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SRI MADHWA SIDDHANTA

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Beware of Temporary Sukha

The Sukha (happiness) we experience here in this world does not last for a long time. It is only temporary. It could be a power, or position, money, house, ornaments, food, etc. It could be anything. The experience of pleasure that is perceived in these things is only temporary and mixed with sorrows.

The permanent Sukha will be obtained only after liberation (in Moksha). A person experiences his/her own Sukha which lasts for ever after liberation. This Sukha is not mixed with any kind of sorrows. To obtain this permanent pure happiness, the Lord's Grace (Prasaada) is essential. To get His Grace, the Jnana is essential. To obtain Jnana, *Sravaana*, *Manana*, etc. is essential. (Sravaana - Listening to the Lord's Mahima. (Manana) - Pondering over what we heard.).

Acharya's Upadesha

Our birth bears fruit only by listening to the Lord's glories as preached by Srimad Acharya. Please see this upadesha:

श्रवणादि विना नैव क्षणं तिष्ठेदपि क्वचित् ॥

Sravaanaadi Vinaa Naiva Kshanam Thiste-dhapi
Kwachith |

Meaning:— “One should not spend even one second without Sravana, Manana, etc.”

Permanent Bliss

Therefore to get permanent Sukha (without an iota of sorrow), a person should obtain Tattwa Jnana (listening to Madhwa Shastra, etc.). Along with Jnana, performing one’s own prescribed duties (swa-dharma anushtaana) is also essential. These two, **“Karma and Jnana”**, pleases the Lord and paves the way to get His Prasaada and thereby Moksha, Permanent Happiness.

Now Is The Best Opportunity

As Vijaya Dasaru said in his Devara-Nama “Nara Janma Baru-vode Kashta”, this **“Maadhwa Janma is very rare and rarest”** — Now is the best opportunity to acquire “Tatwa-jnana”, which in turn provides perfect happiness for ever, unmixed with sorrows, i.e., Permanent Bliss.

Most people put a lot of effort and spend most of their life time only to get temporary happiness mixed with sorrows. Hence, one should be alert and careful to use the efforts to acquire permanent happiness.

Vishwaavasu Nama Samvatsara

**YUGADI
CELEBRATION
In The House**

Chaitra-Shukla-Prathama

March 30th — Sunday

Yugadi is the First auspicious celebration in the new year in the house. It is on Chaitra Shuddha Prathama. This year is VISHWAAVASU Nama Samvat-sara. We celebrate the New Year in this way:-

(1) Kem-mannu Rangoli decoration at the doorstep entrance of the house, also “Torana” at the entrance. It is a symbol of invitation for Shobhana-Devatas to enter.

(2) Abh-yanga or oil-bath. It is Shani-Preeti and Shani Peeda-Nivarti.

(3) Saaligrama Puja is a must. Mantra and Madi whatever possible in the house, is enough.

(4) Thulasi Puja.

(5) Panchanga Puja and Panchanga Sravana (as given in this book. Made easy for you.)

(6) Neem Flower or its tender leaves blended with Bella and Tamarind for Naivedya and Prasada.

(7) Wear new clothes if available in the house.

(8) Offer Namaskara to elders.

(9) Offer Taamboola Dakshina to deserving persons.

(10) Habba-da Adige (festival menu) in the house.

(11) Maasa Dharma Naivedya: Paanaka, Neer-Majjige, Kosambari, etc.

(12) Swami Darshana in the temple in the evening.

All these put together is YUGADI - Celebration. This is our Kula - Dharma.

In addition to the usual Saligramas etc., if there is any Devara - Pratima, specially preserved and kept in a separate Puja-Box by fore-fathers, this is the day to take it out and perform Pancha-mritha Abhisheka, Sahasra-Nama Archana, Naivedya and Mangala-arati. Do it yourself with whatever Madi is possible chanting simple Slokas (such as Venkatesha stotram). The Lord will be pleased with this effort.

In the Mutt, there will be Maha Abhisheka to all Vighrahas this day. Make a Sankalpa while rising up from the bed in the morning:- Today I will not speak harsh words; I will speak pleasing words about God and Guru.

Preparation of Bevu Bella and Its Significance

In a small silver cup, keep a handful of Neem-flower or its tender-leaves. Add a little of Bella plus a bit of Tamarind. Mix well all the three. Keep this mixture for Naivedya. Don't use copper or brass cup and spoon. If silver-cup is not available, use leaf or *donna*. We take this Naivedya after Puja, after taking Tirtha. Chant below Sloka before taking the Naivedya.

शतायुर्वज्र-देहाय, सर्व-संपत्-कराय-च ।
 सर्वारिष्ट-विनाशाय, निम्बकं-दल-भक्षणम् ॥
Shataayur Vajra Dehaaya,
Sarva Sampath-karaaya-cha |
Sarvaarishta Vinaashaaya,
Nimbakam Dhala Bhakshanam ||

Long life, good health, wealth and prosperity, relief from evil spirits and a peaceful life are said to be the good results.

Panchanga Puja

Morning, during Devara Puja, keep Panchanga on a decorated Peeta. Decorate the Panchanga applying Arisina (Pasupu), Kunkuma, Gandha and Pushpa. In Devara Puja, during Archana, perform same Archana to Panchanga also, chanting the same Naama-vali. It is Puja to Nava-graha Antargata Sri Lakshmi Narasimha in Panchanga. Conclude Puja

jointly to Saligrama and to Panchanga with Naivedya and Aarathi. Panchanga-Sravana can be in the evening or morning itself as time permits. (Panchanga Sravana details are given separately after this article.)

Alankaara To Small Children

Small children 2 to 5 years, if present in the family, beautify them with new dress and with garlands made of tiny peppermints and the like. This Alankaara was done on Holi-Hunnimi also. The same garlands can be used now.

All these are our Kula Dharma, Kula Aachaara, Family culture. Lord's anugraha is there in this. Good fortune starts coming with this.

Why Oil Bath And The In-Take Of Neem Tender Leaves ?

Oil bath and the in-take of neem tender leaves are for our well being and to please the Lord. One or two neem leaves taken daily in the morning makes the body very strong like Vajra, says Ayurveda Shastra. Start it from Yugadi day.

Neem leaf is bitter. In our life, we come across good, bad, bitter experiences. One will be successful in life by treating them as quite natural part of life. The mixture Bevu Bella (bitter+sweet) on Yugadi day, reminds us this truth. Our prayer to God:- "Whether good or bad, pleasure or pain, please give us the strength to take life as it comes."

Our body is a battle-field for Tatwa-abhimani-devatas and Tatwa-abhimani-Asuras. Our thoughts and actions go as directed by them. Tila-Thaila (oil) is a symbol of Lakshmi. When it is applied on our body, it strengthens the hands of Tatwa-abhimani-devatas. It is an anti-dote for Asuras. Their evil influences go less and less gradually in our thoughts and actions. It is just one example. It paves the way for health and happiness in life, indicate these Slokas:-

शतायुर्वज्रदेहत्वं, सर्व-संपत्-प्रदं तथा ।
 सर्वारिष्ट-हरं कुर्वे निंबपत्राशनं शुभम् ॥
 तैले लक्ष्मीः, जले गङ्गा, वत्सरादि तिथौ शुभे ।
 अलक्ष्मी-परिहारार्थं मङ्गल-स्नानं आचरेत् ॥
 तैल-अभ्यङ्ग स्नानं आदौ च कृत्वा,
 पीयूषोत्थं पारि-भद्रस्य पत्रम् ।
 भक्षेत् सौख्यं, मानदं, व्याधि नाशं,
 दीर्घा-युष्यं लभ्यते वर्षमूले ॥

Telugu New Year Day: Meaning

Surya takes 30 days to travel from one Raasi to next Raasi. This 30 days is calculated as one month. The adjectival form of "Surya" is "Soura". "Maana" means calculation. This way of calculation based on Surya's movement is called "Soura-maana Maasa".

In the same way, if the month is based on Chandra's movement, it is "Chaandra-maana Maasa". It starts from Shukla-Paksha, the next day of Amavasya.

In Tamilnadu region, Soura-maana based anushtaana is popular. In Telugu, Kannada region, Chaandra-maana based anushtaana is popular. There are several families in Tamilnadu region also, who adhere to Chaandra-maana based anushtaana and they celebrate Yugadi as the new year day. Since the Telugu people celebrate new year on Yugadi day, this has become “Telugu New Year” day. However Yugadi is celebrated in all Vaishnava temples everywhere. There will also be procession of Utsava Murthy.

How Our Kula Dharma Disappears ?

One may ask “Is it not 1st January our New Year Day ?” That is not our Kula Dharma. It was imposed on us by foreigners. We do not hate this. But we do not accept it. That is meant for them, not for us. Why? That was started by human beings. Veda is the origin for our anushtaana. All our activities are based on Soorya, Chandra, and other Navagrahas. There are many Kula Dharmas for others. One among them is this: 1st January New Year Day. Another: To put off the Deepas on ‘Happy Birthday’, cutting the cake, bursting of the balloons. This is how we gradually forget our culture and observe others’ culture in our houses.

Yugaadi Means ?

Aadi means beginning. Yuga+Adi (Yugaadi) means Yuga starts. Kali Yuga started on Chaitra Shuddha Prathama.

Don't Forget This

It is our Kula - Dharma, (God-given culture) to offer Full-Namaskara to parents and elders on YUGADI day. Do not forget this. It is a must for your own good.

Involvement of Children is Important

During this Yugadi Celebration and Panchanga Sravana, children in the house should be involved. This enhances their culture-consciousness and helps them to shape their habits and character in a unique way. Let the boys wear Madi-pancha and helps his father in the Puja and girls wear traditional festival dress and assists in Rangoli, lighting Devara Deepa, Thulasi Puja, etc. They should hear Panchanga Sravana.

A well-cultured child always develops self respect and self confidence. This simple family culture learnt in childhood days remains life-long.

PANCHANGA SRAVANA On Yugadi Day

March 30th — Sunday

On Yugadi day, Panchanga Sravana either in the morning or evening. If Panchanga is not available, do pooja to this book and then read out the contents of this article to everyone in the house.

Guru Namaskara

आपाद-मौलि पर्यन्तं, गुरूणां आकृतिं स्मरेत् ।
तेन विघ्नाः प्रणश्यन्ति, सिद्ध्यन्ति च मनोरथाः ॥

Ganta - Shabda & Kula Devaru Namaskara

Pick up the Ganta and ring the bell for 2-seconds and place it back. Offer Pushpa-Akshata to Panchanga Devatas and chant Kula Devaru - prayer - Sloka and then Prarthana with this Mantra.

आदित्यादि नवग्रहा-शुभकराः, मेषादयो राशयः
नक्षत्राणि स-योग-काश्च तिथयः, तद्देवता-स्तद्-गणाः ।

मासाब्दा ऋतव स्तथैव दिवसाः, सन्ध्या-स्तथा रात्रयः
सर्वे स्थावर-जङ्गमाः प्रतिदिनं कुर्यात् सदा मङ्गलम् ॥

Panchanga Sravana

(Explain this to others in Home-language)

During Panchanga Sravana, it is auspicious to know about the life span of Chaturmukha Brahma Deva. Also the day's Thithi, Vaara, Nakshatra, Yoga and Karana.

Life Span Of Sri Chaturmukha Brahma

Sri Chatur-mukha Brahma appeared from Swasti Sri Maha Vishnu's Naabhee-Kamala. The life-time of Chatur-mukha Brahma is 100 years. The first-half of it (50 years) is over. In the 2nd half (*Dwiteeya Paraardhe*), the first day is now running.

His day is calculated in this way:— (1) Krita Yuga, (2) Treta Yuga, (3) Dwaapara Yuga and (4) Kali Yuga, all these 4-Yugas put together is one Maha- Yuga. 71-Maha Yugas make one Manvantara. 14-Manvantaras make one Kalpa. This one Kalpa is the day-time or half-day for Brahma Deva.

Similar length of another 14-Manvantaras make one night for Brahma Deva and this is one day for him. (28 Manvantaras or 2 Kalpas). In this way, 360 days make one year for him. His life-time is 100 years. In that way, 50 years are over.

Calculated in this way, Brahma Deva's 51st birthday fore-noon period is now running. In that, 6-Manvantaras (1. Swaayambhuva 2. Swaaroachisha 3. Uttama 4. Taapasa 5. Raivata 6. Chaakshusha) have gone. Now 7th **Vai-vas-wata Manvantara** is running. Even in this Manvantara, 27 Maha-Yugas are over.

In 28th Maha-Yuga, the three earlier Yugas of Krita, Treta and Dwapara Yugas also have gone. Kali Yuga is now running. The total period of Kali Yuga is 4,32,000 years. Out of that, 5,125 years are over. We are now at the beginning of the first quarter of Kali Yuga (कलि युगे प्रथमे पादे). The present is **Shali-vaahana Shaka**. In this Shaka, 1946 years are over. 1947th Shaka-Varsha begins with Vishwaivasu Nama Samvatsara on 30-03-2025.

Krita Yuga = 17,28,000 years. Treta Yuga = 12,96,000 years. Dwaapara Yuga = 8,64,000 years. Kali Yuga = 4,32,000 years. Total:- One Maha-Yuga (4 yugas) = 43,20,000 years.

New Year Details

Today: (30-03-2025) Vishwaivasu Naama Samvatsara, Uttarayana, Vasantha Ritu, Chaitra Maasa, Shukla Paksha, Prathama Tithi, Bhaanu Vaasara (Ravi Vaara), Revathi Nakshatra, Iyindra Yoga, Bava Karana.

Every year, the Vaara on which Yugadi begins, that Vaara-Devata will be the Raja of that year. The Mantri is the Devata of the Vaara on which Tamil New Year (Mesha – Sankramana) begins.

This year Raja is Soorya. Mantri is also Soorya as Mesha Sankramana falls on Sunday night (13th April). Sena-adhi-pati is Soorya. Poorva Sasyaadhipati is Budha and Aparā Sasyaadhipati is Soorya. [Sasyaadhipati means the Adhipati of crops]. Dhaanya-adhipati is Mangala. Argha-adhipati is Soorya. Megha-adhipati is Soorya. Rasa-adhipati is Shukra. Neerasa-adhipati is Budha.

VISHWAAVASU SAMVATSARA PHALA

स्वल्पांबुवृष्टिः फलसस्यसंपत्
 मध्या जनानां गदसंभवश्च ।
 विश्वावसौ स्यात् पृथिवीश्वराणां
 लक्ष्मीर्विलोला चिरसंचितापि ॥

In the year “**Vishwaavasū**”, a little rain, a little scarcity of fruits and grains, possibility of diseases, and a waste of wealth accumulated by kings.

RISHI-PANCHAMI

Rishi-Panchami vrata on 28th Aug, 2025. Vrata can be started and Udyapana can also be performed this year.

INCOME – EXPENDITURE OF RASI

	Mesha	Risaba	Mithu	Kata	Simha	Kanya
Income	14	08	14	8	10	14
Expendi	11	05	02	14	11	02

	Thula	Vrich	Dhan	Maka	Kumbha	Meena
Income	08	14	11	05	05	11
Expendi	05	11	02	05	05	02

1st CHANDRA-GRAHANA

Chandra Grahana on 7th Sep, 2025 (Sunday) -
Bhadrapada Pournami - from 9.57 p.m. to 1.27 a.m.
(midnight).

2nd CHANDRA-GRAHANA

Chandra Grahana on 3rd Mar, 2026 (Tuesday)
- Phalguna Pournami - from 6.34 p.m. to 6.47 p.m.

Conclusion

Conclude the Panchanga Sravana, by chanting
the Mangala Sloka.

आदित्यादि नवग्रहा-शुभकराः, मेषादयो राशयः
नक्षत्राणि स-योग-काश्च तिथयः, तद्देवता-स्तद्-गणाः ।
मासाब्दा क्रतव स्तथैव दिवसाः, सन्ध्या-स्तथा रात्रयः
सर्वे स्थावर-जङ्गमाः प्रतिदिनं कुर्यात् सदा मङ्गलम् ॥

Offer Pushpa - Akshata to Panchanga, any simple Naivedya and then Mangalaa-rathi. Offer Prasada to others in the house.

WHY PANCHANGA SRAVANA ?

At the beginning of the year, if we get advance information on the likely events in that whole year, it would be helpful to prepare ourselves to adhere to those austerities. In this way, Panchanga Sravana helps us to get peace and prosperity in life. Without telling all these, this sloka tells the phala (result).

श्री कल्याण-गुणा-वहं, रिपु-हरं, दुःस्वप्न दोषापहं ।
 गङ्गा-स्नान विशेष पुण्य फलदं, गोदान तुल्यं नृणाम् ॥
 आयु-वृद्धिदं, उत्तमं, शुभकरं, सन्तान संपत्-प्रदं ।
 नाना कर्मसु साधनं, समुचितं, पञ्चाङ्गं आकर्ष्यताम् ॥

Panchanga Sravana is Mangala-kara for everyone. It removes the ill-effects of bad dreams, brings the Punya of Ganga Snana, yields the Punya of Go-daana, increase the life span, beget of good, Satwik Children and wealth.

Akhanda Deepa

Akhanda Deepa, burning round the clock for the Lord in the house, is auspicious for the inmates of the house and also a *Raksha* to the house (Protection against evil spirits).

HOLIKA POURNAMI

(Kaama - Dahanam)

13th March (Thursday)

Phalguna-Shukla-Pournima

This is popularly known as Holige Hunnume in Kannada. Its Anushtaana is popular in Maharashtra Desa, as Kaama Dahana.

Rakshasi by name Holika tried to harm child Prahlada. It was because of the Lord's protection, she failed and ultimately got killed. This is the story as per Puranas.

Similarly, Dundika, another demon, is said to be engaged in harming children. To ward off any evil spirit, there is tradition to perform Drishti-Parihaara on Phalguna-Pournami-day after sun-set. This has come in Sampradaya in our families.

That day morning (on 13-3-25) perform Devara Puja in the house. Impress upon the children, that only after Devara Naivedya, we should eat Holigey in the house.

Be Very Cautious

Maadhwa Janma is Very Rare

Daily Saligrama Puja Let Us Not Forget It

By C.N. Srinivasa Rao
Chromepet, Chennai - 600 044.

Deva Puja (देव पूजा) (Idol worship) is an essential part of our Nithya Karma Anushtaana. Method of idol worship (Puja Paddhati) is elaborated in detail by our Acharya Shri Madhwa in his TANTRA SAARA SANGRAHA. He has emphasized the necessity of performing Deva Puja daily in some of his other works also. Krishnaamrita-mahaarnava (श्री कृष्णामृत महार्णवः) is one among them. Let us go through some slokas.

In his very first sloka he prays “Let that Lord Keshava protect me who grants liberation to those devotees who adore Him through PUJA”.

अर्चितः संस्मृतो ध्यातः कीर्तितः कथितः श्रुतः ।

यो ददाति अमृतत्वं हि स मां रक्षतु केशवः ॥ *Sloka-1*

Note the words अर्चितः यो ददात्यमृतत्वं स मां रक्षतु केशवः

Sri Madhwa says that Deva Aradhana (दैव आराधनं)

to Lord Vishnu grants more fruits (विशिष्टफलं) than Yagnas tapas and other good Karmas.

यज्ञानां तपसां चैव शुभानां चैव कर्मणाम् ।
तद्विशिष्टफलं नृणां सदैवाराधनं हरेः ॥ *Sloka-6*

Daily puja is stressed in the next sloka.

Sri Hari destroys all sins which is like waste matter in this Kaliyuga. Those who worship Sri Hari are also worthy of being worshipped in this Kaliyuga.

कलौ कलिमलध्वंसि सर्वपापहरं हरिम् ।
येऽर्चयन्ति सदानित्यं तेऽपि वन्द्या यथा हरिः ॥ *Sloka-7*

[Note the words ये अर्चयन्ति सदा नित्यं - Archana offering Tulasi to Lord chanting His names (Sahasranama Archana, Ashtottara Archana, Dasha nama Archana etc.,)]

Sixteen Upachara's (षोडश उपचार) to Lord Sri Hari is PUJA and this is to be done daily. Our Acharya Sri Madhwa brings this important factor in the following Slokas.

One who partakes water washed to the idol of Vishnu (पादोदकं विष्णोः) and who sprinkles the same on his head (शिरसिधारयेत्) will be freed from all sins.

He will know the Supremacy of the Lord and he earns the grace of Vishnu.

स्नानं पादोदकं विष्णोः पिबन् शिरसि धारयेत् ।
सर्वपाप विनिर्मुक्तो वैष्णवीं सिद्धिमाप्नुयात् ॥ *Sloka 98*

Just as Paadodaka is holy, so too the flower, Thulasi, Sandal paste, Naivedya Angaaraka (धूपशेषं) and Mangala Aarathi that has been offered to Sri Vishnu.

यथा पादोदकं पुण्यं निर्माल्यं चानुलेपनम् ।
नैवेद्यं धूपशेषं च आरार्तिश्च तथा हरेः ॥ *Sloka 99*

Chanting the holy names of Sri Hari, visualizing His enchanting figure in the heart, offering Naivedya and partaking it, sprinkling and taking Tirtha and Nirmaalya of Sri Hari is Puja. That is what Sri Madhwa asks us to do in Sloka 42.

He who holds the form of Hari in his heart, whose tongue chants his name, who has Naivedya in his stomach, whose head holds Tirtha and Nirmaalaya of Sri Hari will be cleansed of all sins and will be uplifted.

हृदिरूपं मुखे नाम नैवेद्यमुदरे हरेः ।
पादोदकं च निर्माल्यं मस्तके यस्य सोऽच्युतः ॥ *Sloka 42*

Srimad Acharya Madhwa insists us to do daily pooja. He says Rishis have declared that food which has been offered to Sri Hari (नैवेद्यं) is sacred and is meant to be partaken (पावनं विष्णु नैवेद्यं सुयोज्य मृषिभिः स्मृतम्).

Naivedya is very sacred says Sri Madhwa. He says “The fruit of performing a thousand crores Chaandraayana Vrata and fruit of observing a fast for one crore months will be got by partaking Sri Hari’s Naivedya”.

कोट्यैन्दवसहस्रैस्तु मासोपोषणकोटिभिः ।

यत्फलं लभ्यते पुंभिर्विष्णो नैवेद्यभक्षणात् ॥ *Sloka 93*

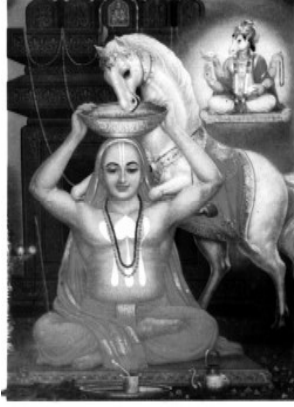
Many other Slokas in Sri Madhwa’s Krishnaamrita-mahaarnava explain the importance of Daily Saligrama Puja. I request the readers to go through all the slokas. This will be useful to those who are already doing daily puja (most of us do puja) this will infuse others who have not yet started doing their daily Deva Puja.

Daily Saligrama Puja is the Dictum of our revered Sri Madhwacharya. Let us not forget it. Let us act. It is not too late.

In Bhagavad Gita, Sri Krishna says, doing a little bit of your duties will save you from great dangers.

SRI VADIRAJA TIRTHARU (1480 - 1600) 17th March (Monday)

Phalguna-Krishna-Triteeya



Sri Vadiraja hails from Huv-vina-kere Village, near Kundapur in Dakshina Karnataka. His father was Ramacharya, mother: Gowri (Saraswati). He was born by the grace of Sri Vaageesa Tirtharu. He did Vidya Abhyaasa under him and also got initiated into Sanyasa at the age of 8

by the same Sri Vageesa Tirtharu. After the demise of his Guru, Vadiraja succeeded his Guru in Peeta.

Sri Vadiraja Tirtha lived for 120 years in age. In the year 1600, he entered Brindavana in the village 'Sodhey', 20 km. north from Sirsi town, Karnataka state. Sri Vadiraja and Sri Vijayeendraru of Kumbhakonam were the Sishyas of Sri Vyasaraja.

Sri Vadiraja's Tapas-Sakti was immense. This enabled him to control Bhoota Raja. During the course of his life, Vadiraja had to face trouble many times from inimical elements. On all such occasions, Bhoota

Raja warded off all those elements. In Vadiraja Sannidhi, even today there is Bhoota-Raja Sannidhi. In 'Sodhey', there is a separate Sannidhi for Bhoota Raja.

During the time of Sri Madhwa, he established eight Mutts for the purpose of Krishna-Puja at Udupi. Eight Sanyasis. During the time of Vadiraja, he made it that each will perform Puja for 2 years. They call it Par-ya-ya. It was Sri Vadirajaru who enlarged the building of Krishna Mutt at Udupi.

His Works

1. Sriman Nyaya Sudha Gurvartha Deepika
 2. Tatwa Prakashika Gurvartha Deepika
 3. Gita Bhashya Tippani
 4. Bhagavatha Sangraha
 5. Yukti Mallika (on Vedanta)
 6. Rukmanisa Vijaya (The story of Rukmani Kalyana in the form of Slokas).
 7. Tirtha Prabhandha (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.
-

Kannada Works

He has composed many Devara Namas with Mudrika of Haya-Vadana. Lakshmi Shobhane, Srinivasa Kalyana, Vaikunta Varnane are popular. Several Dasa saints had sung in praise of Sri Vadiraja. Among them are Sri Vijaya Dasaru, Sri Gopala Dasaru and Sri Jaganatha Dasaru.

The prayer Sloka:

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

SRI VADIRAJA KAVACHAM

Sri Vadiraja Kavacham has 33 Slokas. This Kavacham is a Maha Mantra. Sri Vadiraja himself composed this Kavacham through a dumb person who was a devotee of Sri Swamiji. This devotee's name was Narayana. We find this in Sloka 19:-

मूखं आविश्य मां साक्षात् वादिराज गुरुदितम् ।
य एतत् पठते भक्त्या बन्ध-पाशात् विमुच्यते ॥

Those who chant this Vadiraja Kavacham with sincere Bhakti, will get rid off sorrows of life.

SRI VYASARAJA TIRTHARU

18th March (Tuesday)

Phalguna-Krishna-Chaturthi



Sri Vyasaraja was born in a village Bannur near Mysore in 1460. His Poorva-Ashrama name was Yatiraja. He was born by the special grace of Abbur Sri Brahmanya Tirtha. (Abbur is near Chenna-patna in Karnataka.) His Upanayana was performed in his 5th year. As already agreed, the parents gave the child to Sri Brahmanya Tirtha. Sri Swamiji was pleased with this child's excellent intelligence, Guru Bhakti and Vairagya and was convinced that the child was born for propagating Madhwa Shastra. Sri Swamiji initiated Yatiraja into Sanyasa Ashrama at the age of 16. He was named "Sri Vyasa Tirtha".

STUDY IN KANCHIPURAM

Sri Brahmanya Tirtha was then very old and after a very few years he entered Brindavana in Abbur. Sri Vyasa Tirtha studied Advaita, Visishtadwaita,

Bhaatta systems of schools in Kanchipuram, direct under the respective Pandits. These studies helped and benefitted him in later years while writing great works like “Vyasa-Traya”.

VYASA-YOGI-CHARITAM

We get all these and further details of Sri Vyasa Tirtha in the book called “Vyasa-yogi-charitam”, written by Somanatha Kavi. Somanatha Kavi was an Advaita Pandit and contemporary of Sri Vyasa Tirtha. He admired Sri Vyasa Tirtha’s greatness.

STUDY IN MULUBAGAL

After studying all the above said schools of systems in Kanchipuram, Sri Vyasa Tirtha came to Mulubagal (in Karnataka) and learnt all the Madhwa Shastras under Sri Sripadaraja Swamiji. Sri Vyasa Tirtha was then 25 or 26. Thus Sri Brahmanya Tirtha was Ashrama-Guru and Sripadaraja was the Vidya Guru to Sri Vyasaraja.

ADMIRER BY AN ADVAITA PANDIT

A North Indian Pandit, “*Paksha-dara-mishra*” who was well versed in Tarka Shastra came to Mulubagal. He was an elderly person. He had conversation with the young Sri Vyasa Tirtha on Tarka Shastra. He was very much delighted to see Sri Vyasa Tirtha’s in-depth knowledge in Tarka Shastra in such a young age. The discussion con-

tinued next day also. In Tarka Shastra, “Navya-Nyaya” is a new approach. It is very difficult. Sri Vyasa Tirtha clearly debated the intricacies of this approach. Paksha-dara-mishra enjoyed the scholarly interaction with Sri Vyasa Tirtha. He was overjoyed when Sri Vyasa Tirtha playfully disclosed a few subtle points which Pandits keep very secret. Sri Vyasa Tirtha went to the extent that he told Paksha-dara-mishra that he had a few more super secrets, than what he had disclosed already. On this, Paksha-dara-mishra could no more control his joy. He praised Sri Vyasa Tirtha in these words. This is popular among pandits even today.

यद् अधीतं तद् अधीतं, यद् अनधीतं तदपि अधीतम् ।
पक्षधर-विपक्षो नावेक्षि विना नवीन व्यासेन ॥

“Whatever I learnt, Sri Vyasa Tirtha has learnt. Whatever I did not learn, Sri Vyasa Tirtha has learnt that also. I have never seen a Prati-vaadi like this, who is like a modern Vyasa (Vedavyasa).”

VEERA-NARASIMHA PERIOD (1498 - 1509)

King Veera-Narasimha succeeded Salva Narasimha. The former had some troubles and worries. He sought the help of Sri Vyasa Tirtha to solve his problems. Sri Swamiji, for the welfare of the people and of the King, installed Sri Hanuman idols all over the kingdom in various places of the Kingdom. He installed 732 idols and arranged for

proper Pooja in all the places. At first, he installed “Yantro-ddaraka Hanuman” at Hampi (important centre in Vijayanagara Kingdom) and composed the most powerful **“Yantro-ddaraka Hanumad Stotra”**. The famous “Vyasa-Traya” (*Tatparya Chandrika*, *Nyaya-mruta*, *Tarka Taandava*) were also written during this period, says Dr. B.N.K. Sharma.

KRISHNA-DEVARAYA PERIOD (1509 - 1530)

After Veera-Narasimha, the famous King Krishnadevaraya adorned the throne of Vijayanagara Kingdom. His period:– 21 years (1509 to 1530). As per the Jyotisha Shastra, the King Krishnadevaraya had to face Kuhu Yoga. When the planets join in a certain combination on a particular day, such a conjunction is called “Kuhu Yoga” which indicated danger to the King. At that critical time, Sri Vyasa Tirtha by his spiritual Power, saved the King’s life. Sri Swamiji himself occupied the Throne during the said Kuhu-Yoga hour. The predicted danger did appear in the form of a serpent approaching towards the throne. Sri Swamiji rolled up his hand-vastra like a ball, and threw it in front of the serpent to bite. As the reptile bit the ball it caught fire and the serpent disappeared from the scene. The Kuhu-Yoga period was over by this time and Sri Vyasa Tirtha vacated the throne and asked the King to resume his Royal duties without fear any more. From then onwards, Swamiji became **“Sri Vyasa-Raja Tirtha”**.

SRI VYASARAJA'S WORKS

There are 8 Granthas by Sri Vyasaraaja. Another version – 9 Granthas. The 9th Grantha is “Sattarka-Vilasa” which is not yet published, says Dr. B.N.K. Sharma (Page 297.) *The famous Vyasa-Traya:-* 1) Tatparya Chandrika, 2) Nyaya-mruta 3) Tarka-taandava “Mandaara Manjari” Tippanis for Acharya Madhwa’s Khandana Traya and Tatwa-Viveka. 4) Maayaavaada Khandana Mandaara Manjari 5) Upaadhi Khandana Mandaara Manjari 6) Mithya-twanu-maana Khandana Mandaara Manjari 7) Tatwa-Viveka Mandaara Manjari And 8) Bhedo-jivana Sri Vyasaraaja has also composed a “**Grantha Maalika Stotra**” where he has listed out the 37 Granthas of Sri Madhwacharya. Apart from this, there is one famous sloka “**Prameya-nava-maalika**” where Sri Vyasaraaja listed the important 9 Prameyas of Dwaita Siddhanta. श्रीमन् मध्वमते, (1) हरिः परतरः, (2) सत्यं जगत् तत्त्वतो, (3) भेदो जीव-गणाः, (4) हरेः अनुचराः, (5) नीचोच्च भावं-गताः । (6) मुक्तिर्नैज सुखानु-भूतिः, (7) अमला भक्तिश्च तत्साधनम्, (8) हि अक्षादि त्रितयं प्रमाणं, (9) अखिल-आम्ना-यैक वेद्यो हरिः ॥

KANNADA DEVARANAMAS

(Vyasa Koota and Dasa Koota)

Sri Vyasaraaja’s Devaranamas are famous. Mudrika is Krishna (Sri Krishna). Vyasa Koota means

those who are well versed in Sanskrit and Vedanta Granthas. Dasa Koota means those who are well versed in Kannada Haridasa Sahitya. Sri Vyasaraaja was a typical Guru in both Vyasa Koota and Dasa Koota. In our society, there are great pandits, elders who are very proficient in both Vedanta Granthas and Devaranamas. The common people's mother tongue is Kannada. Sri Vyasaraaja spread Madhwacharya's Upadesha in the form of excellent Devaranamas in Kannada to reach common people. The Sangeetha Pitamaha Sri Purandara Dasa became the Sishya of Sri Vyasaraaja. Later, Sri Kanaka Dasa (in 16th Century) became his Sishya.

ENTERED BRINDAVANA

Sri Vyasaraaja entered Brindavana at Nava Brindavana, near Hampi, in Karnataka on Phalguna Krishna Chaturthi in 1539 A.D.

PRAYER SLOKA

अर्थि-कल्पित कल्पोऽयं, प्रत्यर्थि-गज-केसरी ।
व्यासतीर्थ गुरु-भूयात् अस्मद् इष्टार्थ सिद्धये ॥

Sri Vyasaraaja is a Kalpa-Vriksha to his devotees. He was a lion to the elephants-like opponents in Vaada-Prativaada. Let Sri Vyasaraaja fulfill my heart's desires. "Yantro-d-dharaka Hanumad Stotram" is a most powerful stotra composed by Sri Vyasaraaja. This stotra is very small. It consists of only 8 slokas,

out of which 5 are main stotra, remaining 3 are phala-shruti.

1. नमामि दूतं रामस्य सुखदं च सुरद्रुमम् ।
पीनवृत्त-महाबाहुं सर्व-शत्रु-निवारणम् ॥ १ ॥
 2. नाना-रत्न-समा युक्त कुण्डलादि विराजितम् ।
सर्वदा-ऽभीष्ट-दातारं सतां वै दृढ-माहवे ॥ २ ॥
 3. वासिनं चक्र-तीर्थस्य दक्षिणस्थ गिरौ सदा ।
तुङ्गाम्बोधि-तरङ्गस्य वातेन परिशोभिते ॥ ३ ॥
 4. नाना-देशागतैः सद्भिः सेव्यमानं नृपोत्तमैः ।
धूप-दीपादि नैवेद्यैः पञ्च-खाद्यैश्च शक्तितः ॥ ४ ॥
 5. व्रजामि श्री-हनूमन्तं हेम-कान्ति-सम-प्रभम् ।
व्यास-तीर्थ-यतीन्द्रेण पूजितं प्रणि-धानतः ॥ ५ ॥
 6. त्रि-वारं यः पठेन्नित्यं स्तोत्रं भक्त्या द्विजोत्तमः ।
वाञ्छितं लभते ऽभीष्टं, षण्-मासा-ऽभ्यन्तरेखलु ॥ ६ ॥
 7. पुत्रार्थी लभते पुत्रं यशोऽर्थी लभते यशः ।
विद्यार्थी लभते विद्यां धनार्थी लभते धनम् ॥ ७ ॥
 8. सर्वथा मास्तु सन्देहो हरिः साक्षी जगत्पतिः ।
यः करोत्यत्र सन्देहं स याति नरकं ध्रुवम् ॥ ८ ॥
- इति श्री व्यासराज-विरचितं यन्त्रोद्धारक श्री हनुमत् स्तोत्रं
संपूर्णम्

॥ श्रीकृष्णार्पणमस्तु ॥

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