

# Path to Dharma

தர்ம நெறி



44



**Swiss, Aru Sri Murugan temple, Alalankara uthsawam**

**Sri Sankar Publications**

கேஷத்திர (வயல்) விநாயக ஆலயம்,

ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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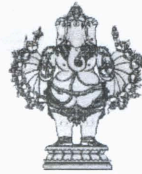
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கேஷத்திர(வயல்) விநாயக ஆலயம்,  
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## Editorial.

The monthly publication 'Path to Dharma', by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 44<sup>th</sup> number this month.

The main imperative endeavor of this monthly magazine is to pass on the vision associated to Hindu dharma basically by replies to the issues put forward by the anxious readers.

The comments and analysis of the readers are appreciated.

B.S.Sarma,

Kshethra Vinayaka Temple,

Sri Munneswaram, Chilaw, Sri Lanka. August, 2011

## *Suggestions from the readers*

Mr.B.S.Sarma, 'Path to Dharma'

I am frankly satisfied with the subject matters conversed, in the monthly magazine "Path to Dharma" and be grateful for the approach the style in which the questions are dealt with. I have sent you some uncertainties for which I anticipate the answers .

With kind regards,

M.Ganeshamurthy, U.K

12<sup>th</sup> July 2011

Dear Mr.Sarma,

Thank you very much for sending me the monthly magazine 'Path to Dharma' every month. Most of the explanations for the explanations are rather very short and if a detailed accounts are given to some important selected them it would be very much useful. The usage of haughty technical Sanskrit words must be avoided for the benefit of the large number of readers..

M.K.Dhass, CANADA.

30<sup>th</sup> June 2011

Dear Mr.B.S.Sarma,

I just went through a few magazines "Path to Dharma" which were given to me by one of my friend. I really enjoyed reading them and got some clarification in some concepts about Hinduism. Can I get the back issues of this magazine?

S.Renganathan, Nwezeland

29<sup>th</sup> June, 2011

**1. What is the procedural steps prescribed in the ritual of 'abisheka' Anointment of the items to be followed in a temple ceremony?**

**Anointment**

The procedural steps prescribed in the ritual of 'abisheka' Anointment of the items to be followed in a temple ceremony is, pure river water, well water, pure pond or lake water or pure pipe born water are said to be the holy anointment of the Murthi (idol of Lord). The flowers with fragrant aroma like Padhiri, Seetheviyar senkaluneer, Uthpalam, Vishnukranthi, Alari, Lotus, Champaka, Vilva would be put in this water for anointment. Old water should not be used.

The following order of anointments is given in *Sakalagama sangraham*.

1. Sesamum oil
2. Panchagavya ♣
3. White rice flour
4. Nellimulli -powder
5. Turmeric- powder
6. Panchamrita \*
7. Milk (unboiled cow's milk)
8. Curd
9. Ghee
10. Honey
11. Sugarcane juice
12. Fruit juice ♥
13. Tender coconut
14. Cooked rice
15. Sandal paste
16. Snapannir(rose water)

♣ Panchamrita

Rasapanchamrita - A mixture of cow's milk, curd, ghee (boiled butter), sugar and honey. A trace of Kasthuri (Musk of Musk deer), Korochana, Karpura (Cinnamomum camphora), Ealam (Elettaria cardamomum), Karambu (Eugenia caryophyllata-inflorence), Thakkolum (Calyptanthes jambaeana), Kacholum (Guilandina bonduc) spices are added

♥ Pala (fruit) Panchamrita - A mixture of the fruits mango, jack and banana

♣ Panchagavyam - The mixture of the cow's milk, curd, ghee, water and dung.

**2. What are the twenty five Maheshwara Muratams of Lord Siva?**

**The twenty five Maheshwara Muratams of Lord Siva are as follows;**

01. Bhikshatanar
02. Kamari
03. Kkalari
04. Kalyana su.ndarar
05. RishabhArudhar
06. Chandrashekharar
07. Uma maheshvarar
08. Natarajar
09. Tripurantakar
10. Jala.ndharari
11. Gajasamharamurti (Matangari)

12. Karalar (Virabhadrar)
13. Shankara narayanar
14. Ardha narishvarar
15. Kiratar
16. Ka.nkalar
17. Chandeshanugrahar
18. Chakrapadar
19. Sahaumaskandar (Somaskandhar)
20. Ekapadar
21. Gajamukhanugrahar(Vighneshanugrahar)
22. Dakshina murti
23. Nilakanthar
24. Lingodbhavar
25. Sukasanar

### 3. Discribe the iconographic form of Lord Somaskandar?

The iconographic form of Lord Somaskandar is as follows; Lord Siva together with His consort Uma and Skandar (Sa+Uma+Skandar) is known as Somaskanda murthy. Two sakthies are seen on either side of Somaskandar. Icha-sakthi is on the right side and Kriya-sakthi on the left side of Siva. On the left side of Somaskandar in between Siva and (Kriya) sakthi, Skandar is seen. These three idols of this form (murtham) symbolize ischa sakthi, kriya sakthi and gnana sakthi through which pancha kruthya is performed. The five activities of the Lord (Pancha-Krityas) are: Srishti (creation), Sthiti (preservation), Samhara (destruction), Tirobhava (veiling) and Anugraha (grace). These, separately considered, are the activities of Brahma, Vishnu, Rudra, Mahesvara and Sadasiva.

Lord Siva with three eyes on his face is seen seated on the badhra peeta (seat) in suhasana pose where left leg is folded and kept at the knee joint. Right leg is seen in the hanging position from the seat. Siva is seen to wear the skin of a tiger with parasu in the back right hand and holding deer in the back left hand. The right front hands are in the position of abhaya mudra' (protection giving), The left front hand is shown in 'varadha mudhra' blessing/ boon granting pose. On the right ear makara/simha kundala type of ear ring and on the left ear bhadhra kundala type of ear ring are seen. On the head jata makuta the type of hair on head, crescent moon, and simha chakra are seen. Many serpents are worn as bangles in the hands. Goddess Uma holds lotus flower in the right hand. Left had is kept in the simha kashana hasta mudra position. Head bears karanda makuta type of hair crown.

### 4. Explain the importances and the forms of the following icons The mouse (mooshikam), The peacock, The Vel, The serpent, Cock in the banner in a temple?

#### The mouse (mooshikam)

The mouse (mooshikam) denotes wisdom, talent and intelligence. It is a symbol of ignorance that is dominant in darkness and fears light and knowledge. The mouse shows us to remain always on the alert and illuminate our inner-selves with the light of awareness.

#### The peacock.

The peacock mount symbolizes his destruction of the ego. The peacock is the carrier mount (vahana) standing on a serpent is seen behind the Lord. The serpent represents the time factor and the peacock keeping the serpent under its control and being the vehicle of Subrahmanya indicates that the Lord is beyond the time limits. Shanmukha's Vahana, the peacock, shows the shape of the Pranava AUM. It is of the shape of the Bindu. When the peacock spreads out its tail, it has the round shape of the Pranava. Within it is the Para Brahma Jyoti, which is the form of Murugan or Subrahmanya.

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### **The Vel**

The Vel or Spear was given to Subrahmanya by Parvati, the embodiment of Siva Sakti. It, therefore, indicates that the Spear is the symbol of True Knowledge as coming out of Parvati, the Para Sakti. The shape of *Vel* also shows that Knowledge in the form of Jyotis will start from the Muladhara Chakra, represented by the bottom of the *Vel*, pass through the intermediate Nadis (which are represented by the body of the *Vel*) and pierce through the thousand-petalled Brahmastrandhra, which is represented by the sharp, leaf-shaped end of the *Vel*, and in the end will shine resplendent in the top beyond all these Chakras or Nadis.

### **The serpent**

The subordinated serpent kept in check by the peacock's feet shows that Maya or impurity is completely overpowered by the power of Pranava.

### **Cock in the banner**

The cock in the banner signifies the Sound-form or the Nada of Pranava. It is the nature of the cock to crow at the moment when the sun makes himself just visible in the horizon.

### **What are the sixteen sixteen sanskaras?**

#### **The sixteen sanskaras that are followed are as follows;**

##### **1. Garbhadana**

This sanskara follows the wedding ceremony when the couple decide to be blessed with a child. In this sanskara they pray for a healthy and noble child.

##### **2. Punsavana**

Three months after conception, the Punsavana sanskara is performed. The parents pray for the grace of God to ensure the sound development of the child in its embryo stage.

##### **3. Simantonnayana**

This sanskara is performed at the end of the sixth or eighth month after conception for the full developments of the organs.

##### **4. Jatakarma**

On the day of birth the child is welcomed into the world with the Jatakarma sanskara.

##### **5. Namakaran**

On the eleventh day after birth the Namakaran sanskara is performed and the child is given a name. The name chosen is intended to be a source of inspiration in the life of the individual.

##### **6. Nishkramana**

After the fourth month the Nishkramana sanskara is performed and the child is taken out in the open air for its acquaintance with nature. The child is exposed to the health-giving rays of the sun and there is a prayer for long life. From now onwards, the child would be nurtured in the lap of nature.

##### **7. Annaprashana**

The time for this sanskara is when the teeth begin to appear between the sixth and eighth month. It is at this stage that the child is introduced to solid food.

##### **8. Choodakarma**

From the first to the third year is the period for this sanskara, when all the hair from the child's head is removed for the first time. At this time there is a prayer for good health and sound mental development.

##### **9. Karnavedha**

When the child is three years of age, this sanskara is performed by piercing the lower lobes of his ears, and a prayer is said for the child's physical well-being.

##### **10. Upanayana**

This sanskara is performed any time from the age of five to eight years. Upanayana means getting closer to someone. With this sanskara, the child is placed in the care of the guru (teacher). It is given yajnopavit (sacred thread), which consists of three separate strands. The sacred thread symbolizes the

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vow of the child to follow a path of life as laid down by the scriptures. Brahmacharya, or celibacy, is of prime importance in the life of a student. He has to exercise self-restraint and abstain from all forms of indulgence. The formal education commences immediately after this sanskara. The three strands of the sacred thread represent the three letters of AUM. They also denote the three disciplines of life, namely, knowledge, action and devotion. The student adopts a rigorous code of conduct for the attainment of life that is virtuous and noble.

#### **11. Vedarambha**

Immediately after the Upanayana the Vedarambha sanskara is performed. At this stage he commences with the study of spiritual knowledge as contained in the Vedas and Shastras. All the branches of knowledge including science become his field of interest and study. In this way he prepares to seek progress in the material world while at the same time strengthening his spiritual life. The teacher explains to him the Gayatri Mantra and its significance. The student fervently prays for the attainment of a sound intellect.

#### **12. Samavartana**

This sanskara is performed between the twenty-first and twenty-fifth year, when the student has completed his studies. The guru confers the appropriate degree on him. The graduate of the Gurukul is then on threshold of a new life of self-reliance and independence. Henceforth he participates fully in the social and the economic life of the community.

#### **13. Vivaha (marriage)**

After having completed the stage of Brahmacharya, the student may decide to marry and move to the next stage in life, which is that of the householder (Grihastha ashrama). It is at this time that the Vivaha sanskara is performed. The male is expected to be about twenty-five years of age while the female should have attained the age of sixteen years. Two individuals who had lived who had lived independently now form a life-long companionship. It becomes a life of unity based on perfect harmony. After marriage when children are born of them the continuity of the family tree is maintained.

#### **14. Vanaprastha**

This sanskara marks the completion of the Grihastha ashrama at the age of fifty-one years and the commencement of the Vanaprastha ashrama. A person renounces all occupations from which personal benefits accrue. He hands over all his family responsibilities to his son and thus makes way for the succeeding generation. He is then free to follow a life of austerity and meditation. There is no limit, however, to the actions he may perform in the service of mankind.

#### **15. Sannyasa**

Although the holy order of a Sannyasa is taken at the age of seventy-five years, a person could enter the Sannyasa ashrama whenever his self-discipline and spirituality enable him to renounce all worldly attachments. At the time of the sanskara, he renounces his wealth, family ties and desire for fame. The saffron robe of a sannyasi is a symbol of a life of austerity. He does not belong any more to a particular family or community and he has no fixed abode. His outlook becomes completely universal.

#### **16. Antyeshti**

When a person dies his body is cremated. This takes the form of the Antyeshti sanskara. The soul is immortal. When the body is consumed by the fire, the five elements, namely, earth, water, fire, air and ether once more become a part of nature. The prayers that are recited are for the peace of the departed soul and for the comfort of the members of the bereaved family. Cremation is the best way for the disposal of the dead body.

### **Give the procedure of Sama Veda Upakarma Prayoga?**

The procedure of Sama Veda Upakarma Prayoga is as follows;

The upa Karma prayogam of Sama Veda is done in Hastha Nakshtra of the Kanya Masa.

Which is performed in the following order

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- i. Panchagavya sammelanam
- ii. Snana Mahasankalpam
- iii. Brahmayagnam
- iv. Punyaham
- v. Rishipooja(Uthsarjan Karma)
- vi. Deva,rishi, Pithru Tharpanam
- vii. Ghata Poojai
- viii. Yagnopaveethadhaaranam
- ix. Vedarambam
- x. Kankanadharanam

The upa Karma is done with the guidance of a Guru. In times due to unavoidable circumstances, many are forced to do it on their own with some handouts.

Due to this important three steps of the above ten are given below;

- i. Snana maha Sankalpam,
  - ii. Brahma Yagnam
  - iii. Yagnopaveetha dharanam
- a. Aachamanam, and wear Pavithram made of tharpai grass.  
(Achuthaya namaha, Ananthaya namaha, Govindhaya namaha, Kesava, Narayana, Madhava, Govindha, Vishnu, Madhusudhana, Trivikrama, Vamana, Sridhara, Rishikesa, Pathmanabha, Dhamodhara.)
  - b. Recite Ganapathy slokam;  
Shuklaam bara Dharam Vishnum,  
Shashi Varnam Chatur Bhujam,  
Prasanna Vadanam Dhyayet,  
Sarva Vighna Upashaanthaye.
  - c. Pranayama (Gayathri manthra):  
“Aum Bhorbavassuva Aum tatsa vithurvarenyam.  
Aum Bhargo devasya Dheemahi  
Aum Dhiyo yona prachodayath”

#### d. Maha samkalpam

Apavithra pavithro vaa sarvaavasthaam gathopi vaa, ya smareth pundari kaksham, sabahyanthara suchi, manasam vaachikam paapam, karmanaa Samuparjitham, sri Rama smaranenaiva vyopahathi na samsaya. Sri rama Rama rama Tidhir Vishnu, Tatha vaara, nakshatram Vishnu reva cha Yogascha karanam chaiva sarvam Vishnu mayam Jagat, Sri Govinda, Govinda, Govinda, Aadya sri bhagawatha, Aadi vishno, Aadinarayanasya achinthyaya, aparimithaya, sakthyaa, briyamaanasya, mahaa jalou ghasya madhye, Paribrhama maanaanam aneka koti brhmaandanam madhye, eka thame, avyaktha mahadahankara pruthivya aptejo vayvakaasaa ahankaradhii -aavaranair- aavruthe- asmin mahathi bramandakaranda- madale- aadhara sakthi – aadhi koormaa nandathi ashta diggajopari prathishtithasya uparithale, Sathyadhi loka shadkasya adho bhage, mahaa nalayamana phani raja seshasya sahasra phanaa mani mandala mandithe, lolaalokachalena parivruthedighdanthi-shunda dhanda-uttambhithe, lavaneshu suraa sarpee dhadhee dugdha sudhodhakrnavii parivruthe, jambhu-plakshasaka-salmali-kusa-krouncha-pushkarakhyia saptha dweepa dheepithe, Indra dheepa kaseru thamra gabhasthi naga soumya gandharwa chaarana bharethakhyia nava gandathmake, Maha meru giri karnakopetha maha saroruhayamana pancha sath koti yojana vistheerna bhoo mandale- sumeru nishadha hemakoota himachala malyavath pariyathraka gandhamadhana kailasa, vindhyachaladhi, maha shailadhishtithe, Lavana Samudhra mudhrithe, Bharatha Kimpurusha Hari Ilavruttha Ramyaka Hiranmaya KuruBhadrascha Kethumalakhya nava varshopashobithe, Jamboo dweepe, Bharatha varshe, bharetha kande, Mero Dakshine Parswe, Karma Bhoomou – Swamyavanthii, kuru kshethraadhi sama bhoo Madhya rekhaya poorva dig Bhage, Vindhachalasya Dakshina dig Bhage ,

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Dandakaranye, Sakala Jagat Srushta parardha dwaya jeewino Brahmana Pradhame Parardhe Pancha sadhabdhatmikhe Aatheethe, Dwitheeya parardhe, Panchasadabdhou, Pradhame Varshe, Pradahme mase, Pradhame Pakshe, Pradhame divase, AAhani dwitheeye yame, tritheeye muhurthe, swayambhuva-swarochisha-uthama-thamasa-raivathachakshuhaksheshu, hatsu manusha vyatheetheshu, sapthame vaivaswatha manvanthare, aashta vimsathi thame, varthamane kali yuge, prathame padhe, Shalivahana shakabdhe, Chanrda savanna souradhi maana bramithe, prabhavaadheenam sashti samvatsaranaam madhye, Vikruthi nama samvatsare, Dakshinaayane, Varsha rithou, Simha mase, Shukla pakshe, aadhya tritheeyam ..... shubha thidou, ..... vasara yukthayam, ..... nakshatra yukthayam, shubhayoga, shubha karana evam guna, viseshana visishtaayam, asyam tritheeyam..... shubha thidou, Sarva Papa Harana nipuna sri Parameswara preethartham, Anaadhya vidhyaa vaasanaya pravarthamane, Asmin mahathi Samsara Chakre, Vichithrabh karma gathibhivichithrasu yonishu , puna punaranekadha janithwa, Kenaapi punya karma viseshena idhaaneentha maanushye dwija janma visesham prapthavatho mama, iha janmani poorva janmasu maya kruthaanam brahma hathyadhi,swarnaastheya, suraapanaguruthalpagamana, maha pathaka chathushtaya, vyatheerikthaanaam, thath samsargaanaam, theshaam pathakanaam, nikshipthaya, saranaagathaaya, , pathivruthaya sangama nimithanam, nishidha sashtraabhi gamanaadheena, vidwad brahmana pankthi bhedacharana , vaardhakee –vidhawa vesya vrushalyaadhi samsarga nimithaanaam, balye vaysi kaumare youvane vaardhake, jagrath swapna sushpthyavasthasu, mano vaak kaya karmendriya vyapaarai, jnanendriya vyapaaraischa, samsarga nimithaanaam, bhooyo bhooyo aabhyasthanaam, thathra thathra garbhothpathi nimithanaam, thath saha bhojana thad uchishta bhakshana, aswa yoni, paswadhi yoniretha skhalitha nimithaanaam, govadha paswadhi prani vadha nimithaanaam, sthree shoodhra vita kshatriya vadha nithaanaam, aayuktha lavana pakvanna madhu ksheera thila thaila maama moola phala,saaka raktha vasa suvarna, kambalaadhi vikraya nimithaanaam, aswadhi vahana, ikshu kanda dathana, paraapavaadana, bradhakadhyapana, asad prathi grahana, vrukshschedana, dhaanya roupya pasustheya, vaardushi karana shudhra seva, shudra preshya , heena jathi prathigraha, heena sakhya, pankthi bhedana, paka bhedana, paraa anna bhojana, asachasthra lapa, pramadhi kara, matadhikara, pourohithya, pareeksha paksha pathaka, thatakaarama vikraya, thataka vichedhanadhi sama paathakaanaam, jnantha sakruth kruthaanaam, aajnatha asakruth kruthaanaam, jnanatho aajanathaascha abhyashaanam, athyanthabhyasthaanam, nirantharabhyasthaanaam, sankari karanaanaam, malini karananaam, aapathri karanaanaam, jathi bramsa karanaanaam, aavitha karamaacharana, vihitha karma thyagaadheenaam, prakeernikaanaam upa pathakaanaam, maha pathakaanaam, aathi paathakaanaam, evam navaanam nava vidhaanaam, bahoonam bahuvidhaanaam sarveshaam papa namapanodhana dwara, aayajya yaajanaasath prathi grahaa bhakshanaa bhojya bhojanaa peya paanaadhi samastha papa kshyartham, aswatha narayana sannidhou-deva brahmana sannidhou-tryaa trimsath koti devathaa sannidhou-sri visaalakshi sametha visweswara swami sannidhou-mahaa ganapathi sannidhou-seetha lakshmana bharaatha sathrugna-hanumat samedha sri rama chandra swmai sannidhou-sri rukmani sathyabhama samedha sri gopala Krishna swami sannidhou-hari hara puthra swami sannidhou-sri lakshmi narayana swami sannidhou Mama samastha papa kshyartha proshta padhyam hastharshe adhya yoth sarjana karmangam maadhyahnika snaanamaham karishye, maadhyahnika snaanamaham karishye. Aathi kroora maha kaya kalpantha dahanopama,Bhairavaya namasthubhyam aanugnaam dhathu marhasi. Durbhojana duraalaapa dush prathigraha sambhavam, Paapam hara mama kshipram sahyakanye namosthute. Triraathram jahnavi theree pancha rathram thu yaamune, Sadhya punathu kaaveri papa maamaranthikam.Ganga gangethi yo brooyaadh yo janaanaam shatai rapi,Muchyathe sarva paapebhyo Vishnu lokam sa gachathi. (take bath thus) After bath (Nowadays people only take Sankala Snanam by sprinkling water) take Pancha Gavyam chanting Yathavagasthi gatham papam dehe thishtathi maamake, Praasanam pancha gavyasya dahathwagni rivendanam. Take bath again, wear dry cloths, put on religious marks, do regular daily duties and then do Brahma Yagna.

Upakarmam should be performed before “Hastham “changesWe are supposed to live in Jambu Dweepa, Bharatha Kanda which is south of the great mountain Maha meru.Then again this Bhasratha Kanda is blessed with many holy rivers and holy places.

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## 2.Brahma Yagnam.

- i. Perform Achamanam
- ii. Face eastern direction and do “Shuklam baradaram...”Followed by pranayamam “om Bhoo...”
- iii. Mamopartha samastha duritha kshya dwara sri Parameshwara preethyartham Brahma Yagnam karishye. Brahma yagnena Yakshye.
- iv. Chant and clean the hands with water ,Vidhyudasi paapmanam vidhya me paapmanam amruthath Sathya,Mupaime.
- v. then chant

Aum Bhorbavassuva, Aum tatsa vithurvarenyam.Aum Bhargo devasya Dheemahi, Aum Dhiyo yona prachodayath

Aum Tatsa vithurvarenyam Bhargo devasya dheemahi ,Aum Dhiyo yona prachodayath,

Aum Bhoo, Aum Bhuva, Aum Suva, Aum Sathyam,Aum Purusha,

Aum Bhoo, bhoo., hoi bhoo, Hoi bhoo Haa aavu vaa a, suvarjyothi

aa

Aum Bhuvaa, Bhuva, Hoi Bhuva, Hoi Bhuva, Haa aavu vaa

a,suvarjyothi aa

Aum Suvaa , Suva, Hoi Bhuva, Hoi Bhuva, Haa aavu vaa

a,suvarjyothi aa

Aum Sathyam , Sathyam, Hoi Bhuva, Hoi Bhuva, Haa aavu vaa

a,suvarjyothi aa

Aum Purushaa , Purusha, Hoi Bhuva, Hoi Bhuva, Haa aavu vaa

a,suvarjyothi aa

Aum Thatsa vithurvarenyam , bhargo devasya dheemahi, dhiyo yoo

na Pracho aa, him , dhayo Aaa aa,

Aum Agnimeele purohitham Yagnasya Dheva mruthvijam, hotharam Rathna Dhathamam

Aum Ishe Tworje Thwa ,vayavasthapayavastha Devo vassavitha, prarpayathu sreshtathamaya karmane

Aum Agna Aayahi veethaye grunano havvadathaye, ni hotha sadhsi,bharhishi,Aum sanno devirabheeshtaya Aapo peethaye sam yorabhisravanthu

na

vi. Sprinkle water round the head by reciting, Sathyam Thapa sradhayam juhAumi

vii. Recite three times with folded hands

“Aum namo brahmane namosthwagnaye nama pruthwyai nama,oshadheebhya namo vaache namo vaachaspathaye namo vishnave,bruhathe karomi”.

viii.Clean the hands with water by reciting “vrushtirasi vruschame paapmanamamruthath sathyamupaaga”

ix.Do Devarshi Pithru tharpanam Karishye (deva tharpanam through the tip of fingers)

- i. Bramodaya ye deva than devaan tharpayami
- ii. Sarvaan devaan tharpayami
- iii. Sarva deva ganaan tharpayami
- iv. Sarva deva pathnis tharapayami
- v. Sarva deva ganapathnis tharpayami
- vi. Sarva deva puthaam stharpayami
- vii. Sarva deva. gana puthamstharpayami
- x.. Perform rishi tharpanam(each twice) by wearing yagnopaveetha as garland and pouring out water from the little finger
  - a. Krishna dwaipayanaaya ye rishaya than rishin tharpayami
  - b. Sarvaan risheen tharpayami

Sarva rishi ganaan tharpayami

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- c. Sarve rishi pathnis tharpayami  
d. Sarva rishi gana pathnistharpayami  
e. Sarva rishi puthramstharpayami  
f. Srava rishi gana puthramstharpayami
- xi. Wear the Yagnopaveetham in normal manner and cause to flow water from the tips of fingers  
a. Rig vedam tharpayami  
b. Yajur Vedam tharpayami  
c. Sama Vedam tharpayami  
d. Atharva Vedam tharpayami  
e. Ithihasa puranam tharpayami
- xii. Only those whose father has passed away perform this step  
Pithru tharpanam wearing the yagnopaveetham on the right shoulder pouring water  
between the thumbs. And index finger (thrice).  
a. Soma pithruman yamo angiraswan agni kavyavahana ithyadaya ye Pithara thaan  
pithrun tharpayami,  
b. Sarvaan pithrun tharpayami  
c. Sarva pithru ganam tharpayami  
d. Sarva pithru pathnistharpayami  
e. Sarva pithru ganapanthnistharpayami  
f. Sarva Pithru puthrastharpayami  
g. Sarva pithru gana puthraastharpayami  
h. oorjam vahanthi amrutham grutham paya keelaalam, parisruyatham, swadaastha  
tharpayatha me pithrun
- xiii. wear the Yagnopa Vita in the Normal way and perform Achamanam (achuthaya namaha....)  
Pithrus Brahma yagnam (sacrifice to Brahma) is the oblation offered to satisfy Devas, Rishis (sages) and  
(ancestors). on avani avittam days.  
Yagnopa veetha dharana manthra, (Manthra for wearing Poonal)
- a. Achamanam (achuthaya namaha...) Shuklaam Bharadharam..... Santhaye  
b. Aum Bhoo..... Bhoorbhavaswarom  
c. Mamo partha samastha duritha kshya dwara sri paameshwara preethartham  
Sroutha smartha vihitha sadachara nithya karmaanushtanaa योग्याथा सिद्ध्यर्थम  
brhma teja abhivrudyardham yagnopaveetha dharanam karishye.  
d. Yagnopaveetha dharana maha manthrasya Parabrhma rishi (Touch forehead)  
Trushtup chanda (touch below nose) Paramathma devatha (touch heart)  
e. Yagnopaveetha dharane viniyoga, Wear Poonal one by one by reciting (poonal  
should be held by both hands, the tie in the poonal being held above by the right hand  
facing upwards) Yagnopaveetham paramam pavithram praja pathe, Yat sahajam  
purasthad aayushyam Agriyam prathi muncha shubram yagnopaveetham balamasthu  
theja.  
f. After wearing all poonals one by one do Achamanam  
g. Remove the old poonals and break them to pieces by reciting Upaveetham bhinna  
thanthum jeernam kasmala dooshitham, visrujami jale punarbrahman varcho  
deergayurasthu me.  
h. Carry out achamanam.
- xiv. Gaayathri japam  
a. Achamanam (achuthaya namaha....)  
b. Shuklaam baradharam  
c. Aum bhoo  
d. Mamo partha samastha duritha kshya dwara sri parameshwara preethartham Tadeva  
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- e. lagnam sudhinam tadaiva, tharaa balam chandra balam thadaiva , vidhya balam daiva balam tadaiva, Sri Lakshmi pathe aangriyugam smaramaami Apavithra pavithro vaa sarvaavasthaam gathopi vaa , ya smareth pundari kaksham, sabahyanthara suchi , manasam vaachikam paapam , karmanaa Samuparjitham, sri Rama smaranenaiva vyopahathi na samsaya .Sree rama Rama Shubhe Shobane muhurthe adya Brahmana dwiteeya paradhe , Swetha varaha kalpe, Vaivaswatha Manvanthare, Ashtavimsathi thame , Kali yuge, Prathame pade,Jambhu Dwipe, Bharatha Varshe,Bhartaha Kande, Mero Dakshine Parswe, Sakabdhe, Asmin Varthamane Vyavaharike, Prabhavadhi Sashti Samavathsaranaam Madhye, Vikruthi nama Samvathsare , Dakshinayane, Varsha Rithou, Simha mase Krishna pakshe aadhya .....prathamaayam shubha thidou Soumya vaasara yukthayaam sathabishak..... nakshatra yukthayam shubha yoga shubha karana evam guna viseshana visisishtaayam asyaam prathamaayam shubha thidou mithyaa theetha prayaschittartham ashtothara sahasra samkya gayatri maha manthra japam karishye.
- f. chant the gaythri manthra 1008 times. Complete with Abhivaadaye and then complete with Kayena vacha.....

Note:

*Shuklaam bara Dharam Vishnum,  
Shashi Varnam Chatur Bhujam,  
Prasanna Vadanam Dhyayet,  
Sarva Vighna Upashaanthaye.*

Meaning: Lord Ganesha always dressed in white represents purity. He is with gray complexion like that of ash glowing with spiritual splendor. The Lord with bright countenance has four arms. I meditate on the God who can destroy all obstacles whether material or spiritual.

Pranayama.

Pranayama (rhythmic breathing) is respiratory exercise to hygienically freshen the lungs, keep the heart beat steady, purify the blood components and strengthen the whole nervous system. The performance of Pranayama is extremely beneficial to the health of a person. According to the yoga system Pranayama is a way to concentrate the mind. The concept of Pranayama is to perfect the physical body in a healthy condition, in addition the mind and the spirit. Pranayama is performed with a traditional religious manner with pranva and Gayathri mantras.

Gayathri Mantra and the significance of it;

*Om Bhur bhuvah svahah  
Tat savitur varenyam  
Bhargo Devasya dheemahi  
Dheeyo yonah prachodayaat*

As the Sun annihilates darkness, the Gayathri Mantra destroy ignorance. This Mantra invokes the power and radiance of the Sun to energize all earthly life, to destroy our sins and to reveal the Supreme Self to us. Lord Krishna says in the Bhagvad Geetha that " Amongst the Mantras, I am the Gayathri"

The translation of the Gayathri Mantra is 'AUM, O Lord! You are the all pervading Source of Light, Sustainer, Protector and Bestower of Happiness, Kindle, Enlighten and inspire our Intelligence to possess Eternal Qualities'. This Gayathri Mantra is considered the essence of the three Vedas (the Rig , the Yajur and the Sama Vedas )The more one contemplates and meditates upon the Gayathri, the more complexities are revealed to one.

**AUM** Supreme Lord

**BHUR** Protector of the earth, the material sheath, The Life breath of the Universe. From the feet to the navel center.

**BHUVAH** One of the meanings is the sky. The Lord who pervades and eliminates all miseries. From the navel to the throat center.

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**SVAHAAH** One of the meanings is the heavens. He is all Bliss and blesses His devotees with happiness. From above the throat center to the thousand petaled lotus.

**TAT** That (That Thou Art)

**SAVITUR** The SUN, Creator, Preserver and Self Luminous, the central mantra of the Solar Science.

**VARENYAM** Most fit to be worshipped. Most choice worthy.

**BHARGO** The burning splendor of the Sun that dispels ignorance, and therefore sorrows and miseries.

**DEVASYA** The 'Deva', The God, He who is All Bliss, The Joyful One, The Shining One, The Revealer of All Glory

**DHEEMAHI** We meditate upon Him

**DHEEYO YO NA** Who our intelligence and Wisdom

**PRACHODAYAAT** Inspires

The essence of the 3 Vedas in three **fragments** are:

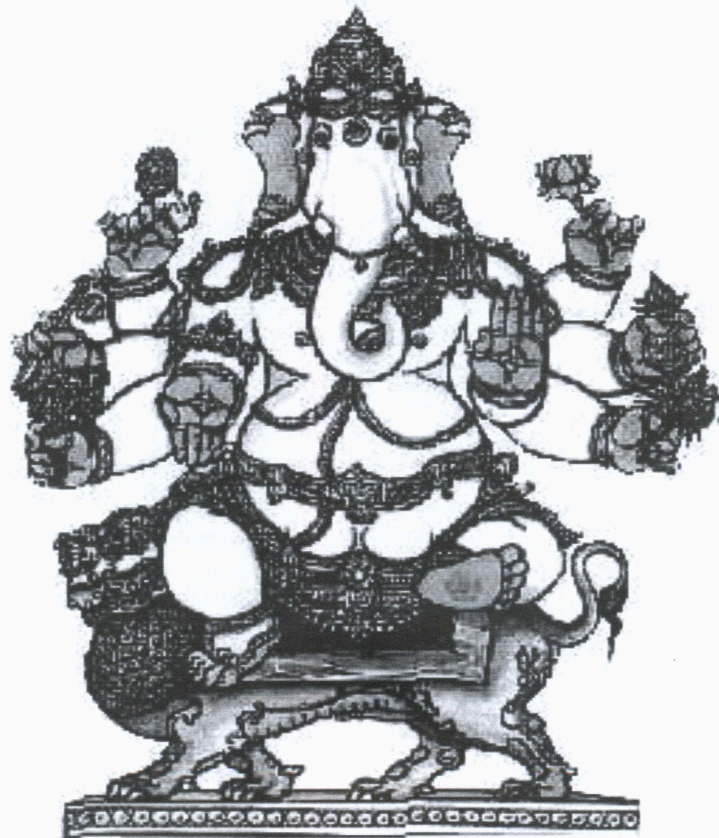
Essence of Rig Veda is Tat Savitur Varenyam

Essence of Yajur Veda is Bhargo Devasya Dheemahi

Essence of Sama Veda is Dheeyo Yonah Prachodayaat

The **essence** of the 3 segments, in the 3 words are :Bhur, Bhuvaha, Svaha

The essence of Veda in its simplest form in one word is: AUM



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