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॥ श्रीः ॥

SRI MADHWA SIDDHANTA

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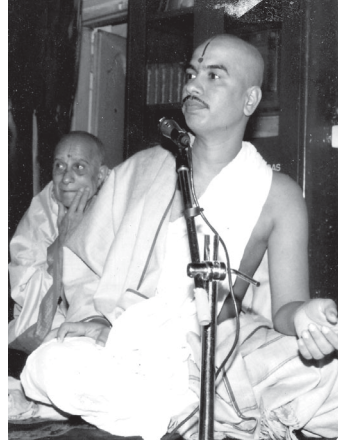
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SUDHA MANGALA AT RANE BENNUR

Sri Satya-dhyanachar Katti is an erudite scholar in Madhwa Shastra. He is the Principal, Jayatirtha Vidya Peeta, Bangalore. In addition, he is also conducting regular weekly classes on the subject, for the benefit of Loukikas. They include office-goers, in service and retired and college students.



The scholar is noted for his clarity in exposition. This attracts a sizeable following and this is a regular and exclusive audience for him. Occasionally he conducts this class outside Bangalore also. The Loukikas who have attended Sriman Nyaya Sudha classes celebrated Sudha Mangala at Rane Bennur for 3 days from 01.02.2016 to 03.02.2016 on the eve of Aradhana of Sri Satya-Abhignya Thirtharu (in his Brindavana Sannidhi).

The Mangala was conducted in the presence of Sri Sathyatma Tirtharu and another Swamiji of Koodli Mutt. The audience was about 1200 including reputed scholars like Dr. D. Prahladacharya, Dr.

Prabhanjanacharya, Dr. Ananda Tirtha Achar Nagasampige and a host of other Grihastas and Vidyarthiis.

Sri Satya-dhyanachar Katti was at peak in his exposition of Jignyasa Adhikarana for more than 2 and a half hours. The entire audience sat spell-bound listening to the masterly exposition.

What they admired most was his unique style of explaining the Sudha Text not in his words but with the help of heart pleasing words of “*Vaak-yaartha-Chandrika*” of Sri Vidyaa-dheesa Tirtha. In that way, he brought home to the members of the audience the greatness of two works: namely (1) *Nyaya Sudha* of Sri Jaya Teertha and (2) *Vaak-yaarta Chandrika* of Sri Vidyadheesharu along with scholarly remarks of Satya-Abhignya Thirtharu.

Appreciating the hard work and notable achievement of Sri Katti Acharya, Swamiji Sri Satyatmaru said that those attending sudha classes were really fortunate. Incidentally, Sri Satyadhanachar Katti is the grandson in Porvasrama of both Sri Satyaa-bhignyaruru and of Sri Satya Pramodaruru in two ways.

Report: by R. Ananthan, Tirupur

रक्षति-इत्येव विश्वासः
Rakshati Ityeva
Vishwasa-h
The Firm Faith :

It is SURE : HE Will PROTECT

by

Srimushnam V. Nararajachar

&

C. Ragavendra Rao

The above mentioned expression “**Rakshati Ityeva Vishwasa-h**” and the other term “**SARANA-GATI**” go hand in hand. They are popular usages in Bhagavata, Bharata, Gita and Ramayana:- i.e. wherever Bhakti is spoken as the main subject.

The term is the firm faith, that sure the Lord will protect And Sharanagati.

The latter is the action; Saranagati or Atma Nivedanam is to offer totally: our body, mind and soul to the Lord.

Atma Nivedanam, though one among Nava Vidha (Nine kinds of) Bhakti, this is considered superior to all. In Bhagavad Gita, we have all heard of this popular sloka:-

सर्वं धर्मान् परित्यज्य मां एकं शरणं ब्रज ॥

Sarva Dharmaan Pari-tya-jya Maam Ekam Sharanam Vraja

We have also heard enough of wrong interpretations to this Sloka: that we should abandon all our duties (Dharmas) and surrender to the Lord. Please see here what Sri Madhva says about the above Sloka in his “GITA TAAT-PARYA”: Sarva Dharmaan means: Anya-dharman (अन्य-धर्मान्) Parityajya — you abandon other Varna-asrama Dharmas and all Non-Vaishnava Dharmas and ever be Krishna-minded.

The above Upadesa of Sri Madhwa is based on the words in Vishnu Purana quoted by Sri Acharya in the same Tatparya:- (Gita-18 Sloka-65+66).

सर्वोत्तमत्व-विज्ञान-पूर्वं तत्र मनः सदा ।

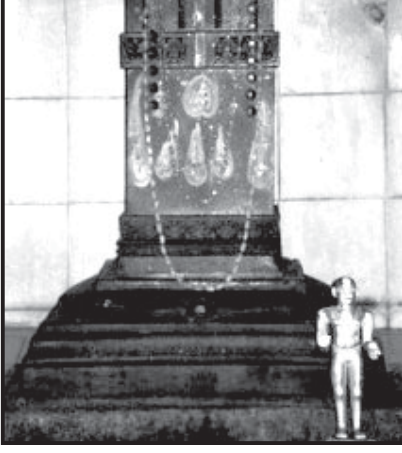
सर्वाधिक-प्रेमयुक्तं सर्वस्य अत्र समर्पणम् ।

अखण्डा त्रिविधा पूजा तद्-रत्या एव स्वभावतः ।

रक्षति-इत्येव विश्वासः तदीयोऽहं इति स्मृतिः ।

शरणागतिः एषा स्यात् विष्णौ मोक्ष-फल-प्रदा ॥

Keep Him ever in mind with a genuine understanding how He is Sarvottama (superior to all). Keeping this in mind offer Him your everything with utmost love (*Samarpanam* with *Sarva Adhika Prema*).



Sri Vishnu Tirtha of Maadanur

(A great saint of
dignified order)

(1756 – 1806)

His Aradhana on
Maagha-Bahula-
Trayodashi

7-3-2016 (Monday)

यस्य प्रचण्ड-तपसा श्रुतिगीतवृत्तः

तुष्टो हरिः किलवशं वदतामवाप ।

श्रीमध्व-सन्मत-पयोनिधि-पूर्णचन्द्रः

श्रीविष्णुतीर्थ-मुनिराट्-मुदमातनोतु ॥

Adavi Acharya (or)

Aranyaka Acharya

Sri Vishnu Tirtha, a great saint of dignified order, on whom the realization and the renunciation had dawned at once at the instance of casually uttered soul-stirring words. In his poorvashrama he was named 'Jayatirtha'. He did his Vidyabhyasa under Sri I.G. Venkataramanachar (Sri Vyasa Tattvajna Teertharu) and became an expert in Shastra, Veda, etc.

Vairagya through Purandaradasara Devaranama

Once Jayatirtha was sitting happily on his cot along with his wife. Then a Daasa came near his house and was singing the devaranama –

*Govinda Namō Govinda Namō Govinda Naaraayana
Mancha Baaradu | Madadi Baaralu |
Kanchu Kannadi Baaradu |
Sanchitaartada Dravya Baaradu |
Munche Maadiro Dharmava |*

“Cot, wife and children, mirror and other accessory show items, monetary earnings and material pleasures will not come with YOU; first you follow Dharma only that will come.”

Hearing these soul-stirring words from the dasa brought a profound transformation in Jayatirtha’s life. In a zest for higher spiritual bhakti, Jayatirtha immediately renounced Samsaric activities. Each word in the song was so inspiring that he left everything step by step and took vairagya. He passed on his Samsara duties on to his son and accepted the 3rd order of Ashrama which is the Vanaprastha-ashrama and he became Avadhuta. He is also popular by the names Aranyakacharyaru, Adavi Jayatheerthacharya, Adavi Acharyaru, Adavi Swamigalu, etc.

In the year 1794/1796, Sri Satyavara Teertharu ordained him into the Sanyâsa order by the name of Sri Vishnu Tirtha.

Sri Vishnu Tirtha during his tenure profoundly completed “**Sriman Nyaya Sudha Mangala**” 108 times.

He cast off his mortal body in the year 1806 on Magha Bahula Trayodashi day. His Brindâvana is at Madanur. (Madanur is in Koppal district, Karnataka. From Koppal, Madanur is six miles away - 30 minutes journey. From Bangalore there is a train “Hampi Express” which goes to Koppal. Hampi express leaves Bangalore at 10.00 p.m. and reaches Koppal at 8.00 a.m. next day morning. From Koppal, one has to take a local transport to Madanur.)

Granthas by Sri Vishnu Tirtharu

He has written more than nineteen granthas. Some of them :- Sriman Nyaya Sudha Tippani, Ramaa Stotra, Nyayasudha Stotra, Sri Jayatirtha Stotra, Shodashi, Chaturdashi, Adhyaatma Rasaranjani, Bhagavatha Saaroddhaara, Aatma Sukha Bhodini, Aajnaa patra (here he has guided as to how to spend the day), Dhyaana snaana vidhi, etc.

Bhagavatha Saaroddhara

Bhagavatha Saaroddhaara is a unique composition in 30 chapters (prakaranas) with 367 slokas basing on the slokas from Srimad Bhagavatha, so that readers can read atleast one sloka per day in

a year. It is a splendid work. It is something like a summary of philosophical preachings of Bhagavata. It is well designed, solely with an intention to systematically epitomize many of the main tenets, scattered over all the 12 skandhas. Purposing this in the mind, Sri Aranyakacharya has thoughtfully selected the verses and significantly arranged them.

He has made chapters (prakaranas), perhaps, as it may appear to many minds, on the basis of the steps which he contemplated as very essential for each spiritual aspirant. The principle tenets of Sri Bhagavata are made accessible even to those minds wanting to avoid or minimize the efforts. He himself commented on these slokas.

Shodashi - Chaturdashi

In these compositions, Sri Vishnu Tirtha explains in the beginning how a jeeva coming from the Asrujya (state before coming to Samsara) to the Samsara and gets bound to worldly affairs. Sri Vishnu Tirtha has explained how a jeeva can get rid of this bond by doing Sadhana and all the different kinds of Sadhana a jeeva has to perform until the jeeva reaches moksha.

Nyaya Sudha Stotra

This composition glorifies Sriman Nyaya Sudha composed by Sri Tikacharya. At the end of each verse of this composition, Sri Vishnu Tirtha says "The one

who is devoted to Sriman Nyaya Sudha composed by Sri Tikacharya, will never ever come back to Samsara”.

Aatma Sukha Bhodini

This composition explains ways (Sadhana Krama) for a jeeva to enjoy intrinsic bliss the jeeva has.

Aajnaa Patra

This composition was for his students (any one can get benefit) on how the day can be time divided and rightly make use of each and every period. It also explains how the bad Kali affects a Sadhaka and how to get rid of the Kali.

Antya Kalada Smarane

This composition has eight verses. Many names of Sri Hari is mentioned in this composition at the end, Sri Vishnu Tirtha has begged Sri Krishna (Upaasya Moorthi) to give the remembrance of Sri Hari during the time of death.

Adhyatma Rasaranjani

Sri Vishnu Tirtha explains in this composition how a jeeva is completely dependent on Sri Vishnu (bimba chalise pratibimba chalisuvanu -- which means only if the bimba (Sri Hari) moves then the pratibimba (jeeva) can move). One should dedicate his/her entire life to the Lord. This is the true meaning of “Bimba Puja”. Nothing should be retained as belonging to

self. Surrendering completely and offering everything to the Lord is the right worship.

It is absolutely certain that no jiva can attain mukti without doing Bimba Puja. The rest of all Sadhanas are just to purify oneself. Hence, thereby getting purified by performing these other sadhanas, all jiva(s) must unceasingly take up Bimba Puja. This tatva (truth/philosophy) is not new to us and has been propounded by Shirmad Anandatirtha in his sacred works.

All of mankind which is fighting hard to overcome this decease called Samsara will find solace by drinking this holy tonic called as Bimba Puja.

Sri Rama Stotra

This compositio has 15 verses and in each verse, Sri Vishnu Tirtha has glorified Sri Hari and Sri Lakshmi reside in our hearts. By chanting this stotra, Sri Vishnu Tirtha says, one can achieve moksha.

Gita Saroddhara

There are twenty verses in this composition. The first one is introduction and from 2nd to 19th, Sri Vishnu Tirtha has summarized each chapter of Bhagavad Geeta (which has 18 chapters). In the last verse he said that the audience for this muktha mala are jeevas who are interested in getting moksha.

MAHA SHIVARATRI

7-3-2016 (Monday)

(Maagha-Krishna-Chaturdashi)



In Maadhwa tradition, we worship Lord Shiva in high esteem. Every Krishna-paksha-Chaturdasi is “**Maasa-sivaratri**”, meant for Shiva worship. Maagha masa Krishna-paksha-Chaturdasi is “**Mahaasivaratri**”. In Sri Vyasaraaja Mutt, linga puja is being performed on this day.

If Parvati-Parameshwara photo is available, perform puja with arisina, kumkuma and offer flower. Naivedya, Arati singing Devaranama, Prarthana and Namaskaara. If possible, offer Dampati Bhojana Taamboola Dakshina. In the evening, go to Shiva temple for darshan. Uma-Maheshwara Puja is very effective for mutual affection between husband and wife. In Dwaita system, Sri Madhwacharya advises to worship Shiva, who is Mano-abhimani Devata (in charge of our mind).

Sri Madhwacharya, in his “*Tantra-saarasangraha*” describes Shiva who shines like Spatika Mani, with 5 faces, Chandra kala in his Jata, wearing Naaga (snake) as an ornament and along with Parvati Devi.

There is a sampradaya to perform milk abhisheka to Saligrama on Maha-Shivaratri by chanting Rudra and Chamaka. It brings Maha-phala. If milk abhisheka is not possible, Rudra-Chamaka can be chanted or heard. Shiva gives Sheegra-phala.

Uma Maheswara Puja For Daampatya

Once Parvati did severe penance to marry attain Lord Shiva Her mother Mena Devi pleaded with Parvati not to perform such a severe penance. (Oh! Dont' do it = U+Ma = Uma) That term became her another name. Uma's desire was fulfilled and she got married with Shiva. For Dampati-Bhagya and for the affection between Dampatis, Uma-Maheshwara Puja would be effective.

यज्ञं यजेत् यशस्-कामः, कोश-कामः प्रचेतसम् ।
विद्या कामस्तु गिरिशं, दांपत्यार्थे उमां सतीम् ॥

“By worshipping Vishnu, one gets fame. For Aishwarya, Varuna. For Vidya, Shiva. To get Dampati-Sukha, worship Uma Devi”, says Bhaghavata. (II-3-Slo 7)

Significance OF GOWRI PUJA

Since Shiva is Mano-abhimani Devata, we worship him for wisdom. We worship Gowri, for mutual affection between Dampatis. For this reason, women perform Gowri Puja.

SHIVA STUTI

Once when Sri Narayana Panditacharya (who composed Sumadhwa Vijaya) went to Rameshwaram Temple, the doors were closed. He prayed Lord Shiva with "Shiva-stuti". The temple doors opened automatically and he had the darshan of Lord Shiva.

स्फुटं स्फटिक-सप्रभं, स्फुटित-हाटक श्रीजटं

The full text of this Shivastuti was given in Dec 2015 issue page 23. Try to chant this stuti on Maha-Shivaratri.

PARAMA SHIVA REMOVES FEAR

Anger prompts removes people to commit sins and later experience the sorrows of those sins. Lord Parameshwara, who resides in Kailasa, protects us from these sorrows. He obstructs the bad thoughts, bad desires, anger, etc in our mind. Since he controls our mind (Mano-abhimani). Sri Vijayadasaru explains this

मनसु कारण-वल्ल पाप-पुण्यक्-केल्ल

O Gowrisha, Isha, O Kailasa vasa, am I not your devotee? Are you not sympathetic to Bhagavata Jana ? If you stay in my mind and protect me, where is bad desire, and anger ? Where is fear and sorrow ? our children should learn this song and we should enjoy this song from their lips.

कैलास वास गौरीश ईश

The full text of this song were given in Dec 2015 issue page 27.

The other details of Lord Shiva was given Dec 2015 issue (pages 21, 22, 26, 29, 30).

Maagha Shuddha Dwadasi

(19-02-16 - Fri)

*N. Raghothaman, 35 Arimuthu Achari St.,
Triplicane, Chennai-5, Ph. 044-28441246.*

This Dwadasi is important for the welfare of the family. It is an effective Parvakala to get our prayers fulfilled by the Lord. Bhojana to Dampatis, Vastra-Dana, Deepa-Dana, Tila-Dana are meant for this day. Above all the day the day is meant to please others children and offer them things liked by them. The age-old Sampradaya is to offer them Dwadasi-Bhojana and also packets of eatables with Dakshina. Give all these to your children too. Devara Puja, Tulasi Puja, Naivedya, Mangalathi and then this Bhojana and Danas. At the end of the day, your own inner Satisfaction is the proof that the Lord is pleased and His Grace has dawned on all in the family.

Birth Day of Tila (19-02-16 - FRI)

Maagha Suddha Dwadasi (षट्-तिला)

Tila was born on the above said day. Darbha and Tila originated from Lord Vishnu. Hence, noth are auspicious things(Suddha-Vastu). Not Ashubha. Tila is meant to please both Devatas and Pitrus. White Tila for Devatas and black Tila for Pitrus. Tila-Thaila Snana is called Mangala Snana on marriage-day morning. Tila mixed with Bella is a must for Naivedya

on Sankraanti and Ratha-Saptami days. Also we distribute it to friend's as a mark of good wishes. Tila Tarpana is a must on both the days. Tila Dana on those days is so good for the welfare of the family.

What Is Shut-Tila?

Dharma Shastra asks us to remember all this on its birthday and understand the hidden significance of Tila. This is indicated in the term : **Shut-Tila** (-**षट्-तिला**)) in short. Please see this Sloka and note how we are using Tila in six ways on that day.

(1) तिल-स्नायी (2) तिलोद्-वर्ती, (3) तिल-होमी, (4) तिलोदकी ।, (5) तिल-भुक्, (6) तिल-दाता च, षट्-तिलाः पापनाशनाः ॥

On Ratha Saptami day, we use Tila during Snana. We keep Tila on the Arka leaves on our head and shoulders during Snana. On Dwadasy day We use Tila with water for Snana and use Tila-paste as a soap. We taste eatables made of Tila. Tila-Chitranna-Dana, Tila Dana along with the vessel, Tila-Thaila Deepa Dana and Tila Homa all these mitigate our sufferings in life, says the Sloka above.

MANTRA FOR TILA - DANA

देव, देव जगन्नाथ, वाञ्छितार्थ फल-प्रद ।
तिल-पात्रं प्रदास्यामि तवाग्रे सं-स्थितो-ह्यहम् ॥

तिलाः पुण्याः पवित्राश्च, सर्व पाप-हरा-स्मृताः ।
शुक्लाश्चैव तथा कृष्णाः विष्णु-गात्र समुद्भवाः ॥

यानि कानि च पापानि ब्रह्म-हत्या समानि च ।
तिल-पात्र प्रदानेन, तानि नश्यन्तु मे सदा ॥

(इदं तिलपात्रं यथा शक्ति दक्षिणा सहितं तुभ्यमहं सं-प्र-ददे ॥
न मम, न मम ॥)

Deepa Dana - Mantra

दीपदान-प्रदो नित्यं देवतानां प्रियः सदा ।
दानेन अस्य भवेत् सौख्यं शान्तिर्मे वाञ्छितं फलम् ।
इदं दीपदानं ब्राह्मणाय तुभ्यमहं सं-प्र-ददे । (न मम न मम)

Payasa Danam

सौभाग्य भाजनं कांस्यं, पायसा-न्नेन पूरितम् ।
दानेन अनेन सौभाग्यं, शान्ति-रस्तु सदा मम ॥
इदं पायसदानं स-दक्षिणाकं तुभ्य-महं सं-प्र-ददे ॥
न मम, न मम

Aa-Ka-Ma-Vai-Pournami

(22-2-16. Mon)

(Details published in Jan-16 Issue. P.23)

SOORYA GRAHANA

9-3-2016 (Wednesday)

This Grahana is visible only for a few minutes from sunrise. It begins from the minute of sunrise in your place. Tarpana at 6-43 a.m. It ends at 6-48 as per one Panchanga.

Even according to Tamil Panchanga, the same. No Bhojana after sunset on 8-3-16. Prathama Tithi Sraadha is to be performed on 9th.

Grahana occurs during Poorva Bhadrpada (Kumbha Rasi). Those born in Poorva Bhadrpada (Kumbha Rasi) should offer spl.daana, japa for Parihara of Grahana Peeda. (Nirnaya Sindhu page 49-50 gives more details on this).

इन्द्रो-ऽनलो, दण्ड-धरश्च, ऋक्षः पाशायुधो, वायु, धनेश, रुद्राः ।
कुर्वन्तु सर्वे, मम जन्म-ऋक्ष राशिस्थ सूर्य ग्रह दोष शान्तिम् ॥

At the start of the Grahana, after Snana, chant the above said sloka 8 times with the paper in the head. After Grahana, give daana, Taamboola, plenty with a decent amount of Dakshina.

Pregnant Ladies: Pregnant ladies should not see the Grahana. Though the rays harmful to the baby of Grahana is not visible to our eyes, they are harmful to the baby. Hence they should stay inside the roomz, with doors and windows closed.

Shubha Phala: Dhanu, Kanya, Mesha, Vrishabha

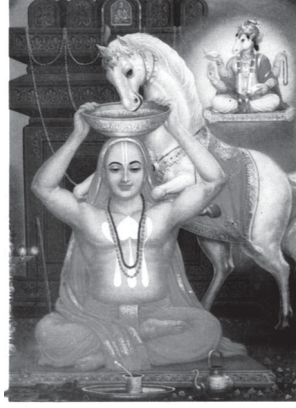
Mixed Phala: Makara, Simha, Mithuna, Thula

Ashubha Phala: Kumbha, Vrishchika, Kataka, Meena

YUKTI-MALLIKA of SRI VADIRAJARU

By Prof. K.T. Pandurangi, *Bangalore.*

Yuktimallika is a large work of 5379 verses arranged in five chapters called Saurabhas. These chapters are named as Guna, Suddhi, Bheda, Visva and Phala respectively. The first chapter Guna Saurabha describes the Gunaparipurnatva of Paramatma. The second describes Nirdoshatva. The third establishes Pancha bhedas. The fourth gives an exposition of Jagat-satyatva. The fifth chapter i.e. Phala-saurabha deals with Sadhana and Phala.



Thus the plan of the work is same as that of Brahmasutras. The four chapters of Brahmasutras deal with Gguna-Paripurnatva, Nirdoshatva, Sadhana and Phala respectively and the same plan is followed here in chapters 1,2 and 5. The third and fourth chapters re-enforce the two important doctrines i.e. Bheda and Jagat-Satyatava that are also discussed in several sutras. Thus Yuktimallika is an exposition of Brahmasutras following Bhashya, Anuvyakhyana, Tatvaprakasika and Sudha.

The major points made in these source-books are presented in Yuktimallika in a discourse form with very convincing and appealing illustrations. In the course of this exposition, the major Upanisadic passages dealing with Vishnusarvottamatva, Jagat-Satyatva, Bheda, Jiva-svarupa, Moksa-svarupa etc. are quoted and their purport is explained following Upanisad-Bhasya, Tatvanirnaya and Tikacharya's exposition of these passages in several places.

Thus Yuktimallika also contains illuminating discourses on Upanisads. An exposition of all major Upanisadic passages is deliberately incorporated in Yuktimallika so as to give a correct picture of the purport of Upanisads. Key passages of Bhagavata and other Puranas that require special treatment are also included in Yuktimallika. Dialectical discussions on certain concepts such as Ajnana, Bheda etc., are presented with skilful illustrations.

Veda-Apauru-sheyatva, Sva-tah-praamaanya etc., problems connected with epistemology have found their due place. Jiva-svarupa Jiva-tara-tamya, Mukta-svarupa, etc., theological matters are elaborated. The doctrines of other philosophers such as Charvaka, Jaina, Buddha etc., are critically reviewed. The relative position of Brahma, Vishnu and Mahesvara is made clear and the arrangement of Puranas as Sattvika, Rajas and Tamasa is pointed out.

Vishnu-Sarvottamatva and Nirdoshatva are explained by clarifying certain apparent drawbacks mentioned with reference to the avatars of Vishnu in puranas.

Thus no area of philosophy and religion is left untouched. In a way Yuktimallika is an encyclopaedia of Dvaita Philosophy and religion. It is a critical digest of the entire sacred literature and presents a comprehensive picture of the doctrines of Dvaita Philosophy and religion as detailed in the works of Sri Madhvacharya and Tikacharya in the form of discourses with effective arguments and illustrations. The sharpness of logic of Sri Vadiraja Tirtha pierces the heart while the poetry of his illustrations moves the head in delight.

A study of Yuktimallika is really a study of entire Dvaita literature. Brahmasutras, Upanisads, Gita, Bhagavata, other Puranas, all works of Sri Madhvacharya and Tikacharya are utilised as source material in this great work. This vast material is arranged into a scheme of exposition having the twin objectives of providing a deep knowledge of the major tenents of Dvaita-Vedanta and assisting the origination of Haribhakti.

The criticism of other doctrines and interpretations is intended to strengthen the understading of Dvaita doctrines and developing this understanding into a conviction. Tha large number of highly poetical and effective illustrations given ar intended to bring home the doctrines even to the person of average understanding and non-scholastic seekers. No such work is found in other schools of Vedanta or in other Darsana literature.

It is a fine example of poetic gift being utilised for philosophical exposition. It is probably a record of the discourses delivered by Sri Vadiraja to his audience consisting of scholars and common people, critics and truth seekers, propounders and propagandists. Above all this, a strong under current of Sri Vadiraja's bhakti to his Upasya-Devata i.e. Hayagriva and Guru Sri Madhvacharya is visible right from the mangala verse to the closing verse. The central teachings of Dvaita philosophy are beautifully summed up in a few verses.

Sri Vadiraja Swami entered Brindavana in Sode on Phalguna Bahula Triteeya (1600A.D.) **This year Aradhana falls on 26-3-2016 (Saturday).** Sri Vadiraja Tirtha lived long and had adorned the Peeta till the age of 120 years.

तपो विद्या विरक्त्यादि सद्-गुणौ-घाकरानहम् ।
वादिराज गुरुन् वन्दे हयग्रीव पदाश्रयान् ॥

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SHANTI FOR BAD DREAMS

1. The effects of a bad dream will be nullified by performing Gayathri Homa offering 1000 Aahutis of red sandal wood splinters dipped in ghee. OR.

2. By chanting Vishnu Sahasranama with mental concentration after bath and sandhya-Vandana.

3. If no time for the above, have your bath and sandhya, take your seat facing East and chant these eight names of the Lord 10 times:-

Achyuta, Kesava, Vishnu, Hare, Satya Narayana, Janardana, Hamsa, Narayana. The chanting of this mantra will nullify the evil effects and will bring wonderful self confidence and mental calmness.

4. If there is no time even for the above, take your seat facing east, consolidate your thoughts slowly, meditate on the charming figure of Sri Narayana and chant the following sloka atleast once. He will bring you success. Vishnum, Narayanam, Krishnam, Madhavam, Madhusudhanam Harim Naraharim, Ramam, Govindam, Dadhi-Vamanam

If the above sloka is counted 100 times one will become free from chronic diseases.

If chanted one lakh times, one will become free from bondage and fetters barred woman will beget a son if the same above mantra is chanted 10 lakh times. One crore japa of this mantra will make one a jeevan-Mukta.

5. Or, one can have bath do japa of the names of Siva, Durga, Ganapathy Subramanya, Soorya, Dharma Devata Ganga, Tulasi, Radha, Lakshmi and Saraswathi. This will nullify the effects of bad dreams.

6. This Mantra is a fruit yielding Mantra, like the very kalpa-vruksha. A bad dream can be converted into a good dream if one does japa of this mantra ten times with physical and mental purity.

7. If one sees a dream of death, he can live for 100 years by doing one lakh japa of the mantra. 'Om Namu Mrutyun Jayaaya Swaha'

8. Or can do paaraa-yana of 'Chandi Saptatee Stotra.'

9. Or can do paarayana of Gajendra Moksha as found in Bhagavata or Maha Bharatha.

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Story for children

SUCCESS COMES AFTER MANY HURDLES

Srimushnam V. Nagarajachar, Srirangam.

Once upon a time, there was a great king in India. His name was Sagara. He had one hundred sons and one grandson, by name Bhageeratha. The king wanted to perform Aswa Medha Yaaga. Aswa means horse.

A wild horse was richly adorned with ornaments of gold and diamonds. It was let off to run as it liked. It had to travel many areas in the country. No one should stop it. It had to return back unchallenged by any one on the way.

To protect the horse, the king sent his hundred sons. They followed the horse wherever it ran. After a few days, one evening, the horse disappeared all on a sudden.

The hundred sons of Sagara made extensive search. But they could not find the horse anywhere. They went to Paa-taala-Loka. There at last they found the horse tied to a post. Near the post, sage Kasyapa was sitting. He was in penance with his eyes closed.

The sons of Sagara mistook the sage to a thief and started attacking him. The sage opened his eyes and furiously looked at the king's sons. Fire blazed

from his eyes and all the sons were reduced to ashes immediately. Days passed on.

The king was greatly worried about the fate of his sons. He advised his grandson Bhageeratha to go in search. Bhageeratha was a great devotee of God and was very intelligent and sensible.

He traced the foot-steps of the horse and the men. At last he reached Paa-taala-Loka and stood before the sage. He was in great grief to find all the hundred men in ashes.

With great respect, Bhageeratha prostrated himself before the sage. Begged him to tell how the hundred sons could be redeemed from their sins and could find eternal happiness in paradise. The sage took pity and said there was only one way.

He advised Bhageeratha to undertake a penance and pray four-faced Brahma and bring Ganga to wash off the ashes. The young prince did what the sage said. God Brahma appeared before him and enquired what boon he wanted. Bhageeratha narrated what all had happened and prayed for the eternal happiness for those 100 men.

Brahma Deva advised Bhageeratha to sit in penance and pray Ganga Devi. He assured that the sins of those 100men could be washed off and they would find eternal happiness in the heavens when Ganga water flows on the ashes of those men.

Bhageeratha sat in penance. In due course, Ganga appeared in the sky and enquired what he wanted. Bhageeratha repeated his desire. Ganga agreed to come but put one condition. She said that the weight of Ganga water was very heavy. If such a weighty and huge flow fell with great force directly on earth, it will break.

There should be some one strong enough to bear the weight of Ganga on earth when she falls from the sky. Ganga disappeared in the sky, asking Bhageeratha to arrange some one to receive her on earth.

Bhageeratha did not lose heart. He thought, Lord Siva was the best choice for that super human task and sat in penance, praying help from Siva. Years went. One day Lord Siva appeared and asked Bhageeratha what he wanted.

Bhageeratha expressed his wishes and requested Lord Siva to bear the weight of Ganga and receive her from the sky. Siva agreed to help and Bhageeratha again prayed to Ganga to come on earth.

Lord Siva resting his both hands on his hips, stood firm in a ready posture to receive Ganga on his head. His tuft of lengthy hair was let loose. It was like a huge bush. Ganga, in great force, from a great height, with all the heavy weight landed on Siva's head. With pride she thought that Siva would find it difficult to bear her weight.

Bhageeratha, in great anxiety stood waiting for Ganga to flow down from Siva's bushy head. But Siva wanted to teach a lesson to Ganga and show that he was stronger and mightier than her. He did not allow even a small gap. She had to simply flow round and round within the huge and unending tuft of siva. In this way, Siva and Ganga were engaged in testing their own mutual power.

You can imagine the grief of Bhageeratha. He appealed and appealed to Ganga to come out quickly. But she expressed her inability to come out. He then begged Siva to be merciful.

With mercy on Bhageertha, Siva plucked just a single hair out of his head. That gave way for Ganga to flow down. She asked Bhageeratha to lead her to the place where his uncles were in ashes. He ran ahead and Ganga followed in floods.

On the way, there was a hermitage of the sage Janhu-Maharishi. The sage, in a self-forgotten mood, was sitting in deep meditation. The Ganga floods entered his hermitage. Drenched suddenly by water, the sage opened his eyes. He found himself surrounded by water. In great anger, he simply made Ganga to come to his palm and sipped it like a spoonful of water. Ganga vanished.

What a great set back to Bhageertha? He stood totally helpless and earnestly appealed to Janhu Maharishi to release Ganga for his sake. The merciful Maha-Rishi agreed and he released Ganga through his right ear. What a great joy to Bhageeratha.

He resumed his onward march and finally reached his destination. He prostrated himself before the sage Kashyapa and informed him that Ganga was arriving. The merciful sage highly appreciated the super human efforts of Bhageertha and allowed Ganga to wash away the ashes of the hundred sons of Sagara.

Released from all their sins, the hundred sons of Sagara appeared in the sky like angels. They showered blessings on Bhageeratha from their heavenly abode. He returned back to his waiting grandfather and informed him the whole story.

Success comes to those who make ceaseless efforts without getting disheartened by the hurdles on the way of reaching their goal in life.

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Toys for Children

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The moment grandfather starts ringing the Ghanta for Devara Puja, his one year old grandson hurriedly comes and insists that he too should ring the bell. His mother rushes in and lifts him up and puts him in front of the T.V., so that he would not disturb. The child views the T.V. for a long time. One can observe similar situation frequently in the houses.

Similarly, we see parents putting their children in front of T.V. for a long time on various occasions in the houses. In some houses, instead of T.V., parents give electronic toys, talking toys, baby computer, baby laptop, etc.

Researchers, based on their findings, prove how the ordinary toys are better than the modern electronic toys. Electronic toys are not condemned here. The point is only to highlight how the olden days toys are better.

The above said mother, instead of putting her child in front of T.V., had she given him a small Shankha, a small Ghanta, a small plate, a small Krishna Pratima and cajoles him to play with them, it have benefited the child.

Even if the child has not yet started talking, parents should be talking to the child. The parents should show each item and talk to the child, "**This is Shankha, this is Ghanta, this is Devaru, this is plate,**". This develops the cognitive ability of the child. That is one advantage. Another: It kindles the desire to start talking and the child may start talking earlier, at times.

Imagine the effect of giving electronic toys to the child. Supporting this, a few present day graduated youngsters argue: "Now-a-days we get toys that talk to the child. Hence these electronic toys are talking toys". Parents also believe this. They do not pay attention to its effect.

That is, the child and toy alone will be talking to each other. Father and mother are sidelined. Researchers ask whether this kind of growth of the child is good. Mother alone knows the lovely language of the child. Can a toy talk that language to the child?

When a mother talks to her child, child's love towards his mother increases. How can a toy know this language? If toy is switched on, it keeps the mother away. But that is not the case with ordinary toys. Mother talks to the child only with those toys. What is the difference between the two ? Researchers explain in this way:-

"A Toy should be 10 percent toy and 90 percent child. But the Electronic Toy takes more than 90 percent and the child just fills the balance."

In the infant age, if the child spends most of his play time with T.V., Mobile, Computer, etc., he will grow addicted to those electronic accessories. When he becomes a grown-up boy, it would be very difficult for him to come out of this addiction. How will this affect him ? If guests come to the house, he would feel shy to sit and talk to them for a while.

He would not be able to spend the day without T.V., Mobile, etc. The Leadership Quality develops only if he freely moves with others in the society. Free interaction with others would be difficult at a later stage if the boy is captivated by those gadgets. To avoid these kinds of problems, it would be better if the parents give attention to the child from the very childhood days. Otherwise it would be a tough job to correct the grown-up boy.

The point here is not that "Children should never use the electronic accessories." Children should know and use Baby Laptop, Talking Toy, Baby Cell Phone, etc. But there should not be any illusion/wrong notion that status of children would be high if they play with modern toys. The object of this article is to caution the parents as to how the children get affected by the excessive use of these electronic items.
