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SRI MADHWA SIDDHANTA

Monthly Journal of

Sriman Madhwa Siddhantonnahini Sabha

Tiruchanur - Tirupati 517 503

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May 2015

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FOR THE KIND ATTENTION OF THE MEMBERS

Regarding the supply of
the Sabha Journal

“SRI MADHWA SIDDHANTA”

All these years, the Sabha published “Shri Madhwa Siddhanta” Journal and sent it to its life members and patrons free of cost. In view of escalation of cost of publishing the journal in the present days it was felt that, the journal may be priced. The matter was placed before the members in the 137th Annual General Meeting of the Sabha, held on 27th December 2014 at Tiruchanoor.

The members present at the Annual General meeting were unanimous in approving the proposal and decided to fix the subscription for the journal at Rs 150/- per year. Further it has been decided to collect a minimum of two years subscription at a time.

As you are all aware that the journal is giving valuable information on our Madhwa Sastra to the benefit of each of our family members especially the emerging new generation youths in our family. I request you to kindly continue to patronise the journal by sending two years subscription of Rs. 300/- at the earliest.

The subscription period starts from 1st April 2015 onwards and until then the issue will be sent to you free of cost. I hope all will appreciate the necessity behind pricing the journal and support the noble cause for which the Sabha strives through the publication of the journal.

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SRI SRIPADARAJA **[1420 - 1487]**

Aaraadhana on
1-6-2015 (Monday)

Around 85 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 the given 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.

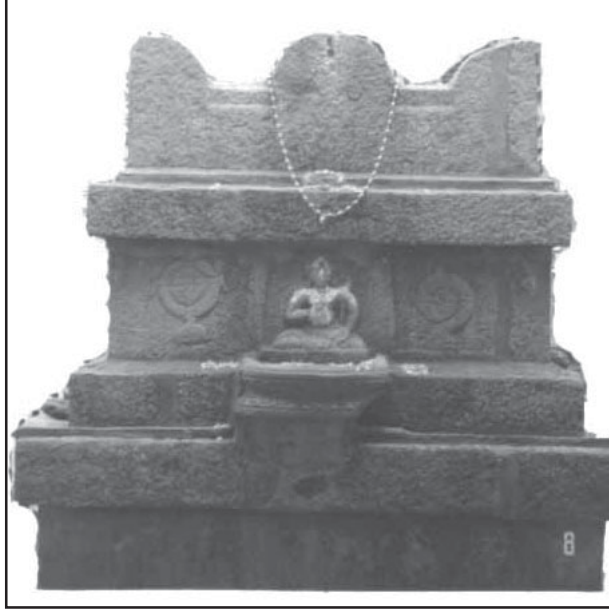
कण्गलि-द्यातको कावेरि रङ्गन नोडद ...

"Kangali-dya-tako Kauveri Rangana No-da-dha"

His ankita is 'Ranga Vittala'.

His Vidya Guru was Sri Vibudendra 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 Sripadarajaru

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

ज्ञानवैराग्य भक्त्यादि कल्याण-गुण-शालिनः ।
लक्ष्मीनारायण-मुनीन् वन्दे विद्यागुरुन्मम ॥

तं वन्दे नरसिंहतीर्थ-निलयं श्रीव्यासराट् पूजितम् ।
ध्यायन्तं मनसा नृसिंहचरणम् श्रीपादराजं गुरुम् ॥

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

VATA SAVITRI PUJA

2-6-2015 (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. (other fruits are not considered for naivedya). For atleast 2 Sumangalis – Thaamboola Dakshina, 2 mangoes for each Sumangali. This puja is on Jyeshtha Shuddha Pournami only by those who have this as family Sampradaya. (Nirnaya Sindhu page 78)

TI LA DANA

2-6-2015 (Tuesday)

Daanas to be given in Jyeshtha Maasa:- Chappal, Umbrella – on whichever day is 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 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 ॥

YOUR VIEWS

In order to assess the requirements of the readers, we need your views on the articles published in this journal. Without any hesitation please feel free to give genuine comments / suggestions / criticisms.

YANTRO-D-DHARAKA HANUMAN AT HAMPI

**Installed by Sri Vyasa Tirtha during
the period of Veera Narasimha**

(1498 - 1509)

“Yantro-d-dharaka Hanumad Stotram” is a powerful stotra by Sri Vyasaraja. It gives results quickly. This stotra is very small. It consists of only 8 slokas, out of which 5 are main stotra, and the remaining 3 are phala-shruti.

VEERA-NARASIMHAN PERIOD (1498 - 1509)

King Veera-Narasimhan succeeded Salva Narasimha in Vijayanagara Kingdom. The former had some troubles and worries. He sought the help of Sri Vyasa Tirtha. Sri Swamiji, for the welfare of the people and of the King, installed Lord Sri Hanuman idols 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 powerful “Yantro-ddaraka Hanumad Stotra”.

This sloka assures that the citizens and the Kings of various countries will get peace and prosperity by worshipping this Lord Hanuman.

नाना-देशागतैः सद्भिः सेव्यमानं नृपोत्तमैः ।

Sixth sloka says: Those who do japa of this Stotra 3 times daily with devotion, will get their prayers fulfilled within 6 months.

वाञ्छितं लभते अभीष्टं षण्-मास अभ्यन्तरे खलु ॥



YANTRO-D-DHARAKA HANUMAD STOTRA

॥ यन्त्रोद्धारक श्रीहनुमत्-स्तोत्रम् ॥

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 पंच-खाद्यैश्च शक्तितः ॥ ४ ॥
5. ब्रजामि 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-ऽभ्यन्तरे खलु ॥ 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 ॥

Book in English

**Shrimad Maha-Bharata
Taotparya Nirnaya**

(Chapters 1 to 10)

Translation: Smt. Anuradha Sridhar

Original (Kannada): Vidwan K. Hayavadana Puranik, M.A.

Copies with:

- (1) Sri Palimaru Mutt, Car Street,
UDUPI - 576 101. Ph: 91-82025-28403
- (2) Smt. Anuradha Sridhar, 2-D, 7th Avenue,
Ashok Nagar, Chennai - 83. Ph: 91-98845-04122

Pages 727

Rs. 400

Maha Bharata Tatparya Nirnaya in 32 Chapters, is a Mangala-Grantha by Sri Madhwa. Now the Volume under Review consists first ten chapters. The Volume is as auspicious to the house as Saligrama or Tulasi Brindavana. In many houses, they keep M.B.T. Nirnaya book on a worshipful Peeta in the Puja Room or near the Puja Box and offer flowers daily with prayer.

For any serious reader, the book under review is really a boon. The 20-page "Contents" at the beginning is indeed a great help especially when handling a big volume of 700 pages. That information is arranged Page-wise. It is followed by Chapter-wise -sum-

mary of all the 10 Adhya-yas (in 42 pages). These two items save much of the time when one is searching for a particular information in the great work.

Another important addition in the book: is the display of one sloka from the work Bhaava Sangraha* (as a boxed matter) at the beginning of each chapter.

Sri Haya-vadana-Puranik, the author of (Kannada original) is an acknowledged scholar, a well known figure in the academic field in South India, for more than 40 years. The translator, Smt. Anuradha Sridhar, has the decades of experience in editing Dvaita Journals. In this way, her name is well known among the Madhwa public.

The book is well planned in the sense it contains Moola-slokas both in Sanskrit, in English (transliteration) and Sloka-meaning followed by "Special Notes". The Sloka-Meanings are interesting to read even by ordinary readers. Those readers eager to know the deeper ideas of the Slokas will be immensely happy to find valuable / rare / admirable references given in "Special Notes". It is really a pains-taking great work.

Readers may agree that the book is worth preserving in the house for the good of not only the present members of the family but also for future generations.

* Sri Raghavendra Swami has comprised the contents of entire chapter in one sloka. 32 Chapters of Nirnaya in 32 Slokas. This work is called: "Bhava Sangraha". The relevant sloka from this work is displayed with meaning in one page Box-matter at the beginning of each chapter

NOTABLE DATES

June 2015 Manmatha Nama Samvatsara

1-6-15 Jyeshtha Shuk. Paksha Greeshma Ritu

01-06-15	Mon	Satyabhinava Tirtharu (Nachiarcoil) Sripada-Rajaru (Mulu-Bagal)
02-06-15	Tue	Pournami, Vata-Savitri Puja, Vishnu Panchaka

3-6-15 to 16-6-15 Jyeshtha Kri. Pa. Greeshma Ritu

Nachiar Koil, Tirukoilur, Kanchi, Vellore, Tirupati, Chennai, Kolkata, Kadapa, Kurnool, Guntur, Vijayawada, Nellur, Rajamandri, Hyderabad, Warangal, Sri-Sailam, Machali-pattana, Gadwal, in these places / their surrounding places, and some places in North India;

12-6-2015	Fri	Viddha-Dashami - Harivaasara from 50 minutes after Sunset
13-06-15	Sat	Ekadasi
14-05-15	Sun	Kalaa-maatra Dwadashi

In other places

12-06-15	Thu	Ekadasi
13-06-15	Fri	Dwa-dasi - Harivaasara till 6.37 a.m.
14-06-15	Sun	Sri Vijayeendraru (Kumbhakona)
15-06-15	Mon	Mithuna Sankramana (Aani-1)
16-06-15	Tue	Amavasya Tarpana, Vishnupanchaka

THALI KATTE NEWS

73rd Aradhana of Sri Satya Dhyana Tirtha was celebrated at Thalikatte Kshetra, Bhadravati Taluk. Pandits Sri Kustagi Vasudeva Murthy and Sri Dhruvachar of Bhadravati participated.

Sri Kustagi Vasudeva Murthy a noble Advocate, Shimoga delivered lecture on "CIVIL SUIT" a famous compilation of Sri Satyadhyana Tirtha. He also narrated the incidents during the period of the saint at Bijapur.

Agnihotri Brothers had arranged Aradhana as usual. It was also mentioned that the first Puja in the local Sri Ranganatha Swami Temple was performed by Sri Satyadharma Tirtha Swamiji of Hole Honnur, 5 km from Thalikatta. Sri Satyatma Tirtharu performed Panchamruta Abhisheka there in 2013.

— Report by Sri. Jayasheelachar Shimoga.

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SADAACHARA SMRITI

(A Work of Sri Madhwacharya)

There comes a wake up moment in the life of every sensitive human being. At that time, shaken by his own Durachara and aimless existence, he asks himself a question: has life any purposeful meaning, or is it just to be lived in a mechanical way till the end? This hunger for wisdom and inner happiness, wisdom drives a devout man from one Guru to another and from one temple to another.

The merciful Sri Madhva offers us a fine option for Sadaachara, a rewarding way of life, designed to halt the flights of fancy that plague our mind. The ultimate aim of all the disciplined Acharas is to make the mind receptive to divine knowledge.

SADAACHARA SMRITI is one of the 37 sacred works that flowed out of Sri Madhva's pen. Sadaachara, according to Sri Madhva, is a combination of physical and intellectual disciplines. The text is neither big nor is it couched in hard language. The slokas are small and simple and could be easily read and a few of them could be roughly understood even by laymen capable of reading Sanskrit Slokas. Many of the Slokas are the quotations from Gita and other Vedic Texts.

TO WHOM THIS WORK IS ADDRESSED

Sadaachara Smriti is a code of religious

conduct, drawn up by Sri Acharya to educate an aspirant towards progress, purification and to a greater perfection. The aim of Sri Acharya is to prepare the aspirant, for a noble way of living and to inculcate in him the principles of virtue and righteousness so that his every thought, word and act may be turned towards God.

The work is addressed to those who have an inborn inclination for a disciplined way of living and who want to protect themselves against being victimised by the vulgar values of life. It is addressed to those who aspire for greater perfection in life and to those who have intellectual capacity to grasp the glory of the philosophical ideal and have the required mental accommodation to feel the divinity in the sacred words of the Divine Guru.

The text consists of 39 Slokas, of which as many as ten are quotations from Gita, two from Purusha-Sookta and a few are from Bhagavata and Bharata. The work is addressed to a mature mind, hungering for *Nimmati* in life and for a higher knowledge. While the first seven slokas deal with the morning ablutions with special emphasis on the method of Snaana and about Sandhya, Slokas 8 to 10 briefly tell about the methods of meditation on GAYATRI a technic which helps to develop the sadhaka's powers of concentration, by bringing his entire thoughts channelized into a suggested line of contemplation.

Expounding Vedic knowledge to those interested, performance of Deva Pooja, Vaiswa-Deva, Bali Harana, service to the society, honouring the guests, partaking Hari-Prasada (meal) in proper manner, the useful spending of the afternoon with Vedic discussions the evening Sandhya and the total dedication of the day's work to the Lord at bed time are the subjects dealt with in **Slokas 12 to 17**.

The essence of Vedanta is given in Slokas 19 to 30. The five slokas at the end of the 15th chapter of Bhagavad Gita are oft-quoted among the learned circles and they are much debated upon by scholars of different schools. The philosophical and scriptural import of these slokas are worthy of closer study by every intelligent educated person. These five Gita verses form part of Sadaachara-Smriti as **Slokas 19 to 23**.

Of the seven slokas from **31 to 37** the daily routine of Grihastha, Brahmacharis and Sanyasis are spoken of briefly in about four slokas and the rest extol the enchanting and illuminating figure of Sri Hari in the words of Gita and Purusha-Sookta (**36-37**).

The two concluding **Slokas 38 to 39** are *samarpana cum Phala-Sruti*.

सदाचार-स्मृतिः

SADAACHARA SMRITI (39 Slokas)

- यस्मिन् सर्वाणि कर्माणि संन्यस्य अध्यात्म-चेतसा ।
निराशी-निर्ममो याति परं जयति सोऽच्युतः ॥ 1
- स्मृत्वा विष्णुं समुत्थाय कृत-शौचो यथा-विधि ।
धौत-दन्तः समाचम्य स्नानं कुर्याद् विधानतः ॥ 2
- उद्धृतेति मृदालिप्य द्वि-षडष्ट-षडक्षरैः ।
त्रि-निमज्ज्य आप्य-सूक्तेन प्रोक्षयित्वा पुनस्ततः ॥ 3
- मृदालिप्य निमज्ज्य त्रिस्त्रिंशजपेत् अघमर्षणम् ।
स्रष्टारं सर्वलोकानां स्मृत्वा नारायणं परम् ॥ 4
- यतश्वासो निमग्नोऽप्सु प्रणवेन उत्थित-स्ततः ।
सिञ्चयेत् पुरुषसूक्तेन स्व-देहस्थं हरिं स्मरन् ॥ 5
- वसित्वा वास आचम्य प्रोक्ष्य आचम्य च मन्त्रतः ।
गायत्र्या च अञ्जलिं दत्त्वा ध्यात्वा सूर्यगतं हरिम् ॥ 6
- मन्त्रतः परि-वृत्याथ समाचम्य सुरादिकान् ।
तर्पयित्वा निपीड्याथ वासो विस्तृत्य च अञ्जसा ॥ 7

अर्क-मण्डलगं विष्णुं ध्यात्वैव त्रिपदीं जपेत् ।
सहस्र-परमां देवीं शतमध्यां दशावराम् ॥ 8

आसूर्य-दर्शनात् तिष्ठेत् ततस्तु उपविशेत् तु वा ।
पूर्वा सन्ध्यां सनक्षत्रां उत्तरां सदिवा-कराम् ।
उत्तरां उपविश्यैव वाग्यतः सर्वदा जपेत् । 9

ध्येयः सदा सवितृ-मण्डल-मध्यवर्ती
नारायणः सरसिजा-सन-सन्निविष्टः ।
केयूरवान् मकर-कुण्डलवान् किरीटी हारी
हिरण्मय-वपुः धृत-शङ्ख-चक्रः ॥ 10

गायत्र्याःत्रिगुणं विष्णुं ध्यायन् अष्टाक्षरं जपेत् ।
प्रणम्य देवान् विप्रांश्च गुरूंश्च हरि-पार्षदान् ॥ 11

एवं सर्वोत्तमं विष्णुं ध्या-यन्नेव अर्चयेत् हरिम् ।
ध्यान-प्रवच-नाभ्यां च यथा-योग्यं उपासनम् ॥ 12

धर्मेणैज्या-साधनानि साधयित्वा विधानतः ।
स्नात्वा सम्पूजयेद् विष्णुं वेद-तन्त्रोक्त मार्गतः ।
वैश्वदेवं बलिं चैव कुर्यान्नित्यं तु तर्पणम् ॥ 13

इष्टं दत्तं हुतं जप्तं पूर्तं यच्च आत्मनः प्रियम् ।
दारान् सुतान् प्रियान् प्राणान् परस्मै सन्निवे-दयेत् ॥ 14

- भुक्तशेषं भगवतो भृत्य-अतिथि पुरस्सरः ।
भुञ्जीत हृद्गतं विष्णुं स्मरन् तद्गत-मानसः ॥ 15
- आचम्य मूलमन्त्रेण कोष्ठं स्वं अभिमन्त्रयेत् ।
वेद-शास्त्र-विनोदेन प्रीणयन् पुरुषोत्तमम् ॥ 16
- अहः शेषं नयेत् सन्ध्यां उपासीत अथ पूर्ववत् ।
यामात् परत एवाथ स्वपेत् ध्यायन् जनार्दनम् ।
अन्तराले ततो बुद्ध्वा स्मरेत बहुशो हरिम् ॥ 17
- कायेन वाचा मनसेन्द्रि-यैर्वा बुद्ध्यात्मना वा प्रकृति-स्वभावात् ।
करोति यद्यत् सकलं परस्मै नारायणायेति समर्पयेत् तत् ॥ 18
- द्वाविमौ पुरुषौ लोके क्षरश्च अक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थो अक्षर उच्यते ॥ 19
- उत्तमः पुरुषस्तु अन्यः परमात्मे-त्युदा-हृतः ।
यो लोक-त्रय-माविश्य विभर्ति अव्यय ईश्वरः ॥ 20
- यस्मात् क्षरम-तीतोऽहं अक्षरा-दपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 21
- यो मामेवं असम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्व-भावेन भारत ॥ 22
- इति गुह्यतमं शास्त्रं इदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात् कृत-कृत्यश्च भारत ॥ 23

- रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणं आश्रितः ।
 ब्रह्मा मां आश्रितो नित्यं नाहं कश्चिद् उपाश्रितः ॥ 24
- ये मे मतमिदं नित्यं अनुतिष्ठन्ति मानवाः ।
 श्रद्धावन्तो अनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 25
- ये तु एत-दभ्य-सूयन्तो नानु-तिष्ठन्ति मे मतम् ।
 सर्व-ज्ञान-विमूढांस्तान् विद्धि नष्टा-नचेतसः ॥ 26
- ‘द्वौ भूत-सर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
 विष्णु-भक्ति-परो दैवो विपरीत-स्तथाऽऽसुरः’ ॥ 27
- ‘स्मर्तव्यः सततं विष्णुःविस्मर्तव्यो न जातुचित् ।
 सर्वे विधि-निषेधाःस्युः एतयो-रेव किङ्कराः’ ॥ 28
- धर्मो भवति अधर्मोऽपि कृतो भक्तैः तवाच्युत ।
 पापं भवति धर्मोऽपि यो न भक्तैः कृतो हरेः ॥ 29
- मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 नित्यं भवेच्च मन्निष्ठो बुभूषुः पुरुष-स्सदा ॥ 30
- एष नित्यः सदाचारो गृहिणो वनिन-स्तथा ।
 वैश्वदेवं बलिं दन्त-धावनं चाप्युते वटोः ॥ 31
- एवमेव यतेः स्वीय-वित्तेन तु विना सदा ।
 मूलमन्त्रैः सदा स्नानं विष्णोरेव च तर्पणम् ॥ 32

विशेषो निष्क्रिय यतेः अज-लाञ्ज-लिता तथा ।
 तर्पणं तु हरेरेव यतेः अन्यत्र चोदितम् ॥ 33

समिद् होमो वटोश्चैव स्मृत्वा विष्णुं हुताशने ।
 सर्वं वर्णाश्रमै-र्विष्णुः एक एव इज्यते सदा ।
 रमा-ब्रह्मादय-स्तस्य परिवारत एव तु ॥ 34

कविं पुराणं अनु-शासि-तारं अणो-रणीयान् समनु-स्मरेद् यः ।
 सर्वस्य धातारं अचिन्त्यरूपं आदित्य-वर्णं तमसः परस्तात् ॥ 35

वेदाहमेतं पुरुषं महान्तं आदित्य-वर्णं तमसस्तु पारे ।
 सर्वाणि रूपाणि विचिन्त्य धीरः नामानि-कृत्वा
 ऽभिवदन्य-दास्ते ॥ 36

धाता पुरस्ता-द्यमुदा-जहार शक्रः प्रविद्वान् प्रदि-श-श्रतस्रः ।
 तमेवं विद्वान् अमृत इह भवति नान्यःपन्था
 अयनाय विद्यते ॥ 37

आनन्दतीर्थ-मुनिना व्यास-वाक्य-समुद्धृतिः ।
 सदाचारस्य विषये कृता सङ्केपतः शुभा ॥ 38

अशेष-काल्याण-गुण-नित्या-नुभव-सत् तनुः ।
 अशेष-दोष-रहितः प्रीयतां पुरुषोत्तमः ॥ 39

॥ इति श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचित सदाचारस्मृति
 समाप्ता ॥ इति सदाचारस्मृति ॥

॥ श्रीकृष्णार्पणमस्तु ॥

RAGHOOTTAMA-TIRTHA

The name of this holy saint is a household name. He is known as “*Bhava-bodha-kara*”. His glory has been sung in a piece in Bhairavi ‘*Raghoottama-guru-aya.... Raghuramapriya*’.

He is described as special recipient of the Grace of the Lord, of Madhva and Jayatirtha.

As each of his works is known as ‘*Bhavabodha*’ he himself has been described as Bhavabodha-kara, author of Bhavabodhas.

Madhva’s Gita-Bhashya would afford scope for any number of commentators to exercise their genius. Raghoottama, has commented on Madhva’s Gita Bhashya, bringing out clearly that the Gita does not countenance Monism at all, nor does it lend support to interpretations attempted by opponents of Madhva.

The “*Brihadaranayaka*” is a major Upanishad and Madhva’s “*Bhashya*” on it is quite original emphasizing Dualism, Pluralism, and Realism.

Raghoottama’s commentary on Brihadaranyaka Bhashya vividly expounds the hidden import of the language used by Madhva, and throws light on many a dark and obscure corner of the original.

“*Nya-ya-viva-rana*” of Madhva is devoted to “*Sutra Prasthanana*” and in each section (Adhikarana), Madhva

has summed up the position of opponent and his own in a direct and concise form.

Raghoothama's commentary on "*Nyaya-vivarana*", has a distinct philosophical and elucidational flavour of its own.

Of the ten minor works (Prakaranas) of Madhva, Vishnu-tattva-vinirnaya is the most important. It is also the longest.

Raghoothama has written a valuable commentary on it. Supremacy of Vishnu, Reality of the Universe, Five-fold difference, and persistence of difference between Finite and infinite even in the final state or stage of Mukti, (liberation from birth and death-series) and other doctrines advocated by Madhwa are expounded in an attractive manner.

Raghoothama's commentary on Jayatirtha's "Tattvaprasika" is considered to be the most outstanding contribution of the saint.

The above is a short and scholarly, note by Dr. R. Nagaraja Sarma in one of the publications of S.M.S.O Sabha.

DASHA DANAS

These are Dasha Danas:- (1) Go, (2) Bhoo, (3) Tila, (4) Hiranya (gold), (5) Aajya (Ghee), (6) Vaaso (vastra), (7) Dhaanya, (8) Guda (Bella), (9) Roupya (silver), (10) Lavanam (salt).

How Do We Commit Sins?

The Jeeva is characterised by his capacity (Yogyata) to know, to will and to act. It is this capability that makes him different from Jada (insentiment matter). But, the initiative to act does not emanate from him. This fact is conveyed by the words of Arjuna when he asks:

Question :

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्णेय, बलादिव नियोजितः ॥

Gita - III - 36

We (sometimes) commit a sin reluctantly, against our wish. We do it as if forced and compelled by some force. What is that?

Answer :

काम एष क्रोध एष रजोगुण समुद्भवः ।

महाऽशनो महा पाप्मा विद्धि एनं इह वैरिणम् ॥

Gita - III - 37

Our own uncontrolled desire (Kaama) and ferocious anger (Krodha) incite us, compel us and force us to commit worst sins. These are our life's

enemies (Vairi). They are born out of Rajo-Guna. According to Shastras, the 'Linga Sarira' of the jeeva has the accumulated Karma from beginningless time *Anaadikala*. It is *anadi* (not something that had a beginning at some point of time). But, the jeeva does not know it; nor is he aware of his own self. He lies in the linga sarira like the one in a swoon. (Moorchcha).

The Karmas begin to take shape and give fruit when the Jeeva is brought into creation for the first time and they begin to grow endlessly as it were. Who selects the Karmas. The Kindly Lord selects the Karmas and provides opportunities for their growth, life after life. Thus, He makes jeeva know his true dependent position and to seek the grace of his saviour by means of 'bhakti'.

BIMBA AND PRATI-BIMBA

More importantly, when god prompts our thoughts and activates our deeds, we are made to feel that we are thinking and doing. This exactly is the import of bimba-pratibimba bhava. God Himself plays the role of the jeeva, and it looks as though the latter himself is doing things. This wrong notion is imposed on the Jeeva by means of the Ahamkara tatva which causes Dehabhimana or mistaking the body for soul. But this is done with a good purpose. It is to make jeeva realise his own helplessness and to surrender himself to the will of his benefactor.

God knows what the Jeeva wants. Jiva wants far more than the he deserves. The Lord goes through the actions of the Jeeva through divine and demoniac agents, as the jeeva would have done if he were independent. This has been nicely said by Sri Madhvacharya in his Dvadasa Stotra:- अस्मद् इष्टैक-कार्याय पूर्णाय हरये नमः *Asmad Ishtaika Karyaya Poornaaya Haraye namah*. This holds good in the cases of all the three kinds of jeevas, generally classified as divine, human and demoniac. As such, there is no injustice done by god in respect of any kind of jeeva.

THE FRUITS OF KARMA

So far as the fruits of actions are concerned, it is to be understood that God accepts the effects of both good and bad actions and distributes them among the deities and demons respectively. He himself remains un-involved. But the jeeva is made to feel that he is going through joys and sorrows; this is because of Ahankara that creates the sense of body soul identity.

By means of His Achintya sakti or Maya the Almighty Lord throws the light of joys and the gloom of sorrows upon the jeeva. It is not the innate nature of the jeeva that is affected; it is only the impression of external joys and sorrows. This is known as *Sukha Duhkha* Sparsa. सुख दुःख-स्पर्श The helpless jeeva feels only a sort of elation or depression which is alien

to his true nature. In this way the jeeva is made to recognise joy and sorrow and to distinguish them.

An enlightened noble soul develops desire for joy and finds the joy of his own nature ultimately by the grace of god.

THE INNER JOY

During the final stages of the jeeva's laborious efforts, especially after god-vision or Aparoksha अपरोक्ष (the jeeva learns to keep away from external joys and sorrows even if he is surrounded by them At such times it may be the satvika ahamkara working in his body or it may be his own innate nature or svarupa at work. He remains untouched by external joy or sorrow. He will be himself with his own inner joy. This is what Sri Madhwacharya means by saying *Viphalikuru* विफलीकुरु in the case of *matra sparsas*. मात्रा स्पर्श There are examples of eminent yogis who lived thus. It is said of Sri Sripadaraja swami that he often and often enjoyed this kind of innate bliss.

वैरग्यामल-भक्ति निर्मल-महा-ज्ञानादि भाग्योज्वलं
श्रीमत् श्रीपति रङ्गविट्ठल-पदां-भोज प्रभावं हृदि ।
स्मारं-स्मारं अहर्निशं निजमहा-नन्दैक-मग्नो गुरुः
लोकानन्द-करोरु-रम्य-महिमा भूयात् स नः श्रेयसे ॥

Stories from Maha Bharata :

Be aware of Anger

By

Late J.S. CHARLU, Bangalore.

Often an angry man is seen committing the sort of foolish acts that he would never have done in normal circumstances. Anger appears to rob a person of his normal power of reasoning and discretion. Even great persons appear to suffer from this weakness as this story from Adi Parva of Maha Bharata illustrates.

Ruru was the grandson of the great Chyavana rishi. The young man had acquired all education and was considered as a model of conduct. He had also undertaken rigorous Tapas. Once he happened to meet in forest a beautiful maiden called Pramadvava and fell in love with her. He learnt from her friends that the lady was born to celestial dancer Menaka through Gandharva king, Viswavasu and she was being brought up in the asrama of Sthoolakesa rishi.

The lady was also fond of Ruru and the couple obtained the permission of their parents\guardian for their marriage. Ruru was eagerly awaiting the great occasion. However as ill-luck would have it, a few days prior to the marriage, as Pramadvava was collecting flowers in the forest in the company her friends, a poi-

sonous snake bit her and she became unconscious. Hearing her cries, Ruru and his parents rushed to the site and tried to cure her of poisonous bite. They failed in their attempt and the lady died. This sudden development pushed all of them especially Ruru into deep sorrow. Ruru who was strict observer of all religious duties prescribed in Sastras for Brahmacharis, cried in anger :

“Oh,Devatas, if you consider that I have strictly observed all the rules of Brahmacharya, successfully completed various types of Tapas and served my parents and my Guru as is expected of me, let this Pramadvara get back her life. If she is not revived, I would like to know what fault was committed by me that I have to face this separation from the maiden whom I was about to marry?”

The power of Tapas performed by Ruru was so powerful, Devatas had to respond to his question. Soon a messenger from Indra appeared on the scene and told Ruru :

“ Oh, holy muni, there was no deviation in your conduct or performance of prescribed duties. The lady had limited span of life on earth and at the end of it, she had to leave this world. The snake bite was only incidental.”

Ruru replied, ”Your explanation, though may be factual, does not satisfy me. I am unable to bear this separation from my loved one Pramadvara. Tell me what I should do in order to get her life back ?”

The messenger of Devatas replied, "The only way out I can find is that if you are prepared to sacrifice part of your life span in favor of Pramadvava, then the lady can be allowed to live on the earth to complete her new lease life."

Ruru was so fond of his lady he had no hesitation in immediately surrendering half his life span in her favor. This he did after proper propitiation and prayers to Yama and devatas. At the end of it, the soul of the deceased returned to its former body and Pramadvava came back to life. The marriage of the couple was performed as per the original plan.

Ruru, however, did not forget the fact that a snake killed his dear wife. He bore grudge towards all the snakes and went on a spree of killing snakes indiscriminately. This continued for several days. One day as he was about to kill a snake, it spoke to Ruru in human voice the following words :

" Sir, I am a non-poisonous snake and do not belong to the category of snake that bit your wife. I cannot do any harm to human beings. Why do you want to kill me. It won't speak well of a Tapasvi like you. Please leave me."

Ruru realized that it was not an ordinary snake. He asked it, "Tell me who you are? How come you are in this form of a snake?"

The snake replied, "I was a rishi called Sahasrapada in my previous life. One day when my friend was Khagamana was busy in Yagnashala, just to frighten him, out of fun, I made a rope resembling a snake and threw it at my friend. Out of fear, he became unconscious. When he got up, he realized the fact and cursed me to be born as a harmless snake. When I fell at his feet and prayed for his forgiveness, he modified the curse by saying that as and when I meet you (Ruru), I will get back my previous form."

After saying these words, the snake lost its body and in its place Sahasrapada appeared. The rishi advised Ruru :

"Ruru, please realize that non-violence is the highest of Dharmas and everybody should abjure from causing pain to others. As a Brahmin you should always desist from violence and concentrate on study of Vedas, protection of society, adherence to truth and forbearance. Only Kshatriyas can resort to violence that too as means of handing out punishment to offenders. Even they should not resort to mindless violence born out of anger or vengeance. When the king Janamejaya went killing snakes in large number as a revenge for death of his father by bite of the snake Takshaka, a wise man called Astika changed the mind of the king and stopped the carnage. You should now atone for the needless violence caused by you so far. Let good things happen to you in life."
