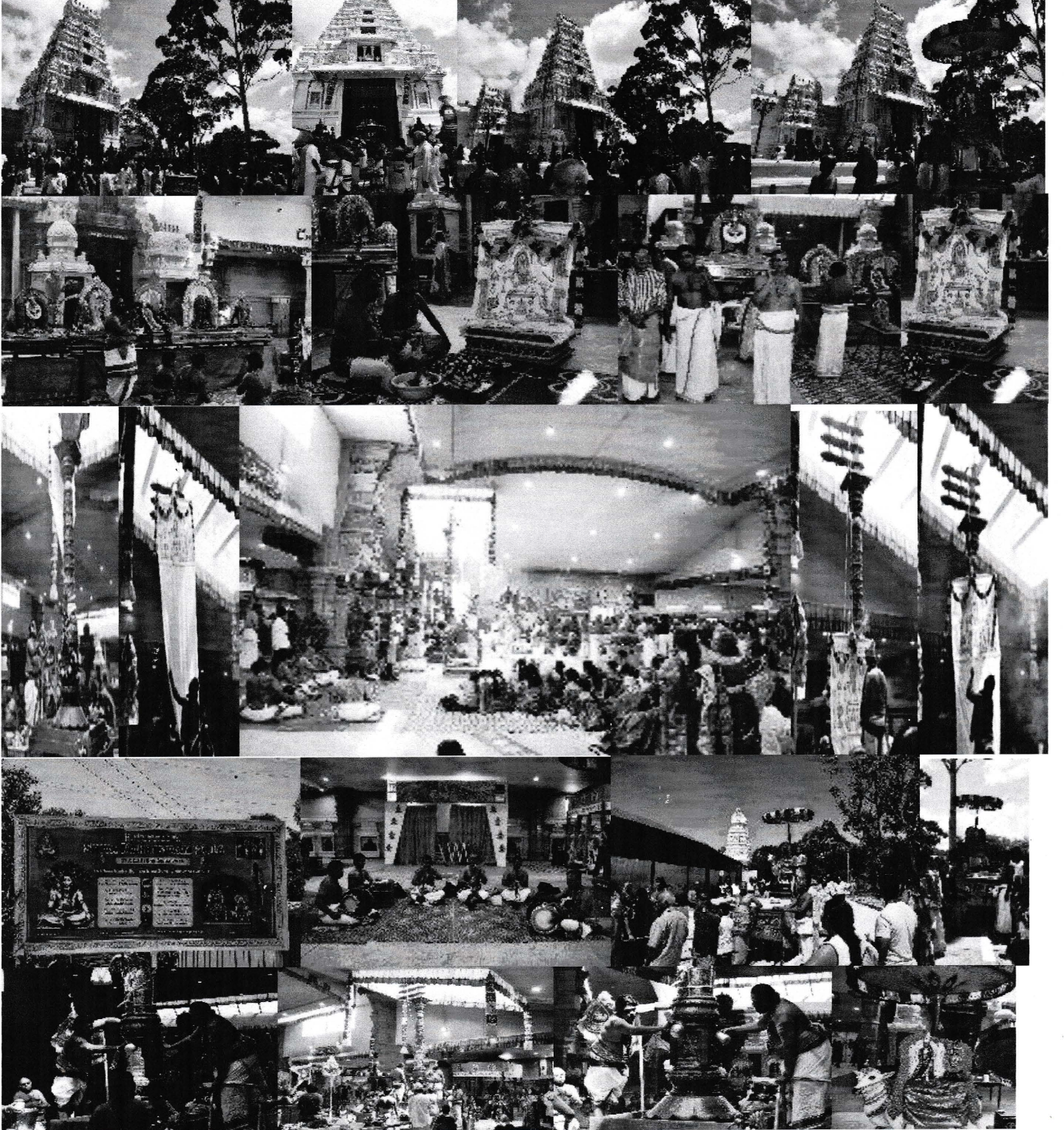


Path to Dharma
தர்மநெறி (Dharma Neri)
100



Sri Venkateswara temple, Helensburg, Sydney - Brahmotsava, March, 2016
Sri Sankar Publications

Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.
ஷேத்திர (வயல்) விநாயகஆலயம், ஸ்ரீமுன்னேஸ்வரம், சிலாபம், ஸ்ரீலங்கா
Author - B.S. Sarma

April

2016

ஏப்ரல் (பங்குனி/சித்திரை)



Sri Venkateswara temple, Helensburg, Sydney-Brahmotsava.March, 2016



Sri Muthu Mariyaman temple, Matale, Srilanka - annual Masi maha Brahmotsava festival,

Editorial.

The monthly publication 'Path to Dharma', by KshethraVinayakaTemple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 100th 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.SivaramakrishnaSarma,

KshethraVinayakaTemple, SriMunneswaram, Chilaw, Sri Lanka. . April, 2016



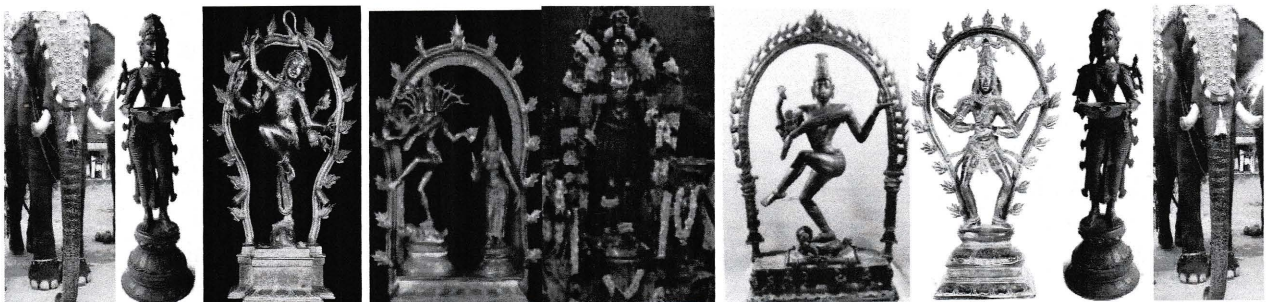
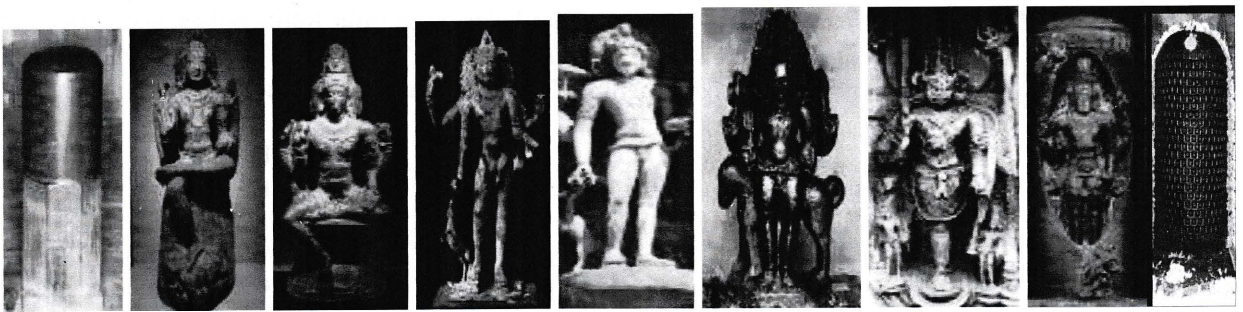
1. **Give the Sixty four forms of Lord Siva, Names of sixty four gopis of Vrindavan, Names of these sixty-four yoginis and Sixty four Kalas (64 arts) in Hinduism.**

Sixty four forms of Lord Siva

There are sixty four forms of Lord Siva according to Hindu scripts. These forms are known as the Maheshwara Murthams. Lord Siva took these forms for the benefit of the mankind.

1. Linga Murthy – In this form the God Siva is in formless form
2. LinGodbhava Murthy- In this form of God Siva is seen emerging from formless
3. Mukhalingam- In this form the Siv Linga form is seen with five faces .
4. SadaSiva Murthy- In this form the Lord Siva is seen with five faces
5. Maha sadaSiva Murthy- In this form the God Siva is seen with twenty five faces
6. Umamaheshvara Murthy- In this form God Siva is seen with Goddess 'Uma'/ Parvati.
7. Sukasana Murthy – In this form Lord Siva is seen with his wife and is in a pleasant mood.
8. Umesha Murthy – In this form Lord Siva is seen with his wife and one of his hands is in a 'vardana' pose.
9. Somaskandha Murthi- In this form Lord Siva is seen with Goddess Uma and Lord Skandha.
10. Vrishabhantika Murthy- In this form Lord Siva is seen along with bull.
11. Chandrashekara Murthy- In this form Lord Siva is seen with crescent moon on his head.
12. Bhujanga Lalita Murthy – In this form Lord Siva is seen with a snake.
13. Sada nritta Murthy – In this form the Lord Siva is seen as Natraja with his wife standing on a demon.
14. Gangavisarjana Murthy – In this form Lord God Siva is seen releasing river Ganga from his head.
15. Ardanarishvara Murthy- In this form Lord God Siva is seen half of Himself and half of Goddess Parvati.
16. Vrishabharudar – in this form the Lord Siva is seen sitting on a bull.
17. Bhujanga Trasa Murthy – In this form the Lord Siva is seen with a sanke in one hand and fire in the other. There is damroo in one hand and the fourth hand is in blessing the devotees.
18. Chandathandava Murthy – In this form the Lord Siva is seen standing on a demon. It is considered to be one of the fierce forms of the Lord Siva.
19. Tripurantaka Murthy – In this form the Lord Siva and Parwathi is seen riding a chariot that is driven by four horses.
20. Gajasura Samhara Murthy – In this form Lord Siva is seen peeling an elephant.
21. Sandhya Nritta Murthy – In this form Lord Siva is seen with Parwathi and with a damroo in his hand.
22. Gangadhara Murthy – In this form Lord Siva is seen with the river Ganga falling into matted locks.
23. Kalyanasundhara Murthy – In this form Lord Siva is seen getting married to Goddess Partvati.
24. JvarabhagnaMurthy – In this form of the Lord Siva is seen with 3 faces and three legs in dancing pose.
25. Shardhula Hara Murthy – In this is a form Lord Siva is seen with a tiger skin.
26. Keshavartha Murthy – In this form Lord Siva is seen Lord Vishnu are seen together in one body with damroo in one hand and Chakra in the other.
27. Chandisha Anugraha Murthy- In this form the Lord Siva is seen granting the Kamdhenu cow to a Sage. Kamdhenu was a mystical cow and it would fulfil all the wishes of its master.
28. Vinadhara DakshinaMurthy – In this form the Lord Siva is seen holding a musical instrument the Vina. He is seen standing on a demon and is surrounded by Gods.
29. LakulishvaraMurthy – In this form Lord Siva is seen sitting in a composed form as Lakulishvara Murthy with his damroo and trishool.
30. Vaduka Murthy – In this form Lord Siva is seen holding a snake and a bowl as Lord Bhairava
31. Agorastra Murthy – In this form Lord Siva is seen as an agori in this form.
32. GuruMurthy – In this form the Lord Siva is seen as a sage who is teaching others. This was the form in which the Lord used to share his knowledge with the sages in the Gyan sabha.
33. Jalandharavata Murthy – In this form Lord Siva is seen killing Jalandhara.
34. Ekapadha Murthy – In this form of Lord Siva is seen standing on one leg.
35. Gaurilila Samanvita Murthy – In this form Lord Siva is seen in sitting pose with his wife.
36. Brahma Shirachetha Murthy – In this form Lord Siva is seen cursing Lord Brahma saying that he will never be worshipped in spite of being the creator of the world.

37. Varaha Samhara Murthy – In this form Lord Siva is seen killing a Varaha.
38. Shishyabhava Murthy- In this form Lord Siva is seen with his devotees and his wife Goddess parvati.
39. Pasupatha Murthy – In this is a form of Lord Siva he is seen with some Gods and He is in a larger than life form.
40. Bhikshatana Murthy – In this form Lord Siva is seen receiving alms.
41. Vyakyana DakshinaMurthy – In this form Lord Siva is seen killing a demon who would not allow the sages to do their duties.
42. Kalanthakar- In this form the Lord Siva is seen coming out of a fire to kill a demon and called KalasamharaMurthy
43. Bhairav Murthy – In this form the Lord Siva is seen with a dog.
44. Kshetrapaala Murthy – In this form the Lord is seen with a dog as gurdain.
45. Dakshayagyahara Murthy – In this form Lord Siva is seen killing the king Daksha.
46. Ashvaruda Murthy – In this form Lord Siva is seen sitting on a horse.
47. Ekapada triMurthy – In this form Lord Siva is seen taking the forms of vishnu and brahma
48. Gaurivaraprada Murthy – In this form the Lord Siva is seen with gauri.
49. Vishapaharana Murthy – In this form Lord Siva is seen resting with his wife sitting beside him.
50. Kurma samhara Murthy – In this form Lord Siva is seen with Lord Vishnu.
51. Prarthana Murthy – In this form Lord Siva is seen with his wife in a very happy mood.
52. Kankala Murthy – In this form Lord Siva is seen in a standing pose.
53. Simhaghna Murthy – In this form the Lord Sivs is seen with three heads of lion and killing a demon.
54. Yoga dakshinaMurthy – In this form Lord Siva is seen in yogic posture. This form is DakshinaMurthy.
55. Kama dahana Murthy – In this form Lord Siva is seen burning cupid.
56. ApatuttaranaMurthy – In this form Lord Siva is seen as a hermit with a stick and a bowl.
57. Virabhadra Murthy – In this form Lord Siva is seen as a warrior loaded with weapons.
58. Kiratha Murthy- In this form Lord Siva is seen with bow and arrow and looks as a hunter.
59. Gajantika Murthy – In this form Lord Siva is seen with an elephant.
60. Tripada trimurthi – In this form Lord Siva is seen standing on one leg with Vishnu and Brahma on both his sides.
61. Chakradanasvarupa Murthy- In this Lord Siva is seen giving sudarshana chakra to Lord Vishnu.
62. Garudanthika Murthy – In this form Lord Siva is seen with his wife and he is being worshipped by a number of Gods including Garur.
63. Matsya samhara Murthy – In this form Lord Siva is seen with a fish.
64. Rakthabhiksha pradana Murthy – In this form Lord Siva is seen with Lord Vishnu.



Names of sixty four gopis of Vrindavan are considered most important. Their names are:

- | | | |
|-----------------|------------------|----------------------|
| 1. Ratnaprabha | 23. Candralatika | 45. Susangata |
| 2. Ratikala | 24. Pankajaksi | 46. Citrarekha |
| 3. Subhadra | 25. Sumandira | 47. Vicitrangi |
| 4. Ratika | 26. Rasalika | 48. Modini |
| 5. Sumukhi | 27. Tilakini | 49. Madanalasa |
| 6. Dhanistha | 28. Sauraseni | 50. Kalakanthi |
| 7. Kalahamsi | 29. Sugandhika | 51. Sasikala |
| 8. Kalapini | 30. Ramani | 52. Kamala |
| 9. Madhavi | 31. Kamanagari | 53. Madhurendira |
| 10. Malati | 32. Nagari | 54. Kandarpa-sundari |
| 11. Candrarekha | 33. Nagavenika | 55. Kamalatika |
| 12. Kunjari | 34. Manjumedha | 56. Prema-manjari |
| 13. Harini | 35. Sumadhura | 57. Kaveri |
| 14. Capala | 36. Sumadhya | 58. Carukavara |
| 15. Damni | 37. Madhureksana | 59. Sukesi |
| 16. Surabhi | 38. Tanumadhya | 60. Manjukesi |
| 17. Subhanana | 39. Madhuspanda | 61. Harahira |
| 18. Kurangaksi | 40. Gunacuda | 62. Mahahira |
| 19. Sucarita | 41. Varangada | 63. Harakanthi |
| 20. Mandali | 42. Tungabhadra | 64. Manohara |
| 21. Manikundala | 43. Rasottunga | |
| 22. Candrika | 44. Rangavati | |

sixty-four yoginis-

The religious beliefs of sixty-four yoginis are observable from numerous lists of different texts. The Brihadnandikeswara Purana, Bata Avakasa Skanda purana, Kalika purana, Brihndla Tantra, Cansatha yogini namavali, Durgapuja, of Balaram Das Chandi purana of Sarala Das and other texts explain list of sixty-four yoginis. In addition, the inscribed images in the sixty-four yogini temple of Bheraghal of M.P. furnish seventy images. Another list enumerates as many as sixty-nine yoginis in eight categories. Another text states sixty-nine yoginis in eight categories, such as Gupta Yoginis, Guptatara Yogini, Sampradaya Yogini, Kulatirna Yogini, Nigarva Yogini, Rahasya Yogini, and Atirahasya Yogini.

The sixty-four yoginis are associated with sixty-four kalas, sixty-four Ratibandhas, sixty-four Bhairava, sixty-four Nayika and sixty-four emotion of human being.

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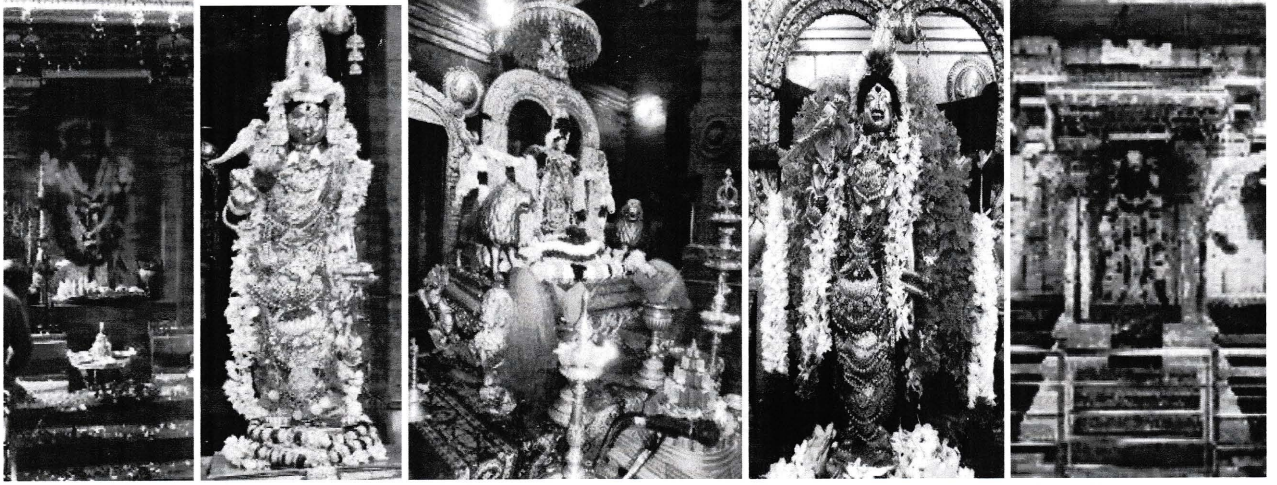
Names of these sixty-four yoginis described in Chandi Purana of Sarala Das are:

- | | | |
|-------------------|------------------|--------------------|
| 1. Chhaya | 19. Ghatabari | 37. Bali |
| 2. Maya | 20. Chamunda | 38. Dohini |
| 3. Narayani | 21. Chandrakanti | 39. Dwarini |
| 4. Brahmayani | 22. Madhavi | 40. Sohini |
| 5. Bhairavi | 23. Kachikeswari | 41. Sankata Tarini |
| 6. Maheswari | 24. Anala | 42. Kotalai |
| 7. Rudrayani | 25. Rupa | 43. Anuchhaya |
| 8. Baseli | 26. Barahi | 44. Kechamukhi |
| 9. Tripura | 27. Nagari | 45. Samuha |
| 10. Ugratara | 28. Khechari | 46. Ullaka |
| 11. Charchika | 29. Bhuchari | 47. Samasila |
| 12. Tarini | 30. Betali | 48. Mudha |
| 13. Ambika Kumari | 31. Kalinjari | 49. Dakhinai |
| 14. Bhagabati | 32. Sankha | 50. Gopali |
| 15. Nila | 33. Rudrakali | 51. Mohini |
| 16. Kamala | 34. Kalavati | 52. Kamasena |
| 17. Santi | 35. Kankali | 53. Kapali |
| 18. Kanti | 36. Bukuchai | 54. Uttarayani |

55. Trailokya Byapini
56. Trilochana
57. Nimai
58. Dakeswari

59. Matangi
60. Ramayani
61. Anadi Shakti
62. Balakshatrayani

63. Brahamani
64. Dharani



Sixty four Kalas (64 arts) in Hinduism (chatuh shashti kala- Sixty-four arts.)

Sacred sciences, studies, arts and skills of civilized living listed in various Hindu scripts. In addition, experience in sixty four bahya kalas, (practical arts), as required in the life of cultured persons. They are:

More skills are conventionally taught to both genders. Their subject matter draws on such texts as the Vedangas and Upavedas, and the Shilpa Shastras, or craft manuals.

The names and there meanings for all the 64 Arts

- (1) **gita** - art of singing.
- (2) **vadya** - art of playing on musical instruments.
- (3) **nritya** - art of dancing.
- (4) **natya** - art of theatricals.
- (5) **alekhya** - art of painting.
- (6) **viseshakacchedya** - art of painting the face and body with colored unguents and cosmetics.
- (7) **tandula-kusuma-bali-vikara** - art of preparing offerings from rice and flowers.
- (8) **pushpastarana** - art of making a covering of flowers for a bed.
- (9) **dasana-vasananga-raga** - art of cleansing the teeth, cloths and painting the body.
- (10) **mani-bhumika-karma** - art of making the jewel garlands.
- (11) **sayya-racana** - art of covering the bed.
- (12) **udaka-vadya** - art of playing on music in water.
- (13) **udaka-ghata** - art of splashing water on ground.
- (14) **citra-yoga** - art of practically applying an admixture of colors.
- (15) **malya-grathana-vikalpa** - art of designing a preparation of wreaths or garlands.
- (16) **sekharapida-yojana** - art of practically setting the coronet on the head.
- (17) **nepathya-yoga** - art of practically dressing
- (18) **karnapatra-bhanga** - art of decorating the tragus of the ear.
- (19) **sugandha-yukti** - art of practical application of aromatics.
- (20) **bhushana-yojana** - art of applying or setting ornaments.
- (21) **aindra-jala** - art of jugglery.
- (22) **kaucumara** - a kind of art.
- (23) **hasta-laghava** - art of sleight of hand.
- (24) **citra-sakapupa-bhakshya-vikara-kriya** - art of preparing varieties of foods

- (25) **panaka-rasa-ragasava-yojana** - art of preparing palatable drinks and fruit juices
- (26) **suci-vaya-karma** - art of needleworks and weaving.
- (27) **sutra-krida** - art of playing with thread.
- (28) **vina-damuraka-vadya** - art of playing on lute and small x-shaped drum.
- (29) **prahelika/ pratimala** - art of creating & solving riddles/of caping or reciting verse for verse skill.
- (30) **durvacaka-yoga** - art of practicing language difficult to be answered by others.
- (31) **pustaka-vacana** - art of reciting books.
- (32) **natikakhyayika-darsana** - art of enacting short plays and anecdotes.
- (33) **kavya-samasya-purana** - art of solving enigmatic verses.
- (34) **pattika-vetra-bana-vikalpa** - art of designing preparation of shield, cane and arrows.
- (35) **tarku-karma** - art of spinning by spindle.
- (36) **takshana** - art of carpentry.
- (37) **vastu-vidya** - art of engineering.
- (38) **raupya-ratna-pariksha** - art of testing silver and jewels.
- (39) **dhatu-vada** - art of metallurgy.
- (40) **mani-raga jnana** - art of judging jewels.
- (41) **akara jnana** - art of mineralogy.
- (42) **vrikshayur-veda-yoga** - art of practicing medicine or medical treatment, by herbs.
- (43) **mesha-kukkuta-lavaka-yuddha-vidhi** - art of the knowledge of fighting of lambs and birds.
- (44) **suka-sarika-prapalana(pralapana)** - art of knowing, conversation of male and female cockatoos.
- (45) **utsadana** - art of healing or cleaning a person with perfumes.
- (46) **kesa-marjana-kausala** - art of combing hair.
- (47) **akshara-mushtika-kathana** - art of talking with fingers.
- (48) **mlecchita-kutarka-vikalpa** - art of fabricating barbarous or foreign sophistry.
- (49) **desa-bhasha-jnana** - art of knowing provincial dialects.
- (50) **pushpa-sakatika-nirmiti-jnana** - art of knowing prediction by heavenly voice.
- (51) **yantra-matrika** - art of mechanics.
- (52) **dharana-matrika** - art of the use of amulets.
- (53) **samvacya** - art of conversation.
- (54) **manasi kavya-kriya** - art of composing verse mentally.
- (55) **kriya-vikalpa** - art of designing a literary work or a medical remedy.
- (56) **chalitaka-yoga** - art of practicing as a builder of shrines
- (57) **abhidhana-kosha-cchando-jnana** - art of the use of lexicography and meters.
- (58) **vastra-gopana** - art of concealment of cloths.
- (59) **dyuta-visesha** - art of knowing specific gambling.
- (60) **akarsha-krida** - art of playing with dice or magnet.
- (61) **balaka-kridanaka** - art of using children's toys.
- (62) **vainayiki vidya** - art of enforcing discipline.
- (63) **vaijayiki vidya** - art of gaining victory.
- (64) **vaitaliki vidya** - art of awakening master with music at dawn

2. Explain the Significance of the number 108 and the names of 108 Gobies of Virndavanam.

The Significance of the number 108

108 has become an important symbolic number in a number of martial arts styles.

With reference to Ayurvedic study, there are 108 points of pressure in the body, where consciousness and flesh intersect to give life to the sole or body.

The Hindu school of martial art explains the principle of 108 pressure points.

Here is a brief explanation of the use and importance of this number, 108:

1. The diameter of the Sun is 108 times the diameter of the Earth.
2. The distance from the Sun to the Earth is 108 times the diameter of the Sun.
3. The average distance of the Moon from the Earth is 108 times the diameter of the Moon.
4. In Ayurveda, there are 108 "Marma" points that are vital for giving life to living beings.

5. The Tantric Sri Chakra yantra intersects in 54 points each with a masculine and feminine quality, totalling to 108
6. In Hindu astrological science there are 12 houses and 9 planets. 12 times 9 equals to 108.
7. In Tantra, it is estimated that every day a person breathe 21,600 times out of which 10,800 are solar energy and 10,800 are lunar energy which is $108 \times 100 = 10,800$.
8. The wrote "The Natya Shastra" by saint Bharata shows 108 karanas (hand/feet movements)
9. There are 54 letters in Sanskrit each can be mentioned as masculine (Siva) and feminine (Shakti) aspect, totalling to 108.
10. There are 108 Puranas and 108 Upanishads in Hindu religion.
11. The numbers 9 and 12 have been said to have spiritual significance in Hinduism. 9 times 12 is 108. Also, 1 plus 8 equals 9. That 9 times 12 equals 108.
12. Powers of 1, 2, and 3 in math: 1 to 1st power=1; 2 to 2nd power=4 (2×2); 3 to 3rd power=27 ($3 \times 3 \times 3$). $1 \times 4 \times 27 = 108$
13. Harshad number: 108 is a Harshad number, which is an integer divisible by the sum of its digits (Harshad is from Sanskrit, and means "great joy")
14. 108 is an abundant number, a semiperfect number, a tetranacci number and is the hyperfactorial of 3 since it is the form $1^1 \cdot 2^2 \cdot 3^3$.
15. 108 is divisible by the value of its Φ function which is 36. Since 108 is divisible by the total number of its divisors (12), hence it is a refactorable number.
16. In Euclidean space the interior angles of a regular pentagon measure 108 degrees each.
17. The Sri Vaishnavite Tradition has 108 Divya Kshetras of Lord Vishnu, called as 108 Dhivya Dhesams.
18. The famous bas-relief carving at Angkor Wat temple in Cambodia relates the Hindu puranic event of a serpent being pulled back and forth by 108 gods and asuras (demons), 54 gods pulling one way, and 54 asuras pulling the other, to churn the ocean of milk in order to produce the elixir of immortality. According to the Oriental Architecture site there are 5 monumental guardian gates to the fortified temple city of Angkor Thom In front of each gate stand giant statues of 54 gods (to the left of the causeway) and 54 demons (to the right of the causeway) which represent the churning of the ocean.

Heart Chakra: The chakras are the intersections of energy lines, which total to 108 energy lines converging to form the heart chakra. One of them, sushumna leads to the crown chakra, and is said to be the path to Self-realization.

Pranayama: If one is able to be so calm in meditation as to have only 108 breaths in a day, enlightenment will come.

Sri Yantra: On the Sri Yantra there are marmas where three lines intersect, and there are 54 such intersections. Each intersection has masculine and feminine, shiva and shakti qualities. 54 times 2 equal 108. Thus, there are 108 points that define the Sri Yantra as well as the human body.

Pentagon: The angle formed by two adjacent lines in a pentagon equals 108 degrees

Time: There are 108 feelings, with 36 related to the past, 36 related to the present, and 36 related to the future.

Astrology: There are 12 constellations, and 9 arc segments called namshas or chandrakalas. 9 times 12 equal 108. Chandra is moon, and kalas are the divisions within a whole.

River Ganga: The sacred River Ganga spans a longitude of 12 degrees (79 to 91), and latitude of 9 degrees (22 to 31). 12 times 9 equal 108.

1, 0, and 8: Some say that 1 stands for God or higher Truth, 0 stands for emptiness or completeness in spiritual practice, and 8 stands for infinity or eternity.

Silver and the moon: In astrology, the metal silver is said to represent the moon. The atomic weight of silver is 108.

Numerical scale: The 1 of 108, and the 8 of 108, when added together equals 9, which is the number of the numerical scale, i.e. 1, 2, 3 ... 10, etc., where 0 is not a number.

Meditations: Some say there are 108 styles of meditation.

Paths to God: Hinduism shows that there are 108 paths to God

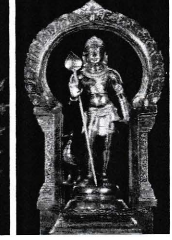
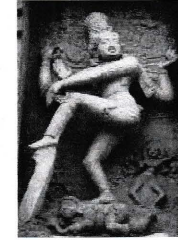
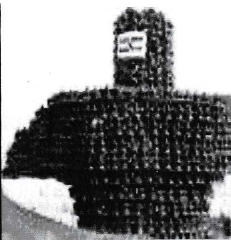
Stages of the soul: Hindu dharma explains that Atman, the human soul goes through 108 stages on the journey.

Meru: This is a larger bead, not part of the 108. It is not tied in the sequence of the other beads. It is the guiding bead, the one that marks the beginning and end of the mala.

Dance: There are 108 forms of dance in the Indian traditions.

108 Gobies of Virndavanam – (according to Gaudiya Vaisnavism)

- | | | |
|---------------------------|----------------------------|--------------------------|
| 1) Agile Morata-devi | 37) Kamada-devi | 73) Pundarikaksha-devi |
| 2) Akunthita-devi | 38) Kantida-devi | 74) Punyapunja-devi |
| 3) Bbrahmani Cundari-devi | 39) Kantida-devi | 75) Ragalekha-devi |
| 4) Bhagyavati-devi | 40) Katyayani-devi | 76) Ragalekhaya-devi |
| 5) Bhrngarika-devi | 41) Kotari-devi | 77) Ramaci-devi |
| 6) Bhurida-devi | 42) Kotariya-devi | 78) Ramadchi-devi |
| 7) Bindula-devi | 43) Kundalat-devi | 79) Rangadevi Sakhi-devi |
| 8) Bindumati-devi | 44) Kurangaksi-devi | 80) Rangaraga-devi |
| 9) Campakalata Sakhi | 45) Kusumapesala-devi | 81) Rangavali-devi |
| 10) Candrarekha | 46) Lalita gobi Sakhi-devi | 82) Rasala-devi |
| 11) Candravali-devi | 47) Madhavai-devi | 83) Rasollasa-devi |
| 12) Cari-devi | 48) Malati-devi | 84) Sadasanta-devi |
| 13) Carucandi | 49) Mangala-devi | 85) Sadasanthaya-devi |
| 14) Carucandi-devi | 50) Maniki-devi | 86) Sandha-devi |
| 15) Citra Sakhi | 51) Manjistha-devi | 87) Sandida -devi |
| 16) Citrini-devi | 52) Manjual-devi | 88) Santida-devi |
| 17) Cuda-devi | 53) Manjula-devi | 89) Saumyadarsana-devi |
| 18) Cundari-devi | 54) Mantriki-devi | 90) Saumyadarsanaya-devi |
| 19) Dhanistha-devi | 55) Marunda-devi | 91) Sitakhandi-devi |
| 20) Gargi-devi | 56) Marundadhi-devi | 92) Sivada-devi |
| 21) Gauri-devi | 57) Mecika-devi | 93) Sivada-devi |
| 22) Gondika-devi | 58) Morata-devi | 94) Sudantika-devi |
| 23) Gunamala-devi | 59) Mrdula-devi | 95) Sudhunthika-devi |
| 24) Gunatunga-devi | 60) Nalini-devi | 96) Sudevi Sakhi |
| 25) Hariccela-devi | 61) Nandimukhi-devi | 97) Sugandha-devi |
| 26) Haridrabha-devi | 62) Narmada-devi | 98) Sukhanti-devi |
| 27) Harimitra-devi | 63) Nirvitandika-devi | 99) Suprasada-devi |
| 28) Indulekha Sakhi-devi | 64) Palindri-devi | 100) Suprasuda-devi |
| 29) Kalakandala-devi | 65) Payoda-devi | 101) Syamala-devi |
| 30) Kalakanthi-devi | 66) Petari-devi | 102) Tantriki-devi |
| 31) Kalakanthi-devi | 67) Petaru-devi | 103) Tunga-devi |
| 32) Kalakanthi-devi | 68) Pikakanti-devi | 104) Tungavidya Sakhi |
| 33) Kalakeli-devi | 69) Pindaka-devi | 105) Varuda-devi |
| 34) Kalakeliya-devi | 70) Pindayaka-devi | 106) Vijaya-devi |
| 35) Kalatappani-devi | 71) Pisangi-devi | 107) Vishakha Sakhi-devi |
| 36) Kalatippani-devi | 72) Pundarika-devi | 108) Vrnda-devi |



Maha Sivaratri

The great night of Lord Siva is celebrated on the fourteenth day of the waning moon. Of all the festivals that are dedicated and deemed to be holy to Al mighty, the fourteenth night of the dark half of the month of Magha, in February - March is the most propitious.

The present day mode of life make it difficult for most of us to observe all the religious festivals and ceremonies.

Sir Monier Williams in his "Brahmanism and Hinduism" says that "although Hinduism has no ecclesiastical organisation under any central authority, it has a longer list of festivals (utsava) and seasons of rejoicing, qualified by fasts (upavasa, vrata), vigils (Jagarana) and seasons of mortification than any other religion."

Maha Sivaratri is celebrated by Saivaites, all over the world. A part from the religious and philosophical reasons, the observance of the great night of Lord Siva serve to recall most of us who are plunged in worldly affairs for the reconsecration to the spiritual life.

The origin of the observance of the great night of Lord Siva is lost in antiquity. But there are varied legends to explain (he origin and the benefits obtained in observing Maha-Sivaratri.

The observance of the great night of Lord Siva is affirmed by the fact that spiritual, psychological and philosophical benefits, that augmented the devotees who observed the vigil and fasting even thoughtlessly are narrated in Skanda Parana, Siva Purana, Linga Parana and in the Santi Parva of the great epic Maha Bharata.

During Maha Sivaratri, worship is coneed, to Lord Siva, in the form of Siva linga, which is the basic form.

Maha Sivaratri observance begins with the lasting during the day, and worshipping Almighty during the great night.

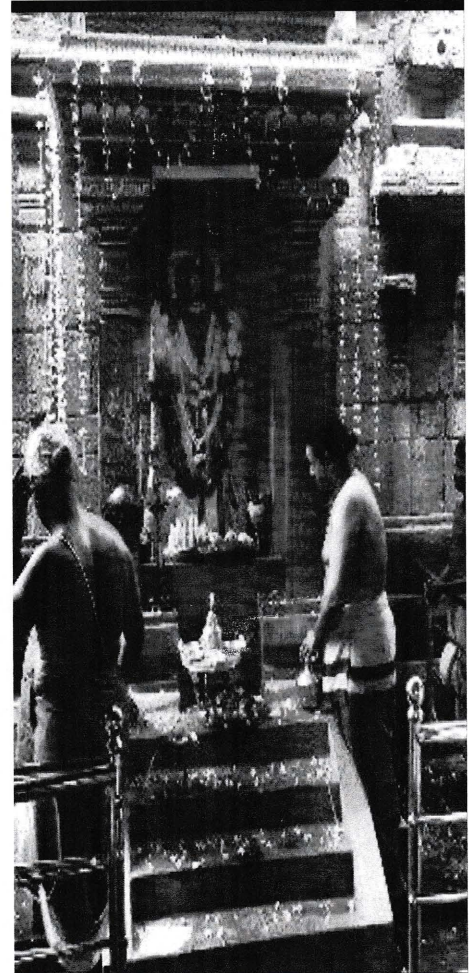
The great night of Lord Siva, is divided into four, equal quarters (four yamams) and during each quarter, Lord Siva, in the form of Sivalinga is worshipped according to the rituals, that arc described in Puranas, and in other religious scriptures. The manner of worship varies, according to different texts.

There is no hard and fast rule, for the mode of observance of the great night of Lord Siva.

Nevertheless, true devotion from the devotee, is more essential than the formal observance. This is well explained by Kannappa Nayanar Story given in Periya Puranam and in Thiruvachagam.

Maha Sivaratri is celebrated in Thailand, from a remote past, on the full moon day of Magha month, in February - March. The detailed description about this is given in Encyclopaedia of Religion and Ethics.

Sivaratri day is celebrated by those who follow Jainism on the same day as done observed by Saivaites.

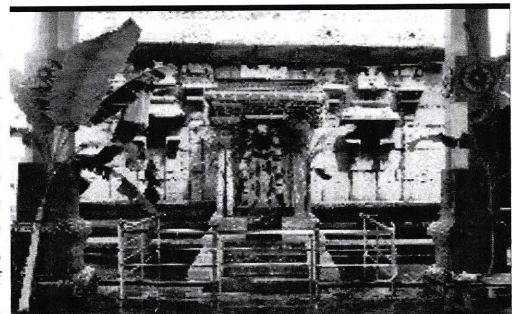


Religious Significance

When we expect God to shower upon us the boon of supreme bliss, He naturally expects us to become worthy recipients of the boon. He wants us to be prepared, to sacrifice what is most dear to us. One of the dearest things for man is "sleep", which is very essential for life. On the Sivaratri day if we are ready with a determined mind, to sacrifice that dear object of us (i.e. sleep, which we enjoy with great pleasure) then we can call ourselves, to be fit to receive boons from god. The main idea is to prepare us to sacrifice things most dear to us. In order to prove ourselves to be good receivers, we are wakeful throughout the night and the following day. Because on the following day we win fall asleep, without our knowing it. If we can sacrifice the sleep for a night and a day, then we pass the 'test'. This is the religious significance of Sivaratri, the great night of Lord Siva.

Philosophical Significance

Ignorance is usually compared to darkness. We, if we want to attain liberation, should not be ignorant. As long as we are in ignorance we cannot realise ourselves. We should overcome ignorance by being alert without sleep. To be wakeful at a time when we should naturally fall asleep is a remarkable fact. Philosophically Sivaratri reminds us of the fact that we should not fall a prey to ignorance which is dark and we should overcome sleep (i.e. ignorance).



Puranic Significance

Those who are poisoned physically should not sleep, because sleeping with poisoned physical frame will result in death. Siva, the Lord, took poison in order to save the entire universe, from the dread of the poison, arisen from the milky ocean. When our Lord did not sleep for a night, for our sake, then we should also be wakeful for a night, at least to show that we did not forget our debt to our Lord. So we observe a sleepless night to show our gratitude to our Lord.

When we are sleepless, it is useless to be so, physically alone, but we should be mentally thinking of the Lord, the whole night. But it is not possible for the masses to be wakeful and, at the same time to think of God mentally. So even if we manage to be wakeful throughout the night by some means or even compelled by circumstances, then we get the result. In order to prove this, the story of a hunter, who did not sleep the whole night, for fear of a tiger is told. The hunter's ultimate motive is not to sacrifice his sleep for the Lord. He wanted to save himself from falling a prey to the tiger. Yet he attained the full benefit, because, though he was not wakeful for God, he, at least observed a sleepless night. This story encourages us to observe the night sleepless somehow. It is just to encourage the masses.



3. சிதம்பர ரகசியம் என்றால் என்ன?

சிதம்பர ரகசியம்

சிதம்பர நடராஜர் கோயிலும், அதன் புவியியல், கட்டிட அமைப்பு அதனால் புதையுண்டு இருக்கும் அதிசயங்கள் போன்றவற்றை தான் சிதம்பர ரகசியம் என்று கூறிவருகின்றனர். ஆனால், இவற்றை எல்லாம் தாண்டி அக்கோயிலில் ஏதோ சிறப்பு வாய்ந்த சக்தி இருப்பதாகவும் கூறப்படுகிறது.

சிதம்பரம் நடராஜர் கோயில் ரகசியம் என்று பெயரில் பலரும் பலவிதமான செய்திகளை பரப்பி வருகின்றனர். ஆனால், அந்த கோயிலில் இருக்கும் அறிவியல், பொறியியல், புவியியல், கணிதவியல், மருத்துவவியல் குறித்த ஆச்சரியங்கள் தான் அந்த ரகசியங்கள் என்றும் சிலர் அறிவியல் பூர்வமாக கூறுகின்றனர்.

நமது முன்னோர்கள் செய்த ஒவ்வொரு செயல்களும் ஏதோ ஒன்றை நமக்கு தெளிவாக கூறுவதாய் தான் உள்ளது. அந்த வகையில் சிதம்பரம் நடராஜர் கோயிலில் உள்ள அந்த வியப்புட்டும் சில அற்புதமான ரகசியங்கள் பற்றி இனிக் காணலாம்...

பூமத்திய ரேகையின் மையம்

இந்த கோயில் அமைந்திருக்கும் இடமானது உலகின் பூமத்திய ரேகையின் சரியான மையைப் பகுதி என்று கூறப்படுகின்றது. (Centre Point of World's Magnetic Equator).

ஒரே நேர் கோடு

பஞ்ச பூத கோயில்களில் ஆகாயத்தை குறிக்கும் தில்லை நடராஜர் ஆலயம், காற்றை குறிக்கும் காலஹஸ்தி ஆலயம், நிலத்தை குறிக்கும் காஞ்சி ஏகாம்பரேஸ்வர ஆலயமும் சரியாக ஒரே நேர்கோட்டில் அதாவது சரியாக 79 Degrees, 41 minutes East தீர்க்க ரேகையில் (LONGITUDE) அமைந்துள்ளது. இன்று கூகுள் மேப் (Google Map) உதவியுடன் நாம் வானத்தின் மேல் இருந்து பார்ப்பதை போன்று பார்த்தால் மட்டுமே விளங்கும் இந்த துல்லியம் அன்றைக்கு கணிக்கப்பட்டது ஒரு பொறியியல், புவியியல் மற்றும் வானவியலின் உச்சகட்ட அதிசயம்.

மனித உடலின் அடிப்படை

மனித உடலை அடிப்படையாக கொண்டு அமைக்கப்பட்டிருக்கும் சிதம்பரம் கோயிலில் 9 நுழைவு வாயில்களும், மனித உடலில் இருக்கும் 9 வாயில்களை குறிக்கின்றது.

சுவாசத்தைக் குறிக்கிறது

விமானத்தின் மேல் இருக்கும் பொற் கூரை 21,600 தங்கத்தகடுகளை கொண்டு வேயப்பட்டுள்ளது. இது மனிதன் ஒரு நாளைக்கு சராசரியாக 21600 தடவைகள் சுவாசிக்கிறான் என்பதை குறிக்கின்றது (15*60*24 = 21,600).

நாடிகள்

இந்த 21,600 தகடுகளை வேய 72,000 தங்க ஆணிகள் பயன்படுத்தப்பட்டுள்ளது. இந்த 72,000 என்ற எண்ணிக்கை மனித உடலில் இருக்கும் ஒட்டுமொத்த நாடிகளை குறிக்கின்றது. இதில் கண்ணுக்குத் தெரியாத உடலின் பல பாகங்களுக்கு சக்தியை கொண்டு சேர்ப்பவையும் அடங்கும்.

திருமூலர் மந்திரம்

திருமூலரின் திருமந்திரத்தில் இதைப் பற்றிய தகவல்கள்...

மானுடராக்கை வடிவு சிவலிங்கம் மானுடராக்கை வடிவு சிதம்பரம் மானுடராக்கை வடிவு சதாசிவம் மானுடராக்கை வடிவு திருக்கூத்தே என்று கூறுகிறார், அதாவது " மனிதன் வடிவில் சிவலிங்கம், அதுவே சிதம்பரம், அதுவே சதாசிவம், அதுவே அவரின் நடனம்". என்ற பொருளைக் குறிக்கின்றது.

ஆச்சரியங்கள்

"பொன்னம்பலம்" சற்று இடது புறமாக அமைக்கப்பட்டுள்ளது. இது நம் உடலில் இதயத்தை குறிப்பதாகும். இந்த இடத்தை அடைய ஐந்து படிகளை ஏற வேண்டும், இந்த படிகளை "பஞ்சாட்சர படி" என்று அழைக்கப்படுகின்றது.

அதாவது “சி,வா,ய,ந,ம” என்ற ஐந்து எழுத்து. “கனகசபை” பிற கோயில்களில் இருப்பதை போன்று நேரான வழியாக இல்லாமல் பக்கவாட்டில் வருகின்றது. இந்த கனக சபை தாங்க 4 தூண்கள் உள்ளன, இது 4 வேதங்களை குறிக்கின்றது.

28 தூண்கள்

பொன்னம்பலத்தில் 28 தூண்கள் உள்ளன, இவை 28 ஆகமங்களையும், சிவனை வழிபடும் 28 வழிகளையும் குறிக்கின்றன, இந்த 28 தூண்களும் 64 + 64 மேற் பலகைகளை கொண்டுள்ளது (Beam), இது 64 ஆயக்கலைகளைக் குறிக்கின்றது. இதன் குறுக்கில் செல்லும் பல பலகைகள் (Cross Beams), மனித உடலில் ஓடும் பல ரத்த நாணங்களைக் குறிக்கின்றது.

பொற் கூரை

பொற் கூரையின் மேல் இருக்கும் 9 கலசங்கள், 9 வகையான சக்தியை குறிக்கின்றது. அர்த்த மண்டபத்தில் உள்ள 6 தூண்கள், 6 சாஸ்திரங்களையும், அர்த்த மண்டபத்தின் பக்கத்தில் உள்ள மண்டபத்தில் உள்ள 18 தூண்கள், 18 புராணங்களையும் குறிக்கின்றது.

ஆனந்த தாண்டவம்

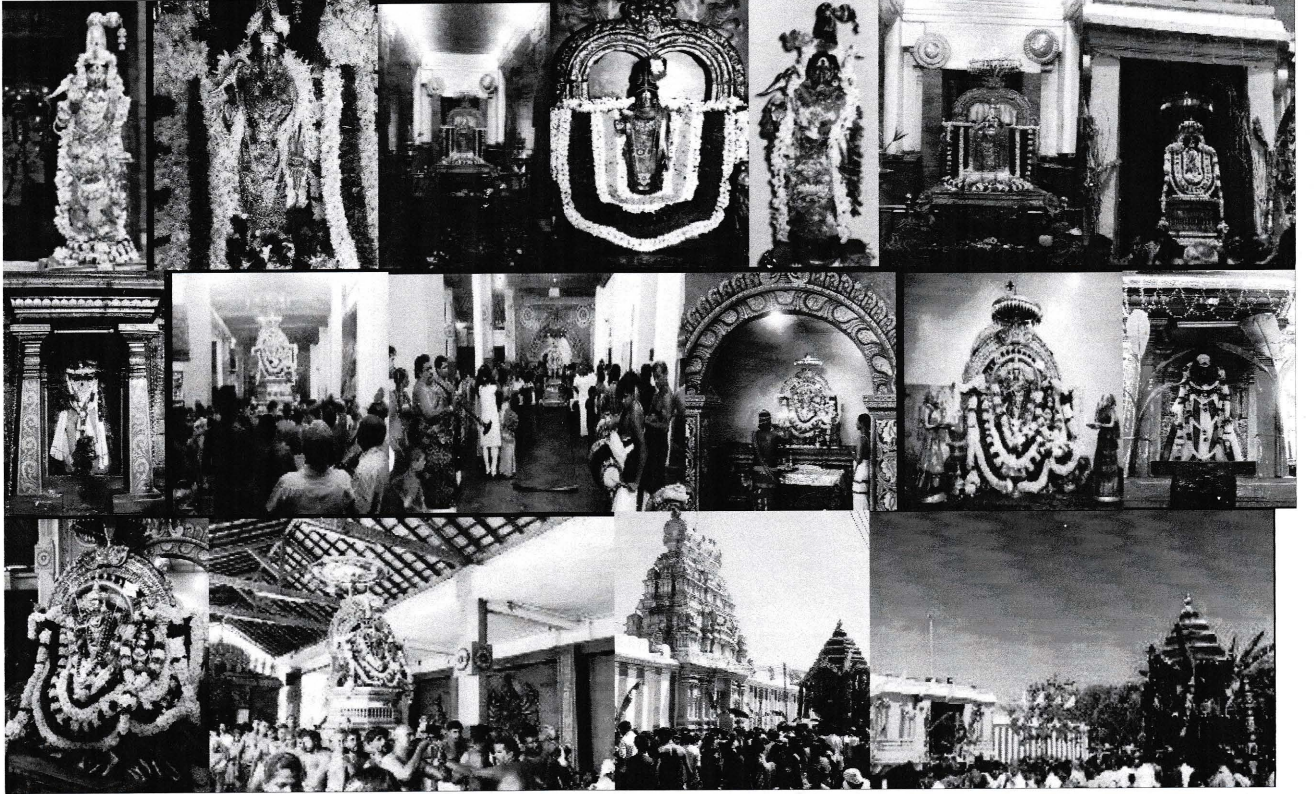
சிதம்பர நடராஜர் ஆடக்கொண்டிருக்கும் ஆனந்த தாண்டவ நிலையினை, வெளிநாட்டு அறிஞர்கள் “Cosmic Dance” என்று அழைக்கின்றனர்.

தீர்த்தங்கள்

கோயிலில் சிவகங்கை, பரமானந்த சூபம், வியாக்கிரபாத தீர்த்தம், அனந்த தீர்த்தம், நாகச்சேரி, பிரம தீர்த்தம், சிவப்பிரியை, புலிமேடு, குய்ய தீர்த்தம், திருப்பாற்கடல் ஆகிய தீர்த்தங்கள் அமைந்துள்ளன.

கோபுரங்கள்

இக்கோவிலில் நான்கு ராஜகோபுரங்கள் உள்ளன. இவை ஏழு நிலைகளைக் கொண்டவையாகும். கோபுரத்தின் அடிப்பகுதி 90 அடி நீளமும், 60 அடி அகலமும் கொண்டதாகவும், 135 அடி உயரம் உடையதாகவும் அமைந்துள்ளது. இக்கோபுரத்தின் வாசல் 40 அடி உயரம் உடையவையாகும். இக்கோவிலின் கிழக்கு கோபுரத்தில் 108 சிவதாண்டவங்களுக்குகாணச் சிற்பங்கள் காணப்படுகின்றன.



Sri Munneswaram Temple, Sri Lanka-festival 2016



Australia, Sydney Murugan temple, Brahmotsava festival. March, 2016



Maha Sivaratri vratha in different temples –February 2016

