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SRI MADHWA SIDDHANTA

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1. A Noble Vision of the S.M.S.O. Sabha Secretary 2
2. Invaluable book for daily chanting 4
3. Are you planning to visit Tirumala ? 6
4. Krishna Jayanti ... 7
5. Good opportunity to earn God's grace 13
6. Soorya Shashti 15
7. Ksheera Vrata 17
8. Vamana Jayanti 18
9. Ananta Vrata 23
10. Mahalaya Paksha 26

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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.
Mobile: 73387 06674
94424 64417
2121raghu@gmail.com

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A Noble Vision of the S.M.S.O. Sabha Secretary



Nija Jyeshta Masa, Shukla Paksha Dwadashi (26.6.2026 Shukravara) is a golden day in the lives of Madhwas of Tiruppur.

The Sathya Pramodha Theertha Vidyapeetha, founded in the year 2007 and nurtured for the propagation of Dwaita Siddhantha by a distinguished auditor and philanthropist, Sri R. Ananthan, Secretary of S.M.S.O. Sabha, and ably assisted by Pt.Seshagiri Achar, has produced its first Sudha Pandit Chi. Sathyanarayana.

Born in Karur to Sri. Gururajan and Smt. Mahalakshmi, Chi.Sathyanarayana joined the vidyapeetha in 2009. He has over the years under the expert guidance of Pt.Seshagiri Acharya, excelled

in Vyakarana, Tarka, Prakarana Granthas, and Nyaya-mritha always scoring 90% and above.

Finally on 26 June 2026 at Uttaradhi Mutt, Raichur, presided over by Sri Sathyathma Theertharu, he has given Samagra Sudha Parikshe and came out in flying colours with 92%. Years of hard work, grit, determination and Guru Bhakthi is now manifest as Sudha Visharadha Pandit.

We offer our humble prayers to Sri Hari, Vayu, and Gurugalu to shower their abundant blessings upon Sri. Ananthan and Pt. Seshagiri Acharya, enabling them to continue this noble service for many decades to come and to produce many more eminent Sudha Pandits.

We also pray that Pt. Sathyanarayana continues his advanced studies and dedicates his life to the propagation of the sacred Madhwa Shastras for the benefit of Sajjanas.

Apart from Pt. Sathyanarayana, four more Vidyarthis will shortly appear for the Samagra Sudha Parikshe.

The noble vision of the Secretary of S.M.S.O. Sabha, Sri R. Ananthan, has now reached a significant milestone with the emergence of its first Sudha Pandit, while four more Vidyarthis are steadily progressing towards the same goal.

Book In English / Sanskrit

Invaluable Book For Daily Chanting

Book Name: Grandeur of Twelve Namas.

Purpose: A collection of twelve sacred names of various deities designed for daily recitation to gain spiritual merit (punya) and remove sorrows.

Author: Sri. T.S.Raghavendran, M.A.,B.L., Advocate, 45, Bharati Park Cross Road 3, Coimbatore. Cell: 95970 38909, 9994941706 Ph: 0422 - 2441706

Pages: 195 **Rs. 200**

In our fast-paced daily lives, finding time for elaborate religious rituals can be a challenge. "**Grandeur of Twelve Naamas**", authored by the esteemed scholar Sri. T.S. Raghavendran, offers a perfect antidote. This invaluable book compiles the twelve sacred names (Dwadasa Naamaas) of various deities (Vishnu, Lakshmi, Hanuman, etc.), providing an accessible pathway to divine grace.

The text reveals the astonishing power of chanting the twelve namas of deities during our daily prayers. For instance, chanting the Dwadasha

Nama of Lord Sri Krishna (page 20) yields spiritual merit (phala) equivalent to performing 1,000 Chaandrayana Vratas, 100 Kanyaa Daanas, and 1,000 Ashwamedha Yaagas. Reciting this Stotram (8 slokas) on Pournami, Amavasya, and Dwadashi, or daily during Sandhya Kaala completely clears all accumulated sins. (page 22).

This book is an excellent compilation by the author. For each sloka, he provides a splendid explanation in simple and lucid English that is easily understandable to all.

Highly Recommended For Everyone

This book is highly recommended for every household, as reciting the Stotra brings enormous spiritual merit, earns God's Grace, and removes all sins.

Copies of this book can be obtained from:

T.R.V.Vittal, B.Com., B.L., Advocate, "Kaveri House", 598, Telugu Brahmin Street, Coimbatore — 641 001. Cell: 99949 41706 / 95970 38909. Phone: 0422 - 23344853 / 2346579 Res: 2441706.

Let us inspire the younger generation to read and recite this invaluable treasure.

Are you planning to visit Tirumala ?

Pilgrims visiting Tirumala (Tirupati) can stay at **S.M.S.O. Sabha, Tiruchanur,** located behind **Sri Padmavati Temple**. Teertha-Prasada is provided in the morning. For larger groups, arrangements can also be made to provide Teertha-Prasada or Upma at night.

Members are requested to share this information with their relatives and friends who may be planning a pilgrimage to Tirumala.

For further details, please contact:

1. **Sri. Vasudevan**, Manager, SMSO SABHA — **98499 16915**
2. **Sri. Poornapragnan (Suresh) — 94442 20615 / 70109 66258**
3. **Sri. K. Uddava kumar,** CFO/HO, SMSO Nidhi, Chennai — **98416 28574**

KRISHNA JAYANTI

Sravana Krishnapaksha Ashtami

Sep. 4th — Friday



The Lord took avatara as Sri Krishna on Sravana Krishna-paksha Ashtami. Upavasa on that day like Ekadasi and Puja in the night. Sandhyavandana and Nirmalya Tirtha in the morning. Remaining Puja in the night. It is good to the family if this Puja is performed atleast in the minimum possible way with sincere Bhakti. In the evening, perform Snana and start this Puja with Madi. Perform Puja with Gokulashtami Puja Book. If you are really helpless, repent for that and perform Puja in your house in an abridged way as under.

Gokulashtami Puja
(Abridged)

Sit for Puja in the evening after Madi-Snana. Keep the picture of Child Krishna in Puja and perform Saligrama Abhisheka as usual.

Sankalpa

Naama Mudra first and Sandhya Vandana. Then Achamama, Sankalpa.

Shubhe Shobhane Muhoortey, ... Asmin Varta-maaney, ... Samvat-sarey, Dakshinaayaney, Varsha Ritow, Sraa-vana-Maasey, Krishna Pakshey, Ashtam-yaam Tithou, ...Vaasarey, ... Nakshatrey, ...Yogey, ... Karaney, Evam-guna-viseshana-visish-taayaam, Shubha Ti-thow, Bharatee-Ramana-Mukhya-Praanaan-targata, Sri Balakrishna Preranaya, Sri Balakrishna Preet-yartham , Sri Bala Krishna Pujaam Karish-ye.

Dhyanam

तमद्-भुतं बालकं अंबुजेक्षणं
चतुर्भुजं शङ्ख गदाद्यु-दायुधम् ।
श्रीवत्स लक्ष्मं गळ-शोभि कौस्तुभं
पीतांबरं सान्द्र पयोद सौ-भगम् ॥ (9)
महार्ह वैडूर्य किरीट कुण्डल
त्विषा परिष्वक्त सहस्र कुन्तलम् ।
उद्दाम कांच्यङ्गद कङ्कणादिभिः
विरोच-मानं वसुदेव ऐक्षत ॥ (10)

Tam-Adbhutam Balakam Ambu-jek-shanam Chatur-bhujam Shankha Gadaad-yu-daa-yudham / Srivatsa Laksh-mam gala-shobhi Koustubham Peetaambaram Saandra Payo-da Sowbhagam //

— Bhagavata - 10th Ska. - 4th Adh. - Slokas: 9 & 10

Mahaarha Vaidoorya Kireeta Kundala Twi-shaa Parish-wak-ta Sahasra Kuntalam / Ud-daama Kaanch-yangada Kanka-naadi-bhi-h Virocha-maanam Vasudeva Aai-ksha-ta //

1. Baala Krishnam Aa-vaa-ha-yaami (Akshata), Aasanam Samarpayaami (Akshata)

2. Arghyam Samarpayaami (water), Paadyam Samarpayaami (water), Aacha-manam Samarpayaami (water)

3. Then Abhisheka to Saligrama and Prokshana to picture, chanting Purusha Sookta.

4. Vastram : (Mantra)

Namasthe Gyana Roopaaya
Gyaana Gam-yaaya Tey Nama-h ।
Peetambara Yugam Divyam
Gri-haana Gyaani Vallabha ।।

(Vastram Samarpayaami).

5. Yag-nyopa-veetam Samarpayaami

6. Gandha-Akshataam Samarpayaami

7. Pushpa Maalikaam Samarpayaami

(For the above if possible, offer Yagnyopaveeta, Gandha, Akshata, Pushpa - otherwise Mantrakshata).

Archana

8. **Om Sri Kesa-vaaya Nama-h**

Similarly all the 24 Naamaavalis.

The last is

Om Sri Krishnaaya Nama-h

9. Then Dhoopa, Deepa (3-Batti)

10. **Naivedya-Mantra**

नाना भक्ष्यैश्च भोज्यैश्च रसैः षड्भिः समन्वितम् ।
लेह्य, पेयादि युक्तं च, नैवेद्यं उप-भुज्यताम् ॥

Naa-naa Bhak-sh-yais-cha Bhoj-yais-cha,
Rasai-h Shad-bhi: Saman-vitam /
Ley-hya, Peyaadi Yuktam cha,
Nai-ved-yam Upa-Bhuj-ya-taam //

Offer Nivedana of all items.

11. Then Mangalarathi (5-Batti) or Karpoora–Arati, then Chatra, Chaamara, Samastha Rajo-pa-chaaraan Samarpayaami.

Pradakshina, Namaskara, Pushpaanjali and Praar-thana.

12. **Praarthana**

Krishna, Krishna Kripaalo Twam
Agatee-naam Gatir Bhava /
Samsaara Arnava Magnam Maam
Praseeda Purushot-tama //

13. **Arghya To Krishna**

(water with fruit and Gold)
(water pouring in the hand thro' Shankha)

Mantra:-

Jaata-h Kamsa Vadhaar-taa-ya
Bhoo-Bhaara Utta-ra-naaya Cha /
Kou-ra-vaa-naam Vinaa-saa-ya
Dait-yaa-naam Nidha-naa-ya-cha //
Paanda-vaa-naam Hitaar-thaa-ya
Dharma Sams-stha-pa-naaya Cha /
Grihaana Arghyam Mayaa Dattam
Devakya Sahito Hare //

Devaki Sahita Bala Krish-naaya Nama-h (1) Idam Arghyam, (2) Idam Arghyam, (3) Idam Arghyam

13. **Arghya to Chandra**

(Milk Thro' Sankha without fruit & Gold)

Mantra:-

Kshee-ro-daar-nava Sam-bhoota,
Atri Gotra Samud-Bhava /
Grihaana Arghyam Mayaa Dattam
Rohin-yaa Sahitas-sha-shin //

Rohinee Sahita Baala Chandraaya Nama-h (1) Idam Arghyam (2) Idam Arghyam (3) Idam Arghyam

14. **Praarthana**

Adya Stith-vaa Niraa-haara-h
Shwo-Bhoote Parameswara |
Bhok-shyaami Pundaree-kaaksha
Hi Asmin Janmaa-shtami Vratey //

Offer Pushpa.

15. **Sarva Samarpanam**

Yasya Smrit-yaa-cha Naa-mok-tyaa, Tapa-h Puja Kri-yaadishu. New-nam Sampoorna-taam yaati, Sadyo-Vandey Tam Ach-yutam. Mantra Heenam, Kri-yaa Heenam Bhakti Heenam Ramaa-Pathey. Yat-Kritam Tu Mayaa Deva, Pari-poornam Tad-Astu Mey //

Anena, Sri Balakrishna Puja-nena Bhagavaan Bharatee Ramana Mukhya Praanan-targata Sri Balakishna-h Preeya-taam. Supreeto Varado Bhavatu. Sri Krishnarpanamastu.

Be Very Cautious
Madhwa Janma is Very Rare

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Good Opportunity To Earn God's Grace

12th Sep. to 26th Sep. 2026

PROSHTAPADEE

प्रोष्ठपदी

Every year, the fifteen-day period from Bhadrapada Masa Shukla Paksha Prathama to Pournami is considered especially auspicious for listening to the Srimad Bhagavatam. This sacred fortnight is known as **"Proshtapadhee"**. This year, it begins on 12th Sep. and concludes on 26th Sep.

Bhagavatha Maahaatmya says:—

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

— पद्मपुराण

Slokaardham Sloka-paadam Vaa
Nityam Bhaagavatodh-bhavam ।
Patathey Shru-nu-yaadyastu
Go-Sahasra-Phalam Labeth ।।

– Padma Purana

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

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

Srimad Bhagavatham is considered another Roopa of Lord Sri Krishna. Therefore, when the Bhagavata Grantha is reverentially kept in a house, it is as though Lord Sri Krishna Himself is graciously present there. Having invited Lord Sri Krishna into our homes in the form of sacred Bhagavatha, listening to His divine stories and glories becomes an offering that greatly pleases Him.

Proshtapadhee period is a highly sacred Parva Kaala and provides a wonderful opportunity to interact with our most special Guest — the Lord Himself — by listening to His divine Charitras and Leelas.

Good Opportunity To Earn God's Grace

This fifteen-day period of Proshtapadee is a good opportunity to earn God's Grace through daily listening to the Srimad Bhagavatam, at least for a few minutes.

SOORYA SHASTI

(Immense Benefit for Snana Before Sun Rise)

17th Sep. (Thursday)

Bhadra-pada–Shukla–Shashti

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

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

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

शुक्ले भाद्रपदे षष्ट्यां, स्नानं भास्कर पूजनम् ।
प्राशनं पञ्च-गव्यस्य, अश्वमेध फल-अधिकम् ॥
स्वामि कार्तिकेय दर्शनात् ब्रह्म-हत्यादि पाप नाशनः ॥

(ध.सिं.p.64)

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

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

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

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

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

Snana Sankalpa

After wearing Nama with water, Aachamana. Sankalpa.

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

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

Chant the above regular Snana Mantras and complete the Snana.

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

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

Ksheera Vrata

22-9-2026 to 21-10-2026

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

Chaturmasya Vrata is the best opportunity to keep our senses under our control. (Those who control the tongue will control everything.) All these for Bhagavad Preeti and to earn His Anugraha.

VAMANA JAYANTI

Bhadrapada Shukla Dwadashi

Sep. 23rd Wednesday

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

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

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

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

GIST OF THIS SLOKA

(Admiring Vamana Roopa)

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

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

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

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

The Story of Vamana

(Beware of your own Ego)

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

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

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

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

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

The Royal Ego

(Cause for Bali's Bondage)

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

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

एष वैरोचने साक्षाद् भगवान् विष्णु-रव्ययः ॥ 30

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

दास्यति आच्छिद्य शक्राय माया-माणवको हरिः ॥ 32

(—Bhagavata)

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

स एव विष्णुः वरदोऽस्तु वापरः ।

दास्यामि अमुष्मै क्षितिं ईप्सितां मुने ॥

(VIII 19 (or 20) - 11)

The moment Sankalpa was over, Vamana grew sky high as Tri-vikrama. The whole of Bhoo-Loka and

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

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

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

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

तावत्, सुतल-मध्यास्तां विश्वकर्म-विनिर्मितम् ।
यत्र आधयो, व्याधयश्च, क्लमः, तन्द्री, पराभवः ।
न उपसर्गा निवसतां संभवन्ति मम इच्छया ॥

(VIII 21 (or 22) Slo. 32)

— By (*Late*) *Srimushnam* V. Nagarajachar,
Srirangam

Rishi Panchami — 15th Sep. (Tuesday)

This year, no commencement or Udyaapana of this Vrata.

ANANTA VRATA

25th Sep. — Friday (Bhaad. Shu. Chaturdasi)

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

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

Nootana Dora Sthaa-panam

Take all the sets of new Doras required in the house and place them for Puja in a plate near the Kalasa. There are 14 Granthis or Knots in each Dora. Each Knot is the seat for one Bhagavad-Roopa. Ananta Padma-nabha stands in 14 Roopas in 14 knots. Those names have to be chanted, requesting the Lord to come in the Knots of all the Doras. The Mantra begins with: Prathama Gran-thow (in the First Knot), "Anantam Aa-vaa-ha-yaami". Similarly in the 2nd Knot, 3rd and so on. The other names are : (2) Naara-simham Aa-vaa-ha-yaami. (3) Vishnum, (4) Krishnam, (5) Harim, (6) Shivam, (7) Brah-maa-nam, (8) Bhaskaram, (9) Sesham, (10) Sarva-Vyaa-pinam, (11) Eeswaram, (12)

Viswa-roopam, (13) Maha-Kaa-yam (14) Srishti - Sthiti - Anta-Kaara-Kam Aa-vaa-ha-yaami.

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

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

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

The mantra for item 3 is :-

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

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

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

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

Evening Puja & Kalasa Visarjanam

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

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

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

If you have enjoyed the Evening Function in your house, you can share your joy in one word with the Editor.

MAHALAYA PAKSHA

27 - 9 - 2026 to 10 - 10 - 2026

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

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

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

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

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

return to their abodes with full satisfaction. See this sloka in Nirnaya Sindhu. (page 114).

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

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

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

If Not Performed ?

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

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

यावत् च कन्या-तुलयोः क्रमात् आस्ते दिवाकरः ।
शून्यं प्रेतपुरं तावत् वृश्चिकं यावत् आगतः ॥

(Divaa-kara-h=Soorya-h)

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

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

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

वृश्चिके समति-क्रान्ते, पितरो देवतैः-सह ।
निःश्वास्य प्रति-गच्छन्ति शापं दत्वा सु-दारुणम् ॥
(Ni.Sindhu. P.112)

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

If Anna Shraddha Not Possible

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

भोजनस्य असमर्थश्चेत्, आमं वा, हैम-मेव वा ॥ स्मृ.मु Vol.IV, P-38

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

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

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

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

एक, द्वि, त्रि-दिनं वापि भवेत् निरशनेऽपि वा ।
कार्यं महालय श्राद्धं यथाशक्ति अनुरूपतः ॥
(Smri. Muk. Vol. IV page 38)

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

Important Days in Mahalaya Paksha

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

या तिथिः यस्य मासस्य मृताहे तु प्रवर्तते ।
सा तिथिः पितृ-पक्षे तु पूजनीया प्रयत्नतः ॥

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

1. Mahaa - Bharani (this year) (29-Sep-2026)
2. Madhya - Ashtami (this year) (03-Oct-2026)
3. Mahaa - Vyateepaata (this year) (02-Oct-2026)
4. Sarvapitru Amavasya (this year) (10-Oct-2026)

Mahaa Bharani, Madhya-Ashtami

During Mahalaya Paksha, the day on which Bharani Nakshatra falls is 'Maha Bharani'. Ashtami

day is 'Madhyashtami'. If Paksha Shraddha is performed on Maha Bharani / Madhyashtami, the Phala of the Shraddha is equal to Gaya Shraddha, says Shastra.

Mahaa Vyatee-paata

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

Avidhava Navami (04-Oct-2026)

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

Yati Mahalaya (Dwadashi) (07-Oct-2026)

The Dwadashi during Mahalaya Paksha is 'Yati Mahalaya'. This day is meant for Aradhana for him who expired as Sanyasi in the family. Sometimes, the thithi or day may not be known. Even for such Sanyasis, Aradhana should be performed on this day.

Gaatha Chaturdashi (09-Oct-2026)

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

Sarva Pitru Amavasya (10-Oct-2026)

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

Sarva Pitrus – Record

[See *"Tarpana - Book"* by Sri. Nagarajachar, Srirangam]

'Dwa-dasa Pitrus' plus 'Kaarunya Pitrus' are called 'Sarva Pitrus'. It is better to keep 2 copies of the Sarva Pitrus list in the house. Names and Gotras of the Pitrus should be written very legibly. It is not sufficient to have these details in our memory. It should be in a book as a record for children.

S.M.S.O. SABHA DATES
TIRUCHANUR

25 - Dec - 2026	Friday
26 - Dec - 2026	Saturday
27 - Dec - 2026	Sunday