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॥ श्रीः ॥

SRI MADHWA SIDDHANTA

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S.M.S.O. Sabha Journal - 404th Issue (Sep-25)

CHANDRA GRAHANA

Bhadrapada Pournami

7-Sep-2025 (Sunday Night)

Shatabhisha and Poorva Bhadrapada
Nakshatra — Visesha Snana, Japa, Dana, etc.

Grahana Begins — **9.57 p.m (Night)**

Madhya Kaala — **11.42 p.m.**

Moksha — **1.27 a.m. (Midnight)**

On 7th Sep. (Sunday) morning Snana, Sandhya, Puja, Naivedya, Hastodaka, Pournami Shraddha, Bhojana should be performed before 9.17 a.m. Small children, aged persons, patients, pregnant woman, sick persons, etc. can take light food till 7.30 p.m. in the night on Sunday, 7th Sep.

— Above details from Uttaradi Mutt Panchanga - Page 6

At the start of the Grahana — Snana

During Madhya Kaala — Japa, Parayana, Tarpana

At the end of Grahana — Daana

After Grhana ends — Again Snana.

Sankalpa for Japa: Japa is more important during Grahana. In that moment, it is better to com-

plete the Sankalpa quickly. Snana should be done immediately after Grahana starts. Then Aachaamana, Pranaayaama, Desha-kaala,

evam guna viseshana visishtaayam, shubha thithou, Bharatee-ramana Mukhya-praanam-targata, Sri Lakshmi Narayana Preranayaa, Sri Lakshmi Narayana Preetyartham, Chandro-paraaga Parvakaala prayukta, yathaa-shakthi Gayatree Maha Mantra Japam Karishye.

This is the Sankalpa. Then perform Gayatri Japa.

EVERY MINUTE IS EXTREMELY PRECIOUS

Japa, Parayana of Veda Mantras, Sooktas, Stotras, Devaranamas, Devotional Songs, etc., should be performed during the Grahana. Every minute during the Grahana is extremely precious, and the punya (spiritual merit) earned is multiplied many times.

Shubha Phala: Dhanus, Kanya, Mesha, Vrishabha

Mishra Phala: Makara, Simha, Mithuna, Thula

Ashubha Phala: Kumbha, Vrischika, Kataka, Meena

Janma Nakshatra Shanti: Those born in Shatabhisha and Poorva Bhadrapada Nakshatras (Kumbha Rashi) should do Snana (both beginning and end of Grahana), more daana, more japa for Parihara of Grahana Peeda.

Those belong to Kumbha, Vrischika, Kataka and Meena Rashi should also perform special parihara, Japa, Dana, etc.

Grahana Shanti Sloka

Those who need Grahana Shanti (Grahana Parihaara), should write this sloka on a strip of paper. The sloka is as under.

इन्द्रो-ऽन्लो, दण्ड-धरश्च, ऋक्षः पाशायुधो, वायु, धनेश, रुद्राः ।
कुर्वन्तु सर्वे, मम जन्म-ऋक्ष राशिस्थ चन्द्र-ग्रह दोष शान्तिम् ॥

Just before the start of the Grahana in the night, place this paper in a small plate and do Pooja.

1. इन्द्राय नमः	5. वरुणाय नमः
2. अग्नये ,,	6. वायवे नमः
3. यमाय ,,	7. कुबेराय नमः
4. निर्क्षतये ,,	8. ईशानाय नमः
1. Indraaya Nama-h	5. Varunaaya Nama-h
2. Agnaye Nama-h	6. Vaayave Nama-h
3. Yamaaya Nama-h	7. Kubeyraaya Nama-h
4. Nirrutaye Nama-h	8. Eeshaanaaya Nama-h

Dhyana of these Ashta-dik-paala Devatas, Pushpa/Mantrakshata Archana, Dhoopa, Deepa, Naivedya, Mangalarathi. (Prepare this paper well before Grahana.)

At the start of the Grahana, after Snana, chant the above said sloka 8 times. Keep this paper with you during the Grahana. When Grahana is nearing completion, give maximum Dakshina (with Tulasi) as daana to a Veda Brahmana (or) you can keep Dakshina, Thulasi, etc., in the Puja room and offer them the next day morning

Tila Tarpana Sankalpa: During the middle of Grahana (Madhya Kaala), give Sarva-pitru Tarpana. It is a must.

आचमनम् । देश, कालौ उच्चार्य, एवं गुण विशेषण विशिष्टायां
पुण्य-तिथौ, प्राचीनावीति ।

अस्मत् पित्रादि समस्त पित्रन्तर्यामि, भारती-रमण-मुख्य-
प्राणान्तर्गत, श्री जनार्दन वासुदेव प्रेरणया, श्री जनार्दन वासुदेव
प्रीत्यर्थ ।

सोमोपराग पुण्यकाल-प्रयुक्त, पित्रादि समस्त पितृन् उद्दिश्य
सद्यः तिल-तर्पणं करिष्ये । अस्मत् पितरं.....

At the end of Tarpana:

अनेन, सोमोपराग पुण्यकाल-प्रयुक्त, अस्मत् पित्रादि समस्त
पितृन् उद्दिश्य, तिल तर्पणेन, समस्त पित्रन्तर्यामि, भारती-रमण-
मुख्य-प्राणान्तर्गत श्री जनार्दन वासुदेवः प्रीयताम् ।

सुप्रीतो वरदो भवतु । श्रीकृष्णार्पणमस्तु ॥
(पवित्र विसर्जनं, आचमनम्)

It is likely that knowingly or unknowingly we posses things or cash obtained in a forbidden way. As a Parihara or Prayas-chitta for this, give plenty of daana during Grahana.

यत् गर्हितेन आर्जयन्ति कर्मणा ब्राह्मणा धनम् ।
तस्य उत्सर्गेण शुद्ध्यन्ति दानेन, तपसैव च ॥ (नि.सि.51)

Why This Upavaasa ?

During Grahana, the entire space remain pervaded by polluted rays. These polluted rays get nullified only by the fresh rays of Shuddha Chandra when it appears in the horizon.

Grahana-polluted rays are injurious to the human digestive system and consequently to the brain. If our digestive system stops working during Grahana, our brain (thinking system) will be protected from pollution. Both the systems are inter-connected. Hence we keep our stomach empty during Grahana.

Normally and approximately, nine hours are needed for Jeerana. After taking Bhojana, the stomach becomes empty after 8 to 9 hours. Hence we complete our Bhojana 8 to 9 hours before Grahana. This is for Upavasa before Grahana.

After the Grahana, the same polluted rays remain around us in space and they are nullified or cancelled only by the fresh rays of Shuddha Chandra. Hence we remain Ashuddha until we take bath after seeing

the Shuddha Chandra. This is the reason for Upavasa after Grahana.

Pregnant Ladies: Pregnant women should take extra care. The rays should not fall on them during Grahana. It is injurious to the growth of the child in the womb. They should remain in-doors, during Grahana, windows closed.

Sa-chaila Snana: - Snana with clothes which we wear, without changing the Vastra. Sa-chaila Snana should be done at the beginning and end of the Grahana.

Dharma Shastra says that the Moksha Snana is also important. It should not be neglected. *Ashudhi* during Grahana is equal to Sootaka. If Moksha Snana is not performed immediately after Grahana, the Sootaka does not get washed away. It continues till next Grahana. Such a person is not eligible to perform Shubha-Karyas during the period, says the Shastra.

Japa: The Japa during Grahana is many times more powerful and more effective than the Japa on ordinary days. Hence increase your FUND of Gayatri-Japa, availing the Golden Opportunity during Grahana. Every minute is precious. No gossip at that time. Women can choose a specific Devara Nama and repeat it as many times as possible. Or Krishna-Mantra Japa.

Danas: Offer Dana liberally. Do not examine his eligibility during Grahana. Whoever nearby, give it to him and continue your Japa. Wheat, Rice, Dhals, Tila, Vastra, etc. can be given. All with Dakshina and Thulasi.

Avoid: During Grahana, one should not sleep or go to toilet. Precautiously, these should be done before start of the Grahana.

Why Snana, Japa and Upavasa ? The rays from the sky during Grahana are not good to us. Snana nullifies these bad rays, in one way. In another way, Japa will purify our inner body, mind, intellect, etc.

If there is undigested food in our body during Grahana, the rays create chemical change. Its reactions is not good to our body and mind. Upavasa will protect us from this.

Suppose if someone eats during Grahana, Shastra gives us a way to protect from the bad effects. Three days Upavasa or atleast one day Upavasa will remove the bad effects.

What should not be eaten after Grahana ?

आरनालं, पयस्तकं, दधि स्नेहाज्य-पाचितम् ।
मणिकस्थ उदकंचैव न दुष्येत् राहु सूतके ॥

Dont take the food prepared before Grahana. Place Dharbha on milk, buttermilk, butter, saved water, oil and these can be used after Grahana.

Phala for Snana during Grahana: Grahanakaala Snana yields punya of Ashwamedha yaaga. ‘*Sarva Agha-nashanam*’ – all sorts of sins will go away. No second thought on this (‘*Avicharata.*’), Shastra says this firmly. (Dharma Sindhu – Page 47).

Snana can be done in River, or Lake, Pond, Well, Waterfalls. Sick persons can do Snana in hot water also. During Grahana, all waters are equivalent to Ganga river. All Brahamanas are equal to Veda Vyasa. All Daanas are equivalent to Bhoomi Daana, says this Sloka. (Dharma Sindhu Page 30).

सर्वं गङ्गा-मयं तोयं, सर्वे व्यास-समाः द्विजाः ।
सर्वं भूमि-समं दानं ग्रहणे चन्द्रं, सूर्ययोः ॥

Do not examine the person who receives Daana. In ordinary time, daana should be given to eligible persons. This condition is not applicable during Grahana. If you search for the eligible persons, Grahana time will go away. To explain this point, this sloka says: ‘Give daana to eligible or ineligible persons’.

श्रोत्रियः, अश्रोत्रियो वापि, पात्रं वा अपात्रमेव वा ।
विप्र-ब्रूवोऽपि वा विप्रो ग्रहणे पात्रं अर्हति ॥

(स्मृ.मु.Vol- IV -24)

Why Daana should be given ? We face hurdles, worries, troubles, obstacles, problems in life. Not one or two, but many. These are happening only due to our own past wrong doings. By giving daana during Grahana or any other parva kaala, and if it causes even a bit of happiness to that person, it is enough. Many difficulties will get rid off. Obstacles will go away. This is one phala for daana.

If daana is given to please our ancestors, they attain ‘*Sadgati*’ and get peace. The result will be more and we get more phala by these daanas.

Who is the gifted person ?

We too become ancestors one day. The daana which we give now, will come back to us when we become ancestor. This is the meaning for the words ‘gifted person’ – one who gifted earlier.

(1) Parva-kaala (2) Punya Kshetra (3) Eligible person – all these three will multifold the daana phala. It is difficult to get all these 3 at one time. Therefore, daana should be given whenever any of these is available. This is the spirit of the sloka (*srotriyo asrotriyo vaapi*) given above.

Smriti Mukatavali says, ‘*Paatra Asambhave, yasmai kasmai vaa dheyam*’ (पात्र असंभवे, यस्मै-कस्मै वा देयं) – if eligible person is not available at that time, give daana to anyone available.

Mantra Upadesha and Japa: Uttama Phala for Japa during Grahana Kaala. Each second during Grahana Kaala is very powerful. One should not waste even a second. Soorya Grahana is most appropriate to get new Mantra Upadesha from a Guru. No need to examine the month, thithi, vaara, nakshatra, etc. Grahana Kaala is the best time for Guru Upadesha, says this sloka (Nirnaya Sindhu page 48)

मन्त्र-दीक्षां प्रकुर्वाणो मास, ऋक्षादीन् न शोधयेत् ॥
 सूर्य-ग्रहण कालेन समो न अन्यः कदाचन । (नि.सि.48)
 न मास, तिथि, वारादि शोधनं सूर्य-पर्वणि ॥

To get Poorna Phala from Japa, there is no better time than Grahana Kaala.

Japa can be done even during Sootaka: Those who are in 'Sootaka' or 'Vriddhi' (Purudu) can also do Snana, Nama Mudra, taking Nirmalya Tirtha, and Japa during Grahana. They can do japa only till the end of Grahana. There is no 'Sootaka' during that period. Please see this sloka (Nirnaya Sindhu page 47)

सूतके मृतके चैव न दोषो राहु दर्शने ।
 तावदेव भवेत् शुद्धिः, यावत् मुक्तिः (पूर्तिः) न दृश्यते ॥

No dosha even for Rajaswala Ladies: Ladies who are Rajaswala (out of doors) can also do the Krishna Mantra or any other Japa during Grahana.

Water should be given to them in a separate vessel for Snana, and they can do the Japa till Grahana ends, says Shastra. (Nirnaya Sindhu page 48).

स्नाने नैमित्तिके प्राप्ते, नारी यदि रजस्वला ।
पात्रान्तरित तोयेन स्नानं कृत्वा ब्रतं चरेत् ॥

To the extent possible, Rajaswala ladies need not squeeze the clothes after Grahana Arambha Snana or do not wear another vastra during Grahana, says another vaakya. (Dharma Sindhu page 30).

न वस्त्रं पीडनं कुर्यात्, न अन्यत् वस्त्रं च धारयेत्

Best Opportunity

Grahana is a rare and powerful opportunity to earn the Lord's grace. It is considered a sacred Parva Kaala (spiritually significant period). All Sat-karmaas — such as Snana (holy bath), Japa, Parayana, Devaranamas and songs, Daana, and Smarana (remembrance of the Lord) — yield immense punya (spiritual merit) during this time. These acts help remove sorrows and purify the mind.

Above all, the Lord is greatly pleased when one sincerely makes the best use of this sacred period. Therefore, every minute of the Grahana Kaala is extremely precious. Do not waste even a single minute

MAHALAYA PAKSHA

8 - 9 - 2025 to 21 - 9 - 2025

(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 दत्त्वा श्राद्धं कामान्त्रं पुष्कलान् ॥

You will be blessed with children. They live long with good health, wealth, and कामान्त्रं 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 ।
निःशास्य 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 memory of the ancestors – this also becomes a Shraddha.

प्रत्यहं वा जपेत् सूक्तं तप्येद्-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 महालयं 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) (12-Sep-2025)
2. Madya - Ashtami (this year) (14-Sep-2025)
3. Mahaa - Vyateepaata (this year) (16-Sep-2025)
4. Sarvapitru Amavasya (this year) (21-Sep-2025)

Mahaa Bharani, Madhya-Ashtami

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

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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 (15-Sep-2025)

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) (18-Sep-2025)

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 (20-Sep-2025)

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

Sarva Pitru Amavasya (21-Sep-2025)

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'.

GOWNA KAALA (Grace Period)

Gowna Kaala means grace period. Due to some reasons, if Paksha Shraddha could not be performed during Mahalaya Paksha period, it can be done on any day from Bhadrapada Krishna Panchami till Aswija Shukla Paksha Panchami. If it could not be done even during this period, it can be done till Deepavali Amavasya, says Krishnacharya Smriti Muktavali page 36. According to Nirnaya Sindhu Vakya (page 112), Pitrus wait till the end of Thula Maasa.

Note: Paksha Shraddha is not performed in Mala Maasa. It is to be done only in Nija Maasa.

Meaning of the last 3 Tarpana Mantras

(1) आ-ब्रह्म स्तंभ-पर्यन्तं देव, ऋषि, पितृ, मानवाः ।
तृप्यन्तु पितरः सर्वे मातृ माता-महादयः ।

(2) अतीत कुल-कोटीनां सप्त-द्वीप-निवासिनाम् ।
आ-ब्रह्म-भुवना-लोकात् इदमस्तु तिलोदकम् ॥

(3) ये के चास्मत् कुले जाताः अपुत्रा गोत्रजा मृताः ।
ते गृण्हन्तु मया दत्तं सूत्रं निष्पीडनोदकम् ॥

1,2) Starting from Brahma Deva upto Trina Jiva, all Devatas, Rishis, all my paternal and maternal Pitrus, crores of ancestors in my Kula, wherever they are, may they be pleased with this 'Tilodaka'.

3) In my Kula/Gotra, whoever had gone with out children to offer Tarpana, I am offering this water (udaka) through Yagnyopaveeta. (Change Yagnyopaveeta in maala-kaara.)

The Wordings of Sankalpa

Now recollect the Sankalpa wordings for Mahalaya Tarpana or Shraaddha:-

Kanya-Gate, Savitari Aashaadyaadi, Panchama Apara Paksha, Sakrin Mahalaya....

Savitari = Soorya.

I am offering this Tarpana (or Shraaddha) on two accounts:

- (1) Because Soorya enters into Kanya Rasi.
- (2) And this period (Paksha) is Panchama Apara-Paksha. That is : Aa-shaad-yaadi Panchama.

It means, to count the five Pakshas as under:-

Aashada Kri. Paksha is No. 1
 Sraavana Shukla Paksha is No. 2
 Sraavana Krishna Paksha is No. 3
 Bhaadrapada Shukla Paksha is No. 4
 Bhaadrapada Krishna Paksha is No. 5

Apara Paksha means Krishna Paksha. The Panchama Apara Paksha (from Aashaada) is Mahalaya Paksha and it is meant for Pitru Karyas.

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

12 - Dec - 2025 Friday

13 - Dec - 2025 Saturday

14 - Dec - 2025 Sunday

Convert Your Home Into a Mini Heaven

22nd Sep. to 2nd Oct.

(Ashwina Shu. Prathama to Dasami)

You can convert your home into a Heaven or hell. It is all in your own hands and mind. Mind is the car. It is ready always at your disposal. It can be used to reach either of the destinations. The option is yours.

The Vratas are like the Road signals. They show the right directions at every stage in our life. These Vratas are meant to discipline our mind. Mind is the medium with which we are to gain the grace of God and Guru.

These Vratas observed or performed in good faith, cleanse our mind of its impurities. This happens without our knowing. The present day life conditions may not permit us to observe these Vratas as our grandfathers were observing. But that is no excuse to altogether neglect and forget everything and spend the days in a totally uncultured and irreligious manner.

Such a life is a sure way to bring ill-luck to the family. Because children in such a family, are brought up in an illcultured atmosphere of misplaced value. And this is a long term plan for the sorrowful family problems in the old age. Therefore, we are not

to totally neglect our Kula-Daiva and Kula-Dharma, protecting us every moment. In the interest of the well being of the family, we have to observe and perform the age-old religious observances within the available time, space and resources. This is what Sri Raghavendra Swamy advises us in his “PRAATAS-SANKALPA-GADYA” in these words:-

स्व-वर्णाश्रम-उचितं, देश-काल-अवस्था-उचितं,
त्वत्पूजात्मकं कर्म, यथाशक्ति, यथा-ज्ञासि, यथा-कैमवं करिष्ये ।
मद् आज्ञा-कारिभिः कारयिष्ये च ॥

‘In conformity with my status in society, I shall perform my Kula Dharma with an awareness that it is a Pooja to You O ! Lord. I shall perform the same to my maximum intellectual capability, with the maximum possible grandeur, within the time, space and resources available to me. I shall make my dependents also do it in the same spirit’. This is the Upadesa of Sri Raghavendra Swamy. The coming *Aasweeja* and *Kaartika* is a season, full of various Vratas and festivals. Now we will deal with Navarathri.

Navaratri

Navaratri is meant to make our home a Deva-Loka, a spiritual paradise. It is a boon-yielding Vrata for both men and women, boys and girls. Nava-Ratri, every year, begins on Aaswija Sukla, Prathama and concludes on Dasami. Akhanda Deepa, Maha Pooja to Saligramas, Paarayana, Santarpane, Mangalarathi

along with the auspicious Ghanta / Jhang-gate Vaadya, are the essentials on all the days of Navaratri. Colourful toys representing Sri Narayana, Lakshmi, Brahma, Vayu, Saraswati, Bhaarati, Sesha, Garuda, Rudra and others are seated in 'KOLU' for Pooja by the ladies. Having heard that Lakshmi Devi left Vaikunta and had come to Kolhapura, the lady in our house, prayerfully invites the Devi to our own house, declaring that Visesha Pooja with all the Vaibhava will be offered to Her in our house, placing Her in a high pedestal in the midst of all the Parivaara Devatas. This is "KOLU".

The dolls seated in the "Kolu" are not lifeless Bommas. They represent the animate and inanimate things created by God and located all over the Universe from Bhoo-Loka to Deva-Loka. All the God-created things can be seen in the Kolu.

The central place in Kolu is reserved for MahaLakshmi. A small Kalasa is placed at the central place and it is the sacred seat for Lakshmi Devi in Durga-Roopa. All the dolls are Her Parivaara Devatas, standing in service to Her. The lady of the house, her daughters, daughters-in-law, jointly pray Durga Devi-cum-Maha-Lakshmi to come to their house. They address Devi in the form of heart-touching devotional songs, after lighting Devara Deepa and after completing the pooja.

Devi is of Ratri-Roopa and the Lord is of Day-

Roopa. Navaratri is the effective period to make concentrated efforts to worship Lord and Devi and get all the desires fulfilled in life, say the slokas:-

रात्रि-रूपा यतो देवी दिवारूपो महेश्वरः ।
 रात्रि-ब्रतमिदं देवि सर्वपाप-प्रणाशनम् ॥
 सर्वकाम-प्रदं नृणां सर्वशत्रु निबर्हणम् ।
 रात्रि-ब्रतमिदं तस्य रात्रौ कर्तव्यतेष्यते ॥

SANKALPA: On the First day morning, after Sandhya Vandana, begin the Pooja with this Sankalpa:-

आचम्य, प्राणानायम्य, देश-कालौ सङ्कीर्त्य । एवंगुण
 विशेषण विशिष्टायां शुभतिथौ, भारतीरमण मुख्यप्राणान्तर्गत
 श्रीलक्ष्मीवेङ्कटेश प्रेरण्या, श्रीलक्ष्मीवेङ्कटेश प्रीत्यर्थं, श्री, भू,
 दुर्गा, ब्रह्म, वायु, सरस्वती, भारती, शेष, गरुडादि सहितस्य
 श्रीनिवासस्य, अद्य प्रात-रा-रभ्य, आगामि दशमी पर्यन्तं
 नवरात्रोत्सवं, प्रतिदिनं घृतदीप-संयोजनं, महापूजनं, सत्-शास्त्र
 पारायणं, सायाहे महानीराजनं च करिष्ये ॥

AKHANDA DEEPA (अखण्ड दीप)

Akhanda means without a break (non-stop)

In many houses, Akhanda Deepa (Nanda Deepa) is kept burning during the whole period. In some houses it is for the concluding three days from Saptami (without any break). This Deepa is to be kept burning all the 24 hours from the moment it is lighted (with

pure ghee or pure Tila-oil). This period of 9 days or 3 days is perhaps based on one's economic condition. The Lord has assured full benefits even for ONE day Akhanda Deepa if the devotee is helpless, says this sloka:-

नव-रात्रव्रते अशक्तः, त्रिरात्रं, एक रात्रं वा ।
व्रतं चरति यो भक्तः, तस्मै दास्यामि वाञ्छितम् ॥

By Divine Grace, you can now afford, better have this Akhanda Deepa on all days.

METHOD OF LIGHTING IT

Akhanda Deepa is a symbol of Lord Srinivasa. Hence it should be lighted with Madi, maximum practicable in the house. Mind should also be clean and fit for meditation. Physical Madi and Mental Madi both are essential. One without the other, is no Madi at all.

Deepa-Paatra is a sacred thing because it is a seat for Srinivasa. All the light-giving Devatas stand in service to Lord. With this thought, decorate the Deepa-Paatra with Pushpa, Arishina (Pasupu) and KumKuma. Fill it with ghee or oil, keep the wick (Bat-thi) in its place and keep it ready for lighting.

Now bring to your mind that at the top of the Deepa-Sthamba, Krittika and all the 27 Nakshatra Devatas are present. In the wick (Naala), Vaasuki Devata is present. At the foot of the Deepa-Sthamba, Chandra and Soorya are present. With this thought, offer Mantrakshata to them with this prayer:-

स्तंभागे सप्तविंशति कृत्तिकादि नक्षत्र देवताभ्यो नमः । नाले
वासुकि देवतायै नमः । पादे चन्द्र-अर्काभ्यां नमः । इति दीपस्तंभ
पूजा ॥

Then, light the usual Mangalarathi-Bathi in Devara-Deepa. Using the Pooja-Ghanta chanting "Agni-naagni" Veda Mantra or Venkatesa stotra or any Devara-stotra. Or sing any appropriate Devara-Nama and lit the Akhanda deepa with the Mangala-arati flame. Now the Lord Srinivasa from the seven Hills, has arrived in the house to protect the entire family. Visualize Him in the sacred Jwaala (flame) of Akhanda Deepa. This is the prayer sloka:-

आनन्दतीर्थ-वरदे दानवारण्य पावके ।
ज्ञानदायिनि सर्वेशो श्रीनिवासे-इस्तु मे मनः ॥
Ladies also can chant the above prayer.

DO's and DONT's

The lady of the house, is the custodian of Deepas. Akhanda Deepa should burn day & night during Nava-ratri. Devara Pettige (Pooja Box) and Akhanda Deepa both are equal in sanctity. To the Akhanda Deepa, morning Pooja means Abhishekha to Saligramas. Evening Pooja means Archana, Naivedya and Mangala-harathi with stotra or songs. Two-time Pooja during the Navaratri is a MUST; be it grand or simple.

If Akhanda Deepa needs kindling and relighting, minimum Madi should be observed. It should not be touched casually with impure clothing. Change the clothing and then touch. This Deepa should not be lighted with match-sticks. Light another Dipa with match-sticks and from that lamp, take the flame for Akhanda Deepa, using Tulasi Kaashta or Bathi. To protect it from the rats, Akhanda Dipa can be kept on a stand and fixed in the wall.

PARAYANA: Sri Venkatesa Maa-haat-mya as contained in the BHAVISH-YOT-TARA Purana can be taken up for Parayana during Navaratri. At least the Vivaha-Adhyaya alone (upto Vivaha) can be completed within this period. Parayana can be done both in the morning and in the evening. Ramayana Sundara Kanda is the alternate scripture. The whole text of VAYU-STUTI can be chanted within 15 minutes. Narayana Hri-daya and Lakshmi Hridaya also very effective.

MOOLA NAKSHATRA DEEPA AND SARASWATI POOJA

Moola Nakshatra day during Navaratri is very auspicious and important. Those who keep Akhanda Dipa for three days, begin this Deepa from Moola Nakshatra Day. It is also the day for Saraswati Aava-hanam.

SARASWATI AVAHANA (29-09-2025) SARASWATI POOJA (30-09-2025)

The sacred books are to be placed in Pooja from Moola-Nakshatra-day up to Sravana Nakshatra. Aa-vaa-hana in Moola, Pooja for 2 days and Visarjana

on Sravana Nakshatra, says this sloka :

मूलेषु स्थापनं देव्याः, पूर्वाषाढासु पूजनम् ।
उत्तरासु बलिं दद्यात्, श्रवणेन विसर्जयेत् ॥

1. Avahanam : Offer Pushpa and Akshata to the sacred books with these Mantras:-

Kapilaaya Namah, Kapilam Aavaahayami. Similarly, Datta-treyam Ava. Hayagreevam Aava. Raa,mam Ava. Krishnam Ava. Parasu Ramam Ava. Narasimham Ava. Veda-vyasam Ava., Sree, Bhoo, Durgaam Ava. Sri Mukhya Praanam, Saraswateem, Sesham, Rudram, Parvateem, Vinayakam, Sarvan Devaan Avahayami, Risheen Ava., Srimad Ananda Teertha, Sri Jaya Teertha, Sri Vyasaraja, Sri Vijayindra, Sri Raghooottama, Sri Raghavendra Teerthaan Avahayami. All the above are prayerfully invited to be present in the sacred scriptures kept in Pooja.

2. Dhyanam : Saraswati Devi's lotus feet are worshipped by Devas and Asuras. She holds in her hand the Divine Scripture. She is seated on the lotus. I pray to this Devi Brahma-Patni to dance always on my tongue and speech.

सुरासुरैः सेवित पाद पङ्कजा, करे विराजत् कमनीय पुस्तका ।
विरिञ्चि-पद्मी कमलासन स्थिता, सरस्वती नृत्यतु वाचि मे सदा ॥

3) **Aasanam Samarpayaami.** Offer Mantrak-shata. Then offer 3 Uddharinis of water (in the pela) for each of the following items:- 4) **Paadyam samar.**, 5) **Arghyam Samar.**, 6) **Aachamaneeyam Samar.**, 7) **Madhu-**

parkam Samar, 8) **Panchamruta Snanam** *Samarpayami*, 9) **Abhisheka**, Water-Prokshana to the books (Gently sprinkle with a Pushpa). Mantra:- “*Aapo-hishta Mayo Bhuvah (upto) Aapo janayataa chanah*”. Then, **Aachamaneeyam** *Samarpayami*, 3 Uddharinis of water in pela and then 10) **Vastram** 11) **Kanta-Sootram** 12) **Abharanam**, 13) **Chandanam**, 14) **Haridra, Kunkumam** *Samarpayami*, 15) **Pushpaani Poojayaami**. Archana

<i>OM Sri Brahmaanyai Namah</i>	(ब्रह्माण्यै)
<i>OM Sri Jagat Poojyaa-yai Namah</i>	(जगत्पूज्यायै)
<i>OM Sri Narayana Priyayai Namah</i>	(नारायण-प्रियायै)
<i>OM Sri Loka-Maathrey Namah</i>	(लोकमात्रे)
<i>OM Sri Chatur-Bhujaayai Namah</i>	(चतुर्भुजायै)
<i>OM Sri Pustaka Dhaarinyai Namah</i>	(पुस्तक-धारिण्यै)
<i>OM Sri Sarva Veda Uddhaa-rinyai Namah</i>	(सर्ववेदोद्धारिण्यै)
<i>OM Sri Aneka Chandra Kaantyai Namah</i>	(अनेक-चन्द्र-कान्त्यै)
<i>OM Sri Sarva-Abheeshta Daatrey Namah</i>	(सर्वाभीष्टदात्रे)
<i>OM Sri Saras-watyai Namah</i>	(श्रीसरस्वत्यै)

(16) **Dhoopam Aaghraa-payaami**, (17) **Deepam Darsha-yaami** (18) **NAIVEDYAM ***, (19) **Taamboolam**, (20) **Swarna Pushpa Dakshinam** *Samarpayami* (21) **Maha Neeraajanam** (*Deepaa-raa-dha-nam*) *Samarpayami* (22) **Samasta Raajo-pa-charan** *Samarpayaami* (Akshata) (23) **Pradakshina**, (24) **Namaskara**, (25) **Prarthanaam** *Samarpayami* (26) **Brahmana Pooja and Daana with Dakshina**.

* In addition to other items of Naivedva, **PANCHA-KHAADYA** is important. Tila or Gingelly, Gasa-khasa, Sugar, Bengalgram and dry-coconut proportionately mixed and powdered is Pancha-khadya.

DURGA-ASHTAMI

Maha Lakshmi is known by three names;- Shree, Bhoo and Durga. Vedas proclaim that the Mother Devi stands in three Roopas to serve Sri Narayana on His three sides. On His right, She stands as Shree Devi. On His left, She is Bhoo Devi and in His front, She stands serving Durga.

Well informed devotees eagerly wait for Ashtami during Navaratri. That day is highly promising. Navami also is equally boon-yielding. Puja with devotion both the days, immensely pleases Jagan Maata. The devotee will be relieved of all his worries in life, says this sloka:-

अष्टम्यां च नवम्यां च जगन्मातरं अंबिकाम् ।
पूजयित्वा आश्विने मासि, विशोको जायते नरः ॥

MANGALA-ASHTAMI

If the day is combined with Ashtami in the forenoon, Navami in the afternoon and if that day also happens to be a Tuesday (Mangala-Vaara), such a rare combination is said to be very auspicious*. Such a day is known as “MANGALAASHTAMI”:-

अष्टम्यां उदिते सूर्ये, दिनान्ते नवमी भवेत् ।
कुजवारे भवेत् तत्र, पूजनीया प्रयत्नतः ॥

MAHA-ASHTAMI

Ashtami during Navaratri, as explained earlier, is the selected day for Devi Puja. It is a day of Kalyana-

kara which brings all the fortunes. If that day combines with Saptami and Moola-Nakshatra, such an Ashtami is hailed as Maha-Ashtami in the Shastras:-

महाष्टमी आश्विने मासि, शुक्ला कल्याण-कारिणी ।
सप्तम्याऽपि युता कार्या मूलेन तु विशेषतः ॥

MAHA NAVAMI / AYUDHA PUJA

If Navami day is partially Ashtami and partially Navami and if that day combines with Moola Nakshatra, during Navaratri, such a day is “Maha Navami:-

कन्यागते सवितरि शुक्लपक्षे अष्टमी युता ।
मूला-नक्षत्र संयुक्ता, सा “महा नवमी” स्मृता ॥

Devi grants what all we pray for, if we worship Her with true devotion on Maha Navami day during Navaratri. Shastras proclaim with all emphasis that Puja on this day is Punyakara, Pavitra, wealth-giving, and yields all the comforts in life.

नवम्यां पूजिता देवी ददाति अभिमतं फलम् ।
सा पुण्या, सा पवित्रा च, सा धन्या, सुखदायिनी ॥

The emphasis is that this Puja has to be performed all over the country, in every city, town village, and in every house. This is for the welfare of the whole nation. Everyone should perform Puja to one's own implements/tools/instruments/things used in job, invoking Devi's presence in all the items.

पूजनीया जनैर्देवी, स्थाने, स्थाने, पुरे, पुरे ।
गृहे, गृहे भक्तिपरैः, ग्रामे, ग्रामे, वने, वने ॥

The Raja who desires victory, would do well to perform this Navaratri Puja from the beginning and he should worship Durga Devi in all his weapons on Durgaashtami and Maha Navami Days.

जया-भिलाषी नृपतिः प्रतिपत् प्रभृति-क्रमात् ।
 लौहाभि-सारिकं-कर्म कारयेत् यावदष्टमी ॥
 (लौहाभि-सारिकं - आयुधपूजा)

PARA-YANA, JAPA, HOMA AND VISARJANA

Any sacred Grantha can be chosen for daily Parayana during Navaratri. (Bhavishyottara Purana Venkatesa Mahatmya, Aditya Purana Venkatesa Mahatmya, etc.) Similarly Japa also. Hari Vayu-Stuti / Sree-Sookta and such items are ideal for Japa; Japa as many times as possible. If Homa also is planned, all these are to be concluded on Navami day. (or on Sravana Nakshatra day) नवम्यां जपं होमं समाप्य श्रवणेऽपि वा ।

SARASWATI VISARJANA (3-10-2025)

Visarjana means to conclude the Vrata. That is to take back the sacred books from the Peeta, after performing the usual concluding Pooja, in the morning with Ghanta-Vadya, songs/stotras, Aarathi etc. This is on Sravana Nakshatra day, says this sloka:-

ततः प्रातः पूजयित्वा, दशम्यां विधि-पूर्वकम् ।
 संप्रेषणं तु कर्तव्यं गीत-वादित्र-निःस्वनैः ॥

NO TEACHING TILL VISARJANA

As a mark of respect for Vidya Devi, teaching, reading and writing are to be avoided including self-study of **new** items during the period when Devi is in Puja-Peeta; says this Sloka:-

पुस्तके स्थापिते देवी, विद्याकामो द्विजोत्तमः ।
 न अध्यापयेत्, न च लिखेत्, न अधीयीत कदाचन ॥
 Daily routine items can be continued.

VIJAYA DASAMI (2-10-2025)

Vijaya Dasami is the most auspicious day in the whole year. Devout men and women, wait for Vijaya Dasami to start any Shubha-karya. Important work started on this day gets accomplished successfully. This day is very popular for Vidya-Aarambha, Vivaha etc. Everything after morning Devara Puja only.

Reading out any work of Sri Madhwa is the minimum expected of us to do as a mark of gratitude and respect to our life-saving Guru. Any sacred Grantha like Gita, Bhagavata, Ramayana, Madhwa-Vijaya, Vayu-Stuti, etc. can be read out with a pure mind to please Sri Acharya. He is very much present in us and his grace is the first and foremost requirement for our well-being in life.

Shubha Kaaryas begun on Vijaya Dasami day, grow well and conclude with success; all with God's Grace.

SHAMEE-VRIKSHA-PUJA : Darshan of Shamee tree (Vanni in tamil and Banni in Kannada) is part of Vijaya Dasami celebration.

शमी शमयते पापं शमी लोहित कण्टका ।
 अर्जुनस्य धनुर्धरी रामस्य प्रियवादिनी ॥
 करिष्यमाण यात्रायां यथाकालं सुखं मया ।
 तत्र निर्विघ्न-कर्त्री त्वं भव श्री राम-पूजिते ॥

By the worship of Shamee Tree, one's bad luck gets diluted. Devi in this tree protects the devotee when he/she proceeds on a journey and She ensures comfortable travel and safe return.

PUJA CONCLUSION AND PRAYER

Navaratri Vrata, virtually concludes on Vijaya Dasami Day. After the Puja in the morning, stand in front of Sri Lakshmi and Narayana with folded hands; chant these two slokas or bring to your mind its meaning as explained here:-

इमां पूजां मया देवि यथाशक्ति उपपादितम् ।
 रक्षार्थं त्वं समादाय, ब्रज स्व-स्थान-मुत्तमम् ॥
 रूपं देहि यशो देहि भगं भगवति देहि मे ।
 पुत्रान् देहि धनं देहि सर्वं कामांश्च देहि मे ॥

O, Devi, I undertook this auspicious Navaratri Vrata in all my earnestness. All these nine days, I continued the Puja, Parayana, Japa, Homa and other connected rituals till today. I could not do it properly due to my inherent incapacity. I am helpless. What little Puja, Parayana etc. I performed during this

period, it was all in my own imperfect way. But I did it with devotion, with full heart and full faith in You. Even that was possible only because of Your Grace, and You enabled me to perform.

O, Devi, You are the giver of shining health and personality. Please grant me Keerti and Sowbhagya. I pray for Putra-Bhagya and Dhanam and Sampath. Kindly grant me all the comforts in life. Above all, please make me a true Bhakta to my Lord Srinivasa.

Now I stand before you and take refuge in You O Devi, please take care of my entire family and ever be our Protector.

HITTINA DEEPA

Hittina Deepa to Kula Daiva is one of the important items of Kula Dharma in many families, during Navaratri. Akki-hittu, Bellada-sakkari, honey, pure ghee, Elak-kai powder are the things required. Mix them proportionately and make it a hill-like heap in a plate. Decorate it with Kumkuma, a few Tulasi/ Pushpa here and there on the 'hill'. At its summit, gently press and make it a place for Deepa with pure ghee.

This has to be lighted during Devara-Puja, at the stage just before Devara Nai-vedya (at the stage after Dhoopaarti and before Deeparthi.) Light this Hittina Deepa chanting Venkatesa Stotra, ringing the Ghanta. This Deepa-Jyoti is the Figure of Lord Srinivasa standing in front of you.

Now continue the rest of the Puja, i.e. Naivedya Mangalarthi, Namaskara and Prayer-Pushpaanjali. This is kula Dharma, meant for the welfare of the family.

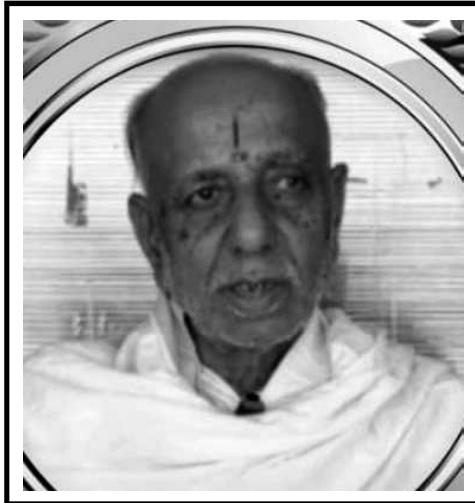
MOST IMPORTANT

During Navaratri, ask children and others in the house to sing a few Devara-Namas / Stotras in chorus and you also join the chorus. Make it a point to invite worthy Dampathis during Navaratri and offer them Prasada and Taamboola-Dakshina. It certainly, may not be a very expensive burden. But just think of the amount of mental satisfaction at that moment when all the guests have left your house with Prasada and Tamboola in their hands.

Your home is now a
Mini Heaven for you.

Our children will be highly benefited if they know the significance of Navaratri. They should know this in their young age. Therefore, after your perusal of this article, please take special effort and see that your children understand the importance of Akhanda Deepa, method of lighting it, method of making Hittina Deepa, Saraswati Puja, Vijayadasami details, etc.

Sheshagiri Aacharya Passed Away (28th July)



P r o f .
P.S.Sheshagiri Rao,
a veritable legend
among the
exponents of Srimad
B h a g a v a t a m ,
passed away in
M y s u r u
(V y a s a t i r t h a
Vidyapeeta) on the
day of Naga

Chaturthi (28-July-2025) at the ripe old age of 87
years.

Incidentally, he was born on the day of Naga Panchami and thus his name bears true resemblance to both his date of entry and date of exit from this mortal world.

Born on 6th Sep. 1937, Sri. Seshagiriachar is a gold medallist in P.U.C. After pursuing B.Sc. course in college, he joined I.I.S.C. Bangalore for studying Metallurgy.

It was during this time that a major turning point came in the life of Sheshagiriachar.

It was under the guidance of Sri Sri Vidyamanya Tirtha and Sri Sri Pradyumna Tirtha (Sagarkatte Matha, Mysuru) that Sheshagiriachar joined Poornaprajna Vidyapeeta (Bangalore) which gave a new direction to his life. He had extraordinary memory and he progressed swiftly to pass out as one among the first batch of students having undergone Sriman Nyaya Sudha Mangala under the training of Sri Sri Vishwesha Tirtha of Pejawar Mutt.

Regarding professional life, Sheshagiriachar joined Mahajana's college in Mysuru in 1974 and worked there as a faculty in Sanskrit until his retirement in 1995.

Although professionally known as a faculty in Sanskrit, the real Saadhana of Sheshagiriachar was in being a researcher and exponent of Bhagavata Purana. He started extensive research and exposition of Srimad Bhagavatam. The Bhagavata Text edited by him and published by Poorna Prajna Vidyapeeta is used by many Pandits and institutions throughout the country.

Apart from Srimad Bhagavatam, Prof. Sheshagiriachar has done editing of the Mahabharata also.

S.M.S.O. Sabha has long back published a book on “Brihati Sahasra” which was edited by Vidwan Sheshagiriachar.

The list of Sheshagiriachar’s works is huge. Similarly the awards showered upon him also constitute a long list.

Although this is just a brief list, the actual fact is that any appreciation of the above works can never really match the invaluable legacy to Madhwa Shastra left behing by Vidwan Sheshagiriacharya.

— *Report from
Guru Kiran, Sri Vyasa Tirtha Vidyapeetha, Mysuru.*

Granthi (Knot) In Yajnopava-vita

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

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

प्राणानां ग्रन्थिरसि, रुद्रो मा विशान्तकः ।
तेनान्नेनाऽप्याय स्व ।

