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॥श्रीः॥

SRI MADHWA SIDDHANTA

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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

N. Raghothaman
35/2, Arimuthu Achari Street
Triplicane
CHENNAI - 600 005.
Ph. 73387 06674
2121raghu@gmail.com

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Meaningful Sandhyavandana

Everyone wants only happiness. No one wants to be unhappy. Vedas, Itihasas, Puranas - all these together proclaim in one voice:- You get happiness by your own sat-karma (good deeds). You get unhappiness by your own sins (bad deeds).

Sandhyavandana is the root of all the Karmas. One that doesn't perform Sandhyavandana doesn't get the right to perform any other Sat-karmas. No phala. Shastra says:-

“Vipro Vriksha:, Tasya Moolam He Sandhya. Moole Chin-ney Nai-va Pushpam Phalam Vaa”. (A Brahmana is a tree. The root of that tree is Sandhyavandana. If the root is cut (if Sandhya is not practiced), one cannot expect flowers or fruits out of it.) Hence, the first step towards happiness is the performance of Sandhyavandana.

I Do Not Have Time

Even in an urgent situation, Arghya Pradaana, Gayatri Japa and Upasthaana have to be performed. This does not mean to leave out the other parts. But if we totally omit Sandhyavandana saying “**I do not have time**”, then it means we invite ourselves sorrows and sufferings with our full knowledge. Even if we spend a few minutes, we attain all kinds of prosperity.

In Bhagavad Gita, Lord Krishna says:-
“Swalpa-mapyasya Dharmasya Traa-ya-tey Mahato Bhayaath”. Even if you perform a little bit of your Dharma, then it saves you from great dangers.

Sandhyavandana

Sandhyavandana = Sandhya + Vandana.
 Sandhya refers to **Sandhi Kaala**. Vandana refers to meditating Savita Devata. Savita Devata is the Lord Narayana in Surya. (Savitru-naamaka Narayana). **Sandhi Kaala** refers to (i) Early Morning - 4.30 a.m to 5.30 a.m., (ii) Mid-day and (iii) Evening - well before sunset (when the Sun is visible). Therefore Sandhyavandana means Vandana, meditating on Savita Devata at Sandhi Kaala.

Meaningful Sandhyavandana

Sandhyavandana needs to be performed in a calm and peaceful manner with possible concentration. If it is performed mechanically, or in a hurried manner, Gayatri Japa should be performed slowly (breaking at 5 places). Meditating on Lord Narayana (inside Surya) even for a few minutes is capable of fetching immense benefits to the entire family. **This is the real meaning of “Sandhyavandana”.**

Hence **“Meaningful Sandhyavandana”** is meditating the Lord at Sandhi Kaala. (Slowly performing Gayatri Japa concentrating the Lord to the extent possible, without distracting our mind from other things).

The objective of this article is to slowly convert the mechanical Sandhyavandana into a quality Sandhyavandana, and to perform it atleast nearer to Sandhi Kaala. Time is important. As the name itself (Sandhya) suggests, every attempt should be made to perform Sandhya at the proper time or at least closer to the Sandhya Kaala.

Benefits

It removes the sins performed through our body, speech and Manas. It brings all kinds of welfare in the life. (**“Sakalam Bhadram Ashnutey”**). By doing concentrated Japa at proper time, we ourselves experience inner joy and satisfaction that we have performed meaningful Sandhyavandana. Initially, this can be performed on holidays. After a few days or weeks, an attempt should be made to set aside some fixed time every day. Our sincere effort in performing meaningful Sandhyavandana would please the Lord and His Blessings will result in our improvement.

Quality Gayatri Japa

Gayatri Mantra Japa should be meditated slowly breaking at 5 places. (*Panchaavasaane Pancha Mahaa-paataka Naashanam*) By breaking at 5 places, the five great sins are destroyed.

Swara of Gayatri Mantra is important. (Swara can be learnt from a learned person.) While doing Japa, the hands must be covered with a cloth. One should not perform Japa without counting. The count should be done by touching the parva (or) rekha in right hand fingers, and not by Thulasi Mani, etc.

In the morning, while counting the Japa, hands should be near to navel, in the midday - near to heart and in the evening - near to face.

While doing Praatas-Sandhya, Japa should be done by standing before Sun rise. After Surya Udaya (and in Maadhyaanhika Sandhya), one can stand (or) sit during Japa. In the evening (Saayam Sandhya), Japa should be done by sitting only.

One should not speak to others during Japa. These two are important. (1) The Japa should be done slowly concentrating on the Lord's smiling figure (as described in the Gayatri Mantra Dhyana sloka) to the extent possible without distracting our minds from other things. (2) Remembering the meaning of Gayatri Mantra (at least to some extent) during Japa.

Gayatri Mantra protects one who meditates it (**Gaayantam Traaya-tey Yasmaat Iti Gayatri**). It is the Kavacha (Shield) protecting the reciter and his family.

Being a Japa, one should meditate silently. This is Uttama Japa. If one uses lips, it is Madhyama. If one recites the Gayatri Mantra a little bit loud during Japa, it is Adhama.

In summary, these are the points to be noted:-

- (1) Covering hands with a cloth
- (2) Slowly meditating the Mantra with Swara
- (3) Breaking at five places
- (4) Counting is essential
- (5) No distraction of mind from other things
- (6) Concentration on the Lord's smiling figure to the extent possible
- (7) Remembrance of the meaning of the Mantra, atleast to some extent
- (8) Japa should be done at the proper time (Sandhi Kaala) or atleast nearer to that time.

All these constitute "**Quality Gayatri Japa**". Its benefits are immense. The Lord's grace is certain. Sins get destroyed. It brings welfare to the entire family. One can experience *aatma tripti* — inner satisfaction and peace.

Ugra - Ratha Shanti & Shashti - Abda Purthi Shanti

Note: The objective of this article is to give an overview / general guidance of the above funtions. In practice, there may be some variations due to Desha-Achara.

Our old-age begins from the day we celebrate our 61st birth-day. This is a matter related to our body only. Not to our soul. Vedas and Upanishads describe our body as a Ratha (a car). The occupant, sitting in the car is our soul or Atma.

आत्मानं रथिनं विद्धि, शरीरं रथमेव-च ।

This body is our Ratha (our Car). Imagine the condition of a car after 60 years of use. Naturally it is worn out and needs attention. It has to be re-charged / re-strengthened to the extent possible. When our body reaches that stage, Shastra calls it “**Ugra-Ratha**”. The Vaakya in “*Shanti Kusuma-Kara*” is this:-

जन्म षष्ठितमे वर्षे, मृत्युः 'उग्र-रथो' नृणाम् ॥

This Ugra-Ratha Shanti is performed after 59 years of age. It is a precautionary ritual for protection well in advance of our old age. Shashti Abda Purthi Shanti is performed after 60 years of age; On 61st birthday. Both can be clubbed in one function. Tradition allows it.

When to Celebrate ?

It is to be celebrated on 61st birthday according to our Panchanga; not according to English calendar. Sownaka Maharishi has prescribed the day in this Vaakya :-

जन्म अब्दे, जन्म मासे च स्वस्य जन्म तिथावपि ।

जन्म नक्षत्रे वापि कर्तव्या, शान्तिः 'उग्र-रथा' -ह्वयः ॥

One's Janma-Varsha, Janma-Maasa, (Janma-Tithi or) Janma-Nakshatra. In Tamil Nadu, we give importance to Janma-Nakshatra. Janma-Tithi is only a third option.

The second option is to have it on the day of 9th Nakshatra from Janma Nakshatra. Count Janma Nakshatra as ONE. This is in vogue in Tamil Nadu. They call this "Anu-Janma" Nakshatra and further ask us to see the significance of this number "NINE". They point out that Nakshatras are 27 and this number Nine is hidden there itself in the form of 2+7=9.

How Many Kalasas ?

67 or 27 or 9

According to individual affordability, 67 or 27 or 9 Kalasas, Yatha Shakti will do. All the Devatas are to be worshipped in the kalasas placed for Puja. There will be no reduction in the Mantras, due to reduction in Kalasas. Only one Pradhana Kalasa will be bigger in size. All others: same size.

Three - Devatas For Ugra-Ratha-Shanti

1. Ugra-Roopa Mrityu Devata (1)
2. & 3. Ugra-Roopa Adhi & Pratyadhi Devatas (2)

Shashti Devatas are listed below:-

4. Shashti Devata (1)
5. Brahma, Vishnu, Rudra (3)
6. Chiranjeevi Devatas (7+2=9)
7. Nakshatra Devatas (27)
8. Abijit Devata (1)
9. Amavasya, Pournami (Tithi-Devata) (1)
10. Our own Jan-ma Nakshatra Devata (1)
11. Wife's Nakshatra Devata (1)
12. Nava-graha Devatas (9)
13. Ashta-dik-pala Devatas (8)
14. Ayur Devata (1)

- 15. Mrityunjaya Devata (1)
- 16. Kumudaadi (16) Devatas (No Kalasa)
- 17. Gra-haanga Varuna Devata (1)

Total 67 Kalasas

Note: The above is only to give a rough idea.

In addition to the above 67, we worship these other Devatas. Total 151 Devatas :—

- 18. Sarvato-Bhadra Devatas (64) are worshipped in 64-colour-Rangoli drawn on the floor (64 Devatas)
- 19. Kumuda and other Stree Devatas (16) are worshipped on Kumkuma, spread either on a winnow (MORA) or on a Blouse-piece. (16 Devatas)
- 20. Navagraha Devatas: In case no kalasa for them, these Devatas are worshipped in respective Dhaanyas, kept in front of the Kalasas. (9 already included in item 12 above).
- 21. Ganapati, Durga, Kshetra-paala and Vaas-tosh-pati (4) Devatas are extension of Navagraha Devatas, worshipped in Para-yana and Homa (4 Devatas)
- 22. Raasi Devatas (12) are included in some Sampradaya only. This 12 is not included here.

Total Devatas 151

| We worship the Devatas in 10-ways:- | |
|--|---|
| 1. Dhyana | 7. Prayer |
| 2. Aa-vaa-hana | 8. Abhisheka to ourselves with Kalasa Teertha |
| 3. Pooja | 9. Daana |
| 4. Japa | 10. Anna-Danas |
| 5. Para-yana | |
| 6. Homa | |

Japa & Paa-raa-yana

Shastra has prescribed the names of Sooktas and also the number of times they are to be repeated as Japa in Kalasa Sannidhi.

But now-a-days, this important item is decided by the Purohit Pandits. They silently observe how we co-operate with them in time-adjustments. They calculate the time available for them for Japa and Parayana and the man-power on the spot. They also observe our level of devotion, our Vedic Knowledge, our interest in listening to their Vedic chanting, our level of Aachara etc. Depending on these, they decide the Japa and Parayana.

The List given here is just for general guidance :-

Mantras for Japa

1. Purusha Sookta - 12 times
2. Sree Sookta - 12 times
3. Rudra Sookta - 12 times
4. Aa-yu-shya Sookta - 12 times
5. Rudra & Chamaka - once
6. Our own Janma Nakshatra Sookta - 108 times
7. Wife's Janma Nakshatra Sookta - 108 times
8. Trayambakam - 108 times

Shanti Sooktas (once)

1. Aa-no-Bhadra
2. Imam-stomam
3. Sham-Na-Indraagni
4. Aashu:-Shi-Shaano
5. Sw-asthi-No-Vimeeta
6. Soura Sooktam (Udutyam Jaathavedasam...)
7. All the items mentioned in Aa-va-hana plus Nava-graha and Munchami-twa. Including Prarthana Slokas.

All the above will be possible depending on the man-power, (number of Pandits) and the time available for Parayana. Pandits know how to adjust time and conclude well before Bhojana Time.

The Main Items of the Function

First of all, decide whether it is TWO days function or ONE day. If it is two days, you can have evening function involving women and children singing Devaranamas one to two hours programme in Kalasa Sannidhi (1st day evening). Plus more time first day morning for Pada-Puja to elders, then Japa & Parayana. It all depends upon your budget. Whether it is 2 days or one day, these are the items of the function :-

1. Devara Namaskara
 2. Anugnya
 3. Sankalpa, Punya-h vaachana, Naandi
 4. Paada-Puja to elders
 5. Pancha-Gavya Melana & Pratima Shuddhi
 6. Kalasa-Stha-Pana, Prana Prathista, Devata Aa-va-hana
 7. Kalasa Puja & Mangalarathi
 8. Veda Parayana & Japa of Mantras of all the Devatas
 9. Praar-thana 4 Slokas of Shasti Devata and 9 Chiranjivi Devatas. (7+2)
 - 10. Homa**
 11. Bali-Dana
 12. Poorna-huti
 13. Kalasa Puna-h Puja (with Special Naivedya: Tila and Bella, mixed with milk)
-

-
14. Prayer to all Devatas (2nd time). (as done under item 9 above)
 15. Kalasa Devata Visarjanam
 16. Kalasa Teertha Prokshana, Abhisheka, and Praa-sana(in-take)
 17. Change Vastra and come to Vedika. Shastra says to give that wet clothes as Dana to purohit. But, these days, they decline it
 18. Gopi, Nama, Mudras
 19. Achamana & Sankalpa for Danas.

Item 20: Dana Items

1. Look your face in liquid-ghee and give it away, along with the vessel
2. Also the same as above. Taila-Paatra
3. All the Kalasas placed for Puja, (decorated with vastra & Janivara) are to be given away at the time of Dana.
4. Kooshmanda Dana = White pumpkin
5. Kambala Dana = Woollen item
6. Dampati Dana = Vastra Dana to husband and wife.
7. Shoorpa Dana = Morada-Baaya-na to one or more.
8. Dasha Dana = Set of 10 items :-

| |
|--|
| 1) Go-Dana, 2) Bhoo-Dana, 3) Tila, 4) Hiranya (Gold), 5) Roupya (Silver), 6) Aajya (Ghee), 7) Vaasa (Vastra), 8) Dhaanya (Rice or wheat), 9) Guda (Bella), 10) Lavana (Salt) |
|--|

9. Nava-graha-Dana (Placed in puja)

10. Phala Dana = Fruits in a plate

11. Tamboola Dana

Item 21: Ganapathi Puja & Varuna Puja

22. Goro-chana-Tilaka to Yajamana by his wife

23. She applies Abh-yanjana (eye-tex) in his eyes

24. She applies Tilaka on his forehead with curd

25. She places on his head handful of Doorva
Green Grass

26. She places a Donna of Curd-bath

27. She places a handful of flowers on his head

28. She holds the mirror for him to see his face

Item 29: Raksha Bandhanam

The sanctified Red-tape (a strip of silkpiece) is Raksha. The wife ties it in his right hand (above the elbow).

**Item 30: Poorvaanga (Preparation) for
MAANGALYA DHAARANA**

30. Vastra - Aabharana, Maangalya Devata Puja.

In a big plate, place the new Vastra to Yajamana Dampatis also garlands and the Maangalya. Puja is performed to them.

31. The plate is shown to elders for their Ashirvada

32. The new Vastras are presented to Dampatis

33. Dampatis decorate each other with Gandha, Tilaka & Garlands (Now ready for Maangalya Dharana).

Item 34: Maangalya Dharana

“Aa-yush-yam Varchas-wam” Sooktam to be chanted by Pandits. Others bless the Dampatis as the yajamana decorates wife with Mangalya.

35. The in-take of two important Naivedya Prasadas: (1) A little of curd bhath. (2) Tila, Bella mixed with milk.

सतिलं, गुड-संमिश्रं, अञ्जल्यर्घं मितं पयः ।

मार्कण्डेयात् वरं लब्ध्वा, पिबामि आयुर्वर्धये ॥

36. **Presentations** to Yajamana Dampatis.
37. **Shre-yas-Sampaadanam:** Purohit and other Pandits offer Prasada to Yajamana Dampatis.
38. Aarathi and Ashirvada
39. Maryaada to Mutt Representatives
40. Brahmana Dakshina to those sitting on the vedika.
41. Acharya-Ritwik Sambhavana (Honouring the Purohit & Pandits.)
42. Taamboola to every one
43. Brahmana-Su-Vaa-Sinee Samaa-raa-dhanam (Bhojana)

Shubham

A TONIC FOR THE MIND

The life style of today in our houses is such that we don't have time for anything. We are in great rush, the moment we get up in the morning. Our daily schedules are crowded with more outdoor work (to earn more money) and with more empty entertainments. We have no time even for wife and children. And where is the time to spend with God? Ultimately this leads, in due course, to a terrible feeling of emptiness within oneself.

The more our life-style is outward-bound, the less is our inner happiness. Our material poverty is not the cause for our worries and unhappiness. Our own spiritual poverty-cum-unbalanced living is the cause. We will grow increasingly unbalanced and increasingly threatened with personal distress if we neglect to "look in" and continue to neglect our spiritual growth.

No hard effort is needed to practise an animal way of living. It is handy and tempting too. The moment we try to resist it, we begin to get closer to the life-saving Lord.

UNBALANCED LIFE

To stretch out hands to receive anything indiscriminately from anybody and to eat anything indiscriminately anytime, anywhere, given by

anybody, is to live an unbalanced life, like an animal, says the Shastra. Buddhi and conscience are violently suppressed and thrown out in such acts. This is the cause. Its negative effects grow gradually and accumulate themselves into invisible heavy loads on our heads. It is only these very loads take visible forms and present themselves as unpleasant problems in life. This is a disease pertaining to mind and conscience. No drug in the world can cure and prevent this disease. Gayatri can cure and prevent says the Shastras. Please see these words:

दुःस्वप्नात्, दुर्ग्रहत्वाच्च, पातकात् उप-पातकात् ।
स्व-गायक-त्राण-दक्षा गायत्री ॥

— आदित्यपुराण वेंकटेश माहात्म्ये V-8

(पातक means the painful effects
of improper / immoral acts)

We have totally forgotten our inner Divine resources. This is the root-cause for all our sufferings. Gayatri is the most supreme and unfailing Divine resource. It gives you control over your unbalanced emotions and nasty temptations.

It keeps your mind and conscience clean. It makes you friendly and affectionate to your friends and relatives. It brings you the good will of your boss. Above all, it brings you inner joy which makes your face radiant and pleasant looking.

If you faithfully practise Gayatri, you will see that you are slowly changing for the better, day by day. In some families, our own old-time elders stood as beautiful examples for the efficacy of this God-given Gift. Even today, there are good number of men making tremendous spiritual and material progress through the practice of Gayatri, even though they appear very busy, occupying high positions in life. They know their progress is due to their devotion to Gayatri. But they prefer to keep their practise purely a personal secret.

YESTERDAY, TODAY AND TOMORROW

Sometimes the progress comes quickly and sometimes it takes longer time to give the desired fruit. This is immaterial. What is important is to understand that not even an iota of practice ever goes waste. And it is equally important to have faith that Gayatri can do a lot for us.

The promised results surely come if we make Gayatri a part of our life and keep on a continuous practise. The longer you practise with intensity, the quicker will be the result. Intensity means, making today's practise deeper than yesterday and tomorrow's practise deeper than today.

We know not the atrocities committed by us during our past incarnations which is the root cause for our today's sufferings. It all can not be washed off in one day. But Gayatri gives the guarantee that it will certainly bring the great joy and make you experience it yourself if you sincerely practise it deeper and deeper.

Bhakti Taaratamya As Explained In Hari Vayu Stuti

By R.Sridhar, Bangalore. Ph. 97421 02723

Shri Trivikrama Panditacharyaru in his Hari Vayu Stuti had an intension to give a concept of Tattva-vaada Siddantha. The following verse (Sloka 15) gives a clear idea about Taara-tamya in Bhakti

विष्णोरत्युत्तमत्वादखिलगुणगणैस्तत्र भक्तिं गरिष्ठां
संश्लिष्टे श्रीधराभ्याममुमथ परिवारात्मना सेवकेषु ।
यः सन्धत्ते विरिञ्चि श्वसन विहगपानन्त रुद्रेन्द्र पूर्वे
ष्वाध्यायंस्तारतम्यं स्फुटमवति सदा वायुरस्मद्गुरुस्तम् ॥ 15

Tattva-vaada celebrates Vishnu as Sarvottama. He is filled with Anantha Kalyana Gunas (endless auspicious qualities). He is Uttama (the greatest) God among all Gods. Sri Trivikrama Panditacharyaru in this verse (15) says Vishnu as Athi-uttama. Gradation of Bhakti is explained here.

Sarvottama Vishnu is having Goddess Lakshmi in the form of Shree and Bhoo Roopa in His left and right surrounded by Brahma, Vayu, Garuda, Sesha, Rudra and Indra followed by other deities doing Seva to Shri Hari.

In our Hridaya (heart) we should bring this while doing Bhakti in deities. Bhakti should also be as per Taaratamya. Sarvottama Bhakti in Sri Hari and followed by Bhakti in Lakshmi, Brahma, Vayu, Garuda, Sesha, Rudra, Indra, etc.

Sri Trivikrama Panditacharyaru concludes that Sarvottama and Shreshta Bakthi should be done in Vishnu. Bhakti in other deities as per their order in Taaratamya. Our Guru Shri Vayu will protect without fail. The whole verse is aimed at how a Tattvavaadhi should do Bhakti in Hari, Lakshmi, Vayu and other deities.

As followers of Tattva-vaada, we should always have Taaratamya Bhaava in our Aacharane and Anushtaana (practice) by giving highest place to Shri Hari followed by Lakshmi, Brahma, Vayu, and other deities.

Gayatri Takes Care of Your Spine and Brain

Continuous Japa of Gayatri brings unimaginable good to the entire family. When you sit for Gayatri Japa, you should sit straight. (Straight thoughts come from straight sitting. If you bend, your thoughts also bend.) The brain and the back-bone play a vital role while doing Japa. Hence the head and back-bone should remain in one straight line during Japa. If strong physical health is vital for one's life, sound mental health is more vital. Both will be ensured if we take care of spinalcord and brain. Gayatri takes care of both our spine and brain.

rukumanisa vijaya

How it originated

M. RamaRao, B.A.L.T. Kumbakonam

The Triumph of Rukmini's Lord is one of the innumerable works of Sri Vadiraja Tirtha, the champion of our philosophy, during the latter part of the 15th century and the whole of the 16th century. It consists of 19 sargas with 1241 verses. The story of Sri Krishna's avatar as narrated in the 10th Skandha of Srimad Bhagavatam is described here in a kavya style embellished with all the niceties of a Mahakavya, displaying his flashes of wit and flavours of humour. It is a rival to the Mahakavya Sisupalavadham of the poet Magha. The circumstances which led Sri Vadiraja to compose Rukminisa Vijaya are detailed in his life history as follows:

Once during his camp at Pune the Sanskrit Academy had adjudged 'Sisupalavadham' as the best of all Kavyas, since the three literary merits, Kalidasa's similes, Bharavi's profundity of meaning and Dandin's charm of words were blended in it. It was honoured with a ride on an elephant and taken in a colourful procession along the streets. Sri Vadiraja told the Academy to wait and decide after scrutinizing another Mahakavya which has shining in his place. They agreeing, he composed this Rukminisa Vijaya in 19 days at the rate of one canto per day and sent it for their consideration. On scrutiny they were pleased to note the auspiciousness of the very title of this kavya, unlike the inauspicious word of the slaying of Sisupala. The literary merits of 'Rukmanisa Vijaya' washed off the sins of the hearers. It was pregnant with wonderful and sublime ideas divulging to the searching minds of the devoted souls. Finding neither of these in the compositions of Magha and all other poets, the Academy revised their verdict in favour of 'Sri Rukminisa vijaya' honoured Sri Vadiraja with the title KAVIKULA TILAKA and thereby honoured themselves.

Bhagirathi Jayanti & Dasha Hara

Jyeshtha Shuddha Dashami

16th June — Sunday

In previous month, we have seen the Gangotpatti (Janhu Maharishi released Ganga river from his right ear). It was on Vaishakha Shuddha Saptami (14-5-2024). After one month, comes Bhaageerathi Jayanthi on Jyeshtha Shuddha Dashami **(16-6-2024)**. On this day Ganga came to the earth due to Bhageertha's penance. Hence, these two will come in different months.

10 days, from (Jyeshtha Shuddha Prathama to Dashami), 7-6-2024 to 16-6-2024 is '**Dasha-Haraa**' Punya-kaala. Good time starts and our sufferings due to our own past missdeeds of 10 kinds are removed by early morning Snana on these 10 days. On last day, Dashami, in early morning remember Ganga and perform Sankalpa Snana. This pleases the Lord and our ancestors and also gives satisfaction for us. Body will be healthy. All can experience pleasure by performing Snana before sun rise. Sankalpa-snana brings a lot of good results. Please see this Vaakya:-

बलं, रूपं, यशो, धर्म, ज्ञानं, आयुः, सुखं, धृतिम् ।
आरोग्यं परं आप्नोति, संयक् स्नानेन मानवः ॥

Balam, Roopam, Fame, Dharma, Gyana, Aayu, Sukham, Courage, Health (Aarogyam) all these are the benefits of early morning Punya Teertha Sankalpa Snana.

Dasha-Hara (On Jyeshtha Shuddha Dashami)

‘Hara’ means takes away. Ganga takes away our 10 kinds of sins. Thus, she became ‘**Dasha-Hara**’. The results of our own past misdeeds (sins) are hiding and giving us sufferings. The misdeeds are 10 kinds:

Kaa-yika – 3 Kinds (*Sins committed through our limbs*)

- (1) Knowingly / unknowingly usurping others’ property, others’ things.
- (2) Hurting others with selfish motive.
- (3) Para-Stree (Para-Purusha) Samparka.

Vaachika – 4 Kinds (*Verbal misdeeds*)

- (1) Hurting others with wounding words.
- (2) Uttering lies
- (3) Carrying tales
- (4) Speaking showy words about things not known to us. Deceiving others with empty words.

Maanasika – 3 Kinds (Sins committed through Mind)

- (1) Planning to grab others' property.
- (2) Scheming designs to spoil others.
- (3) Devilish desire to cheat others in different ways.

The above said 10 kinds of our own misdeeds are our enemies.

In Parvakaala when our body immersed into the water with sankalpa and prarthana, Tatwa-bhiman Devatas in our body are pleased, they protect us from the above 10 enemies. This decreases our sufferings in life.

Due to Bhageeratha's penance, Ganga came to earth from Deva Loka on this day: Jyeshtha Shuddha Dasami. This day is Bhageerathi Jayanti. Ganga is called '**Bhaageerathi**' because it was brought by Bhageeratha.

Japa Mantra

The prayer Japa Mantra to be chanted maximum number of times on that day. One should get upadesha from a Guru before doing Japa of this Mantra. (Nirnaya Sindhu page 79)

ॐ नमः शिवायै, नारा-य-ण्यै, दश-हरायै, गङ्गायै नमो नमः

Maha Parvakala

ज्येष्ठे मासि, सिते-पक्षे, दशम्यां, बुध, हस्तयोः ।

व्यतीपाते, गरानन्दे, कन्याचन्द्रे, वृषेखौ ॥ (ध.सि. p.44)

(1) Jyesta Maasa, (2) Shukla Paksha, (3) Dashami, (4) Wednesday, (5) Hastha Nakshatra, (6) Vya-tee-pata Yoga, (7) & (8) Gara + Aananda Karana, (9) Chandra in Kanyaa Raasi (10) Soorya in Rishabha Raasi. If all these combine, it is '**Maha-yoga-parva-kaala**'. More the number of combination, more effective to bring Divine Grace and good results.

Snana Sankalpa

Aachamana, Sankalpa.

ॐ भूः एवं गुण विशेषण विशिष्टायां शुभतिथौ,
भारतीरमण-मुख्यप्राणान्तर्गत, सीतापति श्री रामचन्द्रप्रेरणया,
सीतापति श्री रामचन्द्र-प्रीत्यर्थ, मम, एतज्जन्म, जन्मान्तर
समुद्भूत, दश-विध पाप-निरास, त्रयस्त्रिंशत् पितृ उद्धार,
ब्रह्मलोक अवाप्त्यादि फल सिद्ध्यर्थ, दश-हरा योग पर्वणि,
अस्यां महानद्यां / पुष्करिण्यां, पुण्यतीर्थ स्नानं करिष्ये ॥

तीर्थ राजाय नमः, त्वं राजा सर्वतीर्थानां

Chant the above usual Snana Mantras and then 10 times Snana. Then, Sna-naa-nga Jala

Tarpana. No Jala Tarpana in bathrooms. Next Devara Puja. Then Ganga Puja in Kalasa.

Punya Tirtha Snana is to mitigate our sufferings due to sinful acts committed in 10-ways. Our conscience (or sub-conscious mind) knows we are sinful. In other words, our body is sinful (Paapa-Deha). Repentance is one form of remedy. Punya Tirtha Snana is a symbol of repentance. It helps to remove inimical thoughts from our mind and heart. When dirty thoughts are washed away, this “Papa-Deha” gets cleansed to some extent. It paves the way for fruitful thoughts. We are lifted up from sufferings by our own noble thoughts and deeds. Japa with a clean mind accelerates this process and we call this “Sheegra-Phala”. Our prayers are answered proportionate to our efforts.

This Bhaageerathi Jayanthi Utsava is called ‘Dasha-haraa’ parva kaala – from Jyeshtha Shuddha Pratama till Dashami. During this parva kaala, Ganga Snana and Ganga Puja give Maha-phala. If unable to go to Ganga, remember the sacred name and have your Snana, uttering the name “Ganga, Ganga”. This is ‘Shastra-vachana’. Our elders and ancestors followed this. The vachana is:-

गङ्गा, गङ्गेति यो ब्रूयात् योजनानां शतैरपि ।
मुच्यते सर्व पापेभ्यः, विष्णु-लोकं स गच्छति ॥

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे, सिन्धु, कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

Punya Tirtha Snana brings 'Deha-Shuddhi' and 'Manas-Shuddhi'. The above slokas are to be chanted by men & women daily during Snana. Even though Ganga is hundreds of yojanas far away, if you utter Ganga name two times during Snana, sins get washed away. Ganga is so sacred.

Puja by Ladies

Dhyaana of Ganga Devi, and Puja to Ganga Thaali in the house. Wash the Ganga Thaalis, apply arisina, kumkuma, chandana and pushpa samarpana, dhoopa, deepa, naivedya, aarathi, daana to Sumangalis to the extent possible. If possible, morada-baayana can be given.

GANGA PUJA (in brief) published in the previous issue.

12 Names of Ganga

- | | |
|----------------------|-----------------------|
| 1. Nandinee | 7. Gangaa |
| 2. Nalinee | 8. Tri-patha-gaaminee |
| 3. Seetha | 9. Bhaageerathee |
| 4. Maalathee | 10. Bhogavathee |
| 5. Malaapahaa | 11. Jaanhavee |
| 6. Vishnu-paadaabja- | 12. Trida-sheshwaree |
| sambhoothaa | |

Daily Ganga Snana In Your Bathroom

If you remember the river Ganga and chant the above 12 names of Ganga at the time of Snana, then the river Ganga will be present in that water resource. It becomes Ganga-Snana all the days in a year.

नन्दिनी नलिनी सीता मालती च मलापहा ।
 विष्णुपादाब्जसम्भूता गङ्गा त्रिपथगामिनी ॥
 भागीरथी भोगवती जाह्नवी त्रिदशेश्वरी ।
 द्वादशैतानि नामानि यत्र यत्र जलाशये ॥
 स्नानकाले पठेन्नित्यं तत्र सन्निहिता तु सा ॥

Please inform the above Ganga Snana to all the members in the house. These names can be pasted in bathroom.

TILO DANA

21st June — Friday

Daanas to be given in Jyeshtha Maasa:- Chappal, Umbrella – on whichever day convenient. Ashwa-medha Yaaga Phala for Tila Daana given on Jyeshtha Shuddha Pournami. (Dharma Sindhu page 46). (Tila daana with vessel.)

Dana Mantra

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 ॥

Sri Sripadaraja

(Vidya Guru of Sri Vyasaraaja) [1420 - 1487]

Aradhana on Jyesh. Shu. Chaturdasi

June 20th — Thursday

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 Vyasaraaja. In 1476 at Chandragiri, the then King the first Salva Narasimhan had special respect over Sri Sripadaraja. The Swamiji sent his Sishya Sri Vyasaraaja 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 विद्यागुरुन्मम ॥
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

June 21st — Friday

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).

Respect Elders — Our Dharma

It is not enough merely performing Puja, Homa, Dana, Pradakshina, Namaskara, going to temple, Tirtha Yatra, giving donations, etc. It is utmost important to take care of one's father, mother, other aged persons in the house and follow their guidances. **This is our Dharma.** The Lord is pleased. Hence do not ignore them and their words.

Book Not Received, Subscription etc.

Please contact

Sri. Suresh Cell : 70109 66258