

Registered with the Registrar of News papers of India under No. R.N. 8243/63

॥ श्रीः ॥

SRI MADHWA SIDDHANTA

Monthly Journal of
Sriman Madhwa Siddhantonnahini Sabha
Tiruchanur - Tirupati 517 503
Ph.: (0877) 223 97 25

Issue No. 286 **Nov. 2015**

1. Thulasi Puja	...	...	...	...	...	2
2. When is Your Son's Upanayanam	...	...	...	...	...	4
3. Maha Lakshmi in Madhwa Shastra	...	...	...	...	...	8
4. Ardha Naari Narayana	...	...	...	...	...	14
5. Ashirvaada To New Dampatis	...	...	...	...	...	17
6. Pranava in Ashta-Maha-Mantras -	...	...	...	...	...	19
7. Lakshmi Stotra Parayana In Dhanurmasa	...	...	...	...	...	21
8. Dhanurmasa Puja	...	...	...	...	...	23
9. Dhanur Vyateepaata	...	...	...	...	...	27
10. Dhanur Masa Danas	...	...	...	...	...	31

Issued to S.M.S.O. Sabha Members, Patrons & Donors

Publisher

Hony. Secretary S.M.S.O. Sabha
R. ANANTHAN, F.C.A.,
12, Amarjothi Gardens,
Railway Feeder Road,
TIRUPUR 641 601.
Ph. Off : (0421)2201 322
Res : (0421)2243 832
ananthan.ca@gmail.com

Managing Editor

Srimushnam V. Nagarajachar,
10, S. R. Extn. III st
Malligaipoo Agraharam
SRIRANGAM - 620 006.
Ph. (0431) 243 21 81

**The views expressed in Sabha Publications
are not necessarily the views of S.M.S.O. Sabha.
Individual authors are responsible for their views**

It protects the family

TULASI PUJA

(A Simple Method)

by

Srimushnam V. Nagarajachar
10, S.R. Extn., 3rd St. Srirangam

A Pati-Vrata Stree elevates herself as the protector of the family, if she is regular in worshipping Tulasi Vrindavana with devotion. Her husband's daily Saligrama Puja and her own Tulasi Puja, both are the secret causes for the success of the family.

If both these Pujas are absent in a house, just imagine the cultural status and standard of that family. If culture is protected in the house, everything good for the family remains protected. Culture, here means the traditional religious Sampradaya in the family.

If, atleast, the wife is regular in her daily Tulasi Puja, the house will flourish with prosperity. Even if the income for the family, is low, still there will be mental peace and domestic happiness in the house -- all by Divine Grace. It protects the welfare of the children.

In addition, daily Tulasi Puja with devotion, day by day, gradually removes mental impurities such as:

Kama, Krodha, Garva, Asooya and the like. Its result is that your pure mind will not allow you to utter harsh and bad words, irritating others. This makes you good and agreeable to your in laws and others. It is a Divine Gift.

This Gift is the most powerful weapon that brings victory every time during domestic quarrels between Dampatis. It is a victory for both. This mental maturity is really a GIFT, hard-earned by an ideal wife. Firm faith and regular Tulasi Puja is therefore, the FIRST step. Other good things in life, are only the chain effects.

My maternal grandmother Tulasi Bai Amma, was a figure of respect in her village Poo-varasam Kuppam, or wherever she went. Relatives and friends were keen to seek her blessings whenever an auspicious function was organised in anybody's house in the village. They believed that her words of blessings were effective. Her family was not rich. She was blessed with one son and six daughters. Her devotion to her husband and her firm faith in Tulasi Puja was something unique. These two, brought all good to herself, to her children and grand children.

Like my grand mother, there are many Punyavatis even today upholding the greatness of Tulasi Puja. They bring all the good to themselves and to others in the family.

When is Your Son's

UPANAYANAM

Srimushnam V. Nagarajachar, Srirangam

Vedic knowledge is our third eye. It enables us to see inward and grasp the greatness of Sri Narayana, dwelling inside our heart. This Narayana is also known as Brahman. Gayatri Mantra is addressed to this Brahman. Hence Gayatri Upadesa is called Brahma-Upadesa or Brahmopadesa. Since this ritual is meant to open our inner eye of knowledge and wisdom, this ritual itself is called Upanayanam. Only after Upanayanam one is eligible to learn Veda-Vidya. Its First lesson is Gayatri.

Our Saints and sages have stressed that a worthy father is one who is eager to initiate his beloved son into Gayatri when the boy is passing through his age from six to eight. The maximum age limit is sixteen.

The cooked food is delicious to eat only when it is hot and fresh. It loses its value after a few hours and nobody likes it. Similarly every human endeavour becomes meaningful and successful, only when it is done at the appropriate time.

What a pleasant sight it would be for a father and mother to see their charming son, a lovely child

of seven or eight entering into the Vedic wisdom in his sweet looking Brahmachari Vesha, wearing his tiny kowpeena, Mounji, Yagnyopaveeta and holding the Palaasa-Danda on his tender shoulders. But what a sight it would be to see the same son in the same Vesha in his age twenty-six or twenty eight? He declines to accept the Brahmachari Vesha.

The poor mother imagines he is still a small boy and does her best to cajole him to accept the Vesha only for a few seconds just for a photo. Her motherly heart longs for the pride and pleasure of Maatru-Bhojana along with her son. But this aged boy sees the whole affair as utter non-sense. He is not to be blamed. The father has to be blamed.

A sensible and responsible father feels that he is duty-bound to see that his son is initiated into Gayatri in his proper age. One boy successfully initiated into Gayatri and brought up with a sound spiritual back-ground, is a figure of inspiration for the whole family. He becomes a living asset to a generation and the society calls him a 'noble son.'

Power of Gayatri

The spiritual power acquired through constant and continuous Gayatri Japa makes the mind to hold nobler ideals and sharpens the intellect to grasp subtle ideas. Ego is our deadliest enemy. As also Jealousy, Fraudulence, Cheating, Falsehood etc., etc.

Gayatri is the burning Fire for all these inner enemies. They can no longer stay in our mind. Gayatri makes them disappear from us gradually. We become agreeable and favourable for others around us, both in office and at home. It all depends on the QUALITY of Your Japa, as prescribed in Shastra. Gayatri assures self-purification and will power. Life is an art of self-purification and it should commence at infancy. This is the intention in early Upanayanam.

Whichever planets that stand in unfavourable positions become favourable and bring all the good things in life to one who takes refuge in Veda-Maata, the Gayatri. The unseen evil-spirits are terribly afraid even to look at the sacred person who has accumulated flames of Gayatri-fire in him, In this way, Gayatri protects the boy life-long in all respects says this Vaakya: *Gaa-yantam Traa-ya-te yas-maath*, "*Gayatree*". (गायन्तं त्रायते यस्मात् गायत्री)

Whether you do Japa of other Mantras or not do. Never miss Gayatri Japa says emphatically another Vaakya:

Other Information On Upanayanam

Uttaraayana months of Maagha, Paalgun, Chaitra, Vaisakha and Jeyshtha are the months recommended as auspicious for Upanayana. Chaitra and Vaisakha (April and May) are considered the best.

‘Dharma sindhu’ emphasises that the father of the boy is the fittest Guru to offer Gayatri Upadesa. In his absence, the paternal grand-father, paternal uncle or the boy’s elder brother or any other suitable person available on the spot can give Upadesa.

The father coming to offer Upadesa, should first qualify himself for the job by performing a special Japa of Gayatri, 1000 times. This is absolutely essential. He has to give a portion of his accumulated Mantra-Sakti of Gayatri to the boy. How can he give it to another if he himself is empty? With this in view, he should perform special Japa well before the date of Upanayana.

Brides & Bride Grooms

Exclusively for Madhwas

www.madhwakalyanaa.com

Madhwa Kannada, Madhwa Desistha, Madhwa Telugu, Udupi Madhwas Brides & Grooms. Information can be seen in the above said Website. For Details Contact :

N. Sethu Madhavan,

10, S.R. Extn. 3rd St. SRIRANGAM

Cell. 0-94861-65309

Maha Lakshmi in Madhwa Shastra

by

C. Raghavendra Rao, Chennai

&

Srimushnam V. Nagarajachar, Srirangam.

Acharya Sri Madhwa, after going through all the shastras deeply and thoroughly, gives us the essence. He says that the Vedas and Puranas teach us about Maha Lakshmi in this way.

The Lord Sri Hari alone is Swatantra in its real sense. Lakshmi Devi is dependent on Him and therefore, She is Aswatantra. 'Chit-Prakriti' is Her another name. She occupies a special place in Taara-Tamya next only to the Lord Narayana. She is second in the hierarchy. The next, down in the line, is Brahma Deva.

Lakshmi Devi is the highest and foremost among Aswatantras (dependents). Next to her is Chatur-Mukha-Brahma. Lakshmi Devi is dependent on Narayana alone and not on any one else. But Brahma, Vayu, Rudra and all others are dependent on both Narayana and Lakshmi.

Vedas describe Her as 'Nitya Muktaa' i.e. never in bondage; eternally free and far away from any sort of sorrow or bondage. In short, Devi is *Duhka Asprishtaa*. eternally untouched by *Duhka*. No birth and death to Her like others.

Equal to Lord And Yet Lesser

We understand the Lord's greatness in three angles; namely Desha, Kaala and Guna. The Lord is everywhere in the entire Universe and even beyond that. He stands everywhere at a time and at all times. Thus Desha and Kaala are under His control. His next greatness is in His Guna or Shakti. His Guna or Shakti is unimaginable, immeasurable and unlimited. We understand the Lord's greatness in these three angles; Desha, Kaala and Guna.

Mahalakshmi is equal to Lord in respect of Desha and Kaala. She is lesser to Him in respect of Gunas. She ever remains admiring and wondering at the vastness of the Lord's Gunas or Shakti and remains unable to see the end of His Powers. In this respect, Devi is lesser to the Lord. Because Devi is equal to Lord in two aspects, She is called SAMANAA. Acharya brings this to our attention as described in Brahma Sutra IV-2-7. Acharya explains the Sutra in these words:

देशतः, कालतश्च व्याप्त्या समः ना परमपुरुषः यस्याः सा 'समना'

(ना = परम-पुरुषः)

Except Lakshmi Devi, all others get Laya into Vishnu at the end. That is, their existence comes to an end at some stage or other. They have to start again a new birth. But it is not so in the case of Lakshmi. She remains eternally unseparated from Vishnu. Hence She is equal to Him in respect of Desha and Kaala and therefore the Vedas call Her 'Samanaa' This is explained by Acharya in the above Vaakya.

Lord and Lakshmi are of Equal Age

The celebrated saint Sri Vadiraja addressing the Lord and Lakshmi in his work 'Shri Shreesa-Guna-Darpana' humourously tells the Lord that You are no senior to Lakshmi, in age. See his words.

युवयोः न वयोऽधिकः

O, Lord and lakshmi among you both, no one is senior to the other in age. It means both are equal in respect of Kaala and Desa. It also means, both of you are never over aged.

'EKA-h' is his another name

In spite of this greatness of Lakshmi, the Lord can still remain without Her, if He so wills. That is why the Veda calls Him एकः 'EKA-h' (alone)

नित्यत्वेपि उभयोः, देवः वियुक्तस्तु तथा यदि । 'एक' इत्युच्यते

— (Brihad Bhashya 3-5-7)

This tells how powerful the Lord is when compared to Lakshmi. Therefore. Devi is far lesser in Guna/Shakti than the Lord. Even though Her own Gunas and Shakti is crores of times greater than that of Brahma Deva and other Devatas, still Her greatness is no match to the Lord's. *Vayu-Brahmarigay Koti-Guna-dinda Adhika Shak-alu Sri Ramaa.*

Her knowledge about the Lord's powers is not complete. She does not know Him as the Lord knows about Himself. Devi knows only very little of His infi-

nite Powers. At the same time we should never forget that including Brahma no one knows as much as She knows about the Lord. Upto the last human being every one knows about the Lord proportionate to one's own effort and Yogyata. This is what Sri Acharya says in Bhagavata Tatparya Nirnaya.

यथा हरिः स्वमात्मानं वेद, तद्वत् रमाऽपि न ।

(न) ब्रह्मा, अतः, कुतएव अन्ये, विदंत्येव तथाऽपि तु ॥

भाग.ता.नि.— 10-38-4

Lakshmi In Different Roopas

Prakriti is of two kinds. Chit-Prakriti and Jada Prakriti. The former is Lakshmi. Jada-Prakriti is the collective name for the three earthly Gunas and the Pancha Bhootas. The three Gunas are Satwa, Rajasa and Tamasa. The Pancha Bhootas are the Earth, the Water, Agni, Vayu and Aakasa. The Universe is made of Jada-Prakriti.

प्रकृती द्वे तु देवस्य 'जडा' चैव 'अजडा' तथा ।

'अव्यक्ता' - ख्या जडा सा च सृष्ट्या भिन्ना अष्टधा पुनः ॥

— Gita Bhashya - 7-6

Shree, Bhoo and Durga are the popular names and Roopas of Lakshmi. Shree Devi controls Satva Guana. Bhoo Devi and Durga Devi control Rajasa and Taamasa respectively. Her body is NOT made of Prakriti. Ours are Prakriti Deha. She is the very personification of Gnana and Ananda.

Serving the Lord, Devi stands ever by His side when He is engaged in the creation of the Universe and also stands in ready service to Him in all His divine activities.

The Lord loves every devotee; no matter whether one is a Amukta or a Mukta: that is, whether one is still in bondage of Samsaara or released from it. He loves every one. Yet there is no one like Lakshmi whom the Lord loves so much. Because, Her Vishnu-Bhakti is so much knowledgeable, so intense, so great and so superior that none is equal to Her in Hari-Bhakti. For this reason, She alone is eligible for such an unique love, and none else, says this reference quoted in Gita Bhashya:

बद्धा वा, अपि तु, मुक्ता वा, न रमावत् प्रिया हरेः ।

— *Gita-Bhashya 14-26*

He is no Need Of Lakshmi

If the Lord loves Lakshmi so intensely, it is NOT because He needs Lakshmi for His enjoyment. He is 'Swa-Ramana'. It means He has His own StreeRoopa with which He enjoys. The only reason for His love towards Lakshmi is that Devi alone is eligible for Atyanta Preeti. She alone is entitled for that. None else. Anything short of it would be an injustice to Her Bhakti. Therefore, it is the Lord who gives enjoyment to Lakshmi and not the other way; says Aitareya Upanishad Bhashya:

रमया रमणं तस्मात् रमाया रति-पात्रता ।

नैव अस्याः रति-दातृत्वं विष्णोः न हि अन्यतो रतिः ॥ (ऐतरेय भा.)

Mahalakshmi loves to serve the Lord in countless ways. She prefers to be in service to Him in the form of Chatra, Chaamara, Vyajana (fan), bed and so on.

Even in Pralaya, She assumes the form of 'Vata-Patra' (the banian leaf) on which the Lord reclines in the form of a child. (आलद यले-मेले मलगिरुव हरि)

Therefore, Devi is pleased only when She is worshipped in company with Vishnu. She hates those who worship Her as a separate Devata, away from Vishnu. She brings all the prosperity to those who worship Her in company with Lord Sri Narayana.

Visit www.smsosabha.org

ARDHA NAARI NARAYANA

Shastras proclaim the Glory of the Lord as the One who is in Purusha Roopa and Stree Roopa as well. The Jivas (souls) are termed as Satya (Real). The Satyata (reality) is granted to them by Narayana. Hence Vedas call Him 'Satya' First. He makes the souls Satya.

स्त्री रूपश्चैव पुं रूपः यस्मात् नारायणः स्थितः ।
'पुमान्' 'स्त्री' च इति वाच्यः..... ॥ (इति गारुडे)

सत्यस्य सत्यं इति प्राणाः वै सत्यम् ॥
तेषां एषः सत्यं (इति श्रुतिः)

If a male is Satya, it is because the Lord Satya stands in Purusha Roopa in that person. Similarly. His Stree Roop stands in the person of a female. When the couple enjoy their mutual company, it is the Lord who really enjoys; says the scripture 'Ardha Naaree Narayana Tantra' quoted by Acharya in his Bhashya on Aitareya Upanishad. The Vaakya is:

सत्यस्य सत्यः एतस्मात् स्त्री-पुं रूपः स केशवः ।
यस्मिन् स्वात्मनि युक्तः स रमते स्त्री-पुमात्मना ॥

मुनि-गन्धर्व पित्राद्यैः न तत् प्राप्यं कथञ्चन ।
आप्नुवन्ति सुराः सर्वे तद्रूपं जाज्वलत् सदा ॥

Such an exceptional Roopa is impossible to assume by any one else; be he the highest Muni, Gandharva, Pitru Devata or anybody, says the above veda-vaakya.

Oh, how grand it looks! What an *Adbhuta Roopa* it is! admires Veda, looking at the beautiful Stree Purusha combined Roopa of the Lord; that is *Ardha Naari Purushaa Kaara* of the Lord. His left side is the charming Stree Roopa and the right side is the majestic Purusha Roopa. That is what is described in the undermentioned Vedic verses. In this way, the Lord is known as Ardha Naari-Narayana, so goes the verse.

अर्धनारी पुमाकारं तस्य वाम-स्थितानि च ।
स्त्री रूपाणि तु सर्वाणि विष्णोः अत्यद्भुतानि च ॥

विष्णोः यानि तु पुं रूपाणि आस्थितानि अस्य दक्षिणे ।
तान्यस्यैव तु रूपाणि युज्यन्ते अत्र परस्परम् ॥

एष नारायणो देवः हि अर्धनारी-पुमात्मकः ।

(इति अर्धनारी नारायणतन्त्रे)

Prabhu Sri Jagannatha assumes the female form out of His own free will. Doubling Himself as male

and female, and joining together, the Lord remains in Ananda in this double Roopa, unaided by a second person, point out these verses:

स्त्री रूपाणि जगन्नाथः प्राप्नोति आत्मेच्छया प्रभुः ।
 पुं रूपः प्रमदा-रूप-स्वरूपैः रमते स्वयम् ।
 एकीकृत्य च तान्येव द्विरूपो रमते तथा ॥

Even when He grants Ananda to Mahalakshmi by giving His company, there also He enjoys His own Stree Roopa that stands in the person of Mahalakshmi. Such is the glory and greatness of the Sukha-atma Sri Narayana, explains Sri Madhwa in Aitareya Bhashya with these Vedic quotations.

रमया रममाणोऽपि तत्स्थेनैव स्त्रियात्मना ।
 रमते न अन्यतः कापि रतिः विष्णोः सुखात्मनः ॥

Rudra Deva is known as Ardha-Naari-Eeswara because Parvati shares half of his person. But Ardha Naari-Narayana Roopa is totally different. Narayana does not share His person. He stands Himself in combined Roopa, just as Nara-Simha Nara-Naryana and so on. And this is the glory and greatness of Ardha-Naari-Narayana.

Srimushnam V. Nagarajachar, Srirangam.

Ashirvaada To

NEW DAMPATIS

Puranas are eighteen. The glory of Lord Sri Venkatesa is spoken in as many as twelve Puranas in one form or other. Sri Venkatesa Kalyana as contained in Bhavish-yot-tara Purana is very popular among Maadhwas. We find the under mentioned words of Ashirvada in two different contexts in Bhavishyottara Purana.

MANGALA-SNANA FOR LORD

Mother Maha Lakshmi arrives from Kolhapura to attend the marriage of Srinivasa with Padmavati. Applying sweet smelling oil on the head of Srinivasa for Mangala-Snana, Her words of Asirvada:

दीर्घायुर्भव गोविन्द, बहुपुत्रो धनाधिपः ।

चतुर्दशानां लोकानां एकच्छत्राधिपो भव ॥

O Govinda, may you live long (from eternity to eternity) and be blessed with children and vast wealth. You be the sole and single Adhipati (emperor) for the fourteen worlds.

MANGALYA DHARANA

At the time of Mangalya Dharna, the Sumangali women and others, including Maha Lakshmi, assem-

bled around the Vivaha Mantapa bless Padmavati in these words:

सावित्रीव च कल्याणि बहुपुत्रवती भव ।
 सर्वलोकस्य जननी भव मङ्गल-दायिनी ॥
 इत्थं सुमङ्गली स्त्रीषु गायन्तीषु शुभाशिषः ।
 ब्राह्मणानां करस्पर्शात् राज्ञश्चापि महात्मनः ॥
 बबन्ध पूतं माङ्गल्य-सूत्रं मन्त्राभि-मन्त्रितम् ।
 कण्ठे पद्मावती-देव्याः श्रीनिवासो जगत्पतिः ॥

— (श्री वेङ्कटेश माहात्म्ये)

O Kalyani the bride Padmavati, we wish, you be a Deergha Sumangali like Savitri and be blessed with children. Being the Mother of this Universe, O Mangala Devi, Graciously bring happiness to all. At the time of Srinivasa Kalyana, while the Sumangalis were singing the songs of blessings as above, the worshipful Brahmanas reverentially touched the Mangala-Sutra and rendered it sanctified with the chanting of sacred Veda Mantras meant for the occasion.

Jagatpati Sri Srinivasa decorated Sri Padmavati Devi with Magala-Sootra and all and made her shine in great splendour as He tied the sacred and sanctified Mangalya Sutra around Her neck. -- (*Says Sri Venkatesa Maahaatmya*)

In a Vedic marriage, the human bride is Maha Lakshmi and the bridegroom is Sriman Narayana upto Kankana-Visarjana, says the Veda.

PRANAVA IN Ashta-Maha-Mantras

At the dawn of Creation, the Lord revealed Himself in the sound of Pranava (Om) and therefore 'Om' is the first sound and the first seed of knowledge to come out, comprising in it, all the knowledge about the animate and inanimate objects in the whole of this universe.

From Pranava came out the Vyaahritis भूः भुवः, स्वः (BHOOH.; BHUVAH.; SWAH:). The bud of Vyaahriti flowered into Gayatri and the elaboration of Gayatri is Purusha Sookta.

Purusha Sookta expounding itself, expanded into four vedas. Thus Pranava (OM) is the mother of every alphabet, syllable, word and sentence, be it a Vedic utterance or non-vedic. In short, all the sounds whether sensical or not sensical, such as the sounds from clouds and ocean-waves, have their origin in Pranava says Aitatraya Bhashya:-

सर्वैश्च वैदिकपदैः, अपि लोक-शब्दैः
मेघ-अग्नि-वारिधि-तलादि रवैश्च सर्वैः ।
एकोऽभिधेय परिपूर्ण गुणः प्रियोऽलम्
नारायणो मम सदैव सु-तुष्टि-मेतु ॥

– ऐतरेय भा. III-2-6-(last)

There is no greater Mantra than Pranava and there is none equal to Sri Mukhya Prana in meditating upon or understanding Pranava in its absolute perfection. Others are eligible for the benefits of

Pranava Upasana, proportionate to the quality of their upasana and their Yogya-thaa.

Mantras are many. Of these, eight are specially recommended as a must, for daily japa. These eight are collectively called Ashta Maha-Mantras. Of these

- (1) Pranava is the first. The other Mantras are :
- (2) Vyahriti (*Bhoo:, Bhuva:, Swah:*)
- (3) Ashtaakshara (*OM Namō Narayanaaya*),
- (4) Brahma Gayatri (*Tat savitur Varenyam.....
Prachodayath*),
- (5) Dwadasa-Akshara (*Om Namō Bhagavate
Vaasudevaya*)
- (6) Purusha-Sooktam,
- (7) Maatruka-Mantras (The Sanskrit alphabets,) and
- (8) Vishnu Mantra (*Om Vishnave Namah*).

- | | | |
|-------------------------|-------|-----------------------------|
| 1) प्रणवमन्त्र | ..... | ॐ |
| 2) व्याहृति मन्त्र | ..... | भूः, भुवः, स्वः |
| 3) अष्टाक्षर मन्त्र | ..... | ॐ नमो नारायणाय |
| 4) ब्रह्मगायत्री मन्त्र | ..... | ॐ तत् सवितुः ... प्रचोदयात् |
| 5) द्वादशाक्षर मन्त्र | ..... | ॐ नमो भगवते वासुदेवाय |
| 6) पुरुषसूक्तमन्त्र | ..... | ॐ सहस्रशीर्षा पुरुषः |
| 7) मातृकामन्त्र | ..... | अ to अः & क to क्ष |
| 8) विष्णुमन्त्र | ..... | ॐ विष्णवे नमः |

Pranava (OM) has eight parts, namely (1) Akaara, (2) Ukaara, (3) Ma-kaara, (4) Bindu, (5) Naada, (6) Ghosha, (7) Shanta and (8) Ati-Shanta. All these constitute Pranava.

**LAKSHMI STOTRA PARAYANA
IN DHANURMASA
(17-12-15 to 14-01-16)**

Aagneya Purana – Adhyaya–23 (Slokas 66 - 87)

Dharmaraja asks Sri Krishna to advise a way out to get peace and prosperity that brings Eshwara Kripa, Vamsha Vriddhi, Manas Shanti and removes Shatru-bhaya.

Krishna shows the way

In Dhanurmasa, in Usha-h Kaala (4.30 am to 6.30 am) to please the Lord Hari, perform Snana, Puja, Mudga Anna (Huggi) Naivedya and Lakshmi Stotra Japa. Once when Indraani (wife of Indra) was in difficult time, she obtained relief by this Japa and she became Nitya-Aishwarya-Sumangali. (Slo. 79). In Tula Masa and in Dhanurmasa, , Lakshmi Stotra Japa (with madi) in Usha-h Kaala brings Lakshmi Kataaksha and paves the way for Nitya-Aishwarya. (Slo. 80). Aagneya Purana describes this as '**Lakshmi Hridaya Stotram**'. Only 6 slokas.

श्रीलक्ष्मी स्तोत्रम्

1. श्रीदेवी प्रथमं नाम, द्वितीयं अमृतोद्भवा ।
तृतीयं कमला प्रोक्ता चतुर्थं लोक-सुन्दरी ॥
2. पञ्चमं विष्णु-पत्नी च, षष्ठं श्री वैष्णवी तथा ।

- सप्तमं तु वरारोहा, अष्टमं हरि-वल्लभा ॥
3. नवमं शार्ङ्गिणी प्रोक्ता, दशमं देव-देविका ।
एकादशं महालक्ष्मीः, द्वादशं लोकसुन्दरी ॥
4. श्रीः, पद्मा, कमला, मुकुन्द महिषी, लक्ष्मीः, त्रिलोकेश्वरी,
मा, क्षीराब्धि-सुता-रविन्द जननी, विद्या, सरोजात्मिका ।
सर्वाभीष्ट फल-प्रदेति सततं नामानि ये द्वादश
प्रातः शुद्धतराः पठन्ति सततं सर्वान् लभन्ते शुभान् ॥
5. भद्रलक्ष्मी-स्तवं नित्यं, पुण्यं एतत् शुभा-वहम् ।
तौले स्नात्वाऽपि कावेर्यां जपन् *श्रीवृक्ष सन्निधौ ॥
* श्रीवृक्ष = Bilva Tree
6. ¹तौले ²सह्योद्भवा तीर्थे, श्रीरङ्गे स्नानं आचरेत् ।
जपेत् तु कमला स्तोत्रं, सर्वान् कामान् ³अवाप्स्यसि ॥
- आग्नेय पु. 23 (81-86)

1. तौले = in Thula Masa
2. सह्योद्भवा = Cauvery river
3. अवाप्स्यसि = you will get

One gets all kinds of prosperity in life if this Stotra is chanted daily under Bilva (or) Ashwatta tree after bath in Cauvery river in Usha-h Kaala in Thula-masa (and also in Dhanurmasa). (Sri Vriksha = Bilva tree). If this Stotra is chanted 12 times, it brings 'Sheegra-phala', says Dharma Shastra.

DHANURMASA PUJA

(17-12-15 to 14-01-16)

By. N. Ragothaman, Triplicane

Dhanurmasa is from the day Soorya enters Dhanur Rasi till he moves to the next Rasi. Puja performed during this month brings ‘*Sheegra-phala*’ and ‘*more fruitful*’. The Lord Krishna says, my ‘*Saanidya*’ is more in Dhanurmasa”.

Early morning (4.30 am to 6.30) a.m. is the appropriate time for Dhanurmasa Puja. Those who perform Puja, Naivedya during this time, is rewarded with ‘*Adhrishta Phala*’. Please see this vaakya:-

मार्गशीर्षे स्नापयेत् मां अश्वमेध फलं लभेत् ।
गन्ध, पुष्प, उदक-मात्रं तु सर्व-उत्कृष्टं प्रशस्यते ॥

Thulasi is Pushpa

Abhisheka to the Lord with Shuddha Jala and then Gandho-daka. Then Gandha, Pushpa (Thulasi). This is enough. The Lord promises that one gets ‘**Ashwamedha Yaaga Phala**’ by performing this. Pushpa is not different from Thulasi. Among Pushpas, Thulasi is counted as the most sacred Pushpa, Shastra proclaims. There is one Sampradaya that Thulasi can be plucked even at the evening for next day Puja.

Further, Bilva Patra Archana is performed to the Saligrama, since Lakshmi Devi’s Saanidya is in

Bilva Patra in Dhanurmasa. In Tirumala, this sampradaya is in vogue. The name 'Bilva' also refers to Thulasi-Manjari (Thulasi Kadir in Tamil). There will be more prosperity in the house by parayana of Lakshmi Stotra in Dhanurmasa. (Lakshmi Stotra is given in this issue Page 2).

If there is no time to perform Puja on all days in Dhanurmasa, even one day Puja and Huggi Naivedya at that time, brings 100 years Puja Phala. This removes poverty and diseases in the family. This paves the way for good thoughts and thereby there will be peace in life.

Uttama Kaala

'Usha-h Kaala' is the time 2-hours before Soorya Udaya. Dhanurmasa is the month intended for getting up at Usha-h Kaala, and performing Snana, Sandhyavandana and Devara Puja. It is also meant for '**Huggi Naivedya**'. Those who perform 'Huggi Naivedya' daily in Dhanurmasa get their prayers fulfilled.

Puja performed early morning when stars are still visible in the sky, is '**Uttama**'. If stars have disappeared, it is '**Madhyama**'. Puja performed after Soorya Udaya, is '**not Dhanurmasa Puja**'. It is just an ordinary Puja.

ये अर्चयन्ति हरिं स्नात्वा प्रातः स्नात्वा बहिर्जले ।
इन्द्राद्याः तान् उपास्यन्ति सर्वभूतानि बिभ्यति ॥

— *Aagneya Purana*

Indra and other Devatas praise those who go out for Snana in river or pond in the early morning and perform Puja. Evil spirits Pishacha run away out of fear. (बिभ्यति)

Panchamruta Abhisheka

(This month Ref: Skanda Purana)

क्षीरं आदाय शङ्खेन, क्षीर स्ना-नादि कारकः ।
मार्गशीर्षे स्नापयेत् मां, अश्वमेध फलं लभेत् ॥

In Margashirsha Masa, if milk abhisheka is performed to Saligrama with Shankha, one gets 'Ashwamedha Yaaga Phala'. 10 times greater Phala if curd abhisheka is performed (क्षीरात् दशगुणं दधि-स्नानं). 100 times greater Phala for Ghee Abhisheka.

One becomes rich as a King if he performs Honey Abhisheka to Saligrama in Margashirsha Masa. Later he enjoys Swarga Bhogha.

स राजा जायते लोके पुनः स्वर्गादि भोगतः ॥

If Saligrama Puja is not possible, do at least Naivedya to the Lord's picture. Even this brings Lord's Anugraha.

Significance of Huggi

Huggi is prepared with rice, green gram dhal and ghee. This is 'Mudga-Annam'. (मुद्ग अन्नं) (Mudga = green gram – paasi paruppu).

Huggi (pongal) is meant for Naivedya in Dhanurmasa. The Lord is pleased with Huggi at that time. Huggi is one of the most important 'Masa Dharma'. and also for Dhanurmasa Puja.

Our body is spiritually sanctified by taking Huggi Naivedya. Mind gets cleansed. It improves the level of devotion towards the Lord. Huggi is taken with this intention. In other months, if Huggi is taken just for taste, there is no God consciousness and no sanctity. So, it is not a good practice to take Huggi in other months. This is our family Kula Dharma. Family is a tree; Kula Dharma is its root.

Other Naivedya Items

In Dhanurmasa, Huggi is the main item for Naivedya. Dosa and Payasa whenever it is possible. Otherwise, boiled milk, fruits, curd, ghee, honey, ~~sugar~~, sugar candy, butter, cashewnut, dry grapes, dry dates. Some perform this Naivedya:– frying badam (almond), cashew nut, pieces of dry coconut, dates, dry grapes in ghee and then mixing with red roasted rava with a little of sugar.

DHANUR VYATEEPAATA

19-12-15 (Saturday)

(धनुर्व्यतीपात)

Vyatee-paata is one of the Yogas in Panchanga. This is different from the popular Amruta Yoga, Siddha Yoga and Marana Yoga.

Vyatee-paata yoga is one among 27 Yogas, beginning with (1) Vishkhambha (2) Preeti (3) Aayushmaan (4) Sowbhagya (5) Shobhana, etc. The 17th yoga is Vyatee-paata yoga. The last 27th yoga is Vai-dhriti yoga. Some of these yogas are taken for Shubha Kaarya. Some are chosen for Pitru Kaarya Shradha is performed on those days, danas are also given. The Vyatee-paata yoga during Mahalaya Paksha is called 'Maha-vyateepaata'.

The Vyatee-paata yoga during Dhanurmasa is called 'Dhanur-vyateepaata'. Punya Tirtha Snana, Japa, Puja, Swarna Dana, Anna (Huggi) Dana, Homa, etc. On this day are highly fruit-yielding.

Krishnacharya Smriti / Smriti Muktaavali describes Dhanur Vyateepaata as the most powerful parvakaala and cites many Pramanas.

धनुर्मासि-व्यतीपाते, उषः काले, विशेषतः ।
 गो-भू-तिल-हिरण्यादि दानं कुर्यात् च यत्नतः ॥
 सर्वान् कामान् अवाप्नोति सौदार्ये दानतो द्विजः

Take all efforts and offer daana on Dhanur Vyateepata day; Go-bhoo-tila-swarna dana is more effective. Even this, if not possible, Huggi prasada can be given.

Therefore dana is a must on this day. If a little bit of dana is given in memory of our ancestors, there is no limit of their happiness and satisfaction. If Tarpana is offered for pitrus, "vamsha-dvaya" pitrus – ancestors of two lineages get immensely satisfied and it protects our family in many ways. "Vamsha-dvaya Pitrus" are the Pitrus from father's side and from mother's side.

वंश-द्वय पितृन् ध्यात्वा, तर्पयेत् पितृ तृप्तये ।
 विष्णुप्रिय व्यतीपात, पितृणां अनृण-प्रद ।
 पितृणां मम वैकुण्ठं प्रयच्छ भगवन् हरे ॥

-कृष्णाचार्य स्मृति-मुक्तावलि: Vol.1 p.31

Huggi/Sarkara Pongal/Payasa daana with Gold/Silver/Rupee Coins can be given along with Thulasi.

"Dana Chandrika" says

Vyatee-paata is a powerful Kaala-Devata, son of Soorya and Chandra. If we please this Kaala-Devata, our peeda (sins) disappear.

शङ्कुकर्ण प्रलंबोष्ठ, लंब-भ्रूः दीर्घ नासिक ।
 अष्टनेत्र चतुर् वक्त्र, विस्तीर्ण शत-योजन ।
 व्यतीपात नमस्तेऽस्तु सोम-सूर्य-सुत प्रभो ।

S.M.S.O. Sabha Journal - 286th Issue (11/15)

यत् किञ्चित् दीयते स्वर्णं, मेरु-तुल्यं तु तत् भवेत् ॥

(दान चन्द्रिका p.92)

Even a smallest bit of gold Dana (or cash) on this day, brings the benefits of Dana of huge quantity on other days.

Swarna Dana

Fill up bella sarkara in a vessel (other than steel) and place (yatha shakti) dakshina and thulasi. Offer this to Lord as Naivedya and offer to Brahmana.

Swarna-dana Sankalpa:-

आचमन । ॐ भूः ॐ भुवः शुभतिथौ, धनुर्व्यतीपात पर्वकाले, भारतीरमण-मुख्यप्राणान्तर्गत श्री लक्ष्मी नरसिंह प्रेरणया, श्री लक्ष्मी नरसिंह प्रीत्यर्थं, मम समस्त पाप-क्षयार्थं, स्वर्ण-दान पूर्ण-फल अवाप्त्यर्थं, इदं सुवर्ण दानं करिष्ये ।

Offer Mantrakshata on the head of the Bramhana (seated in an aasana) by chanting this sloka.

नमोऽस्तु अनन्ताय सहस्र-मूर्तये सहस्र पादाक्षि शिरोरुबाहवे ।
सहस्र नाम्ने पुरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः ॥

Give dana (Gold or Silver or Cash) with Thamboola, Dakshina and Thulasi chant this sloka.

हिरण्य-गर्भ-गर्भस्थं, हेम-बीजं विभावसोः ।
अनन्त पुण्य फलदं अतः शान्तिं प्रयच्छ मे ॥
इदं हिरण्य दानं सदक्षिणाकं तुभ्य-महं संप्रद-दे ॥
न मम, न मम ॥

Dana on every Vyateepata Yoga

Our prayers are fulfilled if this Swarna daana is offered during the whole year – starting this year Dhanur Vyateepata day, giving yatha sakthi swarna (or cash) dana on every month Vyateepata yoga day, in all the 13 months and then concluding it (udyaapana) on next Dhanur Vyateepaata yoga day. Peace and prosperity in the family (Marriage, Santhana Praapti (progeny), overcome of debts, good health, etc. are the results.

Hari Sarvothama:

Vayu Jeevothama:

SPECTRUM

**Video Coverage & Digital Photography
Specialist for Madhwa Marriages & Other Functions**



Please Contact

R. MURALIDHARAN

**Raagam Nivas, 11A, Ponniamman
Koil Street
MADIPAKKAM, CHENNAI-91**

Cell : 094440 22780, Resi, 044-22422780

E-mail: spectrumprofessional@gmail.com

This Year Sabha Session

Tiruchanur S.M.S.O. Sabha Sessions this year will be held on December 25th, 26th & 27th 2015. Friday, Saturday and Sunday.

DHANUR MASA DANAS (17-12-15 to 14-01-16)

**Better to give at the beginning
of the seasons**

Kambali (or) Bedsheet Dana

**Shayya Dana for Dampatis for Sarva-
kshema:** 2 Carpets, 2 pillows, 2 bedsheets.

Huggi: Perform Huggi Naivedya before sun rise and give a portion of it as dana.

Note: Whatever you give as dana, first samarpana to the Lord and then give it along with dakshina and Thulasi.

Pray to the Lord while giving dana – Let my Lord be pleased with this dana and protect my family. If a family member in the house had expired earlier, if dana is given in memory of that person within that year, his/her poorna anugraha is assured.

Kambala Dana Mantra

आचमन । ॐ भूः ॐ भुवः शुभतिथौ, धनुर्मास
पर्वकाले, भारतीरमण-मुख्यप्राणान्तर्गत श्री विष्णु प्रेरणया, श्री
विष्णु प्रीत्यर्थं, कम्बल दानमहं करिष्ये ।

Offer Mantrakshata on the head of the Bramhana (seated in an aasana). Chant this sloka :-

नमोऽस्तु अनन्ताय सहस्र-मूर्तये सहस्र पादाक्षि शिरोरुबाहवे ।
सहस्र नाम्ने पुरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः ॥

Offer Kambala Dana by chanting this sloka

शीत-वर्षा-हरः पुण्यो, दृष्टी-फल विवर्धनः ।
कंबलस्य प्रदानेन, शान्तिरस्तु सदा मम ॥

Give it in his hand and get ashirvada.

Shayya Dana Mantra

आचमन । ॐ भूः ॐ भुवः शुभतिथौ, धनुर्मास
पर्वकाले, भारतीरमण-मुख्यप्राणान्तर्गत श्री विष्णु प्रेरणया, श्री
विष्णु प्रीत्यर्थं, मम समस्त पापक्षयार्थं, समस्त शुभ-फल अवाप्त्यर्थं,
इदं शय्या दानं करिष्ये ।

Offer Mantrakshta on Dampatis (or) Bramhana
(seated in aasana) by chanting this sloka.

नमोऽस्तु अनन्ताय सहस्र-मूर्तये सहस्र पादाक्षि शिरोरुबाहवे ।
सहस्र नाम्ने पुरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः ॥

Offer Shayya Dana by chanting this sloka

शयनं सुखदं कान्तं केशवस्यप्रियं सदा ।
दानेन अनेन सौभाग्यं, सर्वदा अस्तु गृहे मम ॥

Get Ashirvada from him.

– By N. Ragothaman,
Triplicane
