

Registered with the Registrar of News papers of India under No. R.N. 8243/63

॥ श्रीः ॥

## SRI MADHWA SIDDHANTA

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

**Issue No. 402**

**July - 2025**

1. Chaaturmaasya Vrata / Tapta Mudra Dhaaranam...	2 / 8
2. Pancha-Gavya-Dwadasi	11
3. Go-Padma-Vratam	15
4. Aa-kaa-maa-vai Pournami	24
5. Sri Jaya Tirtharu	25
6. Dakshinaa-yana Punya-kaala	28
7. Guru Pushya Yoga	31
8. Deepa-Sthambha Puja (Gendana Puja)	32
9. WhatsApp Group For This Journal	35
10.Naga Chaturthi / Naga (Garuda) Panchami	36 / 39

**Issued to S.M.S.O. Sabha Members, Patrons & Donors**

<i>Publisher</i> Hony. Secretary S.M.S.O. Sabha <b>R. ANANTHAN</b> , F.C.A., 12, Amarjothi Gardens, Railway Feeder Road, TIRUPUR 641 601. Ph. Off : (0421) 2201 322 Res : (0421) 2243 832 <b>ananthan.ca@gmail.com</b>	<i>Managing Editor</i> <b>N. Raghothaman</b> 35/2, Arimuthu Achari Street Triplicane CHENNAI - 600 005. Mobile: 73387 06674 94424 64417 <b>2121raghu@gmail.com</b>
--	---

**The views expressed in Sabha Publications  
are not necessarily the views of S.M.S.O. Sabha.  
Individual authors are responsible for their views**

S.M.S.O. Sabha Journal - 402<sup>nd</sup> Issue (Jul-25)

---

## CHAATUR MAASYA VRATA

**From 06-07-2025 (Sunday)**

Chaatur Maasya (the 4-month) period is from Aa-shaada Shuddha Ekadasi to Kartika Shu. Ekadasi. Vrata means a vow taken to please the Lord. This 4-month Vrata is the simplest form of Tapas, to please the Lord. We vow, that we shall not eat a few specified items of food in our daily meals during the month. Vegetables during 1<sup>st</sup> month, Curd during 2<sup>nd</sup>; Milk in 3<sup>rd</sup>; and Dwi-dala in 4<sup>th</sup> month are to be avoided.

To practise this, you need will-power. Developing will-power in this way, leads to Chitta Shud-dhi (clean thoughts, devout, sane thinking). Chaatur Maasya Vrata is the time-tested method prescribed in all Dharma Shastras for Chitta-Shudd-dhi. Please see this Vakya in Smriti-Mukta-Vali:- (Vol.I-p.34)

“..... वर्जयेत् शुद्धिं इच्छता ॥”

Shuddha Chitta, unpolluted clean conscience has enough strength to hold Lord in Dhyana for a longer duration. The dirty mind can not hold Lord even for a short-while.

### Night Time For Deavtas

Chaatur Maasya is the night-time for Devatas. That is not the appropriate period to celebrate

---

Upanayana, Vivaha and such auspicious functions. Upavasa, Punya Tirtha Snana, Danas and such other Punya Karyas are performed during this period. Its effect in Chatur masya, is more and more says Dharma Shastra:- (स्मृ.मु. Vol.I-p.33).

चातुर्मास्येऽपि पुण्यस्य, वृद्धिः स्यात् च दिने-दिने ।  
दिने-दिने अनन्त-गुणं, तत्-फलं प्रद-दाम्यहम् ॥

### **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.

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

### **First Month: Shaa-ka-Vrata**

Shaaka means vegetables. The first month is from Ashada Shu. Ekadasi to Shravana Shu. Dasami. No Vegetable is taken in food during this first month.

Items can be taken	Items To be avoided
Toor Dhal, Black gram Dhal, green gram,	Vegetables, fruits, Draak- sha, Mundiri (Godambi) Dates, Baa-daa-mi

Bengal gram, Its flour, Wheat, Maida, Rava, Pepper, Jeeragam, Ellu, Gingili Oil, Ghee, Kal-sakkare, Sugar, Bella, Ingu, Nelli-Baalaka, Milk, Curd, Butter, Honey, Turmeric (Arishina) (Pasupu) powder	Mustard (Saa-si-ve) Menthya, Daniya (Malli) Tamarind, Raw-Mango Ginger, Green Chillies, Lemon, Green-leaves (keerai, Soppu or Koora) Green Kotha-mali, Kari- mevu, O.K. Oil / Dalda.
Tulasi-Kaashta alone for Abhisheka. Milk, Curd, Ghee Honey, Bella-Sakkare	Pach-cha Karpooora, Kunkuma-kesari, Elakkayi should not be used during the FIRST and LAST month

**Note:-** Sampra-daaya differs in the use of Mango and Coconut.

### 2nd, 3rd & 4th month Vrata

**2nd Month :** Shraa-vana Shu. Ekadasi to Bhadrapada Shu. Dasami. Da-dhi Vrata. Curd not to be taken. Butter milk can be used. Smrityartha Saagara says, तक्र भोजनस्य न निषेधः । तत्कार्यं भिन्नत्वात्, गुणभेदात्, व्यवहार भेदाच्च ॥ (स्मृ.सा.प.74) तक्र = Butter milk.

**3rd Month :** Ksheera-Vrata. Milk not to be taken from Bhadrapada Shu. Ekadasi to Aas-wija Shu. Dasami. Ananta Vrata Puja comes during this period. Milk is not to be used for Payasa etc. In place of milk, coconut-kernel milk (*Tengina kaayi Haalu*) is used.

---

**4th Month** : From Aaswija Shu. Ekadasi to Kartika Shu. Dasami. “*Dvi-Dala-Vrata*”

---

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 Gr.nut oil. No vaasana Dravya is used for Abhisheka during this Month

---

### **Shayana Ekadasi**

**6-7-2025 (Sunday)**

As said in earlier paragraph, Chaatur Masya is the night time for Devatas. The Lord remains in Yoga Nidra during this period. It begins on Aashada Shu. Eka. Therefore, this Ekadasi is Shayana Ekadasi. He wakes up on Kartika Shu. Eka. That day is *Uth-thaana* Ekadasi. *Uth-thaana* means to get up.

### **Vrata Begins With Prayer**

Chaatur Maasya begins with Vegetable Vrata (Shaaka Vrata) on Shayana Ekadasi with a prayer.

---

---

Do Saligrama Puja in the morning. At its conclusion, stand up in front of the Lord with folded hands and make a prayer in this way:-

O Jagannatha, if you sleep, the whole Jagath will sleep. If you wake up, it will wake up too. I begin this Cha. Ma. Vrata today, just to please You. I may not be perfect in my practice. However I shall try my “*Yathaa Shakti*” from today. Graciously, enable me to complete the vrata successfully. My success is in your hands. (Dhar. Sin. p. 47-48).

सुप्ते त्वयि जगन्नाथे, जगत् सुप्तं भवेदिदम् ॥  
विबुद्धे त्वयि बुध्येत, तत् सर्वं स चरा चरम् ॥

### **Sankalpa of Sanyasis**

Sanyasins have to choose a particular village for stay during Cha. Maasya and should stay there for the whole period of 4 months or atleast for 2 months (four Pakshas). Sanyasis are not to leave that place midway. That is the commitment they impose on themselves in their sankalpa on the first day.

The main items of rituals for Sanyasins on the first day morning are : Tonsuring, Mrit-tika snana, Prana-yama, Japa, Tapa, Vyasa-Puja etc. Prior to Sankalpa they have to invite mentally Vyasa and four other Rishis (Vyasa Panchakam) and reverentially think of Bhashya-kaara, Teekacharya and others in Acharya Varga and imagine that all of them are present there at that moment. In their presence, the Swamiji commits

---

---

himself to observe the Cha. Ma. Vrata in that village. He has to take a vow (sankalpa.)

This Sankalpa is twice; mentally first and verbally next. I shall stay on, here for the whole period of Cha. Masya if there is no resistance for my stay and no hindrance. This is the silent and mental sankalpa in the imaginary presence of Vyasa, Madhwa and others in Acharya Varga.

### Verbal Sankalpa

The same Sankalpa, Swamiji utters orally in public in the presence of the assembled devotees of the village. He also adds: In the rainy season, if I go on walking, there is possibility of hurting worms and such other living Praa-nees under my foot. To avoid such Praani Himsa, I shall stay on here for Cha. Masya. This commitment I make, if there is no opposition for me, no resistance and no hindrance for me during the period.

स्थास्यामः चतुरो मासान्, अत्रैव असति बाधके ।  
 ( इति वाचिक-संकल्पं कुर्यात् ।  
 ततो गृहस्थाः प्रतिब्रूयुः )

निवसन्तु सुखेनात्र गमिष्यामः कृतार्थताम् ।  
 यथा-शक्ति च शुश्रूषां करिष्यामो वयं मुदा ॥  
 -(धर्म. सिं.p. 50/51)

In response to Swamiji's statement, the assembled devout Grihasthas of the place get up, offer

---

---

Namaskara to Swamiji and assure full support for him. They say that there would be no opposition and no hindrance for him in their village.

They promise their *Yatha-Shakti* Biksha Vandana with great pleasure. With this assurance, they request Swamiji to stay on peacefully for the whole period in their midst. Satisfied with this assurance, the Swamiji offers them Phala-Mantra-Akshata and they disperse. (Dha. Si. P 50/51).

---

## Tapta Mudra Dhaaranam

06 - 07 - 2025 (Sunday)

Ashada Shu. Eka. is the day meant for Tapta-Mudra-dhaarana. Chakra and Shanka Mudras are heated in Homa-Agni and branded on the body on the appropriate parts. Men have this Mudra on their shoulders and women on their fore-arms above the palms; Chakra right side, Shanka, left side. होम अग्निना एव संतप्तं चक्रं आदाय वैष्णवः ॥ (स्मृ.सा.प.64)  
तप्त = heated.

We have this branded on our body, through the hands of swamiji on Ashada Shu. Eka., as prescribed in Dharma Shastra. See this Vakya:-

शङ्ख चक्रं स्फुटं कुर्यात्, प्रतप्तं बाहु-मूलयोः ।

सर्व-आश्रमेषु वसतां स्त्रीणां च श्रुति-चोदनात् ॥

(स्मृ.सा.प.64)

---



---

### **Symbol of Vishnu-Bhakti**

Shanka-Chakra Mudra Dhaarana is a symbol of Vishnu Bhakti. With this in mind, we use Gopi-Chandana Nama Mudra daily. Just as Yag-nyopa-Veeta (Janivaara) is the symbol of a Brahmana, this Mudra is the symbol of a Vishnu-Bhakta.

उपवीतादिवत् धार्याः शङ्ख-चक्र-गदा-दयः ॥

(उपवीत means Janivaara)

---

## **TAPTA MUDRA**

### **Its Significance**

#### **MUDRA-DHARANA (Heated Mudra)**

Vedas and Puranas proclaim that Mudra-Dharana is helpful for the spiritual elevation of Vishnu Bhakta and emphasize that it is very essential to a Vaishnava to have the Vishnu-Mudras on his body in his Own interest. This is one of the important observances in Bhagavata-Sampradaya and Sri Madhva did not introduce any new convention of his own, but only revived this age-old Sampradaya and fulfilled the Vedic injunctions by offering Mudra Dharana to his followers. On this subject, the Varahapurana speaks in this way:- (Sri Dharani Devi asks and Sri Varaha answers).

Mudra-Dharana is of two kinds; the tapta (heated) Mudra and the Gopi-Chandana-Mudra. The heated

---

Mudra (Tapta Mudra) is to be had from the hands of others on special occasions such as Upa-nayana, Maha-Guru's arrival etc. In this case, the number of Mudras is usually two; Chakra and Shanka.

However, these two Mudras are to be had on five places of the body; Chakra on the right shoulder, right chest and on the abdomen; Shanka on the left shoulder and left chest. In this way, it is known as "Pancha-Mudrika" If not all the five, atleast two (i.e., one Chakra and one Shanka on the respective shoulder) are the minimum prescribed. Even ladies and children should have the heated Mudra (Tatpa Mudra).

Kshatriyas also come under this rule. In the absence of a Maha-Guru, father can apply heated Mudra.

One who had not had this heated Mudra in life, is compared to a worthless and polluted log of wood, however great scholar he was in Veda and Vedanta. A body with Marks of Vishnu Mudras is a burning fire to Yama-Dootas and they are unable even to touch, if one leaves his body with Mudras on. A Bhakta with Mudras reaches Vishnuloka. This much about the heated Mudra.

---

<p><b>Book Not Received, Subscription, Change of Address etc. Please contact Sri Suresh, Cell : 7010 966258</b></p>
---

## **DHAARANA-PAARANA VRATA** **Arambha - 6<sup>th</sup> July - Sunday**

In Chaturmasya, Dhaarana-Paarana Vrata means to observe observe Upavasa one day and Paarana next day. i.e. Upavasa on every alternate day this can be performed in all the 4 months, it is Uttama. Otherwise, this vrata can be performed only one month, either in Aashaada Maasa or in Kaarthika Maasa.

## **Pancha-Gavya-Dwadasi** **7 - 7 - 2025 (Monday)**

Pancha-gavyam is the five products of the cow, all mixed and taken; i.e. Go-mootra, Gomaya (cowdung), Milk, Curd and Ghee, together with water added through the Dharba-Tip.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।

पञ्चगव्यमिति प्रोक्तं ऋषिभिः गौतमादिभिः ॥

Panchagavya (Not Pancha-kavya) is considered to be extraordinarily effective in purifying our body.

यत्-त्वक्-अस्थिगतं पापं देहे तिष्ठति (मामके) देहिनः ।

प्राशनं पञ्चगव्यस्य दहति अग्निरिव इन्धनम् ॥

It is said in some quarters that even the evil

---

spirits 'possessing' a body could be driven off by administering a regular dosage of Panchagavya. It is so effective.

*Aashaada-Suddha-Dwadasi* (आषाढ-शुद्धद्वादशी roughly in June-July) is otherwise known as 'Pancha-Gavya-Dwadasi.' A devout Maadhva does not miss Panchagavya on this day.

### PREPARATION (प्रतिष्ठा-पूजा च)

Go-mootra, ghee and Dharba water one palam each, Curd three palams and Milk seven palams is the proportion prescribed. Gomaya (cowdung) equivalent to half of the thumb.

पलं एकं तु गोमूत्रं अंगुष्ठार्धं तु गोमयम् ।  
 क्षीरं सप्तपलं ग्राह्यं दधि च त्रिपलं तथा ।  
 आज्यमेकपलं ग्राह्यं पलमेकं कुशोदकम् ॥

'Palam' was the lowest unit of weight-measurement, in olden days. Now, it is Milligram. Roughly, we can take one Palam is equal to 10 milligram.

The six cups each containing one of these items are placed in Pooja and in each cup, individual Devatas are invoked in the following order, with appropriate Mantras:-

---

---

Varuna in Go-Mootra, Agni in Gomaya, Soma in Milk, Vayu in Curd, Soorya in Ghee and again Varuna in water (कुशोदकम्).

### **MIXING (पञ्चगव्य-मेळनम्)**

After Avahana and Pooja, the cups are picked up one by one and the contents mixed ceremonially in one vessel with the chanting of different Mantras like Gayatri etc.

गायत्र्यादाय गोमूत्रं 'गन्धद्वारे' ति गोमयम् ।

'आप्यायस्वेति' च क्षीरं 'दधिक्राव्ण'स्तथा दधि ॥

तथा 'शुक्रमसि' इति आज्यं 'देवस्यत्वा' कुशोदकम् ।

'आपोहिष्ठे' ति च आलोड्य 'मानस्तोके'भिमन्त्रयेत् ॥

### **PANCHA-GAVYA-HOMA (पञ्चगव्य होमः)**

The mixed Panchagavya is offered to ten Devataas in Homa. The Devataas are :- 1. Vishnu, 2. Indraghi, 3. Rudra, 4. Purusha-namaka-Vishnu, 5. Savita, 6. Atma, 7. Prajapati, 8. Soma, 9. Agni- and 10. Agni Swishta-Krit.

॥ प्राशनम् ॥

The undermentioned sloka gives direction as to how to take it in. OM or Pranava is the Mantra. (1) Stir the Panchagavya chanting OM. (2) Then sanctify it with the same OM (Pranava). (3) Next transfer it into your palm chanting OM. And finally, (4) Chant OM and take it in. Please note the four items of process:

1) प्रणवेन आलोड्य, 2) प्रणवेन अभिमन्त्र्य, 3) प्रणवेन उद्धृत्य and 4) प्रणवेन पिबेत् ॥ Now see the full Sloka:-

प्रणवेन समालोड्य प्रणवेन अभिमन्त्र्य च ।  
उद्धृत्य प्रणवेनैव पिबेच्च प्रणवेन तु ॥

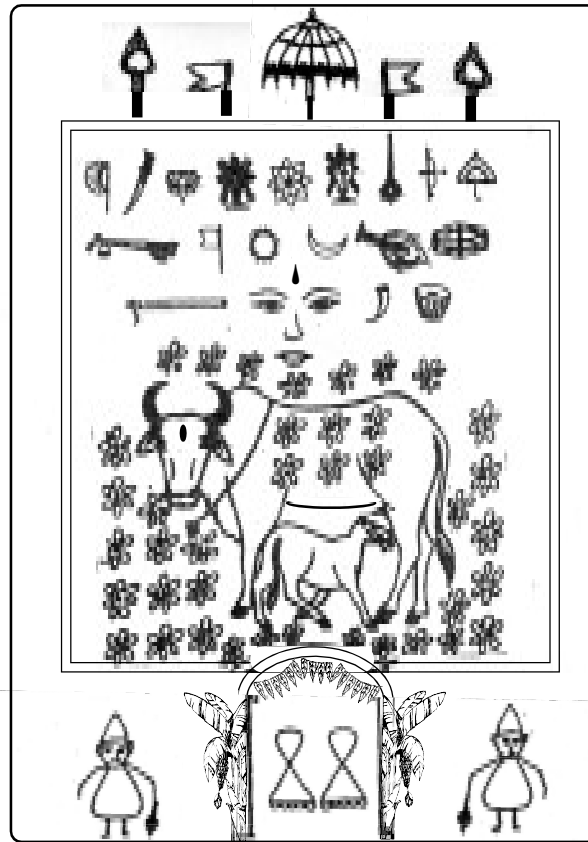
Saalagrama-teertha is to be taken first and then the sacred Panchagavya is taken in, with the chanting of ॐ (OM).

### **The Best Purifier**

Excluding Ekadasi day, Panchagavya can be taken as and when one desires to purify oneself. It removes all the dirt in the body and mind and keeps our system clean and pure. It is the most effective purifying medicine, available free of cost.

# Go-Padma-Vratam

Aa-shada-Shu. Eka 6-7-2025 to  
Karthika-Shu. Eka 1-11-2025



This is the Vrata observed by Sumangalis for 4 months from the first day of Chaatur Maasya Vrata. This was prescribed by Lord Krishna to His sister

---

Subhadra Devi. Go-Padma Rangoli has to be drawn daily with total mental concentration of Devatas. Select an unpolluted clean place for drawing the Rangoli within the available space in the house. Less than 2x2 square space will do. It can be in the Puja-Room or near Tulasi Brindavana or in the Cow-shed on the ground, or on an wooden plank. Padmas in Rangoli represent Devatas.

### **1. Pooja & Naivedya**

After drawing the Rangoli, Pooja to the figures of Cow, Calf and other Devatas with Arisina, Kunkuma etc., Pushpa Archana. Doorva also will do for Archana. Doorva means green grass used for Ganapathi Puja. Sugar or Sugar-candy or a fruit for Naivedya.

### **2. Pradakshina Namaskara**

33 Pradakshina and 33 Namaskaras are prescribed. If no time, bring round your point-finger around the Rangoli once. Bow your head with folded hands. It is one Pradakshina and one Namaskara. Similarly 33.

Try to offer atleast three Atma-Pradakshina (self-Pradakshina) and three Namaskara if able to do it. Deep Dhyana on Lord Krishna and sincere repentance is the Taat-Parya here (the spirit in prayer).

Next item is six Pradakshina and six Namaskara to Mohini. The six Padma Rangoli on the body of the cow represent six Mohini Devatas.



**3. Aarati:** Aarati, after completing Pradakshina Namaskara. Kunkuma Aarati or mere Karpooara Arati according to time available. Then Prayer.

**4. Arghya:-** 33+6=39 Mantra-Akshata are needed for this. Keep this 33 Mantra Akshatas in a vessel. And six Mantrakshatas in another cup or plate. Unbroken rice should be used for Mantrakshata.

Take all the 33 Akshatas in right hand, offer water on them through left hand in pela. This is the Mantra:-

गो अन्तर्गत, सकल देवता अन्तर्गत भारती-रमण  
मुख्य प्राण अन्तर्गत श्री गोपाल-कृष्णाय नमः ॥  
इदं अर्घ्यं

*Go Antar-gata, Sakala Devata Antargata  
Bharati Ramana Mukhya Prana Antargata Sri  
Gopala Krishnaa-ya Nama-h. Idam Arghyam.*

Then take the six Mantra-Akshatas and offer Arghya as before for Mohini Devata. The Mantra is:-

भारतीरमण मुख्य प्राण अन्तर्गत रुक्मिणी  
सत्यभामा समेत श्री कृष्णाय नमः ॥  
इदं अर्घ्यं

*Bharati Ramana Mukhya Prana Antargata  
Rukminee Satya Bhama Sameta Sri  
Krishnaaya Nama-h. Idam Arghyam.*

---

Read Go-Padma Vrata Katha after offering Arghya. Or bring the details of the story into the mind and pray. The rice-grains used for Arghya should not be put into Tulasi Brindavana. It would invite ants there.

**5. Sarva Samarpanam:-** Offer Akshata + water in pela, as a mark of Sarva Samarpana. And pray to the Lord to forgive Aparadhas in the performance.

*Krishna-Arpanam Astu*

The day's Pooja is now completed. If you had missed this pooja previously for a day or two due to any reason, you can complete it next day or on any day convenient. The missed days should not exceed seven days.

Go-Padma Vrata gets concluded on Uth-thaana Dwadasi day. Payasa Dana is offered that day as a mark of conclusion. Payasa in Kanchina-Lota, with Taamboola, 33 coins Dakshina, Tulasi Dala, Gopi-Chandana and Janivara. Offer it to the Lord first and then to the Brahmana. In this way, first year Pooja is completed.

## SECOND YEAR

Similarly four-months Puja next year. On Uth-thaana Dwadasi day 2nd year Dana is 33 Adhirasa (cooked in ghee). Offer, this along with the brass plate with 33 coins Dakshina+Tulasi Dala. Offer it to the Lord first and then to the Brahmana.

---

**Third year :** Elai Appam 33.

**Fourth Year :** Four kinds of Laddu all put together 33.

**Fifth year :** 33 Holige (obbittu), along with the brass plate (every year). In a plaintain leaf, abhigara with cow ghee, and put 33 Viladale, 33 Adike, 33 Janivara, 33 Gopichandana, 33 coconut and 33 coins. Go-Padma-Vrata is for five years only and it is complete on 5th year.

### **Dana to own Brothers**

One's own brothers are the first eligible persons to receive the above said Dana. In their absence, give it to other eligibles. That is what the Kannada Text of the story recommends.

..... ಅಣ್ಣ-ತಮ್ಮಂದಿರ ಕರೆದು ದಾನ ಕೊಡಲು ಬೆಕ್ಕು ।  
 ಅಣ್ಣ ತಮ್ಮಂದಿರು ಇಲ್ಲದವರು ಬೇರೆ ಬ್ರಾಹ್ಮಣರನ್ನು ಕರೆದು ದಾನ  
 ಕೊಡಲು ಬೆಕ್ಕು ॥

If brothers are away in some other Town, give the cooked item alone to others nearby. The other items, Plate, Janivara, Gopi, Dakshina can be given to own brother later when he visits the house.

Indirectly it inspires brother's wife that she too should begin Go-Padma Vrata. In case she is observing it already, even then, it works. It strengthens the affection between the two families.

---

### Dana Sankalpa

Invite the recipient to sit in front of Puja Room. Offer Mantra-Akshata on Devaru and on the person sitting. Then **Aacha-mana:** take Uddarani of water thrice:

(1) केशवाय स्वाहा, (2) नारायणाय स्वाहा, (3) माधवाय स्वाहा, ..... श्री कृष्णाय नमः ॥

अद्य, शुभ तिथौ, भारतीरमण, मुख्य प्राणान्तर्गत श्री गोपाल-कृष्ण प्रेरणया, श्रीगोपाल-कृष्ण प्रीत्यर्थ,

मया आचरित गोपदम् रंगवल्लि-व्रत संपूर्ण फल सिध्यर्थ विहित दानं करिष्ये । (Akshata + Jalam in Pela)

Offering Mantra-Akshata on the Shiras of the Brahmana, chant this Mantra:

नमोऽस्तु अनन्ताय सहस्र मूर्तये  
सहस्र पादाक्षि शिरोरु बाहवे ।  
सहस्र नाम्ने पुरुषाय शाश्वते  
सहस्र-कोटि युग-धारिणे नमः ॥

Offer Dana item first to Devaru and then take it in your hands and offer to the Brahmana, chanting the following Mantra :—

---

भारती रमण मुख्य प्राणान्तर्गत श्रीगोपालकृष्ण प्रेरणया,  
श्री गोपाल कृष्ण प्रीत्यर्थं इदं गो-पद्म-व्रत, विहित दानं  
तुभ्यमहं संप्रद-दे ॥ न मम, न मम ॥ श्री कृष्णार्पणमस्तु ॥

Give it to him and offer Namaskara to him even if he is your younger brother. He is a veda Brahmana. Receive Ashirvaada Mantrakshata from him. If not a Veda-vidwan, if he is perfect in Gayatri Japa daily, he is fit to bless you.

### **Why Dana to Own Brothers?**

Note the invisible spirit in this Go-Padma Vrata. This is a Vrata observed by women. Krishna-Preeti is the ultimate aim in this Vrata. Subhadra Devi undertakes this Vrata. The Lord who is our ultimate aim, is the Anna, (the elder brother) of Subhadra. Not only to her. He is the Anna to each and every woman. Keep this in mind when you give this Dana to your own brother. It is easier and sweet to imagine one's own brother as Krishna.

### **Why Sweet Bhakshana Dana?**

Note the Dana itmes. They are (1) Payasa, (2) Adhirasa, (3) Elai Appam, (4) Laddu and (5) Holige. All these are sweet items liked by young boys. According to a story in Bhagavata, these are the items which Yagnya Patnis offered to Krishna and his playmates when Yagnya was still going on. (Skandha 10). This story is popularly known to many. These items were prepared by Yagna-patnis with a sweet memory that it was all meant for Krishna.

---

### **Why Missed Days Should Not Exceed Seven days?**

In the same Bhagavata, Krishna lifted up Govardhana Parvata and held it on his little finger and stood for seven days. Based on this, there is a Niyama that Go-Padma-Pooja should be continued for 7 days and the missed days should not exceed 7 days. If you miss it for any reason, resume puja within 7 days. And continue for 7 days. The point to be noted is that Krishna is at the centre of this Vrata.

It can be taken that the above said Go-Vardhana-Parvata incident took place in rainy season. It can also be taken that this Go-Padma-Vrata is an effective prayer for rain by women. Please note that the men (Brahmanas) too pray for rains during the same season. On Upakarma Day, they stand in Knee deep water, raise both their hands towards the sky and chant the prayer mantra in high pitch, looking at the sky. They invite the rain-god in these words:-

“एहि वरुण, एहि पर्जन्य.... ”

While the men pray for rains in this way, the women pray in the form of Go-Padma Vrata. Both in the same season.

---

### **Why this number 33 ?**

The cow (or Go) is our Prat-yaksha Devata. Shashtra says 33 Koti Devatas are present in the cow. We cannot give so much of Danas. As a symbol of our Bhakti, we offer 33 items of Danas with 33 coins.

### **Paada-Kamala of Krishna**

During Go-Padma-Puja, Lord Krishna comes and stands before us. We offer Paada-Puja to Him and graciously He accepts it and showers His blessings. With this Anu-Sandhaana (faith) we offer Pooja to the two feet in Go-Padma Rangoli. In this way, there are many hidden high concepts in this Go-padma-Vrata. It elevates our inner spiritual value and leads us to high thinking; all without our knowing.

### **Some points On Go-Padma**

1. Rangoli Powder alone is the best. Rice flour not appropriate.
2. Colour Rangoli Powder can be used.
3. If unable to do this Puja daily, you can do it 2-times next day; 3 times on 3rd day complete the arrears in that way. The gap should not exceed 7 days. You can not do tomorrow's puja today. When you perform accumulated puja, single Nai-Vedya and single Aarati will do on that day.
4. While giving Arghya, use 33 Mantrakshata for each day. For example, for 3 days, Arghya should

---

be given 3 times (with 33 Mantrakshata each time). Similarly 6 Mantrakshata for Mohini.

### **About Dana**

5. Place the Dana items for Naivedya to Lord and then offer it to the Brahmana. Neatly pack all the items (provisions) required for cooking the Dana items including ghee or oil. Place the packets with Tamboola-Dakshina+Tulasi Dala on a leaf in front of Devaru Box or Devaru Picture and offer Naivedya. Then give it to Brahmana.
- 

## **AA-KAA-MAA-VAI POURNAMI**

10-7-2025 (Thursday)

The four Pournamis in the months of Aashada, Kartika, Maagha and Vaishakha are collectively known as **“Aa-kaa-maa-vai Pournami”**. Snana with Sankalpa before sunrise on these Pournamis drives away Tatwa-Abhimani Asuras from our body. In other words, it drives away the lazy / lethargic mood and negative habits in us. As a result, our thoughts and actions start slowly becoming positive and we appear friendly and agreeable to others around us.

The other invisible effect is that our Pitrus are much pleased and feel highly honoured by our Sankalpa Snana on this Pournami before Sun rise and if we do it in their memory. They shower their blessings on us. The Lord is very much pleased.

---



---

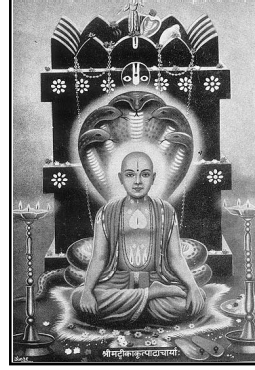
*A Mahan's Aradhana*

---

**SRI JAYATIRTHARU**  
**(TEEKACHARYARU)**

(1365 – 1388)

**Aaraadhana on**  
**15 - 7 - 2025 (Tuesday)**



The Brindavana of Sri Jayatirtha is at Malakheda Kshetra, near Gulbarga. He wrote detailed commentaries (Tika) on most of Sri Madhwacharya's works. Hence he is called 'Teekacharya'.

Sri Jayatirtha lived around 650 years ago. We are most fortunate if we simply think of this great saint. He incarnated only to bring out the greatness and give the meanings of the works of Sri Madhwacharya. He did this great service in his young age and entered Brindavana in his 42 year.

Dhondo Panth was his Poorvashrama name. Later, when he became the Sanyasi-Sishya of Sri Aksho-bhya Tirtha, the young Sanyasi was named Jaya Tirtha. His Guru Sri Aksho-bhya Tirtha was one of the direct Sishyas of Sri Madhwa and was also Acharya's 4th successor in Peeta.

When Sri Madhwa was moving from place to place, a bullock was carrying the load of library on

---

---

his back and used to listen when Acharya was teaching his Sishyas. Naturally, the teaching included hidden meanings of Veda–Vachanas and subtle points of their Vedantic significance. While addressing Sishyas in the class, Sri Acharya, at times, used to turn towards the bull and continue, as though it was closely following what he taught. It was strange for on lookers. The surprise did not stop at this. Once during leisure-time-talk, the Sishyas in the presence of Acharya, raised the question, as to who among them could write commentaries on Acharya’s Bhashya. To their utter surprise, Acharya answered in these words:-

व्याख्यास्यति एष गो राट् ।

*"This bullock will write the commentaries."*

The bullock was born as “Tikacharya”. All these information we get from “SRI JAYATIRTHA VIJAYA” and other works of mahatmas like Sri Satya-Priya Tirtha and others.

## HIS WORKS

Sri Jayatirtha wrote more than 22 Granthas. The famous two works are:

**(1) Tatwa-prakashika**

**(2) Sriman Nyaya Sudha.**

Both are the ‘Tika’ Granthas for Sri Madhwacharya’s Bhashya and Anuvya-khyana for

---

Brahmasutra. Among the small works of Sri Jayatirtha, 'Padya-maala' is famous. This describes the procedure for our daily Devara Pooja. This is based on Sri Madhwacharya's Tantra-saara-sangraha.

### PRAYER SLOKA

चित्रैः पदैश्च गंभीरैः वाक्यै-र्मनै-रखण्डितैः ।

गुरु भावं व्यञ्जयन्ती भाति श्री जय-तीर्थ वाक् ॥

*Chitrai: Padaischa Gambheerai: Vaakyair-maanai-rakhanditai: ।*

*Guru Bhaavam Vyanja-yantee Bhaati Sree Jayateertha Vaak ॥*

Sri Jayatirtha entered Brindavana on Aashaada Krishna Paksha Panchami at Malakheda.

## This Journal — As a Gift

You can refer to this Journal to your relatives and friends. You can subscribe on behalf of your relatives and friends on special occasion as a gift. (Wedding Day Gift, Birthday Gift, etc.) Rs. 300 for two years.

To subscribe for this Journal, please contact  
**Sri. Suresh — 70109 66258, 94442 20615**

---

## Dakshinaa-yana Punya-kaala

### Kataka Sankramana

16-July-2025 (Wednesday)

Dakshinayana Punya Kaala (Kataka Sankramana) occurs on 16<sup>th</sup> July. **Punyakala after 12.28 p.m.**

Snana with Sankalpa, Saligrama Puja, Sarva-Pitru Tarpana are a must on this sacred, powerful Parva Kala.

If the day is spent without even a Sankalpa Snana, what to speak of such a cursed life; condemns Dharma Sindhu (p.101).

रवि संक्रमणे प्राप्ते, न स्नायात् यस्तु मानवः ।

सः सप्त जन्मनि रोगी-स्यात्, निर्धन-श्चैव जायते ॥

Laziness and indifferent way of life in young age, naturally leads to **Daridra** and **Roga** in later age of life. That is the spirit of the above sloka.

Faithful adherence to Kula-Dharma (religious duty) removes negative habits in us without our knowing. That is the secret cause of success in life. If you search mentally for an example, you may find many, They never tom-tom that they are orthodox. It is all private and at home.

---

---

## Dana

Whatever Dana you give on a Sankramana day, Soorya (the Saakshi Devata) credits it in your account and gives it back in many fold at the appropriate hour unexpectedly, says Dharma Sindhu (p.101)

संक्रान्तौ यानि दत्तानि हव्य-कव्यानि दातृभिः ।  
तानि नित्यं ददाति अर्कः पुनः जन्मनि जन्मनि ॥

Havya and Kavya are Danas meant to be given on Sankramana days; so beneficial to the giver. **Havya**=Offerings made to devatas are Havya. Danas offered in memory of Pitrus are **Kavya. Arka** = Soorya.

Honey and Ghee are said to be specially ideal Danas. The other items are umbrella, Chappal etc. (Yatha-Shakti, maximum possible). All with Tamboola Dakshina.

स्नानं, दानं, तपो, होमः, यत्-किञ्चित् पुण्यकारकम् ।  
तस्यां तु यत् कृतं देवि, तत् अक्षय-फलं स्मृतम् ॥  
( स्मृति मुक्तावलि: p.56 )

Sankalpa-Snana, Dana, Japa, Homa, all these what little possible, are accounted as Punya-Karyas on ordinary days. If performed on Dakshinayana Punya Kala, they bring (Akshaya-phala) undiminishing good fortunes, says: (Smriti Muktaavali-p.56).

---

### **Tarpana A Must**

Sarva Pitru Tarpana is a must for those who have no father. Saligrama Puja, Sarva Pithru Tarpana and Danas are highly beneficial on Punya-Kala, for the whole family.

### **Parvakala Tarpana Sankalpa**

Aachamana, Pavitra Dhaarana, Pranayama and then Sankalpa:-

ॐ भूः, ॐ भुवः..... अस्मिन् वर्तमाने, .....  
नाम संवत्सरे, उत्तरायणे ग्रीष्म ऋतौ, आषाढ मासे, .....  
पक्षे, ..... तिथौ, ..... वासर युक्तायां, .....  
पुण्य तिथौ प्राचीनावीति Apa-savya.

अस्मत् पित्रादि समस्त पित्रन्तर्यामि, भारती-रमण-मुख्य  
प्राणान्तर्गत श्री जनार्दन वासुदेव प्रेरणया, श्री जनार्दन वासुदेव  
प्रीत्यर्थं, कटक संक्रमण, दक्षिणायन पुण्यकाल प्रयुक्त, अस्मत्  
पित्रादि समस्त पितृन् उद्दिश्य तिल तर्पण-महं करिष्ये ॥ अस्मत्  
पितरं.....

### **Concluding Part**

यस्य स्मृत्या च नामोक्त्या,.....  
..... परिपूर्णं तदस्तु मे ॥

अनेन, अस्मत् पित्रादि समस्त पितृणां उद्दिश्य, कटक  
संक्रमण, दक्षिणायन पुण्य-काल प्रयुक्त, तिलतर्पणेन, अस्मत्

---

---

पित्रादि समस्त पित्रन्तर्यामि भारती-रमण-मुख्य प्राणान्तर्गत मध्व  
वल्लभ श्री जनार्दन वासुदेवः प्रीयताम् ॥ सुप्रीतो वरदो भवतु  
॥ श्री कृष्णार्पणमस्तु ॥

Remove the Pavitra, untie it and then Aachamana.

---

## Guru Pushya Yoga

Guru Vaara and Pushya Nakshatra

**July 24<sup>th</sup> — after 5.47 p.m.**

24<sup>th</sup> July is Guru-Pushya-Yoga. When Pushya Nakshatra falls on a Thursday, it is called “**Guru-Pushya-Yoga**” or “**Guru-Pushya-Amrita-Yoga**”. This day is considered to be a very sacred day and known as Amrita Siddhi Yoga day.

Whatever we do to please Sri Hari on this day certainly will fetch abundant phala. Snana, Sandhya, Pooja, Homa, Japa, Parayana, Pradakshina, Daana, Singing Devaranamas, Bhajans, etc.

Guru Pushya Yoga is considered very auspicious for learning mantra and tantra and acquisition of knowledge from father, grandfather, guru or a learned person.

There is no need to look for a Muhurtha when doing during Guru Pushya Yoga because it is auspicious for new starts or any Saadhana. Every minute of the day is fortunate, and according to astrology, it is thousand times more potent.

Let us grab this golden opportunity and perform Saadhana which pleases Lord Sri Hari.

---

---

## **Deepa-Sthambha Puja** **(Gendana Puja)**

**Aashada Amavasya (24 - 7 - 2025 Thursday)**

Married and unmarried girls perform this puja on Aashada Amavasya. It is, Gendana Puja. Don't go to translate this term in English. It will lose its charm and sweetness. We love our culture so much. It is so sacred and so sweet.

Gendana Puja is a puja to Parvati-Parameswara for the well-being of the husband. For unmarried girls, it is a prayer to Devi to grant an ideal husband. This is also called "Bheemana Amavasya". Two small mud-gopurams, similar to Bella-Ach-Chu, (3 inches height) are made. They represent Parvati and Parameswara. In Kannada, they are Khamba. In Samskrita they are Sthambha. Decorate them with dots of Chandana (use semy liquid Chandana) straight lines on their edges, from top to bottom. Arishina, Kunkuma to Parvati Khamba. In place of Maangalya, Arishina-Beru (Turmeric-piece) tied to that Khamba, using an yellow thread. If mud Khamba not available Puja can be performed to a picture of Parvati, Parameswara.

### **Puja To Dora With Nine Knots**

Parvati Devi protects us in nine ways, with her nine Roopas. As its symbol, a white thread is smeared with wet-Arishina-Pudi (Wet-turmeric powder) first.

---



Then make it a thread with nine knots. Each knot represents one Roopa of Devi. Tie a Pushpa at the centre of the thread. It is Dora, to be tied to the girl's right-wrist after puja. So the length of the Dora should be convenient for this. Prepare as many Doras required for girls doing the Puja. Place all these Doras in a plate in front of Devi for Puja. Tembittu Deepas nine or ordinary Deepas nine are kept in Puja.

Perform Puja for Devi as usual with songs and Pushpa Archana, chanting the nine Naamaa-valis.

- |                        |                      |
|------------------------|----------------------|
| 1. शिवायै नमः          | 6. हर-कान्तायै नमः   |
| 2. भवानी देव्यै नमः    | 7. सिंह-वाह-नायै नमः |
| 3. रुद्राणी देव्यै नमः | 8. अंबिकायै नमः      |
| 4. गिरिजायै नमः        | 9. पार्वत्यै नमः     |
| 5. कान्तायै नमः        |                      |

- |                           |                         |
|---------------------------|-------------------------|
| 1. Shivaa-yai Nama-h      | 7. Simha-vaa-ha-naa-yai |
| 2. Bhavani Dev-yai ,,     | Nama-h                  |
| 3. Rudraani Dev-yai ,,    | 8. Ambika-yai Nama-h    |
| 4. Girijaa-yai Nama-h     | 9. Paarvat-yai Nama-h   |
| 5. Kaantaa-yai Nama-h     |                         |
| 6. Hara-Kaanta-yai Nama-h |                         |

Dhoopa, Deepa, Naivedya. If possible, nine kinds of Nai-vedyas are offered:

- 1) Nine Karada Kaduvu (or Somaasi)
- 2) Good Payasa

- 
- 3) Chitraanna. (4) Mosaru (curd) Anna.  
 5) Koshambari, (6) Thembittu,  
 7) Chigili (Ellu or *Noogulu* fried and pounded  
 with bella) (8) Coconut, (9) A fruit.

If some of the above items are not available, in their place, offer sugar-candy, Draaksha, Godambi, Baadaami and the like. After Naivedya Mangala Arathi, then Kunkuma Arathi, Pra-dak-shina, Namaskara and then prayer.

### **Dora-Bandhana**

Doras are tied on the right wrist of the girl by an elderly Sumangali. In olden days, ladies used to sing a Kannada Haadu on this, in 58 Stanzas, after the Puja. It consists an interesting story. Every married girl and unmarried girl would be highly benefited if she listened to it attentively.

Quarrels in the family, are quite common every where. Ill treatment, humiliation, partiality, jealousy, short temper are all God-sent tests for you; The Lord is watching you. Remember Him and endure all the hardships. After some time forgive the person and forget the ill-treatment. The Lord will surely reward you soon. Life-long enmity (Deerga-vaira) is not the Swabhava of a pati-vrata says this stanza:-

पतिव्रता स्त्रीयारिगे क्रोध-विल्ल-वेन्दु  
 पृथ्वियोळगे जनरु होगळिदरु ॥ (padya-50)

---

The world will respect you if you forget the anger / hardship. And people will regard you and praise you an ideal pati-Vrata, if you forget enmity against any one.

This Deepa-Sthamba Pooja is beneficial to the family in so many ways. It elevates your inner personality, inner value. It makes you a 'good-matured' lady, and agreeable to every one in the family.

---

### **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.

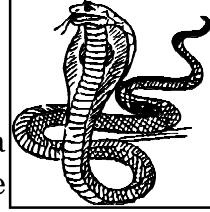
To include your WhatsApp Number in this group, please send your Reference Number, Name and WhatsApp Number to

**Sri. Suresh — 70109 66258, 94442 20615**

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

## NAGA CHATURTHI

(Sra. Shu. Chatur) 28 - 7 - 2025



Sraavana Maasa Shukla Paksha Chaturthi and Panchami are important days for Puja both by men and women. This is very important for women in the interest of their children. Even if no children, this Puja will pave the way for their motherhood in due course. Naga Chaturthi and Garuda Panchami are as important as Akshaya Triteeya. Shastra says that this Puja protects the devotee from Sarpa-Bhaya. (Nirnaya Sindhu p.87)

ये तस्यां पूजयन्ती-ह, नागान् भक्ति-पुरः सरः ।  
न तेषां सर्पतो वीर, भयं भवति कुत्रचित् ॥

This is a Puja to be performed with *madi*. During Saligrama Puja, as a daily routine, we conclude it with Puja to Vayu, Garuda and Sesha. Therefore, Nagara Pratima is always there in our Puja-box. On this day, conclude the above said routine Puja, keep the Nagara alone separately in a small plate, close the Puja box and place it in its usual seat.

Perform Panchamruta Abhisheka to Nagara. If Possible, do Abhisheka with tender coconut water also and finally with pure water. Clean the Pratima and Place it in the plate for further Puja. Offer Gaja-Vastra. Don't use Kunkuma in between Gajja. Use Arishina Paste (Turmeric). for Gaja Vastra and even for Arati on Chaturthi. Kumkuma Arati and Kunkuma Gaja

Vastra are used on the next day (Garuda Panchami day.) Now, after Abhisheka, offer Janivara, Gandha, Akshata, Pushpa - Archana — all used earlier for Devaru-Puja. Dhoopa, Deepa, then offer Devaru Teertha, Tulasi and then Naivedya.

In addition to Milk, Curd, Bella etc. the other popular items of Naivedya in Tamil Nadu are Thembittu, Arulu and Chigili. These three names are Tamil Nadu Kannada. Yellu (raw gingili) soaked in water for a few hours, dried in doors and then dehusk. This white Yellu is pounded with Bella. Elakki-Powder also mixed. This is Chigili, an important item for Naivedya. **Honey is not included for Naivedya.** Kalpoora Arathi and then Mangala-Arathi. Two small Deepas kept in a plate with Arisina-water (not Kunkuma-water). Then Pradakshina Namaskara and prayer.

### Prayer Mantra

(*Bhavish-yottara Purana Chp. 32*)

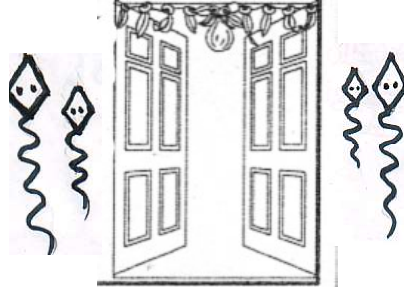
वासुकिः, तक्षकश्चैव, काळियो, मणिभद्रकः ।

ऐरावतो, धृतराष्ट्रः, कार्कोटक धनञ्जयौ ॥

एते अभयं प्रयच्छन्ति प्राणिनां प्राण-जीविनाम् ॥

All this puja is to the Nagara Pratima near Pooja Box, at home. Then the traditional Sampradaya is to go to Mutt or temple and do simple Puja with milk, either in the ant-hill (Hooth-tha) or to the stone Nagara there. Naivedya, Arati, Pradhakshina, Namaskara.

Returning home, simple Puja to the Rangoli Nagara (and Kutti Nagara) near the main entrance either on the floor, or on a plank. This Rangoli Nagara



and its Kutti Nagara are drawn in the morning itself and kept ready for Puja now. After Puja at the floor, a figure of Nagara with Kutti Nagara by its side is drawn on one

side of the wall near the main entrance. These two figures are drawn with Arishina-paste (turmeric). This is drawn on the Southern side or Western side of the entrance and simple Puja is performed to it. The other side is reserved for the next day (for Garuda-Panchami and it will be drawn with Halidi or Jawala i.e. Arishina paste mixed with a bit of Chunnam). This Puja to Nagaras on the wall is performed as per Purana-vachana:

श्रावणे मासि पंचम्यां शुक्लपक्षे नराधिप ।  
 द्वारस्य उभयतो लेख्या, गोमयेन विषोल्बणाः ।  
 पूजयेत् विधिवत् वीर दधि, दूर्वाङ्कुरैः कुशैः ।  
 गन्ध-पुष्प-उपहारैश्च, ब्राह्मणानां च तर्पणैः ॥

### **Arishina on Chaturthi And Halidi (red) on Panchami**

The above sloka advises to draw the Nagaras on the wall with Gomaya (cow-dung). But it has come in Sampradaya to use Arishina on Chaturthi and Halidi (Jawala) on Panchami for drawing the figures of Nagara on the wall. Curd (Da-dhi), Green-grass (Doorva Ankura), Darbha, Gandha, Pushpa are used

for Nagara Puja as per the Slokas above. Then Naivedya. Nagara Puja concludes with giving Yatha Shakti Tamboola Dakshina plus Tembittu and Chigili Dana to deserving Brahmanas, preferably Brahmachari boys.

### **FOOD NIYAMA ON CHATURTHI**

Women observe Upasava or take Phalahara on Naga Chaturthi day and night. The usual items taken are: Avalakki, Rava Kesari, Arulu mixed with curd without salt, Payasa etc. Milk is avoided at night since milk is used for Abhisheka & Naivedya for Nagara.

### **Garuda Panchami (Naga Panchami)**

*(Sra. Shu. Panchami) - 29 - 7 - 2025 Tuesday*

This day is observed in both the names mentioned above. Nagara & Garuda are siblings. Usually Naga Chaturthi Vrata is concluded with 2<sup>nd</sup> day Nagara Puja and Paa-rana. In some houses, they do Puja to Garuda Pratima also today along with Nagara. Puja-Paddhati is the same as the previous day. Kunkuma Gajavastra, Kunkuma Arati and red-colour (Halidi) Nagara on the other side of the wall today. Chigili is done with fried Yellu, instead of raw Yellu. All other Puja-methods are the same as previous day. No Upavasa today.

Nagara lives in ant-hill (Hoot-tha in Kannada and Put-thu in Tamil). After performing Puja there, they bring home a handful of mud from near the ant-hill as Nagara Prasada and give it to all in the house, particularly to brothers. They apply it slightly on their navel and on ear-lobes.

---

## **Anna-Tammana Hub-ba** (*Festivity for Brothers*)

At the end of Nagara-Puja, sisters pray for the welfare of their borthers. Even if there were any misunderstanding with brothers earlier, they forget everything and earnestly pray for their affection to grow. With this in mind, sisters affectionately offer Nagara-Prasada to brothers on Naga Panchami day. In turn, brothers bring suitable gifts to their sisters.

---

**Note :** If this Puja could not be performed on its due date, it has to be performed on Chaturti / Panchami after Deepavali.

---

### **Things Needed For Nagara Puja**

1. Arishina, Kunkuma
  2. Flowers (white colour)
  3. Kyaadhi Hoov-vu (Kannada,  
Thaa-Zham-boo Tamil  
if available)
  4. Taamboola
  5. Janivaara-2 (Yajn-yopa-Veeta)
  6. Milk (un-heated)200
  7. Curd - 100
  8. Ghee - 50
  9. Honey (for Abhisheka)  
2 spoon
  10. Bella-Powder-200
  11. Kal-Sakkare (sugar-candy)
  12. Kalpoora (camphor)
  13. Match-box
  14. Agar-Bathi
-



