

Registered with the Registrar of News papers of India under No. R.N. 8243/63

॥ श्रीः ॥

## SRI MADHWA SIDDHANTA

Monthly Journal of

Sriman Madhwa Siddhantonnahini Sabha

Tiruchanur - Tirupati 517 503

Ph.: (0877) 223 97 25

**Issue No. 391**

**Aug. 2024**

1. One Word Refutations	2
2. Naga Chaturthi / Garuda Panchami	5 / 8
3. Vara Lakshmi Puja	10
4. Maha Lakshmi in Company with Vishnu ...	12
5. 1008 Gayatri Japam	19
6. Control The Tongue (Chaturmasya Best Opportunity)	20
7. Sri Lakshmi Natha Tirtharu, Srirangam	21
8. Hayagreeva Jayanti ...	25
9. Krishna Jayanti / Puja	27
10. Dhadi Vrata	32
11. This Journal Not Received, Subscription, etc.	32

**Issued to S.M.S.O. Sabha Members, Patrons & Donors**

*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

**ananthan.ca@gmail.com**

*Managing Editor*

**N. Raghothaman**

35/2, Arimuthu Achari Street

Triplicane

CHENNAI - 600 005.

Mobile: 73387 06674

94424 64417

**2121raghu@gmail.com**

**The views expressed in Sabha Publications  
are not necessarily the views of S.M.S.O. Sabha.  
Individual authors are responsible for their views**

S.M.S.O. Sabha Journal - 391<sup>st</sup> Issue (Aug-24)

---

## One Word Refutations

*By Jyothi Raghavendra Rao, Bangalore.*

*Phone: 91482 16508, 96638 96896*

Sri Appannacharya the devoted disciple of the saint of Mantralaya is the author of the celebrated 'Sri Raghavendra Stotra'.

Appannacharya lived in a place called Bichhole a little away from Manchale (now Mantralaya) on the other side of the river Tungabhadra. Appannacharya was anxious to be with his master and witness the grand spectacle of his master entering the Brindavan alive. It was the month of Shravan and Tungabhadra was in full spate. The raging waters was a daunting sight but not for Appannacharya. He jumped into the swirling waters and as he swam at full speed, his devotion poured forth in the form of the now famous Sri Raghavendra Stotra – *Sri Poornabhodha Guru Tirtha Payopdhipaaraa.....*

With the grace of his master, he crossed the river safely. His stotra was almost complete, it needed just seven more syllables. But on reaching the other bank he was dumb-founded to see that his beloved master had already entered the Brindavan and the last slab had been laid to seal it. Pain and sorrow wrenched his heart and words failed him. He stood speechless and could not complete his stotra.

It is then that Sri Raghavendra Swamy himself

---

---

from within the Brindavan completed the stotra for Appannacharya saying, **“Saakshi Haayaa-syotra hi”**. Appannacharya was amazed to hear his master’s voice and his sorrow turned into joy! His stotra had gained instant approval from the master himself. The power and efficacy of this stotra is well-known and thousands and thousands of devotees have been reciting it every day.

This stotra not only eulogises the greatness of Sri Raghavendra Swamy, but it also contains philosophy and shastraic truths. \* Sri Katti Venkannacharya while giving a discourse at Mugur in connection with Sri Raghavendra Swami aaradhana celebrations in 1996 pointed out how Appannacharya has refuted several false philosophies in just one line.

**‘jeevesha bheda guna-poorthi jagat  
susatva neechochcha bhaava’.**

The first word **‘jeeva’** asserts that within this gross body there is a soul. So the Chaarvaaka philosophy which states that there is nothing beyond the physical body stands refuted by this word **‘jeeva’**.

---

\* Sri Venkannacharya Katti (elder brother of Sri Satyadhanacharya Katti) was a brilliant scholar, well-versed in the six systems of philosophy having studied under the famous pandit Sri Katti Keshavacharya. Having done M.Tech from IIT Madras he worked as the design engineer in the Helicopter Division of H.A.L. In his short span of life he endeared himself to one and all with his innate goodness, simplicity, and humility.

---

---

The second word '**eesha**' asserts that there is a Supreme Being, a fact denied by Nireeshwara Sankhya philosophy.

The third word '**bheda**' stands for Dwaita philosophy as against Adwaita which does not recognise difference.

The fourth word '**guna-poorthi**' asserts that the Lord is the home of infinite auspicious qualities, all in infinite measure. The Nyaya school of philosophy claims that Ishwara has only eight qualities!

The word '**jagat**' refutes Buddhism which assert that nothing exists and there is only 'shoonya'.

The next word '**susatva**' asserts the reality of this world unlike Maayaavaada (Adwaita) which states that everything is 'mithya' and non-existent.

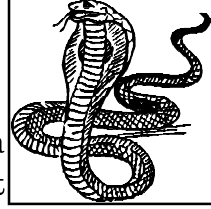
The word '**neechchocha**' denotes hierarchy or gradation which is not accepted by Visishtadwaita. This philosophy claims that there is no gradation of bliss in moksha and all souls enjoy happiness in equal measure. Thus this unique line sweeps aside several wrong philosophies in just a couple of words.

Sri Appannacharya through the grace of his Guru has gifted to us a most sacred stotra. Blessed are they who recite it every day.

-----

## NAGA CHATURTHI

(Sra. Shu. Chatur) 8-8-2024 Thu



Sraavana Maasa Shukla Paksha Chaturthi and Panchami are important days for Puja both by men and women. This is very important for women in the interest of their children. Even if no children, this Puja will pave the way for their motherhood in due course. Naga Chaturthi and Garuda Panchami are as important as Akshaya Tritēya. Shastra says that this Puja protects the devotee from Sarpa-Bhaya. (Nirnaya Sindhu p.87)

ये तस्यां पूजयन्ती-ह, नागान् भक्ति-पुरः सरः ।  
न तेषां सर्पतो वीर, भयं भवति कुत्रचित् ॥

This is a Puja to be performed with *madi*. During Saligrama Puja, as a daily routine, we conclude it with Puja to Vayu, Garuda and Sesha. Therefore, Nagara Pratima is always there in our Puja-box. On this day, conclude the above said routine Puja, keep the Nagara alone separately in a small plate, close the Puja box and place it in its usual seat.

Perform Panchamruta Abhisheka to Nagara. If Possible, do Abhisheka with tender coconut water also and finally with pure water. Clean the Pratima and Place it in the plate for further Puja. Offer Gaja-Vastra. Don't use Kunkuma in between Gajja. Use Arishina Paste (Turmeric). for Gaja Vastra and even for Arati on Chaturthi. Kumkuma Arati and Kunkuma Gaja Vastra are used on the next day (Garuda Panchami

day.) Now, after Abhisheka, offer Janivara, Gandha, Akshata, Pushpa - Archana — all used earlier for Devaru-Puja. Dhoopa, Deepa, then offer Devaru Teertha, Tulasi and then Naivedya.

In addition to Milk, Curd, Bella etc. the other popular items of Naivedya in Tamil Nadu are Thembittu, Arulu and Chigili. These three names are Tamil Nadu Kannada. Yellu (raw gingili) soaked in water for a few hours, dried in doors and then dehusk. This white Yellu is pounded with Bella. Elakki-Powder also mixed. This is Chigili, an important item for Naivedya. **Honey is not included for Naivedya.** Kalpoora Arathi and then Mangala-Arathi. Two small Deepas kept in a plate with Arisina-water (not Kunkuma-water). Then Pradakshina Namaskara and prayer.

### Prayer Mantra

(*Bhavish-yottara Purana Chp. 32*)

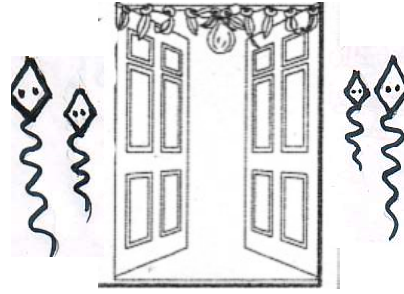
वासुकिः, तक्षकश्चैव, कालियो, मणिभद्रकः ।

ऐरावतो, धृतराष्ट्रः, कार्कोटक धनञ्जयौ ॥

एते अभयं प्रयच्छन्ति प्राणिनां प्राण-जीविनाम् ॥

All this puja is to the Nagara Pratima near Pooja Box, at home. Then the traditional Sampradaya is to go to Mutt or temple and do simple Puja with milk, either in the ant-hill (Hooth-tha) or to the stone Nagara there. Naivedya, Arati, Pradhakshina, Namaskara.

Returning home, simple Puja to the Rangoli Nagara (and Kutti Nagara) near the main entrance either on the floor, or on a plank. This Rangoli Nagara and its Kutti Nagara are drawn in the morning itself



and kept ready for Puja now. After Puja at the floor, a figure of Nagara with Kutti Nagara by its side is drawn on one side of the wall near the main entrance. These two

figures are drawn with Arishina-paste (turmeric). This is drawn on the Southern side or Western side of the entrance and simple Puja is performed to it. The other side is reserved for the next day (for Garuda-Panchami and it will be drawn with Halidi or Jawala i.e. Arishina paste mixed with a bit of Chunnam). This Puja to Nagaras on the wall is performed as per Purana-vachana:

श्रावणे मासि पंचम्यां शुक्लपक्षे नराधिप ।  
 द्वारस्य उभयतो लेख्या, गोमयेन विषोल्बणाः ।  
 पूजयेत् विधिवत् वीर दधि, दूर्वाङ्कुरैः कुशैः ।  
 गन्ध-पुष्प-उपहारैश्च, ब्राह्मणानां च तर्पणैः ॥

### **Arishina on Chaturthi And Halidi (red) on Panchami**

The above sloka advises to draw the Nagaras on the wall with Gomaya (cow-dung). But it has come in Sampradaya to use Arishina on Chaturthi and Halidi (Jawala) on Panchami for drawing the figures of Nagara on the wall. Curd (Da-dhi), Green-grass (Doorva Ankura), Darbha, Gandha, Pushpa are used for Nagara Puja as per the Slokas above. Then

Naivedya. Nagara Puja concludes with giving Yatha Shakti Tamboola Dakshina plus Tembittu and Chigili Dana to deserving Brahmanas, preferably Brahmachari boys.

### **FOOD NIYAMA ON CHATURTHI**

Women observe Upasava or take Phalahara on Naga Chaturthi day and night. The usual items taken are: Avalakki, Rava Kesari, Arulu mixed with curd without salt, Payasa etc. Milk is avoided at night since milk is used for Abhisheka & Naivedya for Nagara.

### **Garuda Panchami (Naga Panchami)**

*(Sra. Shu. Panchami) - 9 - 8 - 2024 Friday*

This day is observed in both the names mentioned above. Nagara & Garuda are siblings. Usually Naga Chaturthi Vrata is concluded with 2<sup>nd</sup> day Nagara Puja and Paa-rana. In some houses, they do Puja to Garuda Pratima also today along with Nagara. Puja-Paddhati is the same as the previous day. Kunkuma Gajavastra, Kunkuma Arati and red-colour (Halidi) Nagara on the other side of the wall today. Chigili is done with fried Yellu, instead of raw Yellu. All other Puja-methods are the same as previous day. No Upavasa today.

Nagara lives in ant-hill (Hoot-tha in Kannada and Put-thu in Tamil). After performing Puja there, they bring home a handful of mud from near the ant-hill as Nagara Prasada and give it to all in the house, particularly to brothers. They apply it slightly on their navel and on ear-lobes.



---

## **Anna-Tammana Hub-ba** (*Festivity for Brothers*)

At the end of Nagara-Puja, sisters pray for the welfare of their borthers. Even if there were any misunderstanding with brothers earlier, they forget everything and earnestly pray for their affection to grow. With this in mind, sisters affectionately offer Nagara-Prasada to brothers on Naga Panchami day. In turn, brothers bring suitable gifts to their sisters.

---

**Note :** If this Puja could not be performed on its due date, it has to be performed on Chaturti / Panchami after Deepavali.

---

### **Things Needed For Nagara Puja**

1. Arishina, Kunkuma
2. Flowers (white colour)
3. Kyaadhi Hoov-vu (Kannada, Thaa-Zham-boo Tamil if available)
4. Taamboola
5. Janivaara-2 (Yajn-yopa-Veeta)
6. Milk (un-heated)200
7. Curd - 100
8. Ghee - 50
9. Honey (for Abhisheka)  
2 spoon
10. Bella-Powder-200
11. Kal-Sakkare (sugar-candy)
12. Kalpoora (camphor)
13. Match-box
14. Agar-Bathi

## VARA LAKSHMI PUJA

*(Shravana Shukla Paksha  
Friday 16-8-2024)*



There is a small booklet for this Puja. OR a Purohit's guidance is required. Only a few general information are given here.

16<sup>th</sup> Aug. is Ekadasi. Naivedya should be performed on 17<sup>th</sup> (Dwadasi).

Among the Maadhwa families, this Puja is Parampara Sampradaya in some families and there are many for whom this is not in their Sampradaya. If it is not in their Sampradaya, the reason is that their forefathers considered it improper to worship Lakshmi Devi as though She is away from Sri Narayana. She is ever in the Vaksha-sthala (chest) of the Lord and She likes to be worshiped along with Him and not as a separate Devata. They consider that daily Saligrama Puja includes Lakshmi Puja too. And Tulasi Puja by women is Lakshmi Puja.

### **For Those Doing Puja**

Those performing Vara-Lakshmi Puja, should adhere to the rules of Madi. Dress with "Kach-cha" (Madi). Kunkuma - Tilaka, take Nirmalya Tirtha, com-

---

plete the daily routine of Krishna Mantra Japa and Tulasi Puja and then sit for this Puja.

It would be ideal if the male member in the house completes the Saligrama Puja first. Because the Pushpa & Naivedya items used for Saligrama Puja would be available for this Puja. Devi prefers them.

### **Two Kalasas**

Puja to Yamuna Kalasa first. Then for the Lakshmi Kalasa. Therefore, prepare the Yamuna Kalasa first. Fill it with one Tumbler water. Add Vasana Dravyas: ie. Pach-cha Kalpoora, Safron, Cardamom, all blended with little bit of liquid Chandana. Put Gold (ring) and Silver (coin) into the Kalasa.

Decorate the coconut for Kalasa with Arisina (Pasupu) and Kumkuma, place it on the Mango-leaves on the Kalasa. If mango-leaves not available people use Aswath-tha leaves or betel leaves. For decoration, lotus-petals / Kyaadi Huvvu (Taa-zhamboo) petals are also inserted in between leaves. This is Yamuna Kalasa.

Vara-Lakshmi Kalasa also be similarly decorated and kept ready for Puja. This Kalasa is to be filled with either wheat or rice, adding a silver coin and a gold ring.

---

### **Prepare Dora**

Dora is sacred thread with nine knots, to be kept in Puja, by the side of Kalasa. At the end of the Puja Dora has to be tied around the wrist of the Sumangali. This Dora has to be prepared before Puja. White thread has to be coloured to yellow, using wet-Arisina (Turmeric) Powder. Make it a thread with nine knots. Place it in Puja (in a plate) by the side of Kalasa. These are the preparations to be made before the start of Puja. Now begin the Puja with the help of Purohit or with a book.

---

### **Important**

While performing Maha Lakshmi Puja, it is more important to know Her Mahima. She is more pleased if one performs Puja thinking a few of Her attributes. Please read the next article on Maha Lakshmi which describes Her qualities and power.

---

## **Maha Lakshmi in Company with Vishnu**

Maha Lakshmi is pleased only when She is worshipped in company with Vishnu. She hates those who worship Her as a separate Devata, away from Vishnu. She brings all the prosperity to those who worship Her in company with Lord Sri Narayana.

---

Acharya Sri Madhwa, after going through all the shastras deeply and thoroughly, gives us the essence. He says that the Vedas and Puranas teach us about Maha Lakshmi in this way.

The Lord Sri Hari alone is '**Swatantra**' in its real sense. Lakshmi Devi is dependent on Him and therefore, She is '**Aswatantra**'.

'Chit-Prakriti' is Her another name. She occupies a special place in Taara-tamya next only to the Lord Narayana. She is second in the hierarchy. The next, down in the line, is Brahmaa and Vaayu.

Lakshmi Devi is the highest and foremost among Aswatantras (dependants). Next to her is Chatur-Mukha-Brahma and Vayu. Lakshmi Devi is dependent on Narayana alone and not on any one else. But Brahma, Vayu, Rudra and all others are dependent on both Narayana and Lakshmi.

Vedas describe Her as '**Nitya Muktaa**' i.e. never in bondage; eternally free and far away from any sort of sorrow or bondage. In short, Devi is *Duhka Asprishtaa*, eternally untouched by *Duhka*. No birth and death to Her like others.

We understand the Lord's greatness in three angles; namely Desha, Kaala and Guna. The Lord is everywhere in the entire Universe and even beyond that. He stands everywhere at a time and at all times.

---

Thus the Lord is Poorna in respect of Desa and Kaala. (देशतः पूर्ण, कालतः पूर्ण). His next greatness is His Guna (attributes). His Guna is unimaginable, immeasurable and unlimited. Thus the Lord is Poorna in respect of Guna also. (गुणतः पूर्ण). We understand the Lord's greatness in these three angles; Desa, Kaala and Guna.

Mahalakshmi is equal to Lord in respect of Desa and Kaala. She is lesser to Him in respect of Gunas. She ever remains admiring and wondering at the vastness of the Lord's Gunas and remains unable to see the end of His Guna. In this respect, Devi is lesser to the Lord. Because Devi is equal to Lord in two aspects (Desha and Kaala), She is called '**SAMANAA**' (समना). Acharya brings this to our attention as described in Brahma Sutra IV-2-6. Acharya explains the Sutra in these words:

देशतः, कालतश्च व्याप्त्या समः ना परमपुरुषः यस्याः सा 'समना'

Except Lakshmi Devi, all others get Laya into Vishnu at the end. That is, their existence comes to an end at some stage or other. They have to start again a new birth. But it is not so in the case of Lakshmi. She remains eternally unseparated from Vishnu. Hence She is equal to Him in respect of Desa and Kaala and therefore the Vedas call Her 'Samanaa'. This is explained by Acharya in the above Vaakya.

Therefore Lakshmi Devi is देशतः सम to the Lord, कालतः सम to the Lord, but गुणतः not सम to the Lord.

---

### **Lord and Lakshmi are of Equal Age**

The celebrated saint Sri Vadiraja addressing the Lord and Lakshmi in his work 'Shri Shreesa-Guna-Darpana' humourously tells the Lord that 'You are no senior to Lakshmi, in age'. See his words.

**युवयोः न वयोऽधिकः**

O, Lord and Lakshmi, among you both, no one is senior to the other in age. It means both are equal in respect of Kaala and Desa. It also means, both of you are never over aged.

### **'EKA-h' is his another name**

In spite of this greatness of Lakshmi, the Lord can still remain without Her, if He so wills. That is why, the Veda calls Him एकः 'EKA-h' (alone)

नित्यत्वेपि उभयोः, देवः वियुक्तस्तु तथा यदि । 'एक' इत्युच्यते .....

— (Brihad Bhashya 3-5-7)

This tells how powerful the Lord is when compared to Lakshmi. Therefore, Devi is far lesser in Guna than the Lord. Even though Her own Gunas and Shakti is crores of times greater than that of Brahma Deva and other Devatas, still Her greatness is no match to the Lord's. *Vayu-Brahmarigay Koti-Guna-dinda Adhika Shak-alu Sri Ramaa.*

---

Her knowledge about the Lord's powers is not complete. She does not know Him as the Lord knows about Himself. Devi knows only a very little of His infinite Powers. At the same time we should never forget that, including Brahma, no one knows as much as She knows about the Lord. Upto the last human being every one knows about the Lord proportionate to one's own effort and Yogyata. This is what Sri Acharya says in Bhagavata Tatparya Nirnaya.

यथा हरिः स्वमात्मानं वेद, तद्वत् रमाऽपि न ।

(न) ब्रह्मा, अतः, कुतएव अन्ये, विदंत्येव तथाऽपि तु ॥

भाग.ता.नि.— 10-38-4

### **Lakshmi In Different Roopas**

Prakriti is of two kinds. Chit-Prakriti and Jada Prakriti. The former is Lakshmi. Jada-Prakriti is the collective name for the three earthly Gunas and the Pancha Bhootas. The three Gunas are Satwa, Rajasa and Tamasa. The Pancha Bhootas are the Earth, the Water, Agni, Vayu and Aakasa. The Universe is made of Jada-Prakriti.

प्रकृती द्वे तु देवस्य 'जडा' चैव 'अजडा' तथा ।

'अव्यक्ता' - ख्या जडा सा च सृष्ट्या भिन्ना अष्टधा पुनः ॥

— *Gita Bhashya* - 7-6



---

Shree, Bhoo and Durga are the popular names and Roopas of Lakshmi. Shree Devi controls Satva Guana. Bhoo Devi and Durga Devi control Rajasa and Taamasa respectively. Her body is NOT made of Prakriti. Ours are Prakriti Deha. She is the very personification of Jnana and Ananda.

Serving the Lord, Devi stands ever by His side when He is engaged in the creation of the Universe and also stands in ready to service Him in all His activities.

The Lord loves every devotee; no matter whether one is a Amukta or a Mukta: that is, whether one is still in bondage of Samsaara or released from it. He loves every one. Yet there is no one like Lakshmi whom the Lord loves so much. Because, Her Vishnu-Bhakti is so much knowledgeable, so intense, so great and so superior that none is equal to Her in Hari-Bhakti. For this reason, She alone is eligible for such an unique love, and none else, says this reference quoted in Gita Bhashya:

बद्धा वा, अपि तु, मुक्ता वा, न रमावत् प्रिया हरेः ।

— *Gita-Bhashya* 14-26

### **He is no need of Lakshmi**

If the Lord loves Lakshmi so intensely, it is NOT because He needs Lakshmi for His enjoyment. He is 'Swa-Ramana'. It means He has His own Stree-Roopa

with which He enjoys. The only reason for His love towards Lakshmi is that Devi alone is eligible for Atyanta Preeti. She alone is entitled for that. None else. Anything short of it would be an injustice to Her Bhakti. Therefore, it is the Lord who gives enjoyment to Lakshmi and not the other way, says Aitareya Upanishad Bhashya:

रमया रमणं तस्मात् रमाया रति-पात्रता ।

नैव अस्याः रति-दातृत्वं विष्णोः न हि अन्यतो रतिः ॥ (ऐतरेय भा.)

Mahalakshmi loves to serve the Lord in countless ways. She prefers to be in service to Him in the form of Chatra, Chaamara, Vyajana (fan), bed and so on.

Even in Pralaya, She assumes the form of ‘**Vata-Patra**’ (the banian leaf) on which the Lord reclines in the form of a child. (आलद यले-मेले मलगिरुव हरि)

Therefore, Devi is pleased only when She is worshipped in company with Vishnu. She hates those who worship Her as a separate Devata, away from Vishnu. She brings all the prosperity to those who worship Her in company with Lord Sri Narayana.

**Be Very Cautious  
Madhwa Janma is  
Very Rare**

---

## 1008 GAYATRI JAPAM

Sravana-Krishna-Prathama

**August 20<sup>th</sup> — Tuesday**

Every year this sacred day is meant for 1008 - Gayatri Japam. The Japa should be continuous; i.e. 1008 completed at a stretch in the forenoon itself. Should not be divided as partly in the morning and partly in the evening.

Rig, Yajur and Saama Vedins, all the three Vedins celebrate their Upakarma (Sraavani) on different days. But all of them perform 1008 Gayatri Japa this day. Because this day is the birth day for Gayatri. Saama Vedins celebrate their Upakarma on Vinayaka Chathruthi day. This Japa day is common for all and not tied with Upakarma.

Devils and evil spirits cannot enter into the house where there is vibration of Gayatri - Mantra. This Japa is for the effective protection and well - being of all the family members.

### Sankalpa on That Day

Conclude the daily routine early in the morning. Begin this Japa with Sankalpa. Aachamana. ***Om, Bhoo-h ..... Evam-Guna Viseshana Visishtaa-yaam, Shubha Tithou, Bharatee-Ramana-Mukhya-Praanan-Targata , Savitru-Naamaka,***

---

***Sri Lakshmi Narayana Preranaya,  
Sri Lakshmi Narayana Preetyartham, Ashtot-  
tara Sahasra Sankhya, Gayatri Maha Mantra  
Japam Karish-ye.***

Three times Praana-yaama, Nyaasa, then the usual Dhyana - Mantra.

***“Dhyaanam, Dhye-yas-sadaa, Savitru  
Mandala ----- Dhye - ya - yeva Cha”.*** Then 1008 Gayatri Japa. Conclude the Japa in the same way: Prana-yaama, Nyasa, Dhyana-mantra, ***Gayatri Mahaa Mantra Japa-h Sampoorana-h. Yasya-smritya-cha ----- , Achamana. Kaa-veyena Vaachaa ..... (finally) Sri Krishnaarpanamastu.***

---

**Control The Tongue,  
Everything Will Be Under Your Control**

If we eat whatever the tongue likes, only the tongue will be happy, the other parts of the body will be sad. So, be cautious when you eat or drink.

Chaturmasya Vrata is the best opportunity to keep our senses under our control. (Those who control the tongue will control everything.) All these for Bhagavad Preeti and to earn His Grace.

---

# SRI LAKSHMI NATHA TIRTHARU

SRIRANGAM (1642 - 1663)

**Aradhana on:** Shravana Shuddha Trayodasi  
17-8-2024 (Saturday)

After the great and celebrated Sri Vyasaraaju, his 7<sup>th</sup> successor was this Mahatma Sri Lakshmi Naatha Tirtha. His Moola Brindavana is at Srirangam (Tamil Nadu). His depth of scholarship was unfathomable. His devotion, his attachment to Sri Vasaaraaju was so immense that he used to shed tears at the very mention of Vyasaraaju's name.

Sri Lakshmi Natharu was such a superior scholar, that he was, perhaps, the only commentator who wrote commentaries on all the three monumental works of Sri Vyasaraaju, namely,

- |                                 |                            |
|---------------------------------|----------------------------|
| <b>(1) Taat-parya Chandrika</b> | <b>(तात्पर्यचन्द्रिका)</b> |
| <b>(2) Nya-ya-mruta</b>         | <b>(न्यायामृत)</b>         |
| <b>(3) Tarka Taandava</b>       | <b>(तर्कताण्डव)</b>        |

His intense Vairagya, steadfast Bhakti, and a life of selfless service for the welfare of the society earned him the goodwill of the kings of the day and the general public.

---

---

Sri Lakshmi Natharu received two grants of lands at Srirangam from two kings:-

- (1) In the year 1643 from the king  
Tirumalai Nayak of Madurai
- (2) In the year 1663 from the King  
Srirangaraya III of Vijayanagar kingdom.

*Ref : Page 498 (Dr. B.N.K. Sarma "History of  
Dvaita school of Vedanta.")*

High command of scholarship, superior spiritual achievements, and saintly influence over the kings and common people; if all these made Lakshmi Natharu great, his heart-moving humility made him greater and enhanced his saintly value. His humility is a mirror for us, showing how small we are and how much ego-filled we are.

Please see these touching words of Sri Lakshmi Natharu, while writing his Tippani on Nya-ya-mruta.

न्यायामृतस्य भावोऽयं प्रौढानामपि दुर्गमः ।  
 व्यास-तीर्थार्य-कृपया मया स्वल्पः प्रकाश्यते ॥  
 बालवाक्यं यथा पित्रोः न दूष्यं ग्राह्यमेव च ।  
 सतामपि च मद्वाक्यं ग्राह्यमेव मुदा तथा ॥  
 बालानां च सुखेनैव ज्ञान प्रवचनाय च ।  
 अर्थोऽयं प्रति-वाक्यानां लिख्यते च यथामति ॥

---

---

“This Nya-ya-mruta is such a tough subject that it can be perfectly understood only by intellectual giants. If I venture to write a commentary on it, I do so only with the grace of Sri Vyasathirtha.

The broad-minded critics who review the book would be pleased to accept my words in the same way as any father would never criticise the child’s utterances but would only appreciate the child’s efforts to express high ideas.

What I have attempted in my Tippani is just to help new students and beginners in Nya-ya-mruta. I have attempted to show a new and easy way to them so that they could study the subject with interest and even give a short (pravachana) narrative of what they had learnt”. Such is the admirable humility of this great scholar.

Sri Lakshmi Natharu’s place of origin was somewhere in North Karnataka. The saint chose to remain in “**BHOO-LOKA-VAIKUNTA**” (Srirangam) for ever and that too on the sacred piece of land ear-marked for him by Lord Sri Ranganatha Himself. It should be noted that a king in Madurai, with great devotion to Sri Lakshmi Natharu, gifted to him a piece of land at Srirangam, in the year 1663. The saint chose to sit in Brindavana on the same spot, the same year.

It should also be noted that Sri Lakshmi Natharu Brindavana was the first and the oldest (1663) at Srirangam Vyasaraja Mutt premises. His immediate

---



successor Sri Lakshmi Pati Tirtharu Brindavana and three more Brindavanas are also in the same above said premises at Srirangam.

Sri Lakshmi Natharu (1642-63) was the contemporary of Sri Raghavendraru (1623-71) and Sri Sathyanatha Tirtharu (1648-74) Veera-Chola-Puram.

नाथ-मानेष्ट-मन्दारः श्रीनाथ-स्मरणादरः ।

लक्ष्मीनाथ-गुरुर्भूयात् मन्मनो-भीष्ट-सिद्धये ॥

Naatha-maaney-shta-mandaara:, Sree-naatha-smaranaa-dara: ।

Lakshmee-naatha-gurur-bhoo-yaath, Manmano-bheeshta-siddhayey ॥



---

## HAYAGREEVA JAYANTI

19-8-2024 (Monday)



Shravana Shukla Pournami is the day Lord Vishnu took Avatara as Hayagreeva. He preached Sama Veda.

‘Haya’ means horse. ‘Greeva’ means neck, head. Sri Hayagreevamurthy has horse head. He protected the Vedas and showed the Jnana Maarga to Satvika Jeevas.

Sri Vadiraja Swami did Upaasana of this Hayagreevamurthy and became one of the famous Aparoksha Jnani. The Lord took the Naivedya offered by Sri Vadiraja Swami in the form of horse – this story is famous. The ankita of Sri Vadiraja Swami Devaranama is ‘Haya-vadana’.

In Raghavendra Stotra, at the end – “Saakshee Hayaasya: Atra Hi” (साक्षी ह्यास्योत्र हि) – meaning

---

Hayagreeva Swami himself is Sakshee for the Stotra, and this 'ashareera vaani' gives the soochana that the Phala stated in the Stotra are very true (Hayaasya: = Haya+Aasya = Horse face – Swami Sri Hayagreevamurthi).

Sri Vadiraja Swami composed Hayagreeva slokas given below. Those who pray to the Lord with these slokas will get highest vidya and knowledge in their studies.

हयग्रीव, हयग्रीव, हयग्रीवेति यो वदेत् ।  
 तस्य निःसरते वाणी, जह्नु-कन्या प्रवाह-वत् ॥  
 हयग्रीव, हयग्रीव, हयग्रीवेति वादिनम् ।  
 नरं मुञ्चन्ति पापानि दरिद्र-मिव योषितः ॥  
 हयग्रीव, हयग्रीव, हयग्रीवेति यो ध्वनिः ।  
 विशोभिते तु वैकुण्ठ-कवाट, उद्घाटन ध्वनिः ॥  
 श्लोकत्रय-मिदं पुण्यं पठतां संपदां पदम् ।  
 वादिराज यति प्रोक्तं हयग्रीव पदाश्रयम् ॥

This Hayagreeva stotra composed by Sri Vadiraja Swami gives highest Phala. Those who require good progress in study, good memory, oration, good speech without stammering, etc can chant this Stotra more number of times daily.

The Naivedya for this Hayagreevamurthy is 'Hayagreeva-Mandi'. The main items for this Hayagreeva-Mandi are Groundnut dhal, jaggery (bella), coconut pieces and ghee.

## KRISHNA JAYANTI

(Sra. Kri. Ashtami) 26 - 8 - 2024

*Monday*



The Lord took avatara as Sri Krishna on Sravana Krishna-paksha Ashtami. Upavasa on that day like Ekadasi and Puja in the night. Sandhyavandana and Nirmalya Tirtha in the morning. Remaining Puja in the night. It is good to the family if this Puja is performed atleast in the minimum possible way with sincere Bhakti. In the evening, perform Snana and start this Puja with Madi. Perform Puja with Gokulashtami Puja Book. If you are really helpless, repent for that and perform Puja in your house in an abridged way as under.

### Gokulashtami Puja (Abridged)

Sit for Puja in the evening after Madi-Snana. Keep the picture of Child Krishna in Puja and perform Saligrama Abhisheka as usual.

#### Sankalpa

Naama Mudra first and Sandhya Vandana. Then Achamama, Sankalpa.

**Shubhe Shobhane Muhoortey, ..... Asmin  
Varta-maaney, ..... Samvat-sarey,  
Dakshinaayaney, Varsha Ritow, Sraa-vana-  
Maasey, Krishna Pakshey, Ashtam-yaam Tithou,  
.....Vaasarey, ..... Nakshatrey, .....Yogey,  
..... Karaney, Evam-guna-viseshana-visish-  
taayaam, Shubha Ti-thow, Bharatee-Ramana-  
Mukhya-Praanaan-targata, Sri Balakrishna  
Preranaya, Sri Balakrishna Preet-yartham , Sri  
Bala Krishna Pujaam Karish-ye.**

### **Dhyanam**

तमद्-भुतं बालकं अंबुजेक्षणं  
चतुर्भुजं शङ्ख गदाद्यु-दायुधम् ।  
श्रीवत्स लक्ष्मं गल-शोभि कौस्तुभं  
पीतांबरं सान्द्र पयोद सौ-भगम् ॥ (9)  
महार्ह वैदूर्य किरीट कुण्डल  
त्विषा परिष्वक्त सहस्र कुन्तलम् ।  
उद्दाम कांच्यङ्गद कङ्कणादिभिः  
विरोच-मानं वसुदेव ऐक्षत ॥ (10)

*Tam-Adbhutam Balakam Ambu-jek-shanam  
Chatur-bhujam Shankha Gadaad-yu-daa-yudham /  
Srivatsa Laksh-mam gala-shobhi Koustubham  
Peetaambaram Saandra Payo-da Sowbhagam //*

— Bhagavata - 10<sup>th</sup> Ska. - 4<sup>th</sup> Adh. - Slokas: 9 & 10

---

*Mahaarha Vaidoorya Kireeta Kundala  
Twi-shaa Parish-wak-ta Sahasra Kuntalam /  
Ud-daama Kaanch-yangada Kanka-naadi-bhi-h  
Virocha-maanam Vasudeva Aai-ksha-ta //*

**1. Baala Krishnam Aa-vaa-ha-yaami (Akshata),  
Aasanam Samarpayaami (Akshata)**

**2. Arghyam Samarpayaami (water), Paadyam  
Samarpayaami (water), Aacha-manam  
Samarpayaami (water)**

3. Then Abhisheka to Saligrama and Prokshana to  
picture, chanting Purusha Sookta.

**4. Vastram : (Mantra)**

Namasthe Gyana Roopaaya  
Gyaana Gam-yaaya Tey Nama-h |  
Peetambara Yugam Divyam  
Gri-haana Gyaani Vallabha ||

(Vastram Samarpayaami).

**5. Yag-nyopa-veetam Samarpayaami**

**6. Gandha-Akshataam Samarpayaami**

**7. Pushpa Maalikaam Samarpayaami**

(For the above if possible, offer Yagnyopaveeta,  
Gandha, Akshata, Pushpa - otherwise Mantrakshata).

**Archana**

---

## 8. Om Sri Kesa-vaaya Nama-h

Similarly all the 24 Naamaavalis.

The last is

## Om Sri Krishnaaya Nama-h

9. Then Dhoopa, Deepa (3-Batti)

## 10. Naivedya-Mantra

नाना भक्ष्यैश्च भोज्यैश्च रसैः षड्भिः समन्वितम् ।  
लेह्य, पेयादि युक्तं च, नैवेद्यं उप-भुज्यताम् ॥

*Naa-naa Bhak-sh-yais-cha Bhoj-yais-cha,  
Rasai-h Shad-bhi: Saman-vitam /  
Ley-hya, Peyaadi Yuktam cha,  
Nai-ved-yam Upa-Bhuj-ya-taam //*

Offer Nivedana of all items.

11. Then Mangalarathi (5-Batti) or Karpooora–Arati,  
then Chatra, Chaamara, Samastha Rajo-pa-chaaraan  
Samarpayaaami.

Pradakshina, Namaskara, Pushpaanjali and  
Praar-thana.

## 12. Praarthana

*Krishna, Krishna Kripaalo Twam  
Agatee-naam Gatir Bhava /  
Samsaara Arnava Magnam Maam  
Praseeda Purushot-tama //*

13. **Arghya To Krishna**  
 (water with fruit and Gold)  
 (water pouring in the hand thro' Shankha)

**Mantra:-**

*Jaata-h Kamsa Vadhaar-taa-ya*  
*Bhoo-Bhaara Utta-ra-naaya Cha /*  
*Kou-ra-vaa-naam Vinaa-saa-ya*  
*Dait-yaa-naam Nidha-naa-ya-cha //*  
*Paanda-vaa-naam Hitaar-thaa-ya*  
*Dharma Sams-stha-pa-naaya Cha /*  
*Grihaana Arghyam Mayaa Dattam*  
*Devakya Sahito Hare //*

Devaki Sahita Bala Krish-naaya Nama-h (1)  
 Idam Arghyam, (2) Idam Arghyam, (3) Idam Arghyam

13. **Arghya to Chandra**  
 (Milk Thro' Sankha without fruit & Gold)

**Mantra:-**

*Kshee-ro-daar-nava Sam-bhoota,*  
*Atri Gotra Samud-Bhava /*  
*Grihaana Arghyam Mayaa Dattam*  
*Rohin-yaa Sahitas-sha-shin //*

Rohinee Sahita Baala Chandraaya Nama-h (1)  
 Idam Arghyam (2) Idam Arghyam (3) Idam Arghyam

14. **Praarthana**  
*Adya Stith-vaa Niraa-haara-h*

*Shwo-Bhoote Parameswara /*

---

*Bhok-shyaami Pundaree-kaaksha*

*Hi Asmin Janmaa-shtami Vratey //*

Offer Pushpa.

15. **Sarva Samarpanam**

*Yasya Smrit-yaa-cha Naa-mok-tyaa, Tapa-h Puja Kri-  
yaadishu. New-nam Sampoor-na-taam yaati, Sadyo-  
Vandey Tam Ach-yutam. Mantra Heenam, Kri-yaa  
Heenam Bhakti Heenam Ramaa-Pathey. Yat-Kritam  
Tu Mayaa Deva, Pari-poornam Tad-Astu Mey //*

Anena, Sri Balakrishna Puja-nena Bhagavaan  
Bharatee Ramana Mukhya Praanan-targata Sri  
Balakishna-h Preeya-taam. Supreeto Varado  
Bhavatu.

Sri Krishnarpanam Astu.

**Dhadi Vrata**

**16-8-2024 to 13-9-2024**

Curd and products made out of curd should be  
avoided in this period.

**This Journal Not Received,  
Subscription etc.**

**Contact : Sri. Suresh Cell : 70109 66258**



