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॥ श्रीः ॥

## SRI MADHWA SIDDHANTA

Monthly Journal of  
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## *Dharma Shastra's Advice*

### **For An Ideal Wife**

Marriage is a fertile ground for your spiritual growth. Your home is the most holiest *Punya Kshetra*. Your husband is the *Kshetra Murthy*, Sri Narayana. *Tulasi Brindavana* is the very presence of *Mahalakshmi* and also the *sthala Vriksha*

'GRIHA' does not mean a mere house with four walls. It is also the name for an ideal wife. '*Grihinee Griham Uchyate*' You are *Grihinee*. Hence you are yourself 'GRIHA'. A house becomes a 'Griha' if the *Grihinee* presides over the Dharmic activities there, giving a lead for the children to follow.

Therefore, your home is the best and ideal place for you to observe pure *Madi*, and practise good quality *Dhyana*, *Japa* and *Tapas*. You should develop a strong liking for *Dhyana*, *Japa* and also for *Tapas*. *Tapas* means observing *Upavasa* on *Ekadasi* and other specified days. *Upavasa* brings God nearer to you and drives the evil thoughts away from your mind. All these put together reduces tension in the house and increases happiness.

A regular practice of *Dhyana* and *Japa* daily and *Tapas* on *Ekadasi* will enhance your purity, mental strength and physical health. Medical Bill will get reduced and the savings will get increased. All this and more are due to unseen *Divine Grace*.

# SRIMAD BHAGAVAD GITA

## CHAPTER – FIVE

By **K. Venkat Rao**, *B.A., Former Secretary S.M.S.O  
Sabha*  
(Contd. from Dec. - 2014)

25. लभन्ते ब्रह्म-निर्वाणं ऋषयः क्षीण-कल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

Wise men (Rishis) whose sins are destroyed, whose doubts and misapprehensions are cut to pieces, who have their minds controlled and who are engaged in the welfare of all beings, attain Brahman Who has no Material Body.

26. काम-क्रोध-वियुक्तानां यतीनां यत-चेतसाम् ।  
अभितो ब्रह्म-निर्वाणं वर्तते विदिता-त्मनाम् ॥

By those who are free from desire and anger, who strive for it and have controlled the mind and who have known Brahman (Who has no Material Body) is seen always and everywhere.

27. स्पर्शान् कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे-भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तर-चारिणौ ॥

28. यतेन्द्रिय-मनो-बुद्धिः मुनिर्मोक्ष-परायणः ।  
विगतेच्छा-भय-क्रोधो यः सदा मुक्त एव सः ॥

Shutting out all external objects from the senses and thus keeping them outside one's cognition, fixing the gaze between the eye brows and balancing the outgoing and incoming breath moving within the nostrils, the sage who has controlled his senses, mind and reason, who is solely intent on liberation and is free from desire, fear and anger is certainly a released one at all times.

29. भोक्तारं यज्ञतपसां सर्वलोक-महेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्ति-मृच्छति ॥

Having contemplated on Me as the Enjoyer of Sacrifices and Penances, as the Great Ruler of all the worlds, as the Friend of all beings and as Giver of salvation he directly sees Me and attains Moksha.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो  
नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the Fifth Chapter of the Upanishads of the Bhagavad Gita entitled 'The Sanyasa Yoga' The Yoga Of Renunciation of action.

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## Contributions By & Honours For Maadhwas In SRIMUSHNAM Temple

By:- *Srimushnam V. Nagarajachar*, Srirangam.

Srimushnam is one of the eight Sawayam Vyakta-Kshetras in India. The place is about 40 kms from Chidambaram and about 20 kms from Vrid-dha-chalam. Buses are available from both the towns. (Tamil Nadu).



Sri Bhoo-varaha Swami is the Moola-Moorthi here. Face alone is Varaha Roopa. Body is human form. With His face turned to His left, He stands facing us. (Body is facing west, head is facing South). It is really a sight to see His standing pose, so majestic, so magnificent, imposing and inspiring. It looks as though, He is asking us.

**“Why are you afraid when I am yours?”**

Though the Vighraha is small in size, He stands triumphant, like a victorious warrior: resting His two hands majestically on His hip, and holding the Chakra and Shankha. That posture has a meaning. It means He is there, assuring us full protection in Life. His very Darshan is a great boon for success and bliss

because He is a Figure of courage and success; righteousness over - powering the might. He is so sweet to the eyes, mind, heart and soul. Devi here is Ambujavalli. And UtsavaMurthi is Yagnya Varaha.

Donors to the Temple :

Maadhwas have close connections with this temple.

- 1) **Sri Satyatma Tirtha Swamiji**, Uttaradi Mutt Bangalore
- 2) **Sri Vidya-Maanya Tirtha Swamiji** Palimar Mutt, Udupi
- 3) **Sri Vishwesa Tirtha Swamiji**, Pejawar Mutt, Udupi all the three have substantially donated for the Temple Renovation at Srimushnam in the year 2000 A.D. (see pages : 14 & 16)

#### **For Future Record**

The great Arya Acharya of 15th century lived in Srimushnam. He was also known as Srimushna Acharya, a contemporary of Sri Vyasaraaja and Yaadavaryaru. Some of the important traditions of maadhwa interest in this great temple, are recorded here for the benefit of posterity:-

#### **1. Mangala-sara Bottu :**

Every year on Sankranti day evening, Tiru-Kalyanam (wedding Festival, is celebrated here in 100 pillar Mantapam. Raichur Achar family are the Ubayadar for this Kalyana Utsavam, even today. Tiru-mangalayam for Devi is of Maadhwa Tradition: "Mangala-sara-Bottu". (Mangala-Sootra)

## **2. Daily Tirtha Maryada (Mantra Pushpa)**

Immediately after Tirumanjanam (Abhisheka), Tirtha is offered daily to four nominated persons first and then only to others. Among the four, a Maadhwa is one. (One Thenkalai, Vadakalai, Archaka and a Madhwa). All inside Moola-Sthana. (Mantra Pushpam)

## **3. Ratha-Utsava-Maryada**

At the conclusion of the Temple Ratha Utsavam, a representative of Ayachar Vamsha is honoured first with garland prasada and other usual Maryada. This has got an interesting background. It is not narrated here. Even today (in 2015) one sri **S. Bhoovaraha Murthy Rao** is being honoured (18/41, East car St.,) Incidentally he is also the present manager, Uttaradi Mutt Srimushnam Cell-9940725871.

## **4. Teppa- (Float) Utsavam**

By Gundopa- Rayar family. On the Southern bank of Nitya-Pushkarini, there is a large Choultry “Gundopa Rayar Chatram”. Even today that family, is offering Anna Santarpana, in that Chatram 2 times a day during Brahmotsavam in Chaitra Maasa. The temple Teppa Utsavam is on last day, Chitra Pournami day. The Ubayadar for that Teppa Utsavam is the family of the said Gundopa Rayar family. They are now spread in Madurai, Hyderabad and Chennai. This Teppa Utsavam is a costly affair; that too in these days.

## **5. Killai Uppu Venkat Rao family**

Jeshta-Abhishekam is common in all Vaishnava Temples. It is a very important festival. Kavacha of Utsava Murthi is removed and elaborate Abhishekam is performed on Jeshsta Maasa, Shukla Ekadasi to bare Vighraha on that one day only. The Ubayadar for this Utsavam is the above said family even today.

## **6. Gajendram family**

Gajendra Moksha Parayanam is one of the items during supra-bhatam everyday. This service is the privilege of Gajendram Maadhwa family in Srimushnam. The family members today have migrated to other places.

### **THE LORD COMES TO UTTARADI MUTT**

The Utsava Murthy with Sri Devi and Bhoo Devi graciously comes to the premises of the Uttaradi Mutt whenever the swamiji of this Mutt visits Srimushnam for Devara-Darshan. The Lord comes to the Mutt premises in the morning. Stays there till the evening, accepting the Naivedya and Mangalaharhi from the hands of Swamiji. This is in vogue even today.

Once the event was on 12-10-2000. Sri swamiji sri Sathyatma Thirtharu performed this Pooja to Sri Yagnya Varaha Swami and the Devis in the Uttaradi Mutt premises. This was the first time in his period. He ascended the Peeta on 24-4-1996.

His Guru Sri Sathya Pramoda Tirtharu had performed this Pooja two times in his period. The second occasion was on 14-01-1988. Half a century earlier, Sri Sathya Dhyana Tirtharu had performed this Pooja in the Mutt premises in the year 1931A.D.

### **THE IMPOSING GARUDA STHAMBHA**

Srimushnam Temple is known both for religious and architectural history. A few yards away, from the entrance of the temple, is the most imposing Garuda-Stambha. It is a monolithic (single stone) column, rising nearly 12 metres high. At the top, there is a small ornamental (2 feet by 2 feet) Mantapa, housing



an image of Garuda, built in 15-16th century. Just in front of this Garuda-sthambha, there is a four-pillar open mantapa, facing the temple entrance.

### **THE TRADITIONAL PROCEDURE**

Sri Swamiji, after completing his morning Anushtana in the Mutt, starts to the temple accompanied by his sishyas, the Trustees of the temple, the Executive officer and devotees, with Veda Ghosha. He arrives at the above said Four-Pillar Mantapam. Within minutes, arrives the Pallakki carrying the Sataari, garland and Parivattam from the Moola-sthanam. The Archaka, temple officials, Veda Parayanamdars and temple Sibbandhis come with the Pallakki with Mela Vadya to receive the Swamiji.

The Archaka ties the Parivattam around Swamiji's head, garlands him and offers the Sataari. With all these temple honours, Sri Swamiji is led inside the temple along with his Parivaras. They proceed to the Sannidhi for Darshan and archana. After worship in both the (Deva and Devi) Sannidhis, the Parivattam is removed and the Swamiji waits for a few minutes in Purusha Sookta Mantapam.

This is to allow time to get the Lord and Devis ready for being carried to the Mutt in procession. When ready, Swamiji is invited in, to have Darshan of the Lord and the Devis, decorated and seated in the "***Tolukku Iniyam***"\*. Archana is performed. Parivattam is tied. Teertha, Sataari is offered and the Parivattam is removed. Then follows the Yatra Daanam.

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\* It means "Sweet to the shoulders". The Lord is seated on an ornamental Peeta and the devotees carry it. That Peeta itself is called "Tolukku Iniyam."

## **YATRA DAANA**

Yatra Daana is common to all. It is to offer Dakshina to the local Pandits in any pilgrim place when we go there on pilgrimage. The Archaka(s) receive Dakshina here from Swmiji at the conclusion of a Sankalpa. The text runs on these lines:-

अस्य श्री देव-देवस्य भगवतः श्री क्षेत्र-नाथस्य, अंबुजवल्ली  
समेत श्री भूवराह-स्वामिनः उत्सव यात्राकाले, यत्किञ्चित्  
हिरण्यं नाना- गोत्रेभ्यः श्रीवैष्णवेभ्यः तुभ्यमहं संप्रददे ॥

The Archaka chants the above Sankalpa and receives the Dakshina from Swamiji with Tulasi and water.

## **THE LORD COMES TO THE MUTT**

Immediately after Yatra Daana. The Lord (Utsava Murthy with Devis) is taken around the main streets in procession to the Uttaradi mutt premises on the Southern bank of Nithya Pushkarini.

On arrival at the Mutt premises, Swamiji Sri Sathyama Tirtharu this time 12-10-2000, offered to the Lord a costly gold Padaka, attached with chain. This was offered first and the Archaka decorated Utsava-Murthy with the jewel and performed Mangalarthi. All this was conducted under a big decorated Pandal, in front of the building. Then entering inside, the Lord was seated on a wide platform, in the Mutt's Gold-Mantapa kept ready there, by the side of another Puja Mantapa meant for the Mutt's deities.

Sri Yagnya Varaha (with Devis) was seated by the side of the Mutt's deity Sri Dig-Vijaya Rama and other idols on 12-10-2000. Sri Swamiji after Snana and japa, performed Maha Pooja, Naivedya and Mangalarthi. The temple Archaka Sri Rangaswami Iyengar also remained there till the evening. (His friends affectionately called him Anna-kutti).

### **TEMPLE HONOURS TO SWAMIJI**

Sri Yagnya Varaha swami with Devis left the Mutt premises around sun set on 12-10-2000. Swamiji accompanied the Lord and the procession started from the Mutt to the temple. On arrival at the temple, the Lord was seated in front of the Sannidhi. The temple honours of "ARIDI PARIVATTAM" etc. were offered to Swamiji by the Devasthanam.

*Aridi Parivattam* is the Sesa Vastram of the Lord. As a mark of honour, this was tied around the head of Swamiji by the Archaka. In addition to this, Swamiji was honoured with Shawl, garlands and other items of Prasada.

### **HE STOOD A FIGURE OF BHAKTI**

Sri Swamiji offered his saintly prayers to the Lord for the welfare of the country and took leave of Him with a heart heavily loaded with saintly Bhakti and with a mind quite unwilling to turn back from the extremely charming and lovely looks of the Lord. For the on-lookers, this parting moment was a heart-touching scene. A great Brahma-Gyani, a saintly figure bearing on his person all the sacred marks of divine honour, and Prasadams in his hands forgetting himself, stood there a Figure of Bhakti in front of the Lord

As the Swamiji slowly and gently withdrew from the Sannidhi, the temple Sibbandis accompanied him and took him in procession to the Mutt with all the temple Mela Vadya and other Birudus. On returning to the Mutt premises, Sri Swamiji offered his blessings to the temple Archakas, Sri, Rangaswami Iyengar, Trustees, officials and other Sibbandis and honoured them with Sambhavanas etc. Sri T. Bhoovaragasamy was one of the five Trustees of the temple. (See Epigraph in Page 12).

### ITS ORIGIN

This Sampradaya is in vogue since the time of Swami Sri Satya Dharma Teertha whose period was 1798-1830A.D. Sri Swamiji after completing his pilgrimage at Srirangam, proceeded to Srimushnam . On arrival at the place, he developed high fever and could not go to the temple for Darshana. His mental agony was far more than his body-ailment. A miracle happened.

The Lord mysteriously provided ample indications to the temple authorities that He be taken to the place where the saint stayed bed-ridden. In this way, Sri Varaha Murthy gave His Darsan to the ailing saint and one can imagine the overwhelming joy of Sri Sathya Dharmaru. His fever flew away, he took his bath and performed the daily regular Pooja to Dig-Vijaya-Rama and to Sri Varaha Moorthy seated side by side. We find this sloka in the life-history of Sri Satya Dharma Teertha:-

वराह-रूपवान् हरिः प्रदाय दर्शनौषधम् ।  
ययौ तदालयं, पराद्रवत् गुरो-रूपद्रवः ॥

### **OTHER RELEVANT INFORMATION**

The Srimushnam Temple Authorities have issued to Uttaradi Mutt, one Receipt on 12-10-2000 and two on 13-10-2000.

1. (on 12-10-2000) For Rs.391 Received from the Mutt as per Temple Dittam for disbursement to temple Sibbandis. The record says that this expense is in connection with Yagnya Varaha and Ubhaya Nachiyar to be taken to Uttaradi Mutt premises and to be brought back to temple.

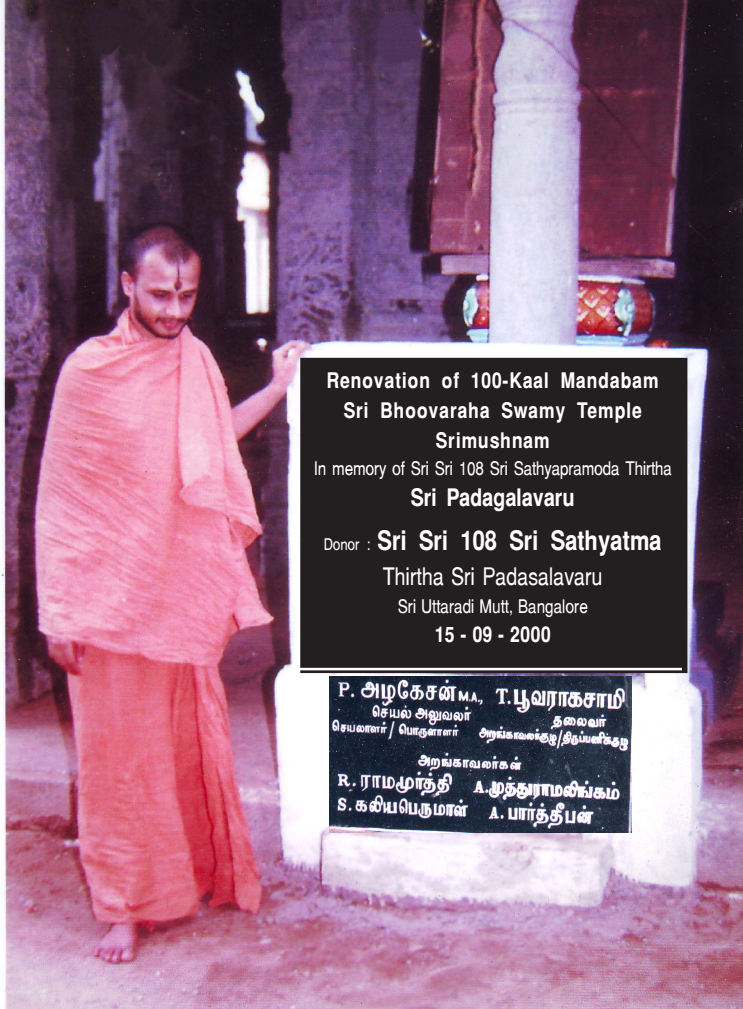
2. Gold Padaka with chain: Recpt. No. 2402 date 13-10-2000 acknowledges the receipt of above jewellery valued about Rs.10,000/- weight about 25 Grams. This has been certified by Indian Bank, Gunamangalam (signed by the appraiser D.Padmanabhan).

3. Vastrams: Receipt No: 2403 Dated 13-10-2000 acknowledges the receipt of six items of Vastrams offered to deities by Uttaradi Mutt.

### **Rs.4,07,000 FOR RENOVATION WORK**

Sri Sathyathma Tirtha Swamiji has contributed Rs.4, 07, 000 for renovation of 100 Pillar Mantapam in Sri Bhoovaraha swami Temple. The work was carried out with the advice of Sri Mohan Rao Raichur, Retd Dy. Engineer Archaeological Department, Bangalore. The Kumbhabhishekam in the temple was performed on 15-09-2000, one month earlier to Sri Swamiji's visit to the temple.

As an epigraphic evidence, a stone slab showing the name of Sri Swamiji, date etc., has been erected just in front of this 100-Pillar Mantapa.



Kumbabishekam was on 15-09-2000.  
This photo on 12-10-2000 when Swamiji visited  
Srimushnam

**Rs. 2,67,000 For  
A BUILDING IN DANDA TIRTHA**

Danda Tirtha, 3 kms away from temple is a sacred spot. It belongs to Uttaradi Mutt. The tank was created by Sri Madhwacharya, by using his Danda in 12th century. Once there was a small structure for Pooja but it became unusable since years.

Swamiji Sri Sathyatma Tirtharu, at a cost of Rs. 2,67,000 arranged a new premises on 13-10-2000. Tirtha Prasada was also arranged there itself, unmindful of many practical problems and hardships on that day. A good number of persons from various places were present at Srimushnam on 12-10-2000. Notable among them were:

Sarva Sri.

**From Tirupur :** R.Ananthan, C.A. Hony.Secy.  
S.M.S.O Sabha and 4 others.

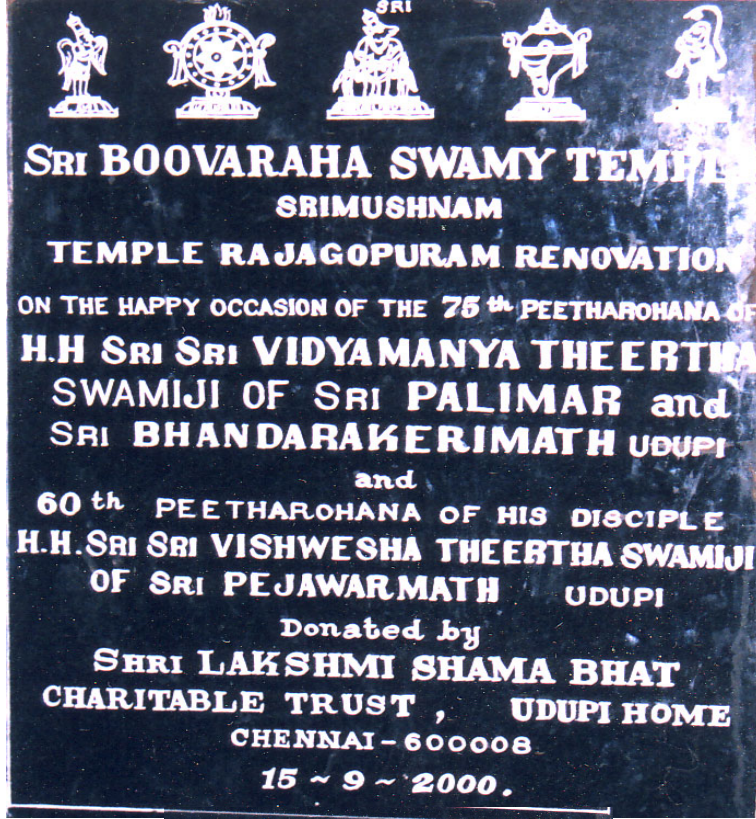
**From Chennai :** C.Y.V Rao, P.R. Bindhumadhavan,  
I.A.S., T.S.Rama Rao, Dr. Jammi  
Venkatramanaya and V. Vijendra Rao  
(State Bank) and 50 others.

**From Kumbakonam :** W.R. Krishnamurthi Rao,  
C. Gopinatha Rao, P.S.Hari Rao,  
R.S.Kembhavi and 20 others.

**From Srirangam:** Srimushnam V. Nagarajachar and  
his two brothers V. Annaji Rao and V.  
Srinivasa Rao., B. Ramachandran (putta)  
V. Ramachar and 15 others.

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P. அழகேசன் M.A., T. பூவராசாமி  
செயல் அலுவலர் தலைவர்  
செயலாளர் / பொருளாளர் அறங்காவலர்/திருப்பள்ளிக் கழகம்  
அறங்காவலர்கள்  
R. ராமமூர்த்தி A. முத்துராமலிங்கம்  
S. கலியபெருமாள் A. பார்த்தீபன்

Sri K. Ramaprasad Bhat, in-charge of Udupi Home, Egmore, Chennai-8, is a silent devotee of Sri Bhuvanaraha. He shuns publicity. He has donated on behalf of his Gurus, the two great Swamijis of Udupi Madhwa Mutts. Udupi Home Ph: 044-64546555.

The above slab is at the left side-wall at the entrance in the temple. (Left-side, as you enter).



A Bit of Bhagavatam

अहो दैव-बलं बलं

**(Aho !, Daiva-Balam, Balam)**

*The Peculiar Birth of The king  
Maandhaata*

(SK.9 Ch.6 Slo. 25 to 31)

*By : Srimushnam V. Nagarajachar, Srirangam*

Yu-va-naaswa was a pious king. He had 100 wives. But still no issues. He became dejected in life and went for Tapas in the nearby wood along with his wives. Some Rishis with their families were already living there. Those wise men, seeing the king's pitiable condition, wanted to help him. They programmed and performed a special Yaga in praise of Indra Deva, for the sake of the king.

The Yaga was for about three days. It was a hot summer. On the second day night, the king was unusually thirsty. He looked around, it was mid night and no water nearby. He did not want to disturb anyone from sleep. He got up and slowly moved here and there in search of water. At last he entered Yagasala. All the priests were in deep slumber and there he located a pot and found water in it. He quenched his thirst and went back to sleep.

In the morning, when the priests looked into the pot, they were shocked. It was empty, The water

was Mantra Jalam, specially sanctified PUM-SAVANAM JALAM पुंसवनं जलं. Holding the empty pot in hand, they shouted asking “whose work is this to drink the Pum-Savanam Jalam in this Pot?” कस्य कर्मेदं पीतं पुंसवनं जलम्? (Slo.28) The water was expected to be powerful in its effects. It would cause pregnancy and produce a son. Therefore, it was meant for the king’s wife.

When the priests came to know that the king had drunk the water, they stood helpless. With folded hands, they exclaimed. “*Aho! Daiva-Balam, Balam*” अहो दैवबलं बलं (Slo. 29). If we express it in our laymen’s language, they simply joined their hands above their heads saying “Govindaaa.. Go.....vinda”. They stood utterly helpless. It was all God’s will. See this line: “ईश्वराय नमश्चक्रुः अहो दैवबलं बलम्” (29). They bowed their heads to God, exclaiming Aho, Daivabalam Balam.

### **Birth of King Maandhaata**

The story goes in Bhagavata, that the King Yu-Va-naaswa developed pregnancy and in due course; a male child came out, bursting through the right side of his abdomen (Slo.30) The wound also healed in due course miraculously by Divine will says Slo.32.

### **Who will breast-feed the baby?**

The child cried for mother’s milk. The priests were perplexed. How to feed the baby? (Sl.31). कं धारयति

कुमारोऽयं स्तन्यं? who is there to breast-feed the baby-boy? Indra who caused this peculiar birth said to the child: O, dear baby, dont cry: वत्स, मा रोदी: (31), I will feed. मां धाता = Maam Dhaataa, “I will feed.” So saying, he put his fore-finger into the child’s mouth to suck, which yielded Amruta. देशिनीं अदात् Desineem Adaath-Slo.31. Because of this, the child came to be known as “Maadhaata”. When he came of age he became a glorious Chakravarthi of this great Punya Bhoomi, Bharata desa. He was a terror to all evil elements in the land. Even today, we sing chant his glory in our vivaha Mangala Ashtaka:

“मान्धाता, नहुषो, अंबरीष, सगरो, राजा.....”

*Maandhaata Nahusho, Ambareesha  
Sagaro Raja.....*

### **How It is Relevant For us Today?**

If the Lord is pleased with our intense Bhakti, He protects us — in unknown ways. That is the point for us. Theunflinching Bhakti.

Even if a person is destined to be issueless in this birth, still if the Lord is pleased, He protects the person with a Gift in no way violating the Rule of Destiny. He sends some one who serves much more than the own son. This is not a fiction but real happening in the case of so many even today.

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## THE TWO SLOKAS IN SRADDHA

While performing parent's annual Chataka Sradha, Anna is served on two leaves; one for Visve Devas and the other for Pitrus. This is in the middle stage of the ceremony. At the time of serving the Chataka Anna on the leaves, Anna Sookta is chanted and oral Namaskara is offered to pitrus. Two slokas are then chanted and they have great significance.

- 1) सप्त व्याधा दशार्णेषु  
मृगाः कालाञ्जिरे गिरौ ।  
चक्रवाकाः शरद्वीपे  
हंसाः सरसि मानसे ॥
- 2) एभि-जाताः कुरुक्षेत्रे  
ब्राह्मणाः वेद-पारगाः ।  
प्रस्थिता दीर्घ-मध्वानं  
यूयं किं अवसीदथ? ॥

- 1) *Sapta Vyaadhaa Dashaar-neshu,*  
*Mrigaa-h Kaalaan-ji ray Girou*  
*Chakra-Vaakaa-h, Sha-rad-dwee-pay,*  
*Hamsaa-h Sarasi Maana-say*

- 2) *Ye-bhi-Jaa-thaa-h kuru-kshet-ray*  
*Braahmanaa-h Veda-paara-gaa-h*  
*Prasthi-taa Deergam Adhwaanam*  
*You-yam Kim Avasee-datha?*

**(Harivamsa Parva -1, Ch.21-24)**

The above is the part of a story of seven brothers. They are cursed by their guru. As a result. they are born again and again. In their final birth, four of them carefully remember the date on which the period of curse completed. Becoming free, they start on their long journey back to their abode. They remind the other three forgetful brothers and shout “Why are you delaying?”

The above said two slokas have high significance in Shraaddha, since they bring to our mind the greatness of parent’s ceremony. We chant them while serving Anna to our worshipful Pitrus. While chanting the slokas, we are supposed to bring to our memory, the symbolic story mentioned hereunder, and the spirit of it.

Once upon a time, Viswamitra cursed his own fifty sons. Seven of them became the Sishyas of Rishi Gaargya. The last brother’s name was Pitru Varthi. They were grazing the cow in the forest at the call of their guru.

One day, they were so much hungry that unfortunately they decided to kill the cow and eat

it. The last brother Pitru Varthi was the one who was performing Nitya-Sraddha. He suggested if it becomes very necessary to kill the cow, we can offer it first to pitrus and then eat it. They handed over the calf to the Guru and told him that a tiger had killed the cow.

The sins of their crime resulted in their taking the next birth as the seven sons of a hunter in Dasaarna Desa. Because of their staunch practice of Shraddha, they were endowed with the knowledge of their poorva janma (previous birth). Hence they took care to live in Dharma-marga such as avoiding to hunt pregnant beasts, practising meditation, etc. As a result, they had re-birth in the next Janma as seven deers in hills of Kaalaanjara. Again their Poorva Janma knowledge was intact. Hence they spent life as yogis and left their bodies in due course. Next they were born as Chakrawaka birds in Sharad-dweepa. They fasted and left their bodies to take next birth as Hamsa pakshhis in Maanasa Saras. They still continued their life in Yoga and Dharma Marga.

In that area, there was a Raja named Vibraja. He was enjoying life with his wife. Observing the happiness of the king, one of the Hamsas wished a life of a king. Two of the Hamsas desired to be its Ministers. The other four, cursed the three for their mean desire, leaving lofty life of Yogis. The curse was that they should be born as king and two ministers

in the city of Kaampilya. The three begged for redemption. Conceding to their prayer, the four brother Hamsas granted them redemption in this way:- They the four would send two slokas as a message when the three were enjoying life as a king and two ministers. As soon as they hear the message sloka, they would become yogis. The three were born in the family of king and minister respectively and enjoying life.

The four Swans, were born in Kurukshetra as the four sons in the poor family of a brahmana. They became wisdom filled Veda Brahmanas. They took leave of their father to undertake penance. When the father pleased and spoke of his poverty, the sons gave him two slokas and advised him to convey the sloka to the king Brahma Datta.

King Brahma Datta was once spending the time with his wife Sannati, in a park (Nandavana). He knew the languages of creatures. While in company with wife, he heard the love quarrel between the ant-couple. It made him laugh. The queen mistook it as a Parihasa against her and wanted to know the ant-language. The king could not oblige, due to some reason. She decided to sit in fast unto death. The king surrendered to Sri Narayana and prayed for six days without food. The Lord appeared and assured that he would meet with happiness and next morning. The Lord revealed this and disappeared.

The next day, when the king was with the two ministers. the said poor Brahmana (the father of the four sons) came and chanted the two slokas as advised by his yogic sons. It had an Electric effect. They woke up to their folly. The slokas reminded. They were brothers admonished and urged them earnestly saying:-

We were seven hunters in Dasaarna as deers in Kaalanjara hills, Chakrawaka in Sharad-dweepa and swans in Maanasa saras. The four of us completing our days as Veda Brahmanas in Kurukshetra, have now started on our long journey for Tapas. You three brothers, fallen from yogic way of life, why are you struggling and still delaying?

The king renounced every thing. Along with his wife and ministers he took to Tapas. In due course they reached the abode of God. The wife, Sannati was the same cow they killed once earlier. By their Tapas, they got themselves free from the sin of killing a cow also. If Sraddha is performed with full sincerity, one will be saved in life in many ways. These two slokas, which we chant during Shradha, remind us this moral significance.

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# Klesa Nasaka Manthra

(क्लेश नाशक मन्त्र)

by

C. Ragavendra Rao, Chennai-53

Padma Purana which contains many mantras, contains the following mantra in the form of sloka on Sri Krishna.

कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणतः क्लेश नाशाय गोविन्दाय नमो नमः ॥

(Padma-Uttara Khanda 252-109)

Siva, after teaching this mantra to Parvati, states that one who performs Japa of this mantra daily, will not only be rid of sins, but also will reach Vishnu Loka in course of time.

इमं मन्त्रं जपन् देवि भक्त्या प्रति-दिनं नरः ।

सर्व पाप-विनिर्मुक्तो, विष्णुलोक-मवाप्नुयात् ॥

Twenty four thousand and eighth hundred kings were arrested by Jarasandha. They were released by Sri Krishna by killing Jarasandha through Bheema. Sri Krishna is praised with this manthra (Bhagavatha 10-81-16).

In the above verse several names of Sri Krishna have been used which indicate the Lord's extraordinary powers, His compassion towards Bhaktas, His kindness in warding off sins of those who surrender to Him etc.

The word Paramatma indicates Krishna's Sarvothamathva. Govinda indicates his *sarva sabdha vachyathva* which in turn indicates his auspicious qualities represented by the words. "Krishna" refers to his capacity to ward off difficulties faced by the Bhakthas. "अपकर्षति भक्त क्लेशानि इति कृष्ण । प्रणतः क्लेशनाश" again strengthens his above quality. "Hari" refers to His capacity to rid bhakthas from their sins if they sincere by repent. The name Hari denotes his compassion towards bhakthas in warding off their sins which are the root cause of misery. The word "Namaha" repeated twice represents our complete surrender to Him.

Doing Japa or reciting the above sloka with awareness, several names referred to Sri Krishna in the sloka will ward off all our difficulties and troubles by pardoning us from sins which are the root cause for all our sufferings.

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# Madhwa Matada Paddhati

The popular Devara Nama is : “*Madhwa - Mata-da paddha-tiya Bida-byadi*”. (Dont discard our valuable culture and don’t get disappointed or spoiled in life). (Late) Prof. M.S. Katti pointed out that the first verse of this song indicated the essence of Madhwa-mata. The second stanza explained the benefits and the third told us the way or method how to achieve the desired object.

## WHAT IS MADHWA-MATA?

Dwelling at length on the subject the speaker pointed out that the name “Madhwa” was not Acharya’s birth name, it was not his Sanyasa name. Nor was he so named at the time of Sanyasa Pattabhisheka. Madhwa-mata was not just another one among so many other religious sects. “Madhwa” is the name given to Acharya by the Veda. Balit-tha Sookta is specific on this point. Vayudeva’s another Roopa is Sri Madhwa. Madhwa-mata was Veda-Prati-Paadya Mata. It was the cultural, religious and philosophical tradition handed down by veda. It was Vayu-Devara-Mata explained the speaker.

No one can dispute Sri Madhwa's words because he quotes veda for whatever he says. Paddhati means what? It is a beaten track, walked over by countless saints and seers from an unknown point of time. It was a time-tested safe culture for the well-being of the society. In this connection, the speaker mentioned about the memorable meeting between Sri Satya Dhyana Teertha and Bala Gangadhara Tilak at Chikkoi. He explained how the latter expressed his admiration and reverence to Sri Swamiji at the end of the meeting.

### **DON'T SPOIL YOURSELF**

The speaker exhorted the audience to note the repetition of the commandment in the song "*Bida-byadi, Bida-byadi*". This indicates the human compassion and a well-meant parental concern with which the saint gives his sincere advice to us. The advice is still more emphasised with the exhortation that if you ignore or neglect this golden advice, you would be doing it at your peril (Bittu Kedabyadi).

### **POOJA TO OTHER DEVATAS**

Dealing with a number of Vedic Sampradayas that go under the heading "*Madhwa-Matada Paddhati*" Sri Katti pin pointed one particular important Paddhati which he considered very vital for one's well bieng in life. That is, we can worship and perform full pooja to Devatas like Rudra, Ganapati,

and others. But we should do such poojas with the awareness that they are not superior to Vishnu. If such an awareness was not there, it is not that the result or the benefit would be less but Tamas would be the ultimate result, he cautioned. He stressed that we should have a sense of value, that is a sense a distinguish or recognise the superior as superior. This is what we call Taara-Tamya and we should understand the Uttamatwa of the Lord in the context of Taara-Tamya.

If we adore other Devatas as supreme, they themselves are displeased with such false and misplaced adoration and therefore, the result would be oppoiste. Vedas, Puranas and other scriptures have assigned a 'Sthana' or position for each and every Devata. This should never be violated when we worship other Devatas and this is Taara-tamya.

### **ANISHTA NIVARTI & ISHTA PRAPTI**

What is the Phala or benefit in adhering to the Paddhati of Madhwa-mata. The speaker posed this question and answered himself. The Phala or the well-being-benefit has two sides:

Anishta Nivarti and Ishta Prapti. We should get rid of the unwanted situations and we should get what we want. Both combined constitute Phala or well-being. One without the other is no well-being. The speaker pointed out the wordings in the Stanza.

“*Ghora Yamana Bhaya Doora Maaduva*” and explained that this represents Anishta Nivarti in every one’s life in so many forms. The other aspect Ishta-Prapti is indicated in the stanza as “*Muraariya Charanava Toruva*”.

### THE LORD'S TWO FEET

We achieve the above said two-fold benefits by meditating on the Lord that He is Nirdoshi and Guna Poorna. In this context, he said that the Lord’s two lotus feet can also be meditated upon in the same manner. This idea is hidden in the stanza in the words ‘Chara-nava Toruva.’ Explaining the greatness of the Lord’s feet, he said Murari’s one foot is Gnana-Swaroopa and the other, Ananda Swaroopa. The very name Maurari in the stanza is meant for the removal of the obstacles (Vighna Parihara).

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## NOTABLE DATES

### January 2015 Jaya Yr. Pushya Masa

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#### Upto 5-1-15 Pushya Ma. Shuk. Hemanta Ritu

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01-01-15	Thu	Vaikunta Eka. Sri Raghoottama T. (Tirukoilur)
02-01-15	Fri	Muk-koti Dwa.
05-01-15	Mon	Pournami, Van Sankari Puja ends

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#### 6-1-15 to 20-1-15 Pushya Kri.Paksha Hemanta Ritu

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11-01-15	Sun	Satyakaama T. (Aathkur)
12-01-15	Mon	Narahari T. (Hampi)
13-01-15	Tue	Satyabignya T. (Rane Bennur) Gopaladasaru (Uttanur)
14-01-15	Wed	Bhogi
15-01-15	Thu	Uttarayana Parva Kaala. Sarva Pitru Tarpana upto 9.00 am Makara Sankranti
16-01-15	Fri	Ekadasi
17-01-15	Sat	Dwadasi
19-01-15	Mon	Vidyadheesha T. (Eka-chakra-nagara)
20-01-15	Tue	Tarpana Amavasya V.Upa. Purandara Dasaru (Hampi)

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#### 21-1-15 to 3-2-15 Maagha Shukla Paksha Sisira Ritu

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Notables Dates

21-01-15	Wed	V.Upa
25-01-15	Sun	Vasanta Panchami
26-01-15	Mon	Ratha Saptami, Snana with Arka Patra, Kooshmaanda Daana Mahaphala, Sarva Pit. Tarp.
27-01-15	Tue	Bheeshmashtami, Bheeshma Tarpana
28-01-15	Wed	Madhwa Navami
30-01-15	Fri	Ekadasi Satyagynana Tirtharu (Rajamahendri)
31-01-15	Sat	Bheema-Dwadasi, Maagha Sud. Dwadasi
03-02-15	Tue	Maagha Snana Samapti, V.Upa Aa-ka-ma-vai-Powrnami Vyasa Puja

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**4-2-15 to 18-2-15 Maagha Krishna Paksha Sisira Ritu**

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12-02-15	Thu	Sita Jayanti
15-02-15	Sun	Ekadasi
16-02-15	Mon	Dwadasi
17-02-15	Tue	Vishnu Tirtharu (Madanur) Maha Sivarathri
18-02-15	Wed	Amavasya Tarpana No V.Upa

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