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अद्वैतं परमार्थतः

Advaitam Paramaatha-ta-h

The above said phrase is in the fourth *paada* of the penultimate verse of the second khanda of the *Maandooka Upanishad*. Its meaning is quite obvious. It is the trump card of the Maayavadin-s. However, *Acharya Sri Madhwa* has cautioned that it is not right to come to conclusions on the basis of a quarter of a *sloka* by segregating it from the rest of the *sloka*. The full sloka reads as follows:

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतं अद्वैतं परमार्थतः ॥

According to Advaita school,

this means:

If this world प्रपञ्च does exist, it should doubtless perish. This dualism द्वैतम् i.e., the theory of two real entities, namely, the (independent) God and the (dependent *prapancha*) is merely an illusion. Monism अद्वैतम् i.e. the theory of a single entity, namely, God without a second is really the ultimate Truth.

According to Dvaita School

Consistency is the hall-mark of Shri Madhva's doctrine of Dvaita. The above interpretation contradicts

Veda Pramana and is therefore not acceptable. The true meaning of the verse has to be found by probing into the vedic words and expressions used there in the light of other Pramaana-s. Shri Acharya has done this and explained this sloka in a manner consistent with Veda-Vaakya. We shall try to see briefly.

Let us first take the word *prapancha*. This means the five-fold basic differences in nature-

- (1) The difference between the Supreme Being (God) and *Jeeva*
- (2) The difference between God and *Jada*
- (3) The difference between *Jeeva* and *Jada*
- (4) The difference between one *Jeeva* and another
- (5) The difference between one *Jada* and another *Jada*

These five kinds of differences or *bhedas*, are 'built-in' in the basic structure of this world and hence the world is known as *prapancha*. *Acharya Madhva's* definition of *prapancha* is:

प्रकृष्टः पञ्चविधो भेदः प्रपञ्चः

Pra-Krishta-h Pancha Vidho Bheda-h = Prapancha h.

The five-fold differences are qualified by the term *Pra-Krishta-h* meaning benevolent. It is benevolent since the knowledge of *Pancha-bheda* is absolutely necessary for the attainment of *mukti* (liberation) which is the ultimate aim of human existence.

It is however, necessary to bear in mind that Prapancha and Jagat (world) are not quite identical. Prapancha is only an inseparable intrinsic quality of the world and is eternal and not subject to destruction while the physical constituents of the world *jeevas* and *jadas* return to GOD at the time of *pralaya* and are released again at the beginning of the next *kalpa*. While the *jeevas* retain their *svaroopas* and other qualities of *sattva*, *rajas* and *tamas* inherent in them, and also their *sanchita Karma-s* at the time of returning to their fundamental elemental forms / particles at the time of *pralaya*, and this we call destruction. However, no matter/energy is lost or created at any stage. Prapancha being the five-fold mutual difference between God, *jeeva* and *jada*, always exists, even during *pralaya*.

Hence Shri Acharya has interpreted the word *vidyeta* (विद्येत) in the first line of the sloka in question as *Utpad-yeta* (उत्पद्येत) i.e. originated. In the light of this, the first line will mean: If *Prapancha* were to have originated, it is doubtless going to revert (*Ni-var-terta*) निवर्तेत. This statement is true because anything that originates has to revert at the time of *pralaya*. *Prapancha* being an abstract quality intrinsic in nature, does not originate and so enjoys permanent existence at all times.

Coming to the second line of the *sloka*, the word *Dvaitam* (द्वैतं) in the first half refers to the doctrine of *Pancha-Bheda* or *Dvaitam* and is qualified by the

adjective Maya-Maatram (मायामात्रं). Maya is to be interpreted as God's will and not as illusion. We can attribute to God's Will (Ich-chaa) alone the cause for something that is so basic and inherent in nature as प्रपञ्च. The next word maatram is matt+tram. Maa means that which is known or is measurable and is in God's knowledge, i.e., cognised by God. Tram means protected/guarded by God. Thus the third *Paada* of the *sloka* should mean: i.e., the five-fold difference, exists because of God's will and hence it is cognised by Him as also guarded by Him.

Coiming to the last *paada* of the *sloka*, Advaitam stands for one that has no another. It can refer to God only since God alone has no entity greater than or equal to Himself. God is thus *Parama-Artha-ta-h* (really the ultimate truth). As against the term अद्वैत, द्वैत means one that can have another entity of its own kind. (i.e. an entity other than God) greater than or equal to itself.

Thus any finite dependent object (*jeeva or jada*) in this world is Dvaita and God alone is without a 2nd Advaita. Similarly Maya and Maatram have to be understood in their proper connotations as explained by *Sri Acharya* and not interpreted as mere illusion. Thus this *sloka* only depicts Prapancha as eternal and dependent on God for its recognition and protection since it is a product of God's will while God is the eternal self-dependent Supreme reality.

Why Worry Any more? Asks

MAAGHA- MAASA

(N. Raghothaman, Triplicane, 044-28441246)

Uttarayana has come. Why worry any more? asks Dharma Shastra:- उत्तरायणं आसाद्य, नरः कस्मात् स-शोचति? Maagha maasa comes in Uttarayana. Its previous month is Pushya Maasa. The most sacred and fruit-yielding Maagha-snana-parva-kala begins on Pushya Shuddha Pournami and concludes on Maagha Suddha Pournami (30days). Who are eligible for the fortunes of Maagha Snana?

ब्रह्मचारी, गृहस्थो वा, वानप्रस्थोऽथ भिक्षुकः ।

बाल - वृद्ध - युवानश्च, नर नारी नपुंसकः ।

स्नात्वा, माघे, शुभे तीर्थे प्राप्नुवन्ति ईप्सितं फलम् ।

(Nir. Sindhu.p.152)

Brahmachari, Grihastha, Vaana Prastha, Sanyasi, children, aged persons, middle-aged, youths, men, women, Napumsakas, whoever completes the month-long Maagha-snana, gets her/his heart's prayer fulfilled in due course. (*Praap-nu-vanti Eepsitam Phalam*) It is good if you get any Punya-Tirtha (Nadee or Pushkarinee nearby). For others, Shastra advises in these words:-

यत्र - कुत्रापि यो माघे, प्रयाग स्मर-णा-न्वितः ।

करोति मज्जनं तीर्थे स लभेत् गाङ्ग मज्जनम् ॥

No matter where you take bath. Be it any river, Pushkarini or the well-water. Or let it be even a bathroom in your house. All these are indicated in the term. (*Yatra-Kutra-Api*). At the end of your bath, if your mind goes to Pra-yaaga (Tri-venee-sangama), you are assured of the fruits of Ganga-Snana, says the sloka above. Maagha-Masa is the pleasant early morning hours for Devatas. The maasa-murthy during that period is Madhava. His presence (*saan-nidhya*) in water is more at that point of time. For us, the human beings on earth, the early morning hour in Maagha Masa, is therefore, the most sacred and fruit-yielding hour. The gracious Jala-Devatas, seeing us in all sorts of sufferings in life, call out loudly in great pity. They shout at us with a calling. This calling is for a couple of hours only during the early morning hours in Maagha-Masa. See this Vaakya.

माघ-मासे रटन्ति आपः किञ्चित् अभ्युदिते रवौ ।

ब्रह्मघ्नं वा सुरापं वा, कं पतन्तं पुनीमहे ॥ (नि.सि.159)

Ratanti, means to call out loudly and shout with a sense of pity. They shout at us:- “O! suffering men and women, enough if you just fall in the water with a repentance for your sins. We will cleanse you and relieve you of your sufferings in life, if you just fall in the water at the rising of the sun in Maagha-Maasa.”

Please see the spirit, the force and the firm assurance in the above vaakya.

How is it possible?

How is it that a mere bath could remove sufferings in life? The root cause for sufferings is our own impure thoughts. When the mind is filled with impure thoughts, the Lord cannot enter and the mind becomes a play ground for the Satanic Kali. Ultimately, our own thoughts and actions land us in sufferings.

When Kali rules our mind, our thinking turns negative; our tendency promotes laziness, our behaviour provokes others and we appear bad for others. All this happens due to Kali playing through our mind, speech and body activities:- *Mano-Vaak-Kaaya-Poorvakam* explains Dharma Shastra. One remedy to drive away the Kali is Maagha-Snana, says Dharma Shastra:-

वाङ्-मनः कायज, त्रिविधं पाप-नाश-पूर्वकम् ।
दुःख दारिद्र्य नाशाय, श्रीविष्णोः तोषणाय च ।
प्रातः स्नानं करोम्यद्य, माघे पाप विनाशनम् ॥

(Toshana = to please)

Try it for one day

As a test case, just try for one day. Get up early morning; take bath at sun-rise chanting the simple Sankalpa-Vaakya, then Gopi-Chandana Nama Mudra Sandhya Vandana followed by Saligrama Puja as much or as little as you know. Conclude it, get up and offer full Namaskara to Lord. Everything completed by 7 or 7.15 a.m. This one-day experience would be so

pleasant and you may feel like doing it next day also and every day. This inner pleasure is an indication that Lord's Anugraha has come to you. You would recommend this to others and advise your son and grandson.

We should always keep it in mind that Tatwa-Abhimani Devatas are ever present in our body. They are much pleased whenever we do Parva-Kala-Snana. The result is : without our knowing, they prompt our thinking in positive ways and it leads us to success in life.

Reward from Devatas

He becomes (*Sura-Poojita-h*)=honoured by Devatas who takes bath at Aruno-daya around 4.30 a.m. in Maagha, with his mind fixed on the feet of Lord Sri Madhava:-

अरुणोदये तु संप्राप्ते, स्नानकाले विचक्षणः ।

माधवाङ्घ्रि-युगं ध्यायन् यः स्नाति सुरपूजितः ॥

(नि.सिं.159)

Maagha Snana in Hot Water

Dharma Shastra is very practical while prescribing the rule. It says: if you are bodily weak, do Maagha-Snana in hot-water at least:-

उष्णोदकेन वा स्नायात् अशक्ये सति कुर्वते ॥ (नि.सिं.158)

But bodily strong, and still if you stand in 'Q' for hot water, it means you are weak-minded; unmindful

even if it makes you cheap for others: दृढेषु सर्व-गात्रेषु,
उष्णोदकं न विशिष्यते ॥ (p.158).

Other Unseen Effects

The month-long Maagha Snana in a sacred punya Tirtha is so effective that it paves the way for our bygone forefathers of seven generations to swarga-Loka. (fore fathers of both our pitru-vamsha and Maatru-Vamsha.)

उद्धृत्य सप्त-पुरुषान्, पितृ-मातृ वंश्यान् ।

स्वर्गं प्रयाति, अमर देह-धरो नरोऽसौ ॥ (नि.सिं.159)

If Not 30-days, Atleast 3 days

The period of Maagha Snana is 30 days (Pushya Pournami to Maagha Pournami). If not all the 30 days, do it atleast for 3 days or even one day:- (p.159)

मास पर्यन्तं स्नानं असंभवे तु, त्रि-अहं, एकाहं वा स्नायात् ॥

Snana - Kaala

The appropriate timings for Maagha snana is from 4.30 a.m. upto sun-rise अरुणोदयं आरभ्य, प्रातः काल पर्यन्तम् ॥

Snana - Sankalpa

..... एवं गुण विशेषण विशिष्टायां, शुभ-तिथौ, भारतीरमण मुख्यप्राणान्तर्गत, सीता-पति श्री रामचन्द्र-प्रेरणया श्री रामचन्द्र-प्रीत्यर्थं, ज्ञान-भक्ति-वैराग्य सिद्धयर्थं माघ-स्नानं करिष्ये ॥

Snana - Mantra

दुःख-दारिद्र्य नाशाय श्रीविष्णोः तोषणाय च ।
प्रातः स्नानं करोम्यद्य, माघे पाप विनाशनम् ॥

मकरस्थे रवौ माघे, गोविन्द, अच्युत, माधव ।
स्नानेन अनेन मे देव, यथोक्त फलदो भव ॥

Soorya Arghya Mantra - daily

When Snana is completed, before getting out of the water, Arghya has to be offered to Soorya as the last item of the Snana. Take water with both palms, offer Arghya and then come out. This is Arghya Mantra. (applicable to women also).

सवित्रे, प्रसवित्रे च, परं-धाम जले मम ।
त्वत् तेजसा परि-भ्रष्टं, पापं यातु सहस्रधा ॥

(सूर्याय नमः इदं अर्घ्यं)

O Parandhama, O Madhava (who resides in water), O Narayana (who resides in Soorya), by your extraordinary Tejas, let my sins break into thousands of pieces and run away in water. I offer this Arghya to you.

Maagha Snana Period (24.1.2016 to 22.2.2016)

RATHA-SAPTAMI

14-2-2016 (Sunday)

(Maagha-Shuddha-Saptami)

सूर्य-ग्रहण तुल्या तु, शुक्ले माघस्य सप्तमी ।

अरुणोदय वेलायां तस्यां, स्नानं महाफलम् ॥

-- *Vishnusmriti / Smrityartha Sagara* (p. 111)

Maagha Maasa – Shukla Paksha – Saptami (Rathasaptami) is equivalent to Soorya Grahana. On this day, Snana (with Sankalpa) in Arunodaya Kaala gives Maha-phala. (Arunodaya Kaala is from 4.30 am till Sun-rise.)

Place Arka leaves 3 on head, 2 on left shoulder and 2 on right shoulder. Perform Snana by chanting these slokas:-

Snana Mantra

(Dharma Sindhu p. 106)

यद् यद् जन्म-कृतं पापं, मया सप्तसु जन्मसु ।

तन्मे रोगं च शोकं च, माकरी हन्तु सप्तमी ॥

एतद् जन्म-कृतं पापं यच्च जन्मान्त-रार्जितम् ।

मनो वाक् कायजं यच्च, ज्ञाताज्ञाते च ये पुनः ॥

इति सप्तविधं पापं स्नानान् मे सप्त-सप्तिके ।

सप्त व्याधि समायुक्तं हर माकरि-सप्तमि ॥

(**Maakari-Saptami** = Saptami in Makara month)

Immediately after this, give Arghya by chanting this sloka:-

Snana Arghya Mantra

सप्त सप्ति-वह प्रीत सप्त लोक-प्रदीपन ।

सप्तम्या सहितो देव, गृहाण अर्घ्यं दिवाकर ॥

(सूर्याय नमः इदं अर्घ्यं)

Now Snana is completed. Then Sandhya, Puja, etc. Let us perform Rathasaptami Snana before sun rise and be blessed with Lord's Anugraha.

Sarva Pitru Tarpana

On Rathasaptami day, Tila Tarpana has to be given for ancestors.

आचमनं, गुरुवन्दनं, पवित्र-धारणं, प्राणायामः । ॐ भूः
ॐ भुवः एवं गुण विशेषण विशिष्टायां, पुण्यतिथौ,
(प्राचीनावीति - अपसव्य)

रथसप्तमी पर्वकाल प्रयुक्त, अस्मत् पित्रादि समस्त पितृन्
उद्दिश्य, तिल-तर्पणं करिष्ये ॥ अस्मत् पितरं offer
Tarpana to all Pitrus.

Conclusion

अनेन रथसप्तमी प्रयुक्त, पित्रादि समस्त पितृन् उद्दिश्य, तिल-
तर्पणेन अस्मत् पित्रादि समस्त पित्रन्तर्यामि भगवान् भारतीरमण
मुख्यप्राणान्तर्गत जनार्दन वासुदेवः प्रीयताम् । सुप्रीतो वरदो भवतु
। श्रीकृष्णार्पणमस्तु ॥ पवित्र विसर्जनं, आचमनम् ॥

Kooshmaanda Dana On Rathasaptami (Mahaphala)

Clean the place and mark a mandala in front of Devara Puja box or in front of a Lord's picture. Place a leaf on the mandala and put raw rice (1 or ½ litre) on the leaf. Place the Kooshmaanda (white pumpkin) on the rice. Decorate the Kooshmaanda with arisina, kumkuma, gajavastra, small white towel, blouse bit, flower maala, etc. Keep Taamboola and, dakshina (a decent amount) with tulasi. Offer this to the Lord. Kooshmaanda is offered as daana on this day, for Santhaana Praapti (progeny),

Brahmana Puja and Kooshmaanada Devata Puja

Offer pushpa, mantrakshata on Kooshmaanda by chanting

कूष्माण्ड देवताभ्यो नमः सकल पूजार्थे, पुष्पाक्षतान् समर्पयामि

Give aasana (wooden plank) to the Brahmana who receives Daana. Sprinkle mantrakshata on his head by chanting this sloka.

नमोऽस्तु अनन्ताय सहस्र-मूर्तये सहस्र पादाक्षि शिरोरुबाहवे ।
सहस्र नाम्ने पुरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः ॥

Daana Sankalpa and Daana

आचमनं, प्राणायमः । शुभे शोभने मुहूर्ते, आद्य-ब्रंहणः
 एवं गुण विशेषण विशिष्टायां शुभ तिथौ, भारतीरमण
 मुख्यप्राणान्तर्गत, श्री लक्ष्मी नारायण प्रेरणया, श्री लक्ष्मी नारायण
 प्रीत्यर्थं, मम, मम धर्म-पत्न्याश्च, समस्त पाप-क्षय पूर्वक, पुत्र-
 पौत्र, सौभाग्यादि सकल मनोभीष्ट सिद्ध्यर्थं, सोपस्करयुतं, इदं
 कूष्माण्डदानं करिष्ये ।

Take Kooshmaanda with tamboola, dakshina, thulasi and give it to the Brahmana after chanting this sloka.

Kooshmaanda Daana Mantra

ब्रह्म-हत्यादि पापघ्नं, ब्रह्मणा निर्मितं पुरा ।
 कूष्माण्डं बहु बीजाढ्यं पुत्र पौत्रादि वृद्धिदम् ॥
 मुक्ता-प्रवाल-हेमादियुक्तं, दत्तं तवद्विज ।
 अनन्त-पुण्य फलदं अतः शान्तिं प्रयच्छ मे ॥

इदं कूष्माण्डं, तण्डुलराशि सहितं, सोपस्करं सदक्षिणाकं,
 सतांबूलं, लक्ष्मी नारायण-प्रीतिं कामयमानः तुभ्यमहं संप्रददे ।
 नमम न मम ॥ अनेन कूष्माण्ड दानेन, भारतीरमण
 मुख्यप्राणान्तर्गत, श्री लक्ष्मी नारायणः प्रीयताम्
 ॥ श्री कृष्णार्पणमस्तु ॥ आचमनम् ॥

BHEESHMASHTAMI

15-2-2016 (Monday) (Maagha-Shuddha-Ashtami)

Bheeshma Tarpana:- It is our Kula Dharma to offer Tarpana for Bheeshmacharya on every year Maagha-maasa Shukla-paksha Ashtami. Tarpana has to be given even by those who have fathers. (Pramana:- Padma Purana says जीवत्पिता अपि कुर्वीत तर्पणं यम-भीष्मयोः). If father is alive, this is to be offered with rice and water. Janivara in Savya. Others offer with Tila and Janivara in Apasavya.

Bheeshma Tarpana is not like Pitru Tarpana; but Arghya, because Bheeshmacharya is one of Ashtavasus (Dyu-namaka-vasu) (not our Pitru). Therefore we offer this as Arghya. That is: the Tila-water flows down through our four fingers (not through the thumb). Hence no Palahara Niyama at night. This same principle even in Yama-Tarpana.

If Devara Puja not possible, atleast Sandhyavandana and then offer Bheeshma Tarpana. Those who perform Brahmayagnya, offer Bheeshma Tarpana after completing Brahmayagnya.

Sankalpa

आचमनं, प्राणायमः । ॐ भूः ॐ भुवः शुभे
शोभने मुहूर्ते, आद्य-ब्रह्मणः एवं गुण विशेषण

विशिष्टायां, पुण्यतिथौ, भारतीरमण मुख्यप्राणान्तर्गत, श्री जनार्दन
वासुदेव प्रेरणया, श्री जनार्दन वासुदेव प्रीत्यर्थं, भीष्माष्टमी प्रयुक्त,
भीष्म तर्पणं करिष्ये ॥

Bheeshma Tarpana Mantra

भीष्मः शान्तनवो धीरः सत्यवादी जितेन्द्रियः ।
आ-भि-रद्धिः अवाप्नोतु पुत्र-पौत्रो-चितां क्रियाम् ॥
(भीष्माय नमः इदं अर्घ्यं)

वैयाघ्र-पाद गोत्राय, सांकृति प्रव-राय च ।
अपुत्राय ददा-म्येतत् सलिलं भीष्म वर्मणे ॥
(भीष्माय नमः इदं अर्घ्यं)

वसूनां अवताराय, शन्तनो-रात्म-जाय च ।
अर्घ्यं ददामि भीष्माय, आ-बाल-ब्रह्मचारिणे ॥
(भीष्माय नमः इदं अर्घ्यं)

अनेन भीष्माष्टमी प्रयुक्त, भीष्म तर्पणेन भीष्मान्तर्गत
भारतीरमण मुख्यप्राणान्तर्गत श्री जनार्दन वासुदेवः प्रीयताम् ।
सुप्रीतो वरदो भवतु । श्रीकृष्णार्पणमस्तु ॥ आचमनम् ॥

MADHWA NAVAMI

16-2-2016 (Tuesday) (Maagha-Shuddha-Navami)

Snana early morning with Sankalpa. And then Sandhyavandana. With full effort, meditate on Soorya Mandala Narayana and perform meaningful Gayatri Japa for 15 minutes. Perform Saligrama Puja. All these before 7.30 a.m.

Puja to Sri Madhwa

Take out the picture of Acharya Sri Madhwa, clean the same. Place it on a Peeta, and also Place Sarvamoola Granthas near the picture. (This can be done previous night). Puja to Acharya Sri Madhwa's picture and Sarvamoola Granthas with Gandha, Akshata, flowers, Theertha, Thulasi, etc. (All these can be taken from the Nirmalya which are already used for Devara Puja). Then Dhoopa, Deepa, Naivedya and Mangalarathi, Prarthana, Pradakshina and Namaskara. While doing Pradakshina and Namaskara, “कान्ताय कल्याण” (1st sloka of Madhwa Vijaya) can be chanted. Offer Mantrakshata and Pushpa on Sri Madhwa's photo and on the Granthas. Saashtaanga Namaskara and then sit for Parayana.

Parayana

Parayana of any grantha of Sri Madhwacharya. “Narasimha Nakhastuti” – is the smallest one. Only 2 slokas. He composed these slokas which we chant at the beginning and at the end of Vayustuti. Sri Madhwa

will be much pleased if these 2 slokas are chanted slowly in front of his granthas. (If possible, with a little bit understanding of its meaning).

The first adhyaya of “**Dwa-dasha Stotra**” can be chanted. If no time, then atleast the first sloka (वन्दे वन्द्यं) can be chanted. If possible, parayana of the first sarga of “**Madhwa Vijaya**” can be done. Ladies can chant “**Madhwa Naama**”.

All these (including parayana) constitute the Aradhana of Sri Madhwa in our house. You can experience the inner joy after completing this. Then we can go to Mutt and participate in the Madhwa Navami function (or) take our food and proceed to regular work. It is not wise to miss this culture in our house.

Important Note

During this Puja and Parayana in the house, children and other members in the family should also be involved. All the members should participate in Madhwa Navami celebration in the house. This is our Kula Dharma. This surely brings Acharya Sri Madhwa’s blessings and his Antaryami Lord Sri Vedavyasa’s blessings on all the members of the family.

ACHARYA SRI MADHWA

Acharya Sri Madhwa was born in 1238 A.D. in Pajaka Kshetra, near Udupi. His poorvashrama name was Vaasudeva, son of Madhyageha-bhatta. His Upanayana was performed before he was 8 years. He was entered Sanyasa Ashrama around 16 years. He was named “**Ananda Tirtha**” in his Sanyasa Ashrama.

He wrote 37 Granthas, collectively called “**Sarvamoola Granthas**”. Gita Bhashya was his first Grantha. He went to Badari yaatra to submit Gita Bhashya to Lord Sri Vedavyasa. In one roopa, he lives in his Sarvamoola Granthas. If we possess atleast one of his Granthas, then Sri Madhwa resides in our house.

He did not enter Brindavana. One day he was preaching “Itareya Upanishad Bhashya” in Ananteshwara Temple, at Udupi. To everyone’s surprise, a strange thing happened at that time. Flowers started falling on him and there was a continuous flow of flowers over his body. It continued till his entire body was covered with flowers. After a while, when the flowers were removed, he could not be seen where he was preaching the Bhashya. This day was Maagha Shuddha Navami. We celebrate this day as **Madhwa Navami**. (We celebrate his birth day, which falls on Vijaya Dasami, as **Madhwa Jayanthi**). He went out of our sight 700 years ago in 1317 A.D. He was around 79.

Even today, he resides in Big Badarikashrama and gets blessings from Lord Sri Vedavyasa. He answers our prayers. In another roopa, Acharya Sri Madhwa also resides in his Sarvamoola Granthas. If we have any one of his Grantha, he lives in our house. Guru Anugraha is sure if Puja and Mangalarathi are performed to his Granthas with sincere prayer.

ब्रह्मान्ताः गुरवः साक्षात् इष्टं दैवं श्रियः पतिः ।
आचार्याः श्रीमदाचार्याः सन्तु मे जन्म-जन्मनि ॥

The above sloka is very popular. Our daily prayer in life is this: Let me be fortunate in every Janma. Let Sri Lakshmi-pati be always my Ishta Daiva, let those in the line of Brahma Deva be my Gurus and let Sri Madhwacharya be ever my Acharya.

Another popular sloka, which can be chanted during Namaskara,

अभ्रमं भङ्ग रहितं अजडं विमलं सदा ।
आनन्द-तीर्थं अतुलं भजे तापत्रया-पहम् ॥

In the evening, tell Sri Madhwacharya's Mahima and Charitra to the children. **This is important.**

Worries and problems in life are removed if this culture is carried out in our house. Dharma Shastra proclaims, "Guru-prasaado Balavaan..." (गुरुप्रसादो बलवान्).

Men and women can by-heart this sloka and pray with all sincerity.

न माधव-समो देवः, न च मध्व-समो गुरुः ।

न तद्-वाक्य-समं शास्त्रं, न च तद्ज्ञ-समः पुमान् ॥

There is no God equivalent to Madhava (Lord Vishnu). Also there is no Guru equivalent to Acharya Sri Madhwa. There is no equivalent Shastra to his Vaakyas (statements). Also there is no one equivalent to him with respect to his Gnyana (knowledge).

श्रीमदाचार्यवचनम्

यस्य त्रीण्युदितानि वेदवचने रूपाणि दिव्यान्यलं
 बट्-तद्दर्शित-मित्थमेव निहितं देवस्य भर्गो महत् ।
 वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयं वपुः
 मध्वो यत्तु तृतीयं एतदमुनाग्रन्थः कृतः केशवे ॥

The above is the essence of “Balittha Sookta” in a nutshell, composed by Sri Madhwa. Sri Acharya, in this Sloka, reveals his Moola – Roopa. This Sloka can be found at the end of a few of Sri Madhwa’s works. (The same sloka is repeated at the conclusion.) The object is to enlighten the Saatwik souls on the Inner Swaroota of Sri Acharya.

AA-KAA-MAA-VAI

Pournami

22-2-2016 (Maagha Maasa Pournami) Maagha Snana Samaapti

(N. Raghathan, Triplicane, 044-28441246)

Maagha Shuddha Trayodashi, Chaturdashi, Pournami -- all these 3 days are concluding days of Maagha Snana. If Maagha Snana could not be performed for the entire month, there will be phala even if it is performed atleast on the last 3 days. (mentioned above). Maagha Snana means: -- Snana with Sankalpa before Sun rise. All the 3 days are very significant for Snana and Daana. The last day -- Maagha Shuddha Pournami -- is *Aa-kaa-maa-vai Pournami*.

Aa = Aashaada, Kaa = Kaarthika, Maa = Maagha, Vai = Vaishakha Maasa. Pournami on these 4 months are called "**Aa-kaa-maa-vai Pournami**".

Snana with Sankalpa before sun-rise on these Pournamis drives away Tatwa-Abhimani Asuras from our body. In other words, it drives away the lazy / lethargic mood and negative habits in us. As a result, our thoughts and actions start slowly becoming positive and we appear friendly and agreeable to others. The other invisible effect is that our Pitrus are much pleased and feel highly honoured by our Sankalpa Snana on this Pournami and if we do it in their memory, they shower their blessings on us. Morada-baayana (yatha sakthi) can be given on Pournami day, to

sumangalis. To overcome several kinds of hurdles in life, and to get our prayers fulfilled, archana to the Lord can be performed by different kinds of flowers in Maagha Masa. "Thualsi Manjari" (Thulasi Kadir) is the excellent flower for the Lord. It gives Uttama phala.

Naivedya and Daana of cooked in ghee apooa is important on Maagha-Shuddha-Chaturdasi.

Daadima (in Snskt), Maadulai in Tamil or Pomegranate fruit naivedya and Dana On Pournami, brings Santaana Praapti. Family grows with health and wealth. This day is very suitable for Satyanarayana Puja. **'Aa-kaa-maa-vai Pournami' is such a powerful day that it gives abundant Punya for Snana, Daana, etc.**

Maagha Maasa Puja & Dana

(9-2-2016 to 9-3-2016)

Saaligrama Puja and Daana are important in Maagha masa. If not all the 30 days, do Saaligrama Puja atleast on a few days whenever possible. It gives Maha-phala. The Maasa-murthy for Maagha-maasa is Madhava. The Lakshmi Roopa is Kamala. Thus with this in mind भारतीरमण मुख्यप्राणान्तर्गत श्री कमला-माधव प्रेरणया, श्री कमला-माधव प्रीत्यर्थ -- perform puja, daana, parayana, etc.

Vishnu-sahasra-nama Parayana can be done daily. Deepa dana, Saligrama dana, Krishna, Shimshumaara-murthy pratima dana, Paayasa dana,

fruits dana like Pomegranite --- these danas give visesha phala in Maagha masa. All these are meant to please maasa murthy Sri Kamala Madhava. (श्री कमला-माधव प्रीयताम्).

SAATWIKI DANA

A Dana offered with the sole intention to please the Lord is Saatwika Dana. Thinking should be:

I am giving this Dana because it is so prescribed in the Shastra, that the Lord will be pleased. Saatwika Dana is the one offered unconditionally to a worthy person at the appropriate place and at appropriate time A Dana becomes Saatwika if it is offered without expecting anything in return. If a gift is given to a person because he had helped you earlier, it does not come under Saatwika Dana. It is just clearing an old debt.

Saatwika Dana brings Supreme Divine blessings. The material value of the thing offered is only of secondary importance. What is primary in Saatwika Dana is your inner awareness. Totally forget that you are the giver. Also totally forget that so and so individual is the receiver. Both are non entities. But, then, who is giver and who is the receiver? Sri Krishna ! He is the Giver and Receiver also. Please see these words of solemn declaration. We chant when we offer Vaayana (Baayana) Daana to a Brahmana at the conclusion of Gokulashtami Pooja:-

श्री कृष्णः प्रतिगृह्णाति श्रीकृष्णो वै ददाति च ।

श्री कृष्णः तारकः द्वाभ्यां, श्री कृष्णाय नमो नमः ॥

The giver should forget for a moment about the receiving Brahmana and should remember as though the Lord Krishna Himself is accepting the little offering, sitting inside the Brahmana. The Brahmana, receiving the Dana should forget about the actual giver for a moment and should remember that the gift is coming from the very hands of Sri Krishna as His blessings. If this awareness is present in the giver and the receiver, they both become supremely blessed, says the sloka above.

Just imagine what would be the material or monetary value of the edibles of Vaayana Dana, after all? Can any one believe that such an insignificant, Bhakshnana would bring by itself all that we desire in life, such as Aayu, Aarogya, Aishwarya, Putra, Poutraadi Sampada-h promised in the Aashirvada?

It is only the Divine consciousness that brings the blessings. This same principle is true even if you make a Dana of 1000 gold coins. Even in Kanya Dana, the bride's father, mentally sees Sri Lakshmi Narayana in the bridegroom to whom the Kanya is given. It is Saatwika Dana. Therefore, a Dana becomes supremely fruitful if it is genuine, sincere and honest, combined with Divine thoughts.

We find a fitting example for this in Madhwa Vijaya. When Sri Madhwa was an infant, his

neighbour gave a Go-Dana to the child's father Madhyageha Bhatta. This greatly helped to feed the child with pure cow's milk. In course of time, this small Dana brought to the neighbour, the Supreme Divine Reward. The beneficial effect of Dana is greater if the recipient is more worthy. The Shastras do advise us not to expect any return for a Dana. The same Shastras also emphatically assures that even an iota of Dana would never go unrewarded. It surely returns as fruits : says Madhwa Vijaya "*Daanam Dhruvam Phalati Paatra Gunaanukoolyaat*"

DO NOT MISS

- 1) Do not miss early morning (before sun rise) Sankalpa Snana during
 - Maagha Snana period
 - Rathasapthami
 - Aa-kaa-maa-vai Pournami
- 2) Do not miss Bheeshma Tarpana
- 3) Do not miss Madhwa Navami Celebration in the house
- 4) Do not be misled by the vaakya "Advaitam Paramaatha-ta-h"
- 5) Do not miss "The Darshan of a Mangala Moorthy - Ranga Prabhu" once in life.



The Darshan of A Mangala Moorthy

As seen by
Sri SRIPAADA RAAJARU

राग-तोडि] [ताळ-रूपक

(पल्लवि)

कण्ण-ळिया-तको कावेरी रङ्गन नोडद
कस्तूरी रङ्गन नोडद (कण्णळि)
(अनुपल्लवि)

जगङ्ग-ळो-ळगे मङ्गळ-मूरुति
रङ्गन श्री पादङ्गळ नोडद (कण्णळि)
(चरण)

1. येन्दि-गाद रोम्मे जनरु
बन्दु भूमि-यल्लि निन्तु
चन्द्र पुष्करिणी स्नानवु माडि
आनन्द-दिन्दलि रङ्गन नोडद (कण्णळि)
2. हरि पादो-दक सम कावेरी
विरजा नदियलि स्ना-नव माडि
परम वैकुण्ठ रङ्ग-मन्दिर
पर वासु-देवन नोडद (कण्णळि)
3. हार हीर वैजयन्ति
तोर मुत्तिन पदुक धरिसि
तेर-नेरि बीदिलि मेरेव
रङ्ग विट्टल देवन नोडद (कण्णळि)

The above is a beautiful pen picture of the heavenly environment at Srirangam in general and charm of the Utsava Moorthy Sri Ranga-Prabhu in particular. He is also called Kastoori Ranga because His forehead is beautified with Kastoori. *Endi-gaadaru-Ommay* येन्दिगादरोम्मे Atleast once in our life time. Chandra Pushkarini is the round-shaped small beautiful tank inside the temple. Second stanza depicts the similarity between Vaikunta and Srirangam. The set-up in Vaikunta is (said to be) such that souls are to cast off their innermost elemental body (Linga-Deha) there in the waters and then only they become fit to enter the land of Vaikunta, situated on the other side of Viraja River. Param Padam or Parama Pada is the Sanctum-Sanctotum in Vaikunta. The Moorthy adorning there in a high elevated seat is Para Vasu Deva.

You can see the same replica at Srirangam. Kaveri is Virajaa Nadi. Ranga-Mandiram is Parama Pada. That is the golden Ranga Vimana with beautiful golden figure of Para Vasudeva Murthy adorning its frontage in a high and elevated view. The third and the last stanza exclaims: what an enchanting vision it is to look at the charming figure of Sri Ranganatha coming along the four broad streets of Srirangam in His Ratha.

He is bedecked with all His beautiful ornaments like Haara, Heera (arm ornament) Vaijyanthi Mala and pearl garlands, the invaluable Koustubha-Padaka etc. Ranga Vittala is the *Mudrike* of Sri Sreepada Raja whose Brindavana is situated at Mulubagal. His Guru Sri Swarna Varna Teertha's Brindavana is at Srirangam. Sri Sripadaraja is said to have camped here for a considerable length of period.

Questions by Parvathi and Answers by Parameswara about Three kinds of Daana

1. Why some people earn more without moving anywhere ?
2. Why some people earn more with very hard work going here and there ?
3. Why some people do not earn much even though they do hard work ?

Answers

1. *Some People earn more without moving anywhere because in previous janma they would have made Daana to deserved persons by searching for appropriate persons and going to their place and giving them.*
2. *Some people earn more with very hard work by going here and there because in previous janma they would have made Daana by making the people to come to his place several times for giving his donation.*
3. *Some people do not earn much even though they do hard work because in previous janma they would have not given anything for those people who came for donation or anything at all.*

– Sri Sri Satyatma Tirtha Swamiji in his speech

Book in English

MEDITATION In Brahma-Sutras: By

**Dr. Raghavendra Katti, A. 4/1, Ayakar Society,
Paud Rd, PUNE- 411038. Ph: 094225-26700.**

Pages: 30+592. Rs. 600 (Including Postage)

The author, in his Introduction says that Meditation, Pranayama etc, are commonly known as "YOGA". And Yoga goes with the name of the sage Patanjali. The book gives very useful and interesting information on Patanjali.

Regarding meditation, he observes: The general misconception is that the practice of meditation and the systems of Yoga is for the physical and mental well-being of people and to make them happier in the world. But the purpose of Yoga is spiritual development and its ultimate aim is to attain *Kaivalya* i.e. liberation from the painful bondage of rebirth. That is the subject taught effectively and in detail in Brahma Sutras, Chapters 3 & 4. Meditation is an effective promotor of our inner joy, Ananda:-

श्रुति, मति-नियत-ध्यानज-ज्ञान-योगात् गम्यम्

Study of the valid Text, and analytical thinking supports appropriate Dhyana (Meditation) which leads to God-vision, which is the supreme goal of life. This is taught in the last two chapters 3 & 4 of Br. Sutras.

Sankara, Ramanuja and Madhwa all the three Bhashya-Karas have explained the purpose of the

Sutras as per their own philosophical systems. This is the author's 2nd Book. His first Book published in 2013, covers the earlier chapters of I & II.

The author in this book, has indicated the views of Sankara and Ramanuja in brief and deals elaborately on Madhwa Bhashya. Sri Raghavendra Swami the follower of Sri Madhwa has contributed an independent commentary on Br.Sutras in his "**Tantra-Dipika**". In the 600-page book now under review, the main reference Text used by the author in understanding the import of the Sutras is the said "**Tantra-Dipika**" of Sri Raghavendra.

The lay-out of the book is very ideal. All the Sutras of Chap 3 & 4 are neatly given Paada-wise at the very beginning of the book. In the body of the book, you find the text thoughtfully numbered and arranged Adhikarana-wise, showing the relevant Sutras with their relevant portion of the Tantra-Dipika Text with brief translation. This is very helpful for beginners and research scholars as well.

"The author appears to have a knack of explaining even difficult topics to ordinary students. Only those who try to study Br.Sutras will understand the value of this book", says the great and celebrated scholar Prof.K.T. Pandurangi in his "FOREWORD".

*Srimushnam V. Nagarajachar,
Srirangam*