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॥ श्रीः ॥

SRI MADHWA SIDDHANTA

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रक्षति-इत्येव विश्वासः
**Rakshati Ityeva
Vishwaasa-h**

The Firm Faith :

It is SURE : HE Will PROTECT

The above mentioned expression “**Rakshati Ityeva Vishwaasa-h**” and the other term “**Sharanaa-gati**” go hand in hand. They are popular usages in Bhagavata, Mahabharata, Bhagavad Gita and Ramayana:- i.e. wherever Bhakti is spoken as the main subject.

The term ‘Rakshati Ityeva Vishwaasa-h’ is the firm faith in the Lord that He will surely protect.

Sharanaagati or Atma Nivedanam is to offer totally our body, mind and soul to the Lord.

Atma Nivedanam, though one among Nava Vidha (Nine kinds of) Bhakti, this is considered superior to all. In Bhagavad Gita, we have all heard of this popular sloka:-

सर्वं धर्मान् परित्यज्य मां एकं शरणं ब्रज ॥

Sarva Dharmaan Pari-tya-jya Maam Ekam Sharanam Vraja

We have also heard enough of wrong interpretations to this Sloka: that we should abandon all our duties (Dharmas) and surrender to the Lord. Please see here what Sri Madhva says about the above Sloka in his “GITA TAAT-PARYA”: Sarva Dharmaan means: Anya-dharman (अन्य-धर्मान्) Parityajya — you abandon other Varna-asrama Dharmas and all Non-Vaishnava Dharmas and ever be Krishna-minded.

The above Upadesa of Sri Madhwa is based on the words in Vishnu Purana quoted by Sri Acharya in the same Tatparya:- (Gita-18 Sloka-65, 66).

सर्वोत्तमत्व-विज्ञान-पूर्वं तत्र मनः सदा ।
 सर्वाधिक-प्रेमयुक्तं सर्वस्य अत्र समर्पणम् ।
 अखण्डा त्रिविधा पूजा तद्-रत्या एव स्वभावतः ।
 रक्षति-इत्येव विश्वासः तदीयोऽहं इति स्मृतिः ।
 शरणागतिः एषा स्यात् विष्णौ मोक्ष-फल-प्रदा ॥

Keep Him ever in mind with a genuine understanding how He is Sarvottama (superior to all). Keeping this in mind offer Him your everything with utmost love (*Samarpanam* with *Sarva Adhika Prema*).

Have firm faith that He will surely protect.

SALIGRAMA A MUST FOR THE FAMILY

The Lord's Vibhooti, in a great measure is present in Saligrama. Vibhooti means power, prosperity and greatness. It also means plenty of riches and magnificence.

In short, Vibhooti means limitless Aishwarya of all kinds as indicated above. The owner of such an Aishwarya is Sri Hari and Sri Hari alone. His presence, His powerful, special and voluntary presence in a few selected Vastus (things) is spoken as His Vibhooti.

In other words, the assured special presence, or the effective presence, or the fruit-yielding power of God in a sacred Vastu is also His Vibhooti. Examples: The Cow, Tulasi plant, Aswatha Tree, Saligrama, Agni in Homa Kunda, the Pooja Pratima, Ganga Pravaaha, etc. etc., These are all effective fruit-givers because the Lord has chosen these objects as effective medium. He remains there, invisible and makes these visible objects as specially sacred and fruit-givers.

From where do we get the above information? From Gita, tenth Adhyaya, Please see Sloka 41 of 10th Chapter:-

यद्-यद् विभूति-मत्-सत्त्वं श्रीमद् ऊर्जितमेव वा ।
तत्-तदेव अवगच्छ त्वं मम तेजो-अंश-संभवम् ॥

VIBHOOTI

If an object excels other similar objects in greatness, splendor or sacredness –cum–fruit–yielding power, it is so because that object is specially endowed with a fraction of Sri Hari's Tejas, says the above sloka. Not only this much, but still greater is the meaning of the term 'Vibhooti'.

The fullest Vibhooti of Sri Hari is endowed in Maha Lakshmi, next is Sri Vayu Deva. The Lord's Vibhooti or special presence in Vayu deva is unimaginable. Rudra Deva, Indra, Ganapathi and other Devatas are all Vibhooti holders of the Lord, in varying degrees. Soorya and Chandra shine in the sky not by their own capacity but only due to Lord's Vibhooti (special presence) in them.

BENEFIT FOR THE WHOLE FAMILY

Similarly, Saligrama is a sacred symbol of special power of the Lord. It is indispensable for the family. Among the great religious Acharyas, it is Sri Madhwa who enlightens on Saligrama Pooja in great detail and emphasises its benefic results to all the members of the family. Such an Upadesa was one of the glorious gifts given by Sri Acharya.

Hence Saligrama became a MUST in Madhwa families both for daily prayer and for occasional functions such as Griha-Pravesha, Upanayana, Vivaha, etc., and also for Pitru-Karyas. Even for Pratishta of Brindavans for any Swamiji or for Devata-Pratima Pratishta, Saligrama is number one requirement.

SALIGRAMA FOR A BRAHMACHARI

Saligrama is an essential item needed for a Brahmachari boy. It enhances his culture-consciousness. It helps to shape his habits and character in a unique way. It helps improve his power of concentration. All this is sure and certain if only the parents care to provide a full-fledged Pooja Box to the young boy on the very first day of his Upanayanam. The ideal and duty-conscious parents should help the boy in this way for his spiritual progress. They should do it when he is still young.

As stressed by Acharya Sri Madhwa, Saligrama Pooja is as important as Sandhyavandana and Gayatri. Therefore, it should start immediately after Upanayanam.

SALIGRAMA FOR A GRIHASTHA

Saligrama is equally necessary for a married adult (Grihastha). It involves his wife effectively in Pooja activities. If Saligrama is available in the house, it helps an ideal young wife to cajole and persuade

her lethargic husband and make him sit for Pooja. This, in turn, brings soul-comforts to the elderly grandparents in the house.

When you offer Teertha to the parents, they would rejoice as though they were in paradise and feel that God has gifted them with a noble son. This is not an exaggeration; nor a joke for an article. This is practical experience in life. You will understand this better when you receive Teertha from the hands of your own son/grandson in your old age.

Thus, Saligrama brings God-Consciousness to all the members in the family. Children get a good chance to learn our culture if Saligrama is worshipped in the house daily or atleast periodically. Children love to use Jhaanggata during Mangalarthi, wife loves to keep Puja Room as beautiful as possible.

A STATUS SYMBOL TOO

Apart from its being a Divine Symbol, Saligrama in the house is a status symbol too. It surely excels the status earned through a pompous “Show-case” in the house. In a small rented house, for want of space, if the Saligrama Box is placed even in a shelf with all the reverential decorations with Pushpa and Devara-Deepa, still it gives a status to both the husband and wife, however ordinary people they may be. What to speak of an exclusive, spacious, elegant Pooja Room with a beautiful Mandaasana on a raised

platform for Saligrama, glorified by a round-the-clock
– Nanda–Deepa nearby?

SALIGRAMA FOR A SANYASI

Saligrama is an essential requirement for a Sanyasi. Acharya Sri Madhwa was a Sanyasi.

Please enjoy, how beautifully this Sloka in Madhwa Vijaya describes Acharya performing Abhisheka to Saligrama.

अपरिमित-मनीष-स्योल्लसत् शङ्ख-बाहोः

रथ-चरणि-शिलानां तन्वतोऽत्रा-भिषेकम् ।

प्रति-तनव उदारास्-तास्वलं सन्नि धातुः

तनव इव विरेजुः पाञ्च-जन्य-प्रियस्य ॥

- *Madhwa Vijaya Ch.14 – Slo. 28*

With all the poetical excellence, the sloka brings a very pleasant picture to our mind. Holding a beautiful white Shankha in his hand, Sri Acharya was performing Abhisheka to Saligrama.

As the liquid flowed on the Saligrama, it reflected Sri Madhwa's image on its smooth, black and shining surface. The reflected image appeared as though Lord Sri Narayana Himself was appearing on the surface of the Saligrama as Shankha–Paani.

THE SOURCE FOR SALIGRAMA

Saligramas are not man-made. They are found in Gandaki River in Nepal. “Salagraaami” is another name of this river. The river runs in mountaineous region. Hence the water level is not easily approachable as we get down to the water in any ordinary river on the plains. Water level would be far below the place where we stand. The Saligramas have to be spotted at such a risky low level in the water. Hence it is very difficult to get one genuine Saligrama.

Natural Chakra-formations are the unique speciality in Saligramas. These Chakras can be found either on the outer surface or inside the small holes of Saligrama or in both the places also.

NO PRANA PRATISHTA

Lord’s Pratima and Saligrama both are, of course, Pooja objects. But Pratima needs “PRANA PRATISHTA” before placing it in Pooja. No such necessity for Saligrama. Its Pooja can be started straight away. Because the Lord’s Vibhooti is ever present there. Saligramas with cracks and even broken pieces of Saligramas are as sacred for Pooja as any unbroken one.

SALAGRAMA IN TEMPLES / MUTTS

Invariably in all Vaishnava temples, what we receive as Teertha is Saligrama Teertha only. In most

of the temples, Abhisheka to Moola Murthy or Utsava Murthy is performed only on some specified days; not daily. But Saligrama Abhisheka in Temple is performed daily and that is the Teertha offered to devotees.

Even if there is daily Abhisheka for idols in certain temples, still Saligrama Pooja is a must. Saligrama Samputa is always placed near the Moolamurthy or Utsava murthy in all the Vaishnava temples. In some temples, Saligramas are placed on the idol itself in the form of “Saligrama–Maala”. Anyway, it is Saligrama Teertha which we generally receive in most of the temples.

Similarly the Teertha we get in Mutts is also the Saligrama Teertha. Saligrama Abhisheka has become very rare now-a-days in the houses. But devotees want Teertha for their soul-satisfaction. This makes them walk to the temple/mutt for Teertha. Their intense faith is reflected in this sloka:-

TEERTHA – MAHIMA

अपि पाप-सहस्राणां कर्ता तावन्नरो भवेत् ।

शालग्राम शिला आपः पीत्वा पूयेत तत्क्षणात् ॥

Even if one commits thousands of sins, a sip of Saligrama Teertha purifies him/her instantaneously. Here, the emphasis in this Sloka is NOT that one could commit sins and easily wash it off with

the Teertha. That is not the spirit of the Sloka. What is emphasized here is the power of Saligrama Teertha.

SALIGRAMA IN THE HOUSE

While taking Teertha in temples, everyone knows that not all Poojakas are Agama experts from whose hands we take Teertha. Still we do take it with all the respect. We know the ground realities. When that is the case, what prevents some of us not to worship Saligrama available in the house and take our own Saligrama Teertha? Will it not bring a better and higher satisfaction?

One excuse for not doing Saligrama Puja in the house is that

“I do not know the Mantra, nor do I know Pooja-Vidhi. I did not receive any Guru-Mantra from a competent Guru nor do I observe any Deeksha Niyama; nothing Of that sort. I am quite blank and nil in spiritual way. How can I touch a Saligrama which is said to be so Powerful?”

Please see the direct answer for you in this Sloka:

न मन्त्रो न च पूजा च न विधिः न च भावना ।
 शालग्राम शिला यत्र, तत्र दोषो न विद्यते ॥
 येषां नास्ति गुरुर्मन्त्रो न च दीक्षा-विधि-क्रमः ।
 तेषामपि परं नास्ति शालग्राम शिलार्चनम् ॥

THE LORD'S ANSWER

The Lord says: "If you really feel helpless and still love to worship Me in Saligrama, I insist no Mantra, no Pooja-vidhi not even a Bhaavana (scholarly inner awareness). As a special case, I exempt you from all the rules of Guru-Mantra, Deeksha, Niyama, Madi, etc. etc., willingly I accept your Pooja if you willingly worship Saligrama in whatever reasonable manner you can".

POOJA IN 10 MINUTES

Have your bath, Naama-Mudra and Sandhyavandana. That includes a 3-minute meditation on ten Gayatri Japa. Adjust these items within the available time in the morning. Get a few Tulasi Dala and prepare Gandha for Pooja. These two are the minimum required for Pooja. Now, ten minutes enough for Pooja.

Take out the Saligrama and Pratima. Place them in the plate and wash them with pure water. Then do Abhisheka, using Shankha and Ghanta, chanting Purusha-sookta. If that is not known, repeat chanting Gayatri aloud. Do Abhisheka thrice with Shanka.

Wipe the Saligrama with clean Devaru Vastra. Offer Gandha (wet-ball) and do Archana. If you don't know Naama-vali, repeat "OM NAMO NARAYANA". If no time for Dhoopa and Deepa-Arati, offer them with Ud-dharini of water twice. And do it with sincere Bhakti, mentally expressing your helplessness.

Offer something as Naivedya. If nothing available, a cup of pure water is equally good. The Lord accepts it NOT as mere water; but as a cup of your Bhakti in liquid form (Bhakti-Rasa). If there is time, do Mangalarathi. Otherwise, offer Mantrakshata. Close the Pooja box and place it in its place. Get up, pray for a minute with folded hands and offer full Namaskara on the floor.

What all expected of you is only this much or this little; and it should be done with Bhakti, says the Lord in this Sloka:-

गन्ध-माल्य-अर्च्य, नैवेद्यैः, पुष्प-धूपानु-लेपनैः ।
 अर्चयेत् मानवो यस्तु कलौ भक्ति-परायणः ।
 सर्व-पाप विनिर्मुक्तः विष्णु सायुज्य-माप्नुयात् ॥

ARE YOU FORTUNATE ?

You have performed what all the items stipulated above. The Pooja is complete when you get up after Namaskara. This Pooja will take seven to ten minutes of your time. In return, it will give you 12 hours of mental strength in all your out door/in door activities till you go to bed. The Divine secret is, you should be fortunate enough, even for this. Don't allow your inner enemy, the Satanic lethargy, to play havoc in your life. Change your life-style. If genuinely, you don't have time even for 10-minute-Puja, just take out the Saligrama, gently press it to your eyes, put it again in its place. Even for this, you should be fortunate enough.

The day should begin with Saligrama Pooja.

Sri Vedavyasa Acted A Drama

(During the birth of Shuka Muni)

अकामयन् कामुकवत् स भूत्वा

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(Ref: His Book “Mahabharatha Tatparya Nirnaya”

10th Adhyaya — Sri Vedavyasa Avatara)

Lord Sri Vedavyasa enacted a drama at the time of the birth of His son Shukha Muni. Acharya Sri Madhwa narrates this in Mahabharata Tatparya Nirnaya — Tenth Adhyaya — Slokas 69 to 72.

Story of Shukacharya

अथास्य पुत्रत्व-मवाप्तु-मिच्छं-

श्चचार रुद्रः सुतपस्तदीयम् ।

ददौ च तस्मै भगवान् वरं तं

स्वयं च तप्त्वेव तपो विमोहयन् ॥ ६९॥

Rudra did great penance towards Maha Vishnu, with the desire to become a son for Sri Vedavyasa. The Lord gave the boon to Rudra that Rudra would be the son of Him. At that time, Sri Vedavyasa just

acted as though He was doing Tapas towards Rudra, thereby to mislead and delude the Asuras and wicked people.

विमोह-नायासुर-सर्गिणां प्रभुः
स्वयं करोतीव तपः प्रदर्शयेत् ।
कामादि-दोषांश्च मृषैव दर्शयेत्
न तावता तस्य हि सन्ति कुत्रचित् ॥ ७०

The Lord in order to mislead and delude the wicked, acted as though He meditated upon Rudra. He just demonstrated such desires as though He was taken by passion. Hence there are no drawbacks or defects of any kind (Kaama, Krodha, etc.) in the Lord at any place or at any time.

ततस्त्वरण्योः स्म बभूव पुत्रकः
शिवोऽस्य सोऽभूच्छुक-नामधेयः ।
शुकी हि भूत्वा-ऽभ्यगमद्-घृताची
व्यासं विमथ्नन्त-मुतारणीं तम् ॥ ७१ ॥

The divine damsel by name “**Grithachi**”, the woman in the form of a parrot flew in the sky. She saw Vedavyasa and submitted her prayers. While Sri Vedavyasa grinding the sticks required for making fire, Rudra was born as the son of Sri Vedavyasa, and he was known as Shuka.

अकामयन् कामुकवत् स भूत्वा
तयाऽर्थितस्तं शुक-नामधेयम् ।

चक्रे ह्यरण्यो-स्तनयं च सृष्ट्वा
विमोहयं-स्तत्त्व-मार्गे-ष्वयोग्यान् ॥ ७२ ॥

Sri Vedavyasa has no desire (अकामयन्) on Grithachi. Yet He exhibited as though He was having desire (कामुकवत्). Sri Vedavyasa left His semen in the two sticks by rubbing which fire was produced. By rubbing them, Sri Vedavyasa produced His son and named him 'Shuka', as per the prayer of Grithachi. So Rudra got the name as Shuka and took avatara by that rubbing, by the Grace of Sri Vedavyasa.

In the previous issue, we have seen the Divine Secret of the Lord Vedavyasa's birth (Slokas 48, 49 and 50). **"He has no Garbha-vaasa."** He just manifested and became visible to the outside world (like Narasimha Avatara). But to mislead the Asuras, He appeared as if He was born to a Dampati after their marriage.

Here, in Slokas 69 to 72, Srimad Acharya brings out that there are no defects (Kaama, Krodha, etc.) in the Lord at any place or at any time. (कामादि-दोषांश्च मृषैव दर्शयेत्). He just acted as if he was a कामुक, though He had no desire अकामयन्. This is to mislead and delude the Asuras and wicked people.

Sri Sripadaraja

(Vidya Guru of Sri Vyasaraja)

[1420 - 1487]

Aradhana on Jyesh. Shu. Chaturdasi

10th June — Tuesday



Around 90 years back, (in 1930) the Brindavana of Sri Swarnavarna Tirtha, which remained buried under the ground, was discovered in South Chitra Street at Srirangam in Tamilnadu. He lived around 500 years ago. His sishya was Sri Lakshmi Narayana

Muni and later he was given the title ‘Sripadaraja’ by Sri Raghunatha Tirtha of Uttaradi Mutt for his paanditya in Sriman-Nyaya Sudha anuvada.

Sri Sripadaraja from Mulu-bagal, often visited Srirangam as his Guru stayed there. On one such occasion, the Rathotsava for Lord Sri Ranganatha was going on. Witnessing the great event, seeing the indescribable beauty of Ranga Prabhu, and with overflowing Ananda, Sripadarajaru, spontaneously sang this famous Devara Nama. (This song and its meaning are published in Jan 2016 issue page 28).

कण्गलि-द्यातको कावेरि रङ्गन नोडद ...

“Kangali-dya-tako Cauveri Rangana No-da-dha

His ankita is ‘Ranga Vittala’.

His Vidya Guru was Sri Vibhudendra Tirtharu. Sri Sripadaraja was the Vidya Guru of Sri Vyasaraaja. In 1476 at Chandragiri, the then King the first Salva Narasimhan had special respect over Sri Sripadaraja. The Swamiji sent his Sishya Sri Vyasaraaja to stay at Chandragiri for sometime to help the King.

Sri Sripadaraja has written a tippani (commentary) ‘**Vag-Vajra**’ for Sri Tikacharya’s ‘**Sriman Nyayasudha**’. It is a lucid and scholarly commentary in 3500 granthas. The exposition is exhaustive and the style graceful.

Prayer to Sri Sripadaraja

श्रीपूर्णबोध कुलवार्धि सुधाकराय श्रीव्यासराज गुरवे यतिशेखराय ।
श्रीरङ्गविट्ठल पदांबुज बंभराय श्रीपादराज-गुरवेस्तु नमश्शुभाय ॥

ज्ञान-वैराग्य भक्त्यादि कल्याण-गुण-शालिनः ।
लक्ष्मीनारायण-मुनीन् वन्दे विद्यागुरुन्मम ॥
तं वन्दे नरसिंहतीर्थ-निलयं श्रीव्यासराट् पूजितम् ।
ध्यायन्तं मनसा नृसिंहचरणं श्रीपादराजं गुरुम् ॥

He entered Brindavana on the bank of Narasimha Tirtha near Mulubagal on Jyeshtha Shuddha Chaturdasi. (1487).

VATA SAVITRI PUJA

10th June — Tuesday

This Puja is by Sumangalis. This Sampradaya is followed only in some families as Parvathi – Parameshwara Puja for ‘**Dheergha Ayushya**’ of husband. Alankara to Parvati Parameshwara picture – samarpana of arisina, kumkuma, chandana, pushpa maala, gaja vastra – singing devara nama, naivedya of mango and mangalarathi. For atleast 2 Sumangalis – Thaamboola Dakshina, 2 mangoes for each Sumangali. This puja is performed by such families if it is family Sampradaya. (Nirnaya Sindhu page 78).

TILA DANA

11th June — Wednesday

Daanas to be given in Jyeshtha Maasa:- Chappal, Umbrella – on whichever day convenient. Ashwa-medha Yaaga Phala for Tila Daana given on Jyeshtha Shuddha Pournami. (Dharma Sindhu page 46). (Tila daana with vessel.)

Dana Mantra

Give daana by chanting this prayer sloka:-
(Nirnaya Sindhu page 79)

ज्येष्ठे मासि तिलान् दद्यात् पौर्णमास्यां विशेषतः ।
अश्वमेधस्य यत्पुण्यं तत्प्राप्नोति न संशयः ॥
इदं तिलदानं तुभ्य-महं सं-प्रद-दे ॥ नमम नमम ॥

Jyeshthey Maasi Thilaan Dadyaath, Purna-
maasyaam Viseshata: | Ashwa-medhasya Yat-
punyam Tat-praapnothi Na Samshaya: ||

Idam Tila Daanam Thubhya-maham Sam-pradha-
dhey || Na-ma-ma, Na-ma-ma ||

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are available in YouTube -
"SMSO Sabha" Channel.**

Veda Gurukulam

Students

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The students (Vidyarthies) who study in the Veda Gurukulam (Reisidential School) are bright, intelligent, good in character, behaviour, honesty, humility and highly adjustable. Why? An observation made by Subbu Rao, devotee of Sri Raghuthama Theertha (Tirukoilur).

Let me first introduce myself as Subbu, 72 years old and doing service to Sri Raghuthama Theertharu (Tirukoilur) for the past 10 years. Previously I lived in Chennai. Since, my daughter and son are in abroad and I don't want to go there, I decided to lead a peaceful life and do service to Gurugalu.

Sri Raghuthama Vidyapeeta is run by the Uttaradi Mutt at Sri Raghuthama Theertha Moola Brindavana, Tirukoilur. After finishing my regular service or during my service at the Mutt, I used to observe the activities of the students (Vidyarthies). The student will reproduce the subject very clearly and correctly what he has learnt. It shows the brightness and memory of the students. Why it is so ? Let us analyse.

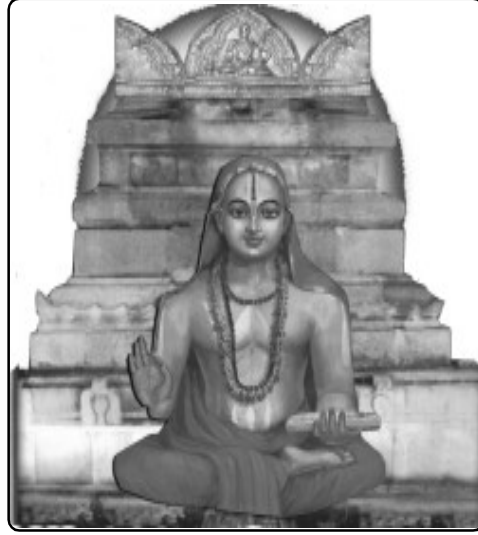
Being a Brahmachari, the first and foremost eligibility of a student (Vidyarthi) who joins Vidyaapeeta is that he should perform Sandhyavandana three times a day. Besides, he should follow the rules and regulations stipulated by the Mutt. Further, the student should not go out unnecessarily and no gossip. He should not watch TV or Cell phone. The student should either study or chant Mantras.

Further, since the student have to stay along with co-students, he can ask any doubts to his senior student and get clarified. If the student fell ill, his co-student will take him to doctor immediately, instead of his parents. This strengthens the friendship and bonding among co-students. Further, the students / vidhyarthies have to study Ramayana / Mahabharata / Bhagavata / Moral books like Vidura Neethi / Bagavadh-Geetha / Neethi Sathakam, etc. So, by way of reading these books at the young age, the student will have the mind set of doing good things and doing service to humanity. This is embedded in their mind at the young age. Further their mind is not distracted in other unwanted things. Their full time is fully spent on either study / parayana or service, etc.

In view of these reasons stated above, the student who study in Veda Gurukulam are so bright. It is my observation.

SRI VIJAYEENDRA TIRTHA [1539 - 1595]

Aaraadhana on Jyesh. Kri. Trayodasi
23rd June — Monday



The very thought of the sacred Brindavana of Sri Vijayeendra Tirtha at Kumbhakonam removes all kinds of worries. Our desires fulfilled. Even we offer our prayers/namaskara to this Swami from

our place itself. Certainly we get his grace.

The prayer sloka is:

भक्तानां मानसांभोज भानवे कामधेनवे ।
नमतां कल्प-तरवे जयीन्द्र गुरवे नमः ॥

Sri Vijayeendra is like Kamadhenu and Kalpavriksha for his devotees. Namaskara to this great Guru.

Sri Vijayindra Tirtha

(Kumbakonam - 1514 - 95)

After Sri Madhwa, Sri Jayatirtha represented a landmark in the development of Dvaita. After Jayatirtha, Vysaraja was the most illustrious. After Vysaraja, the most colourful astonishing philosophical personality was Vijayindra-Tirtha.

Originally, a disciple of Vyasaraaja, Vijayindra was later gifted to Surendra-Tirtha to whose pontificate he succeeded.

At that time, Appayya-Dikshita was the most prominent Advaitic personality. He conducted perpetual propaganda in favour of Saivism and in support of Advaita. He was mostly living round about Kumbakonam and Chidambaram.

Vijayindra was directed by his Guru as well as by Divine urge to proceed to the South and the part he played in the 16th century, as champion and virile and vigorous vindicator of Vaishnavism and the Dvaita-Vedanta of Madhwa, should be pronounced to be unequalled and unexcelled.

Vijayindra-Tirtha was a master of the technique and methodology of Yoga, and he was proficient in all the sixty-four, branches of learning, Arts and Sciences collectively known to Indian tradition as "Chatus-shashti-kala." He was a master of Mantra

and Tantra, all the occult disciplines, Black-Magic, White-Magic, and so on and he was given a precious stones shower bath, (Ratnabhisheka) by Rama-Raya, in recognition of his unrivalled saintliness and scholarship.

It is said that in the court of Sevvappa Naick of Thanjavur, Vijayindra, champion of Dvaita, Appayya Dikshita, champion of Advaita and Tatacharya, champion of Visishtadvaita were assembling and conducting debates and discussions of problems of philosophy for the instruction and entertainment of king and the public.

Appayya Dikshita is reputed to be the author of 104 works. Vijayindra Tirtha also wrote the same number of 104 works.

Of these, over or about 60 are known by their names. The others are yet to be traced and identified.

Appayya-dikshita wrote a work in verse and wrote a commentary also on it himself. The former has been styled. ***Madhva-tantra-mukha-mardana***, and the latter ***Madhvamata-vidhvamsana***. Madhva's Dvaita has been fiercely attacked in these. Vijayindra had been sent down to the South on the special mission of silencing the outcries and outbursts of Appayya-Dikshita against Madhva and his system of Vedanta. There is no doubt that Vijayindra fulfilled the mission entrusted to him gloriously, on a grand scale which evokes the envy and despair of his opponents.

‘*Madhva-Tantra-mukha-bhooshana*’ was Vijayindra’s reply to Dikshita’s “*Madhva-tantra mukha-mardana*.” To “*Madhvamata-vidhvamsana*,” Vijayindra’s reply was “*Madhva-adhva-kantakoddhara*.” Unfortunately, Vijayindra’s work in verse is not available. (Dr. R. Nagaraja Sarma has composed his “*Dvaita-adhva-kantakoddhara*” as a humble substitute).

Vijayindra’s reply is final and unanswerable. He has shown conclusively that the Dualism of Madhva is the last word in world’s philosophic speculation.

Appayya-Dikshita advocated supremacy of Lord Siva, in *Sivakarnamrita* and *Siva Tattva-viveka*. Vijayindra in his *Paratattva-Prakasa* has refuted the arguments of Dikshita and established the supremacy of Lord Mahavishnu whose consort is Mahalakshmi.

In Meemamsic interpretation, Appayya Dikshita championed the claims of Upakrama or commencement of a vedic section for superiority.

In ‘*Upasamhara-vijaya*’, Vijayindra, after having refuted the argument of Dikshita, has maintained the supremacy of conclusion of the section or context Upasamhara.

Vijayindra has commented on “Vyasa-traya.” On “Nyayamrita, he wrote two commentaries. One is known as *Laghvaamoda*. The other is *Gurvaamoda*. While the latter is not available, the full text of the former is.

In his commentary on “Tatparyachandrika” entitled, “*Nyayamauktika-maala*,” Vijayindra has subjected Appaya-dikshita’s “*Sivarka-mani-deepika*” to a searching criticism.

In “Yuktiratnakara,” commentary on “Tarkatandava”, Vijayindra has surveyed the entire range of Nyaya vaiseshika literature with a view to demonstrating Dvaita vedanta stands superior to Nyaya-vaisheshika.

Bhattoji-Dikshita, the grammarian attacked Dvaita. Vijayindra in “Bhattoji-kuttana,” has thoroughly and completely exposed the utter hollowness and untenability of the attacks of the grammarian.

Endowed with uncanny sense of humour, Vijayindra wrote “*Appayya-dikshita kapalachapetika*” (i.e Rap on the cheeks of Appayya-Dikshita).

In his “Advaita-siksha,” Vijayindra has examined the works of leading advaitins then extant, and argued with an astonishing and inexhaustible wealth of illuminating logic and details in favour of Dualism of Madhva.

It is not possible to exhaust the list in the course of this contribution, and I take this occasion to appeal to those interested in Dvaita-vedanta to see that the works of Vijayindra are brought to light and published on up-to date lines.

WORKS OF VIJAYINDRA

So far, the following publications are available in print. (1) Vijayindra's commentary on "***Pramanapaddhati.***" (G.R. Savanoor Edn.), (2) Commentary on "***Tattvasamkhyana Tika.***" (Venkateswara Research Institute.) (3) ***Brahmasutra Nyaya-samgraha.*** (Kumbakonam and Nanjangud,) (4) ***Bhedavidya-vilasa,*** (Parimala publications-No-5-Nanjangud and (5) ***Madhvadhva-kantakoddhara.*** (G.R. Savanoor-Jinjasadhikarana only-incomplete).

Without the slightest exaggeration, it must be known that had it not been for the distinguished part played by Vijayindra, Dvaita would have been clean swept away by Appyya Dikshtita in South India. It was Vijaynidra who has compelled the world to recognise that Madhva's Dvaita Vedanta must have its place in the sun.

On the map of Indian philosophy, Vijayindra gave Dvaita a prominent and permanent place. Towards the conclusion of Kantakoddhara, Vijayindra emphatically declares that Madhva's Dualism alone is to be accepted and Sankara's Monism should be rejected.

WHO IS A SHIVA BHAKTA ?

Story heard from Sri Vattangad Hariachar, Srirangam

The usual Annual Pandits Sabha conducted by the Maharaja of Pudukottai in those days was very popular in South India. Pandits of all schools i.e. Dwaitins, Advaitins, and Visishtadwaitins used to participate in that Raja Sabha in good number every year.

Once there arose a question “Who was a true Shiva Bhakta?” The Maharaja posed this question in the Sabha and wanted a convincing answer from any one of the Pandits assembled there. There were many claims and clarifications by the Pandits but the Raja was not fully satisfied. At last, one Pandit Kuppachar, well-versed in all the branches of Sastras gave his answer as follows:

Sincerely and honestly no Advaitin can claim to be a Shiva Bhaktha. A true Advaitin is firm in his belief that he himself is Shiva. His life’s Japa is “Shivoham”, “Shivoham” (I am Shiva.) How can he ever be a Bhakta to Shiva? Never. Shiva –Bhakti is totally ruled out in the life of any Visishtadwaitin. To him Kasi is not a Punya Kshetra because Sri Kaala-Bhairava is there. The very utterance of the word “Shiva” is against his philosophical stand. So he can never be a Shiva Bhakta.

Dwaitin alone is a true Shiva Bhakta. To him, Shiva is the Mano-bhi-mani Devata. That is, a powerful Divine Force to lead his mind to Hari Bhakthi. He ever remains a Bhaktha to all the Parivara Devatas of Sri Hari of whom the Lord Shiva is one. A dwaitin ardently prays to Shiva in these words:- “Thaila Dhaara-yante Manasu Kodu Hari-yalli Shambho.” “O Shambho, please make my mind and thoughts flow unbroken towards Sri Hari”. Hence Dwaitin alone is a Shiva Bhakta explained Pandit Kuppachar. The Raja was fully satisfied and honoured the Pandit. The audience also admired and appreciated Kuppachar.

THE TRUE MADI

It is the bounden duty of every husband to see that the wife learns the Taara-tamya-Devara nama.

“*Satya Jaga-ti-du Pancha Bhedavu*
.....”

Make this a pre-condition to get her a Pattu-Saree.

Pattu Saree may be required as Madi for her during Pooja. True. But tell her even if she wears Pattu Saree, it is no Madi at all, if she does not know the above said Devara-nama.

— *Khed Krishnacharya during
SMSO Sabha Session at Tiruchanur.*

Let the Children Play In the Open

(A report in a weekly magazine)

Recently a child fell in an apartment and his bones were broken. He was taken to an ortho doctor and the doctor asked whether they stay in apartments. The parents of the child were surprised and asked doctor how he knew that they live in apartments.

The doctor gave a detailed explanation -- "Now-a-days some apartments are constructed in such a way that there will be no scope for sun-rays to enter inside the house. Even if windows are provided, if they are facing neighbour's house, then the windows are closed always. This decreases the scope of Sun rays falling on our body.

Sun light has Vitamin D which strengthens the bones. In olden days, children used to play outside the house. But now-a-days, children after coming from the school, will be busy with gadgets like computer, mobile, TV, Tab, etc.

Because of the absence of Sun rays on the body, the bones become weaker. Even for small accidents, the bones break. The Sun light should fall on the children", the doctor continued. If your child belongs to this category, then it is right time to change. Let the Sun rays fall on the child.

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