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॥ श्रीः ॥

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“CHANDRIKA” :

Its Greatness

By : Sri Satya Dhyanachar Katti, Bangalore.

In the field of Vedanta, five works are popular and very valuable because of their superior standard. They are:

1. Sriman Nyaya Sudha of Sri Tikacharya
2. Tatparya Chandrika of Sri Vyasaraaja
3. Nyayamruta of Sri Vyasaraaja
4. Tarka Taandava of Sri Vyasaraaja and
5. Yukti-Mallika of Sri Vadiraja

These five works are great and are of high standard in Dwaita Vedanta. Even among the above three works of Sri Vyasa Raja, Tatparya Chandrika enjoys greater importance. This is the reason why Sri Vyasa Raja is known even today as “CHANDRIKACHARYA”

Sri Raghoothama Swami is known as “Bhava-Bodha-Kararu” and Sri Raghavendraru is known as “Parimalacharya.” This only indicates the supremely great service they have rendered in their lives for upholding the greatness of Dwaita Vedanta.

No doubt the works Nya-yamruta, Tarka Taandava and Chandrika all are equally great in

their scholarly composition and in their high literary standard. We hear this from Sri Vadeendra Swami in his popular work “Guru-Guna-Stavana.”

माया-तन्त्रा-मरारि-स्मयमपन-यतो-मध्व-सिद्धांत नाम्नो
 नेत्राणीव त्रयोऽपि त्रिजगति नृहरेरिंधते यत्प्रबन्धाः ।
 यद्वागद्वैत विद्या-चलकुलकुलिश-प्रौढि-माढौकते सः
 श्रेयो भूयो विदध्यात् सुमहित महिमा संप्रति व्यासराजः ॥

He has described the above said three works as the three eyes of Lord Sri Narasimha. In this way, all the three works are great in their clarity of ideas, in their exposition of the tenets of Dwaita principles, in bringing auspicious results to the devoted readers and so on.

Inspite of all this, if Sri Vyasaraaja became popular as “Chandrikacharya”, it is because the work “CHANDRIKA” is a Masterly commentary of the great work “Sriman Nyaya Sudha” of Sri Jayathirtha. “Nya-yamrutha” and “Tarka Tandava” are the independent works of Sri Vyasa Raja.

What is the subtle point to be noted here is this: Even though one creates one’s own great independent works, still one becomes more popular if he highlights the greatness of the work of his Guru. In this sense, Sri Vyasa Raja became Chandrikacharya instead of “Nya-yamruta Acharya,” nor “Tarka Tandavacharya”. He says:-

श्रीमद् भाष्यस्य टीकाया जयतीर्थाय-निर्मिता ।
गंभीरा निर्मला चेमां व्याकरिष्ये यथा मति ॥

declares Sri Vyasaraja in his admirable humility. He says:- “I try in my own humble way, to expound the sacred and masterly ideas expressed by Sri Teekacharya who received those ideas from the sacred works of Sri Madhwacharya.”

Anu Vyakhayana is the original Text by Sri Madhwa. Commentary on it, is Sudha. For all outward appearance, sometime it looks as though the original Text is more easy than its commentary. But it is only over simplifying, without going deep into the subject.

If a particular word in Anu-Vyakhyana is to be properly / fully understood, Sudha is the only source. Similarly, if we are to learn Tatwa Prakasika in its proper perspective, Chandrika is the source. In turn, the source-books for Madhwa are the Brahma-Sutras composed by Sri Vedavyasa or Sri Hari Himself.

It is only in this back ground, the term “Muni-Traya” is popularly heard:-

श्रीमध्वः कल्पवृक्षस्तु जयार्यः कामधुक् स्मृतः ।
चिन्तामणिस्तु व्यासार्यः मुनित्रयं उदाहृतम् ॥

Meaning: These three Munis are ready to save us in life. They are the Gift-giving Divine objects, available for us on earth here and now. They are:-

1. Kalpa Vriksha = Sri Madhwa
2. Kama-Dhenu = Sri Jayatirtha

3. Chintamani = Sri Vyasa Raja.

In this way, we hear the greatness of Sri Vyasaraja in different ways from different personalities. Sri Satya Pramoda Tirtharu had a special fascination for this particular Sloka, popularly known in learned circles:-

श्रीमद् व्यास-सुतीर्थ गोप ललना मध्वागमा रामभूः
 मन्दारामल-मञ्जरीट-कबरी भारेण दिङ्मोहिनी ।
 सन्यायामृत सुन्दरोक्त सुधया तात्पर्यं सच्चन्द्रिका
 हासेनापि सुतर्क-ताण्डव-युता किन्ने बशं गोपतिम् ॥

In this Sloka, Sri Vyasaraja is described as a Gopika-Stree who had won the heart of Sri Krishna.

1. by her supreme Bhakti
2. by her sweet smile (called Chandrika)
3. by her dance (Tarka Tandava).

In this way, we hear the greatness of Sri Vyasaraja in different ways from different personalities.

Inside of चन्द्रिका
स्पष्टीकरणम् (Elucidation)

Elucidation of ideas (in Chandrika) we find in 6 ways uniformly in all the Adhikaranas written by Sri Vyasaraja. They are as follows, he says:-

1. I spell out what my Masters have left out.
2. I put it in a nut-shell what was said elaborately.

3. I elaborately explain what was said in a nut-shell,
4. I bring in one place, the same idea expressed in various contexts. I consolidate all of them and present here for better understanding.
5. I Further explain what was explained in the source-books wherever needed.
6. I establish the true Siddhanta by exposing the misplaced concepts and self-contradictory ideas contained in other systems of Philosophy.

Therefore, "ELUCIDATION" (Spashtee-karanam स्पष्टीकरणं) does not mean to add a few more words to what was already said. It should be objective and put forth with a pre-determined plan. This we see uniformly in all the Adhikaranas in Chandrika.

Speech in Kannada,

English rendering By, Srimushnam V. Nagarajachar,

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ANANTA VRATA

(Bhaad. Shu. Chaturdasi) **27-09-15 (Sunday)**

By : N. Raghothaman, 35/2 Arimuthu Achri St.
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**There is a Puja - Booklet for this.
That has to be followed.**

Anantha Vrata begins with **Yamuna - Puja**. The water inside the kalasa is Yamuna. That water is blended with Vaasana - Dravya like Pac - cha Karpoora etc. After Yamuna Puja, the next is Praana-Prathishta in Kalasa. This is common in all Kalasa Pujas. It begins with the words : "Asya Sri.Praana Prathishta Mantrasya" and continues. This is followed by Dhyana - Mantra. Now the Lord has come in the Kalasa. The next is :-

Nootana Dora Sthaa - panam

Take all the sets of new Doras required in the house and place them for Puja in a plate near the Kalasa. There are 14 Granthis or Knots in each Dora. Each Knot is the seat for one Bhagavad - Roopa. Ananta Padma - nabha stands in 14 Roopas in 14 knots. Those names have to be chanted, requesting the Lord to come in the Knots of all the Doras. The Mantra begins with : Prathama Gran-thow (in the First Knot), "Anantam Aa - vaa - ha - yaamo". Similarly in the 2nd Knot, 3rd and so on. The other names are : (2) Naara -

simham Aa - vaa... (3) Vishnum, (4) Krishnam, (5) Harim, (6) Sivam, (7) Brah - maa- nam, (8) Bhaskaram, (9) Sesham, (10) Sarva - Vyaa - pinam, (11) Eeswaram, (12) Viswa - roopam, (13) Maha - Kaa - yam (14) Srishti - Sthiti - Anta- Kaara - Kam Aa - vaa - ha - yaami.

Then Abhiseka to the Lord in three items : Kalasa, Dora and also to Saligramas. All simultaneously. Shanka - Abhi - sheka to Saligramas and Prokshana to Kalasa and to Doras, including Pancha - Amruta Abhisheka and all. After the completing the whole Puja & Manga - laarati etc.

(1) Take the Dora (Dora - Gra - hanam)

(2) Dora Namaskara.

(3) Tie it in right upper arm.

(Dora Bandha - nam)

Women wear it as a Maala around the neck. There is a Mantra for each of the above 3 items.

The mantra for item 3 , is :-

Sam - saara Ga - hwa - ra Gu-haa-su

Sukham Vihar - tum,

Vaan - chanti Ye Kuru - Kulod - Bhava

Suddha Satwaa - h |

Sampoojya Cha Tri-Bhuva-nesham,

Ananta Roo-pam,

Bhad - nanti Dakshina karay,

Vara Dora-kam Tay | |

The noble - minded, pure - hearted devotees who desire peace of mind and happiness in life, they worship the Lord of the three worlds Sri Ananta, with single minded Bhakti. After the full - fledged Puja, they tie the sacred Dora in their right upper arm. (I tie it in my arm). The function concludes with Bhojana to invited Dampatis and all others.

Evening Puja & Kalasa Visarjanam

After completing the Puja in the fore - noon, if it is practicable, keep the kalasa as it is for evening Puja. This evening puja (6 to 8pm) would be equally heart - pleasing. A few select guests can participate in V. Sahasra Nama Goshti Parayana. Lot of Devara Deepa, Sangeeta by women and children, Archana, Dhoopa - Deepa, Naivedya Mangalarati, Ghanta and Jangate - Shabda, Prasada distribution and all these would render the house a holy and auspicious premises. Then Kalasa Visarjana and Kalasa Tirtha to all.

Even monthly Satya Narayana Pujas can be celebrated like this. No great expenses. And yet, so pleasing to the heart. Just imagine the mental satisfaction at the end of the function, when all the worthy guests have left with Prasada in hand.

If evening Puja not possible, perform that Puja in five minutes in the forenoon itself. Then Kalasa - Visarjana and offer Kalasa Tirtha to all, before Bhojana.

MAHALAYA PAKSHA

28 - 09 - 2015 to 12 - 10 - 2015

It is lack of knowledge to say that no Sampradaya of Mahalaya Paksha Shraddha in our house. This is ignorant Sampradaya. **'Kaarunya Pitrus'** and **'Dwaadasha Pitrus'** wait for food and tila-water in your house during this Paksha.

'Kaarunya Pitrus' are – the late Father's brothers, their wives & children, father's sisters, their husbands & children, similarly in mothers side, father-in-law, mother-in-law, our Guru & his Patni, (Aapta) friends, our Yajamana, etc. --- In this way, Karunya Pitrus list is long.

'Dwaa-dasha Pitrus' are 12. Father's side: SIX and mother's side: SIX. During this period, if you perform daily tharpana and one day Paksha Shraddha for them, they bless you for your prosperity. See this sloka in Nirnaya Sindhu. (page 114).

पुत्रान् आयुः तथा-आरोग्यं, ऐश्वर्यं अतुलं तथा ।
प्राप्नोति पञ्चमे दत्त्वा श्राद्धं कामान्श्च पुष्कलान् ॥

You will be blissed with Children. They live long with good health, wealth, and कामान्श्च पुष्कलान् = other desires fulfilled.

Mahalaya Shraddha is a must for the welfare of the family. It is ignorant to believe that “brothers perform, so I need not do this.” It is for your family well being you are doing this.

If Anna Shraddha Not Possible

Due to genuine reasons, if usual shraddha could not be performed, then do the Shraddha till Pinda Pradaana, and then instead of Brahmana Bhojana, raw rice, dhal, bella (jaggery), ghee, banana, honey, etc. Or more Dakshina can be given.

भोजनस्य असमर्थश्चेत्, आमं वा, हैम-मेव वा ॥ स्मृ.मु Vol.IV, P-38

(आम श्राद्ध) Aama Shraddha mean to please Brahmanas by offering raw rice, dhals, etc. (हैम, हेम, हिरण्य श्राद्ध) ‘Haima, Hema or Hiranya Shraddha’ means giving more Dakshina. Either ‘Aama Shraddha’ or ‘Hiranya Shraddha’ will do if Brahmana Bhojana is not possible.

If this is not possible, do daily Tarpana. Chant Veda Mantras (Sooktas). Feed cow with or green grass or fruits or raw rice and bella (jaggery) in memory of the ancestors – this also becomes a Shraddha.

प्रत्यहं वा जपेत् सूक्तं तर्पयेद्-वा तिलोदकैः ॥ Vol. IV (p.38)

Even this, if not possible, Upavaasa for 3-days or 2-days or one day with heart - felt repentance for Pitrus. This becomes a Shraddha. Perform Mahalaya

Shraddha in any form (Yathaa-shakthi). But do not leave this period without doing anything, says this Vaakya. (Smriti Muktaivali Vol. IV page 38).

एक, द्वि, त्रि-दिनं वापि भवेत् निरशनेऽपि वा ।

कार्यं महालय श्राद्धं यथाशक्ति अनुरूपतः ॥

(Smri. Muk. Vol. IV page 38)

The point here is: Do not mislead yourself and deceive the Pitrus by performing simple and short Sankalpa Shraddha, when you can afford to perform regular Paksha Shraddha.

Important Days in Mahalaya Paksha

Father's Shraddha Tithi is Visesha for Mahalaya Paksha Shraddha. It would be better to perform 'Paksha Shraddha' on that day, says :

Nirnaya Sindhu (Page 111).

या तिथिः यस्य मासस्य मृताहे तु प्रवर्तते ।

सा तिथिः पितृ-पक्षे तु पूजनीया प्रयत्नतः ॥

If Paksha Shraddha could not be performed on that day, it can be done on some other days. The other important days (this year) are:

1. Mahaa Bharani (this year) (1-10-15) Thu
2. Mahaa Vyateepaata (this year) (3-10-15) Sat
3. Madyashtami (this year) (5-10-15) Mon
4. Sarvapitru Amavasya (this year) (12-10-15)

Mahaa Bharani, Madhyashtami

During Mahalaya Paksha, the day on which Bharani Nakshatra falls is 'Maha Bharani'. Ashtami day is '*Madhyashtami*'. If Paksha Shraddha is performed on Maha Bharani / Madhyashtami, the Phala of the Shraddha is equal to Gaya Shraddha, says Shastra.

Mahaa Vyatee - paata (3-10-2015) Saturday

There are 27 Yogas. First one is Vishkambha Yoga, the last one is Vaidrithi Yoga. 17th is Vyateepaata Yoga. This Yoga is a great Parva Kaala for Pitru Kaaryas and for Daanas. In Dhanurmaasa, it is 'Dhanur-Vyateepaata'. In Mahalaya Paksha, it is 'Mahaa-Vyateepata'. This day is a great Parva Kaala for Paksha Shraddha and Tarpana.

Avidhava Navami (6-10-2015) Tuesday

The Navami during Mahalaya Paksha is 'Avidhava Navami'. On this day, Shraddha should be performed for those who expired as 'Sumangalis'. The son should perform this Shraddha. If no son, husband should perform. After husband's demise, 'Avidhava Navami' Shraddha should be stopped. Only the annual Kaala-Shraddha should be performed for her, No more 'Sumangali' Bhojana.

Yati Mahalaya (Dwadashi) (9-10-2015) Friday

The Dwadashi during Mahalaya Paksha is 'Yati Mahalaya'. This day is meant for Aradhana for him who expired as Sanyasi in the family. Sometimes, the thithi or day may not be known. Even for such Sanyasis, Aradhana should be performed on this day.

Gaatha Chaturdashi (11-10-2015) Sunday

Shraddha should be performed on for those who passed away in accidents or through weapons, fire, flood, poison, etc.

Sarva Pitru Amavasya (12-10-2015) Monday

If Paksha Shraddha could not be performed on any of the above days, finally it can be done on Amavasya day. This day is 'Sarva Pitru Amavasya'.

GOWNA KAALA (Grace Period)

Gowna Kaala means grace period. Due to some reasons, if Paksha Shraddha could not be performed during Mahalaya Paksha period, it can be done on any day from Bhadrapada Krishna Panchami till Aswija Shukla Paksha Panchami. If it could not be done even during this period, it can be done till Deepavali Amavasya, says Krishnacharya Smriti Muktaavali page 36.

According to Nirnaya Sindhu Vakya (page 112), Pitrus wait till the end of Thula Maasa.

यावत् च कन्या-तुलयोः क्रमात् आस्ते दिवाकरः ।
शून्यं प्रेतपुरं तावत् वृश्चिकं यावत् आगतः ॥

If the waiting Pitrus do not get food and tila water even in the extended period, they, the heart - broken Pitrus go back in great grief frustration and pain. It all come back as unbearable cursed life for the family members; say Dharma Shastra :-

वृश्चिके समति-क्रान्ते, पितरो देवतैः-सह ।
निःश्वास्य प्रति-गच्छन्ति शापं दत्त्वा सु-दारुणम् ॥

(Ni.Sindhu. P.112)

Hence, it is essential to perform Mahalaya Shradha for the sake of family welfare.

Note: Paksha Shradha is not performed in Mala Maasa. It is to be done only in Nija Maasa.

Sarva Pitru Amavasya Tarpana सर्वपितृ अमावास्य तर्पणम्

आचमनम् । पवित्र धारणम् । ॐ भूः, ॐ भुवः भू-
भुवस्सुवरोम् ॥

श्री गोविन्द गोविन्द, विष्णो राज्ञया,..... आद्य ब्रह्मणः द्वितीय परार्धे, राम क्षेत्रे, अस्मिन् वर्तमाने, नाम संवत्सरे, दक्षिणायने, वर्ष ऋतौ, भाद्रपदमासे, कृष्ण पक्षे, अमास्यां, वासर युक्तायां, विष्णु नक्षत्र, विष्णु योग, विष्णु करण एवङ्गुण विशेषण विशिष्टायां, पुण्यतिथौ, (प्राचीनावीति) अस्मत् पित्रादि समस्त पित्रन्तर्यामि भारती रमण मुख्यप्राणान्तर्गत मध्व बल्लभ जनार्दन वासुदेव प्रेरणया, वासुदेव प्रीत्यर्थं,

अस्मत् पित्रादि समस्त पितृणां कन्यागते सवितरि आषाढ्यादि पञ्चम अपर-पक्ष सकृन्महालय प्रयुक्त पित्रादि समस्त पितृन् उद्दिश्य, तिल तर्पणमहं करिष्ये ॥

After Completing Tarpana

After completing the Tarpana, take the remaining Thila and offer water with these slokas :—

- (1) आ-ब्रह्म स्तंभ-पर्यन्तं देव, ऋषि, पितृ, मानवाः ।
तृप्यन्तु पितरः सर्वे मातृ माता-महादयः ।

- (2) अतीत कुल-कोटीनां सप्त-द्वीप-निवासिनाम् ।
आ-ब्रह्म-भुवना-ल्लोकात् इदमस्तु तिलोदकम् ॥

Yagnyopaveeta in maala-kaara. Hold its one end and pour water on Yagnyopaveeta and offer it as Tarpana. Chant this Mantra :

- (3) ये के चास्मत् कुले जाताः अपुत्रा गोत्रजा मृताः ।
ते गृण्णन्तु मया दत्तं सूत्रं निष्पीडनोदकम् ॥

(सव्य) change the Yagnyopaveeta as usual

- 1) यस्य स्मृत्या च नामोक्त्या तपो यज्ञ-क्रियादिषु
न्यूनं संपूर्णतां याति सद्यो वन्दे तमच्युतम् ॥
- 2) मन्त्र-हीनं क्रिया हीनं भक्ति-हीनं जनार्दन ।
यत् कृतं तु मया देव परिपूर्णं तदस्तु मे ॥
- 3) अनेन पित्रादि समस्त पितृणां उद्दिश्य कन्यागते सवितरि
आषाढ्यादि पञ्चम अपरपक्ष, सकृन्महाळय श्राद्ध-प्रतिनिधि
तिलतर्पणेन, अस्मत् पित्रादि समस्त पितृ अन्तर्यामि, भगवान्
भा.र. मु.अंतर्गत मध्व-वल्लभ जनार्दन वासुदेवः प्रीयताम् ॥ सुप्रीतो
वरदो भवतु ।

॥ श्री कृष्णार्पणमस्तु ॥

Untie the Pavitra and do Achamana.

Meaning of the last 3 Tarpana Mantras

- (1) आ-ब्रह्म स्तंभ-पर्यन्तं देव, ऋषि, पितृ, मानवाः ।
तृप्यन्तु पितरः सर्वे मातृ माता-महादयः ।
- (2) अतीत कुल-कोटीनां सप्त-द्वीप-निवासिनाम् ।
आ-ब्रह्म-भुवना-ल्लोकात् इदमस्तु तिलोदकम् ॥
- (3) ये के चास्मत् कुले जाताः अपुत्रा गोत्रजा मृताः ।
ते गृणहन्तु मया दत्तं सूत्र निष्पीडनोदकम् ॥

1,2) Starting from Brahma Deva upto Trina Jiva, all Devatas, Rishis, all my paternal and maternal Pitrus, crores of ancestors in my Kula, wherever they are, may they be pleased with this 'Tilodaka'.

3) In my Kula/Gotra, whoever had gone with out children to offer Tarpana, I am offering this water (udaka) through Yagnyopaveeta. (Change Yagnyopaveeta in maala-kaara.)

Sarva Pitrus – Record

'Dwa-dasa Pitrus' plus 'Kaarunya Pitrus' are called 'Sarva Pitrus'. It is better to keep 2 copies of the Sarva Pitrus list in the house. Names and Gotras of the Pitrus should be written very legibly. It is not sufficient to have these details in our memory. It should be in a book as a record for children. (See Wrapper Back Inner)

Navaratri Is Meant To Brighten *Your Home*

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Lord and Lakshmi are waiting for your invitation. They will respond to your invitation. Almost every religious celebration is a VRATA. Why should we observe them? These Vratas are meant to elevate our mind. Mind is the medium with which we are to gain the Grace of God and Guru. The human mind, in general, is ever brimming with satanic tendencies and sinful passions. The lesser it is disciplined, the more it will drag us to miseries.

These Vratas observed or performed in good faith, cleanse our mind of its impurities. This happens without our knowing. The present day urbanised life conditions may not permit us to observe these Vratas as our grandfathers were observing. But that is no excuse to altogether leave away everything and spend the days in a totally uncultured and irreligious manner. Such a way of life is a sure way to bring ill-luck to the family. Because children in such a family, are brought up in an unhealthy and ill-cultured atmosphere of misplaced value. And this is a long term plan for the sorrowful family problems in the old age.

Therefore, we are not to totally neglect our Vratas. In the interest of the well being of the family, we have to observe and perform the age-old religious observances within the available time, space and resources.

This is what prabhu Sri Raghavendra advises us in his “PRAATAS-SANKALPA-GADYA” in these words:-

स्व-वर्णाश्रम-उचितं, देश-काल-अवस्था-उचितं, त्वत्पूजात्मकं कर्म,
यथाशक्ति यथा-ज्ञप्ति, यथा-वैभवं करिष्ये ।
मद् आज्ञा-कारिभिः कारयिष्ये च ॥

‘In conformity with my status in society, I shall perform my (religious) duty with an awareness that it is a Pooja to You O ! Lord. I shall perform the same to my maximum intellectual capability, with the maximum possible grandeur, within the time, space and resources available to me. I shall make my dependents also do it in the same spirit’; recommends Sri Raghavendra. The coming *Aasweeja* and *Kaartika* is a season, full of various Vratas and festivals. Now we will deal with Navarathri.

NAVARATRI

Navaratri is meant to make our home a Deva-Loka, a spiritual paradise. It is a boon-yielding Vrata for both men and women, boys and girls. Nava-Ratri, every year, begins on Aaswija Sukla, Prathama and concludes on Dasami. Akhanda Deepa, Maha Pooja

to Saligramas, Paarayana, Santarpane, Mangalarathi along with the auspicious Ghanta / Jhang-gate Vaadya, are the essentials on all the days of Navaratri. Colourful toys representing Sri Narayana, Lakshmi, Brahma, Vayu, Saraswati, Bhaarati, Sesa, Garuda, Rudra and others are seated in 'KOLU' for Pooja by the ladies.

Having heard that Lakshmi Devi left Vaikunta and had come to Kolhapura, the lady in our house, prayerfully invites the Devi to our own house, declaring that Visesa Pooja with all the Vaibhava will be offered to Her in our house, placing Her in a high pedestal in the midst of all the Parivaara Devatas. This is "KOLU".

The dolls seated in the "Kolu" are not lifeless Bommas. They represent the animate and inanimate things created by God and located all over the Universe from Bhoo-Loka to Deva-Loka. All the God-created things can be seen in the Kolu.

The central place in Kolu is reserved for MahaLakshmi. A small Kalasa is placed at the central place and it is the sacred seat for Lakshmi Devi in Durga-Roopa. All the dolls are Her Parivaara Devatas, standing in service to Her.

The lady of the house, her daughters, daughters-in-law, jointly pray Durga Devi-cum-Maha-Lakshmi to come to their house. They address Devi in the form of heart-touching devotional songs, after lighting Devara Deepa and after completing the pooja.

Devi is of Ratri-Roopa and the Lord is of Day-Roopa. Navaratri is the effective period to make concentrated efforts to worship Lord and Devi and get all the desires fulfilled in life, say the slokas:-

रात्रि-रूपा यतो देवी दिवारूपो महेश्वरः ।
 रात्रि-व्रतमिदं देवि सर्वपाप-प्रणाशनम् ॥
 सर्वकाम-प्रदं नृणां सर्वशत्रु निबर्हणम् ।
 रात्रि-व्रतमिदं तस्य रात्रौ कर्तव्यतेष्यते ॥

SANKALPA: On the First day morning, after Sandhya Vandana, begin the Pooja with this Sankalpa:-

आचम्य, प्राणानायम्य, देश-कालौ सङ्कीर्त्य । एवंगुण विशेषण विशिष्टायां शुभतिथौ । भारतीरमण मुख्यप्राणान्तर्गत श्रीलक्ष्मीवेङ्कटेश प्रेरणया श्रीलक्ष्मीवेङ्कटेश प्रीत्यर्थं । श्री, भू, दुर्गा ब्रह्म, वायु, सरस्वती, भारती, शेष, गरुडादि सहितस्य श्रीनिवासस्य अद्य प्रात-रा-रभ्य, आगामि दशमी पर्यन्तं नवरात्रोत्सवं, प्रतिदिनं घृतदीप-संयोजनं, महापूजनं, सत्-शास्त्र पारायणं, सायाह्ने महानीराजनं च करिष्ये ॥

AKHANDA DEEPA (अखण्ड दीप)

Akhanda means without a break (non-stop)

In many houses, Akhanda Deepa (Nanda Deepa) is kept burning during the whole period. In some houses it is for the concluding three days from

Saptami(without any break). This Deepa is to be kept burning all the 24 hours from the moment it is lighted, (with pure ghee or pure til-oil). This period of 9 days or 3 days is perhaps based on one's economic condition. The Lord has assured full benefits even for ONE day Akhanda Deepa if the devotee is helpless, says this sloka:-

नव-रात्रव्रते अशक्तः, त्रिरात्रं, एक रात्रं वा ।
व्रतं चरति यो भक्तः, तस्मै दास्यामि वाञ्छितम् ॥

METHOD OF LIGHTING IT

Akhandha Deepa is a symbol of Lord Srinivasa. Hence it should be lighted with Madi, maximum practicable in the house. Mind should also be clean and fit for meditation. Physical Madi and Mental Madi both are essential. One without the other, is no Madi at all.

Deepa-Paatra is a sacred thing because it is a seat for Srinivasa. All the light-giving Devatas stand in service to Lord. With this thought, decorate the Deepa-Paatra with Pushpa, Arishina (Pasupu) and KumKuma. Fill it with ghee or oil, keep the wick (Bat-thi) in its place and keep it ready for lighting.

Now bring to your mind that at the top of the Deepa-Sthambha, Krittika and all the 27 Nakshatra Devatas are present. In the wick (Naala), Vaasuki Devata is present. At the foot of the Deepa-Sthamba,

Chandra and Soorya are present. With this thought, offer Mantrakshata to them with this prayer:-

स्तंभाग्रे सप्तविंशति कृत्तिकादि नक्षत्र देवताभ्यो नमः । नाले
वासुकि देवतायै नमः । पादे चन्द्र-अर्काभ्यां नमः । इति दीपस्तंभ
पूजा ॥

Then, light the usual Mangalarathi-Bathi in Devara-Deepa. Using the Pooja-Ghanta chanting "Agni-nagni" Veda Mantra or Venkatesa stotra or any Devara-stotra. Or sing any appropriate Devara-Nama and lit the Akhanda deepa with the Mangalarathi flame. Now the Lord Srinivasa from the seven Hills, has arrived in the house to protect the entire family. Visualize Him in the sacred Jwaala (flame) of Akhanda Deepa. This is the prayer sloka:-

आनन्दतीर्थ - वरदे दानवारण्य पावके ।
ज्ञानदायिनि सर्वेशे श्रीनिवासे-ऽस्तु मे मनः ॥

Ladies also can chant the above prayer.

DO's and DONT's

The lady of the house, is the custodian of Deepas. Akhanda Deepa should burn day & night during Nava-ratri. Devara Pettige (Pooja Box) and Akhanda Deepa both are equal in sanctity (Madi). To the Akhanda Deepa, morning Pooja means Abhishekha to Saligramas. Evening Pooja means Archana, Naivedya and Mangala-harathi with stotra or songs. Two-time Pooja during the Navaratri is a MUST; be it grand or simple.

If Akhanda Deepa needs kindling and relighting, minimum Madi should be observed. It should not be touched casually with impure clothing. Change the clothing and then touch. This Dipa should not be lighted with match-sticks. Light another Dipa with match-sticks and from that lamp, take the flame for Akhanda Dipa, using Tulasi Kaashta or Bathi. To protect it from the rats, Akhanda Dipa can be kept on a stand and fixed in the wall.

PARAYANA: Sri Venkatesa Maa-haat-mya as contained in the BHAVISHH-YOT-TARA Purana can be taken up for Parayana during Navaratri. At least the Vivaha-Adhyaya alone (upto Vivaha) can be completed within this period. Parayana can be done both in the morning and in the evening. Ramayana Sundara Kanda is the alternate scripture. The whole text of VAYU-STUTI can be chanted within 15 minutes. Narayana Hri-daya and Lakshmi Hridaya also very effective.

MOOLA NAKSHATRA DEEPA AND SARASWATI POOJA

Moola Nakshatra day during Navaratri is very auspicious and important. Those who keep Akhanda Dipa for three days, begin this Deepa from Moola Nakshatra Day. It is also the day for Saraswati Aava-hanam.

SARASWATI POOJA

The sacred books are to be placed in Pooja from Moola-Nakshatra-day up to Sravana Nakshatra.

Aa-vaa-hana in Moola, Pooja for 2 days and Visarjana on Sravana Nakshatra, says this sloka :

मूलेषु स्थापनं देव्याः, पूर्वाषाढासु पूजनम् ।
उत्तरासु बलिं दद्यात्, श्रवणेन विसर्जयेत् ॥

1. Avahanam : Offer Pushpa and Akshata to the sacred books with these Mantras:-

Kapilaaya Namah, Kapilam Aavaahayami. Similarly, Datta-treyam Aava. Hayagreevam Aava. Raa,mam Ava. Krishnam Ava. Parasu Ramam Ava. Narasimham Ava. Veda-vyasam Ava., Sree, Bhoo, Durgaam Ava. Sri Mukhya Praanam, Saraswateem, Sesham, Rudram, Parvateem, Vinayakam, Sarvan Devaan Avahayami, Risheen Ava., Srimad Ananda Teertha, Sri Jaya Teertha, Sri Vyasaraja, Sri Vijayindra, Sri Raghoottama, Sri Raghavendra Teerthaan Avahayami. All the above are prayerfully invited to be present in the sacred scriputres kept in Pooja.

2. Dhyanam : Saraswati Devi's lotus feet are worshipped by Devas and Asuras. She holds in her hand the Divine Scripture. She is seated on the lotus. I pray to this Devi Brahma-Patni to dance always on my tongue and speech.

सुरासुरैः सेवित पाद पङ्कजा, करे विराजत् कमनीय पुस्तका ।
विरिञ्चि-पत्नी कमलासन स्थिता, सरस्वती नृत्यतु वाचि मे सदा ॥

3) **Aasanam Samarpanyaami.** Offer Mantrak-shata. Then offer 3 Uddharinis of water (in the pela) for each of the following items:- 4) **Paadyam samar.**, 5) **Arghyam Samar.**, 6) **Aachamaneeyam Samar.**, 7) **Madhuparkam Samar.**, 8) **Panchamruta Snanam Samarpanyami**, 9) **Abhisheka**, Water-Prokshana to the books (Gently sprinkle with a Pushpa). Mantra:- “*Aapo-hishta Mayo Bhuvah (upto) Aapo janayataa chanah*”. Then, **Aachamaneeyam Samarpanyami**, 3 Uddharinis of water in pela and then 10) **Vastram** 11) **Kanta-Sootram** 12) **Abharanam**, 13) **Chandanam**, 14) **Haridra**, **Kunkumam Samarpanyami**, 15) **Pushpaani Poojayaami.** Archana

<i>OM Sri Brahmanyai Namah</i>	(ब्रह्मण्यै)
<i>OM Sri Jagat Poojyaa-yai Namah</i>	(जगत्पूज्यायै)
<i>OM Sri Narayana Priyayai Namah</i>	(नारायण-प्रियायै)
<i>OM Sri Loka-Maathrey Namah</i>	(लोकमात्रे)
<i>OM Sri Chatur-Bhujaayai Namah</i>	(चतुर्भुजायै)
<i>OM Sri Pustaka Dhaarinyai Namah</i>	(पुस्तक-धारिण्यै)
<i>OM Sri Sarva Veda Uddhaa-rinyai Namah</i>	(सर्ववेदोद्धारिण्यै)
<i>OM Sri Aneka Chandra Kaantyai Namah</i>	(अनेक-चन्द्र-कान्त्यै)
<i>OM Sri Sarva-Abheeshta Daatrey Namah</i>	(सर्वाभीष्टदात्रे)
<i>OM Sri Saras-watyai Namah</i>	(श्रीसरस्वत्यै)

(16) **Dhoopam Aaghraa-payaami**, (17) **Deepam Darsha-yaami** *(18) **NAIVEDYAM**, (19) **Taamboolam**, (20) **Swarna Pushpa Dakshinam Samarpanyami** (21) **Maha Neeraajanam (Deepaa-raa-dha-nam) Samarpanyami** (22) **Samasta Raajo-pa-charan Samarpanyaami (Akshata)** (23) **Pradakshina**,

- (24) Namaskara, (25) Prarthanaam *Samarpayami*
 (26) Brahmana Pooja and Daana with Dakshina.

DURGA-ASHTAMI

Maha Lakshmi is known by three names;- Shree, Bhoo and Durga. Vedas proclaim that the Mother Devi stands in three Roopas to serve Sri Narayana on His three sides. On His right, She stands as Shree Devi. On His left, She is Bhoo Devi and in His front, She stands serving Durga.

Well informed devotees eagerly wait for Ashtami during Navaratri. That day is highly promising. Navami also is equally boon-yielding. Puja with devotion both the days, immensely pleases Jagan Maata. The devotee will be relieved of all his worries in life, says this sloka:-

अष्टम्यां च नवम्यां च जगन्मातरं अंबिकाम् ।
 पूजयित्वा आश्विने मासि, विशोको जायते नरः ॥

MANGALA-ASHTAMI

If the day is combined with Ashtami in the forenoon, Navami in the afternoon and if that day also happens to be a Tuesday (Mangala-Vaara), such a rare combination is said to be very auspicious*. Such a day is known as "MANGALAASHTAMI":-

अष्टम्यां उदिते सूर्ये, दिनान्ते नवमी भवेत् ।
 कुजवारे भवेत् तत्र, पूजनीया प्रयत्नतः ॥

MAHA-ASHTAMI

Ashtami during Navaratri, as explained earlier, is the selected day for Devi Puja. It is a day of Kalyanakra which brings all the fortunes. If that day combines with Saptami and Moola-Nakshatra, such an Ashtami is hailed as Maha-Ashtami in the Shastras:-

महाष्टमी आश्विने मासि, शुक्ला कल्याण-कारिणी ।
सप्तम्याऽपि युता कार्या मूलेन तु विशेषतः ॥

MAHA NAVAMI / AYUDHA PUJA

If Navami day is partially Ashtami and partially Navami and if that day combines with Moola Nakshatra, during Navaratri, such a day is "Maha Navami:-

कन्यागते सवितरि शुक्लपक्षे अष्टमी युता ।
मूला-नक्षत्र संयुक्ता, सा "महा नवमी" स्मृता ॥

Devi grants what all we pray for, if we worship Her with true devotion on Maha Navami day during Navaratri. Shastras proclaim with all emphasis that Puja on this day is Punyakara, Pavitra, wealth-giving, and yields all the comforts in life.

नवम्यां पूजिता देवी ददाति अभिमतं फलम् ।
सा पुण्या, सा पवित्रा च, सा धन्या, सुखदायिनी ॥

The emphasis is that this Puja has to be performed all over the country, in every city, town village, and in every house. This is for the welfare of the whole nation. Everyone should perform Puja to one's own implements/tools/instruments/things used in job, invoking Devi's presence in all the items.

पूजनीया जनैर्देवी, स्थाने, स्थाने, पुरे, पुरे ।
गृहे, गृहे भक्तिपरैः, ग्रामे, ग्रामे, वने, वने ॥

The Raja who desires victory, would do well to perform this Navaratri Puja from the beginning and he should worship Durga Devi in all his weapons on Durgaashtami and Maha Navami Days.

जया-भिलाषी नृपतिः प्रतिपत् प्रभृति-क्रमात् ।
लौहाभि-सारिकं-कर्म कारयेत् यावदष्टमी ॥
(लौहाभि-सारिकं - आयुधपूजा)

PARA-YANA, JAPA, HOMA AND VISARJANA

Any sacred Grantha can be chosen for daily Parayana during Navaratri. (Bhavishyottara Purana Venkatesa Mahatmya, Aditya Purana Venkatesa Mahatmya, etc.) Similarly Japa also. Hari Vayu-Stuti / Sree-Sookta and such items are ideal for Japa; Japa as many times as possible. If Homa also is planned, all these are to be concluded on Navami day. (or on Sravana Nakshatra day)

नवम्यां जपं होमं समाप्य श्रवणेऽपि वा ।

Visarjana means to conclude the Vrata. That is to take back the sacred books from the Peeta, after performing the usual concluding Pooja, in the morning with Ghanta-Vadya, songs/stotras, Aarathi etc. This is on Sravana Nakshatra day, says this sloka:-

ततः प्रातः पूजयित्वा, दशम्यां विधि-पूर्वकम् ।
संप्रेषणं तु कर्तव्यं गीत-वादित्र-निःस्वनैः ॥

NO TEACHING TILL VISARJANA

As a mark of respect for Vidya Devi, teaching, reading and writing are to be avoided including self-study of **new** items during the period when Devi is in Puja-Peeta; says this Sloka:-

पुस्तके स्थापिते देवी, विद्याकामो द्विजोत्तमः ।
न अध्यापयेत्, न च लिखेत्, न अधीयीत कदाचन ॥
Daily routine items can be continued.

VIJAYA DASAMI

Vijaya Dasami is the most auspicious day in the whole year. Devout men and women, wait for Vijaya Dasami to start any Shubha-karya. Important work started on this day gets accomplished successfully. This day is very popular for Vidya-Aarambha, Vivaha etc. Everything after morning Devara Puja only.

Acharya Sri Madhwa was born on Vijaya Dasami. Hence the day is celebrated as Sri Madhwa Jayanthi also. Reading out any work of Sri Madhwa is the minimum expected of us to do as a mark of

gratitude and respect to our life-saving Guru. Any sacred Grantha like Gita, Bhagavata, Ramayana, Madhwa-Vijaya, Vayu-Stuti, etc can be read out with a pure mind to please Sri Acharya. He is very much present in us and his grace is the first and foremost requirement for our well-being in life.

SHAMEE - VRIKSHA - PUJA : Darshan of Shamee tree (Vanni in tamil and Banni in Kannada) is part of Vijaya Dasami celebration.

शमी शमयते पापं शमी लोहित कण्टका ।
अर्जुनस्य धनुर्धारी रामस्य प्रियवादिनी ॥

करिष्यमाण यात्रायां यथाकालं सुखं मया ।
तत्र निर्विघ्न-कर्त्री त्वं भव श्री राम-पूजिते ॥

By the worship of Shamee Tree, one's bad luck gets diluted. Devi in this tree protects the devotee when he/she proceeds on a journey and She ensures comfortable travel and safe return.

PUJA CONCLUSION AND PRAYER

Navaratri Vrata, virtually concludes on Vijaya Dasami Day. After the Puja in the morning, stand in front of Sri Lakshmi and Narayana with folded hands; chant these two slokas or bring to your mind its meaning as explained here:-

इमां पूजां मया देवि यथाशक्ति उपपादितम् ।
रक्षार्थं त्वं समादाय, ब्रज स्व-स्थान-मुत्तमम् ॥

रूपं देहि यशो देहि भगं भगवति देहि मे ।

पुत्रान् देहि धनं देहि सर्व कामांश्च देहि मे ॥

O, Devi, I undertook this auspicious Navaratri Vrata in all my earnestness. All these nine days, I continued the Puja, Parayana, Japa, Homa and other connected rituals till today. I could not do it properly due to my inherent incapacity. That inability makes me helpless. What little Puja, Parayana etc.

I performed during this period, it was all in my own imperfect way. But I did it with devotion, with full heart and full faith in You. Even that was possible only because of Your Grace, and You enabled me to perform. O, Devi, You are the giver of shining health and personality. Please grant me Keerti and Sowbhagya. I pray for Putra-Bhagya and Dhanam and Sampath. Kindly grant me all the comforts in life. Above all, please make me a true Bhakta to my Lord Srinivasa.

Now I stand before you and take refuge in You O Devi, please take care of my entire family and ever be our Protector.

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.