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SRI MADHWA SIDDHANTA

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PARAABHAVA
Nama Samvatsara
Yugadi Celebration
In Our House

Chaitra-Shukla-Prathama

(19-3-2026) Thursday

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

1. Kem-mannu Rangoli decoration at the door-step entrance of the house, also “Torana” at the entrance. It is a symbol of invitation for Shobhana-Devatas to enter.
2. Abh-yanga or oil-bath. It is Shani-Preeti and Shani Peeda-Nivarti.
3. Saaligrama Puja is a must. Mantra and Madi whatever possible in the house, is enough.
4. Thulasi Puja.
5. Panchanga Puja and Panchanga Sravana (as given in this book. Made easy for you.)

6. Neem Flower or its tender leaves blended with Bella and Tamarind for Naivedya and Prasada.
7. Wear new clothes if available in the house.
8. Offer Namaskara to elders.
9. Offer Taamboola Dakshina to deserving persons
10. Habba-da Adige (festival menu) in the house.
11. Maasa Dharma Naivedya: Paanaka, Neer-Majjige, Kosambari, etc.
12. Swami Darshana in the temple in the evening.

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

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

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

Preparation of Bevu Bella & Its Significance

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

शतायुर्वज्र-देहाय, सर्व-संपत्-कराय-च ।
सर्वारिष्ट-विनाशाय, निम्बकं-दळ-भक्षणम् ॥

Shataayur Vajra Dehaaya,
Sarva Sampath-karaaya-cha |
Sarvaarishta Vinaashaaya,
Nimbakam Dhala Bhakshanam ||

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

Panchanga Puja

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

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

Alankaara To Small Children

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

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

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

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

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

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

शतायुर्वज्रदेहत्वं, सर्व-संपत्-प्रदं तथा ।
सर्वारिष्ट-हरं कुर्वे निंबपत्राशनं शुभम् ॥

तैले लक्ष्मीः, जले गङ्गा, वत्सरादि तिथौ शुभे ।
अलक्ष्मी-परिहारार्थं मङ्गळ-स्नानं आचरेत् ॥

तैल-अभ्यङ्ग स्नानं आदौ च कृत्वा,
पीयूषोत्थं पारि-भद्रस्य पत्रम् ।
भक्षेत् सौख्यं, मानदं, व्याधि नाशं,
दीर्घा-युष्यं लभ्यते वर्षमूले ॥

Telugu New Year Day: Meaning

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

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

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

How Our Kula Dharma Disappears ?

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

Don't Forget This

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

Involvement of Children is Important

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

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

Panchanga Sravana
On Yugadi Day

March 19th — Thursday

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

Guru Namaskara

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

Ganta - Shabda & Kula Devaru Namaskara

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

आदित्यादि नवग्रहा-श्शुभकराः, मेषादयो राशयः
नक्षत्राणि स-योग-काश्च तिथयः, तद्देवता-स्तद्-गणाः ।
मासाब्दा ऋतव स्तथैव दिवसाः, सन्ध्या-स्तथा रात्रयः
सर्वे स्थावर-जङ्गमाः प्रतिदिनं कुर्वन्तु नो मङ्गळम् ॥

PANCHANGA SRAVANA

(Explain this to others in Home-language)

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

Life Span Of Sri Chaturmukha Brahma

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

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

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

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

In 28th Maha-Yuga, the three earlier Yugas of Krita, Treta and Dwapara Yugas also have gone. Kali Yuga is now running. The total period of Kali Yuga is 4,32,000 years. Out of that, 5,125 years are over. We are now at the beginning of the first quarter of Kali Yuga (**कलि युगे प्रथमे पादे**). The present is ***Shali-vaahana Shaka***. In this Shaka, 1947 years are over. 1948th Shaka-Varsha begins with Paraabhava Nama Samvatsara on 19-03-2026.

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

New Year Details

Today: (19-03-2026) Paraabhava Naama Samvatsara, Uttarayana, Vasantha Ritu, Chaitra Maasa, Shukla Paksha, Prathama Tithi, Guru Vaasara, Uttara-bhadrapada Nakshatra, Shukla Yoga, Naagavaan Karana.

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

This year Raja is Guru. Mantri is Kuja as Mesha Sankramana falls on Tuesday (14th April). Sena-adhi-pati is Chandra. Poorva Sasyaadhipati

is Sukra and Apara Sasyaadhipati is Kuja. [Sasyaadhipati means the Adhipati of crops]. Dhaanya-adhipati is Budha. Argha-adhipati is Chandra. Megha-adhipati is Chandra. Rasa-adhipati is Soorya. Neerasa-adhipati is Guru.

PARAABHAVA SAMVATSARA PHALA

अग्रधान्यमधिकं जलमल्पं भूभृतां भवति युद्धमनल्पम् ।
स्याज्जनो गदवशात् गतधामा वत्सरो यदि पराभवनामा ॥

In the year **"Paraabhava"**, Dhanyaa (grains) will increase, water will decrease, war will increase, pepole will suffer from viral diseases.

INCOME – EXPENDITURE OF RASI

	Mesha	Risha-bha	Mithu-na	Kata	Simha	Kanya
Income	**14**	**8**	**14**	**8**	**11**	**14**
Expenditure	**2**	**11**	**8**	**5**	**2**	**8**

	Thula	Vrichi-ka	Dhan-su	Maka-ra	Kum-bha	Mee-na
Income	**8**	**14**	**11**	**5**	**5**	**11**
Expenditure	**11**	**2**	**8**	**11**	**11**	**8**

THIS YEAR ADHIKA MASA JYESHTA MASA

May - 17th — June - 15th

Conclusion

Conclude the Panchanga Sravana, by chanting the Mangala Sloka.

आदित्यादि नवग्रहा-श्शुभकराः, मेषादयो राशयः
नक्षत्राणि स-योग-काश्च तिथयः, तद्देवता-स्तद्-गणाः ।
मासाब्दा ऋतव स्तथैव दिवसाः, सन्ध्या-स्तथा रात्रयः
सर्वे स्थावर-जङ्गमाः प्रतिदिनं कुर्वन्तु नो मङ्गळम् ॥

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

WHY PANCHANGA SRAVANA ?

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

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

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

SRI RAMA
An Ocean of Compassion

By Jyothi Raghavendra Rao, Bangalore.
Cell : 91482 16508, 96638 96896.

(Based on Sangraha Ramayana & Valmiki Ramayana)

Ravana comes to know that Sri Rama is going to attack him with the help of Sugriva and his vanara army. So, Ravana holds a meeting with his ministers to discuss about the impending war. Prahasta, Ravana's army chief and all the ministers assure Ravana that with their combined power and might they can easily defeat the monkey army and kill Rama and Lakshmana. Indrajit, Ravana's son too assures his father that he can easily kill Rama and Lakshmana, "I have defeated Indra himself, Rama and Lakshmana are mere mortals and their army consists of only apes and monkeys. I can kill all of them."

Hearing the boastful words of all the ministers and Indrajit, Vibhishana speaks to Indrajit, "You are still young and immature. You are unaware

of Rama's might and the power of His arrows. Do not undermine Rama's strength. He is no ordinary mortal. He is the Lord of this universe. The thousand-hooded Sesha has incarnated as Lakshmana. Instead of advising your father to return Sita to Rama you are urging him to fight. You are going to be the cause of your father's death and the death of all the rakshasas."

Vibhishana then speaks to Ravana, "O, Rajan, return Sita to Rama at the earliest, before Rama's arrows kill you and all the rakshasas. Enough of harbouring enmity for the All Powerful, All compassionate Sri Rama. Before the brilliance of Sri Rama destroys the darkness of the rakshasa clan, return Sita to Rama. Before this calamity occurs return Sita to Rama and save yourself and save all of us. O, Rajan! One should never desire any woman other than one's wedded wife. So, return Sita to Rama." Thus, Vibhishana counselled Ravana over and over again. But the proud arrogant and senseless Ravana was in no mood to listen to the sincere advise of Vibhishana. The angry Ravana spewed harsh words and retorted, "O, Vibhishana, you are my younger brother and you should be my friend. But you are my enemy in the garb of a friend. All your words are only in praise of Rama. I have understood that one should never believe one's own kinsmen (daayaadi) our own people. One can live with one's enemies, with poisonous snakes, but one should never live with one's kith and kin who are our real enemies. These kinsmen are

secretly happy when we are in trouble and they are jealous seeing our good fortune. Vibhishana! If any one else had spoken such words I would have killed him at once. As you are my brother, I have spared you. You are a disgrace to our entire rakshasa clan. Fie upon you!"

Hearing Ravana speak such harsh words, Vibhishana stood up holding his mace. "You are my elder brother and you take the place of my father. But you are not walking the path of dharma. I have spoken a few words which are not to your liking. Truth is always bitter. I have spoken a few bitter words in order to save you from the sharp and burning arrows of Sri Rama. Forgive me for my frank words. Take care of yourself and all the rakshasas of Lanka. I wish to leave Lanka." Saying this, Vibhishana and four other rakshasas left Lanka and flew across the ocean. When they reached the other side, they stood in the air. When the monkeys saw the five rakshasas in the air, they were ready to kill them with boulders and huge logs of wood. Vibhishana addressed the monkeys and said, "I am the wicked Ravana's younger brother Vibhishana. Ravana has abducted Sita from the forest, fighting with Jatayu. I have advised him to return Sita to Rama but he is not willing to listen to me. On the other hand, he has heaped insults on me and lashed me with harsh words. I have come away from Ravana's Lanka leaving behind my wife, my children, my home and I seek the refuge

of the righteous Lord Sri Rama. Sri Rama who is an ocean of compassion is the refuge of all those who seek His protection. I request you to inform Sri Rama at the earliest that I have come seeking Him."

Sugriva who was there, goes to Sri Rama and speaks to Him, "A person called Vibhishana, who says he is the younger brother of Ravana has come seeking Your refuge. Four other rakshasas have come with him." Sugriva then warns Sri Rama that rakshasas are not to be believed. "He is the brother of Your enemy. We can never know his real intention of coming here. He may be a spy sent by Ravana. O, Rama! Do not believe Vibhishana. Punish him. He needs to be killed."

Sri Rama then turned to the others and asks them to give their views. Angada, Sharabha, Jambavantha, Mainda, Nila, Tara, speak at length and none of them want Rama to accept Vibhishana. All of them give different reasons for their disapproval.

Rama then asks Hanumantha his opinion. Hanumantha then points out the flaws in the arguments put forth by Sugriva and others. "Sri Rama, seeing Vibhishana and hearing his words I do not see any evil in his countenance or in his words. On the other hand, I see only goodness in his face. Vibhishana is fully aware of his brother Ravana's evil act and he knows that You are All- Powerful. He has come to you seeking Your protection.

Vibhishana is a straight forward righteous person. I vouch for his goodness. Sri Rama! You are All knowing and the final decision is Yours."

Hearing Hanumantha, Sri Rama is very happy.

Sri Rama then addresses all the vanaras, "All of you have given your individual opinions regarding Vibhishana. I wish to put forth before all of you My personal opinion and thoughts regarding Vibhishana. Vibhishana belongs to the rakshasa clan and they are all wicked. So how can you accept a wicked person? This may be your thought. Have no doubts- though Vibhishana belongs to the rakshasa clan, he is not wicked at all. He has come as a friend as a dasa. He has come seeking My protection and it is My firm resolve to grant protection to who so ever comes to Me seeking refuge".

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

Whosoever comes to Me in all sincerity with this heartfelt prayer "I am Your dasa, You are my Lord and Master, I will save him without fail".

I hereby make a promise to all jivas, "I will grant asylum to all who seek shelter in Me. This is My firm resolve".

Sri Rama further declares to Sugriva:

आनयैनं हरिश्रेष्ठ दत्त मस्याभयं मया ।
विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् ॥

O, Sugriva! As I have promised to give refuge to all those who seek My protection, I will surely accept him, be he Vibhishana or Ravana himself. Sri Rama assures Sugriva,

.....मन्मतप्रतिबिम्बं तन्मतं साधु हनूमतः ॥

Hanumantha's words are a reflection of My own thoughts. This truth has been declared by Sri Purandara dasaru in his song:

"Hanumana matave Hariya matavu"

Sri Rama Himself has shown us the way to overcome the burning heat of samsara.

This incident in Ramayana makes it clear that we can reach the Lord only if we have grace of Hanumantha, the first avatar of Vayu deva. Vayudeva is a pillar of strength for all of us who are suffering in samsara. He loves the devotees of his Lord and Master, Sri Rama. He is ever forgiving, always ready to lift his devotees away from the wrong path and put them on the right path. He is the 'jagatguru' , giver of knowledge. He blesses his devotees who meditate upon him with intelligence, strength, fame, courage, fearlessness, health, zeal, eloquence and long life. Trivikrama panditacharya

in his beautiful Vayustuti addresses Vayudeva with his heart overflowing with deep devotion- you are my mother, my father, my brother, you are my atulaguru- (you are incomparable, second to none, non pareil guru), you are my ishta apta bandhu- (my sincerest well-wisher, my dearest, closest loving kith and kin). Sri Raghavendra guru sarva bhouma assures us that Vayu deva will make a fervent appeal to Sri Hari to save us. "O, Most Compassionate Merciful Lord, You love Your devotees with a heart full of motherly love. With Your infinite Compassion You readily forgive the inequities of satvik souls. This jiva who is Your dasa is in distress and pain, he is helpless without anyone to protect him, he seeks You. O, Lord! Rescue him, save him, grant him protection".

When Vayudeva appeals to our Lord, we can be sure of receiving Lord's grace because Vayudeva is the Lord's greatest devotee amongst all jivas. So let us pray to Hanumantha.

असाध्यसाधक स्वामिन् असाद्यं तव किं वद ।
रामदूत कृपासिन्धो मत्कार्यं साधयप्रभो ॥

O, Hanumantha! You are the doer of the impossible, so what is impossible for you? O, Messenger of Sri Rama, you are an ocean of mercy, so grant me success in my endeavour.

Let us pray to Sri Rama for success in making every task that we perform as His worship.

राघवो विजयं दद्यात् मम सीतापतिः प्रभुः ॥

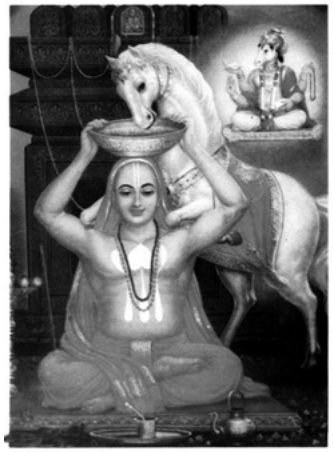
Our Constant Prayer to Sri Rama

At every step in our life, we are beset with problems and difficulties. Sri Rama is the destroyer of all dangers and He is the giver of all riches; He is the giver of joy to the whole world. So let this be our constant prayer to Sri Rama.

आपदां अपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

पापोऽहं पापकर्माऽहं पापात्मा पापसंभवः ।
त्राहि मां कृपया कृष्ण शरणागत वत्सला ॥
अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात् कारुण्य भावेन रक्ष रक्ष रमापते ॥

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Sri Vadiraja Tirtharu

(1480 - 1600)

6-3-2026 (Friday)

Phalguna-Krishna-Triteeya

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

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

Sri Vadiraja's Tapas-Sakti was immense. This enabled him to control Bhoota Raja. During the course of his life, Vadiraja had to face trouble

many times from inimical elements. On all such occasions, Bhoota Raja warded off all those elements. In Vadiraja Sannidhi, even today there is Bhoota-Raja Sannidhi. In 'Sodhey', there is a separate Sannidhi for Bhoota Raja.

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

His Works

1. Sriman Nyaya Sudha Gurvartha Deepika
2. Tatwa Prakashika Gurvartha Deepika
3. Gita Bhashya Tippani
4. Bhagavatha Sangraha
5. Yukti Mallika (on Vedanta)
6. Rukmanisa Vijaya (The story of Rukmani Kalyana in the form of Slokas).
7. Tirtha Prabhanda (Mahimas of Punya Kshetras in India)
8. Sarasa Bharathi Vilasa
9. Commentary on Maha Bharatha Tatparya Nirnaya
10. Commentary on Upanishad Bhashyas.
11. Stotras, more than 50.

Kannada Works

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

The prayer Sloka:

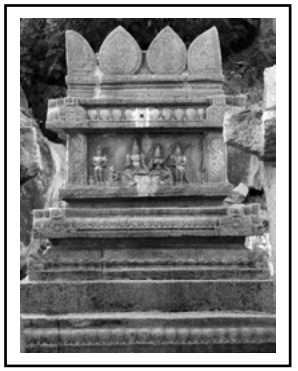
तपो विद्या विरक्त्यादि सद्-गुणौ-घाकरानहम् ।
वादिराज गुरून्वन्दे हयग्रीव पदाश्रयान् ॥

Sri Vadiraja Kavacham

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

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

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



Sri Vyasaraja Tirtharu

7th March (Saturday)

Phalguna-Krishna-Chaturthi

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

STUDY IN KANCHIPURAM

Sri Brahmanya Tirtha was then very old and after a very few years he entered Brindavana in Abbur. Sri Vyasa Tirtha studied Advaita, Visishta-dwaita, Bhaatta systems of schools in Kanchipuram, direct under the respective Pandits. These studies helped and benefitted him in later years while writing great works like ***"Vyasa-Traya".***

VYASA-YOGI-CHARITAM

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

STUDY IN MULUBAGAL

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

ADMIRED BY AN ADVAITA PANDIT

A North Indian Pandit, *"Paksha-dara-mishra"* who was well versed in Tarka Shastra came to Mulubagal. He was an elderly person. He had conversation with the young Sri Vyasa Tirtha on Tarka Shastra. He was very much delighted to see Sri Vyasa Tirtha's in-depth knowledge in Tarka Shastra in such a young age. The discussion continued next day also. In Tarka Shastra, *"Navya-Nyaya"* is a new approach. It is very difficult. Sri Vyasa Tirtha clearly debated the intricacies of this approach. Paksha-dara-mishra enjoyed the scholarly interaction with Sri Vyasa Tirtha. He was over joyed when Sri Vyasa Tirtha playfully disclosed a few subtle points which Pandits keep very secret. Sri Vyasa Tirtha went to the extent

that he told Paksha-dara-mishra that he had a few more super secrets, than what he had disclosed already. On this, Paksha-dara-mishra could no more control his joy. He praised Sri Vyasa Tirtha in these words. This is popular among pandits even today.

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

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

VEERA-NARASIMHA PERIOD (1498 - 1509)

King Veera-Narasimha succeeded Salva Narasimha. The former had some troubles and worries. He sought the help of Sri Vyasa Tirtha to solve his problems. Sri Swamiji, for the welfare of the people and of the King, installed Sri Hanuman idols all over the kingdom in various places of the Kingdom. He installed 732 idols and arranged for proper Pooja in all the places. At first, he installed "Yantro-ddaraka Hanuman" at Hampi (important centre in Vijayanagara Kingdom) and composed the most powerful *"Yantro-ddaraka Hanumad Stotra"*. The famous *"Vyasa-Traya"* (Tatparya Chandrika, Nyaya-mruta, Tarka Taandava) were also written during this period, says Dr. B.N.K. Sharma.

KRISHNA-DEVARAYA PERIOD (1509 - 1530)

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

SRI VYASARAJA'S WORKS

There are 8 Granthas by Sri Vyasaraja. Another version – 9 Granthas. The 9th Grantha is *"Sattarka-Vilasa"* which is not yet published, says Dr. B.N.K. Sharma (Page 297).

The famous Vyasa-Traya:-

1) Tatparya Chandrika
2) Nyaya-mruta
3) Tarka-taandava

"Mandaara Manjari" Tippanis for Acharya Madhwa's Khandana Traya and Tatwa-Viveka.

4) Maayaavaada Khandana Mandaara Manjari
5) Upaadhi Khandana Mandaara Manjari
6) Mithya-twanu-maana Khandana Mandaara Manjari
7) Tatwa-Viveka Mandaara Manjari And
8) Bhedoj-jivana.

Sri Vyasaraja has also composed a ***"Grantha Maalika Stotra"*** where he has listed out the 37 Granthas of Sri Madhwacharya. Apart from this, there is one famous sloka ***"Prameya-nava-maalika"*** where Sri Vyasaraja listed the important 9 Prameyas of Dwaita Siddhanta.

श्रीमन् मध्वमते, (1) हरिः परतरः, (2) सत्यं जगत् तत्वतो, (3) भेदो जीव-गणाः, (4) हरेः अनुचराः, (5) नीचोच्च भावं-गताः । (6) मुक्तिर्नैज सुखानु-भूतिः, (7) अमला भक्तिश्च तत्साधनम्, (8) हि अक्षादि त्रितयं प्रमाणं, (9) अखिल-आम्ना-यैक वेद्यो हरिः ॥

KANNADA DEVARANAMAS

(Vyasa Koota and Dasa Koota)

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

ENTERED BRINDAVANA

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

PRAYER SLOKA

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

Sri Vyasaraja is a Kalpa-Vriksha to his devotees. He was a lion to the elephants-like opponents in Vaada–Prativaada. Let Sri Vyasaraja fulfill my heart's desires. **"Yantro-d-dharaka Hanumad Stotram"** is a most powerful stotra composed by Sri Vyasaraja. This stotra is very small. It consists of only 8 slokas, out of which 5 are main stotra, remaining 3 are phala-shruti.

1. नमामि दूतं रामस्य सुखदं च सुरद्रुमम् ।
पीनवृत्त-महाबाहुं सर्व-शत्रु-निवारणम् ॥ १ ॥

2. नाना-रत्न-समा युक्त कुण्डलादि विराजितम् ।
सर्वदा-ऽभीष्ट-दातारं सतां वै दृढ-माहवे ॥ २ ॥

3. वासिनं चक्र-तीर्थस्य दक्षिणस्थ गिरौ सदा ।
तुङ्गाम्बोधि-तरङ्गस्य वातेन परिशोभिते ॥ ३ ॥

4. नाना-देशागतैः सद्भिः सेव्यमानं नृपोत्तमैः ।
धूप-दीपादि नैवेद्यैः पंच-खाद्यैश्च शक्तितः ॥ ४ ॥

5. व्रजामि श्री-हनूमन्तं हेम-कान्ति-सम-प्रभम् ।
व्यास-तीर्थ-यतीन्द्रेण पूजितं प्रणि-धानतः ॥ ५॥

6. त्रि-वारं यः पठेन्नित्यं स्तोत्रं भक्त्या द्विजोत्तमः ।
वाञ्छितं लभते ऽभीष्टं, षण्-मासा-ऽभ्यन्तरेखलु ॥

7. पुत्रार्थी लभते पुत्रं यशोऽर्थी लभते यशः ।
विद्यार्थी लभते विद्यां धनार्थी लभते धनम् ॥ ७ ॥

8. सर्वथा मास्तु सन्देहो हरिः साक्षी जगत्पतिः ।
यः करोत्यत्र सन्देहं स याति नरकं ध्रुवम् ॥ ८ ॥

॥ इति श्री व्यासराज-विरचितं यन्त्रोद्धारक
श्री हनुमत् स्तोत्रं संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

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