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SRI MADHWA SIDDHANTA

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Sriman Madhwa Siddhantonnahini Sabha Tiruchanur Tirupati
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Kausalya's Aasheervaada to RAMA

*By Sri. R. Ananthan, F.C.A., Tirupur
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Dharma Alone Protects

If a man treads the path of Dharma he will win Universal respect. If he slips into Adharma, unrighteousness, even his brother will turn a foe. The Ramayana illustrates this truth.

With a joyful mood, the King Dasaratha went to the place of Kaikeyi to inform about the coronation of Rama. But she deluded by the words of Manthara, asked two boons from him.

One:- Rama should exile to forest for 14 years.
Second:- Bharata should be made as the ruler of the Kingdom. On hearing this, the King lamented, scolded and preached moral points with sentiments. Kaikeyi turned a deaf ear and the King fainted.

The next day Rama went to the Palace of Kaikeyi only to see his father's ill-being. Kaikeyi explained Rama the entire events.

Rama decided to go to forest, to uphold one of the Dharmas called “Pitru-vaakya Pari-paalanam”. Before going to forest, Rama went to see His mother, Kausalya, to get her blessings.

Kausalya's Aasheervaadam

Kausalya blessed Rama in these words :-

यं पालयसि धर्मं त्वं धृत्या च नियमेन च ।

स वै राघवशार्दूल धर्मस्त्वां अभिरक्षतु ॥

*Yam Paalayasi Dharmam Twam
Dhrityaa Cha Niyamena Cha |*

*Sa Vai Raaghava-Shaardoola
Dharmas-twaam Abhi-rakshatu ||*

— Valmiki Ramayana, Ayodhya Kaanda, Sarga-25, Sloka-3.

“O Rama! The Best amongst the descendants of Raghu-vamsha! It is Dharma, which you follow steadfastly with courage, alone will protect You”.

पितृ-शुश्रूषया पुत्र मातृ-शुश्रूषया तथा ।

सत्येन च महाबाहो चिरं जीवाभिरक्षितः ॥

*Pithru-sushrushayaa Putra
Maathru-sushrushayaa Thathaa |*

*Satyena Cha Mahaa-baaho
Chiram Jeeva Abhi-rakshitha: ||*

— Valmiki Ramayana, Ayodhya Kaanda, Sarga-25, Sloka-6.

“Oh my mighty armed son, You live long (*Chiram Jeeva*) protected by the services to your father, mother and to truth”.

Pithru-vaakya Pari-paalanam

According to the Shastra, a son/daughter is supposed to obey his/her mother and father's sayings while they are alive (***Jeevatho Vaakya Karanaath***).

Rama adhered to the dharma of "***Pithru-vaakya Pari-paalanam***" (***Jeevatho Vaakya Karanaath***). When the King Dasaratha told Rama that he would be made Crown Prince and on the next day itself due to compulsion and through Kaikeyi asked Rama to go to forest for 14 years.

Even in this impelling situation, Rama took His father's words without any objection. He adhered to Dharma with steadfastness (*Niyameyna*) and courage (*Dhrityaa*).

Let us try to follow the path shown by Lord Sri Rama and adhere to the sayings of our parents. This Dharma (obeying our parents' words) will certainly protect us. As mentioned earlier, we shall win Universal respect.

Request To Readers

After your perusal of the above article, please take special effort and see that the children in the house understand the importance of obeying parents' words. The article was prepared with great efforts to impress boys and girls in our families. You can add your own words to impress how this will be good for them. If required, please take Xerox copies of this article and give it to deserving families.

WhatsApp Group

For This Journal

Dear Readers,

A WhatsApp group is created for this Journal by name “SMSO SABHA JOURNAL”. Your views and comments on the articles published in the Journal can be posted here. Any complaints regarding irregularities in the receipt of the Journal (or) address change, (or) renewal enquiry, etc., can also be posted in this group.

To include your WhatsApp Number in this group, please send your Reference Number, Name and WhatsApp Number to

Sri. Suresh — 70109 66258

If Reference Number is not known, please send your PIN CODE along with City Name.

YouTube - Channel

***SMSO Sabha Dec. 2023 lectures and
programmes are available in YouTube
- “SMSO Sabha” Channel.***

Vigraha Worship

Is Just A Beginning

By **Sri. N. Raghavendran**, Thiruvallur.
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Thiruvallur, (Near Chennai), Tamil Nadu.*
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When we take a bath, we should think that it is an “Abhisheka” to the Lord within us. When we wear clothes and ornaments, we should think that we are “adorning” the Lord within us. While eating and drinking, we should think of it as “an offering” to that Lord. Every word spoken should be considered as a “praise” of the Lord. Every action should be considered as “worship” of the Lord. The worship which is understood mentally as above is called “Maanasa Puja”.

By doing this, our discipline improves. The ego of “I” and “Mine” will begin to diminish. All actions evolve into virtue. Worshiping the Lord in the ‘Vigraha’ should be done in such a way that one should get mature enough to worship Him in all the three ways, i.e. thought, word and deed as above. Hence, we should always remember that Vigraha worship is not the ultimate, but just a beginning. This should be continued until we fully realize the pervading of the Lord in everything. Sri Krishnarpanamastu.

Good Opportunity To Earn God's Grace

PROSHTAPADEE

प्रोष्ठपदी

3rd Sep. to 18th Sep. 2024

From 3rd Sep. onwards “Proshtapadhee” aarambha. It ends on 18th Sep. This period (Bhadrapada Masa Shukla Paksha) is called “*Proshtapadhee*” period. Listening to Bhagavatha Purana is Vissha in this Proshtapadee period.

Bhagavatha Maahaatmya says: —

श्लोकार्धं श्लोक-पादं वा, नित्यं भागवतोद्भवम् ।
पठते शृणुयाद्यस्तु गो-सहस्र-फलं लभेत् ॥

— पद्मपुराण

*Slokaardham Sloka-paadam Vaa
Nityam Bhaagavatodh-bhavam |
Patatheey Shru-nu-yaadyastu
Go-Sahasra-Phalam Labeth ||*

— Padma Purana

If one listens to Srimad Bhagavatam, even half-a-sloka, or even half of it (one fourth of the sloka), then that person attains the punya of Daana of 1000 cows. Such is a sacred Grantha, Srimad Bhagavatham.

Bhagavata starts with Janmaadyasa (जन्माद्यस्य) and ends with Sanaathanaaya (सनातनाय). Combining the first letter “Ja” (ज) and last letter “Ya” (य), JAYA (Victory) is certain, where Bhagavata is told or heard.

Srimad Bhagavatham is another Roopa of Lord Sri Krishna. It means, if Bhagavata Book is kept in the house, then Lord Krishna is very much present in that house. Having invited Lord Krishna to our house in the form of Bhagavatha Book, if we listen to His story and glory, then it pleases Him. Proshtapadhee period is a big parva kaala and the best opportunity, to interact with our special guest (the Lord) in the form of listening to His Charitra and Leela.

Good Opportunity To Earn God's Grace

As mentioned earlier, daily if one listens to Srimad Bhagavatam even a little bit for a few minutes, it pleases the Lord very much and it paves the way for peace and prosperity in the family.

Accomodation at Tiruchanur, Tirupati



***This Sabha Building is very near to
Padmavathi Temple.***

Accomodation is available at S.M.S.O. Sabha, Tiruchanur, Tirupati. Pilgrims who go to Tirumala (Tirupati) can avail rooms at Tiruchanur. Tirtha prasada can be availed both in the morning and evening based on prior request.

Contact :—

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Sri. Suresh — 70109 66258, 94442 20615

Book In Sanskrit / English

Stotra Pravaha - Part 5

(Floods of Stotras)

By Sri. T.S.Raghavendran, M.A.,B.L.,
45, Bharati Park Cross Road 3, Coimbatore-11.
Cell: 95970 38909, 99949 41706 Ph: 0422 - 2441706

Pages: 259

Rs. 260

TSR Book No. 315; SMSO Publication No. 387

The author, Sri. T.S.Raghavendran, has published several important Stotras from various Puranas, Aagamas, Granthas, etc. This valuable book contains 50 - fifty stotras with meaning.

<p>Even when one Stotra is recited per day, it would bring abundant virtues.</p>

The Stotras relate to Paramatma, Sri Varaha, Sri Janardana, Sri Narasimha, Sri Hayagriva, Sri Hari, Sri Vishnu, Sri Madhava, Sri Narayana, Sri Krishna, Sri Ramanatha, Sri Kamala Ramana and so on from various Puranas like Sri Skanda Puranam, Srimad Bhagavatam, Sri Padma Puranam, Sri BrihanNaaradeeya Puranam, Sri Brahma Puranam, Sri Vishnu Rahasya, Tatparya Nirnaya, etc.

The stotras are submitted by great devotees — Dharani Devi, Markandeya Mahan, Chathurmukha Brahma, Narada Muni, Rishis, Yama Dharmaraja, Ambareesha Maharaja, Vidyapati Brahmana, King Indradyumna and others.

The book also contains stotras relating to Mahalakshmi, Durga Devi, Sri Suktha, Ambhrini Suktha, Shiva Stuti, Swami Pushkarini (Tirumala), Kurukshetra, etc.

The readers can send their address and contact numbers to 95970 38909 (or) by WhatsApp to 99949 41706.

The readers can also get the earlier four parts of Stotra Pravaha (Floods of Stotras) which contain very important stotras for daily recitation.

All these Stotras are very effective and essential for our well-being. By reciting these stotras, sins get destroyed and it paves the way for peace and happiness.

For all the Stotras, the author has also given meaning for each sloka. If one understands the meaning of the slokas along with recitation, its effect is multifold. The phala (punya) is abundant.

For the benefit of devotees, the author Sri. T.S.R. has taken great effort and pains in collecting such rare stotras from various sources and brought them under “Stotra Pravaha” (Floods of Stotras).

His tireless efforts, in his old age, are highly commended. Readers are very fortunate to have this kind of collection of these Stotras in one place, that too with meanings. God's grace is certain by reciting these Stotras.

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

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

These books are very rare and may not be readily available after some time when we want it at that time. It is now available to those interested and advisable to avail it at the earliest.

Let us inspire our children and grand children to recite these Stotras, one Stotra per day or even one Stotra per week on a holiday.

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.

Sarva Shabda Vaachya Sri Hari

By Jyothi Raghavendra Rao, Bangalore.

Phone: 91482 16508, 96638 96896

Sri Hari is Supreme (Sarvottama); He is full of infinite auspicious qualities (Ananta Kalyana Guna Purna) and absolutely without any faults (Sarva dosha dura). This is the essence of the shastras and we should be ever grateful to Sri Madhvacharya for revealing to us the greatest truth.

He has also proclaimed another profound awe-inspiring and beautiful truth: – that Sri Hari is “*Sarva Shabda Vaachya*”. This means that all Vaidika and non-vaidika words and all sounds refer to Sri Vishnu in their primary sense. Even apparently meaningless sounds like the roar of the lion, the clap of thunder, the chirping of the birds, the buzz of the bees denote Sri Hari.

We ordinary mortals cannot understand the meaning of these sounds that refer to Sri Hari. Realised souls, rishis, munis and devatas know that these sounds refer to Sri Hari. The famous sloka – ‘Pujyaya Raghavendraaya Satyadharma Rataayacha’ not only means that Sri Raghavendra Swamigalu is always engrossed in Satya and Dharma, it also means that he is ever engrossed in Satya-namaka Paramatma and Dharma-namaka Paramatma.

All the names of the different devatas are also the Lord's names – Indra, Chandra, Agni, Siva etc. are primarily His names.

If all words denote only Vishnu in the primary sense, what about words like adharma, paapi, dukkha, lobhi etc ? We can understand and accept words like Narayana, Sundara, Karuna, etc. as denoting Sri Vishnu, but how can we assign negative words to a faultless perfect being who is full of auspicious qualities all in infinite measure?

The Shastras tell us how it is possible to assign such names to Sri Vishnu. It is based on a simple principle that we use in everyday life. If a vendor of mangoes is going by and we want to call him we say, "Hey mango!" and he turns back. He responds to our call though he is not the mango, and neither is his name mango. Yet he responds to the word mango because the vendor is the owner of those mangoes and the mangoes are under his control.

Similarly, Lord Vishnu being Jagannatha (master) of the whole Universe, has all adharma, paapa, paapis, dukkhis and lobhis under His control. So just as we assign the word mango to the mango vendor who is the owner of those mangoes and has them under his control, so too we can assign words like paapi, dukkhi, etc. to Sri Vishnu who is the Lord and Master of this entire Universe, who has everything under His control. All things belong to him. (Including all sounds).

This knowledge that all sounds in their most primary sense denote Sri Hari should caution us against the indiscriminate use or rather misuse of words when we indulge in useless talk and idle gossip. We should practise moderation in speech. Let us make use of our tongue, our voice, our energy, our time, our intelligence and the shabdas to utter His name and sing His glory; and every time we call out to a vendor by his ware, let us think of Sri Hari who is Sarva Shabda Vachya!

THE TRUE MADI

It is the bounden duty of every husband to see that the wife learns the Taara-tamya-Devara nama.

“Satya Jaga-ti-du Pancha Bhedavu”

Make this a pre-condition to get her a Pattu-Saree.

Pattu Saree may be required as Madi for her during Pooja. True. But tell her even if she wears Pattu Saree, it is no Madi at all, if she does not know the above said Devara-nama.

— Khed Kri shnacharya
during SMSO Sabha Session

Sarvothama Hari Relieves All Our Pains And Difficulties

By R. Sridhar, Bangalore.

Phone: 97421 02723

Human beings come across various challenges physical, mental pains and difficulties in their lives. (संसार-उत्ताप). Jagath Guru Shri Madhwacharyaru in his Dwadasha Stotra comforts us through his simple message but with profound meaning. In Dwadasha Stotra, 3rd Adhyaya, first sloka gives a message about our KARMA.

कुरु भुङ्क्ष्व च कर्म निजं नियतं हरिपादविनम्रधिया सततम् ।
हरिरेव परो हरिरेव गुरुः हरिरेव जगत्पितृमातृगतिः ॥ १ ॥

Shri Acharyaru says do all your prescribed duties and experience the result, placing your mind at the feet of Supreme Lord Shri Hari, as Shri Hari is our Father, Mother and Guru.

In the 2nd sloka, Shri Acharyaru warns human beings with benevolent heart.

न ततोऽस्त्यपरं जगदीड्यतमं (जगतीड्यतमं) परमात्परतः
पुरुषोत्तमतः ।
तदलं बहुलोकविचिन्तनया प्रवणं कुरु मानसमीशपदे ॥

Having known the distraction of human beings in worldly affairs, Shri Acharyaru warns not to spend time and energy in worldly things by chatting and wasting our time and with benevolence he says to place our mind in the Lotus feet of Shri Hari.

In Sloka 4, his conviction is very clear about **“SARVOTHAMATTVA”** of Shri Hari.

शृणुतामलसत्यवचः परमं शपथेरितं उच्छ्रितबाहुयुगम् ।
न हरेः परमो न हरेः सदृशः परमः स तु सर्व चिदात्मगणात् ॥

Shri Acharyaru draws the attention of his devotees to Listen to pure and truthful promise and declares by raising both arms that Shri Hari is Supreme and no God is superior or equal to Him.

In his Bashya of Eeshavasyopanishad, Shri Acharyaru invokes and says my obesiance to Shri Hari where from Brahma, Indra, Rudra and other deities including Lakshmi receive wisdom and energy.

नित्यानित्यजगद्धात्रे नित्याय ज्ञानमूर्तये ।
पूर्णानन्दाय हरये सर्वयज्ञभुजे नमः ॥

यस्माद् ब्रह्मेन्द्ररुद्रादिदेवतानां श्रियोऽपि च ।
ज्ञानस्फूर्तिः सदा तस्मै हरये गुरवे नमः ॥

Shri Acharyaru makes it very clear that Hari is Sarvothama and by full devotion to Him we can cross the Ocean of Life .

Shri Acharyaru concludes in his famous Mayavadha Kandana with the Sloka,

नास्ति नारायण समं न भूतं न भविष्यति ।
एतेन सत्य वाक्येन सर्वार्थान् साधयाम्यहम् ॥

Meaning: – “No one is equal to Sri Narayana both in the present, past and future. By stating like this, I will accomplish every thing.”

Shri Acharyaru never leaves a chance to educate the world that SARVOTHAMA is HARI and HARI only.

By performing our prescribed duties and by keeping full faith in Shri Hari, we can attain peace and bliss by freeing ourselves from mental pains and difficulties in our lives (संसार-उत्ताप).

Ksheera Vrata

14-9-2024 to 13-10-2024

Milk and products made out of milk should be avoided in this period.

Snana Before Sun Rise Immense Benefit

SOORYA SHASTI

9th Sep. (Monday)

Bhadra-pada-Shukla-Shashti

Dharma Shastra prescribes several methods to overcome sufferings in our day-to-day life. One of them is early morning Snana on Soorya Shashti — day, that comes once a year.

Many people seek some solutions to their personal problems. To them, Dharma Shastra says: On Bhadrapada Masa, Shukla Paksha, Shasti, have full Snana with Sankalpa well before Sun rise (between 4.30 and 6.00 am). Invisible evil spirits would get flushed out of the body. Negative attitude in life decreases and this paves the way for Lord's anugraha. Good fortune starts coming in this way.

(1) Early morning Snana, (2) Soorya Puja, (3) taking Pancha-Gavya – all the three put together yields more phala than the performance of Aswamedha Yaga, says Dharma Sindhu (Page 64). (4) Subramanya Swami Darshana in the evening is the effective remedy for innumerable hardships in life. See this sloka:-

शुक्ले भाद्रपदे षष्ठ्यां, स्नानं भास्कर पूजनम् ।
 प्राशनं पञ्च-गव्यस्य, अश्वमेध फल-अधिकम् ॥
 स्वामि कार्तिकेय दर्शनात् ब्रह्म-हत्यादि पाप नाशनः ॥
 — (धर्म सिन्दु Page.64)

After Snana, Sandhyavandana, Saligrama Puja (Ladies – after Krishna Mantra Japa and Thulasi Puja), Namaskara to Soorya by chanting this Mantra :-

जपा-कुसुम सङ्काशं, काश्यपेयं महा-द्युतिम् ।
 तमोऽरिं सर्व पापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

*Japaa-kusuma Sankaasham,
 Kaashya-peyam Mahaa-dyutim |
 Tamorim Sarva-paapagh-nam,
 Prana-thosmi Diwaakaram ||*

Then Sugar-Candy Naivedya and Mangalarathi. If possible, perform Panchagavya, then Naivedya to the Lord and intake of Panchagavya, 4 or 5 spoonfuls.

All these to please the Lord and for our well being.

Snana Sankalpa

After wearing Nama with water, Aachamana.
Sankalpa.

Om Bhoo:, Om Bhuva: Shubhe
Shobhane Muhoorte, Evam Guna Viseshana
Visishtaayaam, Shubha-thithow, Sooryan-targata
Bharatee-ramana Mukhya-praanantargata, Sri
Soorya Narayana Prera-naya, Sri Soorya Narayana
Preetyartham, Tat-prasaada-dwaara, Sarva-paapa-
parihara, Sarva-Abheeshta-Sidhyartham, Soorya-
Shasti-Prayukta, Praatas-Snaanam Karish-ye.

Theertha Raajaaya Nama-h. Twam Raajaa
Sarva-theer-thaanaam

Chant the above regular Snana Mantras and
complete the Snana.

आचमनम् । सङ्कल्पः । ॐ भूः एवं गुण
विशेषण विशिष्टायां शुभतिथौ, सूर्यान्तर्गत भारतीरमण-
मुख्यप्राणान्तर्गत, श्री सूर्यनारायण-प्रेरणया, श्री
सूर्यनारायण-प्रीत्यर्थं, तत् प्रसाद-द्वारा, सर्व-पाप-
परिहार, सर्व-अभीष्ट-सिद्ध्यर्थं, सूर्य-षष्टि-प्रयुक्त, प्रातः
स्नानं करिष्ये ॥

तीर्थ राजाय नमः, त्वं राजा सर्वतीर्थानां

Vamana Jayanti

Bhadrpada Shukla Dwadashi

Sep. 15th Sunday

Acharya Sri Madhwa, in his Dwadasa Stotra
-- Chapter 6 -- Sloka 3, says: —

वामन वामन माणव-वेष
दैत्य-वरान्तक कारण-रूप ।
राम भृगू-ब्रह्म सूर्जित-दीप्ते
क्षत्र-कुलान्तक शंभु-वरेण्य ॥ ३ ॥

*Vaamana Vaamana Maanava-vesha,
Daitya-varaantaka Kaarana-roopa |
Raama Brighudvaha Soorjita-deepte,
Kshatra-kulaantaka Shambu-varennya ||*

Vamana, Vamana = O, Vamana,
*Lord Vamana! Calling twice, indicates love,
affection, intimacy. Here, pure Bhakti at heart.
Sri Acharya asks us to develop such a taste,
such an intimacy and a true love for God. It is
not a dry repetition of His name.*

GIST OF THIS SLOKA

(Admiring Vamana Roopa)

Sri Acharya, here, brings out the glory of the sweet-looking Vamana-Roopa and the Divya Tejo Roopa of Parasu-rama.

O, Lord, You assumed a Baalaka Vesha, with all the Alankaara of a Vatu, young, new Brahmachari.

It was for a purpose; i.e., to snatch away the arrogance born out of status, Sampath and Aiswarya of Bali. Your ultimate aim was to bring true happiness to him. I adore You, O, Sri Vamana.

Vamana means Sobhana (pleasant and auspicious). It was a Vashee-karana Roopa. His Roopa attracts us by its beauty. We can attract Him by our Bhakti. This is the meaning of the term Vamana. वामैः = शोभनैः (भक्त्यादिभिः) नीयते (वशीक्रियते) इति वामनः ।

The Story of Vamana

(Beware of your own Ego)

Vamana Avatara story is in Bhagavata, 8th Skandha. Child Vamana was born to Kasyapa Rishi and Aditi Devi in an auspicious hour on a Sravana - Dwadasi day. Rishis knew that Sri Hari had come in the form of a child. His Upanayana was performed. He stood a figure of charm and beauty, with all His Mounji, Mekhala, Yajnopaveeta, Krishnajina and all.

Readers should enjoy this pen-picture in the original slokas of Bhagavata. (VIII-17/18 — *In Ghorakpur Edition see VIII-19/20.*)

This Maayaa-Maanavaka, the sweet-looking vatu, proceeded to the Northern bank of Narmada, where Bali Chakravarti was performing Aswamedha Yaga.

Tejo-Roopi Vamana was slowly entering the Yaagashaala. The whole gathering in Yaagashaala, looking at Him, wondered whether Soorya himself was coming in human form. Spontaneously they all rose up and stood in reverence for the unknown young Divine visitor.

The joy of Bali Chakravarti was limitless. He received the young Vatu with great regard and respect and enquired what Daana could he offer to the honoured guest. Vamana replied, He wanted just three feet of Bhoomi measured by His foot.

The Royal Ego (*Cause for Bali's Bondage*)

Bali, intoxicated by his high royal status, Phoo-phooed Vamana. Pitied him for asking for such a small Dana from such a great Chakravarti. He said it was below his dignity to offer such a petty Dana. But Vamana, smiling at the unabashed ego of Bali, politely insisted, that he wanted just three feet of land and nothing more.

Bali readily agreed. But his Guru, Shukracharya cautioned him and said: “The visitor-vatu was no other than Sri Hari and that He had come to take away everything from you; your high position, status, Aiswarya, Keerti and all and give it to Indra. He has come as a Maayaa-Maanavaka. Therefore do not agree.” Please see these words of Asura-Guru:- (VIII .18) (or 19)

एष वैरोचने साक्षाद् भगवान् विष्णु-रव्ययः ॥ ३०

एष ते स्थानं, ऐश्वर्यं, श्रियं, तेजो, यशः, श्रुतम् ।

दास्यति आच्छिद्य शक्राय माया-माणवको हरिः ॥ ३२

(—Bhagavata)

Disagreeing with Shukracharya, Bali, the Bhakta Choodamani, asserted that he stood by his word of Dana. He declared: “Let him be anybody; the very Vishnu or someone else. No matter. I am giving him the Bhoomi-Dana as He desired.” So saying, Bali concluded the offer of Dana with due Sankalpa. See his reply to Shukracharya:

स एव विष्णुः वरदोऽस्तु वापरः ।

दास्यामि अमुष्मै क्षितिं ईप्सितां मुने ॥

(VIII 19 (or 20) - 11)

The moment Sankalpa was over, Vamana grew sky high as Tri-vikrama. The whole of Bhoo-Loka and Suvar Loka put together came to the measurement of

just two feet of Trivikrama. Nothing left to offer for the third foot. Dishonouring one's own promise was a great crime. Hence Bali was bound by Varuna Pasa.

“Where am I to place my third foot”, demanded Trivikrama. Bali, in bondage, with boundless Bhakti, offered his own head as the place for the Lord's third foot.

पदं तृतीयं कुरु शीर्ष्णि मे निजम् । (VIII 21 (or 22) - 2)

Devas showered flowers from the sky on Bali. Sri Hari, pleased with Bali's unshakable Bhakti, made him the ruler of Sutala-Loka and ensured total protection against aggressors from any quarter. And no Aadhi (worry), no Vyadhi (disease), no Weakness, no defeat and the like in your kingdom assured the Lord.

तावत्, सुतल-मध्यास्तां विश्वकर्म-विनिर्मितम् ।

यत्र आधयो, व्याधयश्च, क्लमः, तन्द्री, पराभवः ।

न उपसर्गा निवसतां संभवन्ति मम इच्छया ॥

(VIII 21 (or 22) Slo. 32)

— By (Late) Srimushnam V. Nagarajachar,
Srirangam

ANANTA VRATA

17th Sep. — Tuesday

(Bhaad. Shu. Chaturdasi)

**There is a Puja - Booklet for this.
That has to be followed.**

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

Nootana Dora Sthaa-panam

Take all the sets of new Doras required in the house and place them for Puja in a plate near the Kalasa. There are 14 Granthis or Knots in each Dora. Each Knot is the seat for one Bhagavad-Roopa. Ananta Padma-nabha stands in 14 Roopas in 14 knots. Those names have to be chanted, requesting the Lord to come in the Knots of all the Doras. The Mantra begins with: Prathama Gran-

thow (in the First Knot), “*Anantam Aa-vaa-ha-yaami*”. Similarly in the 2nd Knot, 3rd and so on. The other names are : (2) Naara-simham Aa- vaa-ha-yaami. (3) Vishnum, (4) Krishnam, (5) Harim, (6) Shivam, (7) Brah-maa-nam, (8) Bhaskaram, (9) Sesham, (10) Sarva-Vyaa-pinam, (11) Eeswaram, (12) Viswa-roopam, (13) Maha-Kaa-yam (14) Srishti - Sthiti - Anta-Kaara-Kam Aa-vaa-ha-yaami.

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

- (1) Take the Dora (Dora Gra-hanam)
- (2) Dora Namaskara
- (3) Tie it in right upper arm.
(Dora Bandha-nam)

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

The mantra for item 3 is :-

*Sam-saara Ga-hwa-ra Gu-haa-su
Sukham Vihar-tum,
Vaan-chanti Ye Kuru-Kulod-Bhava
Suddha Satwaa-h |*

*Sampoojya Cha Tri-Bhuva-nesham,
Ananta Roo-pam,
Bhad-nanti Dakshina karay,
Vara Dora-kam Tay ||*

संसार गह्वर गुहासु, सुखं विहर्तुं,
वाञ्छन्ति ये कुरु-कुलोद्भव शुद्ध सत्त्वाः ।
सं पूज्य च त्रि-भुवनेशं अनन्त रूपं,
बध्नन्ति दक्षिण करे वर दोरकं ते ॥

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

Evening Puja & Kalasa Visarjanam

After completing the Puja in the fore-noon, if it is practicable, keep the Kalasa as it is for evening Puja. This evening puja (6 to 8 p.m.) would be equally heart-pleasing. A few select guests can participate in Vishnu Sahasra Nama Goshti Parayana. Lot of Devara Deepa, Sangeeta by women and children, Archana, Dhoopa - Deepa, Naivedya Mangalarati, Ghanta and Jangate - Shabda, Prasada distribution

and all these would render the house a holy and auspicious premises. Then Kalasa Visarjana and Kalasa Tirtha to all.

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

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

The Lord Asks us

On how many days in a year, you have touched Me in Saligrama? On How Many days, the auspicious sounds of Pooja-Ghanta/Jaangata Sabda and Purusha Sookta was heard in your house? The more you do that, more *Nim-mati* in your house.

There is no water to the Saligrama in the house, but we run to visit a far off temple.

MAHALAYA PAKSHA

18 - 09 - 2024 to 02 - 10 - 2024

(Bhaad. Kri. Prathama to Bhaad. Ama.)

Bhaadra-pada-Masa, Krishna Paksha is a great Parva Kala for Pitru Karyas. Hence that period is also known as Pitru-Paksha. Tila Tarpana to Pitrus has to be offered daily except Ekadasi. Shraaddha has to be performed one day during this Krishna Paksha.

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

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

'Dwaadasha Pitrus' are 12. Father's side: SIX and mother's side: SIX. During this period, if you perform daily tharpana and one day Paksha Shraddha for them, they become immensely pleased by this Shraddha. After receiving Anna-Udaka during this

Paksha, they shower hearty parental blessings and return to their abodes with full satisfaction. See this sloka in Nirnaya Sindhu. (page 114).

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

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

Mahalaya Shraddha is a must for the welfare of the family. It is ignorance to believe that **“brothers perform, so I need not.”** It is for the well being of your family, you are doing this. Brother does it for his own good.

If Not Performed ?

If Mahalaya Paksha Shraddha is not performed, its ill-effects have to be understood. When Soorya enters Kanya Rasi, Pitrus in Preta-Loka are permitted to come down on Bhoomi and go to the houses of their respective families and wait there for Anna and Udaka (water).

The Preta-Pura in Yama-Loka is said to become empty for two months. Because all the Pitrus are let out during the period when Soorya is in Kanya Raasi and Tula Rasi. When Soorya enters Vris-chika Rasi, all of them are brought back again. Note the words: “Shoonyam Preta-puram” in the sloka.

यावत् च कन्या-तुल्योः क्रमात् आस्ते दिवाकरः ।

शून्यं प्रेतपुरं तावत् वृश्चिकं यावत् आगतः ॥

(*Divaa-kara-h = Soorya-h*)

Pitrus are waiting at your door expecting Anna and Udaka (water) from your hands.

Their waiting period is only upto the last day of Soorya in Kanya Rasi. If no offerings are made during this period, they wait with pain for one more month, when Soorya moves through Tula Rasi.

If nothing is offered even during this extended grace-period, the Pitrus in great pain, go heart-broken and return back to their abode, showering harsh curses on their family members. Devas take them back when Soorya approaches Vris-chika Rasi. That is the meaning of this Vaakya:-

वृश्चिके समति-क्रान्ते, पितरो देवतैः-सह ।

निःश्वास्य प्रति-गच्छन्ति शापं दत्वा सु-दारुणम् ॥

(*Nirnaya Sindhu. P.112*)

Therefore Mahalaya Shraaddha has to be performed in the interest of well-being of the family. If it is not performed due to laziness or with a false notion that some one else in the family is doing it, the results will end in sorrows and sufferings, some time in future. To quote “**Sampradaya**” is nothing but ignorance and laziness.

If Anna Shraddha Not Possible

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

भोजनस्य असमर्थश्चेत्, आमं वा, हैम-मेव वा ॥

smirti muktavali Vol.IV, Page-38

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

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

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

Even this, if not possible, Upavaasa for 3-days or 2-days or one day with heart - felt repentance for Pitrus. This becomes a Shraddha. Perform Mahalaya Shraddha in any form (Yathaa-shakthi). But do not leave this period without doing anything, says this Vaakya. (Smriti Muktaavali Vol. IV page 38).

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

कार्यं महालय श्राद्धं यथाशक्ति अनुरूपतः ॥

(Smri. Muk. Vol. IV page 38)

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

Important Days in Mahalaya Paksha

Parent's Shraddha Tithi is Vissha for Mahalaya Paksha Shraddha. It would be better to perform 'Paksha Shraddha' on that day, says : *Nirnaya Sindhu (Page 111)*.

या तिथिः यस्य मासस्य मृताहे तु प्रवर्तते ।

सा तिथिः पितृ-पक्षे तु पूजनीया प्रयत्नतः ॥

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

- | | | | | |
|-------------------------------|---|-----------------|---|------------|
| 1. Mahaa Bharani | — | 21-09-24 | — | Sat |
| 2. Mahaa - Vyateepaata | — | 25-09-24 | — | Wed |
| 3. Madya - Ashtami | — | 25-09-24 | — | Wed |
| 4. Sarvapitru Amavasya | — | 02-10-24 | — | Wed |
-

Mahaa Bharani, Madhya-Ashtami

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

Mahaa Vyateepaata

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

Avidhava Navami (26-09-24) Thursday

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

Yati Mahalaya (Dwadashi) (29-09-24) Sun

The Dwadashi during Mahalaya Paksha is 'Yati Mahalaya'. This day is meant for Aradhana for him

who expired as Sanyasi in the family. Sometimes, the thithi or day may not be known. Even for such Sanyasis, Aradhana should be performed on this day.

Gaatha Chaturdashi (01-10-24) Tuesday

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

Sarva Pitru Amavasya (02-10-24) Wednesday

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

GOWNA KAALA (Grace Period)

Gowna Kaala means grace period. Due to some reasons, if Paksha Shraddha could not be performed during Mahalaya Paksha period, it can be done on any day from Bhadrapada Krishna Panchami till Aswija Shukla Paksha Panchami. If it could not be done even during this period, it can be done till Deepavali Amavasya, says Krishnacharya Smriti Muktaavali page 36. According to Nirnaya Sindhu Vakya (page 112), Pitrus wait till the end of Thula Maasa.

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

Meaning of the last 3 Tarpana Mantras

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

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

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

The Wordings of Sankalpa

Now recollect the Sankalpa wordings for Mahalaya Tarpana or Shraaddha:-

*Kanyaa-Gate, Savitari Aashaadyaadi,
Panchama Apra Paksha, Sakrin
Mahalaya....*

Savitari = Soorya.

I am offering this Tarpana (or Shraaddha) on two accounts:

- (1) Because Soorya enters into Kanya Rasi.
- (2) And this period (Paksha) is Panchama Aparapaksha. That is : Aa-shaad-yaadi Panchama.

It means, to count the five Pakshas as under:-

- Aashada Kri. Paksha is No. 1
- Sraavana Shukla Paksha is No. 2
- Sraavana Krishna Paksha is No. 3
- Bhaadrapada Shukla Paksha is No. 4
- Bhaadrapada Krishna Paksha is No. 5

Apara Paksha means Krishna Paksha. The Panchama Aparapaksha (from Aashaada) is Mahalaya Paksha and it is meant for Pitru Karyas.

Sarva Pitrus – Record :—

[See “Tarpana - Book” by Sri. Nagarajachar, Srirangam, Contact Ph. No.: 9486165309]

S.M.S.O. SABHA DATES

20 - 12 - 2024 — Friday

21 - 12 - 2024 — Saturday

22 - 12 - 2024 — Sunday

Do Not Waste A Single Minute

Our birth bears fruit only by listening to the Lord's glories as preached by Srimad Acharya. Please see this upadesha:

श्रवणादि विना नैव क्षणं तिष्ठेदपि क्वचित् ॥

Sravanaadi Vinaa Naiva Kshanam Thistey-dha-
pi Kwachith

Meaning: – “One should not waste even one second without श्रवण (Sravana), मनन (Manana), etc. (श्रवण (Sravana) - Listening to the Lord's Mahima. मनन (Manana) - Pondering over what we heard.)”

Let us not waste this Princely birth. Let us utilise the Proshtapadee period (**3rd Sep. to 18th Sep.**) and listen to Srimad Bhagavatam daily which pleases the Lord. (Proshtapadee - See Page 7).

CHINTHANE

If you do chinthane of the Lord, then the Lord will take care of your chinthe (worries and problems).

– *Sri Satyatma Tirtha Swamiji in his speech.*