy feat. One must never meditate upon sacred [[GayatriMantra]] for less than ten times. Also it must be remembered that whilst meditating upon sacred [[GayatriMantra]] the same should be carried out in a manner so that the same is audible only to oneself and never aloud.

Concession is not granted to wring dry such clothes that do not have any bordered lining on it and the same must never be wrung dry while immersed in water. If such an act is carried out, then the same amounts to negation of performance of a purification ritual bath. Also clothes may be wrung dry well before offering of ‘Tarpana’. Also it must be noted not to wear fresh set of clothes and once again get into waters and then begin to offer ‘Tarpana’. But on the contrary ‘BramhaSnaana’ and ‘DevataTarpana’ must be performed whilst standing in flowing waters, but with wet clothes and never whilst wearing dry set of clothes. Thus it becomes most clear that all manners of performance of rituals within water bodies must be performed by wearing wet clothes only. Importantly righteous doers of duty task must never drape around their waists piece of cloth that is meant only for wearing over ones shoulder and at the same time they must never wear over their shoulder that piece of cloth that is meant for wearing around their waists. Also one must never undress fully and romp around in the nude before wearing a new set of clothes. At the time of performance of ritual bath waters that flow down from one’s loin clothe renders impure all portions of one’s body that occur waist downwards. In order to regain purity it is necessary to wash the same thoroughly with mud and water

after casting off soiled loin cloth after wearing a new one. For that rare group of Holiest of Holy *Madhwa Pontiffs^ who are none other than twice born *Celestials^ having incarnated in great haste upon coming to know of the superlative Incarnation of *SarvottamaSreemanNarayana^ as *SarvottamaShreeKrushna^ at ^^Mathura^^, it is sanctioned to first mix three type of mud along with their Holy clothes before wringing it dry. It is necessitated that whilst carrying out righteous deed a performer of duty task must be devoid of loin cloth and piece of string tied around one's waist. While removing soiled clothes the same must be removed upwards and never downwards. Upon doing so an individual would be rendered impure and would have to perform ritual purification bath once again in order to regain purity. One must never perform any righteous duty task without covering upper shoulder with appropriate clothing. Thus while studying sacred [[Vedas]] and imparting Holy Lessons to one and all, while performing acts of charity, while partaking in food offerings, while performing 'Achamana' and whilst uttering nature's call one must compulsorily wear upper cloth draped over one's shoulder. One must not repeat same set of clothes that is worn during performance of ritual worship and use the same once again while partaking with food offerings. All those who are not attired in sanctioned orthodox manner without sporting a piece of cloth across one's shoulders, in a state of nudity must never carry out any manner of duty task. That set of cloth so worn over one's shoulder must never be black in color nor be with any sort of black borders. White colored clothing is sanctioned to be worn by comity of righteous who are always involved in study of Eternal [[Vedas]], red colored clothing is sanctioned to be worn by warrior clan, yellow colored clothing is sanctioned to be worn by business community and blue colored clothing is sanctioned to be worn by all other categories. While performing rituals in favor of *Celestials-Sages-Ancestors^ it must be noted not to cover one's head with such clothing that is black or red in coloration.

Auspicious set of clothes are deemed to be those which have been once pre-immersed in water, must be brand new, white in coloration, must carry discernable proper border, must never have been worn once by anyone else including oneself. Also while performing rituals in favor of *Celestials-Sages-Ancestors^ a righteous doer must wear that set of clothes that is pre-washed by himself with his own hands. Such set of clothes must never be given to washer man for purpose of washing nor must the same be in a torn state. New set of clothes even though worn earlier may be worn during auspicious functions such as wedding provided the same has not come in contact with the ground. During times of rest, during meditation, during performance of ritual worship, during performance of day to day routines, during visit to religious shrines it is necessary to wear different set of sanctioned clothes. At any point of time a righteous doer of duty task must never wear red colored clothes, that set of clothes that are harsh to the eyes, blue colored clothes, borderless clothes and that which is wetted by water, saffron colored clothes, black colored clothes, soiled clothes, clothes that carry human hair in its midst, clothes in which linings are torn and clothes that carry patchwork of other cloth pieces in between. In case one does not find a suitable cloth in time to perform sacred rituals then it is sanctioned to at least try and wear such a set of cloth that is woven with jute strings, silk strings and clothes made out of woolen threads acquired from wild goats roaming around in dense jungles. Upon uttering sacrosanct [[Mantra]] of ||**Shuchee vo havyamrutaha**||{San.}, an individual performer of righteous duty task must acquire

sacrosanct cloth. Thereafter by uttering **||Devasyatvaa savituhu prasave||{San.}** one must sprinkle new set of clothes. Then by uttering sacrosanct **[[VyaahrutiMantra]]**, new set of clothes must be held in one's hands. Next by uttering **[[Mantra]]** of **||Udutyam jaatavedasam||{San.}**, new set of clothes must be shown once towards the Sun. Lastly, by uttering sanctioned **[[Mantra]]** of **||Avahantee vitanvaanaa||{San.}**, new set of clothes must be worn for the first time, followed by performance of 'Achamana', twice. While getting ready to adorn orthodox attire some notable points as listed down under must be borne in mind. Generally orthodox attire involves tucking in two sides of a single cloth near the region of one's midriff. The same is commonly known as 'Kacche'(sic.) in Kannada. Such orthodox attire, 'Kacche', is further classified into two subgroups, i.e., one in front and the other in back. The front ended 'Kacche' is known as 'Poorvakacche'(sic.) whilst the back ended 'Kacche' is known as 'Pashchaatkacche'(sic.). *Celestials^ are Omnipresent in front ended 'Poorvakacche', whilst lowly demons occur in 'Pashchaatkacche'. That is why it is most imperative to tuck in front ended 'Poorvakacche' first and only then followed by back ended 'Paschaatkacche'. It is important to bear in mind that those individuals who have practiced tying of string around their waist, known as 'Ududaara'(sic.) in Kannada, right from their childhood must continue to wear the same throughout. But those individuals who have not practiced tying 'Ududaara' right from their childhood must never suddenly start tying the same around their waist. Thus in a nutshell without proper usage of sacred 'Darbhe' and 'Pavitra', or without being properly attired in orthodox manner as detailed above and by following childhood practice of tying or not tying the 'Ududaara', any righteous deed of a doer shall not fructify fully. An individual who begins to adorn new set of clothes must stand facing either auspicious eastern or if not at least northern direction. He must spread texture of new clothing across with a distinct flourish and wear the same. At the same he must utter sacrosanct hymn of **||Achyutaaya Namaha Anantaaya Namaha Govindaaya Namaha||{San.}** at least for a minimum one hundred times whilst engaged in wearing new set of clothes. At every single time it is necessitated to first adorn 'Poorvakacche' followed by completion of adorning full set of cloth followed by performance of 'Achamana' twice and anointment of 'Urdhvapundra' and 'PanchaMudre' rounded off by performance of 'Achamana' once again, which then would deemed to grant fully purity.

Vasitvaa vaasa achamya pokshyaa~chamya cha mantrataha||{San.}

Application/anointment of holiest of holy 'Urdhvapundra' is a must under all circumstances for one and all. Sacrosanct routine of 'Sandhyavandana', meditation and all other sacred rituals have to be started only after anointing one's forehead with 'Urdhvapundra'. Merits arising out of steadfast performance of duty tasks shall be looted by scrupulous demons emboldened as they are by the complete absence of safeguarding insignia of the holiest of holy 'Urdhvapundra' on forehead of a righteous doer. Even adornment of auspicious sacred thread and auspicious knotting of singular tuft of hair atop one's head must never be commenced without anointment of sacred 'Urdhvapundra'. In case the same is done without sporting 'Urdhvapundra' then the same is tantamount to having performed such deed in a state of heightened impurity and obviously without any merit whatsoever. The same is true of performance of auspicious

rituals, works of Knowledge, ritual worship, performance of yoga, performance of ritual purification bath particularly during onset of eclipse, penance, act of charity, food offerings, offering of 'PitruTarpana' which must never be performed without sporting 'Urdhvapundra'. In fact personal aura of any individual who does not sport auspicious 'Urdhvapundra' on his forehead is as inauspicious as a cremation ground and must be avoided at all cost and not seen at all. All fruits of action acquired without sporting 'Urdhvapundra' are as useless as burnt ashes. An individual performer of righteous duty task must always sport auspicious 'Urdhvapundra' without fail with sacred 'Mruttika' powder at least once during early morning, mid afternoon and in evenings. It is compulsory for righteous doers of duty task who are steadfastly pursuing Liberation, at the Lotus Feet of *SarovottamaShreeHari^, to sport 'Urdhvapundra'. Whilst sporting 'Urdhvapundra' it is advisable to leave a slight gap in the middle. Start of ritual worship of *SarovottamaShreeHari^ must be begun only after sporting 'Urdhvapundra' and never otherwise. Even most fortunate amongst devotees of *SarovottamaShreeHari^ sport 'Urdhvapundra' on their auspicious foreheads with a slightly visible gap in the middle. 'Urdhvapundra' must be sported in a manner similar to the Lotus Feet of *SarovottamaShreeHari^. None other than *SarovottamaShreeHari^ has made it compulsory for one an all belonging to all strata of life such as bachelorhood, householder or a Holy Pontiff to always sport auspicious 'Urdhvapundra' at all times as a mark of being beholden to Him. Especially those righteous gentry who are at all times ceaselessly involved in performance of meditation, ritual worship and sacred fire rituals in sole favor of *SarovottamaShreeHari^ must always sport auspicious 'Urdhvapundra'. Benefit of sporting 'Urdhvapundra' is three fold. It grants very special benevolence of *SarovottamaShreeHari, completely vacates an individual of all sins apart from attaining purity and grant of constant protection from all forms of evil mishaps. During study of sacred scriptures, during partaking with food offerings and during occurrence of auspicious events such as marriage functions it is most imperative to sport 'Urdhvapundra' which would negate all evil designs of aspiring demons. An individual sporting 'Urdhvapundra' stands to benefit from enormous onset of auspicious tidings both from within and from without. An enlightened individual must constantly sport 'Urdhvapundra' at all times and make it compulsory for his surviving progeny to also sport the same without fail. It is necessary to practice anointment of 'Urdhvapundra' with meticulous care and easy grace. In such case the same shall increase levels of purity in an individual to an all time high. Every effort should be made to gather sacred 'Mruttika' from ^Vyshnava^ Pilgrim centers of immense significance. From such gathered 'Mruttika' one must anoint oneself with 'Urdhvapundra' during early mornings, at mid afternoon and during early evenings. Such code of conduct is common for everyone without any exception whatsoever. Sacred 'Mruttika' so collected from ^Vyshnavaite^ pilgrim centers always harbors immense Omnipresence of none other than *Sarovottama SreemanNarayana^ and before sporting the same on one's forehead it is required to meditate upon sacrosanct [[Pranava Mantra]] and [[Narayanaasthaakshara Mantra]]. Some notable places of pilgrimage from where it is recommended to gather sacred 'Mruttika' are ^^Dwaraka, Prayaag, Nymishaaranya, Ayodhya, Vedachala, Venkatachala, Simhaadri and Narayanaachala^^. The holiest of holy ^^Gopichandana^^ occurring at ^^Dwaraka^^ must be used for anointing 'Urdhvapundra' upon one's forehead. The same must necessarily have a minute gap in the middle which then would

be tantamount to resemble the Holiest of Holy Lotus Feet of *SarovottamaShreeHari^. At the same time an individual must never use ash powders or soiled 'Mruttika' paste for sporting 'Urdhvapundra' at any cost. Reason being ash powders signifies quality of 'TamoGuna', incensed paste signifies quality of 'RajoGuna', whilst sacred 'Gopichandana' alone signifies the much prized quality of 'Righteousness'. In case one cannot find sacred 'Gopichandana' in order to sport 'Urdhvapundra', then one may take recourse by applying the same with turmeric powder, black ash collected in cornerstones of fire rituals or fresh 'Mruttika', all the while meditating upon select twelve synonyms of *SarovottamaKeshava^. Also without anointing oneself with 'Urdhvapundra' an individual must never begin any form of performance of righteous duty task. Reason being those who anoint themselves with sacred 'Gopichandana' are guaranteed with a special Omnipresence of none other than *Sarovottama ShreeKrushna^ with all the accompanying Glory and Grandeur of ^^Dwaraka^^. In case a householder always sports 'Gopichandana' then such a household is a guaranteed dwelling of *SarovottamaShreeKrushna^ and *Goddess Mahalakshmi Devi^. Those righteous doers of duty task who regularly anoint their righteous body with holiest of holy 'Gopichandana' shall definitely enjoy full fruits of merits enshrined therein in immeasurably bountiful manner. During performance of worthy deeds and many a fault performed inadvertently during the same, if suppose a righteous doer is anointed with 'Gopichandana' then such faults shall never defile him but on the contrary infinite merits is accredited without any source deductions. Even such an unworthy individual who has committed such unpardonably grave crimes such as cow slaughter, manslaughter and child slaughter shall be redeemed of the same and gain appropriate auspicious slots of liberation only in case he happens to be anointed with sacred 'Gopichandana' on his face, two shoulders and chest at the time of death. In short 'Gopichandana' is potent to negate even the most callous of sins committed by an individual. Even such an individual who dares to perform such auspicious rituals such as 'Sandhyavandana' without having taken a prior bath shall also be redeemed of such misconduct on his part if and only if sports auspicious marks of 'Gopichandana'. Thus an individual must prior anoint himself with sacred 'Gopichandana' before performance of all manners of deeds directed towards appeasement of *Celestials^ and *Ancestors^, which would then definitely enliven them till end of that particular Time epoch. Sacred 'Gopichandana' constantly harbors special Omnipresence of none other than *SarovottamaShreeKrushna^ and due to the same is infinitely potent to negate all residual evil effects being effused by the relentless march of 'KaliYuga'. Such a 'Gopichandana' must be anointed upon one's body whilst chanting famed *Keshavaadi^ synonyms of *SarovottamaSreemanNarayana^. Upon acting in this manner then such an individual even if he happens to be the worst of sinners shall never be troubled by even the most powerful *Celestial Yama^.

Sacred 'Gopichandana' must be applied on forehead most neatly and deftly upon which such an individual shall never ever be tormented by planetary mismatch, ghouls, demons, nefarious serpents or evil spirits. 'Gopichandana' is potent enough to vacate such unspeakable horrific sins committed by an individual such as having illicit affair with auspicious spouse of one's own *Guru^, child murder, one who is completely devoid of any semblance of culture and one who is most untrustworthy. Even when an individual happens to breath his last in such unworthy places such as in and around cremation

grounds, in household of downright unrighteous and in the very midst of low ground teeming with human refuse, shall be redeemed if and only if he happens to be anointed with holiest of holy 'Gopichandana'. An individual must compulsorily sport 'Gopichandana' when involved in such rituals like offering of 'Pindadaan'(sic.) and whilst felicitating auspicious righteous gentry. Upon doing so one's *Ancestors^ are definitely in line for attaining domains of *Celestials^. Therefore a righteous performer of duty task who always sports 'Urdhvapundra' with 'Gopichandana' shall receive auspicious merits arising out of performance of rituals such as purification bath and the like at such hoary centers such as ^Kurukshetra-Prayag^. 'Gopichandana' must be applied one's forehead, two shoulders, chest and neck with a relaxed bent of mind but with highest levels of concentration. First one should perform 'Achamana' twice, followed by anointment of 'Urdhvapundra' with sacred 'Gopichandana'. If a person who is anointed thus happens to sight others who are devoid of the same, shall instantly transform such others as being most pure then and there. Application of sacred 'Gopichandana' involves in collection of the same in appropriate manner. Left hand must be washed thoroughly first, all the while maintaining absolute silence. Then whilst uttering sacred [[Pranava Mantra]], ||OM||, lob of 'Gopichandana' must be placed in left hand. By uttering most powerful [[Mantra]] of ||**Sahasraara hum phat**||{San.}, a most binding 'Dighbandana' must be cast in all ten directions. At the same time fingers of right hand particularly forefinger and middle fingers must be shown in ten directions and by such actions cruel demons must be forewarned and put in place. Next by uttering [[Mantra]] of ||**Gandhadhvaaraam**||{San.} a few drops of water must be poured onto the outstretched palm of left hand. Then the same must be meditated by uttering ||OM|| and ending with ||**Om Namō Narayanaaya**||{San.}. Then one must write the famed [[Narasimhabheejaakshara]], that is ||**Ksham**|| at the centre of the same. Upon doing so sacred 'Gopichandana' must be dissolved in it and anointment must be begun. Such an act will result in every evil demon worth his name fleeing in terror in ten different directions. Needless to add such an individual shall never be plagued by torment or inauspicious occurrences from such fearful demons. Then by uttering [[Mantra]] of ||**Om sahasraara hum phat**||{San.} sacred water must be mixed with waters present in palm of left hand. Then one must invoke Omnipresence of Lotus Feet of none other than *SarovaramShreeHari^ therein. Then one must once again meditate thus ||**Vishnornukam veeryaani**||{San.}, followed by utterance of ||**Om namō Bhagavate Vasudevaaya**||{San.}. Sacred 'Gopichandana' must be meditated upon with seven Infinite synonyms of *SarovaramMahaVishnu^ and the same must be sprinkled whilst uttering above [[Mantras]]. Thereafter 'Gopichandana' must be gently scraped off with forefinger and anointed first in an oblong manner.

At the start of each and every righteous duty task it is imperative to utter sanctioned [[Mantra]] of ||**Om Sahasraara hum phat**||{San.}, simultaneously pouring a little water onto left hand. Sacred 'Gopichandana' may be kept and dissolved in adequate measures as required for one's use and must be spread uniformly without any coarsely uneven lumps jutting out. Next *SarovaramShreeHari^ must be meditated all the while touching sacred paste of 'Gopichandana' in one's hand. Then with forefinger of one's right hand a few dollops of 'Gopichandana' must be anointed upon one's head first, followed by applying on forehead, two shoulders and chest regions respectively. 'Urdhvapundra'

applied vertically on one's forehead should not slant on either side and must be ramrod straight and *Keshavanamas^ must be uttered during time of application. One must begin to apply 'Urdhvapundra' starting from tip of one's nose traveling all the way right up to one's head region. It is necessary to create a gap at the centre of every 'Urdhvapundra'. Only thereafter it is sanctioned to perform 'Tarpana' offerings to *Celestials^ and their ilk. It is well neigh compulsory for those who seek ultimate prize of choice liberation to always sport sacred 'Urdhvapundra' without fail. Such 'Urdhvapundra' must be in the form of a stout unbent stick with a little gap at the centre. This is so since such an 'Urdhvapundra' harbors eternal Omnipresence of none other than *Sarvottama Sreeman Narayana^ and His Divine Consort *Goddess MahaLakshmiDevi^. Hence if an individual happens to sport 'Urdhvapundra' without such a gap at the center then the same would tantamount to having wantonly closed auspicious occurrence of Omnipresence of *SarvottamaSreemanNarayana^ and His Divine Consort *Goddess MahaLakshmiDevi^. Those unfortunate who sport 'Urdhvapundra' without customary gap at the center shall suffer untold sufferings in the darkest of hells and the same is akin to sporting lowly legs of wretched mongrel upon his forehead. This apart 'Urdhvapundra' anointed on other parts of one's body must be fashioned in the manner of a cotton wick found in a lighted lamp, or a bamboo leaf, fresh buds of Lotus flowers or the most auspicious of all which is similar in shape to the Epochal *Matsya^ and *Kurma^ Icons particularly on chest region. During special occasions 'Urdhvapundra' must be shaped in manner resembling famed Conch Shell, ^^Panchajanya^^. Including forehead there are thirteen other regions of 'Urdhvapundra' in which the Omnipresence of different occurrences of *Sarvottama Shree Hari^ is guaranteed. *SarvottamaKeshava^ is Omnipresent in the forehead, *SarvottamaSreemanNarayana^ at the center, *SarvottamaMadhava^ at centre of chest region, *SarvottamaGovinda^ at the forefront of neck region, *SarvottamaMahaVishnu^ towards right side of stomach, *SarvottamaMadhusudana upon right shoulder, *SarvottamaTrivikrama at right side of neck, *SarvottamaVamana^ towards left side of stomach, *SarvottamaShreedara upon left shoulder, *SarvottamaHrushiksha^ upon left side of neck, *SarvottamaPadmanabha^ upon broad back and *SarvottamaDamodara^ behind the neck Thus whilst applying 'Urdhvapundra' to that particular region of one's body it is imperative to meditate upon Epochal Occurrences of *SarvottamaShreeHari^ as detailed above and begin anointment. Only then shall that worthy body of a righteous performer of duty task shall be considered as being qualified to be likened with a special Omnipresence of *SarvottamaShreeHari^. 'Urdhvapundra' measuring nearly four inches must be applied vertically upon forehead all the while meditating upon *SarvottamaKeshava^ resplendent in pure dazzling gold holding four invincible *Chakras*, Discuss, in His Four Arms all the while uttering ||**KeshavaayaNamaha**||. 'Urdhvapundra' measuring nearly ten inches must be applied on stomach region all the while meditating upon *SarvottamaNarayana^ resplendent in pure dazzling gold holding four invincible ^^Shankha^^, Conch Shell, in His Four Arms all the while uttering ||**NarayanaayaNamaha**||. 'Urdhvapundra' measuring nearly eight inches must be applied upon center of chest all the while meditating upon *SarvottamaMadhava^ resplendent in pure dazzling gold holding four invincible ^^Gadha^^, Mace, in His Four Arms all the while uttering ||**MadhavaayaNamaha**||. 'Urdhvapundra' measuring nearly four inches must be applied upon front region of neck all the while meditating upon

*SarovottamaGovinda^ uttering ||GovindaayaNamaha||. ‘Urdhvapundra’ measuring nearly eight inches must be applied on stomach all the while meditating upon *SarovottamaMahaVishnu^ uttering ||VishnaveNamaha||. ‘Urdhvapundra’ measuring nearly eight inches must be applied upon right shoulder all the while meditating upon *SarovottamaMadhusudana^ resplendent with a body form similar to a Lotus in full bloom holding four powerful pestle in His Four Arms all the while uttering ||MadhusudanaayaNamaha||. ‘Urdhvapundra’ measuring nearly four inches must be applied upon right side of neck all the while meditating upon *SarovottamaTrivikrama^ bursting forth with terrifically dazzling fire holding four invincible ^^Shaangra^^, Bow, in His Four Arms uttering ||TrivikramaayaNamaha||. ‘Urdhvapundra’ measuring nearly ten inches must be applied upon left side of stomach all the while meditating upon *SarovottamaVamana^ resplendent like a dazzling Sun holding four invincible weapons ^^Vajraayudha^^, in His Four Arms uttering ||VamanaayaNamaha||. ‘Urdhvapundra’ measuring nearly eight inches must be applied upon left shoulder all the while meditating upon *SarovottamaShreedara^ resplendent like a Lotus in full boom, holding four invincible weapons in His Four Arms uttering ||SreedharaayaNamaha||. ‘Urdhvapundra’ measuring nearly four inches must be applied upon left side of neck all the while meditating upon *SarovottamaHrushiksha^ resplendent in dazzling flashes of lightning holding four invincible weapons, in His Four Arms uttering ||HrushikshaayaNamaha||. ‘Urdhvapundra’ measuring nearly four inches must be applied upon center of broad back all the while meditating upon *SarovottamaPadmanabha^ dazzling forth with the might of a thousand Suns holding every known auspicious weapons in His Arms uttering ||PadmanaabhaayaNamaha||. ‘Urdhvapundra’ measuring nearly four inches must be applied behind the neck all the while meditating upon *SarovottamaDamodara^ resplendent in dazzling blue hued form holding four invincible Snares in His Four Arms uttering ||DamodaraayaNamaha||. Finally, ‘Urdhvapundra’ must be applied on the head all the while meditating upon *SarovottamaVasudeva^ uttering ||VasudevaayaNamaha||.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryaada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghaha Tippini^]], the chosen title of this Paper Seriatim.”

“*INDIRE^ Mandiradolu Nindire Indiradeviye Ninna Paada Nambide Salahabekenna Ahaa Gandha Tulasi Aravinda Mallige Pushpadinda Poojisuvenu Kundugalenisade Ghalu Ghalu Gejjeyanadadinda Bhali Bhalisuva Chelvapaada Divya Pilya KaalunguranaadaAnghri Chalisuva Divya Pushpapaada Ahaa Kaalalanduge Gejjejulipusuttale Namma Aalayadalli Nille Paalavaaridhikanye Haradi Kanka Vankidvaaryaa Korallidha Naanaavidhadahaara Baalyoliha Karpooradveelyasaara Nala Surabhi Champaka Pushpahaara

Aahaa Yeralegangale Siri Kumkuma Aralele Heralu Goondyaadinda *HARI^ya
 Mohisuve Nee
 Indiradevi Nirbheeta Shataananda Devarigatipreete *SHREE MUKUNDA^na
 Kataamruta Jaate Kunda Mandamaala Virajeete
 Aahaa Mandaroddharana *GOVINDA^na Raani Ninna Charanaaravindava Poojisuve
 Uttadatteya Nere Valipu Nadu Valitta Kinkini Patti Jhulapu Bahu Batta Kuchaagrada
 Kadapu Totta Ghatti Kanchukashere Golipu
 Aahaa Kantadindholevantha Kantee Mangalasootra Kantee Kanteerava Koti Sooryana
 Kaante
 Jaya Jaya Vijaya Sampoorne Bhakta Bhayanivaaraneya Gunamaniye Yenna
 Kaayubaranyaara Kaane *SHESHASHAYA^nanna Tore Sushrooni
 Aahaa Kyiia Mugive Bhava Bhayava Harisenna *SIRI HAYAVADANA^na Dayavu
 Paalise *LAKSHMI^” { Kan. }

THESAURUS FOR CHAPTER VII:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
3. **PRAMANA:-** At an elementary level also implies as
- 4 **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER VII: -

59. [[GarudaPurana]] Classical Holy Work Composed by *BaghwanVedaVyasa^.
60. [[Mahabhaarata]] Classical Holy Epic Composed by *BaghwanVedaVyasa^.
61. [[SreemadhBhaghavathaTaaparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
62. [[MahabhaarataTaaparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
63. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
64. [[SuMadhwaVijayaha]] Holy Biography Composed by *Narayana Pandita^.
65. [[TirthaPrabandhaha]] Holy Work Composed by *Bhaavi Sameeraru^.
66. [[DashaavataaraStutihi]] Holy Work Composed by *Bhaavi Sameeraru^.
67. [[PremeyaSanghrraha]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.

68. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *Pandit Narayanachar^.
69. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachaar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
70. Devotional composition of *Shreepadarajaru^.
71. Devotional Compositions of *Bhaavi Sameeraru^.
72. Devotional Compositions from [[PurandaraUpanishad]].
73. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

“Vondu baari smarane saalade ***ANANDA THEERTHARA POORNAPRAGJNARA SARVAGJNARAAYARA MADHWARAAYARA^**

Hindaneka janmagalalli nondu yonigalali bandu
*INDIRESHA HARI^ya paadava hondabekembuvarige
Prakrutibandhadalli saluki sakala vishayagalali nondu
Akalankacharita *HARI^ya paadabhakuti bekembuvarige
Aarumandhi vyirigalanu serisaleesadante jaridu
Dheeranaagi *HARI^ya paadava serabekembuvarige
Ghora samsaaraambudhige paramaagjnaanavemba vaade
Yeyri mellane *HARI^yapaada serabekembuvarige
Heenabuddhiyinda *SHREE HAYAVADANA^ nna jaridu
Taanu badukalariyadiralu tori kotta *MADHWA^muniraaya” {Kan.}

||Agrato NAARASIMHAScha prushtato Gopinandananha
Ubhayoho paashvaryo astaam sasharou RamaLakshmanou||

||*MOOLA GOPINATHO VIJAYATE^||
||*RUKMINI SATHYABHAAMA SAHITAM
SHREEMOOLAGOPALAKRUSHNAMAASHRAYE^||

{{Dedicated to the Eternal Memory of the most sacrosanct of all ‘Gopooja’ performed with utmost piety and devotion by *VeenaThimmannachar^ and his devout wife *Gopikamba^ to prized ^Kapila^ cows, in the ^Goshala^ at ^^Govindarajapura^^, patronized earlier by none other than *VyasaTheertharu^ the *RajaGuru^ of the King of ^^Chandragiri^^.

**Namo bramhanyadevaaya gobraamhanahitaaya cha|
Jagaddhitaaya KRUSHNAAYA GOVINDAAYA Namoh Namaha||{San.}**

Such is the holiness and sanctity of sacred cows herded together in neat rows, that each one carry immense sanctity equivalent to that of the veritable *Celestial Kamadhenu^! The ultra orthodox *VeenaThimmannachar^ and *Gopikamba^ in order to please their ‘KulaDevta’ *SarvottamaTirumalaVenkateshwara^ first invoke countless *Celestials^ Omnipresent in prized ^Kapila^ cows! Indeed such ^Kapila^ cow being now worshipped

by the devout couple possess manifold Omnipresence of Eternal [[Vedas]] in its very breath, Omnipresence of *SarvottamaMahaVishnu^ in its very horns, Omnipresence of *ChaturmukhaBramha^ in its very head, Omnipresence of *Celestial Guru^ in its very shoulders, Omnipresence of *Celestial MahaRudra^ in its very forehead, Omnipresence of *Celestial Ashwini Twins^ in its two ears, Omnipresence of *Celestial Surya and Chandra^ in its two eyes, Omnipresence of *Celestial Maruthu^ in its rows of teeth, Omnipresence of *Celestial Saraswathi^ on its tongue, Omnipresence of *Celestial Varuna^ in its throat, Omnipresence of *Celestial Agni^ in its bosom, Omnipresence of *Celestial Pruthvee^ in its stomach, Omnipresence of ‘Milky Way’ in its loins, Omnipresence of *Celestial Yama^ in hindquarters, Omnipresence of *Celestial Vasu^ in its thighs, Omnipresence of *Celestial Vayu^ coursing through in its muscles, Omnipresence of every known sacred spring in all its body fluids. This apart such a ^Kapila^ cow also possess auspicious Omnipresence of *Celestial Goddess Lakshmi Devi and Ganga^ in sacred ‘Gomutra and Gomaya’, Omnipresence of *Celestial Goddess Sreedevi^ in its nostrils, Omnipresence of ‘Seven Seas’ in its udders, Omnipresence of *Celestial Gandharva^ in the centre of its midriff, Omnipresence of *Celestial Nagas^ at the tip, Omnipresence of *Celestials damsels^ at hind region, Omnipresence of *Ancestors^ at the hip region, Omnipresence of *Sages^ in the tail and Omnipresence of *Celestial Prajaapati^ amidst thick growth of hairs on its body! Thereafter the devout couple *VeenaThimmannachar^ and *Gopikamba^ circumambulate the sacred ^Kapila^ cow with utmost devotion and their action is in itself akin to having visited every sacred pilgrimage center worthy of mention.

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

*VeenaThimmanachar^ and *Gopikamba^ seem completely overwhelmed with pristine pure devotion and finally reach the topmost pinnacle of the famed ^^Tirumala^^ hills.

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

Aneka divyaabharana yagnasootraviraajita|
Arunaarunaambaradhara divyaratna vibhooshita|
Udyadbhaanu prateekaasha paada padma Namaha||{San.}

After paying dutiful obeisance at the Lotus Feet of *SarvottamaBhooVaraha^, the devout couple *VeenaThimmanachar^ and *Gopikamba^ busy themselves in preparing sacrosanct 'Naivedya' offerings to the reigning deity. Atop the holy shrine of ^^Tirumala^^ the devout couple *VeenaThimmanachar^ and *Gopikamba^ observe most difficult practice of 'Kruchra, Chandraayana and Ekabhukti' modes of penance in solve favor of *SarvottamaTirumalaVenkateshwara^. The ultra orthodox *VeenaThimmanachar^ imparts religious discourse from the sacred [[SarvaMoola]] compendium of *VayuJeevottamaAcharyaMadhwaru^ to scores of worthy audiences. The ultra orthodox *VeenaThimmanachar^, an eminent disciple of the legendary *SreemadhVijayeendraTheertharu^, also imparts holiest of holy discourse based on [[ShreemadBhagavathaTaaparyaNirnayaha]] composed by *VayuJeevottamaAcharyaMadhwaru^ to scores of devoted audiences and enliven them with rapturous Eulogy of the Infinite Grandeur of Epochal Incarnations of *SarvottamaSreemanNaryana^. The religious discourse imparted hours together in the stone ^Mantap^ situated in the outskirts of the shrine dedicated to *SarvottamaTirumalaVenkateshwara^ is heard with spellbound attention by scores of ultra orthodox scholars belonging to every known sect of ancient 'Sanatanadharma'. The ultra orthodox *VeenaThimmanachar^ during the course of his religious discourse succeeds in bringing forth many a secret 'Prameya' Truth pertaining to the Infinite Unchangeable Sovereignty of *SarvottamaSreemanNarayana^. Whilst engaged in rendering the particular 'Seventh Canto' of the [[SreemadhBhagavathaTaaparyaNirnayaha]], *VeenaThimmanachar^ extols the

enormous meritorious virtues of the inimitable devout lad *Prahlada^ whose singular dedication results in the Superlative Incarnation of *SarvottamaNarasimha^ who heeding to the relentless call of his greatest devotee burst forth from within an inanimate stone pillar and vanquished the terrorizing evil demon hiranyakashipu! The grand religious discourse based on the [[ShreemadhBhagavathaTaaparyaNirayaha]] is culminated with performance of the salutary ‘Mangala’ by the great scholar *VeenaThimmanachar^ after elucidating in much grander detail about the Glorious coronation of *Prahlada^ with the prompt restoration of ‘Dharma’!

“Mangala *Maaramana^nige Jayamangala *Bhooramana^nige
 Jaya Mangala Nitya Shubhamangalam
 Mukutakke Mangala *MATSYAA^vataarage
 Mukhakke Mangala Muddu *KURMA^nige
 Sukantakke Mangala *SOOKARA^roopage
 Nakhakke Mangala Muddu *NARASIMHA^ge
 Vakshakke Mangala Vatu *VAMANA^ge
 Pakshakke Mangala *BHAARGAVA^ge
 Kakshakke Mangala Kaakuthstha *RAMA^nige
 Kukshige Mangala *SIRIKRUSHNA^nige
 Uurugalige Mangala Uttama *BOUDHA^ge
 Charanakke Mangala Chaluva *SHREE KALKI^ge
 Paripariroopage Parama Mangala Namma
 *PURANDARA VITTALA^ge Shubhamangala” {Kan.}

The devout couple *VeenaThimmanachar^ and *Gopikamba^ also sing aloud devotional songs composed by such worthy Holy *Madhwa^ Luminaries such as *Shreepaadarajaru^, *VyasaTheertharu^, *Vijayeendra Theertharu^, *BhaaviSameeraru^ and *Purandaradasaru^, even as wonderstruck batches of pilgrims begin to stare at them in astonishment. *VeenaThimmanachar^ also plays on the auspicious musical instrument of ^Veena^ stemming forth in torrential melodious cascades to rapturous encores from scores of devout audiences who weep with sheer ecstatic bliss upon hearing famed devotional compositions of eminent *Madhwa Pontiffs^ and *Haridasas^ which they had never heard before. The fortunate audience who hear this famed ^Veena^ recital by the maestro *VeenaThimmanachar^ even begin to wonder whether the same recital is indeed a handiwork of a *Celestial Gandharva^!

“*Hare VENKATA^shylavallabha poreyabeku Yenna Duritadoora Neenallade
 Dhareyolu Porevara Naa Kaane Ninnane
 Mangalaanga Mahaneeyagunaanga Gunaarnava Aagamoditapaada Ahiraajashayya
 *SHREE RANGA VITTALA^ Doreye *SHREE HARIYE^” {Kan.}

After finishing all modes of penance culminated in the manner of an auspicious oath, the ultra orthodox *VeenaThimmanachar^ accompanied by his dutiful wife *Gopikamba^, on a most auspicious chosen day in the holiest of holy month of ^Kartika^, begin to proceed towards a grand rendezvous with none other than *SarvottamaTirumalaVenkateshwara^ Omniscient within the Golden ^Gopuram^ of

^AnandaNilaya^. The devout couple *VeenaThimmannachar^ and *Gopikamba^ are overjoyed to sight the holiest of holy ^Gopuram^, since they are very much aware that the gleaming golden sheets that decorate all around the magnificent towering rise of the ^Gopuram^ was dedicated by none other than *VyasaTheertharu^, the *Raja Guru^ of Emperor *KrushnadevaRaya^ of the famed ^Vijayanagar Empire^! Upon arriving in the outer courtyard of the holy shrine, the ultra orthodox *VeenaThimmannachar^ once again places the holy ‘Shalagrama’ in front of the gigantic pillar found outside the shrine and offers full length salutations to *MadhwantharyamiTirumalaVenkateshwara^. Next even as the devout couple arrive at the very gates of the ‘Sanctum Sanctorum’, they offer unstinted obeisance to silent sentinels *Jaya-Vijaya^ guarding auspicious eastern direction, *Chanda-Prachanda^ guarding southern direction, *Nanda-Sunanda^ guarding western direction and *Kumuda-Kumudaaksha^ guarding northern direction.

**Aaroodagarudaskandham aalingitaramaadharam|
Aanamajjanasarvasva aashraye VENKATESHWARAM||{San.}**

Now standing at the very threshold of the ‘Sanctum Sanctorum’, the devout couple *VeenaThimmanachar^ and *Gopikamba^ seek overbearing refuge at the Lotus Feet of *SarvottamaTirumalaVenkateshwara^ who is wont to journey being seated upon the powerful back of *Celestial Garuda^ and is flanked on either side by His Divine consorts *ShreeDevi^ and *BhooDevi^. The devout couple are very much aware that sighting such an Omnipresence of *SarvottamaTirumalaVenkateshwara^ is similar to being blessed by every known auspicious good tidings.

**Kashipookrutya yam shete girekrutyaadhitiptati|
Avateerno~nujeevakrutya sa tadbhaktaagranee~ghanee||{San.}**

The ultra orthodox *VeenaThimmannachar^ offers salutations to the Omnipresence of the *Celestial Sesha^ upon whom *SarvottamaSreemanNarayana^ reclines in the Celestial Abode of ^^Vykunta^^ and upon whom none other than *SarvottamaTirumalaVenkateshwara^ now Stands atop the sacred Hills of ^^Tirumala^^. It is this very fortunate *Celestial Sesha^ who earlier incarnated as *Lakshmana^ alongside *SarvottamaShreeRamachandra^ and served Him well as His younger brother!

**Shankararavishashimukhyaaha kinkarapadaveemupaashritaa yasya|
Venkatagirinaatho~sou pankajanayanaha paraatparo jayati||{San.}**

The ultra orthodox *VeenaThimmannachar^ is overwhelmed with the Supreme Truth that batches of hierarchy *Celestials^ led by *Rudra, Surya, Chandra^ and the like come to enjoy their domain powers only on account of Supreme Benevolence bestowed upon them by *SarvottamaTirumalaVenkateshwara^. Such is the Infinite Sovereignty of *SarvottamaTirumalaVenkateshwara^ resplendent with Lotus like Eyes, the sole Sovereign enjoying the highest rank over all other hierarchy *Celestials^ led by *Goddess Mahalakshmi Devi^, *ChaturmukhaBramha^ and *Vayu^.

Samastasujanaadhaaram doshadooram gunaakaram|

ShreeVenkataachalaavaasam Shreenivaasam Bhaje~nisham||{San.}

The devout couple *VeenaThimmannachar^ and *Gopikamba^ are now much eager to cast their fortunate eyes upon such an Omnipresence of *SarvottamaTirumalaVenkateshwara^ who is the sole refuge of all comity of righteous, is completely devoid of all manners of shortcoming and is the very epitome of every known auspicious quality! The devout couple are ecstatic about the impending 'Darshan' of *SarvottamaTirumalaVenkateshwara^ and are eager to offer their salutations and servitude at His Lotus Feet! To fortunate eyes of *ChaturmukhaBramha^ and legion of other *Rujuguna Celestials^, the magnificent Idol of *SarvottamaTirumalaVenkateshwara^ is sighted with collective brilliant radiance of Infinite Suns, whilst to the fortunate eyes of *Rudra^ the magnificent Idol of *SarvottamaTirumalaVenkateshwara^ is sighted with collective brilliant radiance of millions Suns, whilst to fortunate eyes of *Devendra^ the magnificent Idol of *SarvottamaTirumalaVenkateshwara^ is sighted with collective brilliant radiance of a thousand Suns, whilst to fortunate eyes of those who are blessed with *AparokshaGjnaana^, Knowledge of the abstract, the Idol of *SarvottamaTirumalaVenkateshwara^ is sighted with brilliant radiance of a midday Sun whilst the same is sighted with the soothingly cool radiance of a Full Moon to hierarchy *Sages^ and the Idol is sighted to harbor twinkling dazzle of series of brightest stars to all other lesser mortals. Whilst in ^Kali Yuga^, *SarvottamaTirumalaVenkateshwara^ is sighted in the form of an Idol to countless devotees in their teeming billions. Next, upon setting foot within the sacred 'Sanctum Sanctorum' the devout couple *VeenaThimmannachar^ and *Gopikamba^ sight the divinely resplendent sight of none other than *SarvottamaSreeTirumalaVenkateshwara^ in all His Gloriously soothingly cool radiant gaze surpassing that of the brightest of Full Moon and cast their collective fortunate eyes on His Lotus feet and all the way up to His magnificent diamond studded crown gifted by none other than his father-in-law *AkashaRaja^, on the day of his most auspicious wedding with *Goddess PadmavathiDevi^. The very sight of the most auspicious of all and most powerful of all ^Shankha^ and *Chakra* held in the Two Auspicious Hands of *SarvottamaTirumalaVenkateshwara^ sends the devout couple *VeenaThimmannachar^ and *Gopikamba^ into a sense of abject surrender resulting in flow of torrential tears from their righteous eyes! Enormous garlands of fresh ^^ShreeTulasi^^ along with a huge necklace strung together with holiest of holy ^Shalagrama^ and fist sized gold pendants embossed with sacred etchings of [[Vishnusahasranaama]] dedicated earlier by none other than *VyasaTheertharu^ after completion of twelve long years of steadfast service at the Lotus Feet of *SarvottamaTirumalaVenkateshwara^, cascade in long rows upon the ^MoolaVirat^! The most auspicious of all 'Sacred Thread', nearly six feet in length, woven with fine strands of pure golden threads dedicated earlier by none other than *BhaaviSameeraru^ also adorns the ^MoolaVirat^ of *SarvottamaTirumalaVenkateshwara^! Armor plates made out of solid gold decorating the broad chest of the ^MoolaVirat^ of *SarvottamaTirumalaVenkateshwara^ is embossed with the most auspicious of all 'Insignias' of *ShreeDevi^ and *BhooDevi^! The most auspiciously outstretched *VaradaHasta^ of *SarvottamaTirumalaVenkateshwara^ seem to beckon the devout couple *VeenaThimmannachar^ and *Gopikamba^ guaranteeing them with one singular

individual largesse that would benefit not only them but the whole of humankind at large, even as the Powerful Hand of *SarovottamaTirumalaVenkateshwara^ turned inwards at the waist region seem to signal an end to all familial woes of bondage and grant of liberation on account of their steadfast pristine pure devotion!

“VenkataachalaNilayamVykuntapuravaasam PankajaNetram ParamaPavitram
ShankhaChakradhara Chinmaya Roopam
Ambujodbhava Vinutam Aganitagunanaabham Tumburu Narada Gaana Vilolam
Ambudishayanam Aathmaabi Raamam
PaahiPaandavaPaksham Kouravamadha Haranam Baahuparaakrama Poornam
Ahalyashaapa Bhaya Nivaaranam
SakalaVeda Vichaaram Sarvajeeva Nikharam Makarakundaladara MadanaGopalam
Bakutaposhaka *SHREE PURANDARA VITTALAM^{Kan.}

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**
***SHREE TIRUMALA VENKATESHWARANA PAADAARAVINDAKKE**
GOVINDA GOVINDA^!

Uttering such auspicious salutations, the devout couple, *VeenaThimmannachar^ and *Gopikamba^ submit themselves at the ^Lotus Feet^ of *Sarovottama TirumalaVenkateshwara^ and even as they happen to open their collective eyes slowly, they are blessed with a superlative occurrence of the Eternal Omnipresence of *SarovottamaTirumalaVenkateshwara^ within the ‘Sanctum Sanctorum’! The devout couple *VeenaThimmannachar^ and *Gopikamba^ instinctively raise their collective hands to shield their puny eyes unable to sight the sudden burst of bright radiance emanating forth from the ^MoolaViraat^ of *SarovottamaTirumalaVenkateshwara^ easily surpassing that of a thousand Suns! This most auspicious and holiest of holy sighting is indeed the most nearest to the famed ‘Omnipresence’ of *SarovottamaTirumalaVenkateshwara^ that was invoked earlier into the ^MoolaViraat^ by none other than the greatest devotee *VyasaTheertharu^, through the means of ^TantraSaara^ mode of worship as sanctioned by none other than *VayuJeevottamaAcharyaMadhwaru^! *SarovottamaTirumalaVenkateshwara^ anointed with the most Holiest of Holy ‘UrdhvaPundra’ and sacred ‘Akshate’ effusing heady fragrance of scented camphor upon His Noble Face is seen by the devout couple *VeenaThimmannachar^ and *Gopikamba^ Sporting a dazzling ‘Koustubhahaara’, a golden tinged ‘Vanamaala’ over a most auspicious yellow colored gold brocaded silken garment, diamond studded *Makara-Kundala^, the most auspicious of all silver tipped ^Shankha^ and a sharply whirring *Chakra* and finally a hugely magnificent diamond, ruby, sapphire and emerald studded crown atop His Head that seem to outshine the collective brilliance of the entire Cosmos!

“*SarovottamaTirumalaVenkateshwara^ upon being Supremely Pleased with tremendous show of devotion by the humble duo of *VeenaThimmannachar^ and *Gopikaamba^ Bestows His Infinite Benevolence upon them, nay to the whole of HUMANITY by granting away one of His most ardent devotee, *ParmaBhaagavattottamaPrahlada^ *SarovottamaTirumalaVenkateshwara^

grants the most auspicious of all boon by means of which none other than *ParamaBhagavattottamaPrahlada^ harboring a most special Omnipresence of the hierarchy *Celestial Vayu^, is deemed to be born to the devout couple *VeenaThimmannachar^ and *Gopikamba^ in due course! Thus successive Incarnations of the *Celestial Shankukarna^ as *Prahlaada^, *Bahleeka^ and *VyasaTheertha^ is now slated for one last reincarnation, as per the Supreme deemed will of none other than *SarvottamaTirumalaVenkateshwara^! This Supremely Auspicious Incarnation shall prove to be the leading light to the Three Worlds, shall thoroughly validate the highest levels of Supreme Truth as found in the valuable ^Tenets^ of ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^ and shall uphold the strictest values of 'Dharma' even in the most trying of all circumstances after being anointed to the highest Order of ^ParamaHamsaPeeta^, whose 'Patron Saint', *HamsaNamakaParamaatma^ is none other than *SarvottamaTirumalaVenkateshwara^ Himself!"

Upon receiving such Infinite largesse from none other than *SarvottamaTirumalaVenkateshwara^, the devout couple *VeenaThimmannachar^ and *Gopikamba^ with a heavy heart make a slow exit from the Sanctum Sanctorum! Outside the devout couple sight the holiest of holy *VimanaSreenivasa^ consecrated atop the sacred golden ^Gopuram^ of ^AnandaNilayam^, by none other than *VyasaTheertharu^ and perform their salutation to the same! At that very same time the very Heavens above open up with thunder and lightning followed by torrential rainfall brought about by countless ^Tirthaabhimaani Celestials^ who seem as though to be in a great hurry to purify 'themselves' by drenching the devout couple *VeenaThimmannachar^ and *Gopikamba^, the most favored devotees' of *SarvottamaTirumalaVenkateshwara^!

**Anandatheetavarade Daanavaaranyapaavake|
Gjnaanadaayini sarveshe *SHREENIVAASE^~stu mey manaha||{San.}**

The ultra orthodox *VeenaThimmannachar^ along with his dutiful wife *Gopikamba^ bid a final adieu by offering entire fruits of merits gained by such a selfless service at the Lotus Feet of *SarvottamaTirumalaVenkateshwara^, the sole Grantor of auspicious tidings to none other than *VayujeevottamaAnandaTheertha^! Such a *Sarvottama TirumalaVenkateshwara^, is the sole vanquisher of all forms of 'adharma' let loose all along with the relentless march of ^KaliYuga^! *SarvottamaTirumalaVenkateshwara^ is the sole Grantor of Supreme Knowledge to comity of righteous who beseech His constant Omnipresence in their very souls! Upon being overcome with such heightened levels of pristine pure devotion the devout couple *VeenaThimmannachar^ and *Gopikamba^ begin their long return journey to the humble abode of ^Bhuvanagiri^ after a thoroughly meritorious and fruitful pilgrimage to the sacred Seven Hills of ^^Tirumala^^ clutching tightly in their humble hands the most sacred of all 'prasadam' of *SarvottamaTirumalaVenkateshwara^, the ^ShreeVariLaddu^, tied within knotted cloth and placed most reverentially on their devout heads!

Yaha sarva gunasampoornaha sarvadoshavivarjitaha|

Preeyataam preeta yeyvaalam *SHREE MAHAVISHNU^me paramaha
sahruth||{San.}

*SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|
Chintamanistu *VYASA^aarya Munitrayamudaahrutam||{San.}

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

{Next:- CHAPTER VIII :- { [[[*PremeyaSanghراهاTippani^]]] – {An
Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]]
Composed by *SreemadhRaghavendraTheertharu^}

*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.

DHIGVIJAYARAMAMOO LARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ SARVADHAARI SAMVATSARA MAARGASHIRAMAASA NIYAAMAKA
*OM LAKSHMI SHREE NARAYANAAYA NAMAHA^ }

|||*MADHWA VALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||

||*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

||*Shreemadh JayaTheertha Gurubhyo Namaha^||

||*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||

||*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

||*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghراها^]],

Composed by *SreemadhRaghavendraTheertharu^ }

{'Upanyaasa' On the Holy & Auspicious Occasion of

'AaradanaMahotsava' of *Akshobhya Theertharu^, 2008,

'Pontifical Reign 1350-1365AD', ^^Moola Brundavana, Malakheda^^ }

Yo vidyaranya vipinam tatvamasyasinaa~cchinat|

*SREEMADHAKSHOBHYATHEERTHAAYA^ namstasmyi mahaatmane||{San.}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethartham^||

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

CHAPTER –VIII:- { [[[*Premeya Sanghrahā Tippāni^]]] – { An Extemporaneous
Perspective Summary of the Holy Work [[*Premeya Sanghrahā^]] Composed by
*Sreemadh Raghavendra Theertharu^ }

An extraordinary extemporaneous Sustenance Invocation offered at the ^Lotus Feet^ of *MADHWAVALLABHA SARVOTTAMA NARASIMHA^, composed by the legendary *SreemadhVijayeendraTheertharu^! The Holy Pontiff *SreemadhVijayeendraTheertharu^ whose entire ordained 'Holy lifespan' was dedicated towards upholding ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ was once offered most toxic of poison by a vanquished scholar, a 'paramaHaridweshi'. The legendary *SreemadhVijayeendraTheertharu^ accepts this venomous challenge without batting an holy eyelid even for a second and gulps down the deadly poison up to the last drop all the manner of 'HariVayuChitta' with unshakeable trust in the Supreme Sustenance of none other than *VayuJeevottamaAcharyaMadhwaru^ and *SarvottamaLakshmiNarasimha^! Even as a horrified gathering watch in dreadful amazement, the Holy body of the Holy Pontiff *SreemadhVijayeendraTheertharu^ soon bloats with black tinged hue all over! At that very instant the Holy Pontiff *SreemadhVijayeendraTheertharu^ utters the extemporaneous Invocation in sole favor of none other than *MadhwavallabhaSarvottamaNarasimha^, an Eulogy of the fearsome tectonic Incarnation of *UghraNarasimha^ who burst froth from the innards of a stone pillar heeding to the pristine call of devotion of *BhaktaPrahlada^, culminating with tearing asunder of coiled entrails of the evil demon hiranyakashipu wallowing in insufferable cesspools of 'paramaHaridweshi'!

Even as the extemporaneous [[NrushimaAshtakam]] stems forth in unstoppable torrents, the toxic poison lethal enough to kill one hundred persons with one single drop, now coursing unabated within the Holy body of *SreemadhVijayeendraTheertharu^ is neutralized instantaneously and thereby rendered powerless, once again mirroring the extent of Supreme Benevolence of none other than *MadhwavallabhaSarvottamaNarasimha^ towards His True devotee, the Holy Pontiff *SreemadhVijayeendraTheertharu^. After this stupendous event the Holy Complexion of the Holy Pontiff *SreemadhVijayeendraTheertharu^ is rendered even more radiant, thanks to this

show of Supreme Benevolence from none other than *MadhwavallabhaSarvottamaNarasimha^! Even to this day one can see blackened throat visible on the Idol of *SarvottamaNarasimha^ consecrated at ^^Kumbakonam^^ bearing testimony to this epochal show of devotion on the part of a true *devotee^, the Holy Pontiff *SreemadhVijayeendraTheertharu^ and an epochal show of Infinite Sustenance on the part of *Sovereign Mentor^, *MadhwavallabhaSarvottamNarasimha^! This most powerful extemporaneous Sustenance Invocation is empowered to instantaneously negate all manners of toxic poisons of venomous reptiles, fends of barbed attack by swarms of angry wild bees, wasps, scorpions, fear of ghouls, goblins, crooked witches, evil spirits, brutal thugs, accidental mishaps and incurable maladies! This extemporaneous Invocation also spells singular disaster for cowardly ‘paramaHaridweshi’ scheming nefarious game plans from safe proximity of domestic confines and is smoked out into the ‘open’ readied for extermination, even as the unstoppable course of ‘Dharma’ thunders ahead at full steam!

Bhookhandam vaaranaandam paravaraviratam dampadamporudampam|
 Dim dim dim dim didimbam dahamapidahamyirjumpajumpyischa jumpyi||
 Tulyaastulyaastutulyaaha dhumadhumadhumakyihi kumkumaankyihi kumaankyihi|
 Yetatte poonayuktam aharahakarahaha paatu maam *NAARASIMHAM^||
 bhoobhrudhbobhrudhchujangam pralayaravavara prajvalad jvaalamaalam|
 Kharjarjam kharjadurjam khakhachakhachakhachitkharjadurjarjayantam||
 Bhoobhaagam bhogabhaagam gagagagagaganam gardamatyugragandam|
 Svachha puccham svagaccham svajanajananutaha paatu maam *NAARASIMHAM^||
 Yenaabhram garjamaanam laghulaghumakaro baalachandraarkadamshtro|
 Hemaambhojam sarojam jatajatajatilo jaadyamaanastu bheeti||
 Dantaanaambhaadhamaanaam khagatakhagatavo bhojajaanussurendro|
 Nishprutyooam saraajaa gahagahagahataha paatu maam *NAARASIMHAM^||
 Shankhaam chakrama cha chaapam parashumishumasim shoopaashaamkushaastram|
 Bibhrantam vajrakhetam halamusalagadaakuntyamatyugradamshptram||
 Jvaalaakesham trinetrans jvaladanalanibham haarakeyuura bhoosham|
 Vande pratyekaroopam parapadanivasaha paatu maam *NAARASIMHAHA^||
 Paadadvandvam dharitreekativipulataro meromadhyoodvamoorum|
 Naabhirbramhaandasindhuhu hrudayamapi bhavo bhootavidvatsametaha||
 Dushchakraantam svabaahum kulishanakhamukha Chandra sooryaagninetram|
 Vaktram vanhissuvidyutsuraganavijayaha paatu maam *NAARASIMHAHA^||
 Naasaagram peenagandam parabalamathanam baddhakeyuurahaaram|
 Roudram damshprtraakaraalam amitagunaganam kotisooryaagni netram||
 Gaambheeryam pingalaaksham bhrukutita vimukha shodashaardhaardhabaahum|
 Vande bheemaattahaasam tribhuvanavijayaha paatu maam *NAARASIMHAHA^||
 Ke ke Nrusimhaashtake naravarasadrusham devabheetvam gruheetvaa|
 Devandyo vipradandam prativachanapayaayaamyanaapratyanyisheethi||
 Shaapam chaapam cha khadgam prahasitavadanam chakra chakree chakena|
 Oumitye dyityanaadam prakachavididushaa paatu maam *NAARASIMHAHA^||
 Jhum jhum jhum jhum jhumkaaram jhusha jhusha jhushitam jaanudesham jhukaaram|
 Hum hum hum hum hakaaram haritakahahasaa yandishe vam vakaaram||

Vam vam vam vam vakaaram vadanadalititam vaamapaksham supaksham|
Lam lam lam lam lakaaram laghuvana vijayaha paatu Maam *NAARASIMHAHA^||
Bhootapretapishaachayakshaganashaha deshaamtaduchaatanaa
Choravyaadhimahajvaram bhayaharam shatrukshayam nischayam||
Sandhyaakaalajapantumashatakamidam sadhbhaktibhoorvaadibhihi||
*PRAHLADEVA^ varo varastu jayitaa satpoojitaam bhootaye||{San.}

Bhaktaanaam Maanasaambhojabhaanave Kamadhenave|
Namataam Kalpatarave *JAYEENDRA GURAVE^ Namaha|| {San.}

*HARI SARVOTTAMA VAYU JEEVOTTAMA^

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*PremeyaSanghrraha Tippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]]Continued from previous Chapter Seven:-

Dandaakaaram tu shobhaadyam madhye prakalpayeth|
Tasmaacchidraanvitam pundram dandaakaaram vidheeyate||{San.}

A righteous doer of duty task who happens to sport sacred ‘Urdhvapundra’(sic.) on his forehead without customary gap in the middle shall well neigh have to suffer untold agony in twenty one segments of hell and shall wallow in each one of them without any letup. On the other hand ‘Urdhvapundra’ that is so drawn with a customary gap in the midst, with well delineated lines clearly visible running parallel to one another is considered as being the most auspicious of all. It is forewarned that ‘Urdhvapundra’ sported one one’s forehead without a customary gap in the middle is equivalent to sporting inauspicious lowly legs of a wretched street mongrel. It goes without saying that all those who sport such an ‘Urdhvapundra’ deviating from set norm shall cease to be recognized as being righteous and shall constantly sport limbs of a street mongrel upon his forehead always.

Dandaakaaram lalaate tu hrudaye padmakudmalam|
Venupatraakrutim baahvoranyaana deepaakruteen nyaseth||{San.}

'Urdhvapundra' sported on the forehead should be in an unwavering straight line in the manner of a stick. Drawing of the same must start from tip of one's nose and extend right up to the point of commencement of one's hairline, of course with a customary gap in the middle. However, it must be noted that only that 'Urdhvapundra' which is drawn upon one's forehead must sport a customary gap in the middle and not other different varieties of 'Urdhvapundra', twelve in number, drawn elsewhere. Especially those righteous worthy who crave for an ultimate price of liberation must well neigh sport 'Urdhvapundra' with customary gap in the middle upon their foreheads. The thumb finger signifies strength, the index finger signifies wealth, the middle finger signifies retention of lifespan, wealth and offspring, the ring finger signifies grant of liberation and acquisition of food materials, whilst the little finger enables being influenced by others. Apart from using such natural occurrence of these fingers in one's hand, sacred 'Urdhvapundra' must never be sported upon one's forehead by any other means such as through the means of a stick. It must be noted that sacred 'Urdhvapundra' must be sported only using fingers of the right hand and also one must never sport sacred 'Urdhvapundra' by means of middle finger.

Next after such proper anointment of sacred 'Urdhvapundra' upon one's forehead with holy paste of 'Gopichandana'(sic.), the manner in which an individual doer of righteous duty task needs to anoint oneself with holiest of holy symbolic representation of the Infinite weaponry of *SarovattamaMahaVishnu^ is now discussed. After proper anointment of such holy symbols, the need to visit holiest of holy pilgrimage centers such as ^Prayag^ shall never arise. Even the vilest of sinners shall never be affected by even the most brutal designs of *Celestial Yama^, if an only if such a sinner anoints his sinful body with the most auspicious and most sacrosanct symbolic representations of the Infinite weaponry of *SarovattamaSreemanNarayana^. This apart, Infinite Omnipresence of none other than *SarovattamaSreemanNarayana^ is guaranteed in such a body which stands sanctified by anointment of holy symbols of *Shanka-Chakra-Gadha-Padma^. Thus it is most imperative for a righteous doer of duty task to without fail anoint 'Urdhvapundra' from the holy paste of 'Gopichandana' upon all limbs soon after performance of ritual purification bath and thereafter sport holy symbolic representations of each and every famed weaponry of *SarovattamaSreemanNarayana^ therein.

**Bramhan vrutrabhayaatsarve vayam tvaam sharanam gataaha|
Mahataa tapasaa tvashtaravadhyasya mahaatmanaha|
Vadhaaya tasya vrutrasya prucchaamo~tra vidhim param|
Ityuktaha so~vadadbramhaa sarvalokapitaamaha||
Vadopaayam hi devebhyo vrutrasyaadbhutakarmanaha|
Devaaha shrunuta bhadram vo vadhopaayam ripoorvaram||
Proktam tu *VISHNU^naa poorvam sarvadaa dhrutameva cha|
Madhugjno naamabhiderhe dhrutvaa taddhyitachandanam||
Chakrashankou tathaamse tu kante padmaakshameva cha|
*HARE^rnaamaani cha mukhe tato vrutram haneishyatha||
Yevamuktaastu te devaastathaa krutvaa mahoujasaha|
Tatr tatra sthitam vrutram nijagjnavr*VISHNU^devataaha||**

**Tasmaatsarvyistu kaaryaani naryistaani bubhooshubhihi|
Na vishesho~tra varnaanaamaashramaanaam tathyiva cha||
Ayam Bhaagavato dharmaha sanklpto *HARI^naa svayam| {San.}**

Comity of *Celestials^ once accosted the hierarchy *Celestial ChaturmukhaBramha^ with a beseeched plea to save them from evil torments of a demoniac v r u t a a s u r a, son of t v a s h t a a, who upon being empowered into being undefeatable by powers of penance, roamed the Three Worlds' terrorizing the righteous. Comity of *Celestials^ also pleaded with *ChaturmukhaBramha^ to unravel a game plan through which the evil v r u t a a s u r a may be slain. Taking pity upon such hapless plight of comity of *Celestials^, a wizened *ChaturmukhaBramha^ narrates a face savior so revealed to Him earlier by none other than *SarvottamaShreeHari^. Thus modes of defeating evil designs of v r u t a a s u r a is to first anoint oneself with holiest of holy paste of 'Gopichandana' sported earlier on the Infinitely auspicious body form of *SarvottamaShreeHari^ in the manner of 'Mruttika'. Then one must sport holy symbols of ^Shankha^ and *Chakra* on both shoulders. Then one must wear famed 'Kamalaakshamani' in the manner of a garland upon one's neck. One must constantly keep uttering most auspicious of all synonyms of *SarvottamaShreeHari^ through one's mouth. Comity of grateful *Celestials^ follow this timely advise of *ChaturmukhaBramha^ and in no time succeed in slaying the evil v r u t a a s u r a who had managed to spread his cancerous evil influences allover. Not only this, comity of *Celestials^ even achieved great fame and were blessed with tremendous individual auspicious aura after anointing themselves with sacred paste of 'Gopichandana'. With narration of such an important and timely anecdote it is validated for one and all without any exceptions whatsoever, to sport sacred 'Urdhvapundra' with 'Gopichandana', followed by sporting the famed weaponry of *SarvottamaShreeHari^ namely the ^Shankha-Chakra-Gadha-Padma^ upon one's limbs. Such action is then recognized as being amongst the foremost of all forms of 'BhagavataDharma'.

**Ye chakrashankhaankitabaahumoolaaha
kantaavalambisaraseeruhabeejamaalaaha|
Ye vaa lalaataphalake lasadoordhvapundraaste vyshnavaa bhuaanaamaashu
pavitrayanti||{San.}**

A righteous doer of duty task must sport auspicious ^Shankha^ and *Chakra* at the base of one's shoulders. The neck must be adorned with auspicious 'Kamalaakshamani'. 'Urdhvapundra' must be sported prominently upon ones' broad forehead. Only such worthy who are anointed thus are considered as being true devotees of *SarvottamaShreeHari^ and such worthy render the very ground upon which they tread as being most holy. A righteous doer of duty task must sport the famed ^Shankha^ and *Chakra* upon his two cheeks whereupon the Omnipresence of *Celestial Kubera^ and *Celestial Varuna^ is assured. Thereafter the famed *Chakra* must be sported twice on right side of the neck and right side of the stomach and likewise ^Shankha^ must be sported twice on left side of the neck and left side of the stomach. Upon right hand one must sport the famed *Chakra* twice, ^Shankha^ once, *Padma^ twice and *Narayana mudra^ four times. Likewise on the left hand one must sport ^Shankha^ twice, *Chakra* once, *Gadha^ twice and *Narayana mudra^ four times. One *Gadha mudra^ must also

be sported once on the forehead. One *Chakra* must be sported on the right cheek and one ^Shankha^ must be sported on the left cheek. This when followed in full would be deemed to having been anointed with holiest of holy ^PanchaMudra^. One must sport *Chakra* and *Padma^ on right sided limbs of one's body, while *Gadha^ and ^Shankha^ must be sported on left sided limbs of one's body. However, *Narayana mudra^ must be sported on all body limbs, whilst *Padmamudra^ must be sported upon one's chest, *Gadha^ upon one's forehead and all five 'mudra' must be sported on the head region. Thus four 'mudra' on the middle of the stomach, two 'mudra' on right side of the stomach, two 'mudra' on right shoulder, one 'mudra' each in front and on the back of the neck, two 'mudra' on right side of neck, one 'mudra' at the middle of lower back, thus numbering up to thirteen *Chakra^ 'mudra' in all must be sported. Likewise two 'mudra' on left side of stomach, two 'mudra' on left side of chest region, two 'mudra' on left shoulder, one 'mudra' each in front and on the back of neck, two 'mudra' on left side of neck, one 'mudra' at the middle of lower back and one 'mudra' squarely on the chest region numbering up to twelve ^Shankha^ 'mudra' in all must be sported. Thereafter one 'mudra' on the chest, one 'mudra' on left side of chest, two 'mudra' on left shoulder numbering up to four *Padma^ mudra in all must be sported. Next one 'mudra' on the chest, one 'mudra' on left side of chest, two 'mudra' on left shoulder numbering up to four *Gadha^ mudra in all must be sported. Finally acting as a sort of a protective shield circling all such anointed 'mudra', one must sport the famed *Narayana^ mudra.

Chakra mudra must be sported twice upon right shoulder, right chest, right stomach and upon the midriff. Thereafter ^Shankha^ mudra must be sported once below right shoulder. *Chakra*mudra must be sported on right side of neck and ^Shankha^ mudra must be sported on left side of neck. *Chakra* mudra numbering four must be sported on the middle of stomach, one each upon the back and on the head. ^Shankha^ mudra numbering two must be sported on left shoulder, left side of chest, center of the neck, in front of the neck, squarely upon the chest and on the lower back. One *Chakra* mudra must be sported on lower portion of left shoulder. One *Padma^ mudra must be sported upon the chest and two numbers of the same must be sported on lower portion of left shoulder. One *Padma^ mudra must be sported on the forehead and two numbers of the same must be sported on lower portion of left shoulder. Thereafter, famed *Narayana^ mudra must be sported upon all fourteen places pre-anointed with holy 'mudra' as elaborated above, of course followed by sported five 'mudra' upon one's head. For the record, famed weaponry of *SarvottamaSreemanNarayana^ made out of pure gold consists of the famed bow- ^Shaanrga^, the famed sword-^Nandaka^, the famed conch shell ^Shankha^ and the famed discuss-*Sudarshana Chakra*. A doer of righteous duty task must compulsorily sport all five auspicious representations of the famed weaponry of *SarvottamaSreemanNarayana^, being ^Shankha-Chakra-Gadha-Padma^ at all times. All these five mudra, being ^Shankha-Chakra-Gadha-Padma-Narayana^ must be compulsory anointed in a circular fashion guarding the vital 'Bramharandhra'(sic.) situated atop one's head.

**Vishnorangaarasheshena yo~ogaani parimaarjayeth|
Vishnorangaarasheshena urdhvapundraantare tu yaha||{San.}**

A righteous doer of duty task must always anoint holiest of holy 'Angara'(sic.) so acquired as a residual byproduct of famed 'yagna' conducted in solve favor of *SarovottamaShreeParashurama^. The same 'Angara' cooled by sprinkling sacred waters may also be sported in the centre of 'Urdhvapundra' already sported upon one's forehead. Such action shall enable a righteous doer of duty task to achieve ^^Vyakunta^^, the Domain of *SarovottamaSreemanNarayana^.

**Vishnudevasya homasya vishnorangaarameva cha|
Urdhvapundraantare krutvaa urdhvam vishnupadam prajeth|
Shaantaagaaram lalaataagre dhaarayedvishnutatparaha||{San.}**

Residual 'Angara' gathered after cooling such sacred fires offered to *SarovottamaShreeParashurama^ with sacred water must be sported at the centre of 'Urdhvapundra' upwards. This would then enable such a righteous doer of duty task to qualify as a prime devotee of *SarovottamaMahaVishnu^. One must without fail sport famed ^Shankha^-*Chakra* upon one's body in the manner as outlined above, prior to commencement of all forms of righteous duty tasks. That is accepting sacred ^TaptaMudradarana^, through Holiest of Holy *Madhwa Pontiffs^, is so compulsory for one and all, particularly so to those committed doers of righteous duty tasks.

**Gopechandanato nityam shankhachakragadaadikam|
Dhrutvaa karmaani kurveeta anyathyaa nishphalam bhaveth||{San.}**

Holiest of holy anointment of famed ^Panchamudra^ must be made by blob of 'Gopichandana' every day without fail and only then must the righteous start commencement of their duty task. In the absence of such anointment none of the righteous duty tasks shall fructify.

**Lakshanam dvididham proktam baahyamaabhyantaram tathaa|
Shankhachakraankana baahyamanyadraagaadiheenataa||{San.}**

The principle qualities of a true devotee of *SarovottamaSreemanNarayana^ are indeed twofold in nature. First quality is sacrosanct anointment of famed weaponry symbols such as ^Shankha^-*Chakra* and the like upon one's body. Second quality that is more a matter of exercising control over one's mind involves rejection of all forms of desires harboring residual effect of bondage. Those true devotees of *SarovottamaSreemanNarayana^ must never bow before other *Celestials^ possessing lesser hierarchy ranks thinking that such *Celestials^ are more Supreme and Sovereign than *SarovottamaSreemanNarayana^. It is compulsory for all righteous doers of duty tasks even in the most trying of circumstances even as they course through four stage of life such as 'bachelorhood, householder, sedentary lifestyles in forests or upon embracing asceticism' must sport famed symbolic weaponry of *SarovottamaSreemanNarayana^ upon their bodies as sanctioned in [[Holy scriptures] such as the classical [[Rig Veda]], [[Yajur Veda]], [[Saama Veda]] and [[Upanishad]]. Famed ^Panchamudra^ must be sported daily without fail with same amount of sanctity that is shown towards sacred thread that is worn across one's chest. An individual who does not sport compulsory

Chakra mudra of *SarvottamaSreemanNarayana^ upon his body will not gain any merit whatsoever even if he sports sacred thread, tuft of knotted hair or 'Urdhvapundra', all put together. Thus it is well neigh compulsory for one and all to utter famed [[NarayanaashtaakshraMantra]] at the time of sporting the famed *Chakra* upon their bodies.

None other than *SarvottamaSreemanNarayana^ has Himself guaranteed unstinted servitude towards all those steadfast devotees who constantly and at all times happen to sport famed *Chakra* upon their two shoulders followed by rest of the symbolic weaponry, constantly utter Infinite Eulogy of *SarvottamaSreemanNarayana^, constantly sport 'Urdhvapundra' upon their forehead and constantly sport auspicious ^Tulasi^ beads upon their neck. Righteous performer of duty tasks must constantly sport symbolic weaponry of *SarvottamaSreemanNarayana^ such as *Chakra*-*Shankha*-*Gadha*-*Shaanrga^ upon their bodies at all times. In fact those fortunate individuals who constantly sport 'Urdhvapundra' and ^PanchaMudra^ apart from tuft of knotted hair and of course sacred thread on their bodies shall always be at the receiving end of auspicious tidings. Female doers of righteous duty tasks who wish to sport 'Urdhvapundra' are required to get up well before their righteous husbands have risen. They must finish all morning ablutions as explained in detail in earlier Chapters and must perform sanctioned 'Kantasnaana'(sic.) involving immersing themselves thrice up to their neck levels followed by performance of 'Achamana'(sic.). Next they should drape themselves with sets of clean clothing followed by performance of 'Achamana' one more time. Then they must sport sacred 'Urdhvapundra' upon their foreheads with sacred paste of 'Gopichandana' and on the same they must sport another bright 'Urdhvapundra' this time with turmeric powder. All other household chores must be started only after finishing with such most essential prerequisites first and foremost, all the while constantly immersed in Eulogy of Eternal Fame of none other than *SarvottamaSreemanNarayana^. During course of extending hospitality towards favored guests in one's household, family members must rise well before the guest have risen and go all out to make their stay comfortable. Youngsters in the household must be made to offer propitiation before the *KulaDevta^ of the household. Tasks should be assigned appropriately to youngsters or disciples, each according to their individual capabilities. Eldest member of household must lead the way by Eulogizing enchanting childhood pranks and also all other notable valorous deeds of *SarvottamaShreeKrushna^. Ripen fruits must be first anointed with sacred 'Gopichandana' and placed in front of altar of worship. Omnipresence of none other than *SarvottamaShreeKrushna^ is ascertained at the center of 'Urdhvapundra' drawn upon one's forehead. Female members of the household who sport 'Urdhvapundra' upon their auspicious foreheads must also sport a upward 'Urdhvapundra' preferably with turmeric powder resembling a thick line. Such an auspicious 'Urdhvapundra' would then certainly harbor the Omnipresence of none other than the auspicious *Goddess MahalakshmiDevi^. Auspicious wives of righteous husbands who are innate doers of duty task must remember that they must also follow the same tenets of 'Dharma' which their auspicious husbands are themselves duty bound to observe.

Ashiraskaram yath snaanam tathaa parushitabhojanam|

Dvaadashullanghanam streenaan na dhosho manurabraveeth||{San.}

It is sanctioned for women to take bath without wetting their heads, to partake in remnants of leftover food and partaking in food even after passing of the auspicious hour of 'Dwaadashi'. Women are also sanctioned to sport famed symbolic weaponry of *SarvottamaSreemanNarayana^ being ^Shankha^-*Chakra* upon lower end of their shoulders. Thereafter women are also required to anoint such symbols upon their young children, servants and other livestock present in the household. Such action would then help achievement of famed liberation to future progeny. Women must also decorate important utensils that are used in the household with symbolic representation of the famed weaponry of *SarvottamaSreemanNarayana^ such as ^Shankha^-*Chakra*. It is also required to name them with glorious synonyms of *SarvottamaSreemanNarayana^.

Urdhvapundram dvijo dhrutvaa tathaa chakraadidhaaranam| Krutvaa sandhyaamupaaseeta yathaakaalamatandritaha||{San}

It is most imperative for a righteous doer of duty task to sport auspicious 'Urdhvapundra' followed by anointment with famed weaponry of *SarvottamaSreemanNarayana^ such as ^Shankha^-*Chakra* upon the body. Thereafter unrelenting performance of 'Sandhyavandana' must be carried out at most appropriate time without any letup by taking recourse to a plethora of flimsy reasons.

Poorvaam sandhyaam sanakshatraamuttaraam sadivaakaraam||{San.}

None other than *VayujeevottamaAcharyaMadhwaru^ has made it mandatory to perform sacred ritual of 'Sandhyavandana' well before the break of dawn at a time when the twinkling stars are still visible and during evenings before the Sun has set fully. The sacred [[GayatriMantra]] must be recited until evening stars are visible in night skies. Whereas during performance of morning 'Sandhyavandana' whilst twinkling stars are still visible, sacred [[Gayatri Mantra]] must be recited until the Sun has dawned fully. In case an individual fails to perform 'Sandhyavandana' at the proper time both during dawn and dusk, then he is required to utter famed [[GayatriMantra]] for at least a minimum of one hundred eight times in order to regain purity of mind, body and spirit. Prior to this an individual is required to take bath followed by performance of sacred 'Achamana' and 'Pranayaama' before beginning atonement by uttering sacred [[GayatriMantra]]. A righteous doer of duty task who offers 'Arghya' well after sunrise and sunset is required to utter famed [[GayatriMantra]] for a minimum of one hundred eight times in order to regain purity.

In case of those unfortunate individuals who for some unavoidable reasons fail to perform the auspicious 'Sandhyavandana' at a proper time, must as an act of atonement perform 'Pranayaama' thrice. Thereafter by uttering the sanctioned [[Vyaahruti Mantra]] of ||**Om Bhoorbhuvaha svahaha**||{San.} and the sanctioned [[Shiro Mantra]] of ||**Omaapo jyotee raso~mrutam Bramha bhoorbhuvahasuvarom**||{San.} and utter sacred [[Gayatri Mantra]] amidst the same and must offer sacred 'Arghya' in order to regain purity. Such 'Arghya' offerings numbering four times must be raised up to the

levels of sharp horns of a famed ^Kapila^ bovine that abound at ^^Dwaraka^^. Performance of ‘Sandhyavandana’ is of paramount importance without which an individual doer of duty task shall forever remain impure, shall never qualify for carrying out any or all righteous duty tasks and shall never come to enjoy fruits of any such meritorious deeds. Such individuals who never perform sacred ‘Sandhyavandana’ regularly remain impure throughout their useless life spans and are slated to be reborn as lowly mongrels in their next births. Sacred [[Gayatri Mantra]] must be uttered at least once on those days during which compulsory ‘Sandhyavandana’ is not performed. On the contrary those righteous performers of duty task who regularly and without fail perform the compulsory ‘Sandhyavandana’, without any doubt whatsoever, constantly harbor individual merits equivalent to having performed many a virtuous rituals in sole favor of *SarvottamaSreemanNarayana^ and are instantaneously vacated for snares of mountainous sins. Sacred ritual of ‘Sandhyavandana’ so segmented into three distinct notches of time, such just ahead of dawn, mid afternoon and just ahead of sunset must be performed at that correct time only since such auspicious onset of time shall not occur once more on that particular day. It is thus clear that there is absolutely no scope for performance of ‘Sandhyavandana’ once the same is missed during any one particular time notch and obviously there shall be no disbursement of merit whatsoever.

**Vidhinaa~pi kurtaa sandhyaa kaalaateetaa vruthaa bhaveth|
Ayameva hi drushtaanto vandhyaastreemythune yathaa||{San.}**

Even when the ‘Sandhyavandana’ is performed adhering to the strictest mode but at the wrong moment in time, then the same amounts to being as unfruitful exercise akin to having intercourse with a unfertile barren woman. If suppose performance of ‘Sandhyavandana’ is not possible in correct time notch then every effort must be made to perform the same at least as soon as possible with utmost negligible passage of times measurable in micro seconds. It must be noted that ‘Sandhyavandana’ must not be performed within one’s house but rather most preferably on the banks of Holy Rivers. When ‘Sandhyavandana’ is performed outdoors the same is potent to rid an individual doer of such heinous sins such as having intercourse with woman in broad daylight, partaking in food offerings of the downright unrighteous, imbibing forbidden intoxicants, lying most compulsively and inhaling obnoxious smells emanating from forbidden foodstuffs. It must be noted that even during times of birth or death in one’s family, performance of ‘Sandhyavandana’ must never be stopped even for a day. But during such secluded days performance of ‘Sandhyavandana’ must be switched to a silent mode whilst uttering sanctioned [[Mantra]]. During such time, sacred [[Pranayama Mantra]] must never be recited even to oneself, but the same must be substituted with silent Eulogy of the Infinite fame of none other than *SarvottamaShreeHari^. But it is sanctioned to forego performance of ‘Sandhyavandana’ particularly during times of great adversity and immense travail such as onset of battle/war in one’s homeland, when ruler of one’s country is faced with dangerous life threat and during outbreak of severe famine and epidemic diseases.

**Matkarma kurvataam pumsaam karmalopo na vidyate|
Tesdaam karmaani kurvanti tisraha kotyo maharshayaha||**

**Vurthaakarmakaro yastu nityakarmavolopakaha|
Praayaschittam tu dvigunam tasya pumsaha prakeertitam||
Karmalopo bhavedyasya tvanyaavasyakakarmanaa|
Yathoktam tasya nirdishtam praayaschittam maharshibhihi||{San.}**

On one hand, none other than *SarvottamaSreemanNarayana^ out of Infinite Benevolence towards legion of His true *devotees^, particularly those who are constantly involved in disbursement of Knowledge to lesser fortunate masses, has pardoned them for abdicating ritual performance of 'Sandhyavandana' at proper time notches. In turn *SarvottamaSreemanNarayana^ has Himself commissioned 'Three million' hierarchy *Sages^ who in turn are constantly involved in performance of compulsory 'Sandhyavandana' on '**Behalf**' of all those worthy fortunate doers who are always and at all times involved in discharge of righteous duty task directed towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^. On the other hand, all those hordes of downright unworthy individuals who have conveniently forgotten performance of righteous duty task and are involved in relentless pursuit of worldly pleasures are required by sanctioned scriptures to atone for the same twice as much as the righteous worthy. In case out of unavoidable compulsions if an individual has to forego performance of 'Sandhyavandana' then he must atone for the same in line with set codes of conduct found in sanctioned scriptures.

**Pratahakaale tu gaayatree sayankaale sarasvatee|
Madhyandine tu saavitree upaasyaa naamabhedataha||{San.}**

Three famed synonyms of the auspicious *Celestial Gayatree^ must be invoked during three different time notches in one particular day.

Thus *Gayatree^ → is to be invoked during early daybreak,

*Savitree^ → during mid afternoon and

*Saraswatee^ → during evenings,

with a premonition that all three auspicious synonyms belong to one and the same *Celestial Gayatree^ alone and no one else. Since *Celestial Gayatree^ enables outpouring of bright radiance through the *Celestial Surya^ She is known by the auspicious synonym of → *Saraswatee^ and since through such life sustaining radiance the very act of Creation is brought about, She is known as → *Savitree^.

Such auspicious qualities found in profuse measures in *Celestial Gayatree^ is a veritable signature tune of none other than → *SarvottamaShreeHari^ and this is the eternal message as propounded in the Eternal [[Vedas]], [[Bramhasutra]] and [[BhagavathGeeta]].

Thus it must be comprehended that none other than *SarvottamShreeHari^ is constantly Omnipresent at all times in *Celestial Gayatree^ which is nothing but one more of His Infinitely Powerful and most significant of all ‘SYNONYM’.

The same when applied to the very coinage of the word ‘Sandhyavandana’ translates as → *SHREEHARI VANDANA^.

This is the True inference of the epochal statement,

||Poorvaam sandhyaam sanakshatraam uttaraam sadivaakaraam||{San.},

of none other than *VayuJeevottamaAcharyaMadhwaru^, the Holy Author of the famed Classic [[SadaachaaraSmruti]] compendium of [[SarvaMoola]] constantly harboring most auspicious of all Omnipresence of none other than *Goddess MahaLakshmiDevi^.

At this juncture it is most apt to state that none other than *BaghwanVedaVyasa^ has Himself stated in [[Gayatryaadhikarna]] of the Classical [[BramhaSutra]] that none other than *SarvottamaSreemanNarayana^ is Eulogized by hierarchy *Celestials^ through the Infinite fame and auspicious synonym of *Gayatree^.

The same statement is further strengthened by the ‘Pramana’(sic.) of **||savitrudhyotanaacchyiva||{San.}** which attributes every auspicious nature of *Celestial Gayatree^ to *SarvottamaMahaVishnu^ and no one else.

The same is true of another ‘Pramana’ such as **||SarasvateeVishnuroopa||{San.}**, which once again bestows the title of auspicious synonym of *Sarasvatee^ to none other than *SarvottamaMahaVishnu^ only.

Also whilst uttering the sanctioned hymn of **||Dhyeyaha sadaa||{San.}** it is required to utter sacred [[Gayatri Mantra]] while meditating upon *SarvottamaShreeHari^ and no one else.

It is required to invoke infinitely auspicious Omnipresence of none other than *SarvottamaVamana^, son of the chaste *Aditi^ as sanctioned in ‘Pramana’ of **||udyantamastam yantamaadityamaabhidhyaayan braamano vidvaan sakalam bhadramashnute||{San.}** Here it is most imperative not to mistake the same as an invocation of a female *Celestial^ but rather as *SarvottamaVamana^ which then would bestow cherished auspicious tidings upon the righteous.

Sacred [[Gayatri Mantra]] is the ultimate Eulogy of none other than *SarvottamaShreeHari^ as per the ‘Pramana’ of **||bramhavaadino vadanti||{San.}**, the sole eradicator of all forms of fears harbored by a righteous performer of duty task.

None other than *VayuJeevottamaAcharyaMadhwaru^ has stated thus, **||yatsandhyaamupaasate bramhyiva tadupaasate||{San.}** thereby underlying Cosmic immensity Omnipresent in utterance of sacred [[Gayatri Mantra]] which is an indirect

Eulogy of the Infinite auspicious fame of none other than *SarovattamaSreemanNarayana^.

Those righteous doers of duty task who wish to perform hoary ritual of 'Sandhyavandana' must first be seated facing either auspicious eastern or northern direction after thorough washing of both hands and legs. Such an individual must be anointed with customary 'Urdhvapundra' as elucidated in much detail earlier and must also sport sacrosanct 'Pavithra' and only thereafter must the performance of 'Sandhyavandana' be commenced. Sanctioned 'Achamana' must then be performed followed by sanctioned 'Pranayaama' three times soon thereafter and finally 'Sankalpa' of ||**Praatahasandhyaamupaasishye**||{San.}, must be uttered. 'Achamana' must be performed twice just ahead of beginning of 'Sandhyavandana' and just after offering of 'Arghya' to *Celestial Surya^ 'Achamana' must be performed twice and 'Achamana' must be performed once in between these two rituals.

||**Om bhoohu Om Bhuvaha Om Svahaha Om Bhoorbhuvaha Svahaha**||{San.} → is denoted as the famed [[Vyaahruti Mantra]], whilst ||**OM**||{San.} → is denoted as the famed [[Pranava Mantra]] and ||**Omaapo jyotee raso~amrutam bramha bhoorbhuvaha suvarom**||{San.} → is denoted as the famed [[Shiro Mantra]]. At the beginning an individual doer of righteous duty task must first meditate upon [[Vyaahruti Mantra]] (as given above) and [[Pranava Mantra]] (as given above) in sequence. Thereafter famed [[Gayatri Mantra]] and [[Shiro Mantra]] (as given above) must be meditated upon all the while pressing one's chest with a clenched fist. Short burst of air must be inhaled through left nostril of the nose and this action is known as 'Poorvakapraanaayaama'. Inhaled air must be withheld/locked inside for awhile and this action is known as 'Kumbhakapraanaayaama'. Thereafter the same air must then be let out through the right nostril of the nose and this action is known as 'Rechakapraanaayaama'. Thus hoary 'Praanaayaama' is deemed to have been done with methodically cyclic performance of 'Poorvaka-Kumbhaka-Rechaka' Praanaayaama.

Dakshine rechakam kuryaadvaamenaapooritodaram|
Kumbhakena japa kuryaatpraanaayaamasya lakshanam||{San.}

This it is sanctioned to perform 'Rechakapraanaayaama' through right nostril of the nose, perform 'Poorakapraanaayaama' through left nostril of the nose and meditate upon sanctioned hymns only whilst performing vital 'Kumbhakapraanaayaama'. Such a 'Praanaayaama' must be performed three times just ahead of beginning of sanctioned ritual such as 'Sandhyavandana', fire rituals and meditation for an extended period of time. Righteous householder doer of duty task are required to tightly close nostrils of the nose by pressing the same with all five fingers and such a sanctioned clasp is termed as → 'PranavaMudra'. Holy *Madhwa Pontiffs^ are required to close tightly nostrils of the nose with a combination of prominent thumb, ring finger and little finger and such a sanctioned clasp is termed as → 'OMkaaraMudra' that is extremely potent at vanquishing every manner of sin. Indeed such Holy *Madhwa Pontiffs^ are none other than twice born *Celestials^ having incarnated in much haste upon coming to know about

the superlative Incarnation of none other than *SarvottamaSreemanNarayana^ as *SarvottamaShreeKrushna^ at ^^Mathura^^,

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghراها Tippani^]], the chosen title of this Paper Seriatim.”

“*Narasimha mantravonde saaku duritakotigala samharisi bhaagyavaneeva
Husule *Prahlaadana^ talegaayuddee mantra Asuranodala bageda divya mantra
Vasudheyolu daanavara asuva seleva mantra *Pashupatige^ priyavaada
moolamantra
Ditta *Dhruva^raayage pattagattida mantra Shrushtiyolu *Vibheeshanana^ poreda
mantra
Tutta tudiyolu *Ajaamilana^ salahida mantra Mutti bhajiparigidu dhrushta
mantra
Hindubhootava kadidu tundu maaduva mantra Kondaadi lokakuddanda mantra
Gandugali prachanda hindu daanavarugala Ganda *PURANDARA VITTALA*na
Mahaamantra” {Kan.}

THESAURUS FOR CHAPTER VIII:-

- 1. EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
- 2. PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 3. PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.
- 4 PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 5. SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
- 6. TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER VIII: -

74. [[ShreeKrushnaamrutamahaarnava]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
75. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
76. [[MahaabhaarataTaataparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
77. [[GeetaTaataparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
78. [[ShreeNrusimhaashtakam]] Holy Work composed by *Sreemadh VijayeendraTheertharu^.
79. [[PremeyaSanghراها]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
80. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
81. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *Pandit Narayanachar^.
82. Devotional Composition from [[PurandaraUpanishad]].
83. Devotional Composition of *BhaaviSameeraru^.
84. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

***ACHYUTA^ha samsmruto dhyataha keertitaha kathitaha shrutaha|
Yo dadaatyamrutatvam hi sa maam rakshatu *KESHAVAHA^||
*ACHYUTANANTAGOVINDA^naamocharanabheshajaath|
Nashyantisaakalaarogaaha satyasantyam vadaamyaham||
Sakrudhuccharitam yena *HARI^rityaksharadvayam|
Baddhaha parikarastena mokshaaya gamanam prati||{San.}**

{{Dedicated to the Eternal Memory of sacrosanct ritual of ‘Lakshadeepaaraadane’ performed during auspicious sunset hour by the devout couple *VeenaThimmannachar^ and *Gopikamba^ with utmost devotion and servitude directed towards the ^Lotus Feet^ of *UtsavaMurthy^ of *KulaDevtaTirumalaVenkateshwara^, in the midst of His Divine Consorts’ *ShreeDevi^ and *BhooDevi^. Hundreds of scented oil lamps lit in the courtyard situated in front of the ‘Sanctum Sanctorum’ at ^^Tirumala^^ create a heavenly ambience easily surpassing collective pomp and glory of *Devendra’s^ ^^Amaravati^^! The devout couple *VeenaThimmannachar^ and *Gopikamba^ also perform the equally relevant ritual of ‘Jaladaana’ at ^^Tirumala^^. The committed devout couple offer utensils filled to the brim with fresh life sustaining water to tired and weary pilgrims trekking uphill towards the famed pilgrim center of ^^Tirumala^^. *VeenaThimmannachar^ and his devout wife *Gopikamba^ carry out this most import of all righteous task as sanctioned in sacred [[Scriptures]] in the manner of a humble service at the ^Lotus Feet^ of their *KulaDevtaAkhilaandaKotiBramhaandaNaayakaTirumalaVenkateshwara^!

“***TIRUPATI VENKATARAMANA**^ ninagetake baaradu karuna
 Nambide ninnaya charana paripaalisabeku karuna
 Alagiriyndali banda swami anjanagiriyali ninda
 Kolalu dhvaniyaadu chanda namma kundalaraaya ***MUKUNDA**^
 Betayaaduta banda swami bettada mele ninda
 Meetugaara ***GOVINDA**^ alli jenu sakkare tinda
 Moodalagiriyali ninta muddhu ***VENKATA**^pati balavanta
 Eedilla ninage ***SHREEKAANTA**^ ee relu lokakannanta
 Aadidare sthiravappa aa paddagalaadalu voppa
 Bedida varaganippa namma Moodalagiri ***THIMAPPA**^
 Appavu atirasa medda svaami asurara kaalali vodda
 Satiya koodaadutallidda svaami sakala durjanarannu gedda
 Bage bage bhakshya paramaanna naanaa bageya sakala shaalyanna
 Bagebage sobagu ***MOHANNA**^ namma nagumukha suprassanna
 Kaashi rameshwaradinda alli kaanike baruvudu chanda
 Daasara koode ***GOVINDA**^ alli daari nadevudu chanda
 Yella devara ganda ava chillare dyivada minda
 Ballidavariguddhanda shiva billu murida prachanda
 Kaasu tappidare patti baddi kaasu bidade gantu katti
 Daasanendare bida gatti namma kesakki ***THIMMAPPA**^setti
 Daasara kandare praana taa dhareyoladhika praveena
 Dhveshiya gantalagaana namma devage nitya kalyaana
 Mosa hoguvanallayya vondu kaasige vodduvakayya
 Yesu mahimegaaranayya namma ***VASUDEVA THIMMAIAHA**^
 Chitaavadaana paraaku ninna chitta daya vonde saaku
 Satyavaahini ninna vaaku neenu sakala janarige beku
 Allalli parisheya gumpu mattallalli topina tampu
 Allalli sogasina sompu mattallalli parimaladimpu
 Allalli janagala koota mattallalli braamhanaroota
 Allalli pidida kolaata mattallindo Oorigevoota
 Paapavinaashini snaana ***HARI**^ paadodakave paana
Kopataapagala nidhaana Namma *PURANDARA VITTALA^na dhyaana”{Kan.}

***SaptagirivaasaGovindaGovinda**^, ***SeshachalavaasaGovindaGovinda**^
 ***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke**

Kayena vaachaamanasendriyirvaa Buddhyaatmanaa vaa prakrutesvabhaavaath
Karomi yadyath sakalam parasmayi *Narayanaayeti^ samarpayaami||{San.}

Thereafter, the devout couple ***VeenaThimmannachar**^ and ***Gopikamba**^ begin trekking down steep inclines of the famed ^Saptagiri^ hills and cautiously negotiate sharp bends with jaw dropping ravines on either sides abutting well weathered precarious tracks cutting right across rocky outcrops crested with magnificent cliffs. Such an arduous downhill trek is completed by the devout couple ***VeenaThimmannachar**^ and ***Gopikamba**^ with brief stopover all along for a well earned siesta amidst verdant growth of flora and bustling fauna abounding in natural splendor. Unchecked waterfalls gush

forth with torrential flow of rain water runoffs fed by recent cloudbursts dot all along the route downhill, appear in a terrific haste to join the Holy River ^Suvarnamukhi^ snaking across vast plains. After completing such precarious descent, the devout couple *VeenaThimmannachar^ and *Gopikamba^ journey towards the Holy Pilgrim Center of ^^Tiruchanoor^ situated on the broad plains of the foothills for an auspicious rendezvous with *Goddess PadmavathiDevi^! Unmindful of searing hot weather the devout couple, *VeenaThimmannachar^ and *Gopikamba^ begin walking purposefully towards the Holiest of Holy ^PadmaSarvovar^ in the vicinity of which is situated the famed Holy Shrine dedicated to *Goddess PadmavathiDevi^! Upon arrival at the famed pilgrim Center of ^^Tiruchanoor^^, the devout couple *VeenaThimmannachar^ and *Gopikamba^ busily go about performing compulsory service directed towards the reigning *Goddess PadmavathiDevi^ and offer auspicious golden 'Mangalya' along with other auspicious items such as handcrafted bangles and hand woven nine yard 'saree' interspersed with fine golden threads and lacquered beads made out of precious stones! The very sight of the most auspicious *Goddess PadmavathiDevi^ renders the devout couple *VeenaThimmannachar^ and *Gopikamba^ to burst forth with ecstatic tears of joy! Subtle religious fervor gains unstinted crescendo of devotion when they collective sight the piercingly brilliant ray of light originating from a prominent emerald green nose stud jutting out from the most auspicious Face of *Goddess PadmavathiDevi^! Such dancing rays of light further accentuates a most auspicious of all bejeweled 'Urdhvaundra' marked with sacred vermilion and sandal paste that seem to beckon onset of most auspicious and epochal good tidings to the devout couple *VeenaThimmannachar^ and *Gopikamba^ in the very near future! Enormous garland of fresh ^^ShreeTulasi^^ adorns the most auspicious Idol of *Goddess PadmavathiDevi^ vying for space along with dozen other necklaces studded with every known precious stone! Auspicious bunch of fresh flowers peep from behind a glittering crown that adorns *Goddess PadmavathiDevi^, who is now 'Omnipresent' upon the most auspicious of all ^Lotus Flower^ in full boom! The most auspicious outstretched 'Two Hands' of *Goddess PadmavathiDevi^ embossed with glittering ^Shanka-Chakra-Gadha-Padma^mudra of none other than *SarvottamaTirumalaVenkateshwara^ promises every aspired for auspicious good tidings to the devout couple *VeenaThimmannachar^ and *Gopikamba^, whilst the other 'Two Hands' hold aloft auspicious ^Louts Buds^ symbolizes Her Eternal Sustenance! Together, the devout couple *VeenaThimmannachar^ and *Gopikamba^ perform humble salutations in front of the 'Sanctum Sanctorum' dedicated to *Goddess PadmavathiDevi^ and proceed to light up camphor and incense sticks! The chaste *Gopikamba^ is soon accosted by scores of other chaste women, auspicious wives of ultra orthodox scholars and all of them together perform series of sacrosanct 'Kumkumaarchane' in sole favor of *Goddess PadmavathiDevi^ and seek Her Everlasting Blessings for well being of their righteous husbands and grant of auspicious progeny! Moments later these august group of auspicious women begin to sing popular devotional compositions rendered in sole favor of *Goddess PadmavathiDevi^, even as they collectively perform sacred ritual of 'Mangalaarathi' in small batches from a golden plate!

“Bhaagyada *LAKSHMI^baaramma nammamma nee soubhaagyada *LAKSHMI^baaramma

Hejjeya melondhejjeya nikkuta gejjeya kaalgala dhvaniya maaduta
 Sajjana saadhu poojeya velege majjigeyolagina benneyante
 Kanaka vrushtiyakareyuta bare manakaamaneya siddhiya tore
 Dhinakarakoti tejadi holeyuva janakaraajana kumaari bega
 Attittagalade bhaktara maneyali nityamahotsava nitya sumangala
 Satyava toruta saadhu sajjanara chittadi holeyuva puttali bombe
 Shanke illada bhaagyava kottu kankana kyiya tiruvuta baare
 Kumkumaankite pankajalochane *VENKATARAMANA^na binkada raani
 Sakkare tuppada kaaluveharisi shukravaarada poojeya velege
 Akkareyulla *ALAGIRIRANGANA^ Chokka *PURANDARA VITTALA^na
 raani”{ Kan. }

Thereafter the chief officiating priest troops out of the ‘Sanctum Sanctorum’ and prophesizes to the ultra orthodox *VeenaThimmannachar^ and his devout wife *Gopikamba^ that indeed they shall very soon be blessed by a most auspicious of all offspring, whose ‘collective’ life span shall amount to one thousand years! Unable to comprehend the full extent of such a stupendous prophesy, the devout couple *VeenaThimmannachar^ and *Gopikamba^ humbly bow before the Mother Goddess *PadmavathiDevi^ in utmost submission and servitude! The devout couple *VeenaThimmannachar^ and *Gopikamba^ soon receive ‘prasadams’ such as sweetened sugar lumps offered by the chief officiating priest, which is preserved with meticulous care.

“*HAYAVADANA tanna priyalaada *Lakumige^
 Jayavittu ksheeraabudhiyalli *ShreeKrushna^
 Jayavittu khseeraabudhiyalli *ShreeKrushna^
 Dayeyinda nammellara salahali”{ Kan. }

After culmination of such an immensely benefiting pilgrimage both to ^^Tirumala^^ and ^^Tiruchanoor^^, the devout couple *VeenaThimmannachar^ and *Gopikamba^ journey towards the important pilgrimage center of ^^ShreeKalahasti^^. From there they proceed towards ^^Kanchi^^, the gateway of the South and offer principal propitiations directed at the ^Lotus Feet^ of *SarvottamaVaradaraja^. From there the devout couple *VeenaThimmannachar^ and *Gopikamba^ once again reach the famed Temple City of ^^ShreeRangam^^ forded by swelling flood waters of the Holy River ^Kaveri^. The devout couple *VeenaThimmannachar^ and *Gopikamba^ perform ritual purification bath in the welcoming cooling midst of the Holy River ^Kaveri^ culminating with the sacred ‘Arghya’ and ‘Tarpana’ offerings by the ultra orthodox *VeenaThimmannachar^. Thereafter the devout couple *VeenaThimmannachar^ and *Gopikamba^ once again arrive at the Shrine dedicated to *YelleyMukhyaPrana^ consecrated by none other than *VyasaTheertharu^, the auspicious focal point of their epochal ^^Tirumala^^ Yatra. There the devout couple *VeenaThimmannachar^ and *Gopikamba^ once again bow before *VayuJeevottamaMukhyaPrana^ and offer their humble submission and servitude for a truly eventful and obstacle free culmination of their famed pilgrimage to ^^Tirumala^^. The devout couple also visit the famed shrine situated within ‘Seven’ impenetrable forts, dedicated to *MadhwavallabhaSarvottamaRanganatha^ at

^^Srirangam^^ and pray for collective well being of all their near and dear ones. In due course, the devout couple *VeenaThimmannachar^ and *Gopikamba^ journey further southwards traversing on well weathered tracks constantly running along Holy River ^Kaveri^ and finally arrive at the very gates of the famed pilgrim center of ^^Kumbakonam^^!

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

Shortly after their arrival at ^^Kumbakonam^^, the devout couple *VeenaThimmannachar^ and *Gopikamba^ once again seek the Holy Audience of their *KulaGuruSreemadhSudheendraTheertharu^ and move towards the ^SreeMutt^ for this purpose. There, the Holy Pontiff *SreemadhSudheendraTheertharu^ is sighted intently addressing comity of ultra orthodox disciple scholars and is engaged in imparting religious discourse quoting from the fabled Holy Text of [[ShreeKrushnaamrutamaharava]] from the sacred [[SarvaMoola]] compendium Composed by none other than *VayuJeevottamaAcharyaMadhwaru^! Taking this as a most auspicious omen, indeed, the ultra orthodox *VeenaThimmannachar^ also settles down amidst other eager participants and is soon engrossed in the elixir of True Knowledge contained in ^Tatva Vaada^ of *VayuJeevottamaAcharyaMadhwaru^, as being now propounded by the Holy Pontiff *SreemadhSudheendraTheertharu^. The devout companion *Gopikamba^ also sits nearby in the company of chaste wives of other ultra orthodox scholars.

The Holy Pontiff *SreemadhSudheendraTheertharu^ explains in much detail [[Holy Lessons]] studied under His *Guru and Mentor^, *SreemadhVijayeendraTheertharu^ who in turn had learnt the same from the legendary *VyasaTheertharu^! Accordingly choice Liberation is grantable only by *SarvottamaKeshava^! In order to seek eternal protection from such a *SarvottamaKeshava^ it is indeed most vital to pursue the same using an extremely potent strategy inculcating constant eulogy towards His ^Lotus Feet^, profession of pristine pure devotion directed at His ^Lotus Feet^, performance of steadfast meditation directed at His ^Lotus Feet^ and always and at all times striving to hear His Eternally Infinite Fame and Glory! The Holy Pontiff *SreemadhSudheendraTheertharu^ continues His extemporaneous oratory with abundant enthusiasm and underlines the immense value in adhering to the time tested remedy inherent in ceaseless pursuit of the most auspicious of all titles of ***Achyuta-Ananta-Govinda**^! Such an unbeatable remedy is the sole medicine for every incurable malady, even as all forms of obstacles are relegated to distant background! The Holy Pontiff *SreemadhSudheendraTheertharu^ further emphasizes that whosoever utters with utmost devotion, the very title of *SarvottamaHari^, then it is deemed that such an individual is well and truly on his way into carving an unique niche that shall result in ultimate grant of liberated bliss! The Holy Pontiff *SreemadhSudheendraTheertharu^ performs sacrosanct and compulsory ritual of ‘Mangala’ at the end of His Holy discourse by taking an oath from each one of the august audience present there to cleanse their individual minds with the superior synonym of ***SARVOTTAMA ACHYUTA**^, cleanse their individual speech with the superior synonym of ***SARVOTTAMA ANANTHA**^ and

cleanse their very mortal body by uttering the superior synonym of ***SARVOTTAMA GOVINDA^!**

After culmination of such a pointed religious discourse rendered by the Holy Pontiff *SreemadhSudheendraTheertharu^, the fortunate audience begin jostling forward in order to accept sacred 'Phala Mantrakshata' being distributed to one and all! The ultra orthodox *VeenaThimmannachar^ closely followed by his devout wife *Gopikamba^ also stand in front of the Holy Pontiff *SreemadhSudheendraTheertharu^! The ultra orthodox *VeenaThimmannachar^ performs full length obeisance after gratefully accepting the 'Phala Mantrakshata' from the Holy Pontiff *SreemadhSudheendraTheertharu^ who is now overjoyed to see them after their immensely successful ^^Tirumala^^ Yatra! The Holy Pontiff *SreemadhSudheendraTheertharu^, Himself an 'Aparokshagjnaani' acknowledges the epochal service that shall be rendered by the devout couple *VeenaThimmannachar^ and *Gopikamba^ to the ^^ShreeMutt^^ in the very near future! The Holy Pontiff *SreemadhSudheendraTheertharu^ also prophesizes about the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^, as revealed earlier by *SreemadhVijayeendraTheertharu^, proclaiming the long awaited 'heir' to the *Veda Samrajya^! On their part, *VeenaThimmannachar^ and his devout wife *Gopikamba^ express their collective gratitude and indebtedness towards the ^^SreeMutt^^ for extending such constant patronage towards them! In turn the Holy Pontiff *SreemadhSudheendraTheertharu^ assuages their collective feelings with comforting reassurance that on the other hand it is the ^^SreeMutt^ that shall be for ever indebted to the 'Epochal' *ShreeHari^ Seva from their auspicious third offspring!

After taking leave of the Holy Pontiff *SreemadhSudheendraTheertharu^, the devout couple *VeenaThimmannachar^ and *Gopikamba^ finally arrive at their humble household situated at ^^Bhuvanagiri^^ and are reunited once again with their two young children! The ultra orthodox *VeenaThimmannachar^ rapidly moves the interior portion of the humble household and places the 'Devarapettige' containing holy 'Shaalagrama' on the altar and offers full length obeisance in front of the same. Next, he begins to distribute sacred ^Shreevaari^ laddu prasaadams brought from ^^Tirumala^^ to the parents of *Gopikamba^ who have till now acted as affectionate guardians to the young children *Venkatamba^ and *Gururajachar^ left in their custody for caretaking! Meanwhile, *Venkatamba^ and *Gururajachar^ are overwhelmed with delirious joy upon once again sighting their most affectionate parents after a span of nearly a month and run into a warm embrace in their welcoming arms! *VeenaThimmannachar^ is overjoyed when he is told that the young *Gururajachar^ has already mastered the art of playing on the ^Veena^, a family heirloom! Much to the amusement of the devout couple *VeenaThimmannachar^ and *Gopikamba^, their playful children innocently question them as to what special gift they have 'brought' for them after reappearing once again after such prolonged absence! However, unknown to the happy reunited family, such a 'Most Special Gift, 'ParamaBhagavatottama' *Shankukarna^, is all set for final redemption after successive Incarnations' of *Prahlaada^, *Bahleeka^ and *VyasaTheertha^, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^!}}

**Yathra yogeshwaraha *Krushno^ yathra partho dhanurdharaha|
thathra shreer vijayo bhoothihi dhruvaa neethir mathir mama||{San.}**

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|**

Chintamanistu *VYASA^aarya Munitrayamudaahrutam|| {San.}

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

**{Next:- CHAPTER IX:- { [[*PremeyaSanghراهاTippani^]] - {An
Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]
Composed by *SreemadhRaghavendraTheertharu^}**

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

DHIGVIJAYARAMAMOO LARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

**{ SARVADHAARI SAMVATSARA MAAGHAMAASA NIYAAMAKA
*OM KAMALA SHREE MADHAVAAYA NAMAHA^ }**

**|||*MADHWA VALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||**

|*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

|*Shreemadh JayaTheertha Gurubhyo Namaha^||

|*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||

|*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

|*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

**{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghراها^]],**

Composed by *SreemadhRaghavendraTheertharu^ }

**{'Upanyaasa' On the 'Run Up' towards the Holy & Auspicious Occasion of
'Madhwa Navami', Marking Holiest of Holy Advent of
*VayuJeevottamaAcharyaMadhwaru^ to ^^Badarikaashrama^^}**

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma

***TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'**

**||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethartham^||**

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

**CHAPTER –IX:- { [[*Premeya Sanghaha Tippiani^]] – { An Extemporaneous
Perspective Summary of the Holy Work [[*Premeya Sanghaha^]] Composed by
*Sreemadh Raghavendra Theertharu^ } }**

An extraordinary extemporaneous Sustenance Invocation offered at the ^Lotus Feet^ of *MADHWAVALLABHA SARVOTTAMA MAHAVISHNU^, composed by the legendary *Trivikrama Pandita^, the very first householder disciple of *VayuJeevottamaAcharyaMadhwaru^! Though *Trivikrama Pandita^ was not ordained into the Holy Pontificate, nevertheless he was the most fortunate recipient of the magnificent Icon of *SHREEVATSA NARAYANA^ from the Holiest of Holy Hands of none other than *VayuJeevottamaAcharyaMadhwaru^! Such singular honor bestowed upon the householder *Trivikrama Pandita^ by *VayuJeevottamaAcharyaMadhwaru^ is an epochal testimony to the awe inspiring mastery in [[Vedanta]] of the former! The legendary *Trivikrama Pandita^ is credited to having composed this extemporaneous [[ShreeVishnustutihi]] as a Eulogy of *MadhwavallabhaSarvottamaShreevatsaNarayana^, in all probability at ^^Vishnumangala^^ during observance of auspicious ‘Chaturmasya’ by *VayuJeevottamaAcharyaMadhwaru^! This sacred composition, [[ShreeVishnustutihi]] is also slated to have been composed by a grateful *Trivikrama Pandita^ after accepting unconditional ‘disciple hood’ of none other than *VayuJeevottamaAcharyaMadhwaru^, after finally comprehending the Infinite magnitude of the extent of unchangeable Sovereignty of *SarvottamaShreevatsaNarayana^!

Thus the extemporaneous [[ShreeVishnustutihi]] is a Eulogy of the most auspicious of all occurrence of *SarvottamaMahaVishnu^ and contains awesome description of His Infinite aura beginning with His ^Lotus Feet^ and culminating at the temporal region. At the outset *Trivikrama Pandita^ sounds somewhat skeptical in carrying out the most stupendous of all task involving quantifying the Supremely Infinite Omnipresence of *MadhwavallabhaSarvottamaMahaVishnu^ through the medium of a seemingly puny extemporaneous Invocation! This extemporaneous composition puts forth Infinite immeasurable quanta of auspicious qualities of *MadhwavallabhaSarvottamaMahaVishnu^, which is most unfathomable even by Goddess *MahaLakshmiDevi^, the hierarchy Celestial *ChaturmukhaBramha^ and *Vayu^, let alone others! This sacrosanct composition [[ShreeVishnustutihi]] exonerates awesomely auspicious description of the ^Lotus Feet^, ^Ankle^, ^Waist^, ^Chest^, ^Shoulders^, the famed *Chakra*^-^Shankha^, *Gadaa^,

***Padma^ held in such ^Shoulders^, vastly powerful back of *SarvottamaMahaVishnu^, broad ^Neck^ region – the very origin of the Eternal [[Veda]], the overall auspicious aura which easily exceeds collective light given off by a million full Moons, the most auspicious ^Face^ and the description of most auspicious smile that constantly dances there due to ceaseless show of immense devotion by legion of hierarchy *Celestials^ who constantly offer salutation at His ^Lotus Feet^, the glowing rays of benevolent sustenance that radiates in all direction, the most auspicious of all eye sight and the thick crop of jet black curly hair growing in abundance atop His ^Head^ crested by fabulous jewelry!**

A highly indebted *Trivikrama Pandita^ dedicates rapturous contents of this extemporaneous [[ShreeVishnustuti]] to kind benevolence of His Guru and Mentor, *VayuJeevottamaAcharyaMadhwaru^! Indeed, committed study of this extemporaneous [[ShreeVishnustuti]] by righteous doer of duty tasks grants gradual dawning of sublime Knowledge channeled through the medium of pristine devotion towards *MadhwavallabhaSarvottamaMahaVishnu^! *TrvikramaPandtia^ in all probability composed this extemporaneous [[ShreeVishnustuti]] as a premonition to the composition of the equally famed extemporaneous [[VayuStuti]] composed in front of the ‘Sanctum Sanctorum’ of *MadhwavallabhaSarvottamaBalaKrushna^ at ^^RajatapeetaPura^^! It is too well known to merit mention here the manner in which the sacrosanct [[VayuStuti]], slated for the next Chapter, composed by *TrivikramaPandita^ was hermetically sealed with a magnificent extemporaneous Eulogy of [[NakhaStuti]] by none other than *VayuJeevottamaAcharyaMadhwaru^, bearing awesome tectonic Omnipresence of *MadhwavallabhaSarvottamaNarasimha^, for all Time to come!

Vishnorsmaan padaabje krutanivasatayaha paamsavaha paavayantu
Shreemantaha shreekabaryam kusumasunichaye poorayantaha paraagaan|
Laalaatyam lekhikaayamajanipavanoyorakshataan neekshipantaha
Pounahapunyena shuddhim Harashirasi nate jaahnaveem joshayantaha||
Keedrushiasteshu vaachaha kva cha katamata vaa kasya vaa~dhikreeyeran
Abdhou stotastarangaa iva cha gurugiro yadgunoughe skhalanti|
Dadyuhu khadyotapotaa dyutimati tanavastatra kim yatra raajaa
Madhyaahnaarke samagro glapita iva kruto nigrahascha grahaanaam||
Yaatraapaatram payodhaaviva layasamaye mandalam vaandakoshe
Raktaagasya vraje vaa divasakararuchaam korakam kyiravasya|
Yagjnaane bhaati krutnam jagaditivishade nityanirdoshavidyaa
Maadyam padmaalayaam taam Haricharanarajoraagineem joshayaamaha||
Lakshmeeraksheenadeekshaa ganayitumanupakraantasamvidhgunanaamaanantyaani
Svaghurtuhu padakamalakanishtaanguleesannakhasya|
Pasyantee santatam saa navanavasuvisheshopalambhena tattataakaale
Koutuhalaabdhou sumahati gahane gaahamaanaavataannaha||
Chakshaanaa soukshmyayogaadyugapadaganitaanieekshitum dakshinaakshee
Pasyatyadyaapi naantu nayanahrudayoyorhaarinaa hantu no~gham|
Kaalaadasmaadanaadernacha kila kalayishyatyanantaaccha hanta

Svaantahasantoshinee yaa nikhilagunalayeshoonmishantee paraante||
 Vetta vaktaa vivektaa vividhagunaganaapoornamekyikameshaam
 Ko vaa kaartsnyaath kaveendraha ka iva cha kalayoktakramonneyakaani|
 Angaanyangeekarishnurmanasi vachasi vaa yo hi kalpaantakaala
 Kraantaandollolakalloline salilanidhou sajjate majjanaaya||
 Vaagbhirvayaabhiraghryaaha shrutipadaviditaa bramhaavaayu suparnaha
 Sheshshaadyaaha sureshaaha janishatavrutayaa bhaagavatya cha bhaktyaa|
 Devyaa dattaavalambaaha kathamapi karunaavariraashou rameshe
 Tvamshaamshe sprashtumeeshaastadiha taditare ke nu kalpaa vayam ke||
 Apyevam hanta daarshtyaath katipayapadakyireedyapaadasya paamsoonasmaabhihi
 Staavayantvityalamalamateenanviyaam taanavanyaam|
 Bhaavanbaavam subheto bhavagatibhiraham mohamokshe vivakshan
 Kaaramkaaram saparyaam paramapadamadaha samvivitsan vivikshan||
 Paadaha saadam sadaa no darayatu sa Hareryo balehe kaalanecchaa
 Vardhishnorordhvamuttataha sapadi nakhamukhenaandakhandam chakhaana|
 Aayaantya svahapravantya svatalakisalayaajostnaya vyaapya vishvam
 Varnyambhobhirvilimpanniva bhuvnamahaabhittimatya paphaala||
 Paamtvasmaamstaaksyaketoho padanakhamanayo yatra chitraayamaanaaha
 Souparyashchitravarnaaha pratikrutaya iti bhraanti maajanti bhaatyaha|
 Praayaschittam chakeershurbahugunamadhikaatikramaashankayaa~mhaha
 Samhartuhu paadamoolam svayamiha dashabhirmoortibhiso~varteernaha||
 Hrudyam tacchitayaamaha paramapadayugam saadhu yatsannidhaanaa
 Datyudriktorukaanternakhamanikaraannishkalamkendujaalaath|
 Nishpyoto~rchishkalaapo hrudayavarakamuddheepayodhvaandtamtanta
 Kruntedhbhindeccha taapam bhayamupashamayedarshayedashu tatvam||
 Cheernam punyam suteernam vrujinamavajitaaha shatravaha kshetraya yirhrutpadmam
 Tatpadaabjadyutibhiraharaha kshaalyate kshoditaapyihi|
 Dhanyirvinyasyamaane manasi munijanyihi svaarjitam karma bharna
 Sojojaalajjvalesmin jvalan iva vishuddhyarthamadhyarpayaamaha||
 Nityopaastyadaraabhyaagatagirishamukhodaaradyityaarivara
 Praarabdhorupranaamaavasavitarane preetihetoschachaala|
 Yaavath taavat svadharmacharanarataramaaramyapaadaagraleela
 Sinjanmanjeeramanjudhvaniparicharita paatu maam Vishnupaadaha||
 Didhyaasordhvaantaghaatopahitanijamahahasambhrutastambhashobhaam
 Bhibraane nighnataam naha smaranasarnikaavighnameeshasya janghe|
 Shreemajjanuprabhaamugjmanimukurashirahashekhare shreekaraabhyaa
 Maaropyaankam vipamkam parimrudu mrudite sheshaparyantakoye||
 Soudaryam soukumaaryam balamatibahulam teja oujaha prataapa
 Staaranyam chetyameeshaamahamamikaye vaatisambaadhayogaath|
 Antahaporterdradishtaavapi parimrudulou peevarou daaritaareroro
 Dooreekriyaastaam duritamaramadheemeduram me durantam||
 Shuddhim buddhirvidadyaadgurujanakajagaddeeptadeptaantareeya
 Shlishyatkausheyapeetaamshukavalanalaratkaanchanoddhaamakaanchee|
 Nishtaptasnigdha hemaachalakatakataasphaalanaasphaalapora
 Tvangadbhaalaatapaantapratigtitatatotkotimaamojjvalaa naha||
 Nimno naabhihi suvruttastanuriti gananaa kaa gunaanaamaanoonaam

Vishnorvishvyikaneedam nalinamidamudyidudvamadrochirogham|
 Yasmaadyasminnalee kaha shrutibhirabhiruvan bramha Naaraayanaakhyam
 Nityaanandorusamvitsadavayavamado vidyate yatra chitram||
 Muktaagranyaavaleenaamabhimatavasatistaastu chaanupravishtam
 Svyiram bandhena badham vimalasukhachitaa svena chaapi svantatram|
 Nirdosham doshapunjabrasavi gunajushaam nirgunam sadhgunaadyam
 Sarge~pi grastavishvam tanu mahadudaram patu nischitramittam||
 Lakshmyaavakshashritaayaaha pratikrutibhirihaadhyaasanenollasantyaam
 Lolantyaamdolikeva kshanaruchiruchiryi ranjitaardhaa tadrusyih|
 Muktaamaala vimuktadruhinaganatanurnityamuktasya kante
 Bhaktyasaktaa vimuktyihi bhavatu bhavabhayaad bhooyaso bhaavitaa naha||
 Dheyam dheeryishchiram tadvikatamanishilaamandalodhbaasi vaksho
 Yasmin vismaapayantee bhuvanamatulayaa leelayollasinee shreehi|
 Yasyaa asyindukaantya vimalavitatayaa nyakrutashchakrupaanehe
 Prodyatpradyotanougham dyutibhirabhinudan koustubhaha kantaveshaha||
 Sarvaangeeno~ogaraagaha parimalasurabhihi sundaraschandanaadyir
 Muktaamaala cha Lakshmeehi svayamatilalitaa ratnaraajascha raajan|
 Nistaapam nityabhadram svarasasurabhi cha shreepaterbaahumadhyam
 Lokaprekshabhyaadvaa~vrnata varagunam svaatmashobhecchayaa vaa||
 Deergaaha peenaaha suvrutaa mahitamanimayirbhooshanyirbhaasuraa ye
 Lokaateetaastreelokeepituruchiraaschakrashankhaadichinyihi|
 Aakraantaha kaantimantaha priyatamakamalaabhogabhaajo bhujaaste
 Bhoomno bhaktaan vibhootim svasadrushamabhayaa bhaajayanto jayanti||
 Jahyaadamhaasyasahaanunypahatamihirapraghogaamshu chakram
 Dadyaath sadyaha suvidyaam vidhudhavalaruchihi praamchitaha paanchajanyaha|
 Hrudyaavidyaam vinudyaadditisutadalinee no gadaa durmadaarehe
 Padma padmaamukhashreenishamanamukuraakaari kuryaath sukhaani||
 Unnamraskandhaprayaakalanaparilasacchasvadamlaanamaalaa
 Vyaaloladdhivyadeevyanmadhukaranikaraanoktikolaahalo naha|
 Dooreekuryaadavidyaakrutamativikrutam bhooshitaa kalpajaata
 Shreebaahvaashleshaveshachyutagalalagaito vedanaado gabheeraha||
 Poornaanantamalenduprakaramatishayaansya kaantya mukhendoho
 Soubhaagyam bhaagyadevyaaaha svabhimatakamiturvanyate kim vivichya|
 Yatsansmrutyiva taapaan prajahati janataa yatra sangaadasange
 Mangalyaangyaa manogjnam mukhakalamabhoonmangalyikaprasootihi||
 Vande Vishinormukhaabjam manimakarachalatkundalollasigandam
 Charubhroonnamranaasam sarasijanayanam taamrakamraadhroshtam|
 Unneelatkundavurdadyutimatishayatashchollasantyaa hasantya
 Majjantya chaadharoshtaarunimani ruchiram dantapanktyantakaantya||
 Anandam sandadhaano hrudi madamadayam mandayannidriyaanaam
 Tanvan daanim durantam duritadaraduham draavayan dosharaashim|
 Kyivalyam dyotayan svam divasamanu sataam daasataam darshayan no
 Moukundo mandahaaso dishatu krutadayo vanditaha svaaprarakshyam||
 Suvyaktodriktabhaktiprasarabharanamannakilokaavaloka
 Prodyatproudaanukampaaparavashavishadavyantitaanusmitendoho|
 Niryanneerodhanaanaamukhasukharamayookhotkarotkaashyamaanyihi

Saakam peeyoshapooryi snapayatu sujanyirmaam jagajjanmabhoomihi||
Yasmaadaasmaakamitraadamitamahimato hrushyato rushyato vaa
Lokaa pushyanti shushyantapi khalu nikhilaaha saakamaakam parasya|
Soyam sopaanabhoomirvidhibhavavibhavodbhaavayitryaaha savitryaaha
Srashtlaanaam drushtipaate jayati janimruter mokshahetuhu kataakshaha||
Krushnaatmaanaha suvakraa vilulitatilakaa lokabhartuhu parastree
Vaktraamarshaadvivarnaa gurupituralakaa uttamaangaashrayaa naha|
Dhyatashchetovishuddim vidadhati tadidam nyiva chitram namasta
Choodaaratnaaya ramyadyutinikarasamaapooritaashaamukhaaya||
Svaante dvaante vasantya vihitakalimalopaaramaaya ramaaya
Bhurturbhartugunaanaam sthiraatararunashreedharaaya dharaaya|
Svorum svorum guroonaamapi mama krutasmodadaano dadaano
Dadyaadadyaachyuto me sumatimiha sataam sampradaayapadaaya||
Poornapragjnasya saakshaadapi nijagunataha *ShreemadAanandatheertha^
Praagnaachaaryasya shishyaha stavamiti krutavaamstatprasaadavalambaath|
Tena tryivikramena pranihitakaranaha stouti yastam subhaktasmyi
Svaamee Rameshaha pradishatu vishadaam drushtimishtaam cha muktim||{San.}

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*PremeyaSanghrraha Tippani^]]] – {An Extempore Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Eight:-

‘Pranayaama’ is further demarcated in two distinct entities of → ‘Agarbhapraanaayaama’ and ‘Sagarbhapraanaayaama’. If an individual performer of duty tasks merely performs ‘Pranayaama’ whilst only uttering hymns and without concurrent meditation alongside, then the same is known as ‘Agarbhapraanaayaama’. On the other hand if an individual performer of duty task performs ‘Pranayaama’ along with austere meditation, then the same is known as ‘Sagarbhapraanaayaama’. Obviously, performance of ‘Sagarbhapraanaayaam’ carries infinitely more quanta of merit compared to ‘Agarbhapraanaayaama’.

**Praanaayaamya vidivadvaagyataha samyatendriyaha|
Atha sandhyaamupaasishya iti sankalpya maarjayeth||{San.}**

None other than *MadhwallabhaSarvottamaShreeHari^ has outlined the manner in which an individual must adhere to time tested sanctioned tenets of sequential performance of 'Aachamana', 'Praanaayaama', followed by 'Sankalpa'/pledge of → **ShreeHaripreetyartham sandhyaakarma karishye||{San.}**, prior to beginning of performance of righteous duty task. Due to this, it goes without saying that an individual performer of righteous duty task must first perform hoary ritual of 'Praanaayaama' in a sanctioned manner, must observe complete silence, must shut off each and every sensory organ from any sort of external influence, must utter sanctioned 'Sankalpa'/pledge of → **Sandhyaamupaasishye||{San.}**, followed by performance of 'Maarjana'.

**Aapo hi shaadibhihi paadyihi shirasyashtyiva viplushaha|
Yasya kshayaatparastaattu kshiptvaa trihiparishechayeth||
Aapo hi shtaa suprasiddhaa nava paadaa bhavanti te|
Paadam paadam kshipedvaari bramhahataam vyapohati||{San.}**

It is well known that famed [[Mantra]] of → **Aapo hi shtaa mayobhuvaha||{San.}** to be uttered at the beginning of performance of 'Sandhyavandana' is known as [[MaarjanaMantra]]. Whilst uttering this particular [[Mantra]] a righteous doer may sprinkle only one single drop of water upon his head, nothing less or nothing more. In the course of uttering entire [[Maarjana Mantra]] a collective number of eight drops of waters must be sprinkled upon one's head in tandem with [[Maarjana Mantra]] that may be segmented into eight parts. Thereafter, the ninth part that is → **Yasya kshayaaya jinvatha||{San.}** is the only one that is next in row to be uttered. But prior to uttering the same, one must sprinkle water upon the ground in front and only then must one sprinkle water upon one's head thrice all the while uttering this last sanctioned [[Mantra]]. If followed in full then such a ritual of sanctioned 'Maarjana' is potent enough to destroy even the unpardonable of sins such as 'Bramhahatya'.

**Rajastamomohajaataan jaagratsvapnashuspijaan|
Vaagjmanahakaayajaan doshaan navyitaan navabhirdaheth||{San.}**

Generally nine varieties of sins are committed advertently or inadvertently by an individual during course of one day. Therefore routine performance of sacred 'Maarjana' eradicates such nine different sins from ensnaring an individual performer during the course of nine separate segments being uttered while sprinkling oneself during 'Maarjana' ritual. Some of the common sins accrued by an individual doer during course of one particular day are listed as → those desires that stem from effusion of 'Rajoguna' ; that false prestige that stems from unsound knowledge levels steeped in blinding ignorance of 'Tamoguna' ; that sufferance so caused by incorrect comprehension leading towards possibilities of wallowing in darkest corner of insufferable netherworld ; those faults committed when one is fully and widely awake ; those faults committed when one is undergoing a state of dream filled with uneasy stupor ; those faults committed when one is in a state of deep sleep ; those sins accredited when giving others a proper

mouthful and dressing down with vilest expletives ; those sins accredited when fantasizing upon vulgar actions directed towards known or unknown persons and those sins so accredited by physical abuse of others.

Chaturtham kaarayedyastu bramhahatyaam sa vindati||{San.}

Thus it is sanctioned to sprinkle oneself nine times whilst uttering nine different parts contained in the sacred [[Maarjana Mantra]]. It is also most imperative to practice proper sprinkling of oneself with only that much sanctioned parts of [[Maarjana Mantra]], failing which the same shall attract grave sins equivalent to unpardonable 'Bramhahatyadosha'. Therefore, each and every righteous performer of duty task must first compulsorily sprinkle his head whilst uttering [[Maarjana Mantra]] ahead of performance of 'Sandhyavandana'. Proper performance of such a 'Maarjana' is potent to destroy accumulated sins of one whole year at one go. It is recommended to use sacred ^ShreeTulasi^ whilst performing 'Maarjana' and the same is equivalent to having performed ritual purification bath in the Holiest of Holy ^River Ganga^ apart from having donated one hundred prized ^Kapila^ bovines that abound at ^^Dwaraka^^. An individual must always use sacred ^ShreeTulasi^ while performing 'Maarjana', since any absence of the same will enable scheming demons to easily loot residual merits arising out of the same. Individuals who do not perform 'Maarjana' shall also attract possibilities of being banished to the netherworld in the long run. Also the left hand must invariably touch upon the ground while performing 'Maarjana'. Individuals who do not observe the same are bracketed with unwise zealots and shall have to experience hot searing netherworld in the long run. It is feasible to perform sanctioned 'Maarjana' in the following manner. First, sacred 'Darbhe'(sic.) must be placed on the ground with its tips facing auspicious eastern direction. An individual performer of righteous duty task must then be seated on it facing either eastern or northern direction. Then the 'Darbhe' must be sported on the hand followed by performance of 'Maarjana' ritual.

**Dhaaraachyutena toyen sandhopaastirvigarhitaa|
Pitaro na prashamsanti na prashansanti devataaha||{San.}**

'Maarjana' ritual must never be performed from tap water or other unnatural sources, since auspicious *Celestials^ and one's ancestors' are liable to abhor the same at all times.

**Mantrapootajalam yasmaadapo hi sheteti mantritam|
Patatyashuchidesheshu tasmaattatparivarjayeth||{San.}**

Water that is meditated with rendition of → **aapo hi shtaa||{San.}** is rendered most sacred for all practical purposes and for the same reason utmost care must be exercised not to spill the same all around. Such meditated sacred waters must always fall upon one's head alone and not any where else.

**Nadyaam theerthe hrade vaapi bhaajane mrunmayepi vaa|
Oudumbare cha souvarne raajate daarusambhave||{San.}**

If a righteous doer of duty task wishes to perform 'Maarjana' ritual on banks of Holy Rivers or vast seas then necessity of carrying appropriate utensils does not arise. Waters may be collected with right hand and 'Maarjana' ritual may be performed. In case if 'Maarjana' ritual is performed within one's household then waters may be collected in appropriate utensils and holding the same in one's left hand, 'Maarjana' ritual may be performed by touching such collected waters from right hand. It is sanctioned to collect waters for performing 'Maarjana' ritual in golden, silver, copper, earthen or wooden utensils. In case above five sanctioned utensils are not found in time then it is sanctioned to use depression formed in the cup of one's left hand for collecting waters therein and 'Maarjana' ritual may be performed.

**Vaamahaste jalam krutvaa ye tu sandhyaamupaasate|
Saa sandhyaa vrushalee gjnayaa asuraastyistu tarpitaaha||{San.}**

It is most imperative not to perform 'Maarjana' ritual when easy access to appropriate utensils cast out of five elements as listed above are well within reach. At the same time meditated waters must be carefully sprinkled on one's head, eyes and face and never upon any other limbs of one's body. 'Maarjana' or the concurrent 'Sandhyavandana' rituals must never ever be performed with utensils that are broken, cracked or disjointed. Nor must waters for performing such sacrosanct rituals be performed with utensils that possess two mouthed openings. The region where tip of one's little finger and the base of one's palm meet is considered as being most holy and titled as 'Devatirtha'. Henceforth, sacred ^ShreeTulasi^ must be placed well within this 'Devatirtha' so that the same is immersed in waters collected therein and only then 'Maarjana' ritual must be performed. It must be remembered that during the course of the day, particularly at the time of partaking with sanctified food offerings the same must be swallowed after it is placed well within this 'Devatirtha' that so occurs within one's palm.

It is necessary to utter sanctioned [[Mantra]] → **Sooryascha maa manyuscha||{San}** during early mornings, and [[Mantra]] of → **Aapaha punantu pruthiveem||{San}** during mid afternoons and [[Mantra]] of → **Agnischa maa manyuscha||{San.}** during evenings and after meditating upon sacred waters with 'Maarjana' ritual, the same must be imbibed. Thereafter, 'Aachamana' ritual must be performed.

**Dadhikaavneti darbhagryiraapo hi shtaadibhistribhihi|
Anyirhiranyavarnaabhihi paavamaaneebhireva cha||{San.}**

'Maarjana' must be performed once again after culmination of 'Aachamana'. Few compulsory [[Mantras]] that needs to uttered during performance of 'Maarjana' ritual for the second time are → **Dadhikraavno akaarisham|| ; Aapo hi shtaa mayobhuvaha|| ; Yo vaha shivatamo rasaha|| ; Tasmaa aram gamaamavo||; Hiranyvarnaaha shuchayaha|| ; Praajaapatyam pavitram ;** [[Gayatree Mantra]] and [[Drupadaa Mantra]]. After completion of 'Maarjana' ritual for the second time, residual waters that remain must be transferred to the right hand and then brought towards the tip of one's nostrils and the famed [[Drupada Mantra]] must now be meditated upon. Next the very

same waters must be inhaled from the right nostril and then let down slowly. It is important not to 'see' such waters that are now meditated upon with [[Drupada Mantra]] and the same must be spilled on the bare ground towards one's left side all the while uttering sanctioned [[Mantra]] of → **rutum cha satyam cha**||{San.} Thus residual waters that are present after finishing with 'Maarjana' ritual must meditated upon with the powerful [[Drupada Mantra]] after transferring the same onto one's right hand. Thereafter such waters must be spilled onto the floor towards one's left side. Upon proper conduct of such a sanctioned ritual, it is guaranteed to vacate all manners of mitigating sins instantaneously. More so if the same [[Drupada Mantra]] is uttered thrice, once during early morning, mid afternoon and late evenings, then such an individual is rendered most holy and pure and shall never be plagued by any sins whatsoever, since the same shall henceforth cease to arise at all.

Next after finishing with 'Maarjana' ritual for the second time, one must stand up and sight the rising Sun or at least try and face the direction in which the Sun is present. Then one must meditate upon *SarvottamaSreemanNarayana^ Omnipresent in the *Celestial Soorya^. Thereafter one must pour water in sanctioned utensils all the while standing facing the *Celestial Soorya^ for three times in a row, which then would deemed to having performed the auspicious → Sooryaarghya(sic.). An individual may also utter sanctioned [[Gayatree Mantra]] whilst spilling waters during the course of offering 'Sooryaarghya'. It is sanctioned to perform the above quoted ritual facing the *Celestial Soorya^ during morning and evening hours while the same waters must be spilled facing northern direction during mid afternoon. Sanctioned [[Mantra]] → **Hamsaha shuchishadvasuhu**||{San.} must be uttered whilst performing 'Sooryaarghya' particularly during mid afternoons. It is sanctioned to offer sacred 'Sooryaarghya' to *Celestial Soorya^ thrice during the course of one particular day. Such a 'Sooryaarghya' must be offered in a standing posture during morning and mid afternoon and whilst being seated during evening hours. Extreme care must be exercised not to spill waters whilst offering 'Sooryaarghya' during evening hours, failing which the same shall invite extreme wrath of having to enjoy a domain of netherworld in the future. In order to atone for not having offered 'Sooryaarghya' at the appropriate hour of the day, a righteous individual of duty task must seek recourse by uttering the famed [[Vyaahruti Mantra]] at the beginning, [[Gayatree Mantra]] in between and finally the [[Shiro Mantra]] at the end of that particular day.

**Goshrungamaatramuddhrutya ravim veekshya jalaanjalim|
Dvou paadoucha samou krutvaa paarshimuddhrutya nikshipeth||
Mukhtahastena daatavyam mudraam tatra na kaarayeth|
Tarjanyangushtayogena mudrikaa raakshasee smrutaa|
Raakshaseemudrikaakhyena tattoyam rudhiram smrutam||{San.}**

An individual doer of righteous duty task wishing to perform sanctioned 'Maarjana' ritual must first stand straight, must collect waters in appropriate utensils and must ensure that both feet at joined firmly together. Thereafter one must slowly raise the back heel of the legs and then begin to spill the collected waters upwards all the while spreading out the fingers that now hold the utensil. The same is necessitated since if by any chance the

waters are spilt whilst holding the utensil when one's fingers are joined to one another firmly, then the same merits to a demoniacal deed and such waters are rendered as impure and unfit as blood and gore.

**Jaleshvarghyam pradaatavam jalaabhaave shuchisthalam|
Samprokshya vaarinaa sasmyuk tato~rghyaani pradaapayeth||{San.}**

It is imperative to pour waters of 'Aarghya' into other sources of naturally occurring water bodies such as Holy Rivers. If in case such naturally occurring water bodies are not present only then one must pour 'Aarghya' waters onto firm ground that is reasonably clean and devoid of all impurities. Most of the time 'Aarghya' waters must be poured onto naturally occurring water bodies such as Holy Rivers. In case the same is spilled onto bare ground then the same amounts to blood and gore and such an individual is liable for being credited with grave sins.

**Vajrebhootam raverarghyam braamhanyirabhimantritam|
Tasmaadaapadi vipendra siktvaa~~pastatstham le trunyihi||
Antareekrutya tatsaathanaadagnirmoordhetyrucham pateth||{San.}**

The waters that are now meditated upon by righteous individual of duty tasks are rendered as powerful as the fabled invincible weapon the 'Vajraayudha'. In case of undue emergency such waters may be poured onto dry grass covering clean ground and the same must be immediately covered with dry grass once again. Thereafter dry grass must be picked up and cast afar followed by rendition of sanctioned [[Mantra]] of → **Agnirmoordhaa divaha||{San.}**. Thus it is most imperative to pour waters of 'Aarghya' into naturally occurring water bodies only. It is cautioned that all those individuals who purposefully postpone performance of 'Sandhyavandana' ritual are in line for rebirth as inauspicious owlets apart from inviting such grave crime such as 'Sooryahatyadosha'.

After invocation of *SarvottamaSreemanNarayana^ Omnipresent in both the *Celestial Soorya^ and [[Gayatree Mantra]] through the sanctioned medium of offering of 'Aarghya' it is now necessary to perform roundabout 'Pradakshina'(sic.). It is unfeasible to perform roundabout 'Pradakshina' to *Celestial Soorya^ sighted in the Zodiac by individuals who find themselves stranded here upon Mother Earth. Therefore it is sanctioned for individuals to perform the same by revolving around upon being rooted at the same place all the while uttering the sanctioned [[Mantra]] of → **Asaa vaadityo bramha||{San.}** and the same shall then be deemed to having performed roundabout 'Pradakshina' to *SarvottamaSreemanNarayana^ Omnipresent in the *Celestial Soorya^. Thereafter one must be seated. Thus by proper performance of such 'Sooryaarghya' the same destroys such sworn enemies of the *Celestial Soorya^ namely the 'm a n d e h a' clan of demons. But during the course of the same such an individual is accredited with sins of having slain 'm a n d e h a' clan of demons. In order to be discharged of such a sin, an individual must once again perform roundabout 'Pradakshina' twice followed by quick performance of 'Aachamana'. It is sanctioned to perform roundabout 'Pradakshina' by pouring collected waters falling freely in cascades all around even as one turns in a roundabout fashion.

The famed [[Gayatree Mantra]] is composed of twelve distinctive segments such as → **Rushi – Chandas – Devta – Shakti – Tatva – Beeja – Svara – Varna – Dhyaana – Phala – Keelaka and Mudraa.** Thus after meditating sacred waters with the famed [[Gayatree Mantra]], the same must then be spilled upwards towards the general direction of *Celestial Soorya^ . Of course prior to the same, core elements comprising of chain segment as shown above must be uttered after proper comprehension of the same. Since the famed [[Gayatree Mantra]] consists of hard core tenets of ^Tatva^ reflecting the Infinite magnitude of ‘Infinite Truth’ that is very appeasing to none other than *SarvottamaShreeHari^, the same must be uttered without fail. The most difficult to practice and at the same time most powerful in content is what is termed as the ‘Upasamhaara’(sic.) of [[Gayatree Mantra]]. In turn this ‘Upasamhaara’ consists of further unique compartments of what is known as ‘Bramhasheershaastra’ and ‘Paashupataastra’. Together these two form the first step of ‘Upasamhaara’. The first sixteen words of the fabled [[Gayatri Mantra]] is termed as → [[Bramhashiro Mantra]], which alone needs to be meditated whilst ending the utterance of [[Gayatree Mantra]].

Bramhashiroshodashaaksharasya mantrasya bramhaa rushihi, gayatree chandaha paramaatmaa devataa astropasamhaare viniyogaha dhyeyaha sadeti dhyaanam||{San.}

The second step of ‘Upasamhaara’ consists of uttering the below sanctioned hymn of:-

**Uttishtadevi gantavyam punaraagamanaaya cha|
Uttishta devi sthaatavyam pravishya hrudayam mama||{San.}**

The third step of ‘Upasamhaara’ consists of uttering the below sanctioned hymn of:-

**Aayaatu varadaa devee aksharam bramhasammitam|
Gaayatree chandasaam maatedam bramha jushasva mey||{San.}**

The same invocation amounts to placating none other than *SarvottamaSreemanNarayana^ who is the sole overlord of fabled [[Gayatree Mantra]].

Sanctioned manner in which offering of ‘Tarpana’(sic.) by righteous doers of duty task in favor of *Celestials^ involves in holding waters in the right hand and pouring the same freely without any hindrance, all the while performing roundabout ‘Pradakshina’. Next with a calm and composed bent of mind ‘Tarpana’ may be offered beginning with *Celestial Soorya^ followed by all other ruling planets. Thereafter once again waters must be collected in one hand, the same should be poured freely without any hindrance, all the while performing roundabout ‘Pradakshina’. Next one must utter sanctioned hymn such as → **Keshavaaya namaha keshavam tarpayaami||{San.}** and twelve other similar hymns in sole favor of *SarvottamaKeshava-Narayana-Madhava^ so on and so forth, culminating with offering of twelve ‘Tarpana’ to all the twelve manifestations. Thereafter ‘Aachamana’ must be performed. It is laid out that ‘Tarpana’ must be offered

to that particular ruling Planet of that particular week followed by offering of 'Tarpana' to ruling *Vedaabhimaani^ Celestials.

Shuklapakshe keshavaadeen damodaraantaan dvaadasha krushnapakshe shankarshanaadeen iti sampradaayaha||{San.}

During evening hours after finishing with customary ritual of 'Suryaarghya', it is necessary to offer 'Tarpana' to twelve manifestations beginning with *SarvottamaKeshava^ during 'Shukla Paksha' and further manifestations beginning with *SarvottamaShankarshana^ during 'Krushna Paksha'.

**Mantrataha parivruttyaa~tha samaachamya suraadikaan|
Tarpayitvaa nipeedyaa~tha vaaso vistrutya chaanjasaa||{San.}**

None other than *VayuJeevottamaAcharyaMadhwaru^ has sanctioned to offer 'Tarpana' to phalanx of *Celestials^ only after completion of other rituals such as 'Suryaarghya-Pradakshina-Aachamana'. It is generally sanctioned to observe 'Bramhayagna' ritual soon after performance of 'Tarpana' to *Celestials^ during noon, soon after ending of ritual of 'Vyishvadeva' and soon after completion of offerings at morning times. However, the same, i.e., 'Bramhayagna', must not be performed at any other time. Likewise, so called 'Panchayagna' needs to be performed only during day times. During break of dawn an individual doer of righteous duty task must first cleanse his hands thoroughly and after being seated must perform 'Aachamana' thrice and only then begin ritual of 'Bramhayagna'. As repeated earlier it is sanctioned to utter select [[Mantra]] related to sacrosanct 'Sandhyavandana' in a barely audible manner so performed during day break in a standing posture and the same needs to be uttered aloud during performance of 'Sandhyavandana' during mid afternoons and at sunset upon being seated comfortably. It is most imperative to remember that those who perform the hoary 'Bramhayagna' without first meditating upon the sacred [[Gayatree Mantra]] are wont to invite not only the extreme wrath of having committed unpardonable sin of 'bramhahatya' upon themselves, but also shall be automatically disqualified from any further performance of righteous duty task. Such concentrated course of action is well in line with the eternal sanction of none other than *VayuJeevottamaAcharyaMadhwaru^ →

Asooryadarshanaattishteth||{San.},

wherein it is required to finish meditating upon the sacred [[Gayatree Mantra]] only after completion of sunrise. This very same statement also validates without any doubt whatsoever that it is compulsory to perform 'Bramhayagna' during daytimes only and most importantly thwarts performance of 'Bramhayagna' soon after 'Sooryaarghya' offerings prior to utterance of sacred [[Gayatree Mantra]]. At this juncture it is apt to state that fifty eight quarter of time occurring just after sunrise is generally considered as being early dawn, whilst rest of time quarter such as fifty ninth and sixtieth is considered as day break. The immense sanctity and meritorious grandeur of this most auspicious hour can be vouchsafed in the background of performance of ritual purification bath by none other than *SarvottamaShreeKrushna^ in crystal clear waters of ^River Gomati^ at

^^Dwaraka^^. *SarvottamaShreeKrushna^ also completes performance of each and every ritual at that early hour and later wears fresh set of clothes and thereafter performs compulsory ritual of 'Sandhyavandana' and Himself utters a plethora of sacred hymns culminating with the fabled 'Sooryopasthaana' and 'Bramhayagjna' comprising of meritorious trio of 'DevataTarpana'-'RushiTarpana'-'PitruTarpana'.

Likewise all other puny mortals also need to perform ritual purification bath followed by performance of 'Sandhyavandana' ritual and then proceed to offer 'Tarpana' to their respective governing *Celestials^ and *Ancestors^. Ultimately performance of 'Sandhyavandana' relates to recognition of Universal Omnipresence of none other than *SarvottamaShreeHari^ alone and no one else. Later before beginning with performance of 'Bramhayagjna' an individual of righteous duty task needs to first finish with meditation of all sanctioned [[Mantra]] including that which is rendered in favor of *Celestial Soorya^. Such an individual must be seated facing auspicious eastern direction and must sport sacred 'Darbhe' whilst performing 'Bramhayagjna' and must strive to offer wholesome salutations at the Lotus Feet of *SarvottamaShreeHari^. It is also necessary to offer 'Arghya' and commence performance of hoary 'Bramhayagjna' only after repeatedly offering oblong salutations as much as possible. Performance of 'Bramhayagjna' must never be given a convenient go-by even when an individual is weakened on account of suffering from ill health. It is sanctioned to offer 'Bramhayagjna Tarpana' on certain select days such as auspicious 'Dwaadashi' days.

Vasitvaa vaasa achamyaa pookshyaa~chamyacha mantrataha|
Gaayatryaa chaanjalam datvaa dhyaatvaa sooryagam Harim||
Mantrataha parivruttyaa~tha samaachamyaa suraadikaan|
Tarpayitvaa nipeedyaatha vaaso vistrutyachaanjasaa||
Arkamandalagam Vishnum dhyaatvyiva tripadeem japeth|
Sahasraparamaam deveem shatamadhyaam dashaavaraam||{San.}

Committed doer of righteous duty task must wear fresh set of clothes carrying utmost sanctity, must be properly attired in 'Panchakacche' fully covering inauspicious lower portions of the body, must perform ritual of 'Aachamana' followed by readying of sanctified clothes and discarding of soiled clothes by uttering sanctioned [[Mantra]] of → **shuchee vo havyyaa||{San.}** and duly sprinkling the same with sanctified waters, followed by performance of 'Aachamana', adorning of sacred 'urdhvapundra' and followed by repetition of 'Aachamana', followed by performance of 'pranaayaama', followed by taking of customary pledge by uttering → **sandhyaamupaasishye||{San.}**, followed by performance of 'Maarjana' ritual by uttering → **mantrataha prokshya||{San.}** and **aapo hi shtaa||{San.}**, followed by imbibing a few sips of sanctified waters by uttering sanctioned [[Mantra]] of → **mantrataha aachamana||{San.}** and **sooryascha maamanyuscha||{San.}** and as per governing guidelines of one's individual domain must utter → **mantrataha prokshya||{San.}** whilst performing 'Maarjana' ritual for the second time, followed by performance of '**paapapurushavisarjana**' in an appropriate manner, followed by performance of 'Aachamana' once again, must meditate upon *SarvottamaShreeHari^ Omnipresent in *Celestial Soorya^ whilst uttering sanctioned [[Mantra]] of → **sooryagam Harim dhyaatvaa||{San.}** and whilst uttering →

Gayatryaa anjalim cha datvaa||{San.} one must offer one ‘Arghya’ as outlined in Vedic scriptures and offer two ‘Arghya’ through the medium of hoary [[Gayatree Mantra]] and meditating upon *SarovattamaShreeHari^ by uttering → **mantrataha Harim dhyaatvaa**||{San.}, followed by performance of humble ‘Pradakshina’ and performance of ‘Aachamana’ for one more time, followed by appeasing *Keshavaadi^ Manifestations of *SarovattamaShreeHari^ during occurrence of ‘ShuklaPaksha’ and appeasing of *Shankarushanaadi^ Manifestations of *SarovattamaShreeHari^ during occurrence of ‘KrushnaPaksha’, followed by wringing dry previous clothes and fresh set of clothes kept handy nearby by uttering sanctioned [[Mantra]] of → **mantrataha ye ke chaasmakule jaataaha**||{San.}, followed by unraveling of closed folds of such sanctified clothes within water and continue to spread the same out to dry, followed by ultimate action of meditation of sanctioned [[Mantra]] of → **Tripadeem Gayatree**||{San.}, in solve favor of *SarovattamaSreemanNarayana^, Omnipresent at the Center of the Cosmos. It is recommended that uttering the sacred [[Gayatree Mantra]] for a minimum number of one thousand times is most merit worthy, one hundred times is considered as average whilst ten or less than ten amounts next to nothing.

**Asooryadarshanaattishtattastoo pavisheta vaa|
 Poorvaam sandhyaam sanakshatraamuttaraam sadivaakaraam||
 Uttaraamupavishyiva vaagyataha sarvadaa japeth**||{San.}

**Dheyayaha sadaa savitrumandalamadyavartee Narayanaha
 sarasijaasanasannivishtaha|
 Keyooravaan makarakundalavaan kireetee
 haaree hiranmayavapurdhrutashankhachakraha**||{San.}

An individual doer of righteous duty task must begin meditation of the fabled [[Gayatree Mantra]] well before sunrise. The same meditation must be carried out until sunrise and must remain standing all the time. If the meditation is continued well after sunrise an individual may favor to remain standing or otherwise in accordance to his physical capabilities. Whilst meditating upon the fabled [[Gayatree Mantra]] well before sunrise, the same should be followed when twinkling stars are still visible in faint skies. Whilst meditating upon the [[Gayatree Mantra]] during evenings it is most necessary that the setting Sun is still visible and the same has not set fully with concurrent darkened night sky. An individual who is involved in meditating upon [[Gayatree Mantra]] both during sunrise and just ahead of sunset must observe strict silence, secluded from all worldly affairs. Whilst uttering [[Gayatree Mantra]] during evenings an individual is required to stand facing the setting Sun and must remain seated and must never meditate whilst in a standing position. It is most imperative to meditate upon none other than *SarovattamaSreemanNarayana^ Infinitely Omnipresent in the Solar System whilst uttering the fabled [[Gayatree Mantra]]. One must meditate upon the Superlative Omnipresence of *SarovattamaSreemanNarayana^ seated in an auspicious ‘Padmaasana’ posture at the centre of the Cosmos, sporting most unique ornaments of ‘Keyuura’, ‘Makarakundala’, a most magnificent bejeweled Crown, dazzling pearl necklace, one whose auspicious countenance easily surpasses by Infinite measures that of burnished

gold, holding aloft the famed *SudarshanaChakra^ in His Right Hand and ^PanchajanyaShankha^ in His Left Hand.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghراها Tippani^]], the chosen title of this Paper Seriatim.”

“*Kandu kandu nee yenna kyibiduvude Krushna Pundarikaaksha Shree Purushottama Hari

Bandhugalu yennagilla badukinali sukhavilla nindeyali noderiyi neerajaaksha

Tande taayiyu neene bandhubalagavu neene yendendigu ninna nambihanu *Krushna^

Kshanavondu yugavaagi trunakinta kadeyaagi yenisalaagada bhavadi nonde naanu Sankaadi munivandya vanajasambhavan pita *Phanishaayi^ *Prahlaada^varada *ShreeKrushna^

Bhaktavatsalanembo birud pottamele bhaktaraadheenanaagirabedave

Muktidaayaka neenu honoorupouravaasa shakta *GuruPurandara Vittala^ *SHREE KRUSHNA ^” {Kan.}

THESAURUS FOR CHAPTER IX:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.

2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.

3. **PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.

4 **PREMEYA:-** (sic.) At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.

5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.

6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER IX: -

85. [[SreeVenkateshaStotram]] appearing in the Classical [[BramhaandaPurana]].
86. [[SreemadhBhagavathaTaataparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
87. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
88. [[MahaabhaarataTaataparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
89. [[GeetaTaataparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
90. [[NakhaStutihi]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
91. [[ShreeVishnuStutihi]] Holy Work composed by *Trivikrama Pandita^.
92. [[VayuStutihi]] Holy Work composed by *Trivikrama Pandita^.
93. [[SuMadhwaVijayaha]] Holy Biography of *VayuJeevottamaAcharyaMadhwaru^ composed by *NarayanaPandita^.
94. [[PremeysaSanghraha]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
95. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
96. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.
97. Devotional Composition of *ShreepaadaRajaru^.
98. Devotional Composition of *VyasaTheertharu^.
99. Devotional Composition from [[PurandaraUpanishad]].
100. Devotional Composition of *MadhweshaVittala Dasaru^.
101. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

||*DHIGVIJAYARAAGHAVESHOMVIJAYATE^||
||*DHIGVIJAYAGOPALAKRUSHNOVIJAYATE^||
||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

{ {Dedicated to the Eternal Memory of Holy religious discourse at ^^Kumbakonam^^, on the famed [[SreemadhBhagavathaTaataparyaNirnayaha]] of *VayuJeevottamaAcharyaMadhwaru^, rendered with masterful skill by the sole surviving ultra orthodox patriarch of the famed ‘Shaashteeka’ lineage, nearly one hundred years old belonging to the much larger cloistered family of ‘AravattanaalkuVokkalu’(64 clan)! This particular aging patriarch of the famed ‘AravattanaalkuVokkalu Shaashteeka’ lineage had walked all the way on foot to the famed pilgrim center of ^^Badari^^ and back for at least ten times, braving harshest of inclement weathers in living memory! Innate genius of ultra orthodox scholars hailing from this ‘AravattanaalkuVokkalu Shaashteeka’ lineage is no surprise to most since they are direct ‘VidyaShisyas’ of some of the most legendary Holy *Madhwa^ Pontiffs’ such as *VyasaRajaYatigalu^ and *SreemadhVijayeendraTheertharu^! Due to a quirk of fate, this particular clan is destined

to go extinct due to lack of progeny of this last surviving member who in turn with utmost humbleness of purpose ‘accepts’ such a destiny as being a Supreme deemed Will, an unchangeable ‘ParmaShreeHariChitta’, ‘VayuSankalpa’ and ‘SadhGuruIccha’! Inevitable extinction of this aging ‘AravattanaalkuVokkalu Shaashteeka’ lineage patriarch whose original ancestors once inhabited delta regions around the Holiest of Holy ^River Saraswati^, is as macabre as the dreadfully gloomy picture, in the year 1565AD, of the flaming funeral pyres of *PurandaraDasaru^ leaping skywards even as the catastrophic battle of ‘RakkasaTangadi’ raged all around spelling doom to the famed ^Vijayanagar Empire^! The monumental defeat of the ^Vijayanagar^ confederacy led by Emperor *RamaRaya^ who himself is killed on the battlefield at ^Talikota^ results in overwhelming death and destruction followed by ransacking and looting of the fabled Capital city of ^Hampi^ by uncontrollable all conquering armies full eight months at a stretch! A few terror stricken citizens who somehow manage to survive this carnage abandon the capital city ^Hampi^ and flee towards the inaccessible mountainous regions of ^Chandragiri^ and ^Tirumala^ with whatever meager belongings that they can muster in time! With this the glorious chapter of the famed ^Vijayanagar^ Empire comes to an end exactly twenty six years after the Holy ^BrundavanaPravesha^ of *VyasaRaja Yatigalu^ in the year 1539AD! As Centuries roll by, the famed ‘AravattanaalkuVokkalu’ (64 clan) is eventually reduced to ‘AravattuVokkalu’ (60 clan)! This is brought about since ‘Three more’ similar clan groups become extinct since a majority of their able bodied men folk attain auspicious martyrdom defending their particular native Kingdoms, such as ^Kadamba^, ^Saluva^ and ^Vijayanagara^ against invading hordes.

Praanam vaa~pi parityajya maana yevaabhirakshyataam||{San.}

Some of the most auspicious *Celestials^ born with legendary ‘Names’ in this famed ‘AravattanaalkuVokkalu’(64clan) and eventually emerged with Eternal Fame are none other than *VayujeevottamaAcharyaMadhwaru^, *VishnuTheertharu^ (Poorvaashrama younger brother), *PadmanabhaTheertharu^, *NarahariTheertharu^, *MadhavaTheertharu^, *AkshobhyaTheertharu^, *JayaTirthaShreepadararu^, *BramhanyaTheertharu^, *VibhudendraTheertharu^, *Shreepadarajaru^, *VyasaTheertharu^, *BhaaviSameeraru^, *SurendraTheertharu^, *VijayeendraTheertharu^, *SudheendraTheertharu^ and a host of most notable *Haridaasas^, to name a few! Individuals belonging to this broad umbrella of the distinguished ‘AravattanaalkuVokkalu’ (64clan), owed individual allegiance to the ‘Three branches of Vedic School’ and inhabited vast stretches of the subcontinent and spoke different mother dialects such as Tulu, Kannada, Telugu and Tamil, apart from possessing innate genius and commanding mastery in the Mother of all Languages – Classical Sanskrit!

Vidyaavitaam bhagavate pareekshaa||{San.}

True to the above ‘Pramana’ this particular last surviving ultra orthodox aging patriarch of the famed ‘AravattanaalkuVokkalu Shaashteeka’ lineage, a much distinguished contemporary of *VeenaKanakachalaachar^, the late father of *VeenaThimannachar^ of ‘BeegaMudre’ clan, is feted by many Holy *Madhwa Pontiffs^ on account of outstanding

mastery over the famed Holy Text, [[SreemadhBhagavathaTaaparyaNirnayaha]] of *VayuJeevottamaAcharyaMadhwaru^! Most clan members of ‘Aravattanaalku Vokkalu Shaashteeaka’ lineage’, owe faithful allegiance to their *KulaDevta^, *MadhwavallabhaSarvottamaShreeRanganatha^ and live in and around ^^SreeRangapatna^^, Capital city of ^^Mahishapura^^ situated on the banks of River ^Kaveri^! Most characteristically, members of this illustrious ‘AravattanaalkuVokkalu Shaashteeaka’ lineage are extremely dark in complexion similar to wet charcoal, probably taking after their *KulaDevtaSarvottamaRanganatha^! However, such unique physical trait is in dire contrast to the Infinite richness of their scholastic mastery in [[TatvaVaada]] of *VayuJeevottamaAcharyaMadhwaru^ which is as priceless as raw cut diamonds!

“Ikko node *Ranganathana^ chikkapaadava sikkite *SreeLakshmiapatiya^ divya paadava
Shankha chakra gadaa padma ankia paadava ankusha kulisha dhvajarekhaa ankita
paadava
Pankajaansanana hrudayadalli naliuva paadava sankataharana *Venkatesha^na divya
paadava
Lalane *Lakshmi^yankadalli naliva paadava jalajaasanana abheeshtavella salisuva
paadava
Mallara gelidu kamsaasurana konda paadava baliya metti *Bhaageerathiya^ padeda
paadava
Bandeya baaleya maadida uddanda paadava bandilidda shakataasurana vodda paadava
Andaja *Hanumara^ bhujadoloppuva paadava kandeve *SHREERANGAVITTALA^na
Divya paadava”{ Kan. }

None other than the legendary *SreemadhVijayeendraTheertharu^ on many earlier occasions during His Holy sojourn to the bank of Holy Rivers ^Kanva^, ^Arkavathi^ and ^Vrushabhavati^ skirting the tiny hamlet of ^Bendakaaluru^ feted many a notable ultra orthodox scholars belonging to ‘AravattanaalkuVokkalu Shaashteeaka’ lineage as a mark of recognition of their sincere efforts in the propagation of [[TatvaVaada]] of *VayuJeevottamaAcharyaMadhwaru^, thereby exerting enormous intellectual clout, particularly in the upper plateaus scattered across ^Kannada^ Kingdom. Such is the popularity owing to profound mastery of this ‘AravattanaalkuVokkalu Shaashteeaka’ lineage that they are always in demand to impart religious lectures based on various [[Holy Texts]] of [[TatvaVaada]] of *VayuJeevottamaAcharyaMadhwaru^, of course being presided over by Holy presence of respective *Madhwa Pontiffs^ saddled in their respective Holy ^Pontifical seats^! The ultra orthodox scholar *VeenaThimmannachar^ of the famed ‘AravattuVokkalu BeegaMudre’ clan is also present at ^^Kumbakonam^^ and hears with utmost rapt attention to the religious discourse on the famed [[SreemadhBhagavathaTaaparyaNirnayaha]] of *VayuJeevottamaAcharyaMadhwaru^ being now rendered by the last surviving aging patriarch of the ‘AravattaNaalkuVokkalu Shaashteeaka’ lineage! After rendition of auspicious ‘MangalaVachana’ by the sole surviving member of ‘AravattanaalkuVokkalu Shaashteeaka’ lineage, copious tears of joy well in the devout eyes of *VeenaThimmannachar^ even as he submits humble and heartfelt salutations at the knurled and extremely wrinkled feet of the aging patriarch overcome with inexplicable heights of emotion upon sighting this long lost relative of his

late noble father *VeenaKanakaachalaachar^! On his part the last surviving aging patriarch of the ‘AravattanaalkuVokkalu Shaashteeka’ lineage wholeheartedly bestows choicest blessings on *VeenaThimmannachar^ and even gifts away the famed ^Golden Bracelet^ – a priceless family heirloom! This most notable gesture on the part of the aging patriarch in a way marks the smooth title transfer of ‘profound scholastic mastery’ from the last surviving member of ‘AravattanaalkuVokkalu Shaashteeka’ lineage tethering on the very edge of extinction to the much populous ‘AravattuVokkalu Beega Mudre’ clan as per the Supreme Deemed Will of none other than *MadhwavallabhaSarovottamaRanganatha^. In due course, comity of ultra orthodox scholars led by the aging patriarch of the ‘AravattanaalkuVokkalu Shaashteeka’ lineage and *VeenaThimmannachar^ move towards the ^^SreeMutt^ in order to receive Holy Concurrence of none other than the Holy Pontiff *SreemadhSudheendraTheertharu^!

“Koosina kandeera *Mukhyapraanana^ kandeera baalana kandeeraa balavantana kandeeraa
 *Anjane^ udaradi janisitu koosu *Ramara^ paadakkeregitu koosu
 *Seetege^ ungora kottitu koosu lankaapuravane sudditu koosu
 Bandi annavanunditu koosu b a k a n a praanava konditu koosu
 Vishada laddugeya medditu koosu *Madadige^ pushpava kottitu koosu
 Maayavellava gedditu koosu *Madhwa^matavannuddharisitu koosu
 *PURANDARA VITTALA^na dayadinda koosu summane ^Udupili^ nintitu
 koosu”{Kan.}

As days roll by, the Holy Pontiff *SreemadhSudheendraTheertharu^, the ‘Temporal Pontifical Head’ of the famed ^VijayeendraTheerthaMoolaMahaSamstanam^ headquartered at ^^Kumbakonam^^, travels to ^^Bhuvanagiri^, upon being invited to preside over the thread ceremony of *Gururajachar^, the brilliant young son of *VeenaThimmannachar^ and *Gopikamba^. The proud parents extend an auspicious welcome and perform ‘Paadapooja’ to the Holy Pontiff *SreemadhSudheendraTheertharu^, within their humble household at ^^Bhuvanagiri^^. The Holy Pontiff *SreemadhSudheendraTheertharu^ confirming to past tradition so followed from the hoary days of His most Illustrious Predecessor, the legendary *SreemadhVijayeendraTheertharu^, extends Holy Benevolent patronage towards such trusted disciples of ^^SreeMutt^^. The Holy Pontiff *SreemadhSudheendraTheertharu^ at the end of the ‘Paadapooja’ ritual hands over to the devout couple *VeenaThimmannachar^ and *Gopikamba^, an auspicious coconut covered with auspicious ^ShreeTulasi^ and ^Parijata^ that till then decorated the Principal Icons’ of *SarovottamaSreemanMoolaRama^ and *VayuJeevottamaMukhyaPrana^! The Holy Pontiff *SreemadhSudheendraTheertharu^ also informs a highly surprised devout couple *VeenaThimmanachar^ and *Gopikamba^ that in the not too distant future, the ^^SreeMutt^^ shall once again claim as its ‘rightful share’ of what was now being ‘put’ into their humble guardian fold! Not realizing the enormous magnitude of this ‘Holy Prophecy’, the devout couple *VeenaThimmannachar^ and *Gopikamba^ offer their humblest salutations at the Lotus Feet of their *KulaGuru^, *SreemadhSudheendraTheertharu^. The Holy Pontiff *SreemadhSudheendraTheertharu^ also extends His Holy Blessings upon the young *Gururajachar^ and prophesizes about

the long standing service to *HariVayuGuru^ that shall be rendered by him in the foreseeable future! The young bachelor *Gururajachar^ is then sent off to an eminent ^Gurukula^ situated in the outskirts of ^^Kumbakonam^^, presided over by handpicked *disciples^ of the Holy Pontiff *SreemadhSudheendraTheertharu^.

Thereafter addressing a large gathering of ultra orthodox scholars and disciples of the ^^SreeMutt^^ who congregate at ^^Bhuvanagiri^^, the Holy Pontiff *SreemadhSudheendraTheertharu^ begins to impart religious discourse on select Chapters of the famed [[GeetaTaaparyaNirayaha]] extract from the famed [[SarvaMoola]] compendium composed by none other than *VayuJeevottamaAcharyaMadhwaru^. The Holy Pontiff *SreemadhSudheendraTheertharu^ is much aware of the Infinite merits arising out of a dedicated ^TirumalaYatra^ completed with highest levels of devotion and commitment on the part of the devout couple, *VeenaThimmannachar^ and *Gopikamba^. The Holy Pontiff *SreemadhSudheendraTheertharu^ with a profound awareness that such a righteous action on the part of the devout couple, *VeenaThimannachar^ and *Gopikamba^ is brought about only due to the enormous auspicious level of '**Bhagavath Sankalpa**', highlights the guaranteed merits to be availed compulsorily therein.

Karmanyeva adhikaarasthe maa phaleshu kadhaachana||{San.}

The Holy Pontiff *SreemadhSudheendraTheertharu^ further extols the True Intent of none other than *VayuJeevottamaAcharyaMadhwaru^'s brilliant elucidation in His Magnum Opus Holy Composition [[GeetaTaaparyaNirayaha]] of [[SarvaMoola]], that -

“Each and every individual reserves the Right to await and enjoy merit arising out of proper conduct of righteous deed”

The Holy Pontiff *SreemadhSudheendraTheertharu^ also stresses upon the Eternal Truth that none other than ***GEETAACHARYA-SarvottamaShreeKrushna**^ enables performance of all manners of righteous duty task by an individual and also adjudicates upon the merits and demerits of the same whilst doling out appropriate rewards! And whatever deed that is thus brought about by the 'direct and indirect' Supremely Deemed Will of *SarvottamaShreeKrushna^ well neigh carries with it the eternally unchangeable and inseparable seal of '**SATHYA-DHARMA**'.

“Sangavaagali saadhu sangavaagali sangadinda lingadeha bhagavaagali
Achyutaanghri nishtara yadrucchalaabha tushtara nischayaatma gjnaanavulla
acchabhaagavatara

Tantrasaara ashta mahaamantra paripoorna sneha yantradinda bigidu svatantra moorti
tilidavara

Pancha bedha samskaara pancha bhootaatmavaada pancha bheda ***KRUSHNA**^raayana
panchamoorthi tilidavara”{Kan.}

The Holy Pontiff *SreemadhSudheendraTheertharu^, a great ascetic and ‘Aparokshagjnaani’ of the highest order is very much aware of the ultimate ‘auspicious Incarnation’ of the *Celestial Shankukarna^ after successive Incarnations of *ParamaBhagavattottamaPrahlaada-Bahleeka-VyasaTheertha^, blessed with a most special Omnipresence of *VayuJeevottamaMukhyaPrana^, now being brought about as per the Supreme Deemed Will of *MadhwavallabhaSarvottamaTirumalaVenkateshwara^! With such auspicious foresight, the Holy Pontiff *SreemadhSudheendraTheertharu^ further continues with His Holy Discourse on the typical characteristics exhibited by those who qualify for the rarest of rare and most worthy of all post, that of ***ParamaBhagavattottama^**.

***Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya Narasimha swami Narasimha sakala Narasimha^!**

Further, the Holy Pontiff *SreemadhSudheendraTheertharu^ enralls huge audiences who listen to His masterful oratory involving the manner in which ‘Kind Benevolence’ is extended to *ParamaBhagavattottamaPrahlaada^ by none other than *MadhwavallabhaSarvottamaUghraNarasimha^. The young lad *Prahlaada^ experiences extremities of horrific torture from the hands of none other than his own father, h i r a n y a k a s h i p u. Blinded with raging hatred towards his sworn enemy *SarvottamaSreemanNarayana^, the evil h i r a n y a k a s h i p u swears revenge on one and all who dare to eschew the cause of ‘**Sathya-Dharma**’ and vows to avenge the death of his elder brother h i r a n y a k s h a. As an unfortunate offshoot of such blind hatred stemming from vicious cycle of ‘paramaHaridwesa’, h I r a n y a k a s h I p u pushes the young lad *Prahlaada^ into raging fires, arranges for a pre planned trampling of *Prahlaada^ by a maddened bull elephant, throws off *Prahlaada^ from the edge of steepest ravines, forces *Prahlaada^ to drink the most lethal of poisons, pushes *Prahlaada^ into the midst of a raging bonfire apart from throwing *Prahlaada^ to the mercy of wild beasts! But highly determined *Prahlaada^ constantly meditates upon the Infinite Omnipresence of none other than *MadhwavallabhaSarvottamaShreeHari^ and tolerates each and every misadventure heaped upon him by his own father h i r a n y a k a s h i p u. Ultimately the evil demon h i r a n y a k a s h I p u meets with his doom when in a fit of foolish rage he strikes with all his might with a huge mace, a massive stone pillar situated in the outer courtyard of his sprawling palace, from within which emerges the Infinitely Awesome and Most Auspicious of All Incarnation of none other than *MadhwavallabhaSarvottamaUghraNarasimha^! The doomed h i r a n y a k a s h i p u is no match for this most fearsome Incarnation of *SarvottamaMahaVishnu^ and meets a gory end at the ^Hands^ of *SarvottamaUghraNarasimha^ who promptly tears asunder his very stomach using ^Tectonic Nails^ and continues to garland Himself with the coiled intestine of the dead demon h i r a n y a k a s h i p u. Thereafter *SarvottamaNarasimha^ upon Supremely pleased with this show of highest levels of pristine pure devotion from the young lad *Prahlaada^, proclaims that in the future all those who are devoted to *Prahlaada^ shall automatically be deemed to be devoted to *SarvottamaNarasimha^ also!

“Koosina kandeera ***Prahlaada^**na Kandeera

Rakshasada kuladalli janisitu koosu *Radhakrushnara^ bhajisitu koosu
Raaga dweshagala bittitu koosu *MoolaRama^na paadava nenyuva koosu
Ghana *Narahari^ kambadi toritu koosu galisitu *Krushna^na premava koosu
Ghana ^Mantralayadi^ vaasipa koosu *Venugopala^na preetiya koosu
Prasidda *Vyasa^raaya yembo koosu praveena vidyeyolu yennisda koosu
*Prahlaada^nemba aahlaada koosu *PrassannaMADHWESHA VITTALA^na
koosu!”{Kan.}

The Holy Pontiff *SreemadhSudheendraTheertharu^ extols the Infinite auspicious merit of the noble *Bahleeka^, the elder brother of the Kuru patriarch *Emperor Shantanu^, who owing to unchangeable fate had to wage war against the righteous *Pandavas^! *Bahleeka^, attains martyrdom on the battlefield upon being slain by none other than *VayuJeevottamaBheemasena^ with a prior blessing from the latter that he would incarnate once again in order to uphold ‘Sathya-Dharma’. True to the boon, the famed Incarnation as *VyasaTheertharu^, marks the ‘Golden Age’ of [[TatvaVaada]] of *VayuJeevottamaAcharyaMadhwaru^ and concurrent espousing of the eternal cause of ‘Sathya – Dharma’ whilst simultaneously influencing the career graphs of sixteen *Emperors^ of ^Vijayanagar^ in a row! Hundreds of devotees hear with rapt attention to this extemporaneous Holy discourse rendered by the Holy Pontiff *SreemadhSudheendraTheertharu^ that ends with rendition of most auspicious of all ‘MangalaVachana’ submitted at the Lotus Feet of *MadhwavallabhaSarvottamaLakshmiNarasimha^! In due course the Holy Pontiff *SreemadhSudheendraTheertharu^ journeys back to ^^Kumbakonam^^ with a large retinue of faithful *disciples^ in tow!

***Venkatesho vasudevo pradyumno~mitavikramaha
Shankarshano~aniruddhascha sheshaadripatireva||
Janaardanaha padmanaabho venkataachalavaasanaha
Srushtikartaa jagannatho maadhavo bhaktavatsalaha||
Govindo gopatihi krushnaha keshavo garudadhvajaha
Varaaho vaamanaschyiva naaraayana adhokshajaha||
Shreedharaha pundareekaakshaha sarvadevastuto Harihi
ShreeNrusimho mahaasimhaha sootraakaaraha puraatanaha||
Ramanaatho maheebhartaa bhoodharaha purushottamaha
Cholapurtrapriyaha shaanto bramhaadeenaam varapradaha||
Shreenidhihi sarvabhootaanaam bhayakarudhbhayanaashanaha
Shreeramo raamabhadrascha bhavabandhyikamochakaha||
Bhootaavaaso girivaasaha shreenivaasaha shreeyaha patihi
Achyutaanantagovindo vishnurvenkatanaayakaha||
Sarvadevyikasharanam sarvadevyikadyivatam
Samastadevakavacham sarvadevashikhaamanihi||
Iteedam keertidam yasya vishnoramittejasaha
Trikaale yaha pattennityam paapam tasya na vidyate||
Raajadvaare patedhghore sangraame ripusankate
Bhootasarpapishaachaadibhayam naasti kadaachana||
Aputro labhate putraan nirdhano dhanavaan bhaveth**

**Rogaarto muchyate rogaadhbhodho muchyeta bandhanaath||
Yadyadishtatamam loke tattapraapnotyasamshayaha
Iyishvaryam raajasanmaanam bhuktimuktiphalapradam||
Vishnorlokyikasopaanam sarvadukhyikanaashanam|
Sarvyishvaryampradam nrunaam sarvamangalakaarakam||
Maayaavee paramanandam tyktvaa vykuntamuttamam
Svaamipushkarneeteere ramayaa saha modate^|{San.}**

As inevitable Seasons of Time change from drab winter to fresh outbreak of lively summer, *Gopikamba^ is soon to become a mother for the third time! An overjoyed *VeenaThimmannachar^ express fullest gratitude at the ^Lotus Feet^ of *KulaDevtaTirumalaVenkateshwara^ on account of this impending fructification of the famed ^TirumalaYatra^, even as his magically deft fingers begin to tremble inexplicably whilst playing on the famed musical instrument of ^^HamsaVeena^^! Overnight the entire complexion of the expectant mother to be *Gopikamba^ changes dramatically so much so that family members and well wishers are taken aback upon seeing a resplendent fair glow of light dancing forth from her most auspicious contour! The sheer luster of such an auspicious luminescence is so overpowering that *Gopikamba^ purposefully avoids basking in the soothing glare of the Full Moon, since the same appears dark in comparison. It looks as though the Full Moon has taken safe refuge within her resulting in such a dazzling display! Owing to onset of most auspicious last Incarnation of *ParamaBhagavatottama Shankukarna^, all the three compulsory manifest obligations of 'Pitru Runa', 'Devta Runa' and 'Rishi runa' vanish from the very auspicious soul of *Gopikamba^ within no time! Lending much credence to such a prodigal event slated for the near future, the advent of a *Paramahamsasanyasi^ of the Highest Order with avowed intention of upholding 'Sathya-Dharma', the expectant mother to be *Gopikamba^ begins eating red mud and is always seen wearing red colored auspicious clothing. *Gopikamba^ prefers food offerings prepared in other auspicious households instead of partaking the same from within her own household. *Gopikamba^ constantly sings aloud famed devotional compositions of noted *Haridasas^ in sole favor of *SarvottamaSreemanNarayana^, with an enchantingly melodious voice that surprises even *VeenaThimmannachar! Very soon anxious parents of *Gopikamba^ arrive in order to be with her during her days of auspicious confinement! The eldest daughter *Venkatamba^ is most contented to be amidst this sudden influx of affectionate grandparents! Humble rustic folks in their hundreds mill around the humble dwelling of *VeenaThimmanachar^ at ^^Bhuvanagiri^^, even as word spreads like wildfire about the impending enactment of *TirumalaVenkateshaVaraPrasada^! Chaste women who are auspicious wives of ultra orthodox scholars arrive in small groups and busy themselves in preparation of tiny cotton wicks dipped in scented oil for future use to light bright 'Nandadeepa' at the 'Sanctum Sanctorum' of the humble household of the devout couple *VeenaThimmannachar^ and *Gopikamba^! Prized ^Kapila^ bovines carrying special Omnipresence of *Celestial Kamadhenu^, with engorged udders brought from ^^Dwaraka^^, constantly pestered for life sustaining milk by boisterous young calves, huddle together in noisy groups in makeshift cowshed adjacent to the humble abode of *VeenaThimmannachar^ and cast anxious look towards the house in eager anticipation of most auspicious birth cries of a new born infant! Auspicious *Celestials^ line up in the

Heavens and begin jostling with one another in much eagerness to cast their eyes upon the *Paramabhagavattottama^ about to Incarnate upon Mother Earth! Dutiful Ministerial aides sent by the Holy Pontiff *SreemadhSudheendraTheertharu^ patiently wait the auspicious moment of birth of this future savior of the ^^SreeMutt^^! The ultra orthodox scholar *VeenaThimmannachar^, arranges for nonstop rendition of [[HariVayuStuti]] ‘punascharane’ by phalanx of noted scholars! It seems as though Time itself stands still even as everyone await the most auspicious reincarnation of the *Celestial Shankukarna^, blessed with a most special Omnipresence of none other than *VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^!}}

***Kalyaanaadhbhutagaathraaya kaamitaarthaPradaayine**

Shreemadh VENKATANATHAaya Sreenivaasaayate namaha^||{San.}

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|**

Chintamanistu *VYASA^aarya Munitrayamudaahrutam|| {San.}

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

{Next:- CHAPTER X:- { [[*PremeyaSanghراهاTippani^]] - {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]] Composed by *SreemadhRaghavendraTheertharu^ }

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

DHIGVIJAYARAMAMOO LARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

**{ SARVADHAARI SAMVATSARA PHAALGUNAMAASA NIYAAMAKA
*OM PADMA SHREE GOVINDAAYA NAMAHA^ }**

**|||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||**

|*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

|*Shreemadh JayaTheertha Gurubhyo Namaha^||

|*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||

|*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

|*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the

Holy Work [*Premeya Sanghaha^**],**
Composed by *SreemadhRaghavendraTheertharu^** }**

{ A Special Souvenir 'Upanyaasa' Edition On
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// Karthru // * T I R U M A L A V E N K A T A ^

'Paapa Ha`ra *CHAKRA^**dhara Paalaney Maado Paramaatma**
***TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'**

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^****
*****Shree LakshmiNarasimha Preethartham^**||**

|| Manmanobheestavaradham Sarvaabheesthaphalpradham ||
|| Shree Moola Gurubyo Namaha Harihi Om ||
|| Shree Aadhi Gurubyo Namaha Harihi Om ||

CHAPTER -X:- { [[*Premeya Sanghaha Tippani^**]] - { An Extemporaneous**
Perspective Summary of the Holy Work [*Premeya Sanghaha^**] Composed by**
*****Sreemadh Raghavendra Theertharu^** }**

An extraordinary extemporaneous Eulogy of the **^Divine Personae^** of ***VayuJeevottamaAcharyaMadhwaru^**, composed by the legendary ***TrivikramaPandita^**, the very first householder disciple of ***VayuJeevottamaAcharyaMadhwaru^**! Though ***TrivikramaPandita^** was not ordained into the Holy Pontificate, nevertheless he was the most fortunate recipient of the magnificent Icon of ***SHREEVATSA NARAYANA^** from the Holiest of Holy Hands of none other than ***VayuJeevottamaAcharyaMadhwaru^**! Such singular honor bestowed upon the householder ***TrivikramaPandita^** by ***VayuJeevottamaAcharyaMadhwaru^** is an epochal testimony to the awe inspiring mastery in [[Vedanta]] of the former!

As seconded by overwhelming majority of contemporary chroniclers and research historians, ***TrivikramaPandita^** is credited to having composed this extemporaneous [[Vayustutihi]] in front of the **^Sanctum Sanctorum^** of ***MadhwavallabhaSarvottamaBalaKrushna^** at **^^RajatapeetaPura^^**! Legend has it that once ***VayuJeevottamaAcharyaMadhwaru^** was intensely involved in the ritual worship within the **^Sanctum Sanctorum^** housing ***SarvottamaBalaKrushna^**. When the doors of the **^Sanctum Sanctorum^** remained closed even after the customary time of sacrosanct offering had passed by, an anxious ***TrivikramaPandita^** who was waiting outside along with a retinue of other ***disciples***, happened to peep through a small crevice of the door! ***TrivikramaPandita^** was rendered speechless and spellbound by the divine sight of

the awesome form of *Hanumanta^ intensely offering worship at the ^Lotus Feet^ of *ShreeRama^, and *Bheemasena^ intensely offering worship at the ^Lotus Feet^ of *ShreeKrushna^ and *Madhwacharyaru^ intensely offering worship at the ^Lotus Feet^ of *BaghwanVedaVyasa^! It was at that very instant that an ecstatically blissful *TrivikramaPandita^ composed the extemporaneous [[Vayustutihi]], a culmination of decades of scholastic mastery coupled with astounding devotion that now poured out in torrents! This extemporaneous [[Vayustutihi]] is patterned in the manner of ‘On the spot’ Eulogy of the Three Epochal Incarnations of *Celestial Vayu^, with meticulous precision and meritoriously graphic detail!

The legendary *TrivikramaPandita^ is credited to having composed this extemporaneous [[Vayustutihi]] – in the manner of matchless Eulogy of the Three Epochal Incarnations of *Celestial Vayu^ - being *Hanuma-Bheema-Madhwaru^! Also, it is compulsory sanctioned practice to utter the famed extemporaneous Composition the [[Nakhastutihi]], composed by none other than *VayuJeevottamaAcharyaMadhwaru^ at the beginning and also at the end of the [[VayuStutihi]]. Such a practice came about when none other than *VayuJeevottamaAcharyaMadhwaru^ Himself composed [[Nakhastutihi]], a Superlative Eulogy of the ‘Powerful Nails’ of *SarvottamaUghraNarasimha^, thereby hermetically sealing the [[VayuStuti]] submitted by *TrivikramaPandita^! From then on this famous extemporaneous dual [[Holy Works]] of ‘THE’ *JagadhGuru^ and His most committed *disciple^ came to be known as [[HariVayuStutihi]]. The famed [[NakhaStuti]] in itself consists of two parts – the first part is an extemporaneous Eulogy of the awesomely powerful nails of *SarvottamaUghraNarasimha^ who tore asunder the evil body of the terrorizing demon h i r a n y a k a s h i p u into shreds and the second part is an extemporaneous Eulogy of the Infinite unchangeable sovereignty of *SarvottamShreeNaraHari^, with no semblance of any equal or more powerful *Celestial^, for all Time to come!

Repeated rendition of this extemporaneous [[Vayustutihi]] consisting of series of immensely powerful [[Mantras]] by righteous doer of duty tasks guarantees most special merits uniquely inherent in each individual [[Mantra]]. However, in hindsight the sacrosanct [[Vayustutihi]] needs to be pursued without craving for any particular merit whatsoever, but rather in order to seek everlasting benevolence of *HariVayuGuru^. Such is the immense sanctity of the sacred [[Vayustutihi]] that over Centuries, even Holiest of Holy *Madhwa Pontiffs^ of the highest order have continued to ceaselessly pursue the study of the same, notwithstanding the ‘householder disciple status’ of the peerless *TrivikramaPandita^! The same is true of all other sacred texts composed by his worthy son, *NarayanaPandita^, also a house holder disciple, especially the classically acclaimed and the famed biography of *VayuJeevottamaAcharyaMadhwaru^, being the [[SuMadhwaVijayaha]]. The chief inspiration behind chronicling of this [[Holy Biography]] of *VayuJeevottamaAcharya Madhwaru^ by *Narayana Pandita^ is without doubt

**the most sacrosanct [[Vayustutihi]] penned by his most illustrious father,
*TrivikramaPandita^.**

Paantvasmaan puruhooda vyri balavan maatanga maadyad ghataa
Kumbhocchaadri vipaatanaadhikapatu pratyeka vajraayitaaha|
Shreemath kanteeravaasya pratata sunakharaa daaritaaraati doora
Pradvasta dhvaanta shaanta pravitata manasaa bhaavitaa bhooribhaagyih||
Lakshmeekaanta samantato~pi kalayan nyiveshituste samam
Pashyaamyuttamavastu dooratarato~paastam raso yo~shtamaha|
Yad roshotkara daksha netra kutila praantothitaagni sphurat
Khadyotopama vispulinga bhasitaa bramhesha shakrotkaraaha||
Shreemad vishnvanghri nishtaateguna gurutama shreemadaanandateertha
Tryiloyaachaarya paadojjvala jalaja lasat paamsavo~smaan punantu|
Vaachaam yatra pranetri tribhuvanamahitaa shaaradaa sharadendu
Jyotsnaa bhadra smitashree dhavalita kakubhaa premabhaaram babhaara||
Utkantaakunta kolaahala java vijitaaajasra sevaanuvruddha
Praagjnaatma gnaana dhootaandhatamasa sumano mouli ratnaavaleenaam|
Bhaktyudrekaavagaada praghatana sadhataatkaara sanghrushyamaana
Praanta praagryaanghri peetothita kanaka rajaha pinjaraanranjitaashaaha||
Janmaadi vyaadhyupaadi pratihati viraha praapakaanaam gunaanaam
Agryaanaamarpakaanaam chiramudita chidaananda sandoha daanaam|
Yeteshaamesha dosha pramushita manasaam dveshinaam doopakaanaam
Dyityaanaamaartimandhe tamasi vidadhataam samstave naasmi shaktaha||
Asyaavishkartukaamam kali mala kalushe~smin jane gnaana maargam
Vandyam chandrendra rudra dyumani ghani vayo naayakaadyirihaadyaa|
Madhvaakhyam mantra siddham kimuta krutavato maarutasyaavataaram
Paataaram paarameshtyam padamapavipadaha praapturaapanna pumsaam||
Udyad vidyut prachandaam nija ruchi nikara vyaapta lokaavakaashe
Bibhrad bheemo bhuje yo~bhyudita dinakaraabhaangadaadhya prakaande|
Veeryodhaaryaam gadaagryaamayamiha sumatim vaayudevovidadhyaat
Adhyaatma gnaana netaa yati vara mahito bhoomi bhooshaa manirme||
Samsaarottaapa nityopashamada sadaya sneha haasaambupooraa
Prodyad vidyaanavadya dyuti mani kirana shreni sampooritaashaha|
Shreevatsaankaadhivaasochitatara sarala shreemadaanandateertha
Ksheeraambhodhirvibhindyaad bhavadanabhimatam bhoori me bhootihetuhu||
Moordhanyesho~njalirme drudhataramiha te baddhyate bandha pasha
Cchetre daatre sukhaanaam bhajai bhuvi bhavishyad vidhaatre dyu bhartre|
Atyantam santatam tvam pradisha pada yuge hanta santaapa bhaajaam
Asmaakam bhaktimekaam bhagavata uta te maadhavysaatha vaayoho||
Saabhroshnaabheeshu shubhra prabhamabhaya nabho bhoori bhoobhrud vibhooti
Bhraajishnurbhoorurbhoonaam bhavanamapi vibho~bhedi babhrebabhoove|
Yena bhroo vibhramaste bhramayatu subhrusham babhruvad durbhruutaashaan
Bhraantirbhedaavabhaasastviti bhayamabhibhoorbhokshyato maayi bhikshoon||
Ye~mum bhaavam bhajante sura mukha sujanaaaraadhitam te truteeyam
Bhaasante bhaasuryiste sahachara chalityischaamaryischaaru veshaha|
Vyunkte kanta lagna sthira shuchi vilasat kaanti taarunya leelaa

Laavanyaapoorna kaantaa kucha bhar sulabhaashlesha sammoda saandraaha||
 Aanandaan manda mandaa dadati hi marutaha kunda mandaaranandyaa
 Vartaamodaan dadhaanaa mrudu padamuditodgeetakyihi sundareenaam|
 Vurndyiraavandya muktendvahimagu madanaaheendra devendra seveye
 Moukunde mandire~sminnviratamudayanmodinaam devadeva||
 Uttaptaa~tyutkata tvit prakata katakata dhvaan sanghattanodyad
 Vidyud vyooda sphulinga prakara vikiranotkvaathite baadhitaangaan|
 Udgaadam paatyamaana tamasi tataetaha kinkaryihi pankile te
 Panktirgraavnaam garimnaa glapayati hi bhavad dveshino vidvadaadya
 Asmindasmad guroonaam hari charana dhyaana sannmangalaanaam
 Yushmaakam paarshvabhoomim dhruta ranaranika svargi sevyaaam prapannaha|
 Yastoodaaste sa aaste~dhivhavamasulabha klesha nirmokamasta
 Praayanandam kathamchinna vasati satatam pancha kashtetikashte||
 Kshut kshaamaan rooksha raksho rada khara nakhara kshunna vikshobhitaakshaan
 Aamagnaanandhakope kshura mukha mukharyihi pakshibhirvikshataangaan|
 Pooyasruj mootra vishtaa krumi kula kalile tatksana kshipta shaktyaa
 Dyastra vraataarditaamstvad dvisha upajihate vajrakalpaa jalookaaha||
 Maatarme maatareeshvan pitaratula goro bhraatarishtaapta bandho
 Svaamin sarvaantaraatmannajara jarayitarjanma mrutyaaamayaanaama|
 Govinde dehi bhaktim bhavati cha bhagavannoorjitaam nirnimitaam
 Nirvyaaajaam nishchalaam sad guna gan bruhateem shaashvateemaashudeva||
 Vishnorutyuttamatvaadakhila guna ganyistatra bhaktim garishtaam
 Aashlishte shree dharaabhyaamamumatha parivaaraatmanaa sevakeshu|
 Yaha sandhatte virincha shvasana vihagapaananta rudrendra poorve
 Pvaadhyaayamstaaratamyam sphutamavati sadaa vaayurasmad gurustam||
 Tatva gjnaan muktibhaajaha sukhayasi hi guro yogyataataaratamyaat
 Aadhatse mishra buddheemstridiva niraya bhoo gocharaan nitya badhaan|
 Taamisraandhaadikaakhye tamasi subahulam dukhayasyanyathaa gjnaan
 Vishnoraagjnaabhirittham shruti shatamitihaasaadi chaa~karnayaamaha||
 Vande~ham tam hanoomaaniti mahita mahaa pourusho baahushaalee
 Khyaataste~gryo~vataaraha sahita eha bahu bramhacharyaadi dharmyihii|
 Sasnehaanaam sahasvaanaharaharhitam nirdahan dehabhaajaam
 Amho mohaapaho yaha spruhayati mahateem bhaktimadyaapi raame||
 Praak panchaashat sahasryirvyavahitamamitam yojanyihi parvatam tvam
 Yaavat sanjeevanaadyoushadha nidhimadhika praana lankaamanyisheehi|
 Adraaksheedutpatantam tata uta girimutpaatayantam gruheetvaa~yaantam
 Khe raaghavaanghrou pranatamapi tadyika kshane tvaam hi lokaha||
 Kshiptaha pashchaat saleelam shatamatula mate yojanaanaam sa ucchaha
 Taava vistaaravaamschaapyupala lava eva vyagra budhyaa tvayaa~taha|
 Sva sva sthaan sthitaati sthira shakala shilaa jaala samshlesha nashta
 Cchedaankaha praagivaabhoot kapi vara vapushaste namaha koushalaaya||
 Drushtvaa dushtaadhiporaha sphutita kanaka sad varma ghrushtaashti kootam
 Nishpishtam haatakaadri prakata tata tataakaati shanko jano~bhoot|
 Yena~jou raavanaari priya natana paturmushtirishtam pradeshtum
 Kim neshte me sa te~shtaapada kataka tatit koti bhaamrushtakaashtaha||
 Devyaadesha praneti druhina hara varaavadhya raksho vighaataa

Dyaasevodyad dayaaradraha sahabhujamakarod raam naamaa mukundaha|
Dushpraape paarameshtye karatalamatulam moordni vinyasya dhanyam
Tanvan bhooyaha prabhoota pranaya vikasitaabjekshanastveksamaanaha||
Jagne vighnena vigjno bahula bala baka dhvansanaad yena shochad
Vipraanokrosha paasyirasu vidhruti sukhasyikachakraa janaanaam|
Tasmyi te deva kurmaha kurukula pataye karmanaa cha pranaamaan
Kirmeeram durmateenaam prathamamatha cha yo narmanaa nirmamaatha||
Nirmrudnannatyayatnam vijara vara jaraasandha kaayaasthi sandheen
Yuddhe tvam svdhvare vaa pashumiva damayan Vishnu paksha dvideesham|
Yaavat pratyaksha bhootam nikhila mukcha bhujam tarpayaamaasithaasou
Taavatya~yoji truptya kimu vada bhagavan raajasooayaasvamedhe||
Kshveelaaksheenaattahaasam tava ranamarihannudgagodhaama baahoho
Bahvakshoheenyaneeeka kshapana sunipunam yasya sarvottamasya|
Shrushrooshaartham chakartha svayamayamiha samvaktumaanandateertha
Shreemannaman samarthastvamapi hi yuvayoho paada padmam prapadye||
Druhyanteem hrud ruham maam drutamanila balaad draavayanteemavidyaa
Nidraam vidraavya sadyo rachan patumathaa~paadya vidyaa samudraa|
Vaagdevee saa suvidyaa dravina da viditaa droupadee rudra patnyaa
Dyudriktaa draagabhadraad rahayatu dayitaa poorvabheemaa~gjnayaa te||
Yaabhyaam shushrooshuraaseehi kuru kula janane kshatra viproditaabhyaam
Bramhabhyaam brumhitaabhyaam chiti sukha vapushaa krushna naamaaspadaabhyaam|
Nirghedaabhyaam visheshaad dvi vachana vishayaabhyaamamoobhyaamubhabhyaam
Tubhyam cha kshemadebhyaha sarasija vilallochanebhyo namo~stu||
Gacchan sougandhikaartham pathi sa hanumataha pucchamucchasya bheemaha
Proddhartum naashakat sa tvamumuru vapushaa bheeshayaamaasa cheti|
Poorna gjaanoujasoste gurutama vapushoho shreemadaanandateertha
Kreedaa maatram tadetat pramada da sudheyaam mohaka dvesha bhaajaam||
Bahveehi kotirateekaha kutila katu mateenutkataatopa kopaan
Draak cha tvam satvaratvaaccharanada gadayaa porthayaamaasithaareen|
Unnmathyaatathya mithyaatva vachan vachanaanutpatha sthaamstathaa~nyaan
Praayacchaha sva priyaayi priyatama kusumam praana tasmyi namaste||
Dehaadutkraamitaanaamadhipatirasataamakramaad vakra buddhihi
Kruddhaha krodhyika vashyaha krimiriva manimaan dushkrutee nishkriyaartham|
Chakre bhoo chakremetya krakachamiva sataam chetasaha kashta shaastram
Dustarkam chakrapaanerguna gana viraham viraham jeevataam chaadhikrutya||
Tad dushprekshaanusaaraat katipaya kunaryiraaduto~nyirvisrushto
Bramhaaham nirguno~ham vitathamidamiti hyesha paashanda vaadaha|
Tad yuktyaabhaasa jaala prasara visha taroddaaha daksha pramaana
Jvaalaa maala dharaagnihni pavana vijayate te~vataarastruteeyaha||
Aakroshanto niraashaa bhaya bhara vivasha svaashayaaschinnadarpaaha
Vaashanto desha naashastviti bata kudhiyaam naashamaashaa dashaa~shu|
Dhaavanto~shleela sheelaa vitatha shapatha shaapaashivaaha shaanta shouryaaha
Tvad vyaakhyaa simhanaade sapadi dadrushire maayi gomaayavaste||
Trishvapyevaavataareshvaribhirapaghanam himsito nirvikaaraha
Sarvagjnaha sarvashaktihi sakala guna ganaapoorna roopa pragalbhaha|
Svacchaha svachanda mrutyuhu sukhayasi sujanam deva kim chitramatra

Traataa yasya tiridhaamaa jagaduta vashagam kinkaraaha shankaraadyaaha||
 Udyandmanda smitashree mrudu madhu madhuraalaapa peeyoosha dhaaraa
 Pooraasekopashaantaasukha sujana mano lochanaapeeyamaanam|
 Sandrakshye sundaram sanduhadiha mahadaanandamaanandateertha
 Shreemad vaktrendu bimbam durita nududitam nityadaa~ham kadaa nu||
 Praacheenaacheerna punyocchaya chatura taraachaarataschaaru chittaan
 Atyucchaam rochayanteem shruti chita vachanaam chraavakaamshchodyachunchoon|
 Vyaakhyaamutkhaata dukhaam chiramuchita mahaachaarya chitaarataamste
 Chitraam sacchaastra kartascharana paricharaanchraavayaasmaamscha kinchit||
 Peete ratnopaklapte ruchira ruchini jyotishaa sannishannam
 Bramhaanam bhaavinam tvaam jvalati nijapade vyidikaadyaa hi vidyaaha|
 Sevante moortimatyaha sucharita charitam bhati gadharva geetam
 Pratyekam deva samsatsvapi tava bhagavan nirtita dyo vadhooshu||
 Saanokoroshyirajasram jani mruti nirayaadyormi maalaakule~smin
 Samsaaraabdhou mimagnaancharanamasharanaanicchato veekshya jantoon|
 Yushmaabhihi praathitaha san jalanidhi shayanaha satyavatyaam maharshehe
 Vyaktaschinmaatrat moortirna khalu bhagavataha praakruto jaatu dehaha||
 Asta vyastam samasta shruti gatamadhamyini ratna poogam yathaa~ndhyihi
 Artham lokoakrutyini guna gana nilayaha sootrayaamaasa krutnam|
 Yo~sou vyaasaabhidhaanastamahamaharabharbhaktitastat prasaadaat
 Sadyo vidyopalabdhyni gurutamamagurum devadevam namami||
 Aagjnaamanyiradhaaryaam shirasi parisarad rashmi koteera kotou
 Krushnasyaaklishta karma dadhadanu saranaadarthito deva sanghyihi|
 Bhoomaavaagatya bhoomannasukaramakarorbramhasootrasya bhaashyam
 Durbhaarshyam vyasya dasyormanimata uditam veda sad yuktibhistvam||
 Bhootvaa kshetre vishuddhe dvija gana nilaye roopyapeetaabhidhaane
 Tatraapi bramhajaatistibhuvana vishade madhyagehaakhya gehe|
 Paarivraajyaadhiraajaha punarapi badareem praapya krushnam cha natvaa
 Krutvaa bhaashyaani samyag vyatanuta cha bhavaan bhaarataarthaprakaasham||
 Vande tam tvaa supoornapramatimanudinaasevitam devavrundyni
 Vande mandaakinee sat saridamala jalaaseka saadhikya sangam
 Vande~ham deva bhaktyaa bhava bhaya dahana sajjanaan modayantam||
 Subramhanyaakhya soorehe suta eti subhrusham keshavaanandateertha
 Shreemat paadaabja bhaktaha stutimakruta harervaayudevasya chassya|
 Tat paadaarchaadarena gradhita pada lasanmaalayaa tvetayaa ye
 Samraadhyamo namanti pratata mati gunaa muktimete vrajantee||
 Paantvasmaan puruhoote vyri balavan maatanga maadyad ghataa
 Kumbhocchaadri vipaatanaadhikapatu pratyeka vajraayitaaha|
 Shreemath kanteeravaasya pratata sunakharaa daaritaaraati doora
 Pradvasta dhvaanta shaanta pravitata manasaa bhaavitaa bhooribhaagyni||
 Lakshmeekaanta samantato~pi kalayan nyiveshituste samam
 Pashyaamyuttamavastu dooratarato~paastam raso yo~shtamaha|
 Yad roshotkara daksha netra kutila praantothitaagni sphurat
 Khadyotopama vispulinga bhasitaa bramheshha shakrotkaraaha|| {San. }
 * * * * *

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[*PremeyaSanghrraha Tippani^]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Nine:-

**Yadhraatryaam kurute paapam karmanaa manasaa giraa|
Tishtanvyi poorvasandhyaayum praanaayaamyirvypohati||
Yadhnaa kurute paapam karmanaa manasaa giraa|
Aaseenaha paschimaam sandhyaam praanaayaamyirvyapohati||
Tathaa madhyamasandyaayaam tishtnaaseena yeyva vaa||{San.}**

A righteous doer of duty task must first offer sacred ‘Sooryarghya’(sic.), followed by pious circumambulation, performance of ‘Aachamana’(sic.) and then be seated upon a suitable plank undisturbed for a considerable period of time. A righteous doer of duty task must then contemplate upon the Infinite auspiciousness of that *Sage^, who for the very first time formulated the powerful [[GayatriMantra]], pattern of words – ‘meter’, that occur in the same – known as ‘Chandas’(sic.) and ultimately that one primordial *Celestial^ who is at the centre of invocation through the famed medium of the [[GayatriMantra]]. Thus being awash with such lofty thoughts an individual doer of righteous duty task must embrace total silence whilst performing hoary ‘Pranayaama’(sic.). Cumulated sins arising out of willful action of limbs, those arising purely out of vulgar thoughts in one’s mind and those arising out of verbal abuse of others – all these threefold manner of sins are negated upon proper conduct of the hoary ritual of ‘Pranayaama’. If such sins are committed during nighttimes then such sins are negated upon performance of ‘Pranayaama’ whilst in a standing posture during the following day. If such sins are committed during the course of the day, i.e., in broad daylight then the same is negated upon performance of ‘Pranayaama’ whilst in a sitting posture during evening times. If such sins are committed from daybreak up to mid afternoon, then the same is negated upon performance of ‘Pranayaam’ whilst in a standing or sitting posture.

Meditation offers due merit to a righteous doer of duty task depending upon the place where the same is observed. Thereby meditation which is ‘place specific’ observed in

one's household offers only that much merit that is due to the householder by default. Meditation observed within humble precincts of a cowshed offers merit that is ten times more than that which is earnable in one's household. Meditation observed in the vicinity of consecrated ^Holy Springs^ offers merits that are thousand times more than that which is accrued in the previous two places. However meditation that is observed in *Vyshnava^ Holy Pilgrim centers offers merit that are much too Infinite and the auspiciousness of the same is difficult to elaborate in detail. Those fortunate righteous doers of duty task who indulge in meditation upon being seated in a posture that is located to the east of a principal *Vyshnava^ Idol shall come to enjoy longevity of their lifespan, those who are seated facing south shall come to enjoy betterment of individual levels of Knowledge, those who are seated facing west shall come to enjoy liberation, those who are seated facing west shall come to enjoy being at the centre of attention and those who happen to be seated facing a principal *Vyshnava^ Idol directly shall come to enjoy every known auspicious merit that is worthy striving for. Much prized 'place specific' locations for observing all encompassing meditation and guaranteed to accrue infinite measures of auspicious merits are on seacoasts, in the vicinity of Holy ^Brundavana^ of *Madhwa Gurus'^, who are none other than twice born *Celestials^ and in the vicinity of Holy *Vyshnava^ shrines.

**Vamshaasane daridraha syaatpaashaane vyaadhisambhavaha|
Dharanyaam dukhamaapnoti dourbhaagyam daarukaasane||
Trunaasane yashohaanihi pallave chittavibhramaha|
Kushaansane sarvasiddhihi kambale dukhameva cha|
Krushnaajine gjaanasiddirmokshaha syaadyvyaaghracharmane||{San.}**

However it must be noted that if an individual observes meditation upon being seated on bamboo mat then he is liable for a bout of poverty, if he is seated on a stone platform then he is liable to suffer from various maladies, if he is seated on a wooden platform then he is liable to suffer from inadvertent misfortunes, if he is seated on a mat made out of grass then he is liable to suffer from loss of name and fame, if he is seated on tendrils of flora then he is liable to loose exercise of self control of his own intellect and if he is seated on woolen blanket then he is liable for grief and sorrow. However if an individual doer of righteous duty tasks is seated upon sanctioned mat made out of sacred 'Darbhe'(sic.) then is liable to enjoy benefit from every known auspicious source. Likewise if an individual doer of righteous duty task happen to be seated upon the most prized 'deer skin' whilst observing meditation then he is liable to gain from inevitable dawning of supreme levels of Knowledge. If an individual doer of righteous duty task happen to be seated upon 'tiger skin' whilst observing meditation then he is liable to knock upon the very door of choice liberation.

**Abhichaare vivarnam syaadraktam vashyaadikarmani|
Shaantike dhavalaha protkto sarvaarthaschitrakambalaha||{San.}**

Seating arrangements that are macabre and grotesque in appearance are reserved during performance of ungainly rituals for pelf, seating arrangement that are red in color is reserved during performance of those rituals that intend to mesmerize others, seating

arrangements that are off white in color are reserved during performance of those rituals that are solely directed towards furtherance of the cause of peace and harmony, whilst seating arrangements are that multicolored are reserved for performance of a multi dimensioned tasks.

**Utaanou charanou krutvaa oorusamsthou prayatnataha|
Oorumadhye tathottaanou paanee krutvaa kato drushou||
Naasaagre vinyaseddrushtimantarmoolakavidyayaa|
Uttungachibukam vaksha samsthaapya pavanam shanyi||
idam padmaasanam proktam sarvavyaadhivinaashanam|
Durlabnam yojakenaapi dheemataamapi labhyate||{San.}**

The most auspicious ^Padmaasana^ posture involves in taking a seated posture followed by placing both the legs upon one's thighs. Thereafter both hands must be placed facing upwards on the thighs. Next one must strive to concentrate upon extended tip of the bridge of one's nose. One must strive to raise the contour of one's cheeks followed by exercising strict regulation of breath control. Such a ^Padmaasana^ posture is guaranteed to vacate one's body of all forms of maladies.

**Jaanoorvorantare samyakrutvaa paadatale ubhe|
Rujakaayaha samaaseenaha svastikaasanamuchyate||{San.}**

^Svastikaasana^ posture involves in placing two legs within the lower center of the thighs.

**Dakshinororadhaha paadam vaamam vinyasya dakshinam|
Paadam vaamordhvakam krutvaa veeraasanamihochyate||{San.}**

^Veeraasana^ posture involves either placing the left foot under the right thigh or the placing the right foot upon the left thigh.

**Mukhyaasane samaavishto rakshitaaksha udhanmukhaha|
Praagjmukho~dagjmukho vaapi gurudevaagnidigjmukhaha||
Naasaagranyastadrugjnmanee vidadhyaadaatmarakshanam|
Apasarpantu ye bhootaa ye bhootaa bhuvi samsthitaaha|
Ye bhootaa vigjnakartaaraste nashyantu sivaagnayaa||{San.}**

During performance of the above mentioned 'aasana'(sic.) it is recommended to be seated facing north. If not then one must at least be seated facing east. If such seating is not possible then must be at least be seated facing an auspicious Idol of *SarovaramMahaVishnu^ or be seated facing the general direction of Holy ^Brundavana^ of a *MadhwaGuru^, who are none other than twice born *Celestials^. During the same it is recommended to observe total silence and thereafter engage in performance of rituals that intend to vacate ill effects of negative energy whilst uttering sanctioned contents occurring in the powerful [[Mantra]] of → **apasarvantu||{San.}**

**Pruthivyaameru prushtha rushihi| sutalam chandaha|
Koormo devataa| aasane viniyogaha**

**Pruthvee tvayaa dhrutaa devi devi tvam vishnunaa dhrutaa|
Tvam cha dhaaraya maam devi pavitram kuru chaasanam||{San.}**

One should touch sanctioned seating platform whilst uttering the [[Mantra]] of →
**aasane somamandale koormaskande upavishto~smi
bhoorbhuvahasvaromidamaasanam||{San.}**

Then whilst still touching the sanctioned seating platform one must meditate for awhile
whilst uttering the following [[Mantra]] of →

**Maam cha pootam kuru dhare natosmi tvaam sureshvaree||
Om mam mandookaaya Namaha Om kum koormaaya Namaha Om vam
Varahaaya Namaha Om sheem Sheshaaya Namaha Om kam kaalaagnirudraaya
Namaha Om vam Vajraasanaaya Namaha||{San.}**

Next, ‘Digbandana’(sic.) of the same must be performed the means of by uttering the
powerful invocation of [[Sudarshana Mantra]] of → **Om astraayaphat Om||{San.}**, all
the while pointing one’s forefinger and middle finger in ten different directions. Upon
clenching of the forefinger and middle finger the powerful clasp namely →
‘naaraacha’(sic.) is formed. A virtual fire wall must then be constructed all around
through such a powerful clasp of ‘naaraacha’ which cannot be breached by scheming
demons howsoever they might try. Powerful ‘Digbandana’ is then completed by uttering
sanctioned [[Sudarshana Mantra]] as shown above, followed by meditation upon the
primordial [[Sudarshana]] of → **ram-ram||{San.}**, with a final fortification of an
impenetrable barrier enabled by sanctioned utterance of → **dikshu vidikshu badhnaami
namaschakraaya svaahaa||{San.}** marking completion of ‘Digbandana’. Thus
‘Digbandana’ must be performed using powerful [[Astra Mantra]]. Thereafter five
principal elements present everywhere must be rendered undue protection through the
means of Infinitely powerful [[Sudarshanachakra Mantra]]. The famed *ChakraMudre*
must be shown upwards towards the open sky with the notion that the same shall extend
protection even under open skies also. Thereafter hoary ‘Pranayaama’ must be performed
for three times with a corresponding notion that the same *Chakra* extends protection to
both the body and soul alike.

**Shankhachakragadaakhadgashaarngapadmaananukramaath|
Taakshyam cha vanamaalaam cha mudraamashtou prayojayeth||
Pashchaaddhyaayejjagannathamaasane chaarchayedvibhum||{San.}**

Eternally famed and infinitely auspicious symbols, eight in number, of none other than
*SarvottamaSreeHari^, being ^Shankha^, *Chakra*, *Gadaa^, *Khadga^, *Shaarnga^,
^Padma*, ^Taarkshya* and ^Vanamaala^, must be exhibited with unabashed abandon.
After performing such a ‘Digbandana’ thereby creating an impenetrable flaming inferno
of fire around himself, a righteous doer of duty task must begin to worship

*SarvottamaSreeHari^, all the while constantly meditating upon His Infinite Omnipresence. Thereafter a righteous doer of duty task may begin to propitiate one's *Madhwa Guru^, who are none other than twice born *Celestials^. At such a time a righteous doer of duty task may be seated upon clean seating platforms made out of either 'Krushnaanajina' or 'Darbhe'. It is most imperative to propitiate the following worthy before commencement of any work based on ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^. Those are as follows:-

- a) that *MadhwaGuru^ from whom a disciple has received lessons first hand,
- b) in turn *Guru^ of such a *MadhwaGuru^,
- c) *AadiGuru^ – none other than *VayuJeevottamaAcharyaMadhwaru^,
- d) *MoolaGuru^ - none other than *BaghwanVedaVyaasaru^,
- e) the ruling *Celestial^ who is at the centre of eulogy of that particular [[Mantra]] and last but never ever the least –
- f) none other than *SarvottamaVasudeva^.

Upon following such a step by step hierarchy invocation, a committed of righteous duty task shall stand in line to enjoy choice liberation with wholesome unraveling of Supreme Truth contained in the relentless pursuit of Knowledge.

Principal invocation whilst rendered in such a sanctioned manner is further raised to correspondingly higher levels for students who seek to pursue higher strata of knowledge present in ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, with the proverbial upping the ante as shown →

Om shreegurubhyo namaha|, Om paramagurubhyo namaha|, Om sasrvagurubhyo namaha|, Om sarvadevataabhyo namaha|, Om shreemadaanandatheethabhagavatpaadaachaaryebhyo namaha|, Om vedavyaasaaya namaha| Om bhaaratyi namaha|, Om sarasvatyi namaha, Om vaayave namaha|, Om bramhane namaha|, Om mahaalakshyi namaha| Om shree naraayanaaya namaha| Om shree vasudevaaya namaha||{San.}

**Adaaveva jape kuryaacchoshanam dahanam plutim|
Vaayavagnivaarunyirbeejyirdhyaatvaa tanmandale *HARIM^||{San.}**

Next the vital act of complete eradication of sinful being both from within and without involves in following the step by step effective actions such as →

“At the outset the sinful being must be dried out by uttering the [[Vayubeejaakshara Mantra]] of ||yam||{San.} ;
Thereafter by uttering the [[Agnibeejaakshara Mantra]] of ||rum||{San.}, the sinful being must be burnt to cinders ;
Thereafter the [[Vayubeejaakshara Mantra]] of ||yam||{San.} must be uttered once again and the sinful being now burnt into cinders must be discharged through the left nostril of the nose ;

Thereafter in order to render the body as purified the [[Varunabeejaakshara Mantra]] of ||**vam**||{San.} must be uttered which enables cleansing of one's body with eternal life sustaining waters ;

Thereafter one must reminisce that none other than *SarvottamaAnniruddha^ Omnipresent in *VayuJeevottamaMukhyaPrana^ enables drying out of sinful being whilst none other than *SarvottamaShankarushana^ Omnipresent in *VayuJeevottamaMukhyaPrana^ enables the burning into cinders of that very same sinful being and enables evacuation of the same ;

Likewise one must reminisce that none other than *SarvottamaPradhyumna^ Omnipresent in the *Celestial Agni^ enables burning to cinders of the sinful being whilst none other than *SarvottamaVasudeva^ Omnipresent in the *Celestial Varuna^ enables purification of the body and soul with sprinkling of proverbial elixir – the very Nectar of life.”

Prior to the same a righteous doer of duty task shall be seated upon clean ground in a classical ^Padmaasana^ posture. Thereafter he must strive to raise the cognizable level of Omnipresence of none other than *SarvottamaShreeHari^ within himself through the powerful medium of ‘Sushumnaanaadi’(sic.). Such a raised level of cognition of *SarvottamaSreeHari^ Omnipresent within oneself must then be accorded the highest temporal seat – being that of the ‘Bramharandra’(sic.). Thereafter one must begin to eradicate numerous sins present within one's body with clinical precision.

Smruthvaa paatakapanchaangam paatakopaangasangnitam| Upapaatakasarvaangam krushnam kukshou vichintayeth||{San.}

One must feel the presence of sins, dire sins, dreadful sins, ultimate sins and the like in the shape of a sinful being harboring dark black coloration residing in the left portion of one's stomach. The disgusting contour of such a sinful being is visualized to harbor gravest of ‘bramhahatya’ sin on his head, sin arising out of looting of golden ornaments resident upon his two hands, sin arising out of imbibing forbidden liquor resident upon his chest, sin arising out of carnal amorous design towards righteous women resident upon the lower portion of the body and sins arising out of vilification of others resident upon his body hair. Such a sinful being harbors a moustache and flaming eyes that are red in coloration whilst holding a crooked sword and obnoxious pelt in his hands. Thus one must reminisce upon the sins committed during the course of this particular birth as well as those that have accumulated over numerous previous births. It is stated that within the navel region of one's body harboring the ‘Sushumnaanaadi’ there is a presence of a six pronged *Chakra*. Within this *chakra* none other than *Celestial Vayu^ is present within whom none other than *SarvottamaAniruddha^ is always Omnipresent. Such an Omnipresence of *SarvottamaAniruddha^ must now be meditated upon. Thereafter the *Celestial Vayu^ originating from the Omnipresence of such a *Sarvottama Annirudha^ must now be deployed in order to dry out the sinful being harboring vilest of body form as detailed earlier. Next one must utter the famed [[Vayubeejaakshara Mantra]] of ||**Om yam**||{San.}. It is stated that within the chest region of one's body there is a presence of another three *chakra*(s) harboring guaranteed presence of *Celestial Agni^ therein. Within this three pronged *chakra*(s)

none other than *SarvottamaPradhyumna^ is always Omnipresent. Whilst uttering the famed [[Agnibeejaakshara Mantra]] of ||**Om ram**||{San.}, devastating Omnipresence of *SarvottamaPradhyumna^ must now be deployed in order to burn the sinful being harboring vilest of body form as detailed above. It is stated that none other than *SarvottamaShankarshana^ is Omnipresent in *Celestial Vayu^ who resides within one's nostrils. Services of such a *Celestial Vayu^ is now deployed in order to breathe out ash cinders arising out of the burnt body of the sinful being harboring vilest of body form as detailed above, through the passage of the left nostril. Thereafter the [[Vayubeejaakshara Mantra]] of ||**Om yam**||{San.} must be uttered once again. It is stated that the center portion of one's head harbors the magnificent reflected image of a full Moon within which none other than *SarvottamaVasudeva^ is Omnipresent, who constantly originates ceaseless flow of eternal holy springs – a veritable shower of auspicious Nectar promising eternal longevity. Now such a profusely flowing holy spring so originating there must now be tapped in order to flow forth and purify one's entire body by bathing in the same. After completion of such an extended ritual, short bursts of air must once again be expelled from the right nostril, followed by meditation upon the famed [[Varunabeejaakshara Mantra]] of ||**Om vam**||{San.}.

Typically thirty six different 'Tatva' are governed by a phalanx of hierarchy *Celestials^ so much so that their very 'Titles' are known by the particular 'Tatva' unique to them alone. Of these thirty six different 'Tatva', the first eleven beginning with 'Kaala' and ending with 'Shakti' are considered to be most prominent of the lot and carries the nomenclature of → 'PradhaanaTatva', the governing *Celestials^ for the same being none other than *Goddess MahalakshmiDevi^ and *SarvottamaSreemanNarayana^. Amongst the remaining twenty five 'Tatva', two 'Tatva' namely 'Purusha' and 'Mahaan' are considered to harbor higher hierarchy than the rest and governing *Celestials^ for the same are none other than *ChaturmukhaBramha^ and *Vayu^. Amongst the remaining twenty three 'Tatva' the 'Avyakta' is considered as being most prominent and the governing *Celestials^ for the same are none other than *Goddess Saraswati^ and *Goddess Bhaaree^. Further, amongst the remaining twenty two 'Tatva' the 'Ahankaara' is considered as most prominent and the three governing *Celestials^ for this are *Sesha^, *Garuda^ and *Rudra^. For the remaining twenty one 'Tatva' the 'Manasu' is considered as being most prominent and the two governing *Celestials^ for the same being *Skanda and Indra^. Amongst the remaining twenty 'Tatva' the 'Gjnaanedriya' is most prominent harboring concurrent governance of *Celestial MukhyaPrana^(dual role), *Celestial Surya^, *Celestial Varuna^ and *Celestial twins Ashwini^. Of the remaining fifteen 'Tatva', five of them known as 'Karmendreeya' are most prominent harboring concurrent governance of *Celestial Agni^, *Celestial Dakshaprajaapati^, *Celestial Jayanta^, *Celestial Surya^ and *Celestial SvaayambhuvaManu^. The remaining ten 'Tatva' harbor concurrent governance of *Celestial Bruhaspati^, *Celestial Prana^, *Celestial Apaana^, *Celestial Vyaana^, *Celestial Udhaana^ and *Celestial Samaana^. Next, the remaining five 'Tatva' harbor concurrent governance of *Celestial Ganesha^, *Celestial Agni^, *Celestial Varuna^ and *Celestial Pruthivee^. Thus it is stated that none other than *SarvottamaSreemanNarayana^ is the 'Sole Sovereign Independent Entity' who enables proper functioning of all other *Celestials^ led by none other than

*ChaturmukhaBramha^, through their respective domains who in turn together and forever are unchangeably indebted and dependent in nature.

Whilst invoking each one of the 'Tatva' it is necessary to utter the word of → **paraaya**||{San.}, followed by the name of that particular 'Tatva'. Also whilst uttering such sanctioned [[Tatva Mantra]] it is necessary to utter that particular name of that particular governing *Celestial^. But such utterance is applicable when invoking that particular *Celestial^ only and the same need not be joined in between whilst uttering [[Tatva Mantra]]. It must be noted that whilst uttering such [[Tatva Mantra]] or during time of 'core dedication' → Nyaasa(sic.), of the same upon touching each one of the particular body limbs it is mandatory to round off the same by ending with → **Namaha**||{San.}. On the other hand during performance of sacred fire rituals it is mandatory to round off the same by ending with → **Swaahaa**||{San.}. It is sanctioned to perform meditation, core dedication (Nyaasa) and sacred fire rituals either for three, four, six or ten times using the medium of hoary [[Tatva Mantra]]. Unique manner of core dedication → Nyaasa through the medium of utterance of [[Tatva Mantra]] is two fold. The first category known as → 'Vyutkramana Nyaasa' involves in touching of one's little toe on the left leg all the way up to one's palm whilst uttering → **Om paraaya pruthivyaatmane pruthivi Namaha**|| {San.}. Next one must continue to touch the little toe on the right leg all the way up to one's palm whilst invoking five sanctioned 'Tatva'. Thereafter beginning with the little finger of the left hand one must touch one's palm of the same hand whilst invoking five sanctioned 'Tatva'. Similarly beginning with the little finger of the right hand one must touch one's palm of the same hand whilst invoking five sanctioned 'Tatva'. Continuing with such performance of core dedicated 'Nyaasa' one must further touch one's left thigh followed by right thigh and thereafter left hand followed by right hand and culminating by touching one's chest region. This category of core dedication 'Nyaasa' is culminated when one touches upon ones' chest region all the while invoking eleven Tatva beginning with 'Kaala Tatva' up to 'Shakti Tatva'.

The second category is known as → 'Krama Nyaasa' and the same involves in touching upon one's chest whilst invoking twelve 'Tatva' beginning with 'Shakti Tatva' and ending with 'Purusha Tatva'. Whilst uttering 'Avyakta Tatva' one should touch the right hand, whilst uttering 'Mahaa Tatva' one should touch the left hand, whilst uttering 'Ahankaara Tatva' one must touch the right thigh and whilst uttering 'Manastatva' one must touch the left thigh. Next while invoking five 'Tatva' beginning with 'Shrotra Tatva' and up to 'Ghaana Tatva' one must touch one's palm on the right hand all the way down to the little toe of the leg. Likewise while invoking five more 'Tatva' beginning with 'Vaaktatva' and up to 'Upasthatva' one must touch one's palm on the left hand all the way down to the little toe of the leg. Thereafter whilst invoking further five 'Tatva' beginning with 'Shabdha Tatva' up to 'Gandha Tatva' one must touch one's right foot all the way up to the fingers. Likewise beginning with 'Aakaasha Tatva' up to 'Pruthivee Tatva' encompassing five more 'Tatva' one must touch the little finger of one's left leg all the way up to the fingers. After such core dedicated pin pointing of areas of empowering of one's body it is imperative to perform hoary 'Pranaayaama' three times, followed by invocation of the governing *Sage^ with sanctioned [[Mantra]] of →

yetaashaam tatvamantraanaam antaryaamee rushihi||{San.}, followed by acknowledging the particular unique occurrence of ‘Chandas’ (meter) found in the same with sanctioned [[Mantra]] of → **dyivee taayatree chandaha**||{San.}, followed by rendition of invocation of the governing *Celestial^ with sanctioned [[Mantra]] of → **Tatvaantaryaami shrevishnurdevataa tatvanyaasam karishey**||{San.}, followed by rendition of ‘Anganyaasa’ (bodily core dedication) with sanctioned [[Mantra]] of → **Om bhoo hu agnaayaatmane hrudayaaya namaha Om bhuvaha vaayvaatmane shirase svaahaa Om svaha sooryaatmane shikaayi vashat Om bhoorbhuvaha svaha kavachaaya hum Om satyaatmane astraaya phat**||{San.}.

Finally one must meditate with sanctioned [[Mantra]] detailed as →

**Pradhaanopamavaarnaani dvibhujaanyapyasheshataha|
Krutaantaleeputaanyiva pradhaanam tam *HARIM* prati**||{San.}

It is stated that before commencement of meditation it is of paramount importance to first ready oneself for such a feat by proper ‘Nyaasa’, core dedication, which is fifty one in number. Such a core dedication shall well neigh impart extreme level of potency in any particular [[Mantra]] that is now ready to be meditated upon. Thereafter one must continue to ‘place’ deftly some select word beginning with ‘aa’ and ending with ‘ksha’, all fifty one in number upon each particular body region listed as → head, all around the face, right eye, left eye, right ear, left ear, right nostril, left nostril, right cheek, left cheek, upper lip, lower lip, upper set of teeth, lower set of teeth, head, throat, space in between the occurrence of right hand, the tip of right hand, space in between the occurrence of left hand, the tip of left hand, space in between the occurrence of right leg and tip of right leg, space in between the occurrence of left leg and tip of left leg, right portion of the body, left portion of the body, back, lower limbs, stomach, chest, seven principal elements present within the body teeming with life and breadth.

**Aja ananda indreshaavugra oorja rutambharaha|
Roophalrushou lyaa jirekaatmyira vou jobhrudourasaha||
Anto~rdhargarbhaha kapilaha khapatirgarudaasanaha|
Gharmou jaasaaraschaarvangatchandogavyo janaardanaha||
Jootitaarirmashtankee takalo darako dharee|
Naatmaa taarasthapo dandee dhvaneer namyaha paraha phalee||
Balee bhago manurgjno raamo lakshmeepatirvaraha|
Shaantasamvith shadgunashcha saaraatmaa hamsalaalukou**||{San.}

Thereafter one must perform ‘Pranaayama’ for three more times. Next one must touch upon one’s head whilst uttering → **Yeshaam maatraukaamantraanaamantaryaamee rushihi**||{San.}.

One must touch one’s mouth whilst uttering → **Dyivee gaayatree chandaha**||{San.}, followed by touching of one’s chest whilst uttering → **Ajadi roopee paramaatmaa devataa**||{San.}, followed by sipping few drops of water whilst uttering →

Maatrukaanyaasam karishey||{San.} and finally one must utter sanctioned [[Mantra]] of → Om bhoo hu agjnyaatmane hrudayaaya namaha||{San.}.

Only next, one must be practicing ceaseless rendition of epochal meditation guaranteed to breathe life into the abstract and listless Cosmos, as listed below:-

**Taadrugroopaascha panchaashajgyanamudraa~bhayodyataaha|
Tankee dandee cha dhanvee cha tattadyuktaastu vaamataha||{San.}**

**Om am ajaaya namaha, Om am aanandaaya namaha, Om im indraaya namaha,
Om eem eeshaaya namaha, Om um ugraaya namaha, Om uum uurjaaya namaha,
Om rum rutambharaaya namaha, Om room rooghaaya namaha, Om lrum
lrushaaya namaha, Om lraaam lraajaye namaha, Om yem yekaatmane namaha,
Om iyim iyiraaya namaha, Om ojobhrute namaha, Om oom ourasaaya namaha,
Om am antaaya namaha, Om aha ardhagarbhaaya namaha, Om kam kapilaaya
namaha, Om kham khapataye namaha, Om gam garudaasanaaya namaha, Om
gham gharmaayaa namaha, Om jam jasaaraaya namaha, Om cham chaarvangaaya
namaha, Om cham chandogamyaya namaha, Om jam janardanaaya namaha, Om
jhum jhaatitaraaye namaha, Om iyim iyimaaya namaha, Om tam tankine namaha,
Om tam takalaaya namaha, Om dam darakaaya Namaha, Om dam dharine
namaha, Om nam naatmane namaha, Om tam taaraaya Namaha, Om tham
thapaaya namaha, Om dam dandine namaha, Om dham dhanvine namaha, Om
nam namyaaya namaha, Om pam paraaya namaha, Om pham phaline namaha, Om
ban baline namaha, Om bham bhagaaya namaha, Om mam manave namaha, Om
yam jagjnaaya namaha, Om ram ramaaya namaha, Om lam lakshmeepataye
namaha, Om vam varaaya namaha, Om sham shaantasamvide namaha, Om sham
shadgunaaya namaha, Om sam saaraatmane namaha, Om ham HAMSAYA
namaha, Om lam laalukaaya Namaha, Om KSHAM NRUSIMHAAYA
NAMAHA||{San.}**

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghrraha Tippani^]], the chosen title of this Paper Seriatim.”

“Ivanyaaro yeno yendu udaaseena maadade yenna *Pavanasambhoota^ volidu tavakadi kaayabeyko

Kapipaa kapi aagjne yante *Kapilana patni^yannu kapigalu huduki midakalu kaayade aagalu *Pavanasambhoota^ volidu tavakadi kaayabeyko

*Hari^vesha dharane *NaraHari^ bhakutaara poreyuvudakke *Hari^yante vodaguveyo neenu *Haridaasanu^ naanu *Pavanasambhoota^ validu tavakadi kaayabeyko

Ajasutana shaapadinda ajagaranaadavanaa paada rajadi puneetana maadidane aja padavige bahane *Pavanasambhoota^ validu tavakadi kaayabeyko

Kaliyugadi kavigalallela kalibhaadeyinda balale kalivyiri *Muni^yendyenisidi kalimanava kaledi *Pavanasambhoota^ validu tavakadi kaayabeyko

*GuruPraneshavittala^ Haripara nemo gnaana *GURU MADHWA^raaya Karuniso Dhurmatigala bidiso”{Kan.}

*HanumaBheemaMadhwaraPadaaravindakkeGovindaGovinda^

THESAURUS FOR CHAPTER X:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.

2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.

3. **PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.

4 **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.

5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.

6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER X: -

102. [[Mahaabhaarata]] Classical Holy work composed by *BaghwanVedaVyasaru^.
103. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
104. [[GeetaTaaptaryaNirayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
105. [[NakhaStutihi]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
106. [[VayuStutihi]] Holy Work composed by *Trivikrama Pandita^.
107. [[SuMadhwaVijayaha]] Holy Biography of *VayuJeevottamaAcharyaMadhwaru^ composed by *NarayanaPandita^.
108. [[YantrodaarakaMukhyaPranaStotram]] Holy Work composed by *VyasaTheertharu^.
109. [[PremeyaSanghaha]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.

110. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
111. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.
112. Devotional Composition from [[PurandaraUpanishad]].
113. Devotional Composition of *PrassannaShreeKrushnaDasaru^.
114. Devotional Composition of *Pranasha Vittalaru^.
115. Devotional Compositon of *Bheemesha Vittalaru^.
116. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

**Yasya smaranamaatrena janmasamsaarabandhanaath|
Vimuchyate namstasmyi *VISHNAVEPRABHAVISHNAVE^||{San.}**

{{Dedicated to the Eternal Memory of the successful re-consecration of the ^^MoolaBrundavana^^ of the Holiest of Holy Pontiff *SreemadhSurenraTheertharu^ at ^^MADURAI^^, after successfully relocating the same from ^^HAMPPI^^, Capital City of ^Vijayanagara^ Empire, by none other than the Holy Pontiffs’ *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^ in the year 1575AD. Wanton destruction let loose by rogue renegades intoxicated by heady victory at ‘Talikota’ during the year 1565D, rages unabated for nearly a decade leading to vandalizing of ^^Hampi^^, including, alas, the sacred ^^MoolaBrundavana^^ of *SurenraTheertharu^. Each and every monument worth its weight in gold is meticulously razed to the ground and that which cannot be destroyed is set afire and permanently disfigured by undeserving victors who pursue the infamous scorched earth policy. Fortunately, however, the Holiest of Holy ^^MoolaBrundavana^^ of *NaraHariTheertharu^ consecrated several Centuries earlier in the year 1333AD and that of *RaghunandanaTheertharu^ consecrated in the year1504AD are left untouched by rampaging hordes since the same is obscured by rocky outcrops and rendered further inaccessible by ‘Divine Grace’ with timely avalanche of gigantic boulders which successfully block the entrance. Likewise, the swollen River ^Tungabhadra^ with treacherous whirlpools galore, also acts as a formidable barrier and effectively thwarts any further mischievous desecration of other sacred ancient ^^MoolaBrundavana^^ located on the remote Island of ^^Aanegundi^^.

The Holy Pontiff *SreemadhVijayeendraTheertharu^ stationed at ^^Kumbakonam^^ in far off southern region of the subcontinent, upon coming to know of this desecration of the ^^MoolaBrundavana^^ of *SurenraTheertharu^ journeys towards ^^Hampi^^. The Holy Pontiff *SreemadhVijayeendraTheertharu^ is accompanied by committed group of disciples including the stockily built young incumbent *SreemadhSudheendraTheertharu^, His ‘Poorvaashrama’ nephew’s grandson belonging to the ‘AravattaNaalkuVokkalu’ 64 clan ‘Shaasteeka’ lineage, noted for utter fearlessness

and staunch bravery. Arriving at the ruined Capital City, ^^Hampi^^, the Holy Pontiff *SreemadhVijayeendraTheertharu^ is overwhelmed to sight the extent of destruction brought about by a revengeful army. The aftermath of the senseless carnage following the collapse of ^^Vijayanagar^^ Empire is starkly visible all around, with gruesomely unmistakable pictures of a most macabre dance of death. Unforgiving Nature has once again claimed its rightfully denied share on ^^Hampi^^ with unclipped growths of gaint trees bursting to the seams from the centre of broken and dilapidated monuments with mammoth roots jutting out of every nook, corner and crevice. Rows and rows of stone dwellings, abandoned in haste by panicky citizens fleeing southwards to escape being mowed down by the advancing army of victorious confederate, are now occupied by wild animals and reptiles. Thousands of refugees comprising of the young and the old, the sick and the healthy, the firm and the infirm, men, women and children, somehow manage to bundle whatever precious things that they can retrieve in utmost urgency and flee southwards towards ^^Chandragiri^^ and ^^Tirumala^^ in a makeshift caravans carrying with them leftover riches of the fallen city of ^^Hampi^^.

The young Holy Pontiff *SreemadhSudheendraTheertharu^ is now commissioned to lead the Holy expedition into the ruined Capital city of ^^Hampi^^ by none other than the Holy Pontiff *SreemadhVijayeendraTheertharu^. Under the mercilessly blazing Sun and sweltering heat, the small group of committed disciples led by none other than the Holy Pontiff *SreemadhSudheendraTheertharu^ forcefully make their way through dense undergrowth and soon succeed in carving out a small clearing amidst heaped ruins, sidestepping every now and then many a poisonous reptile slithering across, too dangerously close for comfort. Relentless groups of inevitable treasure hunters have by now almost finished the incomplete job of the victorious confederate by looting whatever valuables that they can lay their greedy hands on. Committed disciples now led by the Holy Pontiff *SreemadhVijayeendraTheertharu^ and the young *SreemadhSudheendraTheertharu^ silently file past the famous ^PurandaraMantapa^, which is now unrecognizable, filled with filth and littered with dried vegetation and leaf foliage and in stark contrast to the grandest picture of a vibrant podium of fine arts that it was once famous for during the 'Golden Age' of the ^Vijayanagar^ Empire. The ever imposing stone statute of *UghraNarasimha^ is fully covered with rampant growth of flora with wildly growing creepers flaunting thorny tendrils. At last, the Holy Pontiffs' *SreemadhVijayeendraTheertharu^, *SreemadhSudheendraTheertharu^ and their committed disciples manage to locate the desecrated ^^MoolaBrundavana^^ of *SurenraTheertharu^ with great effort, located south of the badly damaged ^^VijayaVittala^^ monument precariously supported by most rare musical stone pillars with no sign of the famous Idol of *VijayaVittala^ anywhere within the sacred ^Sanctum Sanctorum^! The very holy spot where the ^^MoolaBrundavana^^ of *SurenraTheertharu^ once stood, now presents an unholy picture of utter sacrilege! Thoroughly unfazed in the face of such a monumental tragedy, the Holy Pontiff *SreemadhVijayeendraTheertharu^ instructs the committed group of disciples led by the young *SreemadhSudheendraTheertharu^ to examine scattered debris strewn all around. Very soon the committed search party find unmistakable tell tale signs etched on auspicious stone pillars with distinctive carvings depicting a venerable *Madhwa Pontiff^ in a seated posture holding [[Sacred Scriptures]] inscribed on palm reeds and dutifully

listened to by an anointed person of royal lineage, whilst a royal attendant stands by with hands folded in readiness. After a while, the Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^ also locate what seems to be the 'Central Motif' of the ^^MoolaBrundavana^^ of *SurendraTheertharu^ with depictions of most auspicious forms of *SarvottamaVenugopala and SarvottamaNarasimha^ carved with great skill and exquisite finesse by handpicked artisans. Under the personal holy supervision of the Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^, the committed disciples begin to collect sacred 'Mruttika' from what is now left of the desecrated ^^MoolaBrundavana^^ of *SurendraTheertharu^.

**Namaami dootam *Ramasya^sukhadam cha suradrumam|
 Peenavurttamahaabaahum sarvashatrunivaaranam||
 Naanaratna samaayukta kundaladiviraajitam|
 Sarvadaa~bheesthadaataaram sataam vyi drudhamaahave||
 Vaasinam *Chakratirthasya* dakshinasya girou sadaa|
 Tungaambodhitarangasya vaatena parishobhite||
 Naanaadeshaagatyihii sabbhihi sevyamaanam nrupottamyihii|
 Dhoopadeepaadinyivediyihii panchakhaadyischa shaktitaha||
 Bhajaami shree *Hanumantam^ hemakaanti samaprabham|
 *Vyaasatheertha^yateendrena poojitam cha vidhaanataha||
 Trivaaram yaha pattennityam stotram bhaktyaadvijottamaha|
 Vaanchitam labhate~bheekshannam shanmaasaabhyantare khalu||
 Putraarthee labhate putram yashorthee labhate yashaha|
 Vidyaarthee labhate vidyaam dhanaarthee labhate dhanam||
 Sarvathaamaa~stu sandeho *HARI^hi saakshee jagatpatihi|
 Yaha karotyatra sandeham sa yaati narakam dhruvam||{San}**

Before starting their return journey towards ^^Madurai^^, the committed group of disciples led by the Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^ visit the famed ^^ChakraTirtha^^ housing the holiest of holy ^Sanctum Sanctorum^ of *YantrodaarakaMukhyaPrana^ consecrated by none other than *VyasaTheertharu^, for a well earned reprieve. Thereafter the holy entourage led by the Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^, set up camp at the sacred Island at ^^Aanegundi^^ and are ecstatic to sight the ^^MoolaBrundavana^^ of many a Holy *Madhwa Pontiffs^, miraculously still intact! The Holy Pontiff *SreemadhVijayeendraTheertharu^ at once rushes towards the ^^MoolaBrundavana^^ of *VyasaTheertharu^ and weeps like a child in front of His *Vidya Guru and Mentor^! Inexplicable Holy Tears flow forth from the Holy Eyes' of the Holy Pontiff *SreemadhVijayeendraTheertharu^ even as a pious plea is rendered demanding one more *Incarnation^ of *GuruVyasaRaayaru^ in order to uphold the eternal tenets of 'Sathya-Dharma' now reeling under the uncontrollable onslaught of the terrible march of 'kaliyuga'. At ^^Aanegundi^^, the two Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^ perform highly meritorious 'seva' to the ^^MoolaBrundavana^^ of *PadmanabhaTheertharu^, *KaveendraTheertharu^, *VaagheeshaTheertharu^ and *VyasaTheertharu^.

After an eventful return journey, the Holy Pontiff *SreemadhVijayeendraTheertharu^ reassures terrified populace all along by instilling unshakeable faith in ancient ‘Sanathana Dharma’ in them. In due course the Holy entourage of the Holy Pontiff *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^ arrive at distant safe haven of ^^Madurai^^. The Holy Pontiff *SreemadhVijayeendraTheertharu^, *RajaGuru^ of many southern Kingdoms’ is greeted with much devotion and subservience by an ever faithful ally, the King of ^^Madurai^^, a former vassal state of the erstwhile ^^Vijayanagara^^ Empire. At a predetermined auspicious hour, the Holy Pontiff *SreemadhVijayeendraTheertharu^ once again re-consecrates ^^MruttikaBrundavana^^ of His *AshramaGuru^, *SurendraTheertharu^, with solemn glory. It is this very same *Surendra Theertharu^ who is credited with such awe inspiring feats such as having traversed every known holy pilgrim center situated throughout the length and breadth of the subcontinent, not once, but three times whilst being in a state of total fasting! The legendary *SurendraTheertharu^, the greatest amongst all *ascetic Madhwa Pontiffs^ is also credited with having consecrated the famed Idol of *SARVOTTAMA TIRUVENGALANATHA^ at ^^Yuddhapura^^ located in the vicinity of ^^Hampi^^.

“Yenthaa punya yenthaa bhaagya kantu janaka *Shreekaantana^ darushana
 Jagajagisuva divyaabharanangala sogasali dharisida naguvana darushana
 Heru phalagananu sooreya maaduva chaaruvadana namma shouriya darushana
 Desha tirugi aayaasavetake shreesha prasanna *SHREEKRUSHNA^na
 darushana”{Kan.}

Over the nest few decades, the Holy Pontiff *SreemadhVijayeendraTheertharu^’s glorious ‘Pontifical Reign’ headquartered at ^^Kumbakonam^ begins to exert widespread influence upon the collective destiny of many southern Kingdoms’ of the subcontinent, enabling them to bloom and prosper with promise of safety and security to all its citizens. With the holy consent of the Holy Pontiff *SreemadhVijayeendraTheertharu^, impenetrable fortifications are raised all around wondrous pilgrim centers such as ^^Tirumala^^, ^^SreeRangam^^ and ^^Madurai^^ under the ablest supervision of the Kings’ of ^^Chandragir, Tanjore and ^^Madurai^^. Timely seasonal rains usher in a green revolution resulting in granaries and warehouses overflowing with abundant stock of food grains! Trade and commerce once again begin to flourish briskly diffusing wealth to the common man bringing about a sense of contentment and wellbeing in the latter. Porous borders particularly towards the north are sealed off with effective policing by well trained cavalymen. With all but one such epochal contribution involving reconciliation and empowerment of many a fractured Kingdoms’ of the southern subcontinent, the Holy Pontifical Reign of the Holy Pontiff *SreemadhVijayeendraTheertharu^ brings about a much needed sense of stability in a war ravaged land reeling under the aftermath of the dead end of the famed ^Vijayanagar^ Empire. When the epochal Holy Pontifical Reign of the Holy Pontiff *SreemadhVijayeendraTheertharu^ does end during the year 1595AD at ^^Kumbakonam^^, the young incumbent, the Holy Pontiff *SreemadhSudheendraTheertharu^ assumes full charge of the ^^SreeMutt^^ and

continues with the glorious tradition of the *SarvagjnaPeeta^ as chartered out by his illustrious and legendary predecessor by effectively steering the treacherous course of the ancient 'SanatanaDharma' apart from officiating as the *RajaGuru^ of a number of southern Kingdoms'.

The Holy Pontiff *SreemadhSudheendraTheertharu^ temporarily stationed at ^^Madurai^^ heeding to the invitation of the King, once again relives such auspicious sequence of events of the last two decades in “FLASHBACK”, particularly the successful translocation of the ^^MoolaBrundavana^^ of *SurendraTheertharu^ from ^^Hampi to Madurai^^, under the ablest of all Holy supervision of the Holiest of Holy Pontiff *VijayeendraTheertharu^. At ^^Madurai^^, the Holy Pontiff *SreemadhSudheendraTheertharu^ accompanied by a large retinue of faithful disciples, offers respectful obeisance to the ^^MruttikaBrundavana^^ of *SurendraTheertharu^. After completion of the famed 'Shodashoupachaara' worship of the principal *Icons^ of the ^^SreeMutt^^, the Holy Pontiff *SreemadhSudheendraTheertharu^, reverentially places the Chief Icon of *ChaturmukhaBramhaKaraarchithaChaturyugamurthySreemanMoolaRama^, along with the other Icons of *DhigVijayaRama^ and *JayaRama^ atop the ^^MruttikaBrundavana^^ of *SurendraTheertharu^ and performs the most auspicious and most sacred ritual of ^Kanakaabhisheka^ to the same. The Holy Pontiff *SreemadhSudheendraTheertharu^ also offers customary 'Hastodaka' to the ^^MruttikaBrundavana^^ of His *ParamaGuru SurendraTheertharu^ and later distributes sacred 'Tirtha' to hundreds of devotees of ^^Madurai^^ who enthusiastically partake in sumptuous food offerings and receive the collective Holy Blessings of the Holy Pontiff *SreemadhSudheendraTheertharu^, one of the truest disciples of *VayuJeevottamaAcharyaMadhwaru^!

Yaschakaaropavaasena trivaaram bhooopradakshinam|
Tasmyi namo yateendraaya *ShreeSurendra^tapasvine||{San.}

***SurendraGurusaarvabhoulmarapaadaaravindakke Govinda Govinda^**

Later in the day, the Holy Pontiff *SreemadhSudheendraTheertharu^ renowned for His stringent practice of steadfast meditation inculcating Infinite Glory of *HariVayuGuru^ is seen seated in an auspicious ^Padmaasana^ posture by the side of the ^^MruttikaBrundavana^^ of *SurendraTheertharu^ and is seen in deep meditation. In the midst of such time stopping meditation, the Holy Pontiff *SreemadhSudheendraTheertharu^ is enlivened by the most auspicious of all premonition of the impending birth of the future heir and successor of 'VedaSamrajya' and the *SarvagjnaPeeta^ of the ^^SreeMutt^^. Cascades of holy tears flow forth from the closed Holy Eyes of the Holy Pontiff *SreemadhSudheendraTheertharu^ at this impending reincarnation of none other than the legendary *VyasaTheertharu^ as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^! The Holy Pontiff *SreemadhSudheendraTheertharu^ is further ecstatic at this impending fulfillment of one of the most important Pontifical duties, that of finding a suitable worthy successor to the sacred Pontificate of the ^^SreeMutt^^, as made compulsory by

none other than *VayuJeevottamaAcharyaMadhwaru^ and as revealed by His *Guru^, the legendary Holy Pontiff *VijayeendraTheertharu^. After imparting Holy blessings to grateful populace of ^^Madurai^^ led by their noble hearted King, the Holy Pontiff *SreemadhSudheendraTheertharu^ rushes back to famed ^GuruKula^ at ^^Kumbakonam^^, the ‘Holy Seat’ of the ^Pontificate^. At ^^Kumbakonam^^, the Holy Pontiff *SreemadhSudheendraTheertharu^ accompanied by a large retinue of faithful disciples, offers respectful obeisance to the awe inspiring ^^MoolaBrundavana^^ of *VijayeendraTheertharu^. After completion of the famed ‘Shodashoupachaara’ worship of the principal *Icons^ of the ^^SreeMutt^^, the Holy Pontiff *SreemadhSudheendraTheertharu^, reverentially places the Chief Icon of *ChaturmukhaBramhaKaraarchithaChaturyugamurthySreemanMoolaRama^ along with the other Icons of *DhigVijayaRama^ and *JayaRama^ atop the ‘MoolaBrundavana’ of *VijayeendraTheertharu^ and performs the most auspicious and most sacred ritual of ^Kanakaabhisheka^ to the same. The Holy Pontiff *SreemadhSudheendraTheertharu^ also offers the customary ‘Hastodaka’ to the ^^MoolaBrundavana^^ of His *Guru VijayeendraTheertharu^ and later distributes sacred ‘Tirtha’ to hundreds of devotees of ^^Kumbakonam^^ who also partake in sumptuous food offerings and receive the Holy Blessings of the Holy Pontiff *VijayeendraTheertharu^, the famed author of 104 unsurpassed [[Holy Works]] based on the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^!

Bhaktaanaam maanasaambhojabhaanave kaamadhenave|
 Namataam kalpatarave *JAYEENDRA GURAVE^ Namaha||{San.}

***VijayeendraGurusaarvabhoulmarapaadaaravindakke Govinda Govinda^**
 * * * * *
 * * * * *

Meanwhile at ^^Bhuvanagiri^^, in the very same year 1595AD, *VeenaThimmannachar^, the scion of the ‘Shaashteeka AravattuVokkalu’, 60clan, ‘Beegamudre Goutama Gotra’ lineage and his devout wife *Gopikamba^ look forward in eager anticipation of the birth of their third child. The ultra orthodox *VeenaThimmannachar^ is too well aware of the Truth that such an auspicious birth shall result in complete eradication of ‘punnaamaka naraka’ arising out of stifling ‘praarabdha’ due to which auspicious *Celestials^ reject all forms of righteous deeds of all those who are unfortunate enough not be blessed by auspicious progeny!

Anapatyo~pi saddharmaa lokajinnatra samshayaha||{San.}

However, *VeenaThimmannachar^ is reminded of the authentic ‘Nirnaya’ of none other than the ‘Kindest and most Benevolent’ *VayuJeevottamaAcharyaMadhwaru^ as quoted above, necessitating such unfortunate individuals to perform righteous deeds of upholding ‘Sathya-Dharma’, and thereby also qualify to stand in line for the promised goal of ^Liberation^. The devout couple *VeenaThimmannachar^ and *Gopikamba^ on their part, have lost count of the number of times that they have rendered the Glorious Saga of the most auspicious of all [[ShreeVenkateshaKalyana]], Eulogy of the Infinite auspiciousness of their *KulaDevtaTirumalaVenkateshwara^! Even now, during her

delicate state of advanced confinement, the devout *Gopikamba^ is ceaselessly involved in utterance of the fabled [[ShreeVenkateshaKalyana]]! The devout couple *VeenaThimannachar^ and *Gopikamba^ also express their heartfelt gratitude towards their *KulaGuruVijayeendraru^ whose Holy dictate enabled successful completion of ^TirumalaYatra^ and the constant encouraging benevolence bestowed upon them by the Holy Pontiff *SreemadhSudheendraTheertharu^. The grateful couple, *VeenaThimannachar^ and *Gopikamba^ further vow to dedicate their youngest progeny, about to be born, to the most auspicious of all task -- that of upholding the Eternal Vedic cause of ‘Sathya-Dharma’.

“Appa *Venkoba^na netragala nodi pavitranaadenu indige
Tappugalella ninnagarpisuve voppiko beko ***THIMAPPA**^ karunanidiye
Hedarade *Bhrugurushi^yu vodeyey paadagalinda yedaya meliruva *Lakshmi^
Kadanavamaaduta ^Kholaapurake^ nadeyuttiralu
Vodagi ^Vykunta^ bittu *Yadunaatha^ yaarilladante guddava sere
Idu ninnage sadanvaaito *Venkataramana^
Huttinolari nee adagi guptadindiralu uttamagovu bandu
Nityadali ksheeravanu karede govugalanu andu
Nettiya vodidukando sittinindali cholaraajanige shaapavakottu
Kireetava ittu meyreyuva Deva *Sankataharana^
Mayaramana ninna gayada oushadapogi ***BHOO VARAHA**^ninda
Mooru paadava bhoomi kotare saakendu upaayadinda adanvyaapisi
Taayi *Bhakuladevi^ inda poojeyagomba shreearasu ninage seyriye deva *Sreenivasa^
Naataka daari kiraatava roopa dharisi betegendu pogalu
Totadalli cheluve *Padmavati^ya kadeganna notadalli manasolisi
Bhootakatanadi jagalaatavane madi maatu kottu kalla yetu tindeye Deva *Govinda^
Gadagadane nadugutali kudureyannu kalidukondu *Padmavati^ vaartheyannu
Baliyallida *Bhakulege^ bodhisi kalisida aakaashanalli
Chaturaamaatina chatura *Koravanjee^ neenaagi kaniyahelalu
Yelli kaliteyo Mahadeva *Govinda^
Bandhu balagava koodi bhaari saalavamaadi kondu karaveeradinda
Andaledu karisi kaanuthali *Lakshmi^yappi kondu para harushadinda
Mandhagamaneya nina maathu laalisi maadi konde *Padmavathi^
Maduveya yelo deva *Sreenivasa^ *Venkatesha^
*Aakaasharaja^nu aneka harushadinada madi taa kanyaadanavannu
Haakida ratna maanikya kireetava bekaada aabharana bhaagyaa
Saakaagadeno *Sreekanta^ninage badavara kaadi beduvudo seriyey Deva
Hemagopuradi maana *Sreenivaasa^ devaranu nodi namisi
Kaamisi kande honhosthilu *Garuda^gambda sutta prakaarava
^Swami Pushkarni^yali snaanava maadi nodideno ninna bhakutara
Deva *Govinda^ *Mukunda^ *Aananda^
Pannagaadri *Venkata^nna ratha shrungaara varnisalagado yennage
Kanaare kande *Garudotsavada^ alankaara inyello kaane jagadi
*Annapoorneya^ nodi adhika ghantheya naada yenna kivigaanandavo Deva Deva
Paadadol voppuva gadaroolu kirigejje meyleyaleyvopeetaambara
Neelamaanyikada ududaara vyjayanti male shreevatsadaara

Meylaada sarige sarapadakamala ayathaakshana nodide Deva *Govinda^
Karagaliitu kankanada bhujakeerti vara ^SHANKA^ *CHAKRA*daari
Giriya bhoovykunta vendu torutalli ninta shiradi kireeta dharisi
Biliya Trinaama *BHEEMESHA KRUSHNA^na *Govindana^
*TIRUMALA VENKATA^na holeva mukhadi nodide *Govinda^na”{ Kan. }

*AnjaneyaVaradaGovindaGovinda^
*PrahlaadaRaajaVaradaGovindaGovinda^
*BahkleekaRaajaVaradaGovindaGovinda^
*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^
*SaptagirivaasaGovindaGovinda^
*SeshachalavaasaGovindaGovinda^
*LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
*GOVINDA GOVINDA^

Very soon, as per the Supreme Deemed Will of none other than
*SarvottamaTirumalaVenkateshwara^, at an exact moment in Time - *PRAHARA^, the
hierarchy *Celestial Vayu^ with predetermined dedication energizes the nascent
*SushumnaNaadi^ of the ‘amsha’ of *Prahlaada^ who till then is engaged in performance
of customary ‘PruthveeNyaasa’ within the auspicious womb of *Gopikamba^, ‘SETS
FOOT’ upon Mother Earth once again! Auspicious merits arising out of such an
awesome core dedication - ‘Nyaasa’ performed by this *NEWBORN MALE CHILD^,
‘amsha’ of *Prahlaada^, instantaneously arranges for a lofty temporal seat within the
‘Bramharandra’ enabling permanent occupancy of the most auspicious of all
Omnipresence of none other *MadhwavallabhaSarvottamaLakshmiNarasimha^.

*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!
*Maatha Narasimha pitha Narasimha bratha Narasimha sakha Narasimha vidya
Narasimha Dravinam Narasimha swami Narasimha sakala Narasimha^!

***NARAHARI SARVOTTAMAHA PRAHARAVAYU JEEVOTTAMAHA^**

This most auspicious of all Omnipresence of none other than *MadhwavallabhaSarvottamaLakshmiNarashima^ shall henceforth enable this ‘amsha’ of *Prahlaada^, a ‘Aajanma Paramabhaagavattottama’, ‘Aajanma ParamaVyshnava’ and the ‘Jewel in the Crown’ permanently adorning the auspicious contour of *MadhwavallabhaSarvottamaLakshmiNarasimha’, with **FULLEST INVESTITURE RIGHTS TO UPHOLD AND FURTHER THE CAUSE OF SATYA AND DHARMA** for the next one thousand years and more, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^!

“Dinakaranuddisidano dhareyolage dhinakaranuddisidano
Dhaanavakuladalli kshonivolage dinakaranuddisidano dhareyolage dhinakaranuddisidano
Pratama *Prahlaad^naagi avataaramaadi satata *HARI^iyaanuttisi
Matiheenanaada tandege *NARAHARI^roopa gatiinda torida *Prahlaada^raaya nemba
*Vyasamuni^yend yenssi sosilinda vaasavasutanaa bhajisi
Daasanendu meredi ^Navabrundaavanadi^ sosile karedare vaasamaaduvudakke
Tungabhadreya teeradi vara ^Mantralaya^puradi
Anghaja pita namma aihole *VENKATESHA^na kangalinda kanda *GURU
RAGHAVENDRA^nembo”{Kan.}

On this ‘Day of Birth’ of this most auspicious newborn male child, blessed with maximum bestowed benevolence resulting from pristine pure devotion offered at the ^Lotus Feet^ of none other than the most powerful and the most primordial form of *DravinamNarasimha^, on a most auspicious dawn, the entire sky over ^^Bhuvanagiri^^ is colored with a bright saffron hued dazzle of sunlight mesmerizing its fortunate citizens no end! Phalanx of auspicious *Celestials^ vie with one another for a ringside seat in the Heavens in order to revel in the redefinition of the eternal Tenets of ‘Sathya-Dharma’ that is slated to be enacted from now on, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^! Most melodious cries of the newborn male child similar to soulful rendition of devotional compositions by most eminent disciples of *Sage Narada^, heralds the arrival of a most meritorious *SHREEKRUSHNAGRAHAGRUHEETAATMA^! As if sensing the same, sacred ^Kapila^ bovines brought from ^^Dwaraka^^, appropriately named as ^Lakshmi, Ganga, Yamuna, Saraswati, Godavari, Narmada, Krushnaveni and Kaveri^, tethered loosely in a humble cowshed adjacent to the household of *VeenaThimmannachar^ and *Gopikamba^ begin a mini stampede in eagerness to see the newborn male child! These humble ^Kapila^ bovines of ^^Dwaraka^^ even abandon their own day old calves who relentlessly tug at their engorged udders and line up in front of the humble household of *VeenaThimmannachar^ to offer their own sacred milk if need be to the newborn child!

“Jagadhodhaarana aadisidal *Yashode^ Jagadhodhaarana maganendu tiliyuta
Sugunaantarangana aadisidal *Yashode^
Nigamake silukada aganita mahimana magugala maanikyana aadisidal *Yashode^
Anoraneyana mahatomaheeyana *APRAMEYA^na aadisidal *Yashode^

Parama purushana paravaasudevana *PURANDARA VITTALA^na Aadisidal Yashode”{Kan.}

Overjoyed family members of the household offer silent propitiation at the ^Lotus Feet^ of their *KulaDevtaSarovaramTirumalaVenkateshwara^ and pledge further dedicated devotion towards *JagadhGuruVayujeevottamaAcharyaMadhwaru^ and *KulaGuruVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^. An exhausted *Gopikamba^, though rendered much feebler from this most auspicious ordeal, swells with motherly affection and pride even as she hugs the tiny bundle of joy close to her bosom. The young maiden *Venkatamba^ prances around with uncontrollable joy at the fascinating first sight of her youngest brother who is fast asleep in the cozy warmth of his mother’s arms. Faithful messengers rush to ^^Kumbakonam^^ to convey the news of this most auspicious birth of the third child of *VeenaThimmanachar^ and *Gopikamba^ to the Holy Pontiff *KulaGuruSreemadhSudheendraTheertharu^ and also to fetch the young bachelor *VeenaGururajachar^ who now studies at the ^^GuruKula^^ there, to participate in the forthcoming festivities at ^^Bhuvanagiri^^. Soon a most auspicious midwife steps out of the inner household carrying the new born male child carefully in her experienced hands and shows the same to the proud father, the ultra orthodox *VeenaThimmanachar^! Tears of joy stream forth from the righteous eyes of *VeenaThimmanachar^ even as he holds his newborn male child in his trembling hands and exults at the total vacation of all manners of manifest obligations owed to his forefathers and ancestors upon this most auspicious birth of his second male offspring! Seemingly disturbed by such sudden jolting, the newborn child opens his tiny eyes for a fleeting second and gazes most innocently at his noble father *VeenaThimmanachar^, even as a dazzling smile breaks out on his tiny lips constantly curled outward resonating with ceaseless utterance of the primordial [[Pranava]], **OM!!** Overcome by emotion, *VeenaThimmanachar^ carefully reassures the newborn child with a soft caress on the enchantingly tiny face of his third child! Next, the proud father *VeenaThimmanachar^ moves towards the outer courtyard of the household where groups of bejeweled ultra orthodox scholars recite from the famed [[HariVayuStuthi]]! Each and every ultra orthodox scholar cast their most auspicious and worthy eyes upon the newborn male child comfortably cuddled in the stout hands of their compatriot *VeenaThimmanachar^ and spell out most auspicious blessings with full throated roars!

Groups of ultra orthodox pilgrims from ^^Dwaraka^^ enroute on their pilgrimage to ^RamaSetu^ situated beyond the southern tip of the subcontinent, set up temporary camp at ^^Bhuvanagiri^^. Upon coming to know of the birth of this most auspicious newborn male child in the vicinity, as per the Supreme Deemed Will of none other than *MadhwavallabhaSarovaramMoolaGopalaKrushna^, these pilgrims from ^^Dwaraka^^ make haste towards the humble household of *VeenaThimmanachar^ and *Gopikamba^ and offer mounds of holiest of holy blobs of sacred ^Gopichandana^ as auspicious gifts. Full throated roars of ||**ShreeKrushnamVandeJagadhGurum**||{San.} rent the air in all directions even as these ultra orthodox pilgrims from ^^Dwaraka^^ instantaneously recognize the most auspicious physical features of the newborn child, with unmistakable holiest of holy symbols of a *ParamaBhagavattottama-AajanmaVyshnava^, for ever committed to the cause of selfless servitude directed towards the ^Lotus Feet^ of

*MadhwavallabhaSarvottamaMoolaGopalaKrushna^, in each and every auspicious Incarnation!

“Kande naa *Govindana Pundareekaaksha Pandavapaksha Krushnana^
*Keshava Narayana ShreeKrushnana Vaasudeva Achyutaanantana^
*Saasiranaamana Shree Hrushikeshana Seshashaayanaya namma Vasudeva sutana^
*Madhava Madhusudana Trivikrama Yaadavakula munijana vandyana^
*Vedantavedhyana Indiraaramanana aadimooruti Prahlaadavaradana^
*Purushottama Narahari ShreeKrushna sharanaagata vajrapanjarana^
Karunaakara namma *PURANDARA VITTALAna^ Nerenambide *belura
channiganaa^”{ Kan. }

The ultra orthodox *VeenaThimmannachar^ carefully circumambulates verdant growth of sacred ^^ShreeTulasi^ shrub present in the outer courtyard of the household from a respectable distance and moves towards the closed doors of the ^Sanctum^ housing the Idol of *KuladevtaSarvottamaTirumalaVenkateshwara^! Thereafter, the righteous *VeenaThimmannachar^ lifts up the newborn male child and utters in a barely audible manner, the most auspicious of all names, that of *VeenaVENKATANATHA^, blessed with a most special Omnipresence of none other than *VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^!}}

***Kalyaanaadhbhutagaathraaya kaamitaarthaPradaayine**

Shreemadh Venkatanathaaya Sreenivaasaayate namaha^||{San.}

*SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|

Chintamanistu *VYASA^aarya Munitrayamudaahrutam|| {San.}

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

{Next:- CHAPTER XI:- { [[*PremeyaSanghراهاTippani^]] - {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]] Composed by *SreemadhRaghavendraTheertharu^}

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

**{ VIRODHINAAMA SAMVATSARA CHYITRAMAASA NIYAAMAKA
*SHREE KAMALA MADHUSUDANAAYA NAMAHA^ }**

|||*MADHVAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||

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

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghaha^]],

Composed by *SreemadhRaghavendraTheertharu^ }

{'Upanyaasa' On the 'Run up' towards the Holy & Auspicious Occasion of
'Aaradana Mahotsava' of *Vaageesha Theertharu^,
Pontifical Reign 1398- 1406AD, ^^NavaBrundavana^^, ^^Hampi^^, 2009'}

Vaasudevapadadvandvavaarijaasaktamaanasam|

Padavyaakhyaanakushalam *VAAGEESHA YATI^maashraye||{San.}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethartham^||

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

CHAPTER -XI:- { [[[*Premeya Sanghaha Tippini^]]] – { An Extemporaneous
Perspective Summary of the Holy Work [[*Premeya Sanghaha^]] Composed by
*Sreemadh Raghavendra Theertharu^ }

An extraordinary extemporaneous Invocation seeking onset of auspicious tidings
from the meritorious clan of ^ShaashtikaVamsha^, as found in the Holy Work
[[Shaashtikamangalaashtakam]] composed by the legendary Holy Pontiff
*VyasaTheertharu^, who was born into this very same famed clan. This famed
'ShaashtikaVamsha' originally consisted of 'Aravattanaalku Vokkalu' 64 clans, out
of which four clan groups perished in warfare and subsequently owing to lack of
progeny. The remaining 'Aravattu Vokkalu' are now the enviable torchbearers of
the enormous legacy of ^Shaashtika^ heritage with clansmen harboring outstanding

intellects in all spheres of Knowledge. Individuals belonging to this broad group of 'Aravattu Vokkalu' ^Shaashtika Vamsha^ trace their lineage from well renowned and most auspicious and holy *Sages^ such as, *Kashyapa, Bhaadarvaaja, Vishvamitra, Goutama, Jamadagni, Vashishta, Bharata, Agastya, Koudinya, Shandilya, Koushika and Shreevatsa^. In this Holy Work [[Shaashtikamangalaashtakam]], composed by the Holy Pontiff *VyasaTheertharu^, a compulsory sustenance Invocation is rendered to *MadhwavallabhaSarvottamaShreeHari^ and also to one's presiding *Guru^, followed by guaranteed receipt of auspicious tidings from the famed clan members of ^ShaashtikaVamsha^.

Bramhaadisamastanirjaraganyih samvandyapaadaambujaha
 Srushyaadyashtakamaatanoti jagataam yo vii sadaa shaashvataha|
 Bhaktaabheeshtadhurandhro~yamatulodyitybhapanchaananaha
 Tam vande sakalorusadgunanidhihi kuryaatsadaa mangalam||
 Shlaaghyaha shreekarikonapattanavare shreekrushnaraagjnaha sabhaa
 Madhye *Vyasaamunishvaro^ mudayutaha sambandhisidhou sataam||
 Shreemachshaasteekadugdhasindhumathanam krutvaa tu naamaanyasou
 Gotram vistrutavaan kramenagururaat kurvantu no mangalam||
 Shreemat*Kaashyapa^gotrajaaha savinudihi prakhyaatakeertisphuran
 Nanjedevanabhaaratollarasakaastvaatreyagotrodhbhavaaha|
 Bhaasvanto Hariveerataascha burudeerechaalurochishnavaha
 Shreemadvandaraascha honnarasakaha kurvantu no mangalam||
 *Bhaadarhvaaja^bhavaascha koocharasakaa ye jambukhandaahvayaaha
 Shreenishkagrahavishvaroopamanivaallorvaakhyahotorujaaha|
 Sheechaagopalamankeeshivapuraa bettaa dhanaankaahvayaaha
 *Vishvaamitra^sagotrajaascha rasikaaha kurvantu no mangalam||
 Shreemadh***GOUTAMA**^gotrajaascha baragee sadh^**BEEGAMUDRA**^abhidhaaha
 Vedaantipratipaaditaaha pyanaganallorustha samshobhitaaha|
 Udebhokkasajaanashaalatiradeedheeraascha kanturujaaha
 Bhaasvanto *Jamadagni^gotratilakaaha kurvantu no mangalam||
 Myidevaa baladevachetiteratichehulbandisangjnaaha pare
 Khandekarakuntamuddividitaaha sarve *Vasishta^anvayaaha|
 Shreemad*Bhaarata^gotrajaashva yaraveedivyottamaangaabhidhaaha
 Soujanyaapriyataaghanatvakalitaaha kurvantu no mangalam||
 Guttyakhyaassugunojvalaa badakanaa hya*Agastya^ gotrodhbhavaa
 Haareetaanvayaascha gangarasakaa aaraadhyachandorujaaha|
 Domanteeghanakundalorubenakankaalvetarangelhikaaha
 *Koudinyaa^ vadadhaalikaascha bahavaha kurvantu no mangalam||
 Bhaasvanto nayanaarayaha samarasaaha *Shaandilya^gotrottamaaha
 Shreemanmaakarasaascha bommarasakaaha shree*Kousheke^yaanvayaaha|
 Dheeraaha kumarasaaha ghanaatarasikaaha prakhyaatakeertyujvalaaha
 Sarve sadhgunashaalino samadhiyaha kurvantu no mangalam||
 *Shreevatsa^anvayasambhavaascha davasaa deepaa malekhetakaaha
 Keertyudbhaasitakarlavaadevilasadvaaraanaseenaamakaaha|
 Shrutyantojvalabaadaraayanakulaaha shreeyaavanaalaabhedhaaha

Nitya bukkarasaascha shaantahrudayaaha kruvantu no mangalam||
Vishnordhyaanaparaayanaaha shubhatamaaha sampraapta sampadganaaha
Pragnaasheeladayaadidharmanipunaa nityaannadaanotsukaaha|
Bhaasvatkeertivibhooshanaaha shubhagunaa nityaarthisantoshanaaha
Dheeraaha ^SHAASTIKA^vamshapaavanakaraaha kurvantu no mangalam||{San.}

***HARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[*PremeyaSanghrraha Tippani^]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Ten:-

Omnipotent occurrence of *SarvottamaShreeHari^ is to be meditated upon using fifty one [[Mantra]] as elucidated in earlier Chapter Ten, with concurrent core dedication of each resident part of one’s body. Omnipresence of *SarvottamaShreeHari^ occurring in most auspicious forms brandishing ‘GjnanaMudra’ and ‘Abhayahasta’ is to be meditated upon. At the same it must be borne in mind to meditate upon powerful occurrence of *SarvottamaShreeHari^ holding fabled weaponry of ^Tanka-Danda-Dhanuss^ in concurrent form of *Tankee Dandee Dhvanee^ appearance. After performing important ‘Maatrukaanyaasa’(sic.) from [[MaatrukaaMantra]] it is necessary to invoke sacred *Celestial Gaayatree^ within one’s self as well as within the huge expanse of the Solar System by uttering thus → **aayaatu varadaa devee**||{San.}. Thereafter one must meditate upon the famed *Celestial Gaayatree^ by uttering thus → **dhyeyaha sadaa**||{San.}. The sacred [[Gaayatree Mantra]] is an Eulogy of none other than *SarvottamaSreemanNarayana^ Omnipresent as *Savitaa^, harboring *Celestial Agni^ as the face. This very same [[Gaayatree Mantra]] is further compartmentalized into three distinct sectors. The hierarchy *Vishvamitra^ is the ruling *Sage^ for this [[Mantra]] with the tone of ‘Gaayatree’ itself being the ‘Chandas=meter’. With proper inkling of such notions an individual must perform ‘Pranayaama’(sic.), followed by uttering of sanctioned invocation of → **asya shreevishvaamitragaayatreamantrasya vishvaamitra rushihi dyivee gayatree chandaha savitaa devataa pranaayaame viniyogaha**||{San.}, which then would be deemed to having performed ‘Anganyaasa’(sic.). This in short is the typical rendition of [[VishvamitraGaayatree]].

Rendition of sanctioned [[Mantra]] is the same for the [[BramhaGaayatree]] also, the only change being modes of performance of ‘Anganyaasa’. For [[BramhaGaayatree]], hierarchy Celestial *ChaturmukhaBramha^ is the ruling *Sage^, with none other than *SarvottamaShreeHari^ being the ruling *Celestial^, with the tone of ‘Gaayatree’ itself being the ‘Chandas=meter’. With proper inkling of such notions an individual must perform ‘Pranayaama’(sic.), followed by uttering of sanctioned invocation of → **bramhagaayatryaa bramhaa rushihi gaayatree chandaha paramaatmaadevataa praanaayaame viniyogaha**||{San.}, which then would be deemed to having performed ‘Karanyaasa’(sic.). Typically ‘Karanyaasa’ is performed by first squirming of two thumbs of both hands by uttering thus → **Om bhoho angushtaabhyaam namaha**||{San.}, thereafter by uttering → **Om bhuvaha tarjaneebhyaam namaha**||{San.} one must touch the forefingers, thereafter by uttering → **Om svaha Madhyamaabhyaam namaha**||{San.} one must touch the middle fingers, thereafter by uttering → **Om tatsaviturvarenyam anaamikaa bhyaam namaha**||{San.} one must touch the ring fingers, thereafter by uttering → **Om bhargo devasya dheemahi kanistikaadhyaam namaha**||{San.} one must touch the little fingers and finally by uttering → **Om dhiyo yo naha prachodayaat karatalakaraprushtaabhyaam namaha**||{San.} one must touch the center of ones palm of one’s hand followed by back as well as front sides.

Typically ‘Anganyaasa’ is performed by touching one’s chest by uttering → **Om bho hu hrudayaaya Namaha**||{San.}, thereafter by uttering → **Om bhuvaha shirase svaahaa**||{San.} one must touch one’s head, thereafter by uttering → **Om svaha angushtaabhyaam namaha**||{San.} one must touch both the thumbs, thereafter by uttering → **Om Om tarjaneebhyaam namaha**||{San.} one must touch the forefingers. Then upon bypassing the two thumb fingers one must invoke ‘twenty four’ words inherent in the sacred [[Gaayatree Mantra]] into the ‘twenty four’ knots present in the rest of the fingers. Thereafter by uttering → **Om bhoohu paadaabhyaam namaha**||{San.} one must touch one’s legs, followed by other limbs by uttering thus → **Om bhuvaha janghaabhyaam namaha**||, **Om svaha jaanubhyaam namaha**||, **Om mahaha jataaraaya namaha**|| **Om janaha kantaaya Namaha**|| **Om tapaha mukhaaya namaha**|| **Vo satyam moordne namaha**||{San.}. Thereafter one must perform hoary ‘Pranaayaama’ followed by meditation of the famed [[Gaayatree Mantra]] which then would vacate a righteous individual of duty task of all forms of heinous sins.

**Devasya savitustasya dhiyo yo naha prachodayaat
Bhargo varenyam tadbramha dheemaheetyartha uchyate**||{San.}

None other than *SarvottamaSreemanNarayana^ is the sole causative behind energizing all limbs. Thus the sole purpose of the core ethos of the famed [[Gaayatree Mantra]] is to invoke such a *SarvottamaSreemanNarayana^, the sole creator of the Cosmos in which He Himself recreates with unbridled abandon, the sole cause for countless number of births and rebirths, the sole Omnipresent Entity throughout the Infinite Cosmos and the Sole goal worthy of pursuing by comity of righteous, at all Times.

**Ya yesho~ntaraaditye hiranmayaha purusho drushyate
hiranyashmashrurhiranyanakhaha apranakhaatsarva yeva suvarnaha||{San.}**

Such a *SarvottamaSreemanNarayana^ sporting golden hued appearance which is the very embodiment of True Knowledge is to be meditated as always by comity of righteous doers of duty tasks.

**Aadityamandalaaseenam rukmaabham purusham param|
Dhyaayan japettadityetannishkaamo muchyate dhvijaha||
Dheyaha sadaa savitrumandalamadyavartee *Narayana^ha
sarasiijaasanasannivishtaha||{San.}**

*SarvottamaSreemanNarayana^ who is forever Omnipresent within the Cosmos is the sole hierarchy *Celestial^ who is invoked through the fabled notes of the auspicious [[Gaayatree Mantra]].

**Aayaahi varadaa devi japye me sannidhou bhava|
Gaayantam traayase yasmaat gaayatree tvam *HARI^hi smrutaha||{San.}**

The superlative Omnipresence of *Celestial Gaayatree Devi^ in oneself during the meditation of the famed [[Gaayatree Mantra]] is indeed most prized. *Celestial Gaayatree Devi^ as Her very Title extols, extends Her unstinted protection to all those worthy who choose to invoke Her with heights of devotion. Even though the Holy Title *Gaayatree^ renders a feminine tone to this *Celestial^ it is to be ingrained that (S)HE is none other than *SarvottamaShreeHari^.

**Manunaa cha punaha prokshya dadyaadanjalimanjasaa|
Savyaahrutyaa tu saavitryaa saptavyaahrutipoorvayaa||{San.}**

An individual doer of righteous duty task must first sprinkle water over oneself whilst uttering the sacred [[Gaayatree Mantra]], thereafter the same must be lifted up using the very same bowl in which it is collected, followed by meditating upon the same seven times with the powerful [[Vyaahruti Mantra]] with offerings of ‘Suryaarghya’(sic.) for three times in rapid succession. Thereafter one must remain standing till sunrise and meditate upon the sacred [[Gaayatree Mantra]] all the time.

**Shuchihi sandhyaamupaaseeta kuryaaddevarshitarpanam|
Tishtannudayaparyantam gaayatryashtashatam japeth||{San.}**

An individual doer of righteous duty task must first perform proper conduct of ritual purification bath, followed by offering of sacred ‘Suryaarghya’, followed by offering of customary ‘arghya’ to *Celestials^ and *Sages^ and finally must meditate upon the powerful [[Gayatree Mantra]] for a minimum number of one hundred eight times whilst standing all the while.

Pranavavyaahruteeyuktaam gaayatream tu japettataha||{San.}

An individual doer of righteous duty task must first utter the powerful [[Pranava Mantra]] of [[OM]], followed by uttering the famed [[Vyaahrutee Mantra]] and finally utter the sacred [[Gaayatree Mantra]].

**Omkaaramuchaarya tato bhoorbhuvassvastathyiva cha|
Gaayatreeem pranavam chaante japa yevamudaahrutaha||{San.}**

An individual doer of righteous duty task must first utter the powerful [[OM]], followed next by the utterances of → **bhoo hu bhuvaha svaha**{San.}, followed by utterance of the [[Gaayatree Mantra]] with final repetition of the [[OM]] Mantra once more.

Ubhayataha sapranavaam savyaahrutikaam gaayatreeemaavartayeth||{San.}

It is necessitated for an individual doer of righteous duty task to utter the [[OM]] [[Pranava Mantra]] at the beginning and end with successive deft utterance of [[Vyaahrutee Mantra]] and [[Gaayatree Mantra]], in between.

**Binnapaadaa tu gaaytree bramhahatyaapranaashinee|
Abhinnapaadaa gaayatree bramhahatyaam prayacchati||{San.}**

It is most vital for an individual doer of righteous duty task to remember to always segregate and utter the following three components of the [[Gaayatree Mantra]], i.e., → **tatsaviturvarenya|| ; bhargo devasya dheemahi|| and dheyo yon aha prachodayaat||** separately which would negate most heinous sins such as ‘bramhahatya’. On the contrary if the above shown three components of [[Gaayatree Mantra]] are ever recited as a single co-joined verse/hymn/sentence, even by oversight, then the same shall risk the most heinous sins of ‘bramhahatya’ to befall on such a doer.

**Sonkaaraa chaturaavruttya vigjneyaa saa shattaksharee|
Shataakshareem samaavruttya sarvavedaphalam labhet||{San.}**

An individual doer of righteous duty task must apprise himself of the fact that the entire text of the famed [[Gaayatree Mantra]] consists of a total number of twenty four words all together. If the powerful [[Pranava OM]] is uttered along with the same, then the total tally is twenty five. Thus such a [[Gayatree Mantra]] meditated with the [[OM]] upfront for four number of times would amount to one hundred words in all → titled as what is known as ‘Shataaksharee’. Thus if this most auspicious of all ‘Shataaksharee’ lexicon of the [[Gayatree Mantra]] is practiced relentlessly then the same ordains merits equivalent to that of a committed study of all the four [[Vedas]].

**Vinyasyiva japaedyastu gaayatreeem vedamaataru|
Bramhalokamavapnoti vyaasasya vachanam yathaa||
Svaroopam yaha punastasyaa gjnaatvo~paaste yathaavidhi|
Gruhnan dhoshyrna lipyeta ratnapoornavasundharaam||
Yathaakathanchijjaptaa saa devee paramapaavaneel**

Sarvakaamapradaa proktaa kim punarvidhinaa krutaa||{San.}

The most sacred of all [[Gaayatree Mantra]] is the very 'origin' of the very sacrosanct [[Vedas]]. Therefore ahead of meditating upon such a powerful [[Gaayatree Mantra]] it is most imperative for an individual doer of righteous duty task to first perform compulsory 'Tatvanyaasa', 'Maatrukaanyaasa' and 'Anganyaasa' (as elucidated in much detail in previous Chapters). It is said that even when an individual happens to be a fortunate recipient of the Seven Worlds along with its lofty treasure troves of finest gemstones, he shall not be at the receiving end of forbidden sin if and only if he is a 'past master' in the correct meditation of [[Gaayatree Mantra]] and privy to the most powerfully sacrosanct structure of the same. Such is the power ingrained in the famed [[Gaayatree Mantra]] that the same is potent to impart immense merits to even those unfortunate individuals who harbor many handicaps within themselves and are consequently rendered pure on account of meditation of the same with grant of everything that is aspired for. Such being the case, one need not mention the immense fortune of those who practice meditation of [[Gaayatree Mantra]] with strict adherence of the sanctioned code of conduct as found in the classically famed [[SadaachaaraSmruti]] of *VayuJeevottamaAcharyaMadhwaru^.

**Dashakrutvaha prajaptaa saa tryabdhaacchaachchagham krutam laghu|
Tatpaapam cha pranudyaattu naatra kaarya vichaaranaa||
Shatam jptaa tu saa devee paapoughashamanees smrutaa|
Sahasrajaptaa saa devee upapaatakanaashinee||
Laksham japyena cha tathaa mahaapaatakanaashinee|
Kotijapyena cha tathaa adicchati tadaapnuyaat||
Taayatryaa na paru japyam gaayatryaa na param tapaha|
Gaayatryaa na param dhyaanu gaayatryaa na param hutam||{San.}**

It is conceded that those righteous individuals of duty tasks stand to be rid of accumulated sins of three full years if they meditate upon the sacred [[Gaayatree Mantra]] for a minimum number of ten times. If the same [[Gaayatree Mantra]] is meditated upon for a larger number of one hundred times then such a righteous individual of duty task would stand to be devoid of innumerable sins all at one go. If the same [[Gaayatree Mantra]] is further meditated upon for a measurable number of one thousand times then such a righteous individual of duty task would stand to be devoid of gravest of grave sins all at one go. If the same [[Gaayatree Mantra]] is further meditated upon for a measurable number of one hundred thousand times then such a righteous individual of duty task would stand to be devoid of most heinous and unmentionable of sins all at one go. If the same [[Gaayatree Mantra]] is further meditated upon for a measurable number that is higher than one hundred thousand times then such a righteous individual of duty task would stand to gain whatever desires that he may harbor at the beginning of such a ritual. Thus it is stated that ceaseless pursuance of the famed [[Gaayatree Mantra]] carries higher merit than all other concurrent performances of meditation, penance or ritual worship.

Tividho japayagnaha syaanmaanasopaamshubhaashanaha|

**Maanaso manasaa kaaryo mantravaakyarthachintayaa||
Upaamshurosthasamsprshamaatraha svashrutigocharaha|
Muktido maanaso jgneya upaamshuhu sarvasiddhidaha||
Ucchaatanaadou bhaashaa syaadabhichaare tathyiva cha|
Kshudrakarmani bhaashaa syaadityuktastreevidho japaha|
Adhamo bhaasano gjneyo munibhihi samprakeertitaha||{San.}**

The very act of meditation – which is nothing but the very highest form of worship, is segmented into three broad categories of → ‘**maanasaa – upaamshu and bhaashana**’. The first category, i.e., ‘**maanasaa**’ form of meditation that guarantees enviable realms of hierarchy liberation, is that which is carried out within one’s mind all the while inferring the core Truth of select [[Mantra]]. The second category, i.e., ‘**upaamshu**’ form of meditation which guarantees accumulation of every known form of merit, is that which is carried out in a barely audible manner with distinctly discernable play of one’s lips all the while inferring the core Truth of select [[Mantra]]. The third category, i.e., ‘**bhaashana**’ form of meditation which guarantees negligible form of merit, is that which is carried out in the open with the contents of the same being audible to one and all.

**Dheeya yadksharashrenyaa varnaadvarnam padaatpadam|
Shabdhaarthachintanaabhyaaso ukto~sou maanaso japaha||{San.}**

‘Maanasa’ form of meditation is most prized since the same involves in scrabbling select words using ingrained intellect and inferring the core Truth from the same.

**Smaranopaasanam chyva dhyaanaatmakamiti dvidhaa|
Smaranam sarvadaa योग्यं ध्यानोपासानामासाने||
Nyirantaryam manovrutterdhyaanamityuchyate budhyihi|
Aaseenasya bhavettattu na shayaanasya nidrayaa||
Sthitasya gacchato vaapi vikshepasyiva sambhavaath|
Smaranaatparamam gjneyam dhyaanam naastyatra samshayaha||{San.}**

Sanctioned pursuance of the most auspicious of all, read as *SarovottamaSreemanNarayana^, known as ‘Upaasana’ is further categorized into two distinct types → ‘Smaranoupaasana and Dhyaanoupaasana’. It is necessary for all performers of righteous duty tasks to ceaselessly perform ‘Smaranoupaasana’ of *SarovottamaSreemanNarayana^ at any select point of time. On the other hand, ‘Dhyaanoupaasana’ involves in mulling over the most infinitely auspicious attributes of none other than *SarovottamaSreemanNarayana^ at all times without any letup even for a fraction of micro second. However if the same is performed in a reclining position then there is a chance of falling asleep and when the same is performed whilst walking about then there is a chance of going astray. Therefore the only sanctioned method for performance of such a ‘Dhyaanoupaasana’ is to be seated in a secluded spot, undisturbed and free from all hindrances.

**Krutvottanou karou praataha saayam chaadhomukhou karou|
Madhye sktandhabhujaabhyaam tu japa yevamudaahrutaha||{San.}**

It is necessary for all those righteous doers of duty task who meditate upon the sacred [[Gaayatree Mantra]] to keep their palms facing upwards whilst meditation of the same during dawn. During mid afternoon meditation of the famed [[Gaayatree Mantra]] one's palm must be kept in such a way that the same face the direction of one's two shoulders. Lastly, whilst performing meditation of the famed [[Gaayatree Mantra]] during dusk it is necessary for the palms to face downwards without fail.

**Anguleerna viyunjeeta kinchidaakunchitou karou|
Anguleenaam viyoge tu chidreshu sravate japaha||{San.}**

Whilst meditating upon the sacred [[Gaayatree Mantra]] it is necessary to clasp fingers of one's hand tightly together with the shoulders drooping slightly forward. If not, positive powers emanating from the sacred [[Gaayatree Mantra]] shall spill forth onto the ground through gaps within the fingers and waste away into nothingness.

**Adhohastam tu pyishaachu madyahastam tu raakshasam|
Baddhastam tu gaandharvamoordhvahastam tu dyivatam||{San.}**

Performance of meditation with both hands let down in limbo or gathered at the midriff are typical of those who pursue demonical forces, since the same is typical to such unworthy lot. Performance of meditation with two hand clasped together in the middle are much favored by *Gandharvas^, whilst performance of meditation with both hands clasped together and held high above one's head are much favored by hierarchy *Celestials^ who are forever subservient to none other than *SarvottamaSreemanNarayana^.

**Yadi syaadaardravaasaa vyi vaarimadhyagato japeth|
Anyathaa tu shuchoul bhoomyaam darbheshu susamaahitaha||{San.}**

If a righteous doer of duty task is clad in wet clothes then it is most imperative for him to perform meditation whilst being stationary within a Holy water body. However if a righteous doer of duty task is clad in dry set of clothes then he may carry out performance of meditation after being seated upon a platform covered with sacred 'Darbe' on dry land.

**Asankhyaayaastu sankhyaataha sahasraguna uchyate|
Sankhyaataadapi saahasramoordhvaapundraankito japaha||{San.}**

It is stated that meditation carried out in series with deft calculation of the finite numbers of the same carries higher merit than that meditation carried out with any semblance of facts or figures. This apart, meditation so carried out by a righteous doer of duty task after sporting the famed 'Urdhvapundra' on his mortal body carries mountainous value that is a thousand times more meritorious than a calculated series of meditation.

**Anguleejapasankhyaatamekamekam varaanane|
Parvabhirdvignam proktam putrajeevphalyirdasha||**

**Shatam vyi shankhamanibhihi pravaalyischa sahasrakam|
Mouktikyirdashasaahasram souvarnyirlakshameva cha||
Kushagranthyaa kotigunam tulasyaanantakam phalam|
Tulaseemaninaa chyiv gunitam chaakshayam phalam||
Tulaseekaashtamaninaa nirmitea prayatnataha|
Gaayatraadijapam kurvannanantaphalamashnute||{San.}**

If the sacred [[Gaayatree Mantra]] is meditated upon using one's finger then the resident merit is singular. If the sacred [[Gaayatree Mantra]] is meditated upon using knots present upon one's finger then the resident merit that is accrued thereof is dual. If the sacred [[Gaayatree Mantra]] is meditated upon using nicely formed conch shell stones then the resident merit that is accrued is ten to one hundredfold. If the sacred [[Gaayatree Mantra]] is meditated upon using golden beads then the resident merit that is accrued is one lakh in number. If the sacred [[Gaayatree Mantra]] is meditated upon using well placed knots made of sacred 'Darbe' strands then the resident merit that is accrued is one crore in number. If the sacred [[Gaayatree Mantra]] is meditated upon using most sacred of all ^ShreeTulasi^ beads fashioned by one's own handiwork, then the resident merit that is accrued is infinite and immeasurable.

**Aranyatulaseekaashtaanmanim krutvaa tu karnayoho|
Baahvormadhye cha kante cha manibandhadvaye tathaa|
Praatahakaale naro dhrutvaa gaayatream samyagabhyaset|
Praapnoti bramhano roopamekenaapi na samshayaha|
Tathaa madhyaanhasandhyaayaam maaghasnaaneshu nityashaha|
Saayankaale naro bhaktyaa dalam vaa tulaseemanim||
Souram padamavaapnoti gaayatryaa munisattama||{San.}**

The much prized ^Tulasikaashta^ must be prepared after gathering ^ShreeTulasi^ growing wild in forests and a garland of ^Tulasi^ beads must be fashioned out of the same. Only then must one meditate upon the sacred [[Gaayatree Mantra]] using such ^Tulasi^ beads and ^^ShreeTulasi^^ tendrils during the early hours of the day, followed by mid afternoons, during times of performance of 'Maaghasnaana' and during dusk. If carried out in such a sanctioned manner then the same guarantees onset of the famed domain of ^Suryaloka^ to that particular committed doer.

**Ye kantalagnatulasenalinaakshamaalaa ye
baahumoolaparichihnitashankhachakraaha|
Ye vaa lalaataphalake lasadoordh vapundraaste vyshnavaa bhuvnamaashu
pavitrayantii||{San.}**

All those righteous doers of duty tasks who move around with sacred beads of ^Tulasi^ dangling from their necks, whose tip of shoulders are embossed with the powerful symbols of ^^Shankha^^ and *Chakra* and whose broad foreheads are emblazoned with the most auspicious of all 'Urdhvapundra', virtually render the very ground that they tread upon as most holy and pure in nature, since they are eternally subservient to none other than *SarvottamaSreemanNarayana^.

**Tathaa padmaakshamanibhihi sahasryirupashobhitaam|
Panchamaalam tu krutvaa you japakaale dhareddhvjaha||{San.}**

It is impossible to fully extol the immense magnitude of merits of an individual doer of duty task who regularly meditate holding in his hands five garlands consisting of one thousand ^Padmaakshamani^ in all.

**Akshamaalajape samyakprukaaro!tha niroopyate|
Ashtottarashatam maalaa uttamaa saa prateertitaa|
Chatuhupanchaashataa tatra madhyamaa saa prakeertitaa|
Adhamaa prochyate maalaa saptavinshatisanbhavaa||
Uttamesh cha madheysu bhogamokshapradesh cha|
Ashtottarashataayaam tu maalaayaam japamaacharet||
Chatuhupanchaashataayaam vaa naadhamaayaam kadaachana||{San.}**

The sanctioned occurrence of counting beads using for meditations is now commentated upon. Garland consisting of one hundred eight beads in number is considered as most suitable in its acceptability. Garland consisting of fifty four beads in number is considered as passable in its acceptability. Garland consisting of twenty seven beads in number is considered as deplorable in its acceptability. Those individual of righteous duty task who wish to achieve the ultimate goal of hierarchy liberation may mediate using garland consisting of one hundred eight beads. If such a person meditates using garland consisting of fifty four beads then merits that are achievable as usually quite pedestrian both in quality and as well as quantity. It must be borne in mind that one must never meditate with a garland consisting of only twenty seven or less number of beads.

**Mukhamaarabhya prushtaantam japtvaa pashcaatpradakshinam|
Bhramayitvaa punarvaktram praarabhya japamaachareth||
Ayameva samaakhyaato japamaalajapatramaha|
Vaamena na sprushenmaalam Karena bramhanaha kvachith||
Kare prushte tathaa~ngushte dhaarayenna kadaachana|
Anyamantrani na japedanayaa japamaalayaa||
Madhyamaanaamikaangushtyrgruheetvaa japamaachareth|
Angustatarjaneebhaam tu maalaakarshstu madhyamaha||
Kaneishtaangusthayogen kanishta siddikaarinee|
Akshamaalaa pragoptvyaa japakale tu medhasaa||
Paradrushtigataa maalaa nishphalaa japakarmani|
Japakale tvakshamaalam gurorapi na darshayeth||{San.}**

Next the manner in which the course of meditation must be progressed is now discussed in detail. A garland of beads that adheres to sanctioned code of occurrence must be acquired. In such a garland an individual doer of duty task must distinctly mark out a beginning point or 'face' in order to begin the chore of meditation. The very last bead that occurs just behind the marked 'face' is known as → 'puccha' or tail. Thus one must begin meditation starting from the 'face' bead and ending with the 'tail' bead, always.

Thereafter one must turn the garland of bead from the 'face' up to the 'tail' bead and start afresh from the 'face' bead. The same must be repeated each time one length of meditation is completed. One must never touch the garland of beads used for meditation with one's left hand. The garland of beads used for meditation must also not be worn over the palms, both outer and inner and also never left to dangle loosely from one's thumb. One particular set of garland of beads must be used to meditate upon only one particular favored [[Mantra]] and the same set must never be used for all other sundry [[Mantras]]. One may use the middle finger, ring finger and the thumb to hold the garland of beads whilst meditating. Meditating whilst using the thumb and the forefinger is not highly recommended, whilst meditating using the little finger and thumb for holding the garland of beads is considered as most desirable. It is most important that the garland of beads that is being employed for active meditation must never be visible to others at all times, failing which the meditation shall become worthless. One must not even show the garland of beads used for active meditation to one's own *Madhwa Guru^, (past, present and future) who are none other than twice born *Celestials^, having incarnated in a tearing hurry upon coming to know of the Superlative Incarnation of none other than *SarvottamaSreemanNarayana^ and *SarvottamaShreeKrushna^ at ^^Mathura^^.

**Ullanghite tathaa merou patite chaakshasootrake||
Praanaayaamatrayam krutvaa ghruam praashya vishuddhyati|
Athaangulyaa jape chyiva prakaarashcaapi takhyate||
Madhyamaanaamikaamadhyam merudvitayakalpitam|
Merum pradakshitekurvannaamimoolaparva tu||
Arabhya madhyamaamoolaparvaantam ganayetkramaath|
Arabhyaanaamikaamadhyam kanishtaadikramena tu||
Tarjaneemoolapayantu karamaalaa vidheeyate|
Parvadvayam madhyamayorjapakaale vivarjayet||{San.}**

A distinct gap occurs within the palm fist and that of all the five fingers. This apart there occurs a distinct gap further upwards amidst the tightly clasped fingers. The gap that occurs amidst the ring finger and the middle finger are two in number and these two gaps are to be reckoned as being equivalent to a veritable ^^Mount Meru^^. Therefore one must meditate using sacred garland of beads as if in a manner of offering round about circumambulation to such a ^^Mount Meru^ present amidst the gap of these two fingers. Such a feat performed locally using one's finger is as follows. One must start this particular meditation from the base node of the ring finger leading next to the base node of the little finger, followed by the two gaps found amidst the little finger and the ring finger, then extending the same towards the tip of the little finger, ring finger and the middle finger, followed by the two gaps found amidst the middle finger and the base of the middle finger. Meditation must be started at a point which is higher than the base node of the middle finger. From there one must begin to count starting from the gap that occurs higher than the base of the little finger, proceeding towards the ring finger, middle finger, forefinger and the tips of all these four fingers, that gap which occurs at a point which is higher than the base node of the forefinger and the based node of the forefinger. This chore when performed in the above shown manner would deem to have performed

circumambulation of ^^Mount Meru^^ present in the midst of two gaps of the middle finger. It is of utmost importance to keep in mind to never cross the ^^Mount Meru^^ so occurring within the gaps of one's fingers in any other manner and the garland of beads that is held in one's hand must never on any occasion fall onto the ground. If by unavoidable circumstances if such forbidden events do occur then in order to once again regain lost purity and glory, an individual doer of righteous duty task has to resort to performance of hoary 'Pranaayaama' for one hundred times and thereafter must imbibe copious amounts of pure ghee, without fail.

**Ashtottarashatam kuraacchatuhupanchaashatam tathaa|
Saptavimshatikaaryaani na tato nyoonamaachareth||{San.}**

The total sum number of meditation must always be either one hundred eight times or fifty four times or the least recommended twenty seven times and never any less number.

**Manahapraharshanam shoucham mounam mantraarthachintanam|
Avyagravamanirdesho japasampattihetavaha||{San.}**

The state of well being of one's mind, the state of purity of one's physical body, the maintenance of progressive silence, the state of inference of the true contents of favored [[Mantras]], the state of calmness without having to resort to constant deadlines, all these factors have a direct bearing upon the propitiation of merits harvested at the end of meditation.

**Nishteva jrubbhana krodha nidraalasyakshudhaamadaaha|
Patitashvaantyaajaalokaa dashyite japavyirinaha||{San.}**

During the course of progress of meditation a righteous doer must exercise extreme care not to belch out loudly, must not yawn lazily, must not get angry, must not fall asleep, must not appear weak, must not get hungry, must not harbor arrogance, must not see fallen women who are at all times dirty are obese paramours of 'paramaHaridweshins', must not see mongrels and must not see unrighteous nonbelievers. Upon such unfortunate occurrences then the meditation so performed stands ruined for all practical purposes.

**Na prakramanna cha hosanna paarshvamalokayeth|
Naapaashrito na jalpanscha na praavrutashiraastathaa||
Na padaa padamaakramya na chyiva hi tathaa karou|
Na chaasannahitamanaa na cha samshraavayan japeth||{San.}**

One must never utter sanctioned [[Mantras]] used for meditation whilst walking, laughing, casting eyes side wards, touching others, gossiping, with one's head fully covered with cloth, whilst scratching one leg with another leg, whilst scratching one hand with another hand, concentrating only on the type of platform on which one is seated nor whilst uttering hymns loudly so as to be audible to one and all.

Homaha pratihraho daanam bhojanaachamane japaha|

Bahirjaanu na kaaryaani saangushtaani samachareth||{San.}

One must never perform sacred fire rituals, accept or offer charity, partake in sanctified food offering, perform 'aachamana' and meditation with one's hand extended across the ankles of the legs. For all such purposes one's stout thumb should be brought to use.

**Japakaale na bhaasheta homaadishu kadaachana|
Sankhyivopavetena japahomaadi nishphalam||{San.}**

One must never talk or converse with others on any account during performance of meditation and sacred fire rituals. In the same vein one must never employ one's own sacred thread for keeping tab of numbers whilst meditation, which would then automatically drown out all resident merits.

**Mounaadervyaadhinaashaha syaajjapaadishu kathanchana|
Vyaaharedvyishnavam sooktam smaredhvaa *VISHNU^mavyayam||{San.}**

If one professes utmost silence and tranquility whilst performing meditation or any sacred chores the same shall negate many a shortcoming of that individual. Additionally an individual can also simultaneously reminisce on the famed [[Sookta]] scriptures or better still reminisce upon the Infinite Grandeur of *SarvottamaMahaVishnu^ during such times.

**Yeteshvevaavasktastu yathaa gacheddviyottamaha|
Abhivaadya tato vipram yogakshema cha keertayeth||{San.}**

Thus after following all such strictures as elucidated earlier a righteous perform of duty task must conclude the same by resorting to appeasing a chose worthy.

**Japitvaa trirniyamyasoon gaayatreeabhivaadya cha|
Krutvaa tureeyopastanam taamudvaasyaavatishtate||{San.}**

A righteous doer of duty task must first meditate upon the sacred [[Gaayatree Mantra]], followed by performance of 'Pranayaama' thrice. It is to be noted that the compulsory ritual of 'Sandhyavandana' consists of four distinctive segments such as → 'maajana, sooryaarghyapradana, gaayatreejapa and sooryopastaana'. Of these the first three segments have been well elaborated till now and the next segment, i.e., 'sooryopastaana' is now studied.

**Mitrasyetyaadi rugbhaagyihisvasvashaakhaanusaarataha|
Tataha praachyaadidigbhaagaan tatra samshtaas suraanapi||
Abhivaadya namaskuryaacchatuhu sandhyaadidevataaha|
Sandyaa purastaatsaavitree gaayatree cha sarasvatee||
Yetaaha sandhyaadayaha proktaaschatasro devataaha kramaat||
Karnayangmam svahastaabhyaam sprushtvaa jaanudvayaadishu||
Charanaangusthapryantam samvrujya tu shayishanyihis**

**Svagoatranaam sharmaahambhoho padyirabhivaadayeth||
Abhivaadanamantrena lokasaakshinamisvaram|
Iti matyirnamaskrutya tatha devanusheenapi||
Pitrungurvaadikaamshecyiva kaamo~kaarshaadikaanapi|
Uttame shikhare jaate deveemudvaasasyediti||{San.}**

At the outset righteous individuals of duty task must invoke favored guardian *Celestials^ in all directions by employing the sanctioned tool of → **mitrasya charshanee dhrutashravaha||{San.}**, unique to their individual school of affiliation. Thereafter, *Celestial Sandhya^ must be invoked in the auspicious eastern direction, whilst *Celestials Gaayatree Saavitree and Sarasvatee^ must be invoked in the remaining directions beginning from southern. Thereafter a righteous individual of duty task must tug on the ear lobes of both his ears using his two hands. Next beginning from the ankle he must gently press his own legs including his foot and toes. He must then spell out his particular unique 'Gotra' lineage loud and clear and whilst calling out his own name must then propitiate full length → **aham bhoooho abhivaadaye||{San.}**, which is considered as being a deemed 'abhivaadana' → a genuine propitiation arising out of devotion. Proper conduct of such a [[Abhivaadana Mantra]] both in letter and spirit would certainly please phalanx of hierarchy *Celestials^ led by none other than *SarovottamaSreemanNarayana^, *Sages^, *Ancestors^ and one's *Guru^. Thus with the utterance of → **kaamo~kaarsheennamo namaha||{San.}** a righteous doer of duty task must then propitiate the *Celestials Kaamu and Manyu^. After conducting such most vital prerequisites a righteous doer of duty task must then begin to perform 'udvaasane'(sic.) of the fabled [[Gayatree Mantra]] by uttering the sanctioned [[Mantra]] of → **uttame shikhare jaate||{San.}**

**Tato naaraayanam devam nametsamstutimantrakihi|
Namo bhramhandyadeveti namostvityaadhibhiha sadaaa|
Tato namedvyishnavaadeen pitaraavagrajaan guroon||
Trivarshpoorvaan shishtaamscha paarshvastaanabhivaadayeth|
Samaapya yasya smrutyeti sandhyaakarma dviraachameth||{San.}**

At first one must utter eulogy in sole favor of *SarovottamaSreemanNarayana^, thus→ **namo bhramhyadevaaya|| and namostvanantaaya||{San.}**. Next one must offer salutations to *ParamaHariBaktas^ who reside in the near vicinity of ^^MoolaBrundavana^^ of *MadhwaGuru^, followed by salutations to one's parents and elder brothers, followed by salutations to one's *MadhwaGuru^ and finally to all those righteous gentry who are at least three years elder by age. Lastly by uttering → **yasya srutyaa cha||{San.}** the sacred 'Sandyavandana' must be completed and rounded off by perform 'Aachamana' twice.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always

and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghraha Tippani^]], the chosen title of this Paper Seriatim.”

“Bhajare *Hanumanta^ manasa bhajare *Hanumanta^
Komala kaayam naamasudevam bhajasukha simham bhoosura shreshtam
Bhajare *Hanumanta^ manasa bhajare *Hanumanta^
Moorkha nishaachara vanasamhaaram *Seeta^ dukha vinaashana kaaram
Bhajare *Hanumanta^ manasa bhajare *Hanumanta^
Paramaananda gunodaya charitam karunaarasa sampoorna subharitam
Bhajare *Hanumanta^ manasa bhajare *Hanumanta^
Ranarangadheeram gunagambheeram daanava dyityaarananyakutaaram
*GuruChennaKESHAVA^ kadalee rangam
Sthiradbhakta *MUKHYAPRANAM^”{Kan.}

THESAURUS FOR CHAPTER XI:-

- 1. EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
- 2. PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 3. PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.
- 4 PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
- 5. SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
- 6. TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER XI: -

117. [[Vishnusahasranaama]] extract from the classical Holy Work [[Mahabhaarata]] Composed by *Baghwan VedaVyasaru^.
118. [[SreemadhBhagavathaTaataparyaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
119. [[VishnuTatvaNirnayaha]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
120. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
121. [[SreemanNyaayaSudha]] Holy Work Composed by *JayaTirthaShreepaadaru^.
122. [[TaataparyaChandrika]] Holy Work Composed by *VyasaTheertharu^.

123. [[ShaashtikaMangalaashtakam]] Holy Work Composed by *VyasaTheertharu^.
124. [[SreemadhVijayeendraGadyam]] Holy Work Composed by *SreemadhSudheendraTheertharu^.
125. [[SreemadhVijayeendraGurustavanam]] Holy Work Composed by *SreemadhSudheendraTheertharu^.
126. [[PremeyaSanghaha]] ‘Prameya extract’ Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
127. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
128. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.
129. Devotional Composition from [[PurandaraUpanishad]].
130. Devotional Compositions of *Kanaka Dasaru^.
131. Devotional Composition of *PrassannaVenkateshaDasaru^.
132. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||
||Rutu*SUDARSHANA*ha kaala iti bhoorbhuvaha suvaromiti digbandhaha||{San.}

Bhaktaanaam maanasaambhojabhaanave kamadhenave|
Namataam kalpatarave *JayeendraGurave^ Namaha||{San.}

{{Dedicated to the Eternal Memory of [[Holy Compositions]], being the [[ShreeVijayeendraGadyam]] and [[ShreeVijayeendraGurustavanam]], scripted by the Holy Pontiff *SreemadhSudheendraTheertharu^, in the Holiest of Holy vicinity of the ^^MoolaBrundavana^^ of *VijayeendraTheertharu^ at ^^Kumbakonam^^ on the eve of the ‘Annual Convocation’ of the famed ^Vidyapeeta^ at ^^Kumbakonam^^. True to time tested practice of ^TatvaVaada^ School of Thought started by *VayuJeevottamaAcharyaMadhwaru^ and so well propagated by the legendary *VijayeendraTheertharu^, this most popular ^Vidyapeeta^ at ^^Kumbakonam^^ functions as an insurmountable bulwark against negation of hoary [[Vedic]] Sciences and successfully thwarts frequent onslaughts on the unchangeable Sovereignty of *SarvottamaSreemanNarayana^. Hundreds of deserving young wards whet their insatiable appetites for True Knowledge by enrolling themselves in this famed ^Vidyapeeta^ and begin study of ^TatvaVaada^ early in life, as early as eight years that is! The corner stone of this famed ^Vidyapeeta^ at ^^Kumbakonam^^, at each and every stage of committed study, being the determination, ‘Tatvanirnaya’, of ‘**SATHYA - TRUTH**’, always and at all Times!

On the day of the much awaited ‘Annual Convocation’, young graduate students passing out successfully from the ^Vidyapeeta^ accompanied by their committed lecturers listen in rapt attention to the Holy discourse rendered by the Holy Pontiff *SreemadhSudheendraTheertharu^ who also officiates as the Chancellor. Meritorious

students graduating with flying colors are all spell bound by the awe inspiring manner in which the Holy Pontiff *SreemadhSudheendraTheertharu^ extols immeasurable merits of worthy achievers like *Teekaachaaryaru^, *Chandrikaachaaryaru^, *Bhaavisameeraru^ and *Vijayeendraru^ in whom the most definitive Omnipresence of *VayujeevottamaAcharyaMadhwaru^ is a **CERTAINTY** → '**Pakshavrittiva**'. Consequently the 'Sathya-Truth' through which the most elusive 'Tatvanirnaya' is pursued is none other than ***SARVOTTAMA SREEMAN NARAYANA**^ canonized as '**SAPAKSHA**', the 'Sole Causative' of *VayujeevottamaAcharyaMadhwaru^. The Holy Pontiff *SreemadhSudheendraTheertharu^ thunders ahead with resounding clarity of purpose and further stresses that for this very same reason, there can never be a refutation of the classical enormity of the eternal tenets of ^TatvaVaada^ proposed by *VayujeevottamaAcharyaMadhwaru^, the very ultimate of all Truths → '**Asatpratipakshatvam**'! The Holy Pontiff *SreemadhSudheendraTheertharu^ addresses fresh graduates of the ^Vidyapeeta^ at ^^Kumbakonam^^ with characteristic verve and takes collective oath from each one of them that in future each and every word that is coined, each and every fine nuance that is fashioned to a nicety and each and every 'Prameya' that is brought to light by them must first pass through the mercilessly unforgiving scanner of '**SAPAKSHA**' with 'Tatvanirnaya' being the only ultimate goal! The Holy Pontiff *SreemadhSudheendraTheertharu^ makes it obvious to fresh graduate students of the famed ^Vidyapeeta^ at ^^Kumbakonam^^ that such an exercise in pursuit of 'Tatvanirnaya' is never a 'challenge' which breeds arrogance, but rather a 'humble attempt' which would then transform such dedicated effort of theirs into enviable realms of irrefutable 'Sathya-Truth' empowered by the mammoth strength of 'Pakshavrittiva' of *VayujeevottamaAcharyaMadhwaru^!

Concluding the 'Annual Convocation' discourse, the Holy Pontiff *SreemadhSudheendraTheertharu^ cautions all those fresh graduate students who fail to follow the code of conduct as elucidated above, shall risk being catapulted into the forbidden 'other' side comprising of a m lange of piqued doubters of ^TatvaVaada^ School of Thought of *VayujeevottamaAcharyaMadhwaru^ termed as '**Vipaksha**', in whom *VayujeevottamaAcharyaMadhwaru^ shall never reside! This surreal calamity constantly hovering over uneasy crowns of wasted 'hoi polloi', → '**Vipakshatvyavritih**', is as true and as guaranteed as the non indulgence of what is prohibited in ancient scriptures, known as '**Abhadhitavishayatvam**' by *VayujeevottamaAcharyaMadhwaru*! The Holy Pontiff *SreemadhSudheendraTheertharu^ also cautions the audience that due to rampaging ill effects of 'k a l i' during 'kaliyuga', 'Sathya-Dharma' shall often be upstaged by the downright unrighteous, every now and then, until 'Final Redemption Time' brought about by none other than *SarvottamaKalki^! Greeted by thunderous applause from thoroughly enlightened audiences', the Holy Pontiff *SreemadhSudheendraTheertharu^ pledges to further the eternal cause of this Immense School of ^TatvaVaada^ so that the same may continue to reign Unchallenged, established securely on the bedrock of "Philosophical Entente" between *BaghwanVedaVyasa^ and His *Followers led by none other than *VayujeevottamaAcharyaMadhwaru^!

One such youngster awaiting initiation of studies at the ^Vidyapeeta^, who listens to this extemporaneous Holy discourse of the Holy Pontiff *SreemadhSudheendraTheertharu^ with much awe, is none other than *VeenaGururajachar^, the young son of the ultra orthodox scholar *VeenaThimannachar^ of 'ShaashtikaAravattuVokkaluBeegamudreGoutamaGotra' lineage. The young *VeenaGururajachar^ is overwhelmed by the indefatigable intellectual tenacity of the Holy Pontiff *SreemadhSudheendraTheertharu^ and repeatedly counts himself lucky to seek admission to this famed ^Vidyapeeta^ at ^^Kumbakonam^^. Also, the young *VeenaGururajachar^ appears smug with unbridled joy upon having learnt of the recent birth of his younger brother and the gladdening news that his affectionate parents are on their way to ^^Kumbakonam^^ to pay their obeisance to *KulaGuruSreemadhSudheendraTheertharu^, in time for the holy and auspicious occasion of ^^SreeRamaNavami^^!

**Kousalyaa garbhasambhoota saadaasoumitrivatsala|
Jaanaki sahito *RAMA^ gruhaanarghyam namostute||
Kousalyaa nandano veera raavanaasura mardana|
Seetaapate namostubhyam gruhaanarghyam namostute||{San.}**

At ^^Kumbakonam^^, after completion of 'Annual Convocation' discourse addressed primarily to fresh graduate students of ^Vidyapeeta^, the Holy Pontiff *SreemadhSudheendraTheertharu^ performs a magnificent 'Shodashoupachaara' worship of the principle Icons of the ^^SreeMutt^^ in the Holiest of Holy vicinity of the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^, to mark the holy and auspicious occasion of ^^SreeRamaNavami^^. Thereafter immersed in all encompassing 'meditation' totally oblivious to the outside World, the Holy Pontiff *SreemadhSudheendraTheertharu^ a 'past master' in the glorious art of 'Bimboupaasane' arranges for a near perfect 'juxtaposition' of *SarvottamaMoolaRama^ over the deemed Omnipresence of *SarvottamaRamachandra^ within His own Holy Self! Nearly swamped by mountainous merits arising out of such a 'Bimboupaasane' the Holy Pontiff *SreemadhSudheendraTheertharu^ settles down for 'two decades' long wait for the inevitable 'arrival' of His next successor to the ^^SreeMutt^^ as deemed by His 'Upaasana Murthy', *SarvottamaSreemanMoolaRama^! This inevitable 'Holiest of Holy Ascension' is indeed as auspiciously rare as the most meritorious of all *divine sighting^ of the mighty and invincible sons' of *Kousalya^ and *Soumitra^, together!

**Bhraatrubhihi sahitaaya *SHREERAMACHANDRAAYA^ idamarghyam
idamarghyam||{San.}**

***KOUSALYA RAMA SARVOTTAMA ANJANEYA JEEVOTTAMA^!**

Amongst numerous devotes who arrive on time to witness the grand festivities at ^^Kumbakonam^^ during the auspicious ^^SreeRamanavami^^ festivities are none other than the ultra orthodox scholar *VeenaThimannachar^, scion of the 'ShaashtikaAravattuVokkaluBeegamudre' lineage, accompanied by his devout wife *Gopikamba^ and their elder daughter *Venkatamba^ and the cynosure of all eyes, the

yet to be named newborn child! Devotees of the ^^SreeMutt^^ are taken aback and stand rooted to the ground even as they jostle amongst one another to cast their fortunate eyes upon the most radiant face of the newborn child, born as per the Supreme Deemed Will of *SarvottamaTirumalaVenkateshwara^! Proud parents *VeenaThimmannachar^ and *Gopikamba^ seek ‘auspicious permission’ of *Kula Guru SreemadhSudheendraTheertharu^ to initiate such compulsory auspicious tasks to the newborn child such as ‘Naming Ceremony’ and ‘annamuhurta’! The elder children *Venkatamba^ and *VeenaGururajachar^ are constantly besides their tiny little brother, showering their sibling affection all the time, much to the amusement of one and all! The entire family of *VeenaThimmannachar^ humbly propitiate in single file at the ^Lotus Feet^ of their *KulaGuruSreemadhSudheendraTheertharu^ and receive auspicious ‘Phalamantrakshate’ from the Holy Pontiff. Tears of joy well in the Holy Eyes’ of the Holy Pontiff *SreemadhSudheendraTheertharu^ even as a cautious *VeenaThimmannachar^ places the newborn child in front of the venerable *Pontiff^ and seeks His Blessings! The Holy Pontiff *SreemadhSudheendraTheertharu^ closes His Holy Eyes for a brief moment and advises *VeenaThimmannachar^ to look after the welfare of the newborn baby carefully and offers complete sustenance for every such effort in the future from the ^^SreeMutt^^.

“Tappunodade bandeya yennaya tande Appa ***TIRU VENKATESHA**^ nirdoshane
Aapaadamouli yenolo agha bahala *Shreepati^ kshamisi kaaideye udadheeshyaya

Tappunodade bandeya yennaya tande Appa ***TIRU VENKATESHA**^ nirdoshane
Jagada aghaharanembo ninnaya birudu trigunaateetane ***RAMA**^ne gunadaamane

Tappunodade bandeya yennaya tande Appa ***TIRU VENKATESHA**^ nirdoshane
Innyenna kalushavaariso bhavataariso deva Prassana ***VENKATARAMANA**^
bhayashamana”{Kan.}

Circa 1595AD, the whole of ^^Bhuvanagiri^^ wears a festive look in order to commemorate the auspicious birth of the newborn child, even as the ultra orthodox *VeenaThimmannachar^ performs many compulsory rituals as outlined in sacred scriptures in order to celebrate the birth of his second son. Sacred fire from auspicious mounds burns so fiercely that day that it seems as though none other than *Celestial Agni^ has arrived in full regalia in order to bestow His blessings upon the new born child, surely one of the greatest devotee of *SarvottamaSreemanNarayana^. The ultra orthodox father *VeenaThimmannachar^ donates many sets of auspicious offerings to pious and righteous gentry and seek their collective blessing for the wellbeing of his progeny. The newborn child is a joy to behold! Indeed, Time stands still while watching the little child’s antics! On the auspicious eleventh day of birth, the young child is put into a brilliantly decorated wooden cradle while comity of most auspicious chaste women, wives of ultra orthodox scholars, sing appropriate lullabies in favor of *SarvottamaBalaKrushna^ and later perform auspicious ‘Mangalaarathi’ in a golden plate! Whenever the little child keeps its tiny toe into his mouth and thereby wet it by trying to suckle upon the same, it seems as though the child is signifying that in future thousands upon thousands of fortunate devotees shall wash his Holy Feet with Holy

Waters' drawn from every Holy River. Scores of auspicious ^Kapila^ bovines, specially brought from ^^Dwaraka^^, that are tied within the humble cowshed abutting the household of *VeenaThimmannachar^ constantly call out loudly in auspicious chorus, as if announcing their eagerness to offer fresh milk to the newborn child, sometimes denying the same to their own day old calves!

“Ambegaalikkutali banda *Govinda^ ambujanaabha dayadindamanege
Jalachara jalavaasa dharanidhara mrugaroopa nelanadi mooradi maadibanda
Kulanaasha vanavaasi navaneeta choraniva lalaneravratabhanga vaahanaturanga
Kannabiduva tanna benna taggisuvanu mannu kedari kore baayiteredu
China bhaargava lakshmana anna benneyakalla maanavabittu kudureyanerida
Neera pokkanu giriya negehi dharaniya tanda naramruga balibandha koralagooyika
Sharamuridoraleledu nirvaani hayahatthi *PURANDARA VITTALA^ taa manege
banda”{Kan.}

Now, with the concurrence of the Holy Pontiff *KulaGuru SreemadhSudheendraTheertharu^, the doting parents name their youngest son as *VENKATANATHA^, born as per the Supreme Benevolence of *KulaDevta SarvottamaTirumalaVenkateshwara^! The chosen name for the newborn child is indeed most appropriate since the same implies as “**One who enables eradication of all mountainous sins**”, a superlative Eulogy of none other than *SarvottamaTirumalaVenkateshwara^. The devout couple *VeenaThimmannachar^ are overcome by unspeakably happy emotions even as they collectively reminisce about their famed ^TirumalaYatra^ initiated by the benevolent blessings of the Holy Pontiff *SreemadhVijayeendraTheertharu^ leading them onto a blissful path involving performance of humble service at the Lotus Feet of *SarvottamaShreeBhooVaraha^, apart from conduct of most auspicious rituals in countless sacred springs' such as ^PadmaTirtha^, ^PaapavinaashaTirtha^, ^GogarbhTirtha^, ^KapilaTirtha^, ^KatahaTirtha^, ^SwamiPushkarni^ and ^VirajaTirtha^, finally culminating with “Grant of Supremely Grandiose Will” of none other than *KulaDevtaTirumalaVenkateshwara^! On his part, the infant *VeenaVenkatanatha^ actively attempts to crawl all over the humble household of *VeenaThimmannachar^ with tiny hands and feet but to those who are fortunate to watch the same it seems as though none other the celestial *Kamadhenu^ is trotting around with four legs, thus signifying that the four legs of Dharma are itself on the prowl in order to uphold the supremacy of the four eternal [[Vedas]]. The infant *VeenaVenkatanatha's^ facial radiance is breathtakingly beautiful so much so that it seems as though none other than *SarvottamaSreemanNarayana^ Himself has sought astonishing residence within! Whenever the child *VeenaVenkatanatha^ hesitatingly walks around in the humble household balancing on tiny legs and stumbles all over with faltering steps it signifies that in the future this child shall embrace ‘Holy Pontifical Seat’ initiated by none other than *VayuJeevottamaAcharyaMadhwaru^ and shall repeatedly fall at the Lotus feet of none other than *SarvottamaSreemanMoolaRama^, for countless number of times! In due course the responsible parents *VeenaThimmannachar^ and *Gopikamba^ perform sacred compulsory ritual of ‘annamuhurta’ when *VeenaVenkatanatha^ turns six months old! Variety of auspicious food is first offered to *KulaDevtaSarvottamaTirumalaVenkateshwara^ and later scores of auspicious gentry

accompanied by their chaste spouses are served sumptuous spreads of sanctified food offerings. Marking the culmination of the solemn event, an affectionate *VeenaThimmannachar^ carefully carries his young child *VeenaVenkatanatha^ all of six months old on his lap and begins to dip a golden ring into the bowl carrying auspicious foodstuffs and serves a few helpings from the same four times into the tiny lips of the baby, to the accompaniment of rapturous encores from bejeweled throats of ^Vedic^ scholars!

“Angaladolu*Rama^naadida chandrabekendu taa hata maadida
Taaiya karedu kai maadi torida mugila kadegombe dittisi nodida *Rama^
Chinni kolu chandu buguri yellava beda beda yendu taa bisaadida

Angaladolu*Rama^naadida chandrabekendu taa hata maadida
Kandha baa yendu taai karedalu mammu unnendu bannisuttidalu taai
Taai *Kousalya^ kalavala gondalu kandha anjidanu yennutiddalu

Angaladolu*Rama^naadida chandrabekendu taa hata maadida
Aluva dhvani keli *Rajanu^ mantri sahitaagi dhaavisibandanu *Raja^
Niluva Kannadi tandirisida *SHREE RAMA^na yetti muddaadida

Angaladolu*Rama^naadida chandrabekendu taa hata maadida
Kannadiyolu chandrana bimbava nodida *Rama^
Chandra sikkidanendu Kuni kunidaadi *Rama^
Ee sambhramanodi *Aadhi Keshava^ Raghuvamshavanne kondaadida”{Kan.}

As the ‘Chariot of Time’ churns ahead relentlessly, the ultra orthodox *VeenaThimmanachar^ arranges for the customary first tonsuring of hair when the young lad *VeenaVenkatanatha^ is all of six years old. In due course none other than the scholarly *VeenaThimmannachar^ himself initiates his young son into the most auspicious chore of ‘Aksharaabhyaasa’ by first scripting the primordial [[OM]], heralding the continued learning process of the newest student! But, *VeenaThimmannachar^ is taken aback when his young son *VeenaVenkatanatha^ questions him sharply as to how on ‘Earth and in Heavens’ can an all encompassing Supreme Entity such as *SarvottamaSreemaNarayana^ be present within the mere alphabetical confines of [[OM]]. Indeed, even at such a tender age, *VeenaVenkatanatha^ shows to the World at large that he is aware of the Infinite vastness of the Supremacy of *SarvottamaSreemaNarayana^ and the potency inherent in the primordial Pranava Mantra [[OM]]. Awestruck family members and well wishers marvel at this unseen and unheard of intellectual prodigy of the young *VeenaVenkatanatha^ and shower their collective praise marveling at the immense fortune and merit of the devout parents *VeenaThimmanachar^ and *Gopikamba^. The young lad *VeenaVenkatanatha^ shows exemplary inherited intuition while handling the mystical ^HamsaVeena^, a magnificent family heirloom, now in the custody of the undisputed doyen of the very same auspicious instrument, none other than *VeenaThimmannachar^! Recognizing his youngest son’s natural flair for deft handling of the ^HamsaVeena^ an overjoyed father *VeenaThimmannachar^ spends hours together in fine tuning the latent musical skills of

the young maestro to be! Neighbors arrive in drove casting aside all their day to day chores, after being attracted by the divine melodies arising out of the magical ^HamsaVeena^ being played by the young and energetic *VeenaVenkatanatha^, in the household of *VeenaThimmannachar^! A thoroughly contented *VeenaThimmannachar^ confides privately to *Gopikamba^ that day by day *VeenaVenkatanatha's^ enormous skill in handling the ^HamsaVeena^ is indeed even better than his own and probably on par with that of his late father *VeenaKanakaachalaachar^, himself a 'Legend' during the 'Golden Age' of the famed ^Vijayanagar Empire^! The joy of the affectionate mother *Gopikamba^ knows no bounds on hearing such accolades heaped upon her young son *VeenaVenkatanatha^, even as she constantly prays for sustenance from *HARI-VAYU-GURU^!

As years roll by, a worried *VeenaThimmannachar^ constantly plagued by failing health, arranges for a suitable alliance of his daughter *Venkatamba^ with one *LakshmiNarasimhachar^ of 'Kashyapa' lineage, one of the greatest upcoming young scholar resident at the Temple Town of ^^Madurai^^. The auspicious betrothal of the demure *Venkatamba^ with the scholarly *LakshmiNarasimhachar^ is conducted with great pomp and grandeur with the entire elite of the City of ^^Madurai^^ turning up to bless the young couple. Much to the amusement of one and all, an innocent lad *VeenaVenkatanatha^ weeps uncontrollably unable to understand the sudden separation from his most affectionate elder sister *Venkatamba^! Soon after the auspicious sacred thread ceremony of the elder son *VeenaGururajachar^ is also performed by the ultra orthodox *VeenaThimmanachar^, as a prerequisite for enrollment at the famed ^Vidyapeeta^ at ^^Kumbakonam^^ under the tutelage of *KulaGuruSreemadhSudheendraTheertharu^. Once again, an innocent lad *VeenaVenkatanatha^ pleads with his parents' not to send his elder brother *VeenaGururajachar^ to study at the ^Vidyapeeta^ situated far away at ^^Kumbakonam^^. But when *VeenaGururajachar^ teases his young brother to accompany him to ^^Kumbakonam^^, the thoroughly innocent lad *VeenaVenkatanatha^ immediately runs back to the welcoming embrace of his most affectionate mother *Gopikamba^ and clings to her tightly, accompanied by roaring laughter from all those who witness this childish behavior! In the midst of all such auspicious family revelries a thoroughly naughty lad, the mercurial *VeenaVenkatanatha^ born with a most special Omnipresence of none other than *VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than *SarvottamaTirumalaVenkateshwara^, enjoys the companion of his numerous friends constantly involved in inventing newer and newer outdoor games and is under the ever watchful eyes of ultra orthodox ^Shaastikavamsha AravattuVokkalu^ clansmen!!}}

 *SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|
 Chintamanistu *VYASA^aarya Munitrayamudaahrutam||{San.}

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

{Next:- CHAPTER XII:- { [[[*PremeyaSanghrah Tipp ani^]]] - {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrah a^]] Composed by *SreemadhRaghavendraTheertharu^}

*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.

DHIGVIJAYARAMAMOO LARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ VIRODHINAAMA SAMVATSARA VYSHA AKAMAASA NIYAAMA KA
*OM KAMALA SHREEMADHUSUDANAAYA NAMAHA^ }

|||*MADHWA VALLABHA SARVOTTAMA NEERA NARASIMHA HA
SARVAPAALAKA HA^|||

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

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghrah a^]],
Composed by *SreemadhRaghavendraTheertharu^ }

{First Anniversary Special Edition 'Upanyaasa' On the Holy & Auspicious
Occasion of *VedaVyasaJayanti^ and *NarasimhaJayanti^, 2009'}

// Karthru // *TIRUMALA VENKATA ^

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethyartham^||

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

CHAPTER -XII:- { [[[*Premeya Sanghrah Tipp ani^]]] - { An Extemporaneous
Perspective Summary of the Holy Work [[*Premeya Sanghrah a^]] Composed by
*Sreemadh Raghavendra Theertharu^ }

An extraordinary extemporaneous Invocation, [[ShreeAhobalaNrusimhastutihi]], in favor of *SarvottamaAhobalaNarasimha^ composed by the legendary *BhaaviSameeraru^, scripted at ^^Ahobala Kshetra^^ situated in the rugged mountainous south eastern part of the subcontinent. The core essence of this [[Holy Composition]] invokes the Infinite opulence of the ever benevolent dazzling radiance of *AhobalaNarasimha^ rendering eternal sustenance to all His true devotees and thereby eradicating darkness of ignorance swamping familial lifestyles. *BhaaviSameeraru^ also pleads for repeated reincarnation of *AhobalaNarasimha^ from within the stone pillar, time and again, so as to extend continued protection to ignorant milieu of devotees. *SarvottamaAhobalaNarasimha^ resident on the banks of Holy River ^Bhavanaashini^ is a veritable destructor of all negative emotions. This extemporaneous Invocation attempts to bring forth the Infinite Prowess of *SarvottamaAhobalaNarasimha^ exhibited by effortless slaying of clans of paramaHaridweshi led by the evil demon h i r a n y a k a s h I p u! *SarvottamaAhobalaNarasimha's^ intriguing Incarnation as an awesome 'half Lion and half Man' is indeed beyond limited comprehension of an average intellect! The same is another finest example of *SARVOTTAMA APRAMEYA^, once again deftly circumventing all established logical canons of 'Prameya School', with one powerful swipe of powerful claw armed with razor sharp 'Nakha', nails, Infinitely more powerful than that of combined power of a million 'Vajraayudha'! Owing to having originated from the innards of a stone pillar, *SarvottamaAhobalaNarasimha's^ superlative Incarnation is a true testimony to His guaranteed Omnipresence throughout the Cosmos – both 'micro and macro', encompassing the entire gamut of animate to the inanimate and the lifeless! This extemporaneous [[Holy Composition]] of *BhaaviSameeraru^ seconds the Supreme Truth of 'hierarchy liberated bliss' by all those chosen doers of righteous duty task who constantly seek sustenance at the Lotus Feet of *SarvottamaAhobalaNarasimha^, and nothing else, following the most notable example of none other than *ParamaHariBaktaPrahlada^!

Ahobala*NRUSIMHA^sya mahobalamupaashritaaha|
Asattamisrasamishraam ganayaamo na samsrutim||
Yastambhe prakateebabhoova sa mayi stambhaayite~pu
Sphuteebhooyaadyo bhavanaashineetatagatashphindyaat sa me~mum bhavam|
Yo~paadbaalakamapyasou *NARAHARI^ rmaam baalisham paatu yo
Rakshoshikshadasou prabhuhu khalakulam shikshatvarookshapriyaha||
Viruddadharmadharmitva sarvaantaryaamitaam tathaa|
*NARASIMHO^dhhbutastambhasambhootaha spashtayatayayam||
Vidaaritaripoodara pratititamtramaalaadharam|
Tadaatmajamudaavahapriyatarograleelaakaram|
Udaararavapooritaambujabhavaandabhaandaantaram
Sadaa *NARAHARIM^shraye nakharanavyavajraankuram||
Udyanmadhvamataayudhena paritaha samsaarasangjne vane

Maadyanmaayimatangamardanavidhou so~yam sahaayastiviti|
Haryakshasya sadhrukshataam vahai yastasya dviteeyo~pyaham
Saajaatyena sadaa maanavatulaam paayannyisimhaha sa naha||{San.}

Kamadhenuh yatha purvam sarvaabheesta palapradaa
Thathakalaou *Vadirajah^ sripadaobheeshtaha sathaam||
Srinamo *Vadirajaaya^ deerghadaaridrya ghatine
Rajabhogapradathrecha namostu jayadayine||{San.}

***NARAHARI SARVOTTAMA VAYU JEEVOTTAMA^**

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*PremeyaSanghراها Tippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Eleven:-

It is sanctioned to complete performance of elaborate meditation with utterly peaceful bent of mind. Thereafter a righteous doer of duty task needs to perform what is known as → ‘abhivaadana’ of the sacred [[Gaayatree Mantra]]. The same involves in pressing of one’s legs beginning with knees extending all the way right up to toes of the foot. Next, two ears must be held with two hands respectively followed by lifting of right hand up to level of the right earlobe. Then the head must be slightly bent towards the very same raised hands. This must be followed by utterance of one’s individual lineage ‘Gotra’ and concurrent utterance of one’s own name → **lakshmeenaraayanasharmaaham bhooho abhivaadaye**||{San.}. Thus after completion of the mode of ‘abhivaadana’ of the famed [[Gaayatree Mantra]] it is required to begin what is known as → ‘udvaasana’(sic.) of the famed [[Gaayatree Mantra]].

**Mantreenaena gaayatream yathaavadabhivaadya cha|
Uttametyaadimanunaa deveemudvaasayettataha||
Anuvaakasya vaamadevaahvayo munihi|
Chodo~nushtup cha saavitree devotodvaasane vidhihi||
Ityuktvaa~nena gaayatreamanuvaakena vyi dvijaha||{San.}**

Select [[Mantra]] such as → **uttame shikhare jaate**||{San.} is employed whilst carrying out ‘udvaasana’ of [[Gayatree Mantra]]. In this particular [[Mantra]] titled as → ‘Uttame’, the reigning *Sage^ is *Vamadeva^, whilst the ‘Chandas=meter’ being → Gaayatree and the reigning *Celestial^ being none other than *Savitree^. Wholesome ‘udvaasana’ of [[Gayatree Mantra]] is sanctioned whilst uttering → **gaayatruyadvaasane viniyogaha**||{San.}.

Udvaasayaatha namaskuryaacchatuhusandhyaadidevataaha|
Sandhyaa purastaadgaayatree saavitree cha sarasvatee||
Yetaaha sudhyaadayaha proktaaschatasro devataaha kramaath|
Svasvanaama chaturthyantam pranavaadi namontakam|
Mantramaasaamiha proktam pranametsvasvamantrataha||
Kecchiddhi munayaha praahuhu pratimantram pradakshinam||
Kurvan pranaamam kurveetyataabhyo bhaktito dvijaha||{San.}

Upon completion of ‘udvaasana’ of [[Gaayatree Mantra]] it is sanctioned to propitiate four auspicious Celestials namely → *Sandhya, Gaayatree, Saavitree, Sarasvatee^ beginning with auspicious eastern direction and rounded off by rest of other directions as well. Famed [[Pranava Mantra]], being ||OM|| may be prefixed to each of the auspicious *Celestials^ whilst uttering their individual propitiations. It is also sanctioned to propitiate *Celestial Surya^ after that particular day’s Sun has well and truly risen to its full glory through the medium of → **mitrasya charchanee**||{San.}. Here, the reigning *Sage^ is *Vishvamitra^, whilst the reigning *Celestial^ is none other than *Divakara^ and curiously the ‘Chandas==meter’ is threefold, with ‘Gaaytree’ being the first ‘Chadas=meter’ and ‘Trishtup’ being the second and third ‘Chandas=meter’, respectively. Thus the famed ‘Suryopasthaana’ is performed as shown above inculcating three fold ‘Chandas=meter’, followed by performance of ‘abhivaadana’ to *Celestial Surya^ and ending the same with utterance of one’s lineage ‘Gotra’ and particular name as elucidated earlier. Thereafter, auspicious [[Mantra]] of → **sarvaabhyo devataabhyascha**||{San.} is uttered along with simultaneous utterance of [[Pranava Mantra]] of ||OM|| as both prefix and suffix. Next the same is followed by appeasement of *Celestial Kamadevta^ by uttering thus → **manyurakaarsheeth**||{San.}. All those righteous doers of duty task who well neigh follow each and every laid down sanctioned strictures both in letter and sprit in typical copybook fashion, are deemed to have performed the hoary ‘Sandhyavandana’ in its purest form and thereby stand empowered to instantaneously render pure all those whom they happen to cast their auspicious eyes upon and all those who come into physical contact.

Laajaahome cha seemantre devataavaahane vare|
Arghye tishtedupastaane shadete bhruguchoditaaha||{San.}

It is sanctioned to perform such auspicious duty task such as ‘laajaahoma-seemanta-devattaavaahana-varapooja-sooryaarghyapradaana’ whilst standing only. Also the meditation using the famed [[Gaayatree Mantra]] must be performed always facing the rising Sun. Whilst performing auspicious ‘Sandhyavandana’ within premises of a religious shrine it is necessary to perform the same in a position that is facing towards the

main deity and never otherwise. One must not move about while performing hoary meditation, particularly when the same is being observed within holy premises of a religious shrine. It is laid down that such an individual must not offer propitiations to anyone during the course of the meditation.

**Sootake mrutake vaa~pi saavitryaa chaanjalim kshipeth|
Na saavitreem japeddimaan kuryaatsoureemupashtitim||
Deshakshobhe mahaapattouta maarjanaarghyaadyasambhave|
Sandhyaagam sahasraamshumatyrihi kuryaadupasthitim||{San.}**

It is sanctioned to offer sacred 'Sooryaarghya' even during such taxing times such as involving birth or demise in the family, but at the same time it must be remembered not to meditate upon the sacred [[Gaayatree Mantra]] during the same period of seclusion. In other times of great adversity such as during onset of great danger to nation, during calamities, it is sanctioned to utter certain chosen [[Mantra]] of 'Sandhyavandana' by foregoing elaborate ritual of 'Maarjana'. In the same vein it is taken as granted that all those righteous doers of duty task who adhere with performance of sacred 'Sandhyavandana' faced with overwhelming odds shall never stand to attract any demerit whatsoever. It is imperative for one and all to compulsorily perform 'Suryopastana' at all times excluding only when faced with acute dementia leading to loss of memory, lunacy, terminal disease or mortal fear of losing life and limb. Righteous individuals of duty tasks may perform hoary 'Sandhyavandana' even during inauspicious phase of death in one's family or during auspicious birth in one's family, but sanctioned [[Mantra]] must not be uttered aloud being audible to one and all but the same may be switched onto a silent mode. It must be remembered that sanctified [[Pranayama]] must never be performed during such times as detailed above. But at times of extreme danger if an individual performer of righteous duty task does have to meditate upon sacred [[Gaayatree Mantra]] then it is sanctioned to meditate upon the same for twenty eight of times.

If compulsory performance of 'Sandhyavandana' is missed out during the course of one day then a righteous performer of duty task needs to fast for that entire day. If such nonperformance of 'Sandhyavandana' is repeated for two days at a stretch then a righteous performer of duty task needs to fast for two days at a stretch. However if such unfortunate nonperformance of compulsory 'Sandhyavandana' extends further beyond into three days, then it is necessary for a righteous performer of duty task to observe the strict ritual of 'Ardhakruchra'(sic.). Likewise if 'Sandhyavandana' is not performed for ten days at a stretch it is compulsory for a righteous performer of duty task to observe the still more difficult ritual of 'Kruchra'(sic.). All those righteous performers of duty task who fail to perform 'Sandhyavandana' for more days/weeks at a stretch extending to almost a month, then such unfortunate individuals are required to perform the out of reach 'Chandrayana'(sic.) ritual. Doomsday scenario which involves continuous nonperformance of compulsory 'Sandhyavandana' for prolonged time more than a month then such unworthy individuals need to perform the 'Chandrayana' ritual along with the well nigh impossible to perform ritual of 'Paraaka'(sic.).

**Praataha sandyaamupaasyivamaasane susamaahitaha|
Tata ashtaaksharam mantram gaayatryaastreegunam japeth||{San.}**

Thus it is crystal clear now to one and all that compulsory ritual of ‘Sandhyavandana’ must be performed at the appropriate time and hour each day. Thereafter an individual performer of righteous duty task may be seated on a sanctioned seat with peaceful bent of mind. Now, the famed [[Narayanaashtaakshara Mantra]] must be meditated thrice the number of times over the [[Gaayatree Mantra]]. Sanctioned modes of ‘Anganyaasa’ and ‘Karanyaasa’ together harbor further three sub sects namely → ‘srushtinyaasa’ ; ‘sthithinyaasa’ and ‘samhaarnyaasa’. Now whilst uttering the sanctioned [[Ashtaakshara Mantra]] or [[Dvaadashaakshara Mantra]], any one of the above quoted three ‘nyasa’ must be chosen to be tagged alongside the same. Thereafter an individual performer of righteous duty task must begin to touch eight principal nodal points of his body, being → center portion of the tuft of hair on his head, eyes, mouth, chest, stomach, lower limbs, knee joint and finally ending with the feet. On the other hand, performance of ‘nyasa’ for the sanctioned [[Dwaadashaakshara Mantra]] involves in touching of → eastern portion of one’s head, southern portion of one’s head, western portion of one’s head, northern portion of one’s head, all the while uttering the four eminent words of the very same [[Mantra]]. If performance of such sanctioned ‘nyasa’ is carried beginning with the head region and ending with the feet then the same is termed as → ‘srushtinyaasa’. However if performance of such sanctioned ‘nyasa’ is begun with feet leading all the way right up to the head region then the same is termed as → ‘samhaarnyaasa’. Apart from these two distinctive performance of ‘nyasa’, the third one termed as → ‘sthithinyaasa’ involves sanctioned movement of core dedication from feet up to the midriff region and contrarily movement of core dedication from head region up to the chest region.

**Tatvanyaasam chaaksharaanaam praanaayaamo bhavedatha|
Panchaangamoolanyaasou cha dhyaayedaksharamuttamam||{San.}
Sachidanandaroopam tu bramha divyam sanaatanam|
Yathoditam tu gurunaa yathaayogyam yathaamati||
Yaavattaddhrushyate roopam taavaddhyaanam tataha param|
Japedekaaksharam mantramanyaan mantraanapi dhruvam||
Vignashaantyi tato~nantakarmano vibhavaaya cha|
Preetyi harerdevagurostatprasaadaadvimuchyate||{San.}**

A righteous doer of duty task must first perform core dedication of ‘Tatvanyaasa’, followed by ‘Maatrukaanyaasa’, followed by performance of ‘Pranayaama’, followed by performance of ‘Panchaanganyaasa’, culminating the same by performance of core dedication ‘nyasa’ of each word present in the [[Moola Mantra]]. Thereafter a righteous doer of duty task must meditate upon *SarvottamaShreeHari^ with overwhelming awareness of the Supreme Truth that such a *SarvottamaShreeHari^ harbors Sovereign Omnipotent Form of *Sachidanandaroopa^ concurrent with His Timeless unnatural occurrence throughout the Cosmos and yonder. There is no sanctioned time limit for such a highly meritorious meditation and the same may be continued as long as the onset of ‘Divine Sighting’ of such a superlative Omnipresence of *SarvottamaShreeHari^, does indeed occur. Next, an individual performer of righteous duty task must meditate upon

powerful [[Pranava Mantra]], followed by other sanctioned [[Mantra]] of one's choice as streamlined by one's *Madhwa Guru^ (past, present and future) who are none other than twice born *Celestials^ having incarnated in a haste upon coming to know of the superlative Incarnation of *SarovottamaSreemanNarayana^ as *SarovottamaShreeKrushna^ at ^^Mathura^^. The focal point of meditation is one particular chosen Supreme Occurrence of numerous manifestations of *SarovottamaSreemanNarayana^, unique to that particular individual. Such directed meditation not only destroys all manners of obstacles that lay strewn on the difficult path of achievement for a righteous doer of duty task, but also ordains mountainous merits to befall such a committed individual. The same also attracts Supreme Benevolence of none other than *SarovottamaSreemanNarayana^ along with cumulative benevolence of other *Celestials^ and *Madhwa Gurus^, which is a surefire path towards dawn of ultimate hierarchy ^Liberation^.

By uttering sanctioned [[Mantra]] of → **asya shreemadshataaksharamahaamantrasya antaryaami Rushihi**||{San.}, a righteous doer of duty task must touch his own head. Next by uttering [[Mantra]] of **dyivee gaayatree chandaha**||{San.}, one must touch one's mouth, followed by utterance of sanctioned [[Mantra]] of **paramaatmaa ShreeNarayano devataa**||{San.} one must touch one's chest. Finally a righteous doer of duty task must perform hoary 'Sankalpa'/pledge by uttering thus → **ShreeNarayanapreranayaa ShreeNaraynapreetyartham Shreemadhashtaaksharajapa karishey**||{San.} with folded hands. Sanctioned mode of performance of 'nyaasa' with fabled [[Ashtaakshara Mantra]] involves in touching eight distinct regions of one's body with concurrent chanting of eight distinct words as found in the [[Ashtaakshara Mantra]]. Those eight distinct regions are as follows → feet, knees, navel, chest, mouth, nose, eyes and head and when the same is performed as indicated then it is deemed to have performed → 'samhaarakrama'. If such action is performed starting with the head region and culminating at the legs then the same is termed as → 'srushtikrama' and whereas if such action is performed starting with the feet and culminating at the navel region then the same is termed as → 'sthitikrama'. At this juncture it is appropriate to mention that it is sanctioned to touch one's head with the middle finger, one's eyes with the forefinger, one's face with the ring finger, one's chest with the thumb, one's navel region with both the thumb and forefinger, one's lower limbs and knees with both the thumb and little finger and finally one's feet with all the fingers excepting the thumb. Also, whilst performing 'aksharanyasa' it is mandatory to award different set of color combinations to each of the invocation of none other than *SarovottamaShreeHari^. Such a sanctioned combination involves diametrically different colorations like → white, golden, black, red, saffron, yellowish brown, blue so on and so forth to this most favored *Celestial^, read as *SarovottamaShreeHari^. Some of the sanctioned [[Mantras]] usable for performance of 'aksharanyasa' are as follows → **om om vishwaaya namaha**|| ; **om nam tyijasaaya namaha**|| ; **om moum pragjnaaya namaha**|| ; **om naam tureeyaaya namaha**|| ; **om raam aatmane namaha**|| ; **om yam antaraatmane namaha**|| ; **om naam paramaatmane namaha**|| and **om yam gjnaatmane namaha**||{San.}. Likewise some of the sanctioned [[Mantras]] usable for performance of 'panchaanganyasa' and thereby concurrent 'Digbandana' on all ten directions are as follows → **om krudhdholkaaya svaahaa hrudayaaya namaha**|| ; **om**

**maholkaaya svaahaa shirase svaahaa|| ; om veerolkaaya svaahaa shikhaayi voushat||
; om dyolkaaya svaahaa kavachaaya hum|| ; om sahasrolkaaya svaahaa astraaya
phat||{San.}**

Now another most important manner in which holiest of holy clasps of clenched fist, known as ‘**mudre**’ is studied in some detail. Such a ‘mudre’ is of utmost importance during the course of performance of ritual worship of *SarovattamaShreeHari^ and is a surefire path to gain His direct appeasement along with His one hundred percent guaranteed Omnipresence in the same. As an add on benefit the same ‘mudre’ grants dawn of true knowledge in an individual performer of duty task along with logical culmination of all manners of righteous duty tasks. The first and foremost ‘mudre’ is termed as ‘**hrudayamudre**’ which involves in clenching of the thumb and the forefinger and thereupon touching one’s chest portion, which automatically deems performance of invocation to *SarovattamaShreeHari^ Omnipresent therein. The next ‘mudre’ is termed as ‘**shiomudre**’ which involves tight clenching of the fist of one’s hand followed by rapid strike action of the forefinger with one’s thumb, continued by touching upper region of one’s forehead. The next ‘mudre’ is termed as ‘**shikhaamudre**’ which involves in repeating tight clenching of one’s fist with the stout thumb resting boldly on the same, continued by touch the tuft of hair present upon one’s head with the same. The next ‘mudre’ is termed as ‘**kavachamudre**’ which involves in tight clenching of one’s fist, followed by insertion of one’s thumb deep within the clenched fist and proceed to separate the clenched fist with one’s forefinger. The next ‘mudre’ is termed as ‘**astramudre**’ which involves in touching the tip of one’s hand first followed by joining of one’s forefinger and thumb of the same hand. The next ‘mudre’ is known as ‘**netramudre**’ which involves in upturning of the ‘**shikhaamudre**’ posture as narrated above.

**Tarjanee sphotayeddikshu dashasvngulinyiva tu|
Dhrutam karadvayenyiva chakshushaa sannireekshayeth||
Astramudreti vikhyaataa traasinee tridasheshtapi||{San.}**

One should clasp the fists of palms of both hands together with all prominent fingers such as thumb and forefinger held together. Next one should snap sharply in all ten directions in rapid succession with one’s fingers, each time facing one amongst ten successive directions. Such a powerful combination would be deemed as the virtually undefeatable ‘astramudre’ which is potent enough to spread uncontrollable panic in the midst of even *Celestials^.

**Udyadbhaasvatsamaabhaaschidaanandyikadehavaan|
Chakrashankagadaapadmaharo dhyeyo~hameshvaraha||
Lakshmeedharaabhyaamaashlishtaha svamoortiganamadhyagaha|
Bramhavaayushivaaheshavipyishyakraadikyirapi||
Sevyamaano~dhikam bhakyaa nityanishashashaktimaan|
Moortayo~shtaavapi dhyeyaaschakrashankhavarabhaihi||
Yuktaaha pradeepavarnaascha sarvaabharanabhooshitaaha|
Bimbo~si pratibimbo~smi tava yadyapi chaantaram||**

Svaaminnirdosha maddhosham vivechaya namostu te||{San.}

*SarvottamaSreemanNarayana^ is seen in lustrous red hallow similar to the Rising Sun. His very 'body form' is one that encompasses Infinite Qualities such as Knowledge and Bliss and shall never harbor a naturally occurring body form. At the same time the superlative Omnipresence of *SarvottamaSreemanNarayana^ occurs in the most auspicious of all 'Four Armed' posture. In such an occurrence *SarvottamaSreemanNarayana^ wields the invincible *CHAKRA* in His upper right arm, the famed ^SHANKHA^ in His upper left arm, the most auspicious *GADHA^ in His lower left arm and the most auspicious ^PADMA^ in His lower right arm. Such a *SarvottamaSreemanNarayana^ is the Supreme Master of all that He surveys inculcating one and all and of everything and anything. Two most auspicious Omnipresence of hierarchy Celestial *Goddess Lakshmi^ constantly 'adheres' to such a *SarvottamaSreemanNarayana^ in Her Two Forms of *ShreeDevi^ and *BhooDevi^. None other than *SarvottamaSreemanNarayana^ Himself dons the garb of many a hierarchy *Celestial^ and amuses Himself by accepting services from them(himself)! Such a *SarvottamaSreemanNarayana^ is constantly being served with utmost humility and devotion by phalanx of hierarchy *Celestials^ led by none other than *ChaturmukhaBramha^, followed by *Vayu^, *Rudra^, *Sesha^, *Garuda^, *Devendra^ and the like. Infinite amounts of inherent Cosmic power present in *SarvottamaSreemanNarayana^ is permanently complete and definitive in content without any iota of lacuna whatsoever. Eight different words constituting the famed [[Narayanaashtaakshara Mantra]] is an eulogy of the eight different superlative occurrence of such an Omnipresence of *SarvottamaSreemanNarayana^, complete with famed auspicious weaponry of *Chakra* and ^Shankha^. All these eight different manifestations of *SarvottamaSreemanNarayana^ constantly radiates forth limitless quantities of auspicious energies along with brilliant dazzle given off by countless priceless ornaments. Therefore a righteous doer of duty task is required to first reminisce over such a superlative occurrence of *SarvottamaSreemanNarayana^ as described above before beginning sanctioned rigmarole of routine meditation. An inference that puny individuals like all of us are mere shadows of such a *SarvottamaSreemanNarayana^ is to be well ingrained and therefore automatically there exists an unbridgeable and permanent extent of inequality between all of us and *SarvottamaSreemanNarayana^. Thus a studious plea needs to be offered by each and every individual directed towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^ seeking freedom from eternal bondage from collective miseries and unmitigated faults accrued from countless previous births, which only HE, *SarvottamaSreemanNarayana^ is capable of granting, and no one else.

Thereafter, a righteous doer of duty task may sit down for performance of meditation by adhering to the following sanctioned modes. Garland of beads may be procured for purpose of meditation after settling down comfortably and with a peaceful bent of mind and in a state of reasonable personal hygiene. Meditation is performed either for one hundred eight times, twenty eight times or eight times by beginning the same with sanctioned [[Beejaakshara Mantra]]. None other than *SarvottamaSreemanNarayana^ has sanctioned used of beads prepared from auspicious ^Tulasi^. Such beads collected for preparation of garlands used for meditation must not be too big in size similar to figs, nor

must the same be sized similar to modest gooseberries, but the same must be still smaller in size when compared to the two. Garland used for meditation prepared out of precious gemstones is potent enough to grant elusive liberation, whilst garland prepared out of golden beads is potent enough to grant every aspired for largesse, whilst garland prepared out of silver beads is potent enough to grant every aspired for name, fame and wealth while that garland prepared out of copper is potent enough to grant everlasting peace. Those individuals who are prone to meditate with beads made out of ivory casket stand to exercise control over gins, whilst those who meditate with beads made out of glass stones stand to exercise control over demons and those who meditate with beads made out of bronze stand to exercise control over legion of enemies. Likewise those individuals who mediate with garland of beads made out of iron stand to exercise control over ghouls and goblins. Whereas those fortunate individuals who mediate with garlands of beads made out of auspicious ‘Spatikamani’ and ‘Suryakaantimani’ stand to enjoy fruits of blissful Liberation.

**Indro manistathyiva syaadakshaaha syuhu sthalajaaha punaha|
Trapujo putradeepaha syaadindraakshaha sarvakaamadaha||
Bebheetakaani chaakshaani rudraakshaschaabhichaaritam||{San.}**

The holiest of holy and the most sacrosanct of all, namely, the ^Indraneelamani^ and ^Tulasimani^ are potent enough to grant even the most elusive of all – Liberation, whilst beads made out of ivory caskets grant auspicious offspring to the needy. Collective usages of all such sanctioned beads together grant veritable pardon from even the most heinous of all sins.

**Bramhavarchasakaamasya kushagranthihi prasasyate|
Raajyakaamasay padmaakshyirjaputaha diddyatitaddhruvam||
Sitaambhojaakshamaalaa tu sotre nihashreyasapraadaa|
Bhuktimuktipradaha shankho mukhaa muktiphalaapraadaa||
Jalajirmanibhirmaalaa japturishtaphalaapraadaa||{San.}**

Those righteous performers of duty tasks who seek to promote their individual standing are required to meditate with garland of beads made out of uniform knots formed out of sacred ‘Darbe’. Those righteous performers of duty task who wish to gain fame and wealth are required to meditate with beads made out of ^Padmaakshamani^. Those righteous performers of duty task who wish to reserve unique seat for themselves in the most elusive realms of hierarchy Liberation need to meditate with garlands of beads made out of white colored Lotus buds. Those righteous performers of duty task who aspire for grant of Liberation need to mediate with garland of beads made out of the auspicious ^Shankhamani^.

**Akshanyathoktaan sangruhya vividhaan doshavarjitaan|
Kshaalitaan panchabhirgavyayih panchavedaantavidyayuu||
Aaropayeddhemasootre dviguneetriguneekrute|
Sootre vaa raajate kshoume shaanakeshaadivarjite||
Kaarpaase vaa yathaalaabham kshaalite parishodhite|**

**Prushtena prushtabhaagena mukhabhaage mukhena cha||
Parasparena sambandhamanayaha sadrushaaha shubhaaha||
Protoaha sootrena vyi kalpyaa maalikaa pattakaakrutihi||
Manimaanyam nibadhneeyaanmaalaagranthou mahattaram||{San.}**

At the outset a righteous performer of duty tasks is required to gather that particular beads of his choice keeping in mind that particular end effect receivable from the same. Next, he has to utter the sacred [[Panchasookta]] and begin to wash the beads asunder with instantaneously purifying ^Panchagavya^. Further has to string together such beads of his choice with finest strands of pure gold in either two fold or three fold manner. In case of non availability of pure golden threads, then a righteous performer of duty task may take recourse to using threads strewn out of either silver or rich silk. But one must never use such inauspicious strands of thread strewn out of either jute or human hair. It is however sanctioned to use threads to string together beads with garlands of fine cotton. Thereafter whilst stringing together so collected beads, it must be remembered to first place the beads in such a manner so that the tip of the beads is always ahead of its tail. It is taken for granted though that all beads that go into preparation of garland for meditation purpose must have uniform shape and size without any misfits jutting out jarringly in between. There must not be any gaps amidst each of the beads that form a garland and must fit closely against one other with a smooth run and flow of positive energy.

It is sanctioned to perform the sacrosanct ‘punyaahavaachana’ from comity of righteous gentry. Thereafter a select patch of bare ground must be cleared of all impurities with copious cleansing by holy cow dung of prized ^Kapila^ bovines that abound at ^^Dwaraka^^. Upon the very same spot powerful *Chakraabja* must be drawn in detail. Thereupon generous quantities of gooseberries must be heaped with abandon, followed by pouring of generous quantities of rice and sesame seeds. Thereafter sacred ‘Darbe’ and a set of new auspicious orthodox clothing must be spread out for a while. On such a hoary spot the auspicious ^Kalasha^ is to be placed. After applying sacred vermilion paste on the same, freshly prepared set of beads of garland for meditation purpose must be placed. Then new set of auspicious orthodox clothing must be covered over the same followed by placing select gold ornaments upon it. Thereafter such an auspicious heap must be worshipped as per sanctioned rituals. Next, right in front of the sacred ^Kalasha^ an auspicious ‘kund’ must be dugout as sanctioned and sacred fire rituals may be begun in the same. Now with sanctioned [[Mantras]] seeking favored invocation of one particular *Celestial^ of one’s choice, through the medium of that particular choice of beads of garland, must be appeased by copious offerings of sacred ‘samith’ and ghee mounds for a minimum one hundred eight number of times. Concurrently a righteous performer of duty task must cleanse his body of all latent impurities both from within and without with particular importance given to the rejection/vacation of that sinful being who cowardly resides within. **(The singular manner in which this is to be performed is well described in earlier Chapters).** Harboring such a pure body that is now devoid of all impurities, a righteous performer of duty task must reminisce upon that particular ruling *Celestial^ for that particular choice of beads. Following this a righteous performer of duty task must reminisce upon none other than *SarvottamaShreeHari^,

resplendent with most auspicious and most powerful ^Four Arms^, who is forever Omnipresent in that particular ruling *Celestial^. Such a *SarvottamaShreeHari^ must be visualized with Infinitely auspicious appearance of granting choice protection and sustenance through One of His Hands, granting choicest blessings through another of His Hands and Himself wearing the famed garland of meditation beads through another of His Hands. Only after reminiscing upon such a superlatively Infinite auspicious Omnipresence of *SarvottamaShreeHari^, it is sanctioned by a revered *MadhwaGuru^, who are none other than twice born *Celestials^ having incarnated in a haste upon coming to know of the superlative Incarnation of *ShreeKrushna^ at ^^Mathura^^, to offer sacred beads of garland useful for meditation to a chosen *disciple^. Such a fortunate *disciple^ on his part must ceaselessly utter the hoary [[PranavaMantra]] ||OM||, on receipt of the same and must offer devotional salutations continuously. As a manner of thanksgiving such a *disciple^ must offer ‘Gurudakshina’ at the ^Lotus Feet^ of his ^Madhwa Guru^, who are none other than twice born *Celestials^ having incarnated in a haste upon coming to know of the superlative Incarnation of *ShreeKrushna^ at ^^Mathura^^. It is only after completion of such a sanctioned practice that has stood the Test of Time over countless Centuries, must a righteous performer of duty task begin to meditate upon sacred beads of garlands of his choice which then shall surely leads him towards the most elusive of all goals of choicest hierarchy Liberation.

Beads used in preparation of garlands for meditation may differ in quantities and consequently the inherent qualitative end results also differ. Therefore if the course of meditation is performed with thirty beads in all, then the same enables receipt of wealth. Likewise meditating with twenty eight beads enables all round wellbeing and meditation with twenty five beads enables Liberation. If meditation is carried out with fifteen beads keeping in mind a secluded duty task then such a secluded duty task shall fructify. Meditating with twenty four beads enables grant of all desires due to which such a meditation is performed. It must be remembered that meditation performed with beads numbering totally one hundred and eight shall enable grant of success in each and every duty task. Consequent to such sanctioned awareness regarding the number game involving beads for meditation, likewise the raw material that go into making of the beads also differ vastly. Beads made out of conch shell enables grant of general wellbeing, beads made out of ‘sphatika’ enables grant of choice Liberation, beads made out of ‘padmaaksha’ enables grant of good health and wealth, beads made out of ‘rudraaksha’ enables grant of Liberation, beads made out of jade enables grant of food grains, beads made out of pearls enables grant of good fortune, beads made out of knots of ‘Darbe’ enables negation of mountainous sins, beads made out of gold and silver enables grant of every auspicious thing that is aspired for, beads made out of a combination of both jade and ‘sphatika’ enables multiplication of each round of meditation into one million times more merits that is achievable in a single round of meditation and last but not the least beads made out of sacred ^Tulasi^ enables grant of fruits of merits that is too Infinite to elaborate in detail.

**Gopuraavayavaakaaramakshamaalam vidhaaya cha|
Mervaakhyam yojayedakshamekam moolaagrasootrake|**

**Gantheem kuryaattadagrena keertidaa chaakshamaalika|
Akshamaalaam tataha shudhaam poojitaam hrdayaalunaa||{San.}**

It is sanctioned to prepare garland of beads used for meditation which are uniformly circular in shape, uniformly pointed in shape and must possess the same run of conformity throughout the run. Two knots must be made at the two respective ends of the garland of beads and those two respective knots must be separated by appropriate beads strung together in neat row resembling an auspicious garland. Garland of beads must be immediately rejected if by any untoward chance the same comes in vile contact with phlegm, blood, liquor, flesh, body refuse, saliva, worms, skeletal remains, finger/toe nail shards and human hair. It is also mandatory to immediately reject garland of beads used for meditation purpose upon direct contact with fallen women who are in all cases obese paramours of 'paramaHaridweshi', unrighteous habitual sinners, women in menses, vicious serpents, pit pigs, donkey, hen, mongrel, widows with tonsured tresses, priestly clan who perform ritual worship as a barter for exchange of monies, unknown women seen for the very first time and women in throes of childbirth

**Dhoshadushtaakshamaalaam taam mahaanandyaam hrudethavaa|
Punyatheerthethavaa vipro mantrenyivam pratikshipeth||{San.}**

It is sanctioned to cast away such utterly irretrievable maligned garlands of soiled beads used for meditation in the midst of Holy Rivers or Holy Springs whilst uttering → **samudram gaccha svaahaa||{San.}**

**Praatahasandhyamupaasyivamaasane susamaahitaha|
Tata ashtaaksharam mantram Gaayatryaastreegunam japeth||
Gaayatryaadvigunam vaasudevamantram japedbudhaha|
Vasudevaadikaanasthamahaamantraan japettataha||{San.}**

It is sanctioned to first perform the sacred ritual of 'Sandhyavandana' at the break of dawn. Thereafter one must be seated upon sacred platform with peaceful bent of mind. Thereafter sacred [[Gaayatree Mantra]] must be uttered followed by utterance of sacred [[Narayanaashtaakshara Mantra]] three times more than the uttered number of [[Gaayatree Mantra]]. The same must be followed by utterance of the famed [[Vasudevashtaakshara Mantra]] in a manner that is twice the number of times of the uttered [[Narayanashthaakshara Mantra]].

**Taaro~shtavarno dvishadaksharo~nyaha shadaksharo vyaahrutayaha kramena|
Panchaashadvarnaaha savituscha patnee punsooktamityeva he moolamantraaha||
Yete hyashta mahaamantraa gjnaanamokshaphalapradaaha|
Anye cha kaamadaa mantraaha krushnamantraadikaastathaaha||
Nyaasadhyaanasamaayuktaaha saruhichandadevataaha|
Vishnudhyaanasamaayuktaa japyastaaha sarvasiddhaye||
Yeteshaam mantraratnaanaam shrutismrutyaadikeshvapi|
Mahimaa varnitaha samyakpuraaneshvapi sarvashaha|
Tasmaatsarvprayatnena nityam japyadimaan manoon||**

Ashtottarasahasram tu hyashtottarashatam tu vaa|{San.}

Eight sanctioned number of powerful [[Mantras]] that are rendered in series are as follows → **Pranava ; Narayanashtaakshara ; Vasudevadvadashaakshara ; Vishnushadakshara ; Vyaahruti ; Maatrukaamaalaa ; Gaayatree and PurushaSookta.** The above quoted series of select [[Mantras]] needs to be chanted as detailed above and the same is potent enough to grant more than sufficient quantities of the most elusive of all ‘Aparokshagjnaana’ leading towards a certain enlivening of choicest hierarchy Liberation in a fortunate chosen doer of righteous duty task. This apart, the famed [[Krushna Mantra]] also grants auspicious largesse as shown above with added benefits of earthly benefits as sought by individual doers of righteous duty tasks. It must however be remembered that for each one of these different [[Mantras]] there exists a plethora of different modes of performance of ‘anganyaasa’, ‘karanyaasa’, different ruling *Sages^ and *Celestials^ and differing ‘Chandas=meter’. Such differentiated segments must be uttered both ahead and after the performance/utterance of each particular [[Mantra]] as sanctioned. *SarvottamaSreemanNarayana^ must be meditated upon in each of these [[Mantras]] in a manner that directly eulogizes Him. Even in other [[Mantras]] harboring lesser potency and lethality that invoke lesser *Celestials^, one must indirectly propitiate none other than *SarvottamaSreemanNarayana^ who is forever Omnipresent in each one of them. Not even a single [[Mantra]] shall fructify in the absence of such direct or indirect propitiation of *SarvottamaSreemanNarayana^ and this is the core gist of all sacred scriptures such as the eternal [[Vedas]]. Therefore it is a must to inculcate meditation of these [[Mantra]] each day for at least a minimum number of one thousand eight or one hundred eight times.

Tataha sooryamupasthaaya smyagaachamya cha svayam| Abhyukshanam samaadaaya samyatatmaa guham vrajeth||{San.}

Secluded holy waters set aside for purpose of performing sacred ‘prokshana’ is known as → ‘abhyukshana’. Prior to this it is necessary to perform ‘sooryopasthaana’ as detailed in previous Chapters, followed by performance of rigid ‘achamana’. Then secluded holy waters may be collected in appropriate containers, preferably with auspicious snouts and constantly meditating upon none other than *SarvottamaShreeHari^, a righteous performer of duty task must move towards his own household.

Tataha samyagdviraachamya hyabhyukshanamathaachareth| Na vinaa~bhyukshanam jaatu vidhignaha kinchidaachareth||{San.}

After setting foot within one’s own household, a righteous doer of duty task must perform rigid ‘achamana’, twice. Thereafter secluded waters brought in appropriately sanctioned containers with auspicious snouts must be sprinkled throughout the household. It is totally forbidden to perform any sort of auspicious duty tasks whatsoever in households in which this most sanctifying of all ritual of ‘prokshana’ is not performed. Such secluded holy waters may be sprinkled on all things present within the household, including auspicious sets of utensils found within the kitchen, so on and so forth. It is necessary to sprinkle such holy waters throughout the household during early mornings,

mid afternoons and late evenings, with as much secrecy as possible without making much ado about the same, sans any manner of garish advertisements. Such sprinkling of holy waters must not be performed with lichen, moss, grass, leaves, dirty waters, soiled utensils, reeking debris or clothes. A righteous doer of duty task must not collect such secluded holy waters wearing only a single piece of cloth nor must his head be covered during the same. Such secluded holy waters must also not be fetched by maidens who are yet to consummate out of auspicious wedlock. Individual wearing utterly wet clothes must not collect waters dripping from such clothes for sprinkling purposes, nor must he wear footwear during such a trip. As soon as one fetches such secluded waters known as ‘abhyukshana’ in appropriate containers with auspicious snout, the same must be placed carefully in one neat corner of the household. Compulsory ritual of ‘aachamana’ must be performed using another set of clean water and never with secluded waters of ‘abhyukshana’. Whilst performing auspicious ‘prokshana’ it is sanctioned to utter → [[Vyishvaanara Mantra]] and [[Gruha Mantra]]. Such a ritual is indeed considered to be as holy and purifying as the very waters of Holy River ^^Ganga^^. Since an average household is rendered reasonable dirty and hence impure during the course of the night, it is most necessary to perform ‘prokshana’ of the same at the outset of daybreak, which shall render the household pure, once more. Such holy sprinkling, ‘prokshana’, must be repeated during mid afternoons and also towards evenings. An individual doer of righteous duty task must never perform meditation or set foot within the premises of such a household in which the sacred ‘prokshana’ ritual is not conducted regularly.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghaha Tippani^]], the chosen title of this Paper Seriatim.”

“Duritagaja panchaanana *NARAHARI^ye devara deva kaayo *Govinda^
 Herasulla nadigala volagonda samudranu bisaduvane kaala holegala *Govinda^
 Hettamakalu hucharaadare taaytande yettade nelake bisuduvare *Govinda^
 Vondu kurige aaru huli bandu kaadide bandhana bidisayya tande *Govinda^
 Munna maadia karma bennu bidadiddare ninna nolyisaleko *Govinda^
 Aapattu taapatraya bidadiddare *Shreepati* sharanennaleke *Govinda^
 Arasu muttalu daasi rambheyaagolu parashumuttalu loha svarna *Govinda^
 Maanaabhimanaadodeya *RANGA VITTALA^ Gjnaanigalarasane kaayo
 *Govinda^”{Kan.}

THESAURUS FOR CHAPTER XII:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
3. **PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.
- 4 **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER XII: -

133. [[Vishnusahasranaama]] ‘Prameya’ extract from the classical Holy Work [[Mahabhaarata]] Composed by *Baghwan VedaVyasaru^.
134. [[GarudaPurana]] ‘Prameya’ extract from the Holy Work Composed by *BaghwanVedaVyasaru^.
135. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
136. [[SuMadhwaVijayaha]] Holy Biography Composed by *NarayanaPandita^.
137. [[ShreeNrusimhaStotra]] Holy Work Composed by *SreemadhVijayeendraTheertharu^.
138. [[Nrusimhashtakam]] Holy Work Composed by *SreemadhVijayeendraTheertharu^.
139. [[DakshinaTirthaprabandhaha]] Holy Work Composed by *BhaaviSameeraru^.
140. [[ShreeAhobalaNrusimhaStutihi]] ‘Prameya extract’ from Holy Work Composed by *BhaaviSameeraru^.
141. [[PremeyaSanghrraha]] ‘Prameya extract’ from Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
142. [[ShreeRaghavendramatagataarchaagatikramaha]] Holy Work Composed by *SreemadhVaadeendra Theertharu^.
143. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachaar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
144. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.
145. Devotional Compositions of *SreepaadaRaajaru^.
146. Devotional Composition of [[KanakaDasaru].
147. Devotional Composition of *VyasaVittalaDasaru^.
148. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

**||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||
||Rutu*SUDARSHANA*ha kaala iti bhoorbhuvaha suvaromiti digbandhaha||{San.}**

**Upaasya *Narasimham^ cha supaapikrutapeedanam|
Apaasya doorato dheeramapaaramahimaakaram||
Shatroraa pya visham nipeeya jarayan kurvan *Nrusimhastutim^||{San.}**

**Bhaktaanaam maanasaambhojabhaanave kamadhenave|
Namataam kalpatarave *JayeendraGurave^ Namaha||{San.}**

{{Dedicated to the Eternal Memory of ‘devotional worship’ of the Highest Order rendered at the ^Lotus Feet^ of *ShodashabaahuNarasimha^ by the Holy Pontiff *SreemadhSudheendraTheertharu^ at ^^Kumbakonam^^, in the vicinity of the Holiest of Holy ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^, to mark the Holy and auspicious occasion of *NarasimhaJayanti^. This is the very same awe inspiring Icon of *ShodashabaahuNarasimha^ sporting sixteen indestructible ‘Arms’ each one holding one invincible weapon, that ultimately reached the ‘Holy Fold’ of the legendary *VibhudendraTheertharu^, as indicated earlier in a stupendous dream, in the vicinity of fast flowing Holiest of Holy River ^^Bhavanaashini^^ at ^^Ahobala Kshetra^^! Nearly two Centuries later, the Holy Pontiff *SreemadhSudheendraTheertharu^ counts Himself as being most fortunate to offer devotional worship of the highest order at the Lotus Feet of the most awesome Icon of *ShodashabaahuNarasimha^! More so when on earlier occasions Holiest of Holy stalwarts such as *VibhudendraTheertharu^, *JitaamitraTheertharu^, *RaghunandanaTheertharu^, *SurendraTheertharu^ and *VijayeendraTheertharu^ had themselves steadfastly performed traditional worship of *ShodashabaahuNrusimha^ without any letup even during the most challenging of Times!

**Sarvadoshaatidooraaya kalyaanagunashaaline|
Shreemadhwadeshikeshtaaya *SHREENRUSIMHAAYA^ te namaha||
Stambhaajjambhaarishyilaadivivasakaraha projjihvahaana streelokee
Graasavyaasaktanaktamcharavaratimiraarishtamushtimdhayashreehi|
Shakraagraadityachakraprabhayaharakaraha kruptapadmaanushangaaha
Simhaha *Prahlaada^mode sa haratuduritam ramhasaaprahvsaadyaha||
Kalyaanagunapoornaaya vallabhaaya shreeyassadaa|
Shreemadhwadeshikeshtaaya *SHREENRUSIMHAAYA^ te namaha||
Sarvagjnam sarvakartaaram sarvajeevajadaatmakaat|
Prapanchaadvastuto~tyantabhinnam *SHREENRUHARIM^ bhaje||{San.}**

***NARASIMHA SARVOTTAMA MUKHYA PRANA JEEVOTTAMA^!**

Amongst numerous devotees who now gather in their hundreds in order to witness grand festivities at ^^Kumbakonam^^ on the holy and auspicious occasion of ^NarasimhaJayanti^^ are none other than the ultra orthodox scholar *VeenaThimmannachar^, scion of the ‘ShaastikaAravattuVokkaluBeegamudre’ lineage,

his devout wife *Gopikamba^ and their two sons', the bachelor *VeenaGururajachar^ and the young lad *VeenaVenkatanatha^. By now, the eldest son *VeenaGururajachar^ earnestly pursues higher studies at the famed ^Vidyapeeta^ at ^^Kumbakonam^^ under the tutelage of ultra orthodox scholars commissioned by none other than the Holy Pontiff *SreemadhSudheendraTheertharu^. After the end of auspicious festivities, *VeenaThimmannachar^ reeling from continued ill health meets the Holy Pontiff *SreemadhSudheendraTheertharu^ to submit his gratitude for receipt of continued sustenance from the ^SreeMutt^. The Holy Pontiff *SreemadhSudheendraTheertharu^ once again reassures the dedicated disciple of the ^SreeMutt^ *VeenaThimmannachar^, that everything occurs as a direct result of 'Dyivasankalpa' and that indeed each and every individual are but mere puppets, eternally dancing to the tune of the Supreme Deemed Will of none other than *SarvottamaSreemanMoolaRama^! Timely prophesy uttered by the Holy Pontiff *SreemadhSudheendraTheertharu^ that *VeenaGururajachar^, shall indeed turn out be a profound scholar in his own right at the end of his sustained education at the ^Vidyapeeta^ at ^^Kumbakonam^^ gladdens the heart of a proud father *VeenaThimmannachar^, who also seeks permission from the Holy Pontiff *SreemadhSudheendraTheertharu^ about his intention to perform sacred thread ceremony of his youngest son *VeenaVenkatanatha^. Upon hearing this urgent platitute, the Holy Pontiff *SreemadhSudheendraTheertharu^ closes His Holy eyes for a brief moment and replies that the most auspicious event of thread ceremony of *VeenaVenkatanatha^ shall indeed come about, but only at the hands of only 'select few' who are deemed for the same as per the Supreme Will of *KulaDevtaTirumalaVenkateshwara^! A highly perplexed *VeenaThimmanachar^ is unable to fathom this meaningful prediction of his own demise and takes leave after offering full length salutation at the ^Lotus Feet^ of the Holy Pontiff *SreemadhSudheendraTheertharu^ and journeys back towards his native place of ^^Bhuvanagiri^^! As several months roll by the health of the aged *VeenaThimmanachar^ begins deteriorating rapidly prompting family members to hasten auspicious wedding ceremony of the eldest son and heir to the 'ShaastikaAravattuVokkaluBeegamudre' clan, *VeenaGururajachar^. For this purpose a suitable bride is selected and the auspicious wedding ceremony of *VeenaGururajachar^ is performed in a solemn manner. After the wedding ceremony, *VeenaGururajachar^, now a profound scholar, with the choicest blessing of family elders begins to lead contended life in the cozy company of his young bride in the near vicinity of ^^Kumbakonam^^, functioning as a lecturer involved in tutoring young students at the famed ^Vidyapeeta^ there!

**Mataaa cha *Kamalaadevi^ pitaa devo *Janaardana|
Baandhavaa *Vishnu^bhaktaascha svadeshobhuvanatrayam||{San}**

Meanwhile at ^^Bhuvanagiri^^ the boisterous young lad *VeenaVenkatanatha^ shows insatiable eagerness to listen to fabled deeds of the prodigal young *Vasudeva^ ('Poorvaashrama' Name of *VayujeevottamaAcharyaMadhwaru^), son of the righteous *Madhyageha^ and cajoles his affectionate mother and tutor *Gopikamba^ to narrate more and more fabled anecdotes of his childhood hero! The young lad *VeenaVenkatanatha^ repeatedly tells everyone that he too shall follow the exemplarily

Epochal Foot Steps of his childhood hero, none other than *VayuJeevottamaSreemadhAnandatheetherthaBhagavathpaadaacharyaru^! Much to the amused entertainment of senior family members, an innocent lad *VeenaVenkatanatha^ at times even drapes himself with an ensemble of saffron clothes and routinely performs ritual worship with numerous small Icons in one corner of the household of *VeenaThimmananchar^, in a way mimicking the Holy Routine of *KulaGuru SreemadhSudheendraTheertharu^! On one bright morning at ^^Bhuvanagiri^^, the young lad *VeenaVenkatanatha^ is busy playing outdoors with his numerous friends as usual when he is urgently summoned to his household by an anxious well wisher. Heeding to the call, *VeenaVenkatanatha^ rushes back to his household and finds family members gathered around his noble father *VeenaThimmannachar^, with anxiety written large on their worried faces! The young lad *VeenaVenkatanatha^ at once kneels down besides his bedridden father, who immediately opens his weary eyes and smiles weakly at him. The seriously ill *VeenaThimmannachar^ then makes a desperate attempt to get up and is helped by the young *VeenaVenkatanatha^. In a barely audible hoarse whisper, summoning all his strength *VeenaThimmannachar^ instructs his young son *VeenaVenkatanatha^ to lead him towards the ‘Sanctum Sanctorum’ within the household and simultaneously recite aloud the famed [[ShreeVenkateshaStotram]] eulogizing *KulaDevtaSarvottamaTirumalaVenkateshwara^! The ever obedient son *VeenaVenkatanatha^ immediately obliges and begins reciting soulful rendition of an extemporaneous invocation of the Infinite Omnipresence of *AkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ magnificently Omnipresent in the awesome spread of holiest of holy hill shrines of *Anjanaadri, Vrushaadri, Sheshaadri, Garudaachala, Tirthaadri, Shreenivaasaadri, Chintaamanigiri, Vrushabhaadri, Varaadri, Gjnaanaadri, Kanakaachala, Anandaadri, Neelaadri, Sumerushikharaachala, Vykuntaadri, Pushkaraadri, Rushyaadri, Naaraayanaadri, Kreedaadri and Nrusimhaadri^! Such an impressive extemporaneous eulogy being rendered aloud by the innocent lad *VeenaVenkatanatha^ brings forth torrential tears in the eyes the much distraught *Gopikamba^! Even in this direst hour, *VeenaVenkatanatha^ displays exemplary presence of mind belying his tender age and pours a few ‘liberating’ drops of the holiest of holy waters of the instantaneously sanctifying ^SwamiPushkarni^, fetched earlier from ^^Tirumala^^ and stored in the righteous household, into the parched cracked lips of his father *VeenaThimmannachar^! As if on cue, within a few precarious gasping moments, a thoroughly exhausted *VeenaThimmannachar^ manages to feebly caress the head of *VeenaVenkatanatha^ for one last time and breathes his end, even as one of the greatest *AajanmaParamaHariBhakta^ and *AajanmaParamaBhagavatottama^ - *VeenaVenkatanatha^ utters the most sanctifying and most auspicious of all Infinitely Synonymous Title of *KulaDevtaMadhwavallabhaSarvottamaTirumalaVenkateshwara^ – *NARAHARI NARAYANA^, *NARAHARI NARAYANA^, *NARAHARI NARAYANA^, thrice in his ears!

“Dimbadolu praanaviralu kambasootragombeyante
Yendigaadarundu dina saavu tappadu
Huttitenu taralilla hogutenu voyyalilla
Suttusuttu sunnada haralaayitee deha

Hotte balu kettadendu yeshtu kashtapattu praana
Bittu hoguvaaga genu batte kaanalillavo
Hennu honnu mannu mooru tannaliddu kaanalilla
Anna tamma taayi tande bayasalaagadu
Anna vastra bhogiyaaagi tanna sukhava kaanalilla
Mannupaalu aada mele aarigaahudo
Bellibangaarittukondu volle vastra hoddukondu
Aallcharigombe yante aadihoyitu halla haridu hoguvaaga
Neerugulle vodeyuvante ulliya pooreyante kaano samsaaradaatavu
Hattu yentu lakshagalisi matte saaladendu pararathakkagi aasipattu
Nyaaya maaduvare bitti belevevudu neevu vyartha chinte maadi baride
Sattuhoda mele nimma arthavarigo
Vaarthe keerthiyembaveradu bandavayiyya satta mele
Vastu praananaayakanu dorakallillavu
Kantha *Kaaginele AdhiKeshava^ naaraayanana
Arthiyinda bhajisi neevu sukhadi baaliro!"{ Kan. }

***AADHI KESHAVANA PAADAARAVINDAKKE GOVINDA GOVINDA^**

With the inevitable passing away of the ultra orthodox scholar of immense fame and unmatched maestro of the famed ^HamsaVeena^, *VeenaThimmannachar^, it seems as though the last remaining link in the Golden Chapter of the famous ^^Vijayanagar Empire^^ has indeed come to a glorious end! Upon coming to know of the demise of his father *VeenaThimmannachar^, the eldest son *VeenaGururajachar^ rushes back from ^^Kumbakonam^^ and dutifully performs all compulsory last rites of his departed father befitting his ultra orthodox scholarly status. Comity of ultra orthodox scholars are requisitioned to render nonstop religious discourse on the terse [[GarudaPurana]] and [[Harivamsha]] with particular emphasis on those Chapters that extol ceaseless transmigration of embattled souls in eternal quest for hierarchy slot in liberated bliss. The ultra orthodox scholar *VeenaGururajachar^ donates batches of auspicious bovines to deserving righteous individuals who are strict practitioners of ‘Sadaachara’ as outlined in ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^. With the demise of the patriarch *VeenaThimmannachar^, his eldest son *VeenaGururajachar^ is automatically escalated to the status of being the acting head of the ‘ShaastikaAravattuVokkaluBeegamudre’ family at ^^Bhuvanagiri^^, with the enormous responsibility of bringing up his younger brother *VeenaVenkatanatha^ resting squarely upon his able shoulders! The young lad *VeenaVenkatanatha^ no doubt much saddened at the expected demise of his noble father, the ultra orthodox scholar *VeenaThimmannachar^, but puts on a brave face instead, fearing that further expression of his sorrow would only result in aggravating the delicate mindset of his most affectionate mother *Gopikamba^, already reeling from this irreplaceable loss! The Holy Pontiff *SreemadhSudheendraTheertharu^ upon being informed of the demise of *VeenaThimmannachar^, the trusted disciple of the ^^SreeMutt^^ for several decades, sends appropriate condolence message as a confidence building measure to the bereaved family. After the passage of one year, the scholarly *VeenaGururajachar^, head of ‘ShaastikaAravattuVokkaluBeegamudre’ clan with the fullest consent of his mother

*Gopikamba^, elder sister *Venkatamba^ and brother in law *Lakshminarasimhachar^ decide to perform the most important thread ceremony of his younger brother *VeenaVenkatanatha^.

**Dharmo *Vishnu^rvrato *Vishnuhu^ poojaa *Vishnu^stu tarpanam|
Homaha sandyaa tathaa dhyaanam dhaaranaa sakalam *HARI^hi||{San.}**

***Hare Venkatesha praseeda praseeda priyam Venkatesha prayaccha
prayaccha^||{San.}**

On the dawn of a chosen most auspicious day, the young lad *VeenaVenkatanatha^ offers moist pious obeisance at the ^Lotus Feet^ of *KulaDevtaTirumalaVenkateshwara^ under watchful supervision of elder brother *VeenaGururajachar^. The most sacred thread ceremony of *VeenaVenkatanatha^ is begun as per strictures made compulsory for ‘Shaastika’ lineage clansmen. At the outset comity of ultra orthodox scholars shower their choicest blessings on *VeenaVenkatanatha^, now on the threshold of most auspicious ‘bramhacharya’. Responsible guardians’ *VeenaGururajachar^ and his wife offer three stranded sacred thread to *VeenaVenkatanatha^ marking his ‘footstep’ into ‘bramhacharya’ even as the young ward donates mounds of sacred ^Gopichandana^ to comity of righteous. Groups of chaste wives of ultra orthodox *ParamaHariBaktas^, perform most auspicious ‘mangalaarati’ to *VeenaVenkatanatha^ in golden plate! Thereafter *VeenaVenkatanatha^ is led towards an auspicious spot for enactment of the most sanctifying ritual of ‘maatrubhojana’ in the company of other similar young lads who have are initiated in ‘bramhacharya’ through performance of sacred thread ceremony. Next, the ultra orthodox *VeenaGururajachar^ arranges for auspicious tonsuring of tuft of hair for his most auspicious younger brother *VeenaVenkatanatha^, followed by completion of purification ritual bath. Then *VeenaVenkatanatha^ is once again led towards sacred altar for conducting compulsory fire rituals that enable him to qualify as a ‘bramhachari’ par excellence with occurrence of a most special Omnipresence of none other than ***MadhwavallabhaSarvottamaVamana^!** *VeenaVenkatanatha^ dutifully accepts mounds of rice grains purposefully dropped into his ‘jolige’ by barren women in fond hope that they too would be blessed by similar auspicious offspring! Thereafter a graceful *VeenaVenkatanatha^ offers salutations to his aged mother *Gopikamba^ followed by *VeenaGururajachar^ and his wife, his elder sister *Venkatamba^ and brother in law *Lakshminarasimhachar^. Now the most important of all “**Gayatrimantroupadesha**” and [[Narayanaashtaakshara Mantra]] is imparted by the ultra orthodox *VeenaGururajachar^ and the same is received by *VeenaVenkatanatha^ with utmost reverence in strict adherence to the timeless tenets of [[SadaachaaraSmruti]] of *VayuJeevottamaAcharyaMadhwaru^. Finally the young bachelor *VeenaVenkatanatha’s^ sacred thread ceremony ritual culminates with a sacred receipt of auspicious alms from five chosen righteous individuals of duty tasks of the highest order, handpicked for the august occasion by *VeenaGururajachar^. Later sumptuous food offerings is served to scores of relatives and well wishers of the ‘ShaastikaAravattuVokkaluBeegamudre’ family who in turn collectively shower their choicest blessings upon ***ChiranjeeviVeenaVenkatanatha^**. Batches of ultra orthodox scholars bestow their collective approval for commencement of

‘TrikaalaSandhyavandana’ by the young bachelor *VeenaVenkatanatha^ and wish that he may in the future earn Infinite ‘Name and Fame’ similar to ***MadhwavallabhaSarvottamaTrivikrama^** and disperse the merits arising from the same for righteous duty tasks! The sacred thread ceremony of *VeenaVenkatanatha^ gains further relevance with the prompt arrival of a ministerial emissary sent by none other than the Holy Pontiff *SreemadhSudheendraTheertharu^ along with auspicious presents to the youngest disciple of ^^VijayeendraTheerthaMoolaMahaSamstaanams^^, ^^Kumbakonam^^!

“Popuhogona Baaro *Ranga^ popuhogona Baaro *Krushna^
Jaahnaveeya teeravante janakaraayan kuvariyante
Jaanakeeya vivaahavante jaana neenu barabekante
Kundaleeya nagaravante bheeshmakaraayana kuvariyante
Shishupaalana vallalante ninage vole baredalante
*Paandavaru^ kouravarige lekkavaadi sotarante
Raajyavannu bidabekante ***RANGA VITTALA^** barabekante”{Kan.}

***RANGAVITTALA^na PAADAARAVINDAKKE GOVINDA GOVINDA^**

After successful initiation into ‘bramhacharya’, the young bachelor *VeenaVenkatanatha^ is sent to study in the famed ^Gurukula^ at the famous temple town of ^^Madurai^^ under the ever watchful eyes of his brother in law, the famous scholar *Lakshminarasimhachar^ of *Kashyapa^ lineage. This most auspicious advent of *VeenaVenkatanatha^ to ^^Madurai^^ is similar to the advent of the young pupil *GopalaKrushna^ to the humble hermitage of *Sage Sandeepaniaacharya^! At ^^Madurai^^, the young bachelor *VeenaVenkatanatha^ is initiated into the age old practice of the study of [[Vedas]] and [[Upanishads]] along with every other relevant branch of Knowledge, with first hand tuitions imparted by none other than the scholarly *Lakshminarasimhachar^. Here, the brilliant *VeenaVenkatanatha^ excels in all branches of studies and stands out as a cut above the rest amongst all other classmates. The scholarly *Lakshminarasimhachar^ is amazed no end at the razor sharp intellect and quick grasp of all intricacies of [[Vedas]] exhibited by *VeenaVenkatanatha^, whilst other students of the same class struggle to even comprehend the most elementary of lessons! Such brilliance and studiousness on the part of *VeenaVenkatanatha^ instantly earns him the status of favored student of *Lakshminarasimhaachar^. Most obvious to a keen observer, *VeenaVenkatanatha^ is very much unlike any other ordinarily average student! Nor does *VeenaVenkatanatha^ indulge in wasting precious time in pursuit of needless activities that are usually common to students of his own age group! On the other hand, *VeenaVenkatanatha^ devotes a lion’s share of his most valuable time completely in the pursuit of gaining pure Knowledge, read as ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ and is very soon at the very threshold of the ultimate comprehension of *ParahBramhan^, read as *SarvottamaSreemanNarayana^!

Most curiously though, the young pupil *VeenaVenkatanatha^ shows extraordinary interest in improving his divine skills in practicing the fabled art of breadth control! Unknown to most *VeenaVenkatanatha^ is slowly but surely fine tuning and polishing

epochal qualities of meditation and constantly augmenting natural innateness directed towards upgrading powers of concentration, all the while! By now in the humble surroundings of ^^Gurukula^^ at ^^Madurai^^, the young bachelor *VeenaVenkatanatha^ is a near perfect picture of limitless bundle of energy channeled into gaining true Knowledge and occasional show of strength to other boisterous friends. The strong lad *VeenaVenkatanatha^ comes out trumps each and every time when he is challenged to participate in outdoor games and is recognized as a leader amongst all fellow students, being virtually unbeatable even in such difficult sports such as cross country running and freestyle swimming in fast flowing Rivers! Such effortless running on the part of the young lad *VeenaVenkatantha^ is a great surprise to huge gathering of curious onlookers! But unknown to all of them *VeenaVenkatantha's^ effortless running over vast distances is a mere repetition of the enormous feat performed earlier during the previous Incarnation as ***VYASA THEERTHARU**^ wherein ***HE**^ had run effortlessly for nearly two and half miles, all the while exercising total breadth control, in order to mark out the defining boundary limits of the famed ^Temple Shrine^ of ^^ShreeRangam^^ starting at the *Garuda^ pillar, at the behest of two warring groups and thereby had settled the longstanding dispute once and for all! The same hoary spot where *VyasaTheertharu^ had stopped running, all the while holding his breadth, is marked forever with an auspicious consecration of a holiest of holy Shrine dedicated to none other than *VayuJeevottamaYelleyMukhyaPrana^!

During his most auspicious stay at ^^Madurai^^, the young student *VeenaVenkatanatha^ expresses highest levels of indebted obedience towards his 'Guru', *Lakshminarasimhachar^ and 'Gurupatni', *Venkatamba^, who also happen to be his brother in law and sister! The elder sister *Venkatamba^, showers immense affection upon her youngest brother *VeenaVenkatanatha^ and never allows him to stray far away from her indulging eyes even for a day, true to her designated role as 'Gurumata'! This apart her own child, the year old *Narayanachar^ is also very much attached to his maternal uncle *VeenaVenkatanatha^ and constantly clings to him even when *VeenaVenkatanatha^ is busy with his chores at the ^^Gurukula^^! In fact the very first word uttered by the young infant *Narayanachar^ is none other than the most auspicious name ***VENKATA**^, common to both his own mother 'Venkata'mba and his maternal uncle 'Venkata'natha! On his part, *VeenaVenkatanatha^ is also extremely fond of his nephew, the tiny infant *Narayanachar^ and tirelessly carries him along all the time so much so that the two are inseparable! The young infant *Narayanachar^ spends more quality time with his maternal uncle *VeenaVenkatantha^ than with his own parents! As the tiny infant *Narayanachar^ grows a little older and able to walk on his two little legs, *VeenaVenkatantha^ is seen playing with the little one during his spare times and teaching him a trick or two in thrill seeking childish games! Over the passage of Time, an extremely intelligent *Narayanachar^ very quickly learns how to read, write, study, talk, recite, run, jump, cook, sit, stand, sleep, bathe, shout, paint, sketch, carve, playact, laugh, cry, exercise, work, swim, sing, dance, play outdoor as well as indoor games and play musical instruments from his very first *Guru^ and Mentor, none other than his maternal uncle, *VeenaVenkatanathacharya^! Few more years pass by and *VeenaVenkatanatha^ successfully completes his student internship tenure at the ^Gurukula^ at ^^Madurai^^ and is now poised to enter befittingly auspicious stage of a

householder! The young lad *Narayanachar^ constantly accompanies his maternal uncle *VeenaVenkatanatha^ everywhere like a shadow and prepares notes on each and every daily routine of his maternal uncle right from sunrise to sunset. At the end of the day, a thoroughly exhausted *Narayanachar^ ties up the same in neat little bundles and runs off with this invaluable treasure carried most reverentially atop his determined head, for safe deposition within robust vaults in his own household, in order to avoid chance reprimand from his most affectionate maternal uncle *VeenaVenkatanatha^!

“Tiliyado ninaata ***TIRUPATIYA VENKATA**^

Poleva neerolu geluva moreya nelava noduva suliva kambhadi
 Iliyanaleyuva bhalire *Bhaarghava^ khalana chedhisi kolaladhvanige
 Nalina mukhiyara naachisuva balu haya dalada bahu havanigaarane
 Aaru ballaru nimma *ShreeLakumi^ manasige toradiha *Parabomma^
 Ulidavaru ballare neerajaasana bomma idu ninna marma
 Neerolage mane bhaara bennili koredaadaaya *Narasimha^ne
 Dhareya bedida dheerapurushane vaaribandhana maarajanakane
 Naariyara vratavalidu kudureya neyri mereyuva sundaraangane
 Sakala maayavidenu vrukanavaayu sakhana salahide neenu bhakutindali
 Tutiparige suradhenu surakaamadheni nikhila vedoddhaara *Giridhara^
 Akhila bhoomiya tanda ***NARAHARI**^ yukutiyali nelanale *Bhaarghava^
 Mukutigosuga phalava saavidane *Rukumananujeya^ ramana *Boudhane^
 *Lakumiramanane^ *Kalki^roopiye
 Ninna roopina leela noduva janake kannu saaviravilla naa paadi pogalalu
 Pannagaadhipanalla neenariyalillaa kannu mucchade bennu toruve
 Mannu kedaruve chinnagolidane sanna*Vamana^ anna*Ramane^
 Punyapurushane banna badukane hennugalla vrata kedisi tejiya
 Bennanerida ***VYASA VITTALA**^”{ Kan. }

***ShreeBhoosamethaTIRUMALAVENKATESHWARA^na
 Paadaaravindakke Govinda Govinda^**

Owing to the magnificent royal opulence steeped in grandeur enjoyed by Emperor *Prahlada^, Emperor *Bahleeka^ and the Holy Pontiff Emperor *VyasaRajaru^, as per the Supreme Deemed will of none other than *SarvottamaSreemanNarayana^, the entity of “alakshmi” could not dare venture anywhere near the three earlier ‘Awesome Incarnations’ of the *Celestial Shankukarna^! But now the very same entity “alakshmi” bides Time to bring about “inauspicious” tidings in the manner of unimaginable bouts of poverty owing to residual ‘prarabdha’ to *VeenaVenkatanatha^ during his forthcoming sojourn as a householder! But a thoroughly unfazed *VeenaVenkatanatha^, the greatest devotee of *MadhwavallabhaSarvottamaSreemanNarayana^, counters such stifling adversities of ‘prarabdha’ and vacates the same totally using the invincible weapon of *ParamaShreeHariBakthi^ and emerges unscathed! Infinite merits gained from having withstood such an ordeal during auspicious ‘Gruhasthaashrama’ results in *VeenaVenkatanatha^, blessed with a most special Omnipresence of none other than *VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than

*AprameyaSarvottamaTirumalaVenkateshwara^, to 'Grace' one of the most Holiest of Holy Pontifical *ParamaHamsaSanyaasaashrama', ever!!}

*SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|
Chintamanistu *VYASA^arya Munitrayamudaahrutam||{San.}

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

{Next:- CHAPTER XIII:- { [[*PremeyaSanghbrahaTippani^]] - {An
Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghbraha^]]
Composed by *SreemadhRaghavendraTheertharu^}

*SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.

DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ VIRODHINAAMA SAMVATSARA JYESHTAMAASA NIYAAMA
*OM VRUSHAAKAPEE VAMANAAYA NAMAHA^ }

||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^||

|*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

|*Shreemadh JayaTheertha Gurubhyo Namaha^||

|*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||

|*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

|*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghbraha^]],

Composed by *SreemadhRaghavendraTheertharu^ }

{'Upanyaasa' On the 'Run up' towards the Holy & Auspicious Occasion of
^Aaradana Mahotsava^ of *SreemadhVijayeendraTheertharu^,
Pontifical Reign 1575 - 1595AD, ^^Kumbakonam^^, 2009'}

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma

*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^

***Shree LakshmiNarasimha Preethartham^||**

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

CHAPTER –XIII:- { [[[*Premeya Sanghbraha Tippini^]]] – { An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghbraha^]] Composed by *Sreemadh Raghavendra Theertharu^ } }

An extraordinary extemporaneous Invocation, [[ShreeMahaVishnustuthihi]], composed in sole favor of the ^Lotus Feet^ of *MadhwavallabhaSarvottamaShreeMahaVishnu^, by *BhaaveeSameeraru^. It is stated in this most sacrosanct extemporaneous eulogy that only those chosen righteous doers of duty tasks who constantly profess pristine pure devotion at the ^Lotus Feet^ of none other than *SarvottamaMahaVishnu^ alone are in line for redemption from the most darkest and most ignorant form of hellish domain, a common doomsday fate awaiting sinful hordes! No amount of appeasement directed towards any other *Celestial^, hierarchy notwithstanding, shall save an individual reeling from such a certainty! It is only *SarvottamaMahaVishnu^, the slayer of the most evil of all demons, n a r a k a s u r a, who is solely capable of similarly vacating mountainous sinful ignorance of the righteous, by His “mere will” alone! For this very same reason, none other than *SarvottamaMahaVishnu^ is the real destroyer of all obstacles strewn across the path of a righteous doer of duty task and hence is decorated with the most auspicious title of *Vishwambara^ Omnipresent in the *Celestial Vinayaka^! A supreme example of the same is the manner in which the righteous *Ajamila^ overcame his ultimate fatal predicament by resorting to pleading ultimate sustenance at the ^Lotus Feet^ of *SarvottamaMahaVishnu^! Undoubtedly the wisest choice for a righteous doer of duty task is to well neigh adhere to ceaseless meditative Eulogy of the Infinite Grandeur of *MadhwavallabhaSarvottamaMahaVishnu^, with out any let up and thereby overcome each and every obstacle stemming forth from residual ‘prarabdha’ with consummate ease!

Bahudukhabharodarkastamasogratamo~dhamaha|

Narako nara ko vaa tam matimaanativartate

Narakaantakapaadaabja paricharyaaparaan naraan|

Vinaa vinaayakaadyarchaapuro~pyucchataro~ritaha

Patet tatra na tatraanam kuryuste paryupaasitaaha|

Pashya drushyapadadvandvasyaartham na vyarthadheerbhava

Asuro hi surakleshakaro narakanaamakaha|

Tasya hanta sataam chintaasantaapaadyantakrunna kim

Visheshena ghanti kaaryam vighnaastreshaamadheeshvaraha|

Aarabhashubhakaaryaanaam viruddhasya hi naayakaha

*Ajaamilo^ dvijaha poorvamaticakraama kena taan|

Sasuraaha kasya bhajakaaha kuto vaa tatra chakramuhu
Iti chintaya tenaapi sandeham chindhi manda te|
^Ganga^aseto paapabhagakarou kokuruta prabhuhu
*Hayaanana^sya vaakchishyo naabhiputraha padaarchakaha|
Gururhi tasya bhruhangaaha shivaaya syaat sataam sadaa
*Vadirajayati^proktam stotrametat patan sadaa|
Vaade vijayamaapnoti naadho yaati kadaachana{San.}

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*PremeyaSanghrraha Tippani^]]] – {An Extempore Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Twelve:-

As detailed in the last Chapter, compulsory ‘sandhyavandana’ must be performed at the break of dawn and upon arriving at one’s righteous household, sacrosanct ‘prokshana’ must be performed, followed by performance of ‘aachamana’. This must be followed by consecration of what is known as ‘agnipratishtaa’ and sacred fire rituals may be performed with the same. It is stated that those righteous doer of duty task who perform ‘select and chosen’ righteous duty task in sole favor of ^Lotus Feet^ on none other than *MadhwavallabhaSarvottamaShreeHari^ without any intention of seeking personal favors whatsoever, shall be deemed to have performed the most auspicious and most sacrosanct of all → ‘svayamhoma’. Such a ‘svayamhoma’ so performed right after performance of early morning ‘sandhyavandana’ offers infinite merits which can never be fully extolled in its totality. Performance of fire rituals are in turn two fold in its characterization. The first is termed as → ‘pradanakarma’, that which is in tune with sacred tenets as outlined in the eternal [[Vedas]]. The second is termed as → ‘apradanakarma’ that which in tune with sacred tenets as outlined in rigid [[Smruti]] scriptures. As a note of caution at this juncture it is stated that all those who merely follow ‘apradanakarma’ alone while conveniently foregoing the ‘pradanakarma’ shall stand to invite wrath of inauspiciousness and obviously shall reap no merit from pursuing only one part of the same. However, the same stricture does not apply to those unfortunate individuals who are reeling from utter poverty owing to stifling ‘prarabdha’. But those individuals who are indeed blessed with good wealth and fortune at their

immediate disposal must and should periodically perform compulsory fire rituals such as → ‘darshayaaga’, ‘poornamaasayaaga’, ‘somayaaga’ and ‘pashuyaaga’.

It is most mandatory to preserve that ‘sacred flame’ so brought about on the day of one’s wedding right up to the demise of that individual, so much so that the mortal remains of such a righteous individual now deceased must be consigned ultimately using the very same well preserved ‘flame’.

**Rutvikputor~tavaa patnee shishyo vaapi sahodaraha|
Praapyaanugnaam visheshena juhuyaadvaa yathaavidhi||{San.}**

A righteous individual of duty task shall stand to gain fullest crediting of merits if and only if he performs sacred fire rituals himself. On the other hand if a second person performs sacred fire rituals on part of anybody else, then the merit credited to the latter is only half of what is due. It is mandatory for a wife, son, brother, disciple, priest to acquire unstinted approval of the head of the household and only then indulge in performing sacred fire rituals and never otherwise.

**Rutvikputro gururbhraataa bhaagineyo~tha vitpatihi|
Yetyirapi hutam yatsyaattaddhruvam svayameva tam||{San.}**

Even then it is sanctioned to perform sacred fire rituals by those who are priests, own son, ones’ *Guru^, one’s brother or one’s son-in-law. In such cases the same amount of merits shall flow towards the head of the household who enjoys’ such sanctioned and individually varying relationship with each one of the above. However it must be observed that amount of merit credited after performance of one hundred sacred fire rituals by a priest is equivalent to a single sacred fire ritual performed by one’s disciple. Likewise amount of merit credited after performance of one hundred sacred fire rituals performed by a disciple is equivalent to a single sacred fire ritual performed by one’s own righteous son. It is compulsory for ‘rutvik’ to perform sacred fire rituals only in the presence of both the head of the household and his auspicious and chaste wife and never otherwise.

Individuals who are unwed maidens, individuals who have not undergone sacred thread ceremony, uneducated individuals, those individuals rendered temporarily impure upon birth or death in the family, imbecile or morose individuals must not involve themselves in performance of sacred fire rituals of any kind. The most apt time and hour for performance of sacred fire ritual is early evening involving that particular period when the stars are still not visible in the skies and the skies still retain deep orange red coloration. If not even a single star is visible in the sky then such a time and hour is termed as → ‘nakshatradarshanakala’. If all the stars become visible then such a time and hour is termed as → ‘pradosha’. Time and hour of going to sleep is termed as → ‘nishaakaala’. Thus together these three entities of time and hour are termed as evening. One particular time and hour amongst the three as shown above must be chosen in order to perform sacred fire ritual. It is compulsory for a righteous doer of duty task to perform sacred fire rituals both during early dawn and early evening daily without fail. During

full moon, sacred ritual of ‘pournimaaseehoma’ and during dark moon day, sacred ritual of ‘amaavaasyaahoma’ is to be observed. These two are indeed most apt for performance of sacred fire rituals. If by any chance ingredients to perform sacred fire rituals are not gathered in time during these two particular phases of the lunar cycle, then the same may be performed during other select days. It is sanctioned to offer ingredients into sacred fire ritual during daytime extending right up to that time and hour of starting of the evening time sacred fire ritual and vice versa. Likewise offerings of ingredients due on ‘full moon’ may be dispensed with right up to ‘dark moon’ day and vice versa and the same shall not attract any demerits whatsoever.

Sacred fire ritual that is to be performed during that time and hour during early morning inculcates period when stars and planets are visible in the skies and that time and hour when stars and planets begin to slowly fade away from the skies leading all the way up to sunrise. This is inferred from the famed [[Smruti]] of → **udite hotavyam, anudite hotavyam, samayaadhyushite hotavyam**||{San.}. In case of exigencies due to which certain sacred fire rituals cannot be performed during a particular sanctioned period and time, the same may be performed during onset of the nearest sanctioned period and time. But this shall never apply to sacrosanct performance of ‘bramhayajna’ which must always be performed at that particular sanctioned period and time. Also those unfortunate individual doers of righteous duty task who are suddenly plagued by ill health leading to near disability or else at the receiving end of a sudden fright of danger to life and limb may take recourse by performed sacred fire rituals at least once in fifteen continuous days at a stretch.

Pratipadam saayam chatuschaturgruheetvaa hyekaa samith sakruddhomaha skrutpaanisamaarjanam sakrudupashttanamiti yevam praatarapi|| {San.}

Performance of hoary ‘pakshahoma’ involves in offering of sanctified ingredient of ‘samith’ into the sacred fire altar during sanctioned period and time of evenings, followed by thorough washing of one’s hands, followed by performance of ‘upasthaana’. This rigmarole is to be repeated four times at a stretch. This ritual may be repeated during early hours of dawn also.

**Pakshahomaanatho krutvaa gatvaa tasmaannivartitaha|
Human punaha prakuryaattu na chaasou doshabhaagbhaveth**||{San.}

A righteous doer of duty task who starts one particular sacred fire ritual in order to circumvent a particular obstacle and is protected from the same is required to continue performance of ‘agnihotrahoma’ from that day onwards. Only then such a righteous doer of duty task shall not attract demerits of having stopped ‘pakshahoma’ midway.

**Vihaayaagnim sabhaaryascha seemaamullanghya gacchati|
Homakaalaatyaye tasya punaraadhaanamishyate**||{San.}

In case a righteous doer of duty task in the company of his auspicious chaste wife abandons sacred flame within his household and happens to cross the limit of his

particular township, he fails to qualify for further performance of sacred 'agnihotrahoma' from then on. However, he stands to regain the same if and only if he happens to donate as charity such a sacred flame to chosen righteous doer of duty task.

**Proshitasya yadaa patnee yadi graamaantaram vrajeth|
Homakaale tu sapraaptre naasou doshena yujyate||{San.}**

In case a righteous doer of duty task has to be away from his household for longer period of time accompanied by his auspicious chaste wife, he should strive to return well in time in order to continue performance of the sacrosanct 'agnihotrahoma'. Now, there is no need to donate sacred flame as charity. But in such cases when a righteous doer of duty task alone is away from his household for longer periods of time, unaccompanied by his auspicious chaste wife and the sacred 'agnihotrahoma' is not performed during that period and time, it is now necessary to donate as charity a sacred flame. In such cases when both the righteous doer of duty task and his auspicious chaste wife both are in a far off place, this time accompanied by the sacred flame, then it is compulsory for them to perform sacred fire rituals twice a day without fail, once during early morning and once during evening.

**Gruhisthitaayaam jyeshtaayaam bhaaryaayaam sandhyayorapi|
Kanishtaanirgamo graamaadbahischennaatra dushyati||{San.}**

In case a righteous doer of duty task is wedded to more than one auspicious chaste wife, then the eldest wife must oversee performance of sacred fire rituals, even when the youngest wife is busy in running a domestic errand in a far flung place.

**Svedhaarthe vaa prataapaarthe paadasparshe krutee~nale|
Asprashyaamedhyasamsparshe punaraadhaanamishyate||{San.}**

Performance of sacred fire rituals must never be stopped even under such dire circumstances when ungainly sweat happens to fall into the same or when the sacred fire comes into contact with dirty legs of doers, contact with unrighteous individuals or a plethora of inauspicious things.

**Vichinnavahnimaadhaaya karmaagjnam vidhivaddvijaha|
Saayaamaarabhya juhuyaadaahuteenaam chatushtayam||
Yadaa sandheeyate vahnihi praayaaschittapurassaraha|
Tadaa saayam vijaaneyatpraatarhomam tataha param||{San.}**

In case such continuous practice of performance of sacred fire rituals is discontinued for a lengthy period of time it is required to try and segregate such a sacred flame once again. Such a sacred flame that is now gathered is known as → yagjnakarmaanga. From the same it is necessary to perform four sacred offerings during that very same evening hour which is termed as → praayaschittaahuti. From such a rekindled sacred flame the next day's sacred fire ritual must be performed during break of early dawn.

**Pratipatparvasandhaanakarma karturvinaashanam|
Sandhaaya tridinam hutvaa sthaaleepaakam samaachareth||{San.}**

Sacred flame must never be gathered during seclude ominous period and time of 'pratipat', since the same leads to onset of danger to the head of the household. On the other hand it is required to gather sacred flame during other days and perform sacred fire rituals for three continuous days at a stretch. A righteous doer of duty task must always gather sacred flame and keep the same with him. In case of any absence of such a sacred flame, then it is required to fetch the same from the household of a righteous doer of duty task who in all cases happen to be *ParamaShreeHariBaktha^. From this fetched sacred flame it is necessitated to perform sacred offerings of 'ayaascha'. It is compulsory for both husband and his auspicious chaste wife to fast for that particular day. In case, the sacred flame is extinguished prior to partaking of meals then it is necessary to once again fetch sacred flame from righteous household and perform sacred fire ritual, whilst observing strict fasting till the end of the same. In case the sacred flame is extinguished right after partaking of meals then it is necessary to perform sacred fire rituals twice with concurrent fasting till the completion of the same. It is of utmost importance to safeguard and protect sacred flame within one's household, taking all necessary precautions against all odds of the same getting extinguished. The same must be adhered to diligently right from time of one's auspicious wedding right up to one's old age leading towards eventual and obvious demise. For the same one may keep stoking such a sacred flame by timely addition of sacred twigs into it. Such a sacred flame is termed as being most auspicious and meritorious. By chance if such a sacred flame is extinguished, the same may be once again rekindled in the manner as detailed above and the same carries medium level of auspiciousness and merits. It is also required to invoke the same sacred flame within oneself right after kindling the same and the same must once again be revoked back into the container in the manner of a spirited cycle, without being unduly worried about the same getting extinguished by chance. The manner of invoking the sacred flame within oneself is once again three pronged. The first invocation of sacred flame within oneself is termed as → aatmasamaaropana. The second invocation of sacred flame within oneself is termed as → araneesamaaropana. The third invocation of sacred flame within oneself is termed as → samitsamaaropana.

**Pallashoudumbaraashvatthakhadiraadi samitsu vaa|
Vahnimaaropayedvidvaanayanta iti mantrataha||
Ajuhvaaneti mantrenodbuddhyasvetyanena cha|
Loukikaagnou samaadhaaya samidham juhuyaattataha||{San.}**

It is necessary to kindle sacred flame using 'samith' from the ingredients of sanctioned twigs of 'palaasha, atti, ashvattha, kadira' using sanctioned [[Mantra]] of → **ayam te yonnihi||{San.}** Thereafter invoking twin [[Mantras]] of → **ajuhavnaha||** and **udbudhyasva||{San.}** one may start the sacred flame within an auspicious container and the pre gathered 'samith' may be offered into the same. It should be borne in mind that when sacred flame is invoked within oneself and during such time if the physical body is maligned on account of impurities then it is deemed that the sacred flame is rendered useless. In case of such an occurrence it is necessary to gather sacred flame once again as

detailed above followed by performance of 'oupaasanahoma'. Some of the chief causes that render the physical body of a righteous doer of duty task impure are conducting conversation with downright unrighteous who is always a chronically incurable 'paramaHaridweshi', upon cohabitation with a woman who is in the throes of menses and upon constant cohabitation with a woman during day times or coming into immediate contact with lowly street mongrel or a raucous crow.

**Oupaasanaagnidvayasangatischedagnim samaaropanto vibhajya|
Poorvasya hoturvivicham cha hutvaa paschaaccha hotuhu pathikruccha sopi||{San.}**

Repentance for rekindling sacred flame involves in segregating sacred flame once again in two parts. From the first part of the sacred flame a righteous doer of duty task must utter sanctioned hymn of → **agnaye vivichaye svaahaa||{San.}** and begin to offer proper ingredients into the holy flame. From second segregated part of sacred flame a righteous doer of duty task must utter sanctioned hymns of **agnaye pathikrute svaahaa||** and **agnaye vicitaye svaahaa||{San.}** and begin to offer proper ingredients into the holy flame. Thereafter righteous doers of duty task may simultaneously invoke such a rekindled sacred flame within themselves.

**Yevam vydikaagnou loukikaagnisamyoge vivicham paahi panchakam cha
juhuyaat||{San.}**

That sacred flame which is gathered by performance of 'oupaasana' is termed as → 'vydikaagni', while that sacred flame that is merely lit without being readied for cultured practice of sacred rituals is termed as → 'loukeekaagni'. Upon merger these two different forms of 'agni', it is required to perform sacred fire rituals for five times whilst uttering sanctioned hymn of → **vivicham paahi svaahaa||{San.}**

**Krutamodanasaktvaadi tandulaadi krutaakrutam|
Vreehyadi chaakrutam proktamiti havyam tridhaa budhyihi||{San.}**

Such items that are readily eatable are termed as → kruta, chief examples being preparations using rice, jowar or millets. Items such as grains of rice which are yet to be cooked but are ready to be soaked in water is termed as → krutaakruta. Items such as raw paddy that is not yet ready for either soaking or being eaten is termed as → akruta. Items of common use in performance of sacred fire rituals must be used if and only if those are sanctioned in the performance of the same. Common items are oil, curds, milk, rice porridge, cooked rice, ghee, rice grains and pure water. Performance of sacred fire rituals may be performed using one or more than one of the above quoted ingredients typical to that particular sacred fire ritual. Items that are ready to be offered into sacred flames are termed as → havishya. Generally sanctioned items of 'havishya' are preferably sesame seeds, goose berry seeds, paddy seeds, curds, milk or rice porridge. Pure water is to be used if nothing else is available for performance of sacred fire ritual. If one particular ingredient of 'havishya' is not available then it is sanctioned to substitute the same with another ingredient having similar characteristics that is closest to the original ingredient that is not available. Ghee is one of the chief ingredient during

performance of sacred fire rituals similar to the chief *Celestial^ being none other than *Prajapati^. While offering ingredients into sacred flames the mode of classification involves in bifurcating one mound of rice grains into sixty four parts. Each part forms one 'ahuti' at a time. Then half measure of this 'ahuti' must be taken whilst preparing second 'ahuti' with sesame seeds. Thereafter half measure of the second 'ahuti' must be taken whilst preparing a third 'ahuti' with ghee.

**Yagjnaartham goghrutam graahyam tadalaabhe tu maahisham|
Ajyam vaa tadalaabhe tam saakshaatyilam graheeshyate||{San.}**

It is necessary to gather pure ghee from cow's milk and in case of unavailability of the same it is sanctioned to gather ghee from buffalo milk. In case even such a standby is not available then one must make do with ghee from goat milk and lastly if none of the above is nearby it is sanctioned to use thinned oil for performance of sacred fire rituals. Also, it is necessary to pour liquid ingredients with proper ladles and solid ingredients using bare hands. It is necessary to consider the presence of the following differentiation of sacred flames whilst performing sacred fire rituals. These are → the portion in which twigs are placed is considered as the ears of the sacred flame ; the portion in which thick smoke diffuses forth is considered as the nose of the sacred flame ; the portion in which the sacred flame is less dense is considered as the eyes of the sacred flame ; the portion in which residual ash collect is considered as the head of the sacred flame and lastly the portion in which the crackling of flames is most fiery and red hot is considered as the tongue of the sacred flame. This so called 'tongue' of the sacred flame is in turn classified seven fold as → **'hiranyaa, kanaka, rakta, krushna, suprabha, atirakta, bahuroopa'**, depending upon the direction in which the sacred flames blaze forth, that is in either north, south, east or west. Consequent to such differentiation of sacred flames, each one the seven types mentioned above is used for one unique conduct of sacred fire ritual such as marriage, birth ceremony, thread ceremony, death ceremony so on and so forth. If suppose offerings are poured into the ears of the sacred flame then the same leads to onset of disease, if the offerings are poured into the nose of the sacred flame then the same leads to loss of wealth, if the offerings are poured into the eyes of the sacred flame then the same leads to personal condemnation and if the offerings are poured into head of the sacred flame then the same leads to onset of sins. That is why it is of utmost importance to pour ingredients into the 'tongue' of the sacred flame alone and not anywhere else. Also, if a righteous doer of duty task performs sacred fire ritual without any basic knowledge of such seven different types of 'tongues' of the sacred flame, then the same shall never beget any merit whatsoever and shall lead him to wallow in darkest hell.

Whilst offering mounds of cooked rice into the tongue of the blazing sacred flame it is important to offer the same in one complete fistful so that the same is in contact with all the twelve finger knots present in one's hand. Likewise liquid offerings must be poured into the tongue of the blazing sacred flame with the ladle overflowing to the brim. The sacred flame must at all times be fiery and blazing brilliantly with residual cinders constantly being red hot and plentiful in number. In such a sacred flame a righteous doer

of duty task may perform sacred fire ritual using the 'devatirtha' present in the little finger.

**Agneyaam tilahomaha syaadyishaanyaam guruhakarma cha|
Raktaayaam charuhomaha syaatsuprabhaa saktuhomake||
Pushtam syaadbahuroopaayaam sheshaasvaajyaahutirbhaveth|
Poorvadiksarvahomarthamiti homasya lakshanam|
Tattatsthaneshu hotavyam vivaahaadishu karmasu||{San.}**

It is sanctioned to perform sacred fire rituals upon housewarming functions into the tongue of the sacred flame categorized as 'bahuroopa', whilst the 'pushpahoma' may be performed into the tongue of the sacred flame categorized as 'atirakta', whilst the 'charuhoma and tilahoma' may be performed into the tongue of the sacred flame categorized as 'suprabha' and all other types of sacred fire rituals may be performed into the rest of the tongues of the sacred flame. Those unfortunate performers of sacred fire rituals who continue with sacred offerings into the sacred flame when the same is not yet fully lit accompanied by copious smoke shall have to be born blind in the next birth. Likewise those who perform sacred fire ritual when the tongues of the flame are weak and not blazing shall have to suffer from untold diseases and experience bouts of inexplicable poverty alongside. Therefore it is obvious to start performing sacred fire ritual which consists of well dried twigs, tongues of sacred flames that flame forth with renewed vigor and blazing without too much smoke and contours of the tongue of the sacred flame should be visible quite clearly. Only in such a case shall the performance of sacred fire ritual fructify fully with apt rewards of the inherent quality present in the same.

The eternal [[Vedas]] are seconded by sacrosanct [[Smruti]] and the former is forever the unchangeable base for the latter for all Time to come. However these [[Smruti]] are considered to be qualitative weaker when compared to [[Vedas]] and hence those duty task bound to [[Smruti]] are qualitative found wanting when compared to those duty task bound to the eternal [[Vedas]]. Therefore it makes smart common sense to complete powerful and influential duty tasks so bound to the eternal [[Vedas]] first and only then completion of those duty task so bound to [[Smruti]].

**Samaavartanaprabhrutyaaajyena vyaahrutibhireva hoyate apanigrahanaat
paanigrahanaprabhruti vreehibhiryavyirvaa hastenyitaa aahuteerjuhоти||{San.}**

Those individuals who are yet to finish sacrosanct 'samaavarta' do not qualify further to perform sacred fire rituals. Thus after finishing ritual of 'samaavarta' leading up to ritual of 'paanigrahana' it is necessary to offer sacred pouring of ghee into the tongue of the sacred flame all the while uttering sanctioned [[Vyaahruti Mantra]]. Only after culmination of 'paanigrahana' it is sanctioned to begin offering with bare hands mounds of fistful cooked rice into blazing tongue of the sacred flame. Eternal [[Vedas]] themselves guarantee that none other than *SarvottamaShreeHari^, if meditated upon with clear mind and spirit, shall Himself extend most sacrosanct of all, namely, 'poornaphala' at the culmination of sacred fire ritual even ignoring numerous

shortcomings and faults committed unknowingly by a righteous doer of duty task. The same is vouchsafed by none other than *SarvottamaGaadikaaraGopalaKrushna^ who instructs a hapless *Arjuna^ to offer the fruits of all activities without any reservation whatsoever to Him and Him alone.

Individuals must never stay without gathering sacred fire even for a single day after marriage, without which both husband and wife shall be rendered impure forever. Such unfortunate individuals who have deserted such gathering of sacred fire are considered as deserters of the eternal [[Vedic]] fold forever and are to be bracketed with the downright unrighteous. Also it of paramount importance to first infer the extent of rights and wrongs, pros and cons prior to starting any righteous duty task, without which the same shall be rendered equivalent to mock playact of children and tantamount to nothing beneficial. At the same time those who stay with performing righteous duty task risk to waste away their ordained levels of knowledge. The same is equivalent to the plight of a born blind for whom it is utmost difficult to perform even ordinary chore. Those who are blessed with eyesight but are unfortunate enough to be rendered hopelessly lame also cannot perform any ordinary chore. Similar is the plight of those individuals who perform righteous duty task without proper inkling of true knowledge and vice versa. Having stated thus it is conceded that there is no equivalent righteous task that carries greater hierarchy merit than performance of the sacrosanct 'agnihotra'. Diligent performance of such 'agnihotra' offers merits that are quantitatively higher than that gained by performance of penance, furtherance of 'dharma', singular personal achievement, singular pursuance of fame, singular completion of righteous duty task, gain of enormous intellect and observance of strictures. A righteous doer of duty task who has donated sacred fire as charity is considered as more meritorious than the one who is performing the same. Likewise a righteous individual who has performed the utterly auspicious 'somyaga' is considered as being more meritorious than the one who performs sacred fire rituals. It is stated that a righteous doer of duty task who gives refuge to more than ten individuals in his own righteous household for more than three years at a stretch must and should donate abundant measures of food and clothing to each one of them on a routine basis and later perform the auspicious 'somyaga'.

Such an auspicious 'somyaga' is bifurcated further into two types, namely → 'kaamyaa and akaamyaa'. It is compulsory for one and all to perform 'somyaga' daily, failing which they stand to attract onset of sins on their heads. However, prior to performance of 'somyaga' a righteous doer of duty task must complete performance of sacred rituals of 'agnihotra' and vyshvaanaree'. It is important for the particular righteous doer of duty task who wishes to perform sacred fire rituals to first exercise full control of all limbs, must always believe that he shall be credited with onset of auspicious merits, if he is quite well off then all manner of meritorious deeds must be performed in an opulent manner and he must see that all those priests who are involved in successful performance of sacred fire rituals are rewarded suitably with appropriate remuneration befitting their individual auspicious status. If a wealthy doer of righteous duty task purposefully offers less amount of remuneration to priestly clan then he stands to be misled by faulty action of his own limbs, shall suffer loss of fame, shall have to suffer from lessened lifespan,

shall have to suffer from untimely demise of his own progeny and prized auspicious livestock that are in his custody.

Daatavyaa cha yajne dakshinaa bhavita~lpikaa~pi{San.}

A minimum number of one thousand righteous doers of duty tasks, read as *ParamaShreeHariBaktas^, must be invited to partake in sumptuous food offerings during performance of 'sodayaga'. Even when a righteous doer of duty task is reduced to a state of poverty it is necessary for him not to forego performance of sanctioned rituals even for a day. Upon such an unfortunate rejection of sanctioned rituals then such an individual is rendered instantaneously impure and unfit to enjoy further remuneration of creditable merits in the future including the most elusive of all qualitative hierarchy liberated bliss. Thus a righteous doer of duty task must perform all compulsory sacred rituals each day using fruits, tubers, honey or if nothing else is available, pure water shall suffice.

**Sarvasanshtaadhikaaree syaadaahitaagnirdhane sati|
Aadadhyaannirdhano~pyagnim sa tu paapabhayaaddvijaha|| {San.}**

If a righteous doer of duty task suffers from bouts of poverty, even then he has to perform all sacred rituals starting with 'agnyaadaana', upon completion of which he has to donate as charity one auspicious bovine, at least. On the other hand a righteous doer of duty task who is quite well of in financial standing, upon completion of performance of 'agnyaadaana' directed towards appeasement of *Celestial Prajapati^ is required to donate a single thoroughbred horse as charity at the end of same, failing which he shall never be credited with merits of the same. Timing of performance of sacred rituals should coincide with that day during which a righteous doer of duty task feels most energetic and devoted to carryout the same. It is cautioned not to accept offerings of monies from downright unrighteous, read as paramaHaridweshi, for performance of sacred 'agnihotra'. Upon such an act the onset of merits shall pass onto the downright unrighteous and not to the doer of righteous duty task.

**Yagjnartham bhikshitam dravyam yatsarvam na prayacchiti|
Shvapaakayonou jaayet sa tadbuktvaa tu durmatihi||{San.}**

Huge amounts of monies collected from various sources in order to perform sacred fire rituals must be used for that same purpose and the leftovers must be donated completely as charity. Those unfortunate individuals who tend to retain monies collected for such purpose shall have to be reborn in the clan of a downright unrighteous individual.

**Yagjnaarthamartham bhikshitvaa yo na sarvam prayacchiti|
Sa yaati bhaasataam vipraha kaakataam vaa shatam samaaha||{San.}**

It is stated that those unscrupulous individuals who illegally retain collected monies meant for performance of sacred rituals to themselves or their kith and kin, shall have to suffer the fate of being born as lowly raucous crow for a minimum of one hundred years.

Also due to exigencies of fate if one certain performance of sacred ritual is stopped midway due to lack of a particular compulsory ingredient then it is necessary to further complete the same by taking recourse and help from even the unrighteous. Right after completion of the sacred ritual of 'sandhyavandana', it is necessary to start performance of 'agnihotra' and other compulsory rituals and after completion of the same it is required to sight auspicious *Madhwa Guru^, past present and future, who are all twice born *Celestials^, having incarnated in a tearing hurry upon coming to know of the Superlative Incarnation of *SarvottamaSreemanNarayana^ as *SarvottamaSreeKrushna^ at ^^Mathura^^. A righteous doer of duty task must also compulsorily sight such auspicious objects every day in the early mornings such as ^^Kapila^^ bovines that abound in ^^Dwaraka^^, sandalwood paste, gold, auspicious drums, unbroken mirror, auspicious semiprecious stones such as 'gomadaka', sacred flames of sacred fire rituals and finally the Rising Sun. Also all those fortunate doers of righteous duty task who regularly propitiate and circumambulate around a righteous clansman, ^^Kapila^^ bovine, sacred flame, gold, ghee, pure water and a righteous king shall be blessed with enhancement of individual lifespan. This apart all those fortunate doers of righteous duty task who happen to cast their fortunate eyes upon Holiest of Holy *Madhwa Pontiffs^ or happen to see huge expanse of Ocean, a powerful Emperor or a ^^Kapila^^ bovine shall be rendered instantaneously pure on all accounts. Also those fortunate doers of righteous duty task who happen to see chaste women who are always and at all times auspicious wives of *ParamaShreeHariBakhtas^, or those who constantly pursue the Truth inherent in the Eternal [[Vedas]], an auspicious ^^Kapila^^ bovine, or those who indulge in performance of 'agnihotra' shall be rid of all manners of obstacles on that particular day. Thus after finishing performance of sacred 'agnihotra' at predawn an individual doer of righteous duty task may touch livestock that are in his possession before beginning to go outdoors. Thereafter he may try and come into auspicious contact with wild grass, ghee, curds, vessels filled with pure water, a cow accompanied by a boisterously buckling calf, a bullock, gold ornament, ^ShreeTulasiMruttika^, cow's urine, colorful swastika signs drawn on bare ground, sacred 'mantrakshate', sesame seeds, honey, unwed maiden daughter of righteous individual, flowers bearing white florescence, 'shami' tree, sacred file, sandalwood paste, unadulterated sunlight and 'ashwatha' tree. A righteous doer of duty task must first proceed towards the place where Holy *Madhwa Pontiffs'^ are camping and offer propitiation to them and other elderly righteous clansmen. Only after sighting such a plethora of auspicious occurrences, a righteous doer of duty task may proceed to perform a righteous deed for that particular day in line with his individual status of life. In fact a righteous doer of duty task who wish to bestow longevity upon his own self is required to see his own reflection in pure ghee daily.

Inherent specialty of sacred fire rituals involves in performance of 'pranayaama', followed by performance of 'sankalpa', followed by performance of forbidding 'parishechana' around the sacred altar wherein sacred fire rituals are to be started, followed by performance of what is known as 'paristarana' with the tips of sacred 'darbe' in all four directions and followed by performance of steadfast meditation directed towards none other than *SarvottamaSreemanNarayana^ who resides in the midst of the sacred flame along with His divine consort *Goddess MahalakshmiDevi^. A performer

of sacred fire ritual must also ingrain the fact that none other than *SarovottamaSreemanNarayana^ Who Is Omnipresent in the sacred flame Himself aides in burning into cinders all those ingredients that are being poured into the sacred flame. Likewise such a *SarovottamaSreemanNarayana^ evacuates all residual shortcomings harbored by all individuals. Fiery Omnipresence of none other than *MadhwavallabhaSarovottamaParashurama^ is present within the flaming inferno sporting razor sharp axe in His powerful Hands. Due to the same fact all auspicious *Celestials^ such as *Soorya^ qualify to accept the merits arising out of performance of ‘agnihotra’, since they constantly meditate upon none other than *SarovottamaParashurama^ Omnipresent in their very beings, now flaming forth in the fiery sacred flames. Without realizing such basic truth many doers of sacred fire rituals try to appease only such secondary *Celestials^ with outpouring of prompt ingredients without any inkling of the ultimate recipient of their sustained effort. Not even a single such performance shall ever gain credit of merit whatsoever for the simple reason that no *Celestial^ worth His/Her hierarchy rank are potent enough to accept in full the entire ingredients offered in sacred fire ritual without the prior consent of none other than *SarovottamaShreeHari^. Hence it goes without saying that all such exercises are rendered futile, indeed and what is more worse is that such individuals with false sense of perception are left to forever wallow in spiteful pits of mundane familial ways.

Thus it is most imperative for a righteous doer of duty task to perform sacred fire ritual with an unshakeable understanding of an irrefutable truth that they are indirectly offering propitiations to none other than *VayujeevottamaMukhyaPrana^ and through the very same medium the ultimate recipient being none other than *SarovottamaParashurama^. Also none other than *SarovottamaShreeHari^ who adorns the superlative form of *Savita^ possessing guaranteed Omnipresence of *VayujeevottamaMukhyaPrana^ is alone responsible for casting of visible light throughout the Cosmos and yonder. This in short is the core essence of all sacred [[Scriptures]]. Therefore sacred fire ritual is to be performed only in order to please none other than *HariSarovottamaParashurama^ who is forever Omnipresent in *VayujeevottamaMukhyaPrana^ and no one else.

**Ashnaatyanantaha khalu tatvakovidyihī shraddhahutam yanmukha
ijyanaamabhihi|**

Na chiyatayaa chetanayaa bahishkrute hutaashane paaramahamsavaryaguhu||

Ityayaadivachanaadnagnisamskaarashravanaadapi|

Jadaagjniraahutisthaanam tato~gnim devamaavaheth||

Tatrashta mukhyapraanastha vishnumeva yajedbudhaha||{San.}

None other than *Celestial Agni^ is considered as the ‘Face’ of *SarovottamaShreeHari^, who in turn is Omnipresent in *Celestial Agni^ with numerous most auspicious manifestations such as *Indra^ and *Chandra^. Only after invocation of such an auspicious manifestation of *SarovottamaSreemanNarayana^, ultra orthodox priestly clan begin offering sacred ingredients into the sacred flame. Such a sanctified offering by devoted priestly clan is being received with delightful glee by *SarovottamaShreeHari^. At this juncture it is important not to consider the sacred flame as lifeless, inanimate and hence devoid of any form of Truth. The reason behind rejection of the same is since none

other than *SarovottamaParashurama^ is Omnipresent in *VayuJeevottamaMukhyaPrana^, who is Omnipresent as *Celestial Agni^ within the inanimate flames, thus indirectly involving His own self whilst accepting offerings of ingredients being poured into the same.

**Vishnorniveditam dravyamagnena yashtavyam devataamtaram|
Pitrubhyashcaapi taddeyam tadaanantyaaya dhemataa||
Ityaadipaadme vaasishte pancharaatre~pyudaahrutam|{San.}**

It is compulsory and mandatory to offer sacrosanct offerings of 'nyivedya' that is first and foremost offered to none other than *SarovottamaSreemanMahaVishnu^ and never the other way round. The same applies to terse ceremonial observations directed towards one's ancestors also without fail. Upon toeing such line then it is automatically deemed that the same brings forth enormous amounts of appeasement of one's ancestors and ruling *Celestials^ for long periods of time. Once again it is reiterated that a righteous doer of duty task is required to offer sacrosanct 'nyivedya' that is already pre offered to *SarovottamaMahaVishnu^, into the so called lifelessly inanimate flames that dance forth from the sacred fire ritual, through the medium of *Celestial Agni^ in whom is Omnipresent none other than *VayuJeevottamaMukhyaPrana^ so that the same reaches its ultimate recipient, none other than *MadhwavallabhaSarovottamaParashurama^. It is absolutely off limit to perform sacred fire rituals and the like on such 'reserve days' such as holiest of holy days of ^Ekaadashi^ and ^ShreeKrushnaJayanti^^. Temporary lull in performance of sacred 'agnihotra' during the above secluded days does not attract any residual demerits whatsoever since such a nonperformance of compulsory 'agnihotra' is well and truly sanctioned. Such is the veritable power inherent in such a sanction that it is stated that not only that supreme benevolence of none other than *SarovottamaShreeHari^ shall occur within such individuals who abstain from performance of sacred fire rituals on ^Ekaadashi^ days, but such a meritorious individual shall reap infinitely more benefits from such inaction than that is accredited on run of the mill observance of ^Ekaadashi^. The same also outlines the Supreme Truth of the utterly auspicious hierarchy nature of observance of ^Ekaadashi^ and ^^ShreeKrushnaJayanti^^ which is way beyond the merit wise reach of performance of run of the mill 'agnihotra' rituals.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghrraha Tippani^]], the chosen title of this Paper Seriatim.”

**Yaa sugandhaasyanaasadinavadvaaraa~khilena yaa|
Duraadharshaa sarvasasyodayaartham vaa kareeshinee**

Yaa nityapushtaa sarvaangyihi soundaryaadihgunyirape|
 Eeshvareem sarvabhootaanaam taamihopahvaye shriyam
 Maatarlakshmi namastubhyam maadhavapiryabhaamini|
 Yuvaam vishvasya pitaraavitaretarayoginou
 Samanaa kila maastvamamunaa tadayoginee|
 Mama naathena nyiva syaa vimanaascha na sa tvaye
 Tvam vedamaaninee vedavedyaha kila sa te priyaha|
 Tvam moolaprakrutirdevi sa divyapurushaha kila
 Yustvaamurasi dhatte~mba koustubhadyutibhaasite|
 Sa tvaam nyivaachyutaha sarvasyaatyaye satyapi tyajeth
 Devi tvam lalanaaratnam devou~sou purushottamaha|
 Yuvaam yumvaanou satatam yuvayorna vayo~dhikaha
 Tvam padminee padmavaktraa padmaakshee padmavistara|
 Padmadvayakaraa padmakoshaabhastanashobhanaa
 Padmahastaa padmapaadaa padmanaabhamanahapriyaa|
 Padmodbhavasya jananee padmaa cha varavarninee
 Ambaam peetaabarashroneem lambaalakalasanmukheem|
 Bimbaadharoshteam kastureejambaalatilakaam bhaje
 Ratnoddeeptasumaangalyasootraavrutashirodharaam|
 Kundalaprabhayoddandagandamandalamanditaam
 Kuchakanchukasanchaarihaaraaneekamanoharaam|
 Kaancheekinkinimanjeerakankanaadyiralankrutaam
 Suvarnamandape ratnachitrasimhaasanottame|
 Namami harinaa saakamindiraam krutamandiraam
 Bramhaadyaa vibudhashreshtam bramhaanyaadyaaha suraanganaaha|
 Yam poojayante sevante saa maam paatu ramaa sadaa
 Sarvaalankaarabhraitou sarvasadhgunamanditou|
 Sharvaadisarvabhaktoughasarvasampadvidhaayakou
 Sumukhou sundaratarou sunaasou sukhachittanu|
 Suraaraadhitapaadaabjou ramaanaaraayanou stumaha
 Chatushtapardaa yaa devee chaturaasyaadibhihi stutaa|
 Chaturvedoditagunaa chaturmoorterharehe priyaa
 Ghrutaprateekaam taam nityam ghrutapoornaannandaayineem
 Yatheshpavittadaatreem cha nato~smyabhayadaam shriyam
 Vadiraajena rachitam shreeshagunadarpana|
 Imam stavam patan martyaha sreemaan syannatra samshayaha||{San.}

THESAURUS FOR CHAPTER XIII:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.

3. **PRAMANA**:- At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.

4 **PREMEYA**:- (sic.) At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.

5. **SMRUTI**: (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.

6. **TIPPANI**: (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER XIII: -

149. [[Vishnusahasranaama]] ‘Prameya’ extract from the classical Holy Work [[Mahabhaarata]] Composed by *Baghwan VedaVyasaru^.

150. [[Mahabharata TaatparyaNirmayaha]] ‘Prameya’ extract from the [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.

151. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.

152. [[VayuStuthi]] Holy Work composed by *Trivikrama Pandita^.

153. [[SuMadhwaVijayaha]] Holy Biography composed by *NarayanaPandita^.

154. [[ShreeMahaVishnuStuthihi]] Holy Work Composed by *BhaveeSameeraru^.

155. [[Shreeshreeshagunadarpanam]] Holy Work Composed by *BhaveeSameeraru^.

156. [[PremeyaSanghaha]] ‘Prameya extract’ from Holy Work Composed by *Sreemadh Raghavendra Theertharu^.

157. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.

158. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.

159. Devotional Composition of *Shreepaadaraajaru^.

160. Devotional Composition from [[PurandaraUpanishad]].

161. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

||Rutu*SUDARSHANA*ha kaala iti bhoorbhuvaha suvaromiti digbandhaha||{San.}

Yaschakaaropavaasena trivaaram bhoopradakshinam|

Tasmyi namo yateendraaya *ShreeSurendra^tapasvine||{San.}

^^Jagadhguru SreemanMadhwachaaryara MoolaMahasamstanam

ShreeVijayeendraTheerthara Dakshinaadi Mutt, Kumbakonam^^

{{Dedicated to the Eternal Memory of unforgettable conduct of ‘MahaAradana’ of *SreemadhVijayeendraTheertharu^, in the vicinity of ^^MoolaBrundavana^^ at

^^Kumbakonam^^, steeped in traditional grandeur, by the Holy Pontiff *SreemadhSudheendraTheertharu^. The legendary Holy Pontiff *SreemadhVijayeendraTheertharu^ had reigned unchallenged for nearly a quarter of a Century in His famed 'Pontifical Seat' and was an acknowledged 'Grand Master' in sixty four variety of differing braches of learning such as Knowledge of Classical Music, Knowledge of Classical dance forms, Knowledge of playing on auspicious musical instruments, Knowledge of landscape and portrait drawing, Knowledge of charting of auspicious symbols, Knowledge of drawing auspicious frescoes using rice grains and flower petals of different shapes and sizes, Knowledge of flower decorations, Knowledge of cloth dyeing and tattooing, Knowledge of decoration using precious stones, Knowledge of proper arrangement of furniture, Knowledge of playing on auspicious instruments such as Jaltarang, Knowledge of construction of weirs and check dams, Knowledge of willful sensory deployment and retracting movement of body limbs used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of preparation of various types of flower garlands, Knowledge of preparation of wigs for decorative purposes, Knowledge of donning various incognito disguises used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of decorating earlobes with finery ornaments, Knowledge of preparation of exotic fragrances from local concoctions, Knowledge of magic as practiced by local bards used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of lightening quick sleight of hands used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of preparation of various food dishes, Knowledge of preparation of various fruit pulp decoctions, Knowledge of stitching, reclaiming and knitting of cloth material, Knowledge of preparation of rope coils from jute fibers, Knowledge of playing on 'Veena and Tamburi', Knowledge of setting up of difficult riddles and cracking them in no time, Knowledge of word building by means of picking up last letters and forming endless word chains, Knowledge of unique sentence formations through application of difficult to pronounce words, Knowledge of enabling of correct impressionable messages while reading out aloud from Holy Texts for the benefit of listeners, Knowledge of impressing upon the purport of a story/drama by sole means of acting only, Knowledge of concluding a Holy Hymn logically by using just one single word extracted from any part of the said Holy Hymn, Knowledge involved in preparation of clothes and utensils, Knowledge of skills required for wood work, Knowledge of doll caricature preparations from wood, Knowledge of art of house construction, Knowledge of art of examining silver and precious gemstones, Knowledge of art of soil testing and metal testing, Knowledge of art of testing precious gemstones and grading of the same as per their qualities, Knowledge of preparation of medicines from medicinal plants, Knowledge of comprehension of behavioral patterns in birds and animals, Knowledge of comprehension of bird language, Knowledge of imparting healing touch by application of pressure on nodal nerves, Knowledge of complex sign language using deft play of fingers, Knowledge of sending out secret coded encrypts and decoding of secret encrypts used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of interior flower decorations, Knowledge of comprehension of auspicious signs, Knowledge of grasping the main substance of Holy Texts at one glance, Knowledge of fluency in reading aloud from Holy Texts nonstop, Knowledge of comprehending what is not visible to the naked eyes, Knowledge of formation of

auspicious betterment machinations, Knowledge skills in composing flawless poetry, Knowledge in masterful compositions of Holy Chronicles, Knowledge of preparation of blue prints for planned work, Knowledge of Metric methodologies while composing Holy Works, Knowledge of winning skills required in games such as dice used while warding off vendetta reprisals attacks from vanquished disgruntled rivals, Knowledge to stage quick victory over all opponents, Knowledge of skills required in safeguarding cloth material from the vagaries of harsh weather and marauding insects and worms, Knowledge of various indoor games, Knowledge of skills required to move distant objects to nearby locations used while warding off vendetta reprisals from vanquished disgruntled rivals, Knowledge of all rules of children oriented games, Knowledge of staging unstinting victory over every opponent under all circumstances in all fields of Knowledge and Knowledge of each and every Yogic posture.

At the beginning of this solemn occasion, the Holy Pontiff *SreemadhSudheendraTheertharu^ at first performs intense meditation in total seclusion, thereby establishing 'Holy Communion' with His legendary *Guru Vijayeendraru^, so vital in fulfilling his most important Pontifical duty of finding a most suitable *Holy Successor^ to the 'Holy Pontificate' in the near future. Thereafter the Holy Pontiff *SreemadhSudheendraTheertharu^ Himself performs sacrosanct 'mahaabhisheka' to the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^ with scores of auspicious silver containers brimming to the full with Holy waters drawn from every known Holy River of the subcontinent! The same are poured over clusters of most sacred 'shaalagrama shila' and the famed ^Vyasamushti^, placed atop the gigantic ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^, accompanied by extemporaneous Vedic recitations by ultra orthodox scholars of the highest repute belonging to all the three leading Vedic Schools of Thought. The Holy Pontiff *SreemadhSudheendraTheertharu^ with utmost devotion clothes the entire Holiest of Holy façade of the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^ with the most auspicious and holiest of holy 'saffron' robe complete with the customary flow of enormous garlands of holiest of holy 'kamalaaksha ShreeTulasi' beads inlaid with gold. The Holy Pontiff *SreemadhSudheendraTheertharu^ also decorates the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^, with huge garlands of fresh ^^ShreeTulasi^^ and anoints the same with holiest of holy ^Gopichandana^ followed by offering of customary 'shreegandhaakshate', 'tirtha' and 'hastodaka'. A most befitting 'kanakaabhisheka' is also performed to the principal Icon of *ChaturmukhaBramha karaarchithaChaturyugamoorthySreemanMoolaRama^, placed on top of the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^. Thereafter to the accompaniment of thundering auspicious notes given off by every known auspicious instrument, the Holy Pontiff *SreemadhSudheendraTheertharu^ performs a magnificent 'Mahamangalaarathi' to all the Three Icons being, *DhigVijayaRama^, *MoolaRama^ and *JayaRama^, now placed most reverentially atop the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^! Thunderous joyful encores of *HARI SARVOTTAMA VAYU JEEVOTTAMA^ echo in all directions from within the rarified confines of the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^, signaling to the Three Worlds the unchangeable Sovereignty of *MadhwavallabhaSarvottamaShreeHari^ for all Time to come! The Holy

Pontiff *SreemadhSudheendraTheertharu^ also offers ritual worship to a consecrated Idol of *LakshmiNarayana^, as a vindication of the hierarchy ‘rujuguna’ status of *SreemadhVijayeendraTheertharu^, situated in front of the ^MoolaBrundavana^ within the main Sanctum Sanctorum.

On this august occasion another contemporary Holy Pontiff *SreepathiTheertharu^, a ‘special invitee’ belonging to “**Jagadhguru SreemanMadhwachaaryara Moola Mahasamstanam ShreeRajendraTheerthara Poorvaadi Mutt,**” the singular custodian of the fabled Icons of *RukminiSathyabhaamaSamethaMoolaGopalaKrushna^ and *VayuJeevottamaAcharyaMadhwakaraarchitaMoolaPattabhiRama^, is also present. The Holy Pontiff *SreepathiTheertharu^, one amongst the select chosen few fortunate to succeed to the Holy Pontificate graced by the likes of *BramhanyaTheertharu^, *VyasaTheertharu^, *SreenivaasaTheertharu^, *RamaTheertharu^ and *LakshmikaanthaTheertharu^, offers a huge necklace comprising of fist sized silver medallions strewn together in fine golden threads upon which are embossed the most auspicious of all symbols of *BaghwanVedaVyasaru^, a befitting reward from the ‘legendary *GuruVyasaTheertharu^ to a chosen disciple *VIJAYEENDRA^!

Jeeyaath *ShreemadhVijayeendra^ samyamimanihi devendra raajye chiram||{San.}

The solemn event culminates with the Holy Pontiff *SreemadhSudheendraTheertharu^ holding the Holiest of Holy ‘Sacramental Staff’ in His Holy Hands and circumambulating the gigantic ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^ thrice before performing full length oblong salutations in front of the same. The Holy Pontiff *SreemadhSudheendraTheertharu^ in due course offers dutiful salutations to the “MoolaPaaduka” of *SreemadhVijayeendraTheertharu^ and places the same upon his own Holy Head with utmost reverence and awe! The Holy Pontiff *SreemadhSudheendraTheertharu^ then moves towards an adjacent altar on which are placed numerous Iconic representations of *MadhwavallabhaSarvottamaSreemanNarayana^ and *VayuJeevottamaMukhyaPrana^ handcrafted and worshipped earlier by none other than *SreemadhVijayeendraTheertharu^. Adjacent to this altar are placed [[Holy Chronicles]] such as the entire lot of [[SarvaMoola]] compendium composed by none other than *VayuJeevottamaAcharyaMadhwaru^, the holiest of holy biography [[Sumadhwavijayaha]] composed by *NarayanaPandita^, the Magnum Opus [[SreemanNyaayaSudha]] composed by *JayaTheerthaShreepaadaru^, [[Vaaghvajra]] composed by *Shreepaadaraju^ and the famed [[Tarkatandava]], [[Nyaayaamruta]], [[TaatparyaChandrika]] composed by the legendary *VyasaTheertharu^. Placed most reverentially beneath this very same altar are the ten score [[Holy Chronicles]] composed by *SreemadhVijayeendraTheertharu^ based on the eternal tenets of ^^TatvaVaada^^ of *VayuJeevottamaAcharyaMadhwaru^ such as:-

[[Omkaaravaadaarthaha]], [[AnubhaashyaVyakhyaa]], [[AnuVyakhyaanaTippani]]
[[Advaitashikshaa]], [[AdhikaranaNyaayamaala]], [[AdhikarnaRatnamaala]],
[[Appayakapolachapetika]], [[AanandataaratamyaVaadaarthaha]],
[[EeshaavaasyoupanishadbhaashyaTeekaTippani]], [[UpasamhaaraVijayaha]],

[[UpaadhikhandanaTeekaTippani]], [[Ubhayagrahagrastarahodayaha]], [[RigbhaasyaTippa ni]], [[IythareeyabhaashyaTeekaTippani]], [[KathalakshanaTeekaTippani]], [[Karmanirnaya aTeeka]], [[KaatoupanishadbhaashyaVyaakhyaana]], [[Kuchodyakutaarahaha]], [[KenoupanishadbhaasyaVyaakhyaana]], [[Geetaaksharaarthaha]], [[GeetaataatparyaNirnayaDeepika Tippani]], [[GeetabhaashyaPremeyaDeepikaVyaakhyaana]], [[GeetaTaatparyaVyaakhyaa]], [[Geetavyaakhyaanam]], [[ChaandogyoupanishadbhaashyaVyaakhyaa]], [[TatvaSankyaan aVyaakhyaaTeekaTippani]], [[TatvaVivekaTeekaTippani]], [[TatvadyotaTeekaTippani]], [[TatvamaanikyaPetika]], [[TaatparyaChandrikaVyaakhyaa]], [[TaatparyaChandrikaBhoosh ana]], [[TureyaupanishadVyaakhyaa]], [[DvaasuparnaIthyaadeenamBedhaparatavaSamart anaDurithaapaahanaStotram]], [[Nyaayamanjari]], [[Nyaayapanchakamaala]], [[Nyaayamu karaha]], [[Narayanashabdharthanirvaachanam]], [[NyaayavivarnaTeeka]], [[NyaayaSudh aVyaakhyaa]], [[Nyaayamouktikamaala]], [[Nyaayamrutamodaha]], [[Nyaayaamrutaagurv aamodaha]], [[NyaayamrutodaahrushaJyimuneeyaNyaamaala]], [[NyaayadeepikaTippani]], [[NyaayamrutaaNyaayamaala]], [[Nyaayaamrutamadyamodaha]], [[Nyaayaadvaadeepika]], [[Panchasamhaaradeepika]], [[Padaarthasangrahaha]], [[ParatatvaPrakaashika]], [[Pranavap adarpanaKhandanam]], [[Shathamarsanara]], [[Pramaanapadattivyakhyaa]], [[Pramaanal akshanaTeekaTippani]], [[Pistapashumimaamsa]], [[BruhadaraanyaupanishadbhaasyaVyaak hyaa]], [[Bramhasutraadikarnamaala]], [[Bramhasutranyaayasangrahaha]], [[Bhattojikutta nam]], [[BhagavadhGeetaVyaakhyaa]], [[Bedhachintaamani]], [[Bedhaprabha]], [[Bedhasan jeevini]], [[Bedhaagamasudhaakaraha]], [[Bedhakupumaanjali]], [[Bedhavidyaadaraha]], [[MandookoupanishadBhaashyaTeeka]], [[MandookoupanishadBhaashyaVyaakhyaa]], [[Ma ayaavaadakhandaTeekaTippani]], [[MithyaanumaanaKhandanaTeekaTippani]], [[Mima amsaanyaayakoumudi]], [[Madhwatantramukhabhooshanam]], [[Madhvaadvakantakodara ha]], [[Madhwasiddantasaarodaaraha]].

The Holy Pontiff *SreemadhSudheendraTheertharu^ with utmost devotion offers sacred tendrils of fresh ^^ShreeTulasi^^ to this huge collection of [[Holy Chronicles]] and once again bows full length before the immeasurably immense totality of the same. During the course of the ensuing festivities compulsory ^TaptaMudradarane^ is imparted by the Holy Pontiff *SreemadhSudheendraTheertharu^ to huge ensembles of faithful disciples and devotees of the ^SreeMutt^. On this most auspicious day, after prompt conclusion of the compulsory ‘alankaara pankti’, select retinue of ultra orthodox scholars of the highest repute are feted with bountiful largesse consisting of auspicious gifts such as ‘harivaana’, silver utensils, sacred beads of ^ShreeTulasi^, silken clothing and prized copy of one [[Holy Chronicle]] composed on ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, each in accordance with their avowed individual status of scholastic mastery. Thereafter huge gatherings of grateful and immensely fortunate disciples and devotees of the ^^SreeMutt^^ are feted with sumptuous pre sanctified food offerings and receive the collective blessings of the Holy Pontiffs’ *SreemadhVijayeendraTheertharu^ through His most befitting disciple and successor, *SreemadhSudheendraTheertharu^.

**Bhaktaanaam maanasaambhojabhaanave kamadhenave|
Namataam kalpatarave *JayeendraGurave^ Namaha|{San.}**

Amongst numerous devotees who gather in their hundreds in order to witness grand festivities at **^^Kumbakonam^^** are none other than the King of **^Tanjavur^**, ***RajaRaghunathaBhopala^** along with a host of faithful regional satraps. Also present are numerous steadfast disciples of the **^^SreeMutt^^**, most notable amongst them being none other than the ultra orthodox scholar ***VeenaGururajachar^**, the scion of the famed ‘ShaastikavamshaAravattuvokkaluBeegamudre’ lineage accompanied by his chaste and most auspicious wife and the joy of their lives, their young son ***VeenaKrushnaachar^!** The aging matriarch ***Gopikamba^** also accompanies them to **^^Kumbakonam^^** and bestows her constant grandmotherly affection towards her first grandson, ***VeenaKrushnaachar^** and successfully keeps him in good humor by narrating select tales and folklore extracted from the Great Epics **[[Ramayana]]** and **[[Mahabharata]]**. The young lad ***VeenaKrushnaachar^** a tiny bundle of unbridled energy never tires to hear the fabled deeds of his childhood hero, none other than ***VayuJeevottamaBheemasena^!** ***VeenaGururajachar^** himself enthusiastically narrates to his young son, select anecdotes from the great classic **[[Mahabharata]]** where none other than ***BaghwanVedaVyasaru’s^** most timely intervention saves the day for the valiant ***Pandavas^** led by ***VayuJeevottamaBheemasena^**. Clever mediation by ***BaghwanVedaVyasaru^** brings about a change in mindset of a most reluctant King ***Drupada^** resulting in a rare betrothal of Princess ***Draupadi Devi^** to all the five ***Pandava^** brothers. In fact ***BaghwanVedaVyasaru^** had ‘shown’ the ‘Moolarooopa’ of the five ***Pandavas^** to a stupefied King ***Drupada^** thereby convincing him of their utter invincibility! Once again it was the timely ‘appearance’ of ***BaghwanVedaVyasaru^** and His wise advise to ***VayuJeevottamaBheemasena^** to vacate the ‘Palace of Wax’ at once and take flight through a secret underground tunnel that saved all of them from being roasted alive when the evil **d u r y o d h a n a** sets fire to the same!

“Yenthaa balavantano ***Kunti^ya** sujaatano ***Bhaarati^ge** kaantano nitya shreemantano
***Ramachandra^na** praanano asura hrudaya baanano khalara gantala gaanano jagadolage
praveenano
***Kunti^ya** kandano sougandhikava tandano Kurukshretrake bandano kouravara kondano
Bhandi annavanundano bakana praanava kondano ***Bheema^** prachandano ***Droupadi^ge**
gandano
***Vyshnavagraganyano^** sanchitaagra punyano Devavarenyano devasharanyano
***Madhwa^shaatrava** rachisideno ***Sadhvyishnavara^** salahidano
Udupi ***KRUSHNA^na** nilisidano ***PURANDARA VITTALA^na** volisidano”{Kan.}

The young lad ***VeenaKrushnaachar^** hears to such captivating narration forgetting even ‘food and water’ and with childlike innocence repeatedly enquires about the purported ‘householder status’ unique to only ***Bheemasena^**, amongst the three awesome Incarnations of the ***Celestial Vayu^**, ***Hanuma-Bheema-Madhwa^!** Such innocent queries result in huge guffaws of uncontrollable laughter from all quarters even as each one of the grownup evades the same by feigning onset of temporary deafness! The extremely intelligent and inquisitive young lad ***VeenaKrushnaachar^** also repeatedly keeps enquiring about the whereabouts of his paternal uncle ***VeenaVenkatanatha^** and seems pacified only when he is reassured by his father ***VeenaGururajachar^** that they are slated to catch up with him very soon indeed! The young lad ***VeenaKrushnaachar^** is

overjoyed when his father *VeenaGururajachar^ promises to put in a word to *VeenaVenkatanatha^ to teach him all necessary requisites of playing upon the famed auspicious instrument of ^HamsaVeena^! In due course the happy family members of *VeenaGururajachar^ are blessed with holy audience of the Holy Pontiff *SreemadhSudheendraTheertharu^ and receive sanctified ‘phalamantrakshate’. The Holy Pontiff *SreemadhSudheendraTheertharu^ recognizes the humble services rendered to the ^^SreeMutt^ by the duty conscious *VeenaGururajachar^ and fetes him most appropriately with auspicious gifts and remuneration matching his reputed scholarly status. The Holy Pontiff *SreemadhSudheendraTheertharu^ indirectly cautions *VeenaGururajachar^ about his onerous guardianship duty in arranging for eventual transition of his younger brother *VeenaVenkatanatha^ into auspicious ‘gruhastaashrama’. *VeenaGururajachar^ wholeheartedly accepts this veiled command of the Holy Pontiff *SreemadhSudheendraTheertharu^ and decides to proceed with all necessary formalities for such an auspicious event as a foregone deemed will of ***HARI VAYU GURU^!**

Meanwhile at the temple town of ^^Madurai^^, *VeenaVenkatanatha^ the scion of the ‘ShaastikavamshaAravattuVokkaluBeegamudre’ lineage totally unaware of all such impeding marriage plans back home, seeks permission to journey back towards ^^Bhuvanagiri^^ after successful completion of his student internship at the ^^Gurukula^^. However, the ultra orthodox scholar, *LakshmiNarasimhachar^ and his chaste auspicious wife *Venkatamba^ are very much reluctant to let go off their favorite student, *VeenaVenkatanatha^. Touching scenes are witnessed when the young nephew *Narayanachar^ clings onto his maternal uncle *VeenaVenkatanatha^ stubbornly refusing to allow him to step out of their household come what may! After much coaxing and cajoling the young *Narayanachar^ finally relents only when *VeenaVenkatanatha^ agrees to take him alongside to ^^Bhuvanagiri^^. An apprehensive *Venkatamba^ takes oath from her auspicious brother *VeenaVenkatanatha^ that he shall take good care of her only son *Narayanachar^! In reply *VeenaVenkatanatha^ pacifies his sister *Venkatamba^ by saying that *Narayanachar^ is in safe hands from now on, if and only if he keeps his most profuse writing skills well in check, failing which he would have to dispose off all such literary outpourings into the very depths of ^River Kaveri^ in the near future! Everyone breaks into a peals of delightful laughter, not being able to decipher the true import of this ominous prophecy uttered by *VeenaVenkatanatha^, even as a somewhat embarrassed *Narayanachar^ looks the other way quizzically! Before taking leave, *VeenaVenkatanatha^ and *Narayanachar^ bow in front of *LakshmiNarasimhachar^ and *Venkatamba^ and seek their blessings! A tearful *Venkatamba^ hugs both her affectionate brother and her young son and weeps inconsolably and instructs *VeenaVenkatanatha^ to convey her best wishes to her other brother *VeenaGururajachar^ and her respectful salutations to their aged mother *Gopikamba^. A pensive *Venkatamba^ also advises her young son *Narayanachar^ that from now on none other than *VeenaVenkatanatha^ is his ‘mother, father, friend, guide and philosopher’ and he should serve his maternal uncle very well!

Before journeying towards ^^Bhuvanagiri^^ from ^^Madurai^^, the young bachelor *VeenaVenkatanatha^ visits the sacred ^^MrutikkaBrundavana^^ of the Holy Pontiff

*SreemadhSurenraTheertharu^ re-consecrated by the combined awe inspiring sterling efforts of the Holy Pontiffs' *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^. Standing in front of the 'Sanctum Sanctorum', *VeenaVenkatanatha^ offers respectful obeisance to the Holy Pontiff *SreemadhSurenraTheertharu^ famed for his renowned prowess in the realms of stringent practice of overwhelming and all encompassing penance directed towards the ^Lotus Feet^ of none other than *MadhwavallabhaSarvottamaSreemanMoolaRama^! At this stage of buoyant youth hood *Veena VENKATANATHACHARYA^ is a brilliant scholar of all round merit with most auspicious Omnipresence of none other than *Goddess Saraswati^ along with *ChaturmukhaBramha^. Upon sighting such Omnipresence of his elder brother, the Celestial *Manmatha^ along with his consort *Rathi Devi^ also cast their combined influences on the youthful personality of *VeenaVenkatanathacharya^ transforming him overnight into a youthful bridegroom fit for a princess! *VeenaVenkatanathacharya's^ two eyes resemble that of a Celestial fish, *Matsya^, one of the divine manifestations of *SarvottamaSreemanNarayana^. It seems as though none other than *SarvottamaSreemanNarayana^ so Omnipresent in the eyes had so arrived there in order to teach the Eternal [[Vedas]] to *ChaturmukhaBramha^ who had already taken up residence within *VeenaVenkatanathacharya^. The aura filled face of *VeenaVenkatanathacharya^ now resembles celestial treasure trove of 'poornakumbha' comprising Universal Knowledge. Thick growth of hair above *VeenaVenkatanathacharya's^ mouth resembles a thick chain tied around the auspicious 'purnakumbha' that is now his face. *VeenaVenkatanathacharya's^ thickset eyebrows resemble dark moon light so cut into two pieces by the handiwork of *ChaturmukhaBramha^ and pasted on his forehead. While *ChaturmukhaBramha^ is so engaged in cutting and pasting such pieces of dark moonlight on the forehead of *VeenaVenkatanathacharya^, the nectar arising out of such a purposeful cut further drips downward upon his sharp nose and accumulates upon his lips transforming the same into a golden pot filled with sweet honey. It seems as though *Goddess Saraswati^ who is constantly engaged in dancing upon the tongue of *VeenaVenkatanathacharya^ and whose nicely formed set of teeth resemble a gleaming pearl necklace that once adorned the auspicious neck of *Goddess Saraswati^. Two ears of *VeenaVenkatanathacharya^ now resemble the famed *Shreekaara and Omkara^, the two eternally auspicious symbols of *SarvottamaSreemanNarayana^. *VeenaVenkatanathacharya's^ broad chest resembles a huge door that is now tightly shut using thick ropes of body hair that grow there abundantly. It seems as though that a piqued Celestial *Manmatha^ along with his consort *Rathi Devi^ has set up camp outside this broad chest of *VeenaVenkatanathacharya^ with no hope of gaining entry into the heart of *VeenaVenkatanathacharya^ since the same is already occupied by *Goddess Mahalakshmi Devi^ and *SarvottamaSreemanNarayana^. *ChaturmukhaBramha^ had created *VeenaVenkatanathacharya^ to be born with three distinct lines visible upon his upper neck, which are like a beacon to the eyes of all beholders that he, *VeenaVenkatanathacharya^, is indeed the chosen one to alleviate sufferings and wash away all the sins of the whole of mankind. This auspicious neck of *VeenaVenkatanathacharya^ resembles a holy conch shell which had come out of the heaving upsurge of tempestuous waves in order to escape numerous rocks and boulders thrown by unstoppable simian armies of

*MadhwavallabhaSarvottamaSreeRamachandra^ in their eagerness to and enthusiasm to build a bridge across the southern Sea. The very same conch shell has now sought refuge in the neck of *VeenaVenkatanathacharya^ in order to escape being swallowed by Sage *Agasthya^ and also in order to escape relentless churning of the Oceans using ^Mount Meru^ by retinues of *Suras^ and a s u r a s, in search of the divine nectar of immortality. Now this conch shell has at last found suitable refuge and resides permanently with much contentment in the throat of *VeenaVenkatanathacharya^ thereby marking him out as an extraordinary divine individual. *VeenaVenkatanathacharya's^ feet resembles delicate water lilies. In fact providence before hand is in the know that in future these very same feet would be constantly awash with oath rituals of thousands of devotees and hence the same are kept constantly wet. The soles of the feet of *VeenaVenkatanathacharya^ are very much tender to touch. Once again providence wished that such a feet should always be adorned with wooden sandals typical of Holy *Madhwa^ Pontiffs who compulsorily travel great distances due to their avowed commitment for the cause of spreading and upholding Dharma!

“Volide yaatakkamaa *Lakumi^ *Vaasudeva^ge
 Shuddha neelavarnada myiyaa kappinavanige hyaange
 Volide yaatakkamaa *Lakumi^ *Vaasudeva^ge
 Huttida manegala bittu kalla dittatanadi gokuladalli beleda
 Chatti sahita haalu kudida alli ditta kaalingana hedeya tulidavanige
 Volide yaatakkamaa *Lakumi^ *Vaasudeva^ge
 Gollara manegala pokku alli gullu maadade mosarella savida
 Mellane savimaatanaadi alli yella sakhiyara abhimaanagedige
 Volide yaatakkamaa *Lakumi^ *Vaasudeva^ge
 Maavana mardisidavage alli solasaasiragopera maduve aadavage
 Haavina meloragidavage Kaveri teerada *RANGAVITTALA^ge”{ Kan. }

Eventually *VeenaVenkatanathacharya^ reaches ^^Bhuvanagiri^^ and set foot in his ancestral house accompanied by his nephew *Narayanachar^. Even as the news of his arrival spreads like wildfire, the whole of ^^Bhuvanagiri^^ turn up to greet this most eligible bachelor in town, with righteous gentry vying with one another to extend their cordiality to *VeenaVenkatanathacharya^. The aging matriarch *Gopikamba^ is overwhelmed with joy upon seeing her beloved son *VeenaVenkatanathacharya^ after such a long gap and extends a warm welcome to him and her grandson *Narayanachar^. The picture of a happy family reunion is complete when the eldest son *VeenaGururajachar^ also joins them with his auspicious wife and young son *VeenaKrushnachar^. The sheer joy and bonhomie shared by all the family members is indeed highly contagious! The young lad *VeenaKrushnachar^ is particularly ecstatic to see his paternal uncle *VeenaVenkatanathacharya^ and also his cousin *Narayanachar^ for the very first time and establishes an instantaneous good rapport with both of them. Wasting no further time, the young lad *VeenaKrushnachar^ begins to take firsthand lessons in playing upon the famed family heirloom, ^HamsaVeena^ from one of the greatest exponent of this fine musical instrument, his paternal uncle *VeenaVenkatanathacharya^! Much to the delight of one and all, *VeenaVenkatanathacharya^ announces that indeed his young nephew

*VeenaKrushnachar^ is a legend in the making and shows much promise in this famed art fit for *Celestial Gandharvas^! After passage of few months, one fine day the righteous *VeenaGururajachar^ with the prior consent of his aged mother *Gopikamba^ advises *VeenaVenkatanathacharya^ to select a suitable young maiden in marriage alliance, thus marking his transition from bachelorhood to that of a householder. Soon, a young maiden named *Saraswati^ is identified as a prospective bride for *VeenaVenkatanathacharya^. The close knit group comprising of the matriarch *Gopikamba^ and *VeenaGururajachar^ arrive at the humble household of *Saraswati^ in order to settle the auspicious alliance in favor of *VeenaVenkatanathacharya^. The extremely overjoyed parents immediately give their wholehearted consent for the auspicious betrothal of their daughter *Saraswati^ with the most eligible bachelor *VeenaVenkatanatha^. The eldest daughter *Venkatamba^ along with her husband *LakshmiNarasimhachar^ and other relatives also arrive from far off places in time for the scheduled wedding ceremony of *VeenaVenkatanathacharya^ and *Saraswati^. Upon the onset of a predetermined auspicious day and hour, the marriage ceremony of *VeenaVenkatanatha^, the scion of “ShaashtikaVamshaAravattuVokkaluBeegamudre” lineage and that of *Saraswathi^ is celebrated in grand style with unbridled joy and enthusiastic participation by relatives and well wishers belonging to both sides. The young couple exchange coy glances much to the amusement of all those who watch them with unconcealed glee. The marriage celebrations begin in a very traditional manner with a customary sustenance invocation directed towards the ^Lotus Feet^ of *KulaDevtaSarvottamTirumalaVenkateshwara^, even as righteous ultra orthodox priests chant sacred Vedic hymns. *VeenaVenkatanathacharya^ and *Saraswati’s^ marriage is also in a way marks the ‘togetherness’ of their two respective families. Relatives on both sides immediately take to each other in most affectionately. Youngsters bow to the elderly with much reverence and respect. The elders amongst them shower their choicest blessings on the youngsters. Relatives of *VeenaVenkatanathacharya^ arrive well in time at the preset auspicious hour at the marriage altar that is richly decorated with colorful buntings and covered with rich silk. On the day of marriage *VeenaVenkatanathacharya^ gets up well before sunrise and performs the compulsory ritual of ‘sandhyavandana’ in order to welcome the rising Sun and also utters the sacrosanct [[Gayatri]] Mantra. Next the bride’s parents make customary offerings of gift and gold ornaments to the young bridegroom *VeenaVenkatanathacharya^ and escort him dutifully to the altar where the wedding ceremony is scheduled to take place. *VeenaVenkatanathacharya’s^ in laws also pray to their family deity and also to all other ruling *Celestials^ and make compulsory ritual offerings of various food grains to them and pray for smooth conduct of the marriage unhindered by unforeseen obstacles. Soon after the bride’s father offers worship to the newly arrived bridegroom *VeenaVenkatanathacharya^ and offers the hands of his demure daughter *Saraswati^ in wedlock much to the unadulterated happiness of all those who assemble there. The young bride *Saraswati’s^ face lights up like a lotus flower in full bloom on seeing the face of her young husband *VeenaVenkatanathacharya^ for the very first time. Meanwhile assemblage of chaste women, auspicious wives of *ParamaShreeHariBhaktas^, begin to sing many devotional compositions of famous *Haridasas^ in the courtyard of the marriage hall which itself is covered with showers from hundred of flower petals thereby creating a heavenly ambience. This seems as though *Celestials^ watching this amazing event from the

heavens are themselves showering flower petals in order to signal their consent for this auspicious wedding of *VeenaVenkatanathacharya^ with *Saraswati^. Huge number of guests offer many gifts and costly clothes to *VeenaVenkatanathacharya^ and his wife *Saraswati^, to the background chorus of holy hymns being recited by clans of ultra orthodox priests who are present there in good numbers. Next a customary ‘mangalarathi’ is performed to the newly weds by clans of auspicious chaste women all wives of *ParamaShreeHaribhaktas^. The assemblage of ultra orthodox scholars shower their choicest blessings on the young couple, *VeenaVenkatanathacharya and *Saraswati^. The scholars also bless the young couple to have a long and fulfilling married life with unbreakable and unstintingly commitment to the wellbeing of each other, to beget many a worthy children, to procure land, livestock and wealth in the righteous manner and thereby prosper on all counts in the newly chosen life that now lies ahead of them. The young couple, *VeenaVenkatanathacharya^ and *Saraswati^ are also blessed that they should lead a happy married life in the same manner of hierarchy Celestials such as *Indra–Sachidevi^, *Shiva–Parvati^, *ChaturmukhaBramha-Vaani^ and *ShreeLakshmi-Narayana^, divine couples residing in Heavens. Thereafter, *VeenaVenkatanathacharya^ and *Saraswati^ offer their collective prayers to ***HARI VAYU GURU**^ and salute righteous elders of both the two clans. Next, the invitees who have assembled there in order to witness the marriage are fed with sumptuous food offerings by the father of the bride, with great care that such food offerings are prepared and served in the strictest possible manner and tradition, much to the all round delight and contentment of one and all. Thus the wedding ceremony of *VeenaVenkatanathacharya^ and *Saraswati^ is held for full three days in grand style with the bride’s father giving away many gifts to all assembled guests of honor. The young bridegroom, *VeenaVenkatanathacharya^ also mingles freely with assembled scholars and appeases everyone by his majestic countenance and scholarly qualities, yet soft spoken nature. Finally, *VeenaVenkatanathacharya^ performs the rigid ritual of ‘seshahoma’ marking the end of his marriage celebrations with *Saraswati^. Thereafter, *VeenaVenkatanatha^ accompanied by his young wife *Saraswati^ journeys towards his humble household at ^^Bhuvanagiri^^. The young couple *VeenaVenkatanathacharya^ and *Saraswati^ are seen off by an array of dazzling damsels who give them a befitting farewell send off. The two youngsters *Narayanachar^ and *VeenaKrushnachar^ are introduced to *Saraswati^ by *Veena Venkatanathaacharya^ as his most affectionate and inseparable nephews! The exited duo of *Narayanachar^ and *VeenaKrushnachar^ bow before their auspicious newlywed ‘uncle and aunt’ and run away naughtily to the nearby playfields to engage themselves in never ending outdoor sports! At ^^Bhuvanagiri^^, *VeenaVenkatanathacharya^ spends a few years of sublime bliss with his young wife *Saraswati^ who proves to be a good match for him and in due course the righteous couple are blessed with the birth of a bonny child, whom they name as *VeenaLakshmiNarayana^.

“Summane baruvude mukuti namma achyutanantanna neneyade bhakti
 Manadalli druddavirabeku paapi janara samsargava neegalu beku
 Anumaanavanu bidabeku tanna manava shreeharige voppisikodabeku
 Kaamakrodhava bidabeku harinaama sankeertanegala maadabeku
 Hemadaaseya bidabeku namma kamalanaabhana nere nambalubeku

Mandamatiya bidabeku deha bandhubaandhavara snehava bidabeku
Nindisidare higgabeku kopa bandaaga syirane bidadirabeku
Hariye guruvannabeku antha guruve paradyivaventennabeku
Paravastu vollennabeku deha sthiravallaventendu tiliyalubeku
Vyaapaaravanu bidabeku namma shreepati *PURANDARA VITTAL^enna beku
Paarahitanaagabeku gjnaana deepada belakalli oudyaadabeku”{Kan.}

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

ACHYUTA ANANTHA GOVINDA^, places his most auspicious and benevolent hand upon the profusely sweating forehead of *PanditNarayanachar^ curing him instantaneously!

**Praak panchaashat sahasryirvyavahitamamitam yojanyihi parvatam tvam
Yaavat sanjeevanaadyoushadha nidhimadhika praana lankaamanyisheehi|
Adraaksheedutpatantam tata uta girimutpaatayantam gruheetvaa~yaantam
Khe raaghavaanghrou pranatamapi tadyika kshane tvaam hi lokaha||{San.}**

A grateful *PanditNarayanachar^ totally rid of his painful predicament falls at the noblest feet of *VeenaVenkatanathacharya^ seeking pardon for sins committed unknowingly during the course of discharging duties in the righteous household!}}

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|
Chintamanistu *VYASA^aarya Munitrayamudaahrutam||{San.}**

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

**{Next:- CHAPTER XIV:- { [[[*PremeyaSanghراهاTippani^]]] – {An
Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]
Composed by *SreemadhRaghavendraTheertharu^}**

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

**{ VIRODHINAAMA SAMVATSARA ASHAADAMAASA NIYAAMAKA
*OM DHANYAA SHREE SHREEDHARAAYA NAMAHA^ }**

**|||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||**

|*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

|*Shreemadh JayaTheertha Gurubhyo Namaha^||

|*Shreemadh Vijayendra Theertha Gurubhyo Namaha^||

|*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

|*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

**{ An Extemporaneous Perspective Summary of the
Holy Work [[*Premeya Sanghراها^]],**

Composed by *SreemadhRaghavendraTheertharu^ }

{ 'Upnyaasa On 'Run up towards' the Holy & Auspicious Occasion of
'Aaradana of *JayaTirtha Shreepaadaru^,
'Pontifical Reign 1365-1388AD', ^^MoolaBrundavana^^, ^Gajagahvara^^, 2009 }

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

'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'

||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethartham^||

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

CHAPTER –XIV:- { [[*Premeya Sanghrraha Tippini^]] – { An Extemporeaneous
Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by
*Sreemadh Raghavendra Theertharu^ }

An extraordinary extemporeaneous Invocation, [[Vedasaaram]] composed by the
legendary *SreemadhAkshobhyaTheertharu^, one of the principal disciples of
*VayuJeevottamaAcharyaMadhwaru^. In this extemporeaneous composition, also
known as [[Hitopadeshaha]], the legendary *SreemadhAkshobhyaTheertharu^,
*Guru^ of *JayaTirthaShreepaadaru^, successfully captures the very core essence
of the eternal [[Vedas]]. This extemporeaneous holy composition, [[Vedasaaram]] is
a piece of well timed advice to individuals seeking a way out of the morass of
familial lifestyles through the medium of meditation, eulogy, invocation and refuge
at the ^Lotus Feet^ of none other than
*MadhwavallabhaSarvottamaShreeKrushna^. Such a sanctioned practice as
mentioned in the [[Vedasaaram]] is a sure fire method of circumventing obstacle
filled lifestyles so typical to householders with automatic vacation of all negative
emotions such as desire, anger and infatuation, three leading causes of ignorance.
This extemporeaneous composition [[Vedaasaram]] thus necessitates one and all to
without fail pursue such worthy deeds like constantly hearing to the gloriously
legendary deeds of *MadhwavallabhaSarvottamaShreeKrushna^, always sighting
the most auspiciously consecrated *Idol/Icon^ of
*MadhwavallabhaSarvottamaShreeKrushna^, to imbibe the heavenly fragrance of
the eternally auspicious and divine ^^ShreeTulasi^^, concentrate upon the ^Lotus
Feet^ of *MadhwavallabhaSarvottamaShreemanNarayana^, partake only in such
sanctified eatables that are pre offered to
*MadhwavallabhaSarvottamaShreemanNarayana^, reside only in the close vicinity
of shrines dedicated to *SarvottamaVenuMadhava^, mediate only upon the famed
[[Narayana Mantra]], meditate only upon the Infinite fame enshrined in the very

title of *MadhwavallabhaSarvottamaSreemanNarayana^, try and alleviate pitiful plight of the needy, constantly utter the Truth that is most heartening to righteous, to give away in charity to all those who seek the same, constantly seek and be in the company of righteous, show compassion to animal life, constantly forward cause of Dharma day and night and infer the Supreme Truth reality of the nature of permanence of the transcending soul and eternal state of impermanence of the rest. This is short is the core essence of the eternal [[Vedas]] as enshrined in the hoary extemporaneous composition of [[Vedasaaram]] composed by *SreemadhAkshobhyaTheertharu^, highlighting the stark reality that there is no one who is equal to the Sovereign Monarch *SarvottamaSreemanNarayana^, in the past, present or in the future. Righteous doer of duty tasks who ingrains this most Supreme of all Truth as comprehended in the [[Vedasaaram]] shall be empowered to carry out each and every righteous duty task directed towards the ^Lotus Feet^ of *MadhwavallabhaSarvottamaShreeKrushna^.

smara *Krushnam^ bhaja *Harim^ namah *Vishnum^ shrayaachyutam|
 tyaja kaamam jahi krodham jahi moham bhavaalayam||
 shrunu shourikathaaha punyaaha pashya *Shreepati^vigraham|
 jighra *Shreepaadatulaseehi^ sprusha vyikuntavallabham
 bhunkshva *Keshava^nyivedyam tishata *Maadhava^mandire|
 japa *Narayana^manum pata tannama mangalam||
 paahi prapannajanataam broohi sathyam hitam nrunaam|
 dehi kaankshitamarthibhyo yaahi sajjanasangatim||
 kuru bhootadayaam nityam chara dharmamaharnisham|
 jaaneehi nityamaatmaanamavehyanyaddhi nashvaram||
 panchashlokeemimaam shashvat pata dhaaraya chintaya|
 yetaavaan sarvavedaarthaha samaasena niroopitaha||
 naasti *Narayaana^samam na bhootam na bhavishyati|
 yetena satyavaakyena sarvaathan saadhayaamyaham||{San.}

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[*SADAACHAARA SMRUTI^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “CONTINUED” with utmost piety prior to the commencement of this Paper, titled as [[[*PremeyaSanghrraha Tippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Thirteen:-

It is stated that an individual doer of righteous duty task should compulsorily perform sacrosanct 'agnihotrahoma' daily without fail, twice, once during early morning and once during evening. Likewise during onset of dark moon phase, 'amavaasyahoma' may be performed and during onset of full moon phase, 'poornimahoma' may be performed. Such a routine must be performed without any letup and without any exception whatsoever for whomsoever till the last living day. In the same vein it is necessary to perform hoary ritual of 'darshahoma' and 'navasasyeshti', the latter so performed to coincide with onset of sowing season. During end of that particular year, in accordance to 'Holy Almanac', it is necessary to perform important 'somayaaga'. This much is the barest minimum criteria for a righteous doer of duty task to follow rigidly under all circumstances. Another most important notion is that right from the day of one's auspicious marriage, a righteous doer of duty task must never be without sacred flame that is kindled twice, once during early morning and once during evening. Those who fail to follow this stricture are automatically rendered most blasé impure and are deemed to exist permanently outside the Vedic firmament upon being excommunicated. But at the same time performance of the same may be withheld albeit temporarily though, during ^Ekadashi^ days when performance of 'agnihotra' is completely forbidden. Therefore it must be borne in mind that during ^Ekadashi^ days, performance of 'agnihotra', 'baliharna', 'vyishvadeva', offerings of 'pindadaan' or 'tilatarpana' is strictly prohibited. Another important element is that since phalanx of *Celestials^ themselves observe ^Ekadashi^ which is purely set aside for none other than *SarvottamaSreemanNarayana^, there is no use of offerings or performance of any kind since ingredient during such a day is rendered useless or restricted. In case a foolish individual thoroughly misled by subversive forces happen to perform any one or all of the above rituals of daily routine, shall have to wallow in darkest hell for as long a period of time extending till the existence of Sun in this Cosmos. If such is the case of an imbecile with little or no intellect then the singular plight of a wise individual who goes ahead with performance of such strictly prohibited ritual activity on ^Ekadashi^ is too horrific to even contemplate. During days of ^Ekadashi^ even such ingredients that carry virtual sanction of the hoary [[Vedas]] are in itself rendered temporarily impure. Such being the case performance of rituals using ingredients such as cooked rice and the like is nothing but blasphemy at its worst. When a righteous doer of duty task performs sacred rituals during concurrent days of ^Dwadashi^ when the same was due on the previous day of ^Ekadashi^, even then such a doer shall not be plagued by what is known as 'kaalaatikramadosha', since he would have been saved from the same by abstaining on the previous day, that is on ^Ekadashi^. However certain observance of 'nityakarma' must not be performed on both the above days, since no demerits shall arise as per the [[Smruti]] quote of → **na tatra vidhilopaha syaath**||{San.}. At the same time it is sanctioned to perform timely ceremonial rituals of deceased elders in the family during ^Dwadashi^ days and such observances shall cease to attract the 'kaalaatikramadosha' since they have skipped performing the same on ^Ekadashi^ days in line with rigid sanction.

**bahoonam saha nirdeshe yekayaa~bhidhayiva tu|
tayivaa~bhidhayaa tesham paraamrushi kamuchyate**||{San.}

During times of judging such intricacies of performance or nonperformance as the case may be of rituals of daily routine, it is necessary for righteous individual of duty task to go by majority vote of oft repeated sanctions that highlight the same. Whatever ritual that is sanctioned during one particular period of time must be performed only during that period of time and likewise whenever such rituals are forbidden to be observed during a particular period of time, must never be performed, come what may. Occurrence of birth as well as death in one's family automatically renders an individual belonging to such a family as temporarily impure. However, even during such a secluded period 'agnihotrahoma' may be performed since such an individual is deemed to retain temporary purity only till such time this ritual of 'agnihotrahoma' lasts. Immediately thereafter such an individual shall once again lapse into impurity after the end of performance of 'agnihotrahoma', especially during two distinct times of seclusion as stated above. But performance of hoary 'bramhayagna' is strictly forbidden for those individuals who are in the above two stated stages of impurity. Here it must be ingrained that performance of 'sandhyavandana' is not forbidden during ^Ekadashi^ days, even when the same necessitates utterance of → **sooryascha maa manyuscha**||{San} during meditating upon with sacred water and later on uttering → **soorye jyotishi juhomi svaahaa**||{San.}, where the word ||**johomi**|| → signifies performance of fire ritual at an elementary level. Performance of any sort of 'agnihotrahoma' is strictly forbidden on ^Ekadashi^ days.

But there is absolutely no mitigating fault in observing 'sandhyavandana' on ^Ekadashi^ since sanctioned [[Mantra]] is to be inferred in the following manner. ||**sooryascha**||{San.} → even the *Celestial Surya^, ||**manyuscha**||{San.} → *Rudra^ the ruling *Celestial^ for all latent anger in an individual, ||**manyupatayascha**||{San.} → implying none other than the hierarchy Celestial *ChaturmukhaBramha^ the overlord of *Rudra^, ||**manyukrutebhyaha**||{San.} → such deeds occurring during onset of anger, ||**paapebhyaha**||{San.} → plethora of sins including 'bramhahatya', ||**maa**|| {San.} → implying me, ||**rakshataam**|| → protect (by none other than *VayuJeevottamaMukhyaPrana^ and *SarvottamaSreemanNarayana^). Also, ||**raatryaa**||{San.} → during the course of the night, ||**yat paapam**||{San.} → such sins, ||**akaarisham**||{San.} → having committed, ||**manasaa**||{San.} → either from my mind, ||**vaachaa**||{San.} → from speech, ||**hastaabhyaam**||{San.} → through the means of two hands, ||**padbhyaam**||{San.} → through the means of two legs, ||**udarena**||{San.} → by means of stomach, ||**sisnaa**||{San.} → by means of genital organs, ||**yat kincha duritam**||{San.} → such differing variety of sins, ||**mayi**||{San.} → is collected in me, such as one or all of the above, ||**raatrihi**||{San.} → *SarvottamaSreemanNarayana^, the ruling *Celestial^ of the night, ||**avalampatu**||{San.} → may eradicate. Likewise, ||**aham**||{San.} → me, ||**idam**||{San.} → this body and sensory organs of mine, ||**maam**||{San.} → me also, ||**amrutayenou**||{San.} → one who is constantly sought after by the comity of righteous, ||**soorye**||{San.} → *Celestial Surya^ occurring upon end result of true knowledge, ||**jyotishi**||{San.} → to *SarvottamaSreemanNarayana^ who Himself radiates forth Infinite elegant light, ||**juhomi**||{San.} → I will offer everything. That is, **"I shall constantly harbor the notion that none other than *SarvottamaSreemanNarayana^ is the sole and real owner of each and everything**

that I have come to own and possess and come to enjoy and dispense with”. Thus it is now crystal clear that the real meaning of the inference of the word ||**juhomi**||{San.} occurring in ‘sandhyavandana’ [[Mantra]] does not ever imply ‘offerings’ poured into sacred fire rituals at all, the same rather implies that **“I shall forever harbor the mindset that my entire body and all concurrent sensory organs is completely dependent upon none other than *SarvottamaSreemanNarayana^, at all times”.** Therefore it is completely sanctioned to perform compulsory ‘sandhyavandana’ on ^Ekadashi^ days and the same is to be never bracketed with the performance of ‘agnihotra’ ritual which is strictly forbidden on such days.

**ekaadashyaam yadaa bramhan *SUDARSHANA*mukho bhaveth|
anvaadhaanam tu devaanaam mantranauchaarya kevalam||
tatsaathne vishnumuddhishya moolenyiva hunetsudheehi||{San.}**

Now it is more than clear that performance of ‘agnihotrahoma’ is barred during ^Ekadashi^. But such stricture shall not apply in the case of performance of holiest of holy ritual of ***SUDARSHANA***, during which it is necessary to carryout what is known as ‘anvaadhaana’. Such an ‘anvaadhaana’ must however be carried out only upon reciting names of such select ***Celestials^** and their names must never be spelt out whilst performing ‘ahuti’. ***Sudarshana*** ritual must be performed by uttering primordial [[Narayanashaakshara Mantra]] beckoning none other than ***SarvottamaSreemanNarayana^** alone and no other ***Celestial^** of lesser hierarchy rank.

na hotavyam suraadishu||{San.}

Here nagging doubt may arise about the question of performance of ***Sudarshana*** ritual in favor of ***SarvottamaSreemanNarayana^**, the top ranking ***Celestial^**, when performance of all manner of rituals in favor of any ***Celestial^** is forbidden during ^Ekadashi. But the answer to the same is the earlier quoted ‘Pramana’ of **na hotavyam suraadishu||{San.}** which applies to all other ***Celestials^** excepting ***SarvottamaSreemanNarayana^**. Also, since hoary ***Sudarshana*** ritual, also known as ‘Vyshnavahoma’ is ‘kept aside’ only for the top ranking Celestial, none other than ***SarvottamaSreemanNarayana^**, not even a single iota of demerit shall arise out of performance of the same, rather mountainous merits are there for the asking. Another stark revelation is that during performance of ‘agnihotra’ ritual the same involves in utterance of such [[Mantra]] invoking ***Celestials^** like ***Surya^** and ***Agni^** through utterances of → **soorye jyotirjyotihi sooyaha svaahaa||{San.}** and offerings of ingredients to them. This is the principal reason why such fire rituals of the type of ‘agnihotra’ must never be performed during holy and auspicious ^Ekadashi^. At the same time a righteous individual doer of duty task may not worry unnecessarily for having temporarily stopped performance of ‘agnihotra’ ritual on ^Ekadashi^, since the same shall not attract any demerit at all.

**purodaasho~pi vaamoru sampraapte harivaasare|
abhakshyaena samaha proktaha kim punschaannasatkriyaa||{San.}**

In case a misled individual ever happens to perform forbidden 'agnihotra' ritual on ^Ekadashi^ then he may have to partake in the leftovers of the same ritual three times during morning and evenings of that particular day. This is utterly blasphemous and leads to onslaught of mountainous sins on account of having broken the sacred code of compulsory fasting on ^Ekadashi^. Such gross misconduct also involves unfortunate 'rutviks' who shall also have to fall prey due to eating forbidden residual ingredients after completion of 'agnihotra' ritual.

**ashtou taanyavataghnaani aapo moolam ghritam payaha|
havirbraamhanakaamnyaa cha gurorvachanamoushadham||{San.}**

Sacred epic, the [[Mahabharata]], states that observing the following deeds shall never lead towards befall of any sins whatsoever. These are → water, tuber, ghee, milk, leftover ingredients after successful completion of fire ritual, steadfast prayer of a righteous individual, the command of *Madhwa Guru^ and traditional medicine. But even them imbibing of a few sanctioned food ingredients such as listed above, shall completely ruin observance of ^Ekadashi^ ritual.

**ashtou taanyavrataghnaani taani ghnati harerdinam|
choornodakrurayahapindiyi svamaasvyirmrudulyistathaa||{San.}**

The fearsome *Celestial Yama^ shall punish all those who are misled into imbibing such ingredients which are sanctioned during observances of other rituals but not during sacrosanct ^Ekadashi^. Such unfortunate individuals are now at the sole mercy of *Celestial Yama^ even as they are dragged before Him in the manner of a miserable rag doll and tossed aside with impunity, made to drink boiling hot water mixed with pellets coated with toxic poisons, made to swallow red hot cinders of molten iron balls and forced to eat their own soft flesh for starters.

**gudodakam chekshudandamaapo moolam ghritam payaha|
mudgascha kadalee chyivavratagnasyaashtakam viduhu||
ashtou taanyavrataghnaani yaani jighran harerdine|
malamootrapurreeshaadibhakshanam krutavaanasou||{San.}**

The following listed sanctioned ingredients are allowed to be imbibed freely in all other observances of sacred rituals. These are juices of cane sugar lumps, water, tubers, ghee, milk, sprouts and banana fruit. However even these eight sanctioned ingredients are strictly forbidden on days of ^Ekadashi^ and shall ruin the same permanently, if partaken. Moreover those unfortunate individuals who merely happen to even sniff or smell such ingredients even from afar on ^Ekadashi^ are rendered instantaneously as inauspicious and impure as those who have eaten human refuse and offal.

**dvitiye cha tathaa bhaage vedaabhyaaso vidheeyate|
vedasveekaranam poorvam vichaaro~bhyasanam japaha||
taddaanam chyiva shishyebhyo vedaabhyaaso hi panchadhaa|
samitpushpakushaadeenaam sa kaalaha parikeeritaha||{San.}**

As elucidated in earlier Chapters', the course of one day is generalized as that period of time beginning from daybreak upon concurrent sunrise, to twilight upon concurrent sunset. This secluded period is in turn segmented into eight distinct parts. The second segment of this seclusion of the day, i.e., half past seven in the morning till around nine in the morning is sanctioned for study of sacred [[Vedic]] texts, collection of sanctioned twigs, ingredients and 'darbe' for performance of sacred fire rituals. Study of eternal [[Vedas]] need to be pursued diligently by receiving lessons on the same from Holy *Madhwa Guru^, who are none other than twice born *Celestials^, having incarnated in a tearing hurry upon coming to know of the incarnation of *SarvottamaSreemanNarayana^ as *SarvottamaShreeKrushna^ at ^^Mathura^^. The core essence of the eternal [[Vedas]] need to be mulled upon constantly, followed by repeated practice of the same, followed by steadfast meditation of select verses and finally indulge in imparting discourses to legion of *disciples^ on the gist of the same.

**vedaabhyaasam tataha kuryaatprayatnaadbhaktito dvijaha|
japedadhyaapayedvidhvaan dhaarayedvyi vichaarayeth||
apeksheta cha shaastraani dharmodeeni dvijottamaha||{San.}**

A righteous doer of duty task must first finish ritual purification bath followed by a committed study of sacred [[Vedic]] texts projecting sublime devotions at the ^Lotus Feet^ of a *Madhwa Guru^, *VayuJeevottamaMukhyaPrana^ and *SarvottamaShreeHari^. Thereafter sanctioned [[Vedic Mantra]] must be meditated upon in utter seclusion, followed by imparting lectures to one's student disciples, thereby mulling over several hidden aspects in such [[Mantra]], the tantalizing Truth of the eternal [[Vedas]] must be ingrained in the very soul of student disciples so that the same becomes unforgettable to them and finally a sincere effort must be made to study [[Dharma Shaastra]], read as ^Tatva Vaada^ of *VayuJeevottamaAcharyaMadhwaru^, with full and total rejection of each and every other false path.

**buddhivruddhi karaanyaashu dharmyaani vihitaani cha|
nityam shaastraanyapekshyeta niyamaschyiva vyidikaan||{San.}**

An individual doer of righteous duty task must always seek to study sacred [[scriptures]], read as [[SarvaMoola]] compendium of *VayuJeevottamaAcharyaMadhwaru^ on a routine basis. Such [[scriptures]] must be those which give more Knowledge at all levels and be based on the unchangeable path of Dharma which such an individual must constantly adhere to. Likewise other tenets so sanctioned and made compulsory through the medium of the eternal [[Vedas]] must also be followed thoroughly.

**kurveeta tatvavidyaayaa vyaakhyaam shrunveeta vaa~thavaa|
athavaa vedashirasaam bhyaashyaanaam bhaarataadinaam||
vyishnavaanaam nirnayatvaat poorvoktaanaam visheshataha|
bhramhachaaree hyadheeyaattu vedaadeen shakyate yadi||
shrunveeta paravidyaam cha naanyatkinchitsamabhyaseth|
veekshya sandhim *HARIM^ chaadyagurum svagurumeva cha||**

**dvichaturvimshadathavaa chaturvimshattadardhakam|
namedetaan tadardham vaa tadardhaardham sadaa nameth||
shishyo guruscha bhoomou hi paadou sthaapya samaarebhet|
jaanvoorantasthabaahubhyaam svam gruhyagranthamanjasaa||
sthitam kavalekaadhou hi tathaante~pyevameva hi|
shrunveta shaastramevethamiti shaastraanushaasanam||{San.}**

An individual doer of righteous duty task must strive to hear the infinite magnificence of *MadhwavallabhaSarovottamaSreemanNarayana^ as found in erudite [[Vyakhyana]] of sacred [[scriptures]] composed by Holiest of Holy *Madhwa Pontiffs^, who are none other than twice born *Celestials^, having incarnated in a tearing hurry, upon coming to know of the Superlative Incarnation of *SarovottamaSreemanNarayana^ as *SarovottamaShreeKrushna^ at ^^Mathura^^. Likewise, every effort must be made to study such grandiose Omnipresence of *SarovottamaSreemanNarayana^ guaranteed in such priceless [[scriptures]] such as [[Upanishad]], [[Bramhasutra Bhaashya]] and [[Mahabharata]] to name a few. At the same time, such an individual must never even by default read any other literature, since the same does not contain the Supreme Truth of the Sovereign nature of *SarovottamaSreemanNarayana^. During beginning of such committed study of sanctioned literature, read as sacred scriptures of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, the same must be compulsorily commenced by rendering sustained invocation of *SarovottamaSreemanNarayana^, *VayuJeevottamaAcharyaMadhwaru^ and one's *Vidya Guru^, sequentially. If possible an effort must be made to reminisce upon the famed scholastic prowess of forty eight or twenty four or twelve or six or at least three *Madhwa Gurus^, ahead of beginning of study of sacred [[scriptures]]. During such time it is necessary for both the *Vidya Guru^ and his chosen *disciple^ to be seated comfortably on the bare floor with both their feet touching the ground. Their individual hands must be let free to rest upon their legs and then begin to study from one of the chosen [[scripture]] based on ^Tatva Vaada^ of *VayuJeevottamaAcharyaMadhwaru^. As stated above it is not sanctioned at any time to study any other literature which does not adhere to the basic principle of commentating upon the unchangeable Infinite sovereignty of none other than *MadhwavallabhaSarovottamaSreemanNarayana^.

**tataha shuklaambaro mounee pane prakshaalya vaarinaa|
paatre pushpaani gruhieyaadvetraje trunaje~thavaa||
tadvanaabhimukho bhootvaa praarthayedvanadevataaha|
namaste kusumaadhaare namste kamalaashaye||
pushpaani vishnupoojaarthamaaharishye tavaagjnayaa|
ithyuktvaa tatpravishyaatha kusumaanyaaharedbudhaha||
karaveerajaatikusumam chanpakaanvangulaan tathaa|
mandaarapaarijaataadeenapaatalaashokapoorvakaan||
saatvikam shuklapushpaani raajasam raktapushpakam|
taamasam krushnapushpaani varjaneeyam vido viduhu|
agraahyaani tathaa~sannam mukulam patitam tathaa|
vivarnam vastrabaddham cha durjanasprushtameva cha||
aaghraatam cha padaa sprushtam vigandham cha tathyiva cha|**

atipakvamupakvam cha streeshoodraadihyitam tyajeth||{San.}

A righteous doer of individual duty task must first complete performance of ritual 'Sandhyavandana' at the break of dawn, followed by brisk study of select Chapters of the eternal [[Vedas]]. Thereafter he must wear white colored unsoiled clothing, observe strict silence throughout and prepare to wash both his hands thoroughly. Next he must hold a single vessel made out of bamboo in his hands and proceed towards adjacent garden in order to gather flowers for worship. Upon arriving there he must first offer invocation prayers to the ruling *Celestials^ of that particular garden seeking permission to gather flowers for the purpose of offering worship at the ^Lotus Feet^ of *SarovaramaShreeNarayana^. In general those floescence that are white in coloration as termed as 'saatvika' flowers, those floescence that are red in coloration as termed as 'raajasa' flowers and those floescence that are black in coloration as termed as 'tamasa' flowers. On account of the same an individual must carefully gather only those flowers whose floescence is white in coloration, whilst rejecting the other two. It is strictly forbidden to gather flower heaps which have fallen onto the bare ground, which have withered and dried away, which have been kept wrapped in clothe bundle, which have been plucked by unrighteous paramaHaridweshi, which have been smelt afore by others, which have been trampled under legs, which do not harbor any fragrance whatsoever, which are ripened quite heavily for some time, which are still in the bud stage and those which have been plucked by inauspicious women who are at all times dirty obese paramour of paramaHaridweshi.

tulasyutpalajaatischa ketakee karaveerakaha| maalatee maadhavvee chyiva mallikaa chaambujaani cha|| tadaa yogyaani pushpaani vishnoraaraadhanaadikam||{San.}

Floescence of ^ShreeTulasi, kennyidile, jaaji, ketakee, karaveera, maalatee, maadhavvee, Jasmine and Lotus^ are considered to be most auspicious for performing sanctioned offerings to *SarovaramaShreeHari^.

samaaraadhyi *HARI^hi pushpyihi kyihi pushpyirvaa havishkshu cha| pulamoolaani chaanyaani kaani yogyaani kathyataam| pushpaani nandanavanaadaaraamaadaatmano~pi vaa| aranyaadvaa gruhaadvapi vikreetaanyaapanasthalaath|| ayaachitaani labhdaani yadvaa kamalasanghava| poorvapoovoditaalaabhe graahyamuttaramuttaram|| nyaayena svarjitaanyaani devataarthaani vaa punaha||{San.}

None other than *MadhwallabhaSarovaramaShreeHari^ has Himself stated the stage worthiness of those chose floescence so gathered in order to make the grade to be worthy of being offered to Him. Accordingly flowers for performance of worship must be gathered from a dedicated garden within one's own household, thick forests, from a humble shop and those which have been given as charity. Amongst the same such gathering of flowers that are available freely on its own is considered as carrying more worthiness. Also those flower clusters so gathered with monies out of lawful

employment and those flowers which are gathered solely with the purpose of offering the same to hierarchy *Celestials^ are considered to be much worthy. Those flowers that are grown out of one's own sustained effort and steadfast toil in one's own backyard garden is considered more worthy than those that are gathered from forests. Those unfortunate individuals who happen to offer worship of *SarvottamaShreeHari^ with florescence that are not white in coloration, that do not harbor fragrance, that which contain thin fibrous petals, that which are still in the bud stage, that which harbor insects within them, that which have been half devoured by animals/birds, that which have fallen off from parent plants by itself, that which have already been offered as worship once, that which are withered or rotten and rendered unfit and other plethora of inauspicious flowers shall have to suffer untold unhappiness consequential to onset of sins. A warning note is that those foolish individuals who happen to offer worship of *SarvottamaShreeHari^ with the forbidden florescence of 'girikarnika' shall have to face utter liquidation of their entire clan.

Auspicious flowers gathered from such notable trees like 'kalpavruksha, paarijaatavruksha, harichandanavruksha, santanavruksha, sougandikaavruksha, paalaashavruksha and mandaaravruksha' are considered to ordain onset of all round happiness in a righteous doer of duty task. As stated above one should not offer flowers that are 'nirmaalya' in nature on account of the same being offered previously. But flowers gathered from the above stated auspicious trees may be rewashed and offered at the ^Lotus Feet^ of *SarvottamaShreeHari^, once again without fear of breaking any traditional sanctions, whatsoever. It is sanctioned to gather florescence of Lotus flowers and florescence of white flowers during early dawn, 'maalatee' flowers during mid afternoons, florescence of red flowers, 'karaveerapushpa' during evenings, 'jaajeepushpa' during onset of auspicious 'pradosha', florescence of black flowers and 'bakulapushpa' during midnight and florescence of jasmine and Lotus flowers during predawn. Also effort must be made to pluck only such florescence that have flowered during daytimes during the day and such florescence that have flowered during nighttimes during the night.

**padmaani pushpaanyaadaaya kartuhu kuryaanmahotsavam|
na cha paryushitaa doshaa nivaaraanaam bhavettathaa||
neepyischyiva tamaalyischa tathaa damanakepi vaa|
na paryushitameyischa sadyivaaraadhayeddhareem||{San.}**

Florescence of flowers such as Lotus, neevara, neepa, davana are sanctioned to be offered in worship to *SarvottamaSreemanNarayana^ even when their petals are in soiled condition and overripe. Such rare festivities using florescence of as state above, directed towards appeasement of other than *SarvottamaSreemanNarayana^ must be conducted always and at all times.

**sarveshaamapi pushpaanam sahasragunamutpalam|
tasmaatpadmam tathaa raajan tasmaattu shathapatrakam||
tasmaatsahasrapatram tu *PUNDAREEKAM^ tataha param|
pundareekasahasraattu ^TULASEE^ gunato~dhikaa||**

**bakapushpam tattastasyaaha souvarnam tu tatto~dhikam|
souvarnaattu prasoonattu matpriyam naasti paandava||
pushpaalaabhe tulasyaastu patryirmaamarchayedhbudhaha|
patraalaabhe shiphaabhistu shiphaalaabhe shipaalavyihi||{San.}**

The following florescence of flowered petals are sanctioned in their occurring hierarchy order of merit considered fit for worship of *SarovottamaSreemanNarayana^. Florescence of 'kennyidile' is worthy of worship, florescence of 'padma' is still more worthy of worship, florescence of lotus bearing one hundred petals in all is still more worthy of worship, florescence of lotus bearing one thousands petals in all is still more worthy of worship, florescence of louts bearing petals known as 'pundareeka' is still more worthy of worship, florescence of ^SHREETULASI^ is still more worthier than 'pundareeka' flowers bearing one thousand petals, florescence of 'bakapushpa' is still more worthier than ^ShreeTulasi^, flowers made out of pure unalloyed golden petals carriers the highest order of worthiness most fit to be offered in worship to *SarovottamaSreemanNarayana^. Besides this, none other than *SarovottamaSreemanNarayana^ has Himself sanctioned humble ^ShreeTulasi^ as being most fit for His routine worship at all times. If tendrils of ^ShreeTulasi^ are not available, then one must gather twig/branch of the same. Even if the same is not available in time then one can make do with sacred ^TulasiMrutikka^ in order to perform ritual worship of *SarovottamaSreemanNarayana^.

**varnaanaam tu yathaa viprasteerthaanaam jaahnavee yathaa|
suraanaam cha yathaa *VISHNU^hu pushpaanaam maalatee tathaa||
maalatyaa~nudinam *VISHNU^m yo~rchayedgarudadhvajam||
janmadukhajaraarogyirmukto~sou muktimaapnuyaath||
dattamaatram *HARE^he pushpam nirmaalyam syaattadaa kshanaath|
upayuktamahoraatram maalatyaaaha kusumam na hi||
sugandhyirmallikaapushpyirachayanti *JANARDHANA^m|
te prayaanti tanu tyaktvaa vyshnavam bhavanam mune||{San.}**

A righteous individual of duty task, read as *ParamaShreeHaribhakta^ is considered as being the most worthy amongst all at all times. Likewise ^River Ganga^ is the most worthiest amongst all Rivers. None other than *SarovottamaSreemanNarayana^ is the sole unchangeable Sovereign Monarch amongst all *Celestials^. In the same manner florescence of the humble 'jasmine' flowers is considered to harbor hierarchy worthiness amongst all other similar florescence. All those fortunate doers of righteous duty tasks who happen to offer such jasmine flowers in worship to *SarovottamaSreemanNarayana^ both during day and night times, shall stand to be completely vacated of all manners of diseases that plague him right from the time of birth, eventually leading him towards the path of liberation. It is to be noted that all other types of flowers so offered to *SarovottamaSreemanNarayana^ are termed as 'nirmalya'. But one exception to this steadfast rule is florescence of jasmine flowers which is not considered as being 'nirmalya' even when the same is offered to *SarovottamaSreemanNarayana^ during day and as well as during night times. Those fortunate doers of righteous duty tasks who

happen to worship *SarvottamaSreemanNarayana^ with florescence of jasmine flowers bearing heavenly fragrance shall ultimately attain the eternal abode of ^Vykunta^.

**doorvaa cha raktanishpaavam mudganyaamakahrutsavanaa|
indravallyam kurum chyiva tathaa gulmaashakam tathaa||
yetaasaamankuram shrestam poojayeddvijasattamaha||{San.}**

It is sanctioned to offer worship to *SarvottamaSreemanNarayana^ with young tendrils of green grass, kempuavare, hesaru, indravalli and gulmaashaka plants.

**tulasee gandhaparnam cha dhaatakee vishnuvarnakaa|
bilvaashvathatamaalaascha marugam damanan tathaa||
khadiram sahadevee cha tamee bramhapalaashakam|
chootaparnam bakaa padmam tathaa karpooramallikaa||
patraanyetaanyupaadaaya poojayedarudadhvajam||{San.}**

It is sanctioned to offer worship to *SarvottamaSreemanNarayana^ using leafs gathered from auspicious trees such as → ^Tulasi^, gandhavruksha, nellivruksha, vishnukraanti, bilva, asvattha, honge, maruga, daman, khadira, sahadevee, shamee, bramhapalaasha, mango, bakaa, padma and karpooramallikaa.

**yo~rchayanti shameepatryihi pramaadenaapi *KESHAVA^m|
prasanne cha *HRUSHEEKESHE^ naraa yaanti paraam gatim||
*HARIM^ bhrungaarakyirvaapi yo~rchayanti sureshvaram|
te cha muktaa jaraarogyiryaanti tatpadamavyayam||
ye~rchayanti tamaalasya patryihi paapaharam *HARIM^|
samsaaraarnavamullanghya te yaanti bhavanam *HAREHE^||{San.}**

Those fortunate doers of righteous duty task who perform worship of *SarvottamaSreemanNaranaya^ with florescence of shamee, bhrugaaraka, honge stand in line for ultimate realization of Supreme Bliss.

**tulasee bilvapatram cha doorvaa kousheyameva cha|
vishnukraantam maruvakam koshaambu damanam tathaa||{San.}
tulasee bilvapatram cha kousheyam doorvameva cha|
vishnukraantaa shameepatram khaadiram kutajam tathaa||{San.}**

It is sanctioned to perform worship of *SarvottamaSreemanNarayana^ from the following sanctioned fibrous reeds of ^ShreeTulasi^, bilvapatra, garike, padmapatra, vishnukraantapatra, marugapatra, koshaambupatra, shameepatra, khadirapatra, girimallikapatra and damanapatra.

**devalaye niyuktam tu hanti punyam puraatanam|
tasmaatsarvaprayatnena devodyaanaani varjayet||
hastaanetam pataaneetam svayam patitameva vaa|
devaaraamodbhavam pushpam guruhadevaaya naarchayeth||{San.}**

It is forbidden to perform worship of ones' *KulaDevta^ through such flowers gathered either in the vicinity of holy shrines, dedicated gardens set aside for hierarchy *Celestials^, those flowers that have been bound together tightly in a cloth bundle, those flowers that have been carried around openly in bare hands and those flowers that have fallen to the bare ground on their own.

**hastaaneetam pataaneetam yerandyirkaparnakyihi|
yaha poojayeddharim bhaktyaa hyabdapunyam vinashyati||{San.}**

Those unfortunate individuals who perform worship of *SarvottamaSreemanNarayana^ through means of flowers that have been bundled together using inauspicious leafs of 'harali and yekka' stand to loose all merits so gathered for the past one year.

**svaaraam uttamaa poojaa vanapoojaa tu madhyamaa|
vikreetaa tu kanishtaa syaadyaachamaanam tu nishphalam||{San.}**

Performance of worship of *SarvottamaSreemanNarayana^ through flowers that have been grown in one's own garden with one's own toil carries the highest hierarchy in respect of merits, while flowers that have been fetched from forests carries secondary hierarchy and those flowers that have been fetched from shops bartered for monies carry little or no hierarchy at all in terms of sanctity.

**sankraantou paksyayorante dvaadashyaam nishi sandhyayoho|
tulaseem ye vichinvanti vichinvanti harehe shiraha||
dvaadashyaamatha sankraantou nashtendou grahane tathaa|
achitya tulaseepatram chedayannarakam vrajeth||{San.}**

All those unfortunate wrongdoers who commit such blasphemous acts such as cutting stems of ^ShreeTulasee^ during such times as 'Sankranti, hunnime, amaavaasya, ^dwadashee^, night times and early evenings, risk getting their very heads severed off by none other than *SarvottamaShreeHari^. Likewise those who commit such ungainly acts of cutting ^ShreeTulasee during times of eclipses shall have to wallow in pitiful hell.

**tulaseegrahanam punyam vishnorarchanahetave|
asureem yonimaapnoti dvaadasheegrahanena vyii|
bhaanubhaargavabhoushu vyateepaate cha vyidhrutou|
tulaseem ye vichinvanti vichinvanti harehe shiraha||{San.}**

^ShreeTulasee^ needs to be fetched only in order to be offered in performance of floral worship of *SarvottamaShreeHari^. But those who fetch the same during set aside times such as ^dwadashi^ risk being born in the clans of downright unrighteous, read as 'paramaHaridweshi'. Those who fetch the same during onset of 'vyatipaatayoga', 'vyidhruti' and also during Sundays, Tuesdays and Fridays risk having their very heads being severed by the wrath of *SarvottamaShreeHari^.

Having stated such sanctions it is also mentioned that →

**neishiddhatithivareshu tulasyaaharanam mune|
vishnavaanaam na doshaaya vishnoho preetikaratvataha||{San.}**

Only a ‘ParamaShreeHariBaktha’, read as ‘AjanmaVyshnava’ or a ‘ParamaBhagavathottama’ of the highest order who happen to fetch ^ShreeTulasi^ upon prior commitment may be spared onset of heinous sins since they themselves are most dear to *SarvottamaShreeHari^.

**prabhaate tulasepratram ye chindanti dvijottamaaha|
yamalokam na pashyanti gachanti paramam padam||{San.}**

Those fortunate doers of righteous duty tasks who happen to regularly fetch ^ShreeTulasi^ during pre dawn hours shall never have to face the wrath of *Celestial Yama^ and his merciless domain. Rather he shall stand in line for a comfortable settlement in a worthy domain befitting his individual hierarchy status.

**akaale tulasepatram chedayanvyinaraadhamaha|
bramhahatyaasamam paapam praapnuyaannarakam vrajeth||{San.}**

Those unfortunate individuals who go ahead and fetch ^ShreeTulasee^ during forbidden hours even after being forewarned about the same stand to invite wrath of ‘bramhahatya’ upon their heads leading towards most obvious incarceration in hellish domains.

**akaale tulasepatram chedayani streeyaha pumaan|
bramhahatyaashatam yaanti nivaseeyaustamasyapi||{San.}**

The same ominous note holds good for both women and men who commit such blasphemous acts of fetching ^ShreeTulasi^ during forbidden times thus invoking grave ‘bramhahatya’ upon themselves and its concurrent hellish sufferings.

**madhyaahnaatparatastasya harehe poojaarataastathaa|
chindanti tulaseem moodaa adho gacchanti maanavaaha||{San.}**

Those unfortunate individuals who perform ritual worship of *SarvottamaShreeHari^ and fetch ^ShreeTulasi^ during mid afternoons risk loosing their entire hard won reputation.

**asnaatvaa tulaseem chitvaa devaarchaapitrukarmani|
tatsarvam nishphalam yaati panchagavyena shuddiyati||{San.}**

It is necessary not to fetch ^ShreeTulasi^ used for purpose of worshipping one’s *KulaDevta^ or ancestors, without having first performed ritual purification bath. Without observing the same such worship shall amount next to nothing. For eradicating the same it is necessary to sprinkle the instantly sanctifying ‘panchagavya’ upon such an individual which would then render pure thus fetched ^ShreeTulasi^. Thus the sanctioned

manner of fetching ^ShreeTulasi^ is to first perform ritual purification bath, followed by performance of ‘aachamana’, followed by collecting pure water in appropriate containers, then such waters should be poured at the base of ^ShreeTulasi^ plants, followed by offering of salutations and invocations to the same and only then must the sacred tendrils of ^ShreeTulasi^ be fetched and never otherwise.

***Shree^yaha priye *Shree^yaavaase nityam *Shreedhara^vallabhe|
bhaktyaa dattam mayaa~rghyam he tulasi pratigruhyataam||{San.}**

The above quoted sanctioned [[Mantra]] is to be recited whilst pouring pure waters at the base of ^ShreeTulasi^ plants. This is a sustained plea to accept humble offerings of ‘arghya’ that is being poured with utmost devotion to such a ^ShreeTulasi^ who is most dear to none other than Goddess *MahaLakshmi^ and thus harbors a guaranteed Omnipresence of the hierarchy Goddess at all times and on account of the same enjoys a most enviable auspicious proximity with none other than *MADHWAVALLABHASARVOTTAMASHREEDHARA^, at all times.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghrraha Tippani^]], the chosen title of this Paper Seriatim.”

“Yenu pelali tangi *Thimmaihana^ paadavanu kande
kanasu kandene manadali kalavalagondene
Ponnada kadaganittu *Thimmaiah^ taa polvanamavanittu
Anduge ghalu kenutaa yenamunde bandu nintiddanalle
Makara kundalaanittu *Thimmaiah^ taa kastoori tilakavanittu
Gejje ghalukenutaa svaami taa bandu nintiddanalle
Muttina pallakkiya *yatigalu^ hottu nitiddaralle
Chatrachaamaradindaa *Ranga^iahana utsava moorutiya
Taavare kamaladalli *Krushna^iaha taa bandu nintiddanalle
*Vaayu^ *Bommaadigalu^ *Ranga^ihanaa seveya maaduvare
Navaratnakettisida svaami yenna hrudaya mantapadalli
Sarvaabharanadinda *PURANDARA VITTALA^na koodidene” {Kan.}

THESAURUS FOR CHAPTER XIV:-

1. EXTEMPORANEOUS: At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.

2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.

3. **PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.

4 **PREMEYA:- (sic.)** At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.

5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.

6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER XIV: -

162. [[PurushuSukta]] ‘Prameya’ extract from the Eternal [[Veda Gayatree]].
163. [[ShreeSukta]] ‘Prameya’ extract from the Eternal [[Vedas]].
164. [[Vishnusahasranaama]] ‘Prameya’ extract from the classical Holy Work [[Mahabhaarata]] Composed by *Baghwan VedaVyasaru^.
165. [[Mahabharata TaatparyaNirnayaha]] ‘Prameya’ extract from the [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
166. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
167. [[SuMadhwaVijayaha]] Holy Biography composed by *NarayanaPandita^.
168. [[Vedasaaram]] Holy Work composed by *SreemadhAkshyobhyaTheertharu^.
169. [[PremeyaSanghrraha]] ‘Prameya extract’ from Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
170. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachaar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
171. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.
172. Devotional Composition of *Shreepadarajaru^.
173. Devotional Composition from [[PurandaraUpanishad]].
174. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.

||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

||Rutu*SUDARSHANA*ha kaala iti bhoorbhuvaha suvaromiti digbandhaha||{San.}

^^Jagadhguru SreemanMadhwachaaryara MoolaMahasamstanam
ShreeVijayeendraTheerthara Dakshinaadi Mutt, Kumbakonam^^

Bhaktaanaam maanasaambhojabhaanave kamadhenave|
Namataam kalpatarave *JayeendraGurave^ Namaha||{San.}

{{Dedicated to the Eternal Memory of Holiest of Holy Sighting of *SarvottamaSreemanMoolaRamachandra^ by the aging Holy Pontiff *SreemadhSudheendraTheertharu^, soon after performing 'abhisheka' with immensely sanctifying 'panchagavya' to the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^ and after anointing the same with sandalwood paste, on one particular most auspicious predawn hour. During the course of such an epochal sighting, of enormous significance both to the World of ^^Vedanta^^ in particular and to the entire mankind in general, none other than *SarvottamaSreemanMoolaRamachandra^ instructs the Holy Pontiff *SreemadhSudheendraTheertharu^ to choose no one else but *Venkatanathacharya^, the great scholar and steadfast disciple of the ^^SreeMutt^^, as the next successor to the ^DHIGVIJAYA VIDYA SIMHAASANA^. None other than *SarvottamaMoolaRamachandra^ also instructs the Holy Pontiff *SreemadhSudheendraTheertharu^ to anoint the new successor to the Holy Pontificate with the Holiest of Holy Synonym matching that of His Own!! Such an epochal sighting by the Holy Pontiff *SreemadhSudheendraTheertharu^ irrevocably paves way for an eventual Holy succession steeped in glorious tradition and enormous sanctity as sanctioned by none other than *BaghwanVedaVyasa^!

bhootaavaasovaasudevaha sarvaasunilayo~nalaha||{San.}

An immensely overjoyed and thoroughly rejuvenated Holy Pontiff *SreemadhSudheendraTheertharu^ counts Himself most fortunate and dedicates such Holiest of Holy Sighting of *SarvottamaSreemanMoolaRama^ to the magnitude of sublime benevolence and grace bestowed upon Him by *GuruVijayeendraru^! The Holy Pontiff *SreemadhSudheendraTheertharu^ also envisages the impending Holiest of Holy Arrival of the *New Incumbent^, thereby vindicating His most vital 'Pontifical obligation' to the most sacred Pontificate decorated by none other than *VayuJeevottamaAcharyaMadhwaru^, *NaraHariTheertharu^ right up to *SurendraTheertharu^ and *VijayeendraTheertharu^. The duty conscious Holy Pontiff *SreemadhSudheendraTheertharu^ immediately sets into motion the next course of action that would in the very near future result in enactment of the Epochal Prophecy and Divine unchangeable Supreme Deemed will of none other than *SarvottamaSreemanMoolaRama^ -- the auspicious succession of *VeenaVenkatanathacharya^ to the Holy Pontificate! The Holy Pontiff *SreemadhSudheendraTheertharu^ at once sends forth for *VeenaGururajachar^ and other ultra orthodox members of the 'Beegamudre' clan and informs them about His Holy decision to anoint *VeenaVenkatanathacharya^ to the Holy Pontificate! The ever faithful disciple of the ^^SreeMutt^^, *VeenaGururajachar^ expresses his equivocal agreement to the same and counts his entire clan as being most fortunate for having been bestowed with such a rare honor! *VeenaGururajachar^ also remembers his departed parents, *VeenaThimmannachar^ and *Gopikamba^ at this hour of most auspicious joy and grieves about not being able to share this joyful honor with them! The Holy Pontiff *SreemadhSudheendraTheertharu^ then enquires about the whereabouts of his trusted householder disciple *VeenaVenkatanathacharya^, through his elder brother

*VeenaGururajachar^ and promptly instructs His emissaries to fetch his trusted disciple
*VeenaVenkatanathacharya^ to ^^Kumbakonam^^!

“Maneyinda santosha kelavarige lokadali Dhanadinda santhosha kelavarige lokadali
Vaniteim santosha kelavarige lokadali Tanayarim santhosha kelavarige lokadali
Initu santhosha avaravarigaagali Ninna Nenevo santosha yenagaagali namma
***RANGA VITTALA^**”{{Kan.}}

Meanwhile at ^^Bhuvanagiri^^, totally oblivious of such stupendous developments at ^^Kumbakonam^^, the scion of ‘ShaastikavamshaAravattuVokkaluBeegamudre’ clan, *VeenaVenkatanathacharya^, the greatest of scholars is amidst newfound marital bliss as an auspicious householder. The ultra orthodox scholar of the highest repute, *VeenaVenkatanathacharya^, the very embodiment of Supreme Knowledge busies himself in a routinely auspicious lifestyle involving dispersion of Knowledge to needy students in the humble ^GuruKula^ started by his late father *VeenaThimmannachar^ under the auspices of the then reigning Holy Pontiff *KulaGuruSreemadhVijayeendraTheertharu^. Similar to the epochal declaration by none other than *SarvottamaMoolaGopalaKrushna^ → |**mama pranaahi pandavaaha**|| {San.}, extending unstinting support to the righteous and most favored *Pandavas^, likewise *VeenaVenkatanathacharya’s^ affection towards his two nephews *Pandit Narayanachar^ and the young understudy *VeenaKrushnachar^ is indeed beyond compare. On their part, the two dutiful nephews, *Pandit Narayanachar^ and *VeenaKrushnachar^, practice extreme levels of devotion and unmatched sense of servitude towards their uncle *VeenaVenkatanathacharya^, at all times. Similar to the manner where none other than *VayuJeevottamaBheemasena^, to whom only *SarvottamaMoolaGopalaKrushna^ is “**The Only**” *Guru^ for all Time to come and this very same reason is cited while refusing to accept ‘drona’ as his teacher, likewise the two worthy, *Pandit Narayanachar^ and *VeenaKrushnachar^ accepts impart of lessons only from their *Guru^ *VeenaVenkatanathacharya^ and not anyone else! It is another matter though that *VayuJeevottamaBheemasena^ knew well beforehand that in the event of a future fratricidal war to be fought over ‘Dharma’, he would have to have to slay his ‘other teacher’ and atone for committing ‘bramhahatya’ and ‘allowed’ his younger sibling *Arjuna^ to learn lessons from ‘drona’! In due course, the two nephews, the elderly *Pandit Narayanachar^ and the younger *VeenaKrushnachar^ after successful completion of their internship at the ^Gurukula^ at ^^Bhuvanagiri^^, travel frequently to surrounding righteous localities in order to propagate eternal tenets of *VayuJeevottamaAcharyaMadhwaru^ and as a result stay away from the humble household of their uncle, the auspicious householder *VeenaVenkatanathacharya^ for long periods of time!

The ultra orthodox householder *VeenaVenkatanathacharya^, on account of past ‘prarabdha’, finds himself neck deep in the quagmire of utter depravity and poverty. *VeenaVenkatanathacharya^, the great teacher with scores of bright disciples of much eminence, constantly at the forefront of dispersing Supreme Knowledge of ^Tatva Vaada^ of *VayuJeevottamaAcharyaMadhwaru^, now finds himself staring darkest poverty in its most fearsome and deplorable face. This is in a way a harbinger of most

auspicious things to come in the manner of the ‘Empire of Knowledge’ that is soon to be his for the asking brought about by continuous meditation directed towards the ^Lotus Feet^ of *MadhwavallabhaSarvottamaMoolaNarayana^. At this stage *VeenaVenkatanathacharya^ wears only one set of most ordinary hand woven clothes in an entire year and the very thought of buying coarse textured clothes and silken clothing remains a distant nonexistent dream. At this stage *VeenaVenkatanathacharya^ finds it difficult to afford enough oil to take ritual oil bath even once a year! In such an extreme situation preparation of ghee tinged food in the humble household is totally ruled out. The brave hearted householder, *VeenaVenkatanathacharya^, finds it most difficult to provide his small family with two simple and square meals a day and even when he somehow manages to lay his hands upon sanctified food for the day, appropriate plates or plantain leaves are simply unavailable in the household! The deprived family of *VeenaVenkatanathacharya^ has to make do by placing such foodstuffs on bare ground and eating from there. On some rare occasion when *VeenaVenkatanathacharya^ indeed accepts food offerings from comity of righteous upon being invited by them, extreme care is exercised to accept only the barest minimum to sustain himself and his family for that particular day with no scope of hoarding the same for the morrow! In such a dreadful situation, on one occasion *VeenaVenkatanathacharya’s^ household is looted by thieves who break in during the dead of the night and decamp with whatever little riff raff of torn soiled clothing and broken utensils that they could lay their miserable hands upon! After this incident *VeenaVenkatanathacharya^ is further reduced to wearing the barest and most essential of clothing at its most minimum similar to that of an ascetic owing allegiance to Holy Pontifical Order! *VeenaVenkatanathacharya^ along with his family happen to starve without sanctified food for a minimum five to six days in a month, apart from the customary days of fasting observed during ^Ekadashi^ and the sacred ^Vishnupanchaka^! Such pitiful lifestyle led by *VeenaVenkatanathacharya^ is in utter contrast to affluent royal lifestyles led by his own father and great grandfather with little or no semblance of similarity between himself and his affluent ancestors! Even in such poverty stricken state of existence *VeenaVenkatanathacharya^ moves around decorating his noble forehead with holy insignia of ^angaara and akshate^, the sign of a well fed person completely belying his continued perpetual state of near practical starvation! During the entire course of such prolonged bouts of poverty stricken lifestyle, the auspicious householder *VeenaVenkatanathacharya^ is ceaselessly busy in the relentless pursuit of higher echelons of ^TatavaVaada^ of *VayuJeevottamaAcharyaMadhwaru^! Even during peaks of such gnawing hunger and impoverished existence, *VeenaVenkatanathacharya’s^ religious discourses based on the Infinite Immensity of the Sovereign nature of *MadhwavallabhaSarvottamaShreeHari^ is much sought after by everyone and is immensely popular in ultra orthodox circles of ^^Bhuvanagiri^^. The auspicious householder *VeenaVenkatanathacharya^ is always immersed in meditation of the Infinite grandeur of *KulaDevtaSarvottamaTirumalaVenkateshwara^ and accepts his current state of existence without even a faint breadth of murmuring regret or fretful complaint of any sort against anyone in particular! With absolutely nothing left in the household considered as fit to be offered at the ^Lotus Feet^ of *KulaDevtaSarvottamaTirumalaVenkateshwara^, the great scholar *VeenaVenkatanathacharya^ offers the most sacred ^TulasiNirmalya^ on repeated occasions and is finally reduced to offering only the sacrosanct ^TulasiMruttika^^. On

her part, the devout *Saraswati^ is constantly besides her husband, *VeenaVenkatanathacharya^ and her little son *VeenaLakshminarayana's^ occasional hungry cries for fresh cow's milk is substituted with nothing but mere water!

“Hari chitta sathya namma Hari chitta sathya Nara chittakke bandaddu lavalesha nadeyadu

Madadi makkala bhaagya bayasodu narachitta Maduvyaagadiruvudu Harichittavu

Kudure andana aane bayasodu narachitta Padachaariyaagodu Harichittavayyaya

Vidhididha yaatreya bayasodu narachitta Vodagibaruva roga Harichittavu

Sadaa annadaanava bayasodu narachitta Udarake aluvudu Harichittavayyaaya

Dharaniyanaalabekembudu narachitta Parara sevisuvudu Harichittavu

***PURANDARA VITTALA**^na bayasodu narachitta

Duritava kalevude **HARICHITTA**vayya”{Kan.}

In due course emissaries sent by the Holy Pontiff *SremadhSudheendraTheertharu^ arrive at the humble household of *VeenaVenkatanathacharya^ and inform him about their errand to fetch him back to ^^Kumbakonam^^. Upon being summoned by the Holy Pontiff *KulaGuruSremadhSudheendraTheertharu^, the great scholar, *VeenaVenkatanathacharya^, accordingly leaves for ^^Kumbakonam^^ accompanied by his devout wife *Saraswati^ and young son *VeenaLakshminarayana^. The twosome nephews *Pandit Narayanachar^ and *VeenaKrushnachar^ also accompany the beleaguered family to ^^Kumbakonam^^. The important pilgrim center and seat of the famed ^^Vidyapeeta^^ initiated by the legendary *SreemadhVijayeendraTheertharu^, ^^Kumbakonam^^ and its surrounding regions are blessed with perennial rivers flowing forth from the magnificent ^Sahyaadri^ hills and is inhabited by dwellings of hundred of righteous families who are profound Vedic scholars in their own right. In fact entire stretches of auspicious skyline over ^^Kumbakonam^^ are blanketed by thick smoke arising out of sacred fires burning in each and every household. The nearby tributary of the Holy River ^Kaveri^ flows all round the year transforming entire landscapes into that of emerald green as far as the eye can behold with huge growth of foliage being weighted down by the size of their own ripened fruits and bursting seeds carpeting the ground below, as far as the eyes could behold. Blessed populace fortunate enough to live off such a land, on their part constantly engage themselves in pursuit of righteous activities. In due course, the householder *VeenaVenkatanathacharya^ arrives in the vicinity of ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^ at ^^Kumbakonam^^ and together in the company of his family performs full length salutations in front of the same. From there, *VeenaVenkatanathacharya^ proceeds towards the ^^SreeMutt^^ situated adjacent to the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^, for an impending rendezvous with *KulaGuruSremadhSudheendraTheertharu^.

Jeeyaata *ShreemadhSudheendra^ samyamimanihi devendra raajye chiram||{San.}

Inside the ^Sanctum^ of the ^^SreeMutt^^, the aging Holy Pontiff *SreemadhSudheendraTheertharu^ is seated in an auspicious ^Padmaasana^ posture in front of the famed altar of worship housing principle *Icons^ of the Holy Pontifical Order. Disciples and devotees of the ^SreeMutt^ gather around in considerable numbers

awaiting grant of Holy audience with the Holy Pontiff *SreemadhSudheendraTheertharu^, even as the great scholar *VeenaVenkatanathacharya^ arrives there carrying his young son *VeenaLakshminarayana^ protectively in his arms accompanied by his devout wife *Saraswati^. The devout family, longstanding disciples of the ^^SreeMutt^^ submit their humble salutations at the ^Lotus Feet^ of ^KulaGuru^ *SreemadhSudheendraTheertharu^ with utmost sense of awe and subservience. The aging Holy Pontiff *SreemadhSudheendraTheertharu^ is overjoyed to once again see the great scholar *VeenaVenkatanathacharya^ and extends His Holy Blessings to his chosen disciple and enquires about his overall wellbeing. The Holy Pontiff *SreemadhSudheendraTheertharu^ also advises a grateful *VeenaVenkatanathacharya^ to reside in the vicinity of the ^^SreeMutt^^ along with his family and continue to teach well deserving pupils studying at the famed ^VidyaPeeta^ started by *SreemadhVijayeendraTheertharu^. The householder disciple *VeenaVenkatanathacharya^ is also instructed to script a [[Vykhyana]] titled **[[GudaBhaavaPrakaashaNavamaalikaSamalankruta]]** on the famed [[AnuMadhwaVijayaha]] composed by *Narayana Pandita^, to mark his arrival at the auspicious abode of ^^Kumbakonam^^. From then on, *VeenaVenkatanathacharya^ is under the direct supervision of the Holy Pontiff *SreemadhSudheendraTheertharu^, studying highest canonical texts based on the eternal [[Vedas]]. In line with such a holy dictate of the Holy Pontiff *SreemadhSudheendraTheertharu^, *VeenaVenkatanathacharya^ begins to pursue committed studies in such complex texts like grammatical chronicles of *Jayadeva^ and *Prabhakara^. Slowly but surely the great scholar *VeenaVenkatanathacharya^ begins to master Classical Texts like [[Nyaayaamruta]], [[Taataparyachandrika]] and [[Tarkatandava]] composed by the Holy Pontiff Emperor *VyasaRaja Yatigalu^. During his auspicious stay at ^^Kumbakonam^^, *VeenaVenkatanathacharya^ is up and about well before sunrise and after finishing all his customary ablutions begins auspicious study of sacred [[Upanishad Bhaasya]], [[Sutra Bhaasya]] and [[Geeta Bhaasya]], eternal text of references composed by none other than *VayuJeevottamaAcharyaMadhwaru^. Later in the day the great scholar *VeenaVenkatanathacharya^ imparts lectures on the same to eager students whilst continuing studies on the complexities of [[Tarka Bhaasya]]. Thus the great scholar *VeenaVenkatanathacharya^ slowly but surely finds himself well and truly on the fabled path of the most elusive ‘svarupaddhaara’ under the Holy sustenance of *KulaGuruSreemadhSudheendraTheertharu^. On one particular auspicious occasion, *VeenaVenkatanathacharya^ accompanies the senior Holy Pontiff *SreemadhSudheendraTheertharu^ to ^Dakshina Dwaraka^, to preside over a theoretical seminar conducted in order to determine the question of hierarchy nature of ‘jeeva over bramhan’. At the behest of the Holy Pontiff *SreemadhSudheendraTheertharu^, *VeenaVenkatanathacharya^ also participates in the seminar and engages in mammoth debate exhibiting most skillful and impeachable arguments based on the rock solid foundation of the classically acclaimed [[Mahaabhaasya]] reference text composed by *VayuJeevottamaAcharyaMadhwaru^. Inevitably, the great scholar *VeenaVenkatanathacharya^ defeats the principal orator ‘dravida pandita’ who is left with no other alternative but to accept gracious defeat. The Holy Pontiff *SreemadhSudheendraTheertharu^ is immensely pleased by this exemplary show of

overall mastery by his pupil, *VeenaVenkatanathacharya^ and confers upon him the title of *MAHAABHAASYAKARA^! Within no time the auspicious name and fame of *MahaabhaasyaVenkatanathacharya^ spreads far and wide and he is the cynosure in the comity of ultraorthodox learned scholars and is now the most chosen favorite disciple of the Holy Pontiff *SreemadhSudheendraTheertharu^. With continued sustained blessings from the Holy Pontiff *SreemadhSudheendraTheertharu^, the great scholar *MahaabhaasyaVenkatanathacharya^ defeats another noted scholar by name 'yagjna narayana' at the important capital city of ^^Tanjavur^^. Within a span of a very few years, the overall mastery of *MahaabhaasyaVenkatanathacharya^ begins to assume mammoth proportions with little or no sign of worthy competition in the horizon whatsoever!

***Vishnupatneem kshamaam deveem maadhavem maadhavapriyaam^|**
***Lakshmeem priyasakheem deveem namaamyachyutavallabhaam^|{San.}**

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

if he is still forced to embrace the Holy Pontificate then he would have no other option but to quit the precincts of the ^^SreeMutt^^ at ^^Kumbakonam^^ permanently and migrate to ^^Sreerangapatna^^ the Capital City of ^^Mahishapura^^! The Holy Pontiff *SreemadhSudheendraTheertharu^ implores a reluctant *MahaabhaasyaVenkatanathacharya^ to change his tough decision and stresses in much detail about the travails of family life that has many limitations impeding scholarly quest in realizing the ultimate Supreme Truth that is now within his easy grasp. The Holy Pontiff *SreemadhSudheendraTheertharu^ also muses that the predicament of *MahaabhaasyaVenkatanathacharya^ is much similar to that of *VayuJeevottamaHanumanta^ who had appeared doubtful of his own inherent capabilities when confronted with the epochal task of crossing the southern sea in search of *Seeta Devi^. But an adamant *MahaabhaasyaVenkatanathacharya^ is in no mood to listen to such expletive sermons of the Holy Pontiff *SreemadhSudheendraTheertharu^ and rushes out from the Inner Sanctum of the ^^SreeMutt^^ in great haste and runs back towards his own household! *Pandit Narayanachar^ who stands by faithfully outside the premises of the ^^SreeMutt^^ is totally perplexed to see *MahaabhaasyaVenkatanathacharya^ running away in such great haste and begins to run behind him! Totally taken aback by this sudden turn of events, a pensive Holy Pontiff *SreemadhSudheendraTheertharu^ utters a silent prayer of sustenance directed towards none other than *SarvottamaMoolaRama^ to enable bringing about a change in the rigid mindset of *MahaabhaasyaVenkatanathacharya^ by arranging for a grand audience with none other than the most auspicious Goddess *VidyaLakshmi^! The aged Holy Pontiff *SreemadhSudheendraTheertharu^ rejoices at the very thought that prior to the most auspicious deed of ordaining *MahaabhaasyaVenkatanathacharya^ to the Pontifical Oder, none other than *Goddess VidyaLakshmi^ will very soon in a most unique manner 'HERSELF ORDAIN' *MAHAABHAASYA VENKATANATHACHARYA^ to the Holy Pontifical Order, heeding to the Supreme Deemed Will of *SarvottamaSreemanMoolaRama^!

**runarogaadi daaridrya paapa kshudapamrutyavaha|
bhaya shoka maanastaapaa nashyant mama sarvadaa||{San.}**

On the very same day ^^Kumbakonam^^ is pummeled by torrential 'kumbhadrona' rainfall unseen and unheard of in living memory! Gigantic trees are uprooted by savage gales with huge broken branches being tossed around like toys in tempestuous whirlwind wrecking havoc everywhere! Scores of panicky citizens of ^^Kumbakonam^^ are caught unawares by this sudden deluge and rush blindly towards the sacred twin shrines of ^^Shaanrgapaani^^ and ^^Chakrapani^^ situated on the highlands to escape from Nature's fury! Acting upon the express instructions of the Holy Pontiff *SreemadhSudheendraTheertharu^, the doors of the ^^SreeMutt^^ at ^^Kumbakonam^^ are flung wide open to give refuge to the needy even as unrelenting heavy rains continue to lash the region without any let up resulting in slow flowing tributary of the Holy River ^River Kaveri^ to swell dangerously, threatening to burst its banks any moment! An unperturbed *MahaabhaasyaVenkatanathacharya^ completely drenched from head to foot runs back towards his humble household as fast as he can without knowing about the future outcome of his most unique predicament! *MahaabhaasyaVenkatanathacharya^ is

well aware that if he once again goes back to the ^^SreeMutt^^ he would definitely be forced into accepting Holy Pontificate much against his own wishes sooner or later. But at the same time *MahaabhaasyaVenkatanathacharya^ does not dare run away from the ^^SreeMutt^^ fearing the holy wrath of the Holy Pontiff *SreemadhSudheendraTheertharu^ in the manner of a mitigating curse for such an act of his, that would spell ultimate doom of his clan. The devastating news of the impending ordainment of *MahaabhaasyaVenkatanathacharya^ to the Holy Pontificate also falls on the tender ears of his wife *Saraswati^. On hearing the same she is totally shaken to the core by the very thought of having to lead a woeful life in separation from *MahabhaasyaVenkatanathacharya^. She feels as though someone had pierced her very soul with a sharp instrument in broad daylight. Meanwhile even as heavy rains subside during the night a much aggrieved *MahaabhaasyaVenkatanathacharya^ finds it most difficult to sleep and spends many a fitful hours tossing aside impatiently even as his devout wife *Saraswati^ and young son *VeenaLakshminarayana^ are in deep slumber! The ever faithful nephews *Pandit Narayanachar^ and *VeenaKrushnaachar^ are also fast asleep on adjacent stone benches situated in the outer courtyard of the auspicious household of *MahaabhaasyaVenkatanathacharya^! Later in the night and nearing the auspicious dawn, *MahabhaasyaVenkatanathacharya^, even as he slips into fitful sleep, wakes with a start upon realizing the auspicious presence of a divine woman sitting in the near vicinity within the household! *MahaabhaasyaVenkatanathacharya^ gets up out of his bed as if a thunderbolt had hit him and sees a most startling sight of a divine woman draped in a grandiose silken clothes woven with strands of pure golden threads. The divine woman continues to cast bright radiance all around even as a wonderstruck *MahaabhaasyaVenkatanathacharya^ stares at her with his sleepy eyes now wide open in wondrous amazement! *MahaabhaasyaVenkatanathacharya^ wonders aloud as to the identity of this divine woman and how she gained entry into his humble household. The divine woman adorned with priceless golden ornaments that further accentuates her most auspicious face that shines brightly like polished gold. Tresses of jet black hair flow down in long cascades from the auspicious head of the divine woman whose entire form is seen without any sort of blemish. *MahabhaasyaVenkatanathacharya^ breaks into a profuse sweat all over and guesses correctly that this divine woman standing in front of him is none other than the hierarchy Celestial of Learning, *Goddess VidyaLakshmi^!

***Lakshmeemksheerasamudraraajatanayaam shreerangadhaameshvareem^|**
***Daaseebhoota samasta devavanetaam lokyika deepaankuraam^|{|San.}**

Even as *MahabhaasyaVenkatanathacharya^ stays rooted to the spot unable to move an inch forward nor being able to utter a single word, the divine woman standing in front of him in a dazzling aura of auspiciousness begins to introduce Herself! The divine *Celestial^ declares that She is none other than *Goddess VidyaLakshmi^, so born out of the immense scholastic brilliance of *BaghwanVedaVyasa^ and reared into infancy with much affection by none other than *VayuJeevottamaSreemanMadhwacharyaru^ who fed her regularly with life sustaining milk collected from *Kamadhenu^ of the hoary [[Bramha Sutra]] scriptures composed by *BaghwanVedaVyasa^. Goddess *VidyaLakshmi^ also declares that she grew into the threshold of youth hood holding the Holy Hands' of *Akshobhya Theertharu^ and His most worthy successor, the masterly

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

winged feathered of inauspicious barn owls flocking in their hundreds and thereby spreading darkness of ignorance all around. Goddess *VidyaLakshmi^ highlights that this is the reason why it is so imperative for *MahaabhaasyaVenkatanathacharya^ to take up Holy Pontifical order without fail and as soon as possible, otherwise She prophecies that this very same ^^SreeMutt^^ harboring auspicious smoke clouds arising from countless fire rituals will eventually become a favorite haunting ground of a plethora of evil spirits in the foreseeable future. Further Goddess *VidyaLakshmi^ informs that the very sacred and auspicious altar where once the Holy Pontiff *SreemadhSudheendraTheertharu^ and His eminent predecessors once worshipped famed icons of ***DhigVijayaRamaMoolaRamaJayaRama**^ will be completely covered by the fine dust particles of Time itself! On the contrary, Goddess *VidyaLakshmi^ announces that if *MahaabhaasyaVenkatanathacharya^ accepts the Holy Pontificate She shall stay with him till eternity not forsaking him for any other Holy Pontiff, ever! In the end Goddess *VidyaLakshmi^ announces grandly that accepting Holy Pontificate is etched permanently upon the forehead of *MahaabhaasyaVenkatanathacharya^ by providence and fate itself, similar to the certainty of such etching on Her very own forehead to stay with him permanently by providence and fate! Goddess *VidyaLakshmi^ also warns *MahaabhaasyaVenkatanathacharya^ that he can never evade such a fate how so much ever he may try! With such epochal prophesy Goddess *VidyaLakshmi^ disappears in an instant after placing Her most auspicious hands upon the now subservient head of *MahaabhaasyaVenkatanathacharya^, whose moistened eyes are now filled with torrential tears of auspiciousness upon revelation of his utmost duty, even as a most auspicious pre dawn breaks out in a sea of saffron color in the distant horizon!

***Siddhalakshmeermokshalakshmeerjayalakshmeehisaraswatee^|**
***Shreelakshmeervaralakshmeeschaprasannamama sarvadaa^|| {San.}**

*MahaabhaasyaVenkatanathacharya^ immediately gets up feeling a complete change overcoming him in an instant! It seems as though a heavy weight of enormous burden had been suddenly lifted off from his very soul! All his previous attachments, belonging or affinity towards familial way of life had simply vanished into thin air! His hitherto indecisiveness is now fully tuned to accepting Holy Pontificate in a most placating manner and after finishing his morning ablutions moves towards the ^^SreeMutt^^ with definite and sure steps! An ever alert *Pandit Narayanachar^ nervously observes this overnight change in *MahaabhaasyaVenkatanathacharya^ and also follows behind, this time keeping a safe distance and maintaining complete silence all the time! *Pandit Narayanachar^ also instructs the young *VeenaKrushnachar^ to stay put and keep a watchful eye on the auspicious household. Next, standing in front of the aging Holy Pontiff *SreemadhSudheendraTheertharu^, *MahaabhaasyaVenkatanathacharya^, a perfect picture of utterly serene calmness of mind, in dire contrast to the tumultuous fiery whirlwind state of mind the day before, performs full length salutations at the ^Lotus Feet^ of his *KulaGuru^ and announces his wholesome willingness to accept the Holy Pontificate!

samarpitam mayaa bhaveth sumadhwanuttavaninaa|

***SARVOTTAMASREEMANMOOLARAMApaadayoho
prabhanjanaabhidhaayujaa||{San.}**

Upon hearing such auspicious long awaited and overdue utterance, signifying the holiest of holy 'Prameya' inference of **||*PARIVRAAJYAM^||**, from the mouth of his trusted disciple, the ultra orthodox scholar *MahaabhaasyaVenkatanathacharya^, conveying unconditional acceptance of Holy Pontificate, offering his entire self in eternal service directed towards the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^, the aging Holy Pontiff *SreemadhSudheendraTheertharu^ is delirious with sheer joy! Next, exhibiting hitherto unseen agility, the Holy Pontiff *SreemadhSudheendraTheertharu^ in spite of advance age rises on His weary Holy legs and announces to the Three Worlds the unique manner in which none other than *Goddess VidyaLakshmi^ had 'already' completed anointment of *MahaabhaasyaVenkatanathacharya^ to the Holy Pontificate and that the successive anointment from His own Holy Hands is nothing but a mere formality! Upon hearing such a stupendous proclamation the august gathering of ultra orthodox scholars, disciples of the ^^SreeMutt^ including eminent members of the 'Beegamudre' who have all assembled there, fall at the auspicious feet of the new incumbent slated for the Holy Pontificate, *MahabhaashyaVenkatanathacharya^ and exclaim thus → **|ascharyosi dhanyosi||{San.}** in unison! In particular, *Pandit Narayanachar^ shivers with awe at this sudden turn of events and falls at the auspicious feet of *MahabhaashyaVenkatanathacharya^ with torrential tears streaming forth from his most anxious eyes and seeks continuation of kind benevolence from his one and only *Guru and Mentor^! More than anyone else, *Pandit Narayanachar^ is fully aware of the fact that vastness of huge stretches of Ocean is much bigger than that of huge mountain chains, vastness of skies are that much more bigger than that of Ocean, vastness of the most elusive 'bramhagjnaana' is still more greater than that of mere skies and above all the vastness of *ParamaGurukarunya^ is immeasurably Infinite than even the much sought after 'bramhagjnana'! *Pandit Narayanachar^ is also very much aware of the fact that salutations now offered at the auspicious feet of the householder *MahabhaasyaVenkatanathacharya^, his most affectionate maternal uncle, is probably his last, since the next time onwards he would have to render respectful and revered salutations at the ^Lotus Feet^ of none other than one of the Holiest of Holy Pontifical Head of the famed ^DhigVijayaVidyaSimhaasana^, occupying the very same 'Famed Holy Seat' once graced by none other than *VayuJeevottamaSreemanMadhwacharyaru^! Within no time extemporaneous renditions of auspicious [[PurushaSukta]] emanating from bejeweled throats of ultra orthodox scholars of the ^^SreeMutt^^ being to echo in all directions successfully drowning out onslaught of 'adharma' let loose by the relentless march of 'kali'!

***hreshvate lakshmeeschapatnou ahoraatre paarshve nakshatraani roopam^|
*ashvinou vyaattam ishtam manishaana| amum manishaana sarvam
manishaanaa^||{San.}**

Unknown to all, such collective exclamations emanating from within the corridors of ^^SreeMutt^^ at ^^Kumbakonam^^ are drowned out by combined chorus of every known auspicious instrument in heavenly domains where each and every hierarchy celestial

begin sounding out from their own auspicious instruments seconding the earsplitting auspicious sounds emanating from the bejeweled conch shell --- the indestructible **^^PANCHAJANYA^^** sounded by none other than *SarvottamaMoolaGopalaKrushna^ echoing His Supreme Will and Consent to the forthcoming grand ascension to the Holiest of Holy Pontificate of *MahaabhaasyaVenkatanathacharya^, in order to uphold the indestructible cause of ‘Sathya and Dharma’ in ^Kaliyuga^! As a premonition of such a forthcoming epochal event, hierarchy *Celestials^ watching from the Heavens above perform most auspiciously rare *PUSHPAVRUSHTI* with golden flowers that cascade rapidly upon the Icon of *SarvottamaSreemanMoolaRama^ that is now placed atop the ^^MoolaBrundavana^^ of *SreemadhVijayeendraTheertharu^!

***Lakshmeekaantam kamalanayanam yogihruddhyaanagamyam^|**
***Vande Vishnu bhavabhayaharam sarvalokyikanaatham^|**
***Sashankhachakram sakireetakundalam sapeetavastram sarasiruheshanam^|**
***Sahaara vakshasthalakoustubham shreeyam namaami Vishnu**
shirasaachaturbhujam^||{San.}

Thus True to the ‘Epochal Prophecy’ uttered by none other than *SarvottamaMoolaGopalaKrushna^, who during the previous Time Epoch of ^^Dwapara Yuga^^ had willed that in future, *His^ most ardent devotee, *Bahleeka Raja^ may also be feted in a grandiose style during future reincarnation as *VyasaRaja^, fit for an Emperor with rich offerings of ^Bejeweled Throne^, ^Silken Embroidered Headgear^, ^Golden Medallions^, ^Priceless Gems^, ^Royal Insignia^, ^^Holy Scriptures^^, ^^White Elephant^, ^Silver Chariot^, ^Golden Chariot^ and ^^FULLEST INVESTITURE RIGHTS TO UPHOLD AND FURTHER THE CAUSE OF SATHYA AND DHARMA^^, with a special omnipresence of *VayuJeevottamaMukhyaPrana^, similarly, now, infinite merits gained from having withstood such a fiery ordeal during auspicious ‘Gruhastaashrama’ results in *MahaabhaasyaVenkatanathacharya^, blessed with a most special Omnipresence of none other than *VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than Supremely Infinite Sovereign Celestial Monarch *HAMSAnaamakaParamaatmaAprameyaSarvottamaMoolaRAMACHANDRA^, to ‘Grace’ one of the most Holiest of Holy Pontifical *ParamaHamsaSanyaasaashrama’, ever!! *HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^!}}

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|**
Chintamanistu *VYASA^arya Munitrayamudaahrutam||{San.}

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

{Next:- CHAPTER XV:- { [[[*PremeyaSanghrahTippani^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrah^]] Composed by *SreemadhRaghavendraTheertharu^}

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

|| *DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^ ||

||*NEERA NARASIMHA GURU PARABRAMHANE NAMAHA^ ||

{ VIRODHINAAMA SAMVATSARA SHRAAVANAMAASA NIYAAMA
*OM VRUDDHAA SHREEHRUSHEEKESHAAYA NAMAHA^ }

|||*MADHWAVALLABHA SARVOTTAMA NEERA NARASIMHAHA
SARVAPAALAKAHA^|||

||*Shreemadh AanandaTheertha Bhagavathpaadhaacharyeybhyo Namaha^||

|*Shreemadh JayaTheertha Gurubhyo Namaha^||

|*Shreemadh Vijayeendra Theertha Gurubhyo Namaha^||

|*Shreemadh Sudheendra Theertha Gurubhyo Namaha^||

|*Shreemadh Raghavendra Theertha Gurubhyo Namaha^||

[[[*PREMEYA SANGHRAHA TIPPANI^]]]

{ An Extemporaneous Perspective Summary of the
Holy Work [*Premeya Sanghaha^],

Composed by *SreemadhRaghavendraTheertharu^ }

{ 'A Special Upanyaasa Edition On the Holy & Auspicious Occasion of
338th AaradanaMahotsava of :-

*SreeTirumala Venkateshwarana Varaputrararu^

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

*Bhaata Sanghrahakararu^, *Sudha Parimalaacharyaru^

*Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu^

*Baghwan Veda Vyasara Paada Kamala Sevakartaru^

*Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru^

*Sreeman Moola Rama Devara Aaraadhakaru^

*VenuGopala Krushna Devara Antaranga Bakutaru^

*Parama Hamsa Kula Shreshtaru Yati Kula Tilakaru^

*Moola Hayagreeva Maha 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^,

*Padavaakhyapraamaanaapaaraavaarapaareena Sarvatantrasvatantararu^

*SreemadhParamahamsa Parivraajakaacharyaru^

*Shreemadh Vijayeendra Theerthara Para Shisyaru^

*Shreemadh Sudheendra Theerthara Sakshaath Shisyaru^

***SHREEMADH RAGHAVENDRA THEERTHARU^,
^Manchale Kshetra^, 'ShravanaBahulaDwiteeya'- 2009'**

// Karthru // *TIRUMALA VENKATA^

**'Paapa Ha`ra *CHAKRA^dhara Paalaney Maado Paramaatma
*TIRUMALA VENKATA^ramana Rakshisu Karunaabharana'**

**||*BhaaratiramanaMukhyapranaantargatha Shree LakshmiNarasimhaPreyrneya^
*Shree LakshmiNarasimha Preethyartham^||**

|| Manmanobheestavaradham Sarvaabheesthaphalpradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

**CHAPTER -XV:- { [[[*Premeya Sanghrahra Tippiani^]]] - { An Extemporaneous
Perspective Summary of the Holy Work [[*Premeya Sanghrahra^]] Composed by
*Sreemadh Raghavendra Theertharu^ }**

**An extraordinary extemporaneous Invocation offered at the ^Lotus Feet^ of
*KuladevtaMadhwavallabhaSarvottamaTirumalaVenkateshwara^, as composed by
the legendary Holy Pontiff Emperor *VyasaRajaYatigalu^. In this priceless
extemporaneous composition, [[ShreeVenkateshwaraStotra]], *VyasaRajaYatigalu^
has shown the manner in which eulogy of *SarvottamaTirumalaVenkateshwara^
needs to be performed on a regular basis upon break of each auspicious dawn. Core
essence of this extemporaneous Invocation professes magnificent Omnipresence of
none other than *SarvottamaTirumalaVenkateshwara^ who Himself points His
most auspicious Hand towards His Lotus Feet that are so ensconced firmly within
the holiest of holy sanctum of ^AnandaNilaya^ situated atop the sacred ^Tirumala
Shrine^, thereby equating the same with the eternal abode of ^Vykunta^! This
most auspicious and most endearingly appealing of all Omnipresence of
*SarvottamaTirumalaVenkateshwara^ easily surpasses the collective brilliance of a
millions Suns and collectively soothing radiance of a million Full Moons all at one
go! *SarvottamaTirumalaVenkateshwara^ sports auspicious ^Urdhvapundra^
further accentuating auspicious Eyes that seem like tender Lotus petals in full
bloom and the most auspicious Face is smeared with instantaneously soothing
sanctified camphor and sandalwood paste, even as His almighty countenance is
decorated with profoundly huge flower garlands oozing forth divinely heady
fragrant perfumes! This awe inspiring Omnipresence of
*SarvottamaTirumalaVenkateshwara^ resplendent with a magnificent Crown
studded with varied hues of priceless gemstones, sporting the famed *Kundala,
Koustubhamani, Shankha, Chakra^, promises prompt alleviation of an earnest
devotee! This particular extemporaneous Invocation, [[ShreeVenkateshwaraStotra]]
composed by *VyasaRajaYatigalu^ in sole favor of
*SarvottamaTirumalaVenkateshwara^, when recited during break of each**

auspicious dawn guarantees negation of all forms of sins of a righteous doer of duty task.

prataha smaraami ramayaa saha ***VENKATESHAM**^
mandasmitham mukhasaroruhakaantiramam|
maanikyakaantivilasanmukutordhvapundram
padmaakshalakshamanikundalamanditaantaangam
praatarbhajaami kararamyasushankhachakram
bhaktaabhayapradakatisthaladattapaanim|
shreevatsakoustubhalasanmanikaanchanaadyam
peetaambaram madanakotisumohanaangam
praatarnamaami *Paramaatmapadaaravindam^
anandasaandranilaya maninoopuraadyam|
yetatsamastajagataamiti darshayantam
vykuntamatra bhajataam karapallavena
***Vyasaraajayati**^proktam shlokatrayamidam shubham|
praatahkaale patedyastu paapebhyo muchyate naraha||{San.}

Abridged study of the single most Immensely Sacrosanct [[Holy Work]] of *Vayu JeevottamaAcharyaMadhwaru^, the [[***SADAACHAARA SMRUTI**^]], so extracted from the Collective Compendium of [[SarvaMoola]], is “**CONTINUED**” with utmost piety prior to the commencement of this Paper, titled as [[[***PremeyaSanghrraha Tippani**^]]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghrraha^]] Composed by *SreemadhRaghavendraTheertharu^}

*VayuJeevottama Sreeman Madhwacharyaru’s^ Compendium of 37 [[Holy Literary Works]] collectively known as [[SarvaMoola]] solely based on the Eternal [[Vedas]], Gloriously succeeds in Extolling the virtues of the Sacred [[Upanishads]], as well! Each and every [[Holy Work]] of *SreemanMadhwacharyaru^, invariably Upholds the Supreme Unquestionable Sovereignty of *Sarvottama ShreeHari^! Thus, this Immense School of [[TatvaVaada]] now Reigns Unchallenged, established securely on the bedrock of “Philosophical Entente” between *BaghwanVedaVyasa^ and His *Followers ^!

[[Sadaachaara Smruti]] Continued from previous Chapter Fourteen:-

**ya drushtaa nikhilaaghasamghasahamane sprushtaa vapuhupaavane
rogaanaamabhivanditaa nirasane siktaa~takatraasinee|
patyaasattividhaayinee bhagavataha Krushnasya samroopitaa nyastaa taccharane
vimuktiphaladaa tasyimi tulasyi namaha||{San.}**

Righteous doers of duty task who happen to sight sacred ^^ShreeTulasee^^ plants shall be vacated of all pent up sins, those who happen to touch ^^ShreeTulasee^^ plants shall be rendered bodily pure, those who happen to propitiate in front of ^^ShreeTulasee^^ shall be eradicated of all types of diseases in no time, those who pour water at the root of ^^ShreeTulasee^^ shall never be tormented by *Celestial Yama^, those who regularly grow ^^ShreeTulasee^^ plants shall gain a chance to reside in the vicinity of none other

than *SarovottamaShreeHari^ and last but not the least all those who are fortunate enough to offer ^^ShreeTulasee^^ at the ^Lotus Feet^ of *SarovottamaShreeHari^ shall soon beget the most elusive strata of liberation itself.

**manahaprasaadajananeesukhasoubhaagyavardinee|
aadhimvyaadhimcha harame tulase tvaam namaamyaham||{San.}**

Sustained invocation of *Celestial ShreeTulasee^ enables dawn of peace and tranquility upon one's mind along with betterment of all round prosperity and wealth and at the same time eradication of all mitigating diseases of the mind, body and soul.

**shreeyam dehi yasho dehi keertimaayustathaa sukham|
balam pushtim tathaa dharmam tulase tvam prayacha me||{San.}**

Regular invocation of *Celestial ShreeTulasee^ enables grant of wealth, prosperity, fame, success, contentment, strength, vitality and longevity and strength to further the most righteous of all cause of Dharma.

**mokshyikahetordharaneedharasya vishnoho samastasya guroho priye te|
aaraadhanaartham purushottamasya lunaami patram tulase kshamasya|
tulasyamrutajanmaasi sadaa tvam keshavapriye|
keshavaartham lunaami tvaam kshamasva harivallabhe|
tvadangasanchavyirnityam poojayaami jagatpatim|
tathaa kuru pavitraangi kalou paapapranaashini|
mantreanaanena yaha kuryaadguheetvaa tulaseedalam|
poojanam vasudevasya lakshakotigunam bhaveth||{San.}**

None other than *SarovottamaShreeHari^ alone is the sole grantor of choice liberation to all and He alone is the only *Guru^ of all. A righteous doer of duty task has to seek pardon for having to pluck tendrils of such a ^^ShreeTulasee^^ so endeared by none other than *SarovottamaShreeHari^. ^^ShreeTulasee^^ indirectly leads a righteous doer of duty task towards the prized path of liberation, is a constantly endeared divine consort of *SarovottamaShreeHari^. A righteous doer of duty task has to pluck young tendrils of ^^ShreeTulasee^^ only in order to perform worship of *SarovottamaShreeHari^, and seek His pardon for the same. ^^ShreeTulasee^^ is empowered to eradicate mountainous sins so accredited during the course of the ensuing ^KaliYuga^ and hence shall definitely eradicate all latent sins of an individual after having come into contact with the purest of pure young tendrils. Thus with prior inference of above [[Mantra]] which is in the manner of an apology directed towards ^^ShreeTulasee^, a righteous doer of duty task needs to pluck and offer the same to *SarovottamaShreeHari^, right away. Such a sanctioned manner of worship carries mountainous sanctity, the merits of which cannot be fully elucidated in mere words. Such tendrils of sacred ^^ShreeTulasee^ that have been just plucked from the mother plant may be gathered in bamboo baskets, all the time exercising great care so as not to touch the same with one's finger nails. It is most imperative that after plucking ^^ShreeTulasee^^, a righteous doer of duty task must head straight to his household and no where else.

**tulasegrahanam krutvaa yatra yatra vrajanti cha|
tatra tara hariyaati gouryathaa sutavallabhaa||{San.}**

Similar to the manner in which a over cautious cow constantly follows her day old calf, likewise none other than *SarvottamaShreeHari^ constantly follows a righteous doer of duty task who has just plucked fresh tendrils of sacred ^^ShreeTulasee^^.

**tulaseem krushnaamnaam taam yorpayeccha janaardane|
naro yaati tanu tyaktvaa tadvishnoho paramam padam||{San.}**

All those fortunate righteous doers of duty task who happen to offer the most sacred of all ^^KrushnaTulasee^^ to *SarvottamaShreeHari^ shall stand to gain the very domain of *SarvottamaShreeHari^.

**guhyaani yaani paapaani hyanaakhyeyaani maanavyihi|
naashayettulasee bhaktyaa dattaa keshavamoordhani||{San.}**

Individuals during their lifespan tend to commit untold sins, some of which are so heinous that they do not even qualify to be confessed in the open. By offering sacred tendrils of ^^ShreeTulasee^^ with utmost devotion at the ^Lotus Feet^ of *SarvottamaShreeHari^, even such heinous sins are vacated in no time.

**tulaseedalena deveshaha poojito yena dukhahaa|
theerthayaatraabhighamanyihi kalou kinnu naryihi krutam||
ye~rchayanti harerbimbam komalyistulaseedalyihi|
ye kurvanti harehe poojaam te krutaarthaaha kalou yuge||
sarvapaapavinirmuktaaste yaanti paramaam gatim|
tulaseepakvapatryistu *SHREEHARI^hi paadapankaje||
poojanam ye prakurvanti te krutaarthaaha kalou naraaha|
tulaseepakvapatraani prabhaate bhootale shubhe||
vishnoraaraadhanaarthaaya neetvaa taam mokshakaarineem|
pushpyirdvaadashalaksham tu survarnyihi kotiruchyate||
tatphalam samavaapnoti tulasyaastu dalena vaa||{San.}**

It is sanctioned to perform ritual worship of none other than *SarvottamaShreeHari^ by offering sacred tendrils of ^^ShreeTulasee^^. Upon forgoing such worship, with ^^ShreeTulasee^^, no merits shall accrue even if an individual travels far and wide to every known holy pilgrim center. Numerous sacrosanct iconic representations of *SarvottamaShreeHari^ needs to worshipped primarily with tendrils of ^^ShreeTulasee^^, especially during the ensuing Time Epoch of ^Kali Yuga^. Such individuals who strictly follow such worship shall not only be vacated from plagues of all sins, but also stand to carve a noteworthy niche for themselves in the realms of hierarchy liberation. Ripened leaves of ^^ShreeTulasee^^, especially during outbreak of most auspicious dawn, must be allowed to fall by itself onto bare ground and those individuals who offer such a ^^ShreeTulasee^^ in worship at the ^Lotus Feet^ of *SarvottamaShreeHari^ stand to enjoy onset of choice Liberation. Equivalent merit of

having worshipped at the ^Lotus Feet^ of *SarvottamaShreeHari^ with one golden flower which itself is equivalent to having performed worshipped with one thousand flowers, is achieved by performing worship with one single tendril of sacred ^^ShreeTulasee^^.

**kalhaaram vaa~tha padmam vaa mallikaa vaa~tha champakam|
utpalam shatapatram vaa pushpeshvanyataram tu vaa||
yvatpatrarahitam yattu patram vaa pushpameva vaa|
suvarnena krutam pushpam rajatam ratnameva vaa||
mama paadambupoojaayaamanarham bhavati dhruvam||{San.}**

None other than *SarvottamaSreemanNarayana^ has vouchsafed for the hierarchy nature of sacred tendrils of ^^ShreeTulasee^^ whose sanctity when offered at His ^Lotus Feet^ is much higher than collective hierarchy of flowers such as ‘nydile, padma, mallige, sampige, kannyidile, kamala’ made out of such precious metals such as gold, silver or other gemstones.

**tulaseerahitam pushpam hrudi shalyam mamaarpitam|
kevalam gandhamaatrena mahyam tatkarataadanam||{San.}**

Offering sacred tendrils of ^^ShreeTulasee^^ upon the Infinite spread of body countenance of *SarvottamaSreemanNarayana^ and consequent mere whiff of fragrance of tender ^^ShreeTulasee^^ wafting across is enough to goad none other than *SarvottamaSreemanNarayana^ to clap His Hands loudly.

**tulaseedallasantyaktam pushpenaabhyanam mama|
uttaraashaadhamilitashravanadvaadasheevratam||{San.}**

It is necessary to reject worship without using tendrils of ^^ShreeTulasee^^ and performance of rituals during onset of combination of ‘uttaraashaadanakshatra’ along with ‘shravanadvaadashee’, like a bubble amidst cupped sacred water in one’s hand.

**mama priyaam tu tulaseem prakshaalya tu karoti yaha|
sa paapee bramhaghaatee syaannirayam soo~dhigachati||{San.}**

Those misguided individuals who happen to thoroughly wash tendrils of ^^ShreeTulasee^^ prior to start of ritual worship are bracketed with those who have committed unpardonable sin of ‘bramhahatya’ and shall eventually wallow in darkest domains of hell.

**tulaseem bilvapatram cha hemapushpam cha mouktikam|
nityam tu dhaarayedevam prakshaalya cha punaha punaha||{San}**

As mentioned above, sacred tendrils of ^^ShreeTulasee^^ must never be washed. But if an individual fails to fetch fresh tendrils of ^^ShreeTulasee^^ for the next day, then it is sanctioned to wash ^^ShreeTulasee^^ that has been offered on the previous day and only then offer the same to *SarvottamaShreeHari^. Likewise sacred tendrils of ^^ShreeTulasee^^ may be washed repeatedly on a regular basis day in and day out until

such time fresh tendrils of ^^ShreeTulasee^^ are procured. The same practice holds good for sacred 'bilvapatre' and other flowers made out of gold, pearls and the like.

**indriyaanaam nirodhena raagadveshakshayena cha|
ahimsayaa cha bhootaanaamrutatvaaya kalpate||
raagadveshavimuktaatmaa samaloshtaashmakaanchanaha|
praanihimsaanivruttascha munihi syaatsarvanihispruhaha||{San.}**

Holy *Madhwa Pontiffs^, who are none other than twice born *Celestials^, having incarnated in a tearing haste upon coming to know of the Superlative Incarnation of *SarovottamaSreemanNarayana^ as *SarovottamaShreeKrushna^ at ^^Mathura^^, must never ever cut sacred tendrils of ^^ShreeTulasee^^, since the same is absolutely and strictly forbidden for them. The same is in line with observance of strictest strictures of Holy Pontificate which upholds total rejection of violence against all sorts of flora and fauna and also be most placidly unaffected by such diverse occurrences of gold and mud as being one and the same.

**ahimsaa satyamasteyam bramhacharyaaparigrahou|
akrodho gurushushrooshaa shoucham dvirbhuktavarjanam||
vaagjmanahakarmacheshtaasu pramaadasya cha varjanam|
yeteshaamananushtaaya yatirnaarakamashnute||{San.}**

It is strictly necessary for those who are in Holy Pontificate to observe such strictures such as nonviolence towards one and all, to always speak the Truth, practice strictest celibacy, never accept anything from anybody, must never get angry at all costs, always strive to serve a worthy *Madhwa Guru^, always maintain purity of speech, mind and body, abhor partaking of meals twice a day, always exercise utmost restraint over speech, mind and body. On the contrary those who fail to conform to such lofty ideals shall have to wallow in darkest hell notwithstanding their individual stature of gracing Holy Pontificates.

sarveshaamabhayam datvaa viraktaha pravrajeddharim||{San.}

None other than *VayuJeevottamaAcharyaMadhwaru^ has Himself stated that it is most imperative for an individual to profess utmost disenchantment towards all worldly ways first and foremost and only then accept Holy Pontificates and never otherwise.

**chedane bhedane paake yatiaryatra pravartate|
taadrusham kashmalam drushtvaa savaasaa jalamaavisheth||{San.}**

It is necessary to immediately immerse oneself whilst still wearing clothes upon one's body if ever one happens to sight a *Holy Madhwa Pontiff^ who happens to commit such dastardly forbidden acts such as drinking, tearing or cooking.

**akarmaa yadi himsaam tu yatirbhikshuhu samaachareth|
kuryaatkruchraatikruchram tu chaandraayanamathaapi vaa||**

**moolotpaateshu pushteshu patreshu cha phaleshu cha|
sthaavaraanaam chopamarde praanaayaamaastrayaha trayaha||{San.}**

*Holy Madhwa Pontiffs^ are forbidden to commit violence against anyone in general and in case if such a stricture is broken then it is necessary to perform such difficult rituals such as 'kruchra, atikruchra and chandraayana'. In case *Holy Madhwa Pontiffs^ even happen to uproot plants or happen to cut flowers, leaves or fruits or happen to violate plant life of any sort then it is necessary for them to perform 'pranayaama' thrice each time after each of the above quoted misdeed.

maanasenaatha pushpyirvaa pranavena samarchayeth||{San.}

At times when sacred ^^ShreeTulasee^^ is not available for worship by *Holy Madhwa Pontiffs^, then in such cases, none other than *VayuJeevottamaAcharyaMadhwaru^ has Himself sanctioned worship in the manner of formulation of sacred ^^ShreeTulasee^^ within one's mind and the same must be offered forthwith whilst uttering sacrosanct [[Pranava Mantra]].

**buddhyaa vihimsaapushpyirvaa pranavena samarchayeth|
vaasudevaatmakam bramha moolamantrena vaa yatih||{San.}**

Thus it is sanctioned for *Holy Madhwa Pontiffs^ to perform worship of *SarovottamaVasudevaShreeHari^ through the realms of their own minds whilst uttering the famed [[Mantras]] of either [[Pranava]] or [[Narayanaashtaakshara]].

**dravyaanaamapyalaabhe tu salilenaapi poojitaha|
yo dadaati svakam sthaanam sa tvayaa kim na poojitaha||{San.}**

Even in the absence of availability of sacred ^^ShreeTulasee^^ performance of worship of *SarovottamaShreeHari^ is to be carried out using pure water and such individuals who conform to the same are in line for attaining *SarovottamaShreeHari^ Himself. Inexplicably why have you (I) not done the same, yet?

**vidivaddevadevesha shankhachakragadaadharaha|
phalam daadaati vipulam salilenaapi poojitaha||{San.}**

Even if an individual happens to perform worship of *SarovottamaSreemanNarayana^ who is resplendent with the famed ^Shankha^, *Chakra* and *Gadha^, with nothing but mere water as per sanctioned codes shall definitely be in line to receive largesse from *SarovottamaSreemanNarayana^ Himself.

yevameva yatehe sveeyavittena tu vinaa sadaa||{San.}

None other than *VayuJeevottamaAcharyaMadhwaru^ has Himself made it compulsory for *Holy Madhwa Pontiffs^ to perform ritual worship of *SarovottamaShreeHari^ with

such ingredients that have been made available on its own upon the play of ‘sankalpa’ of *SarovattamaShreeHari^, as offered by others for the very same purpose.

ayaachitaani labdhani yadvaa kamalasambhava|{San.}

It is most necessary for *Holy Madhwa Pontiffs^ not to accept any ingredients from any one for any purpose and on the other hand they must use only such ingredients that have occurred by itself at the appropriate time and hour and it is then sanctioned to use the same during worship of *SarovattamaSreemanNarayana^.

**sarveshaam patrajaaneenaam tulasee keshavapriyaa|
pshkaraadyaani theerthaani gangaadyaaha saritastathaa||
vsudevaadayao devaa vasanti tulaseedale|
sarvatra sarvakaale tu tulasee vishnuvallahaa||
tyaktvaa tu maalateepushpam muktaam chyiva manoharaam|
gruheetvaa tulaseepatram bhaktyaa maadhavamarchayeth||
tasya punyaphalam bhooyastaathaa dhosho~pi no bhaveth|
daridryadukharogaadi paapaani subahoonyapi||
tulasee harate kshipram rogaaniva hareetakee||
varjyam paryushitam pushpam varjyam paryushitam payaha||
na varjyam tulaseepatram na varjyam jaahnaveejalam|
kaartikyaam sakalam maasam tulasyya~rchayate harim||
dine dine phalam tasya kapilaashatadaanakam|
narayanaatparam dyivam na patram tulaseedalaath||
naahatam viprasadrusham na daanam surabheesamam|
na tathaa havishaa homyirna daanyirna samaadhibhihi||
tulaseedarshanaadeva yathaa tushyati keshavaha|
na truptirashanaadanyanna gururjanakaatparaha||
narayanaatparam dyivam na samam tulaseedalaath||{San.}**

Of all offerings of sacred leaves, it is only that of ^^ShreeTulasee^^ which is most endearing to *SarovattamaShreeHari^. Sacred tendrils of ^^ShreeTulasee^^ harbors guaranteed presence of such sacred spring such as ^Pushkara^, such sacred River such as ^Ganga^ and Omnipresence of none other than *SarovattamaVasudeva^ leading phalanx of hierarchy *Celestials^. Sacred ^^ShreeTulasee^^ is most favored by *SarovattamaShreeHari^ at all times and always everywhere. Those who regularly worship *SarovattamaShreeHari^ with sacred ^^ShreeTulasee^^ bypassing even the rare flowers of ‘malatee’ shall stand to receive immense merit, on the other hand those who perform worship of *SarovattamaShreeHari^ without customary ^^ShreeTulasee^^ stand to invite horrendous wrath upon themselves. Sacred tendrils of ^^ShreeTulasee^^ is enormously empowered to eradicate all manners of poverty, disease and sorrows arising out of latent sins of in an individual. Flowers and milk that have once been used or that which are day old are rendered useless, indeed. But on the contrary sacred ^^ShreeTulasee^^ and waters of Holy River ^Ganga^ retain their purity for ever. An individual who happens to worship *SarovattamaShreeHari^ daily with sacred ^^ShreeTulasee^^ shall gain immense merit equivalent to having donated one hundred

^Kapila^ bovines in charity on each and every single day. It is stated that there is no other more eminent hierarchy *Celestial^ apart from *SarovottamaSreemanNarayana^, no other tendril which is more sacred than that of ^^ShreeTulasee^^, no other act of charity which is more nobler than that of donating a ^Kapila^ bovine and no other individual who is more fortunate than one who is a steadfastly righteous. The amount of contentment that occurs to *SarovottamaShreeHari^ at the mere sight of ^^ShreeTulasee^^ is infinitely much more than that gained during acceptance of ingredients offered during performance of sacred rituals. In line with the popular adage it is stated that there is no other better contentment than a hearty meal, no other better *Guru^ than one's own father, no other better hierarchy Celestial than *SarovottamaSreemanNarayana^ and no other better tendril than ^^ShreeTulasee^^ in sacredness and sanctity.

**na pasyati yamam vyisya tulasevanaropanaath|
sarovapaapaharam sarvakaamadam tulaseedalam||
tulaseekaananam yatra yatra padmavanaani cha|
vasanti vyshnavaa yatra tatra sannihito *HARI^hi||
tulaseekananam vyshya gruhe yasmimstu tishtati|
tadgruham theerthabhootam hi naayaanti yamakinkaraaha||
tavadvarshasahasraani yaavadbheejadalaani cha|
vasanti vishnuloke tu tulaseem roopayanti ye}}
tulaseegandhamaaghraaya pitarastushtamaanasaaha|
prayaanti garudaaroodhaastapadam chakrapaaninaha||
darshanam narmadaayaastu gangaasnaanam vishaam vara|
tulaseedalasamsparshastrayametatsamam smrutam||
roopanaatpaalanaatsekaaddharshanaatsparshanaannrunaam|
tulasee harate paapam vaagjmanahakaayasanchitam||
pakshe pakshe cha sampraapte dvaadashyaam vysyasattama|
bramhaadayo~pi kurvanti tulaseevanapoojanam||
manikaanchanapushpaani vajravidooryakaani cha|
tulaseepatradaanasya kalaam naarhanti shodasheem||
amraaroopasahasrena pipplaanaam shatena cha|
yatphalam hi tadekena tulaseevitapena tu||
*VISHNU^poojasamsaktastulaseem yastu roopayeth|
yagjnaayutashatyikam vyi roopako vasate divi||
aaropya tulaseem vyshya sampoojya sudalyirharim|
vasatim modamaanaastu yatra devaschaturbhujaha||{San.}**

Those fortunate doers of righteous duty tasks who happen to grow gardens of ^^ShreeTulasee^^ shall never be tormented by Celestial *Yama^. The sacred tendrils of ^^ShreeTulasee^^ shall vacate every known sin of an individual and at the same time enable grant of every known aspired for wish. Wherever such gardens harboring sacred ^^ShreeTulasee^^ and ^^Padma^^ are grown and wherever devotees of *SarovottamaMahaVishnu^ reside, in such a place a special Omnipresence of *SarovottamaShreeHari^ is guaranteed at all times and always. An auspicious household that possess auspicious garden of ^^ShreeTulasee^ is equivalent to that of an auspicious place of pilgrimage. None of the messengers of *Celestial Yama^ dare enter such an

auspicious household where gardens of ^^ShreeTulasee^^ flourish. Those fortunate individuals who grow auspicious garden of ^^ShreeTulasee^^ shall prosper in lavishly luxurious domain of none other than *SarvottamaMahaVishnu^ for such a long period equivalent to the number of sacred tendrils and sacred seeds contained in their humble gardens. Deceased ancestors who happen to imbibe whiffs of ^^ShreeTulasee^^ fragrance shall attain lofty domain of none other than *SarvottamaChakrapani^ who is astride in His Celestial vehicle, *Garuda^. Sighting of the Holy River ^Narmada^, performance of ritual purification bath in the Holy River ^Ganga^ and touching sacred plants of ^^ShreeTulasee^^ are considered as being equivalent to one another in overall sacredness and sanctity. Those who willfully plant sacred ^^ShreeTulasee^^, protect the same, pour waters to the roots, sight the auspicious plants daily shall stand to be vacated for all manners of sins arising out of havoc caused by wrong doings brought about by speech, mind and body. None other than hierarchy *Celestial ChaturmukhaBramha^ Himself leads phalanx of all other *Celestials^ in performing worship of ^^ShreeTulasee^^. The amount of merit earned upon donating flowers made out of gemstones, gold and diamonds is only one sixteenth of the same merit earned if an individual happens to donate sacred ^^ShreeTulasee^^ plants. Likewise the amount of merit earned upon planting one single shrub of ^^ShreeTulasee^^ is much more than that earned with planting of one thousand saplings of mango and one hundred saplings of jackfruit. A righteous doer of duty task who willfully plants a sapling of ^^ShreeTulasee^^ in order to worship *SarvottamaShreeHari^ shall earn such immense merit for such a deed so equivalent to having performed ten million sacred fire rituals and from the merits earned from the same shall enjoy living in luxurious domains of ^Vishnuloka^ as long as the same is deemed possible. Thus it is most imperative to plant saplings of ^^ShreeTulasee^^ in an auspicious household and later perform worship of *SarvottamaShreeHari^ with the same. Upon following such a compulsory stricture, an individual shall be empowered to reside in the very lofty domain of ^Vykunta^ overseen by none other than *SarvottamaShreeHari^.

**antakale cha matpatram bhakshayediyadi paapakruth|
tava saayujyamaapnotu asmin preetivivruddhaye||
tathaa bhavatu kalyaani prabhaavaatsarvameshyasi|
bhakshanaattava deveshi smrutimante dadaamyaham||
sarveshaam chyiva pushpaanaam patraanaam chyiva sundari|
shryishtyam dadaami deveshi preetirme tava darshanaath||
shushkam paryushitam vaa~rdram kaastamoolamrudaadibhihi|
archayenmama bimbasya bhaavashuddhirbhavishyati||
ksheeraarnave cha vykunte harikshetre cha nyimishel|
vilipstulaseemoole sadaa sannihito~smayaham||
agamaanaam tato moordni bhaktaanaam hrudaye~mbuje|
bhaanumanadalamadhye tu tava mole vasaamyaham||
devo vaa maanusho vaa~pi kinkare vaa~tha sundari|
tvatpatrarahitaa ye cha gacchanti narakaayutam||{San.}**

None other than *Celestial ShreeTulasee^ implores *SarvottamaSreemanNarayana^ that whoever happens to eat few tendrils of the same at the time of their demise shall

instantaneously attain the lofty domain of ^Vykunta^. Heeding to such a concerted plea, none other than *SarvottamaSreemanNarayana^ Himself pledges such a boon to the *Celestial ShreeTulasee^ thereby guaranteeing onset of wholesome bliss to such an individual who happens to eat a few tendrils of the same prior to death. Those individuals who constantly sight ^^ShreeTulasee^^ are automatically elevated to being devotees of the highest order of *SarvottamaShreeHari^ and shall attract His supreme benevolence. It is sanctioned to perform worship of *SarvottamaShreeHari^ with even dried up barks of ^^ShreeTulasee^^, or even ^TulaseeMruttikka^ or even decayed shrubs of ^^ShreeTulasee^^. None other than *SarvottamaShreeHari^ is specially Omnipresent within the very roots of ^^ShreeTulasee^^, suitably matching such other Omnipresence in the fabled ^Milky Ocean^, ^Nyimishaaranya^, [[Upanishad]], at the center of the solar system and in the very hearts of supreme devotees. Each and every individual despite his individual status of a hierarchy *Celestial^ or human must sport sacred tendrils of ^^ShreeTulasee^ failing which he shall have to wallow in ten thousand different domains of hell.

**shrunvataam chyiva maahaatmyam punareva vadaamyaham|
yasyaaha keertanamaatrena preeto bhvati devaraat||
sitaa vaa~pyasitaa vaa~pi tulasee vishnuvallahaa|
lalaate dhaarayedyo vyi tulaseemoolamruttikaam||
dashaasvamedhaamaapnoti snaanakaale shataadikam|
tulaseebhakshanenyiva chaandraayanashataadhikam||
tasmin kaayavishuddhyartham tulaseem bhakshayedbhudhaha|
tvadangasambhavyihi patryihi poojayanti jagatpatim||
tathaa kuru pavitraangi kalou malavinaashini|
krushnaanandaashrusambhoote ksheerodamathane puraa||
taduttamaange tulasee vishnunaa vidhrutaa svayam|
vyaapitaani tvayaa devi vishnorangaani sarvashaha||
pavitrataa tvayaa praaptaa tulasi tvaam namaamyaham|
tulaseepatragalitam yattoyam shirasaa vaheth||{San.}**

Those who narrate the infinite glory of ^^ShreeTulasee^^ and as well as those fortunate listeners who listen to the same shall both be granted auspicious tidings of none other than *SarvottamaShreeHari^. Amongst different types of ^^ShreeTulasee^^, tendrils of that particular type of ^^ShreeKrushnaTulasee^^ is most prized and most favored by none other than *SarvottamaShreeHari^. Those who regular anoint their foreheads with the sacred ^TulaseeMruttikka^ gain the same amount of merit equivalent of having performed ten ^Ashvamedha^ rituals, those who use the same during performance of ritual purification bath stand to gain equivalent merit of having performed one hundred ^Ashvamedha^ rituals. Those individuals who partake with tendrils of ^^ShreeTulasee^^ stand to gain considerable merits which are much more than that gained by performing one hundred ^Chandraayana^ rituals. Thus it is imperative to invoke *Celestial ShreeTulasee^ and gain Her immense approval and benevolence prior to performing worship with Her sacred tendrils and thereby rid oneself of shortcomings and faults brought about by relentless onslaught of kali. Such a *Celestial ShreeTulasee^ is born out of most precious tear drops of none other than *SarvottamaShreeKrushna^ during the

fabled churning of the ^Milky Ocean^, who now decorates the very eminent head of *SarvottamaShreeHari^ along with His entire body countenance thereby gaining immense sanctity arising out of such auspicious proximity. Those individuals who regularly douse themselves with waters contained in wet tendrils of ^^ShreeTulasee^^ that have fallen onto the ground stand to gain equivalent merit of having taken purification ritual bath in the Holy River ^Ganga^, apart from gaining merits equivalent of having donated one hundred prized ^Kapila^ bovines that abound in ^^Dwaraka^^, the fabled capital of *MADHVAVALLABHA SARVOTTAMA RUKMINI SATHYABHAAMA SAMETHA SHREE MOOLAGOPALAKRUSHNA^.

(to be continued.....)

“On account of truly enormous levels of ‘Grantha Maryada’, professed by the Holy Pontiff *ShreemadhRaghavendraTheertharu^ towards the [[SarvaMoola]] Compendium Composed by *VayuJeevottama Sreeman Madhwacharyaru^, always and at all times, an abridged Extemporaneous Summary of [[SadaachaaraSmruti]], penned in the manner of a ‘Sankalpa’, shall be completed first before beginning core lessons of [[*Premeya Sanghراها Tippani^]], the chosen title of this Paper Seriatim.”

“*Maadhava^ninna mooruthiyanne nilliso *Maadhava^ninna mooruthiyanne nilliso yele tulsasiya vanamaaleyu korololu holeva peetaambaradinda voppuva ninna mooruthiyanne nilliso *Maadhava^ninna mooruthiyanne nilliso muttinasa navaratnada unguravittu matte *SreeLakumiya^ uradolu voppuva ninna mooruthiyanne niliso *Maadhava^ninna mooruthiyanne nilliso bhaktara ^Kamadhenu Kalpataruvembo^ muktidaayaka namma *PURANDARA VITTALA^”{ Kan. }

THESAURUS FOR CHAPTER XV:-

1. **EXTEMPORANEOUS:** At an elementary level also implies as literature owing allegiance to ^Vyasa Koota^ ideologue, scripted rapidly with no advance preparation, heeding to the call of Dharma.
2. **PERSPECTIVE:-** At an elementary level also implies as a state of individual comprehension of Dharma in line with definitive interpretation of Sathya (sic.), owing allegiance to ^Vyasa Koota^ ideologue.
3. **PRAMANA:-** At an elementary level also implies as undeniable clinching evidence put forth as irrefutable proof amounting to firsthand testimony of an eyewitness.
- 4 **PREMEYA:-** (sic.) At an elementary level also implies as substantial information on DharmaSutra and Smruti(sic.), owing allegiance to ^Vyasa Koota^ ideologue.
5. **SMRUTI:** (sic.): At an elementary level also implies as canonical codification of a Supreme Truth, owing allegiance to ^Vyasa Koota^ ideologue.
6. **TIPPANI:** (sic.): At an elementary level also implies as an erudite summary on DharmaSutra and Smruti, owing allegiance to ^Vyasa Koota^ ideologue.

REFERENCES FOR CHAPTER XV: -

175. [[Vishnusahasranaama]] ‘Prameya’ extract from the classical Holy Work [[Mahabhaarata]] Composed by *Baghwan VedaVyasaru^.
 176. [[SadaachaaraSmruti]] ‘Prameya extract’ from [[SarvaMoola]] Holy Compendium of *VayuJeevottamaSreemanMadhwacharyaru^.
 177. [[ShreeVenkateshwaraStora]] Holy Work composed by *VyasaRajaYatigalu^.
 178. [[PremeyaSanghaha]] ‘Prameya extract’ from Holy Work Composed by *Sreemadh Raghavendra Theertharu^.
 179. [[Smrutimuktaavalee]] ‘Prameya extract’ from Holy Work Composed by *Krushnaachaar^, the first and foremost householder disciple of *Sreemadh RaghavendraTheertharu^.
 180. [[SreemadhRaghavendraVijayaha]] ‘Prameya extract’ from the Holy Biography composed by *PanditNarayanachar^.
 181. Devotional Compositions from [[PurandaraUpanishad]].
 182. All Colophon Papers appearing in www.articles.gururaghavendra.org with *TirumalaVenkataAnkita^.
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||*DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^||

||Rutu*SUDARSHANA*ha kaala iti bhoorbhuvaha suvaromiti digbandhaha||{San.}

^^Jagadhguru SreemanMadhwachaaryara MoolaMahasamstanam
ShreeVijayeendraTheerthara Dakshinaadi Mutt, Kumbakonam^^

Bhaktaanaam maanasaambhojabhaanave kamadhenave|
Namataam kalpatarave *JayeendraGurave^ Namaha||{San.}

{{Dedicated to the Eternal Memory of Holiest of Holy performance of ritual worship to the principal Icon of *ChaturmukhaBramhaKaraarchithaChaturyugamurthy SreemanMoolaRama^ by the aging Holy Pontiff *SreemadhSudheendraTheertharu^, the ablest successor of *SreemadhSurendraTheertharu^ and *SreemadhVijayeendraTheertharu^^ at ^^Kumbakonam^^. Students, disciples and devotees congregate in their hundreds ^^SreeMutt^ and stand with folded hands in deepest reverence witnessing this grandest of holy spectacles, a mere sighting of which guarantees choice liberation. Auspicious instruments of every type are sounded full blast in the background amidst chorus of Vedic chants emanating from bejeweled throats of ultra orthodox scholars heralding the beginning of this ritual worship of *SreemanMoolaRama^. At first the Holy Pontiff *SreemadhSudheendraTheertharu^ with utmost reverence and awesome sanctity performs sacrosanct worship to ‘kalasha’ followed by performance of ‘abhisheka’, offerings of sandal paste, ‘akshate’, auspicious flowers and ^^ShreeTulasee^^ followed by a ritual ‘mangalaarathi’. Next the Holy Pontiff *SreemadhSudheendraTheertharu^ offers worship in sequential order to holy conch shell, Icon of *MukhyaPrana^, Icon of *AcharyaMadhwaru^ and then readies offering of sacred ‘tirtha’ to *Celestials Garuda-Sesha^. The Holy Pontiff

*SreemadhSudheendraTheertharu^ worships these stated iconic representations with those tendrils of ^^ShreeTulasee^^ that is already pre offered to the Icon of *SreemanMoolaRama^ and then performs 'mangalaarathi' that is also pre offered to the Icon of *SreemanMoolaRama^. Thereafter the Holy Pontiff *SreemadhSudheendraTheertharu^ in the manner of a holy pledge invokes measured Omnipresence of select ^MoolaBrundavana^ of *PadmanaabhaTheertharu^, *JayaTirthaShreepaadaru^ and *VijayeendraTheertharu^ and offers sanctified 'tirtha' followed by offerings of sandal paste and 'akshate'. The Holy Pontiff *SreemadhSudheendraTheertharu^ culminates this important ritual by offerings of humble 'hastodaka' to the very same eminent Holy Pontiffs of yore and performs 'mangalaarathi'. Then even as the huge gathering watches this holy sight with spell bound amazement, the Holy Pontiff *SreemadhSudheendraTheertharu^ totally oblivious of such surroundings begins to slowly untie the sacred piece of cloth that covers His Holy Head and starts meditating upon the 'alter image' of *SarvottamaSreemanMoolaRama^ so invoked earlier within the principal Icon of *SreemanMoolaRama^, now resplendent in a divine compartment within His very own Holy soul. Torrential holy tears of blissful joy cascade from the Holy Eyes of the Holy Pontiff *SreemadhSudheendraTheertharu^ upon successful occurrence of a near perfect juxtaposition of superlative Omnipresence of *SarvottamaSreemanMoolaRama^. Now totally transfixed in such an exhilarating bliss, the Holy Pontiff *SreemadhSudheendraTheertharu^ further His meditation of *VayuJeevottamaHanumaBheemaMadhwa^, followed by meditation of superlative Omnipresence of *SarvottamaNarasimha^, *SarvottamaShreeKrushna^ and *BaghwanVedaVyasa^. Thereafter the aging Holy Pontiff *SreemadhSudheendraTheertharu^ silently implores *SarvottamaSreemanMoolaRama^ about the impending epochal task of initiating His chosen disciple, *MahaabhaasyaVenkatanathacharya^, into the Holy Pontificate and requests for grant of auspicious permission to start the holiest of holy ascension to the ^^DhigVijayaVidyaSimhaasana^. The Holy Pontiff, *SreemadhSudheendraTheertharu^ then offers humblest salutation to the principal Icon of *SarvottamaSreemanMoolaRama^ by placing the same upon His Holy Head and holds aloft the same in His Holy Hands and shows the same to the huge gathering of faithful disciples of the ^^SreeMutt^^, followed by similar action with other auspicious Icons of *DhigVijayaRama^, *JayaRama^, *ShreeKrushna^, ^Vyasamushti^, ^Shankha^, sacred 'shaalagrama shila' inlaid with gemstones. Thereafter the Holy Pontiff *SreemadhSudheendraTheertharu^ arises slowly due to advanced age and holding the sacred sacramental Staff in His Holy Hands performs circumambulation of these deities followed by offerings of 'dandodaka'. Thereafter the Holy Pontiff *SreemadhSudheendraTheertharu^ with immense holy reverence adorns sacred tendrils of ^^ShreeTulasee^^ so collected at the ^Lotus Feet^ of *SreemanMoolaRama^ over His Holy Neck, Ears and Head. The Holy Pontiff *SreemadhSudheendraTheertharu^ then most cautiously distributes sanctified 'tirtha' to legion of ultra orthodox scholars and disciples of the ^^SreeMutt^^ led by none other than the chosen disciple *MahaabhaasyaVenkatanathacharya^. Thereafter the Holy Pontiff *SreemadhSudheendraTheertharu^ accepts humble 'biksha' offerings followed by distribution of sanctified food offerings to all those assembled at the ^^SreeMutt^^.

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

Upon dawn of the most auspicious day of holy coronation ceremony and ascension to the famed ^DhigVijayaVidyaSimhaasana^^, *MahaabhaasyaVenkatanathacharya^ at first performs the most compulsory ritual of 'virajahoma' necessitating an irreversible and permanent severing of all previous relationship with each and every family member once and for all and also wiping off all remaining traces of birth name and rank amounting to full and final negation of birth star and family lineage.

After culmination of this most vital of all rituals, the new incumbent now stays immersed in Sacred Pond abutting the vast courtyard of the Palace at ^^Tanjavur^^ for a while and with outstretched hands accepts the holiest of holy "SAFFRON ROBE" granted by the Holy Pontiff *SreemadhSudheendraTheertharu^ and wears the same with utmost humility and devotion. When the new incumbent arises from the midst of cool waters His utmost holy and awesomely auspicious appearance is very much similar to all sustaining

radiance of the Rising Sun. Thereafter, the new incumbent sits next to the aging Holy Pontiff *SreemadhSudheendraTheertharu^ and requests for grant of permission to receive and sustain for 'eternity' the holiest of holy 'gnaanoupadesha' from his 'ashrama *Guru^'. The Holy Pontiff *SreemadhSudheendraTheertharu^ is by now completely overcome with inexplicable depth of holy emotions upon hearing the same and wholeheartedly imparts the holiest of holy 'pranavaupadesha' to His most trusted and chosen disciple who constantly harbors a most special Omnipresence of none other than *VayuJeevottamaAcharyaMadhwaru^.

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

At a most auspicious designated moment, the Holy Pontiff *SreemadhSudheendraTheertharu^ as per the Supreme Command of none other than *SarvottamaSreemanMoolaRamachandra^ ordains the ultra orthodox scholar disciple into the '**Holiest of Holy Pontificate**' and grants the Holiest of Holy premeditated Holy Title of ***RAGHAVENDRA THEERTHA**^. The Holy Pontiff *SreemadhSudheendraTheertharu^ thereby anoints His immediate Holy successor and rightfully hands over the able reigns of 'DhigVijayaVidyaSimhaasana' to the young Holy Pontiff *SreemadhRaghavendraTheertharu^. The Holy Pontiff *SreemadhSudheendraTheertharu^ also commands the Holy Pontiff *SreemadhRaghavendraTheertharu^ to follow each and every hoary tradition of the ^^SreeMutt^^ and thereby excel in emulating such stalwarts like *SurendraTheertharu^ and *VijayeendraTheertharu^, thereby attaining fullest fruits of penance like such illustrious predecessors. The Holy Pontiff *SreemadhSudheendraTheertharu^ Himself performs grandest of grand 'abhisheka' upon the Holy Pontiff *RaghavendraTheertharu^ after placing precious gems and auspicious flowers in an auspicious container carrying waters gathered from many ^Holy Rivers^, accompanied by extemporaneous chanting of Vedic hymns by phalanx of ultra orthodox scholars who are gathered there in huge numbers. The Holiest of Holy anointment to the Holy Pontificate is conducted with the personal guidance of none other than the Holy Pontiff *SreemadhSudheendraTheertharu^ who Places the principal deity of ***SREEMANMOOLARAMA**^ on the Holy Head of the young Holy Pontiff *SreemadhRaghavendraTheertharu^ even as cascades of golden flowers shower down from the Heavens above, in a stupendous ^pushpavrushti^, unseen and unheard by anyone ever before. The Holy Pontiff *SreemadhSudheendraTheertharu^ also hands over the most important of all Icons of ***DHIGVIJAYARAMA**^, ***JAYARAMA**^ along with sacred ^Vyasamushti^, [[Holy scriptures]] and [[Holy Insignias]] of the ^^SreeMutt^^ to the Holy Pontiff *RaghavendraTheertharu^. Thus True to the 'Epochal Prophecy' uttered by none other than *SarvottamaMoolaGopalaKrushna^, who during the previous Time Epoch of ^^Dwapara

Yuga^^ had willed that in future, *His^ most ardent devotee, *Bahleeka Raja^ may also be feted in a grandiose style during all future reincarnations in a manner so fit for an Emperor with rich offerings of ^Bejeweled Throne^, ^Silken Embroidered Headgear^, ^Golden Medallions^, ^Priceless Gems^, ^Royal Insignia^, ^^Holy Scriptures^^, ^^White Elephant^, ^Silver Chariot^, ^Golden Chariot^ and ^^FULLEST INVESTITURE RIGHTS TO UPHOLD AND FURTHER THE CAUSE OF SATHYA AND DHARMA^^, similarly, now, infinite merits gained from having withstood such a fiery ordeal during auspicious ‘gruhasthaashrama’ results in the fabled ascension of *RAGHAVENDRA THEERTHA^, blessed with a most special Omnipresence of none other than *VayuJeevottamaMukhyaPrana^, as per the Supreme Deemed Will of none other than Supremely Infinite Sovereign Celestial Monarch *HAMSAnaamakaParamaatmaAprameyaMadhwavallabhaSarvottamaSreemanMoolaRAMACHANDRA^, to ‘Grace’ one of the most Holiest of Holy Pontifical Order of ^ParamaHamsaSanyaasaashrama^.

With such a smooth transition of sacrosanct rights to Holy Pontificate, the Vedic Empire residing in the custody of the great ascetic *SreemadhSudheendraTheertharu^ is now under the sole guardianship of the Holy Pontiff *SreemadhRaghavendraTheertharu^, the greatest worshipper of *SreemanMoolaRamachandra^ -- the ultimate upholder of all forms of Supreme Knowledge as enshrined in the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^. The preeminent Holy Pontiff *SreemadhRaghavendraTheertharu^ is a rigorous disciplinarian whilst observing strictest codes of sacred [[Sadaachara Smruti]] and time tested hoary traditions of the ^^SreeMutt^^ at ^^Kumbakonam^^. True to such tradition, the Holy Pontiff *SreemadhRaghavendraTheertharu^ desirous of visiting numerous places of pilgrimage and also in order to take holy bath in Holy Rivers abutting the same starts His Holy sojourns towards auspicious easterly direction. The Holy Pontiff *SreemadhRaghavendraTheertharu^, Ocean of true compassion towards numerous disciples first arrives at the pilgrim center of ^Devanagara^ and worships the residing deity *Goddess Indira Devi^ with utmost devotion. During brief stopovers in the course of His travels the Holy Pontiff *SreemadhRaghavendraTheertharu^ renders highly enlightening religious discourses on the classically acclaimed Holy Work [[PramanaPaddathi]] of *JayaTirthaShreepaadaru^. The scholastic brilliance of the Holy Pontiff *SreemadhRaghavendraTheertharu^ now shines forth in full dazzle akin to an auspicious Full Moon casting bright radiance over the vast Ocean of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^. Next, the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the pilgrim center of ^^Kamalaalaya^^ for a ‘darshan’ of *Goddess Mahalakshmi Devi^. From there, the Holy Pontiff *SreemadhRaghavendraTheertharu^ proceeds towards ^^Maheshwarakshetra^ for a ‘darshan’ of *Maheshwara^. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the sacred isthmus where the Holy ^River Kaveri^ confluences with the vast open Sea. ^River Kaveri^ drains into the vast open Sea in a very subtle manner and the same appears as though the Holy River is busy ferreting out priceless gemstones from the very depths of placid Earth in order to present the same to the Holy Pontiff *SreemadhRaghavendraTheertharu^ who has now arrived there in full holy regalia in order to take a holy bath. When the Holy Pontiff

*SreemadhRaghavendraTheertharu^ arises from the midst of this sacred place of confluence His Holiest of Holy self resembles none other than *SarvottamaSreemanNarayana^, who is seen 'arising' after finishing a long and extended period of meditation. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ is seated on the seashore and is seen deeply immersed in meditation of *SarvottamaShreeKrushna^, the legendary slayer of demons, the remover of each and every obstacle and the sole guardian of countless devotees, guiding them towards salvation by washing away all their accumulated quota of sins. Next, the Holy Pontiff *SreemadhRaghavendraTheertharu^ accompanied by His ever faithful retinue of disciples each of whom is in turn are thoroughly pure at heart and hand picked for the auspicious occasion, journeys ahead towards ^^Champakapuram^^ in order to offer worship at the Lotus Feet of *SarvottamaGopalaKrushna^. Arriving there eventually, the Holy Pontiff *SreemadhRaghavendraTheertharu^ is overcome with sublime devotion upon sighting the most auspicious Icon of *SarvottamaGopalaKrushna^. Next the eminent Holy Pontiff *SreemadhRaghavendraTheertharu^ offers series of steadfast invocations along with offerings of fresh butter, milk and curds at the ^Lotus Feet^ of the presiding deity and stays at the place for days on end. Throughout His stay, the Holy Pontiff *SreemadhRaghavendraTheertharu^ prays to *SarvottamaGopalaKrushna^ and offers extemporaneous invocations of devotion filled levels of Knowledge at His ^Lotus Feet^. Such an epochal ^Feet^ of *SarvottamaGopalaKrushna^ appears like 'divine sign posts' directing the Holy Pontiff *SreemadhRaghavendraTheertharu^ towards guaranteed path of Liberation. Whenever the Holy Pontiff *SreemadhRaghavendraTheertharu^ sights divine anklets that are tied to the ^Lotus Feet^ of *SarvottamaGopalaKrushna^, the same appears as the most divine of all symbols, namely the *OMKARA*. The Holy Pontiff *SreemadhRaghavendraTheertharu^ is joyous in His continued invocation that the very minute that He sights the divine form of *SarvottamaGopalaKrushna^ all latent fatigues disappear in no time and the same is replaced by constantly rejuvenating streams of energy. Dazzling rays that stream forth from the enchantingly divine smile of *SarvottamaGopalaKrushna^ drives away all manners of ignorance from many a noble soul. The Holy Pontiff *SreemadhRaghavendraTheertharu^ announces aloud that even after inferring the enormous purport of the eternal [[Vedas]] it is still impossible to fully comprehend the Infinite totality of *SarvottamaGopalaKrushna^! The Holy Pontiff *SreemadhRaghavendraTheertharu^ also confesses that the ever radiant ^Face^ of *SarvottamaGopalaKrushna^ further accentuated with thickest swirls of curly jet black sweep of hair locks be embedded permanently in His own humble senses for all Time to come.

seetaamaatmasutaam khalyirpahrutaamaaneshyataha svaam pureem|
jaamaaturhitakaaraneva dharanee vaardhyambuvruddhaakrutihi||
bhoobhaarakshapanodyatasay sachaveebhoota maheedhraa iva|
*SHREE RAMA^sya bhatyihi kruto vijayato seturvijeeturdvishaam||{San.}

After such humble submission at the ^Lotus Feet^ of *SarvottamaGopalaKrushna^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ next arrives at the fabled ^RamaSetu^ and beholds the huge expanse of heaving and frothing Ocean swells, home to countless marine life. On this day the vast Ocean is surprisingly calm and appears to be constantly

soothed by wind breezing in through distant horizon. Then suddenly upon sighting the Holy Pontiff *SreemadhRaghavendraTheertharu^ standing on the seashore, it appears as though the sea waves unable to contain joyous excitement now surge forward in huge walls of waters in order to fall at the Holiest of Holy Feet and also in order to receive His blessings by washing such a Holy Feet with their turbid waters. But these heaving waves unable to move forward to the spot where the Holy Pontiff *SreemadhRaghavendraTheertharu^ now stands and are halted in midway due to their own tumultuous commotion. The onrushing waves thus deprived of a rare chance to worship the Holy Pontiff *SreemadhRaghavendraTheertharu^ now begins to rise one above the other in a huge momentum thereby creating a deafening roar all round. It appears as though the very Ocean is performing a welcome 'managalaarathi' to the Holy Pontiff *SreemadhRaghavendraTheertharu^ in the manner of ever rising waves that resemble outstretched arms and thereby extend warmest welcome to the Holy Pontiff *SreemadhRaghavendraTheertharu^, the brightest jewel ever to ascend to the Holiest of Holy ^ParamaHamsapeeta^, the Holiest amongst all Holy Pontiffs ever, who now stands on the beach shore watching them amusedly. Amazingly, the King of Seas, recognizes the presence of the glorious Full Moon in the divine personality of the Holy Pontiff *SreemadhRaghavendraTheertharu^, the divine tree ^Kalpavruksha^ in the eminent Holy Hands of the Holy Pontiff *SreemadhRaghavendraTheertharu^, the divine Nectar of Immortality ^Amrut^ in the Holiest of Holy Eyes of the Holy Pontiff *SreemadhRaghavendraTheertharu^ and the ascertained Omnipresence of none other than *Goddess Mahalakshmi Devi^ Herself in the divine conscience of the Holy Pontiff *SreemadhRaghavendraTheertharu^. Upon observing such an extraordinary guaranteed presence of all his auspicious offspring residing safely and contently in the Holy Pontiff *SreemadhRaghavendraTheertharu^, the King of Seas is unable to hold back his sheer joy and ecstatic happiness and starts dancing with unbridled abandon resulting in rhythmic undulation of sea waves visible clearly to the Holy Pontiff *SreemadhRaghavendraTheertharu^. Also, the King of the Seas is now very much worried that from henceforth none other than *SarvottamaShreeHari^ who is wont to rest upon the Celestial bed of *AadiSesha^ would definitely forsake the same for the Holy Pontiff *SreemadhRaghavendraTheertharu^ and would take up a permanent residence within the inner Sanctum of the very soul of the Holy Pontiff *SreemadhRaghavendraTheertharu^ resonating unceasingly with the continuous meditation of *SarvottamaShreeHari^. It now appears as though seemingly upset with such onerous thought of having to permanently part with the superlative Omnipresence of *SarvottamaShreeHari^, the reluctant Seas now thrash about in utter torment and anguish in the manner of a massively stubborn bullock so tethered within a shed with stout pegs struggling unsuccessfully to free itself.

yadhbhaaratastabahutheerthanekshevanena labhyam phalam dishati tanmama
setukhandaha|
ittham dhiyeva parivartita chaapakotyaa chi chida setumadhikam
*RAGHU^pungavo~tra||{San.}

On this vast expanse of sea waters none other than *SarvottamaRamachandra^ had earlier constructed an auspicious bridge seemingly in order to sew up giant fissures on the

face of Planet Earth, so cut into half by the sheer enormous power of His own arrows. Later on this bridge so built over this very spot now appears as a hasty patchwork, a handiwork using gigantic rocks by the unstoppable simian armies of *SarovattamaPattabhiRamachandra^. This famed bridge now resembles the very nose line of the vast expanse of open Seas and on account of the relentless march of 'kali' it seems as though the last remaining leg of Dharma has now taken refuge in the huge open Seas and left an everlasting imprint on the same in the form of this ^ShreeRamasetu^. This famed bridge is now the only merging place of all those who seek refuge in Dharma and is very efficient in washing away multitude of sins of individuals who throng there. This famed bridge also resembles the hands of the Seas itself so spread wide across in order to wipe away the tears of *Seeta Devi^, the most auspicious daughter of Mother Earth. In such an auspicious setting, the Holy Pontiff *SreemadhRaghavendraTheertharu^ takes a holy bath at the auspicious confluence of the Three Seas, soon after sighting the famed ^ShreeRamasetu^. Then the Holy Pontiff *SreemadhRaghavendraTheertharu^ is seen seated very close to the broken shoreline and is immersed in overwhelming meditation of *SarovattamaSreemanMoolaRama^, the sole protector of the righteous, the very abode of compassion and ultimate vanquisher of sins of all those who seek His ultimate refuge. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ journeys towards ^^Toyaadri^^ and offers worship at the ^Lotus Feet^ of *SarovattamaShreeHari^ Omnipresent there. ^^Toyaadri^^ nestles in the midst of verdant natural bounty with evergreen arboreal growth amidst mist covered mountains and is constantly watered by low lying clouds underlining the fact that there is no other place more qualified in all respects to attain liberation than the same. It seems as though all roads toward liberation leads to ^^Toyaadri^^ and from there towards the ^Lotus Feet^ of *SarovattamaShreeHari^. Later, the Holy Pontiff *SreemadhRaghavendraTheertharu^ journeys towards ^^Ananthaasana^^ to worship *SarovattamaAnanthaPadmanabha^ and also visits the nearby ^^JanaradhanaKshetra^^.

**taamraparneesarittoyam sevaneeyam mumukshubhihi|
mukteekaroti tatratyaa shuktischa patitam jalam||
malayaachalasambhoote muktihaaravibhooshite|
taamraparneeti vikhyaate gruhaanaarghyam namo~stu te||{San.}**

The Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the sacred banks of ^River Tamrapaani^ and takes a holy bath there followed by offering of customary worship of nine *Idols^ consecrated upon the banks of the Holy River. From there the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the prosperous city of ^^Madurai^^ situated on the banks of ^River Krutamala^. At the court of the King of Madurai, the Holy Pontiff *SreemadhRaghavendraTheertharu^ stages unstinted victory over many scholars engaged in an open debate and on account of the same the Victorious Holy Pontiff *SreemadhRaghavendraTheertharu^ is conferred with many holy accolades by the reigning King of Madurai. Next, the Holy Pontiff *SreemadhRaghavendraTheertharu^ has a 'darshan' of *MahaaRudra^ at ^^Vrushabhachala^^ and from there journeys towards ^^SreeRangam^^, where the Holy Pontiff *SreemadhRaghavendraTheertharu^ beholds the Holiest of Holy and most

auspicious of all *Idol^ of *SarovottamaShreeRanganatha^, principal deity, reclining on the Celestial Bed of *AadiSesha^ amidst a divinely awesome pavilion floating magically in the gushing waters of the Holy River ^Kaveri^, constantly cooled by the soothing breeze wafting in along the course of the River, the very origin of [[Vedas]] and constantly being attended by phalanx of hierarchy Celestials led by none other than *ChaturmukhaBramha^ in the company of their divine consorts.

hitvaa haraja vaagangaam yatrenduratapath tapaha|
chandrapushkarinee semam mandabhaagyirna sevyate||
*RANGA^padodbhave devee punnagotsangagaamini|
chandrapushkarini khyate gruhaanaarghyam namo~stute||{San.}

The Holy Pontiff *SreemadhRaghavendraTheertharu^ sets camp at ^^SreeRangam^^ for a few days at a stretch. The Holy Pontiff *SreemadhRaghavendraTheertharu^ who shines forth like a veritable Full Moon over the vast ocean of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ is always immersed in the constant meditation of *SarovottamaSreemanNarayana^, constantly emanating divinity by His overwhelmingly Holy presence renders religious discourses encompassing all complex canons of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ ranging from the [[Pramanapaddatti]] of *JayaTirthaShreepaadaru^ to the classically acclaimed Holy Work [[TaatparyaChandrika]] of *VyasaTheertharu^ in the vicinity of *SarovottamaRanganatha^ at ^^SreeRangam^^. Thereafter the Holiest of Holy Pontiff *SreemadhRaghavendraTheertharu^ with the fullest blessings of *SarovottamaShreeRanganatha^ continues His journey in a northerly direction. In due course the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the pilgrim centre of ^^Namaparvata^^ where He offers worship at the ^Lotus Feet^ of *SarovottamaNarasimha^, the vanquisher of multitudes of sins of devotees. From there the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at ^^Banavara^^ where two well known and profound scholars, bhairava bhatta and veerabhadra are engaged in scholarly debates and are defeated in no time. As a mark of recognition of such a scholastic feat the grateful ruler of the region gives away a prosperous village as a gift, thus marking the superlative victory of the Holy Pontiff *SreemadhRaghavendraTheertharu^. Further journeying ahead the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at ^^Vishnumangala^^ where He worships *SarovottamaMahaVishnu^ and from there He arrives at ^KumaraKshetra^ and offers propitiation to the presiding deity *Kumaraswamy^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ stays at ^Kumarakshetra^ along with numerous other devotees who flock here in their hundreds in order to get themselves rid of all manners of ailments of the skin. Journeying further westwards, the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the most famous destination of ^Rajatapeetapura^^, where He beholds the magnificently beautiful and radiantly graceful *Idol^ of *SarovottamaShreeBalaKrushna^, handcrafted by none other than *Rukmini Devi^ and consecrated by none other than *VayuJeevottamaAcharyaMadhwaru^.

naagaasanaagnayaa praaptagangaajalasangashrita|
*SHREEMAN MADHWA^thataakedam ghruhaanaarghyam namo~stute||{San.}

At the Holy pilgrim center of ^^Rajatapeetapura^^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ renders religious discourse on select topics such as the Holy Work [[TaataparyaChandrika]] for ten times in the divine vicinity of none other than *SarvottamaBalaKrushna^. At ^^Rajatapeetapura^^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ uses golden plates of [[Bramhasutra]] and lights the lamp of [[Tantradeepika]] after dipping the wicks known as [[Sutrabhaasya]] in the ghee contained in the [[NyaayaSudha]]. The Holy Pontiff *SreemadhRaghavendraTheertharu^ also most skillfully spins the fabled [[Bramhasutra]] into fine golden threads handcrafting the same into dazzling necklace of [[Nyaayamuktaavalli]] to forever adorn the necks of ultra orthodox Vedic scholars. At ^^Rajatapeetapura^^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ also completes scripting of another Holy Work, [[Chandrikaparakasha]]. The Holy Pontiff *SreemadhRaghavendraTheertharu^, a great visionary beyond compare composes many highly valued scholastic [[Holy Works]] of enormous importance to Vedanta and also prophesizes that all His sacrosanct [[Holy Works]] shall be most befitting dispersed by succeeding *Holy Pontiffs^ of the ^^SreeMutt^ slated to ascend the Holy Pontificate in the future, thereby guiding numerous coreligionists in the true path of Knowledge. On the Holy and auspicious occasion of ^SreeRamaNavami^ it seems as though Nature itself has adorned a new lily fresh look in the manner of a verdant spring in order to express deep devotion towards *SarvottamaSreemanMoolaRama^, now being worshipped by the Holy Pontiff *SreemadhRaghavendraTheertharu^. Thus Nature offers its maximum bounty in a multitude variety of flowers, fruits and tender leaves which in turn are offered at the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^ by the Holy Pontiff *SreemadhRaghavendraTheertharu^. Indeed, Nature being blessed by the Holy Pontiff *SreemadhRaghavendraTheertharu^ explodes into a riot of colorful blossoms with floescence of trees and plants in unstoppable profusion of full bloom. Amidst such natural largesse, the Holy Pontiff *SreemadhRaghavendraTheertharu^ worships the most auspicious Icon of *ChaturmukhaBramhakararchithaChaturyugamurthy SarvottamaSreemanMoolaRama^ with utmost devotion and performs the customary 'abhisheka' to the same with much pomp and glory.

As seasons change the Holy Pontiff *SreemadhRaghavendraTheertharu^ engages in performing rituals as envisaged in sacred scriptures and begins observance of sacred ^Chaturmaasa^ and is now completely immersed in earnest meditation of *SarvottamaSreemanNarayana^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ a very strict disciplinarian performs customary daily rituals and offers worship at the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^ during holy confinement of ^Chaturmaasa^ at such time when the Sun is at its zenith in the sky and strictly observes all stipulated rituals in connection with observance of ^Chaturmaasa^. Mere words fail to bring out the true picture of the immense sanctity and glory of the Holy Pontiff *SreemadhRaghavendraTheertharu^ during ^Chaturmaasa^, so much so that it is said that any individual who can manage to fully describe in detail the infinite extent of magnificent sanctity and glorious grandeur of the Holy Pontiff *SreemadhRaghavendraTheertharu's^ daily routine involving rendition of religious discourses, ritual worship and the manner in which the infinite Omnipresence of none

other than *SarovottamaSreemanNarayana^ is invoked ceaselessly during ^Chaturmaasa^ would himself end up becoming well versed in the study and mastery of the eternal [[Vedas]] and also be on his way into leading a life avowed to renunciation. Such is the true nature of the immense glory of observance of sacred ^Chaaturmaasa^ by the Holy Pontiff *SreemadhRaghavendraTheertharu^. It is said that upon sighting the Holy Pontiff *SreemadhRaghavendraTheertharu^ Himself imparting divine knowledge to legion of fortunate disciples, overhanging clouds in the skies above seem to forget to give forth rains and in due course continue to accompany the Holy Pontiff *SreemadhRaghavendraTheertharu's^ northward journey, similar to numerous followers seemingly in order to offer a fond sendoff.

**bheemasvedasamudbhooto rathanemivinihisrute|
sarvapaapapranaashaartham snaasye devi tavaambhasi||{San.}**

Next, the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at ^^Pandarpur^^ for a divine 'darshan' of *SarovottamaPanduranga^ and journeys further towards ^^Karaveerapura^^ and sets camps there for a while. Following cyclic nature of change of seasons, the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at ^^Ramanathapuram^^ and performs a ritual bath in the fast flowing Holy River nearby. In due course the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the auspicious banks of the Holy River ^Godavari^, known to possess sanctifying powers to wash away sins of even great *Sages^.

**viprarshidevakula sankula teerayugmaa vidraavitaaghatrunarenukanaa
svavaatyih|
svaadoodaprashavitaakhilalaoka shokaa godaavaree shubhakaree
sariduddharennaha||
vurddhagange mahaapunye goutamasyaaghanaashini|
Gruhaanaarghyam mayaa dattam godavaree namo~stute||{San.}**

The Holy Pontiff *SreemadhRaghavendraTheertharu^ takes a holy bath in the Holy River ^Godavari^ and thereupon continues to journey further south east and is felicitated by countless eminent scholars of the highest repute all along the route and arrives at the city of ^Vijayanagara^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ enters the city of ^Vijayanagara^ accompanied by His large entourage of disciples in full strength. At the Royal Court of ^Vijayanagara^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ with effortless ease wins over many an established scholar and such repeated show of supremacy in the field of Vedanta is aptly recognized by the resident King who grants many a royal insignia and titles as a mark of respect. Next, accompanied by numerous scholars won over earlier in scholarly debates, the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the banks of the Holy River ^Krushna^ and takes a holy bath in the fast flowing River waters and sets up camp there for a while.

**namaami sukruta shreneem krushnaveneem tarangineem|
madhveekshanam koti janmakrutadushkarma shikshanam||
krushne krushaangasambhote jantonaam paapahaarini|**

namaste saleelashreshte gruhaanaarghyam namo~stute||{San.}

At this very same hoary spot the Holy Pontiff *SreemadhRaghavendraTheertharu^ composes literary notes on the much acclaimed the Holy Work [[TatvaPrakaashika]] of *JayaTirthaShreepaadaru^ and also composes path breaking and systematic analysis on many an intractable complex canons of [[AnuBhaasya]] of *VayuJeevottamaAcharyaMadhwaru^. From there the Holy Pontiff *SreemadhRaghavendraTheertharu^ journeys towards ^^Shreeshyla^^ and offers worship to *SreeMallikaarjuna^. Journeying further southwards the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the famed pilgrim center of ^TirumalaTirupathi^ the dazzlingly auspicious abode of *SarvottamaTirumalaVenkateshwara^ for His most auspicious of all 'darshan'.

^Venkatachala^sambhoote sarvatheerthasamanvite|

^Svaamipushkarni^ khyaate gurhaanaarghyam namostute||{San.}

The Holy Pontiff *SreemadhRaghavendraTheertharu^ offers unstinted invocation at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ with utmost devotion and stays there for quite a while. From there the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the famed City of ^^Kanchi^^ resplendent with many storied granite buildings and offers worship at the ^Lotus Feet^ of *SarvottamaVaradaraja^ and moves towards ^^Shiva Kanchi^^ where He offers worship to the consort of *Goddess Parvathi Devi^. From there the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at ^^Arunachalam^^ and offers worship to *Shambu^ and journeys further towards ^Vrudachalam^ where He offers worship to *Rudra^. From there the Holy entourage led by the Holy Pontiff *SreemadhRaghavendraTheertharu^ journeys further deep southwards and arrives at ^^SreeMushnam^^ and offers worship at the ^Lotus Feet^ of *SarvottamaVaraha^. Finally after a much prolonged period of time the Holy Pontiff *SreemadhRaghavendraTheertharu^ once again sets His Holiest of Holy Eyes upon the Holy River ^Kaveri^ and is overcome with joy and happiness.

kaveri kamaneemaangam ***Ranganaatham**^ sadaa hrudhi|
dhatsetvatsevayaa devi koo~su kuryaanna tam hrudi||
mokshadaanakshamaaha santi samritastatra tatra hi|
kaveree chola bhoomaataa bhuktimuktikaree sarith|
namaha karaalavadane namaste kalinaashini|
namaste devi kaveri ghruhaanaarghyam namo~stute||
sahyaachalasangamabhoothe ***SHREERANGO**^tsangagaamini|
kavereeti cha vikhyaate gruhaanaarghyam namos~stute||{San.}

The victorious Holy Pontiff *SreemadhRaghavendraTheertharu^ enters the chosen City of ^^Kumbakonam^^ holding aloft the superlative Icon of *SarvottamaSreemanMoolaRama^ upon His Holy Head. Such an awesomely holy and auspicious sighting is very much similar to the epochal advent of none other than the Victorious *RajaRamachandra^ accompanied by *Bharatha^ to the Capital City of ^^Ayodhya^^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ walks towards the

consecrated shrine of *VayuJeevottamaHanumanta^ situated at the center of the City and offers propitiation to the same with utmost devotion and begins to walk ahead to the ^^SreeMutt^^ with measured Holy steps. The entire population of the City of ^^Kumbakonam^^ cutting across all sections of society extend warmest welcome to the Holy Pontiff *SreemadhRaghavendraTheertharu^, the Holiest of Holy disciple of *SreemadhVijayeendraTheertharu^ and *SreemadhSudheendraTheertharu^. Vast stretches en route are lined by hundreds of citizens who converge on the streets which are covered fully with thousands of petals of flowers offering floral welcome to the Holy Pontiff *SreemadhRaghavendraTheertharu^, who now strides most majestically forward. Jostling groups of ultra orthodox scholars who have arrived from far and wide compete with one another in order to fall at the Holiest of Holy Feet of the Holy Pontiff *SreemadhRaghavendraTheertharu^ and seek His supreme benevolence. Batches of chaste women, auspicious wives of ultra orthodox scholars, perform eye catching 'mangalarathi' welcoming the Holy Pontiff *SreemadhRaghavendraTheertharu^ into ^^Kumbakonam^^ even as lilting melodies arising from countless auspicious musical instruments rise heavenward covering all the four directions heralding this most awaited of all advents. The Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives thus at ^^Kumbakonam^^ along with the Icon of *SarvottamaSreemanMoolaRama^ after a thoroughly successful ^DhigVijayayatra^.

At ^^Kumbakonam^^ the Holy Pontiff *SreemadhRaghavendraTheertharu^ awakens well before dawn from His bed made out of tiger skin. In view of the same it seems as though the vain Moon accustomed to romp fearlessly around unchallenged during the course of the entire night vanishes in a jiffy once the real Star of the sky, the Holy Pontiff *SreemadhRaghavendraTheertharu^ awakens from a very brief slumber. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ reads aloud from religious works that extol the Infinite virtues of *SarvottamaShreeHari^. The same is then followed by invocations rendered towards *SarvottamaSreemanNarayana^, hierarchy *Celestials^ and *Madhwa Gurus^. Next, the Holy Pontiff *SreemadhRaghavendraTheertharu^ accepts humble offerings of trusted disciples and ushers who await His Supreme Benevolence most patiently. Soon the Holy Pontiff *SreemadhRaghavendraTheertharu^ walks towards an adjacent garden of ^^ShreeTulasee^ and worships *Goddess Mahalakshmi Devi^ forever Omnipresent in the lush growth of ^^ShreeTulasee^^ and is auspiciously graced by abundant benevolence of none other than *SarvottamaSreemanNarayana^. Next the Holy Pontiff *SreemadhRaghavendraTheertharu^ sits in a designated palanquin and is fully immersed in the recitation of the holiest of holy Chapter of [[Gajendramoksha]] as found in the classically acclaimed [[SreemadhBhagavathaha]] and is carried forward towards the Holy River ^Kaveri^ which is by now already full of flowers floating around wildly after falling off from numerous trees and plants that line its path all along the banks. ^River Kaveri^ shines in a bright red color on account of countless numbers of red 'champaka' flowers that have fallen into its rapidly flowing waters which is constantly afloat with sweetened nectars of thousands of lotus flowers gathered during its birth place in lofty mountain ranges. No wonder that none other than *SarvottamaShreeRanganatha^ likened here to a busy bee, has Himself chosen to reside in such a divine nectar filled ^River Kaveri^.

In due course the Holy Pontiff *SreemadhRaghavendraTheertahru^ arrives at a designated holy secluded place on the banks of the Holy ^River Kaveri^ and alights from the palanquin in order to perform customary ritual purification bath. The Holy Pontiff *SreemadhRaghavendraTheertharu^ then begins to apply sacred 'mruttikka' upon His holy body countenance and begins to wash them in the pristine waters of the Holy ^River Kaveri^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ thereupon utters the most auspicious of all titles of *SarvottamaSreemanNarayana^ three times and takes a rapid dip in the soothingly cool and inviting waters of the Holy ^River Kaveri^. At the same time, the Holy Pontiff *SreemadhRaghavendraTheertharu^ constantly utters sanctioned [[Mantras]] thereby first sanctifying the Rivers waters and only then performs auspicious bath in the same. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ immerses His Holy self into the ^River Kaveri^ whilst continuously chanting the most powerful [[OM]] Mantra and also performs sacrosanct 'abhisheka' to none other than *SarvottamaShreeHari^, through the medium of the famed [[PurushaSukta]], who is constantly Omnipresent within His very soul and completes bathing ritual with a final ritualistic offering to the waters of the Holy River. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ wears fresh set of saffron robes befitting His exalted status of a *ParamaHamsaSanyasi^ and then with rounded blobs of ^Gopichandana^ anoints Himself with customary holy marks inclusive of ^Panchamudra^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ also meditates upon the Holy [[Gayathree Mantra]] and [[Pranava Mantra]] with total time stopping concentration before moving towards a designated secluded altar in order to offer worship to *BaghwanVedaVyasa^. There the Holy Pontiff *SreemadhRaghavendraTheertharu^ listens most intently to the Infinite glory of *SarvottamaShreeHari^ being rendered by comity of ultra orthodox scholars in the vicinity of this sacred altar. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ pours sacrosanct Holy Waters upon the Idol of *SarvottamaShreeHari^ followed by customary 'abhisheka' with honey and once again repeats performance of 'abhisheka' with sanctified water. Then the Holy Pontiff *SreemadhRaghavendraTheertharu^ offers freshly prepared pre sanctified food to *SarvottamaShreeHari^. After culmination of the same the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives at the ^^MoolaBrundavana^^ of His *Parama Guru SreemadhVijayeendraTheertharu^ and offers salutations with utmost devotion and reverence and continues to proceed towards the ^^SreeMutt^^ walking forward with sure footed holy steps on wooden sandals studded with precious gemstones. Studious disciples of the Holy Pontiff *SreemadhRaghavendraTheertharu^ enthusiastically run ahead frantically announcing the advent of the Holy Pontiff *SreemadhRaghavendraTheertharu^ by blowing upon bejeweled auspicious conch shells and simultaneously sounding of auspicious musical instruments. Even as *ParamaHamsakulatilaka SreemadhRaghavendraTheertharu^ walks ahead towards the ^^SreeMutt^^ His most auspicious and noble gait instantaneously sanctifies the very ground upon which He now treads with each and every divine and holy step. Such a noble gait on the part of the advancing Holy Pontiff *SreemadhRaghavendraTheertharu^ seems to match the equally noble gait of the divine Celestial ^Kalpataru^ walking about on the face of Mother Earth in the form of *YatishiromaniSreemadhRaghavendraTheertharu^. On the way to the ^^SreeMutt^^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ prays to *Rudra^ even as He walks in

front of a dedicated shrine. Upon arriving at the ^^SreeMutt^^, the Holy Pontiff *SreemadhRaghavendraTheertharu^ begins to lecture on the famed [[BramhaSutraBhaasya]] and extols the Infinite merits of *SarvottamaShreeHari^, the sole unchangeable sovereign *ParaBramha^ whose Omnipresence is uniquely different from anything else in the Cosmos and yonder and such a divine power is the only guarantor of liberation and must be pursued and realized only by adhering to the tents of ^^TatvaVaada^^ of *VayuJeevottamaAcharyaMadhwaru^. The Holy Pontiff *SreemadhRaghavendraTheertharu^ is so fully immersed in extolling the divine virtues of *SarvottamaShreeHari^ that He has to be gently coaxed by anxious disciples about the impending performance of customary ablutions since the mid afternoon Sun is already at its zenith. It seems as though the Sun had arrived in full regalia in order to listen in on the religious discourses being rendered by the Holy Pontiff *SreemadhRaghavendraTheertharu^ who lectures extensively quoting from the sacred [[Upanishad]] and [[BramhaSutra]]. In due course the Holy Pontiff *SreemadhRaghavendraTheertharu^ arises from His Holy Seat and begins mid afternoon holy chores by first performing ritual purification bath in the sacred pond adjacent to the ^^SreeMutt^^ and within a short time arrives at the inner Sanctum in order to offer worship at the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^.

The Holy Pontiff *SreemadhRaghavendraTheertharu^ at first devotedly worships the holy container containing sacred water with many lotus petals and next pours the sanctified waters over clusters of sacred 'shaalagramashila' followed by pouring the same over the Icon of *SarvottamaSreemanMoolaRama^. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ worships the Icon of *SarvottamaSreemanMoolaRama^ with freshly plucked lotus flowers and gemstones inlaid with pearls and diamonds. The Holy Pontiff *SreemadhRaghavendraTheertharu^ then sprinkles the same sanctified water that now cascades from the Icon of *SarvottamaSreemanMoolaRama^ over the top of His own Holy head and imbibes a few sips of the sacred water so collected at the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^. These two most noble actions on the part of the Holy Pontiff *SreemadhRaghavendraTheertharu^ are in itself equivalent to simultaneous performance of the hoary ^RajasooyaYagjna^ at its most auspicious best. As it is waters of ^River Kaveri^ are holy in nature but such sanctified waters that are collected in the processing of washing the ^Lotus Feet^ of *SarvottamaSreemanMoolaRama^ are in itself potent enough to grant each and every 'purusharta' to all those who are fortunate enough to partake in the same. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ bows before the Icon of *SarvottamaSreemanMoolaRama^ and most respectfully and accepts pre sanctified food offerings fit for ascetics of the highest order such as His own Holy Self. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ enthralls awaiting audiences consisting of ultra orthodox scholars at the ^SreeMutt^ enlightening them on various aspects of intractable logical grammar and is seen deeply immersed in unmatched Eulogy of the Infinite grandeur of *SarvottamaSreemanMoolaRama^ right up to sunset.

The evening sky over the ^^SreeMutt^^ in the city of ^^Kumbakonam^^ is resplendent with dark orange color of the setting Sun from one end of the horizon to the other.

Thousands of birds flock in huge numbers over their nests mistaking the bright orange color skies to be fires arising from their own nests and hover anxiously over their young ones left alone unguarded in the nests. The simultaneous setting of the Sun and the rising of the Moon both resembling the sacrosanct ^shankodaka^ and ^vishnupadodaka^ respectively, now collected in a golden plate likened to the sky. At this auspicious hour of reckoning within the Sanctum of the ^SreeMutt^ the Holy Pontiff *SreemadhRaghavendraTheertharu^ offers worship to ‘shaalagramashila’ that resemble busy bees. Thereafter the Holy Pontiff *SreemadhRaghavendraTheertharu^ places the same most carefully in a glittering box that resemble a dwindling lotus flower at sunset. The pitch dark night appears as though *Sesha^ Himself has arrived in the form of the dark moon spreading serpentine hoods all round in the form of darkness and also managing to silently eves drop upon the ongoing religious discourse being rendered by the Holy Pontiff *SreemadhRaghavendraTheertharu^. Entire World is thus awash in the soothingly cool moonshine cast by the glittering Full Moon even as the Holy Pontiff *SreemadhRaghavendraTheertharu^ complete religious discourse and rises once again to take bath in the sacred pond adjacent to the ^^SreeMutt^^. After completing customary evening bath the Holy Pontiff *SreemadhRaghavendraTheertharu^ once again worships *SreemanMoolaRama^ eternally Omnipresent in the holy hymns of [[Gayatree Mantra]] and [[Pranava Mantra]] and utters them with deep devotion constantly mulling over each word and is completely awash in the Infinite Sovereignty of *SarvottamaSreemanMoolaRama^ eternally resonating within the same. Thus the Holy Pontiff *SreemadhRaghavendraTheertharu^ begins to perform worship of *SarvottamaSreemanMoolaRama^ in the evenings with offerings of fresh fragrant flower garlands, fresh milk and fruits with utmost devotion and performs a grandest of grand ‘Mahamangalaarathi’ with several pieces of pure camphor placed in a glittering golden plate. The Holy Pontiff *SreemadhRaghavendraTheertharu^ also utters holy hymns in sole favor of *SarvottamaSreemanMoolaRama^ and is completely overcome by heights of devotion towards His ‘araadhyadevta’ and invokes the principal deity of ^^SreeMutt^^ thus:-

“*SarvottamaSreemanMoolaRama^, You have Incarnated as *SarvottamaMatsya^ just to make *Manu^ aware of Your Infinite and all encompassing qualities. You retrieved the eternal [[Vedas]] and handed over the same to the rightful custodian *ChaturmukhaBramaha^ and thereby successfully eradicated the darkness of ignorance clogging brilliant intellects. *SarvottamaSreemanMoolaRama^, during the epochal churning of the Oceans by *Celestials^ and demons in search of the most elusive Nectar of Immortality using ^Mount Meru^ as the ladle, You Incarnated as ^SarvottamaKurma^, the *Celestial Tortoise^ and prevented ^Mount Meru^ from sinking irretrievably into the very depths of Ocean. You resurrected Mother Earth so hidden in the depth of Oceans, likewise please do resurrect me from depths of ignorance that I now find myself in. You once again adorned the awesome Incarnation of *SarvottamaNarasimha^ as half lion and half man in order to slay the evil demon hiranyakashipu and I often wonder how Your such a devastating countenance can ever offer soothing sustenance to countless devotees over Eons. Such a stark contrast between appearance and qualities can be only be achieved by You alone. You slew the evil demon hiranyakashipu and

adorned Your powerful ^Neck^ with garlands of the dying demon's bilious intestines reeking evil. Your divine form thus decorated resembles fearsomely huge clouds of lighting and thunder. I also worship Your tiny form of *SarovottamaVamana^ which You so magnanimously adorned in order to appease comity of ultra orthodox scholars. Your Incarnation as *SarovottamaParashurama^ also annihilated entire clans of demons warriors and their cohorts who tormented ^Mother Earth^. Thus the fame of the warrior clans is now fully eclipsed by Your own Immortal Fame for all Time to come even beyond Eternity. *SarovottamaSreemanMoolaRama^, sins of individuals get washed away by uttering Your very powerful Title. In crossing sin filled rivers you have offered hapless individuals the only available bridge by means of uttering Your name and thus enable a successful journey towards guaranteed Liberation that awaits on the other side. In the Incarnation as *SarovottamaShreeKrushna^, You stood still so that *Mother Yashoda^ could bind You to puny mill stones though in a way You can never be bound by anyone, how much every one might try. By such action You have indirectly highlighted Your Infinite Supremacy, Sovereignty and Independency over everyone and all. You the divine charioteer of the entire Universe became the humble charioteer of *Arjuna^ though no one is surprised much. Enrobed in rich clothing and oozing affluence at every wrinkle in Your famed attire, You went to the humble abode of *Kuchela^ and ate handful of cooked rice offered by him and transformed him from a pitiful state of utter poverty into the most enviable status a *Kubera^. All of Your above Incarnations are brought about by You only in order to extend protection to the righteous. In a similar manner I implore You to abolish all my latent sins and accept this most humblest of my humble prayers”.

After the Holy Pontiff *SreemadhRaghavendraTheertharu^ completes His steadfast Invocation of *SarovottamaSreemanMoolaRama^ with utmost devotion, awaiting groups of devotees of the ^^SreeMutt^^ humbly put forth their own request for a holy audience. Soon the Holy Pontiff *SreemadhRaghavendraTheertharu^ arrives near a broad stage resplendent with a very grand throne at the centre of which is placed a grand ceremonial white umbrella towering high above over other holy insignias of the ^^SreeMutt^^. This snow white umbrella resembles snow white *Celestial^ Swans that are stranded in mid flight and have now taken up refuge at the ceremonial throne of the Holy Pontiff *SreemadhRaghavendraTheertharu^. The pearl embedded throne itself shines forth like a heavenly star that has now taken refuge at the Holiest of Holy Feet of the Holy Pontiff *SreemadhRaghavendraTheertharu^, the Principal Star of the Holiest of Holy Pontifical Order of *ParamaHamsa^. It is no surprise that all those who seek refuge at the Holy Feet of such a Holy Pontiff *SreemadhRaghavendraTheertharu^ will be rid of all their sins and will be fully blessed with correct comprehension of Supreme Knowledge, read as ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^. It now looks as though none other than *SarovottamaSreemanNarayana^ has Himself arrived in the guise of the Holy Pontiff *SreemadhRaghavendraTheertharu^ adorned in saffron robes holding court sitting on the precocious stage of *Aadhishesha^ similar to the ^Milky Ocean^. In this huge gathering of learned scholars the Holy Pontiff *SreemadhRaghavendraTheertharu^ patiently hears extemporaneous exposition being rendered by many an eminent scholar of

highest repute. Some scholars strive to please the Holy Pontiff *SreemadhRaghavendraTheertharu^, who Himself resemble *Celestial Devendra^, with their erudite commentaries on the sacred [[Upanishads]] and [[BramhaSutra]], while other scholars offer their very own skill in poetry and other fine arts and thereby submit all their faithful dedication at the Holiest of Holy Feet of the Holy Pontiff *SreemadhRaghavendraTheertharu^. It seems as though phalanx of hierarchy auspicious *Celestials^ themselves have descended upon Mother Earth in the form of eminent scholars in order to appease the Holy Pontiff *SreemadhRaghavendraTheertharu^ and in turn be blessed by Him. *SreemadhRaghavendraTheertha^, none other than *SarovottamaSreemanNarayana^ who has Incarnated at different Time Epochs in order to uphold the sanctity of Dharma and committed Himself in extending unstinted protection to those righteous doers of duty tasks who abide by the same has once again Incarnated in the ^^SreeMutt^^ and is forever Omnipresent in the Icon of *SarovottamaSreemanMoolaRama^, handcrafted by none other than *ChaturmukhaBramha^ in the lofty lineage of *HamsaNamakaParamatma^. *SreemadhRaghavendraTheertha^ Your *SarovottamaSreemanMoolaRama^ immensely pleased with such an unstinted holy worship from Your Holiest of Holy Hands shall bless us also indeed. All those noble fortunate souls who offer regular worship at the ^Lotus Feet^ of *SreemadhRaghavendraTheertharu^, the veritable ^Kalpavruksha^ granting complete happiness and fulfillment of all desires of one and all, emanating divine radiance of the full Moon and thereby eradicating darkness of ignorance spread by charlatans and magicians masquerading in the garb of holy men, the greatest messenger of *SarovottamaSreemanMoolaRama^, always deeply immersed in the wholesome mediation of *BaghwanVedaVyasa^ and *VayuJeevottamaAcharyaMadhwaru^, shall be blessed by abundance grace in a superlative manner which cannot be merely extolled in words and shall be thoroughly vindicated by realization of higher echelons of True Knowledge as enshrined in the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^!!!}}

“MINI SERIES BASED ON THE FAMED HOLY BIOGRAPHY [[SREEMADHRAGHAVENDRAVIJAYAHA]] IS C O N C L U D E D”.

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda^**

***AnjaneyaVaradaGovindaGovinda^**

***PrahlaadaRaajaVaradaGovindaGovinda^**

***BahkleekaRaajaVaradaGovindaGovinda^**

***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**

***RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**

***SaptagirivaasaGovindaGovinda^**

***SeshachalavaasaGovindaGovinda^**

***SHREEMADHWA^ Kalpavrukshascha *JAYAACHAARYA^stu Dhenava|
Chintamanistu *VYASA^aarya Munitravamudahrutam||{San.}**

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

{Next:- CHAPTER XVI:- { [[*PremeyaSanghراهاTippani^]] – {An Extemporaneous Perspective Summary of the Holy Work [[*Premeya Sanghراها^]] Composed by *SreemadhRaghavendraTheertharu^}

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**
