

WWW.GURURAGHAVENDRA.ORG

PRESENTS

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

|*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

{ VIRODHINAAMA SAMVATSARA PHAALGUNAMAASA NIYAAMA
*SHREEPADMINI VISHNAVE NAMAHA^ }

|||*MADHWAVALLABHA SARVOTTAMA SHREE
MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||

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

[[[*VYASOHAM TAVA DASOHAM^]]]

{{A Rejuvenated Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhoulmaru^}}

{‘Upanyaasa’ On the Holy and Auspicious Occasion of
“Aaradana Mahotsava” of *VyasaRajaGurusaarvabhoulmaru^,
Holy Pontifical Reign 1455 - 1539AD, ^^MoolaBrundavana^ at
^^NavaBrundavana^^, ^^AaneGundi^^, 2010}

padavaakya pramaanagjnaanaan sampradaayarthakovidaan|
*VyaasasTheerthamuneen^seve durvaadighanipakshipaan||{San.} –

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

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

“satata *Gananaatha^ siddiyaneeva kaaryadalli mati prerisuvalu *Parvathi Devi^
mukuti pathake manaveeva *MahaRudradevaru^ bhakutidaayakalu siri
*Bhaarathi Devi^

yukuti shaastragalalli manajasambhavanarasi satkarmagalanadisi
sugjnaanamatiyitthu matte paalisuva namma *Pavamaananu^
chittadalli aananda sukhavaneevalu *Ra`maa^

bhakutajanara vodeya namma *SHREEPURANDARA VITTALA^nu
satata ivarali nintu krutiya nadesuvanu” {Kan.}

May *VIDYA LAKSHMI^ propitiated herein as *Shree^ Always Omnipresent in
*SARVOTTAMA PANDURANGA^, Guide this most humble Paper titled,
[[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated Literary Cameo on the
monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^}}, without ever
deviating from the Divine Tenets of [[TatvaVaada]] of *Vayu JeevottamaAcharya
Madhwaru^.

|| Manmanobheestavaradham Sarvaabheesthaphalapratham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

^^SESHAACHALA^^ - 1:- [[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated
Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhousmaru^}}

*DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^

*DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^

*VYASARAAJO VIJAYATE^

kalyaanaadbhutaagaatraaya kaamitaartha pradaayine|

*SreemadhTIRUMALA VENKATAnaathaaya^ *Shreenivaasaaya
mangalam^||{San.}

prataha smaraami ramayaa saha *VENKATESHAM^

mandasmitham mukhasaroruhakaantiramyam|

maanikyakaantivilasanmukutordhvpundram

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.}

*SarvottamaTIRUMALA VENKATESHWARA^ is the most renowned amongst all
*Celestials^ and reigns Supreme and unchallenged in the Galaxy of all other hierarchy
Celestials^. In order to alleviate countless hardships faced by hordes of devotees,
*SarvottamaTirumalaVenkateshwara^ is now manifest within ^^AnandaNilaya^^ atop
^^Tirumala^^, after vacating as it were the even most enchanting of all ^^Vykunta^^, to

be with His legions of devotees. Thus, even in this ensuing time epoch of ^KaliYuga^, *SarovottamaTirumalaVenkateshwara^ is constantly effusing His Infinitely Supreme Kind benevolence as symbolized by His ever protective ^Abhayahasta^ extended towards one and for all Time to come. *SarovottamaTirumalaVenkateshwara^ though unchangeably manifest throughout the Cosmos and yonder, Himself willed a parody of sorts and feigned separation from the hierarchy Goddess ‘nityamuktalu’ *MahalakshmiDevi^ and finally once again regained Her through a stage managed dramatic sequence of events that stands out as a shining example of His utterly enchanting and utterly indistinguishable guile and tact of running the entire ‘one man show! Monumental litany of the Eternal [[Vedas]] along with the Magnum Opus [[Purana]] also proclaim with absolutely no inhibition whatsoever about the supremely independent sovereign status of *SarovottamaTirumalaVenkateshwara^ and literally go overboard whilst engaged in Eulogy of His superlatively auspicious manifestation atop ^^Venkatachala^ within the sacred Sanctum Sanctorum of ^^AnandaNilaya^^. The fabled [[Scriptures]] hold out that steadfast devotion directed towards the ^Lotus Feet^ of such a *SarovottamaTirumalaVenkateshwara^ is a surefire time tested method of garnering the most elusive of hierarchy liberated bliss by a chosen individual doer of righteous duty task.

**aalodya sarvashastraani vichaara cha punaha punaha|
idamekam sunishpannam dhyeyo *Narayanassadaa^||{San.}**

One of the most vital tenets of ^^TatvaVaada^^ School of Thought of *VayuJeevottamaAcharyaMadhwaru^ envisages relentless pursuance of pristine pure form of devotion, sense of servitude, meditation and eulogy of such a *SarovottamaTirumalaVenkateshwara^. A most fortunate chosen devotee, read as *VyasaTheertharu^, who is now on the verge of emplaning upon the famed ^TirumalaYatra^ shall harbor unexplainable emotions that tend to overflow at the mere sight of the magnificent spread of formidable sacred hills of ^^Seshachala^^, capped by gigantic stone escarpments and jaw dropping granite gneiss! Indeed the path towards ‘liberation’ is strewn with still more formidable obstacles and is never an easy one to tread for one and all!

**vidvattvam cha nrupatvam cha nyiva tulyam kadaachaana|
svadeshe poojyate raajaa *VIDYA GURU^m sarvatra poojyate||{San.}**

This Paper Seriatim titled [[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^}}, is Dedicated to the eternal memory of epochal service rendered at the ^Lotus Feet^ of *SarovottamaTirumalaVenkateshwara^ atop ^^Tirumala^^ by the Holy Pontiff *VyasaTheertharu^ from 1484 to 1496AD. The Holy Pontiff *VyasaTheertharu^ stationed at the nearby ^^Chandragiri^ province routinely journeys back and forth to ^^Tirumala^^ in order to continue divinely ordained service directed at the ^Lotus Feet^ of *SarovottamaTirumalaVenkateshwara^. Each time the Holy Pontiff *VyasaTheertharu^ carries aloft the famed principal Icon of *RukminiSathyabhaamaSametaMoolaGopalaKrushna^ upon His Holy Head along with

immensely huge clusters of *MahaaVishnu shaalagraama, Suryanarayana shaalagraama, Lakshmee shaalagraama, Matsya shaalagraama, Raama shaalagraama, Parashuraama shaalagraama, Varaha shaalagraama, Nakhada Narasimha shaalagraama, Jvaalaa Nrusimha shaalagraama, Matsya shaalagraama, Nrusimha shaalagraama, Vasudeva shaalagraama, Svarnalakshmee shaalagraama, Hayagreeva shaalagraama, Shveta Nrusimha shaalagraama, Svarna Nrusimha shaalagraama, ShreeDhanvantari shaalagraama, ShreeUghraNarasimha shaalagraama, Balaraama shaalagraama, LakshmeeNarasimha shaalagraama, LakshmeeJanardana shaalagraama, Ratnagarbha shaalagraama, Hiranyagarbha shaalagraama, Kurma shaalagraama, Vamana shaalagraama, Buddha shaalagraama, Kalki shaalagraama, Keshava shaalagraama, Narayana shaalagraama, Madhava shaalagraama, Govinda shaalagraama, Vishnu shaalagraama, Madhusoodhana shaalagraama, Trivikrama shaalagraama, Shreedhara shaalagraama, Hrushiksha shaalagraama, Padmanabha shaalagraama, Damodara shaalagraama, Sankarshana shaalagraama, Vasudeva shaalagraama, Pradyumna shaalagraama, Aniruddha shaalagraama, Purushottama shaalagraama, Adhokshaja shaalagraama, Janaardana shaalagraama, Upendra shaalagraama, Hari shaalagraama, Yagjnapurusha shaalagraama, Dattatreya shaalagraama, Simshumaara shaalagraama, Mukunda shaalagraama, Hamsa shaalagraama, Pundareekaaksha shaalagraama, Garudadvaja shaalagraama, Vykunta shaalagraama, Lakshmeepati shaalagraama, Paarijaataapahara shaalagraama, Vatapatrasaayi shaalagraama, Sudarshana shaalagraama, Vishvambhara shaalagraama, Vishvayoni shaalagraama, Ananta shaalagraama, Trimoori shaalagraama, Svayambu shaalagraama, Shesha shaalagraama, Kaamadhenu shaalagraama, Kalpavruksha shaalagraama, Vishvaksena shaalagraama, Vishnunaabha shaalagraama, Govardhana shaalagraama, Devi shaalagraama, Shankha shaalagraama, Padma shaalagraama, Shashidhara shaalagraama, RadhaKrushna shaalagraama, Indrakaama shaalagraama, Maheedhara shaalagraama, Jagannatha shaalagraama, Kolalu mudre Shreekrushna, Kalpavruksha mudre, Keetaka mudre, Svastika mudre, Khadga mudre, Dhvaja mudre, Musala mudre, Akshamaalaa mudre, Kalasha mudre, Chatra mudre, Vajra mudre, Dwaraka shila and Vyaasamushti^!

Flocks of faithful disciples led by a grateful vassal King of ^^Chandragiri^^, ministers and ushers also run behind the Holy Pontiff *VyasaTheertharu^ as fast as their puny legs would allow, with sustained pleas of:-

“*SarvottamaMoolaGopalaKrushnaupaasakare^!”
“*AajanmaParamaBhagavattottamare^!”
“*AajanmaParamaVyshnavare^”!
“*BhagawanVedaVyaasaraPriyaPutrare^!”
“*SreemanMadhwacharyaraMoolaSamstaanaadeshwarare^”!
***BramhanyaTheerthara Varakumaarare^!”**
“*ShreepaadaRaajara VidyaShisyare^!”
“*ParamaHamsaParivraajyaacharyaYatikulaTilakare^!”
“*DhigVijayaGurugale^!” “*RajaGurugale^!” “*MahaSwaamigale^!”
“*Dhanigale^!” “*Doddabuddhigale^!” “*Jeeya Jeeya! Jeeya^!” {Kan.},

panting and gasping for breadth whilst negotiating steepest of steep uncharted territory strewn with the most difficult of obstacles in thickest of jungles teeming with wild animals of all kinds, unable to keep up pace with the sheer speed and energetic verve of the Holy Pontiff *VyasaTheertharu^, whose very advent to ^^Tirumala^^ refreshes eternal memories of the awesome advent of none other than *VayuJeevottamaAcharyaMadhwaru^ to ^^UttaraBadari^^, the eternal abode of *BhagawanVedaVyasaru^! Undeterred by the unbearably searing infernal heat emanating from the now closed cauldron doors of ^AnandaNilaya^ housing the fieriest of fiery *UghraSreenivasa^, the Holy Pontiff *VyasaTheertharu^ blessed with a most special Omnipresence of the hierarchy *Celestial Vayu^, moves straight towards the same, repeating the famed feat performed in an earlier Incarnation as *Prahlada^ who had stood with folded hands in abject surrender and heightened devotional fervor in front of the awesome Incarnation of *UghraNarasimha^, who had put the very fear of apocalypse in the very soul of even battle hardened veteran hierarchy *Celestials^!

**“yelu bettagala vodeya *Venkataramana Govinda Govinda ShreeVenkatesha^
lokagala rakshisuva lokesha deva *Govinda Govinda ShreeVenkatesha^
namma baandava neene balagavuneene *Govinda Govinda ShreeVenkatesha^
koneri *Thimmappa MOOLAGOPALAaropa Govinda Govinda
ShreeVenkatesha^
melu giri Hariyaksha kalpavruksha *Govinda Govinda ShreeVenkatesha^
giriraaya hiriraaya *Paravasudeva Govinda Govinda ShreeVenkatesha^
devaadi deva divya sathbhaava *Govinda Govinda ShreeVenkatesha^
bhaavanaateetane bhavataapaharana *Govinda Govinda ShreeVenkatesha^
dheerga samvaasane *Tiru Venkatappa Govinda Govinda ShreeVenkatesha^
saadaneya maalpara sampattu neene *Govinda Govinda ShreeVenkatesha^**

**^Saptagiriya^ melnintha sarvalokesha *Govinda Govinda ShreeVenkatesha^
^Swaamipushkarniya^ saadakara vodeya *Govinda Govinda ShreeVenkatesha^
gati neene mati neene kaivalya neene *Govinda Govinda ShreeVenkatesha^
dhyaanipa bhaktara taayi tande neene *Govinda Govinda ShreeVenkatesha^
bedikombuva janara bembalaa neene *Govinda Govinda ShreeVenkatesha^
daasa daasanu naanu eeshanu neenu *Govinda Govinda ShreeVenkatesha^
ninna daasarigella nidhi neene deva *Govinda Govinda ShreeVenkatesha^
badava bhaktarigella pati neene swami *Govinda Govinda ShreeVenkatesha^
karuni nee ahudu karunaabdhi neenahudu *Govinda Govinda ShreeVenkatesha^
deva devara deva dhivya prabhaava *Govinda Govinda ShreeVenkatesha^**

**namagaagi girimele nintiruve neenu *Govinda Govinda ShreeVenkatesha^
anjiketake namage ^Anjanaadreesha^ *Govinda Govinda ShreeVenkatesha^
chinteyetaka namage ^Seshaadrivaasa^ *Govinda Govinda ShreeVenkatesha^
neeyenna janakanu ^Neelaadrivaasa^ *Govinda Govinda ShreeVenkatesha^
nanna sakhanu neenaiha ^Garudaadrivaasa^ *Govinda Govinda
ShreeVenkatesha^
yesanagala bidisiaha ^Vrushabaadrivaasa^ *Govinda Govinda ShreeVenkatesha^
vedaneya parihariso ^Venkataadreesha^ *Govinda Govinda ShreeVenkatesha^**

**^Narayaanaadresha^ naaninna daasa *Govinda Govinda ShreeVenkatesha^
jagake ninnaya leele khagaraaja gamana *Govinda Govinda ShreeVenkatesha^**

***Shreedevi^ arasane sreemanta neenu *Govinda Govinda ShreeVenkatesha^
ninna bhakutanu naanu naaneke badava *Govinda Govinda ShreeVenkatesha^
^Alamelumangapati^ aadariso tande *Govinda Govinda ShreeVenkatesha^
daya neene naya neene daatayu neene *Govinda Govinda ShreeVenkatesha^
ninna daya beduvaa ninna magu naanu *Govinda Govinda ShreeVenkatesha^
ninna nota pasarisi neegu duritagala *Govinda Govinda ShreeVenkatesha^
ninna dwaaradi ninthu nee bedikombe *Govinda Govinda ShreeVenkatesha^
daari torisi yenna kaayabekaiaha *Govinda Govinda ShreeVenkatesha^
dhyaanipara kaayuva dhani neene deva *Govinda Govinda ShreeVenkatesha^
saasiraa naamagala saakaararoopa *Govinda Govinda ShreeVenkatesha^**

**mativanta shreemanta gati neene prabhuve *Govinda Govinda ShreeVenkatesha^
ninna naamada mahime yennabhaagyaviaha *Govinda Govinda ShreeVenkatesha^
kariraa javaradane karunigala doreye *Govinda Govinda ShreeVenkatesha^
ihaparangalu neene *Indiraramana Govinda Govinda ShreeVenkatesha^
tanu ninnadaiya jeevana ninnadaiha *Govinda Govinda ShreeVenkatesha^
ninna sannidiyalli nintiruve deva *Govinda Govinda ShreeVenkatesha^
ninna kataakshava bayasi kaadiruve naanu *Govinda Govinda ShreeVenkatesha^
yenna kyipidiyiya yenna kaayaya *Govinda Govinda ShreeVenkatesha^**

***Matsyaavatarane^ mantapratapa *Govinda Govinda ShreeVenkatesha^
*Koormaavataarane^ koneriraaya *Govinda Govinda ShreeVenkatesha^
*Varahavataarane^ vondisuvenunaanu *Govinda Govinda ShreeVenkatesha^
*Narasimharoopane^ varava kottaiaha *Govinda Govinda ShreeVenkatesha^
*Vamanaroopane^ kamana pitane *Govinda Govinda ShreeVenkatesha^
*Bhruguraamaroopane^ bhrugu gharva bhanga *Govinda Govinda
ShreeVenkatesha^
*Kodandaraamane^ kyivalya dhaama *Govinda Govinda ShreeVenkatesha^
*Nandanandanaroopa^ ^^Anandanilaya^^ *Govinda Govinda ShreeVenkatesha^
*Kalkyavatarane^ kaarunya sindu *Govinda Govinda ShreeVenkatesha^**

**vishvantaraatmane vishvanaamakane *Govinda Govinda ShreeVenkatesha^
vishvadharmake moola vishvavyapakane *Govinda Govinda ShreeVenkatesha^
vishvasamrakshakane vishvasamharta *Govinda Govinda ShreeVenkatesha^
souseeya soulabhya saaketa varada *Govinda Govinda ShreeVenkatesha^
vaatsalya roopane varagunoteeta *Govinda Govinda ShreeVenkatesha^
oudhaarya hrudayane dyiraguna nilaya *Govinda Govinda ShreeVenkatesha^
kaalantarastane kaalanaamakane *Govinda Govinda ShreeVenkatesha^
kaalpravatakane kaalanivarta *Govinda Govinda ShreeVenkatesha^
sathya sankalpane sathyakaamesha *Govinda Govinda ShreeVenkatesha^
nitya truptanu neenu sathyasankalpa *Govinda Govinda ShreeVenkatesha^
nanaginnu bere gati irralilla tande *Govinda Govinda ShreeVenkatesha^**

nigama rakshakanu neenu nighamasamvedya *Govinda Govinda
ShreeVenkatesha^

aganitaa roopagala avataara purusha *Govinda Govinda ShreeVenkatesha^
*Prahlaada^ rakshakane paalakanu neene *Govinda Govinda ShreeVenkatesha^
*Kariraajavaradane^ kaayo dore neene *Govinda Govinda ShreeVenkatesha^
saamagaana priya sreemanta hrudaya *Govinda Govinda ShreeVenkatesha^
aadi moolanu neene madhyasta neene *Govinda Govinda ShreeVenkatesha^
antyavu neene sarvantarya neene *Govinda Govinda ShreeVenkatesha^
*AadhiLakshminaatha^ ishvara naatha *Govinda Govinda ShreeVenkatesha^
naaneke badavanu neeniralu deva *Govinda Govinda ShreeVenkatesha^
dhurita bhaya veke yenage *Tirumalaadeesha Govinda Govinda ShreeVenkatesha^
dhuritaa taapagalannu parihariso *Hariye Govinda Govinda ShreeVenkatesha^

ninna guna gaanavu namage ananda *Govinda Govinda ShreeVenkatesha^
namma samrakshaneyu ninage ananda *Govinda Govinda ShreeVenkatesha^
neene paramaananda nitya nirmukta *Govinda Govinda ShreeVenkatesha^
neene bramhaananda nitya santrupta *Govinda Govinda ShreeVenkatesha^
neene nityaananda nirmalaananda *Govinda Govinda ShreeVenkatesha^
neene dhivyaananda nityaparipoorna *Govinda Govinda ShreeVenkatesha^
saakaarashreekara manmadhaakaara *Govinda Govinda ShreeVenkatesha^
nitya *Lakshmivara^ nee nirvikaara *Govinda Govinda ShreeVenkatesha^
gunasahitya gunarahita sanakaadi vandyaa *Govinda Govinda ShreeVenkatesha^
karuna toriso tande *TiruVenkatappa Govinda Govinda ShreeVenkatesha^

arunaaroprabha aditya netra *Govinda Govinda ShreeVenkatesha^
andhakaarava harisi adarisutande *Govinda Govinda ShreeVenkatesha^
shaanti sandhaayakane sashi netra deva *Govinda Govinda ShreeVenkatesha^
taapavannu pariharisi daya maado tande *Govinda Govinda ShreeVenkatesha^
dhivya ^gangajanaka^ karuna samudra *Govinda Govinda ShreeVenkatesha^
nitya satyavu neene nitya kalyana *Govinda Govinda ShreeVenkatesha^
daasaranu rakshisuva dore neene deva *Govinda Govinda ShreeVenkatesha^
ninna daasara seve yenna bhaagyavyiya *Govinda Govinda ShreeVenkatesha^

vishvakartanu neene vishvavu neene *Govinda Govinda ShreeVenkatesha^
vishvabhartanu vishvanaamakane *Govinda Govinda ShreeVenkatesha^
vishvahartanu neene vishvanaayakane *Govinda Govinda ShreeVenkatesha^
vishvaroopaninanda vishvavu ninadu *Govinda Govinda ShreeVenkatesha^
sarvaatmakanu neene sarvanaamakane *Govinda Govinda ShreeVenkatesha^
sarvarakshakanu neenu sarvavu neene *Govinda Govinda ShreeVenkatesha^
yelli kanalu deva alli neeniruve *Govinda Govinda ShreeVenkatesha^
horage volege neenu hudukuvudu yeke *Govinda Govinda ShreeVenkatesha^
akhila praanigalalli adagivurve neenu *Govinda Govinda ShreeVenkatesha^

^saptaadri nayakane^ sakala paalakane *Govinda Govinda ShreeVenkatesha^
ravana suravyiri ranaranga *Bheema Govinda Govinda ShreeVenkatesha^
*nandanandana deva^ dyiva nandaka hasta *Govinda Govinda ShreeVenkatesha^

kaasu beesava bayaisi kaadukondiruve *Govinda Govinda ShreeVenkatesha^
bhavaroga vyidyane bhuvana mohanakane *Govinda Govinda ShreeVenkatesha^
*Padmavatipriya^ padmadala nayana *Govinda Govinda ShreeVenkatesha^
*bakulamaateya^ sutane vasumati naatha *Govinda Govinda ShreeVenkatesha^
neeniralu namage innu nikshepaveke *Govinda Govinda ShreeVenkatesha^
nidhiyeke namage innu neeniralu tande *Govinda Govinda ShreeVenkatesha^
ninna sannidi saaku nirmala ananda *Govinda Govinda ShreeVenkatesha^
merugiri *Thimmiaha^ neene yennagaiaha *Govinda Govinda ShreeVenkatesha^

*paramaatma^ neeniralu paradyiva yeke *Govinda Govinda ShreeVenkatesha^
aaptasaka neeniralu anyasakaneke *Govinda Govinda ShreeVenkatesha^
^yelubettagalu^ iralu yeke svargagalu *Govinda Govinda ShreeVenkatesha^
nirmalanu neeniralu karma bhayaveke *Govinda Govinda ShreeVenkatesha^
daaridya bhaya yeke ninna daye iralu *Govinda Govinda ShreeVenkatesha^
ninna naama iralu nigamagalu yeke *Govinda Govinda ShreeVenkatesha^
smarane ninnadu iralu shaastrangalu yeke *Govinda Govinda ShreeVenkatesha^
niyama nishtagaleke ninna dhyaanaviralu *Govinda Govinda ShreeVenkatesha^
anjiketake namage appa neene *Govinda Govinda ShreeVenkatesha^
namma nidihi neene naagaadrivaasa *Govinda Govinda ShreeVenkatesha^
naa yeke paradeshi ninna sannidhi iralu *Govinda Govinda ShreeTirumala
Venkatesha^” {Kan.}

*LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda^
*AnjaneyaVaradaGovindaGovinda^
*PrahlaadaRaajaVaradaGovindaGovinda^
*BaahleekaRaajaVaradaGovindaGovinda^
*VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^
*RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^
*SaptagirivaasaGovindaGovinda^
*SeshachalavaasaGovindaGovinda^
*LakshmiRamanaGovindaGovinda^

*RukminiSathyabhaamaSametaDhigVijayaMoolaGopalaKrushnaDevarigeJayavaa
gali^!

This Paper Seriatim titled [[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated
Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhoma^}}, is patterned on the lines of hardcore tenets of
^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, owing allegiance to both
^Vyasa Koota^ and ^Dasa Koota^ ideologues and is indexed in sequential order in the
manner of a spirited elocution with individual Chapters of ^^Seshachala-Vedachala-
Garudachala-Anjanachala-Rishabaachala-Narayanachala-Venkatachala^^. This
Paper Seriatim is dedicated to the eternal memory of epochal service rendered at the
^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ atop ^^Tirumala^^ by the Holy
Pontiff *VyasaTheertharu^ for twelve long years from 1484 to 1496AD! This Paper

seriatim is slated for an appropriate logical conclusion as per the Supreme Deemed Will of *HariVayuGuru^, with the ^VENKATACHALA^ episode wherein none other than the Holy Pontiff *VyasaTheertharu^ is slated to perform “**a never before, now, nor ever after**”, grandiose salutation at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^, supremely manifest within the Sanctum Sanctorum of ^^AnandaNilaya^^ atop ^^Tirumala^^!

This Paper seriatim titled [[[***VyasohamTavaDasoham^**]]] – {{**A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhoulmaru^**}}, is only an attempt at pursuing certain definitive leads garnered by this eternal student whilst faced with the enormity of Supreme Truth enshrined in the monumental [[Holy Works]] of *VyasaRajaGurusaarvabhoulmaru^. Also this Paper seriatim is not the 'be all and end all' interpretation of such monumental [[Holy Works]], 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 and Kannada 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. Readers are requested to browse through the 'Thesaurus' given at the end of each 'Part' for easier assimilation of certain 'in context' Nomenclatures' found in this Paper series as and when it appears. Since there is no justifying anglicized meaning for certain words such as 'Dharma' and 'aparokshagnana'(sic.) 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.

***HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA
VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^**

The single most Immensely Sacrosanct [[Holy Work]] of *VayuJeevottamaAcharya Madhwaru^, [[***YATI PRANAVA KALPA^**]], so extracted from the Collective Compendium of [[Sarva Moola]], is now studied most briefly with utmost piety prior to the commencement of this Paper, titled as [[[***VyasohamTavaDasoham^**]]] – {{**A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhoulmaru^**}}.

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

Unchallenged, establish securely on the bedrock of “Philosophical Entente” between *Baghwan Veda Vyasa^ and His *Followers ^!

**sameccharvaadikaan hutvaa samyak purushasooktaha|
sarveshaamabhayam datvaa viraktaha pravrajeedddharim||{San.}**

*VayuJeevottamaAcharyaMadhwaru’s^ Holy Work, [[YatiPranavaKalpa]], consisting of [[Twenty Nine]] verses in all, extracted from the famed [[SarvaMoola]] Compendium, guidelines compulsory ethical functions, duties and responsibilities that are strictly binding on all those fortunate individuals who happen to ascend to the Holiest of Holy *Madhwa Pontificates^ or others who merely embrace auspicious asceticism without being a functional part of any reputed Holy *Madhwa Pontifical Institution^. First things first, the famed ^TatvaVaada^ School of Thought of *VayujeevottamaAcharyaMadhwaru^ relegates highest emphasis to the concept of ‘vairagya’ (sic.) as an essential requirement for unstinted spiritual progress of any individual. However, there is a great deal of wanton misunderstanding about this most elusive and at the same time most commonly used terminology of ‘vairagya’. It is wrongly understood that ‘vairagya’ amounts to an attitudinal mindset of showing/professing aversion or disgust towards all things in life. It is also taken as being disinterested in nearest and dearest kith and kin. Thus it is considered most wrongly as a kind of negative approach to life. Being in the midst of his nearest and dearest and still being disinterested in each one of them is wrongly inferred as harboring ‘vairagya’. The same is then labeled as a kind of fatalistic escapism from all onerous responsibilities and stark realities arising from certain pressures beyond ones immediate control. Nothing can be much further from the Truth and surely no individual can ever hope to function in such a disinterested way. Such an attitude of mind cannot be a requirement for human progress either now or in the near future. Whether one seeks spiritual progress or material progress one has to get interested in actions that lead towards logical culmination and achievement of all preset goals, be it physical or metaphysical. Most obviously, unless and until one envisages that a certain goal is most coveted to oneself, one will not swing into action in order to achieve the same. Disinterest is another thing altogether and shall not automatically create interest in anything else in particular. On the other hand disinterest in an individual may block all his activity in that particular area on one hand and shall also not induce activity in another area, either on the other hand. Therefore it is difficult to understand how disinterest in nearest kith and kin and the general things of life will help in carving out a path towards spiritual progress. That is why modernism is critical of the very concept of ‘vairagya’ since it is wrongly inferred as encouragement towards pessimistic and escapist tendencies whilst in pursuance of ancient lifestyles. Therefore it is most vital to properly comprehend the correct import of the concept of ‘vairagya’ with all its manifest meanings.

For the record though, the very terminology of the compound word ‘vairagya’ is manifest within two subordinates. The same are to be denoted as → ‘vi’ and ‘raga’. The second subordinate ‘raga’ (sic.) in turn at an elementary level also implies as → ‘passion’. Thus it means strong feeling or excessive attachment. It involves certain amount of mind agitation at a primary level. It also means feeling inexplicable pain or

pleasure with the absence or presence of the object or person concerned. There is an element of inherent blindness in such an attachment without any rational assessment of the value of relative position or situation of the things or person concerned in the larger context of life. Such an undue emotional attachment to personal or impersonal beings will naturally cultivate and multiply the very perspective of life of a person and will never ever be helpful either for his material or moral progress, the least, let alone spiritual progress. Now, the first subordinate '**vi**' (**sic.**) at an elementary level also implies as → being away from such an excessive obsession coupled with wholesome emotional involvement.

“Thus '**vairaagya**' → implies as that which is totally and completely devoid of aversion or disgust or disinterestedness, explainable as being nearest to dispassionateness”.

This is a most unique mindset and is the most appropriate definition of '**vairaagya**'. A most timely and suitable synonym of '**vairaagya**' is → '**asanga**' (**sic.**) which implies as nearness to coming unstuck. It is used in its other occurrence of → '**aasakti**' (**sic.**) and its opposite term → '**anaasakti**' (**sic.**). Another compound word that is often used whilst defining '**vairaagya**' is → '**abhishvanga**' (**sic.**), which implies as being overpowering. The opposite of the same is → '**anabhishavanga**' (**sic.**). These two link words i.e., → '**aasakti** and **anabhishavanga**' are often used whilst describing the unique characteristic of an individual who harbors the meritorious and most difficult quality of '**vairaagya**'. The chief notion here is that an individual must have very little or no obsessive attachment with his kith and kin, household, property and the like. The crux of the issue here is that those who harbor '**vairaagya**' shall never fall into the set trap of inactive or docile lifestyles without abandoning their compulsory duties in the first place. At the same time without any external show of excessive abhorring attachment towards all worldly things an individual is sanctioned to pursue enlightenment/liberation as a worthy goal, indeed.

Naturally, for a householder primary duties such as looking after his legally wedded spouse, aged parents, younger siblings, progeny and property are high on the agenda of must dos. At this juncture the concept of '**vairaagya**' shall never wash with the above mentioned set of primary duties typical to a householder but the same warns him suitably against professing excessive attachment to the same at least in the future. Here an individual must be made aware of the choices that are in front of him. That is, the choice of blind passionate pursuit and the other one of value oriented pursuit. All worldly pursuits have their own intrinsic values that are always relative to one another. But the most prized entity of all read as *SarovottamaSreemanNarayana^ alone possess the most prized and highest value amongst all, which is unchangeable for all Time to come. All others ranging from lowly 'jeeva' hailing all the way up to the hierarchy *Celestial ChaturmukhaBramha^ in turn possess graded values that are directly proportional to the levels of realization of such a Supreme Godhead, who in turn is also termed as → '**Ishta**' (**sic.**) → the most covetable one. From the same arises the undeniable factoid that all things that are helpful in one way or the other to realize such a Supreme Godhead are also automatically bracketed as being → '**Ishta**' on the same count. Canons of meaningful notion of '**vairaagya**' sanction utilization of such '**Ishta**' occurrences as a means of aiding realization of the Supreme Godhead. The only goal worth achieving is

this realization of such a Supreme Godhead, read as *SarvottamaSreemanNarayana^, and all others shall amounts to being eternally subservient to the former always and at all Times. Here it is implied that all those occurrences that act as a hindrance to such a goal are liable to be rejected and all those that assist in the same are to be pursued relentlessly.

An individual happens to be in a familial lifestyle blessed with abundance of joy and happiness with spouses, progeny, wealth, property so on and so forth only with the prior Supremely deemed will and concurrence of *SarvottamaSreemanNarayana^. When such a Supremely deemed will and concurrence of *SarvottamaSreemanNarayana^ is absent/withdrawn, then most naturally, an individual who is nothing but an eternal puppet in the hands of the former, shall also show great decline in all worldly affairs and most importantly his perceived attention and pursuance shall now focus squarely on the supreme entity of *SarvottamaSreemanNarayana^, with a greatly diminished interest in all other worldly state of affairs. In such a state of 'vairaagya' which is termed as subordination of willfully attachment towards all things that are binding, nothing else takes more precedence over such a show of affective pursuance of the supremely independent sovereign entity of *SarvottamaSreemanNarayana^, which is then automated into a promoted state of existence, classified as the 'truly devout'. In other words subversion of obsession towards all other things shall always result in enhancement of pursuance of such a Supreme Godhead, read as *SarvottamaSreemanNarayana^. However, it must be understood that harboring a state of 'vairaagya' alone shall never result in total liberation. On the other hand 'vairaagya' is only an effective spring board helpful in launching oneself into the coplanar orbit of devotion in all its wholesomeness. Thus the concept of 'vairaagya' is only an enlightened interest in all mundane things and also an inherent skill cultivated and nurtured periodically to cleverly channel the same into positive pursuit of the Supreme Godhead, read as *SarvottamaSreemanNarayana^. Thus in a nutshell the very concept of 'vairaagya' → is defined as that which is a state of avoidance of excessive attachment and overpowering interest in all things of common occurrence.

All those individuals hailing to different states of life such as bachelorhood, householder or forest recluses must and should embrace 'asceticism' which alone shall then grant them liberation otherwise no. The most elusive boon of being rewarded with 'aparoksha'(sic.) shall come about only by relentless practice of mediation directed towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^. Such an activated state of mediation of *SarvottamaSreemanNarayana^ is most easy for those who are into Holy *Madhwa Pontificates^. The same is indeed most difficult for those who are into familial life styles bogged down as they are by countless compulsory duties typical to all householders. Such individuals also cannot achieve one hundred percent control over their senses at all times. Having stated thus, it is grudgingly agreed that certain individuals who are into householder lifestyles if and only if they are fully qualified and worthy can aspire to enjoy liberation in spite of their seemingly ordinary existence. On the other hand those whose destiny is tied with enjoying liberation only upon embracing asceticism and migrate into Holy *Madhwa Pontificates^ must well and neigh follow the same and get liberated in the end. It is deemed necessary for an individual to always be in any one of the designated stage of life, be it 'bramhacharya', 'gruhastaashrama' or

‘sanyaasashrama’. Thus it is mandatory for all individuals to embrace either one of the above and consequently an individual must never be in a state of suspend animation thereby being adrift during the course of one’s deemed lifespan. Upon successful completion of ‘bachelor’ internship an individual may choose to become a householder or if made out of finer mettle may embrace the most powerful and most difficult of all ‘sanyaashrama’. Such is the compulsory importance of this stage of life, i.e., ‘sanyaashrama’ that even if a person who is on deathbed gasping for a veritable last breadth, happens to merely utter that he wishes to embrace ‘sanyaashrama’, then he shall surely be bracketed with those who are termed as being liberated permanently. It is said that an auspicious householder must embrace asceticism as soon as he is blessed with a male offspring. The reason is simple. A male offspring is nothing but another clone of his own self and due to such a stark reality his own wife shall now deemed to have become his own mother indirectly in a way. All those who are fortunate to embrace ^Holy Madhwa Pontificates^ of the highest order are indeed considered as being most fortunate indeed. The reason being such worthy individuals harbor a huge quanta of a most special Omnipresence of none other than *SarvottamaSreemanNarayana^. The very ground that such Holy *Madhwa^ Pontiffs’ then happen to tread is rendered most pure and auspicious for all occasions. It is imperative however to first ferret out a most qualified Holy *Madhwa Guru^ who possess the fullest investiture rights in order to initiate a potential incumbent into the Holiest of Holy *Madhwa Pontificate^. An individual who is now on the threshold of embracing Holy *Madhwa Pontificate^ must at first cast away all symbols of externally mortal bindings upon his physical body, pulverizing the same within the searing heat of the potent [[PurushaSukta]]. Thereafter this ‘nameless’ individual must then perform a ritual purification bath with a pledge to sustain and protect all forms of life on this Planet as inferred by the utterance of → **abhaya sarvabhootebhyo mataha svaahaa**||{San.}. This solemn ritual culminates when the very same individual then wholeheartedly embraces asceticism whilst uttering the epochal pledge of → **Om bhoorbhuvaha svahaha sanyastam**||{San.}, marking his irreversible transgression into respective Holy *Madhwa Pontifical^ Order. Thereafter such an individual who is considered as being reborn once again for all practical purposes may receive the equally potent [[PranavaUpadesha]] from his *AshramaMadhwaGuru^. The new Holy *Madhwa Pontiff^ must then recite the famed [[PranavaMantra]], followed by [[GayatriMantra]] and the like.

**OM OM bhoohu OM bhuvaha OM svahaha Om tatsaviturvarenyam
bhargodevasya dheemahi dheeyo yo naha prachodayaat OM**||{San.}

It is mandatory for all Holy *Madhwa Pontiffs^ affiliated to their respective ^Holy Madhwa Pontifical Order^ to compulsorily meditate upon the famed [[Gayatri Mantra]] for a minimum number of three thousand times during all the three set aside time frames in each particular day, between sunrise and sunset. In turn these Holy *Madhwa Pontiffs^ themselves stand to be classified amongst five broad umbrella groups known as *Kutechaka, Bahudaka, Hamsa, ParamaHamsa and Paarivryaajapadastha^. The first classification being *KUTEECHAKA^ → are those ascetics who go about wearing saffron clothes, continue to dwell with their relatives, continue to accept food offerings from their own households, continue to wear sacred thread, continue to sport sacred tuft

of hair upon their head and carry a ^Sacramental Staff^ in their hand. The second classification of *BAHUDAKA^ → are those ascetics who wear saffron clothes, but do not dwell in their own households and move around in distant regions and collect food offerings from other select seven different households, continue to wear sacred thread, continue to sport sacred tuft of hair upon their head and carry a ^Sacramental Staff^ in their hand. The third classification of *HAMSA^ → are those ascetics who typically lead a nomadic and utterly recluse lifestyle marked by total renunciation of all forms of worldly lifestyles, carry a ^Sacramental Staff^ in their hand and accept offerings of food from households that are situated continents apart from their hometowns where they were born. The fourth classification of *PARAMAHAMSA^ → are those ascetics wear compulsory attired in saffron, renounce the sacred thread, renounce sacred tuft of hair upon their head and carry a potentially highly empowered ^Sacramental Staff^ in their hand. The fifth classification of *PAARIVRYAAJAPADASTHA^ are always compulsorily *ParamaHamsa^ ascetics of the highest order decorating a particular unique Holy *Madhwa Pontifical Order^ upon being ordained into the same earlier by a most qualified and suitably noble *Madhwa Guru^. Such an elite class of Holy *Madhwa Pontiffs^ who are bracketed as being ^Paarivryaajapadastha^ alone are empowered with the fullest investiture rights to perform the holiest of holy ritual of imparting ^TaptaMudradaarana^ to their respective faithful flocks. Such an ascetic titled as being a ^Paarivryaajapadastha^ is fully sanctioned by tradition to lead a lifestyle fit for an Emperor. Such Holy *Madhwa Pontiffs^ who are termed as being ^Paarivryaajapadastha^ routinely perform ritual worship of their respective principle Icons unique to their own ^^SreeMutt^^ and constantly strive to propagate the highly valued tenets of ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^, far and wide. Most impressively such a Holy *Madhwa Pontiff^ who is a qualified ^Paarivryaajapadastha^, shall at an opportune moment compulsorily anoint a new incumbent/ successor as heir to the respective ^Holy Pontifical Order^ by performing sacrosanct ‘abhisheka’ (sic.) upon such a chosen ‘disciple’ from Holy ^Conch shell^ with waters drawn from many a ^Holy River^. Proper conduct of such a ritual would then deemed to have passed on their very own title of ^Paarivryaajapadastha^ to the next fortunate incumbent into the Holy Pontifical Order.

***Vishnoho Sarvottamatvam cha sarvadaa pratipaadaya^|{San.}**

***ShreeTulasiDamodaraKrushnaarpana^**

PAPER INTRODUCTION

[[[*Vyasoham Tava Dasoham^]]] – {{A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRaajaGurusaarvabhousmaru^}}

[[SreemadhBhagavataha]], the famed classical scripture of all Time elucidates the manner in which select hierarchy *Celestials^ manage to turn even seemingly unfortunate curses befallen upon themselves into most prized of all boons, that is most envious to all other *Celestial^ bystanders. By doing so these very same *Celestials^ render yeoman service to comity of righteous by exploiting their prior curses now turned into boons to

the maximum limit possible, of course all brought about by the supremely recreational deemed will of none other than *SarvottamaSreemanNarayana^. One of the classic example of such an occurrence is the onset of curse that befalls upon the noted 'muktiyogya' *Celestial Shankukarna^ who is at the receiving end of the seething wrath of none other than the hierarchy Celestial 'muktiyogya' *ChaturmukhaBramha^, resulting in the epochal Incarnations of none other than the cynosure of all devotees, 'muktiyogya' *Prahlada^, *Bahleeka^, *VyasaTheertharu^ and *RaghavendraTheertharu^. It is a certainty that whenever utterly evil and notoriously nefarious facets of 'adharma' happen to rise its ugly head every now and then due to the relentless onslaught of 'kali', resulting in wanton assault let loose upon comity of righteous and their most proper lifestyles, none other than *SarvottamaSreemanNarayana^ shall Himself Incarnate in order to cry halt to all such misdoings of demonic forces. However, at other times, none other than *SarvottamaSreemanNarayana^ shall enable a few of His most trusted devotees led by none other than the 'muktiyogya' hierarchy *Celestial Vayu^ to manifest themselves in most special manner as is seen in the *Celestial Shankukarna^ and all his serial Incarnations. Indeed such is the immeasurable extent of sublime affection shown by none other than *SarvottamaSreemanNarayana^ towards His chosen few pristine pure devotees. So much is the amount of such a supreme benevolence that such chosen few devotees themselves end up hogging the entire limelight on centre stage as it were, when the real ringmaster acting invisibly behind the scenes is none other than their supreme mentor *SarvottamaSreemanNarayana^. One cannot even dare to imagine the unthinkable consequences if the hierarchy *Celestial ChaturmukhaBramha^ had not cursed the *Celestial Shankukarna^ in the first place and the monumental loss to the 'World of Righteous' comity who would have been rendered that much poorer without having the likes of 'muktiyogya' Holy Pontiffs' *SreemadhVyasaTheertharu^ and *SreemadhRaghavendraTheertharu^ amidst us, today!

The titanic power struggle between the most heinous of all 'tamoyogya' demon 'h i r a n y a k a s h i p u' and his young son 'muktiyogya' *Prahlada^, the most brightest jewel in the crown devotee of *SarvottamaShreeHari^, is a most unique case study indeed. The same is also an awesome pointer to the eternal struggle between the evil and the good, between arrogance and compassion, between ignorance and supreme Knowledge, between valorous strength and pristine pure devotion, between 'paramaHaridwasha' and *ParamaShreeHariBhakti^. Of course the ultimate victor being without any doubt whatsoever, *Prahlada^ harboring a most special Omnipresence of *Celestial Vayu^. It is *Prahlada^ who even at that tender age showed the entire World the extent of power enshrined in effusion of pristine pure devotion at the ^Lotus Feet^ of *SarvottamaShreeHari^. It was probably none other than young *Prahlada^ who staged the '**World's Very First Student Rebellion**' when he led other fellow students and walked out from the classroom staging a protest against perpetual falsehood being taught to them by an ignorant 'tamogyogya' 's h a n d a m a r k a '! Even when faced with the most direst of obstacles brought about by a vengeful father 'h i r a n y a k a s h i p u', the frail *Prahlada^ never let go of His avowed objective of unstinted faith in *SarvottamaShreeHari^, his solve savior and mentor. On this single count alone, the young *Prahlada^ drew widespread admiration from phalanx of hierarchy *Celestials and

sages^ . Throughout his fiery ordeal, the young *Prahlada^ was a perfect picture of poise and composure, never doubting even for a minute fraction of a second his unshakeable devotion towards *SarvottamaShreeHari^, even when faced with mortal danger to his life and limb! On the other hand, the dutiful son *Prahlada^ even tried his level best in order to put the fear of *SarvottamaShreeHari^ into the nefarious mind of his own tyrannical father, ‘h i r a n y a k a s h i p u’, in order to turn him round, but in vain. Finally when the most awesome of all Incarnation of *SarvottamaUghraNarasimha^ did occur resulting in the slaying of the evil demon ‘h i r a n y a k a s h i p u’, the ever faithful devoted son *Prahlada^ requested grant of liberation of his slain father!

Even in all other succeeding Incarnations, *Prahlada^ has shown the same immeasurable levels of devotion, famed code of conduct, unmatched levels of compassion towards the downtrodden and above all pristine unmatched devotion towards the ^Lotus Feet^ of *SarvottamaShreeHari^ . *Prahlada^, the mightiest of all Emperors was the very epitome of sacrifice in its truest meaning. No one can even imagine even in his wildest dream the levels of unmatched devotion possessed by *Prahlada^ towards his only mentor *SarvottamaShreeHari^! *Prahlada^ happened to be a devotee of *SarvottamaMahaVishnu^ even before his birth, the foremost amongst all similar devotees even though born in the clan of downright ‘tamoyogya’ demon ‘h i r a n y a k a s h i p u’. *Prahlada^ happened to enter the womb of his mother ‘kayadu’ even as his father ‘h i r a n y a k a s h i p u’ willfully spewed murderous venom on his mortal enemy, by uttering aloud the name of *SarvottamaSreemanNarayana^! In due course, none other than ‘muktiyogya’ *Sage Narada^ happened to tutor him in the niceties of becoming a renowned devotee of *SarvottamaShreeHari^ . *Prahlada^ never ever aspired to enjoy bliss all alone, on the contrary he always wished that the same be available to everyone and went out of his way in order to make this happen. This is most clear when the conduct of *Prahlada^ in front of *SarvottamaNarasimha^ is inferred correctly. *Prahlada^ beseeches *SarvottamaLakshmiNarasimha^ to pardon the sins of his father ‘h i r a n y a k a s h i p u’ and also request for grant of liberation to hordes of fellow students who are now currently wallowing in sheer ignorance. *Prahlada^ also requests for a boon from *SarvottamaNarasimha^ to only serve him as well as his other staunch devotees such as ‘muktiyogya’ duo of *Garuda^ and *Sesha^! Supremely pleased by such a show of devotion, *SarvottamaNarasimha^, then announces with gusto that whoever happens to be the devotee of *Prahlada^ alone shall qualify to become His devotee too, in the future! All those who follow such a path shall definitely be rid of all bindings of birth cycles and shall be put onto the way of hierarchy liberation of supreme bliss. Subsequently, this very same *Prahlada^ incarnated during ^DwaparaYuga^ as *Baahleeka^, pitched in with all his might available at his disposal in order to lessen the scourge of evil ‘k u r u’ dynasty on Mother Earth and once again paved way for the successful rejuvenation of ‘Dharma’ under the able stewardship of none other than *SarvottamaGaadikaaraMoolaGopalaKrushna^!

(to be continued)

THESAURUS FOR ^SESHAACHALA^ - 1:-

1. **CAMEO** : At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.
2. **ELOCUTION**: At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^SESHAACHALA^ - 1: -

1. [[SreemadhBhagavataTaatparyaNirnayaha]] from [[Sarva Moola]] Holy Compendium, courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
2. [[YatiPranavaKalpa]] from [[Sarva Moola]] Holy Compendium, courtesy *Vayu JeevottamaSreemanMadhwacharyaru^.
3. [[ShreeVenkateshwaraStotra]] Holy Work, courtesy *VyasaRajaYatigalu^.
4. [[TaatparyaChandrika]] Holy Work, courtesy *VyasaRajaYatigalu^.
5. Extempore Eulogy of *VyasaRajaYatigalu^, courtesy *SreemadhRaghavendraTheertharu^.
6. [[PurandaraUpanishad]], courtesy *PuradaraDasaru^.

mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|

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

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

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

|*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

||*MADHWA VALLABHA SARVOTTAMA SHREE MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||

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

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

***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**

***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**

***VYASARAAJO VIJAYATE^**

^^VEDAACHALA^^ - 2:- [[*VyasohamTavaDasoham^]] – {A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^}

***Bramhouvaacha^:-**

bhavan *Shreepate^ broohi shaalagraamashilaasthitim|

tatheerthasya cha mahaatmyam shankhatheerthasya cha prabho
keshaam yoge tu theertham syaat shaalagraamasya vi *HARE^he|
shatraabhimaanidevaaha ke devatashca visheshataha||
kativaaram prokshaneyam kativaaram pibennaraha|
tena kim phalamaapnoti sevinastheerthamuttamam||
putraaya vada shishyaaya aananyasharanaaya cha|
iti vigjnaapito devaha krupayaa bhaktavatsalaha
uvaacha madhuram vaakyam meghagambheerayaa giraa^||

***Hamsauvaacha^:-**

saadhu prushtam tvayaa bramhan lokaanugrahakaamyayaa||
shaalagraamashilaa yaa hi mama moortikalaahrutaa|
tatra shtaasyaami vividhyi roopyirapi chaturmukha
tvameva keetaropena taaha pravishya manoramaaha|
chakraani krutavanstvam hi roopaanaam gjnaapakaani cha
yekadvitrischatushkam cha shat sapta cha tathaa~shta cha|
***NARAYANO NARAHARI TRIVIKRAMA JANAARDANOU^**
***RAMOU^** cha vanamaalee cha ***ANANTO VISHVAMBHARAHA^** kramaat|
yeteshvapi visheshastu kshetrachinhaadibhesdashaha
moortibhedo~vagantovyo visheshagjnyiraneekashaha|
shankhenyivaabhisheke tu theertham snaanyiva chaanyathaa
sudarshanam ***KRUSHNA^**moortirdvichakraankita ityapi|
chaturnaam yogatatheertham shaalagraamasya naanyathaa
chakraankitadvayenaapi shaalagraamasya yogataha|
api vaa syaat kvachit theertham chakshushee cha yato ***HARE^he**
trivaaram bhraamitam toyam mantritam keshapopari|
shankatheerthamiti praahuhu sarvaange prokshayeccha tath
bramhahatyaadikotam cha gurutalpaayutaani cha|
naashayatyaaashu vi bramhan kim punashchopapaatakam
shaalagraamashilaatheertham prokshitam syaanmahaaphalam|
tatheertham tu pibedhbaktyaa trivaaram tatphalam shrunu
prathamam shuddhidam proktam dviteeyam dharmadam smrutam|
truteeyam mokshadam praahuhu ***BRAMHA VAYU^** cha maaninou
shankatheerthasya ***LAKSHMEE^**stu paadatheerthasya maanane|
tathaapi prathame ***DURGA^**a dviteeye tu dharaasmrutaa
truteeye shreeriti proktaa paaneeye tu yathaakramam|
prokshaneeye cha tatheerthe ***BHARATEE^** cha ***SARASVATE^**
devataa tatra sarvatra theerthanaamaa ***HARI^**hi svayam|
visheshataha shankatheertham prokshaneeye~***ANIRUDDHA^**kaha
prokshaneeye paadatheertham ***PRADYUMNA^** iti keertitaha|
***SANKARSHANA^**stu paaneeye prathame tu dviteeyake
***VASUDEVA^**statruteeye tu svayam ***NARAYANA^**abhidhaha|
udaroopam tu tatheertham praakrutam hyabhimantritam
tatrastham ***VARUNA^m** ***SOMA^m** toyor***VAYUM^** vichintayeth|
***VAYOU^** ***LAKSHMEE^m** tatra ***HARIM^** vichantayivaatha sevayeth
tulaseesahitam theertham pibennochedanarthakruth|

*JAYA MAYA^ cha *LAKSHMEE^scha daleshu trishu samsthitaaha
ataha sahyiva theerthasya sevane syaannmahatphalam|

yevam vichintya manasaa kurute theerthasevanam
sa yaati paramam sthaanam punaraavyruttivarjitam|
*HARI VAYU^prasaadasya poornapaatram bhavishyati
ya yetat stotraraajaanam trisandyaasu patennaraha|
so~pi mukto bhavet sadyo mahaapaatakakotibhihi
satyam satyam punaha satyam naatra kaaryaa vichaaranaa|
yetadrusham hi matheertham pumso yasya bhaveddhruvam|
sa yeva kulakoteenaam taarako naatra samshayaha|
yetat sarvam samaakhyaatam putratvaat tava padmaja||
tvam cha prakyaapaya kalou mantrasaaraphalapradam||{San.}

“mahita ^VEDA^ vihitanne *VENKATESHA^ne iha parangalu ninna varagalu
*SHREENIVAASA^ne
^karunaarasa varunaalaya kamalaapriya uraghashayana garudagamana uragaadresha^
sharanu sharanu sharanembenu *TIRUMALA THIMMAPPA^
charanakamalagala nambide paripaalane maado
kyivalyava bittu janagiraagi girishikarada meley nelesiruvevo deva
devaa nee iruva sthalavu nija kyivalya ninna divya darushanave namma bhaagya

mahita ^VEDA^ vihitanne *VENKATESHA^ne iha paragalu ninna varagalu
*SHREENIVASA^ne
^karunaarasa varunaalaya kamalaapriya uraghashayana garudagamana uragaadresha^
sharanu sharanu sharanembenu *TIRUMALA THIMMAPPA^
charanakamalagala nambide paripaalane maado
tappade *daasara^ kaayuva dayasaagara tappugalannu danisada *VENKAPPA^neene
tande taayineene ^Seshaadri^vaasane vaasavaadi vanditanne *Vasudevane^”{Kan.}

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda^**

***AnjaneyaVaradaGovindaGovinda^**

***PrahlaadaRaajaVaradaGovindaGovinda^**

***BaahleekaRaajaVaradaGovindaGovinda^**

***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**

***RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^**

***SaptagirivaasaGovindaGovinda^**

***SeshachalavaasaGovindaGovinda^**

***LakshmiRamanaGovindaGovinda^**

‘upanyaasa’ Continued from previous Part - 1:-

The Eternal [[VEDA]] seemingly appears to focus brightest spotlight of sovereign glory on different entities, but deeper insight of the same reveals the ultimate Supreme Truth of their wholesome Eulogy of unchangeable supremely independent sovereign nature of

none other than *SarvottamaTirumalaVenkateshwara^ alone, that too on such a broad canvass which is too Infinite to comprehend in full totality. For this single reason alone the entire compendium of Eternal [[Veda]] instantly qualify as being labeled as [[SarvottamaShaastra]], since pursuit of the same guarantees choice hierarchy liberation to a committed 'muktiyogya' jeeva. Such a choice hierarchy liberation is the only goal worth pursuing and the same shall never occur without the prior deemed consent of *SarvottamaTirumalaVenkateshwara^. This seemingly deemed will of *SarvottamaTirumalaVenkateshwara^ translates into His open intention of freeing select chosen 'muktiyogya' jeeva from eternally bonding cycles of birth and rebirth. Even relentless conduct of one's rightful duty also amounts to appeasing such a *SarvottamaTirumalaVenkateshwara^, but 'liberation' in order to happen at the right moment, needs His prior unchangeable supremely deemed will, nothing less and nothing more. Therefore, none other than *SarvottamaTirumalaVenkateshwara^ is the sole causative factor of one and all without any equal both in terms of name, fame and glory in the past, now or ever in the future. Such a *SarvottamaTirumalaVenkateshwara^ is Infinitely complete in each and every known qualitative 'isms' and then some, is Infinitely complete in the nature of supreme independence, is Infinitely complete in the nature of His creations and is the sole benefactor of all with no one else qualifying as his benefactor.

At this juncture it is deemed most worthwhile to ponder aloud as to up to what time and place shall the Omnipresence of *SarvottamaTirumalaVenkateshwara^ and 'muktiyogya' *VayuJeevottamaMukhaprana^ shall be within an individual 'muktiyogya' jeeva. Before this question is comprehended an individual must and should reconcile that physical body of his is utterly destructible and indefinitely temporary in nature. Such a physically frail body is subject to being reduced to cinders and subject to decay into nothingness one or the other day. On the other hand it is already proved without any doubt whatsoever that manifestation of the hierarchy Celestial *VayuJeevottamaMukhyaprana^ is nearly indestructible and that such an awesome entity of Celestial *VayuJeevottamaMukhyaprana^ constantly clings on to none other than *SarvottamaTirumalaVenkateshwara^ for continued succor and sustenance. Another wonderful facet that unravels here is that any individual 'jeeva' is never considered as being 'alive' if he happens to merely keep breathing in and out day in and day after throughout his lifespan. On the contrary an individual 'jeeva' is considered as being alive if and only if he happens to lead an awakened life with all his latent consciousness fully charged as it as a result of pursuing true Knowledge as enshrined in ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^.

It is to understood first and foremost that at any given point of time, the hierarchy *Celestial^ *VayuJeevottamaMukhyaprana^ must never be considered resident within an individual 'jeeva' who out of latent laziness merely happens to occupy one cozy corner watching the outside World go by busily. On the contrary, it must be remembered that during the time of final and ultimate apocalypse, when all other phalanx of *Celestials^ led by the likes of *Rudra^ themselves come to a standstill and seek refuge within the Infinite expanse of the awesome domain of *SarvottamaTirumalaVenkateshwara^, only the hierarchy Celestial *VayuJeevottamaMukhyaprana^ **ALONE** will remain awake

throughout such a Time and that too busy in constant engagement to further the cause of upholding Supreme Knowledge. Once owing to a temporary fit of ignorance, phalanx of *Celestials^ even try unsuccessfully to challenge Celestial *VayuJeevottamaMukhyaprana^ that they would be able to sustain an individual physical body from slipping into mortality merely by their combined sustaining effort. This once again highlights the principle duty of Celestial *VayuJeevottamaMukhyaprana^ who alone is singlehandedly capable of sustaining a physical body from slipping into the realms of death and decay, as per the supreme deemed instruction of none other than *SarvottamaTirumalaVenkateshwara^.

Climbing upwards to the next rung of the hierarchy Celestial order, the eternally divine duo of *SarvottamaTirumalaVenkateshwara^ and hierarchy 'VEDAABHIMAANI' Celestial Goddess 'nityamuktalu' *MahaLakshmiDevi^ are eternally inseparable and their eternal fame is eulogized by → **nitya aviyoginee**||{San.}. Thus Goddess *MahaLakshmiDevi^ is inseparable from the supremely independent sovereign *SarvottamaTirumalaVenkateshwara^ in each and every Time epoch, even for a minutest fraction of a second. So much so that when such a *SarvottamaTirumalaVenkateshwara^ Himself upon vacating the eternal abode of ^Vykunta^ has happened to adorn various superlative Incarnations on ^Mother Earth^, even then Goddess *MahaLakshmiDevi^ has also followed suit, with a concurrent and most auspicious incarnations in tandem, thus remaining by His side throughout. However, some of the most munificent Incarnations of Goddess *MahaLakshmiDevi^, such as *Seeta^ and *Rukmini^ are visible to the World at large, whilst some are not so and remain in the background, wallowing at it were in the Infinite reflected Glory of Her sole benefactor *SarvottamaTirumalaVenkateshwara^. Even during the occurrence of the famed 'Ten Incarnations' of *SarvottamaTirumalaVenkateshwara^, the hierarchy Goddess *MahaLakshmiDevi^ has also adorned 'Ten matching Incarnations', Herself. Some of those awesomely matching manifestations of the hierarchy Goddess *MahaLakshmiDevi^ with concurrently matching *Keshavaadi^ manifestations of *SarvottamaTirumalaVenkateshwara^ are as follows:-

***Keshava roopa^ and *Shree roopa^**

***Narayana roopa^ and *Lakshmi roopa^**

***Madhava roopa^ and *Kamala roopa^**

***Govinda roopa^ and *Padma roopa^**

***Vishnu roopa^ and *Padmini roopa^**

***Madhusudana roopa^ and *Kamalaalaya roopa^**

***Trivikrama roopa^ and *Ra~ma roopa^**

***Vamana roopa^ and *Vrushaakapi roopa^**

***Shreedhara roopa^ and *Dhanya roopa^**

***Hrushiksha roopa^ and *Buddhihi roopa^**

***Padmanabha roopa^ and *Yajna roopa^**

***Damodara roopa^ and *Indira roopa^**

***Sankarshana roopa^ and *Hiranyaa roopa^**

***Vasudeva roopa^ and *Harinee roopa^**

***Pradyumna roopa^ and *Satya roopa^**

***Aniruddha roopa^ and *Nitya roopa^**

***Purushottama roopa^ and *Anandaa roopa^**

***Adhokshaja roopa^ and *Apragjnaa roopa^**

***Narasimha roopa^ and *Sukha roopa^**

***Achyuta roopa^ and *Sugandhee roopa^**

***Janardhana roopa^ and *Sundaree roopa^**

***Upendra roopa^ and *Vidyaa roopa^**

***Hari roopa^ and *Susheela roopa^**

***Krushna roopa^ and *Sulakshana roopa^**

Such a hierarchy Goddess *MahaLakshmiDevi^ compulsorily rejects those individuals who constantly harbor habitual characteristics such as blind lust, revengeful anger, false pride, purposeful deceit and wanton ignorance. Therefore any individual doer of righteous duty task who sets out to gain the auspicious benevolence of such a hierarchy Goddess *MahaLakshmiDevi^ must first and foremost get himself rid of all such shortcomings that bind him permanently, thereby thwarting any form of escape from cesspools of most ordinary run of the mill familial lifestyles. One of the commonest mistakes committed by hordes of individual 'jeeva' is to equate this most auspicious of all hierarchy Goddess *MahaLakshmiDevi^ to blasé money/wealth/riches, alone. It is most important to infer the proper comprehension of the very terminology of 'wealth' and its occurrence. Wealth occurs in two types. The first occurrence of wealth is termed as → celestial wealth (righteous) and the second is termed as → demonic wealth (unrighteous). An overwhelming majority of individual 'jeeva' constantly hanker after

only the second form of wealth (unrighteous) which results in more and more amassment of untold upon miseries upon themselves. On the contrary those select few chosen 'muktigyogya' jeeva who happen to pursue the former, i.e., 'celestial wealth' (righteous) shall deemed to have come under the direct domain of none other than the hierarchy Celestial Goddess *MahaLakshmiDevi^, who is the sole grantor of the same and much more as elucidated below.

yam kaamaye tam tamugram krunomi tam bramhaanam tamrushim tam samedhaam||{San.}

Goddess *MahaLakshmiDevi^ owes Her very origin to the famed ^Milky Ocean^ where Her manifestation occurred for the very first time. The very instant that She was born, She grew up into a most suitable demure damsel and soon Her father, went around in search of a suitable bridegroom for Her. That most eligible of all 'bridegroom' being none other than *SarvottamaTirumalaVenkateshwara^. Such a hierarchy Goddess *MahaLakshmiDevi^ so manifest throughout the Cosmos with Her most affable Omnipresence such as → *DhanaLakshmi^, *VijayaLakshmi^, *VidyaLakshmi^, *BhaagyaLakshmi^ so on and so forth is being constantly and repeatedly saluted often by phalanx of other hierarchy Celestials led by none other than *ChaturmukhaBramha^, *Vayu^, *Rudra^ and the like. Of course, with the prior supreme deemed will of none other than *SarvottamaTirumalaVenkateshwara^, Goddess *MahaLakshmiDevi^ is potent enough to offer even most coveted posts of “**Bramhapadavi - Rudrapadavi -- Rushipadavi**” to the chosen fortunate few 'muktigyogya' jeeva.

mama yonirapsu antahasamudre||{San.}

Such a hierarchy Celestial Goddess *MahaLakshmiDevi^ Herself declares with much ado that Her only eternal sustainer is none other than *SarvottamaTirumalaVenkateshwara^, who also happens to recline most leisurely upon the famed ^Milky Ocean^, extending eternal protection to Her in all but one tiny corner of His auspicious ^Eyes^! Indeed such is the Infinite auspiciousness of hierarchy Celestial Goddess *MahaLakshmiDevi^, that She regularly doles out auspicious traits to Her true devotees that include many a hierarchy 'muktigyogya' *Celestial^. Each and every such envious trait of Goddess *MahaLakshmiDevi^ is brought about solely by the ceaseless servitude offered by Her at the ^Lotus Feet^ of none other than *SarvottamaTirumalaVenkateshwara^.

***ShreeVishnunaa^ sahita dyaata saa~pi sushtim paraam vrajat||{San.}**

Such a hierarchy Celestial Goddess *MahaLakshmiDevi^ is indeed most easy to appease, 'if and only if' Her own eulogy is performed side by side along with Infinite Eulogy of none other than *SarvottamaTirumalaVenkateshwara^. The same is also foretold by the Eternal [[Veda]] and is a surefire way to carve out an enviable niche in the rarified realms of choice hierarchy liberation to a well deserving 'muktigyogya' jeeva.

mukhyam cha sarvavedaanaam taatparyam shreepatehe param|

utkarshe tu tadanyatra taatparyam syaadavaantaram||{San.}

Before explaining any further on this paper seriatim titled **[[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^}}**, a fleeting glimpse of the qualitative nature of the notions of ‘avatara – amsha’(sic.) is commented upon. This peculiarly unique state of transition of ‘avatara – amsha’ is typical only to ‘muktiyogya’ jeeva and the same most obviously does not apply to lifeless abstract ‘jada’ occurrences. Blasé existence of all types of abstract ‘jada’ does not harbor any levels of Knowledge at all and also is not subject to wheeler coaster ups or downs on account of vagaries of sorrow or happiness as the case may merit. On the other end of this broad spectrum is the most unique of all occurrence/presence of supremely independent sovereign entity of *SarvottamaTirumalaVenkateshwara^, Who is wholesomely compete in all respects of supremely unattainable (by all others) bliss. Occurring midway as it were are the existences of hordes of ‘jeeva’, bifurcated into three distinct well delineated classes, who can only hope for alleviation from their respective existences upon being enabled to comprehend the gradual revelation of their true intrinsic nature only with the prior supremely deemed will of none other than *SarvottamaTirumalaVenkateshwara^. Now amongst all ‘jeeva’ who constantly strive to achieve a preset goal during the course of their individual lifespan, there exists a further tri fold bifurcation based on characteristic traits → such as those who harbor traits typical to *Celestials^ or ‘devta’, such as those who harbor traits typical to human or ‘manushya’ and those who harbor traits typical to demon or ‘rakshasa’. Individuals hailing to these three subclasses inevitably gravitate towards their qualifying domains of → ‘moksha’, ‘loulkika’ and ‘naraka’, respectively. Also, amongst them, individuals hailing to the subgroup of *Celestials^ are empowered to ‘be’ at different places at different periods of time in temporary ‘transition’ states of occurrence known as → ‘amsha’. Nevertheless, wherever such ‘avatara - amsha’ occurrence of a particular ‘muktiyogya’ *Celestial^, for example *Shankhukarna^ does takes place, the same enables conduct of righteous duty task that is solely directed towards furtherance of their own intrinsic nature and not the other way round. As a consequence of this, a lion’s share of most auspicious merit that so arises upon conduct of righteous duty task, read as furtherance of the meritorious cause of *SarvottamaTirumalaVenkateshwara^ is credited to the account of that particular *Celestial^ only, read as ‘muktiyogya’ *Shankhukarna^ in this particular case, whilst a considerably less amount of concurrent merit is credited to that particular chosen ‘muktiyogya’ jeeva in whom such a *Celestial^ seeks residence, albeit temporarily. Continued conduct of righteous duty task brought about directly or indirectly by hierarchy ‘muktiyogya’ Celestial *Shankhukarna^ is only in order to stop / put an end to continued misconduct of demons and thereby in order to enable spread of true Knowledge amongst the thoroughly deserving righteous clans of ‘muktiyogya’ clergy and last but not the least in order to vacate accredited past ‘prarabdha’(sic.) destined upon themselves during course of many incarnations. Therefore, many a noted hierarchy ‘muktiyogya’ *Celestials^ themselves transgress temporarily into other ‘muktiyogya’ *Celestials^ and ‘muktiyogya’ humans as well. It is sanctioned for a particular *Celestial^ to take birth / be born as a human being. Later upon timely transgression of a

chosen ‘muktiyogya’ *Celestial^ within such an individual ‘jeeva’ who also happens to be a ‘twice born’ *Celestial^ of enormous merit, then the former shall be at the receiving end of enormous amounts of the very same merit that is attainable by that particular *Celestial^ who is in action at present. The most vital facet of occurrence and distribution of such merits so arising out of periodical and timely transgression of what is known as → ‘avesha / amsha’ of a particular ‘muktiyogya’ *Celestial^ as the case may be into an individual ‘jeeva’, is no way connected, influenced or linked with the ‘jeeva svabhaava’(sic.) of that particular ‘muktiyogya’ jeeva in question. Indeed, on the contrary, the two are poles apart and as varyingly different as chalk and cheese.

One of the most interesting, most perplexing and most challenging riddle of all time that has continued to tax / test the best of philosophical intellect is:-

“Whether the transgression of one particular ‘avatara - amsha’ can be inherited / passed on from one ‘muktiyogya’ *Celestial^ to another ‘muktiyogya’ jeeva who happens to be born several Centuries later in the same family lineage!?”

The answer to the same with soundest of ‘pramana’ proof after a prolonged bout of elaborate sparring exercise with ‘anumana’ and ‘pratyaksha’ is tantalizing hidden somewhere in the famed [[SarvaMoola]] compendium of *VayuJeevottamaAcharyaMadhwaru^. But Where?!

Probably the [[MahabhaarataTaaparyaNirnayaha]] composed by *VayuJeevottamaAcharyaMadhwaru^ would be a good starting point! The ramification of this most vital question is indeed too immensely mindboggling to be fully comprehended by laymen! Indeed, a most daring research problem for any student of ^TatvaVaada^ willing to pursue the same, with the prior concurrence of *HariVayuGuru^!

**satyam vidhaatum nijabhurutyaabhaashitam vyaaptimcha bhooteshvakhileshu
chaatmanaha|
adrushyataatyadhbhutaroopamudvahan stambhe sabhaayaam na mrugam na
maanusham||{San.}**

Prior to their terrifying birth, the evil demonic duo of ‘tamoyogya’ h i r a n y a k a s h i p u and h i r a n y a k s h a stubbornly remained within the womb of their hapless mother d i t i d e v i, the chaste wife of *Sage Kashyapa^, for nearly one hundred years at a stretch! Due to such an inordinate delay in their birth, the Three Worlds were soon enveloped in tumultuous commotion even as inexplicable curtain of darkness spread its ugly tentacle threatening to sniff out life sustaining sunlight and supreme Knowledge. Such an impending catastrophe soon goaded phalanx of ‘muktiyogya’ *Celestials^ to accost ‘en masse’ the hierarchy Celestial ‘muktiyogya’ *ChaturmukhaBramha^ for succor. Indeed so fierce was the unbearably raging torments of fire emanating from the yet to born fetus of d i t i d e v i, that the same was akin to a devastatingly fiery fireball that was about to be placed within the center of a huge tinderbox funeral pyre! On his

part, the hierarchy Celestial *ChaturmukhaBramha^ advised phalanx of *Celestials^ about the past incident wherein four hierarchy 'muktiyogya' *Sages^ led by the venerable *Sanaka^ had arrived at the famed abode of ^Vykunta^ for a much awaited rendezvous with none other than *SarvottamaSreemanNarayana^. As fate would have it, the faithful duo of *Jaya and *Vijaya^, the most faithful devotees of *SarvottamaSreemanNarayana^, who were manning the last ^Seventh Gate^ of ^Vykunta^ stubbornly refused to allow the venerable *Sage Sanka^ and the rest into the exalted domain! As a result of such an unfortunate decision on the part of *Jaya and Vijaya^, a furious *Sage Sanaka^ cursed them to be born as demons thrice in lowly demonic clans and during the course of the same constantly spew venomous vitriol upon *SarvottamaSreemanNarayana^ in all incarnations! This was the primordial reason for the cataclysmic birth of 'hiranyakashipu – hiranyaaksha'. Later when the deadly duo met their end upon sighting the awesomely terrifying Incarnations of *SarvottamaUghraNarasimha^ and *SarvottamaAadhiVaraha^, the two were once again reborn with contra terrifying physical body forms as 'r a v a n a – k u m b h a k a r n a'. In due course none other than the invincible *SarvottamaPattabhiRamachandra^ felled 'r a v a n a and k u m b h a k a r n a' on the battlefield and once again the dying duo upon sighting the most awesome 'Kingly visage' of none other than *SarvottamaPattabhiRamachandra^ were once again reborn as famous Kings named as 's i s h u p a l a – d a n t a v a k t r a'! Ultimately liberation of the deadly duo happened only after they were ultimately slain by none other than *SarvottamaMoolaGopalaKrushna^ and happened to breathe their last after casting their sinful eyes upon this most awesomely auspicious and supremely sublime of all supreme Incarnations of *SarvottamaSreemanNarayana^! The hierarchy Celestial *ChaturmukhaBramha^ also concedes that such series of most ungainly actions on the part of 'muktiyogya' *Jaya and Vijaya^, who were till then well renowned devotees of none other than *SarvottamaSreemanNarayana^ came about due to onset of a temporary state of darkened ignorance owing to his own curse upon them. This ultimately led the faithful duo of *Jaya – Vijaya^ to commit the misdeed of stopping the retinue of hierarchy *Sages^ led by the venerable *Sanaka^ from entering the famed innermost ^Sanctum Sanctorum^ of ^Vykunta^.

As Eons of Time rolled by, none other than Emperor b a l i, the great grandson of 'muktiyogya' 'Karmaja Devta' *PrahladaRaja^ was also found guilty of trying to usurp the fabled throne of hierarchy Celestial *Devendra^. But due credit must be given to Emperor b a l i, since even when faced with staunch opposition and forewarning of impending doom from 'Kulaguru Shukracharya', the true to his word Emperor b a l i, went ahead and granted 'Three measured footsteps' of land to none other than *SarvottamaVamana^! Nevertheless, Emperor b a l i had to pay a heavy price for supposedly keeping his word when none other than *SarvottamaTrivikrama^ placed His invincible ^Left Leg^ upon the subdued head of Emperor b a l i and thereby banished him to the remotest corner of the netherworld into the domain of ^Suthala loka^. Further, as an act of supreme kind benevolence none other than *SarvottamaVamana^ also requisitioned for the services of His famed weapon, the fabled ***SUDARSHANA CHAKRA***, in order to extend protection to Emperor b a l i who was now serving time within the terrifying confines of the Netherworld, awaiting his final benediction of

ascending the famed throne of Celestial *Devendra^! This is the awesome outcome of the selfless act on the part of Emperor b a l i who had offered his very head for the sole favor of none other than *SarvottamaTrivikrama^ and thereby ended up with a surprise gift of getting promoted to the exalted post till then occupied by *Celestial Devendra^. This seemingly sudden overnight transformation of Emperor b a l i from a ‘tamoyogya’ jeeva to that of a most enviable ‘muktigyogya’ jeeva needs to be viewed from the angle of his real intrinsic nature that harbored remnant ‘inherited’ (?) traces of a *Karmaja Devta^, enabling him to jostle for auspicious space and rub shoulders as it were alongside that of his most illustrious ancestor ‘muktigyogya’ *Pahlada Raja^, the Incarnation of ‘Karmaja Devta’, *Shankhukarna^! Much similarity exists in the unfortunate trials and tribulations of the duo of *Jaya – Vijaya^, who were once greatest of devotees of none other than *SarvottamaShreeHari^, but later had to take birth in lowly clans of ‘tamoyogya’ demons and happened to exhibit demonic traits and also the trials and tribulations of Emperor b a l i, who had to invariably exhibit demonic traits due to transgression of evil progeny of *Celestial ChaturmukhaBramha^, within all the three deserving worthies. The most important facet here that is not to be missed at any cost, is the manner in which none other than *SarvottamaVamana^ / *SarvottamaTrivikrama^ subdued demonical traits that were till then rampant within Emperor b a l i and at the same time also enabled rejuvenation of the real intrinsic presence of a ‘muktigyogya’ *Karmaja Devta^ omnipresent within Emperor b a l i to be put onto the sure fire path of choice hierarchy liberation!

In the next ensuing time epoch of ^DwaaparaYuga^, the second Incarnation of ‘Karmaja Devta’, *Shankhukarna^ after *Pahlada^, is the noblest of noble King ‘muktigyogya’ *Baahleeka^, now born as it were into the (in)famous ‘tamoyogya’ k u r u dynasty. Legend has it that at the very instant of his birth of *Baahleeka^, the very ground nearby split into innumerable shards, thereby signifying the ‘guaranteed special Omnipresence’ of the hierarchy *Celestial Vayu^ in the newborn. It is worth mentioning here that a similar incident occurred soon after the birth of ‘muktigyogya’ *VayuJeevottamaBheemasena^ when he accidentally fell down from unsteady clasp of his mother *Kunti Devi^ onto the ground below resulting in an entire mountain chain getting pulverized into indistinguishable powdery pieces! In due course the royal household had much to cheer with the birth of the most famous Emperor ‘muktigyogya’ *Shantanu^, as a younger brother into this famous clan. As time passed, the noble King *Baahleeka^ is the very picture of fine composure and rich poise even in the most trying of circumstances having had to deal with constant tyranny let loose by ‘tamoyogya’ fellow clansmen. King *Baahleeka’s^ devotion towards the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^ was made out of the very same stuff out of which glorious legends were spun day in and day out. It is to the single most fame of King *Baahleeka^ that he never ever put to use his enormous valorous strength by unleashing his famed armies in order to carve out vast territories by subduing neighboring Kingdoms. Eventually, the valiant ‘muktigyogya’ *Pandavas^ happen to perform a famed ^Rajasuya Yaaga^ and through the same medium regained widespread wealth, name and fame. The same was most obvious and foregone conclusion since there was virtually no one present on the scene who could even hope to conquer or even match the valorous combined might of *VayuJeevottamaBheemasena^ and the virtually invincible ace archer

‘muktiyogya’ *Arjuna^ . However, on his part King *Baahleeka^ welcomed the victorious *Pandava^ princes who also happened to be his own great grandchildren, with overzealous joy and feted them with services worthy of famed Emperors. Thereupon, the victorious *Pandavas^ led by the most righteous *Yudhistira^ performed culmination celebrations of the famed ^Raajasuya Yaaga^ under the direct supervision of none other than *SarvottamaMoolaGopalaKrushna^ . At that time, King *Baahleeka^ also arrives there in full royal regalia and at first offers wholesome salutations at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^ . To mark this most solemn of all occasions, King *Baahleeka^ also gifts away a magnificent bejeweled ^Golden Chariot^ to none other than *SarvottamaMoolaGopalaKrushna^ , of course using the good offices of none other than *VayuJeevottamaBheemasena^ . Taking the unmistakable cue from none other than *SarvottamaMoolaGopalaKrushna^ , a supremely pleased *VayuJeevottamaBheemasena^ then prophesizes that in the next two future Incarnations as titular Head of Holy Pontifical Orders, King *Baahleeka^ would in turn himself be enable to enjoy most flamboyant lifestyles of victorious Emperors with investiture rights towards all forms of superiorly rich luxuries and in turn shall be enabled to move around in ^Golden Chariot^ in colorful procession steeped in royal grandeur!

Upon the unfortunate fratricidal outbreak of the Battle of ^Kurukshetra^ , the noble King *Baahleeka^ , heeding to the supremely independent unchangeable will of none other than *SarvottamaMoolaGopalaKrushna^ , had to side with his own unrighteous ‘k u r u’ clan and took up arms against the righteous *Pandavas^ . Since *SarvottamaMoolaGopalaKrushna^ Himself was bound not to have any direct role in this Epic Battle, King *Baahleeka^ did not have the chance to attain martyrdom at the hands of the former. In case such an incident had occurred then the same would have meant instant liberation, which King *Baahleeka^ probably did not desire, due to the still unfinished task of varied selfless service at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^ in future two Incarnations. Ultimately King *Baahleeka^ choose to attain martyrdom at the hands of none other than *VayuJeevottamaBheemasena^ and was felled by the invincible mace of the latter on the battlefield.

***MOOLA GOPALAKRUSHNA SARVOTTAMAHA VAYU JEEVOTTAMAHA^**
***VAYU JEEVOTTAMAHA MOOLAGOPALAKRUSHNA SARVOTTAMAHA^**

With culmination of Part - 2, further elocution of a rejuvenated literary cameo of this Paper Seriatim is awesomely poised to welcome the ^Third Incarnation^ of ‘muktiyogya’ *Celestial Shankhukarna^ . This particular ^Third Incarnation^ so brought about as per the supreme deemed will of none other than *SarvottamaMoolaGopalaKrushna^ is the very epitome of eternally supreme Knowledge as enshrined in ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ and outclassed in name, fame and glory only by the legendary *JayaThirthaShreepaadaru^ , in terms of sheer scholastic brilliance and long standing influence!

(to be continued)

THESAURUS FOR ^VEDAACHALA^ - 2:-

3. **CAMEO** : At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.
4. **ELOCUTION**: At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^VEDAACHALA^ - 2: -

7. [[BramhaandaPurana]] Holy Work, courtesy *BhagwanVedaVyasaruu^.
8. [[SreemadhBhagavataTaatparyaNirnayaha]] from [[Sarva Moola]] Holy Compendium, courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
9. [[MahaabhaarataTaatparyaNirnayaha]] from [[Sarva Moola]] Holy Compendium, courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
10. [[PancharaatraaAghama]] Anonymous Holy Work.
11. [[TaatparyaChandrika]] Holy Work, courtesy *VyasaRajaYatigalu^.

mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|

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

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

||*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

**|||*MADHWAVALLABHA SARVOTTAMA SHREE
MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||**

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

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

pathi pathi gunasaandraha paatu maam *MoolaPattabhiRamachandraha^||{San.}

***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**

***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**

***VYASARAAJO VIJAYATE^**

Auspicious invocation uttered by the ever subservient magnificently feathered winged *Celestial Garuda^ upon offering a glittering ^Golden Crown^ embedded with precious gemstones to *SarvottamaTirumalaVenkateshwara^, after successfully completing all manners of righteous duty task brought about at His sole behest and supremely deemed prior will, during the fabulously glorious coronation of *ShreeRajaGopalaKrushna^!

namo namaha kaaranapurushaaya *NARAYANA^ayaakhila vallabhaaya|

suraarisamhaaranakaaranaaya *NARAYANA^akhilakarmasaakshine||{San.}

^^GARUDAACHALA^^ - 3:- [[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated
Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhohmaru^}}

asya shreeshaalagraamastotramantrasya *ShreeBhagavaan Rushihi^|

*Narayano^ devataa|

anushtup chandaha|

shreeshaalagraamastotramantrajape viniyogaha||

***Yudhishtira^ uvaacha:-**

*Shreedevadeva^ devesha devataarchanamuttamama|

tath sarvam shrotumichaami broohi me *Purushottama^||

***ShreeBhagavaan^ uvaacha:-**

gandakyaashchottare teere girirajasya dakshine|

dashayojanavisteerna mahaakshetram vasundharaa||

shaalagraamo bhaveddevo devesha dvaaraavatee bhavet|

ubhayoho sangamo yatra muktistatra na samshayaha||

shaalagraamashilaa yatra yatra dvaaraavatee shilaa|

ubhayoho sangamo yatra muktistatra na samshayaha||

aajanmakrutapaapaanaam praayaschittam ya yacchati|

shaalagraamashilaa paapahaari namostu te||

akalamrutyuhanam sarvavyaadhivinaashanam|

*Vishno^ho paadodakam peetvaa shirasaa dhaarayaamyaham||

shankhamadhye sthitam toyam bhraamitam keshavopari|

angalagnam manushyaanaam bramhahatyaadikam daheth||

snaanodakam pibennityam chakraankitashilodhbhavam|

prakshyaalya iti tattoyam bramhahatyaam vyapoohati||

agnishtomasaharasya vaajapeyashatasya cha|

yatphalam tadavaapnoti ^Vishnornyivedya^bhakshanaath||

nyivedyashesham tulaseevimishritam visheshataha paadajalena siktam|

yoshnaati nityam purato *Muraarehe^ praapnoti yagjnaayutakotipunyama||

khanditaaha sputitaa binna agnidagdhaastathyiva cha|

shaalagraamashilaa yatra tatra dosho na vidyate||

na mantraha poojanam nyiva na theertham na cha bhaavanaa|

na stutirnopachaarascha shaalagraamashilaarchane||

bramhahatyaadikam paapam manovaakkaayasambhavam|

sheeghrama nashyati tath sarvam shaalagraamashilaarchanaath||

naanaavarnamayam chyiva naanaabhogena veshtitam|

tathaa varaprasaadena *Lakshmeekaantam^ vadaamyaham||

*Naraayanaodhbhavo^ chyiva naanaabhogena veshtitam|

tathaa varaprasaadena *Lakshmeekaantam^ vadaamyaham||

*Naraayanodhbhavo^ devashchakramadhye cha karmanaa|
 tathaa varaprasaadena *Lakshmeekaantam^ vadaamyaham||
 ^Krushne^ shilaatale yatra sookshmam chakram sudhrushyate|
 soubhaagyam santatim dhatte sarvasoukhyam dadaati cha||
 *Vasudeva^sya chinhaani drushtvaa paapyihi pramuchyate|
 *Shreedaraha^ sukare vaame haridvarnastu drushyate||
 *Varaaha^roopinam devam *Koorma^angyirapi chinhitam|
 gopadam drushyate yatra *Varaaham^ *Vamanam^ tathaa||
 peetavarnastu devaanaam raktavarno bhayaavahaha|
 *Narasimho^ bhaveddevo mokshadasya prakeertitaha||
 shankhachakragadaakoormaaha shankho yatra pradrushyate|
 shankhavarnasya devaanaam *Vaamadeva^sya lakshanam||
 *Damodaram^ tathaa sthoolam madhye chakram pratishtitam|
 poornaa dvaarena sankeerna peetarekhaa cha drushyate||
 chatraakaare bhavedraajyam vartule cha mahaashriyaha|
 chapite cha mahaadukham shoolaagre tu ranam dhruvam||
 lalaate sheshabhoogastu shiropari sukaanchanam|
 chakraaanchanavarnaanaam vaamadevasya lakshanam|
 vaamapaarshve cha vyii chakre krushnavarnastu pingalam|
 *LakshmeNrusimhadeva^anaam pruthagvarnastu drushyate||
 lamboshte cha daridraha syaat pongale haanireva cha|
 lagnachakre bhavedvyaadhirvidaare maranam dhruvam||
 paadodakam cha nirmaalyam mastake dhaarayeth sadaa|
 *Vishnor^drushtam bhakshitavyam tulaseedalamishritam||
 kalpakotisahasraani ^Vyikunte^ vasate sadaa|
 shaalagraamashilaabindurhatyaakotivinaashanaha||
 tasmaath sampoojayedyatvaa poojitam chaapi saradaa|
 shaalagraamashilaastotram yaha pateccha dvijottamaha||
 sa gaccheth paramam sthaanam yatra lokeshvaro *Hari^hi|
 sarvapaapavinimukto ^Vishnulokam^ sa gacchati||
 dashaavataaro devaanaam pruthagvarnastu drushyate|
 eepsitam labhate raajyam ^Vishnupoojaamanukramaath^||
 kotyo hi bramhaahatyaanaamagamyagamyakotayaha|
 taaha sarvaa naashamaayaanti ^Vishnunyivedya^bhakshanaath||
 *Vishno^ paadodakam peetvaa kotijanmaaghanaashanam|
 tasmaadashtagunam paapam bhoomou bindunipaataanaath^||{San.}
 * * * * *
 * * * * *
 ***JAYA TIRUMALA VENKATESHA**^ne sankataharanane jayaho ***JAYA**^
 nammappa ***VENKAPPA**^ naagaadeeshane jayaho
 nambida baktarigella jayavu sathyavu
 sathyavu deva ninna *daasa^rige shanti bhogagalu
 ninna darshanavu hondida kshanave nammage shantiyu
 ninna darshanada dhivya bhaagyave soubhaagyavu
 ***GOVINDA HARI GOVINDA HARI GOVINDA**^

***JAYA TIRUMALA VENKATESHA**^ne sankataharanane jayaho ***JAYA**^
nammappa ***VENKAPPA**^ naagaadeeshane jayaho
yelu bettagala hattuva kaaryavu namma sadaneyu
ninna naama smaraneya maaduva kaaryavu namma jeevanu
nambida nammanu kaayuva kaaryavu ninna bhaaragalu
karuneya toruta varagala needuta poreyo tande
***GOVINDA HARI GOVINDA HARI GOVINDA**^

***JAYA TIRUMALA VENKATESHA**^ne sankataharanane jayaho ***JAYA**^
nammappa ***VENKAPPA**^ naagaadeeshane jayaho
dhyaanipa bhaktanu hrudayadalli nelisida dyivavu neeniaha
karmada marmava ariyuva kaaranavu aiha ninna daya
bandhava bidisi parirakshisuva bhaandhava neeniaha
bandha mokshagala bhaavagala ariyada badavanu naaniaha”{ Kan. }
***GOVINDA HARI GOVINDA HARI GOVINDA**^

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda**^

***AnjaneyaVaradaGovindaGovinda**^

***PrahlaadaRaajaVaradaGovindaGovinda**^

***BaahleekaRaajaVaradaGovindaGovinda**^

***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda**^

***RajaadiRajaGuruSaravabhomaVaradaGovindaGovinda**^

***SaptagirivaasaGovindaGovinda**^

***SeshachalavaasaGovindaGovinda**^

***LakshmiRamanaGovindaGovinda**^

‘upanyaasa’ Continued from previous Part - 2:-

*SarvottamaGadikaaraVenuGopalaKrushna^, during the famed ^Dwapara Yuga^, in the midst of the epic battle at ^Kurukshetra^ is accosted by the valiant ‘k u r u’ patriarch and Commander-in-chief, ‘muktigyogya’ *Bheesmacharyaru^, who on account of sheer infatuation and unshakable sense of commitment to the ‘k u r u’ dynasty and ‘k u r u’ throne respectively, poses an interesting question to the former! A greatly distraught *Bheesmacharyaru^ pointedly questions *SarvottamaGadikaaraVenuGopalaKrushna^ that even though He is the most powerful amongst all other hierarchy *Celestials^, even though He is the most auspicious amongst all other hierarchy *Celestials^, even though He is definitely the most invincible amongst all other hierarchy *Celestials^, then why in spite of such an enviable position of Infinite strength that He has now willed to don the passive role of a mere *Charioteer^ to the valiant *Pandava^ Prince ‘muktigyogya’ *Arjuna^!? The ‘k u r u’ warlord, *Bheesmacharyaru^ also observes that such a *SarvottamaGadikaaraVenuGopalaKrushna^ who is the very epitome of unsurpassable Glory in all the famed ^Ten Incarnations^ of *SarvottamaMahaVishnu^ has now stooped to such a low level by indulging in a bout of serious tongue lashing directed towards ‘k u r u’ heir apparent Prince ‘d u r y o d h a n a’! Does not such an action on the part of *SarvottamaGadikaaraVenuGopalaKrushna^ deserve to be bracketed with similarity of

action performed by most pedestrian ‘jeeva’ and therefore risk being stained by resultant stigma of bondage so typical to individual ‘jeeva’?! Answering back with His supremely characteristic gusto *SarvottamaGaadikaaraVenuGopalaKrushna^ at first highlights the unrighteous content contained in such a query of *Bheesmacharyaru^ which is raised merely in order to needle Him as well as trying to justify *Bheesmacharyaru’s^ own stringent vow of extending eternal protection to the ‘k u r u’ throne at all costs and at all times, come what may! *SarvottamaGaadikaaraVenuGopalaKrushna^ also indirectly warns the veteran *Bheesmacharyaru^ that an individual must never repeatedly commit wrongful deeds and thereafter try to justify later that the same is a correct deed. *SarvottamaGaadikaaraVenuGopalaKrushna^ also concedes that *Bheesmacharyaru^ has definitely felt remorse and a sense of wrong doing due to his own conduct of remaining inexplicable silent during the height of the cold war between k a u r a v a s and *Pandavas^, so torn between the two eternally opposing camps of righteousness and unrighteousness. In spite of such a thoroughly piquant and ironic situation, no one is better aware than *SarvottamaGaadikaaraVenuGopalaKrushna^, of the extent of devotion professed by the veteran *Bheesmacharyaru^, towards His own ^Lotus Feet^ at all times. But at the same time *SarvottamaGaadikaaraVenuGopalaKrushna^ proclaims with utmost sense of purpose and clarity of vision that each and every individual after having taken birth ‘here’ is eternally bound by fruits of action irrespective of personal likes or dislikes! This is the principle reason why the physical world is termed as being an indefatigable ^Karmabhoomi^, which also happens to be the most banal of all Supreme Truth. *SarvottamaGaadikaaraVenuGopalaKrushna^ also further explains that even though hierarchy celestial such as *ChaturmukhaBramha^ is seen as being astride upon an auspicious ^Lotus Flower^ in full bloom and happen to use the same for commuting and likewise even though *Celestial Rudra^ is seen as being astride upon His favorite domesticated bullock, the auspicious ^Nandi^ and happen to use the same for commuting, such a binding action of ‘commuting’ ‘DOES’ not apply to Himself at all at all times! This is so since ‘He’ *SARVOTTAMA MOOLAGOPALAKRUSHNA^ even though seen as being astride upon His favorite vehicle *GARUDA^, only He is titled as being ^GARUDADVAJA^ and ^GARUDAVAHANA^ chiefly in order to compliment the fortunately chosen *Celestial Garuda^ as a mark of supreme kind benevolence to such an ever subservient devotee! The same also implies that *SarvottamaMoolaGopalaKrushna^ is Himself seated upon the auspicious *GARUDA^, whilst at the same time the most auspicious of all flagstuffs, the famed ^GARUDADVAJA^ flutters gloriously above so caught in the sweeping winds of pristine pure devotion shown by steadfast devotees, read as *ParamaBhagavattottamaru^! In a way, such a proclamation on the part of *SarvottamaMoolaGopalaKrushna^ is an indirect validation of one of the most vital cornerstones of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, which holds that none other than *SarvottamaMoolaGopalaKrushna is Omnipresent within all ‘jeeva’ in a similar manner of His being astride upon the famed vehicle *Garuda^ and likewise a fortunate chosen ‘jeeva’ constantly seeks residence within such a *SarvottamaMoolaGopalaKrushna^, in a similar manner of the eternally auspicious ^Garudadvaja^, awaiting the ultimate price of choicest hierarchy liberation!

samasta paapougha vinaashakaaranam samasta punyougha samruddhikaaranam|

***SHREE TIRUMALA VENKATESHA[^]sya padaaravinda sadbhaktivruddhe rasamaanakaranam||{San.}**

The timeless occurrence of births, rebirths, sustenance, rejuvenation and ultimate destruction shall never apply to the primordial hierarchy *Celestial SarvottamaTirumalaVenkateshwara[^]. Similar to the manner where onset of fresh spring rains in a riot of different colors with nature's bounty at its best visible all around, similarly the temporary physical body of all eternally subservient 'jeeva' are constantly being pilloried into ultimate nothingness owing to repeated changes brought about by the relentless passage of Time, interspersed with occasional dosages of bitter drought and sweetness of plenty. On the contrary *SarvottamaTirumalaVenkateshwara[^] alone is supremely unaffected by such ongoing destruction of a physical entity, is and shall always remain the supremely unattainable and unchangeable constant entity, shall constantly harbor a entity form that is never bracketed within the temporary confines of destructible naturalness, is the sole progenitor of all kinds of Knowledge streams, is never subject to any form of deformation whatsoever in all its entirety. Therefore it is most imperative for all lowly forms of 'jeeva' to reject all manners of familial attachments and habitual lust towards all worldly things and hanker only after true Knowledge, since each and everything virtually under the Sun is under the direct unchangeable control of such a *SarvottamaTirumalaVenkateshwara[^]. Therefore, each and every individual 'jeeva' must and should try to follow as much as possible the most worthy action of a professional gold miner who strives day in and day out to separate out the rich gleaming golden metal working without complaint from within the airless confines of the deepest of deep mines and end up successfully separating the same from the surrounding ores. Likewise a 'jeeva' must mix the nectar of devotion alongside the longstanding metal of → 'gnaana' Knowledge and heat the same using the raging flames of supreme detachment of → 'vairaagya' with the ultimate resultant being occurrence of supreme qualitative hierarchy liberated bliss. All 'jeeva' without any exception whatsoever is always subject to one or the other form of deformation/shortcoming due to constant play of natural cycle of life that is inherently inbuilt in what is known as → '**ashtaprakruti**', (sic.) which itself comprises of → '**moolaprakruti-mahattatva-ahankaratattva**' (sic.) Owing to the same all 'jeeva' are subject to malformation and deformation resulting from mismatch of eleven different types of sensory organs, typeset alongside five primordial sounds, totaling to a sum of sixteen in all! In such a pitiful state only *SarvottamaTirumalaVenkateshwara[^] 'stands' head and shoulder above all such mundane occurrences that is so typical of all other eternally subservient subjects including even topmost hierarchy *Celestials[^].

Therefore all eternally subservient 'jeeva' are forever snared into the bondage of natural occurrence. From such an eventuality stems forth occurrence of a physical body and its eventual destruction. During the course of an individual lifespan, series of occurrence of dreams and obvious awareness / awakened stage are all brought about by the supreme deemed will of none other than *SarvottamaTirumalaVenkateshwara[^], who alone is the sole cause effect of countless occurrences of birth, sustenance and ultimate destruction of an individual. Only upon correct comprehension of such vital facets of natural occurrence shall an ultimate path towards liberation open up and never otherwise. Also a plethora of

physical occurrences that are brought about by discharge of one's duty is taken as being the sole truth. But the 'not to be missed' fact here is that all such occurrences are brought about with the prior supreme will of *SarovottamaTirumalaVenkateshwara^ and are permanently temporary in nature. Likewise, those who are too much attached to familial lifestyles without ever giving even one minute fleeting thought to the Universal Omnipresence of such a *SarovottamaTirumalaVenkateshwara^ are in morbid danger of falling into the eternal deathtrap of births and rebirths. Even though trials and tribulations so common during observance of ordinary familial lifestyles are somewhat real in nature as and when they tend to occur, the same can always be vacated partially or totally as the individual case may qualify, upon performing relentless Eulogy of *SarovottamaTirumalaVenkateshwara^ in a similar manner of the highly potent [[Garuda Mantra]] which acts as an insurmountable barrier negating even the most venomous of toxic poisons.

Supremely divine kind benevolence of such a *SarovottamaTirumalaVenkateshwara^ is always one that is full of true Knowledge brought about by prior performance of His Eulogy, thought and meditation day in and day out. This is a surefire means available for all 'jeeva' to escape from the morass of ordinary familial lifestyle after submitting all fruits of action at the ^Lotus Feet^ of a qualified *Madhwa Guru^ first and foremost since such worthy are all twice born *Celestials^ having Incarnated in great haste upon coming to know of the impending Incarnation of none other than *SarovottamaGopalaKrushna^ at ^^Mathura^^! Such deserving 'jeeva' also need to be constantly in the company of righteous worthy, offer regular worship to *SarovottamaTirumalaVenkateshwara^ on a daily basis, hear sing and learn more and more about His Infinite Glory and ceaselessly mediate upon His supremely Infinite manifestation. Since *SarovottamaTirumalaVenkateshwara^ is Omnipresent through the Cosmos it is highly recommended to extend cordialness towards each and every form of life since the 'former' is sure to reside within each one of them in a measured quantity as per their individual merit. Such an Eulogy of *SarovottamaTirumalaVenkateshwara^ is not only recommended for those who are into familial lifestyles but the same shall more than suffice for all those who are bracketed as being liberated, too. For this very same reason even those who are considered as being liberated, harboring greatest quanta of 'aparokshagjnaana' within themselves are even to this day indulging in ceaseless Eulogy of such a *SarovottamaTirumalaVenkateshwara^. Therefore, it is most imperative and easy to mediate upon the Omnipresence of such a *SarovottamaTirumalaVenkateshwara^, Who is manifest within the very soul of all 'jeeva'. It is an easy guess that an individual constantly wishes to enjoy only happiness and never wishes to suffer from onset of any form of sorrow. This is the general trend amongst all types of 'jeeva' during their existence. Nevertheless onset of unwanted sorrow does occur whilst the onset of much wanted happiness shall continue to evade an individual 'jeeva' and shall continue to remain as out of bounds and as deceitful as a magical mirage in harsh desert. Therefore when the hapless plight of a physical body is in itself so pathetic, one can only imagine the plight of all other occurrences that owe their very origin/originate to/from such a physical body like parents, siblings, spouse, offspring, household, wealth so on and so forth. Each one of us must ponder over the fact that all such relations and bondage shall cease to exist the very minute that a physical body is destroyed, so what is the point in

constantly hankering over them all the time? In such a clear cut case scenario can any individual ever hope to appease such a *SarovottamaTirumalaVenkateshwara^ by the means of such an utterly destructive physical body of ours. Never! It is mooted for one and all to ponder over all so called good deeds that we may have ever carried out right from the point of arrival within our mother's womb up to the time of having to sleep lifelessly upon a funeral pyre ready for oblivion to kingdom come! What is the real help that we as an entity ever benefited from this most temporary and mortal physical body of ours? Nothing! Not even a tiniest of tiny speck! When shall an individual ever hope to attain the ^Lotus Feet^ of such a *SarovottamaTirumalaVenkateshwara^? Therefore one must ingrain the unchangeable true fact that all manners of deeds amount to next to nothing and therefore one must constantly espouse pristine pure devotion towards the ^Lotus Feet^ of *SarovottamaTirumalaVenkateshwara^ for sustenance and succor. For such a *SarovottamaTirumalaVenkateshwara^ alone is the only one who really cares about each and every individual, for He shall invariably give back in a million fold all manners of duty so carried out by an individual in more than one manner that is beyond comprehension. It is a true fact of life that whoever so it might be, either *Celestial^, human or even those who harbor demonic traits, if and only if they happen to pursue ceaseless Eulogy of *SarovottamaTirumalaVenkateshwara^ then there is a most definitive chance of all of them being rewarded with onset of ultimate hierarchy liberation, the greatest amongst all types of choicest boons. It is not necessary to be born as ultra orthodox clergyman, or as *Celestial^, or as a great *Sage^, since we do not have any control at all whatsoever over such lofty births in select lineages, in order to appease such a *SarovottamaTirumalaVenkateshwara^. Likewise even routine performance of rituals, a sense of heightened awareness, acts of charity and acts of worship alone shall not result in flow of supreme benevolence of *SarovottamaTirumalaVenkateshwara^. On the other hand, whoever it might be, if he or she happens to relentless pursue the ^Lotus Feet^ of *SarovottamaTirumalaVenkateshwara^ with selfless and spirited pristine pure devotion, then the same shall definitely amount to easy appeasement of *SarovottamaTirumalaVenkateshwara^.

**^ShreeVenkataadri^ nilayaha kamala kaamukapumaan|
abhangura vibhootiraha tarangayatu mangalam||{San.}**

***GopalaKrushnaaya Vasudevaaya Devakinandanaaya cha^|
*Nandagopa kumaaraya Govindaaya namo namaha^||{San.}**

***GopalaKrushnaaya Yaadavendraaya gjnamudryaaya yogine^|
*Naathaaya Rukmineeshaaya namo vedaantavedine^||{San.}**

***GopalaKrushnaaya Vasudevaaya Haraye paramaatmane^|
*pranata kleshanaashaaya Govindaaya namo namaha^||{San.}**

***GopalaKrushnam vande mathapaashadharam divyaarbhakam param^|
*shikhaabandhatrayopetam bhyismee Madhwa karaarchitam^||{San.}**

During the previous Time Epoch of ^DwaparaYuga^, *Gargacharyaru^, the most auspicious, ‘muktiyogya’ Sage, along with a determined retinue of ultra orthodox clans of righteous clergy in tow arrives at ^^Gokula^^ seeking temporary hospitality of none other than the most righteous nobleman ‘muktiyogya’ *NandaGopa^. An utterly overjoyed *NandaGopa^, all of seventy ripened years, accompanied by his most devout, faithful and chaste wife, namely *Yashoda^, together extend their unstinted welcome to the venerable *Sage Gargacharyaru^ and to the retinue of ultra orthodox clans of righteous clergy, by first washing their tired feet in soothingly cool waters fetched from the Holy ^River Yamuna^. Next, the much honored guests are served with a befitting array of sanctified food offerings. The ever reliable *NandaGopa^ also makes all arrangements thereby enabling the holy retinue led by *Sage Gargacharyaru^ to rest well and personally waves forth from a hand fan expertly crafted out of brightly colored peacock feathers, thereby creating a soothingly cool breeze towards the tired guests. *Sage Gargacharyaru^ and other ultra orthodox clan of righteous clergy are now supremely appeased by such a sublime show of selfless hospitality being extended by a duty conscious *NandaGopa^. Before bidding farewell to the devoted hosts, *Sage Gargacharyaru^ prophesizes that on account of such infinite merits so garnered by *NandaGopa^, none other than *SarvottamaShreeGopalaKrushna^, now about to be supremely manifest within the ^Ashtamagarbha^ of ‘muktiyogya’ *Devaki^ haplessly confined within the four stifling walls of dungeon at ^^Mathura^^, would very soon Himself ‘arrive’ into the threshold of the till then barren household at ^^Gokula^^ and shall grow up amidst them! Upon hearing such an epochal prophesy, a thoroughly overjoyed *NandaGopa^ and *Yashoda^ are delirious in joyous fervor and at once begin to initiate all necessary preparations such as performing selfless acts of charity, like never before, in order to herald the stupendous and most auspicious of all arrival of *SarvottamaShreeGopalaKrushna^, into their chosen household!

After the departure of the holy retinue led by the venerable *Sage Gargacharyaru^, the righteous *NandaGopa^ soon begins to indulge in a hitherto unseen and unheard act of charity by giving away scores of sacred cows to the now alerted residents of ^^NandaGokula^^. Such fortunate residents of ^^NandaGokula^^, who are none other than ‘twice born’ *Celestials^, having incarnated in much haste prior to the superlative Incarnation of *SarvottamaShreeGopalaKrushna^ at ^^Mathura^^, begin to rush towards the household of *NandaGopa^ and Mother *Yashoda^. Meanwhile word soon spreads around like wildfire about the ensuing charitable act of *NandaGopa^ and the same attracts fortunate citizenry from far and wide who assemble at ^^Gokula^^ in their thousands in order to accept sacred cows being given away in their hundreds! Indeed, the unsurpassable merits enshrined in this most notable act of charity being indulged in by *NandaGopa^ and the resultant auspicious aura radiating forth from the same is so immense that even hierarchy *Celestials^ get ‘alerted and alarmed’ upon such a noteworthy happening! So much so that, none other than *Celestial MahaRudra^ residing cozily in the famed domain of ^^Kailasa^^, immediately moves the most auspicious bullock *Nandi^ to a ‘safer haven’ and constantly keeps the sturdy bullock in sight by holding onto to its swishing tail for dear life, lest an overzealous *NandaGopa^, now enveloped in a fit of eagerness might ultimately even end up giving away the prized possession of *Nandi^ in a spirited act of charity!!

tam tvaanuroopamabhajam jagataamadheesham aatmaanamatra cha paratra cha
kaamapooram|
syaanme tavaanghrisharanam shrutibhirbhramantya ye vy
bhajantamupayaatrunitaapavargaha||{San.}

jayatyasankhyoru balaambupoora gunoccharatnaakara aatmavyibhavaha|
sadaa sadaatmagjna nadeebhiraapyaha *GopalaKrushna^avataaro
*Hari^rekasaagara||{San.}

upachitanava shaktibhihi sva aatmanyu parachittasthira jangama paalanaaya|
^Bhagavata^ upalabhimaatra dhaamne surarushabhaaya namaha
sanaatanaaya||{San.}

*GopalaKrushnam^ tavaanghriyugalam janataapavargam *Bramha^adibhirhrudi
vichintyamagaadhabhodhyihi|
sansaara koopa patittoranaavalambam dhyaan charaamyanguhaana yathaa
smrutihi syaath||{San.}

*Shree Bramha Rudra Garudendranatam^ sharanyam
sarvaashubhprashamanam bhuvanyikanaatham|
sadroopa peetapura *Madhvagam^ *Indiresham^
^Govardhana^nodharanadakshamaham natosmin||{San.}

namaha *Pankajanaabhaaya^ namaha *Pankajamaaline^|
namaha *Pankajanetraaya^ namaste *Pankajaanghraye^||{San.}

Nearly more than five Millenniums later during the course of the next ensuing Time Epoch of ^Kali Yuga^, in the year 1447A.D to be precise, *Bramhanya Theertharu^, the 'muktiyogya' Holy Pontiff, scion of the famed 'arvattunaalku vokkalu shaashtika' lineage, now gracing the titular Head of one of the holiest of holy ^Madhwa Pontifical Order^ ranks amongst the greatest of devotees of none other than *SarovottamaMoolaGopalaKrushna^. The Holy Pontiff *Bramhanya Theertharu^ is one of the finest luminaries ever to have graced Holy ^Madhwa Pontificate^ of His time. The sheer scholastic brilliance, eminence and overall mastery in oratory skills of the Holy Pontiff *Bramhanya Theertharu^ is unequalled by anyone else of similar rank. As a crowning glory to such hitherto unsurpassable accomplishments, none other than *SarovottamaMoolaGopalaKrushna^ had Himself bestowed a most enviable and most powerful boon upon the Holy Pontiff *Bramhanya Theertharu^ through which even those unfortunate beings who ended up being snatched away by the cruelly unrelenting jaws of death could be revived and brought back to life!

kamsadhvamsi padabhojasamsakto hamsapungavaha|

***Bramhanyagururaajaakhyo^**

vartataam

mamamaanase||{San.}

Now, the present state of mind of the aging venerable Holy Pontiff *Bramhanya Theertharu^ who has temporarily set up camp at the small pilgrimage center of ^^Bannuru^^ on the banks of Holy River ^Kaveri^, situated right at the center of Kannada hinterland, also is in a way very much similar to the most enviable plight of *NandaGopa^ of ^^NandaGokula^^. The Holy Pontiff *Bramhanya Theertharu^, an acknowledged 'aparokshagjnaani' of the highest order, is very well aware of the impending ^Third Incarnation^ of 'mukhtiyogya' Celestial *Shankhukarna^. This most awesome ^Third Incarnation^ of a *ParamaBhagavattottama^, *AjanmaParamaVyshnava^, *ShreeKrushnagrahagruheetaatma', blessed with a most special Omnipresence of none other than the hierarchy celestial 'mukhtiyogya' *Vayu^, was about to occur as per the supremely independent sovereign will of none other than *SarvottamaMoolaGopalaKrushna^. The venerable Holy Pontiff *Bramhanya Theertharu^ soon requisitions for a glittering golden plate, harboring the guaranteed Omnipresence of none other than 'nityamuktalu' *Goddess MahaLakshmiDevi^ and instructs His most trusted aide to carefully fetch the newborn male child of the auspicious chaste wife of the devoted *Ramacharyaru^, to the ^^SreeMutt^^ as per the supreme deemed will of none other than *SarvottamaMoolaGopalaKrushna^. The pious *Ramacharyaru^, also hailing to the famed 'aravattunaalku vokkalu shaastika' lineage, a steadfast disciple of the ^^SreeMutt^^, is most fortunate to beget such an auspicious son through his devout chaste wife and has also mutually consented to hand over the first born male child to the entrusted care of the Holy Pontiff *Bramhanya Theertharu^.

The Holy Pontiff *Bramhanya Theertharu^, is fully aware of the enormous significance of the birth of this male child, the ^Third Incarnation^ of the 'mukhtiyogya' Celestial *Shankhukarna^, after successive back to back Incarnations of *Prahlada^ and *Baahleeka^. Now, the Holy Pontiff *Bramhanya Theertharu^ as per the supreme deemed will of *SarvottamaMoolaGopalaKrushna^ accepts the extremely daunting responsibility of raising this new born child within the hallowed corridors of the ^^SreeMutt^^, acting as a temporary regent to none other than *SarvottamaMoolaGopalaKrushna^, the sole original custodian and guardian of this newborn child. Thus in a most befitting manner, the most auspicious of all birth of one of the holiest amongst *Holy Pontiffs^ happens in a golden plate at a most auspicious moment in time during predawn. At that very instant cold waters are thrown as it were upon the raging fires of false pride of the downright ignorant hordes affiliated to all other schools of thought. At that very same time the very hearts of the upright righteous swell with unbridled pride and joy that seems to surpass all known boundaries of containment. The time has now blossomed when once again a resounding death knell is spelt upon all those who up to this time have thrived unchecked by heaping infamous diatribe upon the famed ^Tatva Vaada^ School of Thought initiated by *VayuJeevottamaAcharyaMadhwaru^ and all His steadfast followers. Such an occurrence is now very much similar to the very same manner in which the awesome Incarnation of *SarvottamaUghraNarasimha^ occurred putting a permanent full stop to the evil tyranny let loose by a 'tamoyogya' evil demon 'h i r a n y a k a s h i p u'.

Also, since the birth of the newborn child happens in a ‘golden plate’ without ever coming into contact with bare ground which would have instantly led to erasing of all memories of past births, the bonny male child now continues to retain fullest awareness of the inexhaustible merits so garnered from all His previous Incarnations during which epochal services were rendered at the ^Lotus Feet^ of none other than *SarovottamaUghraNarasimha^ and *SarovottamaGaadikaaraVenuGopakaKrushna^. The Holy Pontiff *Bramhanya Theertharu^ now begins to take care of the tiny infant who is now firmly ensconced at the ^Lotus Feet^ of *SarovottamaMoolaGopalaKrushna^, exceedingly well, undaunted as it were by the onerous task of duty bound strictures necessitating routine discharge of compulsory duties of gracing the ^Holy Pontificate^. The tiny infant is most gently placed on the ‘holy laps’ of the Holy Pontiff *Bramhanya Theertharu^ and fed with the holy sanctifying waters of ‘shankodaka’ that have been collected in a small vessel after performing ‘abhiseka’ upon clusters of most sacrosanct of ‘shaalagrama shila’ harboring awesomely Infinite manifestations of *SarovottamaMahaVishnu^! The tiny infant is most gently placed on the ‘holy laps’ of the Holy Pontiff *Bramhanya Theertharu^ and also fed with copious amounts of pearly white sanctified ‘sweetened milk’ that have been collected in a small vessel after performing ‘abhiseka’ upon the most awesome Icons of *MoolaGopalaKrushna^, *RukminiDevi^ and *SathyabhaamaDevi^! A tiny tendril of auspiciously fresh ^ShreeTulasi^ that has just then been offered to the superlative Icon of *MoolaPattabhiRamachandra^ is placed on the tiniest of tiny lips of the tiny infant who most amazingly gurgles with contentment and begins to kick out its tiny feet and fling around its tiny hands in unison, a sure sign of being rejuvenated by the same and nestles warmly within the holiest of holy ‘saffron attire’ of the Holy Pontiff *Bramhanya Theertharu^!

The aging Holy Pontiff *Bramhanya Theertharu^ right from the very first day places the tiny infant at the ^Lotus Feet^ of the Icon of *MoolaGopalaKrushna^ and utters the title of → ‘tande’ {Kan.} most softly into the tiny ears of the child, followed by utterance of the title of → ‘taayi’ {Kan.} next showing the most auspicious Icons of *RukminiDevi^ and *SathyabhaamaDevi^, most softly into the tiny ears of the child and last but not the least, utters the title of → ‘bandhu balaga’ {Kan.} most softly into the tiny ears of the child, showing the most awesome Icon of *VayuJeevottamaMukhyaPrana^! Taking in such an awesome initiation from the hands of the Holy Pontiff *Bramhanya Theertharu^, the tiny infant breaks into a toothless grin upon sighting the sole eternal *Guardian^ of the entire Cosmos and yonder, none other than *SarovottamaMoolaGopalaKrushna^ in the company of His Divine Consorts -- *RukminiDevi^ and *SathyabhaamaDevi^ and ably assisted by the ever subservient *VayuJeevottamaMukhyaPrana^! Even when the Holy Pontiff *Bramhanya Theertharu^ happens to impart religious discourses, much to the stupefied amazement of flocks of faithful devotees who gather there in large numbers, the tiny infant now placed on ‘deer skin’ spread on the bare ground nearby, listens most intently without ever disturbing the auspicious proceeding with cries of anguish on account of hunger or thirst. Even when the Holy Pontiff *Bramhanya Theertharu^ happens to perform the most awesome and famed ^Shodashoupachaara^ ritual worship of the principle Icons of the ^^SreeMutt^^, the tiny infant is secured nearby with an

auspicious ^Dhigbandana^ drawn all around him. The tiny infant constantly gazes with wondrous amazement at the gleaming ornaments that decorate the superlative Icon of *MoolaGopalaKrushna^ housed high atop the ‘altar of worship’ and gives off delightful peals of joyful laughter with dimpled cheeks even as rays of dazzling light radiate forth from the bejeweled ornaments, every now and then towards the tiny child!

As months roll by, one of the favorite antics of the toddler is to constantly tug at the holiest of holy saffron attire of the Holy Pontiff *Bramhanya Theertharu^ and innocently wrap the same all around its tiny and frail body. Then the very next moment the tiniest of tiny face of the toddler would peep out from amongst the mass of saffron clothes and break into a most enchanting of all smiles, thus bringing untold upon joy to the wizened face of the aging Holy Pontiff *Bramhanya Theertharu^. Another favorite prank of the toddler is to slowly crawl on all fours underneath the raised altar of worship housing the Icons of *MoolaGopalaKrushna^, *RukminiDevi^ and *SathyabhaamaDevi^, as if engaged in a game of hide and seek, now purposefully hiding amongst clusters of most auspicious ‘shaalagrama shila’ also present there. Watching such antics of the toddler, the Holy Pontiff *Bramhanya Theertharu^ is very much aware that one day in the distant future this very same child would bring about a hitherto impossible transformation in the magnificent countenance upon the awesome visage of the ^MoolaViraat^ of none other than *SarvottamaUghraShreenivasa^, manifest in uncontrollable rage within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^^Tirumala^^! This very same toddler is indeed the chosen one who would succeed in transforming a most awesomely frightening ^MoolaViraat^ of *SarvottamaUghraShreenivasa^, whose sheer fury and wrath is unbearable even by hierarchy *Celestials^ led by *ChaturmukhaBramha^! This very same toddler is indeed the chosen one who would succeed in transforming such a ^MoolaViraat^ of *SarvottamaUghraShreenivasa^ into the most soothingly coolest of cool visage of ***SARVOTTAMA PRASSANNA TIRUMALA VENKATESHWARA**^ radiating forth with the stunning brilliance of a million New Moons all at one go! The Holy Pontiff *Bramhanya Theertharu^ foresaw such an epochal incident that is slated to occur in the near future when this very same toddler, chosen by none other than *SarvottamaTirumalaVenkateshwara^, would fearlessly crawl into the Sanctum Sanctorum of ^Ananda Nilaya^ on all fours, similar to the fearless manner in which a diminutively tiny lion cub would fearlessly approach a ferocious full grown lion, ignoring enraged roars of muffled anger emanating from the latter! Late in the night, the toddler is regularly soothed into deep slumber resting upon the holy laps of the Holy Pontiff *Bramhanya Theertharu^ who softly recites most lilting lullabies of the famed lyrical [[DwaadashaStotra]] composed by *VayujeevottamaSreemanMadhwacharyaru^, followed by equally lilting devotional lullabies composed by the peerless Holy Pontiff *NaraHariTheertharu^.

With each passing year the toddler grows up rapidly under the ever watchful eyes of the Holy Pontiff *Bramhanya Theertharu^ and he is a joy to behold to all those who happen to cast their fortunate eyes upon him. The young lad blessed as it were with the most awesomely special Omnipresence of the hierarchy *Celestial Vayu^, very quickly learns to walk on all fours quickly surpassing similar youngsters of his own age. The sheer speed and running capacity of the young lad is most breathtaking indeed even as he

leaves behind all competition stranded high and dry in mock races across difficult countryside. The young lad's most favorite toy is a ^Small Silver Bell^ 'gante' {Kan.} decorated with the auspicious iconic crest of *MukhyaPrana^ and a cluster of 'panchamudra' consisting of ^Shankha-Chakra-Gadha-Padma-Narayana^ symbols cast in silver alloys. Indeed the enormous significance of the same does not go unnoticed by the Holy Pontiff *Bramhanya Theertharu^ who never gets tired of informing one and all that this young lad would in the near future consecrate ^Seven hundred Idols^ of the hierarchy *Celestial MukhyaPrana^ all over the countryside and also initiate scores of deserving 'muktियोग्या jeeva' into ^Holy Pontifical orders^ at the given opportune time. The young lad constantly taps his potential fingers upon scores of [[Holy Texts]] of [[SarvaMoola]] composed by *VayuJeevottamaSreemanMadhwacharyaru^ and shows constant interest in glancing through [[Holy Teeka]] and [[Holy Tippanni]] composed by the legendary *JayaTirthaShreepaadaru^, thereby giving broadest of hints about earning supreme mastery over the same in the near future. The young lad now all of five years grows rapidly under the direct tutelage of the Holy Pontiff *Bramhanya Theertharu^ who initiates performance of sacred thread ceremony to his chosen ward and teaches him all necessary skills so vital in that early part of life.

Upon dawn of most auspicious hour of reckoning, in the year 1455 A.D the young lad, now all of eight years old, as per the supreme deemed will of none other than *BhagwanVedaVyasaru^, is given the most holiest of holy ^Saffron Robes^ to wear and ordained into the Holy Pontifical Order by the aging Holy Pontiff *Aashrama Guru^ *Bramhanya Theertharu^. The newest incumbent is then duly awarded with the most awesome of all title of 'muktियोग्या' *VYASA THEERTHA^, thereby making him the direct heir to the very same holiest of holy Pontifical Seat that was once graced by the likes of *VayuJeevottamaSreemanMadhwacharyaru^, *PadmanabhaTheertharu^, *NaraHariTheertharu^, *MadhavaTheertharu^, *AkshobhyaTheertharu^, *JayaTirthaShreepaadaru^, *Vidyaadhiraajararu^, *RajendraTheertharu^, *JayadhvajaTheertharu^ and *PurushottamaTheertharu^. Next, the senior Holy Pontiff *Bramhanya Theertharu^ places the most awesome Icon of *MoolaGopalaKrushna^ along with some most specially set aside ^Shaalagrama Shila^, upon the most auspicious and Holy Temporal region of the newest incumbent *Vyasa Theertharu^ and performs a grand 'abhiseka' in a glittering silver tipped conch shell, filled to the brim with gemstones, from holy waters collected from every known ^Holy River^! The senior Holy Pontiff *Bramhanya Theertharu^ also imparts the most powerful of all [[Pranava Mantra]] to His trusted disciple, *Vyasa Theertharu^ along with a most beneficial and longstanding [[Guru Upadesha]] that would serve the latter well in all His future everlasting Holy spiritual achievements!

***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**

***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**

**arthikalpitha kalpoyam pratharthigajakesari *Vyasatirthagurur^bhuyath
asmadishtarhasiddhaye||{San.}**

More than anyone else, the aging Holy Pontiff *Bramhanya Theertharu^ very much aware of the awesome ability of the new incumbent *Vyasa Theertharu^, is on the constant lookout for a suitable *Vidya Guru^. This poses a mighty challenge indeed, since such an eminent tutor would attract most obvious comparison with none other than the 'muktigyogya' *Sage Narada^ who had once taught *Prahlada^ during the course of an earlier Incarnation. The first and foremost choice of such a most suitable *Vidya Guru^ chosen by the Holy Pontiff *Bramhanya Theertharu^ is none other than the legendary Holy Pontiff, 'muktigyogya' *ShreepaadaRajaru^, an awesome Incarnation of *Celestial Dhruva^, who also happens to be His own 'poorvaashrama' maternal cousin. Already the everlasting name and fame of the legendary Holy Pontiff *ShreepaadaRajaru^ has crossed borders of many a mighty Kingdom and innumerable students from far and wide arrive in unstoppable batches in order to pursue study of [[Vedanta]] at the famed ^Gurukula^ situated at ^^Moodalabaagilu^^, located most strategically at the auspicious eastern gateway en route to the famed pilgrim center of ^^Tirumala^^!

***DHIGVIJAYA MOOLAGOPINATHO VIJAYATE^**

**tam vande narasimhathirtha nilayam shree *Vyaasaraat^ poojitam|
dhaayantam manasaa nrusimhacharanam *Shreepaadaaraajam Gurum^|{San.}**

With this purposefully intended migration to ^^Moodalabaagilu^^, to pursue higher studies in [[Vedanta]] under the most worthy guidance of *Vidya Guru^, *ShreepaadaRajaru^, the long awaited advent of the Holy Pontiff *Vyasa Theertharu^ onto the auspicious stage of [[Vedanta]] happens in the form of onset of a heavily darkened cloudburst full of life sustaining waters. All those who are till then relenting from unbearable searing heat of the sun baking parched lands into puffs of dust, with cracked ground and barren fields on which nothing, not even a blade of grass can sprout, soon find themselves facing onset of a torrential cloudburst that would soon spell joy and promise to end all their sufferings at one go. Likewise the very sight of the Holy Pontiff *Vyasa Theertharu^ causes infinite bliss amongst the heart of all true devotees who go overboard unable to sustain their unbridled joy and happiness upon sighting their sole savior. The likening of the Holy Pontiff *Vyasa Theertharu^ to a heavily darkened cloud full of rain is brought about by the supreme benevolence of none other than *SarvottamaMoolaGopalaKrushna^ and *VayuJeevottamaAcharyaMadhwaru^. Such collective might of the awesome twosome enables the Holy Pontiff *Vyasa Theertharu^ to burst forth with tremendous vigor and vitality in the realms of supreme Truth that is already growing most rampantly upon the fertile landscape of ^Tatva Vaada^ School initiated by *VayuJeevottamaAcharyaMadhwaru^. But this set of cloud heavily laden with rainstorm is indeed most bizarre and strange since the same is viewed as being the most rarest of all rare occurrence indeed. This set of clouds moves ahead with a most amazing speed in all eagerness to surrender at the ^Lotus Feet^ of none other than *SarvottamaMoolaGopalaKrushna^ and ordain the same goal to lesser endowed fellow disciples to follow faithfully. The same is likened to none other than *Celestial Ganga^ who owes Her very origin at this very same ^Lotus Feet^ of none other than *SarvottamaTrivikrama^. Thus the ^Lotus Feet^ of such a *SarvottamaTrivikrama^ is

always Omnipresent within *Celestial Ganga^. Likewise the Holy Pontiff *Vyasa Theertharu^ also holds out the same, that is the promised goal of sure fire attainment of the ^Lotus Feet^ of none other than *SarvottamaMoolaGopalaKrushna^ to all those who are fortunate enough to be chosen to follow him, be it a disciple or a devotee.

This very same huge blanket of clouds darkened with rain bearing nature also successfully hides the sight of faint light given off by distant stars likened to false schools of thought who try their level best to propagate gross ignorance. Thus this darkened cloud is the very epitome of the awesome School of Thought initiated by *VayuJeevottamaAcharyaMadhwaru^ after thorough vindication of all the earlier twenty one schools of thought. Just as rain bearing clouds surge ahead at terrific speeds with the force of wind likewise the Holy Pontiff *Vyasa Theertharu^ also moves ahead dispensing energy as it were by the sheer force enshrined within the eternal tenets of ^Tatva Vaada^ School of Thought started by *VayuJeevottamaAcharyaMadhwaru^. Thus when this immense mass of clouds does burst asunder, the resulting torrential cascade of rains soon washes away all stagnant forms of ignorance once and for all paving way for onset of pure and righteous deeds to gain a firm foothold in the landscape of supremely true Knowledge. Such an occurrence is without doubt the glorious handiwork of none other than *SarvottamaUpendra^ forever Omnipresent in all such rain bearing clouds. Unbearable ear splitting sounds of thunderclap emanating from within the center of such a heavily darkened cloud also resembles the deeply resonating timber rich voice of the Holy Pontiff *Vyasa Theertharu^, which is as noble and as effectively forceful as the very same thunderclaps guaranteed to put the fear of the unknown in the very hearts of deceitful masqueraders. Such a resonating baritone voice of the Holy Pontiff *Vyasa Theertharu^ for ever propagates only the supremely independent unchangeable sovereignty of none other than *SarvottamaMoolaGopalaKrushna^ for all time to come. The flashes of lighting that emanate every now and then from within such a heavily darkened cloud also resemble the radiant flashes of true inspiration emanating from the most auspicious and 'Holy Eyes' of the Holy Pontiff *Vyasa Theertharu^ which banishes all forms of ignorance from the very depths of the soul of disciples and sets them up onto the very path of choicest hierarchy liberation. Thus these very clouds ultimately shower life sustaining waters upon freshly growing tender shoots of pristine pure devotion. Such a grandly profuse explosion of florescence allover further enables onset of more and more heightened levels of pristine pure devotion so harvestable along with occurrence of choice hierarchy liberation to a individual chosen doer of righteous duty task, that is fit enough to be offered at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^.

(to be continued)

THESAURUS FOR ^GARUDAACHALA^ - 3:-

5. **CAMEO :** At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.
6. **ELOCUTION:** At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^GARUDAACHALA^ - 3: -

12. [[ShreeAdityaPurana]], courtesy *BhagavanVedaVyasaru^.
13. [[ShreeBhavishyottaraPurana]], courtesy *BhagavanVedaVyasaru^.
14. [[SreemadhBhagavataTaaparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayujeevottamaSreemanMadhwacharyaru^.
15. [[MahaabhaarataTaaparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayujeevottamaSreemanMadhwacharyaru^.
16. [[GeetaTaaparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayujeevottamaSreemanMadhwacharyaru^.
17. [[TaaparyaChandrika]] Holy Work, courtesy *VyasaRajaYatigalu^.
18. [[Devotional Composition]] on *GuruVyasaTheertharu^, courtesy the legendary disciple *SreemadhVijayeendraTheertharu^.

mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|

***JAYATHEERTHA^khyataranirbhaasataam no hrudambare||{San.}**

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

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

|*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

**|||*MADHWAVALLABHA SARVOTTAMA SHREE
MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||**

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

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

pathi pathi gunasaandraha paatu maam *MoolaPattabhiRamachandra^||{San.}

***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**

***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**

***VYASARAAJO VIJAYATE^**

Auspicious invocation uttered by the ever subservient *Celestial VayujeevottamaHanumantha^ upon offering a glittering garland comprising of one hundred ^Golden Lotus Flowers^ to *SarvottamaTirumalaVenkateshwara^, after successfully completing all manners of righteous duty task brought about at His sole behest and supremely deemed prior will, during the fabulously glorious coronation of a supremely triumphant *Seeta Sameta SarvottamaRajaPattabhiRamachandra^ at the Capital City of ^Ayodhya^ during ^Treta Yuga^!

maalaam jvalantee vapushaa kaanchanee shatpushkaraam *RAGHAVAAYA^ dattaa
*VAYU^hu vasavena prachoditaha||{San.}

Next, at the behest of *SarvottamaRajaPattabhiRamachandra^, none other than
His Divine Consort *Seeta Devi^ places Her most auspicious and most divine Hand
upon the now bowed Head of *VayujeevottamaHanumantha^ and gifts away a
most prized possession, a dazzling pearl string, in joyous recognition of the
unmatchable and unbeatable eternal service being rendered by the latter!

*HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^
*VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^

^^ANJANAACHALA^^ - 4:- [[[*VyasohamTavaDasoham^]]] – {{A Rejuvenated
Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhousmaru^}}

appadaa *RAMA^moortihi syaadveeraraamavibhedataha|
*SEETARAMA^stu tatraapi dvividhaha parikeertitaha||
kodandee kukutaandaabham shyaamalam prushta unnatam|
rekhaadvayasamaayauktam dvaarapaarshve khageshvaraha||
dhanurbaanaakrutee rekhaa dhrushyate paarshvatethavaa|
prushtato vaa bhavedraamo dashakantakulaantakaha||
baantoneerachaapaadyaha kundalasruk samanvitaha|
sookshmakesarachakraadhyo *VEERARAMA^ha shreeyaavaha||
dheerghaakaaraha shyaamavarnaschakradvayamukhaanvitaha|
vaamabhaage tvekachakraha *SEETARAMA^strichakrakaha||
dheerghaakaaraha krushnavarnaha asyadvayasamaayutaha|
chatuschakryirupeto yaha *SEETARAMO^ dhanapradaha||
asyatrayasamaayuktaha shatchakraha panchabhistu vaa|
baanarekhaa samaayuktaha *SEETARAMA^ha shubharadaha||
divyabaanena samyuktashchaapatonirasamyutaha|
karaalavadano rakto binduyukchakrashobhitaha||
sasyaadh*VIJAYARAMA^akhyaha kesaropeta chakrakaha|
moordnihi maalaadhanurbaanaa paarshve kharayugam tathaa||
prushtabhaage pancharekhaaha chaapabaane cha paarshvaryoho|
*BALARAMA^opi vigjneyaha putradaayee dhanapradaha||
dhanushaa tu susanyukto dvichakraha kincidaayataha|
*KODANDARAMO^ vigjneyaha shuddhaneelaambudaprabhaha||
kodandee kukutaandaabhaha syaamalaha prushtatonnataha|
savyaapasavyatoneerou prushte chidrasamanvitaha||
*RAMO^ daasharatheerjgneyo durlabho bhuvanatraye|
rekhaakaara dhanurbaanou sthoolam deerghasambindukam|
naabichakram bahuchidram *RAMAM^ daasharathim viduhu||
yekachakram tu vadane krushnavarnaatishobhitaa|
saa *RAMA^moortirvigjneyaa poojitaamishtadaayinee||
jamboophalasamaakaaram krushnavarnam sabindukam|

lalaate hemarekhaa cha bindunaa dhanushaayutam||
gopaalaketramutpatyaa tadraamasya cha lakshanam|
aputro labhate putraan dhanakaamo labheddhanam||
krushnavarno dhanuhu paarshve vanamaalopashobhitaha|
bhaanutrayasamaayuktaha svarnabinduscha mastake||
***Jaanakeevallabho RAMA**^ha sarvasidhipradorchataam|
chaapabaanaakushyistata dhvajachaamarasamyutaha|
vanamaalaayuto vaapi ***SEETARAMA**^ prakeetitaha||
dheerghaakaaram krushnavarnamadho vaktram sakundalam|
chaapatoneerabaanaadyam bahishchakrasamanvitam|
***SEETARAMA**^miti khyaatam bhuktimuktiphalapradam||
rekhaakaaradhanurbanashiraschakram samunnatam|
kaladrumasamaayuktam dvedve chakre tu paarshvayoho||
***PATTABHIRAMA**^ ityuktam durlabham bhuvanatraye|
madhyaashey ***Ramachakram*** syaat ***Setachakram*** tu vaamagam||
bhaage ***Lakshmanachakram*** taddakshene paarvachakrayoho|
***ShatrughnaBharatopetam**^ aasanoopari chaagrataha||
jamboophalasamaakaaram tooneeradvayamanditam|
dhvajachaamarasamyuktam baanabaanaasanojjvalam||
svarnabindurachitam krushnamunnatamastakam|
pattabhisiktam ***SHREERAMAM**^ parivaaraamanvitam||
aayuraarogyapahaladam putraputraadivruddhidam|
sarvabhaagyapradam tasmaad***RAMA**^moortim prapoojayeth|| { San. }

“***Siri sathi**^ chittava harisida chorane ***Shree Venkateshane**^
dhuritagallanu nivaarane maaduva ***Koveriraayane**^
paapahara ***CHAKRA*** dhara paalane maado paramaatma
***TIRUMALA VENKATARAMANA**^ rakshisu karunaabharanaa
^saasira naamada^ ***Saavabhoumane**^ saakaaradevane
sakalavu ‘**NINNA SANKALPADA**’ mahime sakalavu aritavane

***Siri sathi**^ chittava harisida chorane ***Shree Venkateshane**^
dhuritagallanu nivaarane maaduva ***Koveriraayane**^
paapahara ***CHAKRA*** dhara paalane maado paramaatma
***TIRUMALA VENKATARAMANA**^ rakshisu karunaabharanaa
vidha vidha roopadi vishvava poreva ***Avataarnvitane**^
^naama roopagala^ leela mayane ***Naagaadrinaabhane Prabhuv**^” { Kan. }

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke**
GovindaGovinda^
***AnjaneyaVaradaGovindaGovinda**^
***PrahlaadaRaajaVaradaGovindaGovinda**^
***BaahleekaRaajaVaradaGovindaGovinda**^
***VyaasaRaajaGuruSaravabhoumaVaradaGovindaGovinda**^
***RajaadiRajaGuruSarvabhoumaVaradaGovindaGovinda**^

***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***LakshmiRamanaGovindaGovinda^**

'adhikamaasa praayukta upanyaasa' continued from previous Part - 3:-

chandravibhooshanachandrapurogyirvandyapadaamburuham ***PAVAMAANAM^**|

***AnandaTheerthaMahaaMuniraajam^ *GOVINDA^bhaktashikhaamanimeede||**

praanaganaadhipatim bhuvi vaaneepraanasamam dayayaa hyavateernam|

***AnandaTheerthaMahaaMuniraajam^ *GOVINDA^bhaktashikhaamanimeede||**

***ShreeHanumantha^manantabhujishyam langhitasindhudastamaheedhram|**

***AnandaTheerthaMahaaMuniraajam^ *GOVINDA^bhaktashikhaamanimeede||**

bheeshanadushtakulaantaka***BHEEMA^m bheemamabheetidamishtajanaanaam|**

***AnandaTheerthaMahaaMuniraajam^ *GOVINDA^bhaktashikhaamanimeede||**

shaantamanantanishaantasamaahve shaantakulekhakule kila jaatam|

***AnandaTheerthaMahaaMuniraajam^*GOVINDA^bhaktashikhaamanimeede||**

{San.}

During the Time Epoch of ^Treta Yuga^, at an opportune moment, the hierarchy 'muktiyogya' *Sage Matanga^ advises the righteous 'muktiyogya' King *Kesari^ and his auspicious chaste wife 'muktiyogya' *AnjanaDevi^ to perform strenuous penance in the sylvan surrounding of natural splendor at ^AkashaGanga^ situated in the distant vicinity of the holiest of holy spring ^SwamiPushkarni^ atop ^^Tirumala^^. On an earlier occasion, the valorous King *Kesari^ famed all round for his enormous strength and bravado happens to save the life of the hierarchy 'muktiyogya' *Sage Bharadvaaja^ when the latter is caught in the jaws of certain death underneath trampling legs of a maddened rogue 'tamoyogya' bull elephant named 'shankhabala' that roamed wild amidst thickly forested regions abutting humble hermitages of *Sage Matanga^. Acknowledging this utmost act of bravery on the part of King *Kesari^ who singlehandedly slays the rogue elephant 'shankhabala', a supremely pleased *Sage Bharadvaaja^ prophesizes the birth of son to King *Kesari^ in the near future who shall harbor infinite strength and valor that is bound to attract heightened envy of even topmost hierarchy *Celestials^. In due course, the auspicious couple King *Kesari^ and *AnjanaDevi^ arrive at the auspicious sacred hills of ^^Tirumala^^ and begin performance of most strenuous penance after invoking sustenance blessings from none other than *SarvottamaVaraha^. A humble hermitage is duly set up in the vicinity of ^AkashaGanga^ and the pious and duty bound *AnjanaDevi^ herself performs rigorous austerities that begin to stretch the very limits of Time alone and lasts for nearly three thousand years! Finally, none other than the hierarchy 'muktiyogya' *Celestial Vayu^ acting as per the supreme deemed will of none other than supremely independent sovereign 'Esha' entity of *PurushottamaSreemanNarayana^, arrives at the hoary spot at ^AkashaGanga^ where *AnjanaDevi^ is completely immersed in pursuance of all

encompassing penance. Next, the *Celestial Vayu^ arranges for His wholesome incarnated manifestation to occur within the meager bowl of raw porridge that is eventually partaken by the devoted *AnjanaDevi^.

In due course a baby boy is born to an overjoyed ^AnjanaDevi^ and is named as *ANJANEYA^ as per the holy dictates of comity of hierarchy *Sages^ who happen to dwell in numerous hermitages situated in the sacred hill shrine. Within a short time of only fifteen days from the day that he is born, the young infant *Anjaneya^ out of great hunger leaps towards the solar constellation with an intention of gobbling up the dazzling Sun mistaking the same for a ripened succulent fruit! This incident happens when his mother *AnjanaDevi^ is not around in the hermitage. This most amazing feat of the young infant *Anjaneya^ soon sends frightened shivers down jittery spines of phalanx of *Celestials^ even as there is a marked and discernable dip in the overall radiance of the blazing Sun. That particular day being 'amavaasya' thereby marking the height of the dark moon phase, the Celestial Sun is characteristically afflicted by scourge of the effective force of 'rahu'. Meanwhile, the hungry gaze of the tiny infant *Anjaneya^ who is now leaping straight towards the *Celestial Sun^ in order to catch the same happens to fall upon the unfortunate 'rahu' who is caught midway between the two and also appears to shine brightly with brightened red coloration reflected from the sunrays nearby. Immediately the tiny infant *Anjaneya^ begins to pursue the terrified 'rahu' instead and chases him around with renewed vigor throughout the solar constellation! On his part a terrified 'rahu' flees towards ^Amaravati^ the famed capital citadel of 'muktiyogya' *Celestial Devendra^ seeking protection, but in vain. In due course panicky *Celestials^ now led by *Devendra^ himself beseech the hierarchy 'muktiyogya' *Celestial Chaturmukha Bramha^ to save them all from such an unforeseen circumstances that has never occurred ever before. Heeding to their sustained pleas, the hierarchy *Celestial Chaturmukha Bramha^ at once launches the famed invincible weapon ^Bramhaastra^ upon the tiny infant *Anjaneya^, thereby stopping the latter in his aerial tracks. Upon being hit by the terrific force of the invincible ^Bramhaastra^, the tiny infant *Anjaneya^ now begins to descend rapidly downwards spinning out of control in freefall towards the rocky mountains below! At the same time, his father, the hierarchy *Celestial Vayu^ intervenes and manages to soften his fall by placing a timely helping hand underneath the frail body of the tiny infant *Anjaneya^, saving him from any fatal calamity!

In due course *AnjanaDevi^ returns to the humble hermitage and is extremely agitated upon coming to know about the unfortunate turn of events that has taken place during her temporary absence. A devoted mother *AnjanaDevi^ also grieves very much for onset of such worrisome plight to her innocent infant *Anjaneya^, for no fault of his. However, a distraught mother *AnjanaDevi^ is soon comforted by phalanx of hierarchy *Celestials^ led by none other than *ChaturmukhaBramha^ who bestows many astounding blessings on the young infant ^Anjaneya^, one such boon being grant of eternal immortality! The hierarchy Celestial *Chaturmukha Bramha^ also prophesies about the most gloriously pivotal role that this young infant ^Anjaneya^ is slated to perform by serving to the utmost capability, none other than the Supreme Incarnation of *SarvottamaSreemanNarayana^ as *SarvottamaRamachandra^, the eldest son of *Emperor Dasharatha^, during the very same progressive ^Treta Yuga^. Thereafter, the

hierarchy Celestial *ChaturmukhaBramha^ also announces the grant of title of ^ANJANACHALA^ to the very holy and sacred hill range where the pious devotee *AnjanaDevi^ has given birth to the infant *Anjaneya^ after a bout of strictest penance. In fact the very daring act of the tiny infant ‘muktigyogya’ *Anjaneya^ who leaps towards the *Celestial Sun^ without ever showing his back towards the very same solar constellation is only in order to quickly ingrain all the niceties of the intractable [[Vyakarnashastra]] firsthand, from none other than *SuryaNarayana^ Omnipresent therein.

**japaakusumasamkaasham kaashyapeyam mahaadyutim|
tamoghnam sarvapaapagham pranatosmi divaakaram||{San.}**

Amongst some of the most noted chosen disciples of *BhagawanVedaVyasaru^ is the wizened ‘muktigyogya’ *Vaishampaayana^, who most fortunately happens to study the eternal [[Yajur Veda]], firsthand from His most awesome *Guru^. Due to onset of inescapable ‘prarabdha’{Kan.} the studious *Vaishampaayana^, most ironically is besmirched from the intractable and most unpardonable of all sins, ‘bramhahatya’. As days pass many sympathetic disciples of *Vaishampaayana^ decide to take on themselves the most onerous tasks of trying to rid utter demerits arising from the onset of such heinous sin as ‘bramhahatya’ that now afflicts their preceptor, *Vaishampaayana^. Amongst them one most overzealous disciple named ‘muktigyogya’ *Yagjnavalkya^ takes an awesome owe all by himself and initiates performance of strenuous penance in order to eradicate residual ill effects of ‘bramhahatya’ that plagues his *Guru Vaishampaayana^. But the manner in which an overenthusiastic *Yagjnavalkya^ goes around in meeting such a goal, that is eradication of ‘bramhahatya’, is seen as a direct challenge questioning the gross proprietary of all other righteous disciples who had already initiated their own individual course of action in bringing about a thorough vacation of ‘bramhahatya’ of their *Guru Vaishampaayana^. Due to such a seemingly highhanded conduct on the part of *Yagjnavalkya^, an aggrieved *Guru Vaishampaayana^ acts tough and orders *Yagjnavalkya^ to immediately renounce whatever forms of Knowledge that he has acquired first hand from him. Heeding to such an express order of *Guru Vaishampaayana^, the obedient disciple *Yagjnavalkya^ soon begins to outpour all manners of Knowledge learnt from the former including the most sacrosanct of all, the eternal [[Yajur Veda]], one of the most eminent branch of the eternal [[Vedas]]. Much to the amazement of stupefied onlookers, the righteous disciple *Yagjnavalkya^ in fact pours out all ingrained knowledge of the eternal [[Yajur Veda]] in the manner of *Vamanaroopa^.

Not willing to let such an eternal branch of [[Yajur Veda]] go wastefully asunder and wantonly unattended, awaiting groups of hierarchy ‘muktigyogya’ *Sages^ soon arrive on the scene in the manner of flocks of rare birds termed as → ‘Tittiri’ (sic.) and begin to taken in priceless nuggets of each and every speck of such outpouring of the eternal [[Yajur Veda]] within no time. Eventually this branch of exalted Knowledge grows into mammoth proportions with a brand new nomenclature of its own being the famed → [[Tyittireeya]]. Later as decades roll by, a now repentant *Yagjnavalkya^ once again in

order to regain such a famed branch of Knowledge that was purposefully purged from within him earlier by his *Guru Vaishampaayana^, soon seeks justice from none other than *SarvottamaSreemanNarayana^ and His eternal Omnipresence throughout the Cosmos as *SuryaNarayana^. Heeding to such a sustained plea of his great devotee *Yagjnavalkya^, none other than *SarvottamaSreemanNaryana^ arrives in the form of a superlatively auspicious and magnificent → *VAAJI^, thoroughbred horse, and proceeds to impart fabled discourse upon the lost branch of eternal [[Yajur Veda]] to an overjoyed *Yagjnavalkya^ who receives the same with utmost devotion and an immense sense of gratitude. Eventually this famed branch of Knowledge also grows into mammoth proportions with a brand new nomenclature of its own being the famed → [[Vaajasaneeya Samhita]], that is comprehended, interpreted and propagated only by a select few righteous worthy who can be counted by one's fingers. Prime examples of those who have staged sterling mastery over such an eminent Knowledge stream are none other than 'muktiyogya' *VayuJeevottamaSreemanMadhwacharyaru^, His 'poorvaashrama' younger brother the Holy Pontiff 'muktiyogya' *VishnuTheertharu^ and their chosen disciple, the incomparable 'muktiyogya' *BhaaveeSameeraru^.

**tato yuddhparishraantam|
chaagato hrushaam|{San.}**

The very coinage of → *SURYA^ denotes as being true Knowledge. That is why none other than *SarvottamaSreemanNaryana^ alone who is eternally Omnipresent within such a *Surya^ is invoked with his infinite synonyms such as →

***vivasvaan, bhaaskara, bhuvaneshvara, sarvadevaatmaka,
tejasvee, rasmibhaavana, bramha, Vishnu,
shiva, skanda, prajaapati, mahendra,
dhanada, kaala, yama, soma,
avaampati, pitaraha, vasavaha, saadhyaa,
asvinou, marutaha, manu, vaayu vahnipraajaa pranaha,
ruturkartaa, prabhaakara, aaditya, savitaa,
migaha, pooshaa, gabhastamaan, suvarnasadrusha,
baanu, hiranyadeva, divaakara, haridashva,
sahasraarcham, saptasapti, mareemaasa, timironmadhana,
shambhu, spashtaa, maartaandana, annandasumaasa,
hiranyagarbha, sdishira papana, ahaskara, ravi,
agnigarbha, aditiputra, shankha, shishiranaashana,
vyomanaatha, tamobehee, rugvajussaayapaaraha, ghanavrushtee,
apaam mitra, vidhyavedhee, plavangama,
mahaatejaa, rakta, sarvabhavodhbhava, nakshatragraha,
taaraanaamadhipa, vishvabhaanu, tejasalaamapi, tejasvee,
hrudashaatman, jyotirganaanaam patihi, dinaadhipati,
jaya, jayabhadra, haryashva, shasraamshu,
ugra, veera, saaranga, padmaprabhodha,
prachanda, bramhasaanaachyatesha, aadityavarchasvee, bhaasmaana,
sarvabhaksha, roudra, vapuhu, tamoghnaa,**

**himaghna, shatrughna, amitaatma, krutagnajna,
deva, jyetishaam pati, taptachaameekaraabha, hari,
vishvakarma, tamobhinighna, ruche and lokasaaskhi^**

Indeed so mind bogglingly immense is the extent of potential energy so contained in meditation of such a *SarovottamaSreemanNarayana^ eternally Omnipresent within such a *SuryaNarayana^ that none other than the 'muktigyogya' *Bharata^ the eldest progeny of *Rushabha^ adheres to the same by meditating upon the most lethal of all Mantras, the powerful [[Shathaakshara Gayatree]]. It is apt to remember at this stage that none other than hierarchy 'muktigyogya' *Sage Agastya^ accosts *SarovottamaRamachandra^ and advises the latter to chant the highly potential [[Adityahrudaya Stotra]] in order to stage unstinted victory over His chief rival, the demon King 'tamoyogya' 'r a v a n a s u r a' with unchangeable certainty. During the very same ^Treta Yuga^, the 'muktigyogya' *Celestial Surya^ also happens to incarnate as the 'muktigyogya' *Sugreeva^ in order to render whatever little service at the ^Lotus Feet^ of *SarovottamaRamachandra^. Eventually owing to kindest benevolent timely guidance emanating from none other than *VayuJeevottamaHanumantha^, a subservient *Sugreeva^ happens to ultimately receive the most awesome of all protection of none other than *SarovottamaRamachandra^. During the next Time Epoch of ^Dwaapara Yuga^ this very same *Celestial Surya^ happens to once again incarnate as the invincible archer 'muktigyogya' *Karna^ and attains martyrdom at the hands of the 'muktigyogya' ace archer *Arjuna^ who slays his own eldest step brother! It is another matter though that the hapless *Karna^ is in a way already doomed for extinction as it were, by collectively clever machinations of *SarovottamaParashurama^, *Celestial Devendra^, *Kunti Devi^, *BhooDevi^ and *SarovottamaGaadikaaraVenuGopalaKrushna^! The piercing razor sharp arrow shot by *Arjuna^ only manages to roll down the mortal body of *Karna^ whose 'moola roopa' is long gone! Most interestingly on an earlier occasion, none other than 'muktigyogya' *Draupadi Devi^ once also happens to invoke such a *SarovottamaSreemanNarayana^ Omnipresent within the Cosmos as *SuryaNarayana^ and receives the famed ^Akshayapatre^. During such time when the lecherous demon 'k e e c h a k a' intends to outrage the modesty of *Draupadi Devi^, unknown to all another demon named 'h e t i' is jettisoned by the *Celestial Surya^ with the sole purpose of chiding off the ferociously evil 'k e e c h a k a' and putting him into his rightful place, before a rampaging *VayuJeevottamaBheemasena^ seeking bloody revenge pulverizes the latter into a worthless mass of meaty mud ball within no time! During the next Time Epoch of ^Kali Yuga^, heeding to the orders of none other than *SarovottamaTirumalaVenkateshwara^, the very same *Celestial Surya^ is entrusted with the most coveted task of fetching the auspicious 'muktigyogya' *Goddess MahaLakshmi Devi^ from ^^Kolhapura^^ in order to participate in the most auspicious occasion of ^ShreenivasaKalyana^. Once again this very same *Celestial Surya^ heeding to the supremely unchangeable sovereign deemed will of none other than *SarovottamaMoolaGopalaKrushna^ incarnates as the Holy Pontiff 'muktigyogya' *BramhanyaTheertharu^, one of the greatest exponent of the eternal tenets of ^^Tatva Vaada^^ School of Thought initiated by none other than *VayuJeevottamaSreemanMadhwacharyaru^. It is this very same Holy Pontiff *BramhanyaTheertharu^ who functions as the ^Ashrama Guru^ of the chosen disciple,

the Holy Pontiff ‘muktiyogya’ *VyasaTheertharu^ (See previous Chapter ^^Garudaachala^^ - 3).

[[*SreemadhBhagavataha^]], the famed classical scripture of all Time elucidates the glorious manner in which none other than *AjitanamakaPurushottama^ Himself leads phalanx of ‘muktiyogya’ celestials along with hordes of undeserving ‘tamoyogya’ demons in the awesome act of churning ^Mount Mandhara^ now floating tantalizingly upon the huge expanse of ^Milky Ocean^. Services of the ‘muktiyogya’ *Celestial Vasuki^ are also enlisted and the same acts as a traction rope useful in churning of ^Mount Mandhara^ in quest of the eternal Nectar of Immortality. Upon sighting such a *AjitanamakaPurushottama^ Himself holding the famed hoods of *Vasuki^ along with all other *Celestials^, a very much peeved demonic hordes immediately raise a hue and cry complaining that they are being shortchanged since they are left with holding the tail end portion of the huge expanse of the Celestial *Vasuki^. Heeding to their complaints, thoroughly accommodating *AjitanamakaPurushottama^ agrees to hold the tail end portion of the *Celestial Vasuk^ instead along with other *Celestials^, whilst the now elated hordes of demons fall over one another in order to hold on to the auspicious hood of *Celestial Vasuki^. After a while even as the churning is in progress, the colossal ^Mount Mandhara^ gradually slides to the bottom of the ^Milky Ocean^ unable to sustain its own unbearable weight. Panicky *Celestials^ and demons pitch in their collective might together and still fail to retrieve the submerged ^Mount Mandhara^ and wring their hands in utter despair, now faced with a seemingly hopeless cause. At that very instant, *AjitanamakaPurushottama^ dons the superlative Incarnation of *SarvottamaKurma^ and the now submerged ^Mount Mandhara^ is effortlessly brought up once again to the surface now balanced daintily atop the His broad back.

Upon sighting such an awesome feat, none other than the hierarchy Celestial *ChaturmukhaBramha^ Himself stands rooted to the spot with open mouthed wonderment at this rarest of rare sight. Next, nearly a million multifaceted Omnipresence of *AjitanamakaPurushottama^ Himself enlivens hordes of demons by filling vigorous strength within their worthless bodies in order to enable them to continue with the strenuous job of churning ^Mount Mandhara^. The very same Omnipresence of *AjitanamakaPurushottama^ also activates each and every auspicious *Celestial^ present there by further rejuvenating their inherent qualities so vital in being rewarded with the ultimate prize of partaking with the Nectar of Immortality, the ultimate goal of all of those who are assembled there. The very same Omnipresence of *AjitanamakaPurushottama^ is also responsible for continuous stamina sustained within the sinews of the *Celestial Vasuki^ even as the latter is repeatedly yanked hither and thither simultaneously by overzealous phalanx of *Celestials^ and hordes of demons alike! The very same Omnipresence of *AjitanamakaPurushottama^ is also responsible for preventing the huge mass of ^Mount Mandhara^ from disintegrating into nothingness. Even after enormous time lapse, the Nectar of Immortality still eludes the two opposing groups of *Celestials^ and hordes of demons who line up on either side and continuously churn ^Mount Mandhara^ using the now nearly exhausted *Celestial Vasuki^. Once again witnessing such a hapless plight, none other than *AjitanamakaPurushottama^

Himself steps into the arena and encourages the whole group by pitching in with added strength and renewed vigor by holding onto the twisting and turning massed heap of *Celestial Vasuki^, now coiled intractably all around ^Mount Mandhara^. As if on impulse owing to this 'helping hand' on the part of *AjitanamakaPurushottama^, the colossal ^Mount Mandhara^ now begins to spin uncontrollably out of hand with enormous speed resulting in outbreak of total chaos amongst the rank and file of *Celestials^ and demons. Owing to the same countless forms of terrified marine life present in the ^Milky Ocean^ begin to feel the heat of this whole exercise and try to swim away rapidly in all directions.

All at once even as petrified lot of *Celestials^ and demons watch with frightened amazement, immensely dark toxic clouds of poison, 'halaahala - kaalakoota' suddenly effuses out from the centre of the ^Milky Ocean^ right next to the spot from where the mighty ^Mount Mandhara^ is being churned. Thick layers of poisonous fumes engulf entire horizon resulting in claustrophobic panic to spread like wildfire all around. Disarrayed ranks of *Celestials^ and demons begin running around in every which way they can. Within no time poisonous clouds spreads throughout the ^Three Worlds^ even as a supremely unmoved *AjitanamakaPurushottama^ remains uncharacteristically silent with the preplanned intention that the sole credit for negating such a calamity may go to His deserving grandson, 'muktiyogya' *MahaRudra^, whose primary duty is to aide in the act of destruction of the Cosmos. In due course hapless citizens of the ^Three Worlds^ rush towards the auspicious domain of *MahaRudra^, seeking the eternal protection of none other than *SarvottamaUghraNarasimha^ Omnipresent within, from such a catastrophe. Meanwhile none other than the hierarchy Celestial *VayuJeevottamaMukhyaPrana^ Himself at first negates all toxic viscera contained in the most poisonous 'halaahala-kaalakoota' by stirring the same vigorous by his hands and proceeds to drink from the same first before handing over the leftover poison to *MahaRudra^ to finish off the job. Eventually *NeelakantaMahaRudra^ does abide by the bidding of hierarchy Celestial *VayuJeevottamaMukhyaPrana^ and gulps down the toxic poisons which have been neutralized and rendered safe without any dangerous aftereffects.

After vacation of such a suffocating calamity with the timely benevolence of *NeelakantaMahaRudra^, grateful phalanx of *Celestials^ and hordes of demons once again begin to engage in the relentless act of churning of ^Mount Mandhara^ now rotating about merrily right in the center of the Infinite expanse of ^Milky Ocean^. In due course there arises from the center of ^Milky Ocean^, the most auspicious of all ^Kamadhenu^ which is eagerly claimed by comity of righteous *Sages^ as a means of furthering their strictest penance. Next, there arises the fabled auspicious horse → *Ucchyishrava^, which is claimed by Emperor 'b a l i' even in the face of strictest opposition by the Celestial *Devendra^. However, a very much agitated Celestial *Devendra^ is beckoned into silence by none other than *AjitanamakaPurushottama^, who advises everyone to exhibit patience and to cultivate a wait and watch attitude. Next there arises from the center of the ^Milky Ocean^, the fabled four tusked magnificent elephant → *Iyiraavata^ which is at once claimed by the Celestial *Devendra^, this time unopposed by one and all. In due course there also arises the fabled florescence

^Paarijaatapushpa^ followed by a dazzling retinue of dancing damsels → *Apsara^. Thereafter even as huge groups of *Celestials^ and hordes of demon continue to stir ^Mount Mandhaara^ relentlessly, there arises from the center of the ^Milky Ocean^ none other than the hierarchy Goddess ^Ksheeraabdhikannike^, ‘muktigyogya’ *MahaLakshmiDevi^, casting brightest of bright radiance that lights up the entire horizon casting streaks of silver lightning all over. Immediately the Celestial *Devendra^ arranges for a befitting ^Throne^ to be brought to the spot and offers the most auspicious Goddess *MahaLakshmi Devi^ Her rightfully designated seat of honor. Ruling *Celestials^ of countless ^Holy Rivers^ soon arrive there carrying aloft sanctified waters in glittering golden caskets. Not to be outdone an anxious *BhooDevi^ also offers huge piles of sacred herbs, whilst herds of sacred bovines offer cascading fresh white milk, whilst hierarchy *Sages^ fetch huge mounds of fresh flowers and continue to perform auspicious ^Mahaabhisheka^ of the hierarchy Goddess *MahaLakshmi Devi^ who is now seated upon the auspicious golden throne in full grandeur. Groups of auspicious *Gandharvas^ sing aloud with renewed gusto whilst nubile damsel *Apsara^ dance around with unbridled joyous fervor. Clusters of hierarchy *Celestials^ line up in the heavens playing upon auspicious musical instruments of every kind including the earsplitting deafening sounds emanating from bejeweled Holy Conch Shells ^Shankha^, held in their auspicious hands. Groups of auspicious clans of clergy read aloud from sacred [[Vedic scriptures]] which soon resonate throughout the entire Cosmos and yonder in glorious notes of encores. Celestial *Varuna^ then offers the famed ^Vyijayantimala^ containing immense quantities of gemstones that attract huge swarms of honeybees. Celestial ^Vishvakarma^ offers many an auspicious ornament to the hierarchy Goddess *MahaLakshmi Devi^. Not to be outdone the Celestial *Sesha^ offers diamond studded earrings and lastly the auspicious duo of Goddess *Saraswati^ and *Chaturmukha Bramha^ together offer an immensely huge garland of freshly plucked ^ShreeTulasi^ tendrils.

Thereupon a supremely pleased Goddess *MahaLakshmi Devi^ casts Her most auspicious benevolent gaze upon Her true devotees. Such a supremely auspicious Goddess *MahaLakshmi Devi^ for a moment or so stands transfixed to the spot seemingly unable to find a suitable match for Herself who would outclass all Her Infinitely auspicious qualities hands down. A seemingly piquant Goddess *MahaLakshmi Devi^ for a brief moment ponders over the quality levels or rather the lack of the same in a plethora of *Celestials^, *Sages^ and *Emperors^ such as *Markandeya^ who is granted with immortality but at the same time he harbors a most ugly visage. *Sage Ashvattaama^ is also granted with infinite stint of longevity but at the same time he is utterly headstrong in nature. *Sage Durvaasa^ harbors greatest strength of strenuous penance but cannot win over his infamous anger at all times. *Celestial Surya^ is indeed most radiant in appearance amongst all but at the same time he harbors intense searing heat at times. *Celestial Bruhaspati^ harbors impressive levels of Knowledge but at the same time he constantly hankers for results from the same. *Celestial Rudra^ is also famed for His immense suzerainty throughout the Cosmos but at the same time he seeks sustenance from *SarvottamaVasudeva^ in order to effectively discharge such an enormous responsibility. *Celestial Yama^ harbors highest levels of practice of all sanctioned tenets of ‘dharma’ but at the same time he appears to be

heartless cruel to one and all. *Celestial Chandra^ is empowered to cast soothingly cooling gaze upon all but at the same time he is subject to being sucked into the rapidly spinning vortex of whirlpool of Time. The hierarchy *Celestial Vayu^ is the very epitome of selfless sacrifice and finest example of servitude but at the same time he is not empowered with dispensation of choice liberation. The hierarchy *Celestial Chaturmukha Brahma^ is the sole ruler of all that he surveys but at the same time he is not empowered with fullest control of all manners of duty tasks that he himself initiates in the first place. Even those who are branded as being truly liberated still hanker after such a Goddess *MahaLakshmi Devi^, thereby exposing the trueness of not being totally liberated at all, yet, since they aspire for showering of choice good fortunes from her. On the other hand it is only *AjitanamakaPurushottamaSarvottamaSreemanNarayana^ who alone is totally devoid of infinite shortcomings that are so typical of each and every *Celestial, sages and Emperors^. Therefore such a *AjitanamakaPurushottama^ **ALONE** is the most worthy and most befitting choice of partner for the hierarchy Goddess *MahaLakshmi Devi^. Upon coming to such an epochal conclusion, the demure Goddess *MahaLakshmi Devi^ walks most demurely towards the side of *AjitanamakaPurushottama^ and garlands him with most auspicious flowers and bows before Him with utter submission. In turn *AjitanamakaPurushottama^ extends His eternal protection to such a Goddess *MahaLakshmi Devi^ with all but one tiny sideward glance of His powerful eyelids. Thereafter the hierarchy Celestial *ChaturmukhaBramha^ himself leads phalanx of hierarchy *Celestials^ gathered there in uttering the famed [[ShreeSukta]], offering collective invocations at the ^Lotus Feet^ of the Celestial duo of *Goddess MahaLakshmiDevi^ and *AjitanamakaPurushottama SreemanNarayana^.

Further churning of the ^Mount Mandhara^ with intense strenuous action this time by *Sage Kashyapa^ results in a manifested origin of none other than *Dhanvantari^, harboring infinite auspiciousness and bedecked with most auspicious ornaments with garlands of sacred herbs carrying the most prized pot of Nectar of Immortality in His auspicious hands. The very sight of such a *Dhanvantari^ at once sends groups of *Celestials^ and hordes of demons into great bouts of commotion with all of them vying to partake in the same all at once. Faster than the batting of eyelid, hordes of demons manage to snatch away the pot of Nectar of Immortality from the hands of *Dhanvantari^, following which groups of auspicious *Celestials^ soon turn towards *AjitanamakaPurushottama^ for help once again. Next, even as aghast *Celestials^ watch with utter stupefaction at the sight of demons fighting amongst themselves in order to partake in the Nectar of Immortality, a dazzling damsel *Mohini^ alights in their midst. The raucously warring demons are soon completely taken in and totally disturbed by the utterly devastating feminine charms of *Mohini^ and lust after her blindly with openly carnal intentions, completely forgetting about their immediate task of having to partake in the pot of Nectar of Immortality, ahead of scheming groups of *Celestials^. Meanwhile the demure *Mohini^ soon begins to cast an utterly bewitching spell over hordes of demons who even hand over the pot of Nectar of Immortality to her and agree to be seated in long lines awaiting their turn patiently. Without wasting much time the clever *Mohini^ soon begins to distribute the Nectar of Immortality from her own hands to deserving groups of *Celestials^ and pours out the last minutest drop without any thing

left for the thoroughly undeserving hordes of demons and vanishes into thin air leaving the later to their disdainful plight.

***ShreeVenkata^ sachyilavaasee daaseekrutaamaraha|
chaayayaa paatu maam nityam *SHREENIVAASA^ suradhrumaha||{San.}**

*SarvottamaTirumalaVenkateshwara^ is the sole progenitor of all facets of creation, sustenance and destruction and has donned many a superlative Incarnations solely in order to uphold comity of righteous devotees. Likewise during the Incarnation as *Matsya^, none other than *SarvottamaTirumalaVenkateshwara^ hands over the four eternal [[Vedas]] to the rightful custodian, *ChaturmukhaBramha^ after slaying the evil demon who had earlier abducted the same. During the Incarnation as *Hayagreeva^, none other than *SarvottamaTirumalaVenkateshwara^ slays the evil demon named ‘m a d h u’ and retrieves the eternal [[Vedas]] which are stolen from the grasp of the hierarchy Celestial *ChaturmukhaBramha^ and is returned to its rightful custodian. During the Incarnation as *Kurma^, none other than *SarvottamaTirumalaVenkateshwara^ dons the form of a Turtle and lifts up the now submerged ^Mount Mandhara^ upon His Infinite back and thereby helps in the relentless churning of the ^Milky Ocean^ by phalanx of *Celestials^. During the Incarnation as *Varaha^, none other than *SarvottamaTirumalaVenkateshwara^ slays the evil demon ‘h i r a n y a k s h a’ who soon meets a watery grave, following which the now submerged ^BhooDevi^ is once again resurrected to the original position. During the Incarnation as *Narasimha^, the evil demon ‘h i r a n y a k a s h i p u’ is slain with concurrent elevation of the greatest devotee *Prahlada^ by none other than *SarvottamaTirumalaVenkateshwara^. During the Incarnation as *Tapasaa^, none other than *SarvottamaTirumalaVenkateshwara^ saves the gigantic elephant *Gajendra^ from the evil clutches of the terrifying crocodile. During the Incarnation as *Vamana^, the vain Emperor ‘b a l i’ is banished to the netherworld on the pretext of claiming three measured footsteps by none other than *SarvottamaTirumalaVenkateshwara^ and later the Celestial *Devendra^ is once again reinstated as unchallenged ruler of the Kingdom of *Celestials^. During the Incarnation as *Buddha^, legions of nonbelievers who disclaim the existence of the supreme being are purposefully led to wallow in domain of inescapable ‘andhatamas’ with grant of true bliss to the righteous comity by none other than *SarvottamaTirumalaVenkateshwara^. During the Incarnation as *Parashurama^, none other than *SarvottamaTirumalaVenkateshwara^ wields terrifying weaponry of sharp edge axe and destroys clans of unrighteous warriors and eradicates stifling darkness of tyranny that till then enveloped the ^Three Worlds^. During the Incarnation as *VedaVyasa^, none other than *SarvottamaTirumalaVenkateshwara^, composes many a masterful [[Scripture]] comprising of auspicious unparalleled segmentation of [[Veda]], [[Purana]] and [[Bramhasutra]] thereby vacating onset of ignorance upon *Celestials^ and righteous clergymen. During the Incarnation as *ShreeRama^ during the famed ^Treta Yuga^, none other than *SarvottamaTirumalaVenkateshwara^, takes birth as the son of Emperor *Dasharatha^, later weds the nubile *Seeta Devi^, travels to the thick forests honoring the words of his departed father and after vanquishing the evil ‘r a v a n a’ at ^Lanka^, heads back victoriously to the Capital City of ^^Ayodhya^^ accompanied by *Seeta

Devi^ and upon being crowned as ^Emperor^ rules over His vast Kingdom for many years with ceaseless alleviation of the sufferings of the downtrodden and at the same time punishing the evil. During the Incarnation as *ShreeKrushna^, during the famed ^Dwapara Yuga^, none other than *SarvottamaTirumalaVenkateshwara^, clans of evil demons and tyrannical warrior clans meet their collective doom whilst at the same time thoroughly deserving righteous clan of *Pandavas^ are rewarded with their just dues with deserving coronation of the eldest *Yudhistira^. Fronting a doubting Prince *Arjuna^ as a prime example, *ShreeKrushna^ narrates the famed [[Geeta]]. During the Incarnation as *Mahidaasa^, none other than *SarvottamaTirumalaVenkateshwara^ is born to the righteous couple of *Dharaa^ and *Itaraa Devi^ and composes eternal [[Texts]] of sacred scriptures of immense value to all those who are in quest of eternal Knowledge. During the Incarnation as *Kalki^, none other than *SarvottamaTirumalaVenkateshwara^ is slated to be born to an upright righteous clergyman and shall vanquish hordes of evil clans who happen to terrorize ^Bhoo Devi^. During the Incarnation as *Yagjna^, none other than *SarvottamaTirumalaVenkateshwara^ is born to the chaste *Akooti Devi^, the daughter of *Svaayambu^, then shines as the leader amongst all *Celestials^ and upon ruling roost unchallenged in the celestial domain also causes onset of auspicious progeny to *Dakshina Devi^. During the Incarnation as *Kapila^, none other than *SarvottamaTirumalaVenkateshwara^ is born to the chaste *Devahooti^, the auspicious daughter of *Svaayambu^, happens to formulate the epochal branch of Knowledge known as [[Sankyaa Shaastra]] and also enlightens comity of hierarchy *Celestials^ and *Sages^. During the Incarnation as *Dhanvantari^, none other than *SarvottamaTirumalaVenkateshwara^ happens to originate during the time of epochal churning of the ^Milky Ocean^, is resplendent with a dazzling smile and the very epitome of youthful vigor and vitality and oversees the distribution of Nectar of Immortality only to deserving hierarchy *Celestials^ leaving many a wretched demon in the lurch. During the Incarnation as *Mohini^, none other than *SarvottamaTirumalaVenkateshwara^ happens to adorn the form of an alluring maiden who happens to snatch away the pot of Nectar of Immortality from the undeserving hands of demons and distributes the same amongst each and every *Celestial^. During the Incarnation as *Datta^ none other than *SarvottamaTirumalaVenkateshwara^, happens to be born to the auspicious couple of *Sage Atri^ and *Anusuya Devi^ and later disburses with true Knowledge to comity of righteous clergymen. During the Incarnation as *Kumara^, none other than *SarvottamaTirumalaVenkateshwara^ heeds to the sustained plea from comity of hierarchy *Sages^ dispenses with true Knowledge to all of them. During the Incarnation as *Rushabha^, none other than *SarvottamaTirumalaVenkateshwara^, heeding to the sustained pleas emanating from the likes of hierarchy sages led by *Sanaka^, happens to rule over a might Empire and later on embraces ^Holy Pontificate^ with the tile of *ParamaHamsa^ propagating the hitherto unknown facets of Supreme Truth. During the Incarnation as *Hamsa^, none other than *SarvottamaTirumalaVenkateshwara^, cajoles amongst comity of righteous sages such as *Sanaka^. This apart, none other than *SarvottamaTirumalaVenkateshwara^ also Incarnates as *Nara^ with add on Omnipresence of hierarchy Celestial *Sesha^ and Infinite Omnipresence of *SarvottamaMahaVishnu^. None other than *SarvottamaTirumalaVenkateshwara^ also Incarnates as the son of Celestial *Yama^ and as the elder brother of *Nara^ and is known as → *Narayana^ and *Hari^. All such

Incarnations of *SarvottamaTirumalaVenkateshwara^ are only in order to uplift the comity of righteous and is supremely comprised of Knowledge both in content and in purpose.

***DHIGVIJAYA MOOLAGOPINATHO VIJAYATE^**

***GopinathaKrushnaKrushna^ prameyaatman yogesha jagadeeshvaraa|**

***Vasudeva^akhilaa vaasa saatvataam pravara prabho||**

tvamaatmaa sarvabhootanaam yeko jyotiravyidasaam|

gudo guhaashayaha saakshee *Mahaapurusha eeshwaraha^||{San.}

jayati tedhikam janmanaavrajaha shrayata *Indiraa^ saadhutatra hi|

dayita drushyataam tvaam didrukshataam tvayi dhrutaasavastvaam vichinvate||

vrajajanaartihan veera yoshitaam nijajanasmayadhvamsanasmita|

bhaja sakhe bhava kinkaree sma no jalaruhaananam chaaru darshayan||

paahi maam paahi maam paahi paahi||{San.}

It is an unchangeable factoid that auspicious hierarchy *Celestials^ themselves initiate conduct of righteous duty task from chosen righteous individual doers of duty tasks spread across all Epochs of Time. Indeed without such an awesome initiation on the part of such auspicious hierarchy *Celestials^ it is well neigh impossible for conduct of any sort of righteous duty task by anyone at all. However, most ironically such *Celestials^ themselves at times inexplicably bring about obstacles in the very same path of chosen righteous doers of duty tasks. One such classic example is the epochal achievement of the young lad ‘muktiyogya’ *Dhruva^, *ParamaBhagavattottama^, *AajanmaParamaVyshnava^ and the series of seemingly insurmountable trials and tribulations that he happens to face during performance of all overbearing penance directed towards the ^Lotus Feet^ of *SavottamaSreemanNarayana^. Many an auspicious *Celestials^ themselves try their level best to disrupt this penance of *Dhruva^, by unleashing series of terrifying obstacles such as vicious serpents, rampaging rogue elephants, ferociously hungry lions, bloodthirsty goblins and haunting gins. Nevertheless, throughout such terrible travails, the steadfast *Dhruva^ remains rock solidly unwavering in pursuit of his chosen goal and is completely immersed in meditation directed towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^ and remains supremely unaffected much to the dismayed chagrin of *Celestials^. However, such a seemingly ungainly actions on the part of *Celestials^ is to be inferred as being brought about solely in order to further enhance the wholesome fame and merit of the great devotee, *Dhruva^ and never otherwise. Further such bouts of hardships that befall almost cyclically upon the young *Dhruva^ so brought about by auspicious *Celestials^ are never labeled as ‘obstacles’ as such, but rather a serious litmus test directed towards showcasing his legendary capabilities. Needless to add, in the end all such obstacles initiated purposefully by *Celestials^ are totally overcome by the very same *Celestials^, thereby paving way for awesome onset of infinite merits arising out of the culmination of strenuous penance performed by the young lad *Dhruva^ in sole favor of *SarvottamaSreemanNarayana^.

**^krushnaveneteerasamstham kaarparagraamavaasinam^|
tateere piplalastam *SHREENRUSIMHAM^ manasaa namo namah||{San.}**

None other than *BaghwanVedaVyasa^ Himself utters auspicious eulogy of the pilgrim centre of ^^Karpara^^ harboring enormously awesome manifestation of none other than *AshwathaNarasimha^. Right there in the vicinity of such sacrosanct surroundings the young Holy Pontiff *LakshmiNarayanaMuni^ finishes initiation of all branches of [[Vedanta]] under the ablest of able guidance of none other than the legendary Holy Pontiff ‘mukhtiyogya’ *Vidya Guru VibhudendraTheertharu^, who also happens to camp at the very holy place in order to observe sacrosanct ^Chaaturmasa^. During the same period huge ensembles of renowned scholars gather there from far and wide and discuss threadbare about multihued facets of various Schools of Thought. At such time the young Holy Pontiff *LakshmiNarayanaMuni^ at the behest of the Holy Pontiff *Vibhudendra Theertharu^ also participates in the ensuing debate and renders everyone spellbound by his masterful rendition of series of path breaking lectures based on the Magnum Opus, [[SreemanNyayaSudha]], composed by the incomparable ‘mukhtiyogya’ *JayaTirthaShreepaadaru^. In due course the august gathering that includes many a Holy Pontiff from various other branches of ^^SreeMutt^ and also led by the local satrap honor the young Holy Pontiff *LakshmiNarayanaMuni^ suitably in recognition of his immense scholastic brilliance and unsurpassable mastery over the same. Such an intense holy exercise on the part of the Holy Pontiff *LakshmiNarayanaMuni^ enables the eternal tenets of ^TatvaVaada^ School of Thought started by *VayuJeevottamaAcharyaMadhwaru^ to emerge triumphant at the end of the day long series of debates. Thereafter the Holy Pontiff *VibhudendraTheertharu^ as per the wishes of each and every one gathered there announces bestowing of the epochal title of *SHREEPAADA RAJA^, → ‘King amongst Holy Pontiffs’, upon the young Holy Pontiff *LakshmiNarayanaMuni^!

**tam vande narasimhathirtha nilayam shree *Vyaasaraat^ poojitam|
dhaayantam manasaa nrusimhacharanam *Shreepaadaaraajam Gurum^||{San.}**

Stationed at ^^Moodalabagilu^, located most strategically on the eastern gateway leading towards the sacred pilgrimage center of ^^Tirumala^^, *Guru ShreepaadaRajaru^^, the ‘mukhtiyogya’ Holy Pontiff, scion of the famed ‘arvattunaalkuvokkalu shaashtika’ lineage, now graces the titular Head of one of the Holiest of Holy ^Madhwa Pontifical Order^ and ranks amongst the greatest of devotees of none other than *MoolaGuruSarvottamaMoolaGopinatha^. The very same *SarvottamaMoolaGopinatha^ had also bestowed the rarest of rare boon of “sukha prarabdha” {Kan.} upon the Holy Pontiff *Guru ShreepaadaRajaru^, thereby enabling the latter to enjoy glorified lifestyle fit for an Emperor, notwithstanding simultaneous discharge of compulsorily designated Holy Pontifical duties! The Holy Pontiff *Guru ShreepaadaRajaru^ officiates as the titular head of a Vedic University at ^Moodalabaagilu^ modeled on the lines of the famed ^Nalanda University^. The Holy Pontiff *Guru ShreepaadaRajaru^ has mastered the epochal [[SarvaMoola]] compendium of *VayuJeevottamaAcharyaMadhwaru^ and in turn has taught the same to deserving students in a continuous series numbering more than ten dozen. The Holy Pontiff *Guru ShreepaadaRajaru’s^, a recognized ‘Doyen’ of

the famed ^HariDasa^ movement has also composed hundreds of lyrical compositions reeking with pristine pure and unadulterated form of devotion directed towards the ^Lotus Feet^ of *SarovottamaMoolaGopinatha^, an overwhelming majority of the same carrying the holiest of holy ^Ankita^ of *RangaVittala^. The Holy Pontiff *Guru ShreepaadaRajaru^ is also the holy author of the [[Holy Work]] of immense importance, [[MadhwaNaama]], in Kannada, an apt eulogy of the ^Three famed Incarnations^ of *Celestial Vayu^ being *Hanuma-Bheema-Madhwa^. This apart the Holy Pontiff *Guru ShreepaadaRajaru's^ greatest contribution to the World of [[Vedanta]] being the highly valued Holy Chronicle, [[Vaaghvajra]], based on the all time great literary masterpiece, [[SreemanNyayaSudha]] composed by *JayaTirthaShreepaadaru^. The Holy Pontiff *Guru ShreepaadaRajaru^ also composed many priceless literary contributions teeming with golden devotional nuggets titled as [[VenuGeeta]], [[BramaraGeeta]], [[Ugaabhoga]] and [[Sulaadi]]. Such an enormous literary rejuvenation in a way happens after a long gap of nearly three Centuries from the time of the legendary Holy Pontiff 'muktivyogya' *Narahari Theertharu^, that too employing to very good measure and effect the locally spoken Kannada language. It is to the singular credit of the Holy Pontiff *Guru ShreepaadaRajaru^ that all such devotional compositions were popularized amongst all sections of society. In fact the Holy Pontiff *Guru ShreepaadaRajaru^ Himself sang and danced, with auspicious bejeweled brass bells tied to His Holy Legs, with exhilarating devotional fervor. The Holy Pontiff *Guru ShreepaadaRajaru^ is too well known for many an astounding feat which are hitherto unmatched even to this day, of course aimed at showcasing the Infinite Glory of *SarovottamaMoolaGopinatha^ and never for any personal aggrandizement. The Holy Pontiff *Guru ShreepaadaRajaru^ through proper dispensation of mountainous merits gathered over many previous Incarnation enabled a thorough eradication of the heinous sin of 'bramhahatya' that plagued King *SaalvaNarasimha^. The Holy Pontiff *Guru ShreepaadaRajaru^ also enabled a thorough eradication of unbearable torment of a true devotee who was stricken with disfiguring malaise of leprosy. The Holy Pontiff *Guru ShreepaadaRajaru^ enabled 'onset' of equivalent Omnipresence of the holiest of Holy River ^Ganga^ to occur right within the small confines of the sacred pond ^NarasimhaTirtha^ at ^^Moodalabaagilu^^. The Holy Pontiff *Guru ShreepaadaRajaru^ also enabled a blackened piece of cloth to regain its glorious original white coloration, upon being challenged to do so by habitual doubters. On another occasion the Holy Pontiff *Guru ShreepaadaRajaru^ upon being chided by persistent hecklers and detractors of the ancient Vedic tradition, successfully expunges from within His Holy Self, the entire lot of 'sixty four' different varieties of sumptuous meals, sanctified residues that had been offered earlier to *SarovottamaMoolaGopinatha^, that he had just then partaken, retaining the very same qualitative freshness at the time the same were prepared and partaken.

Such a worthy *Guru ShreepaadaRajaru^ upon coming to know of the impending arrival of the young Holy Pontiff *VyasaTheertharu^ in order to pursue higher studies at the ^Gurukula^ at ^^Moodalabagilu^, as per the Holy Intentions of *Ashrama Guru BramhanyaTheertharu^, is filled with untold joy and rejoices at such a great fortune! The Holy Pontiff *Guru ShreepaadaRajaru^ being an 'aparokshagjnaani' of the highest order is totally aware of the extent of enormous importance of this epochal Incarnation of *VyasaTheertharu^ and the far reaching influence the same shall come to exert upon the

eternal tenets of ^TatvaVaada^ of *AadiGuru^, *VayuJeevottamaSreemanMadhwacharyaru^. The Holy Pontiff *Guru ShreepaadaRajaru^ rejoices at this stupendous 'task in hand' of having to tutor such a disciple as *VyasaTheertharu^ and draws a parallel with similar rejoicing expressed earlier by *Guru SandeepiniAcharya^ who is designated to impart lessons to none other than *SarvottamaBalaKrushna^, at the humble ^Gurukula^ at ^^Gokula^^, during the erstwhile ^DwaaparaYuga^. As months roll by into years after joining the auspicious ^Gurukula^ at ^^Moodalabaagilu^^, the young disciple *VyasaTheertharu^ eagerly learns first hand all branches of higher studies from the venerable *Vidya Guru ShreepaadaRajaru^ who imparts wholesome Holy Lessons on all canonical subjects encompassing the entire gamut of [[Tarka]], [[Vyaakarana]], [[Nyaaya]], [[Chandas]], [[MimaamsaShaastra]], [[Purana]], [[Historical Chronicles]] and other branches of fine arts such as music, dance and sculpting. Overnight the virtual transformation of the young disciple *VyasaTheertharu^ into a stupendous scholar of awesome promise is most discernable to one and all. Such a transformation is very much similar to the manner in which an extraordinary piece of art results from the handiwork of an expertly skilled sculptor. The Holy Pontiff *Guru ShreepaadaRajaru's^ famed lecture is listened to with rapt attention from the thoroughly gifted disciple, the young Holy Pontiff *VyasaTheertharu^ who imbibes the same with rapt attention. Lectures based on some of the cornerstone tenets of the eternal ^TatvaVaada^ School of Thought initiated by *VayuJeevottamaAcharyaMadhwaru^ take firm and unshakable roots in the brilliant young intellect of the young disciple *VyasaTheertharu^. Important lectures imparted by the Holy Pontiff *Guru ShreepaadaRajaru^ encompasses in much detail about such core subject such as the very terminology of 'Knowledge' → 'gjnaana'(sic.) is termed as an awareness of the supremely unchangeable existence of hierarchy nature of all those who are termed as being/getting liberated led by none other than the hierarchy Celestial *ChaturmukhaBramha^, are all under the sole purview of the supremely independent sovereign entity of *SarvottamaShreeHari^. Therefore it is most imperative to strive to be constantly aware of this inherent hierarchy nature typical to one and all since the same shall also apply during liberation in a hierarchy manner and what more is a causative towards the same. Even the most rarified occurrence of agitated bliss, is also a form of hierarchy occurrence and nothing else. Such being the case, it is most common for everyone to aspire only for onset of happiness on one hand and to thoroughly despise occurrence of sorrow on the other hand. Even to those who are accustomed to familial lifestyles may sometimes enjoy a temporary onset of happiness, but the same is not everlasting and is somewhat similar to the temporary relief experienced while scratching an intensely twitchy nervous patch of skin on one's back. Therefore an individual has to set off in quest of amicable reasons for comprehending the same. Indeed the very terminology of happiness occurs in two fold manner. The first one is worldly joy and happiness that stems out of enjoyment of all pleasurable pursuits such as touch, smell, visuals, wealth, family, spouse, progeny so on and so forth. The second type of happiness, however, is also branched out into further two categories of heavenly bliss and liberated bliss. Those who are fortunate to enjoy the former happen to move around in designated domains of hierarchy *Celestials^ traversing through the same in glittering vehicles and wallowing in elaborately verdant green pasture present there. Most fortunate amongst all such categories are those who come to enjoy liberated bliss which

is entirely different from all other forms of happiness and indeed is most special for the very same reason. Such a worthy lot are a rare breed indeed, for they are at the receiving end of constant bliss with an important rider that such a category of liberated bliss is indeed most hard to come by to those who are into familial lifestyles. Many Schools of Thought have tried to define their own concept of liberation and the concurrent bliss that is inherent in the same. It is only *VayuJeevottamaAcharyaMadhwaru^ who has most clearly conceptualized that liberation is indeed enjoyment of inherent bliss so typical to that particularly unique hierarchy 'jeeva' in question. In a way the very terminology of 'mukti' also denotes as being → liberated but the same most importantly applies only to temporary bout of joy and sorrow that is so typical to those who are in familial lifestyles. Therefore the same also in a way implies that the nature of bliss is also unique to select 'muktiyogya jeeva' and that such a concept is indestructible on all counts. However there is every chance of the same being temporarily clouded by layers of ignorance and being obscured by pursuance of fetish of familial lifestyles. If such temporary bouts of ignorance get destroyed with gradual onset of true Knowledge of the ultimate entity of 'Parabramhan' read as *SarvottamaSreemanNarayana^, then the same automatically renders uncoiling of all manners of bondage resulting in onset of genuine bliss. Such a state of existence then occurs due to profusion of dominant traits of uniquely typical natural characteristic, of course with the supremely kind benevolence of *SarvottamaSreemanNarayana^.

At ^^Moodalabagilu^, it is a routine practice of the young disciple *VyasaTheertharu^ to customarily retire to one secluded and peaceful corner by the side of a favorite stone hinge abutting the cavern housing the holiest of holy Idol of *AngaraYogaNarasimha^, self manifest Centuries earlier, owing to the supreme devotion of the legendary 'muktiyogya' *AkshobhyaTheertharu^. There, the young disciple *VyasaTheertharu^ reminisces about the day's lessons and also prepares suitable notes on the same. On one such occasion when the young disciple *VyasaTheertharu^ is deeply involved in studying his notes, unknown to him a huge serpent happens to slither out of nowhere and begins to coil itself completely all over the frail body of the former. Totally unmindful and unaware of such a dangerous situation the young disciple *VyasaTheertharu^ continues to study from holy texts supremely unalarmed at this impending danger. After a while another fellow student arrives on the scene and is taken aback with frightened terror upon sighting the terrifying sight of a huge serpent that has by now totally coiled itself all over the frail body of the Holy Pontiff *VyasaTheertharu^, who on his part seems unperturbed as if nothing has happened at all. At once the student flees towards *Guru ShreepaadaRajaru^ and informs everything about the strange incident that he has just now sighted. An undeterred *Guru ShreepaadaRajaru^ on His part immediately goes into a trance in order to comprehend this sudden occurrence and pacifies everyone by announcing that it is none other than the 'muktiyogya' *Padmanabha Theertharu^, an 'amsha' of Celestial *Sesha^, the principle disciple of *VayuJeevottamaAcharyaMadhwaru^, who has Himself now arrived there in the guise of the huge serpent in order to prophesize about the enormous prodigal deeds that is waiting to be achieved by the Holy Pontiff *VyasaTheertharu^. In fact *Guru ShreepaadaRajaru^ also speaks to the huge serpent in its own language and further comes to know that from then on no amount of toxic poisons of any kind whatsoever would

have any adverse affect on the young disciple *VyasaTheertharu^ who is also slated to enjoy enormous capability staging unstinted victory over all opponents in any manner of debate on any subject under the sky.

Once during another occasion, the venerable *Guru ShreepaadaRajaru^ enlists the holy services of His young disciple *VyasaTheertharu^ to perform ritual worship of a few of the principal *Icons^ of the ^SreeMutt^, during His temporary absence. Accordingly the Holy Pontiff *VyasaTheertharu^ begins to perform ritual worship of the principal *Icons^ of the ^SreeMutt^, when a tightly shut lid of one particular mysterious box happens to open all by itself magically as it were upon coming in contact with the Holiest of Holy Hands of the former, revealing hitherto unseen *Icons^ of *ShreeKrushna^ along with complimenting *Icons^ of *Rukmini Devi^ and *Sathyabhaama Devi^! Upon sighting the same the devotional fervor of the Holy Pontiff *VyasaTheertharu^ exceeds all limits and at once extemporaneous eulogy in favor *RukminiSathyabhamasameta ShreeKrushna^ pours out in torrents from the now agape mouth of the former. Torrential cascades of Holy Tears stream out from the Holiest of Holy Eyes of the Holy Pontiff *VyasaTheertharu^, who with widest of wide open eyes strains to take in this most divine of all sightings! Very soon, in a much more awesome manner, none other than *MadhwavallabhaSarovaramShreeBalaKrushna^ appears in front of a startled Holy Pontiff *VyasaTheertharu^ and begins to dance about most rhythmically! A totally stupefied Holy Pontiff *VyasaTheertharu^ immediately grasps two most sacrosanct ^Purushottama shaalagrama^ that are nearby in His two Holy Hands and begin to clap from the same giving off rhythmic sounds that are in perfect synchronization with each and every dancing step of none other than *SarovaramBalaKrushna^! After a while, *Guru ShreepaadaRajaru^ returns to the ^SreeMutt^ and is surprised to hear loud singing voice of His disciple *VyasaTheertharu^. Even as *Guru ShreepaadaRajaru^ moves towards the ^Sanctum Sanctorum^, He also happens to hear most liltingly pleasant sounds given off by tiny jingling of bells signifying that indeed *Someone^ is now dancing to the song being rendered by the young disciple *VyasaTheertharu^ from within the ^Sanctum Sanctorum^. Taken aback by such a realization, *Guru ShreepaadaRajaru^ peeps into a small crevice found on the outer wall of the ‘Sanctum Sanctorum’ and is rendered utterly speechless upon sighting the most divine of all sights in the entire Cosmos, that of none other than *BalaKrushna^ dancing with unmatched gusto with most mesmerizing steps in tandem to the auspicious sound notes emanating from the clusters of ^Purushottama shaalagrama^ held forth from the Holiest of Holy Hands of His young disciple *VyasaTheertharu^! Even as an overjoyed *Guru ShreepaadaRajaru^ rushes headlong into the ^Sanctum Sanctorum^ with torrential tears of devotional frenzy streaming forth from His Holy eyes, inexplicably the dancing session of *BalaKrushna^ ends then and there and the superlative *Icon^ freezes forever in the most rarest of rare dancing posture with the ^Left Foot^ resting permanently on the ^Right Leg^!

“bhooshanakke bhooshana idu bhooshana ^Seshagirivaasa^ ***Shreevara Venkatesha**^
naaligege bhooshana *Narayana^ naama kaalige bhooshana *ShreeHari^ yaatreyu
aalayakke bhooshana ^Shree Tulasi vrundavanavu^ vishaala karnakke bhooshana
*ShreeVishnuvina^ katheyu

bhooshanakke bhooshana idu bhooshana ^Seshagirivaasa^ ***Shreevara Venkatesha**^
dhaanave bhooshana iruva hastangalige maanave bhooshana maanavarige
gjaanave bhooshana *Muni Yogivararige^ maaninige bhooshana patibhaktiyu

bhooshanakke bhooshana idu bhooshana ^Seshagirivaasa^ ***Shreevara Venkatesha**^
*Ranganannu^ noduvude kangalige bhooshana mangalaangage maniva shira bhooshana
shrungaara ^Shree Tulasi^ mani koralige bhooshana ***RANGA VITTALA**^ nimma
naama ati bhooshana”{Kan.}

*Guru ShreepaadaRajaru^, is also aware that in the very near future this awesome young
disciple *VyasaTheertharu^, is also slated to once again restart famed ritual worship of
none other than *SarvottamaVenkateshwara^ atop ^^Tirumala^^. Such an auspicious
time does come about during the year 1484 A.D when King *SaalvaNarasimha^ a great
devotee of *SarvottamaTirumalaVenkateshwara^, requisitions for the holy services of the
Holy Pontiff *VyasaTheertharu^ to be posted to ^^Tirumala^^ in order to restart routine
worship within the ‘Sanctum Sanctorum’ of ^Ananda Nilaya^. A thoroughly
accommodating *Guru ShreepaadaRajaru^ pacifies all latent fears of King
*SaalvaNarasimha^ who is worried about the continuous stoppage of ritual worship of
*SarvottamaTirumalaVenkateshwara^ and promises to depute His young disciple,
*VyasaTheertharu^ to once again restart holiest of holy ritual worship from within the
‘Sanctum Sanctorum’ of ^AnandaNilaya^ atop ^^Tirumala^^. (See Chapter
^^Venkatachala - 7^^)

Such meritorious tuitions dispensed by *Guru ShreepaadaRajaru^ enables the young
disciple *VyasaTheertharu^ to emerge as radiant as the midday Sun and is transformed in
the manner of a indefatigable scholar of enormous fame. Indeed, the extent of scholastic
brilliance is so infinite that the same enables the Holy Pontiff *VyasaTheertharu^ to be
ranked third after such titans such as *VayuJeevottamaAcharyaMadhwaru^ and
*JayaTirthaShreepaadaru^. The inexhaustible amount of kind benevolence of *Guru
ShreepaadaRajaru^ also enables the young disciple *VyasaTheertharu^ to compose
monumental [[Holy Works]] that reigns supreme in the enormous World of [[Vedanta]].
The very historical course of many an Empire of medieval kingdoms of the Deccan
plateau are changed gloriously due to the enormous influence wielded by the Holy
Pontiff *VyasaTheertharu^. The far reaching contribution of the Holy Pontiff
*VyasaTheertharu^ who initiated many other *Holy Pontiffs^ into ^Holy Pontificates^ is
too immense even to merely contemplate by laymen. Likewise, the enormous
contribution of the Holy Pontiff *VyasasTheertharu^ in the field of arts, literature and in
general in the overall enhancement of the vibrant culture of this ancient land of
^BharataVarsha^, is fit enough to be etched eternally in glittering eternal gold for all
Time to come!

Some of the monumental Holy Works composed by the Holy Pontiff *VyasaTheertharu^
are listed below:-

[[**Taatparya Chandrika**]],
[[**Nyaayamruta**]],

[[Tarka Tandava]],
[[Mandaaramanjari]] Compendium comprising of → [[Upaadhi Khandana]],
[[Maayaavaada Khandana]], [[Prapanchamithyaatvaanumaana Khandana]],
[[Tatvaviveka]], [[Tatvasankhyaana]] and [[Tatvodyota]]
[[Bhedojeevana]],
[[Prameya Navamaalika]],
[[Granthamaalika Stotra]],
[[ShreeVenkateshaStora]],
[[ShreeKrushnaMangalaashtaka]],
[[Yantrodhaaraka Hanuma Stotra]],
[[Shiva Stuti]],
[[ShreepaadaRajaPancharatnamaalika Stotra]].
[[Satarkavilaasa], [[Bhedasanjeevini]],
[[Vedantasaara Sanghrraha]],
[[Hanumathsamprokshana Vidhi]] and
[[VayuStutiPunascharanavidhi]].

(See Chapters ^^Rushabaachala^^ – 5 and ^^Narayanaachala^^ - 6).

Apart from such an enviable literary track record, the Holy Pontiff *VyasaTheertharu^ has also composed innumerable devotional compositions in Kannada with the superlative ^Ankita^ of *SiriKrushna^. The eternal popularity of these devotional compositions is as much in demand as ever with no sign of the same getting diminished whatsoever even to this day and age! The most awesome manner in which the Holy Pontiff *VyasaTheertharu^ has consecrated seven hundred thirty four Idols of *VayuJeevottamaAnjaneya^ all over the subcontinent is supremely unmatched and shall remain so forever! It is to the immensely superior credit of the Holy Pontiff *VyasaTheertharu^ that during His Pontifical Reign much importance was given to the protection of native culture, identity, tenets of ^Dharma^, arts and profusion of pristine pure devotion towards *SarvottamaShreeHari^. It is another matter that none other than *VyasaRajaYatigalu^ even ascended the golden throne of the ^Vijayanagara^ Kingdom out of express compulsion, apart from being *Raja Guru^ to six Emperors of ^Vijayanagara^ in a row. *VyasaTheertharu^ also initiated eight new Universities of higher learning all over the subcontinent. It was from the exalted corridors of such University that the likes of *Vijayeendraru^, *Vaadirraajaru^, *ShreeGovindaVodeyaru^, *SreeNarayanaYathigalu^, *PurandaraDasaru^ and *KanakaDasaru^ emerged. The Holy Pontiff *VyasaRajaYatigalu^ strived day in and day out through His divinely ordained lifespan for the betterment of the entire subcontinent and were never limited to the four corners of the famed ^Vijayanagara^ Empire. A sense of better understanding and longstanding friendship was constantly encouraged amongst many royal dynasties of the subcontinent so that unwanted external interferences could be thwarted and nipped in the bud. Each and every such awesome feat accomplished most gloriously by the Holy Pontiff *VyasaRajaGuruSarvabhoulmaru^, waxing much auspicious eloquence combined with most especially special of all highly prized sobriquets of *CHANDRIKACHARYARU^, is only as per the supremely deemed will of none other than *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^.

(to be continued)

THESAURUS FOR ^^ANJANAACHALA^^ - 4:-

7. **CAMEO** : At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.
8. **ELOCUTION**: At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^^ANJANAACHALA^ - 4: -

19. [[SeetaRamaShaalagramamoortiLakshanaStotram]] Anonymous [[Holy Work]].
20. [[BramhaandaPurana]] Holy Work, courtesy *BhagavanVedaVyasaru^.
21. [[NavagrahaStotram]] Holy Work, courtesy *BhagavanVedaVyasaru^.
22. [[SreemadhBhagavataTaaparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
23. [[MahaabhaarataTaaparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
24. [[SuMadhwaVijayaha]] Holy Biography, courtesy *NarayanaPandita^.
25. [[AnuVayuStuthihi]] Holy Work, courtesy *KalyaniDevi^.
26. [[MadhwaNaama]] Holy Work, courtesy *ShreepadaRajaru^.
27. [[HariDasaSahitya]], courtesy *ShreepadaRajaru^.
28. [[TaaparyaChandrika]] Holy Work, courtesy *VyasaRajaYatigalu^.
29. [[VyasaYogiCharitam]] Holy Work, courtesy *Somanatha^.

mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|

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

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

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

||*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

**|||*MADHWA VALLABHA SARVOTTAMA SHREE
MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||**

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

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

pathi pathi gunasaandraha paatu maam *MoolaPattabhiRamachandraha^||{San.}

***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**
***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**
***VYASARAAJO VIJAYATE^**

***HARI SARVOTTAMAHA VAYU JEEVOTTAMAHA^**
***VAYU JEEVOTTAMAHA HARI SARVOTTAMAHA^**

^^VRUSHABHAACHALA^^ - 5:- [[[***Vyaso**hamTavaDaso**ham^**]]] – {{**A**
Rejuvenated Literary Cameo on the monumental Holy Works of
***VyasaRajaGurusaarvabhousmaru^**}}

SUDARSHANO dvidhaa gjneyolakshanaantarayogataha|
yekachakraha shirodeshe krushnavarnasamanvitaha||
***Yatibhihi^** poojaneeyassa yekachakrassuraktakaha|
sarvapaapaprashamano nrunaam nihashreyasapradaha||
YATI SUDARSHANA padmaakaro bruhadvaktro nimnaabhihi sudarshanaha
***Yatibhihi^** sevaneeyascha yekachakraha suraantakaha||
NRUSIMHA SUDARSHANA kapilo narasimhascha prushte vaa shtoolachakrinam
vanamaalaasu nishpannam pruthuchakram sudarshanam|
bramhacharyena sampoojya bhuktimukti phalapradam||
MAHAVISHNU SUDARSHANAsudarshanam mahaavishnum rekhaachakra
mahaadyutim
krushnavarnaamiti khyaatam apamrutyuharam shubham||
ABHAYA SUDARSHANAvruttaakaaram tu taddeergham dvaari prushte
dvichakratam|
sudarshanam vijaananti binduyuktam vichakshanyihii||
MAHOGHRA SUDARSHANAchakradvayam naasti bilam uurdhvavaktram tu
sudarshanam|
dakshineddhyaaajagadaachakre koshte parvatalaanchitam||
Govindaha Pundareekaaksham Krushnam Vishnum mahaadyutim|
dakshine shuddha chakraabjam vaame parvata laanchitam||
DEVA SUDARSHANA kadamba kusumaakaara rekhapanchaka samyutam|
sudarshanam tadhivaame deva chakram mahaadyutihi||
LAKSHMEE SUDARSHANA sudarshana mahaachakre tryilokyam sacharaacharam|
***Ramayaa^** sahadevopi svayam tishtati sarvadaa||
Chakradvayam bilam naasti urrdhvavaktram sudarshanam|
TRYILOKYA SUDARSHANA sudarshana mahaachakre tyirilokyam saharaacharam|
***Ramayaa^** saha devoshi svayam tishtati sarvadaa||
CHAKRAPAANI SUDARSHANA poorvabhaagetrivadana paksha dekena
samyutaha|
***Chakrapaaneeriti^** khyata chakravarti pradaayakaha||^{San.}

‘upanyaasa’ Continued from previous Part - 4:-

“^Yelubettagala^ arasa *Jagadeesha^ aaluva *Dorey^ neeneyaa
nirmalaanthakarane *Shreekarane^ nigamapathi uddhaarane

daye toriso nee paaliso kaapaadelo nee dayalo
dheena jana mandaara trigunagala samhaara yenage sakalavu neenelo
^Tirumalagiri^ mele varagalanu varshisuva *Paramadyivavu^ neenelo

^Yelubettagala^ arasa *Jagadeesha^ aaluva *Dorey^ neeneyaa
nirmalaanthakarane *Shreekarane^ nigamapathi uddhaarane
daye toriso nee paaliso kaapaadelo nee dayalo
ninna daye bayisi ninna sannidhige bandiruva badava baktara kaanelo
yene illa bandha ninna karuneyannu pasarisi charitaardharanaagiso” {Kan.}

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
GovindaGovinda^
*AnjaneyaVaradaGovindaGovinda^
*PrahlaadaRaajaVaradaGovindaGovinda^
*BaahleekaRaajaVaradaGovindaGovinda^
*VyaasaRaajaGuruSaravabhumaVaradaGovindaGovinda^
*RajaadiRajaGuruSarvabhumaVaradaGovindaGovinda^
*SaptagirivaasaGovindaGovinda^
*SeshachalavaasaGovindaGovinda^
*LakshmiRamanaGovindaGovinda^**

[[SreemadhBhagavataha]], the famed classical scripture of all Time elucidates the Infinite Glory of *Rishabha^, the most auspicious of all Incarnation of none other than *SarvottamaSreemanNarayana^. Once the righteous ‘muktigyoga’ King *Nabhi^ in the company of his chaste wife ‘muktigyogya’ *Meru Devi^ happens to perform sacred fire rituals in sole favor of *YagjnapurushaSarvottamaShreeHari^ with the intention of begetting auspicious progeny. In due course the magnificent manifestation of none other than *YagjnanaamkaSarvottamaShreeHari^ occurs from within the sacred fire pond and upon heeding to the fervent pleas of one and all assembled there, agrees to Himself being born to the auspicious couple of King *Nabhi^ and *Meru Devi^. In due course in order to enlighten the Three Worlds in the sanctioned niceties of code of conduct of all those who embrace the highest ^Holy Pontifical^ order of ^ParamaHamsa^, none other than *SarvottamaShreeHari^ adorns the superlative Incarnation of *Rishabha^. Thereafter knowing fully well the infinite capabilities of such an awesomely auspicious Incarnation of *Rishabha^ phalanxes of auspicious ‘muktigyogya’ *Celestials^, hierarchy *Sages^ and *clergymen^ confer amongst themselves and decide that indeed the former alone is fully qualified to rule over all of them as King and Emperor. Owing to such an unexpected turn of events, the existing King and Emperor, of that particular Time Epoch ‘muktigyogya’ *Celestial Indra^ is much peeved upon his unceremonious dislodgment from the coveted post of King and Emperor. Next, a seemingly vengeful *Celestial Indra^ even goes to the extent of withholding copious discharge of rainfall over vast stretches of lands that are now under the overall suzerainty of *Rishabha^. Thoroughly unaffected by this scheming ploy of *Celestial Indra^, the supremely confident *Rishabha^ arranges for discharge of copious amount of rainfall throughout the Empire employing His most awesome yogic powers to the hilt. Another interesting angle to this

whole unsavory episode as outlined by none other than *VayuJeevottamaAcharyaMadhwaru^ is that it is none other than ‘muktiyogya’ *YagjnanaamakaShreeHari^ who is Himself functioning as *Indra^ during this particular Time epoch and it is this very same *SarvottamaShreeHari^ who it seems brings about this mutual battle between “His” own *Two Manifestations^, solely in order to mislead clans of unrighteous ‘tamoyogya’ demons who wait in the wings to usurp the spoils of victory.

[[SreemadhBhagavataha]], also narrates about the epochal auspiciousness of true devotees of *SarvottamaSreemanNarayana^ who extends protection to the former always and at all times. One such famed devotee is none other than ‘muktiyogya’ Emperor *Ambareesha^ who rules over entire Continents and lords over untold riches, that is the envy of even hierarchy ‘muktiyogya’ *Celestials^. Straddled with such a bountiful largesse as a result of kind benevolence of *SarvottamaSreemanNarayana^, Emperor *Ambareesha^ is the perfect picture of renunciation and never craves for more and more amassment of wealth, which to him is by now was as useless as powdery mud. On the other hand Emperor *Ambareesha^ constantly strives to increase his already enormous levels of pristine pure devotion effused towards the ^Lotus Feet^ of none other than *SarvottamaSreemanNarayana^. An ever vigilant Emperor *Ambareesha^ is constantly on the lookout for trustable company of true devotees of *SarvottamaSreemanNarayana^ and uses his formidable imperial powers to identify such worthy and reward them suitably. In turn, Emperor *Ambareesha^ is regularly blessed by phalanx of such righteous clergymen and thus leads a most contented lifestyle. Also, Emperor *Ambareesha^ is constantly engaged in building auspicious shrines dedicated in favor of none other than *SarvottamaSreemanNarayana^ and ceaselessly engages himself in hearing to the most auspicious of all infinitely glorious and stupendously valorous deeds of none other than *SarvottamaSreemanNarayana^. Emperor *Ambareesha^ always strives to sight awe inspiring sacrosanct ^Idols^ of none other than *SarvottamaSreemanNaryana^. Above all Emperor *Ambareesha^ is most happy upon casting his worthy eyes upon those righteous gentry who qualify to be bracketed as the truest of true devotees of *SarvottamaSreemanNarayana^. Emperor *Ambareesha^ constantly falls at the most auspicious of all feet of such truest devotees of *SarvottamaSreemanNaryana^. The noble nostrils of Emperor *Ambareesha^ constantly craves to inhale the most sacrosanct of all fragrance, that emanating from sacred tendrils of ^^ShreeTulasi^^. Emperor *Ambareesha^ visits many an important centre of pilgrimage dedicated to *SarvottamaSreemanNarayana^ and on account of the same his humble head is by now smothered by umpteen puffs of dust gathered from visiting numerous such holy centers of worship. Owing to such an enviable routine, over period of time, Emperor *Ambareesha^ is now a most noted devotee of *SarvottamaSreemanNarayana^ and is a renowned cynosure of the powerful ^Eyes^ of the latter. Emperor *Ambareesha^ also performs many an auspicious sacred rituals on the banks of the Holy River ^Saraswati^, conducted in order to gain the supreme appeasement of his sole mentor none other than *SarvottamaSreemanNaryana^. Indeed so sacrosanct is the conduct of such sacred fire rituals by Emperor *Ambareesha^ that even hierarchy ‘muktiyogya’ *Celestials^ when called upon to receive their share of

offerings jostle with one another in order to partake in the same, out of turn! Such being the case of ranks of hierarchy *Celestials^, the unstinted cooperation and participation of hierarchy 'muktiyogya' *Sages^ is also a foregone conclusion with dignified certainty. In due course, Emperor *Ambareesha^ harbors the most elusive form of 'vairaagya' (sic.), and is the very epitome of supreme detachment from all manners of worldly life, that too of an immensely and fabulous rich Emperor, what with his mighty and invincible army and fabulously rich and overflowing treasury. Next, with the supreme kind benevolence of none other than *SarvottamaSreemanNarayana^, the faithfully devoted Emperor *Ambareesha^ in time, attains the most lofty of all status of a true blue 'aparokshagnani' (sic.) Indeed so immense is this magnitude of pristine pure devotion of Emperor *Ambareesha^, that none other than *SarvottamaSreemanNarayana^ enlists the services of His most invincible and lethal ^Weapon^, the famed ***SUDARSHANA CHAKRA*** to act as an invincible guardian to Emperor *Ambareesha^, day in and day out, round the clock, throughout the year!!

Such being the case, once upon onset of the most auspicious of all "saadanadwadashi", the pious Emperor *Ambareesha^ as usual observes the same with strictest regimen and happens to camp on the banks of the Holy River ^Yamuna^ along with trusted aides and family members. Emperor *Ambareesha^ in order to mark this august occasion also donates many an auspicious prized bovines, that are specially decorated with gold plated horns, to many a deserving clergymen. Next, Emperor *Ambareesha^ arranges for auspicious clans of clergymen to partake in sumptuous sanctified food offerings and only then prepares to partake in the same making sure that after each one of them has finished with their quota of meals. At that very instant there arrives at the spot none other than the hierarchy 'muktiyogya' *Sage Durvasa^ seeking the famed hospitality of Emperor *Ambareesha^. At once, Emperor *Ambareesha^ gets up from his seat and welcomes *Sage Durvasa^ offering the latter an exalted seat and pleads with him to partake in sanctified food offerings. A grateful *Sage Durvasa^ immediately accepts this offer of hospitality and in turn informs Emperor *Ambareesha^ that he would have to first perform a ritual bath in the Holy River ^Yamuna^ and only then accept offerings of sanctified food offerings. With the exit of *Sage Durvasa^, the much awaited golden moment of "saadhanadwaadashi" occurs leaving Emperor *Ambareesha^ in a quandary. On one hand, Emperor *Ambareesha^ cannot partake in food offerings without offering the same to his much honored guest *Sage Durvasa^, who is yet to arrive from his ritual purification bath from the Holy River ^Yamuna^. On the other hand, Emperor *Ambareesha^ is also not willing to forego the enormous amounts of merits so enshrined in observing the sacrosanct "saadhanadwaadashi" at the correct and appropriate moment in Time. A thoroughly perplexed Emperor *Ambareesha^ then approaches clans of righteous clergymen who in turn advise the former to take safe recourse by imbibing a few drops of 'sacred waters' which would then be tantamount to having observed the compulsory ritual of "dwaadashiparayane" and at the same time the same shall not amount to having a full fledged and sumptuous meal ahead of the same that is yet to be partaken by *Sage Durvasa^!

A somewhat seemingly relieved Emperor *Ambareesha^ follows this timely piece of advise of clergymen and imbibes a few drops of 'holy water', thereby meeting the

necessity of compulsory code of conduct governing observance of “dwaadashiparayane”. At that very instant *Sage Durvasa^ arrives at the spot and is livid with uncontrollable anger upon sighting Emperor *Ambareesha^ sipping a few drops of ‘holy water’ thereby ending his fasting and also breaking the sacrosanct vow of hospitality that is to be compulsorily observed while hosting a honored guest as himself. *Sage Durvasa^ now seethes with hunger and slighted fury and immediately unlocks his swirling matted hair from atop his head with earth shattering force. Upon impact there arises a fierce some demon armed to the teeth with razor sharp weaponry from within the now disbanded matted hair locks of *Sage Durvasa^. This vile demon purposefully let loose by *Sage Durvasa^ then charges towards Emperor *Ambareesha^ with great speed with most obvious intention of devouring the latter! Unfazed with such an awesomely fatal attack of the maddened charge of the demon who is about to fall upon him, Emperor *Ambareesha^ bravely holds his ground without moving an inch in retreat eve when faced with such a most mortal danger to his worthy life. At that very instant even as all those who are present there cower with terror, the invincible ***SUDARSHANA CHAKRA*** that constantly hovers unseen over Emperor *Ambareesha^ extending unstinted protection at all times as per the supreme command of none other than *SarvottamaSreemanNarayana^, steps visibly into the fray and falls upon the onrushing demon burning him into indistinguishable cinders within no time. Not stopping at that, a ferociously furious *Sudarshana Chakra* swirling around with terrifying speeds giving off caustic sparks of cosmic fire, moves straight towards *Sage Durvasa^ with the clearest intention of severing his head off! A terrified *Sage Durvasa^ at once flees from the spot, now with the famed *Sudarshana Chakra* in hot pursuit behind him!

*Sage Durvasa^ then unsuccessfully tries to hide from the unrelenting wrath of the *Sudarshana Chakra* of *SarvottamaSreemanNarayana^, in the most remotest of places, in the depths of Oceans and in the most loftiest of mountains, but to no avail. Each time the *Sudarshana Chakra* of *SarvottamaSreemanNarayana^ smokes out a petrified *Sage Durvasa^ into the open in no time. An aghast *Sage Durvasa^ then runs towards the domain of the hierarchy Celestial *ChaturmukhaBramha^ and pleads with the latter to save him from being exterminated by the raging wrath of the sizzling *Sudarshana Chakra* of *SarvottamaSreemanNarayana^. However, Celestial *ChaturmukhaBramha^ exclaims that his own domain is itself at serious risk of being reduced to cinders by the wrath of such a *SarvottamaSreemanNarayana^ and such being the case He is unable to defend *Sage Durvasa^ from the fiery rage of *Sudarshana Chakra*. The hierarchy Celestial *ChaturmukhaBramha^ also informs a by now totally exhausted *Sage Durvasa^ that not only him, but even the combined might of the likes of phalanx of Celestials such as *Vayu, Sessa, Garuda, MahaRudra, Devendra^ and the like would never be able to stand up against this wrath of *Sudarshana Chakra* of *SarvottamaSreemanNarayana^.

Still uncertain about his fate, *Sage Durvasa^ then most optimistically runs towards the domain of Celestial *MahaRudra^ and falls at feet of the latter and begs for protection from the relentless pursuit of the invincible *Sudarshana Chakra* of *SarvottamaSreemanNarayana^ that is fast catching up behind him! A worldly wise Celestial *MahaRudra^ alerts *Sage Durvasa^ that neither Himself nor His progenitor,

the hierarchy Celestial *ChaturmukhaBramha^ can ever hope to save him from the wrath of *Sudarshana Chakra* of *SarvottamaSreemanNarayana^, since they themselves are under the unchangeable control of the overall suzerainty of such a supremely sovereign independent entity of *SarvottamaSreemanNarayana^ and owe their very existence and post to the awesome latter! Celestial *MahaRudra^ also exclaims with much sincere earnest that none of those who belong to the so called totally liberated class of 'jeeva' (sic.) have been able to fully comprehend the Infinite Glory of such a *SarvottamaSreemanNaryana^, nor shall they ever will or hope to do so in the near or distant future ever! Celestial *MahaRudra^ also advises *Sage Durvasa^ that only the owner of such an invincible ^Weapon^, *Sudarshana Chakra*, that is none other than *SarvottamaSreemanNarayana^, alone can now save him from certain gory death! Upon hearing such an overtly curt statement being uttered by Celestial *MahaRudra^, a taken aback *Sage Durvasa^ at once flees towards the loftiest domain of *SarvottamaSreemanNarayana^ and arrives at the abode of ^Vykunta^. There, *Sage Durvasa^ sights the most awesome sight of none other than *SarvottamaSreemanNarayana^ reclining upon the Celestial Bed of 'muktivyogya' *AadiSesha^ and being served well by none other than 'nityamuktalu' *MahaLakshmi Devi^, who is seated at the ^Lotus feet^ of the former with much awe and auspicious celestial dignity. *Sage Durvasa^ then surrenders unconditionally at the ^Lotus Feet^ of *SarvottamaSreemanNaryana^ pleading for a honorable way out of this predicament of being pursued day in and day out by the fiercely spinning *Sudarshana Chakra*. *Sage Durvasa^ also informs *SarvottamaSreemanNarayana^ about his sincere intention of willing to undergo any amount of repentance for committing such a seemingly heinous act of heaping diatribe upon an innocent Emperor *Ambareesha^, one of the truest devotee of the latter!

A totally bemused *SarvottamaSreemanNarayana^, then slowly nods His head in a way expressing His supreme unwillingness and playacts a seemingly bout of helplessness and informs *Sage Durvasa^ that since He Himself is under the sole beck and call of His true devotees, read as Emperor *Ambareesha^, He can now do very little to help him in such a frightful situation! Indeed, such devotees like Emperor *Ambareesha^ are indeed more rarer than the rarest of rare diamonds! This is so since for Emperor *Ambareesha^ nothing or no one is more dearer than *SarvottamaSreemanNarayana^. A smiling *SarvottamaSreemanNarayana^ then continues to inform a stupefied *Sage Durvasa^ that such trusted and true devotees mean everything to Him, so much so that they tend to occupy a much valued and prized position, that is the envy of even 'nityamuktalu' *MahaLakshmi Devi^ Herself! Indeed Emperor *Ambareesha^ has rejected each and every known facet of royal luxury solely in order to attain the supreme benevolence of *SarvottamaSreemanNaryana^ by effusing pristine pure devotion with an overwhelming sense of supreme detachment. Moreover, Emperor *Ambareesha's^ true devotion towards *SarvottamaSreemanNarayana^ is so high that the former has even rejected the most prized of four categories of liberated bliss and has settled only for performing selfless service directed towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^! Therefore, *SarvottamaSreemanNarayana^ expresses His 'helplessness' and further instructs *Sage Durvasa^ to once again accost Emperor *Ambareesha^ who still waits patiently for his return on the banks of the Holy River ^Yamuna^ and fall at his feet

asking for pardon for such gross misconduct. *SarvottamaSreemanNarayana^ in short informs *Sage Durvasa^ that only Emperor *Ambareesha^ **ALONE** can save him now from the fiery wrath of *Sudarshana Chakra* and no one else!

Not wasting much time, *Sage Durvasa^ rushes back in great haste towards the banks of the Holy River ^Yamuna^ and falls at the worthy feet of Emperor *Ambareesha^, the greatest devotee of *SarvottamaSreemanNarayana^. *Sage Druvasa^ also pleads with Emperor *Ambareesha^ to pardon him for all his previous misdeeds and also to save him from the wrath of *Sudarshana Chakra* that is still hovering over his hapless head in midair, ready for the final kill! Emperor *Ambareesha^, the very picture of utter humility so typical to the most devout of devotees of *SarvottamaSreemanNarayana^, most selfless and with most docile of intentions immediately addresses the invincible *Sudarshana Chakra* with folded hands and pleads for the life of *Sage Durvasa^ to be saved. Indeed, this famed ^Weapon^, *Sudarshana Chakra* is the veritable energizer of such blasé elements such as water, earth, sky and wind! This is the very same *Sudarshana Chakra* that is most radiantly visible in the raging midday Sun as well as the dazzlingly smoothening ray of the full Moon! Each and every other mighty weapon worth the name is under the sole control of this *Sudarshana Chakra*! It is the very same *Sudarshana Chakra* that is the sole protector of every known form of sacred fire ritual conducted in order to appease none other than *SarvottamaSreemanNarayana^! It is this very same *Sudarshana Chakra* that is the sole torchbearer of all the finest tenets of timeless notion of Dharma as well as its only known protector! Such a fabled *Sudarshana Chakra* that is so energized by the supremely sovereign will of *SarvottamaSreemanNarayana^ drawing infinite energy from the latter, spells utter disaster in the very hearts of unrighteous clans of ‘tamoyogya’ demons who flee with unconcealed terror at the mere remembrance of the same, let alone sighting the same! Masses of flesh cut off from dismembered limbs and torsos of terrifying ‘tamoyogya’ demons are strewn carelessly all over many a battlefield, resembling sacred offerings that are placed there in the sole favor of this powerfully invincible *Sudarshana Chakra*! On the other hand, sublime care emanating from this very same *Sudarshana Chakra* enables onset of divine Knowledge stream to burst forth from within the very soul of the thoroughly deserving ‘muktiyogya’ devotees of *SarvottamaSreemanNarayana^!

Emperor *Ambareesha^ then continues extempore invocation whilst addressing the fiery *Sudarshana Chakra* and successfully manages to quell the same by at last openly announcing that if at all deeds that carried out by him during the past are indeed being accepted as it is by *SarvottamaSreemanNarayana^ and if all such deeds are indeed performed towards upholding the eternal tenets of ‘Dharma’ and if indeed all such deeds are performed with pristine pure devotion directed towards the ^Lotus Feet^ of *SarvottamaSreemanNarayana^, **THEN** let the worthy life of *Sage Durvasa^ be saved right at this very instant!! As if vindicating all such humble deeds carried out in sole favor of *SarvottamaSreemanNarayana^ in full, the fiery *SudarshanaChakra* vanishes into thin air sizzling out from the scene seemingly pacified and thereby granting a rejuvenated lifespan to a by now very much relieved *Sage Durvasa^ who appears delirious with joy upon being spared from certain extinction and extends his warmest blessings to Emperor *Ambareesha^. *Sage Durvasa^ is now that much wiser after

having seen and experienced first hand the enormous amount of the power enshrined in the true devotees of *SarovottamaSreemanNarayana^! *Sage Durvasa^, learns about the infinite extent of capabilities of true devotees of *SarovottamaSreemanNarayana^ and the infinite extent of their singular achievements come what may, even under the most direst of circumstances!

**namastasyi *AADHIVARAHA^aya leelayoddharate maheem|
khuamadhyagato yasya meruhu khanakhanaayate||{San.}**

*SarovottamaAadhiVaraha^ is the ^Third^ superlative and awesomely auspicious Incarnation of none other than *SarovottamaSreemanNarayana^. It is an unchangeable truth that whichever / whatever form of occurrence is ‘adorned’ by *SarovottamaSreemanNarayana^, then the same is rendered instantaneously most auspicious and most sacrosanct for all Time to come.

chyitrakrushnavamyam tu *HarirAadhiVaraaharoopa^dhruth||{San.}

It is to be noted that this auspicious Incarnation of *SarovottamaAadhiVaraha^ manifested during onset of the most auspicious ^Chyitrakrushnavami^ day, during the Time Epoch of ‘muktiyogya’ *Syavambhuva Manu^. The Holy Chronicle [[SreemadhBhagavataha]] elucidates in much detail about this particular superlative Incarnation *SarovottamaAadhiVaraha^. At the dawn of Time, none other than the auspicious hierarchy Celestial ‘muktiyogya’ *ChaturmukhaBramha^ is busily creating the very first citizens of the Three Worlds namely → ‘muktiyogya’ *Shataroopi^ and ‘muktiyogya’ *Manu^. The inherently faithful *Manu^, is given a freehand to rule over vast domain that includes the ^Three Worlds^ as per the supreme dictate of none other than the hierarchy Celestial *ChaturmukhaBramha^. However, as luck would have it, *Manu^ is not able to successfully carryout his assigned duties, that of lording over the ^Three World^, since much to his dismay he finds that such an infinitely vast domain is now inexplicably submerged under miles of Oceanic waters. The hierarchy Celestial *ChaturmukhaBramha^ is also equally perplexed and taken aback even as He wonders aloud as to what has indeed happened to such a ^World^ created in line with the Supreme deemed will of none other than *SarovottamaSreemanNarayana^. Thereafter the hierarchy Celestial *ChaturmukhaBramha^ soon beseeches none other than *SarovottamaSreemanNarayana^ to rescue them out from this most strangest of all predicament. Even as the hierarchy Celestial *ChaturmukhaBramha^ stands with folded hands in abject surrender in front of *SarovottamaSreemanNarayana^, there emerges a tiny piglet, with the most auspicious of all title of *YagjnaVaraha^, from the flaming nostrils of a thoroughly startled *ChaturmukhaBramha^! This tiny piglet indeed most strange in appearance continues to grow in astoundingly enormous proportions right in front of the very surprised eyes of *ChaturmukhaBramha^! The physical countenance of this tiny piglet is deeply hued in blue color, the four Eternal [[Vedas]] are now the four short but sturdy legs, the veritable flame of the Cosmos is now resembles the fiery lashing tongue, the entire body is covered with sacred ‘darbe’ (sic.), that occurs all over the body in the manner of jet black coarse hair, the very odorous air being breathed out is

now in the manner of veritable perfume of sandalwood paste soaked in pure ghee, the melodious grunting sounds emanating from the short set mouth now resembles the relentless chanting of the Eternal [[Sama Veda]].

Meanwhile, deep within the most unfathomable depths of Oceanic waters, the ‘tamoyogya’ demon ‘h i r a n y a a k s h a’, with a most fierce some of all appearances complete with jutting teeth that resembles razor sharp incisors now guards over the hapless ^Mother Earth^ stolen earlier in much stealth at the very instant that the hierarchy Celestial *ChaturmukhaBramha^ creates the same. Absolutely undeterred by such a horrifically ugly adversary such as ‘h i r a n y a a k s h a’, the supremely nonchalant *SarovottamaYagjnaVaraha^ soon dives into the inky black Oceanic waters in hot pursuit with such a force that the magnitude of the same instantaneously vaporizes miles of seawaters all around with a deafening aftershock. Within no time *SarovottamaYagjnaVaraha^ ferrets out the stowed away ^Mother Earth^ and brings up the same by balancing the latter daintily upon His razor sharp ^Tusks^. During such time, *SarovottamaYagjnaVaraha^ is accosted by a madly enraged demon ‘h i r a n y a a k s h a’, who is promptly slain by the former in no time at all, with little or equal effort of that of swatting an irritating pest!

***Aadivaraahakshetre Anandanilaya Vimaanachaayaayaam AlameluMangaa sameta ShreeShreeAkhilaandaKotiBramhaandanaayaka TirumalaVenkateshwara preetyartam^ {San.}**

It is of no coincidence that it is a most compulsory practice to first visit the shrine dedicated to *SarovottamaAadhiVaraha^ situated on the banks of ^SwamiPushkarni^ and only then visit the main shrine dedicated to ^SarovottamaTirumalaVenkateshwara^ Omnipresent within the golden domed ^Ananda Nilaya^ at ^^Tirumala^^. Pilgrim centers dedicated to *SarovottamaAadhiVaraha^ is well known and set aside for stringent performance of meditation and penance as symbolized by the most auspicious location of ^VyasaRajaAnnheekaMantapam^ situated in the vicinity of the shrine dedicated to *SarovottamaAadhiVaraha^ abutting the sacred pond of ^SwamiPushkarni^ atop ^^Tirumala^^. (See Chapter ^^Venkataachala – 7^^)

**^Vedyikavedya bhavavaidya^ sudhevataadya *ChaturmukhaBramhaadi^vandy niravadyala sadhgunaadya|
*Madhwaaryapeeta^ *Yateendra^nishevyamaana *ShreeTirumalaVenkatesha^ bhavataath tava suprabhaatam||{San.}**

During the Time Epoch of ^Kruta Yuga^, the surroundings hills ranges of ^Tirumala^ is habitat to a desperado demon named ‘v r u s h a b h a s u r a’ who proves to be scourge of the whole region, constantly taunting hierarchy ‘muktiyogya’ *Sages^ who dwell in the vicinity in quaint little hermitages. Unable to bear such an open slight to their worthy pursuits, phalanx of hierarchy *Sages^ beseech none other than *SarovottamaTirumalaVenkateshwara^ and plead with Him to rid them all of the torment of the evil demon ‘v r u s h a b h a s u r a’ once and for all and thereby once again enable them to engage themselves in relentless discharge of pious rituals. Curiously though, on

an earlier occasion, this very same demon 'v r u s h a b h a s u r a' has even managed to appease *SarvottamaTirumalaVenkateshwara^ and as a result of such an envious achievement has even been blessed with a boon through which he is now well neigh invincible in sustained battles. Nevertheless, *SarvottamaTirumalaVenkateshwara^ engages the demon 'v r u s h a b h a s u r a' in a fierce battle that rages on unabated for a while. Finally when things threaten to get out of hand, *SarvottamaTirumalaVenkateshwara^, now astride gloriously upon the magnificently winged Celestial *Garuda^, launches the most invincible and most fatal of all ^Weapons^, the *SUDARSHANA CHAKRA* upon the now doomed demon 'v r u s h a b h a s u r a'. Upon realizing that the endgame is now, a much repentant demon 'v r u s h a b h a s u r a' falls at the ^Lotus Feet^ of the victorious *SarvottamaTirumalaVenkateshwara^ and begs the latter to pardon him for all past misdeeds. A vanquished refugee demon 'v r u s h a b h a s u r a' pleads with *SarvottamaTirumalaVenkateshwara^ to grant him total liberation which is now a certainty with the impending death through the famed ^Weapon^ of *Sudarshana Chakra*. In due course *SarvottamaTirumalaVenkateshwara^ slays the evil demon 'v r u s h a b h a s u r a' with the *Sudarshana Chakra* and further out of supremely kind benevolence in order to symbolize the undying devotion of the demised demon 'v r u s h a b h a s u r a' names that particular ^Hill Range^ where the latter is felled as ^VRUSHABHAACHALA^ for all Time to come.

***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**
***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**
***VYASARAAJO VIJAYATE^**

***SreemadhHanumadhBheemaMadhwaantargata RamaKrushna^**
***VedaVyaasaatmaka LakshmeeHayagreevaayaNamaha^||{San.}**

^Vedaanuddharate jagannavahate bhoogola muttiprate^
dhyityaan dhaarayate balim kshamyate kshatrakshyam kurvate
poulyasthyam jayate halam kalayate
kaarunyamaatanvate leechaanmorchaya dhasaakrutikrute

***SarvottamaMoolaGopalaKrushnaaya^ tubhyam namaha||{San.}**

'Muktiyogya' *ShreepaadaRajaru^, the scion of the 'aravattanaalkuvokkalu shaastika' lineage and an 'amsha' of the *Paramabhagavattotama^ *Dhruva^, successfully imparts wholesome education in all branches of Knowledge under the Sun, particularly [[Vedanta]] to his young ward, 'muktiyogya'*VyasaTheertharu^. The venerable Holy Pontiff *ShreepaadaRajaru^ is so overwhelmed upon witnessing firsthand the stringent adherence to holiest of holy pontifical ascetic duties being practiced by his young ward *VyasaTheertharu^, that He even exclaims with much extempore once:-

“saasira jihvegalulla *Sesha^ne kondaadabeku *Vyaasamuni^raayara sanyaasava!” {Kan.}

The venerable Holy Pontiff *ShreepaadaRajaru^ is too well aware of the magnitude of the inherent intrinsic nature of His young pupil *VyasaTheertharu^, who is none other than ^Third Incarnation^ of the Celestial *Shankukarna^, after successful back to back incarnations of *Prahlada and Baahleeka^. The Holy Pontiff *ShreepaadaRajaru^ is also more than fully aware of the magnitude of the superlative Incarnation of none other than *SarvottamaUghraNarasimha^ so brought about by the onslaught of pristine pure devotion of the wronged Prince *Prahlada^ and the devastating consequences of the same!

**vande *Shreepaadaaraajam^ ruchitamahrudayam poojita shreesahaayam
nirdhootaashshaheyam nibhrutashubhachayam bhoomidevaabhigeyam|
viprebhyo dattadeyam nijajanasadayam khanditaasheshamaayam
nishpooyata svarnakaayam bahugananilayam vaadisanghyirajeyam||
kshubdhaadvaadikareedra vaadipataleekumbhacchataabhedana
proudapraabhavatarka sanghanikarashreenevilaasojjalaha|
*Gopinaathamendrashekharalataspaadasthalavaasakruth^
paayaanmaam bhavaghorakunjarabhayaath *Shreepaadaaraat^ kesaree||
bibhraanam kshoumavaasaha karadhrutavalayam haarakeyura kaanchee
gryiveya svarnamaalaamanegakhachitaanekabhoooshaa prakarsham|
bhunjaanam shashtikshaakam hayagajashibhikaanarghyashayaarathaadyam
vande *Shreepaadaaraajam^ tribhuvanaviditam ghoravaadi prashaantiyai||
yadhvrundaavana sevayaa suvimalaam vidyaam pashoon santatim
gjnaanaagjnaanamanalpakeertinivaham praapnoti soukhyam janaha|
tam vande ^NarasimhaTirtha^ nilayam *ShreeVyaasaraat^ poojitam
dhyayantam manasaa *Nrusimhacharanam^ *Shreepaadaaraajam^ *Gurum^||
^Kaashee Kedaara Maayaa Karigiri Mathuraa Dwaarakaa Venkataadri^
^Shreemushnakshetra^ poorva tribhuvanavilasatpunyabhoomaanivaasaha|
gulmaadivyaadhihartaagurugunanilayo bhootavetaalabhedee
bhooayaath *Shreepaadaaraajo^ nikilashubhatipraaptaye santatam naha||{San.}**

After successfully graduating from the University at ^Moodalabaagilu^, the young Holy Pontiff *VyasaTheertharu^, who also hails from the 'aravattanaalkuvokkalu shaastika' lineage so synonymous with onset of most auspicious tidings, bows full length before the venerable *Vidya Guru ShreepaadaRajaru^, who is more powerful than even a most fierce some full grown lion in vanquishing the deepest of deep sorrows affiliated to familial lifestyles ; who is well versed in tearing asunder the very vile innards of ignorant scholars similar to agony filled mauling from a fierce some lion ; is the most kindest grantor of wholesome Knowledge, auspicious progeny ; adequate numbers of livestock ; eternal fame and wholesome contentment. The young pupil *VyasaTheertharu^ is very much aware that the very sighting of such a Holy Pontiff *ShreepaadaRajaru^ begets equivalent merit so earnable upon repeatedly visiting such famed holy pilgrim centers such as ^^Kashi-Kedaara-Maayaa-Karigiri-Mathura-Dwaraka-Venkataadri-SriMushnam^^. The much sought after and kindest benevolence gained from such a venerable Holy Pontiff *ShreepaadaRajaru^ is in itself enough to eradicate every known

malady that afflicts common folk apart from spelling frightful doom to plethora of evil spirits and putting a final end to their nefarious ploys.

***Bramha^adisamastanirjaraganyihi samvandyapaadaambujaha
srushyaadyashtakamaatanoti jagataam yo vyi sadaa shaashvataha|
bhaktaabheeshtadhurandhro~yamatulo dyitybhapanchaananaha
tam vande sakalorusadgunanidhihi kuryaatsadaa mangalam||
shlaaghyaha shreekarikonapattanavare shreekrushnaraagjnaha sabhaa
madhye *Vyaasamunishvaro^ mudayutaha sambandhisidhou sataam||
shreemachshaasteekadugdhasindhmathanam krutvaa tu naamaanyasou
gotram vistrutavaan kramenagururaat kurvantu no mangalam||
shreemat*Kaashyapa^gotrajaaha savinudihi prakhyaatakeertisphuran
nanjedevanabhaaratollarasakaastvaatreagotrodhbhavaaha|
bhaasvanto Hariveerataascha burudeerechaalurochishnavaha
shreemadvandaraascha honnarasakaha kurvantu no mangalam||
*Bhaaradhvaaja^bhavaascha koocharasakaa ye jambukhandaaahvayaaha
shreenishkagrahavishvaroopamanivaallorvaakhyahotorujaaha|
sheechaagopalamankaneeshivapuraa 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
khandekarakakuntamuddividitaaha sarve *Vasishta^anvayaaha|
shreemad*Bhaarata^gotrajaashva yaraveedivyottamaangaabhidhaaha
soujanyaapriyataaghanatvakalitaaha kurvantu no mangalam||
gutyakhyaassugunojvalaa badakanaa hya*Agastya^ gotrodhbhavaa
Haareetaanvayajaashca gangarasakaa aaraadhyachandorujaaha|
domanteeghanakundalorubenakankaalvetarangelhikaaha
*Koudinyaa^ vadadhaalikaascha bahavaha kurvantu no mangalam||
bhaasvanto nayanaarayaha samarasaaha *Shaandilya^gotrottamaaha
shreemanmaakarasaascha bommarasakaaha shree*Kousheeke^yaanvayaaha|
dheeraaha kummarasaaha ghanaatarasikaaha prakhyaatakeertyujvalaaha
sarve sadhgunashaalino samadhiyaha kurvantu no mangalam||
*Shreevatsa^anvayasambhavaascha dvasaa deepaa malekhetakaaha
keertyudbhaasitakarlavaadevilasadvaaraanaseenaamakaaha|
shrutyantojvalabaadaraayanakulaaha shreeyaavanaalaabhedhaaha
nitya bukkarasaascha shaantahrudayaaha kruvantu no mangalam||
Vishnordhyaanaparaayanaaha shubhatamaaha sampraapta sampadganaaha
pragjnaasheeladayaadidharmanipunaa nityaannadaanotsukaaha|
bhaasvatkeertivibhooshanaaha shubhagunaa nityaarthisantoshanaaha
dheeraaha ^shaastika^vamshapaavanakaraaha kurvantu no mangalam||{San.}**

The Holy Pontiff *VyasaTheertharu^ now an acknowledged past master in all branches of Knowledge in addition to those gained earlier during a five year stint at ^^Kanchi^^ in

the vicinity of *SarvottamaVaradaraja^, where in depth studies of the Philosophies of all the three leading Schools of thought were mastered, now shines forth with the brilliant radiance of the rising Sun, aptly complementing the grandeur of effervescent youth hood, once again arrives at the ^SreeMutt^ of ‘muktigyogya’ *AshramaGuruBramhanyaTheertharu^, an ‘amsha’ of the Celestial *Surya^, situated on the banks of the Holy River ^Kanva^ in the ^Kannada^ hinterland. The venerable Holy Pontiff *BramhanyaTheertharu^ also hailing to the eminent ‘aravattunaalkuvokkalu shaastika’ lineage, now of advanced age is overcome with unbridled joy upon sighting His most favored disciple, the Holy Pontiff *VyasaTheertharu^, once again. The Holy Pontiff *VyasaTheertharu^ with the most especially special of all highly prized sobriquet of ***CHANDRIKAACHARYARU^** during divinely ordained lifespan of ninety two years composes [[Three Holy Chronicles]] → namely [[TaatparyaChandrika]], [[Nyaayamruta]] and [[TarkaTandava]] collectively known as ^VyasaTraya^. (See **Chapter ^^Narayanaachala - 6^^**). This apart the Holy Pontiff *VyasaTheertharu^ also composes many devotional compositions in local Kannada language with the superlative ^Ankita^ of ^^SiriKrushna^^ that have proved to be beacon post for all those later day composers who have chosen to follow this most eminent example. The chief purpose of scripting many [[Holy Chronicles]] by the Holy Pontiff *VyasaTheertharu^ is solely in order to simplify most difficult and most seemingly incomprehensible [[Holy Canonical Texts]] scripted earlier by such holy luminaries such as the inimitable *JayaTirthaShreepadaru^, *VayuJeevottamaAcharyaMadhwaru^ and *BhagwanVedaVyasaru^. The Holy Pontiff *VyasaTheertharu^ reigns supremely unchallenged in sixty four varied fields of Knowledge and is constantly attended upon by enormous retinue of faithful disciples led by the likes of *Vishnu Theertharu (*SreemadhVijayeendra Theertharu^) and *BhaaveeSameeraru^ (*Vadiraajaru^). (See **Chapter ^^Narayanaachala – 6^^**) The holiest of holy pontifical reign of the Holy Pontiff *VyasaTheertharu^ is witness to rejuvenation of the famed ^Vyasakuta^ and ^Daasakuta^ devotional streams, the latter led by the inimitable ‘muktigyogya’ *Purandara Dasarur^ and *Kanaka Dasarur^. (See **Chapter ^^Narayanaachala – 6^^**)

As years roll by, the Holy Pontiff *BramhanyaTheertharu^ enlists the services of His young disciple the Holy Pontiff *VyasaTheertharu^ to propagate the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ throughout the length and breadth of the vast subcontinent, encompassing the holy pilgrim center of ^^SreeRangam^^ nestling deep within Tamil hinterland in the south and leading all the way towards far flung northern parts. Acting as per the wishes of the Holy Pontiff *BramhanyaTheertharu^, an ever obedient Holy Pontiff *VyasaTheertharu^ travels to the nook and corner of the entire subcontinent and successfully upholds the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ and thereby the supremely unchangeable independent sovereignty of *SarvottamaMoolaGopalaKrushna^ with resounding clarity of purpose. Within a very short period of time, the Holy Pontiff *VyasaTheertharu^ gathers many a victorious accolades, with recognition and honors pouring in unstoppable cascades from numerous royal Kingdoms, en route. Characteristically, the Holy Pontiff *VyasaTheertharu^, submits each and every such decorative accolade heaped upon His Holy Self at the ^Lotus Feet^ of none other than

*SarvottamaMoolaGopalaKrushna^, with little or no signs of glorious fame rubbing upon him whatsoever!

***Bhaarateeramanam Vaayu^ kaaranam sarvasampadaam|
taarakam bhavapaathodhernaaraayanaparam Namaha||
*ShreeGurubhyo Namaha || Harihi Om ^||
*Om Shreemate^ dharmagjnaanavyraagyishvaryaadigunapate|
sivashesakhageshamukhaamarasamaaraadhitacharanasaroruhaaha|
ripudusahaaya| panchabbanatoneeranighajanghaaya|
paraakrutaparovotsaahavarjitaatiriktadhoshasanghaaya|
hasithastaprashastorudvayaaya| bhagavatpreetyarthagjnaanasokabhayaaya|
svacchakousheyapatakatisootraabhiraamakatatitaaya|
svaabhaavikaanimaadikootaaya|
*Jaahnavi^vartulaavartasannibhagabheeranaabhibilaaya|
vidhaveerakartasvaranikashapaashaanaayitavakshastalaaya|
*Hari^vyirishareeravidaaaranagadaavaraayudhadharabhujaya|
mandasmitachandrikaakaantavadanadvijaraajaaya|
*Ramaaramanacharanaarunasarojabhrungaaya^|
jrubhamaanottamaangaayasampoornalakshanachaarvangaaya| rujupungavaaya|
eeshaadanyatra sarvatraalochane sarvavishayena eeshe tvasarvaartrekena
anadinityena aamukti kramena vardhamaanena tato~vyayena sadaapoorneya
^Vedoktaadhikavishayena Vedasamvaadinaa^ mahaagjnaanena
shatajanmapoorvamuditaaparokshagjnaanena pratibhaatishayena cha yuktaaya|
sadaa *Vaasudevaprasaada^kasvashamaanasaaya| bhavisyacchaturmukhaaya|
satvasatvamahaasatvasookshmasatvaaya| satvaprachuraatyalparajastamaskaaya|
samastabramhaandavitatavigrahaaya|
aachanaashmasamatvenaasuraaveshavidhudukhasprustatve~pyaatmasambadhitay
aa bhogaabhaavaadanabhimaanaachaasampeeditaaya| svasvagunajgnaanishu
bahuroopena pravishtaaya| suparnaadyadhikatatvagjnaanaaya|
tadabhimaanavarjitagunapoornaaya| nityama sancharasheelaaya| achalatayiva
chaladindrayapravartakaaya| pratideham baahyaantarnetrutvena vyashtisamista
shabdavaachyaaya| anabhimaanaadashareeraaya|
paarthivabhaagaabhaavenaakaalyatvena chaaptejodinaa vrudhihraasarahitvena
chaamrutaaya| pralaykaale~pi pratibhaataparaavaraaya| sarvathaa
samshayavidhuraaya| bhagavati sarvachestaasamarpakaaya|
sarvasaarabhogaasaktaaya| bhogyabhoktruroopaaya|
*Hari^ramaaprasidhasbdhaatiriktaanantavedavedyaaya| pranavapratipaadyaaya
tatra *Hanumadaakhyenaavataarena^
*ShreeRamachandrakaaryasaadhakaayaha^ dviteeyena *Bheemaakhyena^
maagadhavadhaadi*ShreeKrushnakaaryasaadhakaayaha^| truteeyena
*Madhwaakhyenaavataarena^
yekavimshatikubhaasyaparihaaropadeshaadivyaasakaaryasaadhakaaya|
avatareshu kadaachidbhagavadhroopavisheshaaparokshagjnaanojjitaaya|
saakshaathsarvaangasaayujyayogyaaya| acchinna *Vishnudharmaaya^|
kaamyakarmarahitaaya| yekaanta bhaktaaya| sarveshaam gjnaanopadeshakaaya|
*Haryaagnayaa^ ^Muktipradaaya^| Sakala*Jeevotamaaya^|**

***Ramaapatipriyatamaaya^| *Om Bhaarateeramanaaya^| *Shree Vaayudevaaya
Namo Namaha^|
hrudyagadyastuto dadhyaadvidyaam sadyo~navadyokaam|
vinirbhidya drudaavidyaamacchedhyaam shaaradaapatihi|| {San.}**

One of the most gloriously monumental accomplishment on the part of the Holy Pontiff *VyasaTheertharu^ is the unparalleled consecration of seven hundred thirty four idols of *VayuJeevottamaMukhyaPrana^ throughout the length and breadth of the subcontinent. It is generally said that even if an individual somehow manages to consecrate at least one single idol of *VayuJeevottamaMukhyaPrana^ during one lifetime, then the same is sufficient enough to earn him a coveted position of liberated hierarchy bliss in the domain of ^Sathyaloka^^. Such being the case, ordinary mortals can not even imagine the infinite amounts of merits earned by the epochal feat of the Holy Pontiff *VyasaTheertharu^ who consecrates not one but seven hundred thirty four idols of *VayuJeevottamaMukhyaPrana^ in one single divinely ordained lifespan! The principal amongst them that mentions compulsory mention is the one consecrated by the Holy Pontiff *VyasaTheertharu^ at ^ChakraTirtha^, ^Hampi^, namely the holiest of holy *YantrodaarakamukhyaPrana^. (See Chapter ^^Narayanaachala-6^^).

The Empire of ^Vijayanagar^ witnesses a ‘Golden Age’ during the famed rule of the just ruler, Emperor Krushnadevaraya, with added strength emanating from the overall guardian guidance of none other than the Holy Pontiff *VyasaTheertharu^. Indeed so overwhelmingly vast is the extent of holy influence of the Holy Pontiff *VyasaTheertharu^ that none other than Emperor Krushnadevaraya Himself routinely visits the eminent former at daybreak without fail each day to discuss threadbare each and every matter of vital importance to the overall wellbeing of the ^Vijayanagar^ Empire. Acknowledging such unstinted and glorious services to the ^Vijayanagar^ Empire, a grateful Emperor Krushnadevaraya also performs a dazzlingly ^NavaRatnaabhisheka^ upon the Holy Pontiff *VyasaTheertharu^, thereby expressing a deep sense of gratitude and eternal servitude on behalf of all his subjects. Emperor Krushnadevaraya also offers a golden utensil brimming to the full with precious gemstones of every hue to the Holy Pontiff *VyasaTheertharu^, who true to His magnanimous holy character donates the same in charity to deserving subjects on the spot, then and there itself! The Holy Pontiff *VyasaTheertharu^ successfully establishes a deep rooted sense of wellbeing and understanding amongst followers of all Schools of Thought, ably nurtured and encouraged in the long run by Emperor Krushnadevaraaya. Compulsory performance of routine ritual worship in all holy shrines irrespective of the nature of its divine occupant is the rule of the day, with no compromise at all on any front whatsoever. However in spite of such an exalted status, the Holy Pontiff *VyasaTheertharu^ ‘settles’ for one moderately spacious stone mansion situated in the vicinity of ^Chakra Tirtha^ and functions from there assisted most ably by retinue of faithful disciples. During that time the Capital City of ^Vijayanagar^ is also renowned by another equally famed synonym of ^Vidyanagar^ throughout the subcontinent and attracts students and scholars alike in unstoppable droves searching for the quintessential wisdom of ancient Knowledge. During that period, groups of reputed scholars led by one ‘nityasamsaari’ ‘basavabhata’, hailing from the northern Kingdom of ^Kalinga^,

arrive at ^Vijayanagar^. The proud 'basavabhata' openly gloats over many a self acclaimed adjectives of 'vaadhisimha', 'vaadibhayankara' and 'vaadimartanda' to all and sundry! At the Royal Court of ^Vijayanagar^, 'basavabhata' the very indecent picture of vulgar opulence wearing rich garish costumes with grotesquely decorative pendants and bejeweled necklaces puts forth a challenge for any one of the resident scholar from any School of Thought for an open debate. An anxious Emperor Krushnadevaraya soon requests the Holy Pontiff *VyasaTheertharu^ to uphold the unchallenged leading intellectual frontline status of the Kingdom of ^Vijayanagar^.

**samsaarataapa dadishaamaka ^CHANDRIKA^dhya ^NYAAYAMRUTA^pa
krutasaadhu kumartyadhaava|
sat^TARKATANDAVA^ vinirjita dhurgireesha *ShreeVYASARAJA^bhavataat
tavasuprabhaatam|| *ShreeVYASARAJAyati^raat tavasuprabhaatam||
*ShreeVYASARAJAmuni^raattavasuprabhaatam||
*ShreeVYASARAJA^Gururaat tavasuprabhaatam||{San.}**

In due course a marathon debate is initiated by the Holy Pontiff *VyasaTheertharu^, who is anointed with sacrosanct ^panchamudra^, with a deep set ^angaara-akshate^ mixed with scented sandalwood paste, wearing huge beads of ^ShreeKamalaakshaTulasi^, attired in the holiest of holy ^Saffron^ clothing, the very epitome of supreme Knowledge as enshrined in the valued eternal tenets of ^^TatvaVaada^^ of *VayuJeevottamaAcharyaMadhwaru^ and places a few deliberately chosen tendrils of ^^ShreeTulasi^^ upon His Holy Head that is on earlier occasion offered at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^. At first the Holy Pontiff *VyasaTheertharu^ maintains overwhelming silence all the while immersed in uttering salutary invocations directed in favor of *VidyaGuruShreepadaraja Antargatha Bhaarathiramaana Mukhyapraanaantargatha MoolaGopinatha^, followed by salutary invocations directed in favor of *AshramaGuru BramhanyaTheertha Antargatha BhaarathiramaanaMukhyapraanaantargatha MoolaPattabhiRamachandra^, followed by salutary invocations directed in favor of *JayaTirthaShreepadarantargatha BhaarathiramaanaMukhyapraanaantargatha SreemanMoolaRama^ and followed by salutary invocations directed in favor of *VayuJeevottamaAcharyaMadhwaantargatha ShreeLakshmiHayagreeva binna BhagwanVedaVyasa^!

***ShreemanMadhwamate Harihi paritaraha satyam jagat tatvoto
bhedobhinnaa jeevaganaa Hareranucharaa neechochabhaavangataaha|
muktirnyijasukhaanubhootiramalaa bhaktischa tatsaadhanam
hyakshyaaditritayam pramaanamakhilaamnaayikavedyo Harihi^|| {San.}**

During the marathon debate with the hapless opponent 'basavabhata', the Holy Pontiff *VyasaTheertharu^ employs most discernable facets such as → ^MahaVishnusarvottamatva^, ^Panchabheda-Taaratamya^, ^Bimba-Pratibimba^ and through the canonical medium of the same establishes the unchangeable supremely independent sovereignty of *SarvottamaMoolaGopalaKrushna^. The Holy Pontiff *VyasaTheertharu^ also elucidates with crystal clear clarity that *SarvottamaMoolaGopalaKrushna^ alone is the grantor of choice hierarchy Liberation so

much so that even the essential prerequisites of liberation are to be enabled by Him alone. Each and every individual soul that is in question occurs in the manner of an irregularly or regularly (as the case may be) mirrored Omnipresence of such a supremely independent sovereign entity of *SarvottamaMoolaGopalaKrushna^. This is the resounding supreme truth of the existence of the Cosmos in real time and space continuum. The five fold manifest essential differences that are unchangeable and exists universally amongst all things – animate and as well as inanimate differs infinitely with the supremely independent sovereign entity of *SarvottamaMoolaGopalaKrushna^. The permanent dependency of all the three categories of ‘jeeva’ are eternally indebted to *SarvottamaMoolaGopalaKrushna^ for their very existence and concurrent extinction, at all times. Occurrence of hierarchy bliss is nothing but awareness of being enabled to enjoy the meritorious fruits of one’s own unique inherent natural characteristic with concurrent onset of pristine pure devotion directed towards the ^Louts Feet^ of *SarvottamaMoolaGopalaKrushna^ which brings about the former, that is choice liberation. Segmentation of ‘pramana’ into three sub segments namely → ‘**pratyaksha – anumana – agama**’ upon which than *SarvottamaMoolaGopalaKrushna^ alone is the sole suzerain, ruling roost over all such permutations and combinations.

The Holy Pontiff *VyasaTheertharu^ also highlights one of the most vital of all ‘prameya’ that has to be ingrained in all those who constantly strive to tread the righteous path of duty task. All end results so brought about by the supreme deemed will of *SarvottamaMoolaGopalaKrushna^ is also once again within His sole possession, whilst chosen doers act only as a sort of temporary medium in transit. Each and every annotation of the eternal [[Veda]] hold out this very same truth that such suzerainty over all righteous duty tasks rests solely with the supreme sovereign entity of *SarvottamaMoolaGopalaKrushna^ alone and with no one else. Such a vital aspect of truth entity is most clear when examined under the scanner of the utterly dependent nature of hordes of individuals in question. Indeed so timid is the utterly fickle nature of an individual, that he does not even wish to expire one day or the other, but shall invariably have to do so one day or the other, since the same is most inevitable. Next, the Holy Pontiff *VyasaTheertharu^ also builds soundest arguments in the realms of the most wariest of wary concept of ‘memory’, one of the most contentious topics of discord amongst all the three leading Schools of Thought. All the three Schools of Thought have their own conclusions regarding the qualitative nature of memory which is put forth as a form of cognition and sometimes treated as being a qualified misnomer of the same. The Holy Pontiff *VyasaTheertharu^ with a most noble and resonant Holy voice that is audible with crystal clear clarity to one and all continues to defend the notions of treating the very concept of cognition as being bracketed as ‘pramana’. The ancient ‘Nyaya’ system defines memory as being termed as Knowledge or ‘gjnana’, a delectable byproduct of an individual’s intellectual impressions alone. This inference of memory is to be distinguished from recognition where in the past impressions are revived by the presence of the same object before the individual, after lapse of several decades.

The Holy Pontiff *VyasaTheertharu^, the brightest crown jewel of ^TatvaVaada^ School of Thought initiated by *VayuJeevottamaAcharyaMadhwaru^ adopts a didactical approach to define the very concept of memory, that is unique only to this most eminent

of all Schools. It is held that the impressions based on previous experience are not the only one that causes onset of memory and its consequent relapses. The Holy Pontiff *VyasaTheertharu^ position of argument is more evident when it is inferred that the very concept of memory is held as being a form of perception termed as → ‘manasa pratyaksha’. Upon agreement to such a concept, then the same gives rise to two vital questions → whether it is a dependent cognition or whether it is an independent cognition. The ‘Nyaya’ system does not examine this problem at all as it classifies ‘gjnana’, Knowledge, into two branches, namely → ‘anubhava’ and ‘smrti’ and the scheme of ‘pramana’ are relevant only within the category of ‘anubhava’ alone. Thereafter the ‘true or false’ labeling of memory may then be said to depend directly on the truth or falsehood of the initial experience, alone. The Holy Pontiff *VyasaTheertharu^ explains the concept of memory as being a form of individualized perception. But the same is classified under perception not on the ground that it is dependent of perception but on the ground that it is a form of independent perception on its own right. With such conceptualization, now the very nature of perception of such a memory arises relating to the object of perception. According to the Holy Pontiff *VyasaTheertharu^, the challenging riddle of memory is well and truly secured in the distant past, locked firmly with the key thrown away most conveniently! However, the same does not exclude the role of earlier impressions in the experience of memory. It is held that the mind is able to perceive the past being assisted by a plethora of former impressions. The same may be said to provide the necessary contact of the mind with past. The Holy Pontiff *VyasaTheertharu^ also clarifies that memory is a form of cognition based on past impressions which is tantamount to an apparent contradiction. The experience in the ‘past’ is of the form of an object at present characterized by the feeling of ‘now’. But in the case of memory as per the eternal tenets of ^TatvaVaada^ School, the same qualifies as being as past then or as it as present now.

Even as a thoroughly stumped ‘basavabhata’ watches with openmouthed stupefied amazement, the Holy Pontiff *VyasaTheertharu^ deftly side steps this contradiction by holding that the very concept of memory is never a simple reflection on past experiences but a direct perception of the past by the every conscious mind of an individual. However, the Holy Pontiff *VyasaTheertharu^ admits albeit candidly about the vital importance of earlier impressions, that have a direct bearing on perception of the past which is once again limited to those objects, the impressions of which are in the mind, thus acting as a sort of connecting bridgeable links to the past. The Holy Pontiff *VyasaTheertharu^ also puts much emphasis on this direct perceptual element in memory and explains the immediacy of the gamut of occurrence of memory. Such argument put forth by the Holy Pontiff *VyasaTheertharu^ successfully answers many outright objections to memory being treated as ‘pramana’ by an overconfident and overrated scholar, ‘basavabhata’. The Holy Pontiff *VyasaTheertharu^ also points out that if memory is denied the status of ‘pramana’, then all inferences which are based on the circumventing reference of ‘vyaapti’ would then also automatically cease to exist as ‘pramana’. Unwilling to relent so easily and concede defeat, the scholarly ‘basavabhata’ also contends that it is not possible to ascertain the truth or falsity of a memory since the state or condition in which the object is experienced earlier will not be present now in this day and age and therefore no logical correlation can be established between these two

tangential concepts. In reply, the Holy Pontiff *VyasaTheertharu^ strongly argues that in ^TatvaVaada^ School of Thought propagated by *VayuJeevottamaAcharyaMadhwaru^, that it is not a representation of the experience in totality that makes memory valid. On the contrary, the Holy Pontiff *VyasaTheertharu^ points out that existence of the object in the same condition whenever it is known is not considered as being relevant to the notion of cognition of memory. What is required is that one particular state or condition in which it is apprehended in that particular running space time continuum should really belong to the 'same' in the next succeeding running space time continuum. Now employing this clinching analogy, the Holy Pontiff *VyasaTheertharu^ argues that it is necessary to perceive that the particular object in question is in such a condition or state at such and such a time. Faced with such irrefutable logic, the never say die 'basavabhata' in an unsuccessful attempt to break the gridlocked debate retorts back by arguing that there is no novelty as such in the cognition factor representing memory. But the Holy Pontiff *VyasaTheertharu^ at once subdues 'basavabhata' by pointing out this is not as serious a prerequisite that would prevent further validation of cognitive memory. What more, there is an acknowledged compulsory element of novelty present in the very concept of memory, which is not a mere reproduction of a previous experience but rather as being wholly identical with the contentious occurrences of past experiences. The same is however a mere comprehension of past events characterized by pockmarked occurrences of special events, wherein all such earlier experiences are qualified as being termed as 'present'. The Holy Pontiff *VyasaTheertharu^ also analyzes the notion of memory as an attempt to account for the immediacy of a past experience by considering it to be a form of perception, thereby recognizing its vital functioning in the realm of things.

Next in line, the Holy Pontiff *VyasaTheertharu^ begins to tackle the intractable dependency of all forms of souls that are in eternal bondage in temporary physical and metaphysical states of existence. Amongst a plethora of things that are physically visible to one and all viz., flesh, skin, bones etc. there is also the presence of the soul in each and every individual. This entity of soul is ever present within all individuals even in state of deep slumber as well as wide awakened state of existence. On the other hand the awareness of Knowledge shall not be as active during state of deep slumber. In other words inactive state of Knowledge is the general rule for all individuals during their state of being asleep. Also one can feel the warmth of one's body upon touching the same. Amazingly when one happens to close one's ears with one's hands then one can even hear to the awesome sounds of roaring sound of waves lashing upon broken coastlines, thunderous cascades of sounds and sometimes even hear sounds akin to crackling flames of fiery fires! All such mysterious sounds are indeed attributable to the existence of the soul within one's body. Next after conceding the presence of such a soul within one's body, then the automatic question of the place of occupancy of the same arises naturally. Also how does such a soul come to infer about the occurrence of pain and pleasure throughout in any one tiny corner of the body. But as inferable from the sacred [[Bramha Sutra]] composed by *BhagwanVedaVyasaru^, the astounding truth is that the presence of the soul is in the nature of an atomized entity and the same is embedded within the central heart portion of the physical body of each and every individual. Such a soul entity exists in the manner of a small speck of fragrant perfume which when applied to one tiny

corner of a huge yard of cloth manages to spread its fragrance upon the entire run of cloth. Most vitally when an individual is wide awake such an entity of soul is more specially manifest in the eyes of that particular individual, whilst an individual happens to dream during nighttimes then such a soul entity happens to reside in the neck portion of that particular individual, albeit temporarily.

For the purpose of rendering further clarity to this notion of the presence of soul within one's body the Holy Pontiff *VyasaTheertharu^ narrates the existence of two broad categories of state of souls, namely → seen (saamsha) and unseen (niramsha). For the first category of 'saamsha', the same harbors both 'prakaashavyaapti' and 'amshavyaapti'. Typical examples of the same are auspicious hierarchy *Celestials^ who are enabled to dwell within many a physical body in the form of 'amsha' and are thus enabled with a visible glow. But the second category of soul cannot harbor any capability of residing in the form of 'amsha' However such category are fortunately enabled to increase their individual fame and glory chiefly on account of their individual achievements and inherent capabilities. A just example of the same is the analogy of a lighted lamp which casts its glowing radiance throughout its surrounding even when lit in one obscure corner. But generally speaking such twice born *Celestials^ who are considered as being 'amsha' of one particular primordial *Celestial^ harboring a patented 'moola roopa' are not enabled to possess same amounts of qualitative power and wholesome Knowledge. Only a select few twice born *Celestials^ and hierarchy *sages^, upon the prior supreme deemed will of none other than *SarvottamaMoolaGopalaKrushna^ are enabled to possess these very same heightened levels of qualitative power and wholesome Knowledge that remain unaltered both in the primordial 'moola roopa' as well as in the incarnated 'amsha roopa'. The Holy Pontiff *VyasaTheertharu^ further elaborates on the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^, that multihued and infinite play of diversity is the unchangeable rule of Nature applying typically even amongst categories that are termed as being animate as well as inanimate. Thus in order to broadly categorize existence of all manners of individual souls the same is segmented as → 'saatvika, rajasa, taamasa' according to the decreasing order of affinity quotient in terms of their gravitation towards all things that are considered as being good, average and bad. Extrapolating the same a bit further, it is deduced that even hierarchy *Celestials^ themselves exists as 'saatvika', whilst puny humans exist as 'rajasa' and lastly demons exist as 'taamasa'. However, due to strange quirk of fate, sometimes it may so occur that *Celestials^ may be born as human beings, whilst human being themselves may be born amongst clans of demons. But during such time such unnatural occurrences are limited temporarily as it were only to the physical body alone and the same shall never apply to inherent qualitative nature, termed as the classical → 'jeeva svarupa'. Therefore, these three categories are invariably moving towards a further plateau where they are tagged as being 'muktivyogya', 'nityasamsaari' and 'tamovyogya', respectively. Most importantly here, the particular gender, place of occurrence and the unique segregation shall not apply and those who are destined for one particular inevitable end state shall well neigh move towards the same, ultimately, come what may and against all odds, internal as well as external. Finally, the Holy Pontiff *VyasaTheertharu^ ends the marathon debate by simplifying all put forth arguments, by taking the first category of 'saatvika'. The same

is further segmented more crucially into → the first level comprising of *Celestials^, the second level comprising of *Sages^ whilst the third level comprising of intellectually and spiritually elevated humans. *Celestials^ are those who constantly effuse pristine pure devotion towards the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^. Amongst hierarchy *Celestials^, ‘nityamuktalu’ *MahaLakshmiDevi^ and ‘muktiyogya’ *ChaturmukhaBramha^ possess greatest levels of devotion as well as Knowledge in descending order of occurrence all the way through the rank and file of phalanx of *Celestials^. Likewise in the clans of hierarchy *Sages^ the same are once again bracketed as being titled as → *Devarishi^,*Bramharishi^, *Rajarishi^ so on and so forth. It is most essential to carry out each and every task in the manner of a righteous performance of duty tasks directed towards the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^.

Upon culmination of this grandest of grand debate, a thoroughly chastened ‘basavabhata’ accepts unconditionally inevitable defeat and bows full length in front of the Holy Pontiff *VyasaTheertharu^. Exhibiting commendable sense of gratitude even after tasting bitter defeat, the humbled ‘basavabhata’ then hands over the rarest of rare miniature ^Spatika Linga^, his most prized possession, harboring a most special Omnipresence of *ManoNiyaamka MahaRudra^ to the victorious Holy Pontiff *VyasaTheertharu^!

**lalitachandranibhaananasusmitam *Shivapadam Shivadam smarataam Shivam^|
vishadakotitititprabhayaa yutam *Shivajayaa Shivayaa Shivayaa^ yutam||
natananaatyatanam natagaayakam janamudam jalajaayatalochanam|
bhujagabhoshanabhoshitavigramham pranama he janate janavallabham|
shrutishataprabhayaa prabhayaa yutam *HARI^padaabjabhavaam shirasaa
dhrutam||
*Shiva Shiveti Shiveti Shiveti^ vyi bhava bhaveti bhaveti bhaveti vaa|
mruda mrudeti mrudeti vyi bhajati yaha satatam pranataamiyaath||{San.}**

***NamoparvathipathayeHaraHaraMahadeva^!**

The Holy Pontiff *VyasaTheertharu^ arises most nobly from His Holy Seat and receives the sacrosanct lavender white hued miniature ^Spatika Linga^ manifest with the auspicious Omnipresence of *MahaRudra^, most reverentially and gently places the same in the center of the palms of His holiest of holy right hand. The Holy Pontiff *VyasaTheertharu^ then with utmost reverence proceeds to place the iconic representation of the famed *SUDARSHANA CHAKRA* of none other than *SarvottamaMoolaGopalaKrushna^ atop the ^Spatika Linga^ now ensconced firmly in a suitable altar of worship, nestling amidst freshly offered leaves of sacred ‘bilva patre’, accompanied by thunderous blasts of sound emanating from many a Holy Conch Shell and auspicious musical notes from many an auspicious musical instrument being sounded by each one of those who are assembled there. Full throated thunderous roars of *MOOLAGOPALAKRUSHNA SARVOTTAMAHA MUKHYAPRANA JEEVOTTAMAHA^ rent the air in all directions even as overzealous audience in their hundreds stampede towards the spot where the Holy Pontiff *VyasaTheertharu^ is seated, in order to gain His most kind benevolent blessings. Next, the Holy Pontiff

*VyasaTheertharu^ supremely magnanimous and kind in the eternal sweetened nectar of outright victory, promptly praises the scholastic ability of 'basavabhata' who has valiantly debated for thirty long days at a stretch. As per the instruction of the Holy Pontiff *VyasaTheertharu^, the vanquished 'basavabhata' is befitting feted in a grand ceremony in the Royal Court of ^Vijayanagar^ and presented with modest largesse both in cash and kind. Thereupon a grateful Emperor Krushnadevaraya marks this most solemn and rare occasion by arranging for a grandest of grand procession of the Holy Pontiff *VyasaTheertharu^ seated in a golden palanquin studded with rarest of rare diamond and gemstones, on all the principal thoroughfares of the Capital City of ^Vijayanagar^. Supremely unaffected whatsoever by such grand ceremonies, the Holy Pontiff *VyasaTheertharu^ with a most divinely serene appearance, smilingly offers cornucopia of all such auspicious accolades heaped upon His Holy Self at the ^Lotus Feet^ of His sole mentor ***VayuJeevottamaBharatimramanaMukhyaPrana Antargatha Sarvottama RukimiSathyabhama Sameta MoolaGopalakrushna^.**

(to be continued)

THESAURUS FOR ^^VRUSHABHAACHALA^^ - 5:-

9. CAMEO : At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.

10. ELOCUTION: At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^^VRUSHABHAACHALA^ - 5: -

30. [[Sudarshanamoorti Lakshana Stotram]] Anonymous [[Holy Work]].
31. [[VarahaPurana]] Holy Work, courtesy *BhagavanVedaVyasaru^.
32. [[BramhaSutra]] Holy canonical scripture, courtesy *BhagavanVedaVyasaru^.
33. [[BramhaandaPurana]] Holy Work, courtesy *BhagavanVedaVyasaru^.
34. [[SreemadhBhagavataTaaparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
35. [[PrameyaNavaratnamaalikaStotram]] Holy Work, courtesy *VyasaTheertharu^.
36. [[VayuGadhyam]] Holy Work, courtesy *VyasaTheertharu^.
37. [[TaaparyaChandrika]] Holy Work, courtesy *VyasaTheertharu^.
38. [[LaghuShivaStutihi]] Holy Work, courtesy *VyasaTheertharu^.
39. [[Shaastikamangalaashtakam]] Holy Work courtesy *VyasaTheertharu^.
40. [[ShreepaadaRajaPancharatnamaalika]] Holy Work, courtesy, *VyasaTheertharu^.
41. [[SreemadhVyasaVybhavam]] Holy Biography, courtesy *ShreenivaasaTheertharu^.
42. [[VyasaYogiCharitam]] Holy Work, courtesy *Somanatha^.

mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|

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

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

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

||*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

|||*MADHWAVALLABHA SARVOTTAMA SHREE
MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||

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

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

pathi pathi gunasaandraha paatu maam *MoolaPattabhiRamachandraha^|{San.}

*DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^

*DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^

*VYASARAAJO VIJAYATE^

*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^

*VAYUHU JEEVOTTAMAHA HARIHI SARVOTTAMAHA^

^^NARAYANAACHALA^^ - 6:- [[[*VyasohamTavaDasoham^]]] – {{A
Rejuvenated Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhousmaru^}}

shyaamo *NARAYANO^ devaha naabhi*Chakra*stathonnataha|

dheergharekhaatrayopetaha dakshine sushiram pruthak||

yekavaktre chatus*Chakro* vartulaha shyaamavarnakaha|

dhvajavajraankushopeto maalaayuktaha sambindukaha||

naatihrasvo na cha sthoolo *LakshmeeNarayanaha^ smrutaha|

tasya darshanamaatrena hyabheeshtaphalamaapnuyaath||

sarvaabheestaprado nrunaam visheshaathputrabhaagyadaha|

*LakshmeeNarayano^ devo bhuktimuktiphalaapradaha||

yatra ^Shankhagadaapadma^ rekhaakrutiviraajate|

chatush*Chakra*yuto vaapi tri*Chakra*schyika*Chakra*vaan||

*LakshmeeNarayano^ nrunaam sarvaabhishtapahalapradaha|

*LakshmeeNarayana^staarkshya chatush*Chakra*yuto varaha|

Tri*Chakra*scha dvi*Chakra*scha hyeka*Chakra*scha shobhanaha|

dhvajajraankushopeto maalaayuktaha sa bindukaha|

naatihrasvo na cha sthoolo *LakshmeeNarayanaha^ smrutaha|

tasya darshanamaatrena hyabheeshtapahalamaapnuyaath||

tamaaladalasankaashaha svarnapankavilepaavaan|

*VeeraNarayano^ devaha shvetachatra sushobhanaha||

musalaayudhamaalaasi ^ShankhaChakraGadhaa^nvitaha|

*KoormaNarayano^ devaha sarvakaamaphalapradaha||

vartulam dakshine paarsvhe *Chakra*dvayayutam bruhat|
 dhvajarekhaalankrutam tanneelagokhurasamyutam||
 dvi*Chakra*Lakshmee^sanyuktam *Naraayana^ iteeritam|
 yekavaktra chatush*Chakram* vartulam shyaamavarnakam||
 naatisthoolam naati hrasvam *LakshmeeNarayanaha^ smrutaha|
 chatus*Chakra*yutam devam *LakshmeeNarayanam^ viduhu|
 archataam sarvadaa pumsaam sarvakamaphalapradam||
 rekhaatravayutam paarshve prushte padmena chinhitam|
 dhvajavajragadopetam chatus*Chakra*samanvitam||
 *LakshmeeNarayanam^ praahuhu sarvaabhishtaphalapradam|
 varadoorvaadalashyaamam vanamaalaavibhooshitam||
 sookshma*Chakra*dvayopetam pankajadvayashobhitam|
 *LakshmeeNarayanam^ praahurdurlabham sheeghrasiddhidam||
 yetallakshanasamyukto naagabhogena veshtitaha|
 prushte rekhaadvayopetaha padmarekhaasamanvitaha||
 dvi*Chakraankitaha* vaktrastu chatus*Chakrankitopi* vaa|
 *LakshmeeNarayano^ gjneyaha sarvaabhishtaphalapradaha||
 adhaschordhvam paarsvhayoscha *Chakr*yirapyupalakshitaha|
 chaturbhirmadhyasushiro *LakshmeeNarayanaha^ smrutaha||
 dvaaradvaye chatush*Chakram* vaame vaa dakshinepi vaa||
 *ShreevatsaShankhaChakraadyam^ paarshve chanakapushpavath|
 *LakshmeeNarayanam^praahurbhuktimuktiphalapradam||
 shrungaakrutistathaa rekhaa drushyate madhyadeshataha|
 dve *Chakre* paarshvayugale vaame *Chakra*chatushtayam||
 *LakshmeeNarayano^ devaha prabhurishtaprado nrunaam|
 adhaschordhvam paarshvayoscha dvidvichakram bhavedyadi|
 *LakshmeeNarayanam^ praahurssarvaabheeshtaphalapradam|||
 musalaasi dhanurmaalaa ^Shankha^ *Chakra*samanvitam||
 moole vaa naabhideshe vaa *Chakra*dvayasamanvitam|
 *LakshmeeNarayanam^ devamabheeshtaphaladam viduhu||
 dve*Chakre* hyadhaschordhvam *LAKSHMEENARAYANO^ bhaveth^||{San}

 “*Shree Venkatesha^ sirikaanteyu ninna bhaagya
 *Koneri Thimma^ ninna sannidhige baruvudu shreshta *Yatipungavara^ bhaagya
 kaarunya sindhu *tandeyu taayiyu Guruvu^ neene
 bhavarogavyidya *bandhu balagavu^ neene
 sthirasukangala karuniso *TIRUMALA VENKATESHA^”{ Kan. }

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke
 GovindaGovinda^
 *AnjaneyaVaradaGovindaGovinda^
 *PrahlaadaRaajaVaradaGovindaGovinda^
 *BaahleekaRaajaVaradaGovindaGovinda^
 *VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^
 *RajaadiRajaGuruSarvabhomaVaradaGovindaGovinda^
 *SaptagirivaasaGovindaGovinda^**

***SeshachalavaasaGovindaGovinda^**
***LakshmiRamanaGovindaGovinda^**

‘upanyaasa’ Continued from previous Part - 5:-

jayati tedhikam janmanaa vrajaha shrayata *Indiraa^ saadhutatra hi|
dayita drushyataam tvaam didrukshataam tvayi dhrutaasavastvaam vichinvate||
^Vraja^janaartihan veerayoshitaam nijajanasmayadhvamsanasmita|
bhajasakhe bhave kinkareehi sma no jalaruhaananam chaaru darshayan||
iti gopyaha pragaayantyaha pralapantyascha chitradhaa|
ruruduhu susvaram rajan *Krushna^darshanalaalasaaha||
taasaamaavirabhocchourihi smayamaanamukhaambujaha|
peetaambaradharaha sragvee saakshaan*Manmathamanmatha^ha||{San.}

[[*SreemadhBhagavataha^]], the famed classical scripture of all Time elucidates the stupendously glorious manner in which none other than *SarvottamaSreemanNarayana^ upon Incarnating as *SarvottamaVenuGopalaKrushna^, in order to vanquish tyrannical reign of evil desperados and also to protect the righteous, once exhibits His Infinite Magnanimity at ^Gokula^ and ^Vrundavan^. *SarvottamaVenuGopalaKrushna^ takes up residence in a hitherto spectacular garden with unmatched scenic beauty, lush with greenery and a riot of colors profuse with golden petals of many a rarest of rare ^Celestial^ inflorescence. Huge herds of auspicious bovines keep constant company of *SarvottamaVenuGopalaKrushna^ and mill around with constant apprehension of ever loosing sight of their Master and are eager to take in the lilting tunes of ^Flute^, through their most fortunate of all ears, a deemed boon which has evaded even the most fortunate of ‘muktiyogya’ hierarchy *Celestials^, that is about to be played by *SarvottamaVenuGopalaKrushna^. Scores of overripe fruits jag down from overbearing braches of trees which itself seem to sway downwards unable to bear their succulent weights. Humming birds keep up their constant chirping hopping from one branch to another without a care in the World. Swarms of honey bees buzz around busily hovering over inviting ^Lotus Flowers^ in full bloom that float over huge lakes that shine like gold catching the early morning Sunrays, sucking out sweet honey as much as they can. At such a hallowed spot, none other than *SarvottamaVenuGopalaKrushna^ begins to play upon His bejeweled ^Flute^, holding the same in His awesome ^Left Hand^ and deftly running across awesome fingers of His ^Right Hand^ rapidly over gold rimmed aperture of the ^Flute^, all the while softly blowing the very breadth of the entire Cosmos and yonder through the same and thereby casting mesmerizing effect on the humblest of humble residents of ^Gokula^. It seems as though that none other than ‘nityamuktalu’ *MahaLakshmiDevi^ is firmly resident upon the famed ^Flute^, striving to imbibe each and every lilting tune, first and foremost, before the same is heard by craving *Gopis^. Flocks of auspicious peacocks begin to break out into joyous dance and spread out their magnificently colored feathers as if to match lilting tunes emanating from the ^Flute^ being played by none other than *SarvottamaVenuGopalaKrushna^. Such humble surrounding of ^Vrundavan^ now appears similar to the eternal abode of the fabled Domain of ^Vykunta^. Select groups of *Celestial^ damsels who happen to fly over the very same spot astride in their *Celestial^ Chariots en route to their own domains, upon

hearing such lilting tunes emanating from the ^Flute^ being played by *SarvottamaVenuGopalaKrushna^ begin to bend and peer down with a sense of longing, which causes huge cascades of gold necklaces and auspicious flowers to break loose from their bedecked lithe bodies and further cascade downwards in sharp showers. Even fast flowing rivulets seem to stop their watery rapids midway as if enchanted by lilting sounds emanating from the ^Flute^ being played by *SarvottamaVenuGopalaKrushna^. Flocks of auspicious birds stop chattering for a while even as they hear lilting tunes emanating from the ^Flute^ being played by *SarvottamaVenuGopalaKrushna^, the sounds of which have evaded even the most notable of hierarchy 'muktiyogya' *Sages^. Upon hearing such lilting tunes originating from the ^Flute^ of *SarvottamaVenuGopalaKrushna^ wafting across throughout ^Gokula^, retinues of 'muktiyogya' *Gopis^ rush towards *SarvottamaVenuGopalaKrushna^, leaving aside all their routine household chores. Whilst a few *Gopis^, twice born great hierarchy *Sages^, stand rooted to the ground with their hands upraised in abject surrender, other *Gopis^ begin to narrate the glory of *SarvottamaVenuGopalaKrushna^ to those who feign ignorance about the same. At that very particular instant these *Gopis^ are aghast at not being able to locate the customary sight of *SarvottamaVenuGopalaKrushna^ who seems to have vanished in thin air, complete with the famed ^Peacock^ feathers jutting out of His crest, enchanting appearance of an ever eligible *Celestial^ bachelor, with a tantalizing smile dancing upon His naughty ^Lips^, with the famed garland of ^Vyjayanti^ dangling loosely from His stoutest ^Neck^ and the most Infinitely auspicious of all ^Lotus Feet^, harboring ^ankita^ of ^Shankha^, *Chakra*, ^Gadha* and *Padma^, firmly resting on the most sacred of soils at ^Vrundavan^. Next, groups of *Gopis^ begin to sing the famed ^GopiGeetam^, together aloud, in glorious Eulogy of such a *SarvottamaVenuGopalaKrushna^. Through the medium of such a ^GopiGeetam^, distraught flocks of *Gopis^ beseech *SarvottamaVenuGopalaKrushna^ to once again reappear in their midst and thereby grant them blissful liberation. Faithful *Gopis^ also utter aloud the eternally irreplaceable amount of benefaction on the part of *SarvottamaVenuGopalaKrushna^ towards residents of ^Gokula^ and the epochal manner in which humble residents are time and again saved by the awesome protection of the latter. The famed ^GopiGeetam^ is a testimony to the Infinitely unsurpassable Glory of *SarvottamaVenuGopalaKrushna^ and the guaranteed manner in which He is constantly at the beck and call of true devotees, alleviating all their sufferings and finally liberating them with onset of epochal sighting of His supreme manifestation.

During the earliest of Time Epochs, in the surroundings hills ranges of ^Tirumala^, a 'muktiyogya' devotee named *Narayana^, performs strictest of penance seeking ultimate sighting of supreme manifestation of none other than *SarvottamaSreemanNarayana^. Upon being supremely appeased by such prolonged penance performed by such a steadfast devotee *Narayana^, in due course none other than *SarvottamaSreemanNarayana^ Himself accompanied by His Divine consort 'nityamuktalu' *MahaLakshmiDevi^, arrives at the spot astride upon the auspicious 'muktiyogya' *Celestial Garuda^ and appears in front of an elated devotee. When being goaded by *SarvottamaSreemanNarayana^ to ask for grant of any boon that he may so wish, a devoted *Narayana^ requests the former to permanently reside in the vicinity of ^SwamiPushkarni^ as *SarvottamaTirumalaVenkateshwara^. This grateful devotee

*Narayana^ also seeks a boon from *SarvottamaSreemanNarayana^ that from henceforth this particular hill range where such stringent penance is fructified in such an awesome manner, be known as ^NARAYANAACHALA^ for all Time to come. True to such an auspicious grant of boon, the famed hill range of ^Narayanachala^ from that moment onwards harbors an eternal supremely manifest Omnipresence of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^, ever present amongst innumerable caves, cliffs, ravines, valleys and rivulets, not to speak of an Infinite number of flora and fauna with clans of hyperactive ‘muktiyogya’ *Celestials^ and hierarchy ‘muktiyogya’ *Sages^ in constant devotional vigil.

***Shree Poornabhodha Guru^poojita *GOPINATHA^|**
baahyaantaraanavarataarchana tatparaaya||
***SHREE RANGAVITTALA HAYANANA^ poojakaama|**
***ShreepaadaRajaGuru^vestunamaha shubhaaya||**
snaanaadinaati vimaleekruta theerthajaata|
sampoornaakhilajanoru manorathaayaa||
***Souvarnavarna Yatiraja^ karaabjaata|**
***SHREEPAADARAJA^ Guruvestu namaha shubhaaya||{San.}**

vyraagyamalabhaktinirmala mahaagjnaanaadibhogojjvalaha
***ShreemathShreepatiRangaVittala^padaambhojaprabhaavam hrudee|**
smaaram smaaram aharnisham nijamaanaandaabdhimagno *Guru^hu
lokaanandakaroru ramyamahimaabhooyaatsnaha shreyase||{San.}

“aaru ninagidiradhika dhaaruniyolage saara shaastravanoreda sarvagjna muniraaya
aarondur vyrigala taridu vyishnavarige areradu urdhva pundragala idisi
aaru moorara mele mooradhika kumatagala boroorisiki kittome bisutandha dheera
aaru naalku tatvadabhimaanigaligodeya maarutana mooraneya avataarane
aaryidu meleradu adhika lakshanavulla moorutiyalopputiha munivarenaya
aaraaru melondu adhika lekkada grantha saaravanu rachisi sajjanarigittu
paaramaarthika bedha panchaka sthaapiside udaara *SHREEKRUSHNA^na daasarolu
doreye” {Kan.}

The ‘muktiyogya’ Holy Pontiff *VyasaTheertharu^ the eminent composer of the above quoted [[DasaSahitya]] devotional composition in chaste Kannada has also composed the epochal [[GranthamaalikaStotra]], thereby performing a sanctioned dual invocation of the entire [[SarvaMoola]] Compendium of ‘muktiyogya’ *VAYUJEEVOTTAMA SreemanMadhwacharyaru^ alongside compulsory performance of salutations at the ^Lotus Feet^ of *HARI SARVOTTAMARukminiSathyabhaamaSameta MoolaGopalaKrushna^.

*Krushnam vidyaapatim natvaam Poornabodhaarya Sadhgurun^|
*JayaTheerthamuneen^ natvaa vakshye~ham granthamaalikaam||
*Narayanena Vyaasena^ preritasthatthatvasamvide|
granthaan *Madhwa^schakaaraasou saptatimshadamadadheehi||

^GEETAABHAASHYAM^ chakaaraasou prathamam tushtidam *Harehe^|
 bhaashya^ANUBHAASYE^ chakre~tha Hy^ANUVYAAKHYAANA^muthamam||
 ^PRAMAANA LAKSHANAM^ naama ^KATHAALAKSHANA^ sagjnitam|
 ^UPAADHIKHANDANAM^ chakre mayaavaadasya ^KHANDANAM^||
 chakre ^PRAPANCHAMITHYAATVAMAANAKHANDANA^meyva cha|
 cha kaara ^TATVASANKHYAANAM^ saadhanam *Vishnudarshanam^||
 grantham ^TATVAVIVEKAAKHYAM TATVADYOTAM^ *Hareyhe^ priyaam|
 ^KARMANIRNAYA^naamaanam grantham nyaayaartha bhrumhitam||
 *Sukhatheerthayatischakre^ ^VISHNUTATVANIRNAYAM^|
 ^RIGHBHAASHYAM^ cha chakaaraasou sarvavedaarthanirnayam||
 ^IYTAREEYAM TYITAREEYAM BRUHADAARANYA^ meyva cha|
 ^EESHAA VAASYAM KAATAKAM^ cha ^CHAANDOGYA^arthavarne tathaa||
 ^MAANDUUKYAM^ naama shat prashnam tathaa ^TALAVAKAARAM^|
 chakre bhaashyaanidivyaani dashopanishadaam *Guru*||
 nirnayam sarvashastraanaam ^GEETAATAATPARYANIRNAYAM^|
 sanyaavivrutim naama nyaayashastraanikrunthanam||
 ^NARASIMHANAKHASTOTRAM^ chakre ^YAMAKABHAARATAM^|
 ^DWAADASHASTOTRA^makaroth ^KRUSHNAAMRUTAMAHAARNVAM^||
 ^TANTRASAARAM^ chakaaraasou ^SADAACHAARASMRUTIM^ sudheehi|
 ^SHREEMADH BHAAGAVATASYAAPI^ taatparyam ginaanasaadhanam||
 ^MAHAABHAARATATAATPARYANIRNAYAM^ samshayacchidam|
 ^YATIPRANAVAKALPAM^ cha pranavaarthaprakaashakam||
 ^JAYANTINIRNAYAM^ chakre devakeegarbhajanmanaha|
 *Krushnasya Krushna Bhakto^~yam dvyipaayanakaraabjabhoohu|
 yeteshaam paata maatrena *MADHWESHAHA^ preeyate sadaa *HARIHI^|{San.}

satyam satyam punaha satyam uddhruitya bhujamuchyate|
 ^Vedashastraath^ param naasti na dyivam *KESHAVA^atparam||{San.}

Time and again, a righteous doer of duty task raises his two hands simultaneously high up in the air and oath vigorously that there is indeed no better or more valid branch of Knowledge other than the Eternal [[Veda]] and there is no other hierarchy *Celestial^ who harbors higher hierarchy than *SarvottamaSreemanNarayana^. For purpose of easier assimilation, the eternal stream of [[Veda]] is inferable through distinctive sub streams such as [[Mantra]], [[Braamhana]], [[Aaranyaka]] and [[Upanishad]]. Amongst these, the hallowed stream of [[Upanishad]] is recognized as a pointed narration of eternal wisdom so passed onto from one worthy 'muktivyogya' *Guru^ to another 'muktivyogya' *disciple^, from Time immemorial. For this reason alone, probably these sacred [[Upanishad]] are generally tagged as a secretive branch of Knowledge inferable only by a select few.

anantaavyi Vedaaha||{San.}

The above quote vindicates the Infiniteness of the Eternal [[Veda]], the validity of which is indeed much more prolonged to that of even the Sun, Moon, Planets and Stars. In the same vein, it is inferred that the sacred [[Upanishads]] are also equally Infinite. From a

student's viewpoint it is of immense interest that the Holy Pontiff *VyasaTheertharu^, has invariably highlighted the eternal wisdom of hoary [[Upanishad]] in all later day [[Holy Works]]. For example the classically famed [[Mandooka Upanishad]] exclaims that only *SarvottamaSreemanNarayana^, read as *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^, alone is the sole unchallengeable sovereign, the sole suzerain amongst an entire milieu of all manners of occurrences of animate and inanimate objects, for all Time to come. Indeed this extent of overall control of such a *SarvottamaMoolaGopalaKrushna^ is so monumentally massive and mindboggling that even hierarchy *Celestials^ worth their collectively unsteady crowns, who find a safe haven in all but one tiny corner of His Infinite body form, themselves are completely at sea and repeatedly fail to comprehend the entire magnitude of the former wholly. For this very reason, the Holy Pontiff *VyasaTheertharu^ vows unstintingly that on account of such an impressively infinite protected benefaction extended by none other than *SarvottamaMoolaGopalaKrushna^, he is ever ready to cast his holy hands into the very innards of a seething cauldron of boiling oil, most casually, without even a second thought. At this juncture it is apt to recall a time tested episode from the famed [[Kaatako Upanishad]] wherein none other than Celestial 'mukhtiyogya' *Yama^ reminds 'mukhtiyogya' *Nachiketa^ that none other than *SarvottamaShreeHari^ is permanently resident within the soul of each and every individual and is the sole grantor of encouragement to the latter in each and every epoch of Time. This is the very reason why the Holy Pontiff *VyasaTheertharu^ exclaims extempore that indeed one should reside fearlessly wherever it is fit, since the Omnipresence of *SarvottamaMoolaGopalaKrushna^ is Universal. The Holy Pontiff *VyasaTheertharu^ is thus totally immersed in the ceaseless Eulogy of such a *SarvottamaMoolaGopalaKrushna^ and continues to marvel at the latter's unstinted commitment towards the truly devout, so much so that He, *SarvottamaMoolaGopalaKrushna^, the Supreme Monarch of all that He surveys and then some, is constantly at the beck and call of true devotees, as seen when He Himself stands with folded hands with much respect in front of the puny 'mukhtiyogya' *Ugrasena^. Now, with uncanny similarity, the Celestial *Yama^ states that all those who lead their lives fearlessly casting all their weighty worth upon the awesome shoulders of *SarvottamaSreemanNarayana^, shall indeed come to enjoy choice hierarchy liberation in the long run, which is indeed a foregone certainty. Very much on these similar lines, the Holy Pontiff *VyasaTheertharu^ also exclaims that the stupendous Glory of *SarvottamaMoolaGopalaKrushna^ is indeed too Infinite to measure and likewise ceaseless occurrence of faults on the part of an individual is also too infinite to measure, at the same time. In spite of such a glaring void, *SarvottamaMoolaGopalaKrushna^ shall indeed redeem true devotees setting aside all their numerous faults much similar to the typical behavior of a doting mother who shall pardon with utmost ease repeated wrong doings of her precious offspring. The Holy Pontiff *VyasaTheertharu^, with ^SiriKrushna Ankita^, is also smug with contentment with the thoroughly unchangeable fact that indeed his *Holy Self^ is forever regarded as being counted amongst the rank and file of true devotees of *SarvottamaMoolaGopalaKrushna^.

“januma janumadalli kodu kandya *Hariye^ animitta bandhu *Krushna^ dayadindalenege

mereva ^Urdhvapundra^ yeradaaru naamavu koralolu ^Tulasiya^ vanamaaleyu
 mereva ^Shanka^ *Chakra* bhuajdolupputa nimma smarissutta higguva ^Vyishnava^
 janumava
 *Hariye^ Sarvottama *Raanilakumi^ *Bomma^ *Hara^ *Indra^adyakhilaru tava
 sevakaru
 Vara^Taaratamya Panchabheda Sathya^vendu nerepeluva ^Vayumatada^ sugjnaanava
 sakala vibhudottamaralli namrateya *SUKHATHEERTHA^ralli *Mukhya
 Guru^bhaavaneyu ^Mukuti^ pradaayaka *SIRIKRUSHNA^ ninnalli akalankavaada
 navavidha bhakutiyannu” {Kan.}

The classically famed [[Iyitareeya Upanishad]] professes vigorously that since
 *SarvottamaSreemanNarayana^ alone possesses such awesome strength and Infinite
 glory apart from being eternally pursued by hordes of true devotees which include even
 hierarchy *Celestials^ themselves, therefore performance of undue eulogy of ineligible
 *Celestials^ is totally unwarranted. This is so since legions of true devotees constantly
 perform Eulogy of such a *SarvottamaSreemanNarayana^ in quite a befitting manner that
 is typically unique to each one of them without scope for any duplication, be it in utmost
 silence, be it with performance of circumambulation or be it with loudest utterances of a
 one thousand or more awesome synonyms. This is the very reason why the Holy Pontiff
 *VyasaTheertharu^ also toes the same line and repeatedly questions futile appeasement
 of lesser known *Celestials^ and equally futile utterances of lesser powerful synonyms
 and [[Mantras]] invoking lesser known *Celestials^ and performance of ritual worship to
 lesser known *Celestials^ when the door towards meritorious Eulogy of
 *SarvottamaMoolaGopalaKrushna^ is wide open with an all time welcoming invitation
 eternally pending to one and all. Likewise, the important [[Atharvana Upanishad]]
 professes that it is never possible to gain supreme kind benevolence of
 *SarvottamaSreemanNarayana^ with sharpened intellect or through the medium of
 lectures peppered with agitated rhetoric. On the contrary, such a
 *SarvottamaSreemanNarayana^ is to be appeased through effusion of profuse pristine
 pure devotion only. That is why the Holy Pontiff *VyasaTheertharu^ exclaims that mere
 utterances of the superlative synonyms of *SarvottamaMoolaGopalaKrushna^ is alone
 enough to garner choice hierarchy liberation to the fortunate chosen doer of righteous
 duty task. It is most imperative though to exercise fullest control upon one’s limbs and
 sensory organs and keep them in proper check without ever succumbing to lusty deeds,
 upon which the onset of choice hierarchy liberation shall definitely occur, in the long run.
 For this sole reason, the Holy Pontiff *VyasaTheertharu^ beseeches at the grandest of
 grand ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^, not to allow the ficklest of
 minds to wander loose reined, but on the contrary enable the same to constantly
 concentrate only upon the Infinite Glory of *SarvottamaMoolaGopalaKrushna^. It is
 seen from the timeless wisdom inherent in the sacrosanct [[Chaandogya Upanishad]] that
 true devotees of *SarvottamaSreemanNarayana^ are indeed fearless of death, disease and
 sorrows, come what may. The Holy Pontiff *VyasaTheertharu^ also conveys this very
 same message when He announces with characteristic gusto that an individual need not
 fear anything or anyone if and only if he happens to constantly chant the eternal
 synonyms of *SarvottamaMoolaGopalaKrushna^, imbibe sacrosanct food offerings that
 have been pre offered to *SarvottamaMoolaGopalaKrushna^, constantly hear to the

unstoppable cascading elixir of ecstatic devotional compositions of truest devotees, which put together shall carry enough potency to banish even duty conscious bidders of Celestial *Yama^, back to their own domain within no time.

“yenu sukrutava maadidalo *Yashode^ Shreenidhiyaada *Krushna^na karedu muddisuvalante
^Gangaa^janakanige gadige neerrealante ^Mangala^angage shrungarisuvalante
^Tunga^bhoodharanna totillolu tooguvante kangaligagocharana karedappikombalante
^Naga^vanettidavana maguvendettuvalante ^Nigamagochara^na taa nittipalante
aganita satvanna haggadi kattuvante mige nitya truptage paalanerevalante
^Bahumukha^nige *Bhaame^ muddukoduvalante ^Ahitalpa^nige haava tulideeyembalante
^Mahaadyityadallana^nige bahubhayava toruvalante Mahima *Narasimha^ge gummana toruvalante
*Chaturmukha^ ^pitana^ sutanendettuvalante ^Shrutivinuta^ge jogula paaduvalante
^Shataraviteja^geaaratiyanettuvalante ^Ghanabheeta^nige *Bhaame^ raksheyikkuvalante
^Kadegolu neenakiyalli pididolavinda^ ^Padugadala tadiya Dvaarakaanilaya^
bidade nelesida *Hayavadana^ ^Muddhu^ Udupina *KRUSHNA^na udiyolettuvalante”{ Kan. }

It is indeed an unchangeable fact that the real essence of the [[Holy Works]] of *BhagwanVedaVyasaru^ is known only to ‘muktivyogya’ *VayuJeevottamaAcharyaMadhwaru^. Likewise, the real essence of the [[Holy Works]] of *VayuJeevottamaAcharyaMadhwaru^ is known only to ‘muktivyogya’ *JayaTirthaShreepadaru^, whilst the real essence of the [[Holy Works]] of *JayaTirthaShreepadaru^ is known only to ‘muktivyogya’ *VyasaTheertharu^. The Holy Pontiff *VyasaTheertharu^, the unchallenged Monarch of ^VyasaKuta^ has encapsulated the supremely independent sovereign nature of *SarvottamaMoolaGopalaKrushna^ through the awesome medium of [[Holy Compositions]], the principle amongst them being: -

**[[Taatparya Chandrika]], [[Nyaayamruta]], [[Tarka Tandava]],
[[Mandaaramanjari]] Compendium comprising of → [[Upaadhi Khandana]],
[[Maayaavaada Khandana]], [[Prapanchamithyaatvaanumaana Khandana]],
[[Tatvaviveka]], [[Tatvasankhyaana]] and [[Tatvodyota]]
[[Bhedojeevana]], [[Prameya Navamaalika]], [[Granthamaalika Stotra]],
[[ShreeVenkateshaStora]], [[ShreeKrushnaMangalaashtaka]],
[[Yantroddhaaraka Hanuma Stotra]], [[ShaashtikaMangalashtakam]],
[[NavagrahaStotram]]. [[Shiva Stuti]], [[ShreepadaRajaPancharatnamaalika Stotra]], [[Satarkavilaasa], [Bhedasanjeevini], [[Vedantasaara Sanghrah]],
[[Hanumathsamprokshana Vidhi]] and [[VayuStutiPunascharanavidhi]]**

It is historically chronicled that the Holy Pontiff *VyasaTheertharu^ composed three awesomely notable [[Holy Texts]] in serial wise starting with [[Nyayamruta]], [[TaatparyaChandrika]] and followed by [[TarkaTandava]], collectively known as the fabled [[Vyaasatraya]], sometime during 1484-1494AD. The monumental Holy Works of

the Holy Pontiff *VyasaTheertharu^ consisting of such classically acclaimed chronicles such as [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] are in short too awesome to be fully comprehended by laymen. Whilst the two [[Holy Works]], namely [[Nyayamruta]] and [[TarkaTandava]] are composed in the genre of independent chronicles, the specialty of [[TaatparyaChandrika]] is that even though the same is recognized as being in the genre of [[Vyakhyana]], the same appears as an independent chronicle. Indeed the epochal meritorious fame of [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] composed by the Holy Pontiff *VyasaTheertharu^ is so infinitely immense that the same always heralds unstinted victory to the faithful, since the same is an envious sibling of the rarest of rare ^Mandaara^ floescence that flourish in a colorful riot in the Celestial tree of ^Kalpavruksha^. Indeed so devastatingly powerful is the Supreme Truth content enshrined in these ^Three^ [[Holy Works]] that all those scholars who are wont to parade till then puffed up with false pride are now left in limbo, faced with no other choice but to reject their proud vanity and accept the scholastic mastery of the Holy Pontiff *VyasaTheertharu^, unconditionally.

netraaneeva trayopi trijagati *Nruhare^rindhate yatprabandhaaha||{San.}

The triumvirate of these ^Three^ [[Holy Works]], namely [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] are likened to the ^Three^ fiery Eyes of ^TatvaVaada^ likened here to *SarvottamaUghraNarasimha^, successfully vanquishing evil scourge of contra school likened to the demoniacal 'h i r a n y a k a s h i p u'. The Supreme Truth content occurring in the manner of the famed invincible weapon ^Vajrayudha^, enshrined permanently in these ^Three^ [[Holy Works]] always decimates mountainous false arguments put forth by contra schools in double quick time. Till such time, a majority of followers of contra schools owing to monumental miscalculation had taken little or no notice at all of the enormous purport of the ^TatvaVaada^ School of Thought initiated by *VayujeevottamaAcharyaMadhwaru^, so much so that even greatest literary 'Magnum Opus' of the incomparable *JayaTirthaShreepadaru^ also drew little or no attention and was sidelined as being mere summarized commentaries bordering on personal glorification of the founder Philosopher. It was at that very moment that the ^Three^ fiery [[Holy Works]], composed by the Holy Pontiff *VyasaTheertharu^, namely [[Nyayamruta]], [[TaatparyaChandrika]] and [[TarkaTandava]] literally fell upon these contra schools with such devastating effect that the latter has still not been able to recover fully from the same, which has even led to fragmentation in their midst and caused thorough chaos in their hitherto closed ranks.

**nikhilagunanikaayam nityanirdhootaheyam|
shubhatanumatimeyam shuddhasoukhyaptupaayam|
sakalanigamageyam sarvashabdhaabhidheyam|
navajaladharakaayam| noumi *Lakshmi^sahaayam||{San.}**

A summarized geneses glimpse of a Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^ with particular reference to the Holy Work [[NYAYAMRUTA]] consists of four distinctive chapters. In the first chapter, the

Holy Pontiff *VyasaTheertharu^ has profoundly debunked the theory which propagates that the World being a mere illusion → **vishvam mithyaa**||{San.}. The Holy Pontiff *VyasaTheertharu^ has also proved the utter falsehood of attributing lowly qualities to the Supreme Godhead, with an impeachable argument that in such a scenario such a Supreme Godhead would then have to be titled as nothing but a sundry runoff the mill magician peddling his craft for limited personal gains. On the contrary the Holy Pontiff *VyasaTheertharu^ has proved that the Supreme Godhead has indeed created a magnificent World that rings true in the purest of pure sense of the word. In the second segmentation, the Holy Pontiff *VyasaTheertharu^ has proved the utterly faultless nature of the Supreme Godhead on one hand and on the other hand, sets up the utterly fault filled nature of hordes of lowly 'jeeva' in dire contrast to the awesome former. On this count alone, it is termed that the Supreme Godhead is Infinitely more different and Infinitely more auspicious and independently sovereign, way beyond the reach of any mode of comparison to all 'jeeva' who in turn are perennially, Infinitely and unchangeably dependent on the former for all Time to come. Thus in order to attain such a Supreme Godhead, ceaseless performance of eulogy and meditation of the former is indeed a most vital prerequisite. In the third segmentation, the Holy Pontiff *VyasaTheertharu^ once again underlines eminent practice of eulogy of *SarovaramoolaGopalaKrishna^ in order to gain His much coveted but most rare supreme kind benevolence.

***Vishnoho^ prasaadaadrute na mokshaha**||{San.}

That is to say, that choice hierarchy liberation shall never come about without the prior concurrence of supreme kind benevolence of *SarovaramoolaGopalaKrishna^, in the first place. In the fourth segmentation of the Holy Work [[Nyayamruta]] composed by the Holy Pontiff *VyasaTheertharu^, the manner in choice hierarchy liberation shall occur upon prior concurrence of *SarovaramoolaGopalaKrishna^ is elaborated in much detail. This segment also contains the manner in which all residual doubts with respect to such occurrences needs to be vacated. This segment also details intrinsic nature of those who are termed as being liberated with concurrent narration of hierarchy occurrence of sublime bliss filled state with timely connotations of eligible 'premeya' annotated strategically. The Holy Pontiff *VyasaTheertharu^ has discussed concept of 'pratyaksha, anumana and agama' with special connotations to the basic elementary differences in the Holy Work [[Nyayamruta]]. In this Holy Work, [[Nyayamruta]], the Holy Pontiff *VyasaTheertharu^ discusses threadbare the nature of 'bheda'/difference by employing suitable definition and deductive reasoning that prove these essential differences, reviews deductive reasoning that seemingly oppose such essential differences, reviews different deductive reasoning that are supposed to support unity, quotes 'shruti' passages that support 'bheda'/difference and proves that successful conclusion of righteous deeds, determinatives of purport, support existence of 'bheda'/difference of even so called 'shrutis' claimed as proof by contra schools. Right at the commencement of the Holy Work [[Nyayamruta]], the Holy Pontiff *VyasaTheertharu^ states that 'pratyaksha' also support 'bheda'/difference. It is observed that treatment of the same topic, 'bheda'/difference, is repeated in another Holy Work of vital importance, the

[[Bhedojeevana]], also. Nevertheless, in the Holy Work, [[Nyayamruta]], the approach is much more elaborate touching upon all core issues.

It is confirmed by notable research scholars of the highest repute that the Holy Pontiff *VyasaTheertharu^ never consciously composed a direct [[Tippanni]] on the famous Magnum Opus, [[SreemanNyayaSudha]] of *JayaTirthaShreepadaru^. But on the other hand these very same research scholars hold out that the most important of all [[Holy Works]] of *VyasaTheertharu^, namely [[TaatparyaChandrika]] is nothing but an indirect gist of the very same famed Holy Work [[SreemanNyayaSudha]] of *JayaTirthaShreepadaru^, earning the former the especially special of all highly prized sobriquet of *CHANDRIKACHARYARU^. Nevertheless, the famed Holy Work, [[TaatparyaChandrika]] is composed by the Holy Pontiff *VyasaTheertharu^ in the manner of an erudite [[Tippanni]] on the earlier famed work [[TatvaPrakashika]] composed by the incomparable *JayaTirthaShreepadaru^.

asprushtadosha gandhaaya kalyaanagunasindhave|
namo namo bhakti muktidaayine *Sheshashaayine^||
shamayan bhavasantaapam ramayan saadhu chaatakaan|
^Krushna^meghaha krupaadrushtivrustyaa pushnaatu maamapi||{San.}

A summarized geneses glimpse of a Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^ with particular reference to the Holy Work, [[TAATPARYA CHANDRIKA]], effectively showcases inherent shortcomings of all other contra schools in one go. Citing one simple analogy with enormous portent of doom to the contra school, the Holy Pontiff *VyasaTheertharu^ examines the natural flow of white milk from a prized bovine tagged as being abstract and inanimate. The contra school argument is on the lines that the same, that is this spontaneous flow of milk only occurs in order to sustain periodical growth and development of a calf, likewise the spontaneous occurrence of the World is also similarly illusory in nature. Answering back with characteristic gusto, the Holy Pontiff *VyasaTheertharu^ rebuffs the same retorting that since such natural white milk occurs solely on account of the desirous intention of a prized bovine, the same is to be understood as being spontaneous in nature. Here the nature of being able to flow all by itself can never be attributable to the milk alone. However, on the other hand, the auspicious bovine generates profuse amount of white milk through its engorged udders only when it senses the tiny calf in its vicinity and goads the latter to partake in fresh milk by caressing nervously twitching ears of the jittery calf with its own reassuring tail. This very same bovine shall never give fresh milk if the calf is not to be found in the near vicinity at all. The Holy Pontiff *VyasaTheertharu^ is amused no end that this simplest logic is easily understood even by a village simpleton. In this Holy Work, [[TaatparyaChandrika]], the Holy Pontiff *VyasaTheertharu^ has painstakingly collected many a vital nugget of [[Bhaasya]] and further examination of the same is carried out, including those intractable nuggets which are not explained in much detail earlier by anyone else. Such a narration is crystal clear even to those who espouse a blend of modernism mixed with antiquity. This Holy Work, [[TaatparyaChandrika]], composed by the Holy Pontiff *VyasaTheertharu^ holds out unequivocally that classically acclaimed interpretation of

*VayuJeevottamaAcharyaMadhwaru^ on the famed [[BramhaSutra]] alone is the correct version, for all Time to come. This is one of the principle reasons why it is well nigh impossible to comprehend the intractable lessons of the [[SreemanNyayaSudha]] without seeking prior recourse to the invaluable lessons enshrined within the Holy Work [[TaatparyaChandrika]] of *VyasaTheertharu^.

yadaspashtam tacchaspashtikriyate||{San.}

Thus in a nutshell this Holy Work, [[TaatparyaChandrika]] composed by the Holy Pontiff *VyasaTheertharu^ goes to great lengths in delineating those intractable tenets of ^Tatva^ into easily assimilating forms. One of the vital aspects enshrined in the Holy Work [[TaatparyaChandrika]] is that an individual who is involved in performance of meditative eulogy may at times harbor a highly refined mirrored Omnipresence of *Parabramhan^ juxtaposed within himself that may seem to be in dire contrast to the supremely manifest original manifestation of such a *Parabramhan^. But the same need not be a cause for alarm since such meditative eulogy shall occur in the first place only when viewed with the mind conscious spectacles of previous ‘samskaara’ alone. In fact the very first prerequisite for such an occurrence of ‘samskaara’ is the most vital of all, that of experience. Therefore meditative eulogy of *Parabramhan^ in question, is totally sanctioned since the same is qualified for pursuance in any Infinite permutation and combination of words, with no set limits whatsoever. Throughout Centuries there have been conceited attempts towards ‘khandana’ (sic.) deriding of this great classical Holy Work [[TaatparyaChandrika]], hatched hastily by shortchanged followers of other contra schools. But time and again [[ChandrikaMandana]] ‘justification compositions’ taken up on war footing by steadfast disciples of the Holy Pontiff *VyasaTheertharu^ have invariably carried the day for ^TatvaVaada^ School of Thought with resounding victory on all fronts.

**anantakalyaanagunyikaraashim asheshadoshojitamaprameyam|
mumukhsubhisseyamanantasoukhyapradam ramesham pranamaami
nityam||{San.}**

A summarized geneses glimpse of a Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^ with particular reference to the Holy Work [[TARKATANDAVA]] occurs in the manner of a calling the bluff of earlier “Nyaaya, Poorvamimaamsa and Vysheshika” schools, all at one go. On this count alone the Holy Work [[TarkaTandava]], composed by the Holy Pontiff *VyasaTheertharu^ is automatically eligible to be ranked as a [[Holy Work]] that upholds the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^. It is recognized that the Holy Pontiff *VyasaTheertharu^ derived sustenance and strength from the earlier Holy Work [[Vaaghvajra]] composed by ‘mukhtiyogya’ *VidyaGuruShreepadaRajaru^, that enabled complimentary Holy Composition of [[TarkaTandava]], which to its credit has till date not been challenged even once by any scholar hailing to any other contra schools. This Holy Work [[TarkaTandava]] in turn is bifurcated into three distinctive parts each one in turn dealing with canonical notions of ‘pratyaksha, anumaana and agama’. Another most especially special substance about this Holy Work [[TarkaTandava]] composed by the

Holy Pontiff *VyasaTheertharu^, is that this particular Holy Work in turn is subject to later day summarized elaboration by the trinity of *ParamaGuruSreemadhVijayeendraTheertharu^ who composed the Holy Work titled [[Yuktiratnaakara]], followed by *GuruSreemadhSudheendraTheertharu^ who composed the Holy Work [[Sadyuktiratnaakara]] and finally followed by *ParaSishyaSreemadhRaghavendraTheertharu^ who composed the Holy Work [[NyayaDeepika]]. Many noted scholars of all other contra schools have till date maintained a deafening silence unable to contest the Supreme Truth enshrined in the epochal [[TarkaTandava]] offering no scope of competition to their own incomplete systems.

The eternal concept of ^**PanchabedhaTaratamyaJagathSathya**^ envisions irrefutable twin occurrences of permanently differing entities of 'jeeva' and supremely independent sovereign entity of 'Eesha', amongst others. Viewed in any manner possible, these two are indeed poles apart on each and every count, and then some. On one hand the supremely independent sovereign entity of 'Eesha' is Infinitely auspicious and Infinitely worthy and Infinitely independent and is supremely unaffected by a plethora of shortcomings that tend to plague all other lowly forms of 'jeeva'. On the other hand Infinitely dependent 'jeeva' occur in the manner of also ran reflections of the formidable supremely independent sovereign entity of 'Eesha', and are forever under His sole control and come to enjoy all fruits of actions, notwithstanding the fact whether the same is meritorious or otherwise. The eternal factoid of 'bheda'/difference is the very foundation of ^TatvaVaada^ School of Thought, wherein the central principle is the guaranteed certainty of a supremely independent sovereign 'Eesha' entity, read as *SarvottamaSreemanNarayana^. The reality of the World at large and the existence of individual souls are the other two tenets located as they are at opposing extremes. Thus these three, the supremely independent sovereign 'Eesha' entity of *SarvottamaSreemanNarayana^, the 'jeeva' and the abstract World are eternally differing and different from one another. *SarvottamaSreemanNarayana^ is an independent and perfect entity, whilst 'jeevas' and abstract World are entirely dependent upon Him at all times, unchangeably. This position can be maintained only by conceiving palpable difference between the Supreme Godhead and the other two. Further, 'jeeva' are classified as being 'chetana' / sentient whilst the abstract World is classified as being 'jada' / insentient. Logically and practically such a position is possible only by conceiving such differences between these two. It is also clear by experience and observation that 'jeeva' are mutually different and various other entities in the abstract World are also different. Therefore, an understanding of the Universe assigning a proper position to the Supreme Godhead, 'jeeva' and abstract World necessarily involves an understanding of the basic difference amongst them. To comprehend true nature of each, it is necessary to understand differences amongst them. This difference is purely metaphysical in nature and therefore the same does not warrant heightened emotive pitch similar to the one faced while dealing with an eventual destruction of the Universe. Such a metaphysical difference does not affect existing functioning of a unified view of the Universe. Therefore the very existence, functioning and understanding of 'jeeva' and the abstract World entirely depends upon the Supreme Godhead, who in turn regulates each one and all and thus there need not be any fear of lack of consensus on this count. It is

the Supreme Godhead alone who is at the centre of the entire functioning of the Universe. By a proper understanding of the difference amongst the Supreme Godhead, 'jeeva' and the abstract World, one will be able to comprehend the extent of supremacy of such a Supreme Godhead more clearly, leading towards attainment of each and every goals of life. It is too easy to declare that all is one, but at the same time it very difficult to fortify the same further in the long run. Therefore, to annul this stark reality of 'jeeva' and the abstract World and arrive at one single point of existence is never a laudable effort at all by any means. Alternatively, to realize the dependency and inferiority of 'jeeva' and the abstract World in one sided comparison with the supreme Godhead is one thing and to deny such an occurrence is quite another. Faithful flock of contra schools who hold forth that there is only one real entity and the rest are only weakened nullified negations in a way oppose the very concept of 'bheda'/difference. They relegate it to only experimental observations, that too at the business end and as a consequence do not accept 'bheda'/difference as a real position to begin bargaining. On the other hand in ^TatvaVaada^ School of Thought initiated by *VayuJeevottamaAcharyaMadhwaru^ the concept of 'bheda'/difference is firmly established and the same is well and truly mirrored in [[SarvaMoola]] compendium. A summarized geneses glimpse of a Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhousmaru^ with particular reference to the Holy Work [[BHEDOJEEVANA]] occurs in the manner of rebuffing the challenge of many a contra school. The Holy Pontiff *VyasaTheertharu^ has confirmed resoundingly in [[Bhedojeevana]] that ^PanchaBedhaTaaratamyajagathSathya^, denoting the resounding existence of the World is definitive and true, not an illusory one and that the same exists in accordance to the five distinct differences as propounded by none other than *VayuJeevottamaAcharyaMadhwaru^.

**svabhaavataha svatantratvapramukhyirnikhilyirgunyihl
vibhinno vishvato *Vishnur^jayataajjagadeeshvaraha||{San.}**

The Holy Pontiff *VyasaTheertharu^ has taken up this concept of 'bheda' for a special discussion in a concurrent Holy Work titled [[Bhedojeevana]]. In the very same [[Holy Work]], the concept of 'bheda'/difference is permanently established metaphysically right from the very origin of Knowledge awareness level as well as psychologically, using the directive edifices of 'pratyaksha, anumana and agama'. Therefore the Holy Pontiff *VyasaTheertharu^ states that all those who strut around canvassing that a puny individual 'jeeva' is indeed supreme and sovereign are in a way inviting their own demise, quickly. Indeed, on the other hand onset of meritorious Knowledge that only *SarvottamaMoolaGopalaKrushna^ alone is the top notch Supreme Overlord in the truest sense of the word shall then pave way a path towards choice hierarchy liberation. The Holy Pontiff *VyasaTheertharu^ also vindicates that all fruits of action, both past, present and future shall come to a naught only with the supreme kind benevolence of *SarvottamaMoolaGopalaKrushna^ alone and never otherwise. It is only such a *SarvottamaMoolaGopalaKrushna^ who is capable of doling out choice hierarchy liberation to the chosen deserving few since there is indeed no beginning or end to His supreme kindness and nobility steeped in grandeur, nor His sense of forgiveness is indeed unfathomable and much beyond the stuff which legends are woven. The supreme

exhibition of all but one such an astounding quality of *SarvottamaMoolaGopalaKrushna^ is the manner in which the vile mouthed ruffian of a king, 's h i s h u p a l a' is liberated. That is why it is most pertinent to ingrain unchangeable supremely independent sovereignty of such a *SarvottamaMoolaGopalaKrushna^ above anyone else and that all other lesser ranking *Celestials^ beginning with 'nityamuktalu' *MahaLakshmiDevi^ and 'muktiyogya' *ChaturmukhaBramha^ owe their very true existence and titular positions only to this supremely deemed will of *SarvottamaMoolaGopalaKrushna^.

“*Krushna^nee begane baaro begane baaro mukhavanne toro
kaashipeetaambara kiyalli kolalu poosida shreegandha myiyolagamma

*Krushna^nee begane baaro begane baaro mukhavanne toro
udiyalli udigejje beralalli ungurua koralalli haakida hulyuguramma

*Krushna^nee begane baaro begane baaro mukhavanne toro
*Taayige^ baayalli jagavenna torida jagadodhaaraka namma ^Udupiya^
*SHREEKRUSHNA^” {Kan.}

**namaami dhootam *Ramasya^ sukhadam cha suradhdhrumam |
peenavruthamahabaahum sarvashatrunivaaranam ||
naanaaratna samayukta kundalaadhiviraajitam |
sarvadhabeestadhataaram sathaam vii drudamaahave ||
vaasinam*CHAKRATIRTHA*sya dakshinastha girou sadaa|
^Tunga^mbodhitarangasya vaatena parishobhite ||
naanadeshagathyihi sadhbhihi sevyamaanaam nrupothamyhi |
dhoopadeepaadhinyivedhyihi panchakaadhyscha shaktitaha ||
bhajaami*Hanumantam^ hemakaantisamaprabham |
*VYASATHEERTHA Yatindrena^poojitam cha vidhaanataha ||
trivaaram yaha patennityam stotram bhaktyadvijottamaha|
vaanchitam labhatebheekshanam shanmaasaabhyantare khalu||
putraartree labhateputram yashortee labhate yashaha ||
vidyaartee labhate vidyaam dhanaartee labhate dhanam |
sarvathaamaastusandeho *Hari^hi saakshee Jagathpatihi ||
yaha karotyathra sandheham sa yaati narakam dhruvam || (San.)**

The Holy Pontiff *VyasaTheertharu^ is immersed in all encompassing meditation in the sylvan surrounding at ^Chakra Tirtha^, near ^Hampi^, amidst rocky wilderness, in a secluded niche set deep within an inaccessible rocky cave. After a while, the Holy Pontiff *VyasaTheertharu^ with a blackened piece of ^angaara^ begins to etch an image of *MukhyaPrana^ upon the rock face in front and decorates the same with sacrosanct ^Dwaadashanaama^. Even as the Holy Pontiff *VyasaTheertharu^ finishes such an awesome etching, the ‘drawing’ springs to ‘life’ at once and amazingly begins leaping out of the rock face, incessantly. Not one to accept defeat so easily, the Holy Pontiff *VyasaTheertharu^ continues to redraw the same image of *MukhyaPrana^ upon the rock face, right on the very same spot even as the leaping stint of *MukhyaPrana^

continues unabated. But even after twelve such continuous superhuman efforts on the part of the Holy Pontiff *VyasaTheertharu^, a defiant *MukhyaPrana^ keeps ‘Leaping’ out repeatedly from the rock face every time the Holy Pontiff *VyasaTheertharu^ finishes His Etching. Faced with such a daunting task, the Holy Pontiff *VyasaTheertharu^ is now more than ever determined to bind *MukhyaPrana^ permanently upon the rock face. For this awesomely superlative task, *VyasaTheertharu^ enlists powerful codes of performance of auspicious and inescapable ^Dighbandana^ as formulated by none other than *VayuJeevottamaSreemanMadhwacharyaru^ and performs an enormous caging, once again as per the sequenced tenets of the Holy Chronicle [[TantraSaara]] composed by *VayuJeevottamaSreemanMadhwacharyaru^. Amazingly, the sketch of *MukhyaPrana^ begins to gradually assume visible ‘Stability & Permanence’ of an *Idol^ even as the powerfully potent and progressive ^Dighbandana^ begins to take effect. Thus, *YantrodaarakaMukhyaPrana^ is permanently confined within a ‘Set of Concentric Triangles’ branching out further into a series of ‘Six Equilateral Triangles’ further consisting of ‘Six Cones’ tapered on all sides by shapes of ^MalayaAakaara^ within an enmeshed canopy of ^Lotus Petals^ in a latticed matrix, all the while conforming to the numerological pattern referred in [[SankhyaShastra]] composed by *SarvottamaKapilaMuni^. In due course the Holy Pontiff *VyasaTheertharu^, also, permanently seals off this most powerful ^Yantra^ with figurines of twelve guardian simians bound to one another in a tight group that too in a circular fashion encircling the outer ring of the ^Yantra^. At the center of this most Holy and sacrosanct ^Yantra^, none other than a seemingly subdued *MukhyaPrana^ now ‘Sits Quite’ in a classical ^Padmaasana^ posture and appears in deep Yogic trance with beads of holy ‘japamaala’ in His Hands. The Holy Pontiff *VyasaTheertharu^ then closes off such a commemorative consecration of *YantrodaarakaMukhyaPrana^ by bequeathing nearly “One Hundred Million” [[Bheejaakshara Mantra]] into the same. The Holy Pontiff *VyasaTheertharu^ also bequeaths thrice that much amount from the granary of inexhaustible merits of meditation towards wholesome fructification of this most famous consecration of *YantrodaarakaMukhyaPrana^ for all Time to come.

Throughout all past Time Epochs dedicated ‘muktiyogya’ *Haridasa^ have engaged themselves wholeheartedly in performance of Eulogy of the stupendous Glory of *SarvottamaSreemanNarayana^ through the medium of lyrical compositions dripping with pristine pure devotion set to various melodious tunes consisting of different combination of ‘tala’(sic.) and ‘shatpadi’ (sic.). Owing to such an exerted eulogy on their worthy part, these *Haridasa^ have come to be recognized as being fortunate recipients of supreme munificent benevolence of none other than *SarvottamaAprameyaShreeKrushna^. Also, each and every devotional composition of these noted *Haridasas^ brims with the timeless message of the Eternal [[Vedas]] with prominent sprinkling of ‘pramana’(sic.) for good measure. None other than the Holy Pontiff ‘muktiyogya’ *NaraHariTheertharu^, the principle disciple of ‘muktiyogya’ *VayuJeevottamaAcharyaMadhwaru^ is the recognized doyen of such a famed ^Haridasa^ movement. It is another matter though that none other than ‘muktiyogya’ Sage *Narada^ throughout earlier Time Epochs has indulged in unmatched eulogy of none other than *SarvottamaSreemanNarayana^, through the medium of His famed musical instrument, ^Mahatee^. Prior to that during glorious heydays of the eternal

[[Veda]] chosen hierarchy ‘muktiyogya’ *Celestials^ busied themselves in performing ceaseless eulogy of *SarovottamaSreemanNarayana^. Likewise whilst engaged in performing awesome eulogy of *SarovottamaSreemanaNarayana^, chosen worthy such as ‘muktiyogya’ ‘paramaBhagavattottama’ *Prahlada^ and ‘muktiyogya’ *Ambareesha^ danced with ecstatic joyous abandon, completely immersed in the Infinite Glory of the former. Much earlier to that, none other than the ‘muktiyogya’ *Sage Shukamuni^ also performed elixir filled bouts of dancing spree whilst engaged in ceaseless eulogy of *SarovottamaSreemanNarayana^.

Most notably indeed, *VayujeevottamaAcharyaMadhwaru^ the founder of the eternal ^TatvaVaada^ School of Thought has laid greatest emphasis on pursuance of the cult of devotion towards the ^Lotus Feet^ of *SarovottamaSreemanNarayana^. *VayujeevottamaAcharyaMadhwaru^ has made the same compulsory for each one of His later day followers to themselves practice such pristine pure devotion towards the ^Lotus Feet^ of *SarovottamaSreemanNarayana^. During early times unexceptionally, each and every [[Holy Scripture]] were all composed in Sanskrit and as a consequence the same invariably became accessible only to an elite few. Therefore it became most vital that a mass movement had to be initiated by someone in order to bring about proper diffusion of such exclusive scriptures to the common man and thereby bridge the unbridgeable gap of language between classes and masses. The famed ^Haridasa Movement^ thus took shape in order to fill up this lacunae with many an eminent ‘muktiyogya’ *Haridasa^, owing allegiance to ^TatvaVaada^ School of *VayujeevottamaAcharyaMadhwaru^ taking turns to propagate these very same eternal tenets in an overwhelming manner in locally spoken language of the common man. Traditionally speaking, dedicated *Haridasa^ engaged themselves in a devotional revolution followed by a literal rejuvenation termed as [[HariDasaSahitya]], resulting in hundreds of thousands of devotional compositions including poems, plays, essays, prose, songs on biographical, physical, metaphysical topics, of course based firmly on bedrock of the eternal [[Veda]]. Most of such devotional compositions were set to music by these very same *Haridasa^ themselves, thereby further enriching unique musical tradition steeped in pristine pure devotion towards the ^Lotus Feet^ of *SarovottamaSreemanNarayana^, always ending their devotional literary exercises by proclaiming their individual auspicious pennames. Without any exception at all, all *Haridasa^ are enlightened souls and their extraordinary devotional compositions deals with teachings extracted from the eternal tenets of ^TatvaVaada^ encompassing entire gamut of theology, social and moral issues. Over passage of Time unbroken tradition of *Haridasa^ touched the very souls of the masses in a language that they could easily understand and more importantly opened the crest gates of devotion so that each one harbored a chance to get involved in the enviable business of hitchhiking onto the bandwagon of choice hierarchy liberation.

“*Jagadoddhaarana^ aadisidale*Yashode^ *Jagadhodhaarana^ maganendu tiliyuta
suganaantarangana aadisidale*Yashode^
*Jagadoddhaarana^ aadisidale *Yashode^ nigamake silukada aganita mahimana
magugala maanikyana aadisidale*Yashode^
*Jagadoddhaarana^ aadisidale*Yashode^ Anoraneeyana Mahatomaheeyana
Aprameyana aadisidale*Yashode^
*Jagadoddhaarana^ aadisidale*Yashode^ Parama purushana para*Vasudevana^

***PURANDARA VITTALA^na aadisidal*Yashode^” {Kan.}**

Immeasurable merits gained by ‘muktiyogya’ *PurandaraDasaru^ who is initiated with the awesome ^Ankita^ of ^PurandaraVittala^ from the holiest of holy hands of none other than the Holy Pontiff *VyasaTheertharu^, the initiator of the famed ^DasaKuta^, is indeed so infinite and vast that the same enabled the former to compose a mindboggling “Four lakhs seventy five thousand” devotional compositions in Kannada language mirroring the eternal message of [[Vedas]]. Out of this sum total of devotional compositions composed by *PurandaraDasaru^ around ‘one lakh twenty five thousand’ devotional compositions are dedicated in highlighting sacrosanct nature of pilgrim centers, around ‘twenty five thousand’ devotional compositions are dedicated towards showcasing infinitely auspicious benevolence of one’s *Guru^, around ‘sixty four thousand’ devotional compositions are composed in typical ‘sulaadi’ genre, around ‘thirty thousand’ devotional compositions are composed in the manner of ‘vruttanaama’ genre, around ‘sixty thousand’ devotional compositions are composed in the manner of dedicated salutation to the most elusive of all Celestial *Dikpaalakarur^, around ‘twenty five thousand’ devotional compositions are composed in the manner of ‘ugaabhoga’ genre, whilst a whopping ‘one lakh forty six thousand’ compositions are dedicated towards Eulogy of various supremely Infinite Manifestations of none other than *SarvottamaSreemanNarayana^. This is probably one of the chief reasons why the Holy Pontiff *VyasaTheertharu^ exclaims with unconcealed glee acknowledging the all time prodigal genius of *PurandaraDasaru^ by stating thus:-

“dasarendare *Purandaradasa^riaha!” {Kan.}

On his part however, the ever faithful disciple *PurandaraDasaru^ after travelling extensively to each and every known holy pilgrim center and after having a personal one to one interaction with many a contemporary *Holy Madhwa Pontiff^ of many a ^Holy Pontificates^ openly acknowledges the influencing factor behind all such glorious achievement both in terms of merits and immense fame, solely to the constant benefaction and spiritual guidance of *GuruVyasaTheertharu^ and also in turn exclaims by stating thus:-

‘yesu munigaliddu yenu maadidaru *Vyasamuni^ ^Madhwamathava^ uddharisida!’{Kan.}

***DHIGVIJAYARAMAMOOLARAMAJAYARAMAVIJAYATE^**

The multifaceted auspicious personality of the Holy Pontiff *VyasaTheertharu^, the third Incarnation of the Celestial *Shankukarna^ after *Prahlada^ and *Baahleeka^ is indeed too stupendous to chronicle by a puny devotee. The Holy Pontiff *VyasaTheertharu^ occupies a most vital place in the gamut of the eternal ^TatvaVaada^ School of Thought, third in position, closely following awesome stalwarts such as *VayueJeevottamaAcharyaMadhwaru^ and the legendary Holy Pontiff *JayaTirthaShreepadarur^. The Holy Pontiff *VyasaTheertharu^ is the awesome “Team Leader” to the ‘muktiyogya’ duo of *SreemadhVijayeendraTheertharu^ and

*Vadirajaru^. The Holy Pontiff *VyasaTheertharu^ is also responsible for successfully solving many an intractable problem that baffles the best of intellects, particularly at the holy pilgrim center of ^^ShreeRangam^^, by taking recourse to settling a long standing boundary dispute with the sheer forceful magnitude of performance of ^KumbhakaPranayaama^. It is due to the benevolent encouragement of none other than the Holy Pontiff *VyasaTheertharu^ that enables *SreemadhVijayeendraTheertharu^ to reign unchallenged in the firmament of ^Vendanta^ for nearly nine decades. *SreemadhVijayeendraTheertharu^ is ordained into asceticism from the holy hands of the former at a tender age of eight and also studies first hand from the Holy Pontiff *VyasaTheertharu^.

***Vijayeendra^naa *GURU^{Kan.}** – Extempore quotable quote uttered by *SreemadhVijayeendraTheertharu^.

Later, as per the divine intention of none other than the Holy Pontiff *VyasaTheertharu^, the young *VishnuTheertha^ accepts ^Holy Pontificate^ from the venerable *SreemadhSurenraTheertharu^ who also imparts the sacrosanct ^pranavaupadesha^ to the young *VishnuTheertha^ with grant of the awesome title of *VijayeendraTheertha^ alongside empowerment of ^Sacramental Staff^. Thus the Holy Pontiff *VyasaTheertharu^ willingly ‘donates’ a most favored and chosen disciple *VishnuTheertharu^ to a grateful *SurenraTheertharu^ of the *VibhudendraTheerthaMoolaMahaSamsthaanam^, in order to reign successfully over the vast empire of Vedanta, as *SreemadhVijayeendraTheertharu^. During the course of a prolonged Pontifical reign at ^Kumbakonam^, *SreemadhVijayeendraTheertharu^, vanquishes an undefeated scholar ‘appayadikshita’ in open scholarly debate. The contribution of *SreemadhVijayeendraTheertharu^ is indeed too immense to be comprehended in totality. *SreemadhVijayeendraTheertharu^, the very embodiment of cleverest intellect, the awesome composer of one hundred four [[Holy Works]] on ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^ is a recognized past master in sixty four different fields of Knowledge, apart from composing many devotional songs with ^Vijayeendra Ankita^. The scholastic brilliance of *SreemadhVijayeendraTheertharu^ is so immense that He is blessed with an uncanny habit of usurping meritorious aura of opponents and later on subject them to merciless defeat with sharpest of irrefutable logic. Indeed so vast is the extent of reach of the [[Holy Works]] composed by *SreemadhVijayeendraTheertharu^, that a mere utterance of the same shall render a worthy student to be recognized as being a great scholar on his own. *SreemadhVijayeendraTheertharu^ upon being stationed at ^^Kumbakonam^^, dedicates divinely ordained lifestyle towards propagation of ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^ as per the behest of His Guru and Mentor the Holy Pontiff *VyasaTheertharu^.

“sakala grahagala balavu neene *Sarasijaaksha^!”{Kan.}

The Holy Pontiff *VyasaTheertharu^, *RajaGuru^ of the famed ^Vijayanagar Empire^ is at the forefront of eradicating onset of terrible ‘kuhayoga’ that befalls the hapless Emperor Krishnadevaraya. During the year 1524 A.D, one of the most tumultuous

periods in the history of the famed ^Vijayanagar^ Empire, citizens of the Capital City of ^Hampi^ begin to panic even as they sight with their naked eyes ominous and eerily trail blazing Comet ‘Tempel-Tuttle’ streaking across night skies brightly. The widely scathing perihelion orbit of this infamous Comet ‘Tempel-Tuttle’ leaves behind scores of blazing breakaway meteorites that rain down upon rocky plains of the Capital City of ^Hampi^ for months on end, casting a pall of gloom foretelling onset of an impending catastrophe. The Holy Pontiff *VyasaTheertharu^ during such difficult times happens to compose the powerful [[NavagrahaStotram]] thereby invoking the Sun along with other inner and outer planets together with their respective satellites and lays down norms for pacification of all of their singular and collective ill effects. Grateful citizens of ^Hampi^ led by their Emperor Krushnadevaraya studiously recite the [[NavagrahaStotram]] nonstop with renewed vigor and are overjoyed when they sense instant relief from residual ill effects of planetary occultation and are also enabled with onset of wealth, overall prosperity and sound health.

**japaakusumasamkaasham kaashyapeyam mahaadyutim|
dhvaantaarim sarvapaapaghnam pranatosmi divaakaram||
dadhishankhatushaaraabham ksheerodaarnavasambhavam|
namami shashinam bhaktyaa shambhormakutabhooshanam||
dharaneergarbhasambhootam vidyutkaanchanasannibham|
kumaaram shaktihastam cha mangalam pranamaamyaham||
priyangukalikaabhaasam roopenaapratimam budham|
soumyam soumyagunopetam namaami shashinandanam||
devaanaam cha rusheenaam cha gurum kaanchanasannibham|
vandyam cha trishu lokeshu pranamaami bruhaspatim||
himakundhamrunaalaabham dyityaanaam paramam gurum|
sarvashaastrapravaktaaram bhaargavam pranamaamyaham||
neelaanjanagiriprakhyaam raviputram yamaagrajam|
chaayaamaartaandasoonum cha pranamaami shanyischaram||
ardhakaayam mahaaveeryam chandraadityavimardanam|
simhikaagarbhasambhootam tam raahum pranamaamyaham||
palaashapushpasamkaasham taarakaagrahataarakam|
roudrum roudraatmakam ghoram tam ketum pranamaamyaham||
arishtaani pranashyantur duritaani bhayaani cha|
shaantirastu shubham no~stu grahaaha kurvantu magalam||
iti vyaasamukhodgeetam ye patanthi samaahitaaha|
diva vaa yadi vaa raatrou vigjnashaantirbhavishyati||
naranaareenrupaanaam cha bhavedh dusvapnanaashanam|
iyishvaryamatulam tessaam aarogyam pushtivardhanam||
grahanakshatrajaaha peedaaha taskaraagnisamudhbhavaaha|
taaha sarvaaha prashamanaa yaanti vyaaso broote na samshayaha||
arkashchandrakujaha soumyajeevashukrashanyishcharaaha|
raahuketunavaapyete paatu no duritaapahaaha||{San.}**

During the same time as if in a quirk of coinciding fate, the unfortunate Emperor Krushnadevaraya is warned of the fatal ‘kuhayoga’. A very much worried Emperor

Krushnadevaraya at once beseeches the Holy Pontiff *VyasaTheertharu^ to save him and his Kingdom. Heeding to such a request, the Holy Pontiff *VyasaTheertharu^ Himself decides to ascend the glittering throne of ^Vijayanagar Empire^ at the anointed time of hour in which the onset of 'kuhayoga' is about to occur. Indeed, when the time of reckoning does occur, the Holy Pontiff *VyasaTheertharu^ fearlessly ascends the glittering throne of ^Vijayanagar^ Empire and is crowned as Pontiff Emperor. When the terribly huffing and puffing 'kuhayoga' does occur and rushes towards the glittering throne in order to inflict fatality on its holy occupant, the Holy Pontiff Emperor *VyasaRajaYatigalu^ nonchalantly wards off such nefarious evil designs by imperiously throwing His most holiest of holy ^Saffron robe^, upper garment, upon the advancing slithery adversary. Such a fearless act is promptly applauded with thunderous ovations from thousands of grateful citizens of ^Hampi^ who have all assembled there. The fearsome 'kuhayoga' is thus successfully neutralized even as the same makes a noisy exit with a deafening burst of sound, chipping off and jettisoning all but one tiny golden piece of the glittering golden throne of the ^Vijayanagar^ Empire, as a stark reminder of the catastrophe that is effectively nipped in the bud. A grateful Emperor Krushnadevaraya then performs a spectacular ^Ratnabhisheka^, thereby bathing the Holy Pontiff Emperor *VyasaRajaYatigalu^ in a stupendous cascades of precious gemstones of all kinds, who is now seated most nobly upon the glittering throne of ^Vijayanagar^, holding the superlative Icons of *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ on His lap. Immediately thereafter, the Holy Pontiff Emperor *VyasaRajaYatigalu^ retransfers invested powers over the vast ^Vijayanagar^ Empire, to the just rulers of the land after safe passage of inclement adversity in the manner of a negated 'kuhayoga'. Indeed, all such and many other achievement of the Holy Pontiff *VyasaTheertharu^ are fit enough to be etched in eternal gold amongst the annals of the glorious history of this subcontinent. Emperor Krushnadevaraya even announces a royal proclamation compulsory willing grant of a lion's share of all manners of revenue generated throughout the length and breadth of the vast ^Vijayanagar^ Empire, including monies flowing into coffers of the state treasury and from each and every temple, shrine or religious center, to the worthy savior, the Holy Pontiff *VyasaTheertharu^, stationed at ^VishwapavanaMutt^ at ^Hampi^. However, true to His characteristic nature, the Holiest of Holy Pontiff *VyasaTheertharu^, donates all rewards amongst the needy then and there itself and is constantly immersed in practice of superlative Eulogy directed towards the ^Lotus Feet^ of *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^!

It is absolutely not a compulsory prerequisite to be amongst lofty lineages in order to earn the supreme benevolence of *SarvottamaSreemanNarayana^. On the other hand each and every individual irrespective of place of birth is privy to earn this most elusive of supreme kind benevolence of *SarvottamaSreemanNarayaan^, if and only if they happen to tread the path of righteousness. Prime examples of such fortunate chose worthy that first come to one's mind are 'muktigyogya' *Shabari^, 'muktigyogya' *Vidura^ and of course, not but not the least, 'muktigyogya' *KanakaDasaru^, an 'amsha' of *Celestial Yama^. It is quite well known that during this ensuing Time Epoch of ^Kali Yuga^ it almost next to impossible to pursue the most elusive of all goals that is attainment of the ^Lotus Feet^ of *SarvottamaSreemanNarayana^. Therefore, it is sanctioned to merely

utter the most Infinite of all Glorious synonyms of such a *SarovottamaSreemanNarayana^ alone as a surefire path towards onset of choice hierarchy liberation. One such stalwart who followed such an eminent path, both in letter and in spirit, with hitherto incomparable gusto, is none other *KanakaDasaru^. Such a sterling example of pristine pure devotion towards *SarovottamaKeshava^ is indeed most envious of even phalanxes of *Celestials^, leave alone all others. The unstoppable cascades of devotional outpourings of *KanakaDasaru^ encompassing hundreds and thousands of lyrical compositions composed in rustic Kannada language with an earthly fragrance of rain soaked mud, literally leaves many an accomplished scholar of the highest repute, high and dry gasping for breadth in order to keep up with such an enviable literary accomplishment of the former. Devotional compositions of *KanakaDasaru^ are in the manner of ‘ugaabhoga’, ‘sulaadi’, tricky puzzles, poems, prose and varied forms of poetry inculcating eternal tenets of ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^. It is a guaranteed fact that all those who ceaselessly practice rendition of the devotional compositions of *KanakaDasaru^ stand a fair chance of earning choice hierarchy liberation, themselves. The reason for such an awesome power is indeed not surprising since it is none other than the Holy Pontiff *VyasaTheertharu^ who initiates firsthand *KanakaDasaru^ into the famed ^Haridasa Movement^, with the grant of the most auspicious of all ^Ankita^ of *AadiKeshava^. An interesting legend has it that once the Holy Pontiff *VyasaTheertharu^ wills to construct a vast inland lake, ^VyasaSamudra^, in order to facilitate supply of easily accessible potable water for the benefit of scores of villagers and also to make available a source of precious water for irrigation purpose in a perennially parched region. During the course of such a noble feat, the Holy Pontiff *VyasaTheertharu^ enlists the humblest services of *KanakaDasaru^, by enabling the latter to meditate upon the extremely rare [[Kona Mantra]] and successfully circumvents an insurmountable rocky obstacle, using awesome might of the *Celestial^ grizzly bovine. The auspicious merit of *KanakaDasaru^ is indeed unfathomable since none other than *SarovottamaKeshava^ has Himself vowed to appear before the former whenever and wherever called for, complete with the most glorious aura holding forth the famed ^Shanka^, *Chakra*, *Gadha^ and ^Padma^, crested with glittering crown inlaid with precious diamonds and gemstones and wearing richest of silken garments along with the auspicious ‘nityamuktalu’ *MahaLakshmiDevi^ resident permanently in His broadest of Chests. The humble *KanakaDasaru^ however moves around wearing a customary loincloth, with a thickened woolen shawl thrown carelessly across his shoulders, holding a single stringed musical instrument in his one hand and the ‘chitaki’ in the other, completely immersed in eulogy of ^Twenty four^ superlative synonyms - *Keshavaadi naama^.

“bandevaiya *Govinda^setti ninna harivaanatheertha prasaadauntenalaagi
 appavu atirasa tuppavu chinipaalu voppuva sakkare yaalakkiyu
 aparoopavaada kajaayaraashigalanella chappanna deshakke maaruvasetti
 vodeda madake tandu aredu naamava maadi koduve nee kaasige vodondanu
 vodalu tumbi mikka annava maarisi vodaveya galisuva kadulobhisetti
 ^Seshagiri^yalli vaasa maadikondudu deshadeshakke hesaraada setti
 kaasukaasige baddi galisikondudu *AadiKeshava **NARAYANA** Thimappa^ Setti” {Kan.}

It is none other than ‘muktiyogya’ *VadirajaTheertharu^ who upon being aware of the intrinsic nature of ‘muktiyogya’ *KanakaDasaru^, an ‘amsha’ of *Celestial Yama^, arranges for serving of sanctified food offerings to the latter after the same is first offered to none other than *BalaKrushna^ at ^Rajatapeetapura^. This apart,*VadirajaTheertharu^ as a mark of recognition of the exemplary devotional eminence of *KanakaDasaru^, also makes it a compulsory practice for preparation of humble gruel to be offered as one amongst the varied types of sanctified food offerings to *BalaKrushna^ at ^Rajatapeetapura^.

The unmatched feats of *VadirajaTheertharu^, another ardent student disciple of the Holy Pontiff *VyasaTheertharu^, to ^TatvaVaada^ School of *VayuJeevottamaAcharyaMadhwaru^ is indeed most immeasurable. *VadirajaTheertharu’s^ prolific literary output is a virtual continuation of the glorious literary tradition unique to only this eminent School. *VadirajaTheertharu^ has composed for the benefit of posterity a vast array of excellent commentaries, critical appraisals, independent chronicles inculcating entire spectrum on morality, ethical values, fine arts and innumerable devotional compositions in many vernacular languages with the finest ^Hayavadana Ankita^. Once at ^Hampi^, *VaadirajaTheertharu^, after completion of internship under the Holy Pontiff *VyasaTheertharu^ beseeches the latter to visit the pilgrim centre of ^Rajatapeetapura^ and witness firsthand the famed biennial occurrence of ‘paryaaya’, a glorious tradition initiated under the advice of none other than the Holy Pontiff *VyasaTheertharu^. In due course, the Holy Pontiff *VyasaTheertharu^ arrives at ^Rajatapeetapura^ for a ‘darshana’ of *MadhwavallabhaSarvottamaBalaKrushna^ consecrated earlier by none other than *VayuJeevottamaAcharyaMadhwaru^.

“yentha punya yenthaa bhaagya kantu janaka *Shreekantana^ darushana
jhagajhagisuva divvyabharanangala sogalali dharisida naguvana darushana
yentha punya yenthaa bhaagya kantu janaka *Shreekantana^ darushana
heru phalagalanu sooreya maaduva chaaruvadana namma shouriya darushana
Desha tirugi aayaasavetake shreasha Prasanna *SHREEKRUSHNA^na darushana”
{ Kan. }

At ^Rajatapeetapura^, the Holy Pontiff *VyasaTheertharu^ beholds the most magnificent Idol of *BalaKrushna^ consecrated by *VayuJeevottamaAcharyaMadhwaru^. Thereafter in the vicinity of *SarvottamaBalaKrushna^, the Holy Pontiff *VyasaTheertharu^ composes the famed [[ShreeKrushnamangalaashtakam]]. The Holy Pontiff *VyasaTheertharu^ performs oblong salutations at the ^Lotus Feet^ of *ShreeBalaKrushna^ and utters glorious Eulogy in favor of the supreme independent sovereign *SarvottamaBalaKrushna^, who is the grantor of glorious radiance to the very auspicious demeanor of none other than ‘nityamuktalu’ *MahaLakshmiDevi^. *SarvottamaBalaKrushna^ harbors Infinite levels of Knowledge which is sought after most enviously by all *Celestials^. *SarvottamaBalaKrushna^ is adorned with bejeweled ^koustubhamani^ and is constantly feted and worshipped by the hierarchy Celestial ‘muktiyogya’ *ChaturmukhaBramha^. *SarvottamaBalaKrushna^ harbors the most auspicious of all ^Shankha and *Chakra* and His very Infinite ambience is forever immersed in the most alluring fragrance of the fragrant ^Kasturi^.

*SarvottamaBalaKrushna's^ magnificent physical aura and unmatched presence is guaranteed to overshadow the personality of even the celestial perfecto *Manmatha^.
*SarvottamaBalaKrushna's^ guaranteed awesome presence is Infinitely more Infinite to even the most Infinite of all reasoning while He Is the sole overlord of all other *Celestials^ and Is the chief eradicator of all forms of evil. *SarvottamaBalaKrushna^ is the sole point of eulogy for hierarchy sages led by the likes of 'muktivyogya'
*Koundinya^. *SarvottamaBalaKrushna^ Is the sole benefactor of righteous 'muktivyogya' *Pandavas^ and Is the sole cleanser of all manners of evil plaguing ^Bhoodevi^. *SarvottamaBalaKrushna^ is constantly feted by mighty Emperors such as 'muktivyogya' *Maandhatru^ and such a *SarvottamaBalaKrushna^ possesses the Sun and Moon as two mesmerizing ^Eyes^ and also reclines upon Celestial bed of *Aadhishesha^. *SarvottamaBalaKrushna^ adorned with the awesome title of *Sarvagjna^, Is much more eminent than all other of the same genre put together. *SarvottamaBalaKrushna^, Is the very embodiment of Supreme Truth, Wisdom, Knowledge, Supreme bliss filled state and Infinite qualities that are permanently unattainable by any one else for all of Eternity.

***Shree^ naareevadanaambujasya taranihi *Shreevatsadhaaree Harihi^**
***Shree^ Vykuntanivaasalolupamatihi *Shree^koustubhaalankrutaha|**
***Shreemadhbramhapinaakipoojitapadaha Shreeshankachakraankitaha^**
***ShreeVyaasaarya^mano~bujasthiraratihi kuryaath sadaa mangalam||**
kastureeyutagandhalepitatanuhu kundaabjamaalaadharaha
keyuuraadisamastabhooshanayutaha kanjaadichinnhaankitaha|
meenaakaadbhutakotisundaratanurmaayaatiho *Madhavaha^
***ShreeVyaasaarya^mano~bujasthiraratihi kuryaath sadaa mangalam||**
devaanaamadhipaha pinaakisusakho devaaridarpaapaha
koudinaa ditapasvisanghavinutaha kouteyasamrakshakaha|
^Vedaadyarthapadakramaadisamito Vishvaadhinaatho^ *Harihi^
***ShreeVyaasaarya^mano~bujasthiraratihi kuryaath sadaa mangalam||**
pruthveerbhaaranivaarane sunirataha pruthveepatihi paarthiviyi
maadhaatrupramukhyi samarchitapado meenaankataato *Guru^hu|
nakshatraadhipachandabhaanunayano *Nageendrashaayee Harihi^
***ShreeVyaasaarya^mano~bujasthiraratihi kuryaath sadaa mangalam||**
***Sarvagjnahasanaadibhihi^ parivrutaha sarveshu krutyeshvapi**
dhyeyo dhaamanivaasabivasatihi *Sarvagjnachoodaamanihi^|
satyagjnaanashubhasvaroopasukhadaha sarveshtadaataa *Harihi^
***ShreeVyaasaarya^mano~bujasthiraratihi kuryaath sadaa mangalam||**
***Govindo Garudadhwaajo Gurutamo Gangeyasamrakshako^**
***Gaangeyaambarachumbito gaganasadhgangaagururgopitihi^|**
***Gandharvaadisugeetahrustahrudayo Gopaalajaabaalaanvitaha^**
***Shree Vyaasaarya^mano~bujasthiraratihi kuryaath sadaa Mangalam||**
***Yagjnesho Yadunandano Yadupatiyagjneshwaro Yagjnabhug^**
***Yagjneshatanuujabhaavabharito Yagjnaabhidheyo Harihi^|**
***Yagjnodbhaasavibhootayagjnaphalado Yagjnapiyaha Shreekaraha^**
***ShreeVyaasaarya^mano~bujasthiraratihi kuryaath sadaa mangalam||**
***Poornapragjnamatasthitaaryasukhadaha Poornendubimbasthitaha^**

**Punyaanekaphalapradaanachaturaha *ShreePundareekapriyaha^|
vignaadyamalaakrutirvijayate *ShreeVittalaha Shreekaraha^**

***ShreeVyaasaarya^mano-bujasthirarathihi kuryaath sadaa Mangalam|| {San.}**

The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is the most eminent *yogi^ amongst all and possesses each and every quality of a *yogi^ as sanctioned by none other than *GaadikaaraVenuGopalaKrushna^ in the [[BhagavathGeeta]]. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is forever immersed in profusion of pristine pure devotion at the ^Lotus Feet^ of *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ and hence on this single account alone is much sought after by all other true devotees. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ always ensures that each and every individual amongst legions of devotees invariably tread the righteous path. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ at any given moment is every ready to forsake anything and strives to uphold the Infinite Glory of *SarvottamaMoolaGopalaKrushna^ alone, with one such exemplar example being the unmatched manner in which the famed Kingdom of ^Vijayanagar^ Empire is relinquished with utmost ease as if the same is as worthless as a piece of dilapidated masonry. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ rejects each and every path of luxury even when subject to limitless effects of attraction and is constantly involved in performance of ceaseless Eulogy of none other than *SarvottamaMoolaGopalaKrushna^, the only source of eternal joy. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ constantly adheres to the time tested path of ^TatvaVaada^ of *VayuJeevottamaAcharyaMadhwaru^ always and at all times without wavering from the same a minutest bit even by default. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ successfully eradicates a rash of false schools which propounds the unity of puny 'jeeva' with the Supreme Godhead. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is the unquestionable leader amongst those who strive to uphold the Infinite and unchangeable sovereignty of *SarvottamaMoolaGopalaKrushna^. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ always harbors a special Omnipresence of the hierarchy celestial *Vayu^ and on this single count alone is counted amongst the most meritorious lot of worthy devotees. The same also holds true when during an earlier incarnation as *Prahlada^, untold sufferings emanating from his own father, the cruel 'h i r a n y a k a s h i p u', is suffered in silence, all the while with show of relentless devotion at the ^Lotus Feet^ of *SarvottamaShreeHari^. Likewise, even during the incarnation as *VyasaTheertha^, the very same most special Omnipresence of none other than *VayuJeevottamaAcharyaMadhwaru^ continues unabated along heightened sense of devotion towards *SarvottamaMoolaGopalaKrushna^. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is like uncontrollable crackling wildfires reducing to ashy cinders mountainous cottony sins of true devotees. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru's ^ unfathomable depths of never ending outburst of vocabulary is constantly employed to successfully thwart wanton debates of strangely unscrupulous and unrighteous bedfellows. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ has immortalized the Supreme Truth content, through the medium of the ^Three^ Holy Works, [[Nyayamruta]], [[TaataaryaChandrika]] and

[[TarkaTandava]]. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ performs multitudes of acts of charity involving donation of auspicious bovines, gifts of lands and imparts classical lessons to innumerable worthy recipients. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is as similar to a devastating cloud burst during fiery apocalypse thereby dousing all those who continuously espouse the theory of uniformity of hierarchy, likened to uncontrolled flames. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ successfully douses uncontrolled wildfires of illusion and throws cold waters upon the same through the sheer force of unstoppable torrential oratory skills. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ does not harbor even an iota of any sin whatsoever since the same is totally disintegrated into nothingness by the sheer force of His pristine devotion at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^. At the same time the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is most adept in eradicating all manners of latent doubts that may arise during correct interpretation of the ever relevant message of the eternal [[Vedas]]. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is also akin to an unbearable radiance of the brilliant midday Sun radiating searing heat over vast snow heaps cast by contra schools, that are now dissolved within no time. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ shines forth in the manner of a brilliant full Moon which has gained added sheen and brilliance after coming into contact with the Milky Ocean symbolized by ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^. In the same vein the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ enables onset of sublime bliss to all those who follow Him unstintingly. Indeed so monumentally holy and sacrosanct is the very title of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ that mere utterance of the same is enough to eradicate mountainous sins of a righteous doer of duty task. The enormous sanctifying power enshrined in the holiest of holy ^mrittika^ of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is such that even when the same comes in accidental contact of ghoulish demons, the same are liberated instantly and permanently from torments of insufferable physical existences. The enormous sanctifying powers enshrined in the holiest of holy sanctified waters that have come into contact with the holy hands of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is indeed so powerful that even most ferocious beasts scoot away as fast as possible unable to withstand sparkling fires emanating from chance sprinkling with the same. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ has consecrated seven hundred thirty two auspicious idols of *VayujeevottamaMukhyaPrana^ during the course of one single divinely ordained lifespan. Such a feat is accomplished by the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ even whilst busily composing [[Holy Chronicles]] and observance of rigid routine typical to a holy ^Pontifical Seat^, is indeed breathtakingly mind boggling and a superhuman effort at the same time. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is most adept at determining boundaries of each and every pilgrim centre as merit decies and thereby successfully solves many an intractable problem that otherwise gives scope for attraction of distasteful competition amongst different sections of faithful devotees. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is at the very forefront of most efficient dispensation of the eternal tenets of ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^ in the manner of a most precious jewel in the crown crest. A mere mention of the holiest of

holy title of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is in itself potent enough to make even hardcore evil spirits to scatter away in every direction like frightened mice. The same is indeed not much a surprise since during an earlier incarnation as *Prahlada^, He is instrumental chiefly in bringing about the terrifyingly awesome manifestation of *SarvottamaUghraNarasimha^ from the innards of a stone pillar. Therefore all those worthy who faithfully offer their subservience at the ^Lotus Feet^ of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ are forever free from being troubled by evil spirits, torments of planetary occultation and physical ailments. All those chosen worthy who meditate upon the primordial title of the Holy Pontiff *VyasaTheertharu^ who Himself is constantly meditating upon the epochal title of none other than *VayujeevottamaAcharyaMadhwaru^ and *SarvottamaMoolaGopalaKrushna^ shall come to enjoy unraveling of supreme Knowledge at its best. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ ascends the glittering throne of ^Vijayanagar^ Empire carrying alongside the superlative Icons of *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ only in order to eradicate onset of evil 'kuhayoga' upon Emperor Krushnadevaraya. Each and every nobleman thereafter offer humble service to the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ by taking turns to enable flow of ever soothing breeze of air with fans made out of richened peacock feathers. All those chosen worthy who meditate upon such a primordial tile of the Holy Pontiff Emperor *VyasaRajaGurusaarvabhoulmaru^ shall come to enjoy attainment of untold upon wealth and riches beyond one's wildest imagination. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ constantly harbors a special Omnipresence of none other than hierarchy *Celestial Vayu^ and is one of the most specially chosen devotees of *SarvottamaMoolaGopalaKrushna^, during all incarnations. At the same time the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is also extremely vigilant in composing many vitally important [[Holy Work]] and is equally efficient in subduing unsavory skill of opponents and is most kind in doling out kind benevolence to legion of devotees. The Holy Pontiff Emperor *VyasaRajaGuruSaaravabhoulmaru^ upon being offered salutations, then the same is guaranteed to multiply the merits of devotees in the manner of a ^Kalpavruksha^. If the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ upon being meditated, then the same is guaranteed to multiply the merits of the devotees in the manner of ^Kamadhenu^. All those who unstintingly offer servitude at the holy feet of such a Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ are sure to be saved from all manners of obstacles which get negated by itself with guaranteed onset of all good tidings. The Holy Works, [[Nyayamruta]], [[TaaparyaChandrika]] and [[TarkaTandava]] are eternally in the service of ^TatvaVaada^ of *VayujeevottamaAcharyaMadhwaru^ and occur as an unshakable foundation that is rock solid in nature. Indeed such [[Holy Works]] of the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ are indeed as impeachable as famed diamonds. The Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ always adheres to the strictest codes of conduct as laid down by none other than *VayujeevottamaAcharyaMadhwaru^, the ablest of disciple of none other than *BhagwanVedaVyasaru^. On this single count alone the Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ is divinely enabled to propagate the eternal tenets of ^TatvaVaada^ in an awesome manner that is unparalleled, ever. Those individuals who

come to meditate constantly upon the holiest of holy title of the Holy Pontiff *VyasaTheertha^ are in a way chanting the holiest of holy synonyms of none other than *BhagwanVedaVyasa^, *SarvottamaMoolaGopalaKrushna^, *SarvottamaMoolaPattabhiRama^ and *SarvottamaMoolaNarasimha^ and are in line for eradication of all types of prolonged clannish turmoil. Those individuals who offer servitude at the holy feet of such a Holy Pontiff Emperor *VyasaRajaGuruSaarvabhoulmaru^ are automatically bracketed as being 'muktivyogya' and indirectly pitch forked towards hierarchy liberation that is ultimately in the offing by *SarvottamaMoolaGopalaKrushna^. It is only to that fortunate individual who professes pristine pure devotion towards the Holy Pontiff Emperor *Chandirkaachaaryaru VyasaRajaGuruSaarvabhoulmaru^, who alone shall qualify as a true devotee of *BharatiRamanaMukhyaPranaAntargathaRukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^.

(to be continued)

THESAURUS FOR ^^NARAYANAACHALA^^ - 6:-

11. CAMEO : At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.

12. ELOCUTION: At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^^NARAYANAACHALA^^ - 6: -

43. [[ShreeLakshmeeNarayanaMoorthi LakshanaStotram]] Anonymous Holy Work.
44. [[BramhaandaPurana]] Holy Work, courtesy *BhagwanVedaVyasaru^.
45. [[GopiGeetam]] Holy Work, courtesy *BhagwanVedaVyasaru^.
46. [[SankhyaShaastra]] numerological Holy Work, courtesy *SarvottamaKapilaMuni^.
47. [[SreemadhBhagavataTaataparyaNirnayaha]] Holy Compendium of [[SarvaMoola]], courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
48. [[TantraSaara]] Holy Compendium of [[SarvaMoola]], courtesy *VayuJeevottamaSreemanMadhwacharyaru^.
49. [[ShreeKrushnaMangalaashtakam]] Holy Work, courtesy *VyasaTheertharu^.
50. [[GranthamaalikaStotram]] Holy Work, courtesy *VyasaTheertharu^.
51. [[YantroddhaarakaStotram]] Holy Work, courtesy *VyasaTheertharu^.
52. [[NavagrahaStotram]] Holy Work, courtesy *VyasaTheertharu^.
53. [[ShreemadhVyasaVybhavam]] Holy Biography, courtesy *ShreenivasaTheertharu^.
54. [[VyasaYogiCharitam]] Holy Work, courtesy *Somanatha^.
55. [[HariDasaSahitya]] devotional compositions, courtesy *VyasaTheertharu^.
56. [[PurandaraUpanishad]], courtesy *PurandaraDasaru^.
57. [[HariDasaSahitya]] devotional composition, courtesy *KanakaDasaru^.
58. [[ShreepaadaRajaStotram]] Holy Work, courtesy *SreemadhVijayeendraTheertharu^.
59. [[VyasaRajaStotram]] Holy Work, courtesy *SreemadhVijayeendraTheertharu^.
60. [[SreemadhRaghavendraVijayaha]] Holy Biography, courtesy *Pandit Narayanacharu^.

61. [[Gurugunastavanaha]] Holy Work, courtesy *SreemadhVaadeendraTheertharu^.
* * * * *
mithyaasidhaantadurdhvaantavidhvamsanavichakshanaha|
***JAYATHEERTHAA^khyataranirbhaasataam no hrudambare|{San.}**
* * * * *
{ {Scripted in the vicinity of Holiest of Holy ^^Mruttika Brundavana^^ of *Jaya Tirtha
Shreepaadaru^, Bharatha Varsha, Bharatha Khanda} }
* * * * *
|| *DHIGVIJAYA RAMA MOOLA RAMA JAYARAMA VIJAYATE^ ||

|*SHREE MOOLAGOPALAKRUSHNA GURU PARABRAMHANE NAMAHA^ ||

**|||*MADHWAVALLABHA SARVOTTAMA SHREE
MOOLAGOPALAKRUSHNAHA SARVAPAALAKAHA^|||**

**{ 'A Special Upanyaasa Edition On the Holy & Auspicious Occasion of
339th AaradanaMahotsava of :-**

- *SreeTirumala Venkateshwarana Varaputraru^**
- *Mahabhaasyakararu^, *Tippanikaararu^, *Veena Vidwaamsaru^**
- *Bhaata Sanghrahakararu^, *Sudha Parimalaachaaryaru^**
- *Sreeman Madhwacharyara Moola MahaSamstaanaadeshwararu^**
- *BaghwanVedaVyasara Paada Kamala Sevakartaru^**
- *Moola Nrusimha Maha Mantrava Aajanma Patisuva Nirutaru^**
- *Sreeman Moola Rama Devara Aaraadhakaru^**
- *VenuGopalaKrushna Devara Antaranga Bakutaru^**
- *ParamaHamsaKula Shreshtaru Yati Kula Tilakaru^**
- *MoolaHayagreevaMaha Mantrava Moola Brundavanadol Sadaa Dhyaaniparu^**
- *Devi Manchalammanavara Poornaanugraha Paatraru^**
- *Mantrayala Prabhugalu, Agamyamahimaru, Kaliyugada Kalpavruksha^**
- *Kamadhenu Chintaamani, GuruSaarvabhoulmaru^**
- *Samasta Vyasa Kootada Dhiggajaru^, *Samasta Hari Dasa Kootada Poshakaru^**
- *SreemadhVyshnava Siddanta Pratistaapanachaaryaru^,**
- *Vedanta Simhaasanaadeeshwararu^, *ParamaBhagavatottamaru^,**
- *Padavaakhyapramaanapaaraavaarapaareena Sarvatantrasvatantraru^**
- *SreemadhParamahamsa Parivraajakaachaaryaru^**
- *Shreemadh Vijayeendra Theerthara Para Shisyaru^**
- *Shreemadh Sudheendra Theerthara Sakshaath Shisyaru^**
- *SHREEMADH RAGHAVENDRATHEERTHARU^,**
- ^Manchale Kshetra^, 'ShravanaBahulaDwiteya'- 2010'}**
- * * * * ***

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

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

* * * * *
***DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^**

***DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^**

***VYASARAAJO VIJAYATE^**

|| Manmanobheestavaradham Sarvaabheesthaphalapradham ||

|| Shree Moola Gurubyo Namaha Harihi Om ||

|| Shree Aadhi Gurubyo Namaha Harihi Om ||

**^^VENKATAACHALA^^ - 7:- [[[*VyasohamTavaDasoham^]]] - {{A
Rejuvenated Literary Cameo on the monumental Holy Works of
*VyasaRajaGurusaarvabhousmaru^}}**

^NarasimhaShaalagramaMoortiLakshanam^:-

tatraadou dvividho *LakshmeeNrusimha^akhya ehochyate||

vaamapaarshvasthite chakre krushanvarnassabindukaha|

*LakshmeeNrusimho^ vikhyaataha sarabhaagyaprado nrnaam||

*Naarasimha^ bruhadvaktram kaapilam kanakapradam|

*LakshmeeNrusimham^ tannaamavaamachakradvayaanivitam||

sthoolachakradvayam madhye gunjalaakshaasavarnakam||

sputitam vishamam chakram *Naarasimha^ tu kaapilam|

sampoojya siddhimaapnoti sabhaayaam vijayee bhaveth||

antashchakram bruhadvaram bahuvarnam bahoodaram|

*PaataalaNaarasimha^akhyam bhikshoonaamamrutapradam||

aspashta chakramalpaasyamalpaakaaram mahodaram|

tatkukshimhaakhyam vanamaalaaviraajitam||

bramhacharyaviheenena *Naarasimh^orchito yadi|

vyaadipeedaa bhavetasya vahninaa dahyate gruham||

vikrutaasyam madhyachakram vartulam kanakapradam|

*Naarasimham^ gruhasthaanaam bheetidam *Yati^poojitam||

dvichakram dvimukham sthoolam doorvaabham nonnatam shiraha|

daaridryaphaladam pumsaam vidyujjihvanrusimhakam||

sthoolam cha vivrutaasyam cha neelam vaa kaapilam pruthu|

*MahaabalaNrusimham^ tu yatibhihi poojyameva tath||

puraha paarshve cha prushte cha chakryirapyatishobhitam|

adho vaktramiti khyaatam yateenaam mokshadam sadaa||

sookshmarandhram dvichakraadyam vanamaalaavibhooshitam|

*TadbaalaNarasimha^akhyam nrnaam sansaaramochanam||

dheerghaakaaram deerghachakram chashakaasyam bruhattaraha|

*Vibheeshana^mitikhyaatam mahaadukhaphalapradam||

*YogaanandaNrusimhastu^ bahubindusamanvitaha|

bahuvarnayutaschaapi bhogamokshaprado nrnaam||

mahaachakraankitalasat sookshmachakra bilaantaram|

*LakshmeeNrusimha^ *Kapilam^ varnataha kshetrabhaavanaa||{San.}

^HayagreevaShaalagramaMoortiLakshanam^:-

*Hayagreevopi^ bhagavaan raktapeetavimishritaha|

ankushaakaararopastu chakradvayasamanvitaha||

padmaakrutistathaa paarshve kundalaakrutireva vaa|
bhaagyabhojyaannado nrunaam mokshado vinataasuta||
vaamachakro bruhdvaaraschonnato nimnamastakaha|
sakaapilaha krushnavarno *Hayagreevaha^ sukhapradaha||
*Kaapilo^ vartulotyantaspashachakrasamanvitaha|
panchabindusamaayukto nrunaam vidyaadhanapradaha|
*Ahvaakrutirmukhe^ mudraa saakshamaalaa sapustakam|
paadaankita bhavenmudraa *Hayagreevaha^ prakeertitaha||
*Hayagreevoshaankaaro^ dvaarachakrasamavitaha|
krushnavarno dvirekhascha *Haya^ saarasvatapradaha||{San.}

^MukundaShaalagramaMoortiLakshanam^:-

shanmukham cha *Mukundasya^ chakradvaadashakam smrutam|
*Krushnam^ bhaagyadam proktam shuklam chennmokshadaayakam||
shanmukhena madaakhyaa sadaamukti pradaayakaha||{San.}

^VishwaroopaShaalagramaMoortiLakshanam^:-

^Vishvaroopopi^ *Bhagavaan^ dvidhaha parikeertitaha|
pancha*chakraha* shyaamavarno dasa*chakra*samanvitaha|
^Vishvaroopo^ mahaatejaaha putrapoutradhanapradaha||{San.}

*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Sankataharana Venkappa Sagunanirguna Thimmappa^
*Saptagirisane Venkappa Shaakshaatkaarane Thimmappa^
^Sakalavu ninnadu Venkappa Sarvavuneene Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Vividha roopagalu Venkappa ninna leelegalu Thimmappa^
*Saasiranaamada Venkappa Saasiraroopada Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Keshavanu Neenu Venkappa Naraayana nee Thimmappa^
*Madhavanu neene Venkappa Govindanu nee Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Vishnudeva nee Venkappa Madhusudana nee Thimmappa^
*Trivikramanu nee Venkappa Vaamana roopa Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Sreedhara deva Venkappa Hrushikeshane Thimmappa^
*Padmanaabhane Venkappa Damodarane Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Shankarshanane Venkappa Vasudevane Thimmappa^
*Pradyumnanu nee Venkappa Aniruddhanu nee Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Purushottama nee Venkappa Adhokshajanu neenu Thimmappa^
*Nrusimhadeva Venkappa Achyutarooapa Thimmappa^
*Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
*Janaradanunu nee Venkappa Upendrarooapa Thimmappa^

*Hararoopanu nee Venkappa **SHREEMOOLAGOPALAKRUSHNAroopa**
Thimmappa^

- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Matysaavataara Venkappa Koormaropane Thimmappa^
- *Varaharoopa Venkappa Naarasimhane Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Vamanaroopa Venkappa Parashuramane Thimmappa^
- *Ramachandrane Venkappa Ramabhadrane Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Buddhadevane Venkappa Kalkiroopane Thimmappa^
- *Naamasmaranavu Venkappa Namma bhaagyavu Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Sarvamoolane Venkappa Sarvarakshakane Thimmappa^
- *Sarvaantaraatma Venkappa Sarvaashrayane Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Paadapooje idu Venkappa Gulpa pooje idu Thimmappa^
- *Jhangya Pooje idu Venkappa Dhyaana pooje idu Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Guhypooje idu Venkappa Naabhi pooje idu Thimmappa^
- *Kukshi pooje idu Venkappa Vakshada poojeyu Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Hasta pooje idu Venkappa Baahu pooje idu Thimmappa^
- *Kanta pooje idu Venkappa Mukhada pooje idu Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Vatra pooje idu Venkappa Naasika poojeyu Thimmappa^
- *Netra pooje idu Venkappa Shotra pooje idu Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Shirada pooje idu Venkappa Sarvaanga pooje Thimmappa^
- *Bhakti bandhuravu Venkappa Badavana poojeyu Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Saptagirishane Venkappa Saarvabhoulmane Thimmappa^
- *Yelu bettagala Venkappa Veda vedyane Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Baddi kaasugala Venkappa Dodda devare Thimmappa^
- *Nenevara paalige Venkappa Dhaniyu neenelo Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Anandanilaya Venkappa Anandavakodu Thimmappa^
- *Pushkaranilayane Venkappa Dhuritahaarakane Thimmappa^
- *Venkatanilaya Venkappa Tirumalavaasa Thimmappa^
- *Padmanetrane^ Venkappa **PADMAVATI**priya Thimmappa^
- *Shikaradanilayane Venkappa Sukhavanukarunisu Thimmappa{ Kan. }

***LakshmiPadmavatiSamethaTirumalaVenkateshwaranaPaadaaravindakke**
GovindaGovinda^

***AnjaneyaVaradaGovindaGovinda^**

***PrahlaadaRaajaVaradaGovindaGovinda^**

***BaahleekaRaajaVaradaGovindaGovinda^**
***VyaasaRaajaGuruSaravabhomaVaradaGovindaGovinda^**
***RajaadiRajaGuruSaravabhomaVaradaGovindaGovinda^**
***SaptagirivaasaGovindaGovinda^**
***SeshachalavaasaGovindaGovinda^**
***LakshmiRamanaGovindaGovinda^**

‘upanyaasa’ Continued from previous Part - 6:-

[[*SreemadhBhagavataha^]], the famed classical scripture of all Time showcases Infinite grandeur of the supremely independent sovereign ‘Esha’ entity of *SarvottamaSreemanNarayana^, spread across ‘Twelve Chapters’, with each Chapter embedded with immeasurable dispensation of unique merits and gloriously everlasting fame to all those who practice ceaseless study of the same. Thus, the [[First Chapter]] consists of elocution rendered by ‘muktiyogya’ hierarchy *Sage Narada^ ; the time of origin of ‘muktiyogya’ Emperor *Pareeksitha^, the curse that eventually befalls upon him and the auspicious introduction of ‘muktiyogya’ *Shukaachaarya^. The [[Second Chapter]] consists of Infinite eulogy of *SarvottamaSreemanNarayana^ together with sequential sets of His numerous Incarnations timed to perfection, in order to alleviate true devotees. The [[Third Chapter]] consists of time of the origin of hierarchy Celestial ‘muktiyogya’ *ChaturmukhaBramha^ and thereupon the creation of ‘muktiyogya’ *SvaayambhuvaManu^ ; the dialogue centering around ‘muktiyogya’ *Devahuti^ and the fabled episode involving ‘muktiyogya’ *Vidura^. The [[Fourth Chapter]] consists of valuable information on *Dakshayajina^ ; the lineage of ‘muktiyogya’ *Pruthu^ and elocution of *Puranjaya^. The [[Fifth Chapter]] consists of information on the exalted lineage of ‘muktiyogya’ *Priyavrata^, followed by the story of ‘muktiyogya’ *Jadabharata^ ; the historicity of ‘muktiyogya’ *Rushabha^ and extensive cartography of the entire geographical extent of the Cosmos. The [[Sixth Chapter]] consists of the story of ‘muktiyogya’ *Ajamila^ and also elucidates onset of seasonal changes in the Natural World. The [[Seventh Chapter]] consists of the everlasting fame of the devoted ‘muktiyogya’ *Prahlada^ towards none other than *SarvottamaShreeHari^, bringing about an eventual decimation of the evil scourge of the ‘tamoyogya’ demon ‘h i r a n y a k a s h i p u’ necessitating occurrence of the most awesome of all Incarnation of *SarvottamaUghraNarasimha^. The [[Eighth Chapter]] consists of liberation of the hapless ‘muktiyogya’ *Gajendra^ ; the episode encompassing the churning of the ^Milky Ocean^ by phalanx of hierarchy ‘muktiyogya’ *Celestials^ and ‘tamoyogya’ demons together in an uneasy pact in quest for the Nectar of Immortality ; the auspicious Incarnations of *SarvottamaMatsya^ and *SarvottamaKurma^ and their incomparable glories. The [[Ninth Chapter]] consists of lofty lineages of mighty ‘muktiyogya’ Emperors ; the Incarnation of *SarvottamaRamachandra^ and *SarvottamaParashurama^ ; the glory of the awesome weapon, *SudarshanaChakra*. The [[Tenth Chapter]] encompasses immeasurably Infinite glory of the most auspicious of all Incarnation of *SarvottamaShreeKrushna^ with unmatched deeds, such as the slaying of the evil ‘tamoyogya’ p o o t a n i, the glorious frolicking deeds with groups of devoted ‘muktiyogya’ *Gopis^ in the fabled domain of ^Vrudanvana^ and the eventual slaying of the evil ‘tamoyogya’ k a m s a a s u r a and ‘tamoyogya’ j a r a a s a n d h a. The

[[Eleventh Chapter]] consist of the interlocutory dialogues between *SarvottamaKrushna^ and the ever righteous ‘muktiyogya’ *Uddhava^ ; the curse that eventually befalls upon the doomed *Yadava^ clan and the manner in which the righteous ‘muktiyogya’ *Pandava^ clansmen proceed towards a rendezvous with their ultimate fate after relinquishing the Capital ^Hastinapura^ to their deserving descendant and inheritor, the ‘muktiyogya’ Emperor *Pareekshita^. The [[Twelfth Chapter]] consists of the episode describing the trials and tribulation of ‘muktiyogya’ *Markandeya^.

Amongst such infinitely sacrosanct [[Twelve Chapters]], the [[**Seventh Chapter**]] of the [[*SreemadhBhagavataha^]], is a perfect blend of immeasurably auspicious merits so earned whilst deciphering the awesome Incarnation of *SarvottamaUghraNarashima^ brought about by the heights of devotion of a highly devoted ‘muktiyogya’ *Prahlada^. What is not to be missed surely here is the nature of the extent of differing entities, as inferred by the most different manifestation of *SarvottamaUghraNarasimha^ brought about by pristine pure devotion of the young lad *Prahlada^ on one side, in dire contrast to the most heinous riot of cruelty unleashed by his own father, ‘tamoyogya’ h i r a n y a k a s h i p u stemming out of ‘paramaHaridwesa’, on the other. Such contradictory (un)comfortable existence of the unrighteous father and his righteous son, both cohabiting under one roof is indeed unprecedented. Day in and day out, h i r a n y a k a s h i p u, the very personification of evil, spells death to his own son *Prahlada^ and tries to finish him off at every given opportunity, using every known tactic in the book and then some, but to no avail. Such a nefarious will of h i r a n y a k a s h i p u, simply does not fructify a wee bit, since the young lad *Prahlada^ is constantly under the direct benevolent kind gaze of none other than *SarvottamaShreeHari^. The reason behind such a kind benefaction is the Infinite extent of unshakeable trust and steadfast belief that the young lad *Prahlada^ professes towards *SarvottamaShreeHari^, come what may, in the manner of torrential flow of devotion that is more devastating than even the surging rapids of the Holy ^River Ganga^. The young lad *Prahlada^ most importantly does not retain such envious devotion within himself but selflessly teaches how to exercise the same to all his fellow students, irrespective of being born amongst thoroughly undeserving clan of demons. Goaded into uncontrollable maddened anger at this seemingly untrustworthy behavior on the part of his own son *Prahlada^, a furious h i r a n y a k a s h i p u openly swears that he shall very soon put an end to the very source of such devotion that is so attractive to *Prahlada^, being none other than his arch enemy *SarvottamaShreeHari^, once and for all. Infinite levels of pristine pure devotion shown by the young lad *Prahlada^ towards his sole savior and benefactor *SarvottamaShreeHari^ is indeed indescribable and incomprehensible to all other ordinary mortals including many a noted *Celestial^. The young lad *Prahlada^ even advises his evil father h i r a n y a k a s h i p u to stop spewing continuous hatred towards *SarvottamaShreeHari^ since the latter is the sole source of everlasting strength to one and all, beginning with the hierarchy Celestial *ChaturmukhaBramha^ all the way to the lowest occurring life form. Such an eternal Omnipresence of *SarvottamaShreeHari^ is guaranteed throughout the Cosmos and the same is unchallengeable and unattainable by anyone else. However, an unrelenting h i r a n y a k a s h i p u, upon hearing such an eulogy of his sworn enemy *SarvottamaShreeHari^ from the tender mouth of his own son

*Prahlada^, flares up with reddened eyes that burn like hot charcoals and charges towards his defenseless young son with the intention of causing terminal harm to the latter. By then all pervading latent hatred of h i r a n y a k a s h i p u towards both *Prahlada^ and his sole benefactor *SarvottamaShreeHari^ bursts all levels of sustaining limits. The enraged demon h i r a n y a k a s h i p u challenges *Prahlada^ to prove the Omnipresence of his 'Universal Benefactor', *SarvottamaShreeHari^ from within the innards of a gigantic stone pillar that is right in front of him. When the young lad *Prahlada^ answers in the affirmative and replies that *SarvottamaShreeHari^ is indeed very Omnipresent even inside this inanimate stone pillar, a further enraged demon h i r a n y a k a s h i p u strikes the stone pillar with his powerful mace using each and every tiny sinewy ounce of his brutal strength.

**satyam vidhaatum nijabhruityabhaashitam vyaaptincha bhooteshtakhileshu
chaatmanaha|
adrushyataatyadbhutaroopamudvahan stambhe sabhaayaam namrugam na
maanusham||{San.}**

No sooner than the dimwitted h i r a n y a k a s h i p u wrecks the gigantic stone pillar into two halves, then instantaneously the entire Cosmos and yonder is filled with a deafening sound unheard by anyone till then. Even topmost hierarchy *Celestials^ themselves cower in frightful fits shaking like dry leaves caught in a tornado with much trepidation about their own individual fates, even though they are in a way relieved of the impending doomed fate of the irresponsible demon h i r a n y a k a s h i p u. Next, from the very innards of the stone pillar, appears the supremely awesome and Infinitely terrifying manifestation of *SarvottamaUghraNarasimha^ exploding into full view in the form a ^Jwaala^ fiercely roaring *Half Lion and Half Human^, with tectonic nails that menacingly gives off sparks of zigzag lightning more powerful than the famed ^Vajrayudha^ in terms of sheer devastating power. The doomed demon h i r a n y a k a s h i p u is now almost on the verge of passing out, never having seen, imagined or being told earlier by anyone about the existence of such an awesome manifestation of *SarvottamaUghraNarasimha^, who now advances with unstoppable majestic strides towards him. Nevertheless, the doomed demon h i r a n y a k a s h i p u quickly gathers his failing wits and tries to challenge *SarvottamaUghraNarasimha^ very much similar to the utterly uncompetitive manner in which a small winged firefly tries to take on the fiery raging heat of an uncontrollable inferno of a bursting volcano of divine retribution. Upon being challenged thus by this most insignificant of all challenges, *SarvottamaUghraNarasimha^ plays His own game for a while and prolongs the confrontation with His puny adversary, h i r a n y a k a s h i p u, till such time that is just ahead of sunset. Thereafter in a blinding flash, *SarvottamaUghraNarasimha^ picks up the evil h i r a n y a k a s h i p u and after being seated in the very same golden throne so occupied by the latter within the courtyard of the magnificent palace begins to tear asunder the agony filled writhing body of h i r a n y a k a s h i p u. Such a gory enactment on the part of *SarvottamaUghraNarasimha^ resembles the manner in which Celestial 'muktiyogya' *Garuda^ dismembers the slithering coils of a poisonously vengeful serpent.

Even as topmost hierarchy *Celestials^ line up in the heavens witnessing this most awesome display of strength, none other than *SarvottamaUghraNarasimha's^ unquenchable show of anger stemming out of the untold upon sufferings meted out to his most favored devotee, the young lad *Prahlada^, continues to explode in the form of a raging volcano of stupendous raw power even as the coiled intestines of a dying h i r a n y a k a s h i p u is pulled out from the vile body and torn asunder into bits and pieces, some of which now rests upon the trembling shoulders of *SarvottamaUghraNarasimha^ in the manner of an uncanny garland of primordial gratitude. The same is a stark reminder of ultimate death and destruction that awaits all those who seek to torment trusted devotees of *SarvottamaShreeHari^. Thereafter phalanx of frightened *Celestials^ begin to rush out from their individual domains and stand afar with folded hands unable to muster enough courage to calm down and pacify this stupendously awesome manifestation of *SarvottamaUghraNarasimha^. These very same *Celestials^ begin to hatch haphazard strategies in order to bring about a semblance of peace and tranquility in *SarvottamaUghraNarasimha^, but do not succeed in their selective task. At first, auspicious *Celestials^ arrange for showers of heavenly florescence such as the famed ^MandaraPushpa^ to rain down from the heavens upon the now seething manifestation of *SarvottamaUghraNarasimha^. Next, phalanx of hierarchy *Celestials^ led by none other than *ChaturmukhaBramha^, closely followed by other *Celestials^ such as *Vayu, Rudra and Indra^ along with many hierarchy *Sages^, *Siddha^, *Vidyaadhara^, *Manu^, *Gandharva^, *Pitru^, *Yaksha^, *Kinnara^, *Kimpurusha^ and *Dwaarapaalaka^, all line up with folded hands and stand in front of *SarvottamaUghraNarasimha^ offering sustained pleas for sustenance. Even dead and departed ancestors of the doomed demon h i r a n y a k a s h i p u also appear there to convey their indebtedness to *SarvottamaUghraNarasimha^. These groups of ancestors of the slain h i r a n y a k a s h i p u lament that this tyrannical descendant of theirs never used to allow them to partake with set aside offerings of 'pinda' and instead ate the same himself. However much they try phalanx of *Celestials^ repeatedly fail to pacify the raging torrential anger of *SarvottamaUghraNarasimha^. In due course these very same *Celestials^ are advised by none other than 'nityamuktalu' *MahaLakshmiDevi^, to send forth the young lad *Prahlada^ to plead for sustenance on all of their behalf. Heeding to such a timely advice, none other than the hierarchy Celestial *ChaturmukhaBramha^ beckons towards the young lad *Prahlada^ and instructs him to approach *SarvottamaUghraNarasimha^ and pacify the latter. Eventually, the young lad *Prahlada^ approaches his sole benefactor *SarvottamaUghraNarasimha^ and performs oblong salutations at His ^Lotus Feet^, even as hierarchy *Celestials^ themselves stand at a safe distance worrying about the fate of this tiny emissary of peace. At once, a supremely kind and benevolent *SarvottamaLakshmiNarasimha^ extends His most powerful hands and lifts up the young lad *ParamaBhagavatottamaPrahlada^, His greatest devotee and appears pacified to bearable proportion, even as phalanx of *Celestials^ heave a collective sigh of welcoming relief. The numerous manifest Incarnations of *SarvottamaSreemanNarayana^ are as Infinite and matches perfectly with His eternal fame and grandeur, so much so that the same is unrivalled by any other *Celestial^ worth the name, who are all left far behind literally trying to come to terms with all but one puny incarnation of their own self, that has occurred owing to the kind benevolence of such a *SarvottamaSreemanNarayana^, in the first place. Once again

such awesome Incarnations are a rigid pointer to the supreme independent sovereign nature of such an 'Eesha' entity, read as *SarvottamaSreemanNarayana^. The awesome manifestation of *SarvottamaUghraNarasimha^ who bursts forth from within the innards of a stone pillar, already bedecked with most auspicious golden ornaments from head to foot, even then chose to garland Himself with one more ornament -- this time 'vile filled intestines' teeming with blood and gore of the dying demon h i r a n y a k a s h i p u. Also, even though none other than 'nityamuktalu' *MahaLakshmiDevi^ is constantly resident in the vicinity of such as *SarvottamaUghraNarasimha^, in spite of the same the awesome latter chose to decorate Himself with the bedraggled body of the dying demon h i r a n y a k a s h i p u upon His lap. It is highly notable that since the young lad *Pahlada^ is specially enabled with the rarest of rare *Celestial^ quality of ^**Samadarshana**^ (sic.), he is wont to see the manifestation of *SarvottamaShreeHari^ everywhere and whenever he so wished. Therefore when *Pahlada^ chose to bring about such an awesome Incarnation of *SarvottamaUghraNarasimha^ from the innards of the stone pillar, the same occurs with devastating effect resulting in neutralizing the terrorizing threat posed by the demon h i r a n y a k a s h i p u. Therefore, it is much more imperative to ingrain such Cosmic Omnipresence of *SarvottamaSreemanNarayana^ everywhere without harboring any iota of doubt whatsoever. A prime example of the same being the emulative manner in which the young lad *Pahlada^ professed his own unique brand of devotion.

The utmost specialty enshrined in the very awesome titles of →*Narasimha^ ; *Nrusimha^ and *Naarasimha^ is indeed totally unique and one of a kind so much so that each one denotes one Infinite quality of *SarvottamaSreemanNarayana^. Thus the title of *Narasimha^ → denotes as the one who is both 'human' and as well as 'lion'. Another inference of the same is that each and every individual 'behaves' as an ordinary human at the lowest ebb and at the same time is as enraged and charged up as a fierce lion at the other end of the spectrum. The point here is that all individuals who are enabled to come out of such a basic human existences crammed with successes and failure ultimately happen to realize their innermost potential, read as intrinsic nature, if and only if they are at the receiving end of supreme kind benevolence of *SarvottamaNarasimha^. Next in line, the title of *Naarasimha^→ is another Infinitely powerful synonym of none other than *SarvottamaSreemanNarayana^, where *Naara^ → implies as primordial matter so existent prior to the initiation of the process of Creation itself. Stemming from the same implication, the 'One' who at that very Epoch of Time prior to Creation wallowed upon such a primordial matter most comfortably, totally oblivious of the changes initiated by His supreme deemed will, is known as *Naarayana^.

As uttered by none other than 'muktiyogya' *Shukaacharya^, an *amsha^ of 'muktiyogya' *MahaRudra^, it is well neigh compulsory for one and all to perform ceaseless meditation of *SarvottamaShreeHari^ as stated below →

paataalametasya he paadamoolam||{San.}.

But at the same time it must be remembered with caution that even though most righteous individual do qualify to perform such bouts of meditation, it is well neigh impossible

even for hierarchy *Celestials^ to fully comprehend the Infinite totality of the supreme manifestations of such a *SarvottamaShreeHari^ so Omnipresent throughout the Cosmos. Even so there are many instances where such a supremely kind and benevolent *SarvottamaShreeHari^ has Himself enabled many a chosen devotee to have a fleeting glimpse of His most glorious *VISHWAROOPA^. Amazingly though, such awesomely glorious sighting of such a *Vishwaroopa^ is not the same for everyone and the same has “differed” from one chosen individual to the other, of course spread across Time Epochs. A few examples of the same are the awesome *Vishwaroopa^ sighted by ‘muktियोग्या’ Mother *Yashoda^ inside the wide open mouth of her naughty infant *SarvottamaBalaKrushna^, encompassing the entire Cosmos and yonder swirling around merrily within. At another time a totally different *Vishwaroopa^ is sighted by the worthy ‘muktियोग्या’ *Akroora^ who happens to sight the famed *SankarshanaRoopa^ of *SarvottamaShreeKrushna^ whilst performing ritual purification bath in the Holy River ^Yamuna^. Later, at another time at another theatre of war, a most intimidating *Vishwaroopa^ encompassing more than a million varied forms of ^ShreeKrushna^ occupying entire horizon is sighted by the evil tyrant ‘tamoyogyā’ d u r y o d h a n a, as a consequence of his evil intention of imprisoning *SarvottamaVenuGopalaKrushna^, the eternal ambassador of peace who had arrived there in order to thwart an impending fratricidal battle between warring clans of k a u r a v a s and *Pandavas^. Another most noteworthy and probably the most famous amongst all being the famed *Vishwaroopa^ sighted by ‘muktियोग्या’ *Arjuna Pandava^ on the battlefield of ^Kurukshetra^, with the entire Cosmos and yonder residing in all but one tiny corner of each of the mighty limbs of his divine charioteer none other than *SarvottamaGadikaaraVenuGopalaKrushna^. That is why an ecstatic *Arjuna^ eulogizes such a *SarvottamaGadikaaraVenuGopalaKrushna^ who is way beyond comprehension of even topmost hierarchy *Celestials^. *SarvottamaGadikaaraVenuGopalaKrushna’s^ past, present and future existences are never fully understandable by anyone at all. Only topmost hierarchy *Celestials^, such as ‘muktियोग्या’ lot of *ChaturmukhaBramha^, *Vayu^, *Rudra^ and *Indra^, that too chosen typically for a fleeting moment, by none other than *SarvottamaShreeHari^ can ever hope to glimpse such an awesome *Vishwaroopa^.

Likewise, when the supreme manifest Incarnation of *SarvottamaUghraNarasimha^ does occur from within the innards of a stone pillar, this most awesome sighting appears differently to each one of those who have assembled there be it, the young lad *Pahlada^, the topmost hierarchy Celestial *ChaturmukhaBramha^ and other assemblage of *Celestials^, each in accordance to their hierarchy position in terms of heightened sense of devotion coupled with supreme Knowledge factor. To some this awesome manifestation of *SarvottamaUghraNarasimha^ appears in the very form of the eternal Wheel of Time, to some the same appears as the very form of a primordial raging fires reducing to ashes everything that lay in the path, to some the same appears in the very form of a million Full Moons shining forth at one go and to some the same appears in the manner of an awesome ^Conch Shell^ decorated by huge mounds of auspicious *Celestial^ florescence. But as if to outdo all such sightings made be even veteran *Celestials^ of the highest repute, the young lad *Pahlada^, prior blessed with onset of the rarest of rare divine eyesight, sees the awesome Incarnation of

*SarvottamaUghraNarasimha^ as that encompassing the entire Cosmos with even the topmost hierarchy Celestial *ChaturmukhaBramha^, the entire spread of mighty Oceans, the entire chains of lofty Mountain ranges, the entire Milky Way encompassing billions upon billions of Galaxies and Supernovae and thereupon performs respectful salutations at the ^Lotus Feet^ of such a *SarvottamaUghraNarasimha^ in total submission. The young lad *Prahlada^ at that time submits his entire self in front of such a supremely independent sovereign entity of *SarvottamaUghraNarasimha^ seeking sustenance from no other quarter at all. The young lad *Prahlada^, a deemed ^Aparokshgjnaani^ of the highest order is also aware of the enormously Infinite potential enshrined in eulogy of such a *SarvottamaUghraNarasimha^ who is the very bastion of all true Knowledge as eulogized through the hoary medium of the eternal [[Vedas]]. Indeed so immensely mindboggling is this Infinite might of such a *SarvottamaUghraNarasimha^ that He even retains the entire apocalypse in all but one tiny portion of His tiny speck of body hair and hence the eternal [[Vedas]] does swear to such an Infinite position of His Cosmic occurrence, eternally unattainable and unchangeable by all others.

**sarvadevyikasharanam sarvadevyikadyivatam samastadevakavacham
sarvadevashikhaamanihi||{San.}**

Sacred scriptures, [[Aaditya Purana]] and [[Skanda Purana]], aver that none other than *SarvottamaSreemanNarayana^ upon incarnating as *SarvottamaNarasimha^ during ^Kruta Yuga^ ; as *SarvottamaRamachandra^ during ^Treta Yuga^ and as *SarvottamaShreeKrushna^ during ^Dwapara Yuga^, is now resident atop the famed ^VENKATACHALA^ as *SarvottamaTirumalaVenkateshwara^ during this ensuing Time Epoch of ^Kali Yuga^. Therefore infinite merits so gained upon sighting such a *SarvottamaTirumalaVenkateshwara^ atop ^Venkatachala^ are indeed much more immense quantitatively as well as qualitatively than that gained whilst performance of righteous deeds for a decade or more during previous Time Epoch of ^Kruta Yuga^.

smaran *Venkatesham^ mahaadevam nehaamutra cha dukhabhaak||{San.}

All those chosen righteous doers of duty task shall never have to grieve sorrowfully for anything at all if they happen to meditate upon this awesome auspiciousness of such a *SarvottamaTirumalaVenkateshwara^ atop ^Venkatachala^.

**^Venkataadri^ samam staanam ^bramhaande^ naasti kinchana|
*Venkatesha^ samo devo na bhooto na bhavisyati||{San.}**

*SarvottamaTirumalaVenkateshwara^ is the only savior of all during this ensuing ^Kali Yuga^ and the auspicious abode where He is chiefly manifest is known as ^Venkatachala^, with unmatched famed as ^BhooVyakunta^. This holy hill range of ^Venkatachala^ is home to hundreds and thousands of holiest of holy natural springs, so much so that the enormously Infinite fame of ^Venkatachala^ is exhaustively chronicled in not one or two but through the medium of twelve [[Holy Purana]]. One amongst such a chronicle speaks of the travails of ‘muktigyogya’ Emperor *Pariksitha^. Once upon being tipped off on his impending death that is deemed to occur by a snake bite within

seven days as foretold by *Sage Shrungi^, a worried Emperor *Pariksitha^ repents much for seemingly misdeeds committed by him earlier against the ‘muktigyogya’ *Sage Shameeka^ in his humble hermitage. At such a time none other than ‘muktigyogya’ *Sage Shukacharya^ arrives there with many hierarchy sages in tow in order to extend protection to Emperor *Pariksitha^. Soon, *Sage Shukacharya^ constructs a massive pillared structure right in the midst of turbulent watery rapids of Holy ^River Ganga^. Many a noted medicine men all past masters in the art of reviving individuals who have slipped into comatose condition due to poisoning and also those auspicious *Sages^ very well versed in chanting of the famed [[Garuda Mantra]] have also assembled there. Amidst such a scenario, Emperor *Pariksitha^ is now seated, looking unfazed even after being at the center of attraction as it were surrounded by a huge gathering of hierarchy *Sages^. At that moment there arrives another ‘muktigyogya’ *Sage Kashyapa^, not to be mistaken for the other famed mentor of all *Celestials^, with an intention of protecting Emperor *Pariksitha^ from the impending venomous strike about to be unleashed by the vengeful serpent ‘t a k s h a’

Unknown to anyone, ‘t a k s h a’ the serpent cleverly adorns the garb of a hierarchy *Sage^ and mingles with other invitees with the sly intention of assassinating Emperor *Pariksitha^. In due course these two *Sages^ come across one another and carry out a conversation wherein the disguised serpent ‘t a k s h a’ boasts of immense capability of finishing off any mighty adversary within no time. Next, in order to prove the same, the serpent ‘t a k s h a’ now in the garb of a revered *Sage^ launches a vicious attack on a huge tree situated on the outskirts of the Capital, which is immediately burnt to ashes along with one particularly unfortunate individual who has happened to take shelter on top of the doomed tree. Upon coming to know of such an unfortunate incident, *Sage Kashyapa^ immediately employs his own enormous powers and succeeds in reviving the burnt out tree back to its former glory along with simultaneous revival of the very same individual who had unfortunately succumbed in fiery inferno. This individual who is thus revived by *Sage Kashyapa^ at once rushes towards ‘muktigyogya’ *Janamejaya^ and faithfully recounts about all such incidents that had just now occurred there. However, ‘t a k s h a’, the serpent, now in the disguise of a *Sage^ is rendered speechless on witnessing firsthand such a power show put up by *Sage Kashyapa^ and grudgingly applauds the achievements of the latter. The nefarious ‘t a k s h a’ further warns *Sage Kahsyapa^ not to reuse such awesome powers in the future to revive any individual. *Sage Kashyapa^ is also reminded by ‘t a k s h a’ the serpent that even such envious powers of the former would not suffice to save the life of Emperor *Pariksitha^ and that the powerful curse of the wronged *Sage Shrungi^ would certainly become a reality, come what may. The serpent ‘t a k s h a’ also advises *Sage Kashyapa^ that he must accept more charity than that promised by Emperor *Pariksitha^ and must go away from this place now, without any further delay.

*Sage Kashyapa^, seemingly convinced by such deceitful talk by ‘t a k s h a’ the serpent, views the entire unsavory episode as being unstoppable onset of ‘prarabdha karma’ of Emperor *Pariksitha^ and leaves the region at once. Thereafter a delighted ‘t a k s h a’ the serpent, sends forth for huge swarms of slithering and hissing serpents and orders all of them to don the disguise of *Sages^. Then, hordes of serpents, now disguised as

revered *Sages^ enter into the protective inner circle guarding Emperor *Pariksitha^, each one carrying aloft basket full of fresh fruits on their heads. Unseen by anyone, 't a k s h a' the serpent, bores a tiny indistinguishable hole on one of the ripened succulent fruit and crawls inside the same in hiding in the form of a tiny worm. In due course a completely unwary Emperor *Pariksitha^ distributes the very same ripened fruits brought by many serpent now disguised as sages, amongst his own ministers. Finally Emperor *Pariksitha^ gnawed by hunger settles down to eat the very same fruit in which 't a k s h a' the serpent is ready and waiting for the final killing strike. At that very same instant the Sun goes down in the horizon as if foretelling the impending death of Emperor *Pariksitha^. Even as Emperor *Pariksitha^ raises the overripe fruit towards his mouth and begins to devour the same, the small worm, none other than 't a k s h a' the serpent, comes out of the ripened fruit in an instant and upon growing into enormous proportions quickly coils all around the haplessly doomed Emperor *Pariksitha^ in a death grip and bites him with most vicious fangs. The power of the snake bite of 'taksha' the serpent instantaneously reduces Emperor *Pariksitha^ to ashes even as all royal aides run helter shelter for dear life. Eventually residents of the famed Empire fronted by faithful ministers muster enough courage and crowns the righteous Prince, 'muktiyogya' *Janamejaya^, as the next Emperor.

Meanwhile, the very same individual who after being revived back to life by *Sage Kashyapa^ runs back to the Capital and informs one and all about the stupendous incident of his own revival and the eventful backtracking of *Sage Kashyapa^ heeding to the unsavory advise of 't a k s h a' the serpent, that too after accepting a bribe and not trying to save the life of Emperor *Pariksitha^. Upon hearing the same none of the citizenry are ready to extend their hospitality to *Sage Kashyapa^ and in due course the revered *Sage^ stands excommunicated from the entire Empire. Even longstanding disciples of *Sage Kashyapa^ also begin to avoid their *Guru^, deliberately. Not being able to face onset of such a unforeseen predicament *Sage Kashyapa^ seeks a face saving advise from another equally revered *Sage Shaakalya^. *Sage Kashyapa^ is rendered remorseful when *Sage Shaakalya^ highlights the inadvertent mistake on his part by not trying to save the life of Emperor *Pariksitha^ and having thus given up an avowed task midway. *Sage Shaakalya^ also informs *Sage Kashyapa^ that even though the latter had turned back on account of being aware of the onset of 'prarabdha karma' of Emperor *Pariksitha^, but in reality tenets of Dharma hold that he should have indeed strived to protect the life of Emperor *Pariksitha^ against overwhelming odds as bounden duty. A thoroughly repentant *Sage Kashyapa^ then seeks a way out of such a sin of not protecting Emperor *Pariksitha^ from the jaws of eventual death. In due course *Sage Shaakalya^ instructs *Sage Kashyapa^ to journey towards the famed hill range of ^Venkatachala^ situated in the vicinity of the Holy ^River Suvarnamukhi^. Once atop ^Venkatachala^, as advised, *Sage Kashyapa^ performs ritual purification bath in the holiest of holy spring of ^SwamiPushkarni^, which is empowered to negate even the vilest of vile sins such as unpardoned 'bramhahatya'. After completion of sacrosanct 'sankalpa' at ^SwaamiPushkarni^, *Sage Kashyapa^ first visits the shrine dedicated to *SarvottamaVaraaha^, followed by a rejuvenating 'darshana' of the ^MoolaViraat^ of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ resplendent within the famed abode of ^AnandaNilaya^ atop ^Tirumala^. Eventually a thoroughly

redeemed *Sage Kashyapa^ once again regains his most favored status amongst comity of righteous *Sages^ and continues to offer steadfast devotion at the ^Lotus Feet^ of *SarovottamaTirumalaVenkateshwara^.

The hierarchy Celestial 'muktiyogya' *VayujeevottamaBediAnjaneya^ remains resident atop ^Venkatachala^ with two hands eternally shackled to one another, owing to the dictates of His own mother, 'muktiyogya' *AnjanaDevi^, in the vicinity of the shrine dedicated to *SarovottamaTirumalaVenkateshwara^. Contrary to popular belief the other most famous synonym of *Anjaneya^ being *Hanumantha^ denotes → as the most eminent one, whose stoutest cheeks '**REMAINS UNSHATTERED**' even after being subjected to the famed weapon ^Vajrayuda^ launched by *Celestial Indra^. Such a *VayujeevottamaHanumantha^ is garlanded with most eminently prized florescence, that of ^MahendraPushpa^ upon his valorous neck. Thus it should be most clearly inferred that *VayujeevottamaHanumantha^, the awesome Incarnation of none other than *Celestial Vayu^ is never tormented by any form of weaponry, let alone ^Vajrayudha^. Another sterling example of such an awesome valor of *Hanumantha^ is that even the famed indestructible weapon ^Bramhaastra^ also could not dislodge even a tiny fraction of one single hair strand on the body of the former. This incident occurs during ^Dwaapara Yuga^, when an estranged adversary *Ashwathaama^ launches the immensely powerful weapon ^Bramhaastra^ upon *VayujeevottamaBheemasena^. It is apt to quote at this juncture that much earlier Time Epoch, the seemingly powerful weapon ^Vajrayudha^ launched by *Celestial Indra^ also could not cause any sort of damage to the yet to be born womb of the chaste *Dhiti^, since she continued to enjoy unstinted protection by none other than *SarovottamaTirumalaVenkateshwara^. This being the truism of a lesser enabled devotee like *Dhiti^, one can imagine the damage or the lack of it causable by ^Vajrayudha^ launched upon *Hanumantha^, the greatest amongst all eternal devotees of *SarovottamaTirumalaVenkateshwara^. Most interestingly, once even the *Celestial Garuda^ also happens to be at the receiving end of a misplaced attack with the ^Vajrayudha^ launched upon him and escapes unscathed, albeit loss of only one feather dropped voluntarily as a mark of respect to the progenitors of such a ^Vajrayudha^. Now, one can only imagine the uselessness of ^Vajrayudha^ when launched upon one of the topmost hierarchy *Celestial VayujeevottamaHanumantha^, who during primordial Time Epoch performs stringent penance for more than one thousand years at a stretch atop ^Venkatachala^ in order to attain the supreme benevolence of none other than *SarovottamaTirumalaVenkateshwara^. Supremely pleased with such observance of strictest penance by *VayujeevottamaHanumantha^, none other than *AkhilaandaKotiBramhaandaNayakaSarovottamaTirumalaVenkateshwara^ Himself appears before the former accompanied by His divine consorts *ShreeDevi^ and *BhooDevi^. Therefore in order to commemorate such an outstandingly divine sighting of *SarovottamaTirumalaVenkateshwara^, the grateful devotee *VayujeevottamaHanumantha^ begins to recite the most sacrosanct of all **[[VISHWAROOPA STUTI]]** eulogizing each and every supreme Incarnation of the former together with the Infinite grandeur of the *Vishwaroopa^ that is unraveled to him. Thus the hierarchy *Celestial VayujeevottamaHanumantha^ is eternally empowered to constantly reside atop ^Venkatachala^ with folded hands bound in eternal servitude that

is directed towards the ^Lotus Feet^ of
***AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^.**

“bhanukoti teja lavanya mooruti *ShreeVenkateshane^ namo namo *Shreenivasa
dhayanide^
^Shesachala^nivasa dhosha doorane bhakta poshaka shreekaanta namo namo
*Shreenivaasa^ dhayaanide
neelamegha shaama paalasaagara shayana *ShreeLakumeeshane^ namo namo
*Shreenivaasa^ dhayaanide
khagaraaja vaahana jagadodayene ninna aganita mahimege namo namo *Shreenivaasa^
dhayaanide
^Shankha^ *Chakra* dhara *Venkataramana^ akalankamooruti deva namo namo
*Shreenivaasa^ dhayaanide
pananga shayanane ninnata devaru innuunte ajabhava suravandya namo namo
*Shreenivaasa^ dhayaanide
shruti illadele vattati biddavarannu shrustisi jeevara salahuvi namo namo
*Shreenivaasa^ dhayaanide
tanu mana karanagalannu kottu animisha ranaa abhimaanigalyennisidi namo namo
*Shreenivaasa^ dhayaanide
neelavatsala ninna dheenadolagittu gjnaanakarmagala maadisuveyo namo namo
*Shreenivaasa^ dhayaanide
kshana bidadale bhaktajanara rakshisuvi dhurjanarige dhurlabha yennisuvi namo namo
*Shreenivaasa^ dhayaanide
vyshamya nyirganya klesha villavarannu upaasanagalante phalagalaneedi namo namo
*Shreenivaasa^ dhayaanide
vandelu parivaahu mandi yolagiddu bandha mokshaprada yennisuvi namo namo
*Shreenivaasa^ dhayaanide
gjnaanigalarasa agjnaanigolu naa agjnaani sugjnaanavannu paaliso namo namo
*Shreenivaasa^ dhayaanide
nambide naa ninna bimba moorutiyenna dimbadol aghey pole anudina namo namo
*Shreenivaasa^ dhayaanide
ninna horatu yenaganyari inneniahaha ninna stutipadudakkeyenegaane namo namo
*Shreenivaasa^ dhayaanide
ghanna mahima yennaginnodu bayakilla ninna dhyanaadolu idu marayaade namo namo
*Shreenivaasa^ dhayaanide
dhurjana sangha vivarjamaadisi sadhu sajjanara seveya volagido namo namo
*Shreenivaasa^ dhayaanide
yesu janmagaleeye lesu chinteyu illa dasanendu yenisutta sobagittu namo namo
*Shreenivaasa^ dhayaanide
yenna appa yenna anna yenna kaayuva deva ninna ee smaraneya kodalelo namo namo
*Shreenivaasa^ dhayaanide
manasina chenchalavannu tolagisi paada vanajadallidisiaha hitavaagi namo namo
*Shreenivaasa^ dhayaanide
karanagallindaacharisuva vishaya *ShreeHari^ ninna seve yaagali swami namo namo
*Shreenivaasa^ dhayaanide

*Hariye^ Sarvottama surarella daasaru taaratamya bheda gjnaanavannu needo namo
namo *Shreenivaasa^ dhayaanide
buddhi poorvaka *Guru Madhwa^matava tilididdavane gjnaana vruddhanu namo namo
*Shreenivaasa^ dhayaanide
*Guru^gala karunasutiravaagi tavarige *Hari^ ninna anugrahavaaguvudo namo namo
*Shreenivaasa^ dhayaanide
ninna varallade anyaaru ballare ghannama padasutta stariyannu namo namo
*Shreenivaasa^ dhayaanide
ninna chittake bandu yenna chittake barali anyata bhayakeya kodadiro namo namo
*Shreenivaasa^ dhayaanide
stuti ratnamaala samskruti sihi ikkuvarige pratidina sukha abhivruddiyo namo namo
*Shreenivaasa^ dhayaanide
*Gurugalu Madhwaraayaru^ moorulokkake dore *Guru Shresha Vittala^
Namo”{Kan.}

**vinaa *Venkatesham^ na naatho na naathaha sadaa *Venkatesham^ smaraami
smaraami**

***Hare Venkatesha^ praseeda praseeda priyam venkatesha prayaccha
prayaccha||{San.}**

Concluding Chapter of this Paper Seriatim titled [[[***VyasohamTavaDasoham^**]]] – {{**A Rejuvenated Literary Cameo on the monumental Holy Works of *VyasaRajaGurusaarvabhoulmaru^**}}, is dedicated to the eternal memory of epochal service rendered at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ atop ^Tirumala^ by ‘muktivyogya’ *ParamaBhagavatottamaru VyasaTheertharu^ for twelve long years ranging from 1484 to 1496 A.D. It is reiterated first and foremost that *SarvottamaTirumalaVenkateshwara^ is indeed most choosy while requisitioning for a most special servitude from legions of devotees, even though He is infinitely independent and supremely sovereign in achieving any form of duty task whatsoever merely by deeming the same. It is only owing to His supremely kind benevolence that ‘muktivyogya’ *VyasaTheertharu^, is deliberately handpicked in order to perform such an exemplary servitude. Therefore, *SarvottamaTirumalaVenkateshwara^ with utmost understanding and patience, similar to a most doting and affectionate parent, **ALLOWS** an adorable infant, read as *VyasaTheertharu^, to proceed with performance of a most humble service directed towards His ^Lotus Feet^, within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^.

||*DhigVijayaMoolaGopinathovijayate^||

^Moodalabagilu^, situated at the strategic eastern gateway en route to the holiest of holy pilgrim center of ^Tirumala^, is an important pilgrim center that merits mention in many a [[Holy Chronicle]] and is steeped in historical legends of yore. ^Moodalabagilu^ also boasts of another awesome idol of *VayujeevottamaAnjaneya^ consecrated by none other than ‘muktivyogya’ *Arjuna Pandava^, that is situated further off towards the northern enclave, consecrated during the famed ^DwaparaYuga^. Further east, far

removed from same, a very much famed holy spring ^NarasimhaTirtha^ nestles amidst rocky terrain skirted by gigantic granite boulders and is indeed a hallowed spot, with a stone pillared ^Mantap^ situated right at middle, courtesy benevolent rulers of the famed ^Vijayanagara^ Empire. It is into this eternal spring that the Octogenarian ‘muktiyogya’ ‘Druvaamsha’ *VidyaGuruShreepadaRajaru^, brings about the manifestation of none other than *Celestial Ganga^ at an auspicious moment in time. *VidyaGuruShreepadaRajaru^ dwells here in the vicinity of a secluded cave housing the holiest of holy Idol of *AngaraYogaNarasimha^ consecrated Centuries earlier by none other than ‘muktiyogya’ *AkshobhyaTheertharu^, one of the principle disciples of *VayuJeevottamaSreemanMadhwacharyaru^. In this very same premises, *VyasaTheertharu^ consecrates an epochal Idol of *VayuJeevottamaMukhyaPrana^. During mid 1480AD, legend has it that a few officiating priests appointed by Emperor *SaluvaNarasimha^ happen to parade their own children using ^Chariots^ and ^Palanquins^ set aside for the sole use of ^UtsavaMurthy^ of *SarvottamaTirumalaVenkateshwara^, atop ^Venkatachala^. Upon being informed of the same, a furious Emperor *SaluvaNarasimha^ sentences each and every officiating priest involved in such an unsavory episode to the gallows at ^Chandragiri^. As a result performance of ritual worship of the ^MoolaViraat^ of *SarvottamaTirumalaVenkateshwara^ comes to an abrupt halt with raging fires of divine indignation building up with each passing day, in an uncontrollable inferno within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^. A very much worried Emperor *SaluvaNarasimha^ tries to overcome onset of such great crisis by appointing part time priests from other pilgrim centers and entrust them with the task of continuing performance of ritual worship of *SarvottamaTirumalaVenkateshwara^. Unfortunately as things turn out, the new set of priests very soon express their inability to perform ritual worship, not being able to muster enough courage to stand before such a terrifyingly awesome manifestation of *SarvottamaTirumalaVenkateshwara^, within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^. A pensive Emperor *SaluvaNarasimha^ thereafter journeys to ^Moodalabaagilu^ and beseeches upon the venerable *ShreepadaRajaru^ to help him out of this predicament and at the same time also rid him of the grave onset of ‘bramhahatya’ for having meted out capital punishment to many orthodox priests. In due course, a thoroughly accommodating *ShreepadaRajaru^ not only evacuates such heinous sin as ‘bramhahatya’ of Emperor *SaluvaNarasimha^, but also announces that famed ritual worship from within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^ shall indeed be very soon rejuvenated into pristine glory as per the purposefully divine intentions of none other than *AkhilaandakotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^. Emperor *SaluvaNarasimha^ also performs a stupendous ^Ratnaabhisheka^ upon *ShreepadaRajaru^ as a mark of eternal gratitude on behalf of all his subjects. It is reckoned that the most prized of all ^Guru kanika^ is indeed most valuable and most compulsory. But as fate turns out, *ShreepadaRajaru^, of highly advanced age, instead of receiving the same from His just disciple, *VyasaTheertharu^, in turn enables the latter to journey towards ^Tirumala^ in order to restart auspicious worship directed principally towards the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^.

||*DHIGVIJAYA MOOLAGOPALAKRUSHNO VIJAYATE^||

||*DHIGVIJAYA MOOLAPATTABHIRAMO VIJAYATE^||

***ShreemadhParamaHamsaParivraajakaachaarya**

Padavaakyapraamaanapaaraavaarapaareena

Sarvatantrasvatantra

ShreemadhVyshnavasiddhantapratishthaapanaachaarya

ShreeNeelaaDevi

karaarchitha ShreeRukminiSathyabhaama sameta ShreeMoolaGopalaKrushna

ShreeMoolapattabhiRama ShreeVedavyaasa Divyapaadapadmaakaarakaraada

Shree Shree Shree VyasaTheerthaShreepaadangalavaru^

*VyasaTheertharu^ who during such time happens to dwell in ^Vyasarahatta^ abutting villages of ^Bendakaaluru^ is quickly summoned to ^Moodalabaagilu^ by *VidyaGuruShreepadaRajaru^. Thereupon, *VyasaTheertharu^ arrives at ^Moodalabaagilu^ and performs full length salutations to *VidyaGuruShreepadaRajaru^ who then entrusts the most infinitely auspicious of all task, that of restarting holy worship directed at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ atop ^Venkatachala^. At ^Moodalabaagilu^, in the vicinity of the awesome Idol of *AngaraYogaNarasimha^, *VyasaTheertharu^ performs the compulsory 'sankalpa' for meritorious fructification of this most auspicious mission. Next, the venerable *VidyaGuruShreepadaRajaru^ and *VyasaTheertharu^ together hold lengthy discussion in utter seclusion far away from prying eyes, with the former informing the latter about many treasured ^Prameya-Aprameya^ secrets about *SarvottamaTirumalaVenkateshwara^. The trusted disciple, *VyasaTheertharu^, wholeheartedly accepts this rarest of rare opportunity that has most fortunately come to His good fortune owing to the supreme kind benevolence of *VidyaGuruShreepadaRajaru^. The most obedient disciple *VyasaTheertharu^ also carries out such an enormous responsibility bestowed upon Him by *VidyaGuruShreepadaRajaru^ with utmost sense of dedication and pristine pure devotion in a most befitting manner, earning accolades and gratitude of millions upon millions of devotees for Centuries to come. *VyasaTheertharu^ proceeds towards ^Chandragiri^ and from there routinely journeys back and forth to ^Tirumala^ and conducts divinely ordained service directed at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^. At ^Chandragiri^, Emperor *SaluvaNarasimha^ informs *VyasaTheertharu^ about the seriousness of the situation atop ^Tirumala^ resulting from stoppage of ritual worship of the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^, years on end, with no one being able to muster enough courage even to approach the closed doors of ^AnandaNilaya^. A very much worried Emperor *SaluvaNarasimha^ beseeches *VyasaTheertharu^ to personally intervene and once again restart the stopped ritual worship of *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^ from within the Sanctum Sanctorum of ^AnandaNilaya^.

beshajaam sammatam noonyamadhi bshesha saadhanam||{San.}

At ^Chandragiri^, *VyasaTheertharu^ is deemed to have accepted only the most sacred of all ^Panchagavya^ for daily sustenance, thus preparing well ahead for the holiest of holy ordeal awaiting Him atop ^Venkatachala^, culminating with grandiose rendezvous with none other than *SarvottamaTirumalaVenkateshwara^.

ksheera dadhi ghruta gomootra gomayihii{{San.}}

Such a sacred byproduct ^Panchagavya^ so acquired from the most auspicious cow, in which residence of each and every noteworthy *Celestial^ is guaranteed as stated →

sarve devaaha sthita dehe sarvadevamayeehgouhaha|| {San.},

The same also guarantees ceaseless flow of kindest benefaction resulting in onset of all the four meritorious ^Purushaartha^ along with definitive Omnipresence of none other than ‘nityamuktalu’ *MahaLakshmiDevi^ Herself as stated→.

ashtyishvarya mayee *Lakshmee^vasate gomayi sadaa||{San.}

None other than *SarvottamaTirumalaVenkateshwara^ has Himself taken up residence atop ^Venkatachala^ in order to alleviate untold sufferings of the comity of righteous devotees. This most auspicious of all domain, ^Vykunta^, in this ensuing Time Epoch of ^Kali Yuga^ is ceaselessly sought after by even hierarchy *Celestials^ led by none other than ‘mukhtiyogya’ *ChaturmukhaBramha^, since the presiding deity *SarvottamaTirumalaVenkateshwara^ is sure to offer bliss filled state of existence to the truly liberated. Even during the so called state of apocalypse this uniquely set aside domain of ^Vykunta^ shall remain supremely untouched by any calamitous occurrence. For this reason alone this auspicious domain consisting in turn of three sub domains namely → ^Vykunta, Narayanapura and Anantaasana^, is constantly sought after by phalanx of hierarchy *Celestials^ led by none other than *ChaturmukhaBramha^. Such an exalted domain is forever out of reach of all lesser qualified individuals who repeatedly fail to make the grade in all Time Epochs. In this most sacrosanct of all domains none other than ‘nityamuktalu’ *MahaLakshmiDevi^ resides in sublime bliss in resplendent golden mansion enjoying at all times flow of supreme kind benevolence of Her sole guardian mentor, none other than *SarvottamaTirumalaVenkateshwara^. This domain radiates forth with such brilliance that the same effortlessly dwarfs that of a million Sun radiating all at once. This domain is loftier in hierarchy than even ^Sathyaloka^. The fortunate liberated doers of duty task who gravitate towards this domain are flawless and tend to exist there without any trace of any sort of shortcoming. This domain is well fortified with walls constructed out of pure gold interspersed with precious gemstones and shines forth with brilliance that is simply stupendous. Due to such reflection given off from such bejeweled domain, there is no scope for any sort of darkness falling upon the scenario at all. Heeding to fervent pleas from hordes of liberated souls of this domain, the supreme overlord *SarvottamaTirumalaVenkateshwara^ appears in front of them every now and then sending them all into frenzied fury of devotion. The famed ^Holy River Viraja^ flows within this domain and those fortunate ones who happen to bathe in the same are permanently freed from the eternal cycle of births once and for all with a complete vacation of any semblance of physical occurrences whatsoever. This is so since the ^Holy River Viraja^ traces its origin from the profuse sweats oozing out of the Infinite body form of *SarvottamaTirumalaVenkateshwara^ and therefore the most infinitely

powerful and the most infinitely sacrosanct amongst all other ^Holy Rivers^ put together. The *Celestial^ duo of *Jaya^ and *Vijaya^ relentlessly guard the ^Seventh Gateway^ and since these two worthy have taken births upon Mother Earth on many an earlier occasion, the fear of death shall remain up till this particular gateway. To proceed further into this gateway is possible only by the truly liberated and not all. That is why sometimes none other than *SarvottamaTirumalaVenkateshwara^ Himself appears at this particular gateway very much to the ecstatic delight of the liberated. Nevertheless, *SarvottamaTirumalaVenkateshwara^ eradicates all manners of shortcoming that are typically unique to familial lifestyles and enable chosen individuals of enormous merit to enjoy their true intrinsic nature at all times. In fact, *SarvottamaTirumalaVenkateshwara^ is sighted in Infinite glory by those who are ultimately slated to enjoy hierarchy liberated bliss in the form of a ^White thoroughbred Stallion^ and shall dance with unbridled fervor. Many a liberated *Celestial^ themselves are engaged in an eternal encore employing sacred verses extracted from the eternal [[Vedas]], whilst some others are engaged in eternal encore of the famed [[Gayatri Mantra]] and some others are engaged in rendition of fabled [[Puranas]], each and every effort of course directed towards eulogy of such a *SarvottamaTirumalaVenkateshwara^. This apart a few other *Celestials^ such as specially chosen *VayuJeevottamaBediAnjaneya^ stand firmly rooted to the spot with mouth wide agape, whilst simultaneously meditating upon the stupendous specialty filled manifestation of such a *SarvottamaTirumalaVenkateshwara^ atop ^Venkatachala^.

**taravo dyivataganaaha mrugaascha rushipungavaaha|
pitaraha pakshinaha sarve paashaanaaha yakshakinnaraaha||{San.}**

Atop ^Venkatachala^ many hierarchy *Celestials^ reside as enormous foliated trees, many auspicious *Sages^ roam around thickly wooded forests here in the manner of humble herbivores, many an auspicious ancestor flock here in huge numbers in the manner of many feathered birds, whilst many a *Yaksha^ and *Kinnara^ reside here in the manner of inanimate granite boulders strewn allover, each one united in their eternal quest of performing selfless servitude directed towards the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^. Special occurrences of the numerical 'seven' are as follows ^Seven Holy Pilgrim Centers^ being → ^Ayodhya, Mathura, Maya, Kashi, Kanchi, Avantika, Puri^ ; ^Seven week days^ being → Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday ; ^Seven Holy Rivers^ being → ^Ganga, Yamuna, Godavari, Narmada, Sindhu, Saraswathi and Kaveri^ ; ^Seven Domains^ being → ^Bhooloka, Bhuvaha, Suvaha, Mahaha, Janaha, Tapaha and Satyaloka^ ; ^Seven Seas^ being → ^Lavana, Kshaara, Sure, Ghruta, Jala, Dadhi and Dugdha^ ; ^Seven Sages^ being → *Mareecha, Bhrgu, Aangeerasa, Kratu, Pulastya, Pulaha and Vashishta^ ; ^Seven Mountains^ being → ^Maalyavanta, Gandhamaadhana, Kailaasa, Nishaada, Mandaraadri, Neelagiri and Hemanta^ ; ^Seven body elements^ being → ^Bone, tissue, flesh, nerve, skin, hair and nails ; ^Seven Islands^ being → ^Jambu, Plakshya, Shaalmali, Kusha, Kroucha, Shaakhya and Pushkara^ ; ^Seven musical tunes^ being → ^Sa, Re, Ga, Ma, Pa, Da and Ni^ ; ^Seven hellish domains^ being → ^Rourava, Mahaarourava, Vahni, Vyitarani, Kumbheepaaka, Taamisra and Andhataamisra^ ; ^Seven metals^ being → Gold, Silver, brass, bronze, copper, aluminum and iron ; ^Seven gentiles^ being → *Agni, Vipra, Yama, Raja, Samudra, Udara and Graha^ ; ^Seven

steps^ after marriage ; ^Seven Agama^ being → ^Pancharaatra, Sura, Saaktha, Paashupata, Yaamala, Kaapila and Vaama^ ; ^Seven Assemblages^ being → ^Bhata, Bhatta, Gaayaka, Nartaka, Parihaasyaka, Vidvaamsa and Itihaasaka^ ; ^Seven enlightened knowledge seekers^ being → *Atri, Vishvaamitra, Goutama, Aangeerasa, Bhrgu, Durvaasa and Vasishta^ ; ^Seven Immortals^ being → *Ashwathaama, Bali, Vyasa, Hanumantha, Vibheeshana, Krupa and Parashurama^ ; ^Seven Oceans^ being → ^Atlantic, Pacific, Indian, Arctic, Antarctic, South Sea and West Sea^ ; ^Seven colors of white light^ being → ^Violet, Indigo, Blue, Green, Yellow, Orange and Red^ ; ^Seven most auspicious Days in one stretch^ being → the continuous number of days during which none other than *SarvottamaMoolaGopalaKrushna^ uplifted ^Mount Govardhana^ thereby extending total protection to humble residents of ^Gokula^ from fierce hurricanes unleashed by a jealous Celestial *Indra^ and last but definitely not the least, ^SEVEN^ holiest of holy sacred hills ranging from ^Seshaachala – Vedaachala – Garudaachala – Anjanaachala - Vrushabhaachala-Narayanaachala and Venkataachala^, harboring awesome manifestation of *SarvottamaTirumalaVenkateshwara^.

**maayaavee paramaanandam tyaktvaa ^Vyikunta^muttamam|
^SwaamiPushkarnee^ teere ramayaa saha modate||{San.}**

Many sacred springs such as ^SwamiPushkarni^, ^AakashaGanga^, ^Paapavinashini^, ^PandurTirtha^, ^KumaaradhaaraTirtha^ and ^TumburuTirtha^ dot the landscape all along, steeped in an unbroken legendary tradition dating back to millions of years. Amongst such natural springs, the ^SwamiPushkarni^ is most sacred and holy since none other than the Celestial ^River Saraswathi^ has taken residence here in a rejuvenated form owing to the supreme kind benevolence of none other than *SarvottamaShreeHari^, who Himself is now manifest permanently upon the southern banks as *SarvottamaTirumalaVenkateshwara^. Within soothingly cool waters of this sacred spring ^SwamiPushkarni^, whilst the *Celestial Saraswathi^ is Omnipresent as ^TirthaRoopa^, none other than ‘muktiyogya’ *BakulaDevi^, harboring the same qualitative hierarchy similar to Holy ^River Yamuna^, is Omnipresent as ^BhoomiRoopa^. Many notable sacred spring happen to confluence within the ^SwamiPushkarni^ from every directions further augmenting glorious auspiciousness of the same, such as ^MarkandeyaTirtha^, ^AgniTirtha^, ^YamaTirtha^, ^VashistaTirtha^, ^VayuTirtha^, ^VaraahaTirtha^, ^KuberaTirtha^, ^GaalavaTirtha^ and ^SaraswathiTirtha^, at the centre. A mere performance of ritual bath in this sacred spring ^SwamiPushkarni^ enables enormous merits to befall upon a chosen doer, such as grant of longevity, onset of choice hierarchy liberation, liberation from all hellish domains, onset of wealth, eradication of all sins, vacation of all manners of past debts, onset of merits equivalent to donating great extents of lands, onset of pristine pure devotion and total negation of even the greatest of sins.

**sarvam nishphalataam yaati *Shreenivaaso^ na tushyati|
phalam dharmadikaschyhiva na yacchati nrunaam vibhuhu||{San.}**

None other than *SarvottamaTirumalaVenkateshwara^ is supremely appeased if and only if a chosen doer of righteous duty task, does compulsorily bathe in the sacred waters of

^SwamiPushkarni^ situated atop ^Venkatachala^, guaranteeing onset of His Infinitely supreme kind benevolence. The last quarter of the night is considered as being that most auspicious of all ^Bramhamuhurtha^, occurring just ahead of sunrise, stretching to about ninety six minutes in all. At this most auspicious time, ^VyasaTheertharu^, now atop ^Venkatachala^ is all set for an impending service to be rendered at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^.

**braamhemuhoorte devaanaam pitrunaam cha samaagamaha|
jaagarastatra kartavyaha devasmaananam hitath||{San.}**

Indeed at this most auspicious hour of the day, being ^Bramhamuhurtha^, the most sacrosanct presence of phalanx of all hierarchy *Celestials^ is guaranteed to the tee, even as they line up in the heavens, jostling for prime vantage points in order to witness firsthand the epochal service to be rendered by *VyasaTheertharu^ at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^.

**ya icchet saashvateem siddim yamasyaadarshanam tathaa|
satatam tena kartavyaha braamhekaale prajaagaraaha||{San.}**

All those who aspire to achieve fame and glory will have to be awake at this auspicious hour of time of the day, similar to the manner now being followed by *VyasaTheertharu^. At this early hour, ^Venkatachala^, is totally deserted with not even a single soul in sight and visibility being reduced to almost one foot due to onset of thick fog and vapory mist, the entire atmosphere is filled with fresh life sustaining air given off by plethora of evergreen forests. Gigantic bull elephants with magnificent ivory tusks rampage in blinding haste through dense forests atop ^Venkatachala^, trumpeting loudly as if to announce the most auspicious of all ^GajakesariYoga^ prevalent in *VyasaTheertharu^, that resonates in all directions. The darkened night is further augmented by a faint glimmer of starlight dancing on the horizon, accompanied by dimmed moonshine, a perfect backdrop for enabling onset of tranquility to *VyasaTheertharu^. There is a deafening silence all around, with barely anyone around except a few trusted chosen ultraorthodox disciples who stand afar in a small group with hands folded in deep reverence. Next, *VyasaTheertharu^ begins to perform ritual purification bath in the sacred waters of ^SwamiPushkarni^, quickly immersing Himself completely in the chillingly soothe waters, all the while uttering synonymous titles of each of the eight special ^Tirtha^, so compulsory in garnering onset of supreme kind benevolence of *SarvottamaTirumalaVenkateshwara^. Soon, *VyasaTheertharu^ is totally immersed in Eulogy of none other than *BhagawanVedaVyasa^, a veritable ^Mount Meru^ amongst most eminent of scholars of Vedanta, with no competition whatsoever at all in the entire gamut of true Knowledge, as validated by compartmentalization of the eternal [[Vedas]] ; composition of [[BramhaSutra]] ; [[ShreemadhBhagavatha]] ; [[Mahabhaaratha]] – an Universal Encyclopedia encompassing [[BhagavathGeeta]] and [[Vishnusahasranaama]] ; [[Harivamsha]] and innumerable scriptures. A grateful *VyasaTheertharu^ also salutes none other than *VayuJeevottamaAcharyaMadhwaru^ who courageously interpreted the eternal wisdom enshrined in the Infinite [[Holy Works]] of *BhagawanVedaVyasaru^, thereby in a way

enabling sighting of a *Vishwaroopa^ of none other than *BhagawanVedaVyasaru^ to the whole World. That is why *VyasaTheertharu^ now mulls upon the sacrosanct thought that such an enormously auspicious *Vishwaroopa^ of *BhagawanVedaVyasaru^ needs to invoked later amongst other invocations within the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^ manifest in the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^. With such noble thoughts, *VyasaTheertharu^, now clad in holiest of ^holy saffron robe^, begins to walk purposefully with sure footed steps, towards a specially constructed stone platform ^AnheekaMantapa^, abutting the upper banks of ^SwamiPushkarni^, even as faintest golden orange color begins to light up the eastern horizon. Each and every holy step of *VyasaTheertharu^ brims with immeasurable amounts of infinite merits that is ceaselessly offered at the ^Lotus Feet^ of *SarvottamaMoolaGopalaKrushna^, then and there itself.

Within the somber ambience of ^AnheekaMantapa^, *VyasaTheertharu^ begins to grind sacred blob of ^Gopichandana^ into a thick paste and anoints the same vertically upon His holy forehead beginning from the nose tip extending further right up to the temporal region in one briskly deft stroke. Next, *VyasaTheertharu^ anoints ^Gopichandana^ upon His holy chest region resembling auspicious ^Lotus^ and also upon each of the holy shoulders of His resembling leaf of bamboo, followed by anointment of ^Gopichandana^ in the manner of lighted lamp elsewhere. *VyasaTheertharu^ also adorns sacred paste of ^Gopichandana^ measuring five inches just beneath His auspicious neck, repeating the same in the region of His lower back and upon His forearms. Thereafter, *VyasaTheertharu^ anoints three symbols of *SudarshanaChakra* using paste of ^Gopichandana^ upon His stomach region, one symbol of ^Conch Shell^ below the same and two symbols of *SudarshanaChakra* upon His right shoulder, followed by one symbol of ^Conch Shell^ thereupon. *VyasaTheertharu^ also anoints two symbols of ^Padma^ with paste of ^Gopichandana^ at the centre, surrounded by four symbols of *Narayana^ with paste of ^Gopichandana^, all around. Next, *VyasaTheertharu^ also anoints two symbols of *SudarshanaChakra* upon His throat and stomach region, followed by anointment of symbol of *SudarshanaChakra* one on His right cheek and one symbol of ^Conch Shell^ on His left cheek. Upon completion of such holiest of holy anointment of ^PanchaMudra^ with paste of ^Gopichandana^, the eminent *VyasaTheertharu^ is deemed to have performed ritual purification bath in the sacred ^River Ganga^ apart from having performed ritual purification bath in each and every known Holy River. After completion of such anointment, *VyasaTheertharu^ is instantaneously accredited with having performed the famed ^Ashwamedha^ and ^Rajasooya^ alongside enormous acts of charity performed in ^Vyshnava^ pilgrim centers. Indeed onset of such infinite merits is of no surprise since the very same sacred paste of ^Gopichandana^ that anoints the holy contour of *VyasaTheertharu^ is equivalent in merit to powdery dusts occurring in sacred pilgrim center of ^Vrundavan^, the recreational ground of none other than *SarvottamaMoolaGopalaKrushna^. The sacred paste of ^Gopichandana^ used by *VyasaTheertharu^ to anoint ^PanchaMudra^ upon Himself is one hundred times more meritorious than mud pastes found at ^Panchavati^ and ^Chitrakoota^.

*VyasaTheertharu^ performs ^Karanyaasa^ and ^Anganyaasa^ whilst uttering sanctioned [[Mantra]] of → **Om Namō Narayanaaya Om**|| {San.}, **Om Vishnave Namaha Om**||{San.}, observing all pervading silence. First, *VyasaTheertharu^ performs ^Karanyaasa^ whilst uttering → **Om Vishnave Namaha**||{San.}, followed by utterance of → **Om Namō Bhagavate Vasudevaaya**||{San.}. Thereafter *VyasaTheertharu^ offers an appropriate seat for onset of a most special Omnipresence of none other than *ShreeHari^ after meditating upon the primordial ||**OM**|| within His very soul, followed by meditation of ||**vikaara**|| within His temporal region, followed by meditation of ||**shakaara**|| within His gut region, followed by meditation of ||**nakara**|| at the back of His holy head region, followed by meditation of ||**vekaara**|| at the center of His holy eyes and finally meditation of ||**nakaara**|| amongst all residual postures. Upon culmination of such a resoundingly proactive invitation, *VyasaTheertharu^ appeals to none other than *MahaVishnu^, astride upon His favorite vehicle of ‘muktiyogya’ *Celestial Garuda^, holding famed ^Shankha-Chakra-Gadha-Khadga^ for protection from all manners of obstacles ; *Matsya^ for protection from fierce some marine mammals and watery calamities ; *Vishwaroopa^ for protection whilst being stationery on the ground ; *Trivikrama^ for protection from sky bound adversaries ; *Narasimha^ for protection from enemies hiding in impregnable fortresses, whilst performing fire rituals, whilst in war ravaged regions and whose very terrifying title in itself aborts ill gotten fetuses growing within obese wombs of unchaste paramours of ‘paramaHaridweshi’ ; *Varaha^ for protection from obstacle free journeys ; *Parashurama^ for protection from threat displays of sworn enemies ; *Ramachandra^ along with ‘muktiyogya’ *Lakshmana^ for protection from unseen adversary whilst traversing through thickest jungles ; *Narayana^ for protection from evil wrath of unrighteous ; *Nara^ for protection from hilarious peals of evil delight of demons ; *Datta^ for protection from ignorance resulting in jeopardizing ceaseless meditation of *ShreeHari^ ; *Kapila^ for protection resulting in unshackling of all residual karma arising out of performance of duty tasks ; *Kumararoopa^ for protection from all unworthy subjects ; *Hayagreeva^ for protection from chance occurrence of professing disrespect to one and all during journeys ; *Mahidaasa^ to always bestow supreme Knowledge consisting of true sovereign nature of *ShreeHari^ ; *Kurma^ for protection against sliding into hellish domain ; *Dhanvantari^ for protection against onset of ill health ; *Rushabha^ for protection against onset of vagaries of cold ; *Yagjna^ for onset of true liberation ; *BhagawanVedaVyasa^ for protection against onset of any form of ignorance ; *Buddha^ for protection against sliding into abyss of illusory schools and finally *Kalki^ for protection against all manners of ills plaguing this current Time Epoch of ^KaliYuga^. Further, *VyasaTheertharu^ also appeals to *SarvottamaKeshava^ for protection during the time of dawn ; *SarvottamaGovinda^ for protection during early mornings ; *SarvottamaNarayana^ for protection during broad daylight ; *SarvottamaChakrapaani^ for protection during mid afternoons ; *SarvottamaMadhava^ for protection during evening times ; *SarvottamaHrushiksha^ for protection during the first quarter of the night ; *SarvottamaPadmanabha^ for protection during midnight ; *SarvottamaShreevatsa^ for protection during the last quarter of the night ; *SarvottamaJanardhana^ for protection during that particular time occurring just ahead of dawn ; *SarvottamaDamodara^ for protection during onset of auspicious hour of ^Sandhya^ and finally *SarvottamaMahaVishnu^ for protection during the very minutest

second of sunrise. Next in line, *VyasaTheertharu^ also appeals to *Sudarshana* to impart divine knowledge regarding *SarvottamaShreeHari^ ; appeals to ^Koumodaka^ to eradicate all manners of planetary mismatch ; appeals to ^Panchajanya^ to vanquish most potent of evil by tearing them asunder through deafening sounds and appeals to ^Nandaka^ to vanquish retinues of enemies by gouging out their very eyesight. *VyasaTheertharu^ also appeals to the above quoted invincible weaponry of *SarvottamaMahaVishnu^ to mercilessly decimate all those who constantly scheme to put overriding obstacles upon pious path of the downright righteous, in a similar manner in which a plethora of evil effects of planetary occultation, venomous breathes of evil serpents and nefarious ploys of ghoulish demons are eradicated. *VyasaTheertharu^ also appeals to ‘muktiyogya’ *Celestial Garuda^, the very epitome of a steadfast practitioner of eternal [[Sama Veda]] to extend unstinted protection ; appeals to ‘muktiyogya’ *Celestial Vishwaksena^ who is always enabled to reside amidst the vicinity of *SarvottamaMahaVishnu^ and finally *VyasaTheertharu^ wills that all His latent ignorance be washed away by ceaseless meditation of the very name of such a *SarvottamaTirumalaVenkateshwara^, all the while visualizing His awesomely glorious Infinite form.

In due course, *VyasaTheertharu^ meditates ceaselessly upon the sacred [[Gayatree Mantra]] after performance of sacrosanct ^Anganyaasa^ and ^Karanyaasa^, which renders the former to be instantaneously qualified to proceed into the domain of ^AnandaNilaya^ atop ^Venkatachala^. *VyasaTheertharu^ further renders His entire physical visage most auspicious with rapturous performance of ^Yati Sandhyavandana^ inculcating ceaseless mediation of [[Gayatri Mantra]]. *VyasaTheertharu^ also correctly invokes each one of the uniquely particular *Sage^, each one of the uniquely particular *Celestial^ along with perfect synchronization of unraveling of the unique particular ‘chandaa’-meter, prior to beginning of wholesome meditation. Further, performance of ^Anganyaasa^ involving unconditional surrender, enables *VyasaTheertharu^ to thoroughly eradicate even the minutest of all residual malignancy if at all, thereby rendering His Holy Self purified from head to foot, so vital for furtherance of servitude directed towards the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^. Now, each and every limb of *VyasaTheertharu^ is unequivocally set aside in the service of *SarvottamaTirumalaVenkateshwara^, which is no surprise at all since the latter is Himself directly responsible for formation of the same, in the first place. *VyasaTheertharu^ slowly but surely readies each and every specific limb so useful in carrying out each and every specific set aside function directed towards the service of *SarvottamaTirumalaVenkateshwara^, with simultaneously chanting of that particular independent manifestation of the latter. Thereafter each and every part of *VyasaTheertharu^, be it the heart region, head region, eyes are further cleansed employing steadfast invocation of one particular manifestation of *SarvottamaTirumalaVenkateshwara^, so uniquely typical to each one of the same. *VyasaTheertharu^ also concurrently infers the Cosmic manifestation of *SarvottamaTirumalaVenkateshwara^ as being ever manifest within the primordial ^OM^ and also constantly resident within His heart region and only then begin to meditate upon the sacred [[Gayatree Mantra]]. *VyasaTheertharu^ offers His very soul to such a *SarvottamaTirumalaVenkateshwara^, whilst slowly opening the palm of His

Holy hand and touching the heart region with the same. *VyasaTheertharu^ facilitates appraisal of each and every limb, greeting each manifestation of one unique ^Niyamaka^, read as *SarovottamaTirumalaVenkateshwara^, culminating with a total submission of that particular limb to the latter. Thereafter, *VyasaTheertharu^ utters → **varenyam**|| {San.} and follows the same by uttering |shiras| and touches His head region with the extended palm of His hand as an act of total submission of His temporal region to *SarovottamaTirumalaVenkateshwara^. Then *VyasaTheertharu^ utters → **dheyoyonaha**||{San.} as an act of total submission of His very eyesight to such a *SarovottamaTirumalaVenkateshwara^ and upon unfolding His forefinger and middle finger, symbolically submits His eyes to *SarovottamaTirumalaVenkateshwara^. In this manner *VyasaTheertharu^ facilitates sum total manifestation of such a *SarovottamaTirumalaVenkateshwara^ to occur within each particular limb as denoted by → **pavitraanaam pavitram**||{San} and is fully ready for sighting the most awesome of all manifestation of *SarovottamaTirumalaVenkateshwara^. In due course, *VyasaTheertharu^ performs ^Kavachamudra^, whilst uttering sacrosanct → ||**OM dheemahi kavachaaya hum**||{San.} inviting a special manifestation of *SarovottamaTirumalaVenkateshwara^. The same is accommodated by *VyasaTheertharu^ who at first touches His right shoulder with the left hand followed by touching of His left shoulder by the right hand which guarantees all round protection of the upper part of the body from all forms of demonic forces extending all the way right up to His navel region. Thereafter, *VyasaTheertharu^ performs ^Astranyaasa^ by clicking rapidly all round His head followed by a resounding thunderclap by thudding His two hands together in quick succession casting an impenetrable ring of fire around Himself. Next, *VyasaTheertharu^ begins to meditate using the most potent of all fires, ^Narasimhaagni^ occurring within His closed palm. Faster than blinking of an eyelid, *VyasaTheertharu^ begins to chant → **Om prachodayaat astraaya phat**||{San} and launches fiery fires of indestructible ^Narasimhaagni^ resident within His own palm and then spreads zigzagging sparks of the same in the manner of an impenetrable circle of fire around His head, culminating with a total submission of the same to *SarovottamaUghraNarasimha^. This awesome ritual performed by *VyasaTheertharu^ enables total eradication of all forms of obstacles which are instantaneously reduced to indistinguishable cinders emanating from fiery fire sparks of ^Narasimhaagni^. *VyasaTheertharu^, closes all fingers of His extended right hand excepting the forefinger in the manner of a pointed arrow, known as ^Naarachamudra^ and constructs a veritable fence of fire in each of the ten different directions as an ultimate barrier that effectively wards off all demonic forces, with none other than hierarchy *Celestial Vayu^ now on eternal guard there, effectively keeping at bay every known troublesome obstruction both from within and without.

After completion of such an awesome protection ritual, *VyasaTheertharu^ offers worship to clusters of most sacrosanct ^Narasimha shaalagrama^, ^Hayagreeva shaalagrama^, ^Mukunda shaalagrama^ and ^Vishwaroopa shaalagrama^, Omnipresent with five thousand three hundred fifty five different manifestations of *SarovottamaTirumalaVenkateshwara^, with concurrent offerings of sacred tendrils of ^ShreeTulasi^ that is also Omnipresent with five thousand three hundred seventeen manifestation of *SarovottamaTirumalaVenkateshwara^. Thereafter, *VyasaTheertharu^

places a few tendrils of ^ShreeTulasi^ carefully upon His Holy Head and moves towards the sacred shrine dedicated to *SarovottamaVaraha^ situated at a short distance from the ^AnnheekaMantapa^ atop ^Venkatachala^. Once inside the Sanctum Sanctorum of this particular shrine dedicated to *SarovottamaVaraha^ situated on the banks of the sacred spring ^SwamiPushkarni^, *VyasaTheertharu^ mulls upon the epochal merit enshrined in performance of the most sacrosanct of ^BhooVarahaHoma^, especially at such time when the Sun is in the Constellation of Leo, so vital in total vacation of each and every latent distortion in terrestrial monuments, especially those situated at pilgrim centers. In the earliest Time Epoch ‘tamoyogya’ demon h i r a n y a a k s h a upon abducting Planet Earth, had managed to submerge the same in the very unfathomable depths of Oceans, which even resulted in the latter to be dislodged from its allotted orbit for a while. Thereupon heeding to fervent pleas of residents of Planet Earth, none other than *SarovottamaShreeHari^ Himself Incarnates as *SarovottamaVaraha^ and eventually annihilates the evil demon h i r a n y a a k s h a and resurrects Planet Earth, even earning the auspicious name tag of ^ShwethaVarahaKalpa^ to that particular Time epoch. *VyasaTheertharu^ also salutes to another superlative Incarnation of *SarovottamaYagjnaVaraha^ who emerges from the physical visage of topmost hierarchy Celestial *ChaturmukhaBramha^, in a symbolic manifestation known as *SarovottamaKrushnaVaraha^, holding aloft most auspicious ingredients and tools used for performance of fire rituals. It is for this very same reason, that *VyasaTheertharu^ reminisces that the only available sanctioned means of sustenance of any terrestrial region situated anywhere upon Planet Earth must and should involve in performance of sacred fire rituals directed towards appeasement of such a *SarovottamaYagjnaVaraha^. *VyasaTheertharu^ is more than aware that since this particular Incarnation of *SarovottamaYagjnaVaraha^ has occurred much earlier to that of the Incarnation of *SarovottamaMatsya^, the very first sanctioned [[Mantra]] occurring in the sacred [[TantraSaara]] composed by none other than *VayuJeevottamaAcharyaMadhwaru^ is dedicated to such a *SarovottamaBhooVaraha^.

**shyaamaha sudarshanadaraabhaya sadvareto| bhoomyaa yuthokhila nijokta
parigrahyischa||
dhyeyo nijyischa tanubhihi sakalyirupetaha| kolo *Harihi^ sakalavaanchita
siddhayejaha||{San.}**

Further, *VyasaTheertharu^ offers wholesome salutation to the most awesome of all manifestation of *SarovottamaBhooVaraha^ resplendent in darkened hue resembling the mighty visage of a wild boar with jutting sharp tusks, with four powerful shoulders, holding the famed *Sudarshana*, ^Panchajanya^, ^Abhayamudra^ and ^Varamudra^ in each auspicious hand, with none other than auspicious Celestial *BhooDevi^ now firmly ensconced on His left leg. Such a *SarovottamaBhooVaraha^ is indeed constantly being saluted by phalanx of hierarchy Celestials led by none other than *ChaturmukhaBramha^, *Vayu^, *Rudra^, *Sesha^, *Garuda^ and *Indra^ amongst others. *VyasaTheertharu^ performs an all encompassing meditation with utterances of [[SaptaaksharaVaraha Mantra]] and [[Trayastrimshadakshara MahaBhooVaraha Mantra]] for more than ten thousand times each, the same being equivalent to performance of the sacrosanct ritual of conduct of ^BhooVarahaHoma^, inculcating offerings of sacred

ingredients dipped in fresh honey, sesame seeds and the like for one hundred eight number of times in favor of *SarovatamaBhooVaraha^.

bhooapatitva me dehi dadaapaya||{San.}

Upon culmination of the same *VyasaTheertharu^ is deemed to have been entrusted with the singular custody of entire stretches of territory atop ^Tirumala^ as far as the eyes can behold. Such a sacrosanct ^BhooVarahaHoma^ that is now deemed to have been performed by *VyasaTheertharu^ necessitates obtaining fistful of mud from eight different directions atop ^Venkatachala^ and stacking them in a neat pile. Next, after segregating this pile of mud into three equal parts, one part is used to construct sacred outer walls of the ‘homakund’ in which the fire rituals are performed. Another equal part is now mixed amongst ingredients used for performance of ^BhooVarahaHoma^. The third equal part is then pasted on the outer surface of that particular sacrosanct vessel containing sacred ingredients. With such a deemed performance of the sacrosanct ^BhooVarahaHoma^, *VyasaTheertharu^ is also deemed to have sprinkled ‘homaraksha’ in strategic locations upon ^Venkatachala^, thereby negating all manners of cumbersome obstacles that could hinder in performance of His epochal servitude directed towards the ^Lotus Feet^ of *SarovatamaTirumalaVenkateshwara^. This virtually indestructible ‘homaraksha’ so begot after culmination of sacrosanct “poornaahuti”, now adorns the determined forehead of *VyasaTheertharu^ even as He begins to walk briskly towards the closed doors of the Sanctum Sanctorum, undeterred by the unbearably searing infernal heat emanating from the now closed cauldron doors of ^AnandaNilaya^ housing the fieriest of fiery ^^MoolaViraat^^ of *SarovatamaTirumalaVenkateshwara^. This purposeful advent of *VyasaTheertharu^ all alone towards the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^ is very much similar to the earlier epochal advent of none other than *VayaJeevottamaAcharyaMadhwaru^ to ^UttaraBadari^, compulsorily leaving behind all His principle disciples. *VyasaTheertharu^ blessed with a most special Omnipresence of the hierarchy *Celestial Vayu^, moves straight towards the fiery cauldron of ^AnandaNilaya^, repeating the famed feat performed in an earlier Incarnation as *Prahlada^ who had stood with folded hands in abject surrender and heightened devotional fervor in front of the awesome Incarnation of *UghraNarasimha^, who had put the very fear of apocalypse in the very soul of even battle hardened veteran hierarchy *Celestials^. In due course *VyasaTheertharu^ embosses the most auspicious seal of hierarchy Celestial *VayuJeevottamaMukhyaPrana^ upon the gigantic doors of the Sanctum Sanctorum with such a resounding force that the same resonates throughout the Three Worlds in an ear splitting deafening echo and also instantaneously opens inwards leading towards the ^^MoolaViraat^^ of *SarovatamaTirumalaVenkateshwara^. *VyasaTheertharu^ steps into the well of the Sanctum Sanctorum, uttering ceaseless invocation of *SarovatamaTirumalaVenkateshwara^, even as the gigantic doors closes behind him all by itself. Torrential floods of devotion emanating from evergreen memories of epochal service rendered during previous Incarnation as *ParamaBhagavattottamaPrahlada^ overpowers *VyasaTheertharu^, even as He sights the most divine and most sacrosanct ^Lotus Feet^ of the ^^MoolaViraat^^ of *SarovatamaTirumalaVenkateshwara^ and performs full length salutations seeking eternal sustenance.

*VyasaTheertharu^, a *ParamaBhagavattottama^ and *AajanmaParamaVyshnava^, begins to perform awesome eulogy of *SarvottamaTirumalaVenkateshwara^ manifest within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^ and exclaims with pristine pure impeachable devotion, thus: -

“Please do forego Your anger and show kindest mercy filled benevolence towards me and once again reappear in Your most gloriously auspicious visage that in itself is enough to enable onset of choice liberation ; I do not have any sign of fear even after sighting terrifying sparks of fiery flames jetting out of Your angered eyes, nor baffled by Your fiery knotted eyebrows and scared by your muffled roar of angered retribution, that sends even battled hardened hierarchy *Celestials^ scurrying for safe cover ; I beseech You to unshackle me from all forms of bondage since I have surrendered before You so unconditionally ; You are the sole causative factor of every known form of servitude ; You are chiefly responsible for onset of bondage to all those who are deemed to be born in relentless cycles of births and rebirth ; You are responsible for onset of timely augmentation of Knowledge levels enabling eventual onset of hierarchy bliss ; You are the only one who is forever pure, forever full of wholesome Knowledge and Infinitely independent ; Your each and every popular synonym is uttered only in order to perform directed salutations at Your Lotus Feet ; You are the only one whose Infinite qualitative existence can never be unraveled to any one so created through clever machinations of none other than topmost hierarchy Celestial *ChaturmukhaBramha^ ; You can be reached only by those who are truly liberated as per Your supreme deemed will alone ; You are solely responsible for enabling onset of bliss filled state to all those who are counted as being liberated with a thorough understanding of all forms of intractable tenets of ^Prameya^ ; You Yourself occasional open tightly sealed cupboards of gross ignorance thereby enabling a chosen devotee to enjoy their true intrinsic nature ; You are perfectly capable to looking after Yourself at all times for all Your so called needs without seeking recourse to even an iota of help from any one or any quarters ; Even when You adorn a physical appearance, yet You continue to initiate performance of awesome acts of creation, sustenance and eventual destruction ; It is only owing to Your supreme kind benevolence that You seek punitive assistance from a devotee like me and Your supremely unmatched deemed entertainment is indeed unfathomable to anyone at all ; Each and every puny individual is indeed supremely weak in enjoyment of both merits and demerits so accrued out of performance of select duty tasks ; In dire contrast to such a certainty, on the other hand You are forever in such an Infinite amount of bliss, that the same is never attainable by anyone for all time to come ; You are never besmirched by any form of end results of any manner arising out of all of duty tasks ; Nor any manner of occurrence of sorrow or joy shall ever have any effect on Your very glorious fame that is Infinitely unfathomable to even topmost hierarchy *Celestials^ of the highest repute ; Your auspicious grandiose manifestation is indeed as Infinite as the very Ocean of Nectar of Immortality ; Those fortunate devotees who constantly meditate upon Your Lotus Feet shall never ever be entrapped in relentless cycle of rebirths ; You have adorned magnificent Incarnations, whenever evil demons chose to unleash

their tyranny upon hapless comity of righteous, and put an abrupt end to all their collective misdeeds ; Please do cast at least a sideward glance upon those who are counted as being Your steadfast devotee, who constantly sport Your most symbolically auspicious weaponry such as ^Shanka-Chakra-Gadha-Padma^ upon their temporary physiques ; You are extremely prevalent throughout the Cosmos and the same occurs merely by Yourself choosing to will so ; You are always and at all times very much aware of each and every thing, therefore can any puny devotee ever hope to light a lamp to a such a blazing Sun, which would be tantamount to being as useless an effort as a lowly firefly hoping to preen its waxy wings in front of a raging fiery inferno ; You are never appeased by any sort of show of wealth, lofty lineages, physical beauty, penance, study of the eternal Vedas, radiance, patience, strength, valor and intellect by any individual who is totally devoid of pristine pure devotion towards Your Lotus Feet, a most shining example of the same is the manner in which You alleviated torturous sufferings of ‘muktiyogya’ *Gajendra^ ; Even the most unfortunate who offer their entire self at Your Lotus Feet, even when completely devoid of any levels of Knowledge, even so they are still any day better off than a brilliant scholar of immense prowess who unfortunately does not possess any devotion towards You at all ; One has to totally surrender both body and soul at Your Lotus Feet ; There is no other way ; You shall never accept any manner of worship from those who are haughty and purposefully tread forbidden paths of unrighteousness, at the same time there is absolutely nothing that anyone can every hope to being of any help to You by offering of ritual worship of any kind ; Even so, only in order to sound true Your eternal promise of extending unstinted protection to Your truest devotee, You are bound to accept performance of such a ritual worship only for their wellbeing and never otherwise ; Similar to the manner in which one’s image is reflected perfectly in a shining mirror, likewise an individual, likened to a reflected image, who offers worship in the manner of true Knowledge that is never distorted in any manner to You, likened to a shiningly unblemished mirror, only then You are bound to enable total onset of meritorious fruits of such a worship to occur to such a chosen worthy ; You do not have a beginning nor an end and You are never one who is born out of anyone in the natural way ; Those who offer worship with this greatest of all secrets in their mind shall themselves stand a fair chance of getting onto the bandwagon of hierarchy liberated bliss ; You always enable onset of that much merit that is equivalent to the amount due from performance of Your eulogy in the first place, without any chance for anyone being shortchanged during disbursement ; Therefore, a devotee has to accept the unchangeable fact that they can only offer this much level of worship at Your Lotus Feet, no more no less, since Your Infiniteness is way beyond limited comprehension of anyone at all, including topmost hierarchy Celestial such as ‘nityamuktalu’ *MahaLakshmiDevi^ ; I plead You to enable me to constantly hear gloriously famed exploits of Your numerous auspicious Incarnations that is so prized by comity of righteous *Celestials^ and *Sages^ alike ; Similar to the manner in which doting parents are the sole protectors of their hapless offspring and likewise the manner in which life saving medicine is the sole savior of terminally ill patient, likewise You are my only protector and savior for all time to come ; All types of desires that afflicts a physical body is completely destructible in nature and hence

not worth pursuing at all , therefore please enable me to be amongst trusted companionship of Your chosen devotees ; I am forever indebted to You for choosing me over and above many a noted devotee, for continuation of performance of Your ritual worship, a fact certainly emanating from Your supremely kind benevolent deemed will alone and nothing else ; I beseech You to enable sighting of Your soothingly cool radiant visage in my very soul ; I beseech You to enable my very eyes to constantly sight You alone ; I beseech You to enable my awakened voice to constantly resonate with Your wholesome eulogy alone ; I beseech You to enable my hands forever to be busy in performing servitude to Your Lotus Feet alone and I beseech You to enable my ears to hear only to Your glorious deeds alone, forever ; The entire Cosmos is what it is only on account of only You alone, with further effusion of firmest roots of three Universally occurring truth qualities of “satva-rajastamo” ; In spite of such an unchangeable doctrine, mischievous individuals every now and then continue to announce grandly to all and sundry that they have achieved liberation, totally unmindful of such consequences, occurring out of not ever having professed devotion towards Your Lotus Feet ; This is so since You alone are the very grantor of liberation even to hierarchy Celestials such as *ChaturmukhaBramha^, not to speak of other *Celestials^ ; The very titles of all other *Celestials^ are indeed most unstable unlike Your Infinitely auspicious Title that stands class apart, supremely unattainable for all others at all times ; That is why all those who ever happen to sight such a most auspicious visage of Yours, at once begin to automatically utter such gloriously auspicious synonyms, that are potent enough to eradicate even the most vilest of sins ; All those who try to propagate the same to one and all, all those who try to meditate upon the same all the time and ultimately try to offer fruits of action of all manners of duty task at Your Lotus Feet are guaranteed to enjoy onset of pleasurable bliss that is indeed most envious ; Indeed You are unfathomable even to hierarchy Celestial *MahaLakshmiDevi^ who Herself is the chosen *Celestial^ for the act of creation of all forms of natural occurrences, which is indeed no surprise at all since You are so adept in donning unnatural occurrence throughout the Cosmos and hence out of bounds even to such a *MahaLakshmiDevi^, along with qualitative show of supremely unattainable bliss that is in the manner of intrinsic nature, most unique and unrivalled by any one at all ; Please do heed to my devotion and act as my eternal savior here and now like You have been so many times earlier!”

Even as *VyasaTheertharu^ completes rendition of such a stupendous eulogy, then all of a sudden a most awesome and most auspiciously breathtaking ^VISHWAROOPA^ of *AkhilaanaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^, the sole refuge of all comity of righteous, completely devoid of all manners of shortcoming and the very epitome of every known auspicious quality manifests gloriously within the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^. It is this very same manifestation of *SarvottamaTirumalaVenkateshwara^ who is sighted with collective brilliance of Infinite Suns to the fortunate eyes of hierarchy Celestial ‘muktiyogya’ *ChaturmukhaBramha^ and legion of other *Rujuguna Celestials^ ; who is sighted with collective brilliant radiance of millions Suns to the fortunate eyes of ‘muktiyogya’ *Rudra^ ; who is sighted with the collective brilliance of a thousand Suns to the

fortunate eyes of ‘muktiyogya’ *Devendra^, whilst to those who are counted as being titled as *AparokshaGjnaani^, He is sighted with brilliant radiance of a midday Sun whilst to hierarchy ‘muktiyogya’ *Sages^ He is sighted with the soothingly cool radiance of a Full Moon with backdrop of twinkling dazzle of series of brightest Zodiacal Stars. An ecstatic *VyasaTheertharu^ sights such a divinely resplendent and gloriously auspicious ^Vishwaroopa^ of none other than *SarvottamaSreeTirumalaVenkateshwara^ manifesting in a spectacular display of dazzling psychedelic array of such indescribable brilliance, that the same instantaneously brightens the Sanctum Sanctorum of ^AnandaNilaya^, with a myriad spectrum of colored lights radiating outwards in concentric circles to the very remotest corners of the entire Cosmos and yonder. *VyasaTheertharu^ instinctively raises his two holy hands in order to shield his eyes unable to sight the sudden burst of bright radiance emanating forth from the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^, that easily surpasses that of a thousand Suns. *SarvottamaTirumalaVenkateshwara^, is sighted by *VyasaTheertharu^ sporting a gleaming ^KarnaKundala^, precious ^Vyijayantihaara^, dazzling ^Koustubhahaara^, a golden tinged ^Dashavataaraahaara^ over a most auspicious yellow colored gold brocaded silken garment, diamond studded ^Makara-Kundala^, the most auspicious of all silver tipped ^Panchajanya^ and a sharply whirring *SudarshanaChakra* 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.

A supremely cautious *VyasaTheertharu^ Himself performs ^Abhisheka^ to the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^ with His own Holy hands and is soon overcome by the extent of kindest benevolence of *VidyaGuruShreepaadaRajaru^ for having enabled onset of such epochal service. *VyasaTheertharu^ then firmly anoints the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^ with sacrosanct ^UrdhvaPundra^, applies freshly extracted sandalwood paste and jet black ^akshate^ which effuses heady fragrance of scented camphor upon the Noblest Forehead of the latter. Each time when *VyasaTheertharu^ applies ^UrdhvaPundra^ and ^akshate^ upon the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^, the holiest of holy fingers of the former leave behind hallowed impressions as if the same is being anointed upon a ^Live Individual^. *VyasaTheertharu^ also feels soothingly cool breezes of air being breathed in and out from the auspicious nostrils of the ^^MoolaViraat^^ of *APRAMEYASarvottamaTirumalaVenkateshwara^.

||*DASOHAM TAVA DASOHAM^||

***Venkatesho Vasudevo Pradyumno~mitavikramaha
Shankarshano~aniruddhascha Sheshaadripatireva||
Janaardanaaha 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 shreyaha patih
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
Swaamipushkarneeteere ramayaa saha modate^||{San.}

All the while, a supremely determined *VyasaTheertharu^ fixes His unwavering eyesight unrelentingly upon the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ so ensconced firmly upon the holiest of holy ^SuvarnapaadaPadmaPeeta^ and after sometime gazes with open eyed stupefaction and beholds the most auspicious of all visage of *SarvottamaTirumalaVenkateshwara^, all the way up towards a magnificent diamond studded crown gifted by none other than His father-in-law ‘muktiyogya’ *AkashaRaja^, to commemorate the most auspicious of all wedding with ‘nityamuktalu’ *PadmavathiDevi^. The very sight of the most auspicious of all and most powerful of all ^Panchajanya^ and *SudarshanaChakra* held in the Two Auspicious Hands of *SarvottamaTirumalaVenkateshwara^ sends *VyasaTheertharu^ into a sense of abject surrender resulting in flow of torrential tears from his two holy eyes. The most auspicious of all ‘Sacred Thread’, nearly six feet in length, woven with finest strands of pure gold threads also adorns this awe inspiring manifestation of *SarvottamaTirumalaVenkateshwara^. Armor plates cast out of solid gold decorates the broadest chest of *SarvottamaTirumalaVenkateshwara^, upon which is embossed the most auspicious of all Insignias of *ShreeDevi^ and *BhooDevi^. An infinitely powerful sword, ^Suryakataari^, is ready and in place covered with gigantic ^Tulasipatrahara^ cast in pure gold. As if in recognition of the humblest of humble servitude of *VyasaTheertharu^, the most auspiciously outstretched ^VykuntaHasta^ of *SarvottamaTirumalaVenkateshwara^ beckons towards the former guaranteeing flow of supreme kind benevolence from then on which would also benefit the whole of *Celestial^ as well as humankind, even as the other Powerful Hand of *SarvottamaTirumalaVenkateshwara^ turned inwards at the waist region, ^KatiHasta^, signals an end to all forms of bondage with concurrent grant of liberation on account of

show of such a steadfast pristine pure devotion on the part of
*ParamaBhagavatottamaVyasaTheertharu^.

prataha smaraami ramayaa saha ***VENKATESHAM**^
mandasmitham mukhasaroruhakaantiramyam|
maanikyakaantivilasanmukutordhvapundram
padmaakshalakshamanikundalamanditaantaangam
praatarbhajaami kararamyasushankhachakram
bhaktaabhayapradakatisthaladattapaanim|
shreevatsakoustubhalasanmanikaanchanaadyam
peetaambaram madanakotisumohanaangam
praatarnamaami *Paramaatmapadaaravindam^
anandasaandranilaya maninoopuraadyam|
yetatsamastajagataamiti darshayantam
vykuntamatra bhajataam karapallavena
***VyasaRajaYati**^proktam shlokatrayamidam shubham|
praatahkaale patedyastu paapebhyo muchyate naraha||{San.}

*VyasaTheertharu^ upon utterance of an appropriate ‘sankalpa’ is deemed to have performed elaborate ritual worship of *SarvottamaTirumalaVenkateshwara^, with the supreme awareness that none other than ‘muktiyogya’ *VayuJeevottamaMukhyaPrana^ Himself is at the forefront of such a ritual worship, that too employing the most auspicious of all medium of the rarest of rare bejeweled ^Shankha^ harboring the most awesome manifestation of none other than topmost hierarchy *Celestial^ ‘nityamuktalu’ *MahaLakshmiDevi^. Guardian *Celestials^ such as *Jaya-Vijaya^ toward the east, *Bala-Prabala^ towards the south, *Nada-Sunanda^ towards the west and *Kumuda-Kumudaakshaaya^, functioning in their designated roles are also deemed to have been saluted. *VyasaTheertharu^ is also deemed to have uttered the sacrosanct [[AmbhraneeSookta]], [[PurushaSookta]], [[ShreeSookta]], [[BalithaaSookta]] and [[HariVayuStutihi]]. Upon performance of sacrosanct ^Kalashapuja^, ^Shankhapuja^ and ^Shankhabramanam^, *VyasaTheertharu^ is deemed to have offered a staggering variety of sacred ingredients at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^ as appeasement along with a fresh tendril of ^ShreeTulasi^. Each and every sacred ingredient so offered to *SarvottamaTirumalaVenkateshwara^ in turn consists of utmost uniqueness such as, amongst rice offerings → Omnipresence of Celestials Chandra and ^Keshavamurthy^ ; amongst ‘Paramaanna’ offerings → Omnipresence of *Celestials Bharati^ and ^Narayanamurthy^ ; amongst ‘Bhaksha’ offerings -→ Omnipresence of *Celestials Surya and ^Madhavamurthy^ ; amongst ‘Ghee’ offerings → Omnipresence of *Celestials Ra`maDevi and Govinda^ ; amongst ‘Ksheera’ offerings → Omnipresence of *Celestials Vani and Vishnu^ ; amongst ‘Mandagi’ offerings → Omnipresence of *Celestials Bramha and Madhusudana^ ; amongst ‘Navaneeta’ offerings → Omnipresence of *Celestials Vayu and Trivikrama^ ; amongst ‘Dadhi’ offerings → Omnipresence of *Celestials Soma, Varuna and Vamana^ ; amongst ‘Soopaga’ offerings → Omnipresence of *Celestials Garuda and Sreedhara^ ; amongst ‘Patrashaaka’ offerings → Omnipresence of *Celestials *Mitranaamaka Surya and Hrushikeshha^ ; amongst ‘Phallasha’ offerings → Omnipresence of *Celestials Sesha and Padmanabha^ ;

amongst ‘Amala’ offerings → Omnipresence of *Celestials Gowri and Damodara^ ; amongst ‘Anaamala’ offerings → Omnipresence of *Celestials Rudra and Sankarshana^ ; amongst ‘Sugar’ offerings → Omnipresence of *Celestial Shakravaasudeva^ ; amongst ‘Upaskari’ offerings → Omnipresence of *Celestials Bruhaspati and Pradyumna^ ; amongst ‘Kadupadaartha’ offerings → Omnipresence of *Celestials Yama and Aniruddha^ ; amongst ‘spices–mustard–camphor’ offerings → Omnipresence of *Celestials Kama and Purushottama^ ; amongst ‘Oiled’ offerings → Omnipresence of *Celestials Jayanta and Adhokshaja^ ; amongst ‘Tila kooshmaanda sandige’ offerings → Omnipresence of *Celestials Dakshaprajeshha and Naarasimha^ ; amongst ‘Uddina bhaksha’ offerings → Omnipresence of *Celestials Svaayambhuvamanu and Achyutha^ ; amongst ‘Lavana’ offerings → Omnipresence of *Celestials Nirruti and Janaardana^ ; amongst ‘Phalarasa’ offerings → Omnipresence of *Celestials Praana and Upendra^ ; amongst ‘Taamboola’ offerings → Omnipresence of *Celestials Bhaageerathi and ShreeHari^ and finally ‘Svaaduuda’ offerings → Omnipresence of *Celestials Buddha and ShreeKrushna^. Prior to the same, *VyasaTheertharu^ is deemed to have meditated upon ^Pushkara^ and ^Hamsa^ thereby rendering such sanctified offerings instantaneously pure followed by having meditated upon select invocations of ^Rati and Vishwa^ for onset of most lingering taste in the same and having meditated upon ^Agni and Parashurama^ for getting good fires in the hearth and having meditated upon ^Vasantha and Vrushabha^ for acquiring good firewood and having meditated upon ^MahaLakshmi and Vishwambhara^ for appropriate food preparations and having meditated upon ^BhooDevi and Varaha^ for getting a proper area for construction of a good hearth and having mediated upon ^Ganapathi and Sanathkumara^ before spreading the food offerings upon golden plates and having mediated upon ^Vishwaksena and Purusha^ before spreading out cleansing hand clothes and having meditated upon ^Ra`maDevi, Kapila, ShreeTulasi, DurgaDevi and Sathyamurthy^ for invoking their Omnipresence in the golden plates and having meditated upon ^Varuni and AnandaMurthy^ as eternal guardians of such sacred golden plates. *VyasaTheertharu^ is also deemed to have placed sacred vessel containing sacrosanct ingredients at the centre, vessel containing ‘soopa’ in the northwestern direction, vessel containing ‘bhakshya’ in the southeastern direction, vessel containing ‘lehya and palya’ in the southwestern direction, vessel containing Curds, milk, water and ‘tamboola’ in the front. *VyasaTheertharu^ is also credited with deemed performance of showing ^Panchamudra^ to this entire lot after casting a fresh tendril of ^ShreeTulasi^ over the same.

Next *VyasaTheertharu^ beseeches *Celestial Kapila^ to sight the same, followed by beseeching *Celestial Narasimha^ to inhale the same and also beseeches *Celestial Parashurama^ to partake the same thus offering the same most befittingly with concurrent pronouncement of ***SarvottamaTirumalaVenkataKrushnaarpanamastu**^. Only thereafter, does *VyasaTheertharu^ is deemed to have offered the same next in line to *Ra`maa^ and *Mukhyapraana^. Then *VyasaTheertharu^ is deemed to have uttered thus →

**maayaapati ShreeVaasudevapreetyartham homaakhyam karma karishye
apavitraha pavitro vaa sarvaavastraam gatopi vaa|**

yaha smaret *Pundareekaaksham^ sa baahyaambhyantaraha shuchihi||{San.}

*VyasaTheertharu^ follows the same with the deemed salutatory invocations of →

***Indraaya namaha Agnaye namaha Yamaaya namaha Nirutaye namaha
Varunaaya namaha Vaayave namaha Kuberaaya namaha Eeshaanaaya
namaha^||{San.}**

and whilst holding five lumps of food offerings in His Holy palm of the right hand, is deemed to have further uttered →

**maayaapati ShreeVasudevaaya agjnyantargata ShreeParashuraamaaya
Namaha||{San.},**

and is deemed to have offered the same. Next, *VyasaTheertharu^ is deemed to have uttered thus →

ajyahomam karishye||{San.}

and is deemed to have offered ghee into the sacred fire whilst uttering →

maayaapati Vasudevapreetyartham homaakhyam karma sampoornam||{San.}

*VyasaTheertharu^ then culminates His epochal service by pouring a few droplets of holy water aside and is deemed to have uttered thus →
***ShreeTirumalaVenkataKrushnaarpanamastu^**, thereby performing ^Nyivedya^ to the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^. *VyasaTheertharu^ is also deemed to have uttered compulsory notes of [[Kshamaapanaa]], culminating with performance of wholesome salutations at the ^Lotus Feet^ of *SarvottmaTirumalaVenkateshwara^.

**yaani kaani cha paapaani janmaantarakrutaani cha|
taani taani vinashyanti pradakshinapade pade||
paapoham paapakarmaaham paapatmaa paapasambhavaha|
traahi maam krupayaa *Deva^ sharanaagatavatsala||
anyathaa sharanam naasti tvameva sharanam mama|
tasmaat kaarunyabhaavena raksha raksha *Janardhana^||
yasya smrutyaa cha naamoktyaa tapahasandhyaakriyaadishu|
nyoonam sampoornataam yaati sadyo vande tam*Achyutam^||
naaham karta *Harihi^ kartaa tatpoojaa karma chaakhilam|
tataapi matkrutaa poojaa tvatprasaadana nanyathaa||
tadbhaktistataphalam mahyam tatprasaadaha punaha punaha||
karmanyaaso haraavevam *MahaVishno^struptikaraha sadaa||{San.}**

*VyasaTheertharu^ places Holy Chronicles such as [[TaataparyaChandrika]], [[Nyaayamruta]] and [[TarkaTandava]] composed earlier at the ^Lotus Feet^ of

*SarvottamaTirumalaVenkateshwara^ as an act of supreme submission, alongside hundreds of victorious ^Royal Proclamations^ earned by upholding the eternal tenets of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^. Next, *VyasaTheertharu^ performs a magnificent ^Mahamangalaarathi^ in a bejeweled golden plate to the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^, to the accompaniment of rip roaring blasts of sounds emanating from every known auspicious instruments, being played by phalanx of auspicious *Celestials^ who have been watching the same throughout with their hands folded in much reverence. These very same *Celestials^ then begin to shower golden flowered petals that cascade upon the ^^MoolaViraat^^ of *SarvottamaTirumalaVenkateshwara^ in a stupendously auspicious crescendo.

**praapa sa narayanataha shudhashilaatmapratimaaha|
yaasu sa padmasambhito doshyahitaha sannihitaha||{San.}**

Thereafter *VyasaTheertharu^, slowly opens the gigantic doors of the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^, carrying aloft sacred ingredients that have been offered to *SarvottamaTirumalaVenkateshwara^ and distributes the same to faithful disciples, who accept the same with utmost piety and fulfillment. In due course *VyasaTheertharu^ sends forth for Emperor *SaluvaNarasimha^ who arrives at ^Tirumala^ with a huge retinue comprising of family members, ministers and loyal subjects for an unhindered ‘darshan’ of *SarvottamaTirumalaVenkateshwara^ in the Sanctum Sanctorum of ^AnandaNilaya^ atop ^Venkatachala^. An overjoyed Emperor *SaluvaNarasimha^, on behalf of all his subjects, expresses immense gratitude to *VyasaTheertharu^ for rendering such an epochal service at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^. Emperor *SaluvaNarasimha^ also announces grant of many a Royal Title upon *VyasaTheertharu^ with concurrent offering of immeasurable royal largesse. A totally unmoved *VyasaTheertharu^ typical to His characteristic nature distributes all such grants to the needy on the spot and is constantly engaged in relentless pursuit of the ^Lotus Feet^ of *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^, the only ^TRUE WEALTH^ worth pursuing. *VyasaTheertharu^ stays put upon ^Venkatachala^ for twelve years from 1486 to 1498AD and during such time initiates many compulsory auspicious service to *SarvottamaTirumalaVenkateshwara^. 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]] are also offered by *VyasaTheertharu^ after culmination of twelve long years of steadfast service at the ^Lotus Feet^ of *SarvottamaTirumalaVenkateshwara^. *VyasaTheertharu^ also arranges for the sacred ^Gopuram^ of ^AnandaNilaya^ to be covered with glittering gold sheets. *VyasaTheertharu^ also consecrates the most auspicious Idol of *VimanaShreenivasa^ atop the ^AnandaNilaya^, the sighting of this most sacrosanct Idol along with study of [[SarvaMoola]] Compendium of *VayuJeevottamaAcharyaMadhwaru^, upon being seated in front of the same, is indeed most auspicious and most meritorious. *VyasaTheertharu^ also initiates performances of various auspicious services directed in favor of the ^Lotus Feet^ of ‘nityamuktalu’ *PadmavathiDevi^, apart from arranging for

realignment of the dilapidated tank bund of the sacred spring ^PadmaSarovara^ with stone and mortar at ^Tiruchanoor^. At ^GovindaRajaPatna^ nestling amidst vast plateaus of ^Tirupathi^, *VyasaTheertharu^ initiates construction of fortification walls abutting the famed shrine dedicated to *GovindaRaja^. Choosing one most auspicious day, *VyasaTheertharu^, a perfectly poised picture of supreme renunciation befitting such a holiest of holy Pontifical Order, summons the sole surviving descendant of the erstwhile orthodox priestly clan from ^SreeRangam^, who has now come off age and arranges for performance of sacred thread ceremony to this youngster. Thereafter *VyasaTheertharu^ ceremoniously transfers the reigns of administration of the famed pilgrim center of ^Tirumala^ to the young inheritor in a grand ceremony witnessed by thousands of grateful devotees led by a grateful Emperor *SaluvaNarasimha^.

Thereupon, ^VyasaTheertharu^ triumphantly migrates to ^Moodalabagilu^ and once again performs salutations to *VidyaGuruShreepadaRajaru^, who as a mark of recognition of the epochal servitude performed by His student disciple at ^Venkatachala^ utters thus:-

“saasira jihvegalulla *Sesha^ne kondaadabeku *Vyaasamuni^raayara sanyaasava!”{Kan.}

*VyasaTheertharu^ after receiving divine blessings of *VidyaGuruShreepadaRajaru^, journeys further northwards to ^Hampi^, the Capital City of ^Vijayanagara^ Empire.

**Omityakaaksharam Bramha vyaaharan maamanusmaran|
yaha prayaati tyajan deham sa yaati paramaam gatim||{San.}**

Eventually, *VyasasTheertharu^ finishes His earthy sojourn constantly meditating upon none other than *RukminiSathyabhaamaSametaSarvottamaMoolaGopalaKrushna^ and is interned in the most sacred of all ^MoolaBrundavana^ at ^AaneGundi^ in the year 1539A.D, marking the grandest of all culmination of one golden chapter in the checkered history of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^. A duty conscious ‘muktiyogya’ *ShreenivasaTheertharu^, the chosen successor, utters the most sacrosanct ^GurucharamaShloka^ and performs a sacrosanct ^Mahamangalaarathi^ to the ^MoolaBrundavana^ of *VyasaTheertharu^, watched in auspicious awe by hundreds and thousands of teary eyed grief stricken citizens of the famed capital city of ^Hampi^.

**arthikalpita kalpoyam pratyarthi gaja kesari|
*VyasaTheertha^ Gururbhooyaath asmadhishtaartha siddhyayeth||{San.}**

With this, an ‘amsha’ of this greatest *ParamaBhagavattottama^ once again comes to rest at the ^Lotus Feet^ of none other than *SarvottamaTirumalaVenkateshwara^, at ^Venkatachala^, pending one more superlative Incarnation, before rejoining with the ^MoolaRoopa^ of the accursed *Celestial Shankukarna^, awaiting onset of final benediction. Half a Century later, upon being supremely pleased with tremendous show of devotion by ‘muktiyogya’ *VeenaThimmannachar^ and *Gopikaamba^, none other than ^AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^,

the ^KulaDevta^ of the famed ^Shaastikavamsha Aravattu Vokkalu Beegamudre^ clan, bestows His Infinite benevolence upon the devout couple, by granting them this very same ‘amsha’, of the *Celestial Shankukarna^, who has by then finished traversing through three Incarnations as *Prahlada^, *Bahleeka^ and *VyasaTheertha^, to be born to them as their third child, ‘muktiyogya’ *Venkatanatha^.

***Sudheendra^abdhisambootaan *Raghavendra^kalaanidheen|
seve sugjnaana soukhyartam santaapatraya shaantaye||
agham draavayate yasmaan ^Venkaaro^ vaanchitapradaha|
*RaghavendraYati^stasmaaloke khyaatobhavishyati||{San.}**

***Vyasena^ vuyuptabeejaha shrutibhuvi bhagavatpaadalabdhaankurashreehi|
pratnyireeshtprabhinnojani *Jayamuni^naa samyagudbhinnashaakaha|
mouneesha*VyasaRaja^aduditakisalaya pushtitoyam *Jayeendraath^
adya *ShreeRaghavendra^advilasati phalito ^Madhwasiidhaanta^shaakhee||{San.}**

||*SreemanMoolaRamoVijayate^||

This Supremely Auspicious Incarnation of ‘muktiyogya’ *RAGHAVENDRA THEERTHA^ is now the leading light to the whole World, selflessly distributing Infinite merits gained through past Incarnations, constantly validating the highest levels of Supreme Truth as found in the valuable ^Tenets^ of ^TatvaVaada^ of *VayuJeevottamaSreemanMadhwacharyaru^ and constantly upholding the strictest values of ‘Dharma’ even in the most trying of all circumstances during this current Time Epoch of ^Kali Yuga^, after ascending the highest Pontifical Order of ^ParamaHamsaPeeta^, whose ^Patron Saint^, *HamsaNamakaParamaatma^ is none other than *AkhilaandaKotiBramhaandaNayakaSarvottamaTirumalaVenkateshwara^.

[[VYASOHAM TAVA DASOHAM SAMAAPTAHA]]

(C O N C L U D E D)

THESAURUS FOR ^VENKATAACHALA^ - 7:-

13. CAMEO : At an elementary level also implies as a literary sketch that effectively depicts one particularly well renowned protagonist.

14. ELOCUTION: At an elementary level also implies as a uniquely mannered spirited oration.

REFERENCES FOR ^VENKATAACHALA^ - 7: -

62. [[Narasimha-Hayagreeva-Mukunda-VishwaroopaShaalagramaShilaMoortiLakshana Stotram]] Anonymous [[Holy Work]]

63. [[BramhaandaPurana]] Holy Work, courtesy *BhagawanVedaVyasaru^.

64. [[MarkandeyaPurana]] Holy Work, courtesy *BhagawanVedaVyasaru^.

65. [[SreemadhBhagavataha]] Holy Work, courtesy *BhagawanVedaVyasaru^.
66. [[BhagavathGeeta]] Holy Work, courtesy *BhagawanVedaVyasaru^.
67. [[Vishnusahasranaama]] Holy Work, courtesy *BhagawanVedaVyasaru^.
68. [[MahaabhaarathaTaaparyaNirnayaha]] extract from [[SarvaMoola]] Holy Compendium, courtesy *VayuJeevottamaAcharyaMadhwaru^.
69. [[TantraSaara]] extract from [[SarvaMoola]] Holy Compendium, courtesy *VayuJeevottamaAcharyaMadhwaru^.
70. [[ShreeLakshmiNrusimhaPraadurbhaavaDandaka]] Holy Work, courtesy *ShreepadaRajaru^.
71. [[VenkateshwaraStotra]] Holy Work, courtesy *VyasaRajaYatigalu^.
72. [[TaaparyaChandrika]] Holy Work, courtesy *VyasaRajaYatigalu^.
73. [[HariDasaSahitya]] Holy Work, courtesy *VyasaRajaYatigalu^.
74. [[SreemadhVyasaVybhavam]] Holy Biography, courtesy *ShreenivaasaTheertharu^.
75. [[VyasaYogiCharitam]], Holy Work, courtesy *Somanatha^.
76. [[Harikathaamrutasaara]] Holy Work, courtesy *JagannathaDasaru^.
77. [[Gurugunastavanaha]] Holy Work, courtesy *SreemadhVadeendraTheertharu^.
78. [[HariDasaSahitya]], courtesy *GuruShreeshaVittalaDasaru^.
79. Web courtesy, Webmaster www.gururaghavendra.org.

mithyaasidhaanta durdhvaanta vidhvamsana vichakshanaha|

***JAYATHEERTHAA^khyatara nihi bhaasataame hrudambare||{San.}**

{Let the dazzlingly piercing rays emanating from the brightest Sun, 'muktivyogya'
*JayaTirthaShreepadaru^, so devastatingly effective in eradicating clogging darkness
of all contra schools, also dazzle ceaselessly in my very soul, too.}

"*Madana Gopalana^ Priya *JAYARAAYA^ yeyduraaryi *Guruve^ samanaaryi
kadugarjisuva kesariyanthe nimma vaada gadaneya kelutha nudiyondaadadhe
gadagada naduguva maayigomayaglu adaviyalodagovu nimma bheethiyalli
kutilamathagalembo patalaandakaarake patutaraTatvaPrakkashike yembo
chatulaatapadinda khandisi tejo tatkatadi meredhyo budhakatikaabja mitra
amitadvijaavali kumudagalaralisi mimatara mukha kamalangala baadisi
svamatara hrutsantaapagalodisi vimala sukeertiya padedeyo chandra
*Vanajanaabhana^ Gunamanigalu *SarvajnaMuni^krutagranthavaniyoladagire
*Sujanarige^ ^TEEKA^ njanadinda torisi ghanasukhasandhana maadidhyo dheera
^Vyaasasutra^galembo ^Mandaravannu VedaRaasigalembo^ Ksheeravaaridhiyolithu
*Shree Sarvajnara^ Vaaksparshadinda Sutthi Bhoosura ^Nyaayasudhey^ padeda
*Yatheendra^
^Veda Saastra^galembo Shrungagalinda ^SUDHA^aadhi Granthagalembo
stanagalindoputha ^Tatva Bhodane^yembo dugdhasishyavatsangalige aadaradali kotta
*Yathisuradhenu^
aarathimandaara ^Vedaarthavichaara^ samartha *SHREEKRUSHNA^ padaabjabhrunga
prathyarthi
mattebhaktanteerava *Akshobhya Teerthara^ Karaja *JAYATIRTHA
YATHEENDRA^." {Kan.}

||*HARIHI SARVOTTAMAHA VAYUHU JEEVOTTAMAHA^||

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

***Namostvanantaaya sahasramoortaye sahasrapadaakshishirorubaahave| sahasranaamne purushaaya shaashvate sahasrakotiyugadhaarine Namaha^||{San.}**

***SarvamSakalamShreeTirumalaVenkataKrushnaarpanamastu^.**

((This Paper seriatim is hereby **CONCLUDED** as per the supreme deemed will of *HariVayuGuruVyasaRayaru^..))
