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## SRI MADHWA SIDDHANTA

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Sriman Madhwa Siddhantonnahini Sabha

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**Mar. 2024**

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S.M.S.O. Sabha Journal - 386<sup>th</sup> Issue (Mar-24)

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# *Sri Rama's Return to Ayodhya*

*By Jyothi Raghavendra Rao, Bangalore.*

*Cell : 91482 16508, 96638 96896.*

January, 22<sup>nd</sup> 2024 was a golden day in the history of our country. The one word 'Bhu-vaikunta' aptly describes the glorious rule of Sri Rama. Our whole nation joyously celebrated Sri Rama's Return to Ayodhya after 500 years.

The fierce battle between Sri Rama and Ravana ended when Ravana was slain by Sri Ramachandra. Sita devi underwent the test by fire and when Sitadevi emerged unharmed from the flames there was great joy and happiness. Vibhishana offered the Pushpaka Vimana to Sri Rama for His return to Ayodhya.

With Sri Rama's grace, all the dead monkeys were brought back to life. Sri Rama with Sitadevi, Lakshmana, Sugriva with the entire army of rejuvenated monkeys, Vibhishana, the rakshasa king with his ministers got into the divine aircraft and started their journey to Ayodhya.

As they were flying, Sri Rama pointed out to His beloved Sita the island of Lanka, built by Viswakarma,

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the battlefield strewn with blood and flesh of the dead rakshasas. He then showed her the great ocean which had huge roaring waves. He then pointed out the wonderful bridge that He had built. “Ha Sita, this where Vibhishana surrendered to me” the aircraft then flew over Kishkinda. Sita devi then spoke to Sri Rama, “My Lord! Let us stop at Kishkinda. I wish that Sugriva’s wife Tara and all the wives of the vanaras come to Ayodhya with us.” So the aircraft landed at Kishkinda and all the happy and excited womenfolk of Kishkinda got into the aircraft and joined Sri Rama and Sitadevi to Ayodhya.

As the aircraft proceeded, Sri Rama pointed out the Pampa sarovar. “It is on the bank of this sarovar that I met the pious Sabari.” He then showed Sitadevi the place where Jatayu fought with Ravana. Sri Rama then showed her the forest and their ashram where they had lived. “O Sita! It is from here that the wicked Ravana abducted you.”

As they kept flying, they saw the ashrams of several rishis. Sri Rama then pointed out the clear waters of the holy Godavari river. He then showed the ashrams of Agastya rishi and Atri rishi. “O Vaidehi! This is where you met the devout Anasuya, the dharmapatni of rishi Atri.”

The wonderful aircraft then flew over Chitrakoota mountain, “O, Mythili, this is where my dear brother Bharata came to meet me to take me back to Ayodhya.”

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The heavenly car then flew over Bharadwaja rishi's ashram. They then flew over the most holy river, the mighty Ganga, "This is where my dear friend Guha, the hunter chieftain lives." Said Sri Rama. Very soon they could see the broad Sarayu River, "Ha, Vaidehi! This is Ayodhya, the capital city of my father Dasharatha. Offer your pranaams to this holy city." Hearing Sri Rama, Sitadevi and all the others stood up and offered their obeisance to the great city.

As they neared the city of Ayodhya Sri Rama asked Hanumantha to go in advance and meet Bharata and assure him of His arrival. "On the way meet Guha my 'prana sakha' and tell him that I inquired about his well-being and that I will see him soon."

Hanumantha ever ready to do Sri Rama's bidding took a human form, met Guha and conveyed to him Sri Rama's message. The overjoyed Guha waited eagerly to meet Sri Rama.

Hanumantha flew to Nandigram where the weak and emaciated Bharata lived like a recluse. He too, like Sri Rama wore deer skin and lived only on fruits and roots. Bharata with matted hair shone with a divine radiance. Keeping Sri Rama's 'padukas' in front of him he ruled Ayodhya on behalf of Sri Rama.

Hanumantha spoke to the devout Bharata, "Sri Rama for whom you are pining will be with you very soon." The grieving Bharata was stunned to hear

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Hanumantha and he almost fainted! Hearing about Sri Rama's return, Bharata felt joy and happiness for the first time in fourteen years! He showered Hanumantha with an abundance of love, affection, and several priceless gifts.

Bharata then ordered Shatrughna to make all arrangements to receive Sri Rama, Sitadevi, Lakshmana and others. The road from Nandigram was cleaned, sprinkled with water and decorated. All the citizens of Ayodhya, Sri Rama's three mothers, Bharata, Shatrughna, all the ministers, the army gathered at Nandigram to receive their beloved Sri Rama. As the aircraft touched the ground there was great jubilation and the joyous shouts of 'Jai Sri Ram' 'Jai Sri Ram' filled the air. The thousands who had gathered there offered their pranaams to Sri Rama.

Bharata entered the aircraft and with tears in his eyes offered his pranaams to the lotus feet of Sri Rama. Sri Rama lovingly lifted him up and hugged him. Bharata then offered his pranaams to Sitadevi and Lakshmana. He then introduced himself to Sugriva, Vibhishana and others.

As soon as Sri Rama stepped out of the aircraft, He offered His obeisance to His kulaguru, Vasishta maha muni, and made him take his seat. Sri Rama then offered His pranaams to His three mothers. Bharata with tears flowing down his cheeks and with a voice choked with emotion spoke to Sri Rama, "O

Lord, I hand over to you the kingdom which belongs to you. With Your grace and blessings, the treasury, the granary, and the army have all increased tenfold.” Bharata then placed the ‘padukas’ at Sri Rama’s feet. He reverentially fitted Sri Rama’s feet with the ‘padukas’. Beseeched by Bharata and mother Kaikeyi, Sri Rama agreed to be coronated as the king of Ayodhya. Expert barbers then removed the matted hair of Sri Rama, Lakshmana and Bharata. After their bath, Bharata dressed Sri Rama with silks and various ornaments. Sri Rama was then seated in a special chariot that shone like the sun and Bharata himself was the charioteer.

The entire entourage of elephants, horses, chariots and palanquins, men women, children, Sugriva and his vanaras, Vibhishana and his ministers followed Sri Rama to the fully decorated city of Ayodhya. All the citizens had decked their houses with flags and buntings, flowers, garlands, mango leaves, and beautiful rangoli. There was music and dance everywhere, accompanied by flutes, cymbals, drums, mridangams, tablas, conches, and several other instruments. All the people celebrated the return of their beloved Lord Sri Rama with their hearts overflowing with love and devotion.

All the guests from Kishkinda and Lanka were accommodated in fully furnished beautiful palaces. Bharata with the guidance of guru Vasishta mahamuni started making arrangements for the coronation the next day. As per the wishes of Bharata,

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Sugriva sent four mighty vanaras to get waters from the four oceans and five hundred vanaras to get holy waters from five hundred sacred rivers. All these vanaras executed their king's orders and in no time they were back with the holy waters in beautiful gold 'kalashas' encrusted with rubies and precious gems.

The coronation ceremony started at daybreak the next day. Kulaguru Vasishta Maha rishi seated Sri Rama and Sitadevi on a gem-studded pedestal. Vasishta maha rishi and several other rishis bathed Sri Rama with holy waters brought from the oceans and rivers. Then the priests, brahmins, ministers, devathas and other celestial beings too bathed Sri Rama with holy water mixed with the essence of several medicinal herbs. The devatas too participated in the coronation. There was heavenly music from the deva gandharvas and the beautiful apsaras danced with joy to witness the coronation of the Supreme Being Sri Rama.

After the ceremonial bath, Sri Rama was dressed in beautiful yellow silk and He was adorned with exquisite necklaces and several other ornaments of gold, pearls, rubies, diamonds and precious gems. His forehead had the 'tilak' and Bharata himself applied the cool and fragrant red sandal paste on Sri Rama. Shatrugna held the white umbrella over Sri Rama. Sugriva and Vibhishana fanned Sri Rama with white 'chamaras'. Hanumantha the greatest devotee of Sri Rama offered a gold necklace crafted with hundred gold lotuses and also a necklace of rubies and other gems.

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After the coronation Sri Rama offered as 'dana' thirty crore gold coins, beautiful jewels, thousands of cows, oxen and horses to deserving brahmins. With Sitadevi seated beside Him, he gave Sugriva a gold necklace and to Angada, son of Vali He gave a pair of diamond and ruby studded armlets. Vibhishana and all the vanaras and rakshasas were also gifted with gold and jewels. The vanara women too were amply rewarded.

The beautiful doe-eyed Sitadevi was dressed in shimmering silk and she was resplendent with several ornaments. Sitadevi then removed a beautiful necklace that she was wearing. Holding the necklace, she looked at Sri Rama. Sri Rama understood her mind and said, "Dear Sita! Give this necklace to the one who has strength and might, power and prowess, who is brave and fearless, for whom nothing is impossible and who pleases you the most."

Sitadevi then with joy in her heart gave the necklace to Hanumantha, her Lord's dearest devotee. After receiving the blessings of Sri Rama, Sugriva and his retinue left for Kishkinda. Vibhishana and his ministers left for Lanka.

During Sri Rama's coronation the earth was filled with greenery and all the trees bore fruits. A gentle breeze wafted the sweet fragrance of myriad flowers of different colours and shades. There was joy and happiness everywhere.

Sri Rama then spoke to His dear brother

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Lakshmana, “I will coronate you as the crown prince of this land. You can share with me the responsibility of looking after this kingdom that has been so ably ruled by our forefathers.”

The dispassionate Lakshmana known for his devotion to Sri Rama said, “The rulership of Swarga, all the pleasures of this world, the luxuries of the palace pale into insignificance before the joy of serving Your lotus feet. My master, I pray that You grant me the bliss of always being in Your service. I desire nothing else.”

Sri Rama then acceded to the wishes of Lakshmana and crowned Bharata as the ‘Yuva raja,’ thus pleasing Lakshmana and also fulfilling the wish of mother Kaikeyi.

Sri Rama ruled His kingdom for thirteen thousand years. During His glorious rule, there was peace, prosperity and plenty everywhere. There was no want, no disease, no fear, no poverty, and no sorrow in any household. There was friendship and amity amongst all the citizens. All the people led a dharmic life and Sri Rama’s holy name Ram, Ram Ram was on everybody’s lips. For them, Rama was their mother, father, lord, and friend. They worshipped the lotus feet of Sri Rama who was their goal and their refuge.

Article based on Valmiki Ramayana Yuddha kanda part 2 Kannada anuvada by Dr. Venkatagirishacharya A.S Davanagere and Sangraha

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Ramayana Kannada anuvada by Dr. Vyasankere  
Prabhanjanacharya.

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As our whole nation joyously celebrating Sri  
Rama's Return to Ayodhya after 500 years, May  
Lord Sri Ram shower His blessings on all and  
may we see the return of His glorious rule,  
Ramrajya in our nation.

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## **Dharma Upanayana**

**At Chennai, Triplicane**

**01-03-2024 (Friday)**

Dharma Upanayana will be conducted at  
Chennai, Triplicane on 1<sup>st</sup> March for Maadhwa  
boys. Interested parents may please contact Sri.  
Vijayendran (82482 01541), or Smt. V.Anuradha  
Gururajan (97907 47571) or Sri. Krishnan (79043  
69364).

**Book Not Received, Subscription etc.**

**Please contact**

**Sri Suresh, Cell : 7010 966258**

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## Mahima of Sri Satyanatha Tirtha

### Three Books — By Sri. T.S.R.

Sri Sri 1008 Sri Satyanatha Tirtha Mahaprabhu (1660-1673) Veeracholapuram, (Near Tirukoilur) was a very great accredited Scholar in all branches of Vedanta, Nyaya, Memamsa, Vyakarana. Three books have been published in the year 2014 by S.M.S.O. Sabha as detailed below:-

- 1) Sri Satyanatha Mahatmya Rathnakara — Part I -  
Sargas 1 to 8 - Slokas 498. (220 pages)
- 2) Sri Satyanatha Mahatmya Rathnakara — Part II  
- Sargas 9 to 19 - Slokas 574. (256 pages)
- 3) Sri Satyanatha Abhyudaya —  
Sargas 11 - Slokas 743. (264 pages)

**Sri. T.S.Raghavendran** has reproduced these Sanskrit Slokas and has given meanings in simple English with notes. (TSR Book Nos. 229, 230 & 231).

Any devotee who reads these valuable books will definitely arrive at the correct conclusion that Sri Swamiji was a virtuous Aparoksha Jnani (who had God Darshan).

**“Velapattika”** — Time Table of Sri Swamiji is also published starting from 3-18 A.M. in the morning till 12.30 in the night.

Any devotee who goes through this time table would be thunderstruck by the Mahimas of this Great Guru. Sri Swamiji's Guru Bhakti towards Sri Sri 1008 Sri Satya Nidhi Tirtha was marvellous since he made the messengers of Yama Dharma to wait, till he concluded his Guru Aradhana on Margasheersha Shuddha Dashami.

He occupied as a great saint of Sri Uttaradi Mutt in the year 1660 Tindivanam (Tamil Nadu).

Copies of the above books can be had from:- Sri. T.S.Raghavendran, M.A., B.L., Advocate, 45, Bharathi Park Cross Road 3, Coimbatore-641011. Mobile: 95970 38909, 99949 41706.

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## **BECOME UTTAMA - STREE**

Watering Tulasi plant daily without fail, lighting Devara Deepa, arisina kumkuma-puja to Thulasi, one sugar candy naivedya, pradakshina, namaskara. Prokshana of water taken from the bottom of Thulasi. This is Ganga Snana.

Offer a few uddarini of water to Thulasi leaves and take that water as Nirmalya Tirtha. One who leads life with this inner awareness, controlling anger, she elevates herself inwardly. Her Aashirvada becomes true as also her curse. In this sense, she is 'Uttama Stree'. You can't see even a trace of EGO in her. She commands respect by her very appearance. She stands a figure, worthy for worship and Namaskara.

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## ***Maagha Snana Samaapti***

Snana with Sankalpa before Sun rise

**Catch hold of atleast last 3 days**

**Feb. 22, 23, 24 - 2024**

Maagha Shuddha Trayodashi, Chaturdashi, Pournami -- all these 3 days are concluding days of Maagha Snana. **“If Maagha Snana could not be performed during the month, you will reap the benefits even if you perform atleast on the last 3 days.”** (Feb 22, 23, 24). All the 3 days are very significant for Snana and Daana. (See previous issue Jan-24 for Sankalpa, Snana and Arghya Mantras).

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## **Aa-Kaa-Maa-Vai Pournami**

**24-02-2024** (Maagha Maasa Pournami)

Maagha Shuddha Pournami is the last day for Maagha Snana. This day is “Aa-kaa-maa-vai Pournami”.

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

As mentioned earlier, there will be phala and the Lord is pleased even if one day Maagha Snana is performed before Sun rise with Snana Mantra and Arghya. मास पर्यन्तं स्नानं असंभवे तु, त्रि-अहं, एकाहं वा स्नायात्

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

Morada-baayana (yatha sakthi) can be offered on Pournami day, to Sumangalis. To overcome several kinds of hurdles in life, and to get our prayers fulfilled, archana to the Lord can be performed with different kinds of flowers in Maagha Masa. **“Thualsi Manjari”** (Thulasi Kadir) is the excellent flower for the Lord. It gives Uttama phala.

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

Daadima (in Sanskrit), Maadulai in Tamil or Pomegranate fruit naivedya and Dana on Pournami, brings Santaana Praapti. Family grows with health and wealth. This day is very suitable for Satyanarayana Puja.

**‘Aa-kaa-maa-vai Pournami’ is such a powerful day that it gives abundant Punya for Snana, Daana, etc.**

# MAHA SHIVARATRI

8<sup>th</sup> March —  
Friday



In Maadhwa tradition, we worship Lord Shiva in high esteem. Every Krishna-paksha-Chaturdasi is “**Maasa-siva-ratri**”, meant for Shiva worship. Maagha masa Krishna-paksha-Chaturdasi is “**Mahaa-siva-ratri**”. In Sri Vyasaraaja Mutt, linga puja is being performed on this day.

Perform puja to Parvati-Parameshwara picture. Naivedya, Arati singing Devaranama, Prarthana and Namaskaara. If possible, offer Dampati Bhojana Taamboola Dakshina. In the evening, go to Shiva temple for darshan. Uma-Maheshwara Puja is very effective for mutual affection between husband and wife.

**Note:** When we worship Shiva, we should worship him as Parama Vishnu-Bhakta and also his Antaryami Bharatee-ramana Mukhya-praanaantargata Sankarshna Roopi Vishnu.

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Ashwattama, Doorvasa, Shukacharya are the avatara roopas of Shiva.

**Make my thoughts flow towards  
Sri Hari just like Oil-flow**

तैल-धारे-यन्ते मनसु कोडु हरियल्लि शम्भो ॥

O, Shambho, I pray, make my thoughts flow always towards Sri Hari. And let the flow be just like oil-flow which is ever steady, unbroken and continuous. (तैलधारेयन्ते). This is a heart-touching prayer to Sri Rudra Deva, an wonderful Devara-Nama by Sri Vijaya Dasar.

मनसु कारण-वल्ल पाप-पुण्यक्-केल्ल  
अनलाक्ष निन्न प्रेरणे-यिल्लदे ।

O, Ana-laaksha (=god with Agni-Netra), my mind is not the cause for all my Paapa and Punya. Your Pre-rana (prompting) is the root cause.

This song causes such a powerful vibration that we love to listen this several times. It touches our heart and soul. (For full song please see Dec-2015 issue).

In Dwaita system, Sri Madhwacharya advises to worship Shiva, who is Mano-abhimani Devata (in charge of our mind). In his "*Tantra-saara-sangraha*" describes Shiva who shines like Spatika Mani, with 5 faces, Chandra kala in his Jata, wearing Naaga (snake) as an ornament and seated along with Parvati Devi.



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There is a sampradaya to perform milk abhisheka to Saligrama on Maha-Shivaratri by chanting Rudra and Chamak a. It brings Maha-phala. If milk abhisheka is not possible, Rudra-Chamaka can be chanted or heard. Shiva gives Sheegra-phala.

### **Uma Maheswara Puja For Daampatya**

Once Parvati did severe penance to marry Lord Shiva. Her mother Mena Devi pleaded with Parvati not to perform such a severe penance. (Oh! Dont' do it = U+Ma = Uma). That term became her another name. Uma's desire was fulfilled and she got married with Shiva. For Dampati-Bhagya and for the affection between Dampatis, Uma-Maheshwara Puja would be effective.

यज्ञं यजेत् यशस्-कामः, कोश-कामः प्रचेतसम् ।

विद्या कामस्तु गिरिशं, दाम्पत्यर्थे उमां सतीम् ॥

“By worshipping Vishnu, one gets fame. For Aishwarya, Varuna. For Vidya, Shiva. For mutual affection between Dampatis, worship Uma Devi”, says Bhaghavata. (II-3-Slo 7)

### **Significance of Gowri Puja**

Since Shiva is Mano-abhimani Devata, we worship him for wisdom. We worship Gowri, for mutual affection between Dampatis. For this reason, women perform Gowri Puja.

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## Shiva-Stuti

**‘Shiva-stuti’** is a powerful stotra composed by Sri Narayana Panditacharya (who composed Madhwa Vijaya). The story goes like this: When Sri Narayana Panditacharya went to Rameshwaram Temple, the doors were closed and he could not have darshan of Lord Shiva. He praised Lord Shiva with ‘Shiva-stuti’ and the doors opened automatically and he had the darshan of the Lord.

Shiva-stuti is a literary gem of Sri Narayana Panditacharya. This Stotra has only 13 slokas.

स्फुटं स्फटिक-सप्रभं, स्फुटित-हाटक श्रीजटं .....

The full text of this Shivastuti was given in Dec 2015 issue of this magazine in page 23. This can be chanted in 7 minutes. Its Vritta is very pleasing. It will be very pleasant and lovely to hear this Stotra by our Pandits/Purohits.

**During Pradosha and Sivaratri:-** Rudra & Chamaka, Shivastuti, etc. can be chanted. Songs on Rudra (Kailasa Vasa, etc) can also be sung. Go to the Siva temples for worship.

### Door of Vaikunta is Closed

Rudra is one of the Parivara Devatas of Vishnu whom we should worship as such. Koorma Purana says, the door of Vaikunta is closed for those who hate Rudra.

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परात् परतरं यान्ति नारायणपरा जनाः ।  
 न ते तत्र गमिष्यन्ति ये द्विषन्ति महेश्वरम् ॥  
 (कूर्म पुराणम्)

### 5<sup>th</sup> Position

Rudra Deva is in 5th position in Taratamya :- 1. Vishnu  
 2. Mahalakshmi 3. Brahma, Vayu 4. Saraswati,  
 Bharati 5. Garuda, Sesha, Rudra.

Rudra attains Mukti after becoming Sesha.

### PARAMA-SHIVA REMOVES ANGER

Anger prompts people to commit sins and later experience the sorrows of those sins. Lord Parameshwara, who resides in Kailasa, protects us from these sorrows. He obstructs the bad thoughts, bad desires, anger, etc in our mind as he controls our mind (Mano-abhimani). As mentioned previously, Sri Vijayadasaru explains this in the song मनसु कारण-वल्ल पाप-पुण्यक्-केल्ल .....

O Gowrisha, Isha, O Kailasa vasa, am I not your devotee? Are you not sympathatic to Bhagavata Jana ? If you stay in my mind and protect me, where is bad desire, and anger ? Where is fear and sorrow ?

Our children should learn this song and we should enjoy this song from their lips.

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## Shiva's Grace Is Very Much Essential

The place of Shiva or Rudra in Sri Madhwa's system is unique. Sri Madhwa's system is one of hierarchy in which Shiva also occupies a high position as a great Vishnu-Bhakta.

Our Manas (mind) is the root cause for our happiness or sorrow. The Manas (mind) can lead a person to Moksha or keep him in Bhandha. Since Shiva is the Mano-Abhimani Devata (in charge of our mind), Shiva's grace is very much essential in order to activate our mind in proper direction.

सुपर्ण-शेष-प्राणेश-ब्रम्ह-विष्णून् श्रियं गिरम् ।

ऋते नमन्ति नो रुद्रं क एव पुरुषार्थ-भाक् ॥

इति गारुडे ।

Sri Madhwacharya in his Bhagavata Tarparya Nirnaya 4<sup>th</sup> Skanda, asks "who will get Purushartha (Dharma, Artha, Kama, Moksha) without worshipping Rudra? ". Worship of Shiva is very much essential even for Rishis, Munis, Devatas (lower than Shiva). If that is the case, what else needs to be told for ordinary human beings ?

Hence it is a MUST to worship Shiva in order to lead our mind towards Vishnu Bhakti.



## Sri Vishnu Tirtha of Maadanur

(A great saint)  
(1756 – 1806)

His Aradhana on Maagha-Bahula-Trayodashi

**8<sup>th</sup> March — Friday**

यस्य प्रचण्ड-तपसा श्रुतिगीतवृत्तः  
तुष्टो हरिः किलवशं वदतामवाप ।  
श्रीमध्व-सन्मत-पयोनिधि-पूर्णचन्द्रः  
श्रीविष्णुतीर्थ-मुनिराट्-मुदमातनोतु ॥

**Adavi Acharya (or)  
Aranyaka Acharya**

Sri Vishnu Tirtha, a great saint on whom the realization and the renunciation had dawned at once at the instance of casually uttered soul-stirring words. In his poorvashrama he was named 'Jayatirtha'. He did his Vidyabhyasa under Sri I.G. Venkataramanachar (Sri Vyasa Tattvajna Teertharu) and became an expert in Shastra, Veda, etc.

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### Vairagya through Purandaradasara Devaranama

Once Jayatirtha was sitting happily on his cot along with his wife. Then a Daasa came near his house in the street and was singing the devaranama:

*Govinda Namō Govinda Namō Govinda Naaraayana  
Mancha Baaradu | Madadi Baaralu |  
Kanchu Kannadi Baaradu |  
Sanchitaartada Dravya Baaradu |  
Munche Maadiro Dharmava |*

“Cot, wife and children, mirror and other accessory show items, monetary earnings and material pleasures will not come with YOU; first you follow Dharma. That alone will come.”

Hearing these soul-stirring words from the dasa, brought a profound transformation in Jayatirtha’s life. In a zest for higher spiritual bhakti, Jayatirtha immediately renounced Samsaric activities. Each word in the song was so inspiring that he left everything step by step and took vairagya. He passed on his Samsara duties on to his son and accepted the 3<sup>rd</sup> order of Ashrama which is the Vanaprastha-ashrama and he became Avadhuta. He is also popular by the names Aranyakacharyaru, Adavi Jayatheerthacharya, Adavi Acharyaru, Adavi Swamigalu, etc.

In the year 1794/1796, Sri Satyavara Teertharu ordained him into the Sanyâsa order by the name of Sri Vishnu Tirtha.

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Sri Vishnu Tirtha during his tenure profoundly completed “**Sriman Nyaya Sudha Mangala**” 108 times.

He cast off his mortal body in the year 1806 on Magha Bahula Trayodashi day. His Brindâvana is at Madanur. (Madanur is in Koppal district, Karnataka. From Koppal, Madanur is 10 Km away - 30 minutes journey. From Bangalore there is a train “Hampi Express” which goes to Koppal. Hampi express leaves Bangalore at 10.00 p.m. and reaches Koppal at 8.00 a.m. next day morning. From Koppal, one has to take a local transport to Madanur.)

### **Granthas by Sri Vishnu Tirtharu**

He has written more than nineteen granthas. Some of them :- Sriman Nyaya Sudha Tippani, Ramaa Stotra, Nyaayasudhaa Stotra, Sri Jayatirtha Stotra, **Shodashi, Chaturdashi, Adhyaatma Rasaranjani, Bhagavatha Saaroddhaara, Aatma Sukha Bhodini**, Aajnâa patra (here he has guided as to how to spend the day), Dhyaana snaana vidhi, etc.

### **Bhagavatha Saaroddhara**

Bhagavatha Saaroddhaara is a unique composition in 30 chapters (prakaranas) with 367 slokas basing on the slokas from Srimad Bhagavatha, so that readers can read atleast one sloka every day

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in a year. It is a splendid work. It is something like a summary of philosophical preachings of Bhagavata. It is well designed, solely with an intention to systematically epitomize many of the main tenets, scattered over all the 12 skandhas. With this in mind, Sri Aranyakacharya has thoughtfully selected the verses and significantly arranged them.

He has made chapters (prakaranas), perhaps, as it may appear to many minds, on the basis of the steps which he contemplated as very essential for each spiritual aspirant. The principle tenets of Sri Bhagavata are made accessible even to those minds wanting to avoid or minimize the efforts. He himself commented on these slokas.

### **Shodashi – Chaturdashi**

In these compositions, Sri Vishnu Tirtha explains in the beginning how a jeeva coming from the Asrujya (state before coming to Samsara) to the Samsara and gets bound to worldly affairs. Sri Vishnu Tirtha has explained how a jeeva can get rid of this bond by doing Sadhana and all the different kinds of Sadhana a jeeva has to perform until the jeeva reaches moksha.

### **Nyaya Sudha Stotra**

This composition glorifies Sriman Nyaya Sudha composed by Sri Tikacharya. At the end of each verse of this composition, Sri Vishnu Tirtha says “The one



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who is devoted to Sriman Nyaya Sudha composed by Sri Tikacharya, will never come back to Samsara”.

### **Aatma Sukha Bhodini**

This composition explains ways (Sadhana Krama) for a jeeva to enjoy intrinsic bliss the jeeva has.

### **Aajnaa Patra**

This composition was for his students (any one can get benefit) on how the day's time can be divided and rightly made use of each and every period. It also explains how the bad Kali affects a Sadhaka and how to get rid of the Kali.

### **Antya Kalada Smarane**

This composition has eight verses. Many names of Sri Hari is mentioned in this composition at the end. Sri Vishnu Tirtha has begged Sri Krishna (Upaasya Moorthi) to give the remembrance of Sri Hari during the time of death.

### **Adhyatma Rasa-ranjani**

Sri Vishnu Tirtha explains in this composition how a jeeva is totally dependent on Sri Vishnu (*bimba chalise pratibimba chalisuvanu* -- which means: The pratibimba (jeeva) can move if only the bimba (Sri Hari) moves. One should dedicate his/her entire life

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to the Lord. This is the true meaning of “Bimba Puja”. Nothing should be retained as belonging to self. Surrendering completely and offering everything to the Lord is the right worship.

It is absolutely certain that no jiva can attain mukti without doing Bimba Puja. All other Sadhanas are just to purify oneself. Hence, all jiva(s) must unceasingly perform Bimba Puja. This tatva (truth/philosophy) is not new to us and has been propounded by Shirmad Anandatirtha in his sacred works.

All of mankind which is fighting hard to overcome this Roga called Samsara will find solace by drinking this holy tonic called Bimba Puja.

### **Sri Rama Stotra**

This composition has 15 verses and in each verse, Sri Vishnu Tirtha has glorified Sri Hari and Sri Lakshmi who reside in our hearts. By chanting this stotra, Sri Vishnu Tirtha says, one can achieve moksha.

### **Gita Saroddhara**

There are twenty verses in this composition. The first one is introduction and from 2<sup>nd</sup> to 19<sup>th</sup>, Sri Vishnu Tirtha has summarized each chapter of Bhagavad Geeta (which has 18 chapters). In the last verse he says that the audience for this muktha mala are jeevas who are interested in moksha.

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# Beware of Kali Pravesha

Mahabharata is a great epic written by Bhagavan Vedavyasa Maharishi. Although, it is written thousands of years ago, it is still relevant today. According to many commentators, it is only a story of quarrel between Pandavas and Kauravas. But, Sri Anandatirtha Bhagavatpadacharya says it proclaims the greatness and superiority of Lord Sri Krishna. He also says:

एवमध्यात्मनिष्ठं हि भारतं सर्वमुच्यते ।

The whole Mahabharata has another meaning concerning the self i.e. Adhyatma. Sri Anandatirtha says, the great war of Mahabharata did not take place thousands of years ago only, but it happens in the mind of every person even today. All evil thoughts represent Kauravas and good thoughts Pandavas. In this way he interprets all characters in MAHABHARATA.

Sri Madhwacharya has written 'Mahabharata Tatparya Nirnaya' to clear the doubts that crop up while studying Mahabharata.

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In this work, Madhwacharya also clarifies many doubts that we come across while studying Ramayana, Hari Vamsha and Bhagavata. It contains thirty two chapters and has more than five thousand slokas. The major portion of this work is devoted to judge the story of Mahabharata.

In the second parva of Mahabharata viz., Sabha Parva, we come across an interesting incident. After seeing the wealth of Pandavas in the Rajasooya Yaga, Duryodhana becomes jealousy. He wishes to acquire the whole wealth of Pandavas by any mean fair or foul. After discussion with his maternal uncle, Shakuni (Mama), he decides to invite Pandavas for the dice game. When they two, Duryodhana and Shakuni, inform King Dhritarashtra about their plan, the King at first rejects their plan. But, finally, they succeed in convincing Dhritarashtra to invite Pandavas for the dice game.

The King orders Vidura to go to Indraprastha and invite Pandavas for the game. Accordingly, Vidura goes to Indraprastha and invites Yudhishtira as per the orders of the King. After hearing the orders of the King, Dharma Raja says that he has made a pledge that he will never refuse the invitation extended by anyone for playing dice game. Vidura, and other Pandavas plead him not go to Hastinapura for playing dice game. But, he does not heed to their requests and goes to Hastinapura with his brothers, wife Draupati and others.

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After reading the above portion of the story, a doubt crops up. Mahabharata says Yudhishtira had taken a oath to accept the invitation given by any person to play dice game. But, how is it possible to accept the above statement of Mahabharata? Because we come to know from Mahabharata that Yudhishtira was a person who was well-versed with all Dharma Shastras. True to his name, he was a real Raja (King) who lived, ruled and even breathed according to Dharma. How can such a person commit a blunder, to take a oath to never refuse the invitation for playing dice game, which is strictly prohibited by Dharma Shastra for all, specially for the Kings? If really, Yudhishtira has taken such a oath, how can we call him as Dharma Raja?

For this question, Acharya Sri Madhwa answers in his Tatparya Nirnaya. He says

कल्यावेशानृपतिः प्रतिजज्ञे पूर्वमेव धर्मात्मा ।  
आहुतो द्यूतकरणान्निवर्तेयं नैव वारितोऽपीति ॥

When Yudhishtira took the pledge to accept the invitation to play dice game under any circumstances, (he) had Kali Avesha. Due to Kali Avesha, he made the grave mistake of taking the evil oath. Except the above answer, we cannot reconcile the dilemma. Acharya says,

इतीरितोऽपि पाण्डवो ययौ कलिप्रवेशतः ।

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After knowing the blemishes of the dice game from Vidura and Bheema, still Yudhishtira went to Hastinapura. Here again the reason is — Kali Pravesha (कलिप्रवेश). So, on both the occasions, while taking the oath and going to Hastinapura, Dharma Raja had Kali Pravesha. Without the Nirnaya of Sri Madhwacharya, we cannot understand and judge correctly the above incident.

Like this, Acharya clarifies hundreds of doubts of Mahabharata, Ramayana, etc. in his valubale book. Without it's help we cannot interpret and understand Mahabharata in the correct way.

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## To Keep us away from the danger of Kali

In Mahabharata, there are good number of Mantras, big and small, that are of immense value for us in our daily life. One such Mantra is the single Sloka as under:

कार्कोटकस्य नागस्य, दमयन्त्याः नलस्य च ।  
ऋतुपर्णस्य राजर्षेः कीर्तनं कलिनाशनम् ॥

***Kaarkota-kasya Naagasya  
Dama-yantyaah Nalasya cha ।  
Ritu-parnasya Rajarshe:  
Keertanam Kali-naashanam ॥***

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Kaar-kotaka is the name of the serpent-King. Damayanti and Nala were the ideal Dampatis who stood steadfast for Satya in life and succeeded. Similarly the Raja-Rishi Ritu-parna. They all stand as examples for sacrifice and dedication in life. Remembering them in the morning is a source of good influence for our mind, an inspiration to think and act in the right way. That is one part of the Mantra-Shakthi.

The other side is, Bija-Aksharas. Bija-Aksharas have powerful-vibratory effects. Bija-Aksharas are hidden in a Mantra. Our knowledge is too small to detect them. The Mantras of Mahabharata is supremely fruitful like Vishnu Sahasra Nama.

This Kaar-kotaka Mantra is handed down by tradition and very effective.

Remembering and reciting the names of Karkotaka, Damayanti, Nala and Rituparna helps us to destroy the bad effects of Kali.

**The above sloka is one of the Prathama-rana Slokas. This Kali Naashanam Sloka is to be recited daily in the morning to keep us away from the danger of Kali.**

## *Our Arogya In Our Attitude*

The doctors and health consultants often emphasise on positive thoughts and taking care of emotional feelings:—

**Arogya erabeka? Ellarannu preeti maadi. Arogya beda, ellarannu dwesha maadi.** If you want to be healthy, love everyone. If you want to be unhealthy, hate everyone. Dwesha (hatred) is the main cause for Anaarogya (sickness). Full of negative thoughts troubles you.

Fear, Fear, Fear -- disease comes; diabetes, etc. Fear brings diseases.

Health is about the environment you live in and the mind is the environment of the body. It's not what you eat but what eats you (the thoughts) troubles you. The key is to cultivate positive thoughts and surround yourself with positive emotions.



