

Path to Dharma

தர்ம நெறி



News Letter

22

செய்தி மடல்

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October

2009

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சேஷத்திர (வயல்) விநாயக ஆலயம்,

ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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Editorial.

Numerous people who read 'Path to Dharma', the periodical published, by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka contact me to maintain the standard of the publications to a certain academic level. Many receive the monthly magazine by e-mail and some get the printed version by post. As mentioned earlier these issues are distributed freely. The foremost endeavor of this publication is to communicate knowledge pertaining to Hindu religion largely by answers to the queries put forwarded by the interested readers. On the request of some anxious readers an editorial and an opinion section is incorporated from the last issue. Considering the variation of the aptitude and standard of knowledge in this subject of the readers, the subject matter treated here is not too intense or mealy superficial.

B.S.Sarma,
Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.
October.2009

Suggestions from the readers

Dear Sarma,
sorry for the belated reply. I quickly went through your news letter 21. You must be fully immersed in our religious ocean. You are doing a great service to all hindus and non hindus who are interested in knowing our ancient and well defined religioius system in the world. May God bless you with long life.

Siva Sinniah, Canada Ph; 416 284 9158

Dear Mr. Sarma,
Thanks and Namaskarams. It is once again my proud privilege to read the mail and the attachment. Your reviews really speak the truth of your work and endorse your subject prowess. I learn more about my religion every time when I read the articles in your esteemed News letter, the 'Path to Dharma'.
Please start storing everything you produced in thease publications in the electronic form and orderly place them so that we can make this as a wonderful and meaningful book soon.
I will talk to you some time later and discuss in length.
Thanks and with best regards

Dr.M.Srigowrisankar,
3, Gilda Court, Rowville, Victoria-3178, Australia. 10th sept. 2009

Mr.B.S.Sarma.
Editor/Author,Path to Dharma
Kshethra Vinayaka Temple,Sri Lanka.

Dear Mr.Sarma,
I received a copy of the News letter, the Path to Dharma when I Visited Srilanka.
Now I regularly receive the electronic copies vis e-mail. Thanks very much to
enlighten us in the field of Hinduism,where we really clearly understand the
concepts of our religion which so far took for granted.The facts you give are all
substantiated and authoritative.Please give the transliteration and the translation
of Ashtottari Namavalis like Vinayaka,Subramaniya,Siva,Devi etc which will be
eminence useful to layman like us,?
May God bless you with long life.

N.Venkateswaran,Asoknagar,Chennai-600083,S.India

Mr.B.S.Sarma.

Author,'Path to Dharma',Kshethra Vinayaka Temple. Munneswaram,

Dear Sarma,

I go through the 'Path to Dharma regularly which you send me by E-mail with lot
of interest to study and understand the perception of Hindu religion. My sincere
thanks to you for the replies for the questions which I sent you through the
magazine. Why is that you are not publishing the names of the persons who are
putting forward the questions to you?

V.Balasubramaniam.France.7th Sept.2009

Mr.B.S.Sarma.

Author, Path to Dharma, Munneswaram,Chilaw.Sri Lanka.

Dear Sarma,

I receive regularly the News letters, the Path to Dharma
published monthly by Kshethra Vinayaka Temple, Via E-mail and
share with my interested friends. We among ourselves discuss the
subjects dealt, with lot of concentration to understand the
insight of Hindu religious philosophy. We have sent you a couple
of questions and expecting the acceptable and authenticate
replies in the forth coming issues.

M.K.Prakash
U.K .10th Sept.2009

1. What are the Agamas in relation to Hinduism?

The Agamas are theological expositions and manuals for practical aspects of divine worship in Hinduism. The Agamas include the Mantras, Tantras and Yantras. These treatises explain the peripheral (external) worship of God, in idols, temples etc. Agamas consist of the following aspects of adoration:

- i. Knowledge (Gnana)
- ii. Concentration (Yoga)
- iii. Esoteric Ritual (Kriya)
- iv. Exoteric Worship (Charya)

All the Agamas provide sophisticated facts about ontology ,cosmology, liberation, devotion, meditation, philosophy of different hymns(Mantras), mystic spiritual illustration of diagram, charms and spells, method of construction of temples and divine building, varied image of idol creation, domestic observances, social rites and rules, organizing various public religious festivals etc.

The Agamas are divided into three divisions:

1. The Saiva Agamas(Saiva-Siddhanta)
2. The Vaishnava (Pancharatra) Agamas
3. The Sakta (Tantra)Agamas

Saivism ,Vaishnavism and Saktism are the three main cults of Hinduism where their doctrines and code of beliefs are based on their respective Agamas. Though these Agamas do not originate their authority from the Vedas, they do not oppose to them. All the Agamas are all Vedic in spirit and nature. Hence they are considered as authoritative and convincing. The most famous scripts available among the existing on the Agamas, are the Isvara-Samhita, Ahirbudhnya-Samhita, Sanatkumara-Samhita, Narada-Pancharatra, Spanda-Pradipika and the Mahanirvana-Tantra.

The Saiva Agamas

The Saiva Agamas are twenty-eight in number out of which the most important is Kamika –Agama.Kashmir Saivism is based on the Pratyabhijna system of the Agamas.This illustrates the philosophy of Advaitism (non-dualistic viewpoint). Saiva Siddhanta, and the Kashmir Saivism, regard these Agamas as their source, as well the Vedas.

The Vaishnava Agamas

The Vaishnava Agamas are of four in number.

- i. Prathishthasara
- ii. Vaikhanasa
- iii. Pancharathra
- iv. Vijnana-lalitha

The Brahma, Saiva, Kaumara, Vasishtha, Kapila, Gauthamiya and Naradhiya are the seven groups of the Pancharatras.The Naradiya division of the Santi Parva of the Mahabharata is the first source with reference to the Pancharatras.

The Vaishnavas regard the Pancharatra Agamas to be the most authoritative.

The Saktha Agamas

The Saktha (Tantras)Agamas are seventy-seven in number.These Agamas glorify Sakthi(kinetic energy) aspect of God.Mahanirvana, Kularnava, Kulasara, Prapanchasara, Tantraraja, Rudra-Yamala, Brahma-Yamala, Vishnu-Yamala and Todala Tantra are the

important Tanthra scripts. Sakti is the creative power of Lord Siva. Sakthism is in fact a supplement to Saivism.

2. What are the Upa-Vedas mentioned in Hinduism?

There are four Upa-Vedas or supplementary Vedas are as follows;

- i. The Ayurvedha (science of life and health)
- ii. The Dhanurvedha (science of war)
- iii. The Gandharva Vedha (science of music)
- iv. The Arthasasthra (science of political principles)

Ayurveda, is the science of life and health, including medicine and related matters, planting and maintaining the medicinal herbs, shrubs and trees

Dhanur Veda is the science of warfare, conflict resolution battle field design and pattern hostilities etc

Gandharva Veda deals with the science of different types of music composition, melodies music recitals musical tunes song and various varieties of dances, dance posture etc.

Arthasasthra deals with the acquisition of material things like wealth by honest means.

Arthasasthra describes Neethisasthra, Shilpasasthra, the sixty-four Kalas together with the other physical and metaphysical subjects are included.

3. What is Akshara-laksha referred under Kalas in Vedha?

The different sciences or Kalas prevailed, under the grouping of Vedas.

The encyclopedic Sasthra which goes by the name of Akshara-laksha. Sage Valmiki was the authority for this work. All different branches (325 to be exact) of mathematics including modern geometry, algebra, trigonometry, physics or pure mathematics, applied mathematics; mineralogy, the method of measuring gaseous pressure, various aspects and effects of heat, light, static and current electricity, geology, geography etc., are dealt with in this study in greater elucidation.

This work follows with greater explanations of the earlier discoveries by Sage Kashyapa, Ganapathi, Surya, Brihaspathi, Jaimine, Hanuman and others.

This work of Sage Valmiki compiled in 50 chapters. The initial half portion concerned with mathematics and the subsequent half deals with the different energy (Shakthy) levels which make up the world and keeping it in motion.

4. What is Sabda Sasthra referred?

Sabda Sasthra is the branch of science which deals with sounds, echoes of moving and non-moving objects in creation. It also deals in five chapters with capturing or mechanically reproducing sounds, measuring their pitch, velocity, etc. Sage Kandika Rishi put in writing this branch of science.

5. What is Lakshana Sasthra ?

Lakshana Sasthra is the branch of science which deals with determining the sex in living and non-living creation. Sage Sakathayana is the authority of this study of science.

6. What is Sakuna Sasthra ?

Sage Garga wrote Sakuna Sastra, which is the branch of study dealing with the production of varied sound by different kinds of birds and determination of good and bad effects from the sounds of birds,

7. What is Shilpa Sasthra referred in veda?

Shilpa Sastra is the branch of science which deals with the constructions like shrines, places of worship, temple, castles fortress palaces, assembly halls etc. Shilpa Sastra was written by Sage Kashyapa which consists of 22 chapters explaining 307 varieties of Shilpas including 11 types of constructions like temples and palaces, in elaborate detail. Earlier works on this branch of studies by Viswakarma, Maya, Maruti, Chayapurasha, etc., are integrated in this Shilpa Sastra.

8. What is Supa- Sasthra ?

Supa-Sastra is the study which deals with the science of cooking. Scholarly learned Sukesha is the authority of this branch of study. Supa-Sastra enlightens 108 varied varieties of preparations, of food items, and 3032 kinds of different dishes.

9. What is Malinee - Sasthra ?

Malinee Sastra is the study of different styles of flower arrangements, bouquets, hair-do's in diverse styles for women, construction of garlands with varieties of flowers with different shapes and colours. Sage Rishyasringa wrote this Malinee Sastra which consists of 16 chapters.

10. What is Ratna Pariksha - Sasthra ?

Ratna Pariksha Sastra is the branch of science which deals with determining distinctiveness of gems (precious stones). Ratna Pariksha Sastra deals with testing analyzing of different brands of gems.

Sage Vatsyayana is the authority of this branch of study, His investigations demonstrate 24 characteristics of gems or expensive gems, natural as well as artificial ones; their outward appearance, weights and other features are discussed and classified into categories.

Sage Vatsyayana confirms 32 methods of testing the gems for their genuineness in this Ratna Pariksha Sastra

11. What is Parakaya Pravesha - Sasthra ?

Parakaya Pravesha - Sasthra is the branch of science which deals with the knowledge of life (soul) entering into one body from another body. Sage Valakhilya is the author of this branch of study. Parakaya Pravesha - Sasthra explains 32 different kinds of Yogas and the eight-fold Siddhis (super-human capabilities), Anima, Mahima, Lahima etc.

12. What is Malla- Sasthra ?

Malla Sastra is the field of study which deals with gymnastics, games, exercises and aerobics instructions necessary for preservation of health. Scholar Malla compiled this Malla Sastra of wide-ranging activities in 3 volumes. This work deals with 82 kinds of athletic activities and 24 kinds of infantry warfare where hand to hand combat is involved.

13. Are there any references in veda regarding Sri vidhya?

The rig-vedic hymn, "*Chatvaari vak parimita.....*", furnish facts with references to Sri-vidhya mantra (hymn) and its mysterious esoteric meaning.

The vedas refer to Sri vidhya manthra and about its derivatives at least in 20 instances, particularly in Rig and Yajur veda. Srividhya, derives from three mantras of the vedas.

1. jatavedase rik. from durga suktha yajur veda
2. gayathri mantra, rig veda
3. mrityunjaya mantra, yajur veda

These three collectively are known as shatakshara vidhya or shatakshara gayathri, as they have a 100 letters in them. This is the foundation of Sri-vidhya.

There are many more references other than this in Vedas. It is thus very clear that Sri vidhya is absolutely vedic in derivation. the above mentioned three manthras signify the essence of vedas.

14. What is Hindu philosophy in short?

The Laws of the Hindu philosophy establish ever lasting Truth. The Upanishads explain the details of Hindu philosophy. The knowledge of Hindu dharma, the theory of karma and rebirth, the six dharsanas, and the four yogas (spiritual disciplines) are clearly explained by early philosophers.

The moral values and doctrine specified in the Six Dharsanas are acquired from the Upanishads through and various schools of thoughts of philosophers.

Some notes to understand the above subject are given below;

The philosophical aspects of all the important processes and practices of knowledge that are given in the Vedas are discussed in the Upanisads.

1. Sad-darsanas (six systems of philosophy) are;

- i. Nyaya, the philosophy of logic, maintains that the atom is the cause of the cosmic manifestation Nyaya propounded by Gautama.
- ii. Vaisesika, philosophy of specialised logic, maintains that the combination of atoms is the cause of the cosmic manifestation propounded by Kanada.
- iii. Sankhya, philosophy of analytical study, maintains that the material nature is the cause of the cosmic manifestation propounded by Kapila.
- iv. Yoga, philosophy of mystic perfections, maintains that universal consciousness is the cause of the cosmic manifestation propounded by Patanjali.

- v. Purva (karma) mimamsa, philosophy of actions and reactions, maintains that fruitive activities are the cause of the cosmic manifestation propounded by Jaimini.
- vi. Uttara (brahma) mimamsa propounded by Vyasa has two different categories: The impersonalists maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

2. Karma and rebirth

Karma and rebirth are interrelated concepts in Hindu philosophy. Theory of Karma, explains that all part of a cycle of births and rebirths. This cycle has neither beginning nor end. All experience the results of their own actions in the journey through this cycle. Each spoke in the cycle is a predecessor to the next spoke.

When a cycle moves, all spokes move one after the other in a never-ending chain. Similarly, in the cycle of "Samsara", life forms are spokes that evolve from one experience to another and from one form to another according to their actions. Good actions cause good effects (law of cause and effects), while bad actions cause bad effects.

Actions of a person bind him to this world and such bondage-causing action is known as "karma". The bondage refers to the confinement to this "samsara" just as spokes are confined to the wheel of the cycle.

While good actions cause us to be reborn to experience the good effects, bad actions cause us to be reborn to undergo pain and suffering. "yogis", however, are free of karmic actions and reactions, therefore not bound by the cycle of transmigration. Such a state of everlasting freedom from "samsara" is known as "moksha".

3. Purusharthas (four aims in human life) are;

- i. Dharma (righteousness), the code for leading one's life.
- ii. Artha (material wealth), the pursuit of material gain by lawful means.
- iii. Kama (desire) determines the reincarnation of an individual according to ones deeds in the previous births.
- iv. Moksha (salvation) the release of the soul (Atman) from the cycle of rebirth.

4. Paths to achieve Moksha are;

- i. The path of knowledge - Jnana-Yoga
Spiritual knowledge -leading to the knowledge of the relationship between the soul (atman) and God (Brahman)
- ii. The path of meditation - Dhyana-yoga
The aim is to reach the real self within you and become one with Brahman
- iii. The Path of Devotion - Bhakti-yoga
worshipping a particular god in full faith during the life in actions, words and deeds.
- iv. The path of good works - Karma-yoga

15. Give the transliteration and the translation of Siva Ashtottari Namavali?
Siva Ashtottari Namavali - The 108 Names of Lord Siva (with explanation)

1. Aum Sivaya namaha-Obeisances to the Auspicious One
2. Aum Maheswaraya namaha -Obeisances to the great god siva
3. Aum Sambhave namaha -Obeisances to the god who exists for our happiness alone
4. Aum Pinakine namaha -Obeisances to shiva, who guards the path of dharma
5. Aum Sashishekharaya namaha -Obeisances to the god who wears the crescent moon in his hair
6. Aum Vamadhevaya namaha -Obeisances to the god who is pleasing and auspicious in every way
7. Aum Virupakshaya namaha -Obeisances to the god of spotless form
8. Aum Kapardine namaha -Obeisances to the lord with thickly matted hair
9. Aum Nilalohitaya namaha -Obeisances to the god splendid as the red sun at daybreak
10. Aum Shankaraya namaha -Obeisances to the source of all prosperity
11. Aum Suulapanaye namaha -Obeisances to the god who carries a spear
12. Aum Khatvangine namaha -Obeisances to the god who carries a knurled club
13. Aum Vishnuvallabhaya namaha -Obeisances to siva, who is dear to lord Vishnu
14. Aum Sipivishtaya namaha -Obeisances to the lord whose form emits great rays of light
15. Aum Ambikanathaya namaha -Obeisances to ambika's (sakthi's) lord
16. Aum Srikantaya namaha -Obeisances to he whose throat is shining blue
17. Aum Bhaktavatsalaya namaha -Obeisances to the lord who loves his devotees like new born calves
18. Aum Bhavaya namaha -Obeisances to the god who is existence itself
19. Aum Sarvaya namaha -Obeisances to siva who is all
20. Aum Trilokeshaya namaha -Obeisances to siva who is the lord of all the three worlds
21. Aum Shitakanthaya namaha -Obeisances to the primal soul whose throat is deep blue
22. Aum Sivapriyaya namaha -Obeisances to the god who is dear to shakti
23. Aum Ugraya namaha -Obeisances to shiva whose presence is aweAume and overwhelming
24. Aum Kapaline namaha -Obeisances to the god whose begging bowl is a human skull
25. Aum Kamaraye namaha -Obeisances to siva who conquers all passions
26. Aum Andakasurasudhanaya namaha-Obeisances to the lord who killed the asura andhaka
27. Aum Gangadharaya namaha -Obeisances to the god who holds the ganges river in his hair
28. Aum Lalatakshaya namaha -Obeisances to the lord whose sport is creation
29. Aum Kalakalaya namaha -Obeisances to shiva who is the death of death
30. Aum Kripanidhaye namaha -Obeisances to the god who is the treasure of compassion
31. Aum Bheemaya namaha -Obeisances to shiva whose strength is awesome
32. Aum Parashu hastaya namaha -Obeisances to the god who wields an axe in his hands
33. Aum Mrigapanayae namaha -Obeisances to the lord who looks after the soul in the wilderness
34. Aum Jatadharaya namaha -Obeisances to shiva who bears a mass of matted hair
35. Aum Kailasavasine namaha -Obeisances to the god who abides on mount kailas
36. Aum Kavachine namaha -Obeisances to the lord who is wrapped in armor
37. Aum Kathoraya namaha -Obeisances to siva who causes all growth
38. Aum Tripurantakaya namaha -Obeisances to the lord who destroyed the three demonic cities
39. Aum Vrishankaya namaha -Obeisances to the god whose emblem is a bull (nandi)
40. Aum Vrishabharudhaya namaha -Obeisances to shiva who rides a bull
41. Aum Basmodhulitavigrahaya namaha-Obeisances to the lord covered with holy ash
42. Aum Samapriyaya namaha -Obeisances to the god exceedingly fond of hymns of Aum the sama veda
43. Aum Svaramayaya namaha -Obeisances to shiva who creates through sound
44. Aum Trayimoorthaye namaha -Obeisances to the lord who is worshiped in three forms
45. Aum Anishvaraya namaha -Obeisances to the undisputed lord
46. Aum Sarvagyaaya namaha -Obeisances to the god who knows all things
47. Aum Paramatmane namaha -Obeisances to the supreme self
48. Aum Somasuragnilochanaya namaha-Obeisances to the light of the eyes of soma, surya and agni
49. Aum Havishe namaha -Obeisances to siva who receives oblations of ghee
50. Aum Yagyamayaya namaha -Obeisances to the architect of all sacrificial rites
51. Aum Somaya namaha -Obeisances to the moon-glow of the mystic's vision
52. Aum Panchavaktraya namaha -Obeisances to the god of the five activities

53.	Aum Sadashivaya namaha	-Obeisances to the eternally auspicious benevolent shiva
54.	Aum Vishveshvaraya namaha	-Obeisances to the all-pervading ruler of the cosmos
55.	Aum Virabhadraya namaha	-Obeisances to shiva the foremost of heroes
56.	Aum Gananathaya namaha	-Obeisances to the god of the ganas
57.	Aum Prajapataye namaha	-Obeisances to the creator
58.	Aum Hiranyaretase namaha	-Obeisances to the god who emanates golden souls
59.	Aum Durdharshaya namaha	-Obeisances to the unconquerable being
60.	Aum Girishaya namaha	-Obeisances to the monarch of the holy mountain kailas
61.	Aum Girishaya namaha	-Obeisances to the lord of the Himalayas
62.	Aum Anaghaya namaha	-Obeisances to shiva who can inspire no fear
63.	Aum Bujangabhushanaya namaha	-Obeisances to the lord adorned with golden snakes
64.	Aum Bhargaya namaha	-Obeisances to the foremost of rishis
65.	Aum Giridhanvane namaha	-Obeisances to the god whose weapon is a mountain
66.	Aum Giripriyaya namaha	-Obeisances to the lord who is fond of mountains
67.	Aum Krithivasase namaha-	Obeisances to the god who wears clothes of hide
68.	Aum Purarataye namaha	-Obeisances to the lord who is thoroughly at hAume in the wilderness
69.	Aum Bhagavate namaha	-Obeisances to the lord of prosperity
70.	Aum Pramathadhipaya namaha	-Obeisances to the god who is served by goblins
71.	Aum Mritunjayaya namaha	-Obeisances to the conqueror of death
72.	Aum Sukshmatanave namaha	-Obeisances to the subtlest of the subtle
73.	Aum Jagadvyapine namaha	-Obeisances to shiva who fills the whole world
74.	Aum Jagadgurave namaha	-Obeisances to the guru of all the worlds
75.	Aum VyAumakeshaya namaha	-Obeisances to the god whose hair is the spreading sky above
76.	Aum Mahasenajanakaya namaha	-Obeisances to the origin of mahasena
77.	Aum Charuvikramaya namaha	-Obeisances to shiva, the guardian of wandering pilgrims
78.	Aum Rudraya namaha	-Obeisances to the lord who is fit to be praised
79.	Aum Bhutapataye namaha	-Obeisances to the source of living and,including the bhuthas, or ghostly creatures
80.	Aum Sthanave namaha	-Obeisances to the firm and immovable deity
81.	Aum Ahirbudhnyaya namaha	-Obeisances to the lord who waits for the sleeping kundalini power
82.	Aum Digambaraya namaha	-Obeisances to siva whose robes is the cosmos
83.	Aum Ashtamurtaye namaha-	Obeisances to the lord who has eight forms
84.	Aum Anekatmane namaha	-Obeisances to the god who is the one soul
85.	Aum Satvikaya namaha	-Obeisances to the lord of boundless energy
86.	Aum Shuddha vighrayaya namaha	-Obeisances to him who is free of all doubt and dissension
87.	Aum Shashvataya namaha	-Obeisances to shiva, endless and eternal
88.	Aum Khandaparashave namaha	-Obeisances to the god who cuts through the mind's despair
89.	Aum Ajaya namaha	-Obeisances to the instigator of all that occurs
90.	Aum Papavimochanaya namaha	-Obeisances to the lord who releases all fetters
91.	Aum Mridaya namaha	-Obeisances to the lord who shows only mercy
92.	Aum Pashupataye namaha	-Obeisances to the ruler of all evolving souls, the animals
93.	Aum Devaya namaha	-Obeisances to the foremost of devas and demigods
94.	Aum Mahadevaya namaha	-Obeisances to the greatest of the gods
95.	Aum Avyayaya namaha	-Obeisances to the one never subject to change
96.	Aum Haraye namaha	-Obeisances to shiva who dissolves all bondage
97.	Aum Pashudantabhide namaha	-Obeisances to the one who punished pushan
98.	Aum Avyagraya namaha	-Obeisances to the lord who is steady and unwavering
99.	Aum Dakshadhvaraharayanamaha	-Obeisances to the destroyer of daksha's conceited sacrifice
100.	Aum Haraya namaha	-Obeisances to the lord who withdraws the cosmos
101.	Aum Bhaganetrabhide namaha	-Obeisances to siva who taught bhaga to see more clearly
102.	Aum Avyaktaya namaha	-Obeisances to siva who is subtle and unseen
103.	Aum Sahasrakshaya namaha	-Obeisances to the lord of limitless forms
104.	Aum Sahasrapade namaha	-Obeisances to the god who is standing and walking everywhere
105.	Aum Apavargapradaya namaha	-Obeisances to the lord who gives and takes all things
106.	Aum Anantaya namaha	-Obeisances to the god who is unending
107.	Aum Tarakaya namaha	-Obeisances to the great liberator of mankind
108.	Aum Parameshvaraya namaha	-Obeisances to the great god