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SRI MADHWA SIDDHANTA

Monthly Journal of
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VARA LAKSHMI PUJA

*(Shravana Shukla Paksha
Friday 8-8-2025)*

There is a small booklet for this Puja. OR a Purohit's guidance is required. Only a few general information are given here.



Among the Maadhwa families, this Puja is Parampara Sampradaya in some families and there are many for whom this is not in their Sampradaya. If it is not in their Sampradaya, the reason is that their forefathers considered it impudent to worship Lakshmi Devi as though She is away from Sri Narayana. She is ever in the Vaksha-sthala (chest) of the Lord and She likes to be worshiped along with Him and not as a separate Devata. They consider that daily Saligrama Puja includes Lakshmi Puja too. And Tulasi Puja by women is Lakshmi Puja.

For Those Doing Puja

Those performing Vara-Lakshmi Puja, should adhere to the rules of Madi. Dress with "Kach-cha" (Madi). Kunkuma - Tilaka, take Nirmalya Tirtha, complete the daily routine of Krishna Mantra Japa and Tulasi Puja and then sit for this Puja.

It would be ideal if the male member in the house completes the Saligrama Puja first. Because the Pushpa & Naivedya items used for Saligrama Puja would be available for this Puja. Devi prefers them.

Two Kalasas

Puja to Yamuna Kalasa first. Then for the Lakshmi Kalasa. Therefore, prepare the Yamuna Kalasa first. Fill it with one Tumbler water. Add Vasana Dravyas: ie. Pach-cha Kalpoora, Safron, Cardamom, all blended with little bit of liquid Chandana. Put Gold (ring) and Silver (coin) into the Kalasa.

Decorate the coconut for Kalasa with Arisina (Pasupu) and Kumkuma, place it on the Mango-leaves on the Kalasa. If mango-leaves not available people use Aswath-tha leaves or betel leaves. For decoration, lotus-petals / Kyaadi Huvvu (Taa-zhamboo) petals are also inserted in between leaves. This is Yamuna Kalasa.

Vara-Lakshmi Kalasa also be similarly decorated and kept ready for Puja. This Kalasa is to be filled with either wheat or rice, adding a silver coin and a gold ring.

Prepare Dora

Dora is sacred thread with nine knots, to be kept in Puja, by the side of Kalasa. At the end of the Puja

Dora has to be tied around the wrist of the Sumangali. This Dora has to be prepared before Puja. White thread has to be coloured to yellow, using wet-Arisina (Turmeric) Powder. Make it a thread with nine knots. Place it in Puja (in a plate) by the side of Kalasa. These are the preparations to be made before the start of Puja. Now begin the Puja with the help of Purohit or with a book.

Important

While performing Maha Lakshmi Puja, it is more important to know Her Mahima. She is more pleased if one performs Puja thinking a few of Her attributes. Please read the next article on Maha Lakshmi which describes Her qualities and power.

Maha Lakshmi in Company with Vishnu

Maha Lakshmi is pleased only when She is worshipped in company with Vishnu. She hates those who worship Her as a separate Devata, away from Vishnu. She brings all the prosperity to those who worship Her in company with Lord Sri Narayana.

Acharya Sri Madhwa, after going through all the shastras deeply and thoroughly, gives us the essence. He says that the Vedas and Puranas teach us about Maha Lakshmi in this way.

The Lord Sri Hari alone is ‘**Swatantra**’ in its real sense. Lakshmi Devi is dependent on Him and therefore, She is ‘**Aswatantra**’.

‘Chit-Prakriti’ is Her another name. She occupies a special place in Taara-tamya next only to the Lord Narayana. She is second in the hierarchy. The next, down in the line, is Brahmaa and Vaayu.

Lakshmi Devi is the highest and foremost among Aswatantras (dependants). Next to her is Chatur-Mukha-Brahma and Vayu. Lakshmi Devi is dependent on Narayana alone and not on any one else. But Brahma, Vayu, Rudra and all others are dependent on both Narayana and Lakshmi.

Vedas describe Her as ‘**Nitya Muktaa**’ i.e. never in bondage; eternally free and far away from any sort of sorrow or bondage. In short, Devi is Duhka *Asprishtaa*, eternally untouched by *Duhka*. No birth and death to Her like others.

We understand the Lord’s greatness in three angles; namely Desha, Kaala and Guna. The Lord is everywhere in the entire Universe and even beyond that. He stands everywhere at a time and at all times. Thus the Lord is Poorna in respect of Desa and Kaala. (देशतः पूर्ण, कालतः पूर्ण). His next greatness is His Guna (attributes). His Guna is unimaginable, immeasurable and unlimited. Thus the Lord is Poorna in respect of

Guna also. (गुणतः पूर्ण). We understand the Lord's greatness in these three angles; Desa, Kaala and Guna.

Mahalakshmi is equal to Lord in respect of Desa and Kaala. She is lesser to Him in respect of Gunas. She ever remains admiring and wondering at the vastness of the Lord's Gunas and remains unable to see the end of His Guna. In this respect, Devi is lesser to the Lord. Because Devi is equal to Lord in two aspects (Desha and Kaala), She is called 'SAMANAA' (समना). Acharya brings this to our attention as described in Brahma Sutra IV-2-6. Acharya explains the Sutra in these words:

देशतः, कालतश्च व्यास्या समः ना परमपुरुषः यस्याः सा 'समना'

Except Lakshmi Devi, all others get Laya into Vishnu at the end. That is, their existence comes to an end at some stage or other. They have to start again a new birth. But it is not so in the case of Lakshmi. She remains eternally unseparated from Vishnu. Hence She is equal to Him in respect of Desa and Kaala and therefore the Vedas call Her 'Samanaa'. This is explained by Acharya in the above Vaakya.

Therefore Lakshmi Devi is देशतः सम to the Lord, कालतः सम to the Lord, but गुणतः not सम to the Lord.

Lord and Lakshmi are of Equal Age

The celebrated saint Sri Vadiraja addressing the

Lord and Lakshmi in his work ‘Shri Shreesa-Guna-Darpana’ humorously tells the Lord that ‘You are no senior to Lakshmi, in age’. See his words.

युवयोः न वयोऽधिकः

O, Lord and Lakshmi, among you both, no one is senior to the other in age. It means both are equal in respect of Kaala and Desa. It also means, both of you are never over aged.

‘EKA-h’ is his another name

In spite of this greatness of Lakshmi, the Lord can still remain without Her, if He so wills. That is why, the Veda calls Him एकः ‘EKA-h’ (alone)

नित्यत्वेषि उभयोः, देवः वियुक्तस्तु तया यदि । ‘एक’ इत्युच्यते

— (Brihad Bhashya 3-5-7)

This tells how powerful the Lord is when compared to Lakshmi. Therefore, Devi is far lesser in Guna than the Lord. Even though Her own Gunas and Shakti is crores of times greater than that of Brahma Deva and other Devatas, still Her greatness is no match to the Lord’s. *Vayu-Brahmarigay Koti-Guna-dinda Adhika Shak-alu Sri Ramaa.*

Her knowledge about the Lord’s powers is not complete. She does not know Him as the Lord knows about Himself. Devi knows only a very little of His

infinite Powers. At the same time we should never forget that, including Brahma, no one knows as much as She knows about the Lord. Upto the last human being every one knows about the Lord proportionate to one's own effort and Yogyata. This is what Sri Acharya says in Bhagavata Tatparya Nirnaya.

यथा हरिः स्वमात्मानं वेद, तद्वत् रमाऽपि न ।
(न) ब्रह्मा, अतः, कुतएव अन्ये, विदंत्येव तथाऽपि तु ॥

भाग.ता.नि.— 10-38-4

Lakshmi In Different Roopas

Prakriti is of two kinds. Chit-Prakriti and Jada Prakriti. The former is Lakshmi. Jada-Prakriti is the collective name for the three earthly Gunas and the Pancha Bhootas. The three Gunas are Satwa, Rajasa and Tamasa. The Pancha Bhootas are the Earth, the Water, Agni, Vayu and Aakasa. The Universe is made of Jada-Prakriti.

प्रकृती द्वे तु देवस्य ‘जडा’ चैव ‘अजडा’ तथा ।
‘अव्यक्ता’- ख्या जडा सा च सृष्ट्या भिन्ना अष्टधा पुनः ॥

— *Gita Bhashya* - 7-6

Shree, Bhoo and Durga are the popular names and Roopas of Lakshmi. Shree Devi controls Satva Guana. Bhoo Devi and Durga Devi control Rajasa and Taamasa respectively. Her body is NOT made of Prakriti. Ours

are Prakriti Deha. She is the very personification of Jnana and Ananda.

Serving the Lord, Devi stands ever by His side when He is engaged in the creation of the Universe and also stands in ready to service Him in all His activities.

The Lord loves every devotee; no matter whether one is a Amukta or a Mukta: that is, whether one is still in bondage of Samsaara or released from it. He loves every one. Yet there is no one like Lakshmi whom the Lord loves so much. Because, Her Vishnu-Bhakti is so much knowledgeable, so intense, so great and so superior that none is equal to Her in Hari-Bhakti. For this reason, She alone is eligible for such an unique love, and none else, says this reference quoted in Gita Bhashya:

बद्धा वा, अपि तु, मुक्ता वा, न रमावत् प्रिया हरेः ।

— *Gita-Bhashya 14-26*

He is no need of Lakshmi

If the Lord loves Lakshmi so intensely, it is NOT because He needs Lakshmi for His enjoyment. He is 'Swa-Ramana'. It means He has His own Stree-Roopa with which He enjoys. The only reason for His love towards Lakshmi is that Devi alone is eligible for Atyanta Preeti. She alone is entitled for that. None else. Anything short of it would be an injustice to Her Bhakti.

Therefore, it is the Lord who gives enjoyment to Lakshmi and not the other way, says Aitareya Upanishad Bhashya:

रमया रमणं तस्मात् रमाया रति-पात्रता ।
नैव अस्याः रति-दातृत्वं विष्णोः न हि अन्यतो रतिः ॥ (ऐतरेय भा.)

Mahalakshmi loves to serve the Lord in countless ways. She prefers to be in service to Him in the form of Chatra, Chaamara, Vyajana (fan), bed and so on.

Even in Pralaya, She assumes the form of '**Vata-Patra**' (the banian leaf) on which the Lord reclines in the form of a child. (आलद यले-मेले मलगिरुब हरि)

Therefore, Devi is pleased only when She is worshipped in company with Vishnu. She hates those who worship Her as a separate Devata, away from Vishnu. She brings all the prosperity to those who worship Her in company with Lord Sri Narayana.

Dhadi Vrata - 5-8-2025 to 2-9-2025

Curd and products made out of curd 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.

UPAAKARMA

(An Important Function)

Rig Vedins & Yajur Vedins — 9-8-2025

Please take one day leave from your routine work and take active participation and sincere efforts to perform Upaakarma. This is such an important function to renew Brahminhood. Hence plan your work accordingly. We worship the great Rishis on this day and get their blessings for our own welfare.

One should have a lot of Punya to attain Brahmana Janma.

Upakarma is the most auspicious and sacred Vedic ritual for a Brahmana. **“It renews Brahmanya in him.”** That is the occasion for him to worship the origin of his own Kula, i.e., the great Rishis; and get their blessings. Through him, the entire family becomes blessed. For this, he has to take sincere efforts to **go to the common place and join the congregation for Upakarma.**

Upakarma is not a single man’s Puja at home like Satya Narayana Puja etc. It is a mass prayer by Brahmanas for the welfare of the entire world (or atleast for the welfare of the region he lives in).

A true Brahmana is one who keeps the welfare of others at heart. It is only for this, the Veda is given to him. Veda protects him if he sincerely uses Veda Vidya to protect others' interest.

Prayer For Rains

Upakarma includes a chorus-prayer for copious rains, which is the root-cause for the region to grow rich. The appropriate time for this prayer is the rainy season. That season should never go dry by any chance. Hence the prayer with effective Veda Mantras, jointly by all the Brah-manas. And this is one of the reasons why rainy season (Sraavana-month) is chosen for Upakarma.

Therefore, Upakarma is not a home-function. Influential individuals of the society would do well to do everything in their command, and organise Upakarma in a common place. It would really be a worthwhile great Dharma if they undertake this sacred project pre-planned by arranging conveyance etc., for the participants. It is also equally important to see that a well qualified Purohit takes the place of a Guru and to see that a sense of seriousness and sanctity is maintained throughout the function.

A Golden Day - When?

Our boys should be properly motivated to understand the value of this great self-elevating ceremony of Sravani (શ્રાવણિ). But sometimes they are

left to guide themselves. Our religious masters are the custodians of our Vedic Culture and guiding light for religious activities. That day would be a golden day, when our religious masters emphasise the importance of Upakarma to our boys and youths.

A Brief Introduction on Upakarma

Upakarma In Two Parts

(Meaning of यात-याम (Yaata-Yaama)

Sravani or Upakarma is in two parts; (1) Utsarjana. (2) Upakarma.

(1) Utsarjana:— Utsarjana portion includes repentance for having stopped Vedic study during the year. Because of stoppage, what little Veda Vidya we have learnt becomes stale. Mantra-Shakti fades away.

This is known as Yaata-Yaama or यात-यामता (Yaata - Yaamata). Removing this ineffectiveness of our Mantra is the object in Utsarjana Homa. This purpose is specifically proclaimed in Sankalpa, in first part, as mentioned above. (यात-यामता निरासन).

(2) Upakarma:— The second part in the Sankalpa is to bring freshness to our Veda Mantras, both old and newly learnt. This is the ardent prayer to Veda Purusha and to Vedic Rishis. This part of Sankalpa aims at bringing Vigour to whatever Vedic portion we chant. It is termed as वीर्यवत्त्व-सिद्ध्यर्थ (Veeryava-twa Sidh-yartham) and this is the object in

Upakarma Homa. Thus the highly meritorious aim in Upakarma is one's own mental enlightenment, spiritual elevation, inner purification and self-improvement year after year, through the unseen power of Veda Mantras.

The Days For Rig, Yajur & Sama Vedins

Sravana Nakshatra in Sravana month is the Upakarma day for Rig Vedins. Pournami in Sravana month is for Yajur Vedins. Hasta Nakshatra in Bhadrapada Shukla Paksha is the day for Sama Vedins and this day usually comes around Vinayaka Chaturthi. Pournami of Sravana month combined with Sravana Nakshatra is called SRAVANI (श्रावणी). The annual session of learning Veda-Shastra is begun on Sravani.

Nootana Upakarma

If Guru or Shukra planet is in the position of Astamana (i.e. invisibility owing to their being too near to the Sun), during the above said Sravani days, the first Upakarma for New-Upanayana boys should be postponed to Bhadrapada Shukla Panchami for Rig Vedins and Pournami (same month) for Yajur Vedins.

Main Items

1. Pancha-gavya-melana and its Praashana
2. Sankalpa
3. Ganapati Puja

4. Rishi Puja (Aa-vaa-ha-yaami, Aasanam Samarpayaami, Rishi Archana, Dhoopa, etc.)
5. Rishi Tarpanam
6. Yagnyopaveeta Daana, Pratishta and Dhaarana
7. Veda Aaram-bhanam (Brahma Yagnya)
8. Rishi Puna-h Puja
9. Samarpана (Yasya-smrit-yaa-cha
10. In-Take of Saktu-Prasaada. (Rig Vedins take this Prasaada before Yagnyopaveeta Dharana).

Pancha-Gavya-Melana and its Praashana

Rig Vedins begin their Upakarma after taking in, the Pancha-Gavya. Though it is not compulsory for Yajur, it is good if they too observe this practice since it is meant to purify our body and mind. '**Pancha**' = Five. '**Gavya**' = products obtained from a cow (Go). (1) Go-Mootra (2) Go-Maya (cowdung) (3) Ksheera (milk) (4) Dadhi (curd) (5) Ghritam (ghee). After adding all these, water is added through a Darbha-tip (Kusha-Udakam). Stirring the mixed liquid with a Koorcha, chanting OM-kara, the Pancha-gavya is ready. Mantra for in-take - 3 times:—

यत् त्वगस्थिगतं पापं देहे तिष्ठति मामके ।
प्राशनं पञ्च-गव्यस्य, दहतु अग्नि-रिवेन्धनम् ॥

Then Aachamana.

Twak = Skin. **Asthi** = Bones. Pancha-Gavya burns

away the evils in the body, just as Agni burns the fire-wood. (Upakarma begins after Pancha-Gavya-Prasana).

Sankalpa (सङ्कल्पः)

आचम्य, प्राणानायम्य, देश-कालौ संकीर्त्य, एवं गुण
विशेषण विशिष्टायां शुभ-तिथौ,

For Rig Vedins

अरुन्धती समेत कश्यपादि सप्तऋषि अन्तर्गत

For Yajur Vedins

प्राजा-पत्यादि नव-काण्ड-ऋषि अन्तर्गत

भारती-रमण मुरव्य-प्राणान्तर्गत श्री वेदव्यास प्रेरणया श्री वेदव्यास
प्रीत्यर्थ, मम सर्वेषां महा जनानां च अधीतानां छन्दादीनां यात-
यामता निरासार्थ उत्सर्जनारूपं कर्म,

तथा, अध्येष्यमाणानां, छन्दादीनां वीर्यवत्व सिद्ध्यर्थं उपाकर्मारूपं
कर्म च करिष्ये ।

तदङ्ग गणपति-पूजनं, ऋषिपूजनं च करिष्ये ।

Do Not Miss To Worship Rishis

As mentioned earlier, please take sincere efforts to join this mass prayer at a common place and get the blessings of Rishis. (You can plan your regular work accordingly.)

HAYAGREEVA JAYANTI

9-8-2025 (Saturday)



Shravana Shukla Pournami is the day Lord Vishnu took Avatar as Hayagreeva. He preached Sama Veda.

‘Haya’ means horse. ‘Greeva’ means neck, head. Sri Hayagreevamurthy has horse head. He protected the Vedas and showed the Jnana Maarga to Satvika Jeevas.

Sri Vadiraja Swami did Upaasana of this Hayagreevamurthy and became one of the famous Aparoksha Jnani. The Lord took the Naivedya offered by Sri Vadiraja Swami in the form of horse – this story is famous. The ankita of Sri Vadiraja Swami Devaranama is ‘Haya-vadana’.

In Raghavendra Stotra, at the end – “**Saakshee Hayaasya: Atra Hi**” (साक्षी हयास्योत्र हि) – meaning

Hayagreeva Swami himself is Sakshee for the Stotra, and this ‘ ashareera vaani ’ gives the soochana that the Phala stated in the Stotra are very true (Hayaasya: = Haya+Aasya = Horse face – Swami Sri Hayagreevamurthi).

Sri Vadiraja Swami composed Hayagreeva slokas given below. Those who pray to the Lord with these slokas will get highest vidya and knowledge in their studies.

हयग्रीव, हयग्रीव, हयग्रीवेति यो वदेत् ।
 तस्य निःसरते वाणी, जङ्गु-कन्या प्रवाह-वत् ॥

हयग्रीव, हयग्रीव, हयग्रीवेति वादिनम् ।
 नरं मुश्वन्ति पापानि दरिद्र-मिव योषितः ॥

हयग्रीव, हयग्रीव, हयग्रीवेति यो ध्वनिः ।
 विशोभिते तु वैकुण्ठ-कवाट, उद्घाटन ध्वनिः ॥

श्लोकत्रय-मिदं पुण्यं पठतां संपदां पदम् ।
 वादिराज यति प्रोक्तं हयग्रीव पदाश्रयम् ॥

This Hayagreeva stotra composed by Sri Vadiraja Swami gives highest Phala. Those who require good progress in study, good memory, oration, good speech without stammering, etc can chant this Stotra more number of times daily.

The Naivedya for this Hayagreevamurthy is ‘Hayagreeva-Mandi’. The main items for this Hayagreeva-Mandi are Groundnut dhal, jaggery (bella), coconut pieces and ghee.

1008 GAYATRI JAPAM

Sravana-Krishna-Prathama

August 10th — Sunday

Every year this sacred day is meant for 1008 - Gayatri Japam. The Japa should be continuous; i.e. 1008 completed at a stretch in the forenoon itself. Should not be divided as partly in the morning and partly in the evening.

Rig, Yajur and Saama Vedins, all the three Vedins celebrate their Upakarma (Sraavani) on different days. But all of them perform 1008 Gayatri Japa this day. Because this day is the birth day for Gayatri. Saama Vedins celebrate their Upakarma on Vinayaka Chathruthi day. This Japa day is common for all and not tied with Upakarma.

Devils and evil spirits cannot enter into the house where there is vibration of Gayatri - Mantra. This Japa is for the effective protection and well - being of all the family members.

Sankalpa on That Day

Conclude the daily routine early in the morning. Begin this Japa with Sankalpa. Aachamana. ***Om, Bhoo-h*** ***Evam-Guna Viseshana Visishtaa-yaam, Shubha Tithou, Bharatee-Ramana-***

***Mukhya-Praanan-Targata , Savitru-Naamaka,
Sri Lakshmi Narayana Preranaya,
Sri Lakshmi Narayana Preetyartham, Ashtot-
tara Sahasra Sankhya, Gayatri Maha Mantra
Japam Karish-ye.***

Three times Praana-yaama, Nyaasa, then the usual Dhyaana - Mantra.

***“Dhyaanam, Dhye-yas-sadaa, Savitru
Mandala ----- Dhye - ya - yeva Cha”.*** Then 1008 Gayatri Japa. Conclude the Japa in the same way: Prana-yaama, Nyasa, Dhyana-mantra, ***Gayatri Mahaa Mantra Japa-h Sampoorna-h. Yasya-
smritya-cha ----- , Achamana. Kaa-yeyna
Vaachaa*** (finally) ***Sri Krishnaarpanamastu.***

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KRISHNAASHTAMI

Sravana Krishnapaksha Ashtami

Aug. 16th — Saturday



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.

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 Pakshay, 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 शड्ख गदाद्यु-दायुधम् ।
 श्रीवत्स लक्ष्मं गळ-शोभि कौस्तुभं
 पीतांबरं सान्द्र पयोद सौ-भगम् ॥ (9)
 महार्ह वैदूर्य 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 ।
लेह्व, पेयादि युक्तं च, नैवेद्यं उप-भुज्यताम् ॥

*Naa-naa Bhak-sh-yaais-cha Bhoj-yaais-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. Supreeta Varado Bhavatu.

Sri Krishnarpanam Astu.

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.

Guru Pushya Yoga

Guru Vaara and Pushya Nakshatra

August 21st

21st August is Guru-Pushya-Yoga. When Pushya Nakshatra falls on a Thursday, it is called “**Guru-Pushya-Yoga**” or “**Guru-Pushya-Amrita-Yoga**”. This day is considered to be a very sacred day and known as Amrita Siddhi Yoga day.

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

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

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

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

Proshtapadee

प्रोष्टपदी

Good Opportunity To Earn God's Grace

24th Aug. to 7th Sep. 2025

From 24th August onwards “Proshtapadhee” aarambha. It ends on 7th September. This period (Bhadrapada Masa Shukla Paksha) is called “**Proshtapadhee**” period. Listening to Bhagavatha Purana is Visesha in this Proshtapadee period.

Bhagavatha Maahaatmya says:—

श्लोकार्धं श्लोक-पादं वा, नित्यं भागवतोऽद्वम् ।
पठते शृणुयायस्तु 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 another Roopa of Lord Sri Krishna. It means, if Bhagavata Book is kept in the house, then Lord Krishna is very much present in that house. Having invited Lord Krishna to our house in the form of Bhagavatha Book, if we listen to His story and glory, then it pleases Him. Proshtapadhee period is a big parva kaala and the best opportunity, to interact with our special guest (the Lord) in the form of listening to His Charitra and Leela.

Good Opportunity To Earn God's Grace

As mentioned earlier, daily if one listens to Srimad Bhagavatam even a little bit for a few minutes, it pleases the Lord very much and it paves the way for peace and prosperity in the family.

**To love God
is the foundation of good life.**

SOORYA SHASTI

(Immense Benefit for Snana Before Sun Rise)

29th Aug. (Friday)

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 षष्ठ्यां, 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-युतिम् ।

तमोऽरिं सर्वं 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 । ओऽ भूः एवं गुण विशेषण
विशिष्टायां शुभतिथौ, सूर्यान्तर्गत भारतीरमण-मुख्यप्राणान्तर्गत,
श्री सूर्यनारायण-प्रेरणया, श्री सूर्यनारायण-प्रीत्यर्थ, तत् प्रसाद-
द्वारा, सर्व-पाप-परिहार, सर्व-अभीष्ट-सिद्ध्यर्थ, सूर्य-षष्ठि-प्रयुक्त,
प्रातः स्नानं करिष्ये ॥

तीर्थ राजाय नमः, त्वं राजा सर्वतीर्थानां

BECOME UTTAMA - STREE

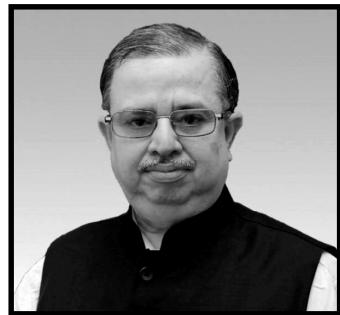
Watering Tulasi plant daily without fail, lighting Devara Deepa, arisina kumkuma-puja to Thulasi, one sugar candy naivedya, pradakshina, namaskara. Prokshana of water taken from the bottom of Thulasi. This is Ganga Snana.

Offer a few uddarini of water to Thulasi leaves and take that water as Nirmalya Tirtha. One who leads life with this inner awareness, controlling anger, she elevates herself inwardly. Her Aashirvada becomes true as also her curse. In this sense, she is 'Uttama Stree'. You cant see even a trace of EGO in her. She commands respect by her very appearance. She stands a figure, worthy for worship and Namaskara.

M. Bhagavantha Rao

Passed Away (July 9th)

We are deeply saddened to inform the passing of Shri M. Bhagavantha Rao, former President of S.M.S.O. Nidhi, who attained the lotus feet of Lord Hari on 9th July 2025. He was born on 25th May 1954. He is survived by his wife, Smt. B. Banumathi, and son, Mr. Gokul.



Shri Bhagavantha Rao hails from family of the visionary founder of the S.M.S.O. Sabha and Nidhi Sri Kanchi Subba Rao. He has 30 years of banking career as the Managing Director of State Bank of Hyderabad. He has also served as Director of Vijaya Bank and Corporation Bank.

Shri M. Bhagavantha Rao, known for his exemplary leadership, has contributed in introducing Technology and Innovation which has helped the SMSO Nidhi to grow business against aggressive competition. Under his stewardship, the SMSO Nidhi has crossed a very significant milestone of Rs 1000 crores Turnover to topmost Nidhi in Tamil Nadu.

During his tenure as President, SMSO Sabha, Tiruchanur has become financially self-sufficient.

Mahaa Parayana at Hyderabad

Great opportunity to chant during 30th Year Chaturmasya Vaibhava in the presence of Sri Sri 1008 Sri Satyathma Tirtha Swamiji, Peetadhipathi of Sri Uttaradhi Matha.

31st August (Sunday) — 8:00 AM: Sri Harivayustuti, Sundarakanda, Madhwa Nama, Lakshmi Shobane & Sri Raghottama Guru Stotra Parayana.

Venue: Sri Uttaradhi Matha, Lingampalli, Kacheguda, BhagyaNagara (Hyderabad).

Register ONLINE at <https://harivayu.wordpress.com> and attend the Mahaa Parayana. Contact:—

**Gururajan 99226 98616
Ravichandran 72999 71731**



**Common Shared Accomodation will be provided
to registered parayana participants.**

ALL ARE WELCOME

— Sri Uttaradhi Matha & Lakshavrutti
Harivayustuti Mantra Parayana Samiti
(LHVSMPS)

Vamana Jayanti

Bhadrapada Shukla Dwadashi

Sep. 4th Thursday

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

वामन वामन माणव-वेष
दैत्य-वरान्तक कारण-रूप ।
राम भृगू-द्रह सूर्जित-दीपे
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 (भक्त्यादिभिः) 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, Phoo-phooed 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, ऐश्वर्य, 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 शीर्षे 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 इच्छ्या ॥

(VIII 21 (or 22) Slo. 32)

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

Rishi Panchami Vrata

28th Aug. (Thursday)

Vrata can be started and Udyapana can also be performed.

Do Not Waste A Single Minute

Our birth bears fruit only by listening to the Lord's glories as preached by Srimad Acharya. Please see this upadesha:

श्रवणादि विना नैव क्षणं तिष्ठेदपि क्वचित् ॥

Sravanaadi Vinaa Naiva Kshanam Thistey-dhapi Kwachith

Meaning:— One should not waste even one second without **श्रवण** (Sravana), **मनन** (Manana), etc. (**श्रवण** (Sravana) - Listening to the Lord's Mahima. **मनन** (Manana) - Pondering over what we heard.)

Let us not waste this Princely birth. Let us utilise the Proshtapadee period (24th Aug. to 7th Sep.) and listen to Srimad Bhagavatam daily which pleases the Lord. (Proshtapadee - See Page 28).

CHINTHANE

**If you do chinthane of the Lord, then
the Lord will take care of your chinthe
(worries and problems).**

— *Sri Satyatma Tirtha Swamiji in his speech.*

