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॥ श्रीः ॥

## SRI MADHWA SIDDHANTA

Monthly Journal of  
Sriman Madhwa Siddhantonnahini Sabha  
Tiruchanur - Tirupati 517 503  
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## **FOR THE KIND ATTENTION OF THE MEMBERS**

Regarding the supply of  
the Sabha Journal

### **“SRI MADHWA SIDDHANTA”**

All these years, the Sabha published “Shri Madhwa Siddhanta” Journal and sent it to its life members and patrons free of cost. In view of escalation of cost of publishing the journal in the present days it was felt that, the journal may be priced. The matter was placed before the members in the 137th Annual General Meeting of the Sabha, held on 27th December 2014 at Tiruchanoor.

The members present at the Annual General meeting were unanimous in approving the proposal and decided to fix the subscription for the journal at Rs 150/- per year. Further it has been decided to collect a minimum of two years subscription at a time.

As you are all aware that the journal is giving valuable information on our Madhwa Sastra to the benefit of each of our family members especially the emerging new generation youths in our family. I request you to kindly continue to patronise the journal by sending two years subscription of Rs. 300/- at the earliest.

The subscription period starts from 1st April 2015 onwards and until then the issue will be sent to you free of cost. I hope all will appreciate the necessity

behind pricing the journal and support the noble cause for which the Sabha strives through the publication of the journal.

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**R. ANANTHAN,**  
*Honorary Secretary  
SMSO. Sabha, Tiruchanur*

# **A NEW VIDYA-PEETA**

at Kumbakonam  
**5-1-2015**

A New Vidya Peeta for training children in Vedas and Purohita subjects was inaugurated by our Swamiji Sri Sri Satyatma Tirtha Sri padangalavaru, at Uttaradi Mutt Kumbakonam on 5-1-2015. The name of the institution is:

## **SRI PARASURAMA VIDYA PEETA**

Sri C.V. Ravindran Dr. R. Narasimhan Chennai, Sri Dubai Ramachandran and Sarat chandra from Hyderabad have joined to get this operated under the guidance of Sri Swamiji.

Pandit Sreepathi Achar and Pandit Pavamana Achar will be joining as Adhyapakas to train students. There is going to be monthly seminars with faculty drawn across from India to benefit students and Maadhwa families.

*(See Photo in Wrapper Front Inner Page)*

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**Sabha email Address :**  
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Bheemana Kallu or  
**Madhwa's**  
**ROCK MEMORIAL**

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

35 years ago, in 1980, a small booklet under the above said Title was published by Harathi Raghavendra Rao, B.A. Retd. Tasildar, 3rd Main, III Cr. Prakash Nagar Bangalore-21. (24 pages). It contains 4-page Introduction by Dr. B.N.K. Sharma.

### HISTORICAL MONUMENT

Since 700 years, there exists a big rock on the banks of the river Bhadra, 340, km from Bangalore. It is at Mavina-kere, Kalasa Hobli Mudu-gere Taluk, Chika-Mangalore-Dist. The spot is locally called "Amba Tirtha." Here the water rushes very deep in between rocks. At one point, is a large boulder, a big square shapped stone, placed horizontally on another rock.

The dimation of this stone is about 20 ft x 16 x 10, oval shape with about 80 ft. circomference weighing about 50 tons. Locally, it is known as Bhimana Kallu or Madhwacharya Bande (ಬಣ್ಡೆ) in Kannada.

When Britishers were ruling India, a Britisher R.L. Rice brought this to the attention of the public in the year 1877. 100 years later, in Independent India, a young Dalit Deputy Commisioner of Chik-magalur, Sri R. Shankarappa took some interest and drew the attention of the Government in the year 1975.

"If that is the service rendered by an European and a Dalit Officer to Acharya Madhwa, what should be the proportionate service to be rendered by staunch Maadhwas for the preservation / protection of such a rock lifted and placed on another rock by their Moola Guru?" asks the authour of the boolket Harati Raghavendra Rao in the year 1980.

Admiring the services of the author, Dr. B.N.K. Sharma says: 'He (the author, a Ret, Tasildar) has moved Mountains so-to-say in getting the present Government of Karnataka to bring the monument under the purview of protected monuments of Historical Importance. He has taken up the case for its recognition and protection from neglect or injury" says Dr. Sharma, and adds further:-

"The author of the booklet Raghavendra Rao has earned immortal glory by bringing out the booklet in Kannada and English. He has spent time, energy and money on this labour of love and has toiled hard for years to place this monument on an enduring basis in the minds and affection of the Acharya's followers in a living sense. He has also made the popular Govt. to discharge its responsibility to the public in a handsome manner."

### **Ref. In Madhva Vijaya**

The existence of the boulder is indicated in Madhva Vijaya, Sarga 16, Slokas 7 to 9.

7. तीर्थार्थं पृथु-तरव-प्रपाति-वारां,  
 धाराणां रय-सहन-क्षमां महेशः ।  
 आनीतां दश शत पुंभि-रत्य-शक्त्या,  
 प्रेक्ष्योचे विपुल-शिलां क्वचित् स मुक्ताम् ॥
8. लोकानां उपकृतये कुतः शिलेयं,  
 निन्ये नो इति जनता जगाद तत्र ।  
 नेतारो यतिवर मानवान हीमां  
 भीमश्चेत् इह यतते नयेन्न वेति ॥
9. निन्ये तां गिरिमिव वानरी-कृतात्मा  
 लीलावत् करकमलेन सोऽमलेन ।  
 तत्रापि न्यधित-तयास्य सूच्यतेऽलं  
 तत्-तुङ्गां ननु निकषा-धुनापि कर्म ॥

Sri Madhwa, in the course of Sanchaara in South Karnataka, came once to a village on the bank of the Tunga (or Bhadra) river.

On Seeing a huge boulder in a very inconvenient position in the bathing ghat, he asked the villagers why the big rock brought so far, had not been placed in its proper position. They said: O, Swami, a thousand men belonging to the place had tried once to move the huge rock to stem the effects of the river water falling on the ground from a great height and producing fissures. Their aim was to place the boulder on another rock nearby. "They had tried their maximum and slowly moved the rock inch by inch, to its

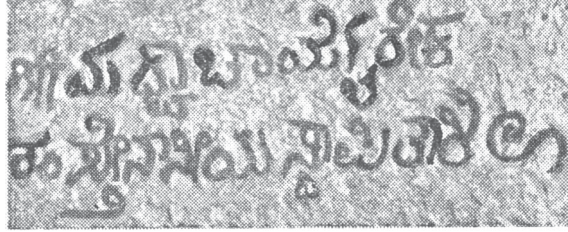
present position. That itself was a huge task. It was impossible any more to lift and place it in desired position. Even if the renowned Bhima were here, he might try, but we are not sure if he could move it to the desired position.”

“On hearing this, Sri Madhwa easily carried the piece of rock with his single hand and placed it as desired by the local people. Even now, that rock near Tunga (Bhadra) indicates the great miraculous work executed by Sri Madhwa, says the booklet (p.13).”

### **Historical Evidence**

There is a carving on the surface of the rock at its top. It is a sentence in Sanskrit language, Kannada script along with Acharya's figure. It reads as :

*Sri Madhwacharya Eka  
Hasthena Aneeya Sthapita Silaa*



meaning : The rock brought here and fixed in place by Sri Madhwacharya by one hand. This inscription is on the top surface of the rock at 15 feet height, Hence not visible from the ground level. A 15 feet ladder is required to reach there. This is the Epigraphical proof for Madhwa Vijaya Slokas (16 - Slo. 7 to 9).



In 1877, R.L. Rice then Mysore State Archeology Dept Head, has recorded this miraculous incident in the Mysore Dist. Gazeteer, Vol.2, Pages 399-400.

24 years later, in 1901, this incident is mentioned in Vol-6, Page-27 of the Epigraphica Karnataka by the same officer.

In May 1975, in Independent India, a report reached the Dy. commissioner of Chikamagalur that miscreants were indulging in the Vandalism of blasting up rocks near this boulder-monument. The then Dy. Commr. R. Shankarappa (a Dalit Officer) took interest and immediately began remedial action.

As a measure of protection, a roof was proposed to put up on the inscription and also provide steps to climb the boulder to see the inscription at top surface, facing the sky.

In 1980, Sri Rao says these words: "It is estimated that Rs.50,000 may be spent to protect the monument and to provide shelter roof over the rock in the centre of the river Bhadra."

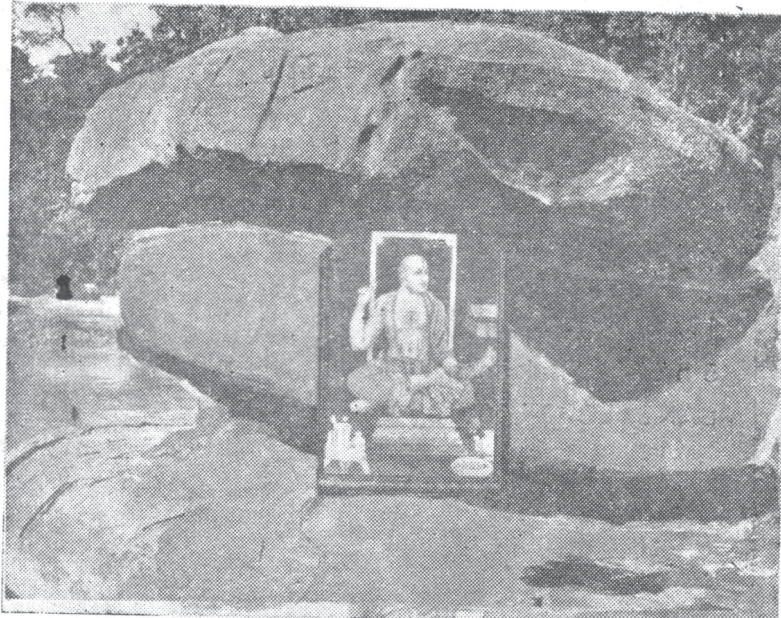
### **The Article In THE INDIAN EXPRESS**

The Indian Exp. had published an article by Harathi Raghavendra Rao about this monument on 13-6-1979. Based on this, the Revenue Secretary, Govt. of Karnataka took further action. (Letter CSW / CMG / MBD / 76-77 dated 3-7-1979 from the Archeology Dept.)

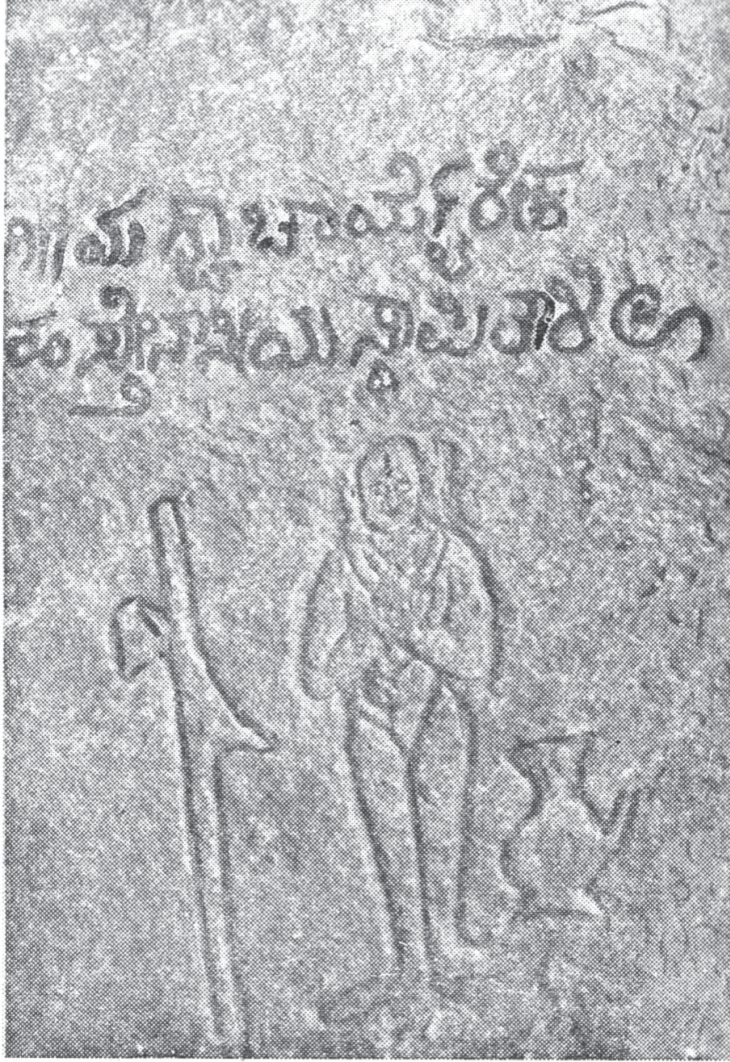
### Letters to the Mutts

On 9-7-1979, Raghavendra Rao sent printed letters individually to about 28 heads of Madhwa Mutts requesting them to do something positively to protect the rock monuments. He suggested that (1) they could sit for CHAA-TUR-MAASYA at the place, (2) hold occasional Sabha (3) Camp there periodically, and (4) stay there often for a short peiord with disciples, thereby making the place sacred as Southern Badari.

Sri Rao wrote to Chief Secretary Govt. of Karnataka on 30-6-1979 about the protection of the rock Inscription. There was some response and action on the Govt. side.



Madhwa's Rock (from another side)  
subjected to slight damage in 1975



View from atop Madhwa's Rock.  
Acharya's figure with his  
Danda and Kamandalu



# Holika Pournami & Kaama Dahana

*(Phalguna-Shuddha-Pournami)*

**5-March-2015 (Thursday)**

**N. Raghothaman, Chennai-5**

This celebration is famous in Maharashtra. This is also known as Holika Dahana (or) Kaama Dahana.

A Rakshasi called 'Holika' tried to harm child Prahalada. But by the grace of the Lord, the Rakshasi could not do any harm and she herself died, says Purana.

Such an invisible evil spirit called 'Dundika' may try to harm small children even today. To protect children from this demon, elderly ladies in the house, perform Drishti-Parihara (harathi) to small children after sun set on Phalguna Pournami.

On this day, Devara Pooja in the morning is a must. The sweet menu Holige should be taken only after Devara Naivedya. Children in the family should be lovingly taught to understand this culture. This is what our parents did.

# Sri Vadiraja Tirtharu

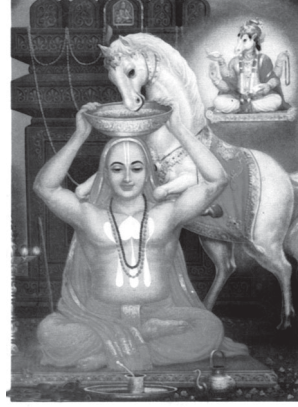
*(Phalguna-Krishna-Tritiya)*

8-3-2015 (Monday)

**N. Raghothaman**

35/2, Arimuthu Achari St., Triplicane, Chennai-5

Sri Vadiraja Tirtharu (1480-1600) was born near Kundapur in South Karnataka. His father was Ramacharya. Mother Gowri (Saraswati). He was born by the grace of Sri Vageesha Tirtharu. He studied under Sri Vageesha Tirtha and was initiated into Sanyasa Ashrama by him, at the age of 8.



Sri Vadiraja Tirtha lived long and had adorned the Peeta till the age of 120 years. (1600 A.D.) He entered Brindavan in a town called Sode, 20km. north from Sirsi town, Karnataka state.

Sri Vadiraja Tirtha was a contemporary of Sri Vijayeendra Tirtha of Kumbhakonam (1514 - 95). Both were Sishyas of Sri VyasaraJaruru (1478-1539).

Sri Vadiraja was a superior Tapasvi and was gifted with Divine Power (Tapas Shakthi). Bhootaraja was under his control. He drove away several enemies through this Bhootaraja. Even today, one can see

Bhootaraja Sannidhi wherever Vadiraja Swami's Sannidhi exists. In Sode, there is a separate Sannidhi for Bhootaraja.

Acharya Sri Madhwa established 8 Mutts at Udupi for Krishna Pooja. Sri Vadiraja Swami brought the sampradaya of 2 years Paryaya Tenure during his period. He also expanded the area of Udupi Krishna Mutt during his period.

### **HIS WORKS**

1. Sriman Nyaya Sudha Gurvartha Deepika.
2. Tatwa Prakashika Gurvartha Deepika
3. Gita Bhashya Tippani
4. Bhagavatha Sangraha
5. Yukti Mallika
6. Rukmanisa Vijaya (The story of Rukmani Kalyana in the form of Slokas).
7. Tirtha Prabhanda (Mahimas of Punya Kshetras in India)
8. Sarasa Bharathi Vilasa
9. Commentary on Maha Bharatha Tatparya Nirnaya
10. Commentary on Upanishad Bhashyas.
11. Stotras, more than 50.

## WORKS IN KANNADA

He has written several works in Kannada like

1. Lakshmi Shobhane
2. Srinivasa Kalyana
3. Vaikunta Varnane and many Devaranamas

Sri Vijaya Dasaru, Sri Gopala Dasaru, Sri Jagannatha Dasaru and others have adored Sri Vadiraja Tirtha in their songs.

Sri Vadiraja Swami entered Brindavana in Sode on Phalguna Bahula Triteeya (1600A.D.)

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

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# SRIMAD BHAGAVAD GITA

## CHAPTER – SIX

By **K. Venkat Rao, B.A.**,  
*Former Secretary S.M.S.O Sabha*  
(Contd. from Jan. - 2015)

श्री भगवानुवाच —

1. अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

*Sri Bhagavan Said : —*

He who does what ought to be done without attachment to or seeking its fruit is both a Sanyasi and Yogi and not he that is (merely) without sacrifice and without rites.

2. यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।  
न ह्यसंन्यस्त-सङ्कल्पो योगी भवति कश्चन ॥

O Arjuna, what they speak of as Sanyasa (avoiding of anger and other passions), know that to be Yoga (absence of passions and performance of the duty enjoined on his Varna and Asrama without attachment to fruits thereof), for no one becomes Yogi who has not renounced desire for fruits and other attachment.



3. आरुरुक्षो-मुनेर्योगं कर्म कारण-मुच्यते ।  
योगा-रूढस्य तस्यैव शमः कारण-मुच्यते ॥

For the sage who is seeking to enter on Yoga (the path of meditation), performance of duties as enjoined on one's Varna and Asrama is said to be the means; and when the self-same sage becomes a seer of God (Apraoksha Gnani) renunciation of worldly actions and concentration on God will become the means of further happiness in Mukti.

4. यदा हि नेन्द्रियार्थेषु न कर्म-स्वनुषज्जते ।  
सर्व-सङ्कल्प-संन्यासी योगारूढ-स्तदोच्यते ॥

When he ceases to have any attachment either for the objects of senses or for actions and completely renounces all desire and thought, he is said to be one that has ascended to the acme of Yoga or well-established himself in Yoga.

5. उद्धरे-दात्मना-त्मानं नात्मानं अवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपु-रात्मनः ॥

By the mind, one should elevate the soul, but not depress it. The mind alone is the friend of the soul and the mind alone is (as well) the enemy of the soul.

6. बन्धु-रात्मा-त्मन-स्तस्य येना-त्मैवा-त्मना जितः ।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

For him whose mind is conquered by knowledge, the mind is truly the friend or relation. But, for him who has not subdued the mind the same mind becomes hostile like an enemy. The Lord is the friend or relation of that soul by whom the Lord is realised through devotion, but for him who has not realised the Lord by means of devotion, the Lord becomes hostile as an enemy.

7. जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
शीतोष्ण-सुख-दुःखेषु तथा मानाप-मानयोः ॥

To him who has subdued his senses and whose mind is thoroughly unperturbed and calm, God becomes manifest.

8. ज्ञान-विज्ञान-तृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी सम-लोष्टाश्म-काञ्चनः ॥
9. सुहृन्मित्रा-र्युदासीन मध्यस्थ-द्वेष्य-बन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धि-र्विशिष्यते ॥

That devotee who is contented with his general knowledge of the greatness of the Lord as described in Vedas generally and with his special knowledge of the greatness of the Lord through special insight and has consequently acquired equanimity of mind that would enable him to react equally well to cold and heat, pleasure and pain and honour and dishonour, unaffected by them like the sky and value equally a lump of clay, stone and gold - that Yogi is considered a real or fulfilled Yogi.

He is an excellent Yogi (who having thus full-blown) regards evenly the good hearted, the friend, the foe, the indifferent, the neutral, the hated and the relative, the righteous and the unrighteous, (because they are all seats of the Lord Who, as Independent Master of the Universe, has created people differently according to their Karma - merits and merits).

10. योगी युञ्जीत सततं आत्मानं रहसि स्थितः ।  
एकाकी यत-चित्तात्मा निराशी-रपरिग्रहः ॥

Let the Yogi apply his mind to meditation constantly staying in a secluded place with his mind and body under restraint, having eschewed desire and longing for favours from others.

11. शुचौ देशे प्रतिष्ठाप्य स्थिर-मासन-मात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैला-जिन-कुशो-त्तरम् ॥
12. तत्रैकाग्रं मनः कृत्वा यत-चित्ते-न्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्योग-मात्म-विशुद्धये ॥

For the purification of self, one should practice Yoga in a pure place, seated firmly on a seat neither very much raised nor very low, with cloth, deer-skin, and Kusa grass spread one over the other, with his mind, senses and activities controlled;

— will be contd.

## **Manyu Sookta & Rishabha Sookta**

Mahabharata Tatparya Nirnaya is one of the 37 Sarvamoola Granthas composed by Sri Madhwacharya. In Chapter 27, we find the details regarding the Manyu Sookta and Rishabha Sookta chanted by Bhimasena.

### **Draupadi's enemy : Destiny of Dusshashana Dusshashana's samhara**

Dusshashana teased Draupadi with bad words, while she stands in the midst of Duryodhana Sabha as if she does not have a husband. Bimasena killed Dusshashana in the war. The mightiness of Bhimasena was such that if one reads the killing scene, it would be very frightening. Dusshashana was hated not only by Draupadi but also by the citizens of his Kingdom.

### **Manyu-Sookta for Shatru Nigraha**

Chapter 27 – Sloka 141

Bhimasena killed Dusshashana in this sense: Bhimasena offered Dusshashana's killing as a 'Bali' in a Yaaga to Lord Lakshmi Narasimha. He recited "**Manyu-Sookta**" while killing Dusshashana. (Bhimasena brought in this "Manyu-Sookta" to the world for the first time which comes in Rig Veda 10th Mandala 81st Sookta). He offered Dusshashana's blood as a "Soma-Rasa" in the Yagnya (of war) to Lord Lakshmi Narasimha. Knowing that Shatru-Vadha as

“Soma-Latha”, he tore open the heart of Dusshashana by reciting Sama Veda Mantra “Iha”.

**Note:**

*In a Yagnya, the plant Soma-Latha is pounded with a stone to get Soma-Rasa. This Soma-Rasa is offered into the Yagnya as an Aahuti. After the homa, the Yajamana will intake Soma-Rasa. While pounding the Soma-Latha, the Sama Veda Mantra “Iha” will be chanted. Here Dusshashana’s heart is compared to Soma-Latha. Bhimasena’s Gadha is the pounding stone. Dusshashana’s blood is compared to Soma-Rasa. This Shatru-Vadha is compared to Yagnya. Bhimasena did not take Dusshashana’s blood, he only acted like drinking the blood.*

Bhimasena recited Manyu-Sookta while killing Dusshashana. By reciting **“Rishabha Sookta”** Bhimasena killed Duryodhana and offered it as “Krishnarpanamastu”. (Bhimasena brought in this “Rishabha-Sookta” to the world for the first time)

**If these two Sooktas are recited in our house, it will protect the family.**

*The above article is based on the story published in the*

**Book In Tamil**

**“Sriman Mahabharata Tatparya Nirnaya”**  
Vol. 9 By R. Sridharan, Chromepet, Chennai-44

Chapter. 26, 27, 28

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## A MANTRA FOR A HAPPY LIFE

- (1) शत्रो-च्छेदैक-मन्त्रं,
- (2) सकल-निगम-सद्वाक्य-संपूज्य-मन्त्रं,
- (3) संसारोत्तार-मन्त्रं,
- (4) समुचित-समये सङ्गनिर्याण-मन्त्रम् ।
- (5) सर्वैश्वर्यैक-मन्त्रं,
- (6) व्यसन-भुजग-सन्दष्ट-संत्राण मन्त्रं,
- (7) जिह्वे श्रीराम-मन्त्रं,
- (8) जप-जप सततं जन्म साफल्य-मन्त्रम् ॥

### (1 & 2)

There is a particular MANTRA, very effective to bring sure remedy for all the problems in life. It is so powerful, that this Mantra would destroy the enemies outside; and inner enemies also. The inner enemies are anger, lust, greed, ego, short temper and so on. (2) All the vedic and puranic lore, in one voice, sing the glories and greatness of this Mantra.

**(3 & 4)**

The same Mantra helps the devotee and lifts him/her up from the ocean of troubles in daily life.

(4) It saves him/her in time, saves from bad company and leads to everlasting happiness.

**(5 & 6)**

Again, it brings all the wealth and (6) saves the devotee from the pains of miseries and misfortunes in life.

**(7 & 8)**

And that Supreme Mantra is SRI RAMA Mantra and it is just on the tongue of the devotee. One should urge his/her tongue in all earnestness to repeat this Mantra in continuous Japa as the easy means to win Supreme Ananda. And that is the ultimate goal of life.

**DON'T MISS THIS MANTRA AND THEREBY  
SUFFER IN LIFE.**

**USE RAMA MANTRA AND BE HAPPY IN LIFE.**

श्रीराम राम रामेति, रमे रामे मनोरमे ।  
सहस्रनाम तत् तुल्यं रामनाम वरानने ॥

## To Improve Dampati Relations

Due to planetary effects, there may be problems in closer relationship between Dampatis. There are a good number of ways to mitigate such effects. A few remedies are suggested here.

1. UMA-MAHESWARA are the inseparable Divya Dampatis. Worshipping them with intense prayer is recommended in Bhagavata.
2. Performing Abhisheka to Salagramas with the chanting of Rudra and Chamaka on Thursdays is another remedy.
3. Doing Japa of the 6th Sloka (Samsaaro-thaapa-nityo) of Hari Vayustuti daily as many times as possible is also recommended.

**Information got from  
Late Sri. V.N. Hari Achar,  
Srirangam**



# Remedy for Rogas

By

C. N. Srinivasa Rao

*Somasundaram Street, Radha Nagar, Chromepet,*

*Chennai-44. Ph. 044-22652101*

‘Health is Wealth’. To be healthy prevention is better than cure. Our elders have drawn a code to be followed daily (नित्य कर्मानुष्ठान विधिः) to keep us healthy. Disorders of body and mind is common to human beings. Prevention, cure and relief are also there.

Sandhya Vandana which comes under Nitya Karma is not a dogmatic ritual. Pranayama (an integral part of Sandhya Vandana) in the early morning certainly prevents many diseases. Proper Pradakshinas (प्रदक्षिण) and Namaskaras (नमस्कारान्) are simple exercises to maintain normal health.

Daily Pooja is a daily dose of preventive medicine. For Acrchana (अर्चन) and teertha (तीर्थ) we use Tulasi. Teertha, the Tulasi water, takes care of our health. Our ancients knew the medicinal values of Tulasi. It is good for colds and coughs. Indigestion, stomach pain, diarrhoea, Nausea, ulcers, ring worm and Asthma can be effectively treated with tulasi. It is said to lower blood sugar and increase lactation. The oil is used in anti-perspirants and in fly and mosquito repellents (Ref. Hindu Metro Plus dt 31-10-2002).

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Sri Purandara Dasa insists us to do Pooja with Tulasi in one of his devaranamas.

*The Sloka we chant while taking Nirmalya Teertha.*

अकाल मृत्यु हरणं सर्व व्याधि निवारणम् ।  
सर्व दुरितोपहरणं विष्णु पादोदकं शुभम् ॥

Nirmalya Teertha saves us from untimely death and it relieves all ailments. We must take Nirmalya Teertha with this faith (modern medical science believes in faith cure).

Parayana of Daiva Stotras is followed after Pooja. Let us examine some of them. (1) Vishnu Sahasra Nama, (2) Sri Venkateswara Stotra, (3) Harivayu Stuti, (4) Raghavendra Stotra.

“रोगार्तो मुच्यते रोगात्” The diseased is relieved of disease. Phala stuti of Sri Vishnu Sahasra Nama and Sri Venkateswara Stotra mentions this. Chanting of the third sloka in Hari-Vayu-Stuti. “जन्माधि व्याध्युपाधि ..... संस्तवे नास्मि शक्तः” is recommended to get rid of our diseases. Sri Raghavendra Stotra:- Chanting of this Stotra daily is the best medicine which will relieve us from all ailments. Let us see some phrases, in the Stotra “शरीरोत्त समस्त दोषान् हत्वा” (All the bodily ills will be rooted out).

“कुष्ठादि रोगाणां निवृत्ति स्त्वरया भवेत्” you will be relieved from diseases like leprosy etc. quickly “कुक्षिगता दोषाः सर्वे नश्यन्ति तत्क्षणात्” (all ailments connected with stomach will be vanished immediately). We must chant this very sacred Sri Raghavendra Stotra with full devotion (राघवेन्द्रगुरु स्तोत्रं यः पठेत् भक्तिपूर्वकम्). Whoever recites this Raghavendra Stotra with Bhakti, there is no doubt, the Supreme Lord, the Antaryami of Sri Raghavendra is there to save you.

See the concluding portion of this stotra. Sri Hayavadana (Roopa of Sri Hari) stands as a guarantor and witness (साक्षी) to all the assurances mentioned in this stotra (साक्षी हया स्योऽत्र हि)

### Sri Madhwa's Medicine

Sri Madhwa has also prescribed a best medicine advised by his Guru, the Supreme Lord Sri Veda Vyasa (Ref Sri Krishnamruta Maharnava).

अच्युतानन्त गोविन्द नामोच्चारण भेषजात् ।

नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

By Chanting Achyuta, Ananta and Govinda all ailments will vanish. I tell you that this is true, this is true सत्यं सत्यं वदाम्यहम्. Let us include this small sloka in our daily prayer.

**For Ladies :-** Tulasi Pooja, Taking Nirmalya Teertha soaked in Tulasi is an antidote.

Singing devara namas will keep you healthy.

1) यन्न बिन्नप केळो, धन्वन्तरि दय माडो

(*Enna Binnapa Kelo Dhanvantari daya mado*)

[ The song sung by Sri Gopala Dasa which cured the disease of Sri Jagannatha Dasa]

2) रोग हरने कृपा सागर *Roga harane krupa sagara* - by Sri Jagannatha Dasa

3) श्री पतियु नमगे संपदवीयलि *which prays Dhanvantri (Purandara Dasa).*

Let us have faith and let us follow the code drawn by our elders and pray lord to bless us with good health to continue the code of life taught by our elders.

शरीरे जर्झरीभूते व्याधिग्रस्ते कलेबरे ।

औषधं जाह्नवी तोयं, वैद्यो नारायणो हरिः ॥

The above sloka is chanted while taking medicine.

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# NOTABLE DATES

February 2015 / March 2015

Jaya Nama Samvatsara

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## Upto 3-2-15 Maagha Shukla Paksha

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03-02-15	Tue	Pournami (Aa-ka-Ma-Vai) Vyasa Puja, V.Upa. Magha-Snana Poorti
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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 Jayanthi
13-02-15	Fri	Kruba Sankramana Maasi-1
15-02-15	Sun	Ekadasi
16-02-15	Mon	Dwadasi
17-02-15	Tue	Maha Siva Ratri Vishnu Tir. (Maadanur)
18-02-15	Wed	Amava. Tarpana. No. V.Upa

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## 19-2-15 to 5-3-15 Palguna Ma. Suk. Pa. Sisira Ritu

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19-02-15	Thu	Pa-Yo-Vrata Begins
24-02-15	Tue	Satya Vrata T. (Sangli)
01-03-15	Sun	Ekadasi
02-03-15	Mon	Dwa-dasi
03-03-15	Tue	Pa-yo-vrata Ends (Paarana)
05-03-15	Thu	Holika Pournami Kama Dahana, V.Upa.

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**6-3-15 to 20-3-15 Palguna Ma. Kri. Pa. Sisira Ritu**

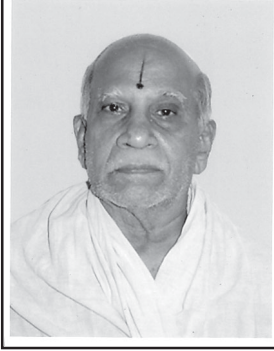

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06-03-15	Fri	Satya Bodha T. (Savanur)
08-03-15	Sun	Vadiraja T. (sothey)
09-03-15	Mon	Vyasaraja T. (Nava Brindavan)
15-03-15	Sun	Meena Sankraman. Panguni-1
16-03-15	Mon	Ekadasi Upa
17-03-15	Tue	Sravana Dwadasi Upa.
18-03-15	Wed	Paarana
20-03-15	Fri	Amava. Tarpana. Satya Santushta T. (Mysore) V. Upa.

**21-3-15 Sat : Yugadi New Year day  
(Man-Matha Year)**

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No water to the Saligrama in the  
house. We spend and rush for  
Panchamruta Abhisheka in a  
far off temple.



## V. Annaji Rao

### Srirangam

Expired at 6.15 am on 19-1-15  
Jaya Year. Pushya Bahula  
Chaturdasi at Srirangam. He was:

- \* Retd. Asst. H.M. in S.B.H.S.  
School, Srirangam
- \* Ex.Trustee SriRanganatha  
Swami Temple, Srirangam
- \* Hony. Agent Sri Vyasaraja Mutt, Srirangam and  
of Sri Uttaradi Mutt
- \* Retd. Adhyapaka, Sanskrit Patasala, of Mantralaya  
Sri Raghavendra Swami Mutt, Srirangam Branch.
- \* He was an Active Organisor, Veda Vidya Gurukulam  
Annual Camp at Srirangam for the last 35 years.
- \* Member Administrative body for the Tamil  
"SRI SUDHA". He was the younger brother of  
*Srimushnam V. Nagarajachar*, and elder brother  
of V. Srinivasa Rao, Srirangam.

The Srirangam Sri Ranganatha Swamy Devasthanam had arranged to send the last honour in the form of Pari-Vattam, and Nirmalya Thulasi and Pushpa Mala to the devoted Bhakta & Sevaka.

**He was Life Member S.M.S.O. Sabha and has made a Permanent Endowment for spl. Lecture during the Sabha session every year.**

He was 86. He leaves his wife, one son, two daughters and grandchildren.

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# **Silver Kavacha to Sri Anjaneya Swami at Uttaradi Mutt Srimushnam**

Sri Sri Satyatma Tirtha Swamiji was requested to accept the offering of a costly Silver Kavacha for adorning Sri Mukhya Prana Vighraha, at Uttaradi Mutt, Srimushnam, on 5-1-2015.

It was offered by the family members of Sri S.K. Moorthy, Chennai. His nephew Sri V. Vijendra (at Dubai) is the Donor. His elder brother Sri V. Ramachandran (Prasad) Chennai and his mother Smt. Sulochana are the staunch devotees of Sri Swamiji and they all were present at Srimushnam on the occasion.

They are the children and grandchildren of Sri Madhwa Jayanthi Subba Rao, Chennai, who had conducted Sri Madhwa Jayanthi as a public function for more than 60 years. The family members are continuing the celebration in the same spirit.

*( See Photo opp. )*

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