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## SRI MADHWA SIDDHANTA

Monthly Journal of

Sriman Madhwa Siddhantonnahini Sabha

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

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S.M.S.O. Sabha Journal - 406<sup>th</sup> Issue (Nov-25)

# **S.M.S.O. Sabha Invites You and Your Family**

**12, 13, 14 — Dec. 2025**

**Dear devout Madhwas,**

The Annual Sabha of the Sriman Madhwa Siddhantonnahini Sabha, will be held at Tiruchanur on **12<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup> December 2025 for three days**. The Hony. Secretary and the Council Members of the Sabha request you to attend the Sabha Session on all the three days with your family and friends and receive the blessings of Lord Sri Veda Vyasa, Lord Srinivasa and Sri Padmavathi Devi.

The S.M.S.O. Sabha is more than 140 years old institution founded by Sri Kanchi Subba Rao and is doing valuable services for the benefit of the society and Madhwas in particular. There will be discourses by learned Dharmadhikaris of the Sabha, Scholars and Pandits, examinations for Vidyarthi in Madhwa-Shastra, rendering of Dasara Padas and Harikatha Sravana on all the three days in addition to Homas for the prosperity of the society.

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### **Accomodation**

Please bring your relatives and make the function a grand success. For accomodation during 3-day session at Tiruchanur, please contact:—  
**G. Raghavendran — 98417 12701.**

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## **LORD SRINIVASA IN SABHA MANDIR**

In 1988, Sri Madhavachar S. Katti (popularly known as M.S.Katti) was the Vice-President and Dharmadhikari of S.M.S.O. Sabha. At the beggining of the Sabha Session, he presided over the funciton.

Sri. M.S.Katti stated that it is believed that Sri Srinivasa Devaru is present in the Sabha Mandir during the Sabha Session (on all the three days of the Session). Hence we need not rush for His Darshan at Tirumala ignoring His presence very much with us during this 3-day Session when divine glories are extolled and expounded here.

The same point was also expressed by the then Hony. Secretary of the Sabha Sri.S.A.N. Ranganathachar during other occasions.

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## **S.M.S.O. Sabha Shows The Way To Preserve Our Culture At Home**

Dharma-adhikaris (Vedic Pandits) in Tiruchanur S.M.S.O. Sabha are held in high esteem and respect by the Sabha Organisers. The Hon. Secretary. **Sri. R. ANANTHAN**, Auditor, Tirupur, is doing the job on behalf of organisers. It is our tradition. Our age old culture. The Indian Civilisation.

The Organisers of S.M.S.O. Sabha are mostly Loukikas: men of status in society. High professionals, Senior, retired Bureaucrats, experienced in Dharmic way of life and also in responsible Administrative/ Executive posts. And yet, with deep attachment to Madhwa Shastra. In spite of their modern way of life in public, they are steeped in Vedic tradition in their private life. In short, they are our V.I.Ps; Dharmic in nature and in practice.

They are driven by their inner urge to do something within their limit for the promotion and preservation of Sri Madhwa Shastra and Vedic culture in our society. The society looks upon them with due respect. It is only such dedicated souls have been all along protecting S.M.S.O. Sabha, generations after generations all these 140+ years.

Kandi Narayana Rao of Tirupati, C.R. Narayana Rao, Architect, Chennai, S.A.N. Ranganathachar, the well-known Builder, V. Srinivasa Rao, I.P.S,

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Hyderabad(I.G.), P. Panini Rao, well - known Advocate, Chennai, P.V.R.K. Prasad, I.A.S., T.T.D. Executive Officer, T.S.Raghavendran, well-known Advocate-cum-Pandit, were some of the shining examples of recent past. The Founder, Kanchi Subha Rao himself was a Loukika and yet an worshippingable Punyaatma.

**Dharma - Adhikaris:** They are the masters in Veda - Dharma Shastras; satwik and self-disciplined by nature and dignified by their Dharmic way of life. Hence they are respectfully designated as Dharmadhikaris in S.M.S.O. Sabha.

Valkonda Narasimhachar of Hyderabad, Varkedi Narasimhachar, Mahuli Gopalachar of Bombay, Agni - Hotri Vadirajachar of Gulbarga, M. Rama Rao of Kumbakonam, Bojji Raghavendrachar of Mantralaya, M.S.Katti of Dharwad, were some of the shining examples of last few decades. The names of the present-day Pandits are well known.

They are invited every year during the 3-day Sabha Session at Tiruchanur Sabha Mandir.

They come and enrich our knowledge in Veda - Dharma Shastra and particularly Madhwa Shastra. They are honoured with Sambhavana on 3<sup>rd</sup> day evening. They consider it as Lord's Prasada. More than that, they believe, it is auspicious to become a Dharma - adhikari of S.M.S.O Sabha. (Atleast many of them believe.)

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The Sabha, in turn, also believes that its

usefulness to the society will enhance if such great Pandits come and actively participate in the Sabha activities. This mutual respect and affinity is binding together both the sections : Office - going Grihasthas and well - versed Vedic - Pandits of our society. In this way, Tiruchanur S.M.S.O. Sabha is a well knit enlightened body. It shows the way how we should preserve our culture at our homes.

### **How Sabha Is Good For You And to Your Family**

If you are an average, devout Maadhwa, eager to learn something, authentic in Madhwa Shastra / Dharma Shastra / Upanishad Stories, rare meanings of Devaranamas etc. please attend the 3-day session of the S.M.S.O. Sabha at Tiruchanur, with family. What you learn by reading three volumes of books, can be learnt by listening to the scholarly lectures for 3 days. Admission is free as also Tirtha prasada day and night.

Your wife and other female members of the family can observe the Anushtaana of womenfolk of Pandits families coming there. Also other respectable senior Sumangalis are coming there. Your family women can mingle with them to the extent practicable, and understand how to improve their own cultural standard. This knowledge adds to the good of the family.

A Dharma-Patni loves to learn self-discipline,

loves Tulasi Puja, Devara Deepa and the practice of Krishna-Mantra-Japa (a Quality-Japa) in her private life, no matter how highly placed she is in her office.

Similarly your young son can join Vidyarthi competition in the Sabha and receive Sambhavana and gradually improve his cultural studies. Is this not good for your family?

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**Do your Karma first  
And then Devara Stuti**

We should first obey the आज्ञा (command) of God. Then praise him.

*For example,*

How will God be pleased by chanting Vishnu Sahasra Nama Stotra without doing Sandhyavandana ?

**SO DO YOUR DUTY FIRST  
AND THEN PRAY TO HIM OR  
PRAISE HIM**

**SMSO Sabha lectures and programmes are  
available in YouTube - "SMSO Sabha"  
Channel.**

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## Wonderful Prayer By Wives of Kaaliya Naaga

By **Sri. R. Ananthan**, F.C.A., Tirupur

Hony. Secy. S.M.S.O. Sabha, Tiruchanur, Tirupati.

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If a person accepts the sorrows and pains of life as the Lord's grace and remembers Him with sincere prayer during difficult times, it paves the way for peace and happiness. The episode of Kaliya Naaga in the Srimad Bhagavatam illustrates this maturity and wisdom in the wives of Kaliya Naaga.

Kaliya Naaga was disturbing those who came to take a holy bath in the Yamuna River. When Lord Sri Krishna punished Kaliya Naaga, his wives surrendered to the Lord as follows :—

### Punishment Is Justified

न्याय्यो हि दण्डः कृत-किल्बिषेऽस्मिन्

तवावतारः खलनिग्रहाय ।

रिपोः सुतानामपि तुल्यदृष्टेः

धत्से दमं फलमेवानुशंस्यम् ॥

— Srimad Bhagavatam,  
10<sup>th</sup> Skanda, 14<sup>th</sup> Adhyaya, 33<sup>rd</sup> Sloka.

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“The punishment You have meted out to our husband is justified, for he has indeed committed a sin. You are so impartial that You treat even Your enemies and Your own sons alike, for any punishment You impose is ultimately for their benefit.”

Here, the wives accepted and justified the Lord’s punishment.

### **Transforming Sorrows into Blessings**

अनुग्रहोऽयं भवता कृतो हि नो  
 दण्डोऽसतां ते खलु कल्मषापहः ।  
 यद्-दन्द-शूकत्व-ममुष्य देहिनः  
 क्रोधोऽपि तेऽनुग्रह एव सम्मतः ॥

34<sup>th</sup> Sloka.

“Your punishment is in fact a blessing (Anugraha) conferred on us, since the punishment destroys the sin. Indeed our husband obtained this Sarpa Deha (Sarpa Janma) due to sin committed earlier. We accept Your anger towards him as Your Anugraha”.

Here, the wives turned their sorrows into blessings.

दण्डोऽपि अनुग्रहः

**Even Punishment is Anugraha**

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The wives of the Naga accepted the Lord's punishment as just, and even went further to say that the punishment itself was a blessing, for it cleanses away sin.

One can imagine the deep sorrow of the wives as their husband was punished by the Lord. Yet, even in that painful moment, they accepted the Lord's anger and punishment as His blessing (anugraha).

In our own lives too, we encounter many sorrows and pains. These arise from our past deeds (sins). In such moments, if we can accept these trials as His Blessings meant for our upliftment, and turn to Him in sincere prayer and devotion, the Lord Himself removes our suffering and grants us true welfare.

### **Supremacy Of The Dust Of Lord's Feet**

कस्यानुभावोऽस्य न देव विज्ञहे  
तवाङ्घ्रि-रेणु-स्पर्शाधिकारः ।  
यद्-वाञ्छया श्रीर्ललनाऽचरत् तपो  
विहाय कामान् सुचिरं धृतव्रता ॥

36<sup>th</sup> Sloka.

O Lord! We cannot comprehend how our husband, Kaliya, has obtained such an extraordinary fortune -- to be sanctified by the dust of Your lotus feet.

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For this blessing, even the goddess of fortune performed penance for countless ages, renouncing all other desires and undertaking severe vows.

न नाकपृष्ठं न च पारमेष्ठ्यं  
न सार्वभौमं न रसाधिपत्यम् ।  
न योग-सिद्धीः अपुनर्भवं वा  
वाञ्छन्ति त्वपादरजः प्रपन्नाः ॥

37<sup>th</sup> Sloka.

Those who have received the dust of Your lotus feet desire neither heaven, nor the post of Chaturmukha Brahmaa, nor Lordship over the Earth, nor unlimited sovereignty. They seek not the perfections of Yoga, nor even liberation (Moksha) itself.

तदीष नाथाप दुरापमन्यैः  
तमोजनिः क्रोधवशोऽप्यनीशः ।  
संसारचक्रे भ्रमतः शरीरिणो  
यदीप्सितं स्याद्धि भवत्समक्षम् ॥

38<sup>th</sup> Sloka.

O Lord, though Kaliya, the king of serpents, was born in ignorance and ruled by anger, he has attained what is rarely attained. For embodied souls filled with desires and caught in the cycle of birth and death, all blessings become manifest before them simply by receiving the dust of Your lotus feet.

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**Moral**

The Lord's punishments are not acts of cruelty but blessings meant to cleanse our sins. True devotees see even sorrow, trials, and hardships as His grace (anugraha). By surrendering to the dust of His lotus feet with sincere devotion, one can rise above worldly desires, attain inner peace, and receive the Lord's highest Blessings — greater than heaven, power, etc.

**In simple words:—** Accept every joy and sorrow as God's Blessing, stay devoted, and His grace will uplift you beyond all worldly gains.

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**Sri. Suresh**

**70109 66258, 94442 20615**



## Dhaatri Havana (or) Vana Bhojana

(Kartika Shuddha Dwadashi to Pournami)

Dhaatri Havana is a Puja to the Lord Damodara. He is the Masa Moorthy in Karthika month. This Puja is performed under Aa-malaka tree (Nelli Tree). **“Dhaatri Vriksha”** means Nelli-Tree. This Puja is in Karthika month. Nelli-Tree is a symbol for Mahalakshmi. Saligrama Puja is performed under this tree.

Dhatri Havana (Homa) and its significance is described in Kartika Maahatmya, Bharadwaja Samhita of Pancharatra Agama. In this scripture the Lord Vishnu in the name of Hamsa, narrates the greatness of Dhatri Havana to the four-faced Brahma Deva.

Deepa Utsava is another item in Bhagavat Pooja in the month of Karthika. Vana Bhojana comes after the above said Deepa Utsava.

Karthika Shuddha Dwadashi to Pournami is the stipulated period for Dhatri Havana. It should not be performed on Sundays. Dhatri Havana represents our Arpana to Lord, the hard Vratas we observed during the earlier four months popularly known as

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Chaturmasya Vrata. During this Vrata, we had avoided eating certain specified items of food in respective months. Vana Bhojana is also an occasion for an honest repentance (Praayas-Chitta) by those who could not observe the stipulated Vratas of Chaturmasya.

Vana Bhojana Puja has to be usually performed in a small Vana (Thoppu) in the village, under the Nelli Tree only. But in the present day conditions, devotees in towns and cities have to perform this Puja inside the buildings. They bring a Nelli twig, place it near a post and perform Saligrama Puja near the twig. Homas are offered to Mahalakshmi. It is offered to Her 22 names and forms in addition to Homas to Sri Narayana and other Devatas.

### **Bali Samarpana and Pradakshina**

Bali Samparna and its Pradakshina and Namaskara are important items in Dhaatri Havana.

Naivedya Samarpana to Mahalakshmi is offered on 8 separate leaves around the Nelli tree. This is known as Bali. Pradakshina, Namaskara and prayer to Mahalakshmi during this Bali-daana is spoken very high and effective in Puranas. The prayer is as under:-

देवि धात्रि नमस्तुभ्यं गृहाण बलिमुत्तमम् ।  
 मिश्रितं गुड-सूपाभ्यां सर्व-मङ्गल-दायिने ॥  
 पुत्रान् देहि महाप्राज्ञान् यशो देहि निरन्तरम् ।

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प्रज्ञां मेधां च, सौभाग्यं, विष्णु-भक्तिं च देहि मे ॥  
 निरोगं कुरु मां नित्यं, निष्पापं कुरु सर्वदा ।  
 सर्वज्ञं कुरु मां नित्यं, धनवन्तं तथा कुरु ॥

Devi Dhaatri Namas-thubhyam,  
 Grihaana Bali-muttamam ।

Mishritam Guda-soopaa-bhyaam,  
 Sarva-mangala Daayiney ।।

Putraan Deyhi Mahaa-praajnaan,  
 Yasho Deyhi Niran-taram ।

Prajnyaam Meydhaam cha Sowbhaagyam,  
 Vishnu-Bhaktim cha Deyhi Mey ।।

Nirogam Kuru Maam Nityam,  
 Nish-paapam Kuru Sarvadaa ।

Sarvagnyam Kuru Maam Nityam,  
 Dhanavantam Tathaa Kuru ।।

O, Dhaatree Devi, graciously accept this Bali. Be gracious enough to grant me scholarly sons, bring me good name in society, grant me wisdom, high intellect, Sowbhagya, Vishnu-Bhakti and sound health. Please remove all the sinful thoughts in my mind and prevent me doing sinful acts. The above is the prayer text. The Purana-Vachana assures the effects of Pradakshina, during Bali-pradaana in these words:-

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बलि-प्रदान-काले तु ये कुर्वन्ति प्रदक्षिणम् ।  
ते यान्ति विष्णु-सालोक्यं पितृभिः सार्धमेव च ॥

Devotees who do pradakshina to Nelli tree at the time of Bali-daana during Dhatree Havana, will ultimately enjoy all the happiness in life and they will reach the Kingdom of God Vishnu, not alone. Their forefathers also will be rewarded likewise.

Aagama Shastra advises us to visualize the beautiful “**smiling**” Divine Figure of Sri Lakshmipati at the bottom of the Nelli tree during Dhatri Havana. Its benefits are tremendous. Please see this Sloka:-

धात्री वृक्षस्य मूलस्थं मन्दस्मित रमापतिम् ।  
ते यान्ति विष्णु-सायुज्यं ये पश्यन्ति इह चक्षुषा ॥

Dhatri Havana is performed for the welfare of the whole society and not for any single individual. Vana-Devatas are pleased by this Bali-daana and they bring good for the whole society.

If unable to participate in Vana Bhojana, devotees can do Pradakshina-Namaskara to Nelli tree, whenever convenient during Karthika-Masa, chanting the Prayer Mantras mentioned above. This will bring the blessings of Karthika Damodara and Mahalakshmi. (Avoid Sundays).



Even in the house itself, one can visualize and think of the smiling face of the Lord Damodara and Lakshmi Devi at the bottom of the Nelli tree and chant the Bali Pradakshina Slokas and do Pradakshina and Namaskara in the house.

### **Chant The Lord's Names Achyuta, Ananta, Govinda**

The saintly Upadesa of Sri Madhwa is to practise the “Naama-Traya” and get cured of all the diseases. Sri Acharya in his work, “Krishnaamrita-Mahaarnava” quotes Sri Vedavyasa’s words:—

अच्युतानन्त गोविन्द नामो-च्चारण भेषजात् ।  
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

Note the repetition of the assurance by the Lord Himself: “**Satyam, Satyam**” in the above sloka.

## **Dharma Upanayanam**

Dharma Upanayanam will be held at the S.M.S.O. Sabha Mandir, Tiruchanur, Tirupati on 14<sup>th</sup> Dec. 2025. Please contact **Sri. Suresh — 70109 66258, 94442 20615** for further details.

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## Do Not Miss Karthika Snana

Snana with Sankalpa before Sun rise

**Catch hold of last 3 days**

**Nov. 3, 4, 5 - 2025**

Karthika Shuddha Trayodashi, Chaturdashi, Pournami -- all these 3 days are concluding days of Karthika Snana. These three days are called Anthya-Pushkarini. **“If Karthika Snana could not be performed on all 30 days, one will reap the appropriate benefits even if one performs on last 3 days.”** (Nov. 3, 4, 5). All the 3 days are very significant for early morning Sankalpa Snana and Daana (especially Deepa Daana). (See previous Oct. issue for Snana Sankalpa, Snana / Arghya Mantras and Deepa Daana Mantras).

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## Aa-Kaa-Maa-Vai Pournami

**5-11-2025 (Wednesday)**

Karthika Shuddha Pournami is the last day for Karthika Snana. This day is called “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”**.

This year Karthika (Aa-kaa-maa-vai) Pournami is on 5-11-2025. As mentioned earlier, there will be

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phala and the Lord is pleased even if one day Karthika Snana is performed before Sun rise with Snana Mantra and Arghya. मास पर्यन्तं स्नानं असंभवे तु, त्रि-अहं, एकाहं वा स्नायात् ।

On these days, get up from the bed two hours before Sun-rise, have Snana with Sankalpa (if possible in cold water). Then Japa and Puja. Men perform Saligrama Puja, women Tulasi Puja. All completed before 6.30 or 7 am. Dharma Shastras speak high of this self-discipline. This is the simplest way of our Tapas to please the Lord. The effect is Divine Grace. Without our knowing, our thoughts are influenced in positive ways and our actions become agreeable to superiors and others around us. The success in life begins in this way.

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. This day is very suitable for Satyanarayana Puja. After Snana, offer it to the Lord saying (श्रीकृष्णार्पणमस्तु) Sri Krishnarpanamastu.

**‘Aa-kaa-maa-vai Pournami’ is a powerful day waiting to give abundant Punya for Snana, Daana, etc.**

At the end, offering to the Lord (Krishnaarpanamastu) will immensely please Him and His Grace is assured.

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## Deepa In Karthika Masa

(1) Deepa in Karthika Masa is highly beneficial. More number of Deepas can be lit in the house, or in the mutts, temples, etc. or even providing assistance as simply adjusting the Deepa which is already lit. Karthika Deepa gives immense benefits. (Agal deepa (made out of mud) is visesha).

(2) Deepa - Dana is specially recommended in the month of Karthika. दामोदरस्य प्रीत्यर्थं, दीपदानं तथा कुरु ॥ Deepa Dana in Karthika Masa is Mahapunya. कार्तिके दीपदानं तु, महापुण्य-फल-प्रदम् ।

Deepa Dana:— Giving (1) Deepa vessel, (2) oil, (3) vessel for oil, (4) batti, (5) match stick, etc. The procedure for Deepa Dana — Please refer previous Oct. issue page numbers 18 and 19.

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### Reading Kartika Masa Mahatmya

Reading/hearing Kartika Masa Mahatmya pleases the Lord and paves the way for peace and prosperity in life. A few slokas were published in the Oct. issue under the heading “KARTHIKA MASA - Highly Significant For Snana & Dana” (authored by T.S.R. Coimbatore).

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# NAGA PUJA

**25-11-2025 Tuesday**

Margasirsha-Shukla-Panchami

(Dharma Sindhu P. 99, Nirnaya Sindhu P. 155 )

Naga Puja is on Margasira-Shukla-Panchami. Four months back in Sravana Masa, it was Naga Chaturthi Vrata. Now this is Naga Puja as per Varaha Purana Vakya. This Puja is performed after Saligrama Puja. Men and women perform Aachamana and Sankalpa.

आचमनं, प्राणायाम, ॐ भूः ॐ भुवः ..... एवं गुण  
विशेषण विशिष्टायां शुभ तिथौ, नाग-अन्तर्यामि भारती रमण मुख्य  
प्राणान्तर्गत, श्री सङ्कर्षण प्रेरणया, श्री सङ्कर्षण प्रीत्यर्थ, शेषस्य  
पञ्चोपचार पूजां करिष्ये । (Mantrakshata+water in the Pela)

Ksheera (milk) Abhisheka on Nagara, which in turn goes to the indweller the Lord Sri Sankarshana Murthy. Then Pushpa Archana. Naivedya of fruits, milk, ghee, paayasa, *Chigili* (a mixture of gingili or ellu and jaggery), etc. Then Mangalarati, Prarthana.

Prasaada distribution to everyone with Tamboola Dakshina. No Upavasa Niyama.

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**Note:**

This Naga Puja is important to all. Especially, for the family affected by Sarpa Dosha. The Lord Vishnu himself receives this Puja as “**Sankarshana Roopi**”, the in-dweller of Snakes. This Puja brings the Grace of Lord Sri Sankarshana. (Varaha Purana Vachana) साक्षात् सङ्कर्षणात्माहं तां पूजां स्वयं आददे (Smriti Muktaavali P. 55)

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**(Champa Shashti)**  
**SKANDA SHASHTI ANUSHTANA**

**26-11-2025 Wednesday**

Margasirsha-Shukla-Shasti

(Dharma Sindhu P. 99, Nirnaya Sindhu P. 155 )

Saligrama Puja, Naivedya, Vaiswadeva, washing the feet of Brahmachari. Then Brahmachari sits facing East or North. Offer him Vastra, Gandha, Akshata, Teertha, Tamboola Dakshina.

After serving all food items on the leaf, sprinkle Teertha on the food. After Brahmachari completes the *Pari-she-chana* & Chitra-huti, offer him Teertha for intake. Chant this Samarpana Mantra with folded hands:

अनेन ब्रह्मचारी ब्राह्मण समाराधनेन भगवान् नागान्तर्यामि  
 भारतीरमण मुख्यप्राणान्तर्गत, श्री सङ्कर्षणः प्रीयताम् । सुप्रीतो  
 वरदो भवतु । श्री कृष्णार्पणमस्तु ।

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*Let Us Remember*

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# The Most Secret Shastra

**Gita Jayanti (01-12-2025)**

*N. Ragothaman, 35/2, Arimuthu Achari Street,  
Triplicane, Chennai. 73387 06674.*

**Perform Puja to Bhagavad Gita book.** Place the book on a plate (with rangoli) and Deepa on both sides of the book. Gandha, Pushpa, Archana, Dhoopa, Deepa, Naivedya, Mangalarati, Prarathana, Pradakshina and Namaskara to the book. Gita parayana (for atleast 10 minutes). Then Pushpa Samarpana to the book by everyone in the family and distribute the Prasada. Now Gita Jayanti is celebrated in the house. (If Puja could not be performed, do Gita Parayana for 5 to 10 minutes and Pradakshina, Namaskara to the book).

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Bhagavad Gita is one of the most popular sacred books of mankind. It is in simple slokas, imparts practical wisdom and appeals to every one. It sets clearly the philosophy of duty. Gita is described as Brahma-vidya and Yoga-shastra i.e. a book that gives Divine knowledge, and also teaches the means to attain it.

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The entire teaching of Gita is beautifully summed up in this sloka (Chapter 11, Sloka 55)

मत्कर्मकृत् मत्परमः मद्-भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

Do your duty. Dedicate it to God. Be always aware of the Supremacy of God. Do not be entangled into worldly things. Do not entertain hatred or ill-will to any one. This will enable you to attain God's grace. This is the essence of Gita teaching.

Sri Madhwacharya has written two commentaries on Gita: (1) Gita Bhashya (2) Gita Tatparya. Out of 37 Sarvamoola Granthas by Madhwacharya, Gita Bhashya is the first work composed. Sri Padmanabha Tirtha, Sri Jayatirtha have written commentaries on Gita Bhashya and Gita Tatparya.

### Most Secret of the Shastra

(इदं गुह्यतमं शास्त्रं)

In the 15<sup>th</sup> Chapter of Bhagavad Gita, Sri Krishna preaches Arjuna, the most secret of the Shastra. (The last 5 slokas in 15<sup>th</sup> Chapter).

16. द्वा-विमौ पुरुषौ लोके, क्षरश्च अक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थः अक्षर उच्यते ॥
17. उत्तमः पुरुषस्तु अन्यः, 'परमात्मा' इत्युदाहृतः ।  
यो लोकत्रयं आविश्य, बिभर्ति अव्यय ईश्वरः ॥



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18. यस्मात् क्षरं अतीतोऽहं, अक्षरादपि च उत्तमः ।  
अतोऽस्मि लोके, वेदे च प्रथितः पुरुषोत्तमः ॥
19. यो मां एवं असंमूढो जानाति पुरुषोत्तमम् ।  
स सर्व-वित् भजति मां सर्व-भावेन भारत ॥
- 

20. इति गुह्यतमं शास्त्रं इदं उक्तं मया अनघ ।  
एतत् बुध्वा बुद्धिमान् स्यात् कृत-कृत्यश्च भारत ॥
- इति भगवद् गीतासु, पुरुषोत्तम-योगो नाम पञ्च-दश अध्यायः ॥

**Sri Madhwacharya in his 37 Sarvamoola Granthas has quoted these 5 slokas in a number of places to bring the sacred message and glory of the Lord Vishnu (Sri Krishna) as the most Supreme. Such is the importance of these slokas.**

Even today, it is customary to recite the 15<sup>th</sup> Chapter of Bhagavad Gita before Bhojana (along with Anu Bhashya).

### **Meaning of the Slokas (16 to 20)**

16. In Samskrita, in some instances, men and women are both represented by the word “Purusha”. This is one such instance in this Sloka. There are two types of Purushas in this world.

(1) **Kshara Purusha** = Those who have Deha-Naasha

(2) **Akshara Purusha** = Those who do not have Deha-Naasha

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Kshara means Naasha (gets destroyed). (क्षणं = नाशः) All living beings (from Chaturmukha Brahma, Rudra, etc.) are Kshara. They have Deha-Naasha. Their body gets destroyed one day. Hence this group is called “Kshara”.

The other category, “Akshara”, is Lakshmi Devi. She ever remains eternal, without Deha-Naasha and without any kind of change.

17. (उत्तमः पुरुषस्तु अन्यः) Apart from these two groups, there is another Purusha, Uttama Purusha. He is **“Paramaatma”**. He enters the three worlds (Bhoo-h, Bhuwa-h, Swa-h) and also carries them. He is the ONE, living eternally without any change. He is the Easwara (Lord) for all the three worlds. He says:—

18. (अतीतः) I am very much superior to Kshara Purushas. (अक्षरात् अपि उत्तमः) I am also superior to Akshara Purusha (Lakshmi Devi). Therefore, (लोके) Pourusheya Granthas (Itihasas, Puranas, etc.) and (वेदे) Apourusheya Granthas (Vedas) praise me as **“Purushottama”**.

19. Without illusory knowledge (Agyana), one who understands Me as Purushottama (different from Kshara and Akshara) has understood everything (सर्व-वित्). He worships Me in all ways, with great devotion

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(सर्व-भावेन मां भजति । सर्व-भावेन = सर्व-प्रकारेण).

The ultimate object (महा-तात्पर्य) of all the Srutis (Vedas) and Smritis (Ramayana, Mahabharata, Bhagavata and other Puranas, etc.) is to establish the Supremacy of the Lord. Therefore, who understands that Sri Hari is Supreme of all Ksharas and Akshara, has virtually learnt the entire theme of Vedantic Philosophy in entirety.

**20.** This is Parama-Rahasya (गुह्यतमं — Most Secret). One becomes Gnyani who knows this. He gets mental piece that he has done his duty (कृत-कृत्य:).

It is traditionally accepted that a devotee who does Parayana of the last five slokas (16 to 20) of this 15<sup>th</sup> Adhyaya, will get virtues of having done Parayana of the entire Adhyaya consisting of 20 slokas. Punya of reciting the whole of 15<sup>th</sup> Adhyaya, gets the Punya of having recited the entire 700 slokas of Bhagawad Gita. Reciting 700 verses of Gita, the Punya of having recited 1,00,000 granthas of Mahabharata is achieved. Such is the Mahima of the last 5 slokas of this Adhyaya.

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| <p><b>Let us daily remember this Most Secret of the Shastra.</b></p> |
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— Courtesy: **K.T.Pandurangi** and **T.S.Raghavendran** books on Bhagavad Gita.

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## Sri Satyanatha Teertharu

Veera-Chola-puram  
(on the banks of Dakshina Pinakini)  
Near Tiukoilur, Tamil Nadu

**Aradhana on: 01-12-2025 (Monday)**  
**Margasira-Shuddha-Ekadasa**



सत्यनाथगुरुः पातु यो धीरो नवचन्द्रिकाम् ।  
नवामृत-गदा-तीर्थ-ताण्डवानि व्यचीकृतम् ॥

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## PANCHA-ABHINAVA TIRTHARU

**Sri Satyanatha Tirtharu is known as  
Pancha-abhinava Tirtharu. (Details Below)**

### THE FIVE ABHINAVAS

Sri Satyanatha's contribution to the Indian Philosophical thought was remarkable. He was a prolific writer and his dealing with the subjects was exhaustive and thorough. He prefixed four of his works with the title: "**ABHINAVA**". (Modern or New).

1. Abhinava Chandrika
2. Abhinava-amruta
3. Abhinava Taandava
4. Abhinava Gada

The fifth Abhinava, the name he gave to his successor.

5. Sathya-Abhinava Teertha

(whose Brindavana is at Nachi-yarkovil, 10km. from Kumbakonam.) Thus five ABHINAVAS were created by Sri Satyanatha Teertha. Thus he became "**Pancha-abhinava-teertharu**".

These 5 names can be found in his Charama Sloka:

सत्यनाथगुरुः पातु यो धीरो नवचन्द्रिकाम् ।  
नवामृत-गदा-तीर्थ-ताण्डवानि व्यचीकृतम् ॥

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### ABHINAVA CHANDRIKACHARYA

Sri Satyanatha Tirtharu is also known as **“Abhinva Chandrikacharya”** due to his great work “Abhinava Chandrika”. This is Tippani on Tatwa Prakasika of Sri Jayatirtha.

Abhinava Chandrika was edited by Maha-Maho-padhyaya Vyakarana Sethumadhavacharya of Tirupati / Tiruchanur and was published by the Uttaradi Mutt in the year 1942. In this work Sri Satyanatha refers not only Advaita works but Dwaita works aslo such as Tatparya Chandrika of Sri Vysaraja, Bhava-Bodha of Sri Raghoottama Teertha and a few other works as well.

At the end of each Adhikarana in this work, we find a short summary, indicating what is Poorva Paksha and what is Siddhanta. This is of great help to the beginners in Brahma Sootra Bhashya and to the scholars as well.

**“Abhinava-amrita”** is a commentary on Pramana-paddhati of Sri Jayathirtha. This deals with Tarka Shastra, also called Nyaya Shastra (or logic). Knowledge in Nyaya Shastra is very essential for the success in debates in Vedanta Shastra.

**“Abhinava-Taandava”** deals with Tarka (logic). This work establishes how Dwaita System is perfect logically also and how the other systems lack perfection even in this respect.

**“Abhinava-Gada”**:— Appaya Dikshita (about 75 years earlier to Sri Satyanatha) had written two

works: **Madhwa-Tantra-Mukha-Mardana** and **Madhwa-Mata Vidhwamsana**, criticising Sri Madhwa and his successors. This was during the period of Sri Vijayeendra Teertha (1514-95) who, immediately then itself, had answered all the criticism in his own work. Yet, Sri Satyanatha Tirtharu felt that Appaya deserved a still more severe blow from a different angle and fulfilled it with the writing of his strongly worded **Abhinava Gada**, even though it was about 75 years later. Such was his Acharya-Bhakti and to Guru Param-para. Abhinava Gada is in five Chapters and each has been named YUDDHA.

### **PARASU GRANTHAS**

Acharya Sri Madhwa, besides his other works, has written three Khandanas:- 1) Maya-Vaada Khandana, 2) Mithyatwa Anumana Khandana and 3) Upaadhi Khandana. Sri Satyanatha has written Tippani for each. The Common title for them is PARASU.

PARASU means an axe. The title implies that the work is meant to cut the roots of Apa-Vedantic doctrines, i.e. opposed to Vedas and Brahma Sutras.

There is also another Parasu; a Tippani on Nyaya Sudha. The author has also written two more Tippanis: 1) Tippani on Sri Madhwa's Karma Nirnaya and 2) Tippani of Acharya's Rig-Bhashya. In addition, there is also another work Vijayamaala.

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### VIJAYAMALA

This in a prose. In it, Satyanatha has selected fifty topics, which relate to the doctrines and dogmas of Advaita, Mimamsa, Vedic Passages, certain phrases used in Brahmasutra, Tarkika's interpretation and those views held by Dvaitins, who pride themselves as well versed in Madhva's, Jayathirtha's works and Vadiraja's Yuktimallika. The aim is to offer arguments which would put to shame to vadi – be he an Advaitin, Tarkika, Mimamsaka or even a Dvaitin, who is puffed up with pride. To understand the work, one should have studied Sastras in depth.

His another popular Sloka:

समीरसमयं वक्तुं यस्तु लोके विचक्षणः ।  
तं वन्दे सत्यनाथाख्यं वीरचोल - पुर - स्थितम् ॥

He entered Brindavana in the year 1673 AD, on Geetha Jayanthi Day – Ekadashi. Sri Satyanatha Tirtha was also the contemporary of Sri Raghavendra Tirtha.

**Let us atleast remember the names of these sacred and masterly works. This will please Sri Satyanatha Tirtharu. These are meant for us. This will elevate us from the utter darkness of illiteracy in Madhwa Shastra.**



