

śrīḥ  
śrimate Raṅgarāmānuja Mahādeśikāya namaḥ  
**Kruthikaa Dheepam**

(Śrī u.ve. Natteri Kidāmbi Rajagopalacharyar, Editor of śrīraṅganātha pādūkā)

The Kruthikaa Dheepam occuring in the month of kaarthika (Nov-Dec) is defined very specifically in Paancharaathra, Vaigānasa Agamaas, Puranaas, and Astrological scriptures. Since this has many details to be taken into consideration, elders have researched all authoritative sources and provided these following definitions.

Shri Sundappaalayam Ramabhdhraachaar svaami, one of the many important sishyaas of Srimath PeriyaAndavan, lived as an expert on dharma shaasthra. This svaamin who was an eminent person has greatly helped our Ashrama sampradaayam by providing many such definitions and clarifications of Dharma Shaasthra. One such definition is Kruthikaa Dheepothsavam Nirnayaha. This subject discussed by him in the scripture called Anhiga sesham has 17 paragraphs. Since this will be very helpful for the future, prakrutham Srikaaryam svaamin salakshana ganapādi Sri U.Ve. Vaduvur Srinivasadesikacharyar has translated this into tamizh and also published it in the 1986 Akshaya Varsham Aippasai maasam issue of Sri Ranganatha Paduka. I am reproducing it here

1. Kruthikaa dheepotsavam is to be celebrated in month of Kaarthikaa on the occurance of Pournami (Full Moon) without Chathurdasi (the phase of moon before the full moon)
2. In the above date if Kaarthikai (nakshathra) occurs without Bharani (kalaa vedayattra) that is the important time for Dheepothsavam.
3. If that Kaarthikai is associated with Bharani, then even the pure Pournami should be skipped; the next day with just Kaarthikai (without Bharani) is the chosen time.
4. This way, if Pournami has Chathurdasi even if that day has pure kaarthikai (without Bharani), that day needs to be skipped and the Dheepothsavam needs to be observed the next day during Pournami.
5. If kaarthikai with Bharani occurs on one day and Pournami with Chathurdasi occurs on the other day then the Dheepothsavam needs to be observed on the day of the month when either Kaarthikai or Pournami is pure (not mixed by Bharani or Chathurdasi).

6. If none of these are matching then it is better to choose Pourami affected by Chathurdasi based on the rule that **“Not having one of the components is better than not having the composite”** (Anga lopam is better than angi lopam)
7. If these days are affected by birth of the month (sankramaNam) or by Lunar Eclipse (Chandra grahanam) then such days must be avoided and a pure Pournami or pure kaarthikai occurring in the beginning or the end of the month must be chosen.
8. If such pure days are available in both the beginning and the end of the month then the one at the end of the month must be chosen
9. If both the days at the start and end of the month have parvam (phase of moon or thithi), uparaagam (eclipse), sakramaNam (birth of the month) then the one with complete parvam (phase of moon) is preferred. If this does not occur then the next day is to be chosen as kaarthikai day.
10. If the above days (beginning or end of the month or the following or preceding day as per above logic) happens to be a Tuesday, then that needs to be avoided and day with out impurity needs to be chosen. If no such day occurs then the Tuesday may be accepted
11. Days with Chathurdasi or Baharani (vedayulla dinam) should be preferred less as compared to the days with eclipse or birth of month (dhusta dinam)
12. If eclipse or birth of the month happens after mid night of the same day (artha raathri) then it will not be counted.
13. During the beginning / end of the month if one day is pure rohini with full parvam (pournami) and another is prathamai with Kaarthikai then the later day is preferred. If this later day has sankramaNaadhi dhosham then the earlier date is preferred.
14. if the parvam and kaarthigai and if their occurrence in purity on the previous day and on the next day happens even if it is only for a few naazhigai, the day in



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which kaarthigai nakshthra occurs more is to be chosen.

15. The Muhurtham is during the 48 minutes (two and a half naazhigai) prior to the sunset on the day of the Dheepotsavam and the celebration period (utsavamkaalam) is 90 minutes (half yaamam or 3.75 naazhigai) after the sunset.
16. Since it has been stipulated that Rishaba lagnam is most the appropriate for the celebration, during the early part of the kaarthikai month the utsavam can be done only 12 minutes (half naazhigai) after sunset, whereas in the middle and latter days of the month the Utsavam may be performed even during before the sunset.
17. If the Dheepotsavam is before the sunset then sandhyaavandhanam and Oupaasanam is after the utsavam. If the Dheepotsavam is after the sunset then the utsavam is after the anushtaanam.

In this Kara varusham, on the 24<sup>th</sup> day of Kaarthigai month (i.e Saturday, the 10<sup>th</sup> of December 2011) pournami exists for 35 naazhigai and 49 seconds. Rohini exists for 32 naazhigai and 52 seconds. A total lunar eclipse occurs that day. The eclipse starts at 6.14 PM. The lunar eclipse madhyamam is at 7:58 PM, moksha begins at 8:28 PM and complete moksha is at 9:47 PM

So while researching these with Srimath PeriyaAndavan thiruvadi Shri Sundappaalayam Ramabhdhraachar svaami's 17 rules as above, specifically paying attention to the 11<sup>th</sup> rule above, experts have determined that Dheepotsavam must be celebrated on December 10<sup>th</sup> even though the lunar eclipse occurs that day. On that day food must be taken before 9 AM (3 jaamam before eclipse start time). The Rishabha lagnam (appropriate lagnam for utsavam) starts at 5 PM itself that day and remains for the next 2 hours. Sunset happens at 5:45 PM. As the chosen time for utsavam arrives (2 naazhigai) 48 minutes before sunset, all can take bath and conduct Dheepotsavam between 5 PM and 6:14 PM that day. As usual during Araadhanam submit pori (rice crispy) and Dheepam to perumaal and light lamps (diyaas) all around the house.

Later as the Lunar eclipse begins its end (mokshaarambham) at 8:28 PM, those who need to perform tharpaNam may take bath after 828 PM and perform the tharpaNam. Every one must take bath at 9:47 when eclipse comes to an end (moksham) and then have regular food.

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Shri Sundappaalayam Ramabhdhraachaar svaami has also detailed how the kuthikaa dheepothsavam must be celebrated and its translation is produced here

**kruthigaa dheepothsava aaraadhana prayogaha**

That evening after taking bath as per the above rules, must go to perumaal sannidhi and make the sankalpam as follows kruthigaa dheepothsavaangam bhgavath Aradhanam karishyE and then complete the usual Aradhanam , submit pori and dheepam to perumal with the 7 vaishnavaa mantra and Vishnu gayathri.

If it is in your customs you may also recite the following 8 sentences (vaakyam)

agnir naha paadhu kruthigaaha

nakshathram devam indiriyaam

idham aasaam visakshanam

haviraasugjuhothana

yashya paanthi rushmayo yasya kethava

yasyema vishvaa bhuvanaani sarvaa

sa kurthigaabhi rabhi samvasaanaha

agnir no devaha savithaa thathathu

Using the above we submit to Bhagavan who is the aathmaa for agni. The Araadhanam may be completed with thaamboolam. Some explanations for the above:

In dheepothsava, Araadhanam does **not** include snanAsanam. Dheepam may be submitted during alankaaraAsanam along with mantrapushpam. Pori may be submitted during bhojyaAsanam. This as per the guidance of elders or Pori may be submitted during bhojyaAsanam and Dheepam may be submitted during punarMantraaAsanam.

The 7 vaishnava mantras are:

vishno raadamasi, vishno: brushtamasi snuprestho vishnosurasi, vishnor dhruvamasi vaishnavamasi vishnave thvaa

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*Note: The above times are as written in Sri Rangantha Paduka (tamizh) for Indian Standard time*

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