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॥ श्रीः ॥

## SRI MADHWA SIDDHANTA

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S.M.S.O. Sabha Journal - 393<sup>rd</sup> Issue (Oct-24)

# **Yukthi Mallika**

By **Sri. T.S.Raghavendran, M.A.,B.L.,**  
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The author, Sri. T.S.Raghavendran, has published Yukthi Mallika in several volumes with meaning in English. The readers are very fortunate to have English meaning for such a sacred grantha — Yukthi Mallika, a magnum opus by Sri Vadiraja Tirtha.

Sri. T.S.Raghavendran's recent books on Yukthi Mallika are given below.

## **Bheda Saurabham - Part V**

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**Pages: 150****Rs. 210**

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TSR Book No. 314; SMSO Publication No. 386

This valuable book deals with the slokas 610 to 747 of Bheda Saurabha. It consists of four divisions. The first one from slokas 610-619 relate to injustice of Mayavada school. The second one from verses 620-676 deal with Amsha-Amshi-bhaava discussion. This is very important because Amsha consists

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of two folds — namely Swaroopa Amsha and Bhinna Amsha. Amsha means ‘connection’ but not part. Jeevas are only Bhinna Amshas. This is dealt with the Brahmasutras 2-3-43 to 2-3-50. Sri Vadiraja Mahan has very heavily explained this important Tatwa having Tatwa Prakashika, Nyaya Sudha in the mind.

The third division from 677-735 deals with the rejection of Eka (only one) jeeva doctrine in a superb manner.

The final division from 736-747 deals with the rejection of the inference which states that difference is mithya.

Even when one or two slokas are read everyday, it would lead to the path of emancipation.

### **Phala Saurabham - Part III**

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**Pages: 192**

**Rs. 210**

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TSR Book No. 307; SMSO Publication No. 379

Under Phala Saurabham, this book is very important since it deals with the slokas 337 to 498 covering very important eight topics as detailed below:

(i) “Twameham” vakya vichara — are dealt with in slokas 337 to 355.

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(ii) Description of Jitante stotra — about Vaikunta (from Pancharaatra aagama) is dealt with in slokas 356 to 399.

(iii) The famous sruti “Rupam Rupam Prati Rupo Babhuva” is splendidly explained in the slokas 400 to 411 giving the correct and proper meaning.

(iv) Description of Vaikunta as per Srimad Bhagavatham is described in the slokas 412 to 442.

(v) “Yatra hi Dwaitam Bhavati” by this sruti, visesha siddhi is remarkably explained with the slokas 441 to 452.

(vi) All kinds of Moksha depend only on “Bheda” is explained in the slokas 453-469.

(vii) Meaning for the sruti “Dwitiyat vai Bhayam Bhavati” is explained remarkably in the slokas 465-484.

(viii) For rejection of Aikya in Moksha our efforts are not needed at all is explained in a superb manner in the slokas 495 to 498.

### **Phala Saurabham - Part IV**

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**Pages: 206**

**Rs. 210**

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TSR Book No. 308; SMSO Publication No. 380

1. This most valuable book relates to Phala Saurabham from slokas 499 to 650.

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2. The same consists of two main divisions namely:—

a) Slokas 499 to 577 deal with the mahimas of Sri Vayu Devaru in Moola Roopa as well as in Avatara Roopas as found in the Vedas. The third avatara of Sri Vayu is Sri Madhwa is supported by Srutis. This is very unique and most important factor. To understand that Srimad Acharya is Sri Vayu Devaru only is a sine-qua-non factor to attain Moksha. The help done by Sri Vadiraja Mahan is too great and every truth seeker should worship him with all reverence.

b) The second portion from slokas 578 to 650 deal with the mahimas of “Tapta Mudra Dharana” based on pramanas duly supported by Srutis. This is very useful for the devotees daily because understanding of Mudras and its mahimas and the applying the same on our deha is a great sadhana in Moksha Marga.

### **Phala Saurabham - Part V**

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**Pages: 166**

**Rs. 210**

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TSR Book No. 310; SMSO Publication No. 382

This is an excellent book under Phala Saurabham covering slokas 651 to 769. For the benefit of the devotees, this is dealt in seven parts as detailed below:-

a) 'Idam te paatram' — sruthi vichara from slokas 651-683 in a splendid manner.

b) Sri Madhwacharya is avatara of Sri Vayu — reasons for such basic truth — Slokas 684 to 701.

c) Meaning of Baliththa Suktha — Slokas 702 to 712.

d) Purana Vakyas in support of Sri Vayu avataras — Slokas 713 to 720.

e) Jeeva does not act independently in any Kaarya — slokas 721 to 722.

f) Dependence of Jeevas in respect of Kaala — Time and Karma — slokas 723 to 730.

g) Sri Hari is the Master of all — Slokas 731 to 769.

By going through these slokas, one can understand the greatness of Sri Vadiraja Mahan and the enormous help done by him to the trust seekers.

### **Phala Saurabham - Part VI**

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**Pages: 216**

**Rs. 210**

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TSR Book No. 313; SMSO Publication No. 385

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This valuable book is the final part of Phala Saurabha as well as the final part of the Great remarkable grantha “Yukthi Mallika” by the Great Sri Vadiraja Mahaprabhu.

This consists of verses 770-1000 as detailed below:

a) 770-785 — Definition of ‘Pramana’ as per Tarkika school examined and refuted.

b) 786-791 — Authoritativeness of Smrithi.

c) 792-941 — Brahma Jnanam as per Vedas, Bhagavatam are well analyzed and examined in detail.

d) 942-977 — Establishment of Mukthi Swaroopa.

e) 978-1000 — Stotra of Paramatma Sri Hayavadana and submission of the great unique grantha “**Yukthi Mallika**” consisting of 5379 slokas to Srimad Acharya and Bharathi Devi.

Preliminary 20 pages also contain very interesting and pious information.

Even when one sloka is read and understood, it would help to attain eternal Moksha.

All these are excellent books by Sri.

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T.S.Raghavendran, Coimbatore. He has given a simple and lucid English meaning for each and every sloka of Yukti Mallika.

He has put great efforts and took pains in preparing all these books. The readers should avail this opportunity in going through the magnum opus “Yukti Mallika” of Sri Vadiraja Tirtha in simple English. God’s grace is certain by reading and understanding even a little bit of Yukti Mallika.

***Copies of Sri T.S.R.’s books can be had from:-***

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The author, **T.S.Raghavendran** (95970 38909),  
(or) **T.R.V.Vittal** (99949 41706) Res: 0422 - 2441706.

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## Do not speak ill of others

By **Sri. N. Raghavendran**, Thiruvallur.  
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 Thiruvallur, (Near Chennai), Tamil Nadu.  
*Phone: 63828 52672, 94437 21461*

Purandara Dasaru Song:—

***Nindakaru Irabeku Irabeku***

***Handhi-yiddharey kheri hyaange shuddhiyo  
haangey***

***Andandu maadidha paapa-vemba mala-  
thindu hoogu-varayya nindakaru***

***Vandhisi stuti-suva janarellaru namma  
pondhiha punya-vanu oyyu-varayyu***

We must always have people who slander us! Just like a pig, which eats away the excrement and makes our abode clean, these people eat away the innumerable sins which we commit daily and make us holy. Those who worship and praise us are taking away our hard-earned merits. So it's highly beneficial to have more people who criticize rather than those who praise us ! Sri Purandara Dasa is thus mentioned in this kriti.

## How to Overcome Pains in Life ?

Why should you sit dejected, thinking about the painful problems facing you in life, when the remedy of Naama Sankeertana is ready at your hand? Asks Sri Acharya and answers in these words of Upadesha:-

प्रक्षयं यान्ति दुःखानि यन्नामतः

*(Prak-shayam Yaanti Duhkaani Yan-Naama-ta-h)*

All these troubles (*Duh-kaani*) in life are due to our own past mis-deeds. The troubles cannot withstand the Lord's Nama Sankeertana. This remedy is readily available to you, says Sri Acharya in his Dwadasha Stotra, Adhyaya-8, Sloka-11.

अक्षयं कर्म यस्मिन्परे स्वर्पितं

प्रक्षयं यान्ति दुःखानि यन्नामतः ।

अक्षरो योऽजरः सर्व-दैवामृतः

कुक्षिगं यस्य विश्वं सदा-जादिकम् ॥११॥

प्रीणयामो वासुदेवं, देवता-मण्डला-ऽखण्ड-मण्डनम् ॥

Our Nitya-Karmas are those such as Sandhyavandana, Japa, Vaiswa Deva, Paara-yana and so on. Our Naimittika Karmas are the occasional duties

such as parents' ceremonies, special japa, daana during Parvakalas, Grahana Kaala and so on. All these are routine Nitya and Naimittika Karmas. These duties are not optional, but compulsory. Any failure brings sufferings.

With these duties, add your daily domestic duties like helping the parents, assisting husband / wife, attending on children and so on. After completing these duties, if you mentally offer it to Lord as a form of Puja, its effect is unimaginable fortune.

### **The Work is Worship**

The spirit of Sri Acharya's words is: your work becomes worship if you do it mainly to please God. Do it with Bhakti, with total involvement and with maximum possible perfection. It is a Puja. Such a performance alone is (सु-अर्पितं) fit for Samarpana to Vasudeva. Imperfect, improper and inattentive, absent minded performance is not Puja or worship. It is quite unfit for dedication. In short, do any work to please God.

But are we not getting rewards in life, when we do things to please human beings? It is true. But such rewards are only of temporary value. If the same work is done to please God, the reward is (Akshayam) unending and superior.

### **Nama Uchchaarna and Nama Smarana is the Medicine for our sufferings**

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All the troubles and sufferings in life get destroyed by the effect of reciting and meditating the names of the Lord Vasudeva with Bhakti. Sri Acharya says,

प्रक्षयं यान्ति दुःखानि यन्नामतः

(*Prak-shayam Yaanti Duhkaani Yan-Naama-ta-h*)

### **When to Chant This Sloka**

It is traditional Sampradaya in our houses to chant this Sloka, at the conclusion of all Pujas, all Aaradhanas etc., after chanting the popular sloka कायेन वाचा.... (*kaa-yena-vaacha...*). It means we are meaningfully dedicating the whole work at Lord's feet.

It is an ardent prayer. O Lord, Your Grace is unending. You enabled me to perform this sacred work. I performed it physically. But mentally I am aware that You are the Doer. Not I. Please accept me as Your own. Please enable me to perform more and more this kind of work. My heart's desire is to please you. Your Grace is Akshayam, unending.

**N. Raghothaman**, Chennai - 5. Ph: 73387 06774

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## DWI-DALA VRATA

**From Oct. 14<sup>th</sup> to Nov. 12<sup>th</sup>**

Dwi-dala-Vrata (4<sup>th</sup> month in Chaatur Maasya period) is from Ashwija Shuddha Ekadasi to Kartika Shuddha Ekadasi.

**Dwi-dala** items should be avoided in this period. “Krishnacharya Smriti” is an authority book on Dharma Shastra. It gives the definition for Dwi-dala items:- While breaking a grain, if you see the seed falls aside into two parts, you understand, it is Dwi-dala. Example:- Black-gram, Green gram, Bengal-gram, Dhal-gram, Horse-gram, Tamarind and so on. The Tamarind seed has two parts. Similarly any other fruit the seed of which has two parts, should also be counted as Dwi-dala.

### **Purudu or Sootaka, No Bar**

Nirnaya Sindhu specifically says that Purudu or Sootaka periods are no bar to observe this Vrata, be it male or female. It saves them from misfortunes. By following this vrata, one gets relieved from all sorts of sins.

अशुचि-र्वा, शुचि-र्वा-पि, यदि स्त्री, यदि वा पुमान् ।  
व्रतं एतत् नरः कृत्वा, मुच्यते सर्व पातकैः ॥ (नि.सिं. p.81)

Items can be taken	Items to be avoided
All items of green leaf-vegetables (Keerai, Soppu/koora can be taken for cooking as also wheat, pepper, Jeeragam, Rava, Maida, Nelli-kayi-Baalaka, Coconut, Plantains, (Banana) milk, Curd, Kari-mevu, Mango-Baalaka.	Dhal items are avoided during this month. Tamarind, Daniya, Ingu, green-chillies, green-kothamali, lemon, Ground-nut and Ground-nut oil. No Vaasana Dravya is used for Abhisheka during this month.

### **Dont Break Vrata During Shraddha**

If you believe that the departed parents come and bless you on Shraddha day receiving your offering, you should also believe that they have their own likes and dislikes. Having invited them with Veda Mantra, if you offer them the things of their liking, they get pleased and return back with great satisfaction. This comes back as their blessings. Dharma Shastra gives enough warning that breaking the rules of Chatur-masya Vrata during Shraddha, leads to incurring the curse of the Pitrus.

If you offer uneatable items during Shraddha, the Pitrus hate the very small of it and go back leaving the offerings untouched, leaving behind the effects of their extreme anger.

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## THULA SANKRAMANA

**17<sup>th</sup> Oct — Thursday**

**After 12.09 p.m.**

Thula Sankramana is meant for Tila Tarpana. Early morning Snana, Sandhya, Puja. Tarpana after Surya Udaya.

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## THULA SNANA

**Oct. 18<sup>th</sup> to Nov. 16<sup>th</sup>**

Surya takes 30 days to travel from one Raasi to next Raasi. When Surya enters into Thula Raasi, the 30 days (one month) period in Thula Raasi is called **“Thula Masa”**. (In Tamil, it is Ippasi month.) Daily Tula Snana (with Sankalpa) before Sun-rise brings bodily-health, mental peace and Atma-Tripathi. It is a thing to be experienced by yourself. This year, this period is from 18-10-2024 to 16-11-2024.

**Cauveri Snana** is visesha in Thula Masa.

### **Cauveri Mahima**

The Puranic story goes on these lines: Devotees in countless number perform Punya Snana in Ganga, Yamuna and other rivers and leave their sins in these rivers. To wash off these sins, Ganga, Yamuna and other rivers come to Cauveri in Tula-Maasa, for their own purity; so goes the story in Cauveri-Maa-haat-mya.

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To give strength for the above version, the popularly quoted Shastra Vachana is:-

त्रि-रात्रं जाह्नवी तीरे सद्यः पुनातु कावेरी

We become pure if we have Punya-Snana for 3-days in Ganga, whereas, one day Snana in Cauveri makes us pure. (सद्यः) *Sadya-h* means immediately.

### Meaningful Cauvery Snana

Shastra suggests us to remember this Sloka when we do *Punya Snana* in Cauveri:-

नमस्ते तदितां मुख्ये, निगम, आगम-स्तुते ।  
पाप-कायं पारिशुध्यं, आयु-रा-रोग्य-मेव च ।  
सौभाग्यमपि, सन्तानं, ज्ञानं देहि मरुद्-वृधे ॥

*Marud-Vridhe* means Cauveri.

Standing in the river-water with folded hands, facing the flow, remember the meaning of the above Sloka:- “This Cauveri is an important Punya Nadhi in Bharata Desa. This river is so sacred that Vedas and Puranas glorifies the Mahima of this Cauveri (*Nigama-Aagama Stu-te*). My body is Paapa-Deha. O, Cauveri, you are so sacred. I pray, you grant me body-purity, Aayu-h, Aarogya, Sow-bhagya, Santhaana and Divine-Knowledge (*Jnana*).” With these thoughts in mind, immerse yourself in the water.



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## Cauveri Darshan

Concluding the day's Snana in the river, before returning home, have a grand Darshan of the Punya Nadhi. Pay your respects and gratitude to Cauveri and then leave the river bank. Stand there for a minute in an elevated spot on the river bank and look at the majesty of the great Cauveri. Admire how beautifully the flow is coming from far off Western horizon. Enjoy the pleasant sight of the tall trees on either side of the river, all along.

In the Eastern horizon, what a grand sight it presents! The huge size rising sun slowly coming up in the vast reddish expanse of the horizon. The entire atmosphere is so tempting, you would like to do Sandhya-vandana there in the river and offer Arghya to that Prat-yaksha Devata: Soorya.

## Prayer to Cauvery

The Cauveri Stotra is:-

मरुद्-वृधे महादेवि, महाभागे मनोहरे ।  
श्री कावेरि नमस्तुभ्यं मम पापं व्यपोह्य ॥

Take leave of Cauveri and go home with this Stotra in mind. "O, Cauveri, I bow and offer my obeisance to you. Please destroy my sins."

Remember this Stotra whenever you happen to cross the river-bridge by Train, Bus or any vehicle.

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**Special Note:**

**If unable to go to Cauveri, the Shastra suggests that the devotee can still have a part of the benefits if he remembers Cauveri at the time of Snana, no matter, even if it be in bath-room in the house. Daily chant the above two Stotras mentioned above (नमस्ते तटितां मुख्ये & मरुद्-वृधे महादेवि) during Snana.**

## **Mahalaya Paksha Gouna Kaala**

**18-10-2024 to 15-11-2024**

If Mahalaya Paksha Shraddha could not be performed during Mahalaya Paksha this year, it can be done during the above said Thula Masa period. (When Soorya in Thula Raasi).

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

**यावत् च कन्या-तुल्योः 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 of frustration and pain. It all come back as unbearable cursed life for the family members; say Dharma Shastra :-

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वृश्चिके समति-क्रान्ते, पितरो देवतैः-सह ।

निःश्वास्य प्रति-गच्छन्ति शापं दत्वा सु-दारुणम् ॥

(Ni.Sindhu. P.112)

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

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## Do Not Wear EKA-VASTRA (Single Dhoti)

Avoid Eka-Vastra (single-Dhoti) during Shubha-Karmas.

एक-वासा न भुञ्जीत, न कुर्यात् देवतार्चनम् ।

न च अर्चयेत् द्विजान्, अग्नौ कुर्यात् एवं विधो नरः ॥

Avoid Eka-Vastra. Wear Uttareeyam or upper cloth during Bhojana, Deva Puja, Brahmana-Namaskara and during Homa.

होमे देवार्चनाद्यासु क्रियासु आचमने तथा ।

न एक वस्त्रः प्रवर्तेत द्विज-वाचनके जपे ॥

सव्यादं सात्परिभ्रष्ट-कटिदेश-धृतांबरः ।

एकवस्त्रं तु तं विद्यात्, दैवे, पित्र्ये च वर्जयेत् ॥

Eka-Vastra should necessarily be avoided during Homa, Deva Puja, Pitru-Karya and at the time of Achamana.

Eka-Vastra means to dress oneself below the hip only (without an upper cloth).

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# KARTHIKA SNANA

Ashwija Pournami to Karthika Pournami

**Oct. 17<sup>th</sup> to Nov. 15<sup>th</sup>**

One month from Ashwija Shukla Pournami till Karthika Shukla Pournami is “**Karthika Snana**” parva kala. Early morning 5 a.m. is Snana time. Body fitness during the entire year is one result. The other results: Our Pitrus are immensely pleased.

Finish the first part of the Snana, the usual soap-bath. The 2<sup>nd</sup> part is important. 12 Namas (using water), Aachamana, Pranayama and Sankalpa.

## Snana - Sankalpa

(English version is given in the next pages).

..... एवं गुण विशेषण विशिष्टायां, शुभ-तिथौ, भारतीरमण मुख्यप्राणान्तर्गत श्री कार्तिक -दामोदर प्रेरणया, श्री कार्तिक - दामोदर प्रीत्यर्थ, कार्तिक - स्नानं करिष्ये ॥

After chanting the regular Snana Mantras (*Samasta Jagadaadhaara* ..... and Ganga Smarana, etc.), chant the below slokas.

## Snana Mantra

कार्तिकेऽहं करिष्यामि, प्रातः स्नानं जनार्दन ।  
प्रीत्यर्थं तव देवेश, दामोदर मया सह ॥

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ध्यात्वाऽहं त्वां च देवेश जलेऽस्मिन् स्नातु-मुद्यता ।  
तव प्रसादात् पापं मे दामोदर विनश्यतु ॥

(मया सह = Lord with Lakshmi)

After chanting the above Slokas again perform Snana. Then offer Arghya through both hands by reciting the below Arghya Mantras. (You can write these Slokas in a paper and paste it in bathroom)

### Arghya Mantra

1. नमः कमल-नाभाय, नमस्ते जल-शायिने ।  
नमस्तेऽस्तु हृषीकेश गृहाणार्घ्यं नमोऽस्तु ते ॥ (इदं अर्घ्यं)
  2. व्रतिनः कार्तिके मासि स्नातस्य विधिवन्मम ।  
गृहाणार्घ्यं मया दत्तं, दनुजेन्द्र निषूदन ॥ (इदं अर्घ्यं)
  3. नित्य, नैमित्तिके कृष्ण, कार्तिके पापनाशने ।  
गृहाणार्घ्यं मया दत्तं, राधया सहितो हरे ॥ (इदं अर्घ्यं)
- ॥ श्रीकृष्णार्पणमस्तु ॥

### Sankalpa and Snana Mantras In English

After performing regular Snana, 12 Namas (using water), Achamana, Pranayama and Sankalpa.

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## Snana - Sankalpa

..... Evam Guna Viseshana Vishish-taayaam,  
Shubha-thithou, Bharatee-ramana Mukhya-  
praanaan-targata, Sree Kaartika-Damodara Prera-  
nayaa, Sree Kaartika-Damodara Preetyartham,  
Kaartika-Snaanam Karishye.

The above is the Sankalpa. It brings inner awareness that the water is now a Punya Tirtha and that the Lord will be pleased if we think of Him and mention His name at the time of Snana.

After chanting the regular Snana Mantras (*Samasta Jagadaadhaara* ..... and Ganga Smarana, etc.), chant the below slokas.

### Snana Mantra

#### 1. Kaarti-keham Karishyaami

Praata: Snaanam Janaardana |

Pree-tyar-tham Thava Devesha

Damodara Mayaa Saha ||

#### 2. Dhyaa-tvaa-ham Twaam Cha Devesha

Jalesmin Snaatu-mudya-taa |

Tava Prasaa-daath Paapam May

Damodara Vinashya-tu ||

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After chanting the above Slokas again perform Snana. Then offer Arghya through both hands by reciting the below Arghya Mantras. (You can write these Slokas in a paper and paste it in bathroom)

### **Arghya Mantra**

1. Nama-h Kamala-naabhaaya,  
Namaste Jala-shaayine |  
Namastestu Hrisheekesha,  
Grihaa-naar-ghyam Namostu tey ||  
(Idam Arghyam)
  2. Vratina-h Kaartike Maasi,  
Snaatasya Vidhi-van-mama |  
Grihaa-naarghyam Mayaa Dattam,  
Danujendra Nishoodana ||  
(Idam Arghyam)
  3. Nitya Naimittike Krishna,  
Kaartike Paapa-naashaney |  
Grihaa-naarghyam Mayaa Dattam,  
Raadhayaa Sahito Hare ||  
(Idam Arghyam)
- || Sri Krishnaarpanamastu ||

If unable to do Karthika Snana on all 30 days,  
do it atleast on last 3 days (Karthika Shukla Trayodasi,

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Chaturdasi, Pournami). The benefits will be proportionate.

It is more effective and fruitful to perform Karthika Snana in a Punya Teertha. Even one day Karthika Snana in a Punya Teertha before Sun-rise yields immense benefits. Those unable to go out for Snaana, can do it in well water. Those unable to do in well water, can perform Karthika Snana in bathroom water and think of Holy River Ganga and other Punya Tirthas in that water. The Lord is very much pleased with our sincerity and Bhakti.

**Note:—** The Arghya water should not go into the drainage. So, if you perform Snana in bathroom, then chant the Arghya Mantra alone in the bathroom. After coming out of bathroom, wear 12 Namas using water and then offer Arghya water in a vessel. This Arghya water can be disposed under plants or on compound wall, etc.

**Women should also chant these Mantras during Snana and offer Arghya.**

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**Kaartika Snana** — Highly effective and immense benefit. If not able to do Kartika Snana before sun rise, atleast one can do srotra aachamana, pranayama and recite the sankalpa, snana and arghya mantras before performing regular bath. Then, at a convenient time, one can read “Karthika Masa Mahatmyam”, a few slokas will be published in the next issue.

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## Snana And Dana

### Maha Punya In Karthika

The fatherly Upadesa in Skanda Purana is: Karthika-month is very important and fruit-yeilding. Dont miss early morning Sankalpa-Snana in Karthika as also Deepa Dana in this month. Not only Skanda Purana; other works also speak high of Karthika Masa Snana.

Snana well before sunrise improves your Bala, Roopa, good name, Dharma-Chintana, Jnana, positive thoughts, health, feeling of well-being and longevity says Dharma Shastra:-

Balam, Roopam, Yasho, Dharmam,  
Gyanam, Aa-yu-h, Sukham, Dhriti-h |  
Aa-rog-yam, Param Aapnoti  
Sam-yak Snaa-nena Maana-va-h ||

#### Sankalpa Snana

(Sankalpa, Snana Mantras are given in the previous pages.) This Sankala Snana is one way to get Divine Grace in life. Its effect and benefits become more sharp and powerful if the Snana is performed during Parva-kala; that is before Sunrise. Another way for Divine Grace is to offer Deepa-Dana during Karthika Masa.

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### Deepa Dana First To Lord With A Prayer

Place the Deepas in front of the Puja Box or in front of His picture and mentally offer it to the Lord first. (Offer Mantra-akshata, Pushpa at the Lord's feet and seek His permission.) Pray to Him for His Grace:-

स्नेहो दीपं यथा धृत्वा, सर्व-लोक-उपकारकः ।

तथा भवान् मम ज्ञानं, हृदि धारय सन्ततम् ॥

Deepa offers Upakaara to so many others. Such a Deepa, depends upon oil. "*Sneha*" here, in this Sloka, means oil. O Lord ! You are now appearing here in the form of flame. Just as the Deepa depends on the oil, I depend on You for Wisdom and Jnana. Please stay at my heart and grant me shining thoughts of Wisdom. Where there is Jnana, there is Ananda and rejoicings.

### Method of Deepa Daana

Offer seat to the Brahmana. Let him sit facing East or North. Think of the Lord's presence in Brahmana and offer Mantra-Akshakshata on his head by chanting this Sloka:-

Namos-twanan-taaya Sahasra-moorthaye,

Sahasra-paadaakshi Shiroru-baahave ।

Sahasra-naamney Puru-shaaya Shaa-shwa-tey,

Sahasra-koti Yuga-dhaariney Nama-ha ।।

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Place the lighted lamp in front of him. Then sit and do Aa-cha-mana and chant Sankalpa.

..... Evam Guna Viseshana Vishish-taayaam, Shubha-thithou, Bharatee-ramana Mukhya-praanaan-targata, Sree Kaartika-Damodara Prera-nayaa, Sree Kaartika-Damodara Preetyartham, Deepa-daanam Karishye.

With this Sankalpa, offer the Deepas to him with Tamabula-Dakshina+Tulasi chanting this sentence:-

इदं दीपदानं, सदक्षिणाकं, सतांबूलं, भारतीरमण  
मुख्यप्राणान्तर्गत श्री कार्तिक दामोदर प्रीतिं कामयमाना तुभ्यमहं  
संप्रदे । न मम । न मम । (Women say कामयमाना and  
Men say कामयमानः )

Let the Brahmana touch the lighted Deepa Paatra as a mark of accepting it and bless, uttering the words of blessings. Receive his blessings.

### **The Object of Deepa Dana**

The Lord is to be seen in the flame of a Deepa. Deepa is the symbol of wisdom (Jnaana). Darkness represents ignorance (Ajnaana). Where there is Jnaana, there is Ananda. They both go together. Ignorance and suffering in life go together.

The object of Deepa-Daana is to make ourselves deserving for Jnana-cum-Ananda. Jnana and Ananda

are the personal properties of the Lord. Unless He chooses to give happiness to us, any amount of our own self-efforts will end in frustration. To make Lord choose us for His Grace, there are any number of methods. One method is to offer Deepa–Daana, says this Sloka in Skaanda Purana-

कार्तिके मासि - संप्राप्ते, स्नान, दानादिकं कुरु ।

दामोदरस्य प्रीत्यर्थं, दीपदानं तथा कुरु ॥

स्कान्दे (II - 7 - 17)

Snana, well before the dawn and to give Daanas are the special Vratas to be observed in the month of Karthika. Deepa Dana is to be given in Karthika to please Lord Sri Damodara, says the Sloka above.

In the same context, another Sloka says:-

कार्तिके दीपदानं तु, महापुण्य-फल-प्रदम् ।

Deepa - Dana is specially recommended in the month of Karthika. Not Deepa alone. The other items for Deepa can also be given; such as Bath-thi (wicks), Oil, Paatra for oil or Deepa–Paatra, says this Sloka:-

दीपार्थं वर्तिकां, तैलं, पात्रं वा यो ददाति हि ।

सहायं वाऽथ कुरुते, ददतां दीपं उत्तमम् ।

स तु मोक्षमवाप्नोति, नात्र कार्या विचारणा ॥

If unable to give Deepa-Dana personally, he/she can atleast help another who is doing it. Even this help will be equally rewarding, says the above Sloka.

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Going still further, Dharma Shastra says that if one is unable to arrange a Devara Deepa himself / herself anywhere (either at home or in a temple etc.,) he/she can light the lamps kept by others and make it burning. This is also equally effective to bring all the benefits, says this Sloka:-

स्वस्यापि शक्ति-राहित्ये, परदीपं प्रबोधयेत् ।

सोऽपि तत्फलं आप्नोति, नात्र कार्या विचारणा ॥

Deepa – Daana saves one from the suffering of all kinds. And one will be blessed with children who will shine as Kula-deepas in the family, says this Sloka:-

कुर्याद् यो दीप-दानानि, नरकं स न गच्छति ।

तस्य वंशे प्रजायन्ते बालकाः कुल-दीपकाः ॥

### **Result Proportionate To The Effort**

To give as Daana, the Deepa can be made of mud, or steel, copper, brass, silver or even made of gold, according to one's true status – cum – affordability. The reward comes proportionate to the effort with which it is offered.

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**Chaturmasya Vrata is the best opportunity to keep our senses under our control. (Those who control the tongue will control everything.) All these for Bhagavad Preeti and to earn His Anugraha.**

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## Go-Vatsa Dwadashi

(Ashwina-Krishna-Dwadashi)

**29<sup>th</sup> Oct. — Tuesday**

(Women also can do this Puja)



There are many ways to get Punya without much expenditure. One of them is to offer fodder to the cows and calves in the form of GO-POOJA. This can be done daily. Aswija Krishna Dwadashi is an important day to feed them. This Dwadashi is called “**Go-Vatsa Dwadashi**”. ‘Vatsa’ means calf.

Dwadashi comes one or two days before Deepavali. On this day, in the evening, perform Puja to cow and its calf and offer them plenty of fruits, green grass, raw rice, Bella, etc.

### **Sankalpa**

Aachamana and Sankalpa, ..... Evam-guna  
Viseshana Visishtaayam, Shubha-thithow,

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Gavaantargata, Bharatee-ramana Mukhya-  
praanaantargata Sri Gopala Krishna: Preranaya, Sri  
Gopala Krishna: Preetyartham, Go Poojam Karishye.

If possible, bathe and perform alankara with flowers (or garland) to the cow and calf. If available, apply Gandha, Arisina, Kunkuma, Archana with Pushpa or Mantrakshata, Dhoopa, Deepa, Naivedya, Mangalarathi.

### Arghya

Arghya means to drop handful of water mixed with Pushpa – Akshata in a bowl – either using both the palms jointly or by right palm only. There is Sampradaya to offer Arghya. This can be offered at the tail portion of the cow or in front of it. Arghya Mantra:- (Dharma Sindhu Page 89)

क्षीरोदार्णव संभूते, सुरासुर नमस्कृते ।

सर्वदेवमये मातः, गृहाणार्घ्यं नमो नमः ।

Ksheero-daarnava Sambhootey, Suraa-sura Namaskritey  
Sarva-deva-maye Maata: Grihaanaarghyam Namō Nama:

*The Cow is sacred because it came out from Ksheera Samudra when the Samudra was churned jointly by Devas and Asuras. Hence, the cow is worshipped by both the groups. “O Maata, all Devatas are present in your deha. Please accept this Arghya and my Namaskara to you.”*

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Offer them things like green grass / hay, rice, banana and other fruits, coconut kernels, jaggery, etc. If Puja/Arghya not possible, offer them plenty of things mentioned above.

### **Praarthana Mantra**

सुरभि त्वं जगन्मातः, देवि विष्णुपदे स्थिता ।  
 सर्वदेव-मये ग्रासं मया दत्तं इदं ग्रस ॥  
 ततः सर्वमये देवि सर्व देवैः अलङ्कृते ।  
 मातः मम अभिलषितं सफलं कुरु नन्दिनि ॥

Surabhi twam Jagan-Maatha: Devi Vishnu-pade Sthitaa |  
 Sarva-deva-maye Graasam Mayaa Dattam Idam Grasa ||  
 Thatha: Sarva-maye Devi Sarva Devai: Alankritey |  
 Maata: Mama Abhi-la-shitam Saphalam Kuru Nandini ||

*O Jagan-Maata, you are very dear to the Lord.  
 The Lord stands in you invisible. Please accept this  
 grass, rice, etc. You are respected with all Devatas.  
 O Maata, please fulfill my wishes.*

After the above Praarthana, Pushpaanjali to the cow and calf. Then Pradakshina and Namaskara.

### **Concluding Prayer**

Anena, Gavaantargata, Bharatee-ramana  
 Mukhya-paanaantargata Sri Gopala Krishna:  
 Preeyataam. (Let Gopala Krishna be pleased with this  
 Puja). Supreeto Varado Bhavatu. Sri  
 Krishnaarpanamastu. Achamana.

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For those who observe this day seriously as a Vrata, the stipulated Niyama is that on this day, they avoid food prepared with oil and also avoid milk, curd, butter-milk and ghee. Brahmacharya Vrata at night.

This pleases all the Devatas at a time, in one place and paves the way for peaceful life.

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# DEEPAVALI

**30<sup>th</sup> & 31<sup>st</sup> Oct. — Wednesday & Thursday**

*(Aaswija Kri. Pak. Trayodasi & Chaturdasi)*

**Oil Bath at 5.16 a.m.**

Jala-poorna-trayo-dashi (neeru-thumbu-vahabba) is on 30-10-2024 evening. Bathroom is cleaned for the next day early morning Deepavali. Vessels are washed and kept ready. In olden days, water used to be filled in the vessels. Now Electric Heater is used in most of the houses. In case Fire-wood is still used for heating, the traditional practice is :-

The vessel for heating the water is decorated with sunna and kunkuma. Mango leaves around the neck of the vessel. This is '*Gangaa-laya*' in olden days. It became '*Gangaala*'. Even this is a forgotten name now. On Deepavali day, Ganga Devi is present in water everywhere for 2 hours before sun-rise. The Snana within that hour is "*Ganga-Snana*", even if it is bucket-water in the bathroom. That is why we greet each other on that day with the words: "*have you had Ganga-Snana ?*"

## Night Festival

The house is decorated with Deepa everywhere; inside, outside of the house, on the floor and on compound wall. Deepavali (Deepa + Aavali). Aavali means row of Deepas, kept one after the other, so pleasant to see. Deepa kept outside the house is called '**Aakaasa-Deepa**'. This invites Mangala Devatas inside our

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house. Festival menu on previous night. It is offered first to Lord as Naivedya and then served to family members. It is our Kula Dharma, our family culture.

Before bed time, clean the Puja room with wet cloth and decorate with rangoli. The items needed for next morning are placed in the Puja room. Keep the new clothes on one side. On the other side, oil, etc. tamboola, arisina, kumkuma, fruits, flowers, etc. Keep them covered properly.

### **Arati To The Lord**

Getting up at 4.00 am, completing morning obligations, lit Devara Deepa. The Yajamana in the house, changing his vastra, brings a little of hot water from the bathroom and keeps it for Puja. The simple Puja begins with Aachamana, and then Archana on Puja Box. Then Naivedya, offering to Lord all the items placed there the previous night. Then Mangalarathi. Ladies perform Kunkuma Arati. This Arati is kept reserved for performing Arati to members in the house. The hot water kept in Puja is then added to the water in the bathroom.

### **Arati To The Family Members**

All the members in the house sit on a mat. Grand-mother/mother applies Kumkuma Tilaka to each of them and gives tamboola. Singing (Arati) song, two of them perform Arati (used earlier for the Lord). It is a symbol of 'mangalakara' for the family. Dharma Shastra mentions this as '**Naaree-krita-neerajana**'.

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### **'Enne Shastra'**

Women, sing aashirvada songs. The elderly lady, using a flower, gently applies oil on the heads of each member thrice. After this, everyone returns back the tamboola and go for oil bath. This oil-bath (or *Abh-yanga* in hot water) is **"Ganga-Snana"**. It is completed before sun-rise. After sun-rise it is "not Ganga-Snana".

### **Receiving The New Vastra**

The elderly Yajamana in the house, takes bath first. After Gopi-chandana Naama, he does Namaskara to the Lord and takes his new Vastra kept already in the Puja room. He wears the new vastra and offers Namaskara again and sits there. The other members in the family, after their oil bath, come one by one and sits in front of the Lord (before Puja Box). The Yajamana applies kumkuma to the new vastra. Placing it in a plate, along with Tamboola, he chants Ashirvada Mantra and offers it individually to each one in the family, with his blessings.

### **Ganga Water Prokshana**

Apart from the sealed Ganga Thaali in the house, if spare Ganga water is available in a can, etc., take a small quantity in a sliver cup/vessel. Using a Pushpa, sprinkle the water on all the members in the family either before or after wearing new vastra.

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## YAMA TARPANA

**31<sup>st</sup> Oct. — Thursday**

Dharma Shastra says:- Offer Yama Tarpana immediately after Abhyanga Snana (oil bath). But in our Sampradaya, we offer this Tarpana after Puja.

Even though it is called "Tarpana", actually it is Arghya to Yama Devata. Pavitra not necessary. If father is alive, this is to be offered with rice and water. Janivara in Savya. Others offer with Tila, in Apasavya or Savya.

### **Its Significance**

1. Yama Tarpana is not like Pitru Tarpana; but Arghya, because Yama is a Devata (not our Pitru). Therefore we offer this as Arghya. That is the Tila-water flows down through our four fingers (not through the thumb). Hence no Palahara Niyama at night. This same principle even in Bhisma-Tarpana.

2. Yama resides in the South. For this reason we offer this Arghya facing South.

3. He is Pretha Adhi-pati. Therefore Tila is used.

4. If Devara Puja not possible, atleast Sandhyavandana and then Yama Tarpana. This mitigates 'Narakha-Bhaya', says Shastra.

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### **Sankalpa** (Facing East)

आचमनं, प्राणा-यामः, देश-कालौ संकीर्त्य, ..... एवं गुण विशेषण विशिष्टायां, शुभतिथौ, मम नरक-भय-निरास-द्वारा, यमान्तर्गत, भारतीरमण मुख्यप्राणान्तर्गत श्री विष्णु प्रेरणया, श्री विष्णु प्रीत्यर्थं, यमतर्पणं करिष्ये ॥ (Savya - if father alive; Apasavya for others)

Facing South, offer Yama Tarpana.

### **Yama Tarpana Mantra**

- |                      |                          |
|----------------------|--------------------------|
| 1. यमं तर्पयामि      | 8. औदुम्बरं तर्पयामि     |
| 2. धर्मराजं तर्पयामि | 9. दध्नं तर्पयामि        |
| 3. मृत्युं तर्पयामि  | 10. नीलं तर्पयामि        |
| 4. अन्तकं तर्पयामि   | 11. परमेष्ठिनं तर्पयामि  |
| 5. वैवस्वतं तर्पयामि | 12. वृकोदरं तर्पयामि     |
| 6. कालं तर्पयामि     | 13. चित्रं तर्पयामि      |
| 7. सर्व-भूत-क्षयं ,, | 14. चित्रगुप्तं तर्पयामि |

### **At The End** (Facing East)

अनेन तर्पणेन यमान्तर्गत, भारतीरमण मुख्यप्राणान्तर्गत श्रीविष्णुः प्रीयताम् । सुप्रीतोवरदो भवतु ।

श्री कृष्णार्पणमस्तु ॥ (आचमनम्)

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## MAHALAKSHMI PUJA (KUBERA PUJA)

**31<sup>st</sup> Oct. — Thursday**  
(*In the evening*)

Near the Puja Box, decorate the picture of Sri Lakshmi Narayana. Beautify the house with a lot of deepas both inside and outside of the house. Keep the ornaments and coins in a plate and perform Puja to the same. Women can perform this Puja.

### Sankalpa

आचमनं, प्राणायामः, देश-कालौ संकीर्त्य, ..... एवं गुण विशेषण विशिष्टायां, शुभतिथौ, भारती रमण मुख्यप्राणान्तर्गत श्री लक्ष्मी नारायण प्रेरणया, श्री लक्ष्मी नारायण प्रीत्यर्थं, श्री महालक्ष्मी पूजां करिष्ये ॥

Now Puja to the ornaments and coins kept in the plate.

वस्त्रम् समर्पयामि, गन्धान् समर्पयामि, अक्षतान् समर्पयामि, हरिद्रा-कुङ्कुमं समर्पयामि, अलंकारान् समर्पयामि (Gajavastram) पुष्पाणि पूजयामि, Then Archana.

1. प्रकृत्यै नमः
2. विकृत्यै नमः

3. विद्यायै नमः
4. विभूत्यै नमः
5. सर्वभूतहितप्रदायै नमः
6. लोकशोकनिवारिण्यै नमः
7. नारायण समाश्रितायै नमः
8. महालक्ष्म्यै नमः                      Similarly 108 Namavali.

Then, Dhoopa, Deepa, Naivedya and Mangalarati. Kunkuma Arati singing devara-namas. At the end, '*Krishnarpanamastu*'. Distribute Prasada, to everyone. Give Tamboola to the invitees. Divine Grace dawn on the members of the family by this Celebration if performed with full devotion.

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### **Important**

1. While performing Maha Lakshmi Puja, it is more important to know Her Mahima. She is more pleased if one performs Puja thinking a few of Her attributes and explaining them to children and others in the family.
  2. During the Puja, children and other members in the family should also be involved. All the members should participate in the Puja. This is our Kula Dharma. This surely brings Mahalakshmi's blessings and Her Antaryami Lord Sri Narayana's blessings on all the members of the family.
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