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॥ श्रीः ॥

SRI MADHWA SIDDHANTA

Monthly Journal of

Sriman Madhwa Siddhantonnahini Sabha

Tiruchanur - Tirupati 517 503

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1. For the kind attention of the members	...	2
2. Adhika Maasa	...	4
3. Apooa Daana Procedure	...	7
4. An Important Sloka in Sadachara Smriti	...	11
5. Notable Dates	...	12
6. TSR book - Sriman Nyaya-Sudha	...	13
7. 36th Year Srirangam Gurukulam	...	15
8. Madhu - Parka	...	20
9. Hari Vayu Stuti	...	22
10. Paapa Purusha Visarjana	...	29
11. He Protects : Sure & Certain...	...	30
12. Coimbatore Chi. Abhinav Venkatesh...	...	32

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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.

The payment may be made through the Bank Account.

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ADHIKA MAASA

(Aashaada)

17-6-2015 to 15-7-2015

The day when Soorya moves from one Raasi to next Raasi is Sankramana. This comes between two Amavasyas. If Sankramana does not occur in between two Amavasyas, in any month, that month is "**Adhika Maasa**".

Adhika Maasa comes once in 32 and a half months. As a rule, auspicious functions are not to be performed in Adhika Maasa. This year it comes in Aashaada Maasa (17-6-2015 to 15-7-2015)

The next day after Adhika Maasa is Nija Aashaada Maasa (16-7-2015 to 14-8-2015). All the Vratas and Shraad-dhas have to be performed in Nija Maasa only.

Another name of Adhika Maasa is '**Mala Maasa**'. Nija Maasa is '**Shuddha-Maasa**'.

DO's and DONT's in MALA MAASA
(Dharma Sindhu Page 5)

The following Shuba-karyas should not be performed in Mala Maasa: Upakarma, Chooda-karma (the first tonsuring for the child), Upanayana,

Vivaha, Theertha Yatra to Punya Kshetra, Vaastu (Bhoomi) Puja, Griha Pravesha, Swami Vighraha Pratishtha, (Koopu) Well) Pratishtha, Starting a new Vrata, buying and wearing new clothes and new ornaments, Big daanas like Tulabara, Yagnas, Sanyasa Sweekara, Raja Pattibhisheka, Pavitra Aaropana, Damana Arpana, Sarpa Bali and Uttana Dwadasi Utsava, etc.

Pumsavana, Seemanta, Namakarana, Nishkramana (taking the child to the temple), Anna-prashana -- if the due dates for all these come during Adhika Maasa, they can be performed and need not be postponed.

If Namakarana could not take place on 11th day after birth of the child, and if it is postponed, it is to be performed in Nija Maasa.

The Vrata started before Adhika Maasa can be continued in Adhika Maasa. The Shanthi Homa and Mantra Japa for Roga-Parihara can be carried on in Adhika Maasa. (Nirnaya Sindhu Page 8).

PURUSHOTTAMA MAASA

The Maasa Murthi in Adhika Maasa is 'Purushottama'. Hence it is also called 'Purushottama Maasa'. In the Sankalpa during Adhika-maasa Snana and Daana, we say '**Purushottama Preetyartham**' at the beginning and '**Purushottama Preeyatam**' at the end.

There is a temple near Srirangam by name Uttamar Koil. This is situated on the other the bank of the Kollidam river from Srirangam. Here the Lord is 'Purushottama'. Pilgrims are more here during Adhika Maasa.

SHUBHA-KAARYAS TO BE DONE IN ADHIKA MAASA

Vratas like full Upavaasa, 'Oppattu', Dhaarana-Paarana vrata, Ayaachita Vrata, Laksha Batti, Laksha Deepa, Laksha Namaskara, Laksha Pushpa-Archana during Adhika Maasa, paves the way for good results in life.

Adhika Maasa is the most opportune time for Danas. Offering of soul-satisfying Bhojana, Morada-Baayana, tasty drinking water, etc., will bring immense Divine Grace. If Danas are not possible, just engage yourself in mental Japa of "Purushottama". It brings equal good results in life.

33 Apoopas (cooked in pure ghee with great devotion), 33 fruits, 33 silver items, 33 gold items, (whichever is possible) if given as daana, to please the Lord, its phala is abundant. One's own inner satisfaction after Dana, indicates Lord's grace.

SEVA TO VIDYARTHIS / COWS

If there is Veda Patasala in your area, or in some other place, books, clothes, etc can be offered to Vidyarthis.

Rice, dhals, jaggery, etc. can also be given to the Patasala. No limit of Punya for supporting Veda Vidya Dharma.

Adhika Maasa is the most opportune time to feed the cows. Green grass and tasty fodder items can be arranged to feed the cows.

WHY 33 ?

Adhika Maasa is a parva kaala which comes once in 33 months. In this Punya Kaala we please 33 Devatas at a time.

33 Devatas in Adhika Maasa

Ashta-Vasus	=	8 Devatas
Ekadasa-Rudras	=	11 Devatas
Dwadasa-Adityas	=	12 Devatas
Prajapati and Vashatkaara	=	2 Devatas

Total		33

Vishnu is present in all these 33 Devatas in respective Roopas as Antaryami.

PROCEDURE FOR APOOPA DAANA

Keep 33 Apoopas in a vessel. Cover the same with a lid. Offer it with dakshina and thulasi. Apart from

this, simple Thamboola and Dakshina can also be given to 33 Dampatis. Offer it first to Lord as Naivedya and then give the same as Dana.

Sankalpa

आचमन । देश कालौ सङ्कीर्त्य ।
 शुभतिथौ, अष्ट-वसु, एकादश-रुद्र, द्वादश-
 आदित्य, प्रजापति, वषट्काराख्य देवतान्तर्गत
 भारतीरमण मुख्यप्राणान्तर्गत श्री पुरुषोत्तम प्रेरणया,
 श्री पुरुषोत्तम प्रीत्यर्थ,

मम, समस्तपाप परिहार पूर्वक, पुत्र-पौत्र, धन-धान्यादि,
 सुख-प्राप्त्यर्थ, ज्ञान-भक्ति-वैराग्य-सिध्यर्थ,

अधिकमास प्रयुक्त अपूप दानं करिष्ये । तदङ्ग पुरुषोत्तम
 पूजां करिष्ये ॥

Offer a seat for the person who recieves the daana and offer Mantrakshta on his head by chanting this sloka:

नमोऽस्तु अनन्ताय सहस्र-मूर्तये
 सहस्र-पादाक्षि शिरोरु-बाहवे ।
 सहस्र-नाम्ने पुरुषाय शाश्वते
 सहस्र-कोटि युग-धारिणे नमः ॥ह

Apoopa Dana Mantra

अपूप-दान- मन्त्रः, दान फलम्

1. विष्णु-रूपी सहस्रांशुः सर्व-पाप-प्रणाशनः ।
अपूपान्न प्रदानेन, मम पापं व्यपोहत् ॥
2. नारायण जगद् बीज, भास्कर प्रति-रूपक ।
व्रतेन अनेन पुत्रांश्च, संपदं च अभिवर्धय ॥
3. यस्य हस्ते गदा चक्रे, गरुडो यस्य वाहनः ।
शङ्खः करतले यस्य, स मे विष्णुः प्रसीदतु ॥
4. कला, काष्ठादि रूपेण, निमेष घटिकादिना ।
यो वञ्चयति भूतानि, तस्मै कालात्मने नमः ॥
5. कुरुक्षेत्रं अयं देशः, कालः पर्वः, द्विजो हरिः ।
पृथ्वी सम-मिदं दानं, गृहाण पुरुषोत्तम ॥
6. मलानां च विशुद्ध्यर्थं, पाप प्रशम-नाय च ।
पुत्र-पौत्राभि-वृद्ध्यर्थं, तव दास्यामि भास्कर ॥
7. मन्त्रेण अनेन यो दद्यात्, त्रय-स्त्रिंशत् अपूपकान् ।
प्राप्नोति विपुलां लक्ष्मीं, पुत्र पौत्रादिसंपदः ॥

Take the apoopas with vessels, dakshina and thulasi and chant this:

इदं सोपस्करं, त्रयस्त्रिंशत् अपूपं, सदक्षिणाकं, सतांबूलं, भारतीरमण
मुख्यप्राणान्तर्गत श्री पुरुषोत्तम प्रीतिं कामयमानः तुभ्यमहं संप्रददे
॥ न मम, न मम ॥

Give the Apoopas with vessel and offer Namaskara.

अनेन त्रयस्त्रिंशत् अपूपदानेन श्री पुरुषोत्तम प्रीयतां सुप्रीतो वरदो
भवतु ॥ श्रीकृष्णार्पणमस्तु ॥

AKANDA DEEPA

To please the Maasa Niyamaka the Lord Purushottama, Akanda Deepa can be lit and kept near Pooja-Box in the house. Take care of Akanda Deepa that it glows all the 24 hours. The point here is: Our Kula Devaru comes to our house and gives Darshan to us in Deepa. He protects our family. Sit there and do Japa, Stotra Parayana, Sangeetha, Devara Nama, etc. One can experience one's own immense inner peace and pleasure, at its conclusion.

PITRU KARYA

If Shraddha comes during Ashada Maasa, Sankalpa Shraddha to be performed in Adhika Maasa and regular (Pinda) Shraddha in Nija Maasa.

वर्षे-वर्षे तु यत् श्राद्धं मातापित्रोः मृतेऽहनि ।
मलमासे न तत् कार्यं व्याघ्रस्य वचनं यथा ॥

An Important Sloka in Sadaachara Smriti

*By : N. Raghothaman, 35/2, Arimuthu Achari St.,
Triplicane, Chennai-5 Ph. 044-28441246*

स्मर्तव्यः सततं विष्णुः विस्मर्तव्यो न जातुचित् ।
सर्वे विधि-निषेधाः स्युः एतयोरेव किङ्कराः ॥ -
-सदाचारस्मृति

In religion, as in any other field, there are codes of conduct such as “Do Sandhya daily”, “Do not consume onion”, etc. The rules of ‘Do’s’ in religion are known as Vidhi i.e., obligatory (such as protecting one’s children and aged parents). The Dont’s in religion are known as NISHEDHA-prohibited acts (such as alcohol drink, cheating, etc.)

These Vidhi-Nishedhas are meant to regulate man’s general behaviour in society and to formulate his religious attitude to things and happenings around and ultimately make him a man of perfection.

The man of perfection is ever conscious of the Lord’s presence in whatever he does, speaks or thinks. He cannot forget the Lord even for a moment. The

supreme Vidhi is to remember Sri Hari always. (स्मर्तव्यः सततं विष्णुः) All other Vidhis are the stepping stones to this supreme Vidhi. Similarly the severe most Nishedha is to forget the Lord. All other Nishedhas only lead us to forget Him, which we should not do even for a moment (विस्मर्तव्यः न जातुचित्)

Therefore, the ultimate purpose of all Vidhi-Nishedhas is only to help man remember the Lord ever and forget Him never.

NOTABLE DATES

June 2015 Manmatha Nama Samvatsara

17-6-15 to 2-7-15 Adhika Aashaada Shukla Paksha

17-06-15	Wed	Adhika-maasa Aarambha, 33 Apooa Daana
28-06-15	Sun	Ekadasi
29-06-15	Mon	Dwadashi
02-07-15	Thu	No Vishnu Panchaka

T.S.R. Book: 236. Sanskrit, English.

Sriman Nyaya-Sudha

*3rd Paada in 1st Adh. 4th Paada in 2nd Adh.
and 1st Paada in 3rd Adh.*

*By — T.S.R., 598, Telugu Brahmin Street,
Coimbatore - 641 001. (99949 41706)*

Pages: 144 Rs. 200 (Copies Printed 200)

Wonderful book for scholars and for students. Contains (1) the list of Sutras, Adhikarana-wise, (2) the relevant slokas of Anu-vyakhyana, (3) its meaning in Sanskrit (4) the relevant text of Sriman Nyaya Sudha and (5) its meaning in English.

The book is indeed a pains-taking work. It involves three major Granthas:

- (1) अनुव्याख्यान
- (2) न्यायसुधा and
- (3) the Tippanis thereon.

The author, with great efforts, had to intellectually combine all the sayings in those three works and had finally make his presentation in the book. It has been ably accomplished.

S.M.S.O. Sabha Journal - 281st Issue (06 / 15)

Another salient feature in this book is that the author has profusely quoted from न्यायविवरण and from Sri Raghuttama Swami's न्यायविवरण-भावबोध.

Example: in the context of वामनाधिकरण, पूर्वपक्षन्याय and सिद्धान्तन्याय quoted in Pages 30 to 43.

“ CONTENTS ” page is Number One requirement for any book — big or small. It is not given in this book. Readers usually search for it at the very opening of a book.

The author has helped the student - readers to understand why some of the 'Adhikaranas' have been omitted in 'Nyaya-Sudha'. The reply is : it is not an omission. The subject matter of some of these 'Adhikaranas' stand in a summarised form. In some other cases, the same matter very clearly explained already in Bhashya. (Pages 80, 81). It would become redundant or a repetition if mentioned again in अनुव्यारव्यान.

In general, T.S.R. books are a speciality in the sense, you get Moola Slokas in all his books along with meaning in English. Few authors render this type of excellent service to the students on the subject.

— *Srimushnam V. Nagarajachar, Srirangam*

**This year Sri Vijayeendra Tirtha
Aradhana on 14-6-2015 Sunday**

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

**36th Year Srirangam
Veda Vidya Gurukulam**

**Progress of Vidyarthis
(This year, May 2015)**

The two subjects: *Punya-h Vaachanam* and *Rig-Veda Agni Mukham* (Homa Mantras). These are a bit hard for young school-going Vidyarthis. Agni-Mukham is common for all Homas. If it is known, (including practical), he can perform any Homa. Hence, a bit hard for boys. If a boy is thorough with these two subjects, one can imagine his value with such a Vedic knowledge.

Due to sustained / hard efforts in the past 3 years, 11 boys have learnt both the above said items this year (May-2015). Out of 11 boys, six students can perform both the items with books (Theory &

Practical). The other five, know the theory well and they need some more days of training in practical.

It is not that they learnt all the mantras this year itself. Their learning and their performance came to near perfection this year due to continued efforts of motivation-cum-inspirational words.

Cash-prize of Rs. 3000 Awarded for 6 boys and Rs. 2000 for 5 others this year. Manyu-Sookta-Purascharana Homa was performed on 16-5-15 in Gurukulam in the form of practical for these vidyarthi. Their photos are published here to encourage them and also as a valid information for the parents and the interested readers.

Rs. 3000/= First Prize

The six Vidyarthi in Page 17 won First Prize. Cash Award Rs. 3000/= to each.

 <p>G. Pralhada (16), XII Std., S/o. G. Gopinath, Triplicane Cell - 9940187753</p>	 <p>K. Upendra-theerthan, (12) VIII Std., S/o. Krishnan, Srirangam Cell - 9688817591</p>
 <p>S. Parthasarathy, (16), XII Std., S/o. N. Sridhar, Triplicane Cell - 9791112795</p>	 <p>R. Anirudha (18), B.C.A (I-year) S/o. Raja Rao, Srirangam Cell - 8098159205</p>
 <p>G. Krishnaa (13), 9th Std., S/o. V. Guruprasath, Srirangam. Cell - 9443408934</p>	 <p>S. Balachandar (21), B.Tech, 4th Year S/o. D.R. Srinivasan, Chennai Cell - 9444214624</p>

**These 5 Vidyarthi
know the Theory
very well. They need
some more training
for Practical.**

II Prize

Rs. 2000/= Cash
Award for each.



R. Ajesakrishna (14), 9th Std.,
S/o. N. Rama Krishnan, Triplicane
Cell-9444802951



K. Shravan, (21),
B.Sc. Comp. Passed
S/o. V. Krishnamurthi
Triplicane. Cell - 9941557607



U. Ambarish (19), B.E. II-year
S/o. S. Upendran, Chennai.
Cell - 9884062490



M. Madhan, (15), XI Std.,
S/o. R.K. Murali, Trichy.
Cell - 9894015337



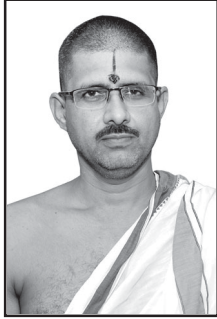
S. Prahaladh (19), B.Tech (II-year)
S/o. G. Srinath, Srirangam
Cell-9443947600



**Gave Practical Training on
Punyahavaachana and
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Sri N. Ramakrishnan,
M.A., M.Phil. B.Ed.,
Triplicane, Cell-9448802951

Gave training in Six Year Syllabus



Sri G. Gopinathan M.A.
(S.M.S.O.) Triplicane
Cell-9003175178



Sri P. Madhavan
(S.M.S.O.) Triplicane
Cell : 9840823341



Sri B. SriHarikrishna
Passed Rig-veda-krama.
S.G.S. Vidya Pita,
S.R.S. Mutt, Mantralaya
S/o B. Madhusudhan Rao,
Cell-7095117010

MADHU - PARKA

By

Srimushnam V. Nagarajachar, Srirangam

Madhu-parka Upachaara is one among the (16) Sho-dasa-Upcharas in Deva Puja. The semy liquid is a mixture of curd, ghee and honey.

Aa-va-hanam, Aasanam, Paadyam, Arghyam and then comes Madhuparkam. This is common in all pujas like Ganapathi Puja and other Pujas.

Madhu-Parka is offered also to respectable persons on important occasions as a mark of honour.

Shastra mentions who are all worthy of Madhu-Parka Maryaada:-

ऋत्विक्, श्वशुरः, पितृव्यो, मातुलः, आचार्यो ।
राजा वा, स्नातकः, प्रियो, वरः अतिथिः ॥

At the time of Yaaga / Yagnya / Homas, we invite Veda Pandits as Rit-wiks. They are to be honoured with Madhu-Parka. The others are :- Father-in-law, peternal / maternal uncles, Acharya (Guru) the king, the Snaa-taka, the would-be son-in-law and also our dearest and respectable Vedic scholar. Therefore, Madhu-Parka is meant for highly respectable men and it is offered as a mark of superior honour.

WHO IS A SNAATAKA ?

A Snaataka is a highly learned youth who has completed Vedic studies with distinction. A Snaataka is comparable to a University Research scholar with

a vast knowledge. He is a Maha Vidwan in Vedic studies and not yet married. He deserves respect because of his rich knowledge and wisdom.

In ancient days Snaataka-hood was a stage in life; in between Brahmacharya and Grihasta Asrama. When the youth returns home after completing his long years in Gurukulam, he has to undergo a Samskaara called Samaa Vartana. It includes a Homa. When Samaa-Vartana is completed he has promoted himself from his Brahmachari status. He is no more a Brahmachari and has attained the next higher status as Snaataka. He can marry only after he has elevated himself and become a Snaataka. It was popular in those days.

Now-a-days, this Samaa-Vartana Homa takes place in Kalyana Mantapam in a nominal way, just an hour before Vivaha; just before kasi yatra. When the said Homa is going on, nobody knows what it is; neither the parents nor the bridegroom himself knows anything youth for around it. It is a Vedic prayer by a matured youth, for around success in life.

After completing Samaa-Vartana Homa, the bridegroom announces to his would-be father-in-law. I am Snaataka (Snaa-ta-koham-स्नातनकोऽहं). The father-in-law's response is :-We are so happy that we will receive you with the superior honour of Madhu-poorka Maryaada". The Vara is seated with all dignity and offered Madhu-Parka with relevant mantras. This is followed by "Kasi-Yatra" in marriage.

This is our Kula-Achara. It is so simple and yet so high in concept. It is our culture.

HARI VAYU STUTI

The author of Hari Vayu Stuti was Trivikrama Panditacharya: The text consists of 41 Slokas, in adoration of Vayu Deva's three Avataras: Hanuma, Bhima and Madhwa. He submitted the work to Sri Madhwa. The latter was impressed with the work.

However, Sri Madhwa desired that :

1. Though the work sings his (Madhwa's) glories, it should begin with an worship of the Supreme almighty.

2. The work should not remain a mere Stuti. It should ever shine as a Maha Mantra, effective enough to wash off the miseries of devotees and should bring their heart's desires fulfilled in life. With this in view, Sri Madhwa crowned the work with two Slokas of his own and added it at the beginning of Vayu Stuti.

These two Slokas sing the glory of the nail in the fingers of Lord Sri Lakshmi Narasimha. Hence it is known as 'NARASIMHA NAKHA STUTI'. This is to be chanted at the beginning of Vayu Stuti and also at the end. This arrangement or method is known as Samputee-Karana-to keep a thing in a Samputa (a capsule). It is something like putting an effective medicine inside a capsule, so that its effect remains always intact.

DOUBLE MEANING

The unique feature in this work is that each

Sloka of Trivikrama has two meanings. The first meaning is in praise of Sri hari and the second is in praise of Vayu Deva. That is, the same set of words glorify the greatness of Sri Hari is one way and also Vayu in another way. Hence this work is known as Hari Vayu Stuti. The clue for this, is embedded in the last Sloka (No.41) in these words:

स्तुतिं अकृत हरेः, वायुदेवस्य च.....

The name of the author is also indicated in the same sloka. Trivikrama was the son of a scholar by name Subrahmanya. The author mentions it in these words (Slo.41):

सुब्रह्मण्याख्य सूरेः सुत इति....

Suta-h means son

A MAHA MANTRA

It stands an open evidence even to this day that Vayu Stuti is a true Maha Mantra and brings immense relief to the true devotees who chant in with single minded devotion and sincerety. Please see the golden words of Upadesa offered to us by the great Sri Vadiraja Teertha. He says there are thousands of Mantras in the world; be it Vaidika Mantras or Loukika Mantras. Not all of them are fruit-yielding in this Kali Yuga. Therefore, says Sri Vadiraja, I recommend to you this very confidential Mantra, the Vayu-Stuti which will bring you Maha-Phala today if you take refuge in it with a single minded meditation on Deva-Deva. These are his words:

नाना-विधाश्च मन्त्राश्च सन्ति ह्येव सहस्रशः ।
वैदिका लौकिका-श्चैव न तैः सिद्धिः कलौ युगे ॥

तस्मा-दिदं परं गुह्यं वायु-स्तोत्रं महा-फलम् ।
स्मरणात् देव-देवस्य ईप्सितार्थः कलौ युगे ॥

If the desired result or effect is to come sure and certain, Sri Vadiraja Stipulates these conditions: The chanting is to be performed by a true Brahmana with a deep Vishnu Bhakti and Guru Bhakti

ब्राह्मणैः विष्णु-भक्तैश्च गुरु-भक्तैश्च सिध्यति ।
विष्णु-भक्ति-विहीनस्य न तु सिद्धिः कदाचन ॥

SLOKA FOR INDIVIDUAL DESIRES

Problems are varied in life and they are purely individual. Sri Vadiraja has prescribed a method of concentrated Japa of a particular Sloka in Vayustuti as a remedy for individual problems. Sloka-wise, the individual problems are listed here. The numbers indicate the Sloka number:-

1. Vaak Siddhi
2. Vishesha Gnyana Siddhi
3. Vyadhi Parihara
4. Mantra Japa Siddhi
5. Paraa-krama (courage) siddhi
6. Sneha (Friendship) siddhi
7. Bandha Nivarti (To become free from bondage)
8. To become free from lunacy
9. To gain the good will of a woman
10. Santaana Siddhi

11. To gain the good will of an opponent (Shatru)
12. Klesha Nivaarana (mental pain etc)
13. Daridra (poverty) Nivarti
14. Jana-Vasya (to endear others)
15. Hari Bhakti Siddhi
16. Moksha
17. Pourusha Siddhi (to grow potentially)
18. Oushadha Veerya (The medicine taken gives the full effect)
19. Sthira Prayojana (for a long-term benefit)
20. Victory in a fight
21. For self defence / protection
22. Vigna Parihara (To get over from obstacles)
23. To get a strong strategy in a fight
24. Raaja-Seva (Govt Service)
25. Vaak-Patutwam (ability for good speech)
26. To gain Guru Seva
27. To gain Gyana Siddhi
28. Mithya Apavaada Nivarti (To get over from false allegations)
29. Jana Vasya (To gain popularity)
30. Prativadi jaya (to win over the opponnent)
31. To drive away the enemy (Uch-cha-tanam)
32. Apa-mrityu Parihara (to avert immature, untimely death)
33. Roopa Lavanya (To get good personality)
34. To become an expert/ skilful and clear headed in a field
35. Maha Aiswarya Praapti
36. Vairagya Prapati (To grow more attached to the Lord and to resist temptations in life)
37. Adhrishya Vastu Prapti (to get back a thing remaining out of sight)
38. To get favourable orders from the Administration. To get over from Administrative action or from a controversy with the Administration and to get favourable results.
39. For Santaana (Putra) Prapti
40. Sarva Abheeshta Siddhi
41. To become free from fears due to Planets, Administrative Action, theft and fear from animals

THE METHOD OF JAPA

(Puras-Charana)

There are different methods for Japa to suit one's availability of time and other circumstances. Puras-Charana is the most effective, elaborate and a bit expensive method. Its main items are: 1. Sankalpa, 2. Punyahavaachana, 3) Kalasa Sthapana, 4) Nava-Graha Sthapana, 5) Veda Paarayanam, 6) Bhooto-Chatana and Nyasa, 7) Guru Namaskara, 8) Pranayama, Anguli/Anga Nyasa, 9) Dhyana, 10) Japa, 11) Arghya, 12) Homa, 13) Kalasa Puna-h Pooja and Daana, 14) Brahmana, Sumangalee Bhojana, 15) Sambhavana to Acharya and Ritwiks and Aasirvada from all.

JAPA-NUMBER AND DAYS

1. One Samputa: Chanting from Sloka one (श्रीमद् विष्ण्वङ्घ्रि-निष्ठा) to Sloka 41 (सुब्रह्मण्याख्य सूरेः) This chanting is Aa-ro-hana.

2. Chanting the same slokas in the reverse order from sloka 41 to sloka one. This chanting in Ava-ro-hana.

3. Again from one to 41. All the three put together make one Samputa.

Like this 7 Samputas or atleast three, daily. Then chant 108 times the particular sloka in mind. That is the sloka the effect of which is desired.

Number of days:- The above said method of Japa is to be continued consecutively for 3 days. 7 days, 14, 21 or 42 days according to one's maximum ability. Arghya, Homa and Bhojana on the concluding day.

Arghya Number :- Arghya is to be offered in this order : Narayana, Narasimha, Hanuma, Bhima, Madhwa and to the other names of Vayu. All these are Pradhana Devatas and their total number is 19. Then one Arghya at the conclusion of each sloka from one to 41. Like this only once. Milk, mixed with sugar and a little ghee is to be used. This is to be offered as Abhisheka with Uddharini on Vayu Pratima. It is Arghya. Less than a liter of milk will do.

Homa Number :- Agni Pratishta; then Navagraha Homa, Mrityunjaya Homa, the Homa for 19 Pradhana Devatas (mentioned in the above para). Then Vayu Stuti from Sloka one to 41. One Aahuti to each sloka. Like this once only. Then 108 Aahutis, chanting 108 times the particular desired sloka. Then Poornaashuti. Pure ghee, less than a kilo will do.

PURAS-CHARANA IN A SIMPLE WAY

If one is unable to perform the above method, a simple method is available:-

1. Perform Sandhya and Devara Pooja and conclude it.
2. Chant the Sankalpa in front of the Lord and chant also the desire prayed for. (e.g. Shatru Peeda Pari-haa-rar-tham Ishta Kaamana Sidh-yartham)

3. Start doing Japa with Narasimha Nakha-stuti (Paan-twasmaan.) two slokas and then full Vayu-Stuti from one to 41. Total $2+41 = 43$ slokas. This is Aarohana (15 minutes).
4. Then chant from 41 to one. This is Avarohana. (=15 minutes)
5. Then from sloka one to 41 (=15mts)
6. Chant 28 times (or 108 times) the particular sloka the result of which is desired (Ishta sloka)
7. Conclude the above Puras Charana Japa with a simple Naivedya, Mangalaarati, Prayer and the usual chant of Samarpna Mantra (Yasya Smritya cha..)
8. Offer Dakshina (your maximum possible) with a Tulasi-Dala and Taamboola to a deserving Brahmana or a Brahmachari. Feed him if possible. Normal, practicable house Madi will do. Take extra care for Madi and avoid Anaachara.

Time taken : Forty minutes will take for items 3 to 5 above. For item 6, it may take 12 minutes for 28 times Japa (and 40 minutes for 108 times Japa) Allow time for items 1 & 2 (say an hour). Allow also time for item 7 (Five minutes). All told this type of Puras charana Japa will take around two hours if the single-sloka Japa is 28 times. If it is 108 times, it may take three hours, even allowing small intervals during the Japa.

STILL MORE SIMPLER METHOD

In case you need a still more simpler method. it is recommended as follows.

1. Perform Sandhya (Gayatri Japa) and perform Pooja if possible.
2. Chant the two Nakha-Stuti Slokas and continue Vayu-Stuti upto the Ishta sloka.
3. Chant the Ishta sloka 28 times and then chant the rest of the slokas upto the end. Then chant the two Nakha Stuti slokas,
4. Pray to the Lord and offer Dakshina to a deserving person.

The whole thing can be finished within an hour and God's Grace will surely come proportionate to one's Bhakti and Shraddha.

— *Srimushnam* V. Nagarajachar

Paapa Purusha Visarjana

Paapa Purusha easily finds his access into our body and gains control over mental activities. It is impossible to neck him out physically. But the trick for this is very easy. You just start speaking a few words of Bhagavan Mahima. It is fire. Paapa-Purusha cannot bear it even a fraction of a second and rushes out.

— *Sri Mokhasi Madhwachar of Bijapur.*

He Protects : Sure & Certain

If Faith Is Strong And Stable

(रक्षति इत्येव विश्वासः)

C. Ragavendra Rao, *Chennai-61*

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

The former term assures that sure the Lord stands here to protect.

The latter is our own faith and action; Saranagati or *Atma Nivedanam* to offer ourselves 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 Saranam 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 Darman (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*).

Coimbatore

Chi. Abhinav Venkatesh

**99% in X Std (2015)
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Son of H.Venkatesh Rao &
Bhargavi Venkatesh

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ANY SPECIALITY ?

There are hundreds, scoring this 99%. What is the speciality in this case ? Chi. Abhinav has spent considerable time in studying "Vishnu Tatwa Nirnaya" of Sri Madhwa, a tough subject. In addition to that, he has achieved this distinction in Public Exam also. We appreciate, we applaud and affectionately bless such children for their further success in both the studies.

T.S.R., our famous scholar, is the maternal grandfather and also Vidya Guru for Madhwa Shastra to Chi. Abhinav.