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Publisher

Hony. Secretary S.M.S.O. Sabha

R. ANANTHAN, F.C.A.,

12, Amarjothi Gardens,

Railway Feeder Road,

TIRUPUR 641 601.

Ph. Off : (0421) 2201 322

Res : (0421) 2243 832

anathan.ca@gmail.com

Managing Editor

Srimushnam V. Nagarajachar,

10, S. R. Extn. III st

Malligaipoo Agraharam

SRIRANGAM - 620 006.

Ph. (0431) 243 21 81

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Prof. K.T. PANDURANGI

An Asset To Our Nation

Inspiration for our Children

By :

Srimushnam V. Nagarajachar,

10, S.R. Extension, 3rd Street, SRIRANGAM - 620 006.

Ph. 0431 - 2432181

A scholar is judged and respected by his works. His accumulated wisdom is an invaluable asset to our nation. His works are inspiring. His writings shine with lofty ideals. Students go in search of him. He helps them with new ideas and elevates their level of understanding. He does it with ease and humour.

Prof. Pandurangi is unique among the contemporary Sanskrit scholars. While he stands committed to the traditional system of Sanskrit Education, he is also in demand for guidance by the modern University Students. Thus he has equipped himself to handle both the traditional and modern systems of education.

This 97-year old Prof. K.T. Pandurangi at Bangalore, is such an eminent scholar today in our midst. Our children should know about this veteran, how simple he lives and yet how great he is. He stands an example for 'Simple living and High thinking'. Our children should know how hard he studied in his boyhood days and how he rose to prominence step by step by real hard work.

Souvenir Published In 1998

A souvenir titled “MADHU-PARKA” was published in 1998 to celebrate his 80th birthday. It was published by a Felicitation Committee under the Editorship of Prof. D. Prahladachar, former Vice-Chancellor, Sanskrit Deemed University, Tirupati. It is an impressive volume in 160 pages (A-4-size), with a good number of photos. Prof. Pandurangi has given a 40-page autobiography in that volume under the caption ‘**Jivana Taranga**’, in English. (Taranga means waves).

This 40 page narration is inspiring and worth to be re-printed as a booklet and distributed to our children. It has a message for them. Today’s children need it and they should necessarily read it. Where else to go for motivation now-a-days, for our boys and girls to come up well in their studies?

A humble Patasala Vidyarthi, 80 years ago, shows the way for leadership. His parents could not afford High school education for him. They put him in a Free Patasala for Sanskrit study. No matter. He mastered that very Sanskrit with a great zeal. At the appropriate stage, he took a “By – pass Road” to the University, by appearing as a private candidate in Public Exams, and reached the high portals of University and elevated himself in par with college boys. Obtained B.A. & M.A. Degrees from Benaras Hindu University. All by hard work, with a firm determination. Its fruit: Today, he is

a professor at the national level, able to handle two systems of education: (1) The traditional Sanskrit Education and (2) the modern University Education. Is it possible for a Patasala Vidyarthi? It is possible, proved Prof. Pandurangi.

Birth & Boyhood Education

He was born on 1-12-1918 as the 3rd son of Tammanacharya – Lakshmi Bai Dampatis, at Tumminakatti village in Karnataka. His name is Krishnacharya. The initial 'K' stands for his name and 'T' for his father's name. The family name is 'Pandurangi'.

Due to economic condition in the family, he could complete only upto 7th standard and could not study in a High School. He then studied Sanskrit in Sankaracharya Patasala at Dharwad. His further higher education also was in Patasalas only; from Dharwad to Sangli Patasala; from Sangli to Mysore Patasala and so on. At the age of 18 (in 1936) he moved to Mysore. Within 4 years he completed the study of Nyaya and Vedanta there.

Hard Study & Meritorious Carrier

At Patasala, he learnt Nyaya Shastra under Dharapuram Krishnamurthi Acharya. At other times he went to the residence of the same Acharya and learnt Vedanta at home. He practised this kind of double-study under other scholars also like Kasi

Pranesa Acharya, Chatur-Vedi Ramachandracharya, Dodda-ballapur Vasudevacharya, Nerur Krishnacharya, Ardikoppam Subramanya Shastry, Channa Kesava Shastry and others.

At the age of 22 (in 1940), joined oriental Dept. of Annamalai University at Chidambaram. Studied Purva Mimamsa under reputed scholars including Dr. B.N.K. Sharma. Obtaining B.A. and M.A. Degrees from Benaras Hindu University, entered teaching profession in 1944. Serving (35 years) in various centres in Karnataka, retired from Bangalore University in 1979, at the age of 60 / 61.

How He Developed Leadership Qualities

While studying at Mysore, he started developing leadership qualities. Improving step by step, he used to organise Students' Organizations and also started a hand-written Monthly Patrika '**Sanskrita Chandrika**'. With care and much efforts, he endeared himself to class - teachers and other senior scholars in various departments. This is very important for our boys today.

He also used to organise Sanskrit Dramas and invited many of the above mentioned scholars. This is how this Patasala Vidyarthi upgraded his studies in one way and developed leadership qualities in another way in his young age. The same trend continues even after retirement, in a bigger way, at National level.

Aim Big To Become Big

Today he conducts Seminars at National level in a State Capital, at Bangalore. He sends requests - cum - invitations to the Judges of the Supreme Court and High Courts and to the Vice-Chancellors of reputed Universities and to such other highly placed intellectuals in the country. They value his invitation and they are attending. He has organised and conducted more than 12 such high-level Seminars. Thus Prof. Pandurangi stands a model, showing how to uphold our culture, our tradition and also command respect in the modern world. Is this not an inspiration for our children ? Remember : he studied for 20 years in Patasala only.

His Activities

1. For 35 years, he has taught Sanskrit and Indian Philosophy at Graduate and P.G. level, Retired in the year 1979.
2. After retirement, guided Research students for Ph.D, M.Phil and Vidya Varidhi degrees. (Including students from other countries: U.K., Germany, Japan and U.S.A).
3. Delivered lectures on Philosophy & Sanskrit at

Universities, Indian Institute of World Culture, Gokhale Institute etc.,

4. For 20 years (1980 to 2000) he had short-term assignments in five Academic Centres:- Bangalore University (4 years), Rashtriya Sanskrit Samsthan, Delhi (4 years), Indian Council of Philosophical Research (3 years), Gandhi Centre for Science and Human values, Bharathiya Vidya Bhavan, Bangalore (4 years), Project of History of Indian Science, Philosophy & Culture (for 5 years).
5. Examiner for more than a dozen Ph.D Theses submitted in various Universities in India.
6. Has Organised 12 Conferences and Seminars.
7. He is the Upa-Kulapati, Poorna Prajna Vidyapeeta, Bangalore.
8. And now Publishing and Editing of rare works on Vedanta and Poorva - Meemamsa. Translating some of them in English or in Kannada.

A Few Of His Distinguished Students

A total of about 500 students studied under him at Degree and Post Graduate level. Majority of them are in distinguished positions today and many of them are now retired. Some of the popular figures are:-

1. **Prof. D. Prahladachar**, Retd. as Vice - Chancellor, Rashtriya Sanskrit University, Tirupati.
2. **Dr. V. Prabhanjana Charya** in his student days, successfully completed his Research work: Critical Edition of Aiteraya Upanishad under the Guidance of Prof. Pandurangi.
3. **Dr. V. R. Panchamukhi**, Chairman, Indian Council of Social Science.
4. **Prof. D.N. Shanbhag** Prof. Karnataka University.
5. **Dr. S.R. Leela**, Prof. NMKRV College, Bangalore Member Legislative Council (MLC) and several others.

Superior Seva To Acharya And Madhwa Shastra

He is today doing exactly what T.R. Krishnacharya of Kumbhakonam did 100 years ago. T.R. Krishnachar's Editions are noted for perfection. You can see some of his books in the Internet today. 100 years ago, when printed books were very rare, he (T.R.K) managed in the midst of great difficulties, to publish three great indian epics : Mahabharata (one lakh-slokas), Ramayana and Bhagavata, all single handed. There were no Govt. help in those days (as on today).

It was really a Himalayan achievement. Subsequently, he brought out all the Sarva - Moola Granthas also with Teeka and Tippanis - all single handed. There were no eminently able printing Presses in South India in those days. He had to carry the heavy loads of manuscripts (bundled in old Dhoti-cloth) from Kumbhakonam to Mumbai Nirnaya Sagar Press. It was all during the fag end of 1880s and early decades of 1900s. Afterwards, for about 40 to 50 years, no one took such great efforts in publishing books on Madhwa Shastra. By that time (by 1940 or 1950), all the copies of T.R.K. Editions went out of stock. Demand for books was high in 1950s. But no stock. It was at this juncture, Prof. Pandurangi emerged as another T.R.K. after a gap of 40 to 50 years.

Dvaita Vedanta Foundation

The above said body is a Govt. aided Organisation, based at Bangalore. Its full name : "DVAITA VEDANTA STUDY AND RESEARCH FOUNDATION". Among other items, its main objective is to publish standard works on Dvaita Vedanta. Prof. Pandurangi joined this organisation as its Vice-Chairman and Hon. Director in 1989.

During earlier years, before taking charge, he had to move heaven and earth to set-right things in the working of this Organisation. He needed meaningful support from like-minded eminent persons.

If the Foundation today is growing in popularity for its good work, it is mainly due to selfless dedicated and single-minded services of Prof. Pandurangi and his colleagues.

DVAITA VEDANTA PUBLICATIONS

Good number of invaluable books have been published by him during the past 25 years, through the said Foundation. The list runs to several pages. Many of the books are in several volumes:-

1. Bhatta Sangraha of Sri Raghavendra Tirtha
(in 3 vols.)
2. Rig - Bhashya of Sri Madhwa (2 volumes).
3. Nyayamrta and Advaita Siddhi (in 3 volumes).
4. Tatparyachandrika of Sri Vyasatirtha (3 vols.)
5. Br. Sutra - Bhashya with 8 commentaries (in 7 vols.)
6. Nyayasudha with 5 commentaries (in 12 vols.)
7. Bhagavata with 2 commentaries (in 12 vols.)
8. Tarkatandava of Sri Vyasatirtha.
9. Pramana - paddhati of Sri Jayatirtha.

Translation In English & Kannada:

1. Principal Upanishads (Ten Upanishads... in 2 vols.)
2. Vishnu - Tatva - Nirnaya - English Translation.
3. Vishnu - Tatva - Nirnaya - Kannada Translation.
4. Anu - Bhashya - Tatva - Manjari of Sri Raghavendra Tirtha, Kannada.

5. Gita - Tat - Parya - Nirnaya (in Kannada).

The list goes on to several pages.

Honours Received (Total - 14)

(Only a few mentioned here)

1. Rashtrapati Prashasti (Award from President Of India), 1989.
2. Maha - Maho - Padhya - ya - by Rashtriya Sanskrita - Vidyapeetha, Tirupati, 1997.
3. Karnataka Rajya Prashasti - Karnataka Govt., 1982.
4. Vishishta Puraskara - Uttara Pradesh Sanskrita Sansthan, 1994.

His Family

His wife, the worshipful Punyavti, Smt. S u s h e e l a Pandurangi was greatly responsible for his success in life. She played a vital part for the



progress of her scholarly husband. (The writer of this article held her in highest regard and respect.) She expired on 07-03-1996 (when KTP was 78). He has two

daughters, three sons and grand children. They are all well settled in life and a few of them are abroad.

Visits to Foreign University and Research Guidance for Foreign Students

Along with his wife, he visited Germany, England, Austria and United States and delivered lectures on Purva - Mimamsa and Vedanta. About Nine Foreign Scholars came to India and received guidance from him on the Subjects like *Prakarana Panchika, Ramayana, Uttara Ramacharita, Panchapadika, Anuvyakhyana, Panini Sutras, Vishnu - Tatva - Nirnaya, Karma Nirnaya and other topics in Dvaita Vedanta.*

He Belongs To Swamijis Vamsha

Prof. Pandurangi belongs to an orthodox Madhwa family. Four of his forefathers were the Pitadhipatis of Uttradi Mutt. (3 in father's side) :-

1. Sri Vidhyadheesa Tirtharu (1619-1631), 2. Sri Satya Vijaya Tirtharu (1726-1737), 3. Sri Satya Prajna Tirtharu (1942-1945), 4th in Mother's side: Sri Satyakaama Tirtharu (1863-1870).

Sri Vidyadhisa Tirtha Idol Pratishta

As stated above, Prof. Pandurangi belongs to the vamsha of the great saint Sri Vidyadhisa Tirtharu of 17th century. He (KTP) prepared four Pancha - loha Idols of the saint and had them installed in four Punya - Kshetras, in memory of the historical events con-

nected with swamiji in those places. He requested Parama Pujya Sri Sri Satyatma Tirtharu the present Swamiji to perform the Pratishta. Sri Swamiji accepted the request and installed the Pratimas in the following Punya - Kshetras:-

- 1) **Udupi** at Uttaradi Mutt in the year “JAYA” (2014).
- 2) **Sri-ranga-patna** (near Mysore), in Uttaradi Mutt in the year “JAYA” (2014).
- 3) **GAYA:** in the Uttaradi Mut in the complex of Vishnu Pada Temple, in the year “JAYA” (2014).
- 4) **Soorpaali** Village, near Jamkandi (Bijapur) in the Temple of Lakshmi Narasimha Swami and Praana Deva in the year “MANMATHA” (2015). Each place has a lengthy anecdote connected with Sri Vidyadhisha Tirtharu.

Connection With Tiruchanur S.M.S.O Sabha

Prof. Pandurangi is one of the senior most Dharmadkikaris of S.M.S.O Sabha. He first attended the Sabha as a Vidyarthi, 82 years ago when he was a Patasala student at Sangli in 1933. Then he attended as a Pandit for several decades and today he is one of the senior most Dharmadhikaris. His lectures during the annual Sabha Sessions in those years, were of special attraction for audience.

In addition to this, his invaluable contribution is, his scholarly translations of all the ten Upanishads in English. The Sabha has published all the ten Upanishads. This was during the period when Sri S.A.N. Ranganathachar was the secretary of the Sabha (upto 1992). In this way, the accumulated wisdom of Prof. Pandurangi today (at 97), is an invaluable inspiration for our Children for generations.

**Presently Prof. Pandurangi is the Chairman,
Editorial Board for this Sabha Magazine.**

Dvaita Vedanta Foundation Office:

Dvaita Vedanta Studies & Research Foundation
No. 11, Uttaradi Matha Compound
Uttaradi Matha Road, Basavanagudi,
BANGALORE - 560 004.

Phone: 080-2662-7272

email: info@dvaitavedanta.com

website: www.dvaitavedanta.com

Nis-chi-taartha Of Srinivasa Kalyana

Srimushnam V. Nagarajachar, Srirangam

We see this interesting scene in the palace of Akasa raja, the glorious father of Sri Padmavathi Devi.

Bakula Devi, the foster mother of Sri Srinivasa had just arrived there to ask the hand of Padmavati to Srinivasa. She meets Dharani Devi the Queen and recounts to her the high merits of her (Bakula's) illustrious son. Hearing about the majestic personality, captivating beauty and streling character of the bridegroom, the heart of the girl's mother overflows with joy.

She grows impatient and rushes to her husband Aakasaraaja. She tells him the boy's details and urges him to act immediately. She is specific. She asks the king to enquire quickly about the boy's Kula, Vidya, his strength of character, strenght of finance, his Gotra, Nakshatra, about the horoscopic agreement and also the boy's antecedents (his poorveeka).

*Varasyaapi Vichaarya-Aasu, Kula, Vidyaa, Balaadikam
Gotra, Riksha*, Aanukoolyam Cha Brahmanai-hVeda-Paaragai-h
Vicharya Vara-Vadhvo: cha yoni-Naadi Su-Sangatim
Sarvam, Samyak, Samaa-lochya, Kanya-Daanam Kuru Prabho*

— *Bhavishyothara Purana venk. Kalyana IX slo. 92,93*

* Riksha = Nakshatra

वरस्यापि विचार्य-आशु, कुल, विद्या बलादिकम् ।
 गोत्र, ऋक्ष, आनुकूल्यं च ब्राह्मणैः वेदपारगैः ॥
 विचार्य, वर-वध्वोश्च, योनि-नाडि सु-सङ्गतिम् ।
 सर्वं संयक् समालोच्य, कन्यादानं कुरु प्रभो ॥

As a responsible and intelligent mother, Dharani Devi gives also a hint to the king that Padmavati had given her heart to Srinivasa. Aakasa Raja, being a Raja-Rishi, gifted with insight, visualises the glorious wedding. Sky-high goes his joy, but concealed in heart.

The Purana Text, in simple sanskrit, effectively brings before us, the parental anxiety and affection of a noble father. This may be a common affair in every family. But what is uncommon is the unique wisdom we witness in Aakasa Raja.

His first reaction is the point here. He proclaims and rejoices that his *pitrus* would be much pleased and that it is only this Poorva-punya and not his own cleverness that brought such a glorious Mangala to the family.

We witness the highest culture of a matured person here. While rejoicing about the marriage of his daughter, the father, with sincere gratitude, remembers his forefathers and believes that this Kanya-Daana would be much pleasing to them and would enhance their heavenly happiness. All other domestic joys are only secondary.

*Aho Mangalam Asmaakam Sampraaptam Poorva Punyata-h
Asmaakam Pitara-h Sarvey, Kritaartha-h Mukti-Bhaagi na-h*

अहो मङ्गलं अस्माकं, संप्राप्तं पूर्व-पुण्यतः ।
अस्माकं पितरः सर्वे कृतार्थाः मुक्ति-भागिनः ॥

Yashoda the gifted mother of Lord Sri Krishna was not fortunate enough to witness her son's marriage. This joy she missed in her life. In her old age, she expressed her heart's desire to Sri Krishna. The Lord assured her that she would be granted this happiness in her next birth. The same Yashoda now born as Bakula, celebrates Srinivasa Kalyana.

*Iti Evam Kaaranadeva Yashoda Bakula Abhavath
Saa Karishyati Kalyaanam Hareh: Venkata Vaasina-h
Venk Kal V. Slo. 50*

इति एवं कारणादेव यशोदा बकुळा अभवत् ।
सा करिष्यति कल्याणं हरेः वेङ्कट-वासिनः ॥

In this way, the Nis-chi-taatha of the marriage of Srinivasa with Padmavati was celebrated in bride's house.

We can see Bakula Devi at Tirumalai temple just at the entrance of the temple's kitchen. The idea is that even now she looks after the preparation of the appropriate Menu to Sri Venkatesa daily.

“CHANDRIKA”

Its Greatness

By : Sri Satyadhyanachar Katti, Bangalore.

(Continued from Sep. 2015 Issue)

HOW HE DEALS WITH AN ADHIKARANA

At the very start of the Adikarana, he shows the relevancy between that Adhikarana and of the previous Adhikarana. It is not showing merely the subject-identity in both of them. His unique style of approach is to show the place, relevancy, and the context of a particular Adhikarana among other Adhikaranas in the entire Paada.

For instance, if Janmaadhi-Karana is taken, it is not merely showing its subject-identity/relevancy to the previous Jigyasadhi Karana alone. But it is to highlight why a particular Adhikarana is placed purposely in that particular spot among the other Adhikaranas in the Paada. This is the style of Sri Vyasa in showing “ADHIKARANA SANGATI”.

SANGATI

If, for example, there are eight Adhikaranas in a Paada, he explains how and why the first Adhikarana is placed as the FIRST and why the second could not be placed in any other place except as the SECOND. This is the method of showing SANGATI we see in CHANDRIKA.

In many places, he adopts his Masterly method of showing the SANGATI in its different forms, namely अन्तर्भाव सङ्गति (AntarBhaava Sangati), आनन्तर्य सङ्गति (Aanantarya Sangati) अवान्तर सङ्गति (Avaantara Sangati).

In the second Paada, there are seven Adhikaranas:-

1. सर्वगतत्वाधिकरण (Sarva-Gatatwa Adhikarana)
2. अतृत्वाधिकरण (Attrutwa Adhikarana)
3. गुहाधिकरण (Guhaa Adhikarana)
4. अन्तराधिकरण (Antara Adhikarana)
5. अन्तर्याम्यधिकरण (Antaryami Adhikarana)
6. अदृश्यत्वाधिकरण (Adhrush-yatwa Adhikarana)
7. वैश्वानराधिकरण (Vaish-waa-nara Adhikarana)

It is the general practice to go by the serial order of the said topics (as 1,2,3 and so on). But Sri Vyasaraja here shows a point hidden in the words of Anu-Vyakhyana.

Sri Jayatirtha, dealing with the above subject, says that the Linga-Samanvaya or Naama-Samanvaya made in one Adikarana need not be applicable in another Adhikarana. In effect, he means it is Asaankarya; not to be mixed or not to be mismatched. In this context, Sri Teekacharya elucidates on the serial order of the seven Adhikaranas.

In conformity and consistency with the above method and style of approach, Sri Vyasaraja highlights, the hidden significance in the seriatim of the Adhikaranas in the said second Paada.

तदर्थं चिन्ता (Tadartha Chinta)

Sri Vyasaraja’s approach can be better understood and admired if we observe how he handles a Poorva Paksha.

Chandrika or moon-light enables us to see things covered by darkness at night. Scholars very often say that this “CHANDRIKA” does not stop with throwing light on the “Padaarthas”. It goes a step further and catches the darkness, i.e., the culprit in Poorva Paksha.

In other words, Sri Vyasaraja makes us understand the Swaropa of darkness. For this, he catches Poorva Paksha with an iron grip, shows its absurdity in clear light and then throws it away as absurd and useless. This is Tadartha-Chinta, a unique way of exposition/elucidation adopted by Sri Vyasaraja. Darkness here means Poorva Paksha.

The speaker gave an interesting example of a पूर्वपक्ष with regard to Lord’s creation of Universe and elaborated as to how the approach of Sri Vyasaraja was admirable. He then went on to the other topic.

Sloka Tatparya Chandrika

In addition to the main work of “CHANDRIKA” Sri Vyasaraja has also written a compendium-like small work: “SLOKA TATPARYA CHANDRIKA.” It is in the form of slokas. Sri Satyadhyanachar Katti explained its significance and concluded his speech in Kannada.

English rendering By Srimushnam V. Nagarajachar,

DEEPAVALI

9 & 10-11-2015 (Mon & Tuesday)

(Aaswija Kri. Pak. Trayo & Cha. Dasi)

**By : N. Raghothaman, 35/2 Arimuthu Achri St.
Triplicane, Chennai 600005. Ph. 044-28441246.**

Jala-poorna-trayo-dashi (neeru-thumbu-va-habba) is on previous evening of Deepavali. Bathroom is cleaned to get prepared for the next day early morning Deepavali. Vessels are washed and kept ready. In olden days, water used to be filled in the vessels. Now Electric Heater is used in most of the houses. In case Fire-wood is still used for heating, the traditional practice is :-

The vessel for heating the water is decorated with sunna and kunkuma. Mango leaves along with a piece of turmeric tied around the neck of the vessel. This is 'Gangaa-laya' in olden days. It became 'Gangaala'. Even this is a forgotten name now. On Deepavali day, Ganga Devi is present in water everywhere for 2 hours before sun-rise. The Snana within that period is "Ganga-Snana", even if it is bucket-water in the bathroom. That is why we greet each other on that day with the words: "have you had Ganga - Snana ?"

NIGHT FESTIVAL

The house is decorated with Deepa everywhere; inside, outside of the house, on the floor and on com-

pound wall. Deepavali (Deepa + Aavali). Aavali means row of Deepas, pleasantly one after the other. Deepa kept outside the house is called 'Aakaasa-Deepa'. This invites Mangala Devatas inside our house. Festival food on previous night. It is first offered to Lord as Naivedya and then only served as Bhojana to family members. It is our Kula Dharma. Even a little of Dharma saves you from great fears of bad luck in life.

Before bed time, clean the Puja room with wet cloth and decorate with rangoli. The items needed for next morning are placed in the Puja room. Keep new clothes on one side, On the other side, oil, etc. tamboola, arisina, kumkuma, fruits, flowers, etc. can be kept. Keep them covered properly.

ARATI TO THE LORD

Getting up at 4.00 am, after completing morning obligations, lit Devara Deepa. The Yajamana in the house, changing his vastra, brings a little of hot water from the bathroom and keeps it for Puja. This simple Puja begins with Aachamana, and then Archana on Puja Box. Then Naivedya, offering to Lord all the items placed there the previous night. Then Mangalarathi. Ladies perform Kunkuma Arati. This Arati is then, kept reserved for performing Arati to members in the house. The hot water kept in Puja is then added to the water in the bathroom.

ARATI TO THE FAMILY MEMBERS

All the members in the house sit on a mat. Grand-mother/mother applies kumkuma to each of them and

gives tamboola. Singing (Arati) song, two of them perform Arati (used earlier for the Lord). It is a symbol of 'mangalakara' for the family.

'ENNE SHASTRA'

The ladies, singing aashirvada songs, gently apply oil on the heads of each member thrice using a flower. Dharma Shastra specifically proclaims this as '**Naaree-krita-neerajana**'. After this, everyone returns back the tamboola and go for oil bath. This oil-bath (or Abh-yanga in hot water) is "**Ganga-Snana**". It is completed before sun-rise. After sun-rise it is "not Ganga-Snana".

RECIEVING THE NEW VASTRA

The elderly Yajamana in the house, takes bath first. After Gopi-chandana Naama, he does Namaskara to the Lord and takes his new Vastra kept already in the Puja room. He wears the new vastra and offers Namaskara again and sits there. Then the other members in the family, after their oil bath, come one by one and sits in front of the Lord (before Puja Box). The Yajamana applies kumkuma to the new vastra. Placing it in a plate, along with Tamboola, he chants Ashirvada Mantra and offers it individually to each one in the family, with his blessings.

GANGA WATER PROKSHANA

Apart from the sealed Ganga Thaali in the house, if spare Ganga water is available in a can, etc., take a

small quantity in a silver cup/vessel. Using a Pushpa, sprinkle the water to all the members in the family either before or after wearing new vastra.

YAMA TARPANA

Dharma Shastra says:- Give Yama Tarpana immediately after Deepavali Abhyanga Snana (oil bath). But in our Sampradaya, some adheres to this. Others give this Tarpana after Puja.

Even though it is called "Tarpana", actually it is Arghya to Yama Devata. Pavitra not necessary. If father is alive, this is to be offered with rice and water. Janivara in Savya. Others offer with Tila. Apasavya. Shastra says: Savya or Apa-savya;

Its Significance

1. Yama Tarpana is not like Pitru Tarpana; but Arghya, because Yama is a Devata (nor 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 Bhisma-Tarpana.

2. Yama resides in the South. For this reason we offer this Arghya facing South.

3. He is Pretha Adhi-pati. Therefore Tila is used.

4. If Devara Puja not possible, atleast Sandhyavandana and then Yama Tarpana. This mitigates 'Naraka-Bhaya', says Shastra.

SANKALPA

आचमनं, प्राणा-यामः, देश-कालौ संकीर्त्य, एवं गुण विशेषण विशिष्टायां, शुभतिथौ, मम नरक-भय-निरास- द्वारा, विष्णु प्रेरणया, विष्णु प्रीत्यर्थं, यमतर्पणं करिष्ये ॥ (Savya - if father alive ; Apasavya for others)

Facing South, offer Yama Tarpana.

YAMA TARPANA MANTRA

- | | |
|----------------------|--------------------------|
| 1. यमं तर्पयामि | 8. औदुंबरं तर्पयामि |
| 2. धर्मराजं तर्पयामि | 9. दध्नं तर्पयामि |
| 3. मृत्युं तर्पयामि | 10. नीलं तर्पयामि |
| 4. अन्तकं तर्पयामि | 11. परमेष्ठिनं तर्पयामि |
| 5. वैवस्वतं तर्पयामि | 12. वृकोदरं तर्पयामि |
| 6. कालं तर्पयामि | 13. चित्रं तर्पयामि |
| 7. सर्व-भूत-क्षयं ,, | 14. चित्रगुप्तं तर्पयामि |

AT THE END

अनेन तर्पणेन यमान्तर्गत, भारतीरमण मुख्यप्राणान्तर्गत श्रीविष्णुः प्रीयताम् । सुप्रीतोवरदो भवतु ।

श्री कृष्णार्पणमस्तु ॥ (आचमनम्)

MAHALAKSHMI PUJA (KUBERA PUJA)

11-11-2015 (*In the evening*)

Near the Puja Box, decorate the picture of Sri Lakshmi Narayana. Beautify the house with a lot of deepas both inside and outside of the house. Keep the ornaments and coins in a plate and perform Puja to the same. Ladies can perform this Puja.

SANKALPA

आचमनं, प्राणा-यामः, देश-कालौ संकीर्त्य, एवं गुण विशेषण विशिष्टायां, शुभतिथौ, भारती रमण मुख्यप्राणान्तर्गत श्री लक्ष्मी नारायण प्रेरणया, श्री लक्ष्मी नारायण प्रीत्यर्थं, श्री महालक्ष्मी पूजां करिष्ये ॥

Now Puja to the ornaments and coins kept in the plate.

वस्त्रम् समर्पयामि, गन्धान् समर्पयामि, अक्षतान् समर्पयामि, हरिद्रा-कुङ्कुमं समर्पयामि, अलंकारान् समर्पयामि, (Gajavastram) पुष्पाणि पूजयामि, Then Archana.

1. प्रकृत्यै नमः
2. विकृत्यै नमः
3. विद्यायै नमः
4. विभूत्यै नमः
5. सर्वभूतहितप्रदायै नमः
6. लोकशोकनिवारिण्यै नमः
7. नारायण समाश्रितायै नमः
8. महालक्ष्म्यै नमः Similarly 108 Namavali.

Then, Dhoopa, Deepa, Naivedya and Mangalarati. Kunkuma Arati singing devara-namas. At the end, '*Krishnarpanamastu*'. Distribute Prasada, to everyone. Give Tamboola to the invitees. Divine Grace dawn on the members of the family by this Celebration if performed with full devotion.

How to Offer Pradakshina & Namaskara

By

C. Raghavendra Rao - Chennai

We do Pradakshina, Namaskara in temple. Skanda Purana points out certain improper methods and advises us to avoid them:-

अग्रे, पृष्टे, वाम-भागे, समीपे, गर्भ-मन्दिरे ।
जप, होम, नमस्कारान् न कुर्यात् केशवालये ॥

Dont do Namaskara directly in front of Sannidhana nor at the back side; nor on the left side of Lord, also very near to the diety and never inside the Garbha-Griha. Not only Namaskara; this applies to Japa and Homa also.

Hence do Namaskara, Japa and Homa on the right side of the Sannidhana and outside the Garbha Griha.

NUMBER OF NAMASKARAS

प्रणामान् दण्डवत् कुर्यात् चत्वारिंशत् तथापि च ।
षट्-त्रिंशत् वा चतुर्विंशत्, षोडश, द्वादशापि वा ।
पंचाधिकं सर्वदा एव प्रणमेत् मां अनुस्मरन् ॥

The number of Namaskaras should be in multiples of four; i.e., 40, 36, 24, 16, 12 or at least

a number exceeding 5 Namaskaras. And do this, fixing the mind on the Lord, says Varaha Purana.

A PROPER NAMASKARA TO LORD

A proper Namaskara comprises eight steps and when it is done in the correct way, it is productive of immense benefits. The following words of the wise are noteworthy:-

उरसा शिरसा दृष्ट्या मनसा वचसा तथा ।
पद्भ्यां कराभ्यां जानुभ्यां प्रणामोऽष्टाङ्ग ईरितः ॥

“The correct performance of prostration of Lord is eight-fold. The chest, the head, the eyes, the feet, the hands and the knees should touch the ground. The mind must think of the attributes of the Lord and we must do prayers by speech (indicative of complete surrender with senses controlled)”.

Sri Madhva in “Krishnamruta Maharnava” says:-

एकोऽपि कृष्णस्य कृतः प्रणामो
दशाश्व-मेधावभृतेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्ण-प्रणामी न पुनर्भवाय ॥

“Even a single prostration (performed with perfection) to Sri Krishna is equal to the successful completion (Ava-Bhrita-Snana) of ten Aswa-Medha Yagnyas. The performer of these Yagnyas never the

less attains rebirth, but by a perfect prostration to Sri Krishna he will not be reborn (i.e. he will eventually attain Moksha or Liberation from the cycle of Samsara).

Namaskaras to Veda Brahmanas & Elders

We prostrate ourself before our parents, elders Swmiji's and others. This we do when we meet them singly or individually. However, when we meet veda Brahmanas and other elders in a group, a common and single Namaskara will do. Separare, individual Namaskara (to each) is not necessary. That is what this Sloka says:

ब्राह्मणाः यत्र तिष्ठन्ति बहवो द्विज-सत्तमाः ।
प्रत्येकं तु नमस्कारः तत्र कार्या न धीमता ॥

ABOUT PRADAKSHINA

How should we do pradakshina (says Brahmanda Purana)

आसन्न प्रसवा नारी, जलपूर्णं यथा घटम् ।
उद्धहति शनैर्याति तथा कुर्यात् प्रदक्षिणम् ॥

Imagine how a pregnant woman would walk, carrying the weight of a water-pot on her waist. She is mindful of her every step. Similarly, we should do Pradkshina in slow-pace, fixing the mind on Lord. Absent-minded speed-walk, swinging the hands swiftly back and forth is a meaningless Pra-dak-shina, says the above sloka.

यानि कानि च पापानि जन्मान्तर कृतानि च ।
तानि तानि विनश्यन्ति प्रदक्षिण पदे पदे ॥

We become free from the troubles of our own past sins by doing pradakshina to Lord as often as possible.

विष्णुं प्रदक्षिणी कुर्वन् सकृदावर्तते नरः ।
तदेवा-वर्तनं तस्य पुनर्नावर्तते भवे ॥

One who does pradakshina with devotion will have no rebirth, says Naradiya-purana.

Method of Namaskara

सव्य जानु निधायदौ कराभ्यां च स्पृशन् भुवम् ।
जानुना दक्षिणेनापि ललाटे न भुवं स्पृशेत् ॥
पतित्वा दण्डवत् पश्चात् मूर्ध्नि बद्धाञ्जलिं तथा ।
उत्तिष्ठे च पुनर्नत्वा जानुभ्यां च स्तुतिं पटन् ।
मम ध्यानेन संयुक्तो नमस्कार इतीरितः ॥

HOW TO RESPOND

When our equals bow before us with folded hands, we should readily respond and return it in the same way. In other cases, we should respond by making kind and affectionate enquireis about the person's welfare. The idea is that we should understand the inner expectation of the other person and be careful to give due satisfaction to his feelings when he offers Namaskara to us. Otherwise we make ourself ugly.

CHANDOGYA UPANISHAD BHASHYA PHALA - SHRUTI

Please see the fatherly words of Sri Acharya, assuring us all comforts and merriment in life, if we become true to his Upadesa. See this concluding sloka in Chandogya Upanishad Bhashya (Phala-Sruti). Sri Acharya's words: so sweet to sing or to chant and so pleasant to hear.

पूर्णानन्द-महोदधिः परतमो नित्यः परस्मात् सदा ।
सर्वज्ञः सकले-शिवा गुणनिधिः नित्योत्सव-स्तद्-विदाम् ॥

सर्वस्मा-द-धिकं मम प्रियतमस्तु इष्टादपि इष्टोत्तमः ।
सर्वस्माच्च हितात् सदा हित-तमः प्रीतो भवेन्मे हरिः ॥
- (छा. उप. भा. फलश्रुतिः)

Sri Hari is an ocean of Ananda. He stands Supreme of all the super powers, at all times. He knows even the bit of an atom in the three worlds. He is the commander of all Commanders, commanding at various areas of this Universe. He is an embodiment of excellence and eminence; an ocean of kindness. Any one who admires Him, addresses Him and worships Him at heart, is assured of all merriments in life. All the fortunes come in search for him and continue to come for ever. That is what the Sloka says "Nitya-Utsava" (1st half of the Sloka).

What a pleasing word of Upadesa! What a great, true Father, Sri Madhwa is for us! Who else can elevate us and take us to such a high plane in Divine thoughts!. If we only care to be his true Bhaktas, how affectionate he is to us. How many Bhaktas in the past have gone enjoying all the fortunes in life, and how many are visible even today, enjoying similarly!

In the second half of the above quoted Phala-Shruti, Sri Acharya says:-

Of all the dear ones in the whole world, the most dearest to my heart is Sri Hari. Of all the beloved one for me, He is the most beloved. Of all the loving and affectionate well-wishers, He remains the most affectionate well-Wisher of me. Such a loving Lord Sri Hari be ever pleased with me; let Him be pleased with my present work (Bhashya for Chandogya Upanishad) says our worshipful Acharya.

Acharya's Bhashya is meant for us only. At times, he gives opportunity for us also. Opportunity means: Divine Grace is waiting; and it is within our easy reach and means.

Enough, if we merely be sincere to Acharya. He stands ready to lift us up, in life, in every way.

— *N.Raghothaman, Chennai - 5*
