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॥ श्रीः ॥

SRI MADHWA SIDDHANTA

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In Adhika Masa

Even The DESIRE Is Enough

Adhika Masa (*Adhikasya Adhikam Phalam*)

Upto 15th June

1. Bhagavata Sravana (Very auspicious)
2. Sankalpa Snana before Sun Rise
3. Devara Puja
4. Apoopa Dana
5. Harikathaamritha Saara Parayana
6. Rama Nama Japa / Krishna Japa (1000 times)
7. Bhojana to Dampatis
8. Veda and Stotra Paryanana
9. Singing Devaranamas, Suladis, etc.
10. Listening to Pravachana (Hari Katha Sravana)
11. Danas (Swarna, Rajata, Go, Bhoo, Vastra, Paatra, Anna Dana)
12. etc.

"Even a little effort is enough." This little effort itself yields abundant phala in Adhika Masa. (*Adhikasya Adhikam Phalam*). It is a rare and sacred opportunity to please the Lord and receive His Grace.

Even the DESIRE itself is enough. "Praarambha Maatram Ichchaa vaa, Vishnu-Dharmey Na Nishphalam" — quotes Acharya Sri Madhwa is his Gita Tatparya. This desire will not go waste.

Caution By Vijaya Dasaru



(Khed KRISHNACHAR'S speech during S.M.S.O. Sabha Session)

To attain Manushya Janma, one should have Koti Janma Punya. There are thousands of species; animals, birds, etc. etc. But getting Manushya Janma is very difficult, says Vijaya Dasaru in his Devara-Nama **"Nara Janma Baru-vode Kashta"**.

Dasaru continues and says, even in this Manushya Janma, getting Brahmana Janma is still more difficult. One should have a lot of punya to attain Brahmana Janma. That too Maadhwa Janma is very rare. How fortunate are we to be born in

Maadhwa Janma? **Therefore, we should be very cautious.** Dasaru warns not to indulge in unnecessary talks (*Haalu Harate*), but instead put your mind at the lotus feet of the Lord.

Maadhwa Janma Is Very Fortunate Do Not Spend Time In Haalu-Harate

There are Praayaschittas for Brahma Hatya, Go Hatya, Stree Hatya, Go Mamsa Bakshana, etc. But there is no Praayaschitta for telling ऐक्य (God and Jeeva are one and the same). Visishtaadwaita Mata says that there is no gradation (Taara-tamya) of Ananda in Moksha. All enjoy equal Ananda.

Refuting all these schools of thoughts, Sri Madhwa (by showing Pramanas (proof) from Itihasas, Puranas, Vedas, etc.) established the Bheda (difference) between God and Jiva and also established Ananda Taara-tamya in Moksha. How we are fortunate not to be born in Advaita or Visishtadvaita Matas nor other schools of thoughts? We should pray to the Lord that I should be born in Dwaita Mata only, not in other Matas.

As stated earlier, one gets Madhwa Janma, only if one has acquired abundant Punya in several Janmas. And now being born in Dwaita Mata, as advised by Vijaya Dasaru, we should be very very conscious in unnecessary talks (Haalu Harate), etc.

3-point Programme

Sri Khed Krishnachar, in his speech, cautious that you are born in Maadhwa Vamsha, and tells not to eat Ashuddha Anna (outside (hotel) food) and emphasise the importance of Gayatri Japa and Ekadasi Upavasa. These three are MUST. He calls this 3-point programme.

1. Do not eat Ashuddha Anna (outside (hotel) food)
2. Do Upavasa on Ekadasi Day
3. Do Gayatri Japa

He also stressed the importance of Vaishwadeva, avoiding the food made out of gas, Tapta Mudra Dhaarana every year, Guru Seva, Brahmana Seva, etc. Each one of these is very essential to attain God's grace. After getting this valuable Maadhwa Janma, if we loose all these, what would be our plight (*Gati*)? The speaker agreed that there are some difficulties in adhering to all these, but he asks without difficulty how will you get happiness ?

He also higlighted the "**Mahatwa of Sajjanara Darshana**" through a story related Narada. The Darshana of Sajjanaru removes sins and paves the way for God's grace.

Finally, while concluding his speech, he emphatically told to acquire **"Tatwa-jnana"**. He asked, if we are not trying to get Tatwa-Jnana, then what is the use of attaining Maadhwa Janma ? He laid importance of Shastra Adhyayana.

Sri Khed Krishnachar cautioned that **"Maadhwa Janma is very rare and rarest"**.

Soma-Vaara Amavasya
ASHWATTHA PRADAKSHINA

15th June — Monday

In Vaishakha month, Amavasya falls on Monday. Ashwatta Pradakshina on Somavara Amavasya is the most powerful Saadhana in our life.

Ashwat-tha Pradakshina

Ashwat-tha Pradakshina assures Karya-Siddhi. Karya-Vighna means what? Our own past sins stand blocking the path to success. If this invisible huge rock is pushed away, success door will be opened. Efforts for success will produce effective results. Divine Grace is the only force that can remove this huge blockade.

Among so many remedies, Ashwattha Pradakshina is one of the easiest Upaayas to remove this stumbling block. Once this obstacle is removed, solutions come for so many problems in life. Please see this Prayer Sloka:-

अश्वत्थ हुतभुग्-भाग गोविन्दस्य सदा प्रिय ।
अशेषं हर मे पापं वृक्षराज नमोऽस्तु ते ॥

Aswat-tha Huta-bhuk-Bhaaga, Govindasya Sadaa Priya
Asesham Hara May Paapam Vriksha-Raja Namostu-Tay

The Procedure

Get up around 5 a.m., have Snana, Nama Mudra, Sandhya vandana and Devara Puja if you know. Take Nirmalya Tirtha.

Similarly for girls and women. They should get ready after lighting Devara Deepa, Krishna Mantra Japa (if you know) and Tulasi Puja. Stand before the Lord and Pray.

Select a suitable nearby Aswat-tha tree. If some-one had already performed Pratishta to that tree, such a tree is considered very sacred. Otherwise select the best possible one. If unable to carry Puja things to the tree, do Puja in the house itself. Then you can go to tree for Pradakshina. Mentally think of the sacred Aswat-tha Vriksha while Puja at home.

Decide the number of Pradakshinas. (108, 28, 12, 7, 5 or 3).

Perform Puja first to Lord Narayana in the tree and then Pra-dak-shina.

Sit down and have Achamana and Sankalpa.

आचमनं, प्राणायाम, संकल्पः

एवं गुण विशेषण विशिष्टायां शुभ तिथौ, भारती रमण मुख्य प्राणान्तर्गत, श्री अश्वत्थ नारायण प्रेरणया, श्री अश्वत्थ नारायण प्रीत्यर्थं, मम समस्त पाप परिहारार्थं, पुत्र-पौत्र, सत् सन्तान अभिवृध्यर्थं, आयु-रा-रोग्य, ऐश्वर्य अभिवृध्यर्थं, चिन्तित मनोभीष्ट सिध्यर्थं श्री अश्वत्थनारायण ध्यान, आवाहनादि पूजां, प्रदक्षिणं च करिष्ये ।

Puja to Tree

श्री अश्वत्थ नारायणं ध्यायामि

मूलतो ब्रह्म रूपाय, मध्यतो विष्णु रूपिणे ।
अग्रतः शिव रूपाय वृक्ष-राजाय ते नमः ॥

यं दृष्ट्वा मुच्यते रोगैः, स्पृष्ट्वा पापैः प्रमुच्यते ।
यद् आश्रयात् चिरं जीवी, तं अश्वत्थं नमाम्यहम् ॥

ध्या-यामि (अक्षता)

आवाहयामि । आसनं समर्पयामि । (Mantrakshata)
पादयोः पाद्यं समर्पयामि । (Uddharini of water)
हस्तयोः अर्घ्यं समर्पयामि । (Uddharini of water)
आचमनीयं समर्पयामि । (Uddharini of water)
स्नापयामि समर्पयामि । (Uddharini of water)
स्ना-ना-नन्तरं आचमनीयं समर्पयामि । (Udd. of water)
वस्त्रं, अलङ्कारान् समर्पयामि (Mantrakshata)
पुष्पाणि पूजयामि

1. श्री केशवाय नमः
2. श्री नारायणाय नमः
3. श्री माधवाय नमः
4. श्री गोविन्दाय नमः
5. श्री विष्णवे नमः
13. श्री संकर्षणाय नमः
14. श्री वासुदेवाय नमः
15. श्री प्रद्युम्नाय नमः
16. श्री अनिरुद्धाय नमः
17. श्री पुरुषोत्तमाय नमः

6. श्री मधुसूदनाय नमः	18. श्री अधोक्षजाय नमः
7. श्री त्रिविक्रमाय नमः	19. श्री नारसिंहाय नमः
8. श्री वामनाय नमः	20. श्री अच्युताय नमः
9. श्री श्रीधराय नमः	21. श्री जनार्दनाय नमः
10. श्री हृषीकेशाय नमः	22. श्री उपेन्द्राय नमः
11. श्री पद्मनाभाय नमः	23. श्री हरये नमः
12. श्री दामोदराय नमः	24. श्री कृष्णाय नमः

धूपं आघ्रापयामि । दीपं दर्शयामि । नैवेद्यं समर्पयामि । महा नीराजनं समर्पयामि । प्रार्थना

Offer Gandha, Haridra – Kunkuma, Pushpa, Naivedhya, Mangalarthi. Then Prayer Mantras:

अश्वत्थ सु-महाभाग, सुभग प्रिय दर्शन ।
इष्ट कामान्श्च मे देहि, शत्रुभ्यश्च पराभवम् ॥

आयुः, प्रजां, धनं, धान्यं, सौभाग्यं सर्व संपदम् ।
देहि देव महा वृक्ष, त्वां अहं शरणं गतः ॥

अनया पूजया, भारतीरमण मुख्य प्राणान्तर्गत श्री अश्वत्थ नारायणः प्रीयताम् ॥ सुप्रीतो वरदो भवतु ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Then Pradakshina

Get up, offer Namaskara. If you perform Puja in the house, now proceed to the tree with single minded devotion to Sri Lakshmi Narayana. Time is the most important. Aswat-tha Pradakshina should be begun at the rising of the Sun.

One Pradakshina and one Namaskara. Men can chant Purusha Sookta in a low voice (mentally or whispering - without disturbing others). If it is not known, Gayatri Mantra can be chanted. Similarly women can sing Devara Nama.

All (men and women) can chant this Prayer Mantra during Pradakshina:

मूलतो ब्रह्म रूपाय, मध्यतो विष्णु रूपिणे ।
अग्रतः शिव रूपाय, वृक्ष-राजाय ते नमः ॥

Moolatho Brahma-roopaaya Madhyatho Vishnu-roopine |
Agratha: Shiva-roopaaya Vriksha-raajaaya Tey Nama: ||

You can use 108 or 28 pieces of sugar candy, plantains, Turmeric, etc. for counting. It can be given away as daana, with Dakshina and Thulasi at the completion of Pradakshina.

Pradakshina should be in the normal walking. No speed-walking. Mind should be controlled and kept on the feet of the Lord during Pradakshina. It brings Divine Grace and good results.

Conclusion

Completing the Pradakshina - Namaskara, go home. If you know, chant the usual mantra ***"Yasya-smritya - cha".*** Otherwise offer one Uddharini of water with Mantra-akshata saying **"Sri Krishnarpanamastu."**

Divine Grace comes sure and certain, says Dharma Shastra.

Note:

Ashwatta Pradakshina is the best Sadhana for Dampatis, who want a child.

Be Aware of Anger

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.

In Bhagavad Gita, (Adh.3, Slo. 37), the Lord Krishna says bad desire and anger are extremely sinful and the greatest enemy in this world.

काम एष क्रोध एष रजोगुण-समुद्भवः ।

GURU PUSHYA AMRITA YOGA

18th June — Thursday

18th June is Guru-Pushya-Amrita-Yoga. When Pushya Nakshatra falls on a Thursday, it is called **"Guru-Pushya-Yoga"** or **"Guru-Pushya-Amrita-Yoga"**. This day is considered to be a very sacred day and known as Amrita Siddhi Yoga day.

Whatever we do to please Sri Hari on this day certainly will fetch abundant phala. Tirtha-Snana, Sandhya, Special-Pooja, Homa, Japa, Parayana, Pradakshina, Daana, Singing Devaranamas, etc.

Guru Pushya Yoga is considered very auspicious for learning mantra and tantra and acquisition of knowledge from father, grandfather, guru or a learned person.

This day is auspicious for beginning new ventures, investments and purchases. This day is ideal for buying gold and jewellery. This is auspicious for Griha-Pravesa, Aksharabhyasa, Vidya-Arambha, etc.

There is no need to look for a Muhurtha when doing during Guru Pushya Yoga because it is auspicious for new starts or any Saadhana. Every minute of the day is fortunate, and according to astrology, it is thousand times more potent.

Let us grab this golden opportunity and perform Saadhana which pleases Lord Sri Hari.

UDAKUMBHA DANA

26th June — Friday

Visesha Phala for Udakumbha daana on Jyeshta Shuddha Dwadashi. Give one vessel full of Paanaka (or) one big pot full of flavoured pure cool drinking water.

Method of Offering Dana

Let it be any Dana, offer it first to the Lord, by placing it in front of Puja Box. With folded hands, chant the relevent Dana Mantra. This means offering it to the Lord.

Then invited Brahmana for taking Daana sits on aasana. Put mantrakshata on him saying नमोऽस्त्वनन्ताय..... Namostwanan-taaya .....) sloka.

Dana Mantra

Give daana by chanting this prayer sloka:-

देव-देव हृषीकेश, संसारा-र्णव तारक ।
उदकुंभ प्रदा-नेन, यास्यामि परमां गतिम् ।।

Deva-Deva, Hrishi-Kesa,
Samsaara Arnava Taaraka ।
Uda-Kumbha Pra-daa-nena,
Yaas-yaami Para-maam Gatim ।।

You can give it to him either immediately or later, as per convenience.

SRI SRIPADARAJARU

(Vidya Guru of Sri Vyasaraja)

[1420 - 1487]

Aradhana on Jyesh. Shu. Chaturdasi

28th June — Sunday



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

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

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

कण्गलि-द्यातको कावेरि रङ्गन नोडद ...

"Kangali-dya-tako Cauveri Rangana No-da-dha ....."

His ankita is 'Ranga Vittala'.

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

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

Prayer to Sri Sripadaraja

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

ज्ञान-वैराग्य भक्त्यादि कल्याण-गुण-शालिनः ।
लक्ष्मीनारायण-मुनीन् वन्दे विद्यागुरून्मम ॥

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

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

VATA SAVITRI PUJA

29th June — Monday

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

TILA DANA
on Jyestha Masa Pournami

Ashwamedha Yaga Phala

29th June — Monday

Daanas to be given in Jyeshta Maasa:- Chappal, Umbrella – on whichever day convenient. Ashwamedha Yaaga Phala for Tila Daana given on Jyeshta Shuddha Pournami. (Dharma Sindhu page 46).

Offer Tila first to the Lord, by placing it in front of Puja Box. Then invited Brahmana for taking Daana sits on aasana. Put mantrakshata on him saying नमोऽस्त्वनन्ताय..... Namostwanan-taaya .....) sloka.

(Tila daana with vessel). Give daana by chanting this prayer sloka:- (Nirnaya Sindhu page 79)

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

Jyeshte Maasi Thilaan Dadyaath, Pournamaasyaam Viseshata: । Ashwa-medhasya Yat-punyam Tat-praapnothi Na Samshaya: ।।

Idam Tila Daanam Thubhya-maham Sam-pradhadhey ।। Na-ma-ma, Na-ma-ma ।।

Let Us Not Postpone

By ***Jyothi Raghavendra Rao,***
10, Brindavan Layout, Kaval Bynasandra, Bangalore.
Mobile: 91482 16508

Sri Vedavyasa has composed the epic Mahabharata to enlighten all mankind and redeem it from the ocean of *Samsara*. As the Mahabharata unfolds, it describes innumerable events and incidents which are all lessons in morality and ethics. The Mahabharata is not merely the story of the fight between cousins. It mirrors the entire gamut of human emotions. While it hails the sterling qualities of the virtuous, it also reveals the frailties and foibles of men and women.

After the Kurukshetra war, Dharmaraja is crowned as the ruler of Hastinapur and Bhimasena is crowned as the Yuva Raja. Dharmaraja with his brothers ruled the land well and he earned the love of his subjects.

Once, probably late in the evening, a Brahmana approached Dharmaraja and asked for financial help to perform a Yaga. Dharmaraja asked the Brahmana to come the next day morning and he would certainly help him. As the Brahmana was in urgent need of finance he went to Bhimasena that night itself and sought his help.

Bhimasena on coming to know that Dharmaraja had asked him to come the next day, removed his precious gold bangle and gave it to the Brahmana. As the bangle was his personal property and not from the royal treasury it did not need the King's permission. Bhimasena on that night itself asked for the drums and pipes to be played as an announcement of a joyous event, a great celebration. The next morning, Dharmaraja sent a servant to Bhima asking him why the drums were played last night. Bhima replied, "I was very happy to learn from the Brahmana that my brother is sure that he will live the next day, even though having a gross human body which will fall at any time."

This is a lesson not only for Dharmaraja but for all of us not to postpone any good deed as we are not sure what will happen the next moment.

The following poem beautifully urges us not to postpone a good deed as ***"it may just be a little too late"***

If

If you have a kind word to say, say it now
If you have something to give, give it now
If you can make someone glad or another less sad,
Do it now, Do it now, Do it now
If there's good news to give, give it now
If there is friendship to show, Hope you can raise

Or someone you can praise,
Do it now, Do it now, Do it now
If you have trust to bestow, give it now
If there is courage to give, pain you can ease
Or someone you can please
Do it now, Do it now, Do it now.
Now before it is too late
Now is the time for the good deed
Do not wait until tomorrow
For it may be just a little too late.

— *Anonymous.*

Which Are Your Real Savings ?

Whatever you give to others as Dana is your real savings. It alone accompanies you even beyond this life. The Lord returns it to you, in one form or another, in future births.

Your hard-earned money, ornaments, houses, and other possessions are not your real savings, for they will not accompany you beyond this life. The Daanas you offer selflessly to worthy persons are your **"Real Savings"**.

Consider every Dana offered as an act to please the Lord.

Gayatri Brightens Your Intelligence

By (Late) *Srimushnam* V. Nagarajachar, Srirangam

The practical method of Gayatri Japa is an important subject for the young boys in Veda Vidya Gurukulam Annual Camp at Srirangam. These children, in the Camp, wake up at five in the morning.

After their Snana and Sandhya, all the hundred young Vidyarthis, seniors and juniors, take their allotted seat in the spacious hall at six. They feel fresh. And with a sense of cleanliness or Madi, their mood is now ready to begin the day's learning with Veda Ghosha, in chorus.

It begins with Ambhrinee Sookta, followed by other Sooktas in chorus. This Veda Ghosha by young Vidyarthis in sweet voice and in perfect Swara, is so pleasant to hear at that calm early morning hours.

This creates the right atmosphere, right mood and right spirit for Dhyana with Gayatri Mantra. This is how the ground is prepared for meaningful Dhyana and effective Japa. Time factor is very important. 6.00 to 6.30 Veda Ghosha, and Gayatri from 6.30 to 6.55. Milk (or Coffee) at the stroke of 7.00. This should be ensured. That is the trick and secret to motivate children.

How to Sit for Japa

At 6.30 sharp, the Vidyarthis prepare themselves for Gayatri Practical. Dhyana and Japa; all in 25 minutes. This period is divided into three. For 10 minutes they listen to the new information each day about the greatness of Gayatri. Next 10 minutes: verbal pronunciation of the Mantra, audible enough to detect mistakes and enforce corrections individually to the extent possible.

The last five minutes: mental - chanting with Dhyana in total silence. This includes training for the correct sitting posture, correct method of counting on fingers and the correct way of holding the fists and covering them with Anga-Vastra.

One point often impressed upon them is about the correct method of sitting for Dhyana-cum-Japa. Its importance is explained in these words:

Straight thoughts come from straight sitting. If you bend, thoughts also bend. Therefore, when you sit for Dhyana, you should sit straight. The brain and the back-bone play a vital role in Dhyana. Hence the head, back-bone and the hip should remain in one straight line during Dhyana.

If strong physical health is vital for one's life, sound mental health is more vital. Gayatri ensures both physical and mental health, i.e. strong spinal chord and brilliant thinking.

A Folklore:

THE POWER OF FAITH

Once Sri Krishna and Arjuna were strolling near the place where the famous Setu bridge was built across the sea during the Ramayana epoch. They were skirting the shore of bay that had formed near the sea when they suddenly encountered a small stream flowing into the bay.

Sri Krishna asked Arjuna whether he could put up a sort of hanging bridge across the stream by shooting arrows. Arjuna at once went into action and built the arrow-bridge as desired by Sri Krishna. When Arjuna sought the permission of Sri Krishna to enter the bridge, the Lord said, please wait; do you see an old monkey sitting all hunched upon the rock over there? Please go and ask him to join us but take care to say that Sri Raama is calling.

Arjuna went and did what was told. On hearing the name of Sri Rama, the monkey (who was none other than Hanuman) sprang from his perch with a wild cry of joy and reached in one big leap. Sri Krishna in the meantime, had dressed like shri Rama for the sake of Hanuman.

The Lord asked Hanuman to walk on the bridge put up by Arjuna. Hanuman just shook his head and said that the bridge was not sturdy enough for anyone

to walk on it. To demonstrate what he had said he placed his toe on the edge of the bridge and lo: it collapsed like a pack of cards.

Arjuna's pride was piqued and he immediately put up another bridge of arrows but Hanuman made short shrift of this also as before. This was repeated a few more times but every time the result was the same and Arjuna finally gave up. But the Lord asked him to build the bridge again for one more time.

Arjuna complied and when the bridge was ready, the Lord first placed His foot on it. Hanuman who was watching all this at once jumped on to the middle of the bridge with a cry of joy, saying that the bridge was strong since the Lord had snactified it by touching it with His foot.

ONLY A FOLKLORE

This story does not feature anywhere in our epics or puranas. It is just a folk tale, part of the vast folklore of the bards and story-tellers in the villages spread all over the country. It is quite common to find epic characters freely intermingling with others in our folklore.

ITS FIRST LESSON

The above story teaches two important lessons to us. The first is that we are ever Aswa-tantras (dependent) and therefore not capable of independent action. Our actions, though appearing to be independent, are necessarily conditioned by our dependence on the Lord. जीवोऽपि कर्ता परन्तु अस्वतन्त्रकर्ता Jeeva also a Kartaa, but Aswa-tantra Kartaa.

Recognising this fact we should not partake of anything in this world (including the tangible fruits of our own actions) without first offering it to the Lord. The Lord being नित्यतृप्त *(Nita Tripta)* does not need anything from us. Hence He gives back to us all that we offer, along with His blessings.

SECOND LESSON

The second lesson from this story is that 'Faith alone pays.' What we learnt in the first lesson, about offering everything to the Lord, should be done in full faith and never half-heartedly. We should have unflinching faith in the efficacy of the Lord's blessing. What he chooses to give us with His blessings, that alone protects and benefits us. The culmination of such faith is total self-surrender.

SHARANAA-GATI

While explaining the concept of self-surrender, Aachaarya Madhva says in his work Geeta-Taatparya, that faith is the convinction (not just feeling) that the Lord protects us always fully without fail. रक्षति इत्येव विश्वासः *Rakshati It-yeva vish-waa-sa-h.*

The above folk tale portrays Hanuman's faith in the Lord as perfect and unassailable. In fact not only Hanuman, who was the first Avataara of Sri Vaayu Bhagavan, but Bheemasena and Acharya Madhwa too exhibited such faith in the Lord at all times. We come across many instances of such intense faith in the Mahabharata and Sumadhvavijaya.

The power of faith is more potent than everything else.

Karma–yoga in Gita
Sri Madhva's Upadesa

By **R. Sridharan,** *Chromepet, Chennai*

Bhagavad Gita does not propagate blind Karma-yoga. Acharya Sri Madhva upheld that *Jnana Poorva-karma* is the message of Gita. He never preached that "Karma" is for inferior souls and "Jnana" is for superior souls. He never advocated "Karma Sanyasa" (renunciation of duty).

In the beginning of the Gita interpretation, Sri Madhva says that the greatest dharma is only of doing one's ordained duty with devotion to the God and without craving for any specific desire (स्व विहित वृत्त्या, भक्त्या, भगवद् आराधनमेव परमो धर्मः)

The second chapter of the Gita teaches Sankhya Yoga. Sankhya means knowledge and Yoga means the ways to attain knowledge. There, God teaches Karma Yoga.

The philosophy of duty as pronounced in the Gita chapter II sloka-47 is as follows:- " One has to perform one's duty only. No duty is to be undertaken with a motive of a particular result. One should not be indifferent towards one's duty on the ground that he is not interested in the results". Gita insists that no deed be undertaken with any motive of

a particular result. Performance of one's duty with dedication and deep devotion is the end in itself. It is not a means excepting the knowledge and grace of God. This Gita theory is known as Nishkama Karma theory against the Kamya Karma theory of Meemamsakas.

Remaining unmindful of the presence or absence of results is yoga. This is possible only when one acquires right knowledge. Knowledge that leads to the surrender at the feet of God is the highest knowledge. Therefore, the wise will give up the interest in results, perform the deeds with dedication to God admiring His Grace and greatness, developing deep devotion for Him. Please refer slokas 48 to 51 of chapter II of Bhagavadgita for the above views.

Various aspects of Karma Yoga are explained in the III chapter of Gita. Karma Yoga is not mere karma anushtana(mere observation of one's rituals or duties). Karma Yoga of Gita states the performance of one's karma or duty with the necessary foundation of Jnana or knowledge. (ज्ञान समुचय कर्म).

This Karma Yoga has four aspects known as कर्म चतुरङ्गः They are (1) Karma anushtana or performance of one's prescribed duties (2) Jnana or acquiring right knowledge through sravana, manana etc.,(3) Sanyasa or motivelessness in one's undertakings (4) Tyaga or offering of the fruits of one's activities at the feet of God.

कर्म चतुरङ्गः 1. **विहित कर्मानुष्ठानं,** 2. **श्रवणादि द्वारा परमात्म ज्ञानं,** 3. **संन्यासः,** 4. **त्यागः** (right action, right knowledge, right motivation and right goal)

Sri Jayatirtha in his commentary on Gita Bhashya namely Prameya Deepika states as follows:-

फल कामना त्यागेन ईश्वरार्पण बुद्ध्या, वर्णाश्रम विहित अनुष्ठानमेव कर्मयोगः । द्व्यंशश्च अयं कर्म योगः ।

(1) **कामादिवर्जनम्** (2) **ईश्वरार्पण बुद्ध्या कर्मानुष्ठानं चेति ॥**

The Gita concept of Karma consists of all such activities that are essential for the physical, moral and spiritual progress for an individual and society. Any slackening of one's duty is adharma. Transgressing into some one else's duty is also adharma. Karma and Jnana are not opposed to each other. Both help the spiritual progress.

A close cooperation between Jnana and Karma is envisaged in Gita. To introduce the idea of rejection of Karma in Gita is to go against the very spirit of Gita. Samnyasa is defined as the abdication of desire while performing karma.

काम्यानां कर्मणां न्यासं सन्यासं कवयो विदुः ॥ (xviii-2)

The prescribed activities should be undertaken without any motive for results.It is the abdication

of motives that is samnyasa. Sankalpa samnyasa is part of karma yoga.

Gita is more concerned with the right approach to the prformance of Karma. The right approach consists of (1) Samkalpa Samnyasa or abdication of motives and (2) Tyaga or offering of the results at the feet of God. This way of performing Karma is known as **"Nishkama Karma". निष्कामं ज्ञानपूर्वं तु निवृत्तमिह चोच्यते ।**

Most people are under the wrong impression that it is only the karta or the doer who is solely responsible for the activity undertaken. But there are five factors.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ (xviii-14)

These are (1) Adhishtana or ground or the object with reference to which an activity is initiated (2) Karta or doer (3) Karana or the instruments like indrias (4) Vividha Chesta or various actions of these that are necessary for the production of results and (5) Daiva or the Supreme God who is behind all these as director and regulator. One who knows these will easily realise his limited role and will be able to understand and undertake Nishkama Karma.

The philosophy of action propounded by Gita has three important aspects.:-

1. Do your duty courageously and faithfully
2. Do not transgress into others' duty
3. Do not withdraw from your duty out of fear of failure in completion or any other extraneous consideration.

The following guidelines laid down in Gita, Karma Yoga are universal and very simple to imbibe. This is the summum bonum of Gita teaching (XI-55).

मत्कर्मकृत् मत्परमः मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

Mat-karma-krith Mat-parama:
Mad-bhakta: Sanga-varjita: |
Nir-vaira: Sarva-bhootheyshu
Ya: Sa Maameythi Paandava ||

1. Do your duty with dedication to God.
2. Be always aware of the Supremacy of God.
3. Do not get entangled in lesser things.
4. Do not entertain any hatred or ill will to any one.

This will enable you to attain God's Grace.

Purandara Dasaru Song

Do Not Speak ill of Others

निन्दकरु इरबेकु

निन्दकरु इरबेकु इरबेकु ।
हन्दी इद्दरे केरे ह्यांगे शुद्धियो
ह्यांगे निन्दकरु इरबेकु इरबेकु ।
अन्दन्दु माडिद पापवेंब मल तिन्दु होगुवरय्य निन्दकरु ।
वन्दिसि स्तुतिसुव जनरेल्लरू
ई पोन्दिह पुण्यव वैयुवरय्य ॥

निन्दकरु = one who speaks ill of others

"Nindakaru" (one who speaks ill of others) should exist. Pig cleans the place near the water resource and other places. Otherwise it will be dirty. In the same way, Nindakaru should exist. Such persons cleans our sins by speaking ill of us. Hence we should be very careful while doing Ninda (speaking ill of others), because we incur sin (earn **पाप**). On the otherhand, if someone praise us and do Namaskara, then our Punya will go to that person. Hence we should be very cautious when someone praises or do Namaskara, because we lose our **पुण्य** (good deeds).

— *from the speech of Sri Pradyumnachar Joshi.*

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