

Navachandi Sahita Maha Rudra Yagam

(Supported By VEDA Circle & Sri Chakreswari Mission)

AND

LATA _ Los Angeles Telugu Association

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Sri Sivakameswari Devasthanam
Navachandi Sahita Maharudram 2023
Souvenir
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Namaste devotees,

Sri Sivakameswari Devasthanam welcomes one and all to this auspicious Navachandi Sahita Maharudram, supported by our friends at the VEDA Circle and Sri Chakreswari Mission.

We are very pleased that with the grace of God and support from all of you we're able to organize and celebrate an event of this magnitude. It is indeed rare to find like-minded people to organize and execute events like this. Your commitment and creativity brought us to where we are today – a successful temple in the middle of a very prosperous and diverse community in a foreign land.

Our heartfelt thanks go to Sri Agoram Sivaramakrishnan (affectionately known as Sivaraman Maama) for his guidance throughout the planning cycle for this event. He has been a true inspiration for all of us. This temple is very fortunate to have his association and encouragement. We would not be where we are without his blessings and forethought.

VEDA Circle, the brainchild of Sivaraman Maama, is full of very committed devotees and well-trained chanters. With their able chanting, the temple will reverberate with glorious chanting. We are very fortunate to witness the vibrations resulting from their full devotion and years of training and practice.

Also, partnering with us is Sri Chakreswari Mission, presided by Sri T.V. Krishnamurthy (aka TVK), a great Devi Upasaka. Many of you have been blessed to witness his monthly Navavarana pujas here at this temple and his Sri Chakreswari Mission, also located in Costa Mesa. He brings decades of training and experience in Devi Upasana. We are truly blessed to receive his blessings, expertise, advice and experience that led to the successful planning and execution of this entire event.

All of this would not have been possible without the support of all our dedicated highly learned guest vedic priests from many parts of the world, Ritwiks, chanters, volunteers and donors. Understandably, an even this great and comprehensive, needs such support in every single aspect – in the temple (arrangements, decorations, seating, cleaning and more), in the kitchen (planning, preparation, cooking, serving, cleaning and more), the premises (safety, security and more).

Yes, all this requires human as well as financial resources. We are very thankful to all of your past and present support. Like all organizations we intend to sustain this venture at the current level as we plan for a bigger and better venue and comprehensive services. To that end, we sincerely request continued support from all of you.

Thank you.

May Lord Shiva and Kameswar bless us all.

Sincerely,

Sri Sivakameswari Devasthanam

Avadhoota Datta Peetham

Sri Ganapati Sachchidananda Ashram

Dattanagar, Mysore – 570025

Phone: 0821 2486486 e-mail: mail@dattapeetham.com

Blessings from

**Jagadguru Paramapujya Śrī Śrī Śrī Ganapathy Sachchidananda
Swamiji, Peethādhīpati, Avadhoota Dattapeetham, Mysore.**



for

MahaRudram 2023

Sri Sivakameshwari Devasthanam, Costa Mesa, CA



श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्, दक्षिणाम्नाय श्रीशारदापीठम्, शृङ्गेरी
SRI SRI JAGADGURU SHANKARACHARYA MAHASAMSTHANAM
DAKSHINAMNAYA SRI SHARADA PEETHAM
SRINGERI - 577 139, KARNATAKA, INDIA



"Guru Seva Dhurina" "Padmashree Awardee".

Dr. V.R. Gowri Shankar BE, DSc, MMA,
CEO & Administrator
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August 4, 2023

MESSAGE

All of us belong to this distinct tradition called Sanatana Dharma. All religions and all spiritual paths are but aspects of the Sanatana Dharma. Vedas are the force that guide us in all matters related to dharma. It is for this reason that Sanatana dharma is also called Vaidika Dharma. Dharma is the cause of happiness. If today, we do not have the mental peace and happiness of our ancestors, it is due to our gross neglect of dharma. Dharma makes man richer than richest, stronger than strongest and happier than happiest.

We are happy to learn that Sivakameswari Devasthanam has been engaging in dharmic activities in America and is now organizing Navachandi sahita Maha Rudra Yagam from 01st September 2023 to 04th September 2023.

This event presents a remarkable occasion for the devotees of California to unite, partake in the sacred rituals, and seek the divine blessings of Ishwara. The opportunity to come together in collective devotion and immerse ourselves in the ancient Vedic traditions is truly a blessing.

I convey the Gracious Blessings of Jagadguru Shankaracharya Sri Sri Bharathi Tirtha Mahaswamiji and Jagadguru Sri Sri Vidhushekhara Bharathi Mahaswamiji for the welfare and prosperity of all the devotees of Sri Sivakameshwari Temple.

V R GOWRISHANKAR

Website : www.kamakoti.org
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R.

|| Sri Chandramouleeswaraya Nama: ||
Sri Sankara Bhagavadpadacharya Paramparagatha Moolamnaya Sarvajnapeta

His Holiness Sri Kanchi Kamakoti Peetadhipathi

JAGADGURU SRI SANKARACHARYA SWAMIGAL
Srimatam Samsthanam

No. 1, Salai Street, Kancheepuram - 631 502, Tamilnadu State, INDIA.

Contact : 044-27222115
A/c : 044-27224236
Cell : 9445421115



DATE: 27.7.23

CAMP: VARANASI

Message of Blessings

His Holiness Jagadguru Pujoyashri Shankara Vijayendra Saraswathi Shankaracharya Swamigal was informed that Sri Siva Kameshwari Devasthanam supported by Veda Circle and Sri Chakreswari Mission, California will be performing Navachandi Sahita Maha Rudra Yagnams from September 1 to September 4, 2023 at Sri Siva Kameshwari Temple premises, for the Loka Kshemam.

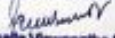
His Holiness is pleased to note about the activities and that the rituals would be performed as per the Vedic Sastras.

Maha Rudra Yagna is one of the highest forms of worship propitiating Bhagavan Parameshwara. Bhagavan Parameshwara is called as Ashutoshi – one who can be pleased quickly. Parameshwara's compassion is such that HE consumed Kala Kuta Visha unmindful of its consequences and saved the creation. As Gangadhara, the Lord held the heavenly river in HIS matted locks fully absorbing its speed and then released it in Bhuloka. As Nataraja, the Lord is engrossed in Ananda Tandava which is epitome of blissful divine existence. Among the Trinity Parameshwara is Layakartha – one who dissolves or destructs. Indeed, as Dakshinamurthy the Lord dissolves the ignorance of one and all and bestows Gnana.

The Nava Candi and Maha Rudra Yagnams performed with Bhakthi and Shraddha will benefit one and all.

His Holiness with divine benedictions to Sri Maha Tirupra Sundari Sametha Sri Chandramouleeswara conveys blessings for the successful conduct of Navachandi Sahita Maha Rudra Yagnams for the Loka Kshemam. His Holiness also conveyed blessings to the activities of the Temple and the associated organisations and to all the devotees and their families involved in the noble activities and in organizing the above Yagnams.

For Sri Kanchi Kamakoti Peetam
Jagadguru Sri Sankaracharya Swamigal
Srimatam Samsthanam


Chella Viswanatha Sastri
Srikaryam & Agent

Participating Organizations



Sri Siva Kameswari Devasthanam

The Sri Siva Kameswari Temple is a community-driven place of worship, run entirely by volunteers. Our mission is to uphold and maintain the spiritual and ritualistic values of Vedic traditions, and to inspire a connection with the timeless principles of Santana Dharma – truth and righteousness – as well as with each other and the world around us.

At our temple, we promote the concept of Prakriti & Purusha, as documented in the Vedas, and provide a space for all individuals to connect with their chosen deities. We also emphasize the value of prayers, pujas, abhishekam, homas, and other rituals, as well as the practice of yoga, pranayama, and meditation, to attain inner silence and bliss.

In addition to spiritual practices, we believe in nurturing and preserving our cultural values and arts, including various forms of dance and music. We also work to preserve ancient languages and support the community by providing food for the needy and aid during crises such as wildfires.

As part of our Narayana Seva, we prepare and distribute 100-200 sandwiches every week to help those in need. Our temple is a place for all to come together and connect with the divine, while also serving and supporting our community.

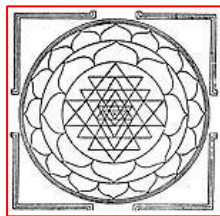


VEDA Circle

VEDA Circle is founded with the mission to promote **Vedic Education Dissemination and Awareness (VEDA)** for the benefit of our community.

- Since its inception, the VEDA Circle has been involved in vedic religious events performed for peace and harmony in our community. These events have been conducted independently as well as in support of various temples and religious organizations in many parts of the United States.
- Sri Agoram Sivaramakrishnan, our honorable guru and chief priest at the Sanatan Dharma Temple, teaches Vedas to all age groups and from all backgrounds.
- Additionally, the VEDA Circle is committed to social responsibilities such as:
 - supporting the needs of the local community by distributing fruits and food at homeless shelters.
 - supporting the Vedic scholars through scholarships for continuing their education.
 -

Sri Chakreswari Mission



Sri Chakreswari Mission in Costa Mesa, founded in 1995, is a non-profit California Corporation, engaged in promoting Sri Vidhya Upasana. The Mission conducts Devi worship for the benefit of the local community.

The mission is affiliated with the Sarva Mangala Sri Raja Rajeswari Ashram in Nanganallur, Chennai, India.

The mission organized the first Maha Rudram event in 2010 in Southern California.

The mission conducts several events including, but not limited to:

- Navaratri festivals with Sri Chakra Sri Vidhya Navavarana pujas and homas on all nine nights
- Annual Samashti Lalitha Sahasranama Laksharchana
- Sri Lalitha Sahasranama puja on every Friday
- Sri Chakra – Sri Vidhya Navavarana puja on every full moon night
- Sri Rudra Abhishekam on every Monday
- Other special homas: Sri Vidya Ganapathi homa, Sri Sudharsana homa, Dasa Maha Vidhya homa etc

During the weekends, the mission conducts FREE Bhashyam (study) sessions on Sri Vidhya Upasana, Sri Lalitha Sahasranama, Devi Kadgamala, Soundarya Lahari, Devi Mahatmyam, Devi Gita and select Upanishads.

Sri Chakreswari Mission deems it a great privilege to join Sri Sivakameswari Devasthanam and the Veda Circle of Los Angeles in conducting the four-day Navachandi Sahita Maha Rudra Yagam. Maha Rudra Yagam is one of the highest forms of worship propitiating Lord Siva. Nava Chandi Yagnya is one of the highest forms of worship of Goddess Kameswari.

About Los Angeles Telugu Association (LATA)



Los Angeles Telugu Association (LATA) is a regional organization for Telugus living in Greater Los Angeles Metro Area. The primary objective of this organization is to address the needs and concerns that affect the everyday lives of Telugu people living in Greater Los Angeles Metro Area. This organization promotes Telugu language and culture, coordinates community service activities and organizes youth empowerment programs with the help of the Telugu community.

Maha Rudram Sponsorship Prasadams

Abhishekam for Prasanna Venkareswara

Purpose: To seek His abundant blessings for happiness and prosperity in our lives.

Prasadam: Mrutunjaya Pendant and Kumkum

Abhishekam for Lord Vallabha Ganapathi

Purpose: To dispel obstacles from our lives and seek His benevolent blessings.

Prasadam: Mrutunjaya Pendant and Kumkum

Kalashbhishekam

Details: All the consecrated Kalashams from the mandapam will be collectively carried by the sponsors in a procession around the temple and present the Kalasha water on Shivalinga.

Purpose: To beseech the blessings of Lord Shiva for an abundance of peace, prosperity, health, healing, as well as wealth and well-being.

Prasadam: Mrutunjaya Pendant and Kumkum

Abhishekam for Goddess Sri Siva Kameswari

Purpose: To soothe Her and seek Her blessings for happiness and marital harmony.

Prasadam: Mrutunjaya Pendant and Kumkum

Vaancha Kalpalatha Ganapathi Homam or Maha Rudram

Purpose: To realize our desires, clearing the path from hindrances, and attain our life's aspirations seamlessly.

Prasadam: Mrutunjaya Pendant and Kumkum

Sumangali Deepa Puja

Details: The Sumangali Deepa Puja holds great significance and prosperity for all married women who partake in this puja. The deepam, or lamp, embodies the radiance in our lives, dispelling darkness (Avidya) and bringing forth illumination (Vidya). According to the Lalitha Sahasra Nama, the Goddess is described as "Vidya Avidya Swaroopini." . During this puja, we will recite the Lalitha Sahasra Nama in conjunction with the Deepa Puja (Bhagavati Seva). We extend a warm invitation to all Sumangalis to be a part of this sacred event.

Purpose: For an abundance of happiness, prosperity, and auspiciousness upon all participating married women

Prasadam: Kumkum and Brass Deepam

Navavarana Sri Chakra Puja

Details: Within this puja, Goddess Sri Lalitha will be venerated across all the avaranas, embodying Her diverse energies of goddesses, culminating at the pinnacle point known as the bindu. The objective is to attain boundless bliss from Goddess Sri Lalitha.

Purpose: To invoke abundant prosperity and enlightenment.

Prasadam: Mrutunjaya Pendant and Kumkum

Shiva Parvathi Kalyanam

Details: Through the Vedic ritualistic procedures, we converge various divine energies into a harmonious unity. According to the teachings of the Vedas.

Purpose: To promote universal peace and well-being for the community within our city, state, and country. The participants of this Kalyanam will receive blessings that lead to an abundance of happiness in their individual lives.

Prasadam: Laddu and Kumkum

Annadanam: ONE Day

Purpose: Annadanam, a noble act of providing nourishment, will be dedicated in honor of your cherished ones or in their memory. Within this grand Maha Yagya, bestowing the gift of sustenance upon devotees is equated with serving Narayana himself. Among all forms of charitable acts, Annadana is regarded as the most supreme offering. You have the option to extend this Annadanam over multiple days during the course of the Maha Yagya.

Prasadam: Mrutunjaya Pendant and Kumkum

Maharudram: ALL days, Abhishekam & Homam

Purpose: The Maharudram will be carried out daily, with each day dedicated to the sponsors. The priest will recite your names, your family's names, and your Gothrams (ancestral lineages) to beseech the blessings of Lord Siva. During this Maha Rudram, Sri Rudram will be chanted a total of 1331 times, accompanied by Siva Abhishekam using various sacred ingredients. Additionally, a Homa (sacred fire ritual) will be conducted. This puja aims to bestow the sponsors with an abundance of prosperity, peace, the purification of our karmas, and the potential for ultimate liberation (moksha).

Prasadam: Silver Rudraksha Mala and Homa Vibhuti

Navachandi Yagyam - 9 Parayanas & Homams

Details: Navachandi Yagya will be meticulously conducted by our proficient Vedic pundits, encompassing the recitation of all 13 chapters of the Devi Mahatyam (also known as Durga Saptashati) along with a Sacred Fire ceremony.

Purpose: To bestow upon the sponsor blessings of protection and prosperity, while also cleansing our lives by nullifying the influences of the six negative tendencies known as the "Shad Ripus" – Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment), Mada (pride), and Matsarya (envy).

Prasadam: Silver Rudraksha Mala and Homa Vibhuti

Navachandi & Maharudra for all days all pujas & Homams

Purpose: The Navachandi Maha Rudram will merge the recitation of Rudram and Devi Mahatyam, creating a powerful amalgamation. This yagya will span over 2 days, during which the sponsors will be blessed by both Lord Siva and Goddess Kameswari. The divine intentions behind this ceremony encompass prosperity, happiness, peace, and success in their lives.

Prasadam: Silver Ardhanareeswara Vighraha (statue depicting the union of Lord Shiva and Goddess Parvati), Kumkum, Vibhuti and Vastram

Yagna Yajamana, ALL-inclusive, ALL days

Details: The Yajamana, as a pivotal sponsor of this comprehensive event, holds a special position. Their names, along with those of their family members, will be integrated into all the pujas and activities spanning these 4 days.

Purpose: To receive divine blessings, encompassing various aspects of life.

Prasadam: Silver Pendant, a Silver Ardhanareeswara Vighraha (statue depicting the union of Lord Shiva and Goddess Parvati), Kumkuma, Vibhuti, and a Sesha Vastram associated with Siva Kameswari and Lord Shiva.



►► Financial Planning

►► Investment Planning

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- ✓ Security Based Lending

►► Retirement Planning

- ✓ 401k/Profit Sharing Plans
- ✓ Defined Benefit Plans
- ✓ IRA, ROTH IRA, SEP, SIMPLE and SoloK

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►► Tax Planning

►► Estate Planning



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The Importance of Sri Maha Rudram

The term "Rudra" symbolically translates to "Fire emanating from the Earth's core, spreading divine blessings worldwide". Sri Rudram is an ancient Vedic chant in adoration of Lord Shiva, featuring a comprehensive list of the deity's various names. By reciting the Sri Rudram, Lord Shiva's numerous characteristics and aspects are honored and worshipped. The benefits of chanting Sri Rudram are immense and can be performed with or without a Vedic Yagya (fire ceremony) ritual. When paired with a Yagya, it transforms into Rudra Yagya.

Sri Rudram, alternatively known as Rudra Prasna or Satha Rudriyam, is embedded within the Yajurveda and is lauded as one of the most substantial Vedic hymns dedicated to Lord Shiva's Rudra aspect. Several references in the Vedas, Itihasas, puranas, samhitas, Bhakti traditions, and local folklore underscore the prominence of Sri Rudram. Discussions in the Mahabharata and several other references in various Puranas all amplify the significance of Sri Rudram. Two key mantras - the potent Panchaakshari mantra of Lord Shiva and the Mahamritunjaya Mantra for liberation - are integral to Sri Rudram.

The Eswara Geetha underscores the importance of Rudram in a verse:

"Vedanaam samavediyam, Yajusham sata rudreeyam".

Sri Rudram comprises two segments - Namakam and Chamakam. As a part of the Yajur Veda, it is universally renowned for its capacity to remove all obstacles and difficulties. Namakam (Chapter 16 of the Yajurveda) and Chamakam (Chapter 18 of the Yajurveda) earn their names from the repetition of the words "Namo" and "Chame", respectively.

There are several methods to chant Rudram. A regular chant of Sri Rudram is termed "Roopam", which consists of chanting the Namakam once followed by the Chamakam once. Further, we have:

- **"Ekadasa Rudram": 11 recitations of Namakam followed by one of Chamakam**
- **"Laghu Rudram": 11 rounds of Ekadasa Rudram**
- **"Maha Rudram": 11 rounds of Laghu Rudram**
- **"Ati Rudram": 11 rounds of Maha Rudram**

It is commonly believed that either chanting or merely listening to Sri Rudram offers comprehensive benefits, relieving all kinds of suffering. A simple recitation of Rudram, involving chanting the 11 Anuvakas or chapters of Namakam and Chamakam, is in itself an intricate ritual. The grandest method of reciting Rudram is the Maha Rudram, repeated 1331 times, and it possesses enormous power. When Maha Rudra parayana is complemented with Abhishekam, Havanam, and Brahmana Bhojana, it evolves into a Maha Rudra Yagya, unparalleled in its importance.

The Rudra Maha Yagya venerates Lord Shiva, the very source of cosmic energy for all creation. Lord Shiva is the embodiment of infinite mercy, compassion, and love. He conquers Death. He is traditionally worshipped in the form of a Lingam, symbolizing the universe itself. The act of Abhisheka cools the Shiva Lingam and pleases the deity.

The Rudra Yagya is the most sacred and potent of all Maha Yagyas, incorporating two Nishkama Karmas, namely, Daiva Yagya (worship of Shiva and other divinities), and Manushya Yagya (performed with a large

number of devotees). This event is performed primarily for the eradication of one's sins, and for bringing peace, prosperity, and familial harmony.

The Maha Rudra Yagya, one of the highest forms of community worship, involves 11 Ritwiks reciting the Sri Rudra Prasna 11 times on 11 occasions, totaling 1,331 times, followed by one-tenth (133) recitations for the homam.

This magnificent four-day Vedic ceremony is for the welfare of all devotees, their families, all humanity, and for universal peace and prosperity. Sponsorship and participation in this Yagya bring immense benefits. Therefore, it is encouraged to contribute and help conduct this Yagya in a grand manner.

The Importance of Navachandi Yagya

Overview:

In the annals of mythology, Goddess Chandi is known to have incarnated with the mission to vanquish the demon Mahishasura. Experiencing the energy of Goddess Chandi that purges negativity involves opening oneself up – in body, mind, and spirit – to her presence. The Nava Chandi yagya is a ceremony of exceptional significance. Team of nine Vedic priests, with their vast experience in orchestrating such intricate and potent rituals, will conduct it with deep reverence. By participating in the Nava Chandi Homa, you can call upon Goddess Chandi, inviting divine protection and the triumph of good over evil.

Distinctive Features of Nava Chandi Homa:

The Nava Chandi homa is carried out by seasoned priests whose expertise lies in meticulously initiating the process with the chanting of the Devi Mahatmyam during the evening of the first day, followed by the homa in the morning. The initial segment comprises recitation from the holy hymn Devi Mahatmyam, also known as Durga Saptashati, which extols the Goddess across 700 verses. Spread over 13 chapters, this scripture narrates the victory of righteousness over malevolence through tales of the Supreme Goddess Chandi defeating demons in her various forms such as Goddess Durga, Goddess Kali, and Goddess Chamundi.

The second segment involves the performance of the Nava Chandi homa to invite the negative energy-eradicating blessings of Goddess Chandi. Our group of nine priests carrying out the homa can guide you in opening your heart, mind, and spirit to receive the blessings of Goddess Chandi. By participating and offering heartfelt prayers during the Chandi homa, you can generate a divine, impervious protective barrier against harmful energies in your life.

The Purpose of the Nava Chandi Homa:

Goddess Chandi, recognized as the fiercest incarnation of ‘Aadi Parashakti’ (Supreme Goddess), is hailed as Chandi in the Devi Mahatmyam of the Markandeya Purana, a revered Hindu text. The scripture reveals that the Nava Chandi homa can aid in combating all negative forces and defeating adversarial influences. Engage in this unusual and potent Nava Chandi Homa to seek the blessings of the formidable Goddess Chandi for vanquishing evil and securing divine protection.

Potential Benefits of Nava Chandi Homa:

The sacred scriptures convey that undertaking the Nava Chandi homa can yield the following potential benefits:

- Provide the energies associated with aspiration, wisdom, and action.
- Erect an unassailable protective barrier against negative influences.
- Aid in mitigating negative emotions.
- Shield against malevolent forces.
- Promote unity and happiness among family members.
- Heal and revitalize both body and mind.
- Alleviate stress and instill tranquility.
- Eliminate hurdles and pave the way for new opportunities in both professional and personal spheres.
- Enable the transformation of adversaries into allies.
- Grant the power of manifestation.

DEVI GITA

- T V Krishnamurthy

Devi worship: In the Vedic period and for a few centuries that followed the Vedic period, words such as “divinity” or “divine worship” were gender neutral, and no feminine attributes were attached to divinity. However, between the 7th and the 5th centuries BC, worship of feminine Gods commenced and the doctrine of “Sakthi worship” slowly emerged, as evidenced in the several ancient stone inscriptions and hymns in praise of the Goddesses. Over the centuries that followed, several thousands of scriptures forming Shrutis and Smritis were added and the Goddess (Devi) worship became a mainstream religious path in Hinduism.

Devi Bhagavatam: The most important of the scriptures is the Devi Bhagavatam aka Srimad Devi Bhagavata purana, one of the celebrated 18 Mahapuranas in Hinduism. The Devi Bhagavata purana was composed by Sage Veda Vyasa and was disclosed by one of his disciples, to King Janamejaya, the son of King Parikshit. The general theme of Srimad Devi Bhagavatam is to foster Bhakthi. However, the theosophy is an encyclopedic mix of ancient history, metaphysics, and conflicts between good and evil, gods and demons. The word “Srimad” means splendid or glorious and “Bhagavatam” is a handbook for the Bhagavata, the worshipper. The Devi Bhagavatam reveres Devi, the goddess as the primordial creator of the Universe and as the omnipresent and omnipotent Brahman. It celebrates the divine feminine as the origin of all existence, the preserver, and destroyer of everything as well as the one who empowers spiritual liberation, Moksha. Devi Bhagavatam builds a devotional theme to the goddesses, asserting Devi as the eternal truth, eternal source of everything in the universe and the end: a nirguna (formless) brahman; a purusha (unchanged reality); a prakriti (continuously moving source) and the soul in all of Her creations.

The Devi Bhagavatam is similar in composition to that of Srimad Bhagavatam, which was composed a few centuries earlier. Both were composed by Sage Vyasa; both contain 12 Cantos, 300+ chapters (332 chapters in Srimad Bhagavatam and 318 chapters in Devi Bhagavatam), both containing 18000 verses.

Central to the Mahabharatham is the Bhagavad Gita containing 700 verses and central to the Devi Bhagavatam is the Devi Gita with 507 verses. Gita means ‘song’ and Bhagavad Gita means the song of Bhagwan Krishna or the revelation of Lord Krishna while Devi Gita means the song of the Devi or the revelations from the Devi.

The legend is that Sage Suta who had assembled several rishis in Naimisharanya after the deluge of the universe chanted the Devi Bhagavatam for the very first time and informed all the assembled rishis that the revelation came directly from the face of Devi Bhagavati (feminine for Bhagavan). Originally the revelation was in the form of half a verse, with instruction to Lord Vishnu to expand on the verse. Lord Brahma expanded that verse into a million verses, and it was Sage Vyasa who reduced that to the current level of 18,000 verses.

Devi Gita: Devi Gita is an incredible philosophical treatise very much like the Bhagavad Gita presenting a magnificent vision of the creation and the origin of the universe. With the Sakthi worship becoming popular among all devatas and the rishis, several questions arose as to who the Devi was, what her origin was, why all devas were praying to her; what her attributes and manifestations were, and how she fought

all asuras and demons to establish the good over evil. The answers to all these questions have been revealed by Her in Devi Gita.

Devi Gita comprising 507 verses is arranged in 10 chapters in Canto 7 (chapters 31 to 40) of Devi Bhagavatam. Just like Lord Krishna revealed His origin and significance of His Avatar in a dialogue with Arjuna, Devi reveals Her origin and significance of Her various manifestations to Himavan, the King of mountains. Himavan was a very accomplished vedic scholar who has done several yagyas and was very keen to understand the origin of Devi and the proper ways of praying to Her.

The Devi Gita covers the following as a dialogue between Himavan and Her:

- *Explanation of Maya, Vidya and Avidya*
- *Her Virat Rupam*
- *Brahma, Vishnu, Rudra, Iswara and Sadasiva as embodied at Her lotus charanam (feet)*
- *Details of Her seed mantra. (ॐ) HRIM. (Hrullekha beejam or Maya beejam)*
- *Reaching Paraa Bakti*
- *Sacred duties of all humans, Brahma Vidya and Sri Vidya*
- *Attaining Brahma Gyanam*
- *Sacred places of worship and rituals*
- *Internal, External and Tantric worship*

In the following chapter-wise discussion of Devi Gita, only a few important revelations of Devi are covered for purposes of brevity.

Chapter 1: (74 verses) Birth of Parvati in the House of Himalayas: The chapter starts with the story of Sati's immolation in the fire at the yagnya performed by Her father Daksha and Siva carrying her burnt body, being very distracted, causing the whole universe to become devoid of all power and prosperity. At the same time an asura by name Tarakasura was fighting with devas and winning in the battle. Taraka had earlier obtained a boon from Brahma that he could only be killed by a son of Siva. That had become impossible for Siva who just lost his wife Sati. Not knowing how to handle this situation they all approached Lord Vishnu who asked them to pray to Mother Goddess. Accordingly, all Devas were waiting for the darshan of Devi. At the same time Himavan, the King of Mountains, incensed by the desire to learn more about the origin of Devi, was also waiting for Devi's darshan. Answering their prayers, Devi appears in front of them. Listening to the request of the devas, She informs them that She would be born as Parvati in the house of Himavan and that, to Her and Lord Siva, a warrior son will be born who will destroy Tarakasura. On hearing this, Himavan, elated and excited, asks Her about her origin and how he could pray to her. She answers him in the following chapters.

Chapter 2: (50 verses) Self-realization -- Response from Devi: She responds to Himavan, who wanted to know Her true nature as follows: "I respond to your question so as to enable all jivas in the universe realize my essence and true nature; Before the creation of the Universe and before me, nothing else existed. My real form is referred to as Chit, or Sambit or Parabrahmam. I may be called Bhuvaneswari. My atman has no parallel, no birth or death or any other transformation. My self has an inherent power/sakti called Maya that envelops entire universe. Maya can be overcome by jivas only on attaining emancipation or Moksha. The universe can function only through Maya. Maya is all existent. Maya can be destroyed by Brahma gyana then it becomes non-existent. When the pralaya occurs, everything of the universe including Time, individual karmas of the jivas all merge into Maya and Maya merges into Me. This sakti

of mine has one innate ability that it hides me from the universe except to those who have attained moksha.”

Further she clarifies, “I am nirguna and when I am united with Maya, I become saguna, the great cause of creation of the universe. Maya has two components Vidya and Avidya. Avidya maya, controlled by the five basic elements, the pancha bhootas, is the material cause of the universe (material parts of the universe) and Avidya maya hides me, whereas Vidya maya integrated with Chaitanya is the efficient cause of the universe and helps jivas to attain atma gnana and recognize me”.

She says that She, as Bhuvaneswari, is the ruler of the universe and that Her seed mantra is HRIM (Hrullekha beejam also called the maya beejam). All saktis of Iccha (desire), gnana (intellect) and kriya (action) will merge into Her seed mantra. Chanting that seed mantra will strengthen the satvik desires, intellect, and all actions. Any mantra japa that includes Her seed mantra will lead to eternal bliss and salvation.

Chapter 3 (56 verses) Devi's virat Swarupa: When Himavan asked Devi about Her real form, She responds as follows: “This whole universe moving and unmoving is created by my Maya sakti. The Maya is conceived in me and, in reality, it is not different or separate from me. I am the atman in every creation and there are many jivas due to the varieties of avidya and vidya. It is Avidya, the cause of differences in the jivas, that creates differences in their bodies, indriyas and minds. The whole universe is interwoven in me. Due to the variety of Maya I appear in many manifestations as Brahma, Vishnu, Iswara and others. They are embodied under my feet. I am not visible to anyone. Since you expressed a desire to see my full form, I will show you my Virat (cosmic) swarupa”. She then showed Himavan and all devas Her cosmic form. The form consisted of all the lokas (bhuvar, Suvar, etc lokas) in various parts of Her cosmic body, mountains were Her bones, rivers were Her veins, trees were Her body hair etc. There were thousands of Suns and moons and lightning enclosed in Her Cosmic form. All devas swooned and terrified looking at Her cosmic form and She had the vedas occupying Her four sides, bringing them back into consciousness. Seeing the devas were terrified, merciful Devi then showed Her most beautiful form further.

Chapter 4 (50 verses) Knowledge of Brahman and final emancipation: In this chapter She says that in the world of Maya due to ignorance, the men and women get entangled with birth and death continuously which never ceases to occur. She emphasizes that men and women ought to try their best to get rid of ignorance and that must be the goal of life to attain liberation. She prescribes a series of steps that one should undertake to realize that goal of liberation - *Sama* (control of inner organs), *Dama* (control of the outer organs), *Titiksha* (ability to treat dualities equally), *Vairagya* (dispassion) and *Satva Sambhava* (adopting satva guna) and then *Sanyasa* under a revered Guru.

Chapter 5 (62 verses). Yoga and mantra siddhi: In this chapter She talks about the importance of yoga in our daily lives. She says that daily practice of yoga would immensely reduce the effect of the six fundamental tenets, the arishadvargas (Kama, Krodha, Lobha, Moha, Mada, Matsarya) by reducing the ignorance (avidya) which is essential for the sadhana towards liberation. She talks in detail about the eight limbs of Yoga (Iyama, Niyama, Asana, Pranayama Pratyahara, Dharana, Dhyana and Samadhi) and the functions of the seven chakras (Mooladhara, Svasthsthana, Manipuraka, Anahata, Visuddhi, Agnya and Sahasrara). While talking about the several limbs of yoga particularly of pranayama, She says there are two kinds of pranayama - a sagarbha pranayama where the sadhaka chants the mantra or the name of the ishta devata such as. HRiM repeatedly and in vigarbha pranayama the sadhaka chants the pranava mantra OM repeatedly. She also gives details about kundalini and practice to raise kundalini to sahasrara

and into the 350,000 nadis in the human body. She further says “the sadhaka must practice with japam and homam, his mantram until his mind is dissolved in me, and by practice of meditation on mantra one attains mantra siddhi. A yoga without mantra is futile and a mantra without yoga is equally futile.”

Chapter 6 (28 verses) Brahma Upasana – the Highest knowledge: In this chapter She defines the nature of Brahman by saying “ When one is self-attached to the yoga and meditates on My Brahma nature with unfeigned devotion he gets manifest into Brahman. He becomes the best object of all adoration, higher than any being, higher in wisdom, is brilliant, smaller than the smallest, larger than the largest, he is the imperishable Brahman, the creator, the revealer of all knowledge and omniscient. To acquire that knowledge, take hold of a mystic name HRIM as the bow, the mind sharpened by meditation as the arrow and aim at the Brahman as the target. Fill the mind with that HRIMkara. That is the process of Brahma upasana that is Brahma vidya”. Further when adhering to the Brahma upasana, the sadhaka breaks through the five bonds namely – avidya (discrimination), linga deha (attachment to the body), prakriti (control of inner senses), Kama (control of external senses), Karma (surrender all actions to Her) and then the sadhaka attains the status of Sisumara, a pure Brahman free from all passions. The person who realizes this is a Brahma Gnani or Atma Gnani (as applied to the individual). The Sun does not shine in his (this Brahman’s) presence nor the moon or the stars as His brightness is higher than the Suns or Moons and they appear dark in that effulgence. He pervades all directions north, south, east, and west and exists at all times. In verse 17 She makes a very powerful statement: **“Himavan!, Know that I am He and He is me and am seen there where He resides”** in verse 18 she says **“Neither I dwell in any sacred place of pilgrimage nor in Kailasa or Vaikunta, but I dwell in the lotus heart of my Gnani”**.

Chapter 7 (45 verses) Bhakthi Yoga: She narrates in this chapter the three different paths of devotion to Her and Her worship – namely gnana, karma and bhakthi marga. Among these, She says bhakthi marga is the easiest that everyone could follow. There are three kinds of bhakthi, Tamasic bhakthi where one prays to Me wanting to cause pain to others, being filled with vanity, jealousy and anger; Rajasic bhakthi when one prays to Me for one’s own welfare and benefits; and Saatvik bhakthi where one prays to ME to purify *Bhakthi* one’s sins, prays for others and offers to surrender all results of his/her actions to me. There is another but superior class of bhakthi known as Paraa bhakthi where one always recites, sings, hears My glories and My name, not for own welfare but for one’s own joy of being in my presence. He/she does not even seek any benefits of devotion like Saalokyam, Saameepyam, Saayujyam, Saayutham, or even Kaivalyam– the coveted objectives of Moksha. In other words, he/she is not even interested in moksha but will enjoy living by singing and reciting Her glory. She says, “Oh King of Mountains, The one who adopts paraa bhakthi attains liberation without even praying for it and he/she becomes part of me.”

Chapter 8 (49 verses) Vratas and sacred places of pilgrimage: To a question Himavan asked about the vratas (vows) one needs to keep and places of pilgrimage one needs to visit as part of one’s devotion to Her, She says, “The whole universe is mine and every place is auspicious. Also, any moment is fit for undertaking any vows or vratas” However, She lists a series of temples all over India particularly Varanasi, Kolhapur (Maharashtra), Satyadri range (Ma Tripura, Renuka Devi, Rakta dandika, Sakambari), Vindhya vasini, Annapurna, Kanchipuram, Madurai, Tiruvanaikaval, Vedaranya, Kamakya, Bhuvaneswarya, Sundari in Ujjain etc. As regards festivals she lists several of them - Navratris, AnantaTritiyakhya vrata, Rasakayani Vrata, Ardanandakara vrata etc.

Chapter 9 (47 verses) The worship of Devi: She talks about the methods of worship viz internal worship through japas and external worship through rituals. The external worship comprises two forms: one using vedic mantras and supported by vedic rites and the other, a tantric worship using tantric mantras and

follows tantric rites. However, one should not mix vedic methods with tantric rites. She also talks about the varnas like Brahmanas, Kshatrias and their duties in the community.

Chapter 10 (45 verses). External worship of Devi: In this chapter She gives details about the daily routine of the sadhaka from the time of waking up in the morning. That includes BhutaSuddhi, Snanam. daily meditation, meditating on the form of Bhuvaneswari, archana to her form,(Sahasranama archana), chanting Devi Suktam with total devotion and hearts filled with dedication and tears of love, singing and dancing with joy. Occasional veda parayana and homas would please Her. She says “the Hrullekha Mantra (HRIM) is the chief of all mantras and so My worship and all other actions ought to be performed with this Hrullekha mantra. Oh! Himavan! Nothing remains unavailable to him who worships me with this mantra”

After this Devi disappeared giving Himavan and the Devas the secrets of the Universe and Brahma gnanam (This is an attempt to simplify the detailed dialogue between Himavan and Devi and many parts of the dialogue are condensed for reasons of keeping them simple and decipherable. There are several intended omissions, however, and any sadhaka interested in learning more is requested to consult the several books available on this subject =TVK)

Vancha Kalpalatha Sri Vidhya Maha Ganapathi

- T V Krishnamurthy

Ganapathi: Ganesa or Vinayaka or Vigneswara is a well-known and popular form of Ganapathi worshipped in many parts of the world and in many religions as the principal God who removes all obstacles and bestows all prosperity. He is called Vigneswara as He is considered the creator and destroyer of all vighnas (obstacles). He is worshipped both as Vignakartha (creator of obstacles) and vignaharta (destroyer of obstacles). The word Ganapathi relates to His position as the leader (pathi) of the army (or group) called Siva ganas. Siva himself is referred to as GANANATHA.



His various forms: Per Ganapathi purana there are at least 32 different forms of Ganapathi with each of their own significance and distinct attributes and having their own Dhyana (meditation) verses. Idols of Ganapathi are seen in every temple either all by themselves (in temples exclusively dedicated to Ganapathi) or as a part of the entire repertoire of Siva pariwar. Of the 32 forms of Ganapathi, the first sixteen of them are more popularly worshipped as Shodasa Ganapathi. The following are some of the very popular forms, out of the 32 Ganapathi forms.

Bala Ganapathi (1) Childless couples pray to this form for progeny ; **Bhakti Ganapathi** (3) Devotees taking the bhakti marga to enhance their devotion to Ganapathi ; **Vira Ganapathi** (4) is worshipped to become valiant ; **Sakti Ganapathi** (5) is the worship for being blessed with improved mental and physical health; **Siddhi Ganapathi** (7) - This Ganapathi is an embodiment of Ashta siddhi (Anima, Lahima, Mahima etc) and one prays to him to beget such super natural powers; **Ucchishta Ganapathi** (8) - ucchishta means left overs that is generally considered impure. He is worshipped largely by Tantric worshippers seeking to control their five sensory organs. He is also prayed for progeny; **Herambha Ganapathi** (11) One prays to

the Herambha Ganapathi to improve parental love and affection; **Sri Ganapathi** (12) Worshipped by devotees seeking to profit from ventures and gaining wealth; **Maha Ganapathi** (13) considered a Ganapathi with great attributes who will grant all prosperity, wealth and health. He is also worshipped by Tantric worshippers as a combined power in association with sakti (devi); **Vijaya Ganapathi** (14). Prayed to become victorious in any events and undertaking ; **Nritya or Nardana Ganapathi** (15) prayed to attain great proficiency in dance and other fine arts; **Ekakshara Ganapathi** (17) Those trained in vedic worship pray to Him using the single akshara (ekakshara) seed mantra (gum); **Vara Ganapathi** (18) He is the Ganapathi prayed for granting any desired boons; **Tryakshara or OMkara Ganapathi** (19) the Ganapathi who is in the form of OM kara. The general form of Ganapathi resembles the Sanskrit letter OM (ॐ), and those trained in vedic worship pray to this form of Ganapathi.; **Haridra Ganapathi** (21) a form of Ganapathi made with turmeric powder. Also called mangala Ganapathi is very auspicious form used in most functions such as weddings, seemantham etc; **Ekadanta Ganapathi** (22) – Ganapathi with a single tusk. He is prayed for improving one's concentration and focus.; **Rinamochana Ganapathi** (25) He is the Ganapathi who is prayed on to offset one's debts or dues like rishi rinam, deva rinam etc.; **Dwimukha Ganapathi** (27) a two faced Ganapathi.; **Trimukha Ganapathi** (28) a three faced Ganapathi and finally **and** (32) a dispeller of troubles.

NB: The numbers in brackets identify their relative position in the list of the 32 forms as per the Ganapathi purana.

SriVidya Ganapathi: SriVidya is a tantric religious system devoted to the worship of Goddess Lalitha Maha Tripurasundari. In the Saakta theology, She is the supreme goddess transcending the cosmos that is Her manifestation. The philosophy aims at providing material prosperity and self-realization through acquiring the ultimate knowledge – gyanam. Among the 32 forms of Ganapathi, there are a few forms such as Lakshmi Ganapathi (12), Durga Ganapathi (31) adopts the tantric system of worship.

A more increasingly popular form of Ganapathi is the **Vancha Kalpalatha Sri Vidhya Maha Ganapathi**, a very rare form that integrates popular form of Ganapathi with the feminine form of Goddess Lalitha Maha Tripura Sundari. Lalithambika Shakti is called 'Parabrahma or Paraa Bhattarika', the Ultimate Guru of Consciousness and the master of all Siddhas, Yogis, and Rishis.

As a divine mother, she has motherly affection (vancha) towards her devotees no matter what their desires are. The celestial tree called Kalpatharu that yields whatever a devotee desires sitting under the tree is referred to by the word kalpa and the word kalpa refers to one's desires. Latha refers to a branch of that celestial tree. SriVidhya refers to Sakti as Lalithambika. So, the combination 'vancha kalpalatha srividhya maha ganapathi' designates the form of Ganapathi, a graceful and superior form (Maha) integrated with the Divine Mother Lalithambika who, as a divine mother with all motherly affection, grants all desires of Her devotee. Further, She is the guiding master of the principle of "Oneness", called, 'AIKIYAM' meaning the oneness of Lord Shiva and Goddess Shakti. Siva and Sakthi are inseparable – where there is Sakthi, there is always Siva and vice versa. So, in this form of Ganapathi, Sakti along with Siva bestows all desired blessings to Her devotee as a mother of Ganapathi. Siva destroys all ego and vanity and grants auspiciousness, Sakthi grants all energies and powers to defeat enemies and grants atma gyanam with Ganapathi granting the ability to focus the mind to learn and as well rid of all obstacles and difficulties.

Devotees invoke Vancha Kalpalatha Sri Vidhya Ganapati to destroy enemies, evil spirits, and demonic forces, as well as to remove obstacles to achieving goodness, purity, peace, and harmony.

The form of Vancha Kalpalatha Sri Vidhya Maha Ganapathi: (shown in the picture above) There are several depictions of the form for this Ganapathi. The iconography comprises two forms one: a sitting Ganapathi and the other a standing Ganapathi. This Ganapathi has 12 hands with each hand holding a weapon or other effects. Has a conch in one hand, a disc in another, a trident, a noose, a goad, a sword, a lotus flower, a rosary, a sugar cane etc. in the other hands. The Ganapathi is clad in a saree and blouse.

The Mantra of Vancha Kalpalatha Sri Vidhya Maha Ganapathi: There are several versions of the moola mantra. Since the form incorporates Maha Ganapathi, Sri Vidhya (Sakthi) and Siva, the moola mantra is compounded by the moola mantras of Maha Ganapathi, Bala Tirupurasundari, Pancha dasi (15 akshara mantra) of Sri Vidhya, Gayatri mantra, Mrityunjaya mantra etc., following garbita and samputa construction. There are also other versions that include Vishnu (Narayana) mantras, The mantra is very powerful and should be chanted only after getting initiation from a learned guru.

Let us pray to Vancha Kalpalatha Sri Vidhya Maha Ganapathi to bless us with all prosperity.



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The Significance of Panchamrita Abhishekam

“अलंकारप्रियो विष्णुः - अभिषेकप्रियः शिवः”

“Alankaarapriyo Vishnuh, Abhishekapriyah Shivah”

- Dr. Savitri Rambhatla

Shiva-Linga Abhishekam is an auspicious ritual during which Abhishekam is performed by the Priests with utmost devotion. The devotees' names are a part of this daily Abhishekam. Sign-up at Sivakameswari.org or talk to the priest at the temple when you plan to sponsor Abhishekam in your (family's) name(s).

Abhishekam is the ritualistic bathing ceremony of the Gods with sacred substances, namely: Milk (Water element; sense of taste); Curd (Earth element; sense of touch); Ghee (Fire element; sense of sight); Honey (Ether element; sense of hearing); Sugar (Air element; sense of smell)

These five items, when mixed, become 'Panchamritam' or the five nectars and are the five elements within us and five elements outside of us. Panchamrita Abhishekam helps in harmonizing our body with the world, vibrating energy in tune with the orchestra of life, ocean of life!

Performing Shiva Linga Abhishekam and Puja is worshipping Lord Shiva in his Rudra form, which is a representation of the Universe. He is the remover of all sins and afflictions and helps in attaining peace, prosperity, and happiness.

Bathing of the Shiva Lingam symbolizes the removal of impurities (false self or ego) from the mind, the ego which is the source of all the hardships in life. “Stilling the modifications of the mind” (Chitta Vritti Nirodhana). This purification ritual also symbolizes the elimination of our material interests that distract us from our spiritual path.

Sponsoring Lord Shiva Puja and Abhishekam helps us achieve success, harmony, peace, and abundance in all the five main areas of life namely - health & well-being; work/career; finances/wealth; friends/family; relaxation.

Top 5 Benefits of Rudra Abhishek Puja

- Happiness at Home
- Success in career and job
- Harmony in relationship
- Removal of planetary dosh
- Resolution of Financial troubles and stress

सर्व पापानि नश्यन्ति । शंभोः वाराभिषेकतह । अव्रुत्याच भवेत् सौख्यम् रुद्रेण अखिल संपदं ।।

स्यात् एकादश रुद्रेण । सश्रियम् लभते ध्रुवम् ।। शत रुद्राभिषेकेन । पुत्र पौत्रादि संपदं ।।

Sarva paapaani nashyanthi | Shambhor vaara-abhishekataha ||

Avruttyacha bhavet saukhyam | Rudrena akhila sampadaha ||

Syaat ekaadasharudrena | sashriyam labhate dhruvam ||

Shata rudra-abhishekena | putra pautraadi sampadaha ||

Abhishekam to Lord Shiva destroys all the sins; bestows happiness, bliss, and wealth and happiness of future generations. Abhishekam can be performed every day or weekly; can be Ekaadasha Rudram or Shata Rudra-Abhishekam.

PANCHANANA/PANCHA MUKHA SHIVA
FIVEFOLD FUNCTIONS, ASPECTS, AND FORMS OF SIVA
PANCHANANA/PANCHA MUKHA SHIVA

- Dr. Savitri Rambhatla

Vedic Tradition holds an important place in the world. Lord Shiva is an integral aspect of Vedic Tradition. He represents Universal Consciousness, Universal Energy, and Purity. He is also the destroyer (Kala or Death) of all evil in the world. He executes five major functions as the Lord of the Universe.

FIVE COSMIC ACTIONS/ COSMIC POWERS/COSMIC DUTIES/COSMIC FUNCTIONS (KRITYA):

CREATION (SRISHTI): He is the creator of all the worlds and Beings; He is pure Consciousness in all.

PRESERVATION (STHITI): He is the preserver and protector of the world, ensuring the continuation of Life Cycle. He is the source for sustenance of all Nourishment/Food/ Digestion, Water, and Breath/Prana for all gods and all Beings. He has in him the life sustaining power of breath (Praneshwara) and the power of fire of Digestion, and consumption (Jatharagni)

CONCEALMENT (TIROBHAVA): As the concealer, Lord Shiva keeps the whole world, the whole creation under Delusion (Maya). This Delusion or Maya results in living beings not being able to recognize or perceive Him or their own true nature or the Divinity in them, hidden by the manifestation of impurities. This ensures that the natural state and balance of world is not harmed or disturbed.

REVELATION/REVEALMENT/REVEALING GRACE (ANUGRAHA): He is the all-knowing. He is the source of Grace, Eternal Supreme Knowledge, and Truth.

In addition to doing good Karma, worshipping Shiva with Faith and Devotion is of utmost importance. Right Knowledge is the path to His Grace (Anugraha), to Bliss and Liberation.

DESTRUCTION (LAYA or SAMHARA): As one cycle of the world/creation ends and lends itself to another, Lord Shiva restores all of creation into himself to create the world anew.

PANCHANANA/PANCHA MUKHA SHIVA

He is the God with five faces and the five faces represent the five different forms of Shiva and fivefold aspects of Shiva, the fivefold aspects of Creation. They represent the five senses in human beings, the five breaths (Praana Vayuh), the five divisions of Human Body (the five Bodies or Koshas), the five senses, the five different energies (as related to Koshas, Praana Vayuh, and Energy Centers or Chakras), the five different Cosmic Elements, the five different directions, the five different colors, the five divisions of time (Kaala), and the five Races (Pancha Janah). This entire classification of all Tattwas, has been described in several scriptures; which Tattwa relates to which Mukha of Shiva is variedly presented.

Discussing the Pancha Janah or Five Races, we have sources from Rigveda, and other References.

According to one or two hymns of the Rig Veda (1-108-8; 7-18), there are five tribes of the Anus, Druhyus, Yadus, Turvasas, and Purus.

According to Collation of Theosophical Glossaries, the Five Races (Pancha Krishtayah), are quoted in *Rig-Veda* II 606; and Five Regions (Pancha Pradica or Pancha Pradisah), quoted in *Rig-Veda* II 606; of the five regions three submerged, one & five existing quoted again in *Rig-Veda* II 606n

According to The Vedic Index by Keith and Macdonell, Panca-janaah, the five peoples, are mentioned under various names in Vedic literature. Which five groups are meant by the Pancha Janas is not certain.

According to The Aitareya Brahmana, the five are: Gods, Men, Gandharvas/ Apsaras, Snakes/Nagas, and the Fathers/Departed Souls.

According to Aupamanyava (in the Yaska's Nirukta 3-8), the four castes and the Nisadas make up the five, and Sayana (RV 17,9), is of the same opinion. Yaska thinks that the five are the Gandharvas, Fathers/departed people, Gods, Asuras and Rakshasas (Nirukta).

The Linga Purana explains the importance of the Panchanana form of Lord Shiva.

These five aspects of Shiva play a crucial role in the lives of human beings: for our mind, body, and spirit. These five aspects will help us go through the passages of life in a meaningful way.

The five aspects depicted by the deity with 5 faces are:

ISHANA: Meaning: Ruler

Cosmic Action/Cosmic Duty/Function/Kritya/Cosmic Power: Revealment/Anugraha/Grace/Revealing Grace

Characteristic of Shiva: Supreme Bliss Form

Deputed Lord: Sada Shiva

Related Kaala: Shantyatita Kaala

Cosmic Element/Sphere: Sphere of Ether/Akasha (Akasha Mandala)

Direction: Upward (Urdva Vaktra)

Panchakshara Mantra Syllable: Ya

Color: Crystal

Part of the Body: Head

Sense: Sense of Touch

Praana Vayu: Udaana

Kosha: Anandamaya Kosha (Bliss Body/Pure Consciousness Body)

Chakra: Vishuddhi (Throat Chakra)

Mantra: Ishana Murdha (Murdha means Head)

(Ishana is the ultimate limit or boundary; Ishana Mantra is considered to constitute the head of Sadasiva, the upper limit of the form.)

The Agamas describe Ishana Deva as pure crystal in color, with three eyes. He holds a trident in one hand and a string of beads in another. His two other hands present the abhaya ("fear not") and dhyana (meditation mudras). He wears a crescent on His crown, His form is charged with benevolence.

Some images show him with various things in his many hands. In some of them, he is portrayed with the Vedas, an elephant tusk, a noose, a skull, a hatchet, a trident, and many more. Some images include a She-goat. In some images, he is seen offering protection against many evils of the world and in the other hand he is seen offering boons or wishes to people.

One of the greatest and most sacred of all mantras, the Pañchabrahma Mantrāṇī, is found in the Kṛṣṇa Yajurveda, Taittirīya Āraṇyaka 10.17-21. This is a lucid translation by Sabharathnam Sivacharyar, based on the 12th-century translation by Ugrajyoti Sivacharyar in his priestly manual *Vedārtha Nirṇaya Manjari*, giving the enhanced meaning of the mantras in the context of the *Saiva Agamas*.

ईशानस्सर्वविद्यानां ईश्वरस्सर्वभूतानां
ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्माशिवो मे
अस्तु सदाशिवोम्।

īśānassarva vidyānām īśvaras sarva bhūtānām brahmādhīpatir brahmaṇo'dhipatir brahmā śivo me astu
sadāśivomṣ

Lord Ishana—the Supreme Lord and Revealer of all knowledge and spiritual disciplines, the nourisher and controller of all living beings, the Directing Lord of Sadasiva, He who is the guiding and directing authority for the eight Vidyeshvaras, who directs Brahma, Vishnu and others—may He present Himself in this Sivalinga. By such benign presence, let there be absolute purity and auspiciousness in me. Om. §

TAT-PURUSHA: Meaning: Supreme Soul

Cosmic Action/Cosmic Duty/Function/Kritya/Cosmic Power:

Obscuration/Concealment/Maya/Tirodhana/Tirobhava

Characteristic of Shiva: Vrish Vahan (Vehicle of Bull), Vasuki (Serpent around neck), Vaamangi (Left Hand Path)

Deputed Lord: Maheshwara

Related Kaala: Shanti Kaala

Cosmic Element/Sphere: Sphere of Air (Vayu Mandala)

Direction: East (Poorva Vaktra)

Panchakshara Mantra Syllable: Va

Color: Gold

Part of the Body: Face

Sense: Sense of Smell

Praana Vayu: Vyaana

Kosha: Vijnanamaya Kosha (Intellectual Body)

Chakra: Anahata (Heart Chakra)

Mantra: Tatpurusha Vaktra, comprising five faces of the Lord

Vaktra means to protect. This mantra protects the bodies of all beings by bestowing knowledge and warding off the fear of future birth and death.

The Agamas describe Tatpurusha Deva as gold in color, dressed in yellow silken cloth, head adorned with a crown and crescent moon. In one hand he holds a string of beads and in another His trident staff.

One of the greatest and most sacred of all mantras, the Pañchabrahma Mantrāṇī, is found in the Kṛṣṇa Yajurveda, Taittirīya Āraṇyaka 10.17-21. This is a lucid translation by Sabharathnam Sivacharyar, based on the 12th-century translation by Ugrajyoti Sivacharyar in his priestly manual *Vedartha Nirṇaya Manjari*, giving the enhanced meaning of the mantras in the context of the *Saiva Agamas*.

तत्पुरुषाय विद्महे महादेवाय धीमहि तन्नो रुद्रः प्रचोदयात् ।

tatpurushāya vidmahe mahādevāya dhīmahi
tanno rudraḥ prachodayāt.

As guided by my guru, I realize the form of Siva known as Tatpurusha. I meditate with pure mind and refined intellect on the Great Illuminator. Let Tatpurusha—who cuts asunder the limiting bonds of the souls and by this act comes to be known as Rudra—guide, enlighten and strengthen my organs of knowledge and action and my internal faculties. §

VAMADEVA: Meaning: Pleasing/Lovely

Cosmic Action/Cosmic Duty/Function/Kritya/Cosmic Power: Preservation/Sthiti

Character of Shiva: Provider of Supreme Knowledge

Deputed Lord: Vishnu

Related Kaala: Prathishtha Kaala

Cosmic Element/Sphere: Sphere of water (Jala Mandala)

Direction: North (Uttara Vaktra)

Panchakshara Mantra Syllable: Ma

Color: Saffron/Red

Part of the Body: Hips and other Lower Regions

Sense: Sense of Sight

Praana Vayu: Praana

Kosha: Pranamaya Kosha (Energy Body)

Chakra: Swadhishtana (Sacral Chakra)

Mantra: Vamadeva Guhya : Vama means secret and Guhya means unseen. It maintains progeny and related activities. Vama also means base or inferior. The experiences of dharma, artha and kama are inferior to liberation. Vamadeva mantra enables souls to undergo lesser experiences. This mantra is considered to constitute the private parts (guhya) of the body--the hips and other lower regions.

The Agamas describe Him as red in color, with a handsome face and wearing rich apparel, a turban and garlands of flowers. He holds a sword and a shield.

One of the greatest and most sacred of all mantras, the Pañchabrahma Mantrāṇī, is found in the Kṛṣṇa Yajurveda, Taittirīya Āraṇyaka 10.17-21. This is a lucid translation by Sabharathnam Sivacharyar, based

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वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः
कालाय नमः कलविकरणाय नमो बलविकरणाय नमो
बलाय नमो बलप्रमथनाय नमस्सर्वभूतदमनाय
नमो मनोन्मनाय नमः।§

vāmadevāya namo jyeshṭhāya namaḥ śreshṭhāya namo rudrāya namaḥ
kālaya namaḥ kalavikaraṇāya namo balavikaraṇāya namo
balāya namo balapramathanāya namas sarvabhūta damanāya
namo manonmanāya namaḥ§

Salutations to the luminous Lord who sportively creates everything. Salutations to the One who is eternally the Eldest, transcending the great cycles of time. Salutations to the One whose lordship excels all other Gods. Salutations to the One who wards off the sufferings of all living beings. Salutations to the One who is Eternal Time. Salutations to the One who sets into operation the divisions of time and maintains the worlds in an orderly way. Salutations to the One who, being the source of strength, strengthens the auspicious forces. Salutations to the One who, being the wielder of strength, withdraws the strength of inauspicious forces and extirpates them. Salutations to the One who guides all souls to ultimately reach Him. §

SADYOJATA: Meaning: Quickly Birthing

Cosmic Action/Cosmic Duty/Function/Kṛitya/Cosmic Power: Creation/ Srishti

Character of Shiva: Adi Deva (First Lord) of all Worlds/Lokas

Deputed Lord: Brahma

Related Kaala: Nivritti Kaala

Cosmic Element/Sphere: Earth/Prithvi Mandala

Direction: West (Paschima Vaktra)

Panchakshara Mantra Syllable: Na

Color: White

Part of the Body: Limbs

Sense: Sense of Taste

Praana Vayu: Apaana

Kosha: Annamaya (Physical Body)

*Chakra: Mooladhara**Mantra: Sadyojata Murta* (murta meaning form). Sadyojata is capable of assuming innumerable forms quickly, pervading and spreading. For this, feet are necessary. Not only feet, but the whole form is required to move. Thus, Sadyojata mantra constitutes the limbs of the body.

The Agamas describe Him as white in color, in the likeness of a boy with a charming face, besmeared with sandalwood paste, adorned with white flowers. One hand displays the boon-granting varada mudra and another the fear-not abhaya mudra. He is Siva manifest in all of nature; the cause of birth/Srishti/Creation

One of the greatest and most sacred of all mantras, the Pañchabrahma Mantrāṇī, is found in the Kṛṣṇa Yajurveda, Taittirīya Āraṇyaka 10.17-21. This is a lucid translation by Sabharathnam Sivacharyar, based on the 12th-century translation by Ugrajyoti Sivacharyar in his priestly manual *Vedārtha Nirṇaya Manjari*, giving the enhanced meaning of the mantras in the context of the *Saiva Agamas*.

सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः।

भवे भवेनातिभवे भवस्वमां भवोद्भवाय नमः॥१॥

sadyojātaṁ prapadyāmi sadyojātāya vai namo namaḥ
bhava bhavenātibhave bhavasva mām bhavodbhavāya namaḥ॥

I submit my mind, speech and body totally and repeatedly to Lord Sadyojata, who manifests Himself and instantaneously creates bodies and worlds, who appears to devotees in the forms contemplated by them and yet transcends such forms assumed by Him and who has a retinue of Deities formed of millions of mantras. May He make my form as of His own form§

AGHORA: Meaning: Non-Terrifying

Cosmic Action/Cosmic Duty/Function/Kṛitya/Cosmic Power: Dissolution/Laya/Samhara

Characteristic of Shiva: Silent and Benevolent

Deputed Lord: Rudra

Related Kaala: Vidya Kaala

Cosmic Element/Sphere: Sphere of Fire (Agni Mandala)

Direction: South (Dakshina Vaktra)

Panchakshara Mantra Syllable: Si / Shi

Color: Blue-Black/Dark Cloud Color

Part of the Body: Heart and Chest

Sense: Sense of Hearing

Praana Vayu: Samaana

Kosha: Manomaya (Astral/Emotional)

Chakra: Manipuraka (Navel Chakra)

Mantra: Aghora Hridaya. Hridaya anatomically constitutes the heart, chest and related parts of the form. Hridaya also means supreme consciousness. This mantra is an antidote to the dreadful (ghora) phenomenon of repeated birth and death; thus it is known as aghora, meaning non-dreadful, tranquil and calm.

The Agamas state that Aghora Deva is the color of dark cloud and is adorned with crescent studded crown and beautiful earring. Though His expression is pleasant, His appearance is dreadful, with long, projecting teeth, and a tawny colored beard, moustache and matted hair. He is adorned with snakes and scorpions and a garland of skulls. The four hands on the left side hold a fire, khatvanga (a staff with a skull at its top), shield and noose. The four hands in the right side hold a trident, hatchet, sword and staff.

One of the greatest and most sacred of all mantras, the Pañchabrahma Mantrāṇī, is found in the Kṛṣṇa Yajurveda, Taittirīya Āraṇyaka 10.17-21. This is a lucid translation by Sabharathnam Sivacharyar, based on the 12th-century translation by Ugrajyoti Sivacharyar in his priestly manual *Vedārtha Nirṇaya Manjari*, giving the enhanced meaning of the mantras in the context of the *Saiva Agamas*.

अघोरेभ्योथघोरेभ्यो घोरघोरतरेभ्यः
सर्वेभ्यस्सर्व सर्वेभ्यो नमस्तेऽस्तु रुद्ररूपेभ्यः।§

aghorebhyoṭha ghorebhyo ghora ghoretarebhyah
sarvebhyas sarvasarvebhyo namaste astu rudrarūpebhyah§

Salutations to Lord Siva who manifests Himself in countless benign forms, in frightful and terrifying forms, and to all those countless forms of Rudra

(eulogized in the Sri Rudram hymn).

Salutations to all such manifestations of Lord Siva. §

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