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## SRI MADHWA SIDDHANTA

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

**Issue No. 388**

**MAY - 2024**

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S.M.S.O. Sabha Journal - 388<sup>th</sup> Issue (May. - 24)

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## Good Luck Comes From

# GAYATRI

### *THE STORY OF VAJRA-AYUDHA*

Indra's Vajra Ayudha can destroy great mountains like Himalayas and reduce them into small pieces. Such a powerful Vajra-Ayudha was made of the back-bone of Da-dhee-chi Maharishi. Such a power came from his Tapas and Japa of Gayatri Mantra. This is not a cock and bull story but really happened as narrated in Srimad Bhagavata. The narration begins with this sloka:- (Sk.6, Ad.9, Slo.51)

मघवन् यात भद्रं वो दध्यञ्च ऋषिसत्तमम् ।

विद्या-व्रत-तपः सारं गात्रं याचत मा चिरम् ॥

(श्रीमद्भागवते)

Note the words 'Vidya-Vrata-Tapas-Saaram-Gaatram.' The Maharishi's Gaa-tram (body) was the Saara of Vidya, Vrata Anushtana, Japa and of Tapas.

The point for us in this sloka is this. If you practise Gayatri in the prescribed manner regularly, it takes care of your mind and body and makes it similar to Vajra-Ayudha. You will have no fear from any one, from any source. Success will be assured in all your efforts.

### ***Divine Power Hidden in it***

Our body, though a Jada, yet it is a living force because of the soul hidden inside. Similarly Gayatri, though a Jada, Yet it is a living force because of the tremendous Divine Power hidden in it. Its invisible vibration works wonders. It brings unimaginable Divine Grace.

### ***How Gayatri Vibrates***

A Gayatri-minded devotee is always positive minded, cheerful, smiling, calm and agreeable to others around. All these are there within yourself. Gayatri has the vibratory power to bring it out from the deeps and depths of your own soul. And when success comes due to this, you ignorantly call it LUCK. But really it is Divine Grace.

Bad luck comes whenever you are negative, critical, moody and dispirited. It keeps God away from you. It breeds inferiority complex and ends in failures in life. All this are nothing but punishments

for one's past misdeeds and misbehaviours. The BEST ANTIDOTE for this is GAYATRI. It stands ready to help you if you take refuge in it sincerely.

### ***God And Good Luck Go Together***

Catch hold of God in Gayatri-meditation. You will know you have found out the secret way to success and good luck. Gayatri brings you godly qualities. Gayatri makes other people love you, when you meet them. It makes you behave pleasingly with others. The result is, you become less selfish, less egoistic, more giving and caring for others and therefore agreeable to all.

If food and oxygen give energy to mind and body, Gayatri gives energy to the soul. A time is sure to come when body/mind go weak. But the will power (i.e. the soul power) will ever remain strong, agile and active due to potential practice of Gayatri in younger days.

### ***AGE IS NO BAR***

#### ***God loves You if you love Gayatri***

If you desire for Divine Grace for improving yourself and to correct your irrelevant habits, age is no hindrance. Age disappears with the time. But the strong desire to improve with Divine Grace, ever lives with the soul. Therefore create a working



relationship with god through Gayatri. Start it from today, if not already in practice. It is an inexpensive drug to cure your deadly disease of EGO.

It is an insult to yourself if you spend the days without Gayatri. It is also no good if you practise it absent-mindedly and mis-spelling it, and giving no thought to its prayerful meaning.

### ***Why Not by Other Methods ?***

The joy, the Great Joy, coming from Gayatri-Japa is all inward and internal, Because that JOY belongs to the soul and soul is ever inward and internal. It is God who makes soul joyous. Searching for God in Gayatri Mantra is Dhyana or the highest form of meditation.

Seeking God by other methods of meditation brings joy, no doubt. But it is not the SUPREME JOY. The other lesser methods are meant for others; not for you. You are born for Gayatri and to enjoy Supreme Joy. It is your birth-right.

### ***It is Your Ancestral Property***

You have a right, an unquestionable right, for meditation by Gayatri-method. Gayatri is your ancestral property, inherited from your father / forefathers. You have a right to enjoy its happiness

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in life. You are duty-bound to preserve it pristine pure and give it to your sons and grandsons with hearty blessings for their welfare in life.

Therefore, always fill your mind with spiritually productive thoughts. Don't pour your potentialities into the ditch of showy activities.

### ***Don't Imitate Money-Mad Men***

Why imitate others who are money-mad, thinking of money and money alone in life. They have wasted years and years in money-worship and body-worship, totally neglecting the soul. They have forgotten the golden saying that money promises happiness but gives unhappiness ultimately. This suggestion is not at all to belittle the value of money.

### ***Keep The Soul's Needs in Mind***

The point is only to stress that while running after money, keep the soul's needs also in mind. Money brings comforts for the body. Gayatri brings comforts for the body, mind and to the soul. It takes care of your physical health, mental agility and spiritual well being.

***Srimushnam V. Nagarajachar,  
Srirangam***

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# Devara Puja

## *Is For*

## THE LORD INSIDE YOU !!

### *Bimba Murthy*

The Lord residing in our heart is called “Bimba Murthy”. We do our daily Devara Puja for this Lord (Bimba) residing in our heart. We keep this in mind during Pooja. Bimba Murthy is being invoked in Saligrama, Chakrankita and other idols. This is called “Aikya Chintana, Bimba Murthy Dhyana.”

बिम्ब-मूर्त्या-सह-ऐक्येन तदन्त-श्चिन्तयेत् हरिम् ।

This is very important in our Pooja. Our most revered Sri Jagannatha Dasaru stresses this point.

***Avahana***  
***(Invoking Our Lord In Idols)***

श्री लक्ष्मीनारायणं मम हृत्कमलात्  
प्रतिमायां आवाहयामि ।

I am invoking the Lord Sri Lakshmi Narayana residing in my heart into the idols in my puja peeta.

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(We must feel that the Lord in our heart and the Lord on the Peeta are one and the same).

### ***Pooja Conclusion***

(पूजा समापनम्)

#### ***(Bringing Back The Lord Into the Heart)***

At the end of the Pooja, we bring back our Lord (Bimba Murthy) into our heart.

भगवन्तं सश्रीकं स परिवारं श्रीलक्ष्मी नारायणं मम  
हृत्कमले आवाहयामि ।

This is prayer to the Lord to come back into our heart.

याचेहं त्वां हृषीकेश नमामि पुरुषोत्तम ।

हृदये कुरु संवासं श्रियासह जगत्पते ॥

Hrishiksha, Purushothama I am prostrating before you and praying you “Oh Lord reside in my heart along with Sri Lakshmi.”

#### ***Do Not Perform Puja Mechanically***

If we perform Puja with this Anusandhana (that we are doing Abhisheka, Archana, Mangalarathi, etc. to our Bimba Murthy in Saligrama), then this Puja becomes more fruitful and we become more dearer to our Lord.

# **The Divine Cook & His Recipe For Happiness**

*By Jyothi Raghavendra Rao, Bangalore.*

*Mobile:- 91482 16508, 96638 96896*

The Pandavas decide to spend their one year of Ajnatavaasa in Matsyadesha which is under the rule of the righteous king Virata. Each one assumes a different role and Bhimasena takes on the role of a cook and calls himself Ballava. He enters the king's court dressed appropriately holding knives, ladles and a churning rod.

He asks the king to employ him. In order to convince him about his capabilities, Bhimasena gives a short resume of his culinary skill, his strength, and prowess. Bhimasena assures the king that in addition to preparing delicious dishes, he can also bring firewood from the forests, fight with elephants and lions and protect the king from danger. In addition to all these qualities Bhimasena tells the king about a unique quality and grand speciality of his cooking which no other cook in this world can possess:

यो भुङ्क्ते पाकमस्माकं सकृद्वा मत्स्यभूपते  
 तस्य शीर्ष्णि न जायेरन् श्वेतरोमाणि कर्हिचित् ।  
 अथवा केशपाकी चेत् भवेत् कृष्णशिरोरुहः ॥

Bhimasena says that whoever partakes the food prepared by him even once will always have black hair. Not only that, in case a person has already greyed, there is nothing to worry. Bhimase-  
 na assures the king that such grey hair will once again regain its original black colour! In other words, Bhimasena is indirectly telling the king that he is capable of giving eternal youth and everlasting happiness. i.e. Moksha to those who follow him. Fortunate indeed was King Virata to have such a wonderful cook!

If King Virata was blessed to have Bhimasena as his cook, we are also equally blessed - for Bhimasena the “Pachaka” (cook) has appeared at Pajaka as Sri Madhvacharya and we have Bhimase-  
 na’s preparation in the form of Sri Madhvacharya’s nectarine philosophy. This philosophy guides us in samsara and guides us to get out of samsara and attain eternal bliss. What is this philosophy? Sri Madhvacharya gives us the essence, the greatest truth of all the shastras.

शृणुतामल सत्यवचः परमं शपथेरितमुच्छ्रितबाहुयुगम् ।  
 न हरेः परमो न हरेः सदृशः परमस्य तु सर्वचिदात्मगणात् ॥

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Listen to my words of the highest truth. I swear with my arms uplifted that there is none superior to Hari, there is none equal to Hari. He is far superior to all sentient and insentient beings in every way. To the jivas struggling in samsara, he gives the soul-saving knowledge.

हरिरेव परो हरिरेव गुरुः हरिरेव जगत्पितृमातृगतिः ।

Only Sri Hari is Sarvottama; Hari is our Preceptor, our father, our mother, our refuge. To the jivas drowning in samsara he gives the one and only solution - cling to the feet of Sriman Narayana, for He is Sarvottama. Worship Him with all your heart for He is perfect and full of auspicious qualities with no defects whatsoever; love Him above everyone else for He is our animitta bandhu, the real “su-hruth” (our true friend) expecting nothing and wanting nothing from us, for He is Poorna. Srimadacharya also reveals to the spiritual aspirant how to show our love and devotion to the Lord. He urges us to do the duties (karma) allotted to us according to our station in life and offer everything with utter humility at the feet of the Lord.

कुरु भुङ्क्ष्व च कर्म निजं नियतं

हरिपादविनम्रधिया सततम् ।

Srimadacharya urges us to remember Sriman Narayana at all times never forgetting Him, for this is the theme and message of the shastras. Lord Vishnu is praised in the Vedas, in the Ramayana,

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in the Mahabharata, in the Puranas, everywhere in the beginning, in the middle and at the conclusion. That Lord Vishnu is to be remembered always is the greatest injunction of the shastras, all other rules being secondary.

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।

इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥

वेदे रामायणे चैव पुराणे भारते तथा ।

आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥

स्मर्तव्यः सततं विष्णुः विस्मर्तव्यो न जातुचित् ।

सर्वे विधिनिषेधाः स्युः एतयोरेव किङ्कराः ॥

For one who constantly thinks of Sri Vasudeva there is no question of returning to samsara.

वासुदेवात् परं नास्ति इति वेदान्त निश्चयः ।

वासुदेवं प्रविष्टानां पुनरावर्तनं कुतः ॥

Srimadacharya has revealed the great truth that it is Sriman Narayana who is the real Doer. He resides in each one of us directing us to act according to our “yogyata”, of the past deeds and present efforts. Those who understand this will not blame others for their grief and misfortunes. Also knowing that our present efforts also count, we are motivated to put in whole-hearted efforts i.e. mahaprayatna in any task that we do. When we lead a



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God-centered life as taught by Srimadacharya, our life takes on a new meaning. We understand that Sri Hari has a plan and purpose for everything (for nothing happens without His will). We are able to face life with poise, our sorrows become less painful and more bearable.

For one who has utter faith in Sri Madhwacharya and firm conviction in his philosophy, there will be no fear, sorrow, hurt, disappointment, anger, tension, and worry. Happiness, contentment, peace of mind, fearlessness, and large-heartedness are the hallmarks of a sincere follower of Sri Madhwacharya. The happiness and contentment that we experience here is a sure pointer to the happiness that waits us in the life hereafter.

There is no God equal to Madhava and there is no Guru equal to Madhwa.

न माधव समो देवो न च मध्व समो गुरुः ।

Sri Trivikrama-panditacharya in his soul-stirring Hari Vayu Stuti has described Sri Madhwacharya from the depths of his heart: - He is truly our Mother, Father, Preceptor, Brother, Master and one who is closest to our heart “Our Ishta Apta Bandhu”.

मातर्मे मातरिष्वन् पितरतुलगुरो भ्रातरिष्ठाप्तबन्धो स्वामिन् ...

Deeply indebted to Dr. V. Prabhanjanacharya, Bengaluru.

# **Mahima of Aditya Purana Venkatesa Maahaatmya**

The Mahima of Lord Sri Venkatesa in Aditya Purana is very effective. It is short in Five Adhya-yas. Its daily Paa-ra-yana brings sure and favourable results to our prayers. Relief comes and sufferings removed due to any problem in life. The assurance in the 2nd Adhyaya Sloka 94 is:-

यद्-यद् दुःखं भवेत् भक्ते तद्-तद् सद्यो हरिष्यसि ।

Whatever the pain and the problem for the Bhakta, the Lord brings relief to him soon. (II – 94).

This happens silently in privacy. It is a matter between Lord and His Bhakta, just as between father and son. Such a personal attachment toward the Lord has to be cultivated and it becomes possible if you recite this stotra for 10 minutes daily.

To prepare the mind to concentrate on Paarayana, quality Japa of Gayatri Mantra should be done

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first and then this Paarayana. Gayatri Japa is the best means for concentration and quality Paarayana of any stotra. It makes you rich with fruitful ideas and this brings sure success in life.

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## **Take This Fatherly Advice**

Take Sri Raghavendra Stotra Book. Swami Sri Raghavendra is present in that book. Offer Pradakshina Namaskara to him in that book with the mind focused on the Saintly Figure of Sri Rayaru. Sit and do ten Gayathri and read (paa-ra-yana) of the stotra. As many Slokas as you can. This brings you results in life. Dont think about the results. Do this Paa-rayana daily. Swami knows when to give you the fruit his Anugraha. Leave all your problems to him.

Continue the Para-yana with firm faith. No matter about your pronunciation. He knows your weakness and imperfections. But dont miss Paa-rayana even for a single day. If you have to miss in the morning do it in the evening. Do it after Gayatri Japa. It is important.

*“OM Sri Raghavendraaya Nama-h”* is the Mantra to invite him to your heart and mind. Do this Mantra Japa with deep devotion. He protects you sure and certain.

# Please See this Sloka in GITA

By

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कर्मण्येवाधिकारस्ते मा फलेषू कदाचन ।  
माकर्मफल-हेतु-भूर्माते संगोऽस्त्व-कर्मणि ॥

*1. What is the reason for the present verse to exist  
in this Sankhya Yoga of Gita? (as 2-47)*

In the earlier verses from 42 to 46, criticism has been made of persons who perform karmas by having the “Phala” (‘fruit or the ‘result’) only in their minds. (सकाम्य कर्मानुष्ठान वादिनः मीमांसकाः) But in the Vedas, ‘desire’ for the Phala or fruits, is also included in the terms of injunctions. एषां “स्वर्गकामो यजेत” इत्यादौ कामस्यापि बिहितत्वात्, कथं निन्दां उपपद्यते “इत्याह”, ‘कर्मण्येन’ इति ।

The performance of the act alone comes under the pervue of the injunction but never the fruit or result of the act, is settled by Lord Krishna in this verse. To establish this basic truth, the present verse is included in Gita.

## 2. Singificance of the word 'ते' "for you"

Some opine that the advice by Lord Krishna is applicable only for Arjuna but not for others. This is incorrect. "for you"- stands in a representative capacity roping all. It is a mandate for all. 'ते' इति उपलक्षणार्थम्, । 'ते' इति एतत् अर्जुनमात्र विषयं इति अन्यथा प्रतीति निरासाय आह ॥ सार्वत्रिक नियम ।

3. Further "for you" (ते) meaning Arjuna who is a great jnanin (knowledgeable person) and when it applies to him, more so, it goes without saying, that the mandate in the above sloka (2-47), is of universal application. "तव ज्ञानिनोपि न फलकाम कर्तव्यता । किमु अन्येषाम् ॥"

This poem is a warning against "Sakamya-karma" (सकाम्य-कर्म) which is heavily critised throughout Gita.

4. Verse in Gita 2-47 and verse 11-21-23 in Bhagavatam

फल श्रुतिरियं नृणां न श्रेयो रोचनं परम् ।  
श्रोतुर्विवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥

Lord Krishna says in Bhagavatam about the real intention of the sruti running as, let him who desires heaven after a sacrifice is simply that one

shall perform the sacrifice but not that, one shall first imbibe a desire for heaven and then offer a sacrifice.

In other words the prescription is of the act, but not the act necessarily coupled with desire for the fruit for it.

5. In this context Lord Krishna has given a lucid example in that Bhagavatam. A little sugar is offered along with the medicine, to consume the same and cure the disease quickly. The sugar is not offered for the patient to get diabetes. Similarly the 'fruit' is offered to create interest in the activities, but that should not be taken in full doing the work.

**6. *Practical/psychological truth hidden in this verse.***

A great psychological hidden truth can be seen in this verse. If the meaning of the verse is properly understood then the quality and efficiency of the Karma (work, job or activity) that one does will enhance in its structure. The person may be and Advocate or a doctor or an Engineer or whatever may be the walk of life he may belong. For example say, an Advocate should work hard to get proper judicial legal verdict, or a Doctor should work hard to save the patient's life during operation, rather than worrying of the fees that he may get or may not get or may be less or so for the work done, during the operation. This is a very practical solution given by Lord Krishna to improve the quality of the job.

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### 7. Clear cut jurisdiction:-

By prescribing clear cut jurisdiction in this verse for the Jeeva and for Paramatma, it is established here the basic truth of vedas namely “difference of Jeeva and Paramatma.” तत्र अर्जुनस्य द्विचित् सामर्थ्यं अस्ति, न तु फल आपादने इत्येव उच्यते । कर्माधिकरणः एव त्वदादयः जीवाः फलं तु । Due to this very clear, authentic and separate jurisdiction given to both, Jeeva can never be Paramatma and vice-versa. This verse thus serves as a fitting reply to the school of Advaita. मदायत्तं इति भावः ॥

### 8. “Phala” flows only from Paramatma: \_

“Fruit or Phala or result,” flows only from Paramatma and this verse explains the meaning of the Sutra 3-2-39.

॥ ॐ फलमत उपपत्तेः ॐ ॥

### 9. Nishkama-Karma is the mandate of Lord Krishna.

मा कर्मफलहेतुः भूः, अकर्मणि संगः मा अस्तु Karma should be done always in the process of Nishkama Karma channel only. This is stated in 2-48, 3-30 and 5-10 of Gita which is the cardinal rule.

Hence this verse has very large coverage and relevancy in our life and if properly understood will help as a stepping stone for reaching the abode of Sri Hari Vayugalu.

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## ***A Pleasing Word To A Pregnant Woman***

In the life of a married woman, pregnancy is God given. It is sacred and blessed. The pregnancy is protected by the Lord Sri Lakshmi Narayana. Therefore, these nine months have to be spent in ways that would be pleasing to Him.

Prior to the birth of Sri Madhwa, his parents prayed to Sri Lakshmi Narayana:- O Lord, we have heard that great men like Kardama. Paraasara, Pandu and such others, got Putra-Bhagya of superior quality, by virtue of their rigorous Seva to You. O Lord, You are Karuna-Moorthy. You are our Kula-Daiva. We take refuge in You and we ardently pray. Be Gracious to us please.

The pregnant woman and others desirous of Putra-Bhagya, can do Japa of this effective Mantra (in Madhwa Vijaya : II-18):-

पूर्वेऽपि कर्दम-पराशर-पाण्डु-मुख्याः  
यत् सेवया गुण-गणाढ्यं अपत्य-मापुः ।  
तं पूर्ण-सद्-गुण-तनुं करुणा-मृताब्धिं  
नारायणं कुल-पतिं शरणं ब्रजेम ॥

(म.वि. II-18)



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The 23rd Sloka describes the greatness of Sri Madhwa's mother as a Garbhinee.

कान्तादृतौ समुचितेऽथ बभार गर्भं  
सा भूसुरेन्द्र-दुहिता जगतां हिताय ।

She bore the Garbha for the good of the world (*Jaga-taam-Hitaaya*). This high thinking should impress and inspire every pregnant woman. The child-to-be born is a God's Gift, meant for the good of the family.

Garbinee should always lend her ears to things that bring peace and happiness to the mind. The same applies to what she sees / watches in T.V. or outside and also to what she talks. The thoughts in her mind should always be pleasant and positive.

The first organ created for the child in pregnancy is its ears. The Shastra says the child can hear sounds in its 2nd or 3rd month in Garbha.

द्वितीये वा, तृतीये वा मासि, पुंसवनं भवेत् ।

— (प्रयोग परिजात)

The above statement is supported by the Scientific research (in London) as reported in “The Hindu” of 30-3-1998. It says:

The Scientists have, for the first time, proved that unborn babies begin to hear and remember at just 20 weeks. There are some more information in that report.

She should always listen to pleasant things. Seemantha is a Vedic celebration for Garbhinees in our society. Veena-vaadya is an important part of it even today. This is meant for the good of the baby in Garbha. The Veena sound is pleasing to the baby inside. This practice is in vogue from unknown times in our society. This is supported by recent News report:-

***“The Hindu” Sunday 10-1-2016 (page-10).***

“There are many studies about the effect of music on the adult mind but there is little understanding about how a foetus reacts to music. Propelled by Dr. Davis' idea, Dr. Maruthy developed an apparatus, which is designed to store not only music but also the mother's voice. The concept works on the understanding that as soon as the foetus' aural faculty begins developing, the first sound it hears is its mother's voice. According to doctors the foetus can hear low frequency sounds and its mother's voice reaches it long before it can comprehend external voices and sounds.”

### **Why should She Listen to Good Things?**

Bhakta Prahlada, while in Garbha, his mother used to listen to God's Glories from Sage Narada for long hours. Sometimes, when she fell asleep, the sage would still continue to tell the stories. The baby inside the womb, would intently listen. The result was that Prahlada was a born - Bhakta. Therefore, Garbhinee should listen to good things.

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She should hear more and more of melodious Sangeeta, pleasant Veda Ghosha, devotional Bhagavata stories, Vishnu Sahasra-Nama, Gurugalu Stotra and the like. It produces pleasant results (positive effects.)

The tragic stories projected in T.V. the fearful blood-flowing scenes, the dirty 3rd rate *Tamaashas*, nasty obscene dance, the unbearable weeping and wailing on the screen are all very harmful to both the Garbinee and to the baby inside. It produces negative effects.

शोकं, रक्त-विमोक्षं च भयङ्करं कुक्कुटासनम् ।  
व्य-व-सायं, दिवा स्वापं रात्रौ जागरणं त्यजेत् ॥

She should avoid hard physical exercise,  
day-sleeping and night-working.

Veda Mantras are fruit-yielding even today. “*Somot-Path-thi*” is a very small Mantra in Yajur Veda. Ten minutes enough for its chanting. It is about Chandra-Kalaa decreasing day-by-day in Krishna paksha and the Kalaa, re-appearing again day-by-day in Sukla Paksha and the full moon appearing on Pournami day. The well known Asirvada Mantra is a part of it.:-

“*Navo-Navo Bhavathi Jaaya Maano*”

नवो-नवो भवति जाय-मानो.....

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The Phala-sruti assures safe delivery to the Garbhinee if she listens to “*Somot-Path-thi*” daily during her pregnancy.

The health of the baby inside, depends on the food the Garbinee eats. Dharma Shastra has a word of advice in this respect.

**सामिषं अशनं यत्नात् प्रमदा परिवर्जयेत् अतः प्रभृति ।**

*Saa-misham* means the half-baked food. She should avoid it. Also to be avoided are: *Katu-Teekashna Kashaaya* i.e. any *Kashaaya* extremely bitter, *Ati Ushna*, *Lavana* things that are too hot and over salted items to be avoided. She should not take bed during Sun-set (*Sandhya-Kaala*). She should not stay alone for long in a big Banglow. Should not climb a tree nor climb the steps of 2nd floor and 3rd floor every now and then. Should not run. Avoid travel in two-wheeler, says this Vaakya:-

**शीघ्र-गमन, शकट-आरोहणं त्यजेत् गर्भिणी ॥**

*Sheegra Gamanam, Shakata Aa-ro-hanam Tya-jeth Garbinee*

Garbinee travelling in two-wheeler runs the risk in hundred ways. Kowingly or otherwise, fear would haunt her mind. It is injurious to the baby inside.

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## Don't Neglect Kula Dharma

Haridra (Arishina) Kunkuma add beauty to a Garbinee as also her *Jaday* (*hair-stlye*). Use of Arisina is good for health and looks Mangalakara also. It is our Kula Dharma, our time-honoured culture. Why should we discard it and adopt others' culture? Please see these saying:

हरिद्रा, कुङ्कुमं चैव, सिन्धूरं कज्जलं तथा ।  
 कूर्पासकं च तांबूलं, माङ्गल्य-आभरणं शुभम् ॥

केश संस्कार कब री, कर, कर्ण विभूषणम् ।  
 भर्तुः आयुष्यं इच्छन्ती वर्जयेत् गर्भिणी न हि ॥

### A word for Elders

The elders in the family should be very kind to a Garbinee. It is their Dharma to make Garbinee's life happy. It is common and usual that sometimes she may want a particular menu in her meal. Or a liking for a particular item in between meals. If such item is not injurious to health, it is the duty of the husband and others in the family to fulfill her desires. If neglected, it is cruel and may create problem later, says this Vaakya:

## दौहृदस्य अप्रदानेन, गर्भो दोषं अवाप्नुयात् ॥

“*Dow-Hrida*” means the eatables item desired by a Garbinee. The word also implies that others in the house should show kindness to a Garbinee. The slokas cited above are from *Nirnaya Sindhu* pages 178-179.

### ***To Improve Dampati Relations***

Due to planetary effects, there may be problems in between Dampatis. There are a good number of ways to mitigate such effects. A few remedies are suggested here.

1. UMA-MAHESWARA are the inseparable Divya Dampatis. Worshipping them with intense prayer is recommended in Bhagavata.
2. Performing Abhisheka to Salagramas with the chanting of Rudra and Chamaka on Thursdays is another remedy.
3. Doing Japa of the 6th Sloka (*Samsaaro-thaapa-nityo*) of Hari Vayustuti daily as many times as possible is also recommended.

— *Information got from  
V.N. Hari Achar, Srirangam*

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## ***Be Mindful About Your Child***

Playing is the natural habit among children. Play makes children smart. Some children develop a few undesirable habits also during play. When they fall in company with such boys who find joy in cheating others, children do not think about its long term effect. They take it as a joke for a momentary joy. Just imagine the consequence if such habits become deep-rooted in the mind as the boy grows in age. Therefore keep a watch on the type of boy who plays with your son.

To impress the child on this point, there is an instance in Mahabharata story. Explain the story to him in child language and see that he understands the point in the story.

One day, Duryodhana invited Pandavas for a gambling play. Arguing that it was only a play, after all, the elders among Pandavas, Dharma Putra agreed to join the play. The play just begun, Duryodhana put a small condition. He said:

O Dharma Putra, on my side, Shakuni Mama will play at times on my behalf. You please accept it as played by myself. This was an important condition put forth by Duryodhana.

Dharma Putra thought that it mattered nothing as to who played the game, be it this man or that man. Further his own EGO was at work invisible. Why should I seek others help ? Am I wanting in the knowledge of gambling ? he thought. Without any objection, he accepted the condition.

Gambling play progressed in speed. The world knows how it ended dangerously in the ultimate. Dharma Putra played with whom ? He played with Satan (*Saa-kshaat Kali*). Duryodhana was always evil minded. The Shakuni on his side was another form of Kali. If we play games with evil-minded elements, our mind, Bhuddhi, thinking, our knowledge all become severely polluted. Ultimately it spoils us in every way.

This should be impressed upon in the minds of children. We should always be on the watch and check with whom our boy goes to play. You should tactfully manage the situation if needed and save your son when he is in childhood.

### ***Another Delicate Point***

There is an another very important lesson in the above story: Removing the EGO from the mind of the child. The child should be impressed upon this not once or twice. At every stage daily, whenever he exhibits egoistic tendency. This correction should be done in loving words as far as possible.



***For Adults***

There is an easy way to save ourselves from this deadly EGO. If you keep your Kula-Devaru-Roopa in your mind, EGO cannot come there. He will come at once if you invite Him with Gayatri Mantra. All your worries will disappear if you mentally invite your Lord with Gayatri Mantra; be it a home-problem or Office-problem.

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***More Antibiotics –******Danger***

**Researchers from University of Copenhagen, Denmark**

***(Report from a Daily Newspaper)***

Do not take antibiotics medicines often. These antibiotic medicines decrease the count of good bacterias. By this, the intestines, bowels, etc. get damaged. To recover the count of good bacterias, it may take upto 6 weeks. But the researchers found that even after 6 months, some of the good bacterias did not increase. Hence taking antibiotics should be minimised. Overdose of antibiotics is poison.

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## Support For Our Family

The Lord's 2nd Avatara is Koorma (Tortoise). During Ksheera Samudra - Mathana, the Lord took the roopa of tortoise (Koorma) and went beneath the churning-rod (Mandara mountain) and supported the mountain to remain firm in its position.

The story of Koorma Avatara is described in Bhagavata 8th Skanda, 7th Adhyaya, Sloka – 9.

द-धार पृष्ठेन स लक्षयोजन  
प्रस्तारिणा द्वीप इव अपरो महान् ॥ ९ ॥

The tortoise's back was so vast, it looked like a great island (अपरो महान् द्वीप इव). He supported Mandara mountain on the surface of His back which was Laksha-yojana *visteerna*.

Acharya Sri Madhwa adores this Koorma Roopa in his Dwadasha Stotra 6th Adhyaya. (Slo. 1)

कूर्म-स्वरूपक मन्दर-धारिन्  
लोक-विधारक देव वरेण्य ॥

In Mahabharata Tatparya Nirnaya, Acharya

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Sri Madhwa mentions the Koorma Avatara in 10th  
Adhyaya – 11th Sloka:

अथातिभारादविशत् सुकाञ्चनो  
गिरिः स पातालमथ त्वमेव ।  
तं कच्छपात्मा त्वभरः स्वपृष्ठे  
ह्यनन्यधार्यं पुरु लीलयैव ॥ ११ ॥

कच्छपं = कूर्म = *Tortoise*; लीलयैव = *Playfully*

Due to heavy weight (अतिभारात्), the golden Mandara mountain began to sink in the Ksheera Samudra and went to Paataala Loka. Lord Sri Narayana took Koorma Roopa and playfully bore the load of heavy mountain on His back.

### ***Real Supporter of Our Family***

We should remember that the Lord is the real supporter of our family. The sincere adherence to our Nitya Karma pleases the Lord. (Sandhya-vandana, good Quality Gayatri Japa (no absent minded Japa) and Devara Puja as you know.)

He knows our limitations. This minimum is enough to express our gratitude to the Lord. This will bring unimaginable benefits to all the family members. This is our Kula-Dharma.

## Deerga Sumangalee Bhava

### दीर्गसुमङ्गली भव

“You live long happily with your husband.” These holy words of blessings come from Veda Vakyas. It, often, comes through the lips of learned and respectable Veda-Brahmanas. Do you know who uttered first, the blessings of Veda-Vakya for your long happy married life?

Your own husband.

When? In your marriage

Now you recollect the Mangalya Dharana and Paani-Grahana Vaibhava of your marriage. Naadaswara - Sakala-vaadyam, Veda -Ghosha, Mangala-Geetam by elderly ladies, Pushpa-Akshata with Aashirvaada from respectable elders. In the midst of this Vaibhava you had your Maangalya Dharana at the appointed Shubha Muhurta.

Immediately in the same auspicious Lagna, the other most important “Paani-Grahana” Vaibhava also was duly gone through. You may now remember all your five fingers joined together like a lotus-bud, turned upward, your husband holding it with his right hand, chanted these sacred Veda-Mantras. These Mantras mean a prayer to the Devatas in one sense. In another, they are vedic blessings to you. Please see the wordings:-

1. ॐ गृणामि ते सु-प्रजा-स्त्वाय हस्तं मया पत्या जर-दष्टि-र्यथाऽसः ।  
भगो, अर्यमा, सविता, पुरन्धि-र्मह्यं त्वा अदु-र्गर्हपत्याय देवाः ॥
2. ते ह पूर्वे जनासो यत्र पूर्व-वहो हिताः ।  
मूर्धन्वान् यत्र सौमित्रवः पूर्वो देवेभ्य आ-तपत् ॥
3. सरस्वति प्रेदमव सुभगे वाजिनी-वति ।  
तां त्वा विश्वस्य भूतस्य प्रगा-यामसि अग्रतः ॥
4. य एति प्रदिशः सर्वा दिशोऽनु पवमानः ।  
हिरण्य हस्त ऐरंमः सत्त्वा मन्मनसं कृणोतु ॥