

पूर्ण आनन्द लहरि



पुष्पः - १

Jul - Aug 2013

दलं - ४



श्री वेदव्यास श्री पादुकां पूजयामि नमः



श्री वेदव्यास, शुक, जैमिनी श्री पादुकाभ्यां पूजयामि नमः

न गुरोरधिकं न गुरोरधिकं न गुरोरधिकं न गुरोरधिकं ।
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। स्वात्माराम पञ्जर विळीन तेजसे श्री परमेश्वि गुरवे नमः ।
। स्वच्छ प्रकाश विमर्श हेतवे श्री परम गुरवे नमः ।
। स्वरूप निरूपण हेतवे श्री गुरवे नमः ।

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गुरु मुखम्

श्री गुरुभ्यो नमः

वन्दे गुरुपदद्वन्तमवाञ्जनस गोचरं ।
रक्त शुक्लमिश्रमदर्घ्यं त्रैपुरं महः ॥

With the blessings of the great Guru Mandalam, the magazine Poornanandha lahari has issued three flowers and is in blooming stage of 4th flower. In this issue I wish to introduce the author of this magazine Sri Prakashanandha Natha and about Aathmanantha Natha who is answering to the Questions and Answers section in the magazine.

Sri Prakashanandha Nathar alias Srinivasa Raghavan hails from a respectable Hindu Brahmin family in the State of Tamil Nadu, India. His father Sri Ilandhai Ramasami, a native of Tirunelveli is a retired Telecommunications Engineer. He is an orator, has written many books in Tamil about the history of all States in USA and a poet conferred with a title of Kavimamani. After his retirement, he learnt Computer Science and became well versed in its technology. He likes photography very much. His mother, Sow Bhanumathi, is also a retired B.T teacher and is very fond of music, art, and culture.



Regarding Prakashanandha Natha, as per his mother's ambition, he became a Computer Science Engineer and also has a Doctorate in management from the US. He is also a

poet, an artist, a Carnatic vocalist, a good Violinist, and is very fond of doing paintings, and in wood carving sculptures. He is also a tennis Player. His wife Smt. Prakasamba alias Gayathri is also a Software Engineer. They were blessed with a son by name Sri Vidhath and he is schooling. They are settled in Chicago along with their parents.

After completing all the formalities of qualifying for a Poorna Deeksha, he received his Poorna Deeksha along with his wife on 3.8.2009 on his star birth day. (This year this falls on the auspicious day of Vyasa Poornima i.e.on 22.7.2013). After Poornabisheka he showed more interest to learn everything in this vidhya sagaram. With the blessings of the Guru mandalam he also made Sarva Theertha Yathra including Kailash Manasarovar and Bhoomandala yathra in and around the world (like Parashurama), and collected maximum books, references etc., on this subject. He got opportunities to meet many upasaka varishtas and shared with them his views. After his Deeksha, the first poem he wrote was "Thedal", on Thatvasodanam and an article "Nataraja-A Sakthas perspective" with the rare Sammelena Nyasa. Last year, while he was doing Japa on the banks of river Ganga at Varanasi he opined with me about starting of an E.Magazine. After getting blessings from the Guru Mandalam, this E.Magazine Poornanandha Lahari was born through Prakasanandha Nathar.

All the upasakas are hereby requested to go through this magazine regularly, give feedbacks, and guide him for its further growth. I ensure that this great Gurumandalam will shower its blessings to him and to his family members in all their walks of life.

It is needless to say about Aathmanandha Nathar to the Upasaka world. He is a well known personality in the upasaka community. I would like to highlight some points on Aathmanandha Nathar alias Ramesh Kutticad (Mr.Parameshwaran) who is answering to the questions put forth by the upasakas in this magazine. He is known to me for the past 30 years. He is well associated with Guhanandha Mandali, especially with my Gurunathar Poojya Sri Poornanandha Nathar. Aathmanandha Nathar is a disciple of sarasvatyambA samEta yajanAnandanAthA (Sri Viswanathan) and hails from a Namboodiri tradition. In his boyhood, at the age of 9 Sri Devi appeared before him and imparted Maha Shodasi directly. At the age of 14, he met his Guru through the grace of Devi who showed him who his Guru would be, and where exactly he could find him. Thus he attained his Guru's feet. His wife (yOgAmbA) Smt.Geetha Devi has also got Poorna Deeksha. He is blessed with a son and a daughter and lives in Chennai, Tamil Nadu, India.



He is the main representative of Guru Mandala Parishad for Chennai chapter. He is a walking encyclopedia and knows all the details and histories of each and every temple in South India. He is also very fond of reading books and in collection of all manthra, thanthra and yanthra sastras. Sri Ramesh is one among the top most masters of Sri Vidhya in the world. He has written Saparyapaththis on Bala, Rajamathangi & Varahi deities. He had written advaita and Vedantha vasanas to most of the Srividhya manthras in Thoughts on the way Part I and Part II books. Recently he contributed all Nyasas and Chathurayathana Poojas in the book Vidhyasagaram 2, & 3 published by Raja Rajeswari Peetam, New York, USA.

He is very kind person and moves with everybody with a smiling face, always telling the word Lalithai Veda Sarvam. He is very fond of listening and learning Thiruppugazh. Finally, I wish to conclude that he is a boon to the Saktha community. I wish him all success throughout his efforts, and request this great Guru Mandalam to give him and his family good health and prosperity.

। न गुरोरधिकम् । न गुरोरधिकम् । न गुरोरधिकम् । न गुरोरधिकम् ।

Smt. Geetha Sivakumar
Guhalya,
Arunbakkam – Chennai.
July 6, 2013.

॥ शिवादि गुरुभ्यो नमः ॥

॥ स्वरूप निरूपण हेतवे श्री गुरवे नमः ॥

Introduction

With the anugrahA of the GurumaNDalam, we have received several positive reviews about this magazine. These feedback act as a catalyst for us to bring out the rare gems from the ocean called shrI vidyA and share it with the upAsakA community.

My Guru Dampati's were insisting on including Introduction about me in their Guru mukham in this issue and it is their greatness to write about me who is just a small child in this sAgarA called shrI vidyA. My namaskArams to them. I am happy to see the brief bio about Shri. Ramesh Kutticad in their Guru mukham as well.

This issue comes with four main topics –

- Thirutani and the links between Guhananda, chidananda, and valli malai swamigal
- prataH pArAyaNam
- shrI nagara vimarshanam (second part) and Grishma Rutu AvaraNam
- VyAsa charitam and AvaraNam

My Guru Shri AnandAnandanAthar has a strong affection towards Thirupugazh and valli malai swAmigal paddhati of singing thirupugazh. I have had the opportunities to discuss on various occasions about the strong link between shAktam and kaumAram. In this article, there is a mention about a research done if ArunagirinAthar is a shAktA? This might surprise some folks when they hear such a comment. But there have been several thirupugazh's where shrI arunagirinAthar sings about Shakti throughout the poem and simply ends the last line linking it with kaumAram as the son of such a great Shakti. Similarly, in the article penned by my Guru that is included in this issue, he has given links on how ChidAnanda, even though being a shAktA, has had kaumAra affinity and this tradition continues even today within the GuhAnanda manDali. I am sure the readers who can read Tamil would enjoy the article. I encourage those who can't read Tamil to ask someone who can read to read it aloud for them and record it and listen to it a few times to completely grasp the meaning.

In the last issue we covered the Tantrika sandhyAs as part of the nithya karma series for all shrividhyOpAsakAs. From this issue, we will start covering the pArAyaNas that form part of the nithya karma. The pArAyaNa's are logically separated into three coinciding with the prAta sandhyA, mAdhyAniKam, and sAyam sandhyA. In this issue, we have included two pArAyaNa's that are performed immediately after finishing the prAtaH sandhyA. They are – nAtha pArAyaNa and ghaTika pArAyaNA. The pArAyaNA's require the knowledge of the aShTANgA. To aid this understanding, an

article by Shri AtmAnandanAthA on aShTANgA is included along with this issue. The nAtha and GaTika pArAyaNA are then covered in detail with examples and we hope that upAsakAs can at least try doing these pArAyaNA's and try to get them into the daily routine. The nAtha pArAyaNA, once practiced, should not take more than 2 mins and the GaTika pArAyaNa about 7mins.

Continuing from where we left in the last issue, shrInagara vimarshanam covers the mahApadmATavl area and the various kaIA shakti's located there. We have also included the lalitA uddhArana shloka and the lalitA stave rAja shloka from lalitOpAkhyANA. The important part of mahApadmATavl is the locations of the rashmi mAIA dEvatA's and these were described in detail in lalitOpAkhyANA. In nityOtsavA, shrI umAnandanAthA has included the dhyAna shloka for each of the rashmi mAIA dEvatA's. We are grateful to Shri AtmAnandanAthA for sharing a rare rashmi mAIA stotra that was found in a handwritten manuscript of Datta samhita. The beauty of this shloka is that each of the couplets is the dhyAna shloka of each of the rashmi mAIA dEvatA. I am sure the upAsakA's would enjoy reading this shloka.

In the last issue, we covered the vasanta RutunAtha AvaraNam and in this issue we have covered the GriSHma RutunAtha AvaraNam. One Rutu is made up of two months and hence it would make sense to perform the RutunAtha AvaraNam on the mAsa saNkarAnti day (the start of the Rutu).

VyAsa PoorNima falls this month on the 21st (America) and 22nd (India). Hence a brief historical sketch of vyAsa is included in this issue. vyAsa and shuka brahma (vyAsa's son) lived in the forest of naimishAranya and composed the mahAbhArata and shrImad bhAgavataM. It is in these forests where vyAsa taught his shishyAs the various vEdAs and sUtrAs. This forest has been referenced in purANAs as a place where about 27,000 riShi's lived and performed large scale havan and penance on the banks of the river Gomati. Now, this is a small hamlet with temples outnumbering the houses. The places where vyAsa stayed and taught his shishyA's are still there. This is called the vyAsa gaddi. The photograph of this vyAsa gaddi is included in this issue. The place where shuka brahma taught bhAgavatam is called shuka gaddi and the photograph of that is also included. The last photograph in the initial pages of this magazine is the vaTa vRukSA where sAge jaimiNi did the penance and learnt sAma vEdA from vyAsa. In addition, RajA ravi varma paintings of gangA leaving with dEvavRta and king shantaNu falling in love with sathyavatl are included for readers' enjoyment.

VyAsa AvaraNa has been included (reference – mantra mahOddAti) in this issue. The vyAsa ashtOttarA that has been included in this issue is a special one – this is from a handwritten manuscript that has been approved by Shri ChidAnandanAthA and passed down to Shri SwAmi Sashtigal. This ashtOttaram was part of the ShadanvAyA pUjA (vishESha Guru maNDala pUjA) paddhati. We have been blessed to have received

that manuscript and we are glad to share it with the upAsaka community so that they can use it while performing vyAsa pUjA.

The last page of this issue contains a verse from Thirumanthiram written by ThirumUlar. The original Tamil verse and its English translation are included.

AShADa navarAtri happens this month and this navarAtri is traditionally associated with vArAhyambA and let Her grace remove the hurdles on our path to mOkShA and guide us (as GurumaNDalarUpiNI) in the right direction.

I would like to take this opportunity to express my gratitude to **my Gurupatni (Smt. Geetha Shivakumar), Shri AtmAnandanAthA (Ramesh Kutticad)**, and my father **Shri. Elandai. S. Ramasami** for taking the time and performing the tedious work of proof reading this magazine. It is because of them, several spell errors and procedural errors have been eliminated in this issue and this e-magazine has come out to be a worthwhile edition that can be used by the UpAsakA community.

Lalithai vEdam sarvam.

Surrendering to the holy pAdukAs of Shri Guru,

प्रकाशम्बा समेत प्रकाशानन्दनाथ

देवी मान अष्टाङ्गम्

श्री आदिगुरोः परशिवस्य आज्ञया प्रवर्तमान देवीमानेन षड्विंशत् तत्वात्मक सकल प्रपञ्च सृष्टि स्थिति संहार तिरोधान अनुग्रह कारिण्याः पराशक्तेः ऊर्ध्व भूविभ्रमे नं घ्राण तत्त्व महाकल्पे दं चक्षुस्तत्त्व कल्पे थं त्वक् तत्त्व महायुगे खं सदाशिव तत्त्व युगे दं चक्षु तत्त्व परिवृतौ गं ईश्वर तत्त्व वर्षे – श्री ललितात्रिपुरसुन्दरीपराभट्टारिका प्रसादसिद्ध्यर्थे यथा शक्ति (जप क्रमं) सपर्याक्रमम् निर्वतयिष्ये ।

	JUL 07	JUL 08	JUL 09	JUL 10
मासे	आं मानदाकला	आं मानदाकला	आं मानदाकला	आं मानदाकला
तत्त्व दिवसे	टं पुरुष	ठं प्रकृति	डं अहंकार	ढं बुद्धि
दिन नित्यायां	ऊं वज्रेश्वरि	ऋं शिवदूति	ऋं त्वरिता	लृं कुलसुन्दरि
वासरे	आनन्दानन्द नाथ	ज्ञानानन्द नाथ	सत्यानन्द नाथ	पूर्णानन्द नाथ
घटिकोदये	अ – कार	ए – कार	च – कार	त – कार
	JUL 11	JUL 12	JUL 13	JUL 14
मासे	आं मानदाकला	आं मानदाकला	आं मानदाकला	आं मानदाकला
तत्त्व दिवसे	णं मनस्	तं श्रोत्र	थं त्वक्	दं चक्षुः
दिन नित्यायां	लृं नित्या	एं नीलपताक	ऐं विजय	ओं सर्वमङ्गला
वासरे	स्वभावाभानन्द नाथ	प्रतिभानन्द नाथ	सुभगानन्द नाथ	प्रकाशानन्द नाथ
घटिकोदये	य-कार	अ-कार	ए-कार	च-कार
	JUL 15	JUL 16	JUL 17	JUL 18
मासे	आं मानदाकला	आं मानदाकला	आं मानदाकला	आं मानदाकला
तत्त्व दिवसे	धं जिह्वा	नं घ्राण	पं वाक्	फं पाणि
दिन नित्यायां	औं ज्वालामालिनि	अं चित्रा	अं चित्रा	औं ज्वालामालिनि
वासरे	विमर्शानन्द नाथ	आनन्दानन्द नाथ	ज्ञानानन्द नाथ	सत्यानन्द नाथ
घटिकोदये	त-कार	य – कार	अ – कार	ए – कार

	JUL 19	JUL 20	JUL 21	JUL 22
मासे	आं मानदाकला	आं मानदाकला	आं मानदाकला	आं मानदाकला
तत्व दिवसे	बं पाद	भं पायु	मं उपस्थ	यं शब्द
दिन नित्यायां	ओं सर्वमङ्गला	ऐं विजय	एं नीलपताक	लृं नित्या
वासरे	पूर्णानन्द नाथ	स्वभावाभानन्द नाथ	प्रतिभानन्द नाथ	सुभगानन्द नाथ
घटिकोदये	च - कार	त - कार	य - कार	अ - कार
	JUL 23	JUL 24	JUL 25	JUL 26
मासे	आं मानदाकला	आं मानदाकला	आं मानदाकला	आं मानदाकला
तत्व दिवसे	रं स्पर्श	लं रूप	वं रस	शं गन्ध
दिन नित्यायां	लृं कुलसुन्दरि	ऋं त्वरिता	ऋं शिवदूति	ऊं वज्रेश्वरि
वासरे	प्रकाशानन्द नाथ	विमर्शानन्द नाथ	आनन्दानन्द नाथ	ज्ञानानन्द नाथ
घटिकोदये	ए - कार	च - कार	त - कार	य - कार
	JUL 27	JUL 28	JUL 29	JUL 30
मासे	आं मानदाकला	आं मानदाकला	आं मानदाकला	आं मानदाकला
तत्व दिवसे	षं आकाश	सं वायु	हं वह्नि	ळं जल
दिन नित्यायां	उं वह्निवासिनि	ईं भेरुण्डा	इं नित्यक्लिन्ना	आं भगमालिनि
वासरे	सत्यानन्द नाथ	पूर्णानन्द नाथ	स्वभावाभानन्द नाथ	प्रतिभानन्द नाथ
घटिकोदये	अ - कार	ए - कार	च - कार	त - कार
	JUL 31	AUG 1	AUG 2	AUG 3
मासे	आं मानदाकला	इं पूषाकला	इं पूषाकला	इं पूषाकला
तत्व दिवसे	क्षं पृथ्वि	अं शिव	कं शक्ति	खं सदशिव
दिन नित्यायां	अं कामेश्वरी	अं कामेश्वरी	आं भगमालिनि	इं नित्यक्लिन्ना
वासरे	सुभगानन्द नाथ	प्रकाशानन्द नाथ	विमर्शानन्द नाथ	आनन्दानन्द नाथ
घटिकोदये	य-कार	अ-कार	ए-कार	च-कार
	AUG 4	AUG 5	AUG 6	AUG 7
मासे	इं पूषाकला	इं पूषाकला	इं पूषाकला	इं पूषाकला
तत्व दिवसे	गं ईश्वर	घं शुद्ध विद्या	ङं माया	चं कला
दिन नित्यायां	ईं भेरुण्डा	उं वह्निवासिनि	ऊं वज्रेश्वरि	ऋं शिवदूति
वासरे	ज्ञानानन्द नाथ	सत्यानन्द नाथ	पूर्णानन्द नाथ	स्वभावाभानन्द नाथ
घटिकोदये	त-कार	य - कार	अ - कार	ए - कार

पर्व दिनेभ्यः

	America	India
अमावास्या	7 Jul 2013	8 Jul 2013
मास सङ्क्रान्ति	16 Jul 2013	17 Jul 2013
पूर्णिमा	21 Jul 2013	22 Jul 2013
कृष्ण अष्टमि	29 Jul 2013	30 Jul 2013
कृष्ण चतुर्दशि	05 Aug 2013	05 Aug 2013
अमवास्या	06 Aug 2013	06 Aug 2013

अन्य पूजा दिनेभ्यः

	America	India
शुक्ल चतुर्थि	12 Jul 2013	12 Jul 2013
कृष्ण चतुर्थि	25 Jul 2013	26 Jul 2013

विशेष पर्व दिनेभ्यः

	America	India
व्यास पूर्णिमा	21 Jul 2013	22 Jul 2013
आशाढ नवरात्रि आरम्भः	7 Jul 2013	8 Jul 2013
आशाढ नवरात्रि –पञ्चमि	11 Jul 2013	13 Jul 2013
आशाढ नवरात्रि – दशमि	17 Jul 2013	18 Jul 2013

திருத்தணியில் உதித்தருளும் குஹனும் சித் ஸச்சிதாநந்தமும்

- ஸ்ரீ ஸிவகுமார்

"உலகு எங்கு(ம்) மேவிய தேவால யம்தொறு பெருமானே!"- என்று ஸ்ரீ அருணகிரி நாதர் திருப்புகழில் குறிப்பிட்டுள்ளார். இத்தொடர் "கும்ப கோணமொ டாரூர் சிதம்பரம்" எனும் க்ஷேத்ரக் கோவைத் திருப்புகழின் இறுதி அடியாய் அமைந்திருக்கிறது. இறைவனின் இருப்பிடத்தை அறுதியிட்டுக் கூற முடியாதாகையால் அப்பாலுக்கு அப்பாற்பட்டதால் அவ்வடி அப்படி அமைந்தது போலும்.

திருப்புகழில் "குன்று தோறுடன்" என்ற சொல் தொடரும் இடம்பெற்றிருக்கிறது. "வடிவ தா(ம்) மலை யாவையும் மேவிய தம்பிரானே!" என்ற தொடரை அவர் "தரையில் மாநுடர்" என்ற திருப்புகழின் முடிவாக்கியிருக்கிறார். இது பார்க்கும் குன்றுகளையெல்லாம் நமக்கு இறைவன் சிந்தனையைத் தோற்றுவிக்கிறது.

திருக்கையில் வழக்க வகுப்பின் நான்காம் அடி "திருத்தணி மலைக்கு இறை திருப்புகழ் படிப்பவர் சிறப்பொடு பெறத்தரு திருக்கையில் வழக்கமே" என்ற சொற்றொடர்களைக் கொண்டு அமைந்திருக்கிறது. ஸ்ரீ வள்ளிமலை ஸ்வாமிகள் திருப்புகழ் பாராயணம் முடிந்தவுடன் இந்த நான்காம் அடி "திருத்திய புனத்(து) இடை" என்று தொடங்கி "திருக்கையில் வழக்கமே" என்ற முடிவுடன் உள்ள அதை ஓதி பக்தர்களுக்கு விபூதிப் ப்ரஸாதம் வழங்குவதை அவர் ஜீவித காலத்தில் மேற்கொண்டுள்ளார். விபூதியின் மகிமை அளவிட முடியாதது. குருமார்களின் ஆசி பெற்றால்தான் நமக்கு விபூதி கிட்டும் என்பதில் ஐயமில்லை.

குன்று தோறாடல் தலங்கள் ஐந்தாம் படைவீடாகக் கருதப்படுகிறது. வியாழக் கிழமை (குருவாரம்) குன்று தோறாடலுக்கு உகந்த நாளாக ஸ்ரீ வள்ளிமலை ஸ்வாமிகள் கையாண்டுள்ளார். "தரையில் மாநுடர்" என்று தொடங்கும் திருப்புகழை வியாழகிழமையின் ஐந்தாம் படைவீட்டின் ஆரம்பமாக அவர் கொண்டுள்ளார். அதை அடுத்து அத்தினத்ததாகத் திருத்தணியை தேர்ந்தெடுத்துள்ளார்.

பதரிகாஸ்ரம அவதூதர் ஸ்ரீ குஹாநந்தநாதர் நடிமிண்டி ஸுப்ரமணிய அய்யராயிருந்த ஸ்ரீ சிதாநந்தநாதர், பூநாச்சி புதூரில் அர்த்தநாரி என்ற பெயர்கொண்டு பின்னர் ஸ்ரீ வள்ளிமலைத் திருப்புகழ் ஸச்சிதாநந்த ஸ்வாமிகள் ஆகிய மூவருக்கும் திருத்தணியில் இருந்த பிணைப்பு என்ன? அறிய முற்படுவோம்.

ஸ்ரீ சிதாநந்த நாதரின் பிறப்பு, வளர்ப்பு, உற்றார், உறவினர், அவர் வாழ்க்கையில் நடந்த முக்கிய நிகழ்ச்சிகள், வடநாட்டு யாத்திரை, பூரண தீக்ஷை பெற்ற

விவரங்கள் குருவின் கட்டளையை அவர் சொல்லியவண்ணம் செய்து அதன் பலனாய் நூல்கள் பலவற்றை வெளிக்கொணர்ந்தது அனைத்தும் "ஸ்ரீ சிதாநந்த விஜயம்" என்ற நூலில் இடம் பெற்றுள்ளன. அந்நூலிலிருந்து அவரைப் பற்றிய மற்றச்செய்திகளையும் அறியலாம். அவர் குருநாதர் பத்ரிகாஸ்ரமத்தைத் தங்குமிடமாகக் கொண்டவர். ஸ்ரீ சிதாநந்த நாதருக்கு உருவப்படம் வரைவதில் திறமை இருந்ததால்தான் குருவின் உருவத்தை வரைந்து அதன் பயனை வேண்டுவோருக்குக் கிட்ட அது ஏதுவாகியிருந்திருக்கிறது.

வள்ளிமலைத்திருப்புகழ் ஸச்சிதாநந்த ஸ்வாமிகளின் திவ்ய சரிதாம்ருதம் "வள்ளிமலை வள்ளல்" என்ற நூலில் இடம் பெற்றுள்ளது. அவருக்கு "அர்த்தநாரி" என்று பெயர். அவருடைய தகப்பனாரின் பாட்டனார் ஸ்ரீ கணபதி ஸ்வாமிகள் (கங்கா ஸமாதியடைந்தவர்). அவரின் குமாரர் ஸேஷாத்ரி ஐயர். அவருடைய மூன்றாவது புதல்வர் சிதம்பர ஐயர். மஹாலக்ஷ்மி என்ற பெயருடையவரை மனைவியாகப் பெற்றவர். அவர்கள் ப்ரார்த்தனைப் ப்ரகாரம் திருச்செங்கோடு தலத்தைப் பன்னிரண்டு அமாவாசை தவறாமல் வந்து ஸேவித்தனர். அதன் பயனாக ஒரு புதல்வியையும், நான்கு வருடங்களுக்குப் பிறகு ஓர் புத்திரனையும் ஈன்றெடுத்தனர்.

ஸ்ரீ சிதாநந்தர் சித்திரபானு வருடம் கி.பி. 1882 சாந்த்ரமான கார்த்திகை ஸூக்ல பக்ஷ சதுர்த்தியில் மூலத் திருநாளையும், ஸ்ரீ வள்ளிமலை ஸ்வாமிகள் ப்ரமோதூத வருஷம் கார்த்திகை மாதம் 11 ஆம் தேதி ஸூக்ல பக்ஷ த்ருதியை மூல திருநாளையும் அவதார நாளாக கொண்டுள்ளார்கள். திருவேரக ஸ்தலத்தில் செவியுற்ற தெய்வீக அசரீரியைச் சிரமேற் கொண்டு வள்ளிமலை ஸ்வாமிகள் கார்த்திகை மாத மூல நக்ஷத்திரத்தை ஸ்ரீ அருணகிரிநாதர் ஐயந்தியாகக் கொண்டாட வேண்டுமென்றும் அத்தினத்தில் திருப்புகழ்ப் பாராயணம், எழைகளுக்கு அன்னதானம் செய்ய வேண்டும் என்றும் பணித்தார். அதன்படி, அவரே 9.12.1923 (கார்த்திகை மூலம்) அன்று வள்ளிமலையில் அவற்றை நடத்தினார். ஸ்ரீ அருணகிரி நாதர், வள்ளிமலை ஸ்வாமிகள், ஸ்ரீ சிதாநந்தர் ஆண்டுதோறும் முறையே கார்த்திகை, மார்கழி, தை மாதங்களில் திருத்தணியில் அன்னதானம் செய்யும் உபாயத்தை ஏற்படுத்தியிருக்கிறார்கள்.

"ஸ்ரீ அருணகிரிநாதர் ஸாக்தரா?" என்று ஆராய்ந்து அறிந்துகொள்ள ஸ்ரீ பொங்கிமடாலய நிறுவனர் ஸ்ரீ ஸாதுராம் ஸ்வாமிகள் கட்டுரை எழுதியுள்ளார். அக்கட்டுரை ஸ்ரீ அருணகிரிநாதரின் ஆறாம் நூற்றாண்டு விழா மலரிலும் ஸ்ரீ வள்ளிமலை திருப்புகழ் ஸச்சிதாநந்த ஸ்வாமிகளின் நூற்றாண்டு விழா மலரிலும் வெளிவந்துள்ளன. "தேவியும் அருணகிரியாரும்" என்ற நூலும் அதற்கு உறுதுணையாய் உதவும். ஸ்ரீ ஸாதுராம் ஸ்வாமிகள் ஸ்ரீ வள்ளிமலை ஸ்வாமிகளின் சீடர். அவர் ஸ்ரீ அருணகிரிநாதரைப் போல் சந்தப்பாடல்களையும் பைவ சமய 12 திருமுறைகளில் உள்ள பாடல்களைப் போன்றும் சித்ர கவிகள், திருஎழுகூற்றிருக்கை (இரத பந்தம்) போன்றவையும் மற்றும் அநேக விதமான கவிகளையும் ஆயிரக்கணக்கில் பாடியுள்ளார். ஸ்ரீ சிதாநந்தரிடம்

உபதேசம் பெற்று நற்கதி அடைந்தவர்களைக் கணக்கிட முடியாது. வள்ளிமலை வள்ளலுக்கு திருப்புகழைக் கற்பிக்க, பரப்ப இருந்த ஆர்வம் கணக்கிட முடியாது. குறக்குலப் பெண்முதல் மறைக்குலப் பெண்வரை திருப்புகழ் பாடம் செப்பினை போற்றி என்று அவர் அர்ச்சிக்கப்பட்டார்.

"திருப்புகழ் வல்லவர் சீர்பாத தூளிஎன் சென்னியதே
இருப்பிட மாக்கொளும் என்றொரு பக்தர் இயம்பியதால்
திருப்புகழ் பாராயண நூல் அளித்த சிறப்புறுநீ
குருப்புகழ் பெற்று விளங்குகின்றாய்! எங்குருமணியே"

என்னும் இப்பா திருப்புகழ் ஓதுபவர்களிடத்தில் அவருக்கிருந்த அன்பையும் மதிப்பையும் வெளிப்படுத்துகிறது. விரிவாக அவரது மற்ற செயல்திறன்களை விளக்க இப்பகுதியில் இயலாது. முன்சொன்ன மூவருக்கும் திருப்பணிக்குமிருந்த தொடர்பினை அறியலாம்.

ஸ்ரீ சிதாநந்தர், ஸ்ரீ குஹாநந்தரிடம் "என்னை ஆட்கொண்டருளிய மூர்த்தியே! மறுபடியும் தங்களை நான் எப்போது காண்பேன்? நானிருக்கும் சென்னை எங்கே? தாங்கள் வஸிக்கும் பதரிகாஸர்மம் எங்கே? தங்கள் பாதாரவிந்தங்களைப் பிரியமாட்டேன்" என்று கூறிக்கதறினார். அவதூதர், "உனக்கும் எனக்கும் என்ன பேதம்? குருஸ்வரூபம் அகண்ட வ்ருத்தியின் ஸ்புரணம் அன்றோ? என்னை பார்க்க எங்கு விரும்புகிறாயோ அங்கே நான் இருப்பேன். உன் தந்தையின் வரலாற்றைக் கூறினாய். உனது தந்தைக்கும் உனக்கும் உபாஸனா மூர்த்தம் திருத்தணிகை முருகன் அல்லவா? அவனது மூல விக்ரஹத்தில் என்னைத் தரிசுப்பாயாக! இது முதல் 12 ஆண்டுகள் உபாஸனையை ரகசியமாய் காப்பாற்று. திருத்தணிக்கு வரவேண்டும். உற்ற ஐயங்களைப் போக்குவதற்கு உனது ஸ்புரணமாய் விளங்குவேன். எதற்கும் அஞ்சாமல் இரு!" என்று பற்பல ரகசியங்களைக் கூறியருளினார்.

குருநாதர் சொல்லியது போல் ஸ்ரீ சிதாநந்தர் தமது வழிபடு கடவுளாகிய திருத்தணிகை முருகனைத்தரிசித்து வந்தார். அவருக்கு சென்னையில் ஸ்ரீ ஈ.வே.வேங்கடராவ் என்பவரின் நட்புக் கிடைத்தது. வள்ளிமலை ஸ்வாமிகள் ஸ்ரீ ஈ.வே.வேங்கட ராவின் இல்லத்தில் 25-12-1917 அன்று "ஸ்ரீ குமாரதநுமவர் திருக்கைத் திருப்புகழ்ச் சங்கம்" ஸ்தாபித்தார். அத்திருப்புகழ்ச் சங்கத்திற்கு முதல் தலைவர் ஸ்ரீ அருட்கவி ந. ஸுப்ரமணிய அய்யர் (ஸ்ரீ சிதாநந்தர்). ஸ்ரீ வள்ளிமலை ஸ்வாமிகள் ஆங்கிலப்புத்தாண்டு தினத்தன்று மக்களிடையே இருந்த ஆங்கிலேய மோஹத்திலிருந்து விடுவிக்க விழைந்தார். அதற்கோர் அஸ்திவாரம் உடனே ஏற்பட்டது. திருவாளர்கள் ஈ.வே.வேங்கடராவ், வ.சு.ஷண்முகம் பிள்ளை, வ.சு.செங்கல்வராய பிள்ளை, அருட்கவி ந. ஸுப்ரமணிய அய்யர் ஆகியோர் வள்ளிமலை ஸ்வாமிகளுடன் 31.12.1917 & 01.01.1918 -இல் திருத்தணிகைத் திருப்புகழ்த் திருவிழாவாக வளர்ந்து ஓங்க திருத்தணிகேசரைத் தரிசித்தனர். பின்னர் இது மேலும் மேலும் பெருகிப்

ப்ரத்தியேக புகை வண்டி Special Train விடும் அளவிற்குப் பெருவிழாகியது. 31.12.1968 & 01.01.1969 தேதிகளில் இதைப் பொன் விழாவாகக் கொண்டாடித் திருத்தணி மலையில் ஒரு மணிமண்டபம் நிறுவப்பட்டது. வள்ளிமலை ஸ்வாமிகள் "திருப்புகழோதுங் கருத்தினர் சேருந்திருத்தணி" என்று அன்று அருணகிரி கண்ட கோலத்தையும் மெய்பித்திருக்கிறார்.

பல மாவட்டங்களிலிருந்தும் பல இடங்களில் இருந்த திருப்புகழ் சங்கங்களாலும் அத்தினங்களில் திருத்தணியில் அன்னதானப்பணியையும் பலர் ஏற்றுக்கொண்டு செயல்பட்டதாலும் இவ்விழா நன்கு விரிவடைந்துவிட்டது. சிறப்பானது ஒன்று உண்டு. இஸ்லாமியரையும் கவர்ந்தவர் திருத்தணிகேசன். கடையநல்லூர் மஜீத் என்னும் அன்பர் திருப்புகழில் ஊறியவராய் தாள வாத்தியத்துடன் பல ஆண்டுகள் அவ்விழாவை சிறப்பித்திருக்கிறார். திருத்தணியில் உள்ள காதர்ஸ்வரர் ஆலயம் நவாப் நாதர் என்ற முகமதிய அரசர் கட்டியதாகக் கூறப்படுகிறது. நாஸ்தோறும் மற்றும் விழாக் காலங்களிலும் தணிகேசர் பூசனை வழிபாடுகள் நடைபெறும் போது வெளிப் ப்ரகாரத்தில் தேர்வீதியின் வடகிழக்கில் உள்ள நவாப் வாத்திய மண்டபத்திலிருந்து முஸ்லிம் மதத்தினர் தமது இசைக் கருவிகளை முழக்குவதும் நடைமுறையாயிற்று. "அருணகிரியாரின் அடிச்சுவட்டில் ஒரு முஸ்லிம் ஞானி" என்ற தலைப்பில் "ஸ்ரீ அருணகிரிநாதர் ஆறாவது நூற்றாண்டு ஜயந்தி விழா சிறப்பு மலர்" -இல் பக்கம் 124 -இல் பிரசுரிக்கப்பட்டதையும் படித்து அறியலாம்.

திருத்தணியில் கோவிலுக்குச் செல்லும் படிவழிப்பாதையில் அமைந்துள்ள நகரத்தார் சத்திரத்தில் டிசம்பர் 31 ஜனவரி 1 ஆகிய இருதினங்களில் இன்றளவும் அன்னதானம் சிறப்பாய் உள்ளது. "ஸ்ரீ வள்ளிமலை ஸ்வாமி ஸச்சிதாநந்தர் திருப்புகழ்ச் சபை" அத்தினங்களில் திருப்புகழ் பாராயணத்தையும் அன்னதானத்தையும் மேற்கொண்டுள்ளது. திருத்தணி மலைக்கிறை வேல்மாறல் ஓதுவோர் வழக்கம் இவ்விழாவிற்கான அன்னதானத்திற்கு உதவுகிறது. இசைச்செல்வர் முத்துஸ்வாமி தீக்ஷிதர் கார்த்திகை நக்ஷத்திரத்தில் அவதரித்தவர். மலையேறி வரும்போது அவருக்குத் திருத்தணிகேசன் கற்கண்டு ப்ரஸாதத்தை தன் கைகளால் அளித்து அவரை ஆட்கொண்டிருக்கிறார். அவர் பாடும் ஒவ்வொரு பாடலிலும் பொறித்துள்ள "குரு குஹ" என்ற முத்திரையையும் ஏற்றிருக்கிறார்.

ஸ்ரீ சிதாநந்தர் 12 வருடங்கள் அவர் குருவின் கட்டளையைக் காப்பாற்றித் திருத்தணிகேசரைத் தரிசித்தார். ஆண்டு தோறும் பன்னிருதோளனுக்கு அணிவித்த பன்னிரண்டு பாமாலைகள் தொகுக்கப்பட்டு "திருத்தணிகைப் ப்ரபந்தத்திரட்டு" என்ற பெயரில் 1924 ஆம் ஆண்டு வெளிவந்தது. 1946 ஆம் ஆண்டு தொடங்கி 1957 இல் நிர்யாணம் அடையும் வரையில் திருத்தணி மலையடிவாரத்திலுள்ள சூரா செட்டி சத்திரத்தில் அவருடைய தீக்ஷா தின பூஜைகள், ஹோமங்கள் நடைபெற்றன. அங்கு நடைபெற்ற

நிகழ்ச்சிகள் "சிதாநந்த விஜயம்" நூலின் பக்கங்கள் 86-89 லிருந்து அறியலாம்.

தை அமாவாசையன்று காலையில் திருத்தணிகேசருக்கு விபூதிக் காப்பு அணிவித்ததும் குஹாநந்தர் திருவுருவில் அங்கு காட்சி தோன்றும். ஆண்டுதோறும் ஸ்ரீ சிதாநந்தர் தன்னைச் சார்ந்திருப்பவர்களுடன் திருத்தணியில் குஹ்யாதி குஹ்ய கோப்தரின் தரிஸனம் பெற்று வந்தார். திருத்தணி மலைக்கு இறை குருகுஹன் வடித்தவர் சிறப்பொடு பெறத்தரு திருக்கையில் வழக்கமாய் அவ்விபூதி ப்ரஸாதத்துடன் ஸந்தர்பனையும் பெறும் பேற்றை சிதாநந்தர் வழிவந்தோர் இன்றளவும் அடைந்திருக்கிறார்கள்.

வள்ளிமலை ஸ்வாமிகள் ஸ்கூல் வருஷம் ஆனி மாதம் முதல் (1929 ஜூன்) 12 வருஷ காலம் வள்ளிமலையை விட்டு இறங்காமல் அவ்விடத்திலேயே தங்குவதாகத் தீர்மானித்தார். அதன்படி விக்ரம மார்கழி 1940 Dec 31 வரை வள்ளிமலையை விட்டு இறங்காமல் இருந்தார். காரணத்தை அறிவோம்.

13.5.1916 நள வருஷம் சித்திரை மாதம் 31 ஆம் தேதி ஸ்ரீ ரமண பகவான், வள்ளிமலை ஸ்வாமிகளைக் "கீழே போங்கள்" என்றார். அவருக்கு காரணம் கேட்கத் துணிவில்லை. "ஆஹா! இதோ போகிறேன்." என்று இறங்குகிறார். அங்கே அப்போது அடிவாரத்தில் சேற்றில் புரண்டு கொண்டிருந்தவரும், மிக உயர்ந்த நிலையிலிருந்தவருமான மஹான் ஸ்ரீ ஸேஷாத்ரி ஸ்வாமிகள் சேறு வழிந்து தூர்நாற்றமெடுக்கும் திருமேனியுடன் தோற்றமளித்தார். அவர் ஸ்வாமிகளிடம் ஓடி வந்து இறுகத் தழுவி மடிமேல் உட்கார வைத்துக் கொண்டார். அவர் அவதார ரகஸியத்தையும் உணர்ந்து, திருப்புகழையே மஹாமந்திரமாக அவருக்குப் போதித்தார். இருவர் உடலிலும் வெறுக்கத்தக்க வெளித் தோற்றத்தைக் கண்டோர் இருஉடலிலும் பூசி இருந்த சேறு பரிமள சுசந்தமாகக் கமழ்ந்து, எங்கும் நறுமணம் வீசுவதை உணர்ந்து வியந்தார்கள்.

ஸ்ரீ ஸேஷாத்ரி ஸ்வாமிகள், "திருப்புகழ் மஹா மந்த்ரம். அதுவே உனக்கு போதுமானது. வேதநூல்கள் எதுவும் நீ படிக்க வேண்டாம். வள்ளிமலைக்குச் சென்று அங்கே தவஞ்செய்து கொண்டிரு; பின்னர் நான் அங்கு வந்து சேர்கிறேன்." என்று சொல்லியனுப்பிவிட்டார். ஆதியில் பெற்றோர்கள் நாககிரி தலத்திற்கு 12 அமாவாசை தவறாமல் சென்று சேவித்து, அவர்களின் புதல்வனுக்கு நாககிரி எனப் பொருள்தரும் ஸேஷாத்ரி (ஸேஷம் - நாகம்; அத்ரி - கிரி) யால் ஆட்கொண்டது என்னென்பது? வள்ளிமலை ஸ்வாமிகள் திருப்புகழில் உள்ள மந்த்ர மஹிமையையும் கையாண்டவிதம் சிலவற்றையும் அறியவாய்ப்பிருக்கிறது. திரு ஈ.வே. வேங்கட ஸுப்ரமணியம் எழுதிய "மந்திரத் திருப்புகழ்" என்னும் கட்டுரை ஸ்ரீ அருணகிரிநாதர் ஆறாவது நூற்றாண்டு ஜயந்தி விழா சிறப்பு மலரில் வெளிவந்துள்ளது. வள்ளிமலை ஸ்வாமிகள் மணியாக "சீர்பாத வகுப்பை"யும், மந்த்ரமாக "தேவேந்திர சங்க வகுப்பை"யும், ஓளஷதமாக "வேல் மாறலை" யும் மேற்கொண்டுள்ளார். மணியான சீர்பாத

வகுப்பு "நீலகிரி மருவு குருபதி" யையும் மந்திரமான தேவேந்திர சங்க வகுப்பு "செந்திலதிபதி" யையும் வேல் மாறல் (வேல் வகுப்பின் விரிவாக்கம்) திருத்தணி குஹனையும் சார்ந்திருக்கின்றன.

மணி சிரத்தில் அணியும் மணி மகுடமாய் சிந்தாமணியாய் ப்ரகாஸ விமர்ஸமாகும் குரு பாதுகையில் வைப்பதாய் உள்ளது. மணிக்கு ஓசை எழுப்பும் ஆற்றல் உள்ளதாய் குருதிருவாய் மலர்வதை அறியும் சப்தத்திறனைப் பெறவைப்பதாயும் உள்ளது. மணி காலத்தின் அளவுகோலாயுமிருக்கிறது. நேரம் வந்தால் கூடி வரும் எனக்கூட்டி வைப்பதும் அதுவே. குருவின் அவசியத்தையும் அவர் அநுக்ரஹத்தையும் மணி ப்ரதிபலிக்கிறது அல்லவா?

இருட்போதில் வழியறிய மணியடித்துக்கொண்டு செல்வது வழக்கம். எனவே மணி இருளச்சம் போக்கும் வழிகாட்டியாய் இருக்கிறது. யானைவரும் பின்னே மணியோசைவரும் முன்னே என்பது வழக்கு. குருவும் அஞ்ஞானம் நீக்கும் ஆதர்ஸமாகவும் பின்வருவனவற்றை முன்னரே கண்டறிந்து வழிகாட்டுபவராகவும் விளங்குகிறார். மணிக்கு ஒளி உண்டு. ஒவ்வொரு இரத்தினமும் இயல்பாகவே ஒளியுடயவை குருவும் அப்படிதான். நவரத்தினமாக இரத்தினங்கள் இணைந்து குருபரம்பரைப் பிரபாவத்தைச் சுட்டிக்காட்டிவிடுகிறது. தனியாகவும் இணைந்தும் மணி ஒளி கொடுப்பது போல குரு தனித்தும் குருபரம்பரையில் இணைந்தும் ஒளிகூட்டுகிறார்.

சீர்பாத வகுப்பை மணிவகுப்பு என்று சொல்வது பொருத்தந்தானே!

மந்த்ரம் எனத் தேர்ந்தெடுத்த வகுப்பில் உள்ள 16 வரிகளில் 12 வரிகள் ஸக்தியை விமர்சித்தும் மற்ற 8 வரிகள் குஹனைச் சார்ந்ததாகவும் உள்ளது. இந்த 8 வரிகளில் "அடல்மிகு கடதட விகடித மதகளி றனவர தமுமக லாமாந்தர்கள் சிந்தையில் வாழ்வாம் படி" என மஹா கணபதியின் உபாஸனையையும் அச்சொற்தொடர்கள் வலியுறுத்துகின்றன. குருகிடைத்தால் உபதேசம் கிடைக்கிறது. உபதேசத்தால் மந்திரசித்திக்கு மனோலயம் அவசியம்.

வேல் வகுப்பின் 16 அடிகளும் மேலும் கீழுமாகவும், முன்னும் பின்னுமாகவும் ஏறி இறங்கி வருகிறார் போல் மாறி மாறி வர (நான்கு மடங்குகளாக) அமைத்து 64 அடிகளால் ஆன தொகுப்பாய் "வேல் மாறலை" உருவாக்கியிருக்கிறார். 16 ஆம் அடிகளான "திருத்தணி"யில் எனத் தொடங்கும் அடி, 64 அடிகளுக்கும் "யோஜனமாக" (பின் இணைப்பு) கையாளப்பட்டு ஆரம்ப முடிவுகளில் முறையே 20 தடவையும் ஓதப்பெறுகிறது. "திருத்தணி"யில் என்ற அடி மொத்தத்தில் 108 முறை இடம் பெறுகிறது. வள்ளிமலை ஸ்வாமிகள் அருணகிரி நாதரின் சிற்சில பாடல்களையும் பொறுக்கி எடுத்து இவற்றிற்குப் பூர்வ உத்தர பாகமாக அமைத்து அங்ஙனம் ஓதுவதற்கு வழிவகுத்திருக்கிறார். ஒளஷதம் வ்யாதியை

குணப்படுத்தவும் தடை செய்யவும் ஆரோக்கியமாயிருக்கவும் வழிவகுக்கிறது. வேல் மாறல் அகண்ட பாராயணமாகவும் செய்வதுண்டு. பல இடங்களில் கால நிர்ணயம் செய்து அதன்படியும் எத்தனை ஆவர்த்திகள் என்று நிர்ணயிக்கின்றனரோ அதன்படியும் விடாமல் தொடர்ந்து நடைபெற்றுக் கொண்டிருக்கின்றது.

சண்டமா ருதம்போல கந்தர்சஷ்டி நன்னாளிற் சபையோர் முன்பு வண்டமிழில் வள்ளிகல் யாணமழை பொழியுங்கால் மனம் லயித்து கேட்போர் அதிகமாயிருந்தனர். ஜீவ ப்ரம்ம ஐக்கிய நிகழ்ச்சியாக அதற்குத் தக்க மோற்கோள்களை அதிக அளவில் திருப்புகழிலிருந்தே திரட்டி ஒன்று சேர்த்து வள்ளி கல்யாணத்தை முழங்கியிருக்கிறார். அதன் வாயிலாக திருப்புகழில் புதைந்துள்ள நவரசங்களையெல்லாம் அறியச் செய்திருக்கிறார்.

6.1.42 -இல் "திருப்புகழ் கோபுஜை" என்ற நூலைத்தொகுத்து அச்சிட உதவி சென்னை பூக்கடை மல்லீஸ்வரர் ஆலயத்தில்வள்ளிமலை ஸ்வாமிகள் கோபுஜையும் நிகழ்த்திக் காட்டியிருக்கிறார். அவ்வருடத்தில் இரண்டாம் உலக மகாயுத்தம் நடந்தபோது "திருப்புகழ் பாராயணக்குண்டு" என்னும் புத்தகம் அச்சிட்டு நாடு பூராவும் வழங்கும்படி செய்துள்ளார். அவர், அத்துடன், அவர் வகுத்து தொகுத்த "திருப்புகழ் பாராயண தவனெறித் திருமுறை" யின் 6 ஆவது பதிப்பு புத்தகம் 1.5.1997 இல் வெளியீடாயிற்று.

"ஸ்ரீ ஸுப்ரமணிய தத்துவம்" ஸ்ரீ சிதாநந்தரால் இயற்றப்பட்டு 1940 ல் "ஸ்ரீ குஹாநந்த ப்ரஹ்மவித்யா விமர்சனீ மண்டலியால்" வெளியிடப்பட்டது. தேவாஸுரர்களின் தத்துவம் குஹாவதார காரணம் ஸ்ரீ அருணகிரிநாதரின் நூல்களைச் சார்ந்தவைகள் பக்கங்கள் 6, 7, 11, 12, 54, 59, 73, 94, 95, 140 - 143, 159 ஆகியவற்றில் இடம்பெற்றுள்ளன. நவவீரர்களின் விமர்ஸம், வீர சப்தத்தின் பொருள், ஏகாதஸ் ருத்ராம்ஸமான ஆயுதங்களின் தத்துவம், யுத்த காண்டத்தின் தத்துவ விமர்ஸம், வள்ளியம்மையின் வரலாறும் திருமணமும் என்ற தலைப்பின் கீழ் வந்துள்ளன. தத்துவ விமர்ஸங்கள் அனைத்தையும் வேதாந்த அர்த்தத்துடன் விளக்கியிருக்கிறார். இதில் திருத்தணியும் இடம் பெற்றிருக்கிறது.

திருத்தணிக்கு 12 நாமங்கள் உண்டு. அவை - ஸ்ரீபரிபூரணகிரி, அகோர கைவல்ய ப்ரதம், நாரத ப்ரியம், கற்பஜித், மூலாத்ரி, ப்ரணவார்த்த நகரம், கூணிகாசலம், இந்த்ர நீல பர்வதம், கல்லாரகிரி, உற்பலகிரி, அல்லகாத்திரி. வள்ளிமலை ஸ்வாமிகளுக்கு பன்னிரண்டு சம்பந்தப்பட்ட நிகழ்வுகளை "வள்ளிமலை வள்ளல்" நூலிலிருந்து அறியலாம். இதற்கு முன்னர் குறிப்பிடுள்ளவைகளிலிருக்கும் 12 சம்பந்தம் தெரியக்கூடும். 12 சம்பந்தமுள்ள திருக்கை வேலனுக்கு உடன்பட்டோருக்கும் தொடரச் செய்த விந்தை என்னவென்பது!

திருத்தணி மலைக்கோவிலில் நவக்ரஹங்கள் கிடையாது. ஆபத்ஸஹாய விநாயகரின் இடப்புறத்தில் நவவீரர்களே வீற்றிருக்கின்றனர். ஒன்பது நவரத்தினப் பெண்களின் வயிற்றினின்றும் அவதரித்தவர்கள் அவர்கள். திருத்தணியின் பெருமை தனியாக விவரிக்கக் கூடியதான ஒன்று.

"ஸ்ரீ ஸுப்ரமண்ய தத்துவம்" எழுதிய ஸ்ரீ சிதாநந்தரின் சீடர்களில் அவருடன் அதிககாலம் பழகும் வாய்ப்பு பெற்றவர் ஸ்ரீ பூர்ணாநந்தநாதர். அவருக்கும் ஸ்ரீ அருணகிரிநாதரின் நூல்களிடத்தும் ஸ்ரீ வள்ளிமலை ஸ்வாமிகளிடத்தும் மிக்க மதிப்பு உண்டு. அவற்றை பாடக் கேட்டு மகிழ்வார். "வேல் மாறல்" கண்ணுற்ற அவர் "வள்ளிமலை ஸ்வாமிகள் மந்திரம் நூதனமாய் வகுத்திருக்கிறார். அவருக்கு ஸ்ரீ வித்தையின்பால் நல்ல மதிப்பிருந்ததால் இது வெளிபட்டிருக்கிறது." என்று கூறி வியந்தார். வேல் வகுப்பு "ப" என்ற எழுத்தில் ஆரம்பித்து "லே" என்ற எழுத்தில் முடிகிறது. "பலே" என்ற சொல்லாகிறது. ஸ்ரீ பூர்ணாநந்தரின் வியப்பும், "பலே" சொல்லின் ஓசை நயமும் என்னை திகைக்க வைத்தன. ஸ்ரீ பூர்ணாநந்தர் இல்லத்தில் நடக்கும் பூஜை, ஹோமம், ஸூப நிகழ்ச்சிகளின் போது தக்க தருணங்களில் திருப்புகழ் வகுப்பு, அலங்காரம், அந்தாதி, அநுபூதி, ஆகியவற்றின் பாடல்களை காலத்திற்கேற்றாற்போல் கேட்டு மகிழவும் வைத்தார். குஹாநந்த மண்டலியில் ஸ்ரீ சிதாநந்தர் முதல் அவரை தொடர்ந்து வந்து கொண்டிருக்கும் பரம்பரையில் பலருக்கு ஸுப்பிரமணியன் என்ற பெயருண்டு. சிஷ்யர் ஆனவரின் நெருக்கமான உறவினர்களில் அப்பெயரைப் பெற்றவர்களும் உண்டு.

ஆங்கில வருட காலண்டரில் ஜனவரி முதல் தேதி முதல் டிசம்பர் கடைசி தேதி வரை வருடத்தின் நாட்கள் 365. இது நம் நடைமுறையிலும் இருந்து வருகிறது. திருத்தணியில் அடிவாரத்திலிருந்து மலை கோயில் வரை அமைந்துள்ள படிகள் 365. . மிடியா பிறவியிலிருந்து தப்பிக்க அன்பர்கள் படிகளில் நின்று பாடி படிப்படியாய் ஏறி, திருபுகழ் படிப்பவர் தாள் பணிந்து செல்லும் காட்சி ஆண்டின் முதல் மற்றும் இறுதி தினங்களில் நடைபெறுவது நம்மை கண்ணீர் மல்கச் செய்யும்.

ஆதி ஸங்கரர் ஷண்மத ஸ்தாபனம் செய்தார். அதில் கௌமாரமெண்ணும் அறுமுகனும் உண்டு. எனவே பஞ்சாயதன பூஜையில் அவருக்கு வேலில் இடம் கொடுத்து ஆராதிக்கலாம் அல்லவா! வேலும், லிங்கம், ஸாஸ்க்ராமம் போல் உருவருவ சின்னமாகும். ஸ்ரீ ஸுப்ரமண்ய தத்துவ நூலில் உள்ள பூஜையையும் செய்ய இயலும். ஸச்சிதாநந்தம் பெற்று திடமாயிருக்க ஸ்ரீ குஹ சித் பூர்ணாநந்தநாதர்கள் நாம் நிறைவாய் இருக்க அருள் பாலிக்க வேண்டுகிறேன். நிறைவாகட்டும்.

ந குரோரதிகம் ந குரோரதிகம் ந குரோரதிகம் ந குரோரதிகம்

aShTAngA

- By AtmAnandanAthA

Sri vidya sadhakas use a calendar called the astanga, which is based on the srividya tattvas. Space is defined as the existence between two intervals of time, thus this astanga focuses on the time only. The initial day is taken as kali yuga's first day and the eight limbs- astanga is calculated.

The basic formulations decided are:

One week has nine days – they are named after the nava nathaa :- prakasa, vimarsa, aananda, srigyna, srisatya, sripoorna, svabhaava, pratibha subhaga.
-eg. **Vimarashaanandanaatha vaasaram.**

There are four weeks in a month, so there are thirty six days (called dina) in a month. These days are named after the thirty six tattvaas, with a matruka akshara which is 'a' and the consonants. Am siva tattva, kam sakti, kham sadasiva, gam isvara, gham shuddha vidya, Ngam maya, cam kala, cham avidyaa, jam raga, jham kaala, njam niyati, Tam purusha, Tham prakrti, Dam ahamkaara, Dham bhuddhi, Nam mana, tam srotra, tham tvak, dam cakhus, dham jihvaa, nam ghraana, pam vaak, pham paani, bam paada, bham paayu, mama upastha, yam shabda, ram sparsha, lam roopa, vam rasa, sham gandha, Sham akaasha, sam vayu, ham vahni, Lam jala, ksham prthvi.

-eg. **Kham sadaashiva tattva dina**

There are sixteen months (called masa) in a year named after the nityaas or soma mandala kala or sadashiva kalas. Hence we can find five hundred and seventy six days in a year

-eg. **Om sarvamanhgala nityaa / preeti kalaa / gynanaamrtaa kalaa maasa**

There are thirty six years (called varsha) named after the thirty six tattvas,

-eg **jam raga tattva varsha**

A cycle of thirty six years is called a parivrtti, which are also named after the thirty six tattvas which will have 576 months and 20736 days. (Roughly 57 and odd years)

-eg **pam vaak tattva parivritti**

A cycle of thirty six parivritti is called a yuga., also named as above
-eg. Kham sadaashiva tattva yuga.

Another factor is called ghatika. Twenty four minutes is called a ghatika. Thus there are sixty ghatikaas in a day. Each ghatika is assigned with a matruka akshara. The visarga (ah) is left out in the vowels. Thus the fifteen vowels and the thirty five consonants are taken in order for naming the ghatika. Only fifty ghatikas will be named thus, the rest ten are repeated from the first ghatika. Thus on day one, we start with 'a' as the udayya ghatika akshara then as per the above guidelines we will end up in the 'LRR' ghatika, the next day udaya ghatika will be 'e'. Similar calculations will result in the third day udaya ghatika as 'c', the fourth day as 't' and the fifth day as 'y', the sixth day will be again 'a' and the cycle will repeat .

Another parameter called dina nitya is also there, They are the fifteen nityaas in the same order for shukla paksha and the same in reverse for the krshina paksha, similar to the tithi nityaas. The only difference is that it is not dependent on the lunar calendar, one per day in the said order. Thus we find thirty in a cycle, eg:- em shukla neelapataaka dina nityaa, or im Krishna nityaklinna dina nityaa. Thus we find eight limbs – astha anga – viz., yuga, parivrtti, varsha, masa, dina, vaasara, ghatikodaya, dina nityaa.

With the help of this astanga there are four parayanas to be done. They are nAtha pArAyana, ghaTika pArAyana, tattva pArAyana and nityA pArAyana. There is a unique mantra called the dina nitya vidya to be chanted along with each parayana As per the paramaananda tantra, it is a four syllable akshara. The construction will be vAsaranAthAkshara +ghaTikodAyAkshara +bindu is the first, dinAkshara+ nityAkshara + bindu will be the second, varShAkshara+mAsAksra+bindu will be the third and yugAkshara+parivritti akshara will be the fourth. For example: Consider kham sadAshiva tattava yuga, dam cakshustattva parivritti, kam sakti tattva varsha, em mAsa, am prakAshAnandanAtha vAsara, dam cakshustattva dina yakAra ghaTikOdaya, Um Krishna mahaAvajresvari dina nityA.

The astanga- dina nityA vidyA will be as follows:

'a yam da Um ka em kha dam' .

It is interesting to note that just by knowing this astanga we can chant all the pArAyanaAs in that said order from nAtha to nityA.

There is repentance (prayaschitta) said in the paramaananda tantra for non-observance of pArAyana, due to unforeseen circumstances, as nine time mula mantra japa for nAtha, sixty for ghaTika, thirty six for tattva and thirty for nityApArAyana.

Another form of the dina nitya vidyaa is seen in tantra raja tantra. It is varshaaksharaa +maasaaksharaa, dinaaksharaa+aa+ee+hamsah.

In the above example we can now derive the dina nitya vidyaa as k+e+d+aa+ee+hamsah will be ke daa ee hamsah. We have fixed three parameters the rest will fall in line, since this is a totally mathematical equation.

The sankalpa mantra is also said for this astanga:

For daily pooja :

आदिगुरोः परशिवस्य आज्ञया प्रवर्तमान देवी मानेन षट् त्रिंशत् तत्त्वात्म सकल प्रपञ्च
सृष्टि स्थिति संहार तिरोधान अनुग्रह कारिण्याः परशक्त्याः ऊर्ध्वभूविभ्रमे __ तत्त्व युगे
__ तत्त्व परिवृत्तौ __ तत्त्व वर्षे __ नित्या /कला मासे __ तत्त्व दिने __ नाथ वासरे
__ घटिकोदये __ दिन नित्यायां __ तिथि नित्यायां श्री महात्रिपुर सुन्दरी प्रीत्यर्थे यथा
शक्ति संभद्रव्यैः यथा शक्ति सपर्या क्रमं निर्वर्तयिष्ये

For daily parayana:

आदिगुरोः परशिवस्य आज्ञया प्रवर्तमान देवी मानेन षट् त्रिंशत् तत्त्वात्म सकल प्रपञ्च
सृष्टि स्थिति संहार तिरोधान अनुग्रह कारिण्याः परशक्त्याः ऊर्ध्वभूविभ्रमे
__ नाथ वासरे __ घटिकोदये __ तत्त्व दिने __ दिन नित्यायां __ तत्त्व वर्षे __ नित्या
/कला मासे __ तत्त्व युगे __ तत्त्व परिवृत्तौ पारायणमहं करिष्ये

There are six conjunctions namely pusHpiNi, mohini, jayini, kumAri, vimala and srikarI in the astAnga calendar. The conjunction of varshAkshara with masAkshara will be the first, with dinAkshara will be the second, and with udayaghaTika will be the third. Conjunction of mAsAkshara with dinAkshara will be the fourth; with udayaghatika will be the fifth. Similarly dinAkshara and udyaghaTikAkshara will be the last conjunction.

The first- pushpini- is possible once in a parivritti, while it is starting, in the am siva tattva year this is possible for a whole month which will be am kamshvari nitya masa(36 days once in roughly 57 odd years)

The second-mohini- will be there once a month, with sixteen in a year. Since the year and dina aksharas are same this is sure to happen once in a month. For eg., in the kham sadashiva tattva varsha, the third day of the month , kham sadashiva tattva dina will be this parva for sixteen months.

The third-jayini- is possible in am sivatatva, cam kalAtatva, tam srotra tatva, yam sabda tatva years in a parivritti, with the akara, cakara, takara and yakara ghatikodayas respectively.

The fourth-kumari- is the first day of every year, where we find am kameshvari masa and am shiva tattva dina , hence this will be in the prakAsAnandanAtha vAsara.

The fifth-vimala- will be in the first (am) and eleventh (Em) month every year, with the akara and ekara ghatikodayas respectively. .

The sixth-srikari- will be there in once in a month, in the 'a', 'ca', 'ta', 'ya' dinas in four successive months respectively on the akara, cakara, takara and yakara ghatikodaya and then will skip a month.

प्रातः पारायण विधिः

१. नाथ पारायणम्

ध्यानम् –

प्रातर्मूलाधारगते कमले वह्निमण्डले ।
वाग्बीजरूपां नित्यां तां विद्युत्पटलभासुराम् ॥

पुष्पबाणैक्षुकोदण्डपाशाङ्कुशलसत्कराम् ।
स्वेच्छागृहीतवपुषं युगनित्याक्षरात्मिकाम् ॥

घटिकावरणोपेतां परितः प्राञ्जलीनथ ।
ज्ञानमुद्रावरकरान् वाग्भवोपास्तितत्परान् ।
नवनाथान् स्मरेन्मूलपङ्कजे योनिमण्डले ॥

ॐ ऐं ह्रीं श्रीं कर्णलह्रीं हसकहलह्रीं सकलह्रीं (दिन) (नित्या) (विद्या) हंसः अं
आं इं ईं उं ऊं ऋं ॠं ह्रीं श्रीं अं प्रकाशानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री
पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कर्णलह्रीं हसकहलह्रीं सकलह्रीं (दिन) (नित्या) (विद्या) हंसः लृं लृं
एं ऐं ओं औं अं अः ह्रीं श्रीं अं विमर्शानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री
पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कर्णलह्रीं हसकहलह्रीं सकलह्रीं (दिन) (नित्या) (विद्या) हंसः कं खं
गं घं ङं ह्रीं श्रीं अं आनन्दानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां
पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं (दिन) (नित्या) (विद्या) हंसः चं छं
जं झं जं ह्रीं श्रीं अं ज्ञानानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि
नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं (दिन) (नित्या) (विद्या) हंसः टं ठं
डं ढं णं ह्रीं श्रीं अं सत्यानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि
नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं (दिन) (नित्या) (विद्या) हंसः तं थं
दं धं नं ह्रीं श्रीं अं पूर्णानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि
नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं (दिन) (नित्या) (विद्या) हंसः पं फं
बं भं मं ह्रीं श्रीं अं स्वभावानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां
पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं (दिन) (नित्या) (विद्या) हंसः यं रं
लं वं शं ह्रीं श्रीं अं प्रतिभानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां
पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं (दिन) (नित्या) (विद्या) हंसः षं सं
हं ळं क्षं ह्रीं श्रीं अं सुभगानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां
पूजयामि नमः ।

दिन = देवीमान वर्षः अक्षरः

नित्या = देवीमान मासः अक्षरः

विद्या = देवीमान दिवसः अक्षरः + आ ई

Example for July 07 2013

दिन-नित्य-विद्या = ग + आ + ट + आ + ई = गाटाई

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः अं आं इं ईं उं ऊं ऋं ह्रीं श्रीं अं प्रकाशानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः लृं लृं एं ऐं ओं औं अं अः ह्रीं श्रीं अं विमर्शानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः कं खं गं घं ङं ह्रीं श्रीं अं आनन्दानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः चं छं जं झं ञं ह्रीं श्रीं अं ज्ञानानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः टं ठं डं ढं णं ह्रीं श्रीं अं सत्यानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः तं थं दं धं नं ह्रीं श्रीं अं पूर्णानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः पं फं बं भं मं ह्रीं श्रीं अं स्वभावानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः यं रं लं वं शं ह्रीं श्रीं
अं प्रतिभानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाटाई हंसः षं सं हं ळं क्षं ह्रीं
श्रीं अं सुभगानन्दनाथ रूपिणी श्री महात्रिपुरसुन्दरी श्री पादुकां पूजयामि नमः ।

२. घटिका पारायणम्

There are 60 ghatikAs for each tatva dinA. There are five ghatikAs - a-kAra, e-kAra, ca-kAra, ta-kAra, and ya-kAra. From the dEvlmAna, find the ghatikOdaya for the day and then start the ghatikA pArAyaNA with that ghatikA mAtrukAsharA and chant for ALL mAtrukAshara except for the visarga a:. This will result in 50 chantings. For the remaining 10, start from today's ghatikA again and stop before the mAtrikAkShara of the next day's ghaTika. This will result in a total of 60 chantings. If the ghatikOdaya is a-kAra, then the chanting will be as follows:

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः अ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः आ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः इ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ई-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः उ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ऊ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ऋ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरी पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः अं-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ड-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ध-कार
घटिका रूपिणी श्री महात्रिपरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ह-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ळ-कार
घटिका रूपिणी श्री महान्निपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः अ-कार
घटिका रूपिणी श्री महान्निपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः इ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः उ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ऊ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ऋ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ऋ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः लृ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ङ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

If the dEvimAna ghaTikOdayA is e-kArA, then the chanting will be as follows:

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ए-कार
घटिका रूपिणी श्री महान्निपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ऐ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ओ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः औ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः अं-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः क-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ख-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ग-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः घ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं दिन-नित्या-विद्या हंसः ङ-कार
घटिका रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

The same method is applied for the ca-kAra, ta-kAra, and ya-kAra ghaTikOdayAs.

Example - Ghatika pArAyaNam for Jul 10, 2013 is given below. The GhatikOdayA for that day is ta-kAra. The dina-nityA-vidyA from the dEvimAna is determined as dinA = dEvImAna varsha, nityA = dEvImAna mAsaH, vidyA = dEvImAna divasa + A + I. Hence it would be ga+A+Dha+A+I for Jul 10, 2013.

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः त-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।
ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः थ-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः द-कार घटिका
रूपिणी श्री महान्निपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः स-कार घटिका
रूपिणी श्री महान्निपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः अ-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः प-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः फ-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः ब-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः भ-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

ॐ ऐं ह्रीं श्रीं कएईलहीं हसकहलहीं सकलहीं गाढाई हंसः म-कार घटिका
रूपिणी श्री महात्रिपुरसुन्दरीं पूजयामि नमः ।

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ललिता उद्धारण स्तोत्रम्

From the cidagani kundA, arose a big light and a cakra was seen in its midst, later emerged a form with four hands, this is said in Lalitopakhyana as below:

(ललितोपाख्यानं अध्याय – ७ श्लोक ७२ – ७६)

प्रादुर्बभूव परमं तेजः पुञ्जमनूपमम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् ॥

तन्मध्ये समुदभूच्चक्राकारमनुत्तमम् ।
तन्मध्ये महादेवीमुदयार्कसमप्रभाम् ॥

जगदुज्जीवनाकारां ब्रह्मविष्णुशिवात्मिकाम् ।
सौन्दर्यसारसीमन्तामानन्दरससागराम् ॥

जपाकुसुमसङ्काशां दाडिमीकुसुमाम्बराम् ।
सर्वाभरणसंयुक्तां शृङ्गारैकरसालयाम् ॥

कृपातरङ्गितापाङ्ग नयनालोककौमुदीम् ।
पाशाङ्कुशैक्षुकोदण्ड पञ्चबाणलसत्कराम् ॥

ललिता स्तवराज स्तोत्रम्

After Sri Lalitambika emerged all devas and sages were happy and praised her with the following hymn.

(ललितोपाख्यानं अध्याय – ८ श्लोक १ – ३०)

जय देवि जगन्मातर्जय देवि परात्परे ।
जय कल्याणनिळये जय कामकलात्मिके ॥

जयकामेशवामाक्षि जय कामाक्षि सुन्दरि ।
जयाखिलसुराराध्ये जय कामेशि कामदे ॥
जय ब्रह्ममये देवि ब्रह्मानन्द रसात्मिके ।
जय नारायणि परे नन्दिताशेषविष्टपे ॥

जय श्रीकण्ठदयिते जय श्रीललिताम्बिके ।
जय श्रीविजये देवि विजय श्रीसमृद्धिदे ॥

जातस्य जायमानस्य चेष्टापूर्तस्य हेतवे ।
नमस्तस्यै त्रिजगतां पालयित्र्यै नमो नमः ॥

कलामुहूर्तकाष्ठाहर्मसिसंवत्सरात्मने ।
नमः सहस्रशीर्षायै सहस्रमुखलोचने ॥

नमः सहस्रहस्ताब्जपादपङ्कजशोभिते ।
अणोरणुतरे देवि महतोऽपि महीयसि ॥

परात्परतरे मातस्तेजस्त्वं तेजसामपि ।
अतलं तु भवेत्पादौ वितलं जानुनी तव ॥

रसातलं कटीदेशः कुक्षिस्ते धरणी भवेत् ।
हृदयं तु भुवर्लोकः स्वस्ते मुखमुदाहृतम् ॥

दृशश्चन्द्रार्कदहना दिशस्ते बाहवोऽम्बिके ।
मरुतस्ते तनूच्छवासा वाचस्ते श्रुतयोऽखिलाः ॥

क्रीडा ते लोकरचना सखा ते चिन्मयः शिवः ।
आहारस्ते सदानन्दो वासस्ते हृदयं सताम् ॥

दृश्यादृश्य स्वरूपाणि रूपाणि भुवनानि ते ।
शिरोरुहा नभस्ते तु तारकाः कुसुमानि ते ॥

धर्माद्या बाहवस्ते स्युरधर्माद्यायुधानि ते ।
यमाश्च नियमाश्चैव करपादरुहास्तथा ॥

स्तनौ स्वाहास्वधाकारौ लोकोजीवनकारकौ ।
प्राणायामास्तु ते नासारसना ते सरस्वती ॥

प्रत्याहारस्त्विन्द्रियाणि ध्यानं ते धीस्तृडासनम् ।
मनस्ते धारणाशक्तिर्हृदयं ते समाधिका ॥

महीरुहास्तेऽङ्गरुहाः प्रभातं वसनं तव ।
भूतं भव्यं भविष्यञ्च नित्यं च तव विग्रहम् ॥

यज्ञरूपा जगद्गत्री विष्वप्रूपा च पावनी ।
आधारे त्वां प्रपश्यन्ति न सम्यङ्खिलाः ॥

हृदयस्थापि लोकानामदृश्या मोहनात्मिका ।
नामरूपविभागं च या करोति स्वलीलया ॥

तान्यधिष्ठाय तिष्ठन्ती तेष्वसक्ता च कामदा ।
नमस्तस्यै महादेव्यै सर्वशक्त्यै नमो नमः ॥

या देवी परमाशक्तिः परब्रह्माभिधायिनी ।
ब्रह्मानन्दाभिधानायै तस्यै देव्यै नमो नमः ॥

यदाज्ञया प्रवर्तन्ते वह्निसूर्योन्दुमारुताः ।
पृथिव्यादीनि भूतानि तस्यै देव्यै नमो नमः ॥

या ससर्ज विधातारं सर्गादावादिभूरियम् ।
दधार स्वयमेवैका तस्यै देव्यै नमो नमः ॥

यया धृता तु धरणी ययाकाशाद्यमेयया ।
यस्यामुदेति सविता तस्यै देव्यै नमो नमः ॥

यदन्तरस्थं त्रिदिवं यदाधारोऽन्तरिक्षकः ।
यन्मयश्चाखिलो लोकस्तस्यै देव्यै नमो नमः ॥

यत्रोदेति जगत्कृत्स्नं यत्र तिष्ठति निर्भरम् ।
यत्रान्तमेति काले ति तस्यै देव्यै नमो नमः ॥

नमो नमस्ते रजसे भवायै
नमो नमः सात्विकसंस्थितायै ।
नमो नमस्ते तमसो हरायै
नमो नमो निर्गुणतः शिवायै ॥

नमो नमस्ते जगदेकमात्रे
नमो नमस्ते जगतेकपित्रे ।
नमो नमस्तेऽखिलतन्त्ररूपे
नमो नमस्तेऽखिलयज्ञरूपे ॥

नमो नमो लोकगुरुप्रधाने
नमो नमस्तेऽखिलवाग्विभूत्यै ।
नमोस्तु लक्ष्म्यै जगदेकतुष्ट्यै
नमो नमः शाम्भवि सर्वशक्त्यै ॥

अनादिमध्यान्तमपाञ्चभौदिकं
ह्यवाङ्मनोगम्यमतर्कवैभवम् ।
अरूपमद्वन्द्वमदृष्टिगोचरं
प्रभावमभ्यं कथमम्ब वर्ण्यते ॥

प्रसीद विश्वेश्वरि विश्ववन्दिते
प्रसीद विश्वेश्वरि वेदरूपिणि ।
प्रसीद मायामयि मन्त्रविग्रहे
प्रसीद सर्वेश्वरि सर्वरूपिणि ॥

ShrInagara vimarshanaM

In the last issue, we covered the details of 25 Forts with 100 gOpurAs (Towers) in their four sides. Each of those forts has the base of 1 yOjanA (9 miles). Now let us look at the details of the area between ShriNgArA fort and the chintAmaNi gRuhA called mahApadmATavi which is capable of granting all wishes.

The effective area of the mahApadmATavi is 6 X 6 yOjanAs (2916 sq. miles). This area is embedded with all types of gems and filled with large lotuses that grow from the land. The stem of these lotuses are 1 yOjanA (9 miles) tall. The leaves of the lotuses are as tall as 10 palm trees. The petals of these lotuses are approximately 100 muzham (153 ft) in length. These lotuses are extremely beautiful with full of fragrance and very attractive.

In the eastern side of the mahApadmATavi, there is a circular stage that is 2.25 miles high and 4.5 miles wide in the form of agni which acts as the base for the viShEsha arghya pAtrA. On the four sides of this base are the 10 kaLA shakti's of Agni (namely - dUmrArcis, UshmA, avalinI, jVAlinI, visphuliNgika, sushrI, surUpA, kapilA, havYavAhanA, kavyavAhanA) .

On top of this agni base is the pAtrA in the form of sun that is 13.5 miles high and 9 miles wide. On the four sides of this pAtrA are the 12 kaLA shakti's of AdidtyA (namely - tapinI, tApinI, dhUmrA, marlci, mAlinI, ruci, sushumnA, bOgadA, vishvA, bOdinI, dAriNI, kShamA).

In this pAtrA, the amRutA that has the power to grant the great Ananda (mOkshA) is filled. This amRutA is mixed with juices of all kinds of medicinal herbs, fragrance, and ever blossoming flowers like **kalhArA** (white water lily), and **nIlOtphalA** (blue lotus). This amRutA in the form of moon is worthy of performing lalitArchana. The beautiful 16 kaLA shakti's of chandra (namely - amRutA, mAnadA, pUShA, puShTi, tuShTi, rati, drUti, sashini, candriKA, kAntI, jyOtsanA, shrI, prlti, angadA, pUrNA, pURnAmRutA) cross this amRutA on small boats made of gems.

In addition to these indukAlA shakti's, 10 brahmakAlA shakti's (namely – sRusTi (Ruddi), budhi, mEdhA, kAntI, lakShmI, dyati, sthirA, sthiti, siddhi), 10 vishNu kaLA shakti's (namely – jarA, pAlinI, shantI, IshvarI, rati, kAmikA, varadA, AhvAhinI, prlti, dIrgHA), 10 rudra kaLA shakti's (namely – tlkShNA, raudrI,



bhayA, nidrA, tantrI, kSHud, krOdinI, kriya, utkArI, mRutyu), 4 Ishvara kaIA shaktI's (namely - plIA, shvEtA, aruNA, asitA), and 16 sadAshiva kaIA shaktI's (nivRuti, pratiSHTA, vidyA, shanty, indikA, dIpikA, rEcikA, mOcikA, parA, sUkShmA, sUkSmAmRutA, jAnA, jAnAmRutA, ApyAyinI, vyApinI, vyOmarUpA) also go across this amRutA in small boats made of gems.

On top of it, thousand and thousands of vidhyAs take the form of shaktI and stay in that amRutA. This amRutA is fed to all those who live in the mahApadmATavi and also to the parichAra (assistants) dEvatA's who live in the chintAmaNi gRuhA's. This AmrutA is constantly served to these dEvatAs like aNimA in gem studded golden kalashas. In spite of this constant serving, the amRutA is always full and always fresh in the arghyA pAtrA and never decreases.

In the AgnimUIA corner (SouthEast) of the mahApadmATavi, an agni kundA (havan kund) is located. This is 1 yojanA (9 miles) in length on all sides and 1 yOjanA (9 miles) deep. Here dwells the chidagni bhagvAn granting all wishes to the lalitA bhaktAs. The fire glows constantly in this havan kund without any firewood or fuel. Since agni is fed with the amRutA, he shines like the virgin leaves of the ashokA tree. KAmEshwarI and kAmEshvarA themselves perform the havan in this havan kund.

In the Niruruti corner (SouthWest) of the mahApadmATavi, the great cakrarAjA chariot is situated. This is 4 yOjanA (36 miles) wide and 10 yOjanA (90 miles) high. There are nine layers in this chariot and the higher layers have smaller areas compared to the layer below. The four vEdAs are the four wheels of this chariot and the four horses are the four purushArthAs (dharma, artha, kAma, and mOkshA). Several beautiful flags and cAmarAs adore the chariot. This chariot is king and best of all chariots and hence called cakrarAjA.

In the vAyu corner (Northwest) of the mahApadmATavi, the chariot for mantriNI dEvi, gEyacakrA is situated. This is 4 yOjanA (36 miles) wide and 7 yOjanA (63 miles) high. This chariot is made of seven layers and maNtriNI's AvaraNa shaktI's occupy the respective layers of the chariot.

In the IshAna corner (Northeast) of the mahApadmATavi, the chariot for daNDanAthA dEvi, kiricakrA is situated. This is 4 yOjanA (36 miles) wide and 6 yOjanA (54 miles) high. This chariot is made of six layers and vArAhI's AvaraNa shaktI's occupy the respective layers of the chariot.

The construction and dimensions of these places and chariots are the same at all of the 16 shrIpura kShEtrA's.

Behind the chidagni kudA in the agnimUIA (southeast corner), on the western side, is located the house of gAyatri dEvi. Behind that house towards the west is the house for

abhayankarA, behind that is the house for a suryA called GruNi, behind that is the house for praNavA, behind that is the house for turiya gAyatrI, behind that is the house for cakShushmati, behind that is gandharva rAjA, behind that is patishad rudrA, and finally the house for tArAmbA.

In the nirrutI mUIA (southwest corner) behind the cakra rAjA towards the northern side, is located the house of achutA, anantA, and goVindA (nAmatraya dEvatA) form of viShNu, behind that towards the north is the house of mahAgaNapati, behind that is the house of panchAksharI svarUpA of shivA, behind that is the house of trayakShari svarUpA of mRutyunjayA, behind that is the house of sRutidhAriNi form of saraswati, behind that are the mAtrukAkSharA svArUpA of saraswati, behind that lives sampatkari, behind that lives kAlasaMkarShiNI, behind that lives mahA shambhu nAthA, behind that lives shrI parAmbA. Behind that lives bAIAmbA along with her anga dEvatAs annapUrNAmbA and ashvArUDA. shrI pAdukA is situated behind that.

In the vAyumUIA (northwest corner) are the houses of laghu shyAma, vAgvAdiNI, nakulI, and mahAshyAmA. From the vAyumUIA towards the north are the houses of unmatta bhairavI, svapna vArAhi, tiraskaraNI, and pancamI. Behind these houses are the houses of the great dEvatAs shrI pUrTI mahA dEvi and mahA pAdukA.

Thus, the rashmimAI dEvatAs with great radiance are situated in the mahApadmATavi in their respective positions and tall houses.

In the eastern side of the mahApadmATavi, behind the arghya pAtra and towards the chintAmani gRuha, on the either side of the door steps of the chintAmani gRuha are the houses of maNtriNI (on the south) and vArAhi (on the north). On the eastern side of the arghya pAtra (towards the shrUngAnA fort) are located the grand houses of brahma, viShNu, rudrA, mahEshvara, and sadAshivA. The arghya sthApaNa and kalpanA as described in the eastern side are located on the south, west, and northern sides as well.

Thus completes the description of the mahApadmATavi area of the shrInagarA. We shall see the beauty of cintAmani gRuha in the next issue.

<To be continued>

रश्मिमाला स्तोत्रम्

We have now seen the Sri Nagara with the dieties in the enclosure in detail. These dEvatAs also formed a part of the Sri LalithA - BhandasurA war in the form of divine weapons discharged by Sri LalithA against the weapons of BhandasurA. Hence we are directed by Sri Bharagava rAma to chant them in the morning bedside ritual. A rare stotra in a couplet of the dhyana slokas of these dEvatAs were found and are shared for the benefit of all upasakas.

असंख्यात महः पुञ्जपिञ्जरीकृत विग्रहं-
रश्मिमालां अहं वन्दे महात्रिपुरसुन्दरीं ॥

अक्षस्रक्कुण्डिकाहस्तां शुद्धस्फटिकसन्निभां-
सर्वविद्यामयीं वन्दे गायत्रीं वेद मातरं ॥

आरूढ ऐरावतं श्यामं सहस्र नयनोज्ज्वलं-
स्फुरत् वज्रप्रहरणं नौमीन्द्रं अभयङ्करं ॥

रक्ताम्बरं रक्तभूषं रक्तं रक्ताब्ज निष्फुरं –
वामाशक्ति समाश्लिष्टं घृणिसूर्यमहं भजे ॥

ओंकार वाच्यं उच्चाण्ड चण्डाम्शु सदृशप्रभं-
वासुदेवाभिदं ब्रह्मं विश्वगर्भमुपाश्रये ॥

देवीं तुरीय गायत्रीं तुरीयातीत पदाश्रयां –
परोरजः प्रकाशात्मा चितिरूपमहमाश्रये ॥

चक्षुस्तेजोमयं पुष्प कन्दुकं बिभ्रतीं करैः-
रौप्य सिम्हसनारूढां देवीं चक्षुष्मतीं भजे ॥

धृत कल्हार मालाभिः कन्याभिः परिवारितं-
स्थितमिक्षुरथे विश्वावसुं गन्धर्वमाश्रये ॥

आत्त सज्ज धनुर्बाण टङ्क एणं वृषभस्थितं-
अन्न पूर्णं समाश्लिष्टं पथिशद्रुद्रमाश्रये ॥

नौका सिम्हसनारूढां(शाक्य)शाक्तदर्शनदेवतां-
जलापच्छमनीं वन्दे तारां वारिधिमेचाकां ॥

समस्त दुरित व्याधि संघ ध्वंस संपुटीयसे -
अच्युतानन्त गोविन्द नाम्ने धाम्ने नमो नमः ॥

सिन्दूराभं लक्ष्म्यालिङ्गं विकटं कुञ्जरानानां-
महागणपतिं देवं भक्त विघ्नघ्नमाश्रये ॥

चन्द्राभः चन्द्रमुकुटः कुठारमृग धारकः -
वराभय धरः शंभु पञ्चाक्षर मयो वपुः ॥

ऊर्ध्वाधोमुखपद्मान्तस्थितं मृत्युञ्जयेश्वरं-
वन्दे मृत्योः प्रहर्तारं चन्द्रकोटि सुशीतलं ॥

चतुरानानां अम्भोजनिषण्णं भारती सखं -
अक्षमालावराभीति कमण्डलुधरं नुमः ॥

पञ्चाशत मातृकार्णैः आरब्धाखिलदेहया-
समस्त विद्यारूपिणीं ध्यायेऽहं मातृकाम्बिकां ॥

श्रीदेवी भूषितोत्साङ्गं सान्द्र सिन्दूररोचिषं-
हकारदि मनोर्वाच्यं वन्द्र कामेश्वरं हरं ॥

अनेक कोटि मातङ्ग रथ पङ्क्तिभिः-
सेवितां अरुणाकारां वन्दे संपत्सरस्वतीं ॥

सृष्टि स्थितिभ्यां संहत्याऽनाख्या भासयाश्रितां-
शूल कन्था कपालाढ्यां चण्डयोगीश्वरीं नुमः ॥

पूर्णाहन्तास्वरूपाय तस्मै परमशम्भवे-
आनन्द ताण्डवोद्वण्ड पण्डिताय नमो नमः ॥

अकलंक शशांकाभा त्र्यक्षा चन्द्रकलावती-
मुद्रा पुस्त लसद्बाहुः पातुमां परमा कला ॥

पाशांकुशाक्षवलया विद्या पुस्तक धारिणीं -
नववर्षा भजे बालां दाडिमी कुसुम प्रभां ॥

दारिद्र्य शैलदम्भोलि क्षीरान्नपूर्णदर्विका-
अन्नपूर्णा परानन्दकरिणी पातु नः सदा ॥

बद्ध्वा पाशेनांकुशेन कृष्यमाणा स्वसाध्यकं-
घ्नान्तिं वेत्रेण वल्कासृक्पाणिं अश्वाननां भजे ॥

तेजोमय महाविद्यां शेखराञ्चित मस्तकां-
रक्तं चतुर्भुजां वन्दे श्रीविद्या गुरु पादुकां ॥

पुण्ड्रेक्षुकोदण्डां पुष्पेषु संसृणीगुणं-
रक्तां कामेश्वरांकस्थां वन्दे परदेवतां ॥

श्यामलानीलवसनां शङ्खकुण्डलधारिणीं –
ध्यायाम्यभीष्ट मातङ्गी वश्याकर्षण कारिणीं ॥

पुर्णेन्दु मण्डल छाया वाचा सिद्धि प्रदायिनी-
साक्षमाला सपुस्ता चा वाग्वादिन्यस्तु मे हृदि ॥

नकुली वज्रदन्ताली साध्य जिह्वाहि दंशिनि-
भक्त वक्त्रत्वा जनजी भावनीया सरस्वती ॥

वन्दे गुर्वाघ्नि मकुटां श्यामलं शुक पाणिनीं-
समस्त सिद्धिजननीं श्यामला गुरुपादुकाम् ॥

शुक वीणा लसत्पाणिं शुद्ध विद्यामहिमयीं –
श्यामां नीपवनान्तस्थां वन्दे संगीत योगिनीं ॥

महार्णवे निपथितं उद्धरन्तिं वसुन्धरां-
महा दंष्ट्रां महा कायां नमाम्युन्मत्त भैरवीं ॥

स्वप्ने शुभाशुभं भावि वदन्ति भक्तकार्ययोः-
स्वप्नहारिणीं वन्दे वराहिं स्वप्न नायिकां ॥

मुक्तकेशीं विवासनं सर्वाभरण भूषितां-
स्वयोनि दर्शनोन्मुहययत्पशु वर्गां नमाम्यहं ॥

देशिकाम्घ्रि लसन्मौलिं खड्गिनिं च कपालिनिं –
भावयामि घनच्छायां पञ्चमी गुरु पादुकां ॥

हलं कपालं मुसलं वरं पाणीषु बिभ्रतीं –
कलये कोलवदनां नील वारिधरप्रभां ॥

सर्व विद्यामयीं सर्व शक्ति पीठ स्वरूपिणीं-
श्रीपूर्ति देवतां वन्दे श्रीकरीं मुक्ति दायिनिं ॥

कन्दरे हृदये फाले देशिकाम्घ्रि युग त्रयं-
दधतीं दीप्त भूषाढ्यां श्री महा पादुकां नुमः ॥

इरा त्रिपुरभैरव्या सह संहारभैरवः-
रक्ताभिधान योगिन्याः सारस्चापि पञ्चमः ॥

चामुण्डेति स्वस्व मन्त्र पद वाक्याः परोन्मुधा –
विद्या सिद्धिकरी वन्दे ललिला विघ्न देवता ॥

हसन्ति हसितालापा मातङ्गी परिचारिका –
वेत्र हस्ता हृदि ध्येया श्यामला विघ्न देवता ॥

स्तम्भिनि पञ्चमि मन्त्र विघ्नस्तम्भन कारिणी –
चिन्तनीया सदा चित्ते तद्विद्या सिद्धि दायिनि ॥

कलार्णमन्त्र वाच्यानि विघ्नघ्नानि मनीषिणौ –
नुमस्सर्वाणि भूतानि सर्व दोष निवृत्तये ॥

महा पद्माटवी वासैरमीभिर्देवतागणैः –
सेविताममितां वन्दे ललितां परमेश्वरीं ॥

या रश्मिमाला स्तुतिमित्युदग्रां – तात्पात्समुदधृत्य जपेत्प्रभाते ॥
सर्वस्य सिद्धि स्पृहणीयमूर्ति – विपत्ति मुक्तौ विजयी च जीयात् ॥

इति रश्मिमाला स्तोत्रं संपूर्ण

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ॐ ऐं ह्रीं श्रीं शब्द तन्मात्रात्मक हरि चन्दन वटिका मध्ये शुक्रश्री शुचिश्री समेत
आम्ल रसात्मने ग्रीष्म ऋतु नाथाय नमः

ग्रीष्म ऋतुनाथ आवरणम्

पीठ पूजा -

ॐ मण्डूकादि परतत्वाय नमः ।

ग्रीष्म ऋतुनाथ आवाहनम् -

सन्तानवाटिकापालो ग्रीष्मर्तुस्तीव्रलोचनः ।
ललिताकिंकरो नित्यं तस्या आज्ञाप्रवर्तकः ।
शुक्रश्रीश्च शुचिश्रीश्च तस्य भार्यो उभे स्मृते ॥

ॐ ऐं ह्रीं श्रीं शब्द तन्मात्रात्मक हरि चन्दन वटिका मध्ये शुक्रश्री शुचिश्री समेत
आम्ल रसात्मने ग्रीष्म ऋतु नाथाय नमः। - पुष्पाञ्जलि

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ आवाहितो भव । - आवहन मुद्रां
प्रदर्शय

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ स्थापितो भव । - स्थापण मुद्रां प्रदर्शय

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ संस्थितो भव । - संस्थितो मुद्रां
प्रदर्शय

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ सन्निरुधो भव । - सन्निरुध मुद्रां
प्रदर्शय

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ सम्मुखी भव । - सम्मुखी मुद्रां प्रदर्शय

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ अवकुण्ठितो भव । - अवकुण्ठनमुद्रां
प्रदर्शय

ॐ शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतु नाथ श्री पादुकां पूजयामि नमः । - वन्दन
देनु योनि मुद्रांश्च प्रदर्शय

षडङ्ग तर्पणम् -

ॐ ह्रां हृदयाय नमः । हृदय शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ ह्रीं शिरसे स्वाहा । शिरो शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ हूं शिखायै वषट् । शिखा शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ ह्रैं कवचाय हूं । कवच शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ ह्रौं नेत्रत्रयाय वौषट् । नेत्र शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ हः अस्त्राय फट् । अस्त्र शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

लयाङ्ग तर्पणम् -

ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । - शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (१० वारम्)
ॐ शुक्रश्री श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिश्री श्री पादुकां पूजयामि तर्पयामि नमः ।

ग्रीष्म चक्रः



प्रथमावरणम् – त्रिकोणे

ॐ शुक्रशुक्लप्रथमा श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ शुक्रशुक्लद्वितीया श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ शुक्रशुक्लतृतीया श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः प्रथमावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
सन्तर्पिताः सन्तुष्टाः सन्तु नमः ।

ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं प्रथमावरणार्चनम् ॥

अनेन प्रथमावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

द्वितीयावरणम् – पञ्चकोणे

ॐ शुक्रशुक्लचतुर्थी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लपञ्चमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लषष्ठी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लसप्तमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लाष्टमी श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः द्वितीयावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
सन्तर्पिताः सन्तुष्टाः सन्तु नमः ।

ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं द्वितीयावरणार्चनम् ॥

अनेन द्वितीयावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

तृतीयावरणम् – अष्टदले

ॐ शुक्रशुक्लनवमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लदशमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लएकादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लद्वादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लत्रयोदशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रशुक्लचतुर्दशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्र पूर्णिमा श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण प्रथमा श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः तृतीयावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
सन्तर्पिताः सन्तुष्टाः सन्तु नमः ।

ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं तृतीयावरणार्चनम् ॥

अनेन तृतीयावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

तुरियावरणम् – षोडशदले

ॐ शुक्रकृष्ण द्वितीया श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण तृतीया श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ शुक्रकृष्ण चतुर्थी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण पञ्चमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण षष्ठी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण सप्तमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण अष्टमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण नवमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण दशमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण एकादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण द्वादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण त्रयोदशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्रकृष्ण चतुर्दशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुक्र अमावास्या श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल प्रथमा श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल द्वितीय श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः तुरियावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
सन्तर्पिताः सन्तुष्टाः सन्तु नमः ।

ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं तुरियावरणार्चनम् ॥

अनेन तुरियावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

पञ्चमावरणम् – दशदल पद्मे

ॐ शुचिशुक्ल तृतीया श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल चतुर्थी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल पञ्चमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल षष्ठी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल सप्तमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल अष्टमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल नवमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल दशमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल एकादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल द्वादशी श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः पञ्चमावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
सन्तर्पिताः सन्तुष्टाः सन्तु नमः ।

ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं पञ्चमावरणार्चनम् ॥

अनेन पञ्चमावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

षष्ठ्यावरणम् – दशदल पद्मे

ॐ शुचिशुक्ल त्रयोदशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिशुक्ल चतुर्दशी श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ शुचि पूर्णिमा श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण प्रथमा श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण द्वितीया श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण तृतीया श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण चतुर्थी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण पञ्चमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण षष्ठी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण सप्तमी श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः षष्ठ्यावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
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ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं षष्ठ्यावरणार्चनम् ॥

अनेन षष्ठ्यावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

सप्तमावरणम् – चतुरस्रे

ॐ शुचिकृष्ण अष्टमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण नवमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण दशमी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण एकादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण द्वादशी श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ शुचिकृष्ण त्रयोदशी श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ शुचिकृष्ण चतुर्दशी श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ शुचि अमावास्या श्री पादुकां पूजयामि तर्पयामि नमः ।

एताः सप्तमावरण देवताः साङ्गाः सायुधाः सशक्तिकाः सर्वोपचारैः सम्पूजिताः
सन्तर्पिताः सन्तुष्टाः सन्तु नमः ।

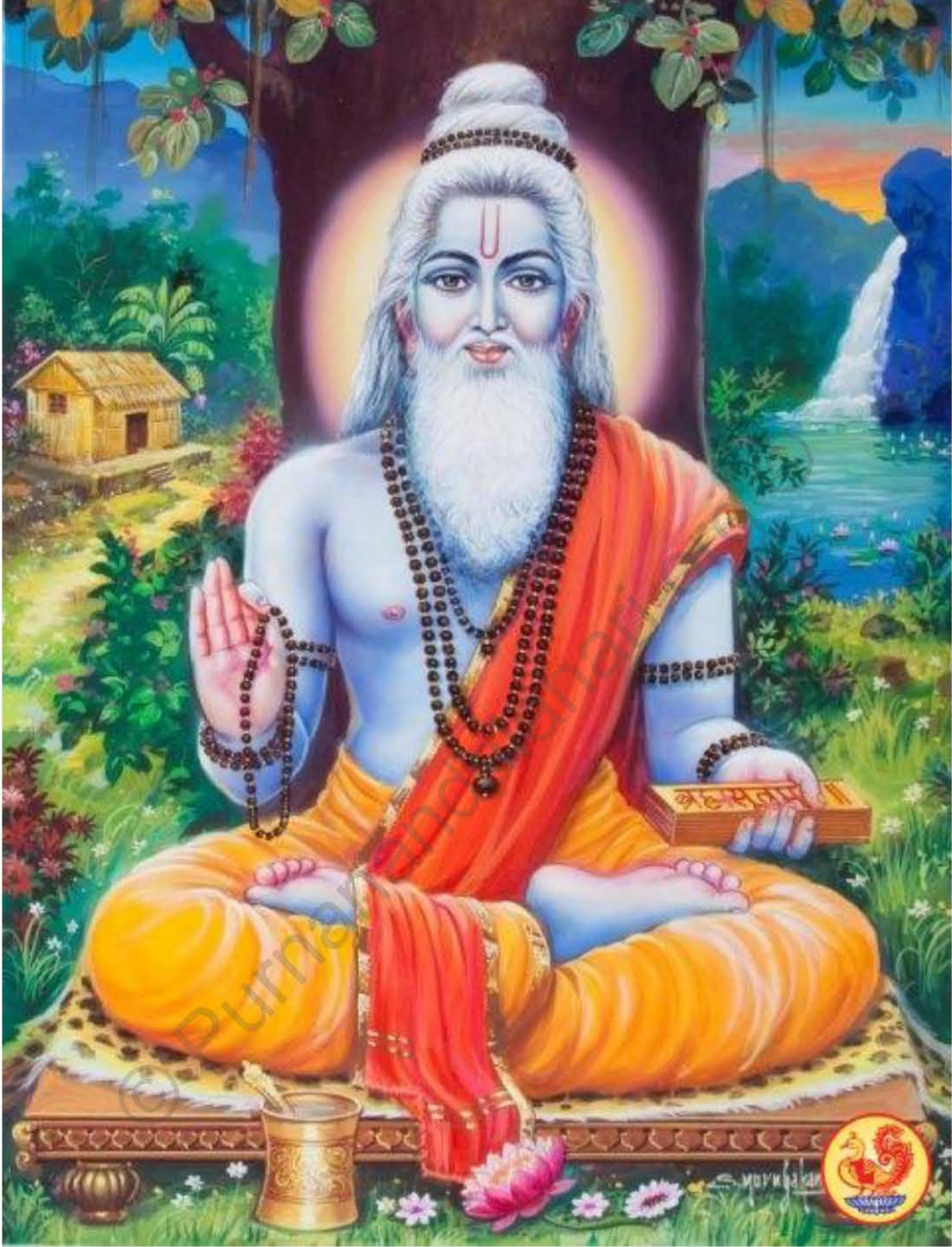
ॐ ग्रीं ग्रीष्म ऋतुनाथाय नमः । – शुक्रश्री शुचिश्री समेत ग्रीष्म ऋतुनाथ श्री
पादुकां पूजयामि तर्पयामि नमः । (३ वारम्)

अभीष्टसिद्धिं मे देहि शरणागत वत्सल ।
भक्त्या समर्पये तुभ्यं सप्तमावरणार्चनम् ॥

अनेन सप्तमावरणार्चनेन श्री ग्रीष्म ऋतुनाथ प्रीयथाम् ।

पञ्चपूजा

लं पृथ्व्यात्मने गन्धं कल्पयामि ।
हं आकाशात्मने पुष्पाणि कल्पयामि ।
यं वाय्वात्मने धूपं कल्पयामि
रं अग्न्यात्मने दीपं कल्पयामि ।
वं अमृतात्मने अमृतं महानैवेद्यं कल्पयामि ।
सं सर्वात्मने ताम्बूलादि सर्वोपचारान् कल्पयामि ।



श्री वेदव्यास श्री पादुकां पूजयामि नमः

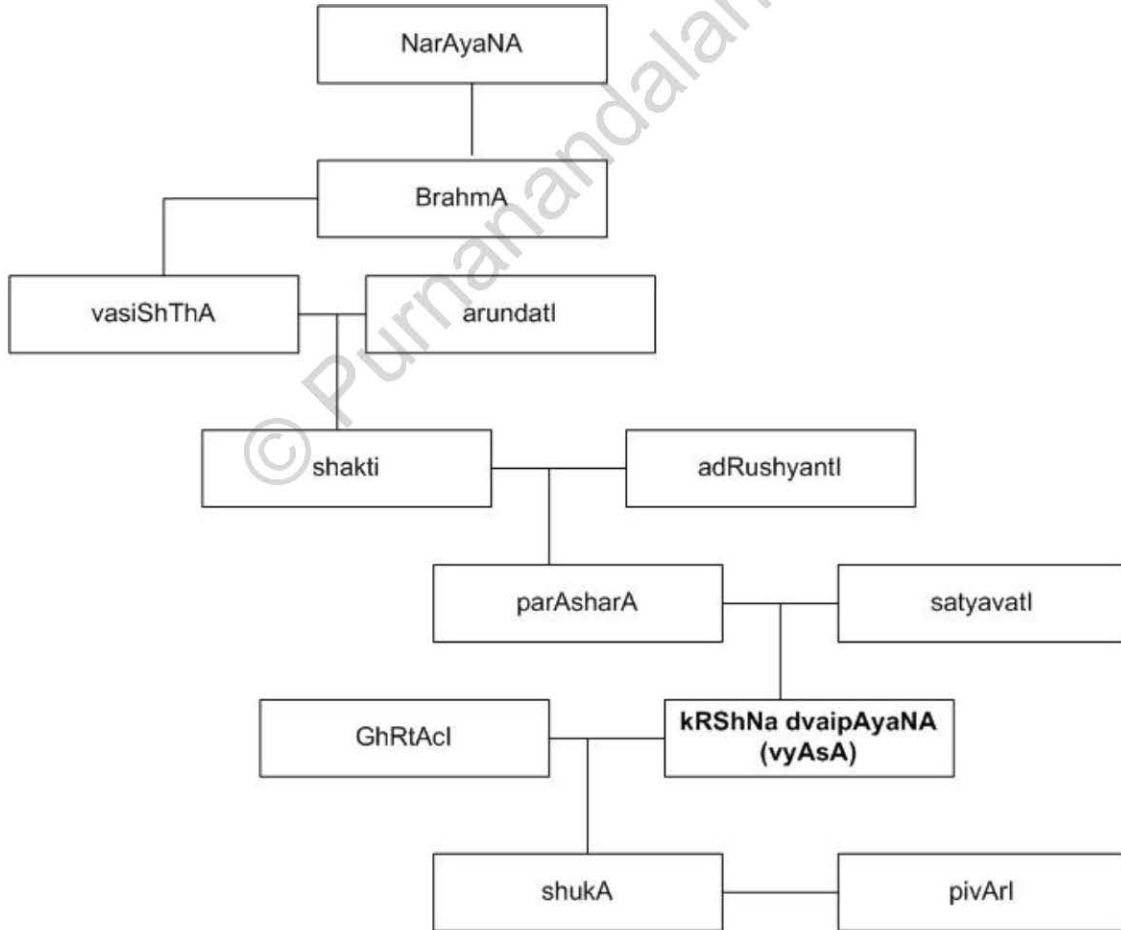
vyAsa caritam

As a classifier of vEdas, compiler of purANas, and author of vEdAnta sUtrA's and mahAbhAratA, shrI vEda vyAsA has played a key role in the preservation and spreading of the shrutI's and smRuti's. While most scriptures praise shrI vEda vyAsA and refer to him as teacher and a great sage, the glimpses of the life history of vEda vyAsA is given primarily in vAyu purANa, dEvi bhAgavata purANa, bhAgavata purANa, and of course mahAbhAratA where the sage himself plays a role at many times.

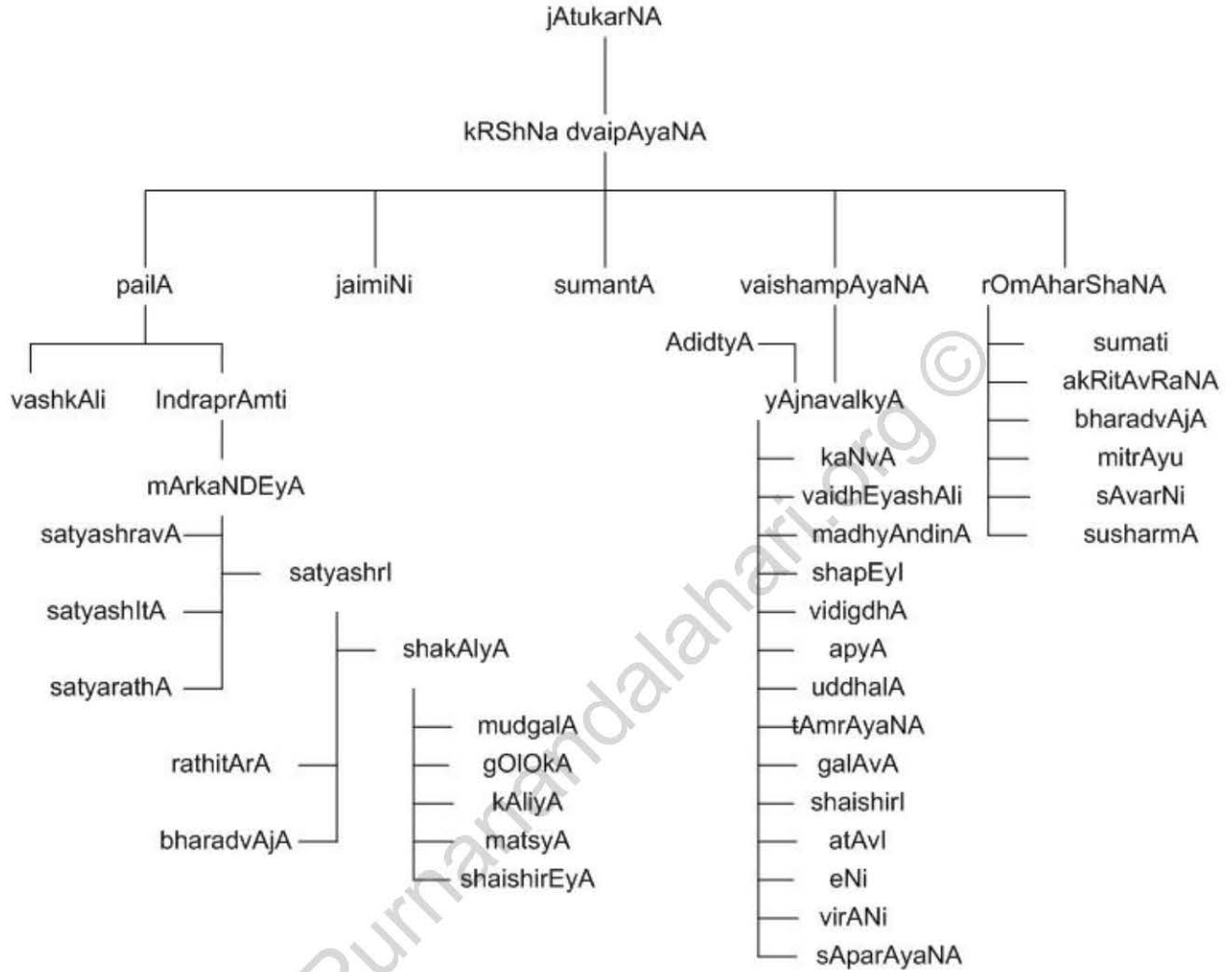
This article is a small attempt made to gather information provided in all of these purANa's about shrI vEda vyAsA and present a life history of the great sage.

Family tree of vEda vyAsA:

व्यासं वशिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥



Shishya paramparA of vEdavyAsA



Birth:

The Chedi Kingdom was ruled by a pious king called uparicAra vAsu and his beautiful queen girikA. He was a great warrior and devoted to his subjects. He performed several yajnAs and pleased with his devotion, indrA gifted him an AkAsha vimANA (flying chariot). One day, the queen had a strong desire to bear a child from him and called upon the king but the king was about to leave to the forest for hunting. While going in the viMANA over the forests, he saw some animals mating and started thinking about his queen and her desire and his emotions overpowered his mental and physical controls and resulted in the release of his virility. The king did not wish to waste this and retained it in a leaf and commanded a falcon to carry the packet and deliver it to his

queen along with a message. The falcon took the packet and was flying over the river kAlinDi (yamuNA) to deliver the leaf packet to the queen.

At the same time, an apsarA named adrikA was bathing in the river yamuNA and mistakenly hit the feet of a brahmin who was performing his daily prayers. By seeing the apsarA disturbing his prayers, the brahmin cursed the apsarA to become a fish. The fish was sad and pleaded to the brahmin to revoke the curse as it was more of an accident and not done intentionally. The brahmin said that the curse will be removed when she delivers babies.

Now, another falcon saw the falcon with the packet and thought the packet to be a piece of meat. Hence it chased the falcon to fight for the packet. Thus emerged a fight between the falcons over the river and in the course of the fight, the leaf packet was dropped. The apsarA, now a fish, was watching this with awe (mouth wide open), and the packet dropped right into its mouth and the fish instantly became pregnant.

Nine months later, the fish was caught by a fisherman and was surprised to see the fish deliver twin babies - a boy and a girl. With this, the apsarA's curse also got resolved and after blessing the babies, she vanished. In those days, any unusual treasures should be presented to the kings and following this custom, the fisherman took the babies and presented to the king.

Upon seeing the babies, the pious king with mystic powers, immediately knew that they are his own progeny. It is also customary for the kings in those days to share the treasure with the finder as well. Hence the king decided to keep the boy and gave away the girl to the fisherman along with lots of riches.

The baby girl was extremely beautiful with unique features. However, since she was born out of the fish's womb, she smelled like a fish. Hence she was named "matsyagandhA" or "matsyOdhari". She grew up to a beautiful damsel and helped her father (fisherman) in fishing and navigating the boats across the river.

Sage parAsharA who is the grandson of vashistA is a skilled master in astrology. He has written a book called parAshara samhita (or parAshara hOrA) that gives great details about the planetary positions and constellations and a masterpiece in astrology. During his astrological research, he was aware of a time when a man and a woman copulate, would be able to bring a child of vishNu amshA and can do great service to the preservation of vEdA's for the future generations.

On the day when such a planetary positions were getting close, he happened to come to the banks of the river kAlindI. He was looking to cross the river soon and asked the boatman to take him across. The boatman was having his food at that time and asked his daughter matsyagandhA to help the sage cross the river to which she happily

agreed. While crossing the river, the sage realized that the planetary conditions are conducive to bring a son with viShNu amsA and shared this with matsyaganDhA (this story is presented different in other purAnA's as if the great sage parAsharA fell in instant love with matsyagandhA and made advances towards attaining her). Upon listening to the great sage, MatshyagandhA was willing to oblige to his request but wanted to have it in private instead. In addition, she also asked for two wishes to be fulfilled to which the sage agreed to. The wishes were - 1. She should no longer emit the smell of a fish instead she should start emitting divine fragrance like devakanyA's. 2. Even after bearing the child, she should still go back to her house as a virgin. Sage parAsharA agreed to these conditions and matsyAgandhA started emitting the fragrance like kasturI and thus became kastUrigandhA. ParAsharA also called her satyavatI.

After agreeing to these conditions, sage parAsharA created a great mist that covered the area and also formed a small island in the middle of the river kAlindI. After the sage's wish was fulfilled, satyavatI immediately delivered a son with full of radiance and with vishNU amshA who grew up instantly to a grown up sage and bowed down to the parents and asked for their permission to allow him to goto the mountains to perform tapasyA. Since the son was born with viShNu amshA and also in the middle of river kAlindI, he had a dark complexion. Sage parAsharA named the son krishNA and since he was born in the middle of the island, he came to be known as krishNa dvaipAyanA.

व्यासाय विष्णु रूपाय व्यास रूपाय विष्णावे ।

नमो वै ब्रह्म निधये वासिष्ठाय नमो नमः ॥

At this point, satyavatI, out of her motherly emotions could not get seperated from her son. Noticing this, krishna dvaipAyaNA consoled his mother that she will be able to meet him whenever she wants to. With this, he retired to the mountains to perform his penance. Satyavathi dropped parAsharA on the other side of the banks of kAlindI and returned home.

Classification of vEdAs:

The purANas remain silent after this episode of krishNa dvaipAyaNA and references are made only after he has become a great sage on his own merits and has become a great master living in badarikAshrama. He learnt the vEdAs from the sage JatukarnA. It is believed that he had learnt from other sages like sanaka, sanathkumara etc as well. KrishNA dvaipAyaNA realized that the people have become dull and were unable to comprehend the vEdAs as it is and he felt the need that the vEdAs had to be classified so that it would be possible for the people of the new yugA to be able to follow atleast

one classification during their lifetime. His genuine thought was also reassured by BrahmA who blessed kRShNa dvaipAyANA to commence this noble work.

He classified the vEdAs into four - rig, yajur, sAmA, and atharvaNa. In addition, he also compiled the 18 mahApurANa's that supported the teachings of the vEdA's. Thus, he came to be known as vEda vyAsA (vyAsa - describes; vEda vyAsa - one who described [classified] vEdAs).

He had 5 main shisya's and he taught each one a specific area as listed below:

pailA - rig vEdA,

vaishAmpAyaNA - yajur vEdA,

jaimini - sAmA vEdA,

sumantA - atharvaNa vEdA, and

rOmAharShaNa - purANa's.

Title of vEda vyAsA

Similar to the titles of IndrA and BrahmA, vyAsA is also not the name of a person but a title offered to a person. The purANAs say that at the end of each dvApara yugA, a viSHNu will reappear to rejuvenate vEda samrakShaNa and will attain the title of vyAsA. In this vaivasvata manvantarA, there have been 28 cycles so far and during each cycle, there was a vyAsA who reclassified vEdAs for the betterment of the world.

The viShNU purANa and vAyu purANa gives the list of 28 vyAsA's. However, there are differences in the list at some places. Both the lists are provided here for the sake of completion.

Yuga	VishNu purANA	VAYu purANA
1	Caturmukha brahmA	Caturmukha brahmA
2	prajApati	Satya prajApati
3	shukrAcAryA	bhArgavA
4	bRuhaspati	AnGirAs
5	sUryA	saviTru
6	yamA	mRtU
7	indrA	shatakRutU
8	vashiShThA	vashiShThA
9	sArasvatA	sArasvatA
10	tridhAmA	tridhAmA
11	trishikhA	tiShThat

12	bhAradwAjA	shatatEjA
13	antarikShA	nArAyaNadharmA
14	varNin	Su-RkshA
15	trayAruNA	AruNI prabhu
16	dhananjayA	Sanjaya prabhu
17	kRutaNjayA	kRutaNjaya prabhu
18	jayA	Rutanjaya muni
19	bharadvAjA	bharadvAjA
20	gautamA	vAcaH shravaH
21	uttamA	vAcaspati
22	vacaHshravA	shuklAyaNA
23	trINabindhU	trINabindhU
24	RukShA	RukShA
25	Shakti (son of vashishThA)	Shakti
26	parASharA	parASharA
27	jAtukarNA	jAtukarNA
28	kRuShNa dvaipAyaNA	kRuShNa svaipAyaNA

In the next cycle (29th) the son of drOnA, (ashvattAmA) will be the vyAsA.

References:

vAyu purAna, mAhEshvarAvatArayOga, trayOviMshAt adhyAyaH

visHNU purAnA, amsA 3, chapter 3)

Birth of shuka maharishi

One day, as he was doing his meditation, he saw two baby sparrows crying for food. The parent sparrows with utmost care and tender came down to feed them. They flew here and there, found food and came back quickly. On the arrival of the parents, the babies were jubilant and opened their ruby little mouths. After having their food, the babies hid under the wings of the parents and slept peacefully. The parents watched out for the babies with love and affection. Seeing this scene, the parental instinct within Veda vyAsA was kindled. He realized that the love of children was pure and unconditional and close to divine in this material world. Moreover the shastrAs also dictate that a man without a son has no place in the heaven.

With a sorrow filled heart, vEda vyAsA starting walking towards the himAlayA contemplating on towards whom to do penance to grant a child. Narada appeared at that moment and suggested vyAsA to goto Meru mountain and pray to tripurasundari as she is both the bOgha and mOkshadAyinI.

VEDavyAsA happily started to do his tapas for over hundred years. Shiva and Parvati, pleased by his penance granted him the boon of getting a son who would be a rare example of Purity, Great Virtue and Spiritual Enlightenment.

VyAsA returned to his AshramA and started to perform a havan to please the Gods for granting the boon. In those days, the fire was kindled by rubbing two sticks called Arani. While he was rubbing the Arani sticks, an apsara named GhRtAcI happened to pass by and seeing the maharishi rubbing sticks, she fell in love with him. VyAsA was concentrating on his work and hence did not notice the apsara. In order to gain the maharishi's attention, the apsara took the form of a parrot and flew past him and the breeze that came from the wings and the looks of the apsara caught the attention of the great rishi and unable to resist her beauty, vyAsA discharged his virility on the AraNi sticks and kept on rubbing them. Immediately fire came out of the AraNI sticks and out of the fire came a tEjasvI putrA (radiant son) who resembled vyAsA himself except for the nose. The nose looked like a parrot (shukA) as the rishi lost his vIryA by looking at the parrot.

VyAsA conducted a naming ceremony for his son and named him "shukA". The Maharshi enjoyed supreme happiness in fondling the child and bringing him up. He was in fact born with full comprehension of the Holy Scriptures and added to this, vEda vyAsA's early training and subsequent tutorship under dEva guru Brihaspati made him an excellent 'JnAni'. He learnt vEdas, shAstras, and the entire gamut of scriptures beyond which there perhaps was left little that was worthy of imbibing. As the brahmachari attained marriageable age, vyAsA desired to perform the wedding of shuka Muni who resisted the idea vehemently. He said that having been trained as an ascetic, he had no desire whatsoever to enter into married life. vEda vyAsA explained that that according to shAstrAs, the stage of 'Grhastya' or married life was an integral part of human life of the four Ashrama dharmA. - 'Brahmacharya', 'Grhastha', 'Vanaprastha', and 'Sanyasa' as that was a logical evolution of normal living. Shuka Muni counter-explained that human life was a very valuable achievement and as such he would rather abstain from the so-called pleasures, causing the inevitable pain, that 'Samsara' was a knife-edge existence of humanity and that he would prefer the skip-up of the Grhastha phase in his limited existence. SukhA brahmA further gave numerous counter arguments to stress his points to which vyAsA listened quietly.

VyAsA understood that sukhA needed to see a jIvan muktA who has been through the grhastAshrama. He immediately thought of King janakA, the disciple of sage yAjnavalkyA. King janakA is a well known jIvan muktA and vyAsA was confident that by talking with janakA, sukhA would be convinced to get married. Hence he ordered sukhA to visit janakA and get his doubts clarified on marriage.

ShukA agreed to vyAsA's suggestion and visited mithilApuri and met the king. The king listened to the great rishi's arguments and slowly but surely started to counter his views with his practical experiences. SukhA questioned more on violence, meat eating, consumption of alcohol, and sex during the grhastAshramA and challenged that these were prohibited in other AshramAs and why should a mumukShu not skip this AshramA that provides a lot of opportunity to create more vartamAna karmas by getting tangled in the web of kAma (Desire), krOdha (Anger), lObha (Greed), mOha (Lust), mada (Arrogance), and mAtsarya (Jealous)?

Janaka gave convincing answers to shukA and at the end shukA returned as a changed person back to vyAsA's hermitage and to the greatest delight of his father, married the daughter of a muni named Pivari and they had four sons and a daughter all of whom were happy in their weddings too.

Mother's call

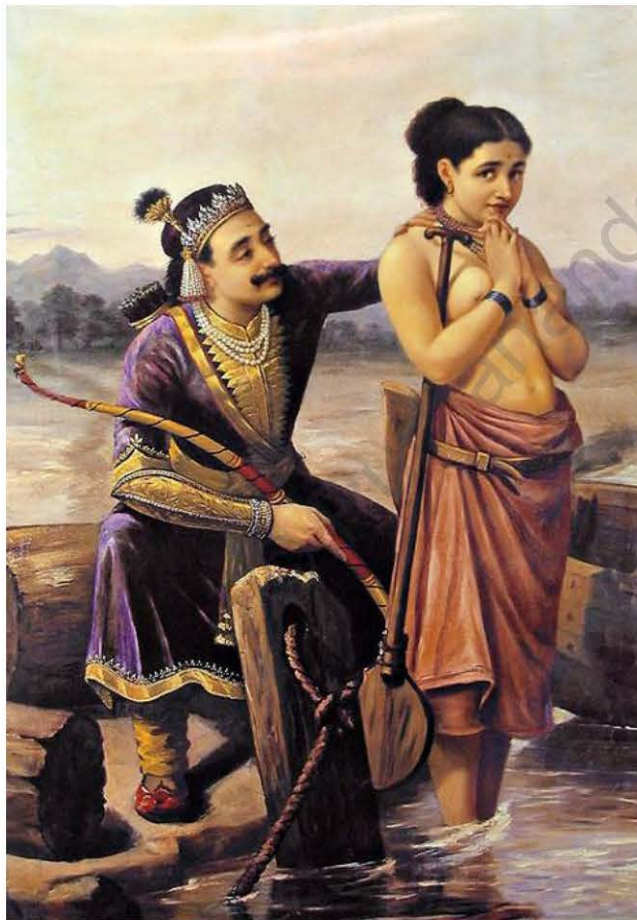
The king of hastiNAPurA, ShantaNu fell in love with a beautiful woman whom he met along the side of the river Ganges and proposed to marry her. She agreed to marry him under one condition that she will never be questioned whatsoever be the reason. ShantaNu agreed to the condition and they lived happily. She became pregnant and when the baby was born, she threw the baby into the river and this broke the heart of the king but he kept quiet due to the promise given to her. She became pregnant again and did the same when the baby was born. This continued seven times. When she delivered the baby for the eighth time and was about to throw the baby into the river, ShantaNu stopped her and asked her for the reason. She was disappointed and said that she is none other than the river Ganga and the eight babies were the eight vasus who were cursed to be born in earth and she was helping them get relieved from the curses. She would have happily stayed with the king he had just controlled his anxiety for one last time. But as destiny would have it, she is left



with no choice but to leave as the promise was broke. Since she was stopped from drowning the eighth vasu, Ganga said that she will take him to the heavens, train in him in all the arts and bring him back at the right age and hand him over to ShantaNu. The child was named dEvavRatA.

ShantaNu was depressed when both GangA and his son left and continued ruling the kingdom for several years. One fine day, GangA came back and handed over dEvavRtA, a handsome young lad to shantANu and went back to the dEvaIOkA. ShaNtaNU happily received his son and made him the prince of the kingdom.

One day, when shaNtaNu went for hunting in the woods, he came near the river kAlINDI and was drawn to a fragrance of kastUrI and upon following that, he was led to (kastUrigandhA) satyavatI the boatwoman (vyAsA's mother). ShaNtaNu fell in love with her and continued to meet her. One day, shaNTaNU approached satyavatI's father and requested permission to marry her. The boatman said that he would agree to it upon one condition - that the children born to his daughter would be the future kings of



hastiNapurA. ShaNtaNu was upset with this condition and he absolutely had no intention to deprive dEvavRtA of his rights and returned back dejected.

dEvavRtA was pained to see his father suffer with this avastA and wanted to know the reason behind and solve it. Upon investigation, he came to know of the reason and went to satyavatI's father and said that he would not be the king and would let satyavatI's children to be the king. The boatman was still not satisfied with the answer. He questioned dEvavRtA about the possibilities of his children overpowering satyavatI's children and claim the rights. dEvavRtA immediately responded that if this is the problem, he would happily remain a brahmachArI and took a vow that he shall remain a brahmachArI and his allegiance will be to the throne of hastiNAPurA and will support whoever sits on that throne.

Upon hearing this vow, dEvA's responded with a thundering applause and showered with flowers and called out "bhIShmA", "bhIShmA". ShanTaNU was shocked to hear the vow of his son and granted him a boon that he will live as long as he wanted to.

Satyavatl and shantaNu were happily married and they had two sons - citrAngadA and vicitravIryA. After shaNtaNu died, citrAngadA ascended the throne but he too died shortly in a war with gandharvA's. VicitravIryA was made the king and he ruled hastiNApurA with the help of bhIshmA. The rAjA of kAshi had three daughters - ambA, ambika, and ambAlika and had called for a swayamvarA. Satyavatl requested bhIshmA to get a bride for vicitravIryA and bhIshmA immediately went to kAshi and forcibly took all the three of them and came to hastiNApurA. He defeated all the kings and princes who tried to stop him from kidnapping the daughters of kAshi rAjA. Upon reaching hastiNApurA, ambA requested bhIshmA to let her go as she was in love with the king of sAlvA and was going to garland him at the svayamvarA. BhIshmA allowed her to leave but the king of sAlvA did not agree to take her back as he was defeated by bhIshmA and cannot accept her as a wife. So ambA returned back to hastiNApurA and requested bhIshmA to marry her. BhIshmA informed ambA of his vow and respectfully refused her request. This angered ambA and she left to the forest with a vengeance and a vow to kill bhIshmA.

Ambika and ambAlika were married to vicitravIryA and they lived happily for a few months. Unfortunately, vicitravIryA died prematurely and hence the kingdom was left without any progeny. Satyavatl knew that bhIshmA would never agree to become a king and marry to extend the vamshA. At his moment, she remembered her son with maharishi parAsharA - kriShNA dvaipAyaNA. She remembered the promised made by her son that he would come instantly as soon as she remembered him.

Satyavatl shared her past life story with bhIshmA and with bhIshmA's approval, she called her son vyAsA. Upon hearing the mother's call, vyAsA immediately left for hastiNApurA and bowed before his mother. Satyavatl explained her situation to vyAsA and requested him to help extend the progeny. VyAsA agreed to her request and asked his mother to send ambika to him. Upon seeing the dark complexed rishi, ambika, out of fear closed her eyes and thus was born a blind son - dhRutirAShtrA. Satyavatl was upset with this and asked ambAlika to go to the rishi's chambers however, this didn't work well as well. Upon seeing the rishi, ambAlika was scared and became pale and this resulted in a pale son, pAnDu. Satyavatl was more dejected and asked ambika to go back to vyAsA to get a good child. Ambika was really scared and instead sent her maid to vyAsA's chambers. The maid served the sage properly and to them was born the amshA of dharmA, vidurA.

Roles played in MahAbhAratA

After this incident, vyAsA played a role in the mahAbhAratA several times and they are listed below as bullets:

1. vyAsA gave the boon that hundred sons would be born to gAndhAri.
2. vyAsA cut the mass of flesh given birth by gAndhAri into a hundred pieces and kept them in hundred pots
3. vyAsA consoled gAndhAri by telling her that over and above hundred sons a daughter would also be born to her.
4. vyAsA consoled the pANDavAs who had been living in the forest with their mother kunti, after the death of pANDU, their father.
5. vyAsA advised satyavati, after the death of pANDU, that there will be more suffering in the future generations and it is better for satyavati to retire with her daughter-in-laws to the forest and start doing penance to attain mOkshA.
6. vyAsA came to the pANDavAs and told them the stories of the previous birth of draupadi.
7. Often, vyAsA was a member of the council of dharmaputra.
8. vyAsA sent arjuna to the north, bhlma to the east, sahadEvA to the south, and nakula to the west for regional conquest.
9. vyAsA engaged himself in making various arrangements in the rAjAsUyA of yudhiShtra.
10. At the end of the rAjAsUyA, vyAsA predicted the future of yudhiShtra and anointed yudhiShtra.
11. vyAsA advised dRitarAshtra to prevent dhuryOdhanA from doing injustice.
12. When the pANDavAs were living in the dvaitavana, vyAsA visited them and taught yudhiShtra the art of pratismRiti.
13. vyAsA sent sanjaya to dhRtarAShtra to tell him about the greatness of arjuna and shrI kRishNA.
14. vyAsA gave sanjaya the power of having the eye of a seer penetrating beyond time and space (divya dRuShti)

15. vyAsA consoled yudhiShtrA who was stricken with grief in the course of the battle of bhAratA.
16. When yudhiShtrA cried over the death of gatOtkacA, vyAsA came to console him.
17. vyAsA talked to ashvattAmA about the greatness of shivA and kRiShNA.
18. When satyakI was about to kill sanjayA, vyAsA turned him back from the attempt and rescued sanjayA.
19. vyAsA argued and established that the act of cursing asvattAmA on the part of shrI kRuShNA is correct.
20. vyAsA prevented gAndhAri from her intention to curse the pANDavAs.
21. When the battle was over, vyAsA advised yudhiShtrA about the matters regarding the administration of the country.
22. When yudhiShtrA felt grieved at the death of relatives and friends in the mahAbhAratA battle and decided to commit suicide, vyAsA dissuaded him from that attempt.
23. vyAsA walked to the place where bhIShmA lay on the bed of arrows and visited him.
24. vyAsA advised yudhishtA to perform ashvamEdhA yajnA.
25. vyAsA consoled uttarA, who was lamenting over the death of her husband.
26. vyAsA consoled arjunA who was crying over the death of abhimaNyu.
27. vyAsA advised yudhiShtrA on the various arrangements which were to be made for the conducting of ashvamEdhA.
28. vyAsA went to dRitrAShtrA, who had gone to the forest after the battle and pacified him.
29. vyAsA brought the spirits of those who died in the battle, to the surface of the river ganges, by the power of hispenance and dRutrAShtrA and other saw them.
30. At the instruction of vyAsA, all the kShatryA widows immersed themselves in the river gAnges and everyone of them entered the world of their husband.
31. When the yAdavAs were completely destroyed, arjunA went to the AshramA of vyAsA to get some upadEshA.
32. vyAsA, along with his son sukhA were the key advisers of king janamEjayA.

Upon divine instructions from brahmA, vyAsA began to compose the great epic mahAbhAratA but needed a scribe to take it down. BrahmA suggested that the best scribe would be gaNapati and requested gaNEshA for being the scribe. GaNEshA agreed to this under one condition that vyAsA should go on singing unceasingly and the moment he stops singing, he would stop being a scribe. VyAsA agreed to this condition and within a period of two and half years, the great epic was penned and this happened at the naimishAraNyA forest (modern day SitApUr dist in UP - about 90 kms from Lucknow).

VEda vyAsA was overcome by frustration inspite of the fact that he had engaged himself whole heartedly for advancing the good of the people for years and years. He felt uneasy at heart and when he began to reflect with discomfort that his work was not completed, sage NAradhA called on him and advised VyAsA to sing solely on the glory of the Lord to overcome this mood of depression. Following Sage NAradhA's counsel, VyAsA composed Srimad BhAgavatham and taught it to his son, Sukha Brahman.

VyAsA, shukA, and their disciples spent several years in naimishAraNyA teaching the vEdAs and the purANAs to the sages and performing great yajnAs on the banks of river gOmati.

Final years

ShukA decided to return to kailAshA to perform his penance and merge with tripurasundarI and left naimishAraNyA. VyAsA was filled with putra sohA and prayed to shivA. ShivA granted him the boon that he can always find his son in his own shadow.

After spending several years spreading his teachings to the world, vyAsA entered the caves of the Himalayas to perform deep meditation. VyAsA is a great Rishi who was involved in both the spiritual and the material paths and paved way for the future generations to learn from his life and tread the right path.

The advaita guru paramparA considers vyAsA as a key avatArA that was responsible for the revival of the vEdA and vEdAntic society in this world. Shri vEda VyAsA is an illustrious seer and a great exponent of the cultural heritage of India. We depend on him for gaining the wisdom from the vEdAs, ItihAsAs and purANAs and the knowledge about the Supreme Reality. Hence the pUrNimA during the month of AshADA is celebrated as the guru pUrNimA or vyAsa pUrNimA and all those who walk the paths prescribed by the vEdAs pray to the mahA muni for the great works performed for the benefit of the society in large. The yatI's perform vyAsa pUjA that celebrate the vyAsa pancakA and this method of worship is also practised by the shrividyaOpAsakAs in their vishESha guru maNDala pUjA on the vyAsa pUrNimA day.

I would like to conclude this article by quoting the words of vyAsA from the mahAbhAratA. In the final chapters of the mahAbhAratA, (svargarOhaNa parvA, 5th adyAyA 47 -50) vyAsA calls his son sukhA to chant with him the following four verses:

मातापितृ सहस्राणि पुत्रदारशतानि च ।
संसारेष्वनुभूतानि यान्ति यास्यन्ति चापरे ॥

हर्षस्थान सहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥

ऊर्ध्वबाहुर्विरौम्येष न च कश्चित्छृणोति च ।
धर्मार्थश्च कामश्च स किमर्थं न सेव्यते ॥

न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

Meaning -

Thousands of mothers and fathers, and hundreds of sons and wives arise and depart from this world. Others will similarly come and go.

There are thousands of occasions for joy and hundreds of occasions for fear. These affect only the fools (ignorant ajAnI's) and not the learned (jnAnI's).

With uplifted arms, I am crying aloud but there are no listeners. DharmA is the root cause of wealth (arthA) and pleasures (kAmA). So why are we not following the path of dharmA?

Never shed the path of dharma for the sake of pleasure, fear, greed, or even ones own life. DharmA is eternal. Happiness and Sorrow are not (they come and go - just temporary), jIvA (AtmA within) is eternal; the cause of it (karmA) is not.

Conclusion

If vyAsA felt that in spite of his huge cry, there were no listeners or takers at the beginning of the kali Yuga, Alas! The current state need not be explained further!

It is the responsibility of each of us, walking the path prescribed by the vEdA's to do our dhArmic duties in preserving the vEdA's secured for us by our great sages; perform the prescribed anuShTAnAs and encourage the next generation to get involved in this path too. Unless we perform our dhArmic duties, we would have no moral authority or rights to expect the next generation to follow the dhArmic path.

Let the great sages give us the strength.

नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।
व्यासं शुकं गौडपदं महान्तं गोविन्दोगीन्द्रमथास्य शिष्यम् ॥

श्री शङ्कराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यम् ।
तं त्रोटकं वार्तिककारमन्यानस्मद्गुरुन् संततमानतोऽस्मि ॥

। न गुरोरधिकम् । न गुरोरधिकम् । न गुरोरधिकम् । न गुरोरधिकम् ।

वेदव्यास मन्त्र जप क्रमः

अस्य श्री वेदव्यास महा मन्त्रस्य ।

ब्रह्मा ऋषिः । अनुष्टुप् छन्दः । सत्यवतीसुतो देवता ।

व्यां बीजम् । नमः शक्तिः । ममाभीष्टसिद्ध्यर्थे जपे विनियोगः ।

करन्यासं	अङ्गन्यासं
व्यां अङ्गुष्ठाभ्यां नमः । व्यीं तर्जिनीभ्यां नमः । व्यूं मध्यमाभ्यां नमः । व्यैं अनामिकाभ्यां नमः । व्यौं कनिष्ठाभ्यां नमः । व्यः करतलकरपृष्ठाभ्यां नमः ।	व्यां हृदयाय नमः । व्यीं शिरसे स्वाहा । व्यूं शिखायै वषट् । व्यैं कवचाय हुं । व्यौं नेत्रत्रयाय वौषट् । व्यः अस्त्राय फट् ।

ॐ भूर्भुवस्वरो इति दिग्बन्धः

ध्यानम्

मन्त्रमहोदधे -

व्याख्यामुद्रिकया लसत्करतलं सद्योपीठस्थितं
वामे जानुतले दधानमपरं हस्तेषु विद्यानिधिम् ।
विप्रवातवृतं प्रसन्नमनसं पाथोरुहांगद्युतिं
पाराशर्यं अतीव पुण्यचरितं व्यासं स्मरेत्सिद्धये ॥

प्रपञ्चसारसङ्ग्रहे -

मुनिव्रातावीतं मुदितधियामम्भोजरुचिर-

द्युतिं व्याख्यामुद्राकलित विलसदक्षिणकरम् ।

परं जानौ कृत्वा दृढकलितकक्ष्यं कविवरं

समासीनं व्यासं स्मरत निरतं पुण्यचरितम् ॥

पञ्चपूजा

लं पृथिव्यात्मने गन्धं कल्पायामि ।

हं आकाशात्मने पुष्पाणि कल्पायामि ।

यं वाय्वात्मने धूपं कल्पायामि ।

रं अग्न्यात्मने दीपं कल्पायामि ।

वं अमृतात्मने अमृतं कल्पायामि ।

सं सर्वात्माने ताम्बूलादि समस्त राजोपचारान् कल्पायामि ।

मूलं -

व्यां वेदव्यासाय नमः ।

अङ्ग न्यासः

व्यां हृदयाय नमः ।

व्यीं शिरसे स्वाहा ।

व्यूं शिखायै वषट् ।

व्यै कवचाय हुं ।

व्यौं नेत्रत्रयाय वौषट्

व्यः अस्त्राय फट् ।

ॐ भूर्भुवसुवरोऽं इति दिग्विमोगः ।

ध्यानम्

मन्त्रमहोदधे -

व्याख्यामुद्रिकया लसत्करतलं सद्योपीठस्थितं
वामे जानुतले दधानमपरं हस्तेषु विद्यानिधिम् ।
विप्रवातवृतं प्रसन्नमनसं पाथोरुहांगद्युतिं
पाराशर्यं अतीव पुण्यचरितं व्यासं स्मरेत्सिद्धये ॥

प्रपञ्चसारसङ्ग्रहे -

मुनिव्रातावीतं मुदितधियमम्भोजरुचिर-
द्युतिं व्याख्यामुद्राकलित विलसदक्षिणकरम् ।
परं जानौ कृत्वा दृढकलितकक्ष्यं कविवरं
समासीनं व्यासं स्मरत निरतं पुण्यचरितम् ॥

पञ्चपूजा

लं पृथिव्यात्मने गन्धं कल्पायामि ।
हं आकाशात्मने पुष्पाणि कल्पायामि ।
यं वाय्वात्मने धूपं कल्पायामि ।
रं अग्न्यात्मने दीपं कल्पायामि ।
वं अमृतात्मने अमृतं कल्पायामि ।
सं सर्वात्मने ताम्बूलादि समस्त राजोपचारान् कल्पायामि ।

व्यास आवरण पूजा क्रमः

पीठ पूजा -

ॐ धर्माय नमः ।

ॐ ज्ञानाय नमः ।

ॐ वैराग्याय नमः ।

ॐ ऐश्वर्याय नमः ।

ॐ अधर्माय नमः ।

ॐ अज्ञानाय नमः ।

ॐ अवैराग्याय नमः ।

ॐ अनैश्वर्याय नमः ।

ॐ अर्काय नमः ।

ॐ सौमाय नमः ।

ॐ अग्नये नमः ।

ॐ रजसे नमः ।

ॐ सत्वाय नमः ।

ॐ तमसे नमः ।

ॐ आं आत्मने नमः ।

ॐ अं अन्तरात्मने नमः ।

ॐ पं परमात्मने नमः ।

ॐ ह्रीं ज्ञानात्मने नमः ।

ॐ मायातत्त्वाय नमः ।

ॐ विद्यातत्त्वाय नमः ।

ॐ कलातत्त्वाय नमः ।

ॐ परशिवतत्त्वाय नमः ।
ॐ मायायै नमः ।
ॐ विद्यायै नमः ।
ॐ अनन्ताय नमः ।
ॐ पद्माय नमः ।
ॐ ह्रीं ज्ञानात्मने नमः ।

ॐ विमलायै नमः ।
ॐ उत्कर्षण्यै नमः ।
ॐ ज्ञानायै नमः ।
ॐ क्रियायै नमः ।
ॐ योगायै नमः ।
ॐ प्रह्व्यै नमः ।
ॐ सत्यायै नमः ।
ॐ ईशान्यै नमः ।
ॐ मध्ये अनुग्रहायै नमः ।

ॐ नमो भगवते विष्णवे वासुदेवाय सर्वात्म संयोग योगपीठाय नमः ।

व्यास आवाहनम् -

मन्त्रमहोदधे -

व्याख्यामुद्रिकया लसत्करतलं सद्योपीठस्थितं
वामे जानुतले दधानमपरं हस्तेषु विद्यानिधिम् ।
विप्रवातवृतं प्रसन्नमनसं पाथोरुहांगद्युतिं
पाराशर्यं अतीव पुण्यचरितं व्यासं स्मरेत्सिद्धये ॥

प्रपञ्चसारसङ्ग्रहे -

मुनिव्रातावीतं मुदितधियमम्भोजरुचिर-

द्युतिं व्याख्यामुद्राकलित विलसदक्षिणकरम् ।

परं जानौ कृत्वा दृढकलितकक्ष्यं कविवरं

समासीनं व्यासं स्मरत निरतं पुण्यचरितम् ॥

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति आवहितो भव । - आवहन मुद्रां प्रदर्शय

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति स्थापितो भव । - स्थापण मुद्रां प्रदर्शय

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति संस्थितो भव । - संस्थितो मुद्रां प्रदर्शय

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति सन्निरुधो भव । - सन्निरुध मुद्रां प्रदर्शय

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति सम्मुखी भव । - सम्मुखी मुद्रां प्रदर्शय

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति अवकुण्ठितो भव । - अवकुण्ठनमुद्रां

प्रदर्शय

व्यां वेदव्यासाय नमः । श्री वेदव्यास मूर्ति पादुकां पूजयामि नमः । - वन्दन देनु

योनि मुद्रांश्च प्रदर्शय

यथा शक्ति षोडश उपचार पूजा पञ्चोपचार पूजा वा कुरुत ।

(Do Shodasa upacara puja or panchopacara depending on the time and convenience)

षडङ्ग तर्पणम्

व्यां हृदयाय नमः । हृदय शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यीं शिरसे स्वाहा । शिरो शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यूं शिखायै वषट् । शिखा शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

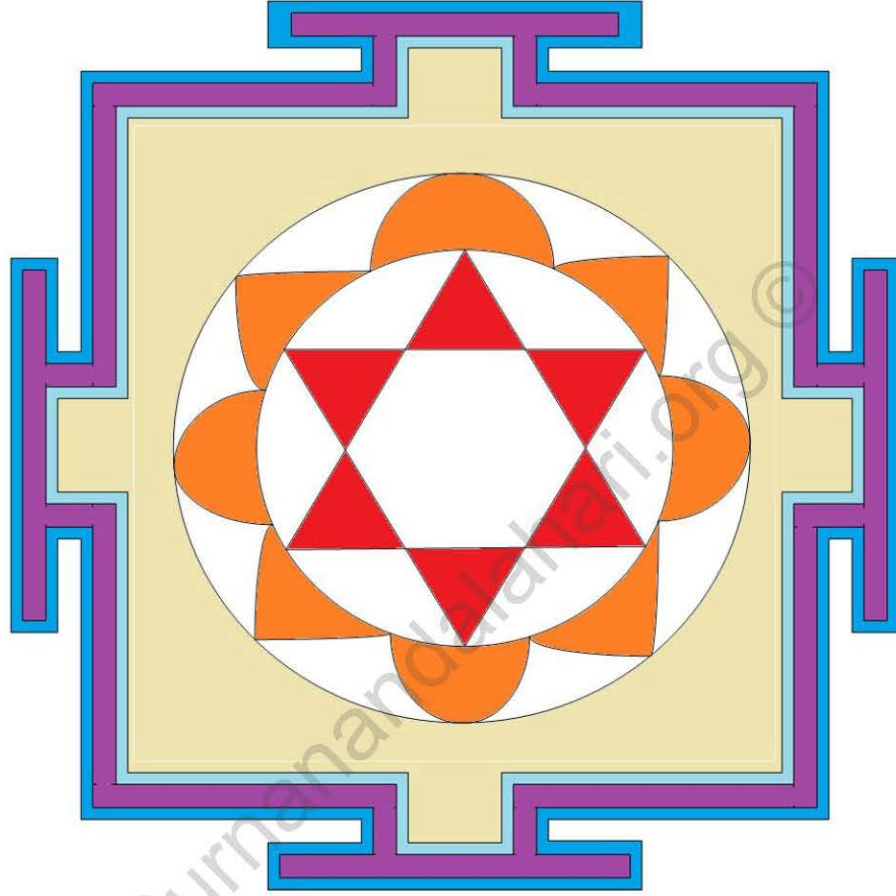
व्यै कवचाय हूं । कवच शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यौं नेत्रत्रयाय वौषट् । नेत्र शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यः अस्त्राय फट् । अस्त्र शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

लयाङ्ग पूजा

व्यां वेदव्यासाय नमः । वेदव्यास श्री पादुकां पूजयामि तर्पयामि नमः – दश वारं



प्रथमावरणम्

(षट्कोणे)

व्यां हृदयाय नमः । हृदय शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
व्यीं शिरसे स्वाहा । शिरो शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
व्यूं शिखायै वषट् । शिखा शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
व्यैं कवचाय हुं । कवच शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
व्यौं नेत्रत्रयाय वौषट् । नेत्र शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
व्यः अस्त्राय फट् । अस्त्र शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यां वेदव्यासाय नमः । वेदव्यास श्री पादुकां पूजयामि तर्पयामि नमः – त्रिवारं

अभीष्टसिद्धिं मे देहि शरणागतवत्सल
भक्त्या समर्पये तुभ्यं प्रथमावरणार्चनम् ।

अनेन प्रथमावरणार्चनेन भगवान् सर्वदेवात्मकः श्री वेदव्यासप्रीयताम् ।

द्वितीयावरणम्
(अष्टदले)

पूर्वे – ॐ पैलाय नमः । पैल श्री पादुकां पूजयामि तर्पयामि नमः ।
दक्षिणे – ॐ वैशम्पायनाय नमः । वैशम्पायन श्री पादुकां पूजयामि तर्पयामि नमः ।
पश्चिमे – ॐ जैमिन्ये नमः । जैमिनी श्री पादुकां पूजयामि तर्पयामि नमः ।
उत्तरे – ॐ सुमन्ताय नमः । सुमन्त श्री पादुकां पूजयामि तर्पयामि नमः ।
आग्ने – ॐ शुकाय नमः । शुक श्री पादुकां पूजयामि तर्पयामि नमः ।
नैऋते – ॐ रोमाहर्षणाय नमः । रोमाहर्षण श्री पादुकां पूजयामि तर्पयामि नमः ।
वारुणे – ॐ उग्रश्रवसाय नमः । उग्रश्रवस श्री पादुकां पूजयामि तर्पयामि नमः ।
ईशान्ये – ॐ अन्यमुनीन्द्रेभ्यो नमः । अन्यमुनीन्द्र श्रीपादुकां पूजयामि तर्पयामि नमः ।

व्यां वेदव्यासाय नमः । वेदव्यास श्री पादुकां पूजयामि तर्पयामि नमः – त्रिवारं

अभीष्टसिद्धिं मे देहि शरणागतवत्सल
भक्त्या समर्पये तुभ्यं द्वितीयावरणार्चनम् ।

अनेन द्वितीयावरणार्चनेन भगवान् सर्वदेवात्मकः श्री वेदव्यासप्रीयताम् ।

तृतीयावरणम् (चतुरश्रे)

ॐ लं इन्द्राय नमः । इन्द्र श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ रं अग्नये नमः । अग्नि श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ डं यमाय नमः । यम श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ क्षं निऋतये नमः । नैऋति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ वं वरुणाय नमः । वरुण श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ यं वायवे नमः । वायु श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ सं सोमाय नमः । सोम श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ हौ ईशानाय नमः । ईशान श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ आं ब्रह्माय नमः । ब्रह्म श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ ह्रीं अनन्ताय नमः । अनन्त श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यां वेदव्यासाय नमः । वेदव्यास श्री पादुकां पूजयामि तर्पयामि नमः – त्रिवारं

अभीष्टसिद्धिं मे देहि शरणागतवत्सल
भक्त्या समर्पये तुभ्यं तृतीयावरणार्चनम् ।

अनेन तृतीयावरणार्चनेन भगवान् सर्वदेवात्मकः श्री वेदव्यास प्रीयताम् ।

तुरियावरणम् (चतुरश्रे)

ॐ लं वज्राय नमः । वज्र श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ रं शक्तये नमः । शक्ति श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ डं दण्डाय नमः । दण्ड श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ क्षं खड्गाय नमः । खड्ग श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ वं पाशाय नमः । पाश श्री पादुकां पूजयामि तर्पयामि नमः ।

ॐ यं ध्वजाय नमः । ध्वज श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ सं पद्माय नमः । पद्म श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ हौं त्रिशूलाय नमः । त्रिशूल श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ आं गदाय नमः । गद श्री पादुकां पूजयामि तर्पयामि नमः ।
ॐ ह्रीं चक्राय नमः । चक्र श्री पादुकां पूजयामि तर्पयामि नमः ।

व्यां वेदव्यासाय नमः । वेदव्यास श्री पादुकां पूजयामि तर्पयामि नमः – त्रिवारं

अभीष्टसिद्धिं मे देहि शरणागतवत्सल
भक्त्या समर्पये तुभ्यं तुरियावरणार्चनम् ।

अनेन तुरियावरणार्चनेन भगवान् सर्वदेवात्मकः श्री वेदव्यास प्रीयताम् ।

पञ्चपूजा

लं पृथिव्यात्मने गन्धं कल्पायामि ।
हं आकाशात्मने पुष्पाणि कल्पायामि ।

व्यास अष्टोत्तरम्

ॐ व्यासाय नमः ।	ॐ अष्टादशपुराणकृते नमः ।
ॐ द्वैपाय नमः ।	ॐ दण्डिने नमः ।
ॐ श्रेष्ठाय नमः ।	ॐ कमण्डलुधराय नमः ।
ॐ सत्यात्मने नमः ।	ॐ कुरुवंसप्रवर्तकाय नमः ।
ॐ बादनारायनाय नमः ।	ॐ निर्ममाय नमः ।
ॐ मुनये नमः ।	ॐ निरहङ्काराय नमः ।
ॐ सत्यवती पुत्राय नमः ।	ॐ निष्कलङ्काय नमः ।
ॐ शुकताताय नमः ।	ॐ निरञ्जनाय नमः ।
ॐ तपोनिधये नमः ।	ॐ जितेन्द्रियाय नमः ।
ॐ वसिष्ठनप्त्रे नमः ।	ॐ जितक्रोधाय नमः ।
ॐ विष्णुरूपाय नमः ।	ॐ स्मृतिकर्त्रे नमः ।
ॐ दयानिधये नमः ।	ॐ महाकवये नमः ।
ॐ पराशरात्मजाय नमः ।	ॐ तत्त्वज्ञानिने नमः ।
ॐ शान्ताय नमः ।	ॐ तत्त्वबोधकर्त्रे नमः ।
ॐ शक्ति पौत्राय नमः ।	ॐ काशीवासभुवे नमः ।
ॐ गुणांबुधये नमः ।	ॐ महाभारतकर्त्रे नमः ।
ॐ कृष्णाय नमः ।	ॐ चिरञ्जीवने नमः ।
ॐ वेदविभकर्त्रे नमः ।	ॐ महामतये नमः ।
ॐ ब्रह्मसूत्रकृते नमः ।	ॐ सज्जनानुग्रहपराय नमः ।
ॐ अव्ययाय नमः ।	ॐ सत्यवादिने नमः ।
ॐ महायोगीश्वराय नमः ।	ॐ द्रुढवृताय नमः ।
ॐ सौम्याय नमः ।	ॐ बदर्याश्रमसंचारिणे नमः ।
ॐ धन्याय नमः ।	ॐ कोटिसूर्यसमप्रभाय नमः ।
ॐ पिङ्गजटाधराय नमः ।	ॐ त्रिपुण्ड्रविलसत्फालाय नमः ।
ॐ चिराजिनधराय नमः ।	ॐ अष्टविंशति रूपभृते नमः ।
ॐ श्रीमते नमः ।	ॐ जातुकर्णसशिष्याय नमः ।

ॐ सुचीलाय नमः ।
 ॐ यतिपूजिताय नमः ।
 ॐ व्याघ्रचर्मवसनाय नमः ।
 ॐ चिन्मुद्राविलसत्कराय नमः ।
 ॐ रुद्राक्षमालाभूषाढ्याय नमः ।
 ॐ कलिपापनिवारकाय नमः ।
 ॐ धर्माश्रमेधसंदेष्टाय नमः ।
 ॐ संजयज्ञानद्रष्टिदाय नमः ।
 ॐ धृतराष्ट्रपुत्रशिने नमः ।
 ॐ विदुरादिप्रपूजिताय नमः ।
 ॐ पुत्रमोहव्याकुलात्मने नमः ।
 ॐ जनकज्ञानदायकाय नमः ।
 ॐ कर्मठाय नमः ।
 ॐ दीर्घदेहाड्याय नमः ।
 ॐ दर्भासीनाय नमः ।
 ॐ वरप्रदाय नमः ।
 ॐ यामुनद्वीपजनन्नाय नमः ।
 ॐ मोक्षोपायप्रदर्शिकाय नमः ।
 ॐ ऋषिपूज्याय नमः ।
 ॐ ब्रह्मनिधये नमः ।
 ॐ शिरावते नमः ।
 ॐ जटिलये नमः ।
 ॐ पराय नमः ।
 ॐ अष्टाङ्गयोगिनिरताय नमः ।
 ॐ सर्वसिद्धिसमन्विताय नमः ।
 ॐ गान्धारीगर्भरक्षकाय नमः ।
 ॐ पाण्डवप्रीतिसंयुक्ताय नमः ।
 ॐ वसुभूपालदोहित्राय नमः ।

ॐ द्रोणनन्दन शापदाय नमः ।
 ॐ व्यास काशी सदावासाय नमः ।
 ॐ नरनारायणार्चकाय नमः ।
 ॐ नित्योपवास सन्तुष्टाय नमः ।
 ॐ परहिंसा पराङ्मुखाय नमः ।
 ॐ शिवपूजैकनिरताय नमः ।
 ॐ सुरासुरसुपूजिताय नमः ।
 ॐ सर्वक्षेत्रनिवासिने नमः ।
 ॐ सर्वतीर्थावगाहनाय नमः ।
 ॐ युधिष्ठिराभिषेक्त्रे नमः ।
 ॐ स्मृतिमात्राप्तसन्निधये नमः ।
 ॐ त्रिकालज्ञयाय नमः ।
 ॐ विशुद्धात्मने नमः ।
 ॐ निर्विकाराय नमः ।
 ॐ निराभयाय नमः ।
 ॐ ऊर्ध्वरेतसे नमः ।
 ॐ मातृभक्ताय नमः ।
 ॐ निश्चिन्ताय नमः ।
 ॐ निर्मलाशयाय नमः ।
 ॐ रूपान्तरचराय नमः ।
 ॐ पूज्याय नमः ।
 ॐ सदाशिष्यसमावृताय नमः ।
 ॐ भिक्षेश्वर प्रतिष्ठात्रे नमः ।
 ॐ निरवद्याय नमः ।
 ॐ निरङ्कुशाय नमः ।
 ॐ सर्वभूतहृदावासाय नमः ।
 ॐ सर्वेष्टार्थप्रदायकाय नमः ।

यं वाय्वात्मने धूपं कल्पायामि ।
रं अग्न्यात्मने दीपं कल्पायामि ।
वं अमृतात्मने अमृतं कल्पायामि ।
सं सर्वात्मने ताम्बूलादि समस्त राजोपचारान् कल्पायामि ।

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सदा विद्याऽनुसंहतिः

- Answers by AtmAnandanAtha

1. What is meant by the word Nithidhyasanam?

Answer:

The constant dwelling of a mind on a particular topic without any distractions is called 'nithidhyasanam'. The example often quoted is like the flow of oil from a container to another, it will be a single channel, without breaks or drops or splashes. Thus a deeper meditative state is reached by constant sravana (hearing of the texts), manana (examining critically thread bare) and this shall lead to nithidhyana, an unbroken flow of the examined thoughts towards experience which is 'samadhi'

2. If Guru is present in a pooja, but if another person is doing pooja, how the shishyas should perform Samayika pooja? Whether through Guru or with the Sadhaka who does the pooja? Explain about the correct method of athma pathra samarpanam after Samayika pooja?

Answer:

It is very auspicious to do the pooja in the presence of Sri Guru. The shishya should receive the vishesharghya through Sri Guru or get it touched by him. Worship the guru paduka in the guru, the parama guru on his head and the parameshti guru on the paramaguru's head (imagine this mentally). Then atma catustaya are to be worshipped in his heart, and devta tarpana on the pooja peeta. After reciting the tattva shodhana mantras, the request to offer into the cidagni (Hoshyami) should be cleared by Sri Guru (Jushasva/Juhoti). Clean the patra and offer the patra with dakshina to Sri Guru only in his hand. It is the prerogative of Sri Guru to do samarpana of the offered to the pooja peeta through sadhaka, who does the pooja.

If Sri Guru is not present, take permission from Senior / Sadhaka to offer into the cidagni and offer the cleaned patra to Sadhaka on a plate, not by the hand.

3. Is it necessary to perform dropping of water with flower / akshata saying "Brahmarpanamasthu" at the end of Navavarana Poojas.

Answer

Pooja samarpana is done in the end after 'request to pardon any short comings'- kshamaapana, to the devata invoked – Sri Lalitha kameshvara- in the form of own guru by the sloka 'devnatha guro svamin.. poojaam poornataram kuru' and 'sadhuvassadhu...'. Thereafter the invoked deity is taken back into the heart by the

khecari mudra, and the vishesharghya patra udvasana and shanti slokas are chanted. Therefor the said action is superfluous in this karma.

4. After concluding pooja and udavasana of invoked deity by Khecari mudra, how pancha pooja is to be done?

Answer

The five elemental services (Upacaras) are to be done mentally to the deity present in our heart only as in the Japa karma, the physical offering is not needed.

5. If pooja is happens to be continued for 2 or more days how bali is to be done? Is it daily, or on the last day during uthvasanam?

Answer

As seen in the last issue, pooja are nitya and naimittika, they have to be concluded then and there in the time line specified, so this question doesn't arise. However if pooja is kept for more than a day each day's navivedya will have the corresponding bali dana. For more clarity please ask for personal guidance from Sri Guru, since the tantras are silent on this aspect.

எண்ணா யிரத்தாண்டு யோகம் இருக்கினும்
கண்ணார் அமுதினைக் கண்டறி வாரில்லை
உண்ணாடிக் குள்ளே ஒளியுற நோக்கினால்
கண்ணாடி போலக் கலந்துநின் றானே

- திருமந்திரம் 603



Eight thousand years of yOgA dear
Might not take you to Him near
Light you seek within you clear
Right like mirror you merge full gear

Translation poem of Thirumanthiram verse 603