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

॥ श्रीः ॥

SRI MADHWA SIDDHANTA

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

Issue No. 412 **May. 2026**

1. Fasting keeps body and mind fit 2
2. Do not give up prescribed duties 4
3. Nimmati in life 5
4. The names of Vedavyasa / Sanai-s-chara Jayanti 10/11
5. Adhika Maasa 12
6. DO's and DONT's in Mala Maasa 14
7. Apoopa Daana and its procedure 17
8. Even a little effort is enough (in Adhika Masa) … 21
9. Guru Pushya Amrita Yoga 22
10. Bhageerathi Jayanti and Dasha Haraa 23

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

Publisher
Hony. Secretary S.M.S.O. Sabha
R. ANANTHAN, F.C.A.,
12, Amarjothi Gardens,
Railway Feeder Road,
TIRUPUR 641 601.
Ph. Off : (0421) 2201 322
Res : (0421) 2243 832
ananthan.ca@gmail.com

Managing Editor
N. Raghothaman
35/2, Arimuthu Achari Street
Triplicane
CHENNAI - 600 005.
Ph. (044) 2844 1246
73387 06674
2121raghu@gmail.com

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

Fasting Keeps Body and Mind Fit

Fasting has been identified as an unfailing preventive measure to contain the onslaught of physical and mental diseases. According to a study conducted by the Health Care Foundation of India, a regular weekly, "Fasting" acts as a safety valve against the invading forces.

In a statement, Dr. (Col) K.L. Chopra, Chairman of the Foundation and Dr. K.K. Aggarwal, its Vice Chairman, said that fasting would induce growth hormones in the body and promote metabolism.

But the fasting should not be a casual affair, observed only on certain religious occasions; rather it should be a weekly discipline undertaken on a particular day every week, they said.

Immunity Against Diseases

The spiritual benefits apart, the fasting would create immunity in the system against diseases. The day's rest to the digestive system as a result of the fasting, induces certain chemicals in the body which helps keeps the diseases away. The doctors said, adding that fasting was also prone to usher in quietude of mind and bring about feeling of brotherhood among the people.

"Pollution of physical and mental environment, hatred, anger, jealousy and all negative thoughts will enhance the chances of damage to health and heart, are taken care of by the resting digestive system".

The doctors, however, warned that people should not precede or proceed their fast with heavy meals. The fast will lose its medical significance and also the benefits if the stomach is loaded with heavy food and sweets. People accumulate more calories by eating such food as compared to what they lose by fasting. While one small chapati has 40 calories, most sweets have 200 to 300 calories per 40 gram.

The high caloric content of sweets and the puri-kachoris also raise cholesterol level in the blood and cause imbalance, increasing the chances of an individual getting heart attacks. Fast should mean starving while following the daily routine of work, they said.

Tithi Traya

Our Shastras have already told us to observe fasting on Ekadasi and take only one meal on Dasami (precede) and Dwadasi (proceed). These three days (Dasami, Ekadasi & Dwadasi) are known as TITHI TRAYA (or) DINA TRAYA (3 sacred days).

So let us observe the *aachaara* followed by our elders on these three days and keep our body and mind fit.

Do Not Give Up Prescribed Duties

Indian tradition has always laid stress on the performance of one's own duty because thereby alone one can please the Lord and win His grace.

Hated By The Lord

Visnupurana says:-

स्वधर्म-कर्म-विमुक्ताः कृष्णकृष्णेति वादिनः ।
ते हरेर्द्वेषिणो मूढाः धर्मार्थं जन्म यद्धरेः ॥

Swa-dharma-karma-vimuktaa: Krishna-Krishneti Vaadina: ।

They Harer-dweshino Moodaa: Dharmaartham Janma Yaddharey: ।।

Those persons who give up their ordained duties and simply utter the name of the Lord are hated by the Lord because all the incarnations of the Lord are for the firm establishment of the Dharma or the duty consciousness.

In Bhagavad Gita, Sri Krishna assures, even a little bit of your Swa-dharma (Sandhya, Puja, Brahma-Yagnya, Vaiswadeva, Shastra Adhyayana, etc.) (Krishnamantra Japa, Thulasi Puja, etc. for women) saves you from the greatest fear. Therefore do not give up "Prescribed Duties"

Nimmati in Life

Upaasana of the Lord in two ways

Nimmati in life comes in two ways; viz.,

(1) We should get what we need badly. It is **"Ishta-Praapti"**.

(2) Things troubling us should be rooted out. It is **"Anishta-Nivarti"**. Unless the diseases disappear in the body, anyone amount of wealth will never bring Nimmati in life.

Ishta-Praapti in life comes to us by Upasana that the Lord is Guna-poorna. Anishta-Nivarti (Relief from worries) comes to us by the Upaasana that He is Nirdosha. We should meditate on Him both in Positive and Negative ways for our happiness. This is the secret for success in life.

Positive (Guna-Poorna):- The Lord is full of Jnana, Ananda, Mercy, Forgiveness, etc.

Negative (Nir-Dosha):- The Lord is not even touched by any kind of Doshas like Ajnana, Duhka (Sorrow), dependency on others, etc.

We should look at the Lord admiring His glories in two ways (as above) and understand His Supremacy in this way. Let us worship Lord in such a glorious way and get Nimmati in Life.

WHY RESTRICTION ON AGE FOR UPANAYANA?

Original (Kannada):— By Pandit Prahladacharya (Shrinivasacharya) Nagarahalli, Mumbai. Mobile: (0)98694 85073

Translated By:— C.K. Narayana Rao, Bangalore. Tel: 080 – 2665 4429

According to Human Anatomy and Psychology the development of the brain of a child starts around third month in the womb and grows to its full capacity around the third year of age. This reminds us of the adage in Kannada that brain at the age of three years goes up to hundred years. (This is better appreciated when this adage is uttered in Kannada – "mooru varshada buddhi nooru varshagalavarege".) The sensation and stimulus of sense organs and physical organs are more active from the age of four years. Hence child's curiosity about the outside world. Grasping power will also be fast.

At this age attractive things catches the eyes and there will be a corresponding reaction. This is the right time to catch them young and guide them to the right path and mould them into ideal figures. Just as casting candle, in its right condition, figures from a mould. It is for the same reason a boy around

the age of four years should be put under the care of an able guide by which he can be formed into any desired shape.

These days children are exposed to the education in English Convents which suffers from superiority complex and the lessons taught there are not conducive to orthodox families. Almost all houses have television sets over which only obscene, violent, etc. events are shown which spoil the young minds. These bad things are learnt much faster than good things. Since, parents themselves participate in viewing undesirable scenes, the effect on children is enormous.

Children growing in such environment become selfish as they attain youth and neglect everything including parents, culture, and religion and finally leave the country just to earn money with all greed and become slaves of others.

For such citizens there is little scope for self-development. They forget their cultural duties, never participate in social activities, lose all filial feelings and lose respect for their home land. They lose all divine grace, opportunities given to attain salvation.

Young minds, particularly brainy and talented, choose foreign countries to achieve their materialistic wants. This results in brain drain of our country replaced by selfish, corrupt and criminals. Far sighted religion has thus stipulated strict conduct of citizen's right from their child-hood putting them in a

tranquillest environment and under pious spiritual guides.

Boy Grows With The Classical Character

Daily routine like, Sandhyavandhana, propitiation of Lord Vishnu through deity of fire, study of Vedas, practical experience of physical exercise (Yoga), acclimatizing to the natural environment, environment void of obscenity and violence, self helping, repeated thinking on spiritual issues, staying close to the spiritual guide, recapitulating science of religious texts, training in the ethics – (both theoretical and practical) of one's clan, practical training in sacrificial rituals, experiencing and learning to live in hard days, studying texts through a preceptor which are beneficial to the path of salvation: Understanding one's own family and society-country and the wealth of worldly happiness, attention towards ones own upliftment, modesty and selfless are the basic aims of a spiritual educational institution – gurukula.

Thus the main purpose of sending a son, between the ages of four to seven years, to a gurukula is that he can cultivate above mentioned habits, and the ritual preceding it is UPANAYANA.

Even psychologists or scientists of mental health stipulate three types of sensations for development of the growing children. They are Specific sensation, Visceral or Organic sensation, and Muscular or Kinetic sensation.

By the practice of traditional physical exercises (yoga) to the five sense organs – Visual, Auditory, Gustatory (Taste), Olfactory (smell) and Cutaneous (touch) in coordination with the mind it is possible, for a boy on whom the ritual of UPANAYANA conducted, to maintain healthy organs and produce noble – judicious and rational thoughts particularly under the care of the spiritual guide. In this environment the boy seldom indulges in accidental, emotional and forced judgments. Even the spiritual guide takes special personal care of such a boy at every stage of his development so that his basic instincts do not go astray. Thereby the boy grows with the classical character.

Granthi (Knot) In Yajnopa-vita

The knot in the Yajnopavita is supremely sacred. It is the abode for Brahma, Vishnu and Rudra. That is the reason why the knot is untied before offering the Yajnopavita into the Homa - Agni during Upakarma (Sravani).

The Granthi (knot) unites and holds all the Pranas present in the Yajyopavita. While performing Pratishta to Yagnopavita, prior to wearing, this is the prayer, we chant by touching the Knot.

प्राणानां ग्रन्थिरसि, रुद्रो मा विशान्तकः ।
तेनान्नेनाऽप्याय स्व ।

The Names of Vedavyasa

We find the names of Vedavyasa in Vasudeva Sahasra Nama. This has been quoted in Bhaava-Deepa (भावदीप) of Sri Raghavendra Tirtha in his commentary on Gita Tatparya Nirnaya Tika.

अ आ अं अः पुराणर्षिः व्यासः शाखासहस्रकृत् ।
महाभारतनिर्माता कवीन्द्रो बादरायणः ॥
कृष्णद्वैपायनः सर्वपुरुषार्थैकबोधकः ।
वेदान्तकर्ता ब्रह्मैव व्यञ्जकः पुरुवंशकृत् ॥

-- इति वासुदेवसहस्रनाम्नि व्यासनामसु पाठादित्यर्थः ।

All these are Vedavyasa's names. (अ, आ, अं, अः, पुराणर्षिः, etc.) The name आ has been used by Sri Madhwa in his Mangalacharana Sloka of Bhagavad Gita Bhashya.

देवं नारायणं नत्वा सर्वदोषविवर्जितम् ।
परिपूर्णं गुरूंश्चान् गीतार्थं वक्ष्यामि लेशतः ॥

गुरूंश्चान् = गुरून्+च+आन् Here Acharya Sri Madhwa refers his Guru Sri Vedavyasa as आन् (बहुवचन of आ). बहुवचन is used to give respect to his Guru.

Sanai-s-chara Jayanti

May 16th — Saturday

Chant this Shani Stotra as many times as possible on Sanai-s-chara Jayanti day.

नीलाञ्जन-समाभासं रविपुत्रं यमाग्रजम् ।
छाया-मार्ताण्ड-सम्भूतं तं नमामि शनैश्चरम् ॥

Neelaanjana-samaa-bhaasam, Ravi-putram, Yamaagrajam. Chaayaa-maarthaanda-sambhootham, Tham Namaami Shanaischaram.

If possible

(1) Chant Shani-Graha Veda-Mantra (शमग्निरग्निभिः) 108/28/4 times. The Adhi-devata (प्रजापते नत्व) and Pratyadhi-devata (यमाय सोमं) mantras of Shani Graha can be chanted once.
(2) Read Nrisimha Stuti by Shanaischara. (This stotra and its meaning were published in the Issue May 2019).
(3) Read Dasaratha Krita - Shani Stotra.
(4) Have darshana of Shanaischara in Temple.

A few points on Shani Devata:

Place in Navagraha: West side
Dhaanya: Tila (Gingili)
Mandala: Dhanus-aakara Mandala
Colour: Black (Karu Neela)
Samit: Shamee (Vanni in Tamil)

ADHIKA MAASA

(Jyeshta)

17-May-2026 to 15-Jun-2026

This year (in Paraabhava Nama Samvatsara), there are two Jyeshta Maasas. The first is Adhika Jyeshta Maasa from 17-5-2026 to 15-6-2026. The Nija Jyeshta Maasa is from 16-6-2026 to 14-7-2026.

The day when Soorya moves from one Raasi to next Raasi is Sankramana. This comes between two Amavasyas. If Sankramana does not occur in between two Amavasyas, in any month, that month is **"Adhika Maasa"**. Sometimes there occurs two Sankramanas in Adhika Masa. This becomes the 13th month and hence termed as Adhika. Chaandramana year will have one Adhika Masa once in 33 months.

यस्मिन्मासि न संक्रान्तिः संक्रान्ति-द्वयमेव वा ।
मलसासः स विज्ञेयः मास स्यात् तु त्रयोदशः ॥

This month is also known as **'Mala-masa'** or Shoonya-masa. Nija Maasa is **'Shuddha-Maasa'**.

Sankalpa-Snana before sun-rise, offering of Daanas, special poojas during Adhika-masa bring immeasurable benefits. The Lord brings success in all the efforts undertaken by a Saadhaka, says Padma Purana:-

सर्वकार्याणि सिद्ध्यन्ति परिपूर्ण-मनोरथाः ।
यः स्नाति अनुदिते सूर्ये च अधिमासि जलेऽमले ॥

Auspicious functions are not to be performed in Adhika Maasa. (17-5-2026 to 15-6-2026). The next day after Adhika Maasa is Nija Jyeshta Maasa (16-6-2026 to 14-7-2026). All the Vratas and Shraad-dhas have to be performed in Nija Maasa only.

FOR SUCCESS IN LIFE

Those who desire for Swarga-loka, the world of joy, but have no means to perform Yaaga, Yagnya and who cant afford to give costly Daanas, like cow, Bhoomi, gold, silver etc. they will surely reach the world of joy if they perform Sankalpa-Snana during Adhikamasa, says the Purana :-

विना वह्निं, विना यज्ञं, इष्टापूर्तं विना प्रिये ।
वाञ्छन्ति स्वर्गं ते स्नातुं प्रातः तोये मलिम्लुचे ॥

गो, भूमि, तिल, वासांसि, स्वर्ण, धेनु, अन्नकानि च ।
अदत्वा इच्छन्ति ये नाकं, स्नातुं ते अधिमासके ॥(पाद्मे)

DAANAS

If you offer even a smallest Daana on Dwadasi, Pournami or on Vyatee-paata day, it brings Maha Phala. 33 Appopas (cooked with pure ghee and jaggary) offered to a Brahmana in a bronze vessel

covered with a lid and together with Dakshina and a Vastra is said to be an important Daana during Adhika-masa. It brings happiness (Sukha) wealth, long life free of any disease, fame and also leads to the kingdom of God says the scriptures:-

आज्य-पक्वं, गुडैर्युक्तं त्रयस्त्रिंशत् अपूपकम् ।
कांस्य पात्रे विनिक्षिप्य शक्तितो दक्षिणान्वितम् ॥

अपानद् वस्त्र-संयुतं विप्राय विनिवेदयेत् ।
सुखदं, श्रीप्रदं, दीर्घजीवितव्य-प्रदं तथा ।
रोगघ्नं, कीर्तिदं, स्वर्ग-मोक्षदं क्रमतो यतः ॥ (पाद्मे)

Hence Adhika masa is the most opportune period for Snana, Vrata, Daana, Upavasa, Special Poojas Akhanda-Deepa, etc., etc.

DO's and DONT's in MALA MAASA

(Dharma Sindhu Page 5)

The following Shubha-kaaryas should not be performed in Mala Maasa: Upaakarma, Choodaa-karma (the first tonsuring for the child), Upanayana, Vivaha, Theertha Yatra to Punya Kshetra, Vaastu (Bhoomi) Puja, Griha Pravesa, Swami Vigraha Pratishta, (Koopa) Well Pratishta, Starting a new Vrata, buying and wearing new clothes and new ornaments, Big daanas like Tulabara, Yagynas, Sanyasa Sweekara, Raja Pattibhisheka, Pavitra

Aaropana, Damana Arpana, Sarpa Bali and Uttana Dwadasi Utsava, etc.

Pumsavana, Seemanta, Namakarana, Nishkramana (taking the child to the temple), Anna-prashana -- if the due dates for all these come during Adhika Maasa, they can be performed and need not be postponed.

If Namakarana could not take place on 11th day after birth of the child, and if it is postponed, it is to be performed in Nija Maasa.

The Vrata started before Adhika Maasa can be continued in Adhika Maasa. The Shanthi Homa and Mantra Japa for Roga-Parihara can be carried on in Adhika Maasa. (Nirnaya Sindhu Page 8).

PURUSHOTTAMA MAASA

The Maasa Murthi in Adhika Maasa is 'Purushottama'. Hence it is also called 'Purushottama Maasa'. In the Sankalpa during Adhika-maasa Snana and Daana, we say **'Purushottama Pree-tyartham'** at the beginning and **'Purushottama-*h* Preeyataam'** at the end.

There is a temple near Srirangam by name Uttamar Koil. This is situated on the other the bank of the Kollidam river from Srirangam. Here the Lord is 'Purushottama'. Pilgrims are more here during Adhika Maasa.

SHUBHA-KAARYAS TO BE DONE IN ADHIKA MAASA

Vratas like full Upavaasa, 'Oppattu', Dhaarana-Paarana Vrata, Ayaachita Vrata, Laksha Batti, Laksha Deepa, Laksha Namaskara, Laksha Pushpa-Archana during Adhika Maasa, paves the way for good results in life.

Adhika Maasa is the most opportune time for Danas. Offering of soul-satisfying Bhojana, Vastra Dana, Morada-Baayana, tasty drinking water, etc., will bring immense Divine Grace. If Danas are not possible, just engage yourself in mental Japa of **"Purushottama"**. It brings equal good results in life.

33 Apoopas (cooked in pure ghee with great devotion), 33 fruits, 33 silver items, 33 gold items, (whichever is possible) if given as daana, to please the Lord, its phala is abundant. One's own inner satisfaction after Dana, indicates Lord's grace.

SEVA TO VIDYARTHIS / COWS

If there is Veda Patasala in your area, or in some other place, books, clothes, etc. can be offered to Vidyarthis. Rice, dhals, jaggery, etc. can also be given to the Patasala. No limit of Punya for supporting Veda Vidya Dharma.

Adhika Maasa is the most opportune time to feed the cows. Green grass and tasty fodder items can be arranged to feed the cows.

APOOPA DAANA

Apoopa is an edible item cooked with pure ghee and jaggery. Apoopa Daana is specially stressed during Adhika Masa. 33 pieces of the same have to be offered to a worthy Brahmana any day (except Ekadasi). Such a Dana is praised to be equal to Bhoomi Dana.

WHY 33 ?

Adhika Maasa is a parva kaala which comes once in 33 months. In this Punya Kaala, thirty three Appopas are meant to please 33 Devatas and to gain their grace. The 33 Devatas are

33 Devatas in Adhika Maasa

Ashta-Vasus	=	8 Devatas
Ekadasa-Rudras	=	11 Devatas
Dwadasa-Adityas	=	12 Devatas
Prajapati and Vashatkaara	=	2 Devatas

Total		33

Vishnu is present in all these 33 Devatas in respective Roopas as Antaryami.

PROCEDURE FOR APOOPA DAANA

Keep 33 Apoopas in a vessel. Cover the same with a lid. Offer it with dakshina (along with coin) and thulasi. Apart from this, simple Thamboola and Dakshina can also be given to 33 Dampatis. Offer it

first to Lord as Naivedya and then give the same as Dana. There are seven slokas for Apoopa Daana, including Phala-Sruti as quoted here:—

Sankalpa

आचमन । देश कालौ सङ्कीर्त्य ।

..... शुभतिथौ, अष्ट-वसु, एकादश-रुद्र, द्वादश-आदित्य, प्रजापति, वषट्काराख्य देवतान्तर्गत भारतीरमण मुख्यप्राणान्तर्गत श्री पुरुषोत्तम प्रेरणया, श्री पुरुषोत्तम प्रीत्यर्थं,

मम, समस्तपाप परिहार पूर्वक, पुत्र-पौत्र, धन-धान्यादि, सुख-प्राप्त्यर्थं, ज्ञान-भक्ति-वैराग्य-सिध्यर्थं,

अधिकमास प्रयुक्त अपूप दानं करिष्ये । तदङ्ग पुरुषोत्तम पूजां करिष्ये ॥

Offer a seat for the person who recieves the daana and offer Mantrakshta on his head by chanting this sloka:

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

अस्मिन् ब्राह्मणे पुरुषोत्तमं आवाहयिष्ये ।

Apoopa Dana Mantra

अपूप-दान- मन्त्रः, दान फलम्

1. चन्द्रांशु-निर्मलाऽपूपाः शालि-गोधूम-निर्मिताः ।
   आहारः सर्व-देवानां ते मे कुर्वन्तु मङ्गलम् ॥

2. विष्णु-रूपी सहस्रांशुः सर्व-पाप-प्रणाशनः ।
   अपूपान्न-प्रदानेन, मम पापं व्यपोहतु ॥

3. नारायण जगद्-बीज, भास्कर-प्रति-रूपक ।
   व्रतेनानेन पुत्रांश्च, सम्पदं चाभिवर्धय ॥

4. यस्य हस्ते गदा-चक्रे, गरुडो यस्य वाहनम् ।
   शङ्खः करतले यस्य, स मे विष्णुः प्रसीदतु ॥

5. कला-काष्ठादि-रूपेण, निमेष-घटिकादिना ।
   यो वश्चयति भूतानि, तस्मै कालात्मने नमः ॥

6. कुरुक्षेत्रमयं देशः, कालः पर्व द्विजो हरिः ।
   पृथ्वी-सम-मिदं दानं, गृहाण पुरुषोत्तम ॥

7. मलानां च विशुद्ध्यर्थं, पाप-प्रशम-नाय च ।
   पुत्र-पौत्रादि-वृद्ध्यर्थं, तव दास्यामि भास्कर ॥

8. मन्त्रेणानेन यो दद्यात्, त्रय-स्त्रिंशदपूपकान् ।
   प्राप्नोति विपुलां लक्ष्मीं, पुत्र-पौत्रादिसंपदः ॥

Take the Apoopas with vessels, Dakshina and Thulasi and chant this:

इदं सोपस्करं, त्रयस्त्रिंशत् अपूपं, सदक्षिणाकं, सताम्बूलं, श्री-भारतीरमण-मुख्यप्राणान्तर्गत श्री-पुरुषोत्तम प्रीतिं कामयमानः तुभ्यमहं सम्प्रददे ॥ न मम, न मम ॥

Give the Apoopas with vessel and offer Namaskara.

अनेन त्रयस्त्रिंशत् अपूपदानेन श्री पुरुषोत्तमः प्रीयतां सुप्रीतो वरदो भवतु ॥ श्रीकृष्णार्पणमस्तु ॥

AKHANDA DEEPA

To please the Maasa Niyamaka the Lord Purushottama, Akhanda Deepa can be lit and kept near Pooja-Box in the house. Take care of Akhanda Deepa that it glows all the 24 hours. The point here is: Our Kula Devaru comes to our house and gives Darshan to us in Deepa. He protects our family. Sit there and do Japa, Stotra Parayana, Sangeetha, Devara Nama, etc. One can experience one's own immense inner peace and pleasure, at its conclusion.

PITRU SRAAD-DHA

If Shraddha comes during Jyeshta Maasa, Sankalpa Shraddha to be performed in Adhika Maasa and regular (Pinda) Shraddha in Nija Maasa, as prescribed in SMRITI MUKTAVALI (Krishnachrya

Smriti) in Kaala Nirnaya Volume, page 44-Mantralaya Publication-1992. This is the Sloka:-

पिण्डवर्जं तु असंक्रान्तौ, संक्रान्तौ पिण्डसंयुतम् ।
प्रति संवत्सरं श्राद्धं एवं मासद्वयेऽपि च ।।

मलमास-श्राद्ध-दिनस्य वन्ध्यत्व निरासार्थं, पितृ उद्देशेन ब्राह्मणान् भोजयित्वा, शुद्धमासे सपिण्ड श्राद्धं कुर्यात् ॥ *इति वृद्धपराशरः*

Another Sloka:—

वर्षे-वर्षे तु यत् श्राद्धं मातापित्रोः मृतेऽहनि ।
मलमासे न तत् कार्यं व्याघ्रस्य वचनं यथा ॥

Even a little effort is enough

Adhika Masa (*Adhikasya Adhikam Phalam*)

17th May to 15th June

1. Bhagavata Sravana (Very auspicious)
2. Apoopa Dana
3. Sankalpa Snana before Sun Rise
4. Devara Puja
5. Danas (Swarna, Rajata, Go, Bhoo, Vastra, Paatra)
6. Bhojana to Dampatis
7. etc.

"Even a little effort is enough." This little effort itself yields abundant phala in Adhika Masa. It is a rare and sacred opportunity to please the Lord and receive His Grace.

GURU PUSHYA AMRITA YOGA

May 21st

21st May is Guru-Pushya-Amrita-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. Tirtha-Snana, Sandhya, Special-Pooja, Homa, Japa, Parayana, Pradakshina, Daana, Singing Devaranamas, 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.

This day is auspicious for beginning new ventures, investments and purchases. This day is ideal for buying gold and jewellery. This is auspicious for Griha-Pravesa, Aksharabhyasa, Vidya-Arambha, etc.

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.

BHAGIRATHI JAYANTI & DASHA HARA

Jyeshta Shuddha Dashami

26th May — Tuesday

On Bhaageerathi Jayanthi day, Ganga came to the earth due to Bhageertha's penance.

10 days, from (Jyeshta Shuddha Prathama to Dashami), 17-5-2026 to 26-5-2026 is **'Dasha-Haraa'** Punya-kaala. Good time starts and our sufferings due to our our own past missdeeds of 10 kinds are removed by early morning Snana on these 10 days. On last day, Dashami, in early morning remember Ganga and perform Sankalpa Snana. This pleases the Lord and our ancestors and also gives satisfaction for us. Body will be healthy. All can experience pleasure by performing Snana before sun rise. Sankalpa-snana brings a lot of good results. Please see this Vaakya:-

बलं, रूपं, यशो, धर्मं, ज्ञानं, आयुः, सुखं, धृतिम् ।
आरोग्यं परं आप्नोति, संयक् स्नानेन मानवः ।।

Balam, Roopam, Fame, Dharma, Gyana, Aayu, Sukham, Courage, Health (Aarogyam) all these are the benefits of early morning Punya Teertha Sankalpa Snana.

Dasha-Hara (On Jyeshta Shuddha Dashami)

'Hara' means takes away. Ganga takes away our 10 kinds of sins. Thus, she became **'Dasha-Hara'**. The results of our own past misdeeds (sins) are hiding and giving us sufferings. The misdeeds are 10 kinds:

Kaa-yika – 3 Kinds ***(Sins committed through our limbs)***

(1) Knowingly / unknowingly usurping others' property, others' things.

(2) Hurting others with selfish motive.

(3) Para-Stree (Para-Purusha) Samparka.

Vaachika – 4 Kinds ***(Verbal misdeeds)***

(1) Hurting others with wounding words.

(2) Uttering lies

(3) Carrying tales

(4) Speaking showy words about things not known to us. Deceiving others with empty words.

Maanasika – 3 Kinds ***(Sins committed through Mind)***

(1) Planning to grab others' property.

(2) Scheming designs to spoil others.

(3) Devilish desire to cheat others in different ways.

The above said 10 kinds of our own misdeeds are our enemies.

In Parvakaala when our body immersed into the water with sankalpa and prarthana, Tatwa-bhimani Devatas in our body are pleased, they protect us from the above 10 enemies. This decreases our sufferings in life.

Due to Bhageeratha's penance, Ganga came to earth from Deva Loka on this day: Jyeshta Shuddha Dasami. This day is Bhageerathi Jayanti. Ganga is called **'Bhaageerathi'** because it was brought by Bhageeratha.

Japa Mantra

The prayer Japa Mantra to be chanted maximum number of times on that day.
(Nirnaya Sindhu page 79)

ॐ नमः शिवायै, नारा-य-ण्यै,
दश-हरायै, गङ्गायै नमो नमः ।।

Maha Parvakala

ज्येष्टे मासि, सिते-पक्षे, दशम्यां, बुध, हस्तयोः ।
व्यतीपाते, गरानन्दे, कन्याचन्द्रे, वृषेरवौ ।। (ध.सि. p.44)

(1) Jyeshta Maasa, (2) Shukla Paksha, (3) Dashami, (4) Wednesday, (5) Hastha Nakshatra, (6) Vya-tee-pata Yoga, (7) & (8) Gara + Aananda Karana, (9) Chandra in Kanyaa Raasi (10) Soorya in Rishabha Raasi. If all these combine, it is **'Maha-yoga-parva-kaala'.** More the number of combination, more effective to bring Divine Grace and good results.

Snana Sankalpa

Aachamana, Sankalpa.

ॐ भूः ..... एवं गुण विशेषण विशिष्टायां शुभतिथौ, भारतीरमण-मुख्यप्राणान्तर्गत, सीतापति श्री रामचन्द्रप्रेरणया, सीतापति श्री रामचन्द्र-प्रीत्यर्थं, मम, एतज्जन्म, जन्मान्तर समुद्भूत, दश-विध पाप-निरास, त्रयस्त्रिंशत् पितृ उद्धार, ब्रह्मलोक अवाप्त्यादि फल सिद्ध्यर्थं, दश-हरा योग पर्वणि, अस्यां महानद्यां / पुष्करिण्यां, पुण्यतीर्थ स्नानं करिष्ये ।।

तीर्थ राजाय नमः, त्वं राजा सर्वतीर्थानां .....

Chant the above usual Snana Mantras and then 10 times Snana. Then, Sna-naa-nga Jala Tarpana. No Jala Tarpana in bathrooms. Next Devara Puja. Then Ganga Puja in Kalasa.

Punya Tirtha Snana is to mitigate our sufferings due to sinful acts committed in 10-ways. Our conscience (or sub-conscious mind) knows we are sinful. In other words, our body is sinful (Paapa-Deha). Repentance is one form of remedy. Punya Tirtha Snana is a symbol of repentance. It helps to remove inimical thoughts from our mind and heart. When dirty thoughts are washed away, this "Papa-Deha" gets cleansed to some extent. It paves the way for fruitful thoughts. We are lifted up from sufferings by our own noble thoughts and deeds. Japa with a clean mind accelerates this process and we call this "Sheegra-Phala". Our prayers are answered proportionate to our efforts.

This Bhaageerathi Jayanthi Utsava is called **'Dasha-haraa'** parva kaala – from Jyeshta Shuddha Pratama till Dashami. During this parva kaala, Ganga Snana and Ganga Puja give Maha-phala. If unable to go to Ganga, remember the sacred name and have your Snana, uttering the name **"Ganga, Ganga"**. This is 'Shastra-vachana'. Our elders and ancestors followed this. The vachana is:-

गङ्गा, गङ्गेति यो ब्रूयात् योजनानां शतैरपि ।
मुच्यते सर्व पापेभ्यः, विष्णु-लोकं स गच्छति ।।

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे, सिन्धु, कावेरि जलेऽस्मिन् सन्निधिं कुरु ।।

Punya Tirtha Snana brings 'Deha-Shuddhi' and 'Manas-Shuddhi'. The above slokas are to be chanted by men & women daily during Snana. Even though Ganga is hundreds of yojanas far away, if you utter Ganga name two times during Snana, sins get washed away. Ganga is so sacred.

Puja by Ladies

Dhyaana of Ganga Devi, and Puja to Ganga Thaali in the house. Wash the Ganga Thaalis, apply arisina, kumkuma, chandana and pushpa samarpana, dhoopa, deepa, naivedya, aarathi, daana to Sumangalis to the extent possible. If possible, *morada-baayana* can be given.

Bhageerata Prayatnam

Stands for

Perseverance

Once upon a time, there was a great king in India. His name was Sagara. He had one hundred sons and one grandson, by name Bhageeratha. The king wanted to perform Aswa Medha Yaaga. Aswa means horse.

A wild horse was richly adorned with ornaments of gold and diamonds. It was let off to run as it liked. It had to travel many areas in the country. No one should stop it. It had to return back unchallenged by any one on the way.

To protect the horse, the king sent his hundred sons. They followed the horse wherever it ran. After a few days, one evening, the horse disappeared all on a sudden.

The hundred sons of Sagara made extensive search. But they could not find the horse anywhere. They went to Paa-taala-Loka. There at last they found the horse tied to a post. Near the post, sage Kasyapa was sitting. He was in penance with his eyes closed.

The sons of Sagara mistook the sage to a thief and started attacking him. The sage opened his eyes and furiously looked at the king's sons. Fire blazed

from his eyes and all the sons were reduced to ashes immediately. Days passed on.

The king was greatly worried about the fate of his sons. He advised his grandson Bhageeratha to go in search. Bhageeratha was a great devotee of God and was very intellegent and sensible.

He traced the foot-steps of the horse and the men. At last he reached Paa-taala-Loka and stood before the sage. He was in great grief to find all the hundred men in ashes.

With great respect, Bhageeratha prostrated himself before the sage. Begged him to tell how the hundred sons could be redeemed from their sins and could find eternal happiness in paradise. The sage took pity and said there was only one way.

He advised Bhageeratha to undertake a penance and pray four-faced Brahma and bring Ganga to wash off the ashes. The young prince did what the sage said. God Brahma appeared before him and enquired what boon he wanted. Bhageeratha narrated what all had happened and prayed for the eternal happiness for those 100 men.

Brahma Deva advised Bhageeratha to sit in penance and pray Ganga Devi. He assured that the sins of those 100men could be washed off and they would find eternal happiness in the heavens when Ganga water flows on the ashes of those men.

Bhageeratha sat in penance. In due course, Ganga appeared in the sky and enquired what he wanted. Bhageeratha repeated his desire. Ganga agreed to come but put one condition. She said that the weight of Ganga water was very heavy. If such a weighty and huge flow fell with great force directly on earth, it will break.

There should be some one strong enough to bear the weight of Ganga on earth when she falls from the sky. Ganga disappeared in the sky, asking Bhageeratha to arrange some one to receive her on earth.

Bhageeratha did not lose heart. He thought, Lord Siva was the best choice for that super human task and sat in penance, praying help from Siva. Years went.

One day Lord Siva appeared and asked Bhageeratha what he wanted. Bhageeratha expressed his owes and requested Lord Siva to bear the weight of Ganga and receive her from the sky. Siva agreed to help and Bhageeratha again prayed to Ganga to come on earth.

Lord Siva resting his both hands on his hips, stood firm in a ready posture to receive Ganga on his head. His tuft of lengthy hair was let loose. It was like a huge bush. Ganga, in great force, from a great height, with all the heavy weight landed on

Siva's head. With pride she thought that Siva would find it difficult to bear her weight.

Bhageeratha, in great anxiety stood waiting for Ganga to flow down from Siva's bushy head. But Siva wanted to teach a lesson to Ganga and show that he was stronger and mightier than her. He did not allow even a small gap. She had to simply flow round and round within the huge and unending tuft of siva. In this way, Siva and Ganga were engaged in testing their own mutal power.

You can imagine the grief of Bhageeratha. He appealed and appealed to Ganga to come out quickly. But she expressed her inability to come out. He then begged Siva to be merciful.

With mercy on Bhageertha, Siva plucked just a single hair out of his head. That gave way for Ganga to flow down. She asked Bhageeratha to lead her to the place where his uncles were in ashes. He ran ahead and Ganga followed in floods.

On the way, there was a hermitage of the sage Janhu-Maharishi. The sage, in a self-forgotten mood, was sitting in deep meditation. The Ganga floods entered his hermitage. Drenched sunddenly by water, the sage opened his eyes. He found himself surrounded by water.

In great anger, he simply made Ganga to come

to his palm and sipped it like a spoonful of water. Ganga vanished.

What a great set back to Bhageertha? He stood totally helpless and earnestly appealed to Janhu Maharishi to release Ganga for his sake. The merciful Maha-Rishi agreed and he released Ganga through his right ear. What a great joy to Bhageeratha.

He resumed his onward march and finally reached his destination. He prostrated himself before the sage Kashyapa and informed him that Ganga was arriving. The merciful sage highly appreciated the super human efforts of Bhageertha and allowed Ganga to wash away the ashes of the hundred sons of Sagara.

Released from all their sins, the hundred sons of Sagara appeared in the sky like angels. They showered blessings on Bhageeratha from their heavenly abode. He returned back to his waiting grandfather and informed him the whole story.

Success comes to those who make ceaseless efforts without getting disheartened by the hurdless on the way of reaching their goal in life.

———