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॥ श्रीः ॥

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1. Sri Vijayeendra Tirtha 2
2. Our own Karma to blame; Not others ! 3
3. Dakshinaa-yana Punya-kaala 6
4. Gurukulam in Tiruppur 9
5. Chaturmasya Vrata 10
6. Tapta Mudra Dhaaranam / Its Significance. ... 16/17
7. Dhaarana Paarana Vrata 19
8. Pancha-Gavya-Dwadasi ... 19
9. Go-Padma-Vratam … … … … 23
10. Aa-kaa-maa-vai Pournami… … … 32

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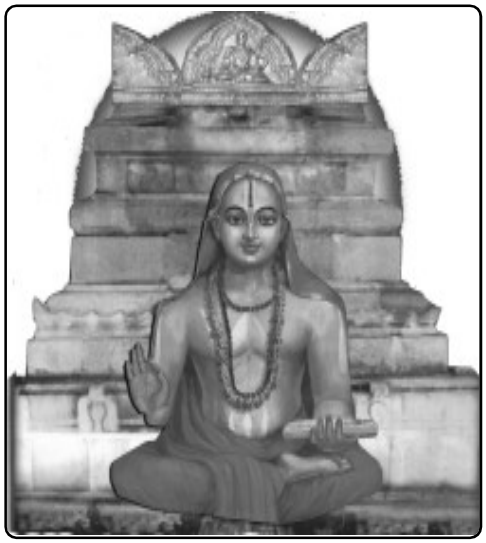
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SRI VIJAYEENDRA TIRTHA
[1539 - 1595]

Aaraadhana on Jyesh. Kri. Trayodasi
12th July — Sunday



The very thought of the sacred Brindavana of Sri Vijayeendra Tirtha at Kumbhakonam removes all kinds of worries. Our desires fulfilled. Even we offer our prayers / namaskara to this Swami from our place itself. Certainly we get his grace.

The prayer sloka is:

भक्तानां मानसांभोज भानवे कामधेनवे ।
नमतां कल्प-तरवे जयीन्द्र गुरवे नमः ।।

Sri Vijayeendra is like Kamadhenu and Kalpavriksha for his devotees. Namaskara to this great Guru.

Our Own Karma To Blame; Not Others!

After the conclusion of Kurukshetra battle Dharmaraja visited Bheeshma who was lying on the bed of arrows awating death. Dharmaraja felt miserable to find his great-grandfather soaked in blood. Overcome with anguish and self-reproach, Dharmaraja told Bheeshma:

"I am to be held responsible for your present condition. The greed of kingdom made me wage this battle. Little did I realize at that time that the battle would result in misery to so many people. I consider, even that Duryodhana more fortunate, for he lost life fighting like a kshatriya and spared of this sight of you.What an unfortunate fellow I am ?"

Bhishma replied, No, child ! Don't hold yourself responsible for what has happened .I am reminded of a story told to me by a wise man. There lived in forest a wise lady by name Gautami.One day her young son who went in search of dry sticks for homa was bitten by a serpent and lost his life.While the lady was weeping over the death of the boy, a hunter saw her condition,went in search of the snake responsible for the death of the boy. Soon he returned with the snake tied in ropes and told the lady:

" Here is the wicked snake that bit your son. I want to put him to death.Shall I crush him to death or burn him ? "

Gautami : " No, no ..Don't kill the snake .Set him free. What do I gain by his death? I am not going to get back my son?"

Hunter : " No, this villain has committed grave sin by causing the death of a small boy who in no way harmed him, so he must die. If I let him go, he may cause death to some more innocent people."

Hearing the conversation, the snake replied:

Snake: " Listen, these ropes are choking me to death, still let me put forward my case..I have nothing against the boy. I bit him because I was instructed so by Death. If you have to blame anybody, it is Death and not me."

Hunter: "No, I don't agree with you. You are trying to shift the blame on to Death. You might have carried the orders of Death but as the one who was directly responsible for the death of the boy,you have to face the major share of punishment. Of course death also should take some share of the blame."

Hearing this conversation, Death appeared on the scene and said:

Death: " Listen, I only carried out the orders of Kala(Time) who instructs me in these matters. You can't blame me nor the snake."

Hunter: " What you say may be a fact but how can you totally escape from the responsibility for the death of an innocent boy? "

Death : " Your logic is wrong. A priest performs a sacrifice as per the orders of the Yajamana and whatever the fruit of the sacrifice is enjoyed by him. You can't blame the priest for what happens .After all he only carried out the orders given to him."

Hearing this debate,Kala appeared on the scene.

Kala:"I find that my name has been mentioned in connection with the death of this boy.Let me make it clear that neither me nor these two are responsible for his death.If you want to hold anybody responsible for the death of the boy, it is the boy himself. He has reaped the result of what he has done in his previous birth.Thus it is his Karma that followed him in this life. We are all mere players in this drama. Free the snake. He only followed the instructions given to him."

The hunter got satisfied with the reply and set the snake free.

Bhishma : " Now tell me Dharmaraja, how far are you responsible for my present condition or for the death of people in the battle? All of them, indeed reaped the consequences of their own Karma.So don't blame yourself for what had happened."

After this, Dharmaraja regained his peace of mind.

Dakshinaa-yana Punya-kaala

Kataka Sankramana

17-July-2026 (Friday)

Dakshinayana Punya Kaala (Kataka Sankramana) occurs on 17th July. **Punyakala from Sun rise till 12.17 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 मुक्तावलिः 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 Muktavali-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 पितॄन् उद्दिश्य तिल तर्पण-महं करिष्ये ॥ अस्मत् पितरं.....

Concluding Part

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

अनेन, अस्मत् पित्रादि समस्त पितॄणां 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.

Gurukulam in Tiruppur

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CHAATUR MAASYA VRATA

From 25-07-2026 (Saturday)

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 1st month, Curd during 2nd; Milk in 3rd; and Dwi-dala in 4th 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, Draaksha, 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 Karpoora, 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 । तत्कार्य भिन्नत्वात्, गुनभेदात्, व्यवहार भेदाच्च ॥ (स्मृ.सा.p.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"*

It ems 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

25-7-2026 (Saturday)

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 hindrence. 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

25 - 07 - 2026 (Saturday)

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.p.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.p.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 inVeda 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.

Book Not Received, Subscription, Change of Address etc.

Please contact

Sri Suresh, Cell : 70109 66258

DHAARANA-PAARANA VRATA
Arambha - 25th July - Saturday

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
26 - 7 - 2026 (Sunday)

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 ।।

Pancha**ga**vya (Not Pancha-**ka**vya) 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. Indragni, 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 ।
उद्-धृत्य प्रणवेनैव पिबेच्च प्रणवेन तु ॥

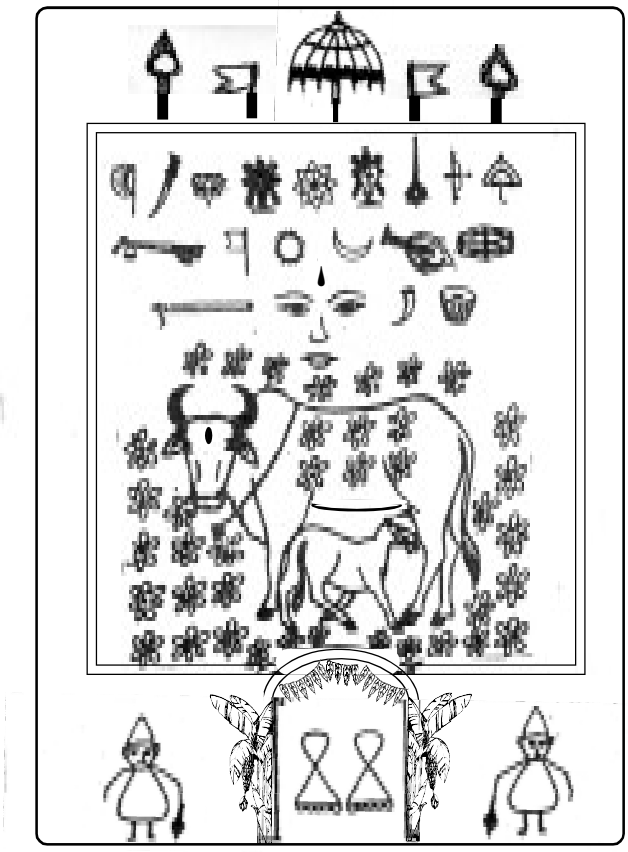
Saalagrama-teertha is to be taken first and then the sacred Panchagavya is taken in, with the chanting of ॐ (OM).

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 25-7-2026 to
Kaarthika-Shu. Eka 20-11-2026



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 Karpoora 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 KrishnaayaNama-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.

..... अण्ण-तम्मन्दिर करेदु दान कोडलु बेकु । अण्ण तम्मन्दिरु इल्लदवरु बेरे ब्राह्मणरन्नु करेदु दान कोडलु बेकु ॥

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 प्रीत्यर्थं,

मया आचरित गोपद्म रंगवल्लि-व्रत संपूर्ण फल सिध्यर्थं 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. Shastra 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

29-7-2026 (Wednesday)

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.