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SRI MADHWA SIDDHANTA

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Feb. 1st

The Most Sacred Day

1. Last day for Maagha Snana. (Maagha Snana Samaapti).

2. Aa-kaa-maa-vai Pournami. (Very important day for early morning Snana, Puja, Dana, etc.). Today is the ideal day for Satyanarayana Puja.

3. Vyasa Puja — Puja to Sri Vedavyasa. Also Puja to our Guru.

4. Pushya-arka Yoga — Parayana of Raghavendra Stotra, etc. as many times as possible.

Fortunately Today Is Sunday

It is very fortunate that this day falls on a Sunday. Hence office-goers, school / college students can perform the above said sacred activities without any urgency.

Let us catch hold of this golden opportunity and perform the above activities as much as possible and get the Lord's grace and thereby a pleasant life. We may not get such a combination of Aa-kaa-maa-vai Pournami and Pushyaarka Yoga, that too on a holiday very often in future.

Jan. 3rd to Feb. 1st

Pushya Pournami to Maagha Pournami

Main Activities

(1) Early morning (before Sun rise) Maagha Snana with Sankalpa and Snana Mantras.

(2) Devara Puja to Lord Madhava (Madhava is the presiding deity of Maagha Maasa). Smarane of Lord Madhava in Saligrama.

(3) Paaraayana of **Madhava-stava Raja Stotra**, **Bhagavad Gita — 10th and 11th Chapters,** and **Gajendra Moksha**.

(4) Hari Katha Shravana — Listening to Srimad Bhagavatam, Bhagavad Gita, **"Maagha Maasa Maahaatymam"**, etc. (A few slokas Maagha Maasa Maahaatymam have been published in this issue and previous issue under the title 'Importance of Maagha Snana'. One can read the meanings of these slokas.)

No Yama Loka for those who performs

Taking early morning bath — Thulasi is planted and fully grown in abundance — Presence of Saligrama in the house — Involve in stories of Maha Vishnu — Having company of good Saadhu Saatwic Souls — Reciting Gayatri Japa,Vishnu Sahasranama, Bhagavad Gita and other Stotras — Observing Ekadashi Vrata and Dwadashi Paarane (at the proper time in the morning) — See pages 23 and 24 for details.

Importance of MAGHA SNANA

Part - 2

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Ref: His book - **"Maghamasa Mahatmyam"** in Vayu Purana (Part 1).

In the previous (January) issue, a few slokas from Vayu Purana highlighting the importance of Magha Snana were published. In this issue, we present a few more slokas — an excellent dialogue between Chaturmukha Brahma and the divine sage Narada.

One may have time or convenience to have bath in Magha Masa in a holy river or not, the grace of the Lord Sri Madhava (Husband and Master of Mahalakshmi) is certain if the devotee owns "Maghamasa Mahatmyam" book and reads the Mahimas of this great month Magha Masa. For copies of this book, please contact the author of this article. (Sri. T.S.Raghavendran - 95970 38909).

श्री ब्रह्मोवाच — **Sri Chaturmukha Brahma said:**

No Other Superior Dharma Obtains Eternal Happiness

न माघमासात् परमोऽस्ति धर्मः
संसारदुःखं विनिवर्तितुं कलौ ।
यथा कलौ विष्णुकथापरागतिः
तथैव स्नानं मकरे दिवाकरे ॥ २४ ॥

In the age of Kali, to clear off the grief of the people, there is nothing more superior dharma than Magha Masa. In the age of Kali, a person who drinks the nectar of "Sri Harikatha" attains liberation and Moksha. Likewise, when the Sun is in Makara rasi, a person taking holy bath early in the month of Magha will attain Moksha. (Sl 24).

Magha Snana Period

3-01-2026 to 1-02-2026

Magha Snana Procedure and Magha Snana Mantras were published in the Dec. 2025 issue.

कार्तिकः सर्वमासेभ्यः सहस्रफलदो विदुः ।
तस्माल्लक्षगुणो माघ इति प्राह जनार्दनः ॥ २३ ॥

Starting from Chaitra Masa, the month of Kartika would bestow thousand fold fruits for the dharmic activities performed. But the month of Magha would bestow still lakshas of virtues over Kartika

Masa. This is told by Lord Sri Hari — Janardana Himself. (Chapter 1, Sloka 23).

पापानि विलयं यान्ति तमांसीव भगोदये ।
समागच्छन्ति पुण्यानि यथा गुरुकृपोदये ॥ २५ ॥

All the sins are destroyed by such sacred early bath just like the darkness is destroyed by Soorya Udaya. Further, all the virtues are attained by that person, just like by the grace of guru all the desired results are obtained. (Chapter 1, Sloka 25).

अकृतं माघमासे तु प्रातः स्नानं नराधमः ।
पैशाचीं योनिमासाद्य तिष्ठत्याभूतसंप्लवम् ॥ २८ ॥

Whoever fails to do Magha early bath in the morning, will attain the birth of a ghost, and will live in the water graves. (Chapter 1, Sloka 28).

Magha Masa Is Roaring

''प्रातःस्नानं पुनाति'' इति माघो गर्जति गर्जति ।
किञ्चित् अभ्युदिते भानौ रटन्त्यापो दिवानिशम् ॥३९॥
अत्युग्रपापिनं वापि प्रातःस्नानात् पुनीमहे ।

Magha Masa is again and again roaring to have early morning bath at the rasing of the Sun. *Ratanti,* means to call out loudly and shout with a sense of pity. **"Enough if you perform Snana at the Sun rise. I will cleanse you, even though you are the worst sinner".** (Chapter 1, Sloka 39).

अस्नातो माघमासे तु प्रातर्नाडीचतुष्टये ।
नरं चाण्डालतां याति नारी चेद्विधवा भवेत् ॥ ४२ ॥

That person who fails to take bath in Magha Masa early in the morning before four ghaligas, then that person will become a Chandala. (Sloka 42).

मासानां प्रवरो मासो माघमास उदाहृतः ।
यथाहीनां शेषवरो रोगाणामौषधं यथा ॥ ५० ॥

Among all the months, Magha Masa is the Supreme. Among the snakes, Sesha is the best. Oh! Brahmin! Narada, just like medicine for the diseases.

इह जन्मनि यत्पापं यत्पापं पूर्वजन्मसु ।
तत्पापं नाशमायाति माघस्नानेन नारद ॥ ५७ ॥

Oh! Narada! all the heinous sins committed in this birth and also in the earlier births are totally destroyed by the holy early bath in the morning of Magha Masa. (Chapter 1, Sloka 57).

मेरुमन्दरतुल्यं च यत्पापं पापिभिः कृतम् ।
तत्पापं नाशमायाति माघस्नानेन नारद ॥ ५८ ॥

Oh! Narada! by the sinners even though sins are committed which are equivalent to Meru-Himalayas mountain size, even then, all these sins are liquidated and are cleared off by the early holy bath in the morning of Maghamasa. (Sloka 58).

Even Sankalpa Is Enough

''माघस्नानं करिष्यामि'' इत्येवं सङ्कल्पतो मुने ।
ध्रुवं नश्यन्ति पापानि बलवन्ति प्रयत्नतः ॥ ५९ ॥

Oh! Narada! even though a person with determination takes a vow to perform Snana in the early morning of Magha Masa, then all the heinous sins definitely get destroyed. (Even the Sankalpa is enough and such is the glory of Magha Masa Snana early in the morning with devotion).

Mrittika Shoucha (Cleaning With Mud)

मृदाशौचं तु कर्तव्यं यथा गन्धक्षयो भवेत् ।
मूत्रोत्सर्गविधिस्त्वेषो गृहस्थानां विधिः स्मृतः ॥ १६ ॥

After completing the nature's call (Mala Mootra Visarjana), the private secret parts have to be cleaned wih mud, till the odour of the night soil totally disappears. After this, the hands and legs are to be cleaned with mud and then pure water. This is called **"Mrittika Shoucha"**. This way of rules and adoption should be known by the householder. (Chapter 2, Sloka 16).

Note:— This Mrittika is NOT the mud taken from the bottom of Thulasi plant. The above said Mrittika is normal pure mud meant only for cleaning purposes. This mud can be taken from river bed or ant-hill (huttu).

गन्धक्षयकरः शौचः स्त्रीशूद्राणां विधिः स्मृतः ।
वल्मीकं मूषकोत्खातं सेतौ मार्गे व्रजे गृहे ॥ १८ ॥

This watering until the odour is got rid off is also applicable to women as well as to other Varnas. This should be known and to be understood so. For cleaning, mud-mrittika should be taken. The mrittika out of bushes, roads, cow-sheds, in the bridges, etc., should not be used. (Chapter 2, Sloka 18).

अन्यशिष्टावशिष्टां च वर्जयेन् मृत्तिकां बुधः ।
एका लिङ्गे करे तिस्र उभयोर्मृद्द्वयं स्मृतम् ॥ १९ ॥

The mrittika used by others should be abandoned. The mrittika should be applied once to the private part, for the left hand thrice, and then twice for both the hands and cleaning shall be made. Again and again cleaning has to be made by pure water. (Chapter 2, Sloka 19).

पञ्चापाने दशैकस्मिन् उभयोः सप्त मृत्तिकाः ।
लिङ्गे तिस्रो गुदे पञ्च प्रत्येकं करयोस्त्रयः ॥ २० ॥

Then cleaning should be done for the anus 5 times or 10 times; for both the hands 7 times each, for the private secret part 3 times, and for both the legs each three times; cleaning with mrittika to be done. (Chapter 2, Sloka 20).

उभयोः पादयोस्तिस्रः पुरीषे मृत्तिकाविधिः ।

लिङ्गे चैका करे चैका तिस्रश्च करयोर्भवेत् ॥ २१ ॥

Like this, the mrittika to be applied and to be cleaned. Otherwise for the private part once, for the hands once, and then for both the hands and legs 3 times, twice cleaning to be done in this manner. (Chapter 2, Sloka 21).

नान्यत्र मृदमादाय कुर्यात् शौचं ह्रदादिषु ।
आप्रकोष्ठकराद्धारि मृत्तिकां तु समाचरेत् ॥ २२ ॥

The hands should be cleaned till the joint in the middle of the forearms. For the legs also they should be cleaned till the knees. What has been told ealier regarding mrittika, the other mrittika should not be taken into account. Like this, the cleaning should be made. (Chapter 2, Sloka 22).

Important:— This "Mrittika Shoucha" is applicable and to be performed daily through out the year. Since these details are given in Magha-masa Mahatmyam, this is included here. Hence this cleaning method has to be performed daily, not only during Magha-masa period.

Danta Dhaavanam
(Cleaning The Teeth)

पादौ प्रक्षाल्य विप्रेन्द्र दन्तधावनमाचरेत् ।
प्रतिपत्पर्वषष्ठीषु नवम्यां द्वादशीदिने ॥ २३ ॥

दन्तानां काष्ठसंयोगो दहत्यासप्तमं कुलम् ।
तृणपर्णैः सदा कुर्यात् अमां एकादशीं विना ॥ २४ ॥

Oh! Narada Muni, like this, the cleaning of the feet should be made. Then the cleaning of the teeth has to be done. In the case of Pratipadaa, Amavasya, Shashti, Navami, Dwadashi and in these days, the cleaning of the teeth should not be done by the sticks, as on other days. Except Amavasya and Ekadasi days, cleaning of teeth is to be done by the grass or the leaves of a tree. If sticks is used on those days, seven kulas would be burnt. (Chapter 2, Sloka 23, 24).

गण्डूषं अथवा कुर्यात् दशवारं द्विजोत्तम ।
नारायणं देवगुरुं मानसे तु समाविशेत् ॥ २५ ॥

Oh! best of the brahmins, otherwise 10 times the rules of Gandusha should be repeated. Further, Sriman Narayaya, the Devatas, Guru should be mediddtated upon at that time. (Chap. 2, Sloka 25).

Think of the Lord's Presence In The Water During Snana

समस्तजगदाधार शङ्खचक्रगदाधर ।
देव देहि ममानुज्ञां युष्मत्तीर्थनिषेवणे ॥ २६ ॥

Oh! Deva! the sole supporter for all the worlds, holding Shankha, Chakra, Gada and other weapons, please permit me to take bath in this Tirtha (holy water) which belongs to You. Like this, He should

be meditated upon. (Chap. 2, Sloka 26).

यन्नखाग्रात् समाभूता गङ्गा त्रैलोक्यपावनी ।
यत्पादे तीर्थजातानि माधवं तं नमाम्यहम् ॥ २७ ॥

The Holy river Ganga was born out of the tip of the nail of His left leg. All the holy rivers are born out of His Lotus Feet. I worship that glorious Lord Madhava. Like this, **the remembrance of Sriman Narayana has to be made at the time of Snana.** (Chap. 2, Sloka 27).

योऽसौ तीर्थपदे विष्णुः चिद्रूपी परमेश्वरः ।
स एव द्रवरूपेण वसत्येव जलाशये ॥ २८ ॥

Under the Lotus Feet of the Lord Vishnu, all the holy rivers are residing with, that 'Chit Roopi' Lord is residing in the water and its resources in the form of liquid. (Chapter 2, Sloka 28).

Ganga Smarana during Snana for her presence in the water, Chant 12 Names of Ganga, Arghya During Snana — Please refer previous (January) issue — Importance of Maagha Snana.

A Separate Snana For Ancestors And Gurus

यथामलकपिष्टेन गोमयेन समाचरेत् ।
पितॄन् गुरून् समुद्दिश्य प्रत्येकं स्नानमाचरेत् ॥ ४० ॥

By the Aamalakapishta as well as by the cow's dung, a separate Snana for ancestors and a separate Snana for Gurus should be performed. (Chapter 2, Sloka 40).

ततोऽघमर्षणं स्नानं कुर्यान् मन्त्रादतन्द्रितः । ४१ ।

Then without laziness Aghamarshana Snana should be performed. (Chapter 2, Sloka 41).

Shikhodaka
Food For Ancestors

जलात् पश्चाद्विनिस्तीर्य तर्पयेत् देवताऋषीन् ।
पितॄंस्ततः शिखास्कन्धे दक्षिरे तु न्यसेत्ततः ॥ ४२ ॥
शिखोदकं भूपतितं पिबन्ति पितरोऽखिलाः । ४३ ।
शिखासंस्थामात्रभूमौ पित्राहारो भवत्विति । ४९ ।

Then he should come out of water, and perform Tarpana for Devatas, Rishis and Pitrus (ancestors). Then the Shika should be placed on the right shoulder. This is because, the water fallen out of the Shikha on the ground is drunk by all forefathers and ancestors. (Chapter 2, Sloka 42, 43).

Amrita is staying in the Shikha of Brahmanas. When they fall out from the Shika in the form of water, they shall become food for Pitru Devatas. (49).

तस्मात् शिखोदकं दद्यात् पितृभ्यस्तुष्टिकारणम् ॥५१॥

Therefore, Shikhodaka (water from Shikha) should be given after Snana to please and satisfy the Pitru Devatas. (Chapter 2, Sloka 51).

Puja to SRI MADHAVA

A Peaceful And Smiling Face

माघमासप्रियं देवं शङ्खचक्रगदाधरम् ।
प्रसन्नं सुस्मितं शान्तं माधवं पूजयेत्तथा ॥ ५५ ॥

Puja should be performed to the Lord Sri Madhava who is very dear to the Magha Masa. He wears Shankha, Chakra, Gada and other weapons. He is always with beautiful smiling face, always sober and peaceful.

Lord Madhava is the presiding deity of Magha Masa.

After Magha Snana, puja should be performed to the Lord Sri Madhava. (Sloka 55).

Puja With Thulasi

अर्चितस्तुलसीपत्रैः माधवो भक्तवत्सलः ॥ ७० ॥
अपराधसहस्रं वा सहते नात्र संशयः ।

If a devotee performs Archana with Thulasi leaves with devotion to Lord Sri Madhava, then the Lord will excuse the thousands of faults and sins of the devotee. There is no doubt about it at all. (Chapter 2, Sloka 70).

यः कुर्यात् तुलसीपत्रैः पूजां विष्णोर्महात्मनः ॥ ७१ ॥
जन्मकोटिसहस्रं तु दरिद्रो न भवेन्नरः ।
विधवात्वं न चाप्नोति नारी जन्मशतैरपि ॥ ७२ ॥

If a devotee performs Puja with Thulasi leaves with devotion to Sri Maha Vishnu, then there will not be poverty for hundreds and crores of births. If that person takes birth as a woman, then he will not get the widowhood at all for hundreds of births. (Chapter 2, Slokas 71, 72).

Offer Thulasi to the Lord For Ancestors and Gurus

पितॄन् गुरून् समुद्दिश्य तुलसी विष्णवेऽर्पिता ॥ ६६ ॥
ब्रह्महत्याकोटिशतं अगम्यानां अनन्तकम् ।
आभितः कोटि पापानि दहत्यग्निरिवेन्धनम् ॥ ६७ ॥

If a devotee offers Thulasi to the Lord for the benefit of his ancestors and Gurus with devotion, then that person gets destroyed all the heinous sins like the killing of Brahmins, etc. committed in hundreds and crores of births. Uncountable sins are washed off by such offerings to the Lord.

Just like fire destroys the firewood sticks and reduces to ashes, like that sins are burnt out of the devotee. (Sloka 66, 67).

Puja With Lotus Flowers Abundant Punya

यः पूजयति देवेशं कमलैः कमलेक्षणम् ।
तस्य पुण्यफलं वक्तुं कः शक्तो वर्तते भुवि ॥६८॥

The Lord Madhava has eyes like lotus flowers. Whoever performs Puja to that lotus-eyed Lord with

lotus flowers, then the virtue amassed by such devotee cannot be described by any one in this world. None can describe his glories. (Chapter 2, Sloka 68).

कमलैः पूजिते विष्णौ कमलावसते गृहे ।
फलन्ति कामाः सर्वेऽपि नैव दुःखं प्रजायते ॥ ६९ ॥
द्वात्रिंशत् अपराधानि क्षमते पुरुषोत्तमः ।

The Lord is the Master of Devatas and gives happiness to Mahalakshmi. Whoever performs Puja to the Lord with lotus flowers, then all his desires are fulfilled. Not only the fulfillment of his desires but also in him, in his house Mahalakshmi always stays there and blesses all of them. Further he would not experience even an iota of grief.

Further, such devotees' sins of 32 kinds will be excused and pardon will be granted by the Lord Purushottama. (Chapter 2, Slokas 69).

Deepa Daana For Agnyana Naasha

दीपदानं तु यः कुर्यात् देवाय परमात्मने ॥ ७९ ॥
अज्ञानान्धं तमो भित्वा साक्षात्पश्यति तं हरिम् ।

Agnyana gets destroyed by Deepa Dana to the Lord. He/she will have the vision of the Lord. (Chapter 2, Sloka 79).

Deepa dana includes - Deepa vessel, cotton threads, oil, oil-vessel, match stick, etc.

यो को वाऽस्मत्कुले जातो माघे मासि हरिप्रियः ।

दद्यात् दीपं स्वयं वाऽपि स नः सन्तारयिष्यति ॥८१॥

The person who is devoted to Lord Sri Hari takes birth in the family and does charity of light/lamp/ Dipa in the month of Maagha, not only he crosses the ocean of Samsaara, but also he redeems and lifts higher the ancestors of the family. This is the thinking of ancestors very often about their progeny. (Chapter 2, Slokas 81).

If it is not possible to donate oil, cotton threads or the vessel by anyone, then at least he / she should bring to the front the light lit by others; which means, the cotton threads should be brought to the front and the oil should be poured and to be adusted properly. Cleaning process should be made also. (Sloka 84).

Naivedya To The Lord — A Must

विदधाति हरेः पूजां विना नैवेद्यं अज्ञधीः ॥ ८४ ॥
कुम्भीपाके महाघोरे पच्यते नरकाग्निना ।

Offer Naivedya to the Lord. One who does not perform Naivedya to Sri Hari and takes food without offerings, then that person will be roasted in the Kumbhipaka hell by the agni / fire. (Sloka 85).

Nirmalya Visarjana

स्तोत्रपाठमृते कुर्यात् निर्माल्यस्य विसर्जनम् ॥ ८७ ॥
स चोन्मादी भवत्याशु नात्र कार्या विचारणा ।

A person who performs Nirmalya Visarjana without extolling or praising the Lord, he would be affected by severe disease called 'Unmaada' without doubt. (Chapter 2, Sloka 87).

Saashtaanga Namaskara After Puja

पूजान्ते माधवस्याग्रे साष्टाङ्गं प्रणमेद्यदि ॥ ९३ ॥
अश्वमेधसहस्रेषु सम्यक् चीर्णेषु यत्फलम् ।
तत्फलं समवाप्नोति नात्र कार्या विचारणा ॥ ९४ ॥

After completion of Puja, in front of the Lord Madhava, one who falls flat with devotion and does Namaskara to the full extent (Saashtaanga Namaskara), he gets the Phala of performing thousands of Ashwamedha Yaga. There is no doubt about this point at all. (Sloka 94).

Pradakshina

यानि कानि च पापानि जन्मान्तरकृतानि च ।
तानि सर्वाणि नश्यन्ति प्रदक्षिणपदे पदे ॥ ९६ ॥

When a devotee takes step by step Pradakshina to the Lord, all the sins committed by him in the past gets destroyed. (Chapter 2, Sloka 96).

तावत्पापभयं नृणां जन्ममृत्युजराभयम् ।
यावत्प्रदक्षिणं कुर्यात् मनो यस्य न विद्यते ॥ ९७ ॥

When a person does not perform Pradakshina and Namaskara to Sri Hari, till then he would suffer with great sins' fear. He would also have the fear of birth, death and diseases. When he starts doing Pradakshina to Sri Hari with devotion, then immediately such fears are cleared off. This is just like darkness being cleared off immediately when the Sun starts raising in the Eastern Sky. (Slo. 97).

Cleaning With Cow Dung Moksha In Hands

यः क्षालयति देवस्य गृहं गोमयवारिणा ।
तस्य पापानि शान्तानि मुक्तिस्तस्य करे स्थिता ॥९९॥

Whoever cleans the Puja room (or) temple of Sri Vishnu with cow dung and water, then all sins are destroyed totally. Further, liberation (Moksha) will be in hands readily; which whenever he/she desires, he/she would obtain the Moksha. (Sloka 99).

माघे मासि महाविष्णोः माधवस्य महात्मनः ।
गोमयेनोपलिप्याद्यो गोसहस्रफलं लभेत् ॥ १०० ॥

The devotee who cleanses the temple of Lord Vishnu in the month of Magha with cow dung and water, he/she would achieve the result of 1000 cows being in charity to the deserved. (Sloka 100).

Woman Will Uplift The Kula Of Her Parents and Also Husband

या नारी रङ्गवल्लीभिः पञ्चरङ्गैः हरेर्गृहम् ।
अलङ्करोति सद्भक्त्या तस्याः पुण्यफलं शृणु ॥ १०१ ॥

Whichever woman with five colours of Rangavalli decorate the Puja room (or temple), her virtue and punya is going to be listed by me. Please hear that.

आजन्मसान्तपर्यन्तं विधवात्वं न चाप्नुयात् ।
नापुत्रा जायते क्वापि नाधर्मे जायते मतिः ॥ १०२ ॥

For that woman, from that birth onwards, widowhood will not be there. Further, always she will not be without sons. Further, her mind will never tend towards adharmic activities at all. (Sloka 102).

मातापित्रोः कुलं भर्तुः समुद्धृत्य सुभागिनी ।
सर्वभोगसमायुक्ता विष्णोर्लोके महीयते ॥ १०३ ॥

That woman will uplift the family of her father and mother and also the family of her husband. Further, she will enjoy all the desired results and finally will reach the loka of Maha Vishnu and live there permanently, peacefully and with happiness.

No Garbha Vaasa Again

एवं स्नात्वा मासमेकं सम्यगभ्यर्च्य माधवम् ।
इमाः कथास्तथा श्रुत्वा नो गर्भे वसति ध्रुवम् ॥१०६॥

Like this, with the regulations as narrated above,

the early holy bath in Magha Masa has to be done for one month. Then with all might and respect Sri Madhava has to be praised and Puja to be performed to Him. Further, this story has to be heard with devotion. Then definitely that devotee will not have again the stay in the mother's garbha (which means he will not have births and deaths).

Sinful Intentions Do Not Remain In The Mind And Heart

न पापबुद्धिर्न च कर्मबन्धो
न वा कुयोनिः न पिशाचदेहः ।
नाग्न्यर्कसोमानिलबन्धदेह
प्रातर्जलस्पर्शनमात्रतोऽङ्ग ॥ ३९ ॥

Oh! Superior Brahmin, by taking holy bath in the morning of Magha-masa, sinful intentions do not remain in the mind and heart. He/she will not be born in bad family. He would not get the birth of ghosts. Further, the Matter - Prakriti bondage also gets destroyed. There will not be any fear at all due to Fire, Sun, Moon and Air. (Ch-5, Slo-39).

जिह्वा न वक्ति यदि माधवनामधेयं
चेतश्च न स्मरति माधवपादपद्मम् ।
प्रातर्न वा यैर्न च माघमासे
स्नानं कृतं तस्य हि कर्मबन्धः ॥ ४० ॥

अस्मत्सहागतानां ते मुनीनां च समागमात् ।
प्रातर्माघे जलस्पर्शो भाग्यदः सुसमागमः ॥ ४१ ॥

That person who does not utter the name of Sri Madhava with his tongue, further that person who does not remember the Lotus Padas of the Lord, further that person who does not take bath in the early morning in the month of Magha, for him definitely there will be bondage from Yama.

Oh! Sutapa, because of the presence of Munis who had came along with me, further due to the touch of water in the early morning in the month of Magha, further due to good company, your danger is destroyed. (Chapter-5, Sloka-40, 41).

Unable To Do Magha Snana Think Of Prayaaga Kshetra

स्नान अशक्तो माघमासि परिधाय च वाससी ।
प्रयागस्मरणं कृत्वा माघस्नानफलं लभेत् ॥ ३१ ॥

Oh! Narada, if a person is unable to take bath in the month of Magha, it does not matter, provided he gets up early in the morning and wears clean clothes and remembers Prayaaga Kshetra, then he would get the Phala of the holy bath of Maghamasa. (Chapter 7, Sloka 31).

No Yama Loka

प्रातस्नानरता ये च ते न यान्ति यमालयम् ।
येषां गृहे च तुलसी रोपिता वर्धतेऽनिशम् ॥ ४१ ॥

Those who are taking early morning bath, they do not reach Yamaloka at all. In whose house, the Thulasi is planted and always fully grown and is in abundance, that person will not come to the abode of Yamadharma Raja. (Chapter 8, Sloka 41).

शालग्रामशिला वापि न ते यान्ति यमालयम् ।
ये च विष्णुकथासक्ता ये च तत्सज्जनाश्रयाः ॥४२॥

Further in whose house, the sacred stones of Saligrama are present, they do not come to the abode of Yama. Those persons **who involve themselves in the stories of Maha Vishnu and are immersed in them,** further those who have the company of good Saadhu Saatwic souls, will not come to the abode of Yama. (Chapter 8, Sloka 42).

गायत्री जपनिरतास्ते न यान्ति यमालयम् ।
सहस्रनामपठननिरताः स्तोत्रपाठकाः ॥ ४३ ॥

Further those who are involved and recite the **Gayatri Japa**, do not reach the house of Yama at all. Those who recite **Vishnu Sahasranama** and other Stotra Granthas and are interested in them, will not reach Yama loka. (Chapter 8, Sloka 43).

गीतापाठे तु निरतास्ते न यान्ति यमालयम् ।
एकादशीव्रतस्था ये द्वादशी नातिलङ्घिनः ॥ ४४ ॥

Further those who are interested in reciting **Srimad Bhagavad Gita**, will not reach Yama loka. For that person who observes **Ekadasi full fasting** and does not disrepect **Dwadashi Tithi** (and take Paarana at the proper and appropriate time), will not come to the abode of Yama. (Ch-8, Sloka 44).

Magha Snana Outside The House

ग्रामात् बहिर्जले स्नात्वा मुच्यते सर्वकिल्बिषैः ।
ब्रह्मघ्नं वा पितृघ्नं वा गोघ्नं भ्रूणहनं तथा ॥ ३२ ॥

Early holy bath should be taken in the resource outside the village or the town. Then one will be released from all sins and crimes, such as killing of a Brahmin, father, mother, cow or the killing of children. (Adh-1, Sloka-32).

प्रातर्माघे बहिःस्नानं कुर्यादिति स्मृतीरितम् ।
ब्रह्मचारी गृहस्थो वा वनस्थो यतिरेव च ॥ ६१ ॥

Smritis proclaim:- Brahmachari, Grihastha (householder), Vaana-prastha, Sanyaasi — all these persons should take bath early in the morning outside the town in the month of Magha. (Adh-1, Slo-61).

Ashwamedha Phala

माघस्नानं समुद्दिश्य बहिर्गच्छेद्यदा नरः ।
पदे पदेऽश्वमेधस्य फलं प्राप्नोत्यसंशयः ॥ १२१ ॥

For the purpose of performing holy bath in the water resources outside the city, town, or village, the person who proceeds so, for every step he amasses the virtue of performing Ashwamedha Yaaga. This is certain and there is no doubt at all. (Adh-2, Sloka-121).

All Sins Destroyed
Live Happily For Many Years

सर्वदानेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ।
तत्फलं समवाप्नोति माघस्नानेन नारद ॥ ४२ ॥

Chaturmukha Brahma tells:— A person who performs Magha Snana early in the morning gets the punya of all daanas and the phala of taking bath in all the holy rivers. (Chapter 5, Sloka 42).

तादृक् पापं च नैवास्ति यच्च माघान्न गच्छति ।
तस्मात् माघकृतस्नानात् सुखी भव चिरं मुने ॥४३॥

Like this, there is no sin which is not destroyed by the virtue obtained by Magha Masa early bath. Therefore, Oh! Sutapa Muni! You do perform the early bath of Magha Masa and live happily for many many years for a very long time. (Ch-5, Sloka 43).

How To Get A Copy Of Maghamasa Mahatmyam ?

The copies of Maghamasa Mahatmyam can be obtained from the author (**TSR**) 95970 38909 or his son **T.R.V.Vittal** 99949 41706. Landline: 0422 - 2441706.

PLEASE NOTE

When the Devatas, Rishis, great Kings like Dilipa, etc., performed Magha Snana, where is the need to emphasise ordinary person who are immersed in the ocean of Samsaara ? (There is no need at all is the answer. It is indispensible to them.) (Chapter 5, Sloka 52, 53, 54).

Even then the facts are like this, still in the world, persons are suffering un-necessarily. This is really a great wonder. When the month of Magha has arrived, and when the body and other Indriyas are under his control and command, and even then if a person does not desire to take bath early in the morning, then there will not be any hesitation to call him as 'Jada' (an inanimate object.) (Chapter 5, Sloka 55).

Maagha Snana Samaapti

Snana with Sankalpa before Sun rise

Catch hold of last 3 days

Jan. 30, 31 and Feb. 1 — 2026

Maagha Shuddha Trayodashi, Chaturdashi, Pournami -- these three days are concluding days of Maagha Snana. "If Maagha Snana could not be performed during the month, you will reap the benefits even if you perform atleast on the last 3 days." (Jan 30, 31, Feb 1). All the 3 days are very significant for Snana and Daana. (See Dec-25 issue for Sankalpa, Snana Mantras, and Arghya Mantras).

Aa-Kaa-Maa-Vai Pournami

01-02-2026 (Maagha Maasa Pournami)

Maagha Shuddha Pournami is the last day for Maagha Snana. This day is "Aa-kaa-maa-vai Pournami".

Aa = Aashaada, Kaa = Kaarthika, Maa = Maagha, Vai = Vaishakha Maasa. Pournami on these 4 months are called **"Aa-kaa-maa-vai Pournami"**.

As mentioned earlier, there will be phala and the Lord is pleased even if one day Maagha Snana is performed before Sun rise with Snana Mantra and Arghya. **मास पर्यन्तं स्नानं असंभवे तु, त्रि-अहं, एकाहं वा स्नायात्**

Snana with Sankalpa before sun-rise on these Pournamis drives away Tatwa-Abhimani Asuras hiding in 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. The other invisible effect is that our Pitrus are much pleased and feel highly honoured by our Sankalpa Snana on this Pournami and if we do it in their memory, they shower their blessings on us.

Morada-baayana (yatha sakthi) can be offered on Pournami day, to Sumangalis. To overcome several kinds of hurdles in life, and to get our prayers fulfilled, archana to the Lord can be performed with different kinds of flowers in Maagha Masa. **"Thualsi Manjari"** (Thulasi Kadir) is the excellent flower for the Lord. It gives Uttama phala.

Naivedya and Daana of apoopa, cooked in ghee, is important on Maagha-Shuddha-Chaturdasi.

Daadima (in Sanskrit), Maadulai in Tamil or Pomegranate fruit naivedya and Dana on Pournami, brings Santaana Praapti. Family grows with health and wealth. This day is very suitable for Satyanarayana Puja.

'Aa-kaa-maa-vai Pournami' is such a powerful day that it gives abundant Punya for Snana, Daana, etc.



Sri Vishnu Tirtha of Maadanur

(A great saint)

(1756 – 1806)

His Aradhana on Maagha-Bahula-Trayodashi

15th Feb — Sunday

यस्य प्रचण्ड-तपसा श्रुतिगीतवृत्तः
तुष्टो हरिः किलवशं वदतामवाप ।
श्रीमध्व-सन्मत-पयोनिधि-पूर्णचन्द्रः
श्रीविष्णुतीर्थ-मुनिराट्-मुदमातनोतु ॥

Adavi Acharya (or)
Aranyaka Acharya

Sri Vishnu Tirtha, a great saint on whom the realization and the renunciation had dawned at once at the instance of casually uttered soul-stirring words. In his poorvashrama he was named 'Jayatirtha'. He did his Vidyabhyasa under Sri I.G. Venkataramanachar (Sri Vyasa Tattvajna Teertharu) and became an expert in Shastra, Veda, etc.

Vairagya through Purandaradasara Devaranama

Once Jayatirtha was sitting happily on his cot along with his wife.Then a Daasa came near his house in the street and was singing the devaranama:

Govinda Namo Govinda Namo Govinda Naaraayana
Mancha Baaradu । Madadi Baaralu ।
Kanchu Kannadi Baaradu ।
Sanchitaartada Dravya Baaradu ।
Munche Maadiro Dharmava ।

"Cot, wife and children, mirror and other accessory show items, monetary earnings and material pleasures will not come with YOU; first you follow Dharma. That alone will come."

Hearing these soul-stirring words from the dasa, brought a profound transformation in Jayatirtha's life. In a zest for higher spiritual bhakti, Jayatirtha immediately renounced Samsaric activities. Each word in the song was so inspiring that he left everything step by step and took vairagya. He passed on his Samsara duties on to his son and accepted the 3rd order of Ashrama which is the Vanaprastha-ashrama and he became Avadhuta. He is also popular by the names Aranyakacharyaru, Adavi Jayatheerthacharya, Adavi Acharyaru, Adavi Swamigalu, etc.

In the year 1794/1796, Sri Satyavara Teertharu ordained him into the Sanyâsa order by the name of Sri Vishnu Tirtha.

Sri Vishnu Tirtha during his tenure profoundly completed **"Sriman Nyaya Sudha Mangala"** 108 times.

He cast off his mortal body in the year 1806 on Magha Bahula Trayodashi day. His Brindâvana is at Madanur. (Madanur is in Koppal district, Karnataka. From Koppal, Madanur is 10 Km away - 30 minutes journey. From Bangalore there is a train "Hampi Express" which goes to Koppal. Hampi express leaves Bangalore at 10.00 p.m. and reaches Koppal at 8.00 a.m. next day morning. From Koppal, one has to take a local transport to Madanur.)

Granthas by Sri Vishnu Tirtharu

He has written more than nineteen granthas. Some of them :- Sriman Nyaya Sudha Tippani, Ramaa Stotra, Nyaayasudhaa Stotra, Sri Jayatirtha Stotra, **Shodashi, Chaturdashi, Adhyaatma Rasaranjani, Bhagavatha Saaroddhaara, Aatma Sukha Bhodini,** Aajnaa patra (here he has guided as to how to spend the day), Dhyaana snaana vidhi, etc.

Bhagavatha Saaroddhara

Bhagavatha Saaroddhaara is a unique composition in 30 chapters (prakaranas) with 367 slokas basing on the slokas from Srimad Bhagavatha, so that readers can read atleast one sloka every day

in a year. It is a splendid work. It is something like a summary of philosophical preachings of Bhagavata. It is well designed, solely with an intention to systematically epitomize many of the main tenets, scattered over all the 12 skandhas. With this in mind, Sri Aranyakacharya has thoughtfully selected the verses and significantly arranged them.

He has made chapters (prakaranas), perhaps, as it may appear to many minds, on the basis of the steps which he contemplated as very essential for each spiritual aspirant. The principle tenets of Sri Bhagavata are made accessible even to those minds wanting to avoid or minimize the efforts. He himself commented on these slokas.

Shodashi – Chaturdashi

In these compositions, Sri Vishnu Tirtha explains in the beginning how a jeeva coming from the Asrujya (state before coming to Samsara) to the Samsara and gets bound to worldly affairs. Sri Vishnu Tirtha has explained how a jeeva can get rid of this bond by doing Sadhana and all the different kinds of Sadhana a jeeva has to perform until the jeeva reaches moksha.

Nyaya Sudha Stotra

This composition glorifies Sriman Nyaya Sudha composed by Sri Tikacharya. At the end of each verse of this composition, Sri Vishnu Tirtha says "The one

who is devoted to Sriman Nyaya Sudha composed by Sri Tikacharya, will never come back to Samsara".

Aatma Sukha Bhodini

This composition explains ways (Sadhana Krama) for a jeeva to enjoy intrinsic bliss the jeeva has.

Aajnaa Patra

This composition was for his students (any one can get benefit) on how the day's time can be divided and rightly made use of each and every period. It also explains how the bad Kali affects a Sadhaka and how to get rid of the Kali.

Antya Kalada Smarane

This composition has eight verses. Many names of Sri Hari is mentioned in this composition at the end. Sri Vishnu Tirtha has begged Sri Krishna (Upaasya Moorthi) to give the remembrance of Sri Hari during the time of death.

Adhyatma Rasa-ranjani

Sri Vishnu Tirtha explains in this composition how a jeeva is totally dependent on Sri Vishnu (*bimba chalise pratibimba chalisuvanu* -- which means: The pratibimba (jeeva) can move if only the bimba (Sri Hari) moves. One should dedicate his/her entire life

to the Lord. This is the true meaning of "Bimba Puja". Nothing should be retained as belonging to self. Surrendering completely and offering everything to the Lord is the right worship.

It is absolutely certain that no jiva can attain mukti without doing Bimba Puja. All other Sadhanas are just to purify oneself. Hence, all jiva(s) must unceasingly perform Bimba Puja. This tatva (truth/ philosophy) is not new to us and has been propounded by Shirmad Anandatirtha in his sacred works.

All of mankind which is fighting hard to overcome this Roga called Samsara will find solace by drinking this holy tonic called Bimba Puja.

Sri Rama Stotra

This composition has 15 verses and in each verse, Sri Vishnu Tirtha has glorified Sri Hari and Sri Lakshmi who reside in our hearts. By chanting this stotra, Sri Vishnu Tirtha says, one can achieve moksha.

Gita Saroddhara

There are twenty verses in this composition. The first one is introduction and from 2nd to 19th, Sri Vishnu Tirtha has summarized each chapter of Bhagavad Geeta (which has 18 chapters). In the last verse he says that the audience for this muktha mala are jeevas who are interested in moksha.

MAHA SHIVARATRI



15th February — Sunday

In Maadhwa tradition, we worship Lord Shiva in high esteem. Every Krishna-paksha-Chaturdasi is **"Maasa-siva-ratri"**, meant for Shiva worship. Maagha masa Krishna-paksha-Chaturdasi is **"Mahaa-siva-ratri"**. In Sri Vyasaraja Mutt, linga puja is being perfomed on this day.

Perform puja to Parvati-Parameshwara picture. Naivedya, Arati singing Devaranama, Prarthana and Namaskaara. If possible, offer Dampati Bhojana Taamboola Dakshina. In the evening, go to Shiva temple for darshan. Uma-Maheshwara Puja is very effective for mutual affection between husband and wife.

Note: When we worship Shiva, we should worship him as Parama Vishnu-Bhakta and also his Antaryami Bharatee-ramana Mukhya-praanaantargata Sankarshna Roopi Vishnu.

Ashwattama, Doorvasa, Shukacharya are the avatara roopas of Shiva.

Make my thoughts flow towards Sri Hari just like Oil-flow

तैल-धारे-यन्ते मनसु कोडु हरियल्लि शम्भो ॥

O, Shambho, I pray, make my thoughts flow always towards Sri Hari. And let the flow be just like oil-flow which is ever steady, unbroken and continuous. (तैलधारेयन्ते). This is a heart-touching prayer to Sri Rudra Deva, an wonderful Devara-Nama by Sri Vijaya Dasaru.

मनसु कारण-वल्ल पाप-पुण्यक्-केल्ल
अनलाक्ष निन्न प्रेरणे-यिल्लदे ।

O, Ana-laaksha (=god with Agni-Netra), my mind is not the cause for all my Paapa and Punya. Your Pre-rana (prompting) is the root cause.

This song causes such a powerful vibration that we love to listen this several times. It touches our heart and soul. (For full song please see Dec-2015 issue).

In Dwaita system, Sri Madhwacharya advises to worhip Shiva, who is Mano-abhimani Devata (in charge of our mind). In his *"Tantra-saara-sangraha"* describes Shiva who shines like Spatika Mani, with 5 faces, Chandra kala in his Jata, wearing Naaga (snake) as an ornament and seated along with Parvati Devi.

There is a sampradaya to perform milk abhisheka to Saligrama on Maha-Shivaratri by chanting Rudra and Chamaka. It brings Maha-phala. If milk abhisheka is not possible, Rudra-Chamaka can be chanted or heard. Shiva gives Sheegra-phala.

Uma Maheswara Puja For Daampatya

Once Parvati did severe penance to marry Lord Shiva. Her mother Mena Devi pleaded with Parvati not to perform such a severe penance. (Oh! Dont' do it = U+Ma = Uma). That term became her another name. Uma's desire was fulfilled and she got married with Shiva. For Dampati-Bhagya and for the affection between Dampatis, Uma-Maheshwara Puja would be effective.

यज्ञं यजेत् यशस्-कामः, कोश-कामः प्रचेतसम् ।
विद्या कामस्तु गिरिशं, दांपत्यर्थे उमां सतीम् ॥

"By worshipping Vishnu, one gets fame. For Aishwarya, Varuna. For Vidya, Shiva. For mutual affection between Dampatis, worship Uma Devi", says Bhaghavata. (II-3-Slo 7)

Significance of Gowri Puja

Since Shiva is Mano-abhimani Devata, we worship him for wisdom. We worship Gowri, for mutual affection between Dampatis. For this reason, women perform Gowri Puja.

Shiva-Stuti

'Shiva-stuti' is a powerful stotra composed by Sri Narayana Panditacharya (who composed Madhwa Vijaya). The story goes like this: When Sri Narayana Panditacharya went to Rameshwaram Temple, the doors were closed and he could not have darshan of Lord Shiva. He praised Lord Shiva with 'Shiva-stuti' and the doors opened automatically and he had the darshan of the Lord.

Shiva-stuti is a literary gem of Sri Narayana Panditacharya. This Stotra has only 13 slokas.

स्फुटं स्फटिक-सप्रभं, स्फुटित-हाटक श्रीजटं .....

The full text of this Shivastuti was given in Dec 2015 issue of this magazine in page 23. This can be chanted in 7 minutes. Its Vritta is very pleasing. It will be very pleasant and lovely to hear this Stotra by our Pandits/Purohits.

During Pradosha and Sivaratri:- Rudra & Chamaka, Shivastuti, etc. can be chanted. Songs on Rudra (Kailasa Vasa, etc) can also be sung. Go to the Siva temples for worship.

Door of Vaikunta is Closed

Rudra is one of the Parivara Devatas of Vishnu whom we should worhip as such. Koorma Purana says, the door of Vaikunta is closed for those who hate Rudra.

परात् परतरं यान्ति नारायणपरा जनाः ।
न ते तत्र गमिष्यन्ति ये द्विषन्ति महेश्वरम् ॥
(कूर्म पुराणम्)

5th Position

Rudra Deva is in 5th position in Taratamya :- 1. Vishnu 2. Mahalakshmi 3. Brahma, Vayu 4. Saraswati, Bharati 5. Garuda, Sesha, Rudra.

Rudra attains Mukti after becoming Sesha.

PARAMA-SHIVA REMOVES ANGER

Anger prompts people to commit sins and later experience the sorrows of those sins. Lord Parameshwara, who resides in Kailasa, protects us from these sorrows. He obstructs the bad thoughts, bad desires, anger, etc in our mind. Since he controls our mind (Mano-abhimani). As mentioned previously, Sri Vijayadasaru explains this in the song **मनसु कारण-वल्ल पाप-पुण्यक्-केल्ल .....**

O Gowrisha, Isha, O Kailasa vasa, am I not your devotee? Are you not sympathatic to Bhagavata Jana ? If you stay in my mind and protect me, where is bad desire, and anger ? Where is fear and sorrow ?

Our children should learn this song and we should enjoy this song from their lips.

Shiva's Grace Is Very Much Essential

The place of Shiva or Rudra in Sri Madhwa's system is unique. Sri Madhwa's system is one of hierarchy in which Shiva also occupies a high position as a great Vishnu-Bhakta.

Our Manas (mind) is the root cause for our happiness or sorrow. The Manas (mind) can lead a person to Moksha or keep him in Bhandha. Since Shiva is the Mano-Abhimani Devata (in charge of our mind), Shiva's grace is very much essential in order to activate our mind in proper direction.

सुपर्ण-शेष-प्राणेश-ब्रम्ह-विष्णून् श्रियं गिरम् ।
ऋते नमन्ति नो रुद्रं क एव पुरुषार्थ-भाक् ॥
इति गारुडे ।

Sri Madhwacharya in his Bhagavata Tarparya Nirnaya 4th Skanda, asks "who will get Purushartha (Dharma, Artha, Kama, Moksha) without worshipping Rudra? ". Worhsip of Shiva is very much essential even for Rishis, Munis, Devatas (lower than Shiva). If that is the case, what else needs to be told for ordinary human beings ?

Hence it is a MUST to worship Shiva in order to lead our mind towards Vishnu Bhakti.
