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## Saba Sara Sangraha of Sri Sri 1008 Sri Sathyadhyana Swamiji, Pontiff of Uttaradhi Mutt - Part 1

**English Translation by G Rajesh**

Summary of the points discussed in Mysore Vedantavimarshini Sabha with the presence of Sri Sri 1008 Sri Sathyadhyana Theertha Swamiji

### **Questions asked by V. Subrahmanya Aiyar and answers given by Sri Sri Swamiji**

Q) Swamiji! Is it necessary to teach the Dharma to the Students in Schools/Colleges?

A) It's important to teach the Dharma. It's in par with my interest. I've discussed this with the Secretary of Mujarai. After discussing with Maharaj also, I will appoint great pandits from the Math in Colleges and High schools. With this approach, I wish to fulfill my desire.

Q) Swamiji! In Colleges/Schools, Students will be from different schools of philosophy (mata). How is it possible to teach dharma to all of them commonly?

A) We will appoint different pandits of each mata and will teach to the respective students accordingly.

Q) Why do you want to do in that way? Isn't it possible to teach common dharma to all of them in a same way?

A) It's impossible. In this world, not even ordinary dharma (sadharna dharma) have been accepted by all of them. It's necessary to start from the meaning of the word Sandhyavandana to

vedanta to karma (doing duties as prescribed in vedas). The meaning of the word Sandhyavandana is to salute paramatma whose name is Sandhya with full of Bhakti. It's inevitable to accept dualism in the salutation. But according to Advaita, this is "Mattas thvam utkrushtaa". This kind of meaningless activity is also called salutation. How is it possible to accept this kind of salutation as described in Advaita. Therefore whatever we do, we should have deep study of vedanta and should have firm knowledge of Tatwa. It's stated in Chandogya Sruti that the activities done by Tatwajyani (one who is having true knowledge) will become infinite and activities done by the one who is having false knowledge will become waste. It has been stated very clearly in te sruti.

Therefore deep study of Vedanta is very much necessary to do any activity. Only for this reason, I'm very much committed (Diksha baddha) to teach true knowledge to the truth seekers in this country.

In the service of Sri Hari  
G Rajesh



## **Life and History of Sri Madhwacharya - Part 1**

**By Late M Rama Rao, Kumbakonam**

For the life-history of Sri Madvacharya (Madhu-bliss or Ananda,va-Tirtha, Madhva = Ananda Tirtha)we have fortunately only one authentic and authoritative work called Sri Madhva Vijaya from the pen of his contemporary, unlike Sri Sankara Vijaya which is more than one and not written by his contemporaries.He is Sri Narayana Panditacharya,a gifted poet and the third son of Sri Trivikrama Panditacharya,a great dialectician who entered into a logical disputation with Sri Madhva for fifteen days and turned his ardent disciple at last.The Madhva Vijaya is a great literary composition,teeming with all the niceties of a Maha Kavya, in 1008 verses divided into 16 cantos.One note worthy feature is that the word Ananda is used in the concluding verse of each canto just like the words,Lakshmi and Sri, are used by the poets,Bharavi and Magha respectively,in their works Kiratarjuniya and Sisupala vadha. It is reminiscent of the hero of the kavya and ensures bliss to the readers. I mean giving a short summary of the great work.

About seven centuries ago,the sun of the true concept of the Vedas and their Kindred literature,viz,Dvaita (dualism or two-ness) was on the devas like Brahma and others prayed to Lord Sri Vishnu. Vishnu has no incarnation in this kali age and the four faced Brahma has no incarnation at all. So Vishnu sent Sri Vayu or Mukhya Prana, the next competent person in the hierarchy of gods, for the restoration of the same. A lot of srutis,smritis and puranas represent Hanuman, Bhima and Madhva, as the three incarnations of Sri Vayu. Sri Madhva , himself has

openly declared in about ten of his 37 works that he is such and this claim has neither been disproved nor objected by any writer of note, belonging to the other systems.

Sri Vayu was born on the Vijayadashami day of 1238 A.D. of the humble parents , Vedavati and Narayana Bhat, who was widely known as "The Pandit of the Middle House", in Pajakakshetra, a hamlet about seven miles to the southeast of Udupi. He was their first two sons and a third daughter living. The father named him Vasudeva and it was hailed by the devas, as it implied , "The god of vital airs, born on this earth", for the diffusion of valid knowledge. Verse 25 of Canto II strikes a note of caution that Sri Vayu has no garbhavasaa and entered at the time of delivery of the beautiful body endowed with the 32 marks of Samudrika Sastra, driving away the soul , who had all along been therein, even as a king enters his Capital city, driving out the previous occupier.

In the service of Sri Hari

M Rama Rao, Kumabokonam

(Source: Dharmaprakash Journal, Chennai)

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