

ஸ்ரீ சுப சித்தி வினாயகர் ஆலயம்

**SHRI SUBHA SIDDHI VINAYAKA  
MANDIR SOCIETY (REGD.)**

Main Road, Pocket IV, Mayur Vihar, Phase-1, Delhi-110091

Tel. : 22758973, 49052212

E-mail : ssvm491@gmail.com; sssvm491@gmail.com

Website : www.sssvm.org

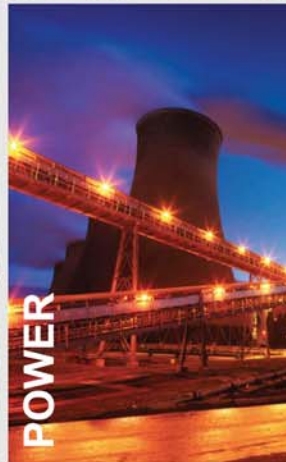
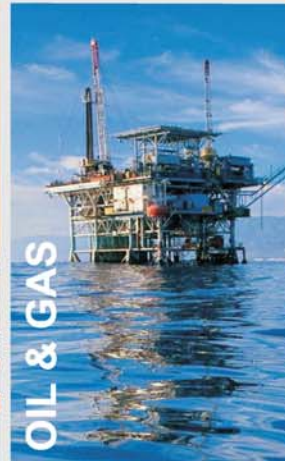


**SOUVENIR  
MAHA KUMBHABHISHEKAM  
17th, MARCH, 2019**

MAKING IN INDIA FOR THE WORLD



◀ EXPANDING HORIZONS ▶



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**BHARAT FORGE**



**KALYANI**

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Email: [info@bharatforge.com](mailto:info@bharatforge.com) Website: [www.bharatforge.com](http://www.bharatforge.com), [www.kalyanigroup.com](http://www.kalyanigroup.com)



## Guru Vandanam

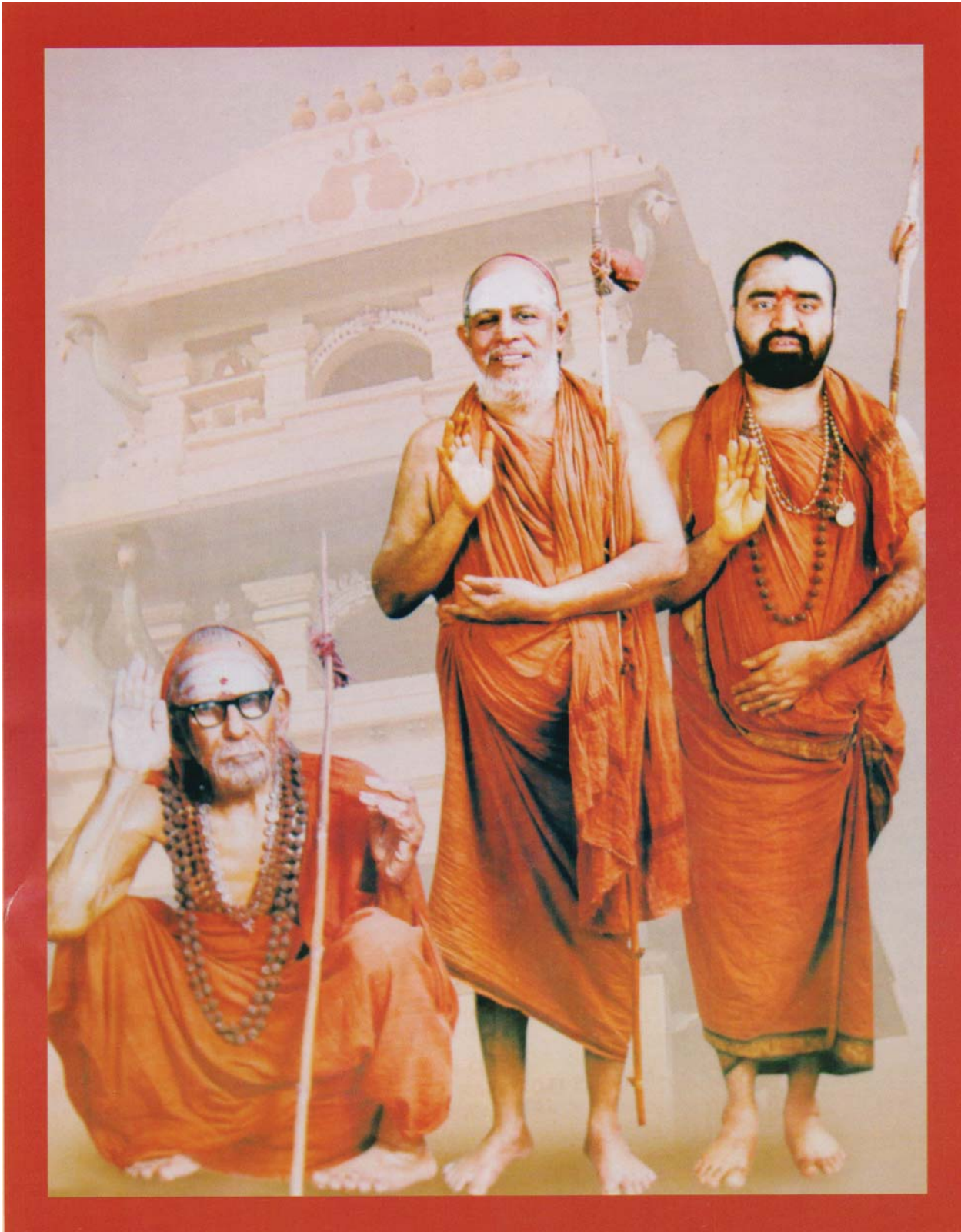


अज्ञानान्तर्गहनपतिसानात्मविद्योपदेशैः  
त्रातुं लोकान् भवदवशिखातापपापच्यमानान् ।  
मुक्त्वा मौनं वटविटपिनो मूलतो निष्पतन्ती  
शंभोर्मूर्तिश्चरति भुवने शंकराचार्यरूपा ॥

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।  
नमामि भगवत्पादशंकरं लोकशंकरम् ॥  
अपारकरुणासिन्धुं ज्ञानदं शान्तरूपिणम् ।  
श्रीचन्द्रशेखरगुरुं प्रणतोऽस्मि मुदाऽन्वहम् ॥

सदाशिवसमारम्भां शंकराचार्यमध्यमाम् ।  
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥







Website : www.kamakoti.org.  
email : kanchimutt@gmail.com



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☎ : 044-27222115  
Acts : 044-27224236  
Fax : 044-27224305

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

His Holiness Sri Kanchi Kamakoti Peetadhipathi

**JAGADGURU SRI SANKARACHARYA SWAMIGAL**  
Srimatam Samsthanam

No. 1, Salai Street, KANCHEEPURAM - 631 502.

Date: 27.02.2019

பாரத கலாச்சாரமும் வாழ்க்கை நெறியும் கோயில்களுடனும், கோயில் வழிபாடுகளுடனும் பின்னிப் பிணைந்துள்ளன. இறை உணர்வும் ஆலய வழிபாடும் ஒவ்வொரு ஹிந்துவின் ஊனிலும் உணர்விலும் ஒன்றிப் போயிருக்கின்றன. பண்டைய பாரதத்தில் தனிநபர் வாழ்வும், சமுதாய வாழ்வும், கலைகளின் வளர்ச்சியும் கோயில்களைச் சுற்றியே அமைந்திருந்தன. நவீன நாகரீகத்தின் தாக்கம் அதிகமுள்ள இந்நாளில் கூட ஆலய வழிபாட்டின் ஈர்ப்புச் சக்தியும் முக்கியத்துவமும் சிறிதும் மங்காமல் இருப்பது கண்கூடு.

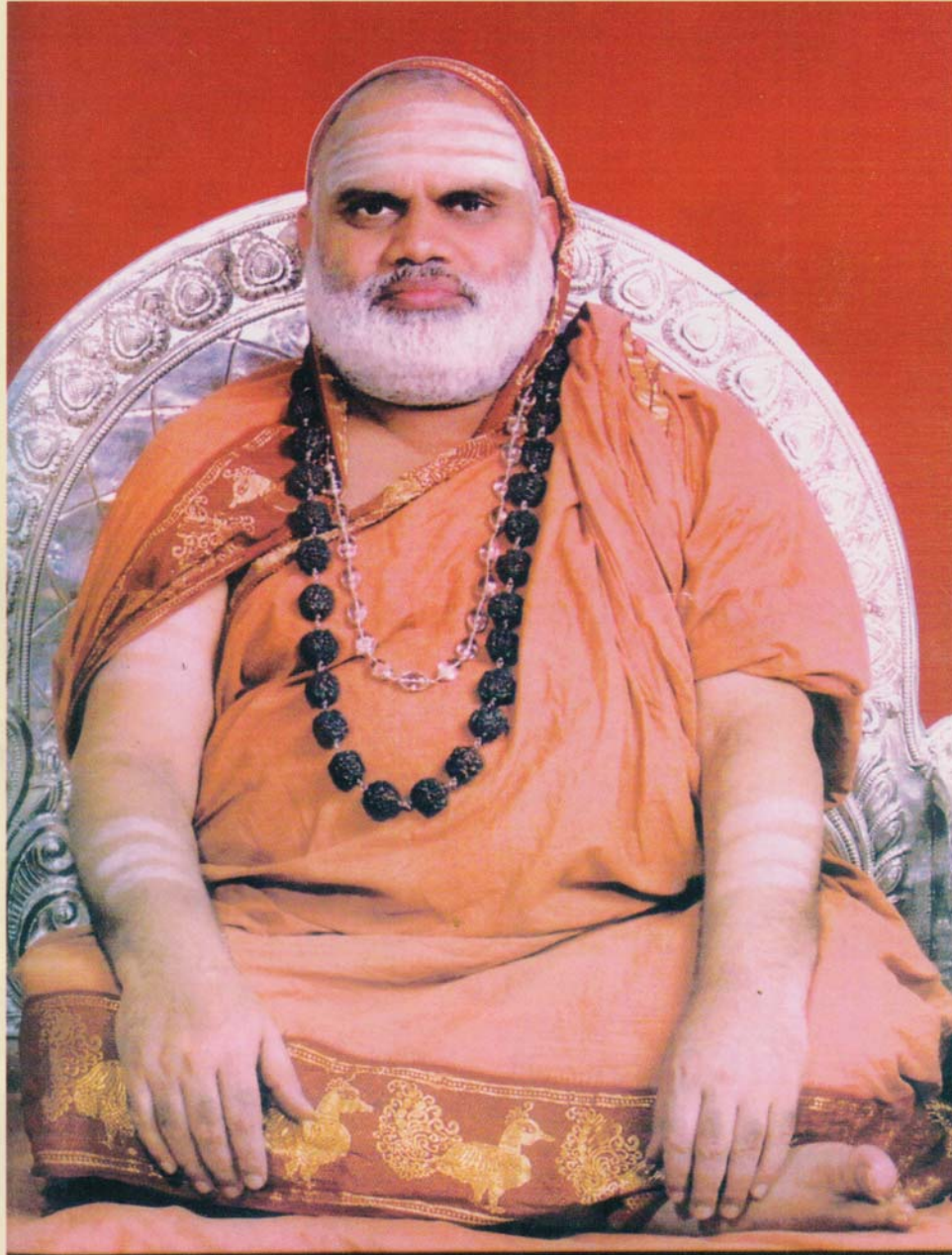
குழந்தை முதல் பெரியவர் வரையில் அனைவரையும் கவர்ந்து வைத்திருக்கும் வழிபாடு விநாயகர் வழிபாடு. விநாயகப் பெருமானை வழிபடாமல் எவரும் எந்தவொரு செயலையும் துவங்குவதில்லை. விநாயகரை வழிபடுவது மிக மிக எளிது. அவர் அருளைப் பெறுவதும் மிகவும் சுலபமானதே. அருகம்புல்லை வைத்தால்கூட அகமகழ்ந்து அறுகாத வாழ்வளிப்பவர். கொன்றைப் பூவை இட்டால் போதும் குறைவிலா செல்வம் அளிப்பவர்.

இவ்வளவு பெருமையுடைய ஸ்ரீ விநாயகருக்கு பாரதத்தின் தலைநகர் தில்லியில் மயூர் விஹார் பகுதியில் “ஸ்ரீ சுப சித்தி விநாயகர் மந்திர்” என்ற கோவில் அமைத்து வரும் மார்ச் மாதம் கும்பாபிஷேகம் நடைபெற இருப்பதை அறிந்து ஸ்ரீ ஆசார்ய ஸ்வாமிகள் சந்தோஷிக்கிறார்கள்.

ஸ்ரீ மஹாத்ரிபுரஸுந்தரீ ஸமேத ஸ்ரீ சந்த்ரமௌலீச்வர ஸ்வாமி கிருபையால் கும்பாபிஷேகம் இனிதே நடைபெறவும், இது தொடர்பாக வெளியிடப்படும் மலர் ஆன்மீக அன்பர்களுக்கு நல்ல முறையில் பயன்படவும், இவ்வாலய அறக்கட்டளைக் குழுவினர் ஒருங்கிணைந்து தொடர்ந்து பல ஆன்மீகப் பணிகளில் ஈடுபடவும் ஆசீர்வதிக்கிறார்கள்.

The Secretary  
Shri Subha Siddhi Vinayaka Mandir Society  
Pocket -IV, Mayur Vihar  
Phase-1, Delhi - 110091

For. Sri Kanchi Kamakoti Peetam  
Srimatam Samsthanam  
*Ravindraswamy*  
MANAGER.







श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम् , दक्षिणाम्नाय श्री शारदापीठम् , शृङ्गेरी  
**Sri Sri Jagadguru Shankaracharya Mahasamstanam**  
Dakshinamnaya Sri Sharada Peetham, Sringeri - 577 139, Karnataka. INDIA.



V.R. Gowri Shankar BE, DIISc, MIMA.,  
CEO & Administrator  
Sri Sringeri Math and its Properties

Phone Off: 08265-250123 Resi: 08265 - 250192 Fax : 08265-250792  
Website : : www.sringerisharadapeetham.org (or) www.sringeri.net  
E-mail : info@sringerisharadapeetham.org

Ref:

Camp :

Date :

Dear Sir,

We are very happy to learn that Sri Subha Siddhi Vinayaka Mandir Society is conducting Kumbhabhishekam for Shri Subha Siddhi Vinayaka Alaya on 17th March, 2019.

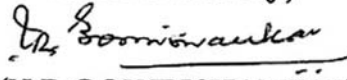
All of us belong to this distinct tradition called Sanatana Dharma. All religions and all spiritual paths are but aspects of the Sanatana Dharma. Vedas are the force that guide us in all matters related to dharma. It is for this reason that Sanatana dharma is also called Vaidika Dharma. Dharma is the cause of happiness.

It is our dharma to go to temples. It is we who must approach the Lord with Bhakti and Shraddha. Even though the Lord is impartial — न मे द्वेष्योऽस्ति न प्रियः; the Lord has also stated — ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् — it is for us to take efforts where the Lord has been consecrated and offer worship.

May the presiding deity Lord Vinayaka bless all the devotees and fulfill their wishes.

The gracious blessings of Jagadguru Shankaracharya Sri Sri Bharathi Theertha Mahasannidhanam and Sri Sri Vidhushekhara Bharathi Sannidhanam are conveyed for all the devotees and members of Sri Subha Siddhi Vinayaka Mandir Society.

Thanking you,

Yours Sincerely,  
  
(V R GOWRISHANKAR)









|| ShriVidya Patu Maam Sada ||

**SHRI JAGADGURU BADARI SHANKARACHARYA SAMSTHANAM  
SHAKATAPURAM - SHRIVIDYA PEETAM**

Shrikshetra Shakatapuram, Koppa (TK), Pin - 577 126, Chikkamangalur Dist. Karnataka  
Phone : 08265 - 244005, 244230

Branch ShriMutt : No. 55/30, Agasthiar Street, Tambaram (E), Chennai - 600 059. Ph. : 044-22397900

ಇತ್ತೀಚೆಗೆ ಕೊಂಚು ಖಾಯಿತ್ತೆ ಹೆಸರಿಟ್ಟು ಅಧ್ಯಯನ  
ಶಿವನುತನಿಂಗೆಯೆ ಯುಂಟಿತ್ತು ಹಿಂಜಿಂಜಿಂ ಶ್ರೀಯಾ  
ಶಿವನು ಪತ್ತಣ ಕುಂಪಾರಿ ಶಿವನುತನಿಂಗೆಯೆ ಅಧ್ಯಯನ  
ಮಾನ್ಯ ಮಾನ್ಯ ಪತ್ತಣ ಕುಂಪಾರಿ - ಪಟ್ಟಣ  
ಮಾನ್ಯ ಮಾನ್ಯ ಶಿವನುತನಿಂಗೆಯೆ ಅಧ್ಯಯನ  
ಮಾನ್ಯ ಕೊಂಚು ಶಿವನುತನಿಂಗೆಯೆ ಅಧ್ಯಯನ  
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ಮಾನ್ಯ ಕುಂಪಾರಿ ಶಿವನುತನಿಂಗೆಯೆ ಅಧ್ಯಯನ  
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ಮಾನ್ಯ ಕುಂಪಾರಿ ಶಿವನುತನಿಂಗೆಯೆ ಅಧ್ಯಯನ

(M.Chandramouleswaran)

ShriKalyan & Administrator  
Shakatapuram-ShriVidyapeetam





OM SHRI GANESHAYA NAMAH  
**SHRI SUBHA SIDDHI VINAYAKA MANDIR SOCIETY (REGD)**

Pocket IV, Mayur Vihar Phase 1, Delhi 110091  
Phone : 22758973 and 49052212  
E-mail: sssvm491@gmail.com; ssvm491@gmail.com  
Web : www.sssvm.org

**SHRI SUBHA SIDDHI VINAYAKA ALAYA JEERANODHARANA  
ASHTABANDHANA MAHAKUMBHABHISHEKA VAIBHAVAM**

**MARCH 17, 2019**

Invoking the blessings of the Almighty, His Holiness Shankara Vijayendra Saraswati Swamigal, Peetadhipathi of Shri Kanchi Kamakoti Mutt, Jagadguru Sri Sri Bharati Tirtha Mahasannidhanam, Jagadguru Sri Vidhushekhara Bharati Sannidhanam of Shri Sringeri Sharada Mutt and the various Maha purushas, Shri Subha Siddhi Vinayaka Mandir is undergoing renovation and embellishment including painting of Vimanams and other structures. Five kala Poojas are to be conducted between 13th - 16th March 2019 and Sixth Kala Pooja & MAHAKUMBHABHISHEKAM on 17th March, 2019 by Brahmasri Yegnaratna Dikshitar in the benign presence of Sri Gnananandanatha Theertha Swamigal, disciple of Sri Sri Vimarshanandendra Saraswathy Swamigal and their team along with local vedic scholars.

The details of the Poojas to be performed during the MAHA KUMBHABHISHEKAM are given overleaf.

Devotees are requested to participate in large numbers in all functions and contribute liberally for various poojas as per the schedule and receive the blessings of the Almighty.

Delhi 110091

Governing Body

January 1, 2019



**MAHAKUMBHABHISEKAM 2019**

**Schedule of Events**

Date and Day	Time	Function
13.3.2019 WEDNESDAY	5.30 PM TO 8.30 PM	GANAPATHY POOJA
		PUNYAHAVACHANAM
		MRUTH SANGARSHANAM
		VASTU SHANTI
		RAAKSHOGNA HOMAM
		MATRUKA , KSHETRAPALA, YOGINI POOJAS
		PRAVESHA , DIGBANDHANA AND KADAMBARI BALI
14.3.2019 THURSDAY	7.30 AM TO 11.30 AM	GO POOJA
		GAJA POOJA
		ASHWA POOJA
		SWAMI ANUGNAI, BRAHMANA ANUGNAI
		YAJAMANA VARANAM, SANKALPAM, PUNYAHAVACHANAM, POORVANGAM
		ACHARYA RITWIK VARANAM
		DHANALAKSHMI POOJA , NAVAGRAHA POOJA AND SHANTI HOMAM
	11.30AM	YAGA SALAI NIRMANAM
		ANGURARPANAM
		DWAJA PADHAGATHI POOJA
		YAGA SALAI PRAVESHAM
		DWARA VEDIKA POOJAS
		KALAKARSHANAM
5.00 PM TO 8.00 PM FIRST KALA POOJA	VEDA PARAYANAM	
	YAGA SALAI POOJA, JAPAM, HOMAM	
	CHATURAVARTHI TARPANAM	
	GANAPATHI AVARANA POOJA AND HOMAM	
	MAHA POORNAHUTI	
	DEEPARADHANAI	
15.3.2019 FRIDAY	7.30 AM TO 11.30 AM SECOND KALA POOJA	VEDA PARAYANAM
		YAGA SALAI POOJA, EKADASA RUDRA HOMAM
		SUBRAHMANIA AVARANA POOJA, HOMAM
		DAKSHINAMOORTHY AVARANA POOJA, HOMAM,
	KUBERA AVARANA POOJA, HOMAM	
	4.30 PM TO 8.00 PM THIRD KALA POOJA	VEDA PARAYANAM
		YAGA SALAI POOJA
SRI VIDYA HOMAM		
	CHANDI HOMAM	
	DURGA HOMAM	
	DASA BALI VIDANAM	
	MAHA POORNAHUTI	
	DEEPARADHANAI	



**Shri Subha Siddhi Vinayaka Mandir, Mayur Vihar Phase - 1, Delhi**

16.3.2019 SATURDAY	7.30 AM TO 11.30 AM FOURTH KALA POOJA	VEDA PARAYANAM YAGA SALAI POOJA NAVAGRAHA HOMAM VISHNU AVARANA POOJA , HOMAM DANVANTARI AVARANA POOJA , HOMAM HAYAGREEVA AVARANA POOJA , HOMAM ANJANEYAR AVARANA POOJA , HOMAM BIMBA SHUDDHI, VIMANA SHUDDHI VIMANA KALASA NIRMANAM GARBAGRAHA SHUDDHI RAKSHA BANDHANAM, PEETA POOJA
	4.30 PM TO 8.00 PM FIFTH KALA POOJA	VEDA PARAYANAM YAGA SALAI POOJA MOOLA MANTRA HOMAM, NADI SANTHANAM AND SPARSHAHUTI MAHA POORNAHUTI DEEPARADHANAI
MAHA KUMBHABHISHEKAM DAY	RISHABHA LAGNAM	9.30 AM TO 11.00 AM
17.3.2019 SUNDAY	7.00 AM to 8.30 AM SIXTH KALA POOJA	VEDA PARAYANAM YAGA SALAI POOJA MOOLA MANTRA JAPAM , HOMAM MAHA POORNAHUTI
	9.00 AM	VASORDDHARA
	9.15 AM	YATRA DAANAM KALASA YATRA
	9.30 AM	VIMANA MAHA KUMBHABHISHEKAM
	9.45 AM	MOORTIGAL (DEITIES) ABHISHEKAM
	11.15 AM	MAHA DEEPARADHANAI PRASADAM
	4.00 PM	MAHA ABHISHEKAM MAHA DEEPARADHANAI SAHASRANAMA ARCHANAI PRAAHARA UTSAVAM
	7.00 PM	SOUVENIR RELEASE VOTE OF THANKS MAHA DEEPARADHANAI PRASADAM
	8.30 PM	

Sponsorship for any item mentioned above in part will also be accepted.

**SSSVM Bank Details :**

A/c Name - Shri Subha Siddhi Vinayaka Mandir Society (Regd.)

1) **Andhra Bank** SB A/c : 158810100009877  
IFSC Code : ANDB0001588  
Branch Mayur Vihar Phase-I, Delhi - 110091

2) **Axis Bank Ltd.** SB A/c No. 911010041087255  
IFSC Code : UTIB0001540  
Branch Mayur Vihar Phase-I, Delhi - 110091



**Shri Subha Siddhi Vinayaka Mandir, Mayur Vihar Phase - 1, Delhi**

<b>SPONSORSHIP FOR KUMBHABHISHEKAM</b>			
Sr No.	Description	Date	Amount Rs.
01	Veda Parayanam		Per day 50,000/- For 5 days 2,50,000/-
02	Vaideeha Sambhavanai		Per day 75,000/- For 5 days 3,75,000/-
03	Second kala Poojai	15/03/19 MOR	5,000/-
04	Third kala Poojai	15/03/19 EVE	5,000/-
05	Fourth kala Poojai	16/03/19 MOR	5,000/-
06	Fifth kala Poojai	16/03/19 EVE	5,000/-
07	Sixth kala Poojai	17/03/19 MOR	5,000/-
08	Ganapathy Homam	Daily	Mandalam 1,000/-
09	Ekadasa Rudra Homam	15/03/19 MOR	5,000/-
10	Subramania Homam	15/03/19 MOR	5,000/-
11	Dakshinamoorthy Homam	15/03/19 MOR	5,000/-
12	Kubera Homam	15/03/19 MOR	5,000/-
13	Srividya Homam	15/03/19 EVE	5,000/-
14	Chandi Homam	15/03/19 EVE	5,000/-
15	Durga Homam	15/03/19 EVE	5,000/-
16	Navagraha Homam	16/03/19 MOR	10,000/-
17	Vishnu Homam	16/03/19 MOR	5,000/-
18	Danvantari Homam	16/03/19 MOR	5,000/-
19	Hayagreevar Homam	16/03/19 MOR	5,000/-
20	Anjaneyar Homam	16/03/19 MOR	5,000/-
21	Moola manthra Japam/Homam	16/03/19 EVE	5,000/-
22	Moola manthra Japam/Homam	17/03/19 MOR	5,000/-
23	Sankalpam for any Homam / Poojai		500/-
25	Yagasalai Poojai & Homam	15/03/19	5,000/-
26	Yagasalai Poojai & Homam	16/03/19	5,000/-
27	Yagasalai Poojai & Homam	17/03/19	5,000/-
28	Yagasalai Nirmanam	14/03/19 MOR	25,000/-
29	Poornahuti	15/03/19	2,500/-
30	Poornahuti	16/03/19	2,500/-
31	Maha Poornahuti	17/03/19	5,000/-
32	Vastram for Maha Poornahuti	17/03/19	3,000/-
33	Yatra danam	17/03/19	20,001/-
34	Sahasranama Archanai	17/03/19	1,000/-
35	Maha Abhishekham - Vinayakar	17/03/19	2,000/-
36	Maha Abhishekham -Murugar	17/03/19	2,000/-
37	Maha Abhishekham -Lalithambigai	17/03/19	2,000/-
38	Maha Abhishekham - Hanuman	17/03/19	2,000/-
39	Maha Abhishekham - Navagrahas	17/03/19	2,000/-
40	Maha Abhishekham -Kedareshwarar (Shiv Parivar )	17/03/19	2,000/-
41	Vastram for Swami 2 set Each all deities		25,000/-
42	Vastram for Vaideegal	35 Nos.	30,000/-
43	Kalasam (Small) including vastram	150 Nos.	Each 500/-
44	Kalasam (Kodam ) including vastram	15 Nos.	Each 2,000/-
45	Sankalpam for Abhishekham		500/-
47	Prasadam		Daily 20,000/-
48	Maha Prasadam on Kumbhabhishekham day		1,50,000/-
49	Garbhagraham Renovation-Vinayakar		1,00,000/-
50	Garbhagraham Renovation-Murugar		50,000/-
51	Garbhagraham Renovation-Lalithambigai / Hanuman		25,000/--Each
52	Koshtam (New)	4 Nos	Each 30,000/-
<b>Mangalam</b>			





# SHRI SUBHA SIDDHI VINAYAKA MANDIR SOCIETY (REGD.)

Main Road, Pocket IV, Mayur Vihar, Phase-1, Delhi-110091

Tel. : 22758973, 49052212

E-mail : [ssvm491@gmail.com](mailto:ssvm491@gmail.com); [sssvm491@gmail.com](mailto:sssvm491@gmail.com)

Website : [www.sssvm.org](http://www.sssvm.org)

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## **SHRI SUBHA SIDDHI VINAYAKA MANDIR SOCIETY: A BRIEF HISTORY**

Mayur Vihar came into existence in the year 1981 with DDA flats in East Delhi. Since it was early days, there was lack of basic infrastructure and facilities, one of them being a place of worship for South Indians as all the temples were located across the river Yamuna and further the transport also was a great bottleneck. Therefore, the residents of the new colony Mayur Vihar-1 felt the need for a place of worship. On 12th November, 1989, the idol of Lord Ganesha was installed in a temporary structure at the current site.

With the active support of devotees, Shri Subha Siddhi Vinayaka Mandir Society was got registered in June 1990 with only one Sannidhi of Lord Ganesha and daily poojas were performed.

The following were the important milestones leading to the present status:

1. Sannidhis for Navagrahas and Lord Hanuman were added in 1991.
2. One more Sannidhi for Shiv Parivar was added in 1996 where Pradosha Kala Pooja and other Poojas are being performed.
3. After the construction of first floor and Vimanam, Maha Kumbhabhishekam was performed in February 1997.
4. In November 1997 His Holiness Shri Jayendra Saraswati Swamigal of Kanchi Mutt sanctified the temple and personally performed Abhishekam for Lord Ganesha. Additionally, His Holiness of the Kanchi Mutt paid a visit to the temple every time he visited Delhi.
5. On 14th February 2003, the Sannidhi of Devi Lalithambika was added.
6. On 6th July 2006, the Sannidhis of Lord Mayuranathar (Lord Subrahmanya) along with His consorts Valli and Devasena were added. In the same year, a Kumbhabhishekam was also conducted.

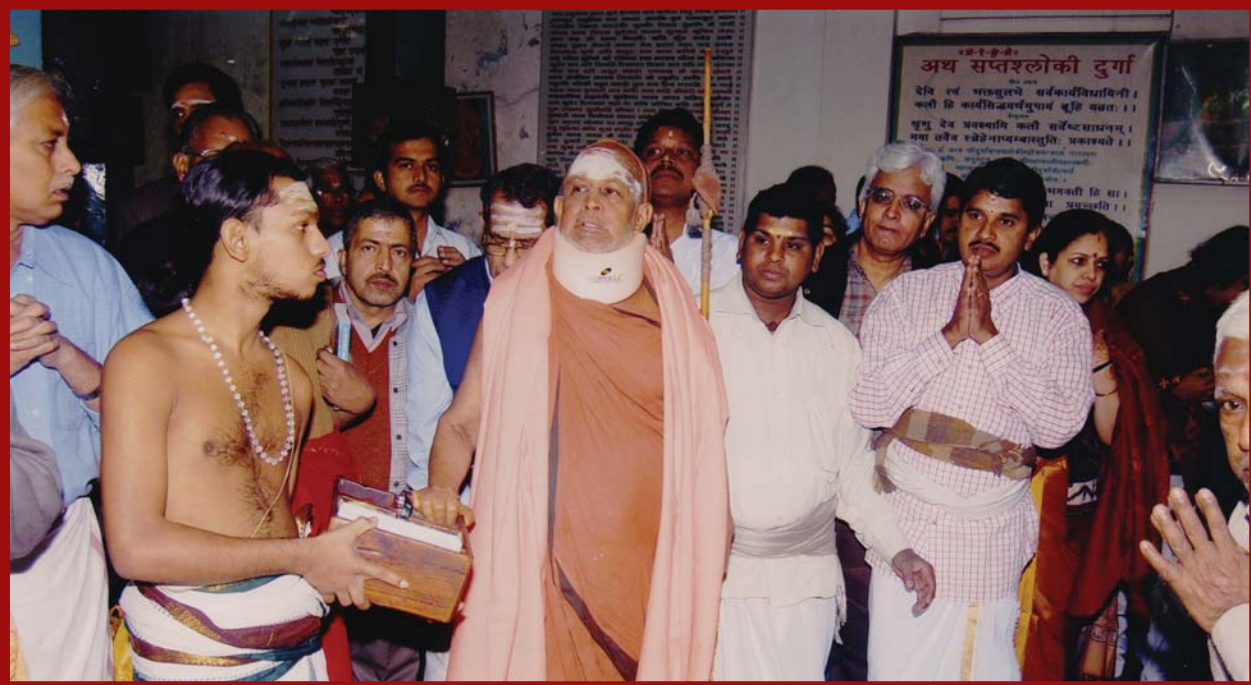
Over the years, with the ever-increasing population of Mayur Vihar, the number of people visiting the temple has increased manifold and the patronage of the temple has grown significantly.



## **SHRI SUBHA SIDDHI VINAYAKA MANDIR : REGULAR ACTIVITIES OF THE TEMPLE**

- Pradosha Pooja on all Pradosha days.
- Sankata Hara Chaturthi.
- Ganesha Sahasranama Archana performed on all Friday mornings.
- Ganapathi Homam performed daily in the morning.
- Lalitha Sahasranama Parayanam performed on all Tuesdays and Fridays and during Vasantha and Sharada Navaratri days.
- Lalitha Sahasranama Archanai performed on all Friday evenings.
- Vishnu Sahasranamam recited on all Saturdays.
- On Pournami day, Abhirami Aandhati recitation, Navavarna Keerthanas for Lalithambika performed.
- On Pournami day, Satyanarayana Pooja performed in the evening.
- Hanuman Chalisa recited on all Tuesdays.
- Mahanyasa Rudra Japam and Abhishekam conducted on the first Sunday of every month.
- Sivananda Lahiri chanted on all Pradosha days.
- Durga Saptashati Parayanam conducted during Sharada Navaratri days.
- Thirupugazh bhajans rendered on Sankatahara Chaturthi, Shukla Shashti and Krithigai days.
- Narayananeeyam recited every month on second Saturday.
- Subrahmanya Sahasranamam recited on every Tuesday evening.
- Lord Vinayaka adorned with Silver Kavacham on first Friday of every month.

## DOWN THE MEMORY LANE





## DOWN THE MEMORY LANE





## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*After Balalayam Function*



*Balayam Homam in Progress*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Chandi Homam - 2018*



*Karthigal Deepam - 2018*



## **RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE**



*Karthigal Deepam - 2018*



*Karthigal Deepam - 2018*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Lecture on Sandhyavandam VDSP of Kanchi Mutt - 2018*



*Lecture on Sandhyavandam VDSP of Kanchi Mutt - 2018 (Audience)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



**Navaratri - 2018**



**Margazi Bajan - 2019**



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Panguni Utthiram - 2018 (Kavadi Procession)*



*Panguni Utthiram - 2018 (Kavadi Procession)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Panguni Utthiram - 2018 (Thirupugaz Bhajan)*



*Panguni Utthiram - 2018 (Thirupugaz Bhajan) - Audience*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Ramanujar Sahasrabdi Celebrations - 2018*



*Ramanujar Sahasrabdi Celebrations - 2018 (Audience)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Ramanujar Sahasrabdi Celebrations - 2018 (Audience)*



*Skanda Sashti - 2018 (Kavadi)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Skanda Sashti - 2018 (Kavadi)*



*Skanda Sashti - 2018 (Kavadi)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Skanda Sashti - 2018 (Thirupugaz Bhajan)*



*Skanda Sashti - 2018 (Thirupugaz Bhajan)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Trinity Festival - 2018*



*Trinity Festival - 2018 (Audience)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Trinity Festival - 2018 (Pancharatna Keertanai in Progress)*



*Valli Kalyanam - November, 2018)*



## RECENT FUNCTIONS/FESTIVALS OF THE TEMPLE



*Valli Kalyanam - November, 2018)*



*Valli Kalyanam - November, 2018)*



# **MAHAKUMBHABHISHEKAM OF SHRI SUBHA SIDDHI VINAYAKA MANDIR**

**MAYUR VIHAR PHASE 1, DELHI -110 091**

**MARCH 2019**

This temple came into existence in the year 1989. After adding various sannidhis, the first Kumbhabhishekam was conducted in the year 1997. The next Kumbhabhishekam was conducted in the year 2006 after the addition of Lord Mayuranathar along with His consorts Valli and Devasena. The vedic ritual for the Kumbhabhishekam is required to be conducted every twelve years or after any major renovation of the temple. Accordingly, it was decided to conduct the Kumbhabhishekam. The present Governing Body after consultation with Shilpa Kala Nilayam who carried out earlier renovation works and Shri Yegnaratna Dikshitar who carried out earlier Kumbhabhishekam, the broad scope of work and date of Kumbhabhishekam were finalized. (Between 13<sup>th</sup> March to 17<sup>th</sup> March 2019.) The broad scope of work, the estimates and date of Kumbhabhishekam were presented to General Body in October 2018 and approval for the same was obtained.

Immediately, after approval of General body, the work was started in right earnest on the following fronts:

1. Painting of Vimanams.
2. Renovation and painting of various Sannidhis and adjoining areas in Ground and First Floor.
3. Improvement of infrastructural facilities of the temple (Civil, Electrical, Sound Systems, CCTV and Computerisation of temple operations etc.)

The process of initiating Mahakumbhabhishekam of the temple was started in October 2018 with transferring of divine power from Vimanam to its replica which was kept in respective sanctum sanctorum to enable painting of Vimanams. Subsequently Balalayams were created for various Sannidhis where Utsava Moorthis were installed and divine power transferred to Ustava Moorthis from main deities to enable renovation in Garbhagrahas in January 2019.

After completion of all renovation work of temple including Sanctum sanctorum the divine power of Utsava Moorthis was transferred to various Kumbhams after elaborate Poojas (Six Kala Poojas and various homams) were performed from 13<sup>th</sup> March to 16<sup>th</sup> March 2019. On 17<sup>th</sup> March, the Kumbhabhishekam day, sacred water from various holy rivers in various Kumbhams kept in Yagasalai were poured over the Vimana Kalasams above the sanctum sanctorum and main deities to consecrate and repurify the main deities.

As per requirement, mandala poojas are to be conducted for 48 days after Kumbhabhishekam. Accordingly various Poojas, Abhishekams and various other programmes were conducted. The Mandala Pooja concludes with Maha Rudra Japam, Maha Rudra Homam, Chandi Homam and Anjaneya kalyanam scheduled for 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> May 2019 respectively. ●●●



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



Temple - Front View



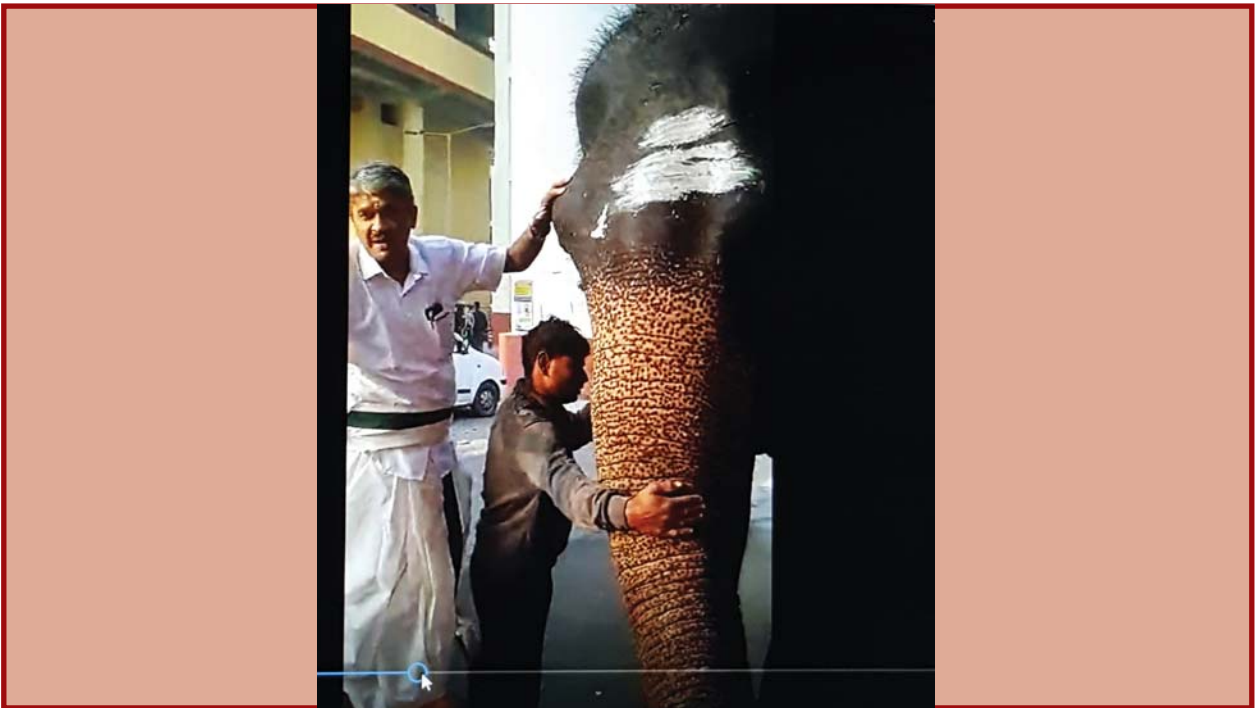
Ganapati Homam



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



*Gau Pooja*



*Gaja Pooja*



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



*Ashwa Pooja*



*Yagasalai*



## Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



**Chaturveda Parayanam**



**Vishnu Sahasranama Parayanam**



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



*Moola Mantra Japa Homam*



*Poornahuti*



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



*Pravachanam before Kalasa Yatra by Yegnaratna Dikshitar*



*Kalasa Yatra*



**Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019**



***Kalasa Yatra***



***Kumbhabhishekam by Pujya Swamiji***



## Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



*Aerial view of Devotees*



*Aerial view of Devotees*



**Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019**



**Devotees**



**Kumbham after Abhishekam**



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



**Annadanam**



**Annadanam**



**Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019**



***Cross Section of Devotees***



***Cross Section of Devotees***



**Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019**



*Cross Section of Devotees*



*Drone view inside Temple*



Glimpses of Mahakumbhabhishekam — 13th-17th March, 2019



Valli Kalyanam on 28th April, 2019



Valli Kalyanam on 28th April, 2019



## **CHANTING OF VISHNU SAHASRANAMAM AND ITS BENEFITS**

***K.V. Lakshmi***

1. Chanting Vishnu Sahasranamam awakens the love of God.
2. Chanting Vishnu Sahasranamam brings liberation as a side benefit along the way.
3. When you chant Vishnu Sahasranamam you automatically develop knowledge and detachment.
4. Chanting Vishnu Sahasranamam gets you out of the endless cycle of birth and death.
5. It is the most effective means of self-realization in the present age of quarrels. Nothing else works nearly as well.
6. Chanting Vishnu Sahasranamam cleanses the heart of all illusions and misunderstandings.
7. By chanting Vishnu Sahasranamam you become free from all anxieties and tensions.
8. Vishnu Sahasranamam helps in self-realization and also helps to act as a self-realized soul.
9. Chanting Vishnu Sahasranamam keeps you ever mindful of Krishna the reservoir of pleasure.
10. There are no hard and fast rules of chanting and you can chant anywhere, any time under any circumstances.
11. Vishnu himself is present fully in the transcendental form and sound of His name. And the more you chant the more you realize it.
12. All other Vedic mantras are included in the chanting of Vishnu Sahasranamam, so just by chanting this mantra, you get the benefit of all.
13. It purifies not only you but every living entity around you. Whoever hears the chanting gets spiritual benefit.
14. A person who chants this is blessed with all good qualities.
15. You can chant this softly for personal meditation or loudly with others both ways work.
16. Many great Rishis chanted this and attained liberation.
17. It's free, costs no money.
18. Chanting this brings the highest state of ecstasy.
19. No previous qualification is required to chant this. Anybody young or old, any religion can chant.
20. Even if you don't understand the language of the mantra it has its own effect.
21. It brings relief from all miseries.
22. It is very easy to chant.
23. Chanting this invokes spiritual peace for you and the people around you.
24. It is the best way to appease God Himself.
25. While chanting this Lord Vishnu Himself resides in our tongue.
26. By chanting this we can attain the eternal abode of full bliss and knowledge.
27. It frees us from all past karmas and evil spirits.
28. Chanting this counteracts the sinful atmosphere of Kaliyuga.
29. We can relish at every step the full nectar that's the real thirst of the soul.
30. In the nutshell it is the essence of the Vedas which should be chanted by every one of us. ●●●



## SHODASA UPACHARA POOJA

There are numerous forms of worship among Hindus, of which Pooja is one of the more popular one.

The most widely accepted and followed system of Pooja is the Shodasa Upachara Pooja, i.e., 16 forms of oblations (worship).

The main purpose of this type of Pooja is two-fold. Primarily, it is to uplift the five senses of the worshipper and by doing so elevate him to a higher level of consciousness that will promote sound, thoughts and actions. Secondly, it draws upon the Indian tradition of honouring a guest wherein each Upachara is a service to the deity who takes presence in the idol during the duration of the Pooja.

1. **Dhyana**—Meditating on the deity that is being invoked.
2. **Archana**—Inviting the deity to the altar.
3. **Asana**—Giving the deity a seat.
4. **Paadya**—Washing the deity's feet with clean water.
5. **Arghya**—Offering water to the deity to rinse hands and mouth.
6. **Snaana**—Bathing the deity with auspicious items.
7. **Aachamana**—Offering the deity water to drink.
8. **Vastra**—Dressing the deity with clean clothes.
9. **Yagnopaveeta**—Offering the deity a clean sacred thread
10. **Gandha**—Smearing fresh sandalwood paste on the deity.
11. **Pushpa**—Offering fresh flowers while chanting the deity's name.
12. **Dhoopa**—Spreading incense smoke throughout the altar.
13. **Deepa**—Waving a lamp to illuminate the freshly decorated deity.
14. **Naivedya**—Offering the deity food.
15. **Taambula**—Offering the deity a refreshing mix of betel leaves.
16. **Pradakshina and Namaskara**—Circumambulating the altar and bidding farewell to the deity.

Among these 16 services, five hold more importance than the rest. Together these five services are referred to as the Pancha Upacharas and include Gandha, Pushpa, Dhoopa, Deepa and Naivedya. Collectively, these five services engage the five senses.

1. **Gandha**—Sandalwood cools the skin and a natural insect repellent.
2. **Pushpaarchana**—Hearing. The recitation of the deity's names that accompanies each flower engage the ears.
3. **Dhoopa**—Smell. Incense envelope the entire temple with a refreshing fragrance for the nose.
4. **Deepa**—Sight. The lamp illuminates the deity and brings out the beauty of the icon to the eyes.
5. **Naivedya**—Taste. Food that has been offered to the deity is eaten and enhances the taste buds.





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## WHAT IS THE SIGNIFICANCE OF DARBHA GRASS IN HINDU TRADITION

**Darbha** or **Kusha** grass is special element in the paraphernalia of Hindu rituals. It is scientifically known as Panic grass and of genus borage species. It can grow up to 2 feet and it appears pointed at the top. There are several references in Hindu books regarding the grass and its utilities. In this article we shall illustrate some of the main utilities of this grass in Hindu way of life.

**Kusha grass in Hindu books:** Puranas and Upanishads describe that this grass came into existence after Samudra Mantha, the churning of cosmic ocean. When demigods and demons got ready to churn the cosmic ocean of milk, there was no one to support the base of Mandara Mountain. Lord Vishnu took the form of Tortoise (Kurma Avatar) and gave the needed support. During the churning, the hairs of the tortoise came out and washed away to the shore. These hairs turned to Kusha grass.

When the **Amrita, the nectar** was finally achieved, due to improper handling of the nectar, few drops of nectar fell on the grass. This further sanctified the grass giving it more healing properties.

In Srimad Bhagavad Gita, Lord Krishna says in Chapter 6 entitled Dhyana Yoga:

**Bg 6.11: To practice Dhyana Yoga, one should go to a secluded place and should lay Kusha grass on the ground and then cover it with a deerskin and a soft cloth...**

**Science says about Darbha:** It is given in few websites that there was a scientific study of Kusha grass. They found that this grass can absorb about 60% of radiation. It is proof that this grass has power to absorb all negative radiations in the environment.

**Significance of Darbha:** Kusha grass is meant to have Lord Vishnu's potency. It is believed that this grass has immense purifying properties. It is worshipped by Vaishnavas on the special day of Bhadrapada month (August-September) called Darbhashtami.

The significance of Darbha grass is also found in **Buddhist culture**. It is believed that Sakyamuni Buddha sat on a Darbha mat to meditate and got enlightened under the Bodhi tree. The capital city of Malla kingdom of Buddhist is named Kushinagara, just to honour Kusha grass. It was in this city Lord Buddha was cremated.

**Darbha Grass in Hindu Rituals: For Purification:** Kusha grass is known to be the purifying object. In Kumbha poojas the grass is used to purify different objects of worship by sprinkling holy waters using the grass. Brahmins put this grass always in their houses and use for any purificatory ritual they perform.

**Eclipse:** Kusha grass is put on every eatable in the kitchen to keep away the harmful radiation in the environment during the eclipse. Any food without Kusha grass after the eclipse is considered contaminated and thrown away for good.

**Kusha Mats:** The mats made of Kusha grass are used to sit while doing meditation. During any yagnas or ceremonies pandits sit on these mats to perform the ritual.

**Kushandika:** The sacrificial fire or yagna called Kushandika, this grass is used as sacrifice.

**Kusha ropes:** Ropes made of this grass are used to encircle deities to purify them. Bhramacharinis or sacred women are given these ropes for their protection.

**Essence and Oil:** This grass is ground up to make several items like essence and oil. The oil is known as Kusha oil which can be used in summer to get cooling effect.

**Drinks:** The extract of grass is used to make cool drinks called Sharbhat. These drinks are known for their cooling effect on the body.

There are many more utilities of Kusha grass. The word 'Kushala' or expert is derived from Kusha grass which infers that usage of Kusha grass makes one expert personality. ●●●



॥ Sri Matre Namaha ॥

## **DEVI UPASANA AND NAVAVARANA POOJA**

**S. Chandrasekar**

What is Devi Upasana and Navavarana Pooja? Why is it superior to all other poojas? Such questions arise in the minds of people who watch Navavarana pooja being performed.

We all know that the origin of any human-being is his/her mother. The first and foremost God for anyone is his/her mother. Upanishad says, 'Matrudevo bhava' before prostrations being offered to father, acharya and atithi in that order. Mother is the one who does not expect any personal gain or benefit from her child. This is true of any mother. It is only the mother who desires that her child should get whatever he/she desires, of course, with certain reasonableness.

Same is the case with the Divine Mother who is the Mother of this entire universe. While other forms of Gods have to be pleased, Divine Mother need not be pleased with any special prarthana. She knows how and when to protect or give Her blessings. However as it is often said that even a child has to cry for his/her feed, we have to worship and devote at the Lotus Feet of the Divine Mother for her to take care of us. As stated in 'Bhagavat Gita', "Karmanyevadhikarasthe, Ma faleshu kadachana" which translated into "do your duty and the results will follow", we have to worship/offer prayers to the Mother and She will take care of the rest.

Devi Upasana is a methodology of worshipping the Divine Mother. It is a method taught by one's own guru to kindle the inner soul and attain bliss. It can be a simple Manthra Japa, Parayana/Sahasranama parayana or pooja, specially Navavarana Pooja.

Mantra Japa helps us in the concentration and is the first step towards the pooja. The parayana krama helps us in repeatedly praising the Goddess and the pooja helps us in offering our prayers at the Lotus Feet of the Devi. The Navavarana Pooja combines all these and enables us to do the pooja of all the Angopanga (SUB) deities as well while building our own concentration. In this Upasana, the Divine Mother, who is the Mother of all the deities i.e., Siva-Parvati, Vishnu-Lakshmi, Brahma-Saraswati and numerous other devatas, are worshipped with all the Angopanga devatas/devis who are always surrounding the Divine Mother. The Divine Mother (Sri Lalita Parameshwari) is at the top of the Bindu and the other deities are in different konas of the 'Sri Chakra' (a mystical diagram representing the Devi swarupas).

There are 28 deities at the base and forms the first avarna. Sixteen deities are in the sixteen dalas and forming the second avarna and so on.

However, the pooja is not restricted to the avarnas alone. This is preceded by other poojas as well. This is the only pooja where the Divine Mother is worshipped and full poojas performed: it is believed that all the 330 crore devatas present themselves to watch and bless. One can imagine the importance of watching the pooja or take sankalpa for doing this pooja. Everyone cannot perform this pooja at his home and that is why it is very important to participate whenever it is performed at any temple. It may be added here that unlike Kali/Chandi pooja, which are ugra type poojas, Navavarana Pooja is a very mild form of pooja and one need not fear to take part in this pooja.

It may be concluded that this article is being published not to give any propaganda, but to remove the misconception that this pooja is a silent pooja, or a ugra pooja and therefore, has got no meaning. By experience it is mentioned here that by continued practice, the divine power of this pooja can be experienced. ●●●



## **HAVE TO FEEL THE HIGH ENERGY**

**S. Kannan**

There are many number of Ganesha temples in the Capital, but the one in Mayur Vihar Phase One is indeed very special.

Having lived for 35 years in South Delhi, no week was complete without a few trips to the Ganesha Mandir in Sarojini Nagar. When I had to move to East Delhi, the first thought was how would I be able to have His darshan as travelling to Sarojini Nagar daily would be taxing.

Without any exaggeration, let me mention my shifting to Phase One Mayur Vihar was thanks to Shri Subha Siddhi Vinayaka Mandir, Pocket IV, Mayur Vihar, in 1999. The Ganesha idol may not look very big in size but such is His power, you can relate to it only if you have felt it.

In my two decades association with our temple, what has been the most fascinating is how the presiding deity provides one with limitless positive energy.

From a small temple to what it is today, the growth, so to say, has been exponential. Yet, what marks it out as very special is how in one complex one can pray to virtually every deity.

Ganesha is there is His majestic splendour, His benign presense so important for me in daily life. Even when I have to travel outside the city, I never miss our Ganesha as by simply closing my eyes I can see Him.

To recall the developments in the temple is not needed as devotees who have been coming here for years or newcomers will vouch the positive energy is intense.

In the good old days, one had to visit various temples to have darshan of various Gods. With the Mayur Vihar Phase One temple now complete in all aspects, one can pray to whichever divine force a devotee desires. The Shiv Parivar has its own aura, the Navagraha deities help in attaining peace when you start fearing malefic effects of various planets and it doesn't end there!

Lord Hanuman and Lalithambika, next to each other catch your eyes. Such is the strong powerful energy being emitted from each deity, even a person with health problems or facing personal problems will feel relaxed.

With the Murugan sannidhi coming up on the first floor in 2006, it's a dream come true. Flanked by His two consorts, Valli and Devayani, this powerful God bestows on His worshippers great strength.

Wait, it doesn't end here. With powerful Koshta Devatas also installed—Kubera, Dhanvantari, Hayagreeva, Dakshinamurthy, Durga, and Vishnu on the first floor, a trip to the Ganesha Mandir is in itself like a mini pilgrimage.

Given the various powerful homams which take place throughout the year, with the powerful Chandi Homam in October a sheer spectacle, all you need to do is to be present. You may not know the mantras or the verses. All you need is to enter this divine complex that the Shri Shubha Siddhi Vinayaka Mandir is.

With Delhi Metro now connecting this temple so well to South Delhi, this is indeed a dream come true for devotees.

***// Aum Tat Sat //***



## DASOPADESAM (THE TEN COMMANDMENTS OF PARAMACHARYA)

1. One of our duties as human beings is to avail ourselves of every opportunity to do good to others. The poor can serve others by their loyal work to the country and the rich by their wealth to help the poor. Those who are influential can use their influence to better the conditions of others. That way we can keep alive in our hearts a sense of social source.
2. Man by himself cannot create even a blade of grass. We will be guilty of gross ingratitude if we do not offer first to God what we eat or wear. Only the best and choicest should be offered to Him.
3. Life without love is a waste. Everyone should cultivate 'Prema' or love towards all beings—man, bird and beast.
4. Wealth amassed by a person whose heart is closed to charity is generally dissipated by his inheritor, but the family of philanthropists will always be blessed with happiness.
5. A person who has done a meritorious deed will lose the resulting merit if he listens to the praise of others as himself boasts of his deeds.
6. It will do no good to grieve over what has happened. If we learn to discriminate between good and evil that will guard us from falling into the evil again.
7. We should utilise to good purpose the days of our lifetime. We should engage ourselves to acts which will contribute to the welfare of others and to our own upliftment.
8. We should perform duties that have been prescribed for our daily life and also be filled with devotion to God.
9. One attains one's goal by performance of one's duties.
10. Gnanam is the only solvent of our troubles and sufferings. ●●●

## A PRAYER FOR FORGIVENESS

During the course of each day, most of us might have committed some mistake or inappropriate action. Everyone should, therefore, pray to God for forgiveness for sins of omissions and commissions, so as to be cautious in future and avoid such mistakes.

There is a hymn for this purpose, which should be chanted before going to sleep.

करचरणकृतं वाक्कायजं कर्मजं वा, श्रवणनयनजं वा मानसं वाऽपराधम् ।  
विहितमविहितं वा सर्वमेतत्क्षमस्व, जयजय करुणाब्धे श्री महादेवशम्भो ॥

***Karacharanakrtam vaakkaayajam karmajam vaa, Sravananayanajam vaa maanasam vaaऽparadham ।  
Vihitamavihitam vaa sarvameta-kshamasva, Jaya jaya karunaabdhe Srimahaadeva Sambholl***

Lord, kindly forgive all the omissions and commissions born of any eyes, ears, mind, organ of speech or done by hands and feet.

***Forgive me for the errors and slips  
In the performance of my duties.  
Victory to you, O great Lord Siva  
The one who is the ocean of  
Kindness and the cause of happiness.*** ●●●



## HANUMAN

V. Ramanatha Iyer

Anjaneya, Hanuman, Vayuputra, Bajrangbali, Mahavir and Maruti, as He is described in different parts of the country is a well-known character depicted by the first poet of India—Sage Valmiki. He is one of the most remarkable characters in the glorious epic Ramayana, first without a second. His feats of valour and achievements in peace as well as in war are unparalleled. His supreme devotion to His master has been the perennial theme of praise by saints, seers, poets and singers.

He was the son of Vayu, minister of Sugriva, the ambassador of Rama, a mighty warrior, and above all a true bhakta. There can be no surprise that Anjaneya, born of celestial parentage, has come to be regarded as God. Anjaneya acquired all the attributes of divinity by inheritance, training, self-discipline, devotion and above all, by the grace of Him, who descended on this earth as Rama.

It is said that Lord Rama embraced Hanuman with overflowing affection, regard and gratitude. It is this embrace that must have transformed the bhakta into GOD. This embrace not only sanctified Hanuman but conveyed Lord's whole or part of His "Iswaratvam" too. In some of the Puranas, Rama's embrace is referred to as the conferment of Brahmananda on Hanuman.

When we take into account all the main events in Anjaneya's crowded career, the devotion to Lord Rama and the stupendous deeds of valour, the conclusion is irresistible that Hanuman was Himself an Avatara. It is this firm and steadfast belief which makes Maruti an object of worship. Innumerable temples have been built in honour of Hanuman throughout India. Anjaneya is the primary deity of Madhva sect, almost all Hindus unite in singing reverent prayers to Vayuputra.

It is said that whenever Ramayana is narrated, Anjaneya is present in an invisible form with raptuous tears flowing. Such is the fervour of his devotion to Rama. It is a rare combination to find in the same person the qualities of a hero and the virtues of a hero-worshipper. To be great and yet humble is a unique achievement.

May Anjaneya and Lord Rama bless us all with peace and plenty, and bestow on us the important and rare attribute of "VINAYA".

## PRAYER TO LORD DHANVANTARI

Dhanvantari is one of the manifestations of Lord Vishnu, who appeared in that form when the Ocean of Milk was churned to bring out nectar. Vishnu took the form of Dhanvantari to protect the people from disease and disability. He had a pot of nectar and a bunch of herbs in his hands.

By praying to Him with the mantra given below, one can protect oneself from disease and suffering. Sick people can recover to healthy condition. Children can chant this prayer for the good health of themselves, their parents or any member of the family.

ओं नमो भगवते वासुदेवाय धन्वन्तरये अमृतकलश  
हस्ताय सर्वामय विनाशाय त्रैलोक्यनाथाय महाविष्णवे नमः।  
**Om namo Bhagavate, Vaasudevaya, Dhanvantaraye,  
Amrta kalasa hastaaya, Sarvaamaya vinaasaaya,  
Trilokya naathaya, Sri Mahaavishnave namaha.**

**Meaning:** O Bhagavan Vasudeva, Dhanvantari, with the pot of divine nectar in Your hands, You are the destroyer of all diseases. You are the Lord of the three worlds. You are Lord Vishnu. I prostrate to you.



## THE SIGNIFICANCE OF KUMBHABHISHEKAM

from Voice of Kanchi

Many deities and idols of many Gods and Goddesses are installed in a temple. *Mahakumbhabhishekam* is performed when the temple is consecrated. Afterwards, re-consecration (*Jirnodधारana-kumbhabhisheka*) has to be performed once in every 12 years in order to retain the divine presence in the temple.

*Kumbhabhishekam* is an occasion to remind us of our *svadharma* and the imperative need to protect the *Dharmas* expounded in the various religious works, such as the *Ramayana* and the *Mahabharata* etc. On the *Kumbhabhishekam* day, we gather in great numbers at the temple to witness the great event. At the same time, we should also remind ourselves of the *Dharmas* which we have to follow.

At the time of *Kumbhabhishekam*, sacred waters from the holy rivers from all over the country are brought, kept in water pots and worshipped in the *Yagasala* (sacrificial area). Then these sacred water pots are poured over the temple *Kalasa*s over the sanctum sanctorum and also the *kalasa*s on the *Gopurams*. These waters then trickle down on the deity through a silver wire. As a result of this *abhisheka*, the deity gets consecrated and becomes divinized.

As a result of the cooling of the Lord by the pouring down of the sacred waters on Him, the hearts of people are also cooled. The Lord whose mind is cooled will show us the way and make our minds also cool.

After the main *Kumbhabhisheka* ceremony, for about 45 days, *Mandala Abhisheka* is to be performed. The divinity of the deity is increased as a result of these *abhishekas* for 45 days after the *Kumbhabhishekam*. Thus the power of the deity to bestow His grace on the devotees and fulfill their wishes and desires also gets increased.

Let all people participate in the *Mandala Abhishekam* functions and help in the cooling down of the Lord so that their minds will also get cooled and they may also have their wishes fulfilled. ●●●

### मम शरणम्



भो गणेश्वर मम शरणम्, भवभयहारी मम शरणम् ।  
आर्तनिवारक मम शरणम्, देहि मे मोक्ष मम शरणम् ॥  
हे लम्बोदर कृपानिधे, भक्त हृदयवासी दयानिधे ।  
तापत्रय निवारक गजानन, त्वमेव शरणम् मम शरणम् ॥  
त्रिगुण मायातीत करुणाकर, त्राहि त्राहि मां गणपते ।  
संकट हरण, विघ्नविनायक, संसार सागरात् तारय तारय ॥  
हे गणेश्वर! मम शरणम्, त्वमेव त्राता मम शरणम् ॥



—के. वी. लक्ष्मी



## NAVAGRAHAS

The *Swabhava* of a Human-being, constitutes the Body, Mind and Operating system within it. To attain this end it has to depend on the *Pancha Bhuthas* (five essential elements provided to us on this earth i.e., the *Akasha* (ether), *Vayu* (air), *Agni* (fire), *Neer* (water) and *Bhumi* (earth). Through the optimal and progressive utilization of these, the human-being is able to stimulate the *Atma* and thereby to generate that power within — known as *Atmic* energy thereby reaching a state of total self sustenance. this path is the well recognized **SATH-CHIT ANANDHAM**. The ultimate target i.e., *Anandham* has no negativities and is Total Bliss or SHIVA. The *Prana* i.e., *Shakthi* has to move through the various *Chakras* to reach the *Sahasrara* where Shiva is located. This is termed as “**Shiva Shakthi Yukthaha**”.

The body and the mind are subject to the turbulent vagaries of the environment and needs to undergo tremendous stress, in an attempt to reach this ultimate goal of Total Bliss, with the organs that we are born with due to past good or bad *karmas*. In order to achieve fruitful attainment, various *Devatas* have been created in the Hindu custom by our erstwhile enlightened seers. However, in order to reap the full benefits of these *Devatas*, the human system needs to be purified before assimilating the powers bestowed upon by the Deity. If you pour pure water in a dirty bucket, what will happen? It will also become dirty! Similarly, the Blessings of the Lord also become non-factuious when it enters the polluted human system. What is the mode of rectification? Nature comes to the rescue in the form of **Navagrahas**, to not only cleanse the polluted system of a Human-being but also to activate and generate more positive power in each individual. These icons are *Vaasthu* which enable absorption of the vast cosmic energy, and reflect/refract them in the proper form i.e., wave-length/harmonies to renovate the working system of the Devotee standing in front of them, so that he/she could fully enjoy the Supreme Blessings of the Deity concerned. Thus it is essential that all temples should install these *Navagrahas*. These *Navagrahas* operate holistically to modulate the complete operating system of a depleted person to rejuvenate it and create a stage for their enjoyable and stable life to oneself and to others. The *Navagrahas* are directional in nature as given below—

	WEST			
	Rahu	Saturn	Ketu	
SOUTH	Mars	Sun	Jupiter	NORTH
	Moon	Venus	Mercury	
	EAST			

It is well known that walking to buy a commodity and a morning walk, both fall under the same category of walking, the former depletes energy while the latter builds up health. Similarly, the journey of Life through the days in the week, represented in that order by Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn utilizes ones inherent energy resources. In order to revitalize oneself through the congenial flow of energy from the *Mooladhara*, *Swadhisthana*, *Manipura*, *Anahatha*, *Vishudhi*, *Jyan* and thereon to the *Sahasrara Chakra*, the *Pradakshine* (*parikrama*) should be in the order—Sun, Moon, Saturn, Kethu, Jupiter, Rahu, Mars, Venus and Mercury. The *Pradhakshina* should be only clockwise and complete for each *Graha*. As the *Grahas* are directional oriented, it would therefore be necessary to perform **fourteen (14)** *pradhakshinas* starting from Sun, with due sincerity, before seeking the Blessings of the Deity concerned. This would ensure optimum absorption within the human system of the Divine fruits bestowed by the Deity.



**SUN:** The Sun is the energy provider through the composite cosmic radiation of white light, for the functioning of the human system. It is with this force that the Atma takes its physical form in the fourth month of pregnancy. The presiding Deity is Surya Narayana—the one to lift you to the realms of steadfast happiness.

*Japa kusuma sankasam, kashayapeyam mahadyutim |  
Tamo-arim sarva papaghnam pranatosmi divakaram ||*

[I bow to that Lord Surya, the supplier of the supreme ingredient for the sustenance of all living Beings i.e., Blood, and thereby provide strength to overcome various bottlenecks in the journey of Life.]

The Sun, facing east is located in the centre of the conglomeration of Navagrahas known as the “**The Brahmasthanam**”. Its pradhakshina in the fourth month of pregnancy of a woman would ensure healthy heart and muscular system of the child.

**MOON:** It is well known that the centrifugal forces of the Moon have immense effect on the tidal formations of the voluminous sea. The human system consists of 80% fluid and is therefore subject to vagaries of the waxing and the waning moon in its operational functions. The Moon governs the Mind. Lord Shiva is the presiding Deity. The Icon facing west, absorbs the high energy content of the setting Sun, modulates it to the soft and pleasant orange radiation, which energizes the nervous system and induces stability in the working system of the human being. Pradhakshinas of this deity by a pregnant woman, in the 5th and 8th month, ensures radiant and sensitive skin for the would-be child.

*Dhadhi shankha tusharabham ksirodarnava sambhavam |  
Namami shashinam somam shambhormukutabhooshanam ||*

[I bow to the Moon, who is full of pleasantness, a sea of milk, the energizer and controller of the system and resides within one's skull.]

**MARS:** This icon faces south. Mars greatly influences the dynamism of all earthly beings. It is the product of collision between the Earth and the Lord, when the former regretted that there was lack of dynamism within it and prayed to the latter for absolving it of the same. Its presiding Deity is Lord Kartikeya/Murugha. It is allotted the number 9 in numerology, which falls outside the life journey located between 1 to 8. It is unique in that that the sum of any number multiplied by it returns to 9. Previously it represents the Atma which is indestructible and gets impregnated in the conceived woman. Pradhakshina of this Graha ensures proper hardening of the embryo in the 2nd month of pregnancy. It also helps in controlling the menses cycle of a female.

*Dharani garbha sambhootam vidhyut santi samaprabham |  
Kumaram shakti hastam tam mangalam pranamamyaham ||*

[I bow to Lord Mars the giver of constructive energy, ability to absorb the divine blessing of the Mother and the sustenance of continued dynamism both physical and mental.]

**MERCURY:** Its position in the concord of planets is either North or East. The Presiding Deity is Goddess Saraswathi. Daily pradakshinas of this icon would enable everyone and especially children to strengthen their nervous system and attain higher intellectual powers. Vishnu Sahasranamam recited after pradakshina of this graham on Wednesday further enhances the absorption of these powers so much needed by one and all. This icon absorbs the green radiations of the glowing Sun and transmits it to the devotee, which is the essence of intelligent growth of human mind.



***Priyangum kalikashyamam rupenaapratimam budham I***

***Soumyam soumya gunopetam tam budham pranamamyaham II***

[I bow to Lord Budha, the achiever of desired targets, giver of the ability to investigate intelligently and reach the higher realms of Gunas.]

**GURU:** The acquirement of knowledge alone does not suffice. Its constructive use at the proper time is essential. The art of segregation of acts from the doer, known as Wisdom needs to be cultivated. To enable this, it is essential that the blood flow to the brain needs to be non-turbulent and this in turn is achieved through the Jupiterian yellow/orange radiations that emanate through the palpitations in the samana region of the Manipura Chakra, thereby enabling the easy movement of the Prana towards the Sahasrara Chakra where Shiva exists. In other words clarity of thought ensues. The presiding Deity is Lord Dhakshinamoorthy.

***Devanan cha rishinan cha gurum kanchana sannibham I***

***Buddhibootam trilokesam tam namami brihaspatim II***

[I bow to the Lord Brihaspathi, the one who makes one shine amidst the greatest of the great and giver of the highest intellect.]

Pradakshina of this graham by a carrying woman in the third month of pregnancy when the Head and the Tail of the child is being formed produces an able and intellectual child. It faces north seen as Kubera, in the concord of Navagrahas. What greater wealth than the holistic operation of the body and mind!

**VENUS:** This Graha not only improves the fertility and vitality of both the male and the female, but also stimulates the Shukra Dathu. Thus the marrows within the muscular system get stimulated, resulting in greater Tejas and Bhojasa of the individual. It creates an imaginative and artistic brain leading to the eruption of a great philosopher. The presiding Deity is Goddess Lakshmi, which is wrongly termed as man made money. Lakshmi i.e., “Laksha Aham I”, meaning the ability for fructification of Constructive Targets in Life is the wealth that Goddess Lakshmi gives. The directional force emanates from the orange radiation from the early morning Sun in the east.

***Hima kunda mrinalabam daityanam paramam gurum I***

***Sarva sastra pravktaram bhargavam pranamamyaham II***

[I bow to Lord Shukra, who makes me glow like a Lotus, the guru of the working organs (demons) within me by means of all astras.]

**SATURN:** The icon faces the west and the presiding Deity is Lord Hanuman/Dharma Sastha or Iyyappan. It creates Breath and Anjaneya is Vayuputra or breathing. As the large available energy of the Sun, Saturn’s father, cannot be absorbed directly, Nature has provided us Saturn to convert it to a utility form. It absorbs the immense energy of the setting Sun and transmits it for the use of its devotees. Thus it is the supplier of the Potential energy required for stimulating Gyanam and Karma. Its radiations when transmitted to its devotees helps to absorb harmonies within the human system leading to steadfast thinking and proper implementation.

***Neelanjana samabhasam raviputram yamagrajam I***

***Chayamartanda sambhutam tam namami shanaischaram II***



[I bow to Lord Saneswara, cleanser of the living system, giver of the potential power for self realization and stimulate enlightenment.]

Chhaya Devi, the mother of Shaniswara, prayed continuously to Lord Shiva during her pregnancy of this child who attained three drishtees and is the only Graha to receive the title of Eashwara or giver of fruitful boons. Pradakshinas of this planet during the 6th month of pregnancy improves the sensitivity and hair growth of the child within the womb. The use of Til Deep (light) held in the centre of the palm with the middle finger upright, to this Vighraha especially on Saturdays, absorbs turbulence in the working system of the human beings and bestows clarity of vision.

**RAHU and KETU:** In the concord of planets, we observe that the two mundane planets Rahu and Ketu flank either side of the Atma Shakti Karakan Sani and are the only vighrahas with folded hands, facing south. As already stated the human system consists of 70% fluid, the operation of which is guided by the movement of the moon from New moon to Full Moon and back. The meeting point of the axis of the projected rays of the Sun and the Moon upon the earth are the points of optimal vibrations. As the moon's orbit is tilted with respect to that of the earth, two such points arise and are known as Rahu and Ketu. They govern the working of the arteries below the two thighs, together with the Ida and the Pingala nadis. Thus Ketu and Rahu stimulate the knowledge and implementation processes respectively. The Gyan Chakra or pituitary system is the absorbing location of the vibrations of Ketu while that of Rahu is through the glands and veins connecting it to the pineal system. Their importance could easily be appreciated. These two icons provide immense power to the individuals to modulate oneself. Ketu leads us to the attainment of wisdom through Jupiter and Rahu to constructive implementation through Mars.

They are well defined as follows:

**RAHU:**        *Ardha kayam mahaveeram chandra aditya vimardanam I*  
                  *Simhika garbha sambhootam tam rahum pranamamyaham II*

[I bow to Lord Rahu, born in the womb of Simhika, who bestows the ability to stimulate the two system i.e., the garbha sambootham (Mind and Body) and the giver of powers of self-realization.]

**KETU:**        *Palasha pushpa sankasham taraka graham astakam I*  
                  *Roudram roudra atmakam ghoram tam ketum pranamamyaham II*

[I bow to Lord Ketu, through which I am able to absorb the vast cosmic powers and who is able to bestow upon me the ability to self analyse even through strenuous means.]

The presiding Deities for Rahu and Ketu are Goddess Durga and Lord Vinayaka respectively.

Navagrahas have been termed as PARAMA PURUSHAHA by Lord Shiva Himself. Purushaha are those that can holistically operate the body and mind. A Parama Purushaha is one that can transmit this capability to others and convert them into a PURUSHAHA. Indeed a valuable treasure to Humankind.

***Asatomam sat gamaya II Tamasomam jyotir gamaya II Mrityormam amritam gamaya II***

***May the Lord Bless One and All***





## PRADOSHA MAHIMA (प्रदोष महिमा)

पक्षद्वये त्रयोदश्यां निराहारो भवेच्छिवा । घटीत्र यादस्तमया लूर्वं स्नानं समाचरेत् ॥  
शुक्लाम्बरधरो भूत्वा वाग्यतो नियमान्वितः । कृतसन्ध्य जपविधिः शिवपूजां समाचरेत् ॥  
एव माराधयेद्देवं प्रदोषे गिरिजापतिम् । ब्राह्मणान् भोजयेत् पश्चाद् दक्षिणाभिश्च तोषयेत् ॥  
सर्वपाप क्षयकरी सर्वदारिद्र्यनाशिनी । शिव पूजेयमाख्याता सर्वाभीष्ट फलप्रदा ॥

In both Pakshas, on the Trayodashi (Pradosha) day one should observe fast during day-time. Three ghatitras (24x3 = 72 minutes = 1 hr - 12 mts) before sunset one is required to take bath and then observe silence. He has to be pure and observe all rules. After performing Sandhya vandana, Siva should be worshipped according to the procedure laid down. (See Vrata Raaja, Vrata Choodamani, etc., for details). Thus Siva should be propitiated. After that Brahmins are to be fed and made happy with dakshinas. Pradosha Pooja will remove all sins, poverty, and fulfil all desires. In short, it is capable of removing a hundred Brahmahatyas even. This is a great search and there is no doubt about it—says Brahmottara Khanda of Skanda Purana.

### SANI PRADOSHA

मन्दवारे प्रदोषोऽयं दुर्लभः सर्वदेहिनाम् ।  
तत्राऽपि दुर्लभस्तास्मिन् कृष्ण पक्षे समागते ॥

Pradosha on a Saturday is very rare to get. Even there Sani Pradosha in the Krishna Paksha is rarer still.

### GREATNESS OF PRADOSHA

कैलास शैलभवने निजगज्जनिनी गौरी निवेश्य कनकांचित पीठमध्ये ।  
नृत्यं विधातुमाभवान्छति शूलपाणौ देवाः प्रदोष समयेऽनुभजन्ति सर्वे ॥

Siva performs Tandava Nritya at this time. All the Devas worship him at Kailasa.

वाग्देवी धृतवल्लकी शतमरवों वेणु क्रणपद्मज  
स्तालोन्निद्रकरी रमा भगवती गेय प्रयोगाविता ।  
विष्णुः सान्द्रभृदङ्ग, लम्बनपटु देवाः समन्ता स्थिताः  
सेवन्ते तभन् प्रदोष देवं मृडानी पतिम् ॥

Sarasvati plays the Veena. Indra plays on the flute. Brahma keeps time with cymbals. Goddess Lakshmi sings. Mahavishnu beats the mridanga. All the deities are standing around. They all worship Lord Siva at the time of Pradosha.

अतः प्रदोषे शिव एक एव पूज्योऽथ नान्ये हरिपद्मजाद्याः ।  
तस्मिन् महेशे तिथि ने ज्यमानेसर्वे प्रसीदान्ति सुरार्धानाथाः ॥

So, during Pradosha time, Siva alone is to be worshipped. When Siva is worshipped properly all the Gods become pleased.

The procedures for Paksha Pradosha Vrata, Sani Pradosha Vrata, stories about their greatness, are given in great books on Vratas.

ये वै प्रदोष समये परमेश्वरस्य कुर्वन्त्यनन्यमनसां धिसरोज पूजाम् नित्यं  
प्रवृद्धघनधान्य कलत्रपुत्र सौभाग्य सम्पदधिका स्त इहैव लोके ॥

Those who worship the lotus feet of Siva they become endowed with excessive wealth, grain, family, children, luck and riches in this world. For the welfare of all people, pooja is done in all Siva temples during Pradosha time.

## SELECTED EXTRACTS FROM THE VEDAS WITH TRANSLATION IN ENGLISH

1. भद्रं कर्णेभिः श्रुणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥

O Gods! May we hear with our ears, words that are auspicious. O Gods, worthy of our offerings, may we see with our eyes, sights that are auspicious. Our limbs and bodies firm and singing your praises. May we attain the God-given length of life. (Rigveda, 89.8)

2. मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः माध्वी नः सन्त्वोषधीः ।  
मधु नक्तमुतोषसी मधुमत्पार्थिवं रजः मधु द्यौरस्तु नः पिता ।  
मधुमान्नो वनस्पतिः मधुमानस्तु सूर्यः माध्वीर्गावो भवन्तु नः ॥

Sweet do the winds become unto him who desires to abide by the Moral Law; Sweet do the streams flow from him; even so, may the herbs be sweet unto us; may night be sweet and dawn also sweet unto us; may the religion of Earth be sweet and also Heaven, our father; May the sylvan God be sweet unto us. May the sun be sweet and sweet ay our kind become. (Rigveda, 190-6-8)

3. शं नो मित्रः शं वरुणः शं नोः भवत्यर्यमा ।  
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥

May Mitra, the Lord of the day, be giver of happiness to us and may Varuna, the Lord of the night be giver of happiness to us. May Aryaman, the revealer of the day and night, become the giver of happiness to us. May Indra, the Lord of the Gods, be propitious to us and Vishnu of wide strides. (Rigveda, 190.9)

4. मा नो महान्तमुत मा नो अर्भकं मा नो उक्षन्तमुत मा न उक्षितम् ।  
मा नो वधीः पितरं मोत मातरम् ॥

O Rudra, afflict not the old amidst us; nor afflict the child amidst us; afflict not our grown up son, nor afflict our son in the womb; kill not our father, nor kill our mother; nor injure our bodies that are dearer to us. (Rigveda, I.114.7)

5. आपो हिष्ठा मयोभुवः ता न ऊर्जे दधातन महे रणाय चक्षसे ॥  
यो वः शिवतमो रसः तस्य भाजयतेह नः उशतीरिव मातरः ॥  
तस्मा अरं गमाम व यस्य क्षयाय जिन्वथ आपो जनयथा च नः ॥

O Waters, you are the source of happiness; so impart strength to us; endow us with vision great and beautiful. That water of yours in this world, which would bring us utmost happiness, make us resort to it, like loving Mothers. We resort to you speedily for the removal of that evil by which you gratify us. You verily crate us. (Rigveda, X-9.1.-8)



6. सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।  
देवा भागं यथा पूर्वे संजानाना उपासते ॥  
समानो मन्त्रः समितिसमानी समानं मनस्सह चित्तमेथाम् ॥  
समानं मन्त्रमभिमन्त्रये वः समानेन वा हविषा जुहोमि।  
समानीं व आकूतिः समानाहृदयानि वः ।  
समनमस्तु वो मनो यथाःवःसुसहासति ॥

Come together, speak in harmony, and may your minds see alike, even as the Gods of yore, in management, took their offerings.

Uniform be your deliberation and uniform be the result you achieve, uniform be your mind and uniform be your thought. A common prayer do I utter forth for you and a common oblation do I offer for you. Same be your intention, same be your hearts; same be your minds, so that there might be complete unison amongst you. (Rigveda, X-191-24)

7. चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।  
तां पद्मिनीं शरणमहं प्रपद्ये अलक्ष्मीर्मे नश्यतां त्वां वृणे ॥  
क्षुत्पिपासमलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।  
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥

Delightful, lustrous and resplendent with fame, sought by all in this world and also by the gods, that bounteous lotus-seated Goddess of Wealth do I seek refuge; may my misfortunes perish, I beseech you (O Lakshmi!).

(O Goddess of Fortune!) Misfortune who is of the form of hunger, thirst and dirt, and who is your adversary, I destroy; poverty, destitution—all these drive away from my house. (Rigveda, Khila 5.87.5 & 8)

8. मधु मनिष्ये मधु जनिष्ये मधु वक्ष्यामि मधु वदिष्यामि  
मधुमतीं देवेभ्यो वाचमुद्यासं शुश्रुशेण्यांमनुष्येभ्यः ।  
तं मा देवा अवन्तु शोभायै पितरो ऽनुमदन्तु ॥

I will contemplate only sweet things and produce only sweet things; I will bear only sweet things to others and I will talk only sweet words; may I speak forth words which are sweet to the Gods and which men love to hear; may the Gods protect me for imparting the grace of speech (to occasions) and may the ancestors also congratulate me. (Krishna Yajurveda Samhita, III, 3-2-2)

9. तच्चक्षुर्देवहितं पुरस्तात् शुक्रमुच्चरत् । पश्येम शरदः शतम् ।  
जीवेम शरदः शतम् । नन्दाम शरदः शतम् । मोदाम शरदः शतम् ।  
भवाम शरदः शतम् । शृणवाम शरदः शतम् । प्रब्रवाम शरदः शतम् ।  
अजीतास्स्याम शरदः शतम् । ज्योक्च सूर्यं दृशे ॥

That eye-like sun, beneficent to the God, that rises up bright in the East, May we be seeing it for a hundred autumns, may we live a hundred autumns; may we delight and rejoice for a hundred autumns; may we be in our places for a hundred autumns. May we be hearing and speaking for a hundred autumns. May we be unvanquished for a hundred autumns. May we be able to see this sun for a long time. (Krishna Yajurveda-Taittiriya Aranyaka, IV-42).

10. इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम्।  
मयि देवा दधातु श्रियमुत्तमाम् ॥

O Goddess Sri! This spiritual power and this physical power in me; let both attain abundance. May the Gods impart to me foremost glory. (Sukla Yajurveda Samhita, 32.16)

11. यस्य भूमिः प्रभान्तरिक्षमुतोदरम्।  
दिव यश्चक्रे मूर्धानं  
तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

Obeisance to that Supreme Brahman for whom the earth is the foot-rest and for whom the atmosphere is the abdomen—He who made the heaven His own head. (Atharvaveda, X. 7.32)

12. पृथिवी शान्तिः अन्तरिक्षं शान्तिः, द्यौश्शान्तिः आपः शान्तिरोषधयः शान्तिः  
वनस्पतयः शान्तिः विश्वे देवाः शान्तिः सर्व मे देवाः शान्तिः शान्तिः शान्तिः  
शान्तिभिः । ताभिः शान्तिभिः सर्वं शान्तिभिः शमयामहं यदिह घोरं यदिह क्रूरं  
यदिह पापं तच्छान्त वच्छिवं सर्वमेव शमस्तु नः ।

Peace Earth, Peace Atmosphere, Peace Heavans, Peace Waters, Peace Herbs, Peace Trees, Peace Universe — May the All-Gods be to me; Peace, Peace, through all this. Peace, With all this Peace, may we bring Peace whatever here is terrible, is cruel, is sinful. May all that be to us tranquil, benevolent, peaceful. (Atharvaveda, XIX, 9.14)

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते  
दैत्यान् दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।  
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते  
म्लेच्छान् मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

My obeisance to you Krishna, the one that assumes the ten forms such as —that which rescues the Vedas, bears the earth, holds aloft the earth and saves it from flood, tears the body of the demon, deceives Bali, exterminates the Kshatriyas, conquers Ravana, weilds the ploughshare, propagates compassion and that which destroys the aliens. ●●●



## HOLISTIC HEALTH

There is in our tradition a verse in Sanskrit, quoted below which gives a clear message to all of us.

**“Dharmarkama mokshanam arogyam moolam uthamam.  
Rogat thasya apartharaha sreya jivitham cha.”**

Health (*arogyam*) is the basic fundamental and significant resource or investment for achieving all the four goals of material and spiritual life, which are *dharma* (standing for *punyam* or merit), *artha* (wealth), *kama* (entertainment) and *moksha* (spiritual liberation). To get *punyam*, noble actions have to be performed, which is possible only with good health. To get wealth one needs to work hard to earn money which also needs good health. If health is not there, one not only cannot earn money but will have to spend money instead.

All forms of sense pleasure (entertainment) can be enjoyed only if one has good health. Finally *moksha* (liberation) can be gained only by scriptural study for a length of time and by taking to *Karma Yoga*, *Upasana Yoga* and *Jnana Yoga* for which one needs to be healthy. This is what is conveyed in the first line of the above verse.

In the second line of the verse *Roga* or sickness is presented as that which robs us of good health and thereby of the four human goals besides being a threat to our very survival. The scriptures repeatedly caution us that we should not neglect our health, a gift from the Lord. Even though all are aware of this, the unfortunate fact is we do not recognize the value of good health when we have it and realize this only when it is lost temporarily or permanently. Therefore the *Sastra* advises us to keep this in mind and respect good health.

The scriptures have a holistic concept of our health not restricted to that of our physical body (which is only the grossest part of our personality) but extended to our psychological and intellectual/rational personality also. We have to understand that our physical, emotional and intellectual personalities are interconnected, complementing each other. Therefore a lopsided or misplaced approach to maintenance of health has to be avoided. The scriptures therefore recommend a holistic strategy for the maintenance of our good health.

The scriptures themselves provide us with useful guidelines in taking care of our health. Taking up first health at the physical level, Lord Krishna has highlighted four steps to ensure physical fitness in our spiritual pursuit (Chapter 6, Verse 17) and these are (1) Disciplined food intake (*yukta ahara*) with focus on quality, quantity and frequency, (*satvic* food in moderate quantity and at regular intervals (our emotional and intellectual health is also influenced by our food habits). (2) Sufficient physical activity (*yukta vihara*) (sedantic way of life to be avoided) in the form of regular exercise including *pranayama* or walking. (3) Healthy occupation (*yukta karma*) making sure it is legitimate and not to be guided only by money (keeping in mind the famous saying “man squanders his health in search of wealth and thereafter squanders wealth in search of health”) and (4) Proper amount of sleep enabling adequate rest and rejuvenation for the body (*yukta svapnavabodasya*). By following these disciplines one can achieve material and spiritual progress. Lord Krishna assures that spiritual pursuit will be free of problems for such a seeker (*yogo bhavati dukhaha*).

**Mental Health** : Mind is an interior and subtle equipment and therefore managing mental health is relatively more difficult than taking care of physical health. Mental health implies mind being not afflicted by disturbing emotions. If disturbing emotions take the mind as hostage, the mind will be stressed and tensed and will not be available for performing any constructive task. A healthy mind is

one which has capacity to manage disturbing emotions like anxiety, worry, fear, anger, hatred etc., which can immobilize the mind. It must be clearly understood that mind, being what it is, can never be free of emotions. Lord Krishna also points this out in the Gita and while we cannot avoid emotions we must learn to manage emotions in such a way that the mind is not made incapable of employment in quest of desired objectives. The Lord says in the Gita that the one who is able to withstand the onslaught of emotions like desire and anger is considered to be a spiritually endowed individual with an integrated mental personality. He alone is considered a human being (*Naraha*) (V.23, Ch. V).

How to handle the emotions in mind has also been revealed by the scriptures by means of guidelines incorporating four methods. The first one is communication. If I can identify an individual in the family or with whom I am associated who disturbs my mind by word or action, I need not to suffer this silently but can communicate this to him, the only caution being that this communication has to be done carefully and in a controlled way instead of an emotional outburst. Some may argue that emotions should not be suppressed and therefore justify emotional outburst. Scriptures strongly caution us to avoid emotional outburst as it cannot solve the problem and in fact this remedy is worse than the disease itself (like jumping from a frying pan into the fire). It is therefore necessary to carefully let the person know of the stress suffered by me without appropriating any blame and request him to help solve my problem.

The second method is expression of our emotions elsewhere if we cannot use the communication method for one reason or the other instead of suppressing the emotions. We may choose to confide in somebody close to us (a relative or friend) if this is also not possible, make the expression to the Lord Himself and seek remedy.

It is possible that sharing with another person is difficult for some reason. Sharing with the Lord may not be possible for some who is not accustomed to this practice. (Concept of *ishta devatha* becomes relevant in this context and we should learn to treat the Lord as our friend or saviour, as was done by many renowned saints and devotees in our tradition like Saint Thyagaraja who was in his immortal music compositions in constant contact with Lord Rama). In such an event where methods of communication and expression are not found feasible, the scriptures give us a third method in the form of neutralization of emotion within the mind itself. This remedy is based on an important principle that all emotions are in the form of thoughts only. Thoughts cannot continue in the mind without my control. The arrival of emotions is not under my control but I can with my will power choose to go along or not depending upon the quality of emotion. What usually happens is that I fail to exercise this faculty of mind and allow unhealthy thoughts like anxiety, fear, jealousy, anger, etc., to stay and rock the mind over time. The scriptures therefore recommend that we should be alert whenever an unhealthy emotion surfaces in our mind and should not allow its continuance. We should neutralize it by entertaining an appropriate counter thought in the form of, say, "I am not disturbed, I am not angry, I am not jealous" etc. This is called in our scriptures as *prathipaksha bhavana*.

If all the above methods do not work and we become helpless, the scriptures tell us that we should turn to the Lord and seek his guidance. We can pray to Lord to help us get over emotional disturbance at the earliest and to make our mind resilient and bounce back to normal activity. In tradition, we have the example of a clay ball thrown on the floor gets stuck to the ground while a rubber ball bounces back. We should be like rubber ball and take charge of our life. Lord Krishna in the Gita gives the assurance that He will help us to get over our problems (*matchita sarvadurgani matprasadat tharishyasi*) (V.58, Ch. XVIII).



As regards intellectual health, the main problems are ignorance, doubt and misconceptions (*ajnanam, samashaya, viparyaya*). The scriptures say that we need to know what our goal is and also the means to attain it. Our basic ignorance is that we do not know what our real nature is (*atma ajnanam*) and because of ignorance we tend to have misconception and doubts. The scriptures recommend study of scriptural texts (like Gita and the Upanishads) which help us to enquire and know our real nature. During this study (*sruthi*) we will also use our experience (*pratyaksha* or *anubhava*) and reasoning (*yukti*).

With health at all levels (physical, mental and intellectual) success is assured for us in realizing the four gods mentioned above. In our tradition, Surya Devata (Sun God) is the one who blesses us with good health (*arogyam*). Worshipping Sun God therefore, will help us in maintaining good health. There are prayers suggested by scriptures in this regard of which the daily *sandhyavandanam* is the most effective. If we cannot use this prayer, we can recite the famous stotram known as Aditya Hrudayam which is a complete prayer. For those who cannot do this either, the scriptures suggest a simple verse, quoted below, which will serve as a prayer to Sun God.

***Bano baskara marthanda  
Chanda rashmi divakara  
Ayur arogyam aishvaryam  
Vidhyaam dehi namosthu te.***

(O Lord, May You give me a long life with good health. May You also give me wealth and knowledge. Salutations to You.)

[Written by Sri R.B. Athreya. Reproduced as appeared in *Tattva Loka* (March, 2019). This article is based on talks by Swami Paramarthananda, a renowned vedantic acharya.]

## **PRAKARA UTSAVAM**

Prakara Utsavam or taking out the idol of Lord on palanquin or on shoulders of devotees is indeed known in Sanskrit terminology as Giri Pradakshinam. It used to be conducted in ancient temple cities invariably. Known also as 'Oorvalam' in Tamil or Procession in English, it is arranged generally these days around the temple precincts in small towns or cities like Delhi. It is arranged outside the temple precincts once in a year by the SSSV Mandir in a grand manner when the Ganesha idol is resonantly decorated elephant, nadaswaram playing vidwans etc. and also followed by Vedic chanters and Bhajan groups. The chariot is drawn by devotees to the shouting of divine names. When the procession stops in front of devotees' houses in Mayur Vihar divine prasadam in the form of sweets and snacks is distributed to all. Cool drinks are also supplied to devotees.

The Grand Procession is unfailingly arranged in our temple during the grand festival of Shri Vinayaka Chaturthi Celebrations which last for ten days at a stretch. Simple Prakara Utsavam for the respective Deity within the temple premises is arranged to the accompaniment of piped music and Vedic pandits—on important occasions like Chaturthi, Shashti, Pradosham, Maha Shiv Rathri, Navarathri, Aarudhra Darsanam, Aani Thirumanjanam, Thai Poosam, Hanumath Jayanthi, Skanda Shashti, Maasi Makam, Panguni Uttiram and such like events. Peoples' participation in such Prakara Utavams is considered auspicious for the entire family's journeys undertaken for any successful endeavour like teertha yatra, beginning of the journey of married life, as also starting on life journeys like education, employment etc. In short all journeys or endeavours meant for happiness, longevity and prosperity. You may like to sponsor the Utsavam at a nominal charge for your most successful life yatra!

## मयूर विहार के मयूरनाथ

डॉ. हरि. बालसुब्रह्मण्यम, दिल्ली

भारत की राजधानी दिल्ली में मयूर विहार फेज-1, मेट्रो रेल स्थानक से पचास गज की दूरी पर श्री शुभ सिद्धि विनायक मंदिर सुशोभित है। मंदिर के अधिष्ठाता देवता गणेशजी जन-जन पर शुभ-सिद्धियों की वर्षा करते हुए दिन-प्रति-दिन अधिकाधिक भक्तों को आकर्षित कर रहे हैं। अभी संपन्न हो रहे महाकुम्भाभिषेक के साथ विघ्नहर शुभ सिद्धि प्रदाता भगवान् विनायक की अनुग्रह-शक्ति में जो अमोघ वृद्धि हुई है वह प्रत्यक्ष रूप से दर्शनीय है। हाँ, वाम भाग के खुले मंडप में शिव-परिवार और बगल में नवग्रह स्थान तथा दक्षिण भाग में संकट मोचन हनुमान और माँ ललिताम्बा की सन्निधियाँ... यही नहीं, ऊपरी तल की भव्य अट्टालिका में मयूरनाथ सुब्रह्मण्य स्वामी के मनोहर मंदिर के साथ दुर्गा देवी की सन्निधि, और परिक्रमा में महाविष्णु, दक्षिणामूर्ति, कुबेर, धन्वन्तरी, हयग्रीव... यों सभी देवी-देवताओं से मंडित इस मंदिर में प्रत्येक दिन उत्सव का दिन है। प्रायः रोज यहाँ कोई न कोई उत्सव चल रहा होता है।

शिवजी के कुमारों में भगवान् विनायक ज्येष्ठ हैं और कुमार कार्तिकेय अनुज हैं। अबकी बार मयूर विहार के मंदिर में भगवान् विनायक के लिए महाकुम्भाभिषेक संपन्न हो रहा है तो मयूरनाथ सुब्रह्मण्य स्वामी मंदिर का जीर्णोद्धार और अष्टबंधन कुम्भाभिषेक का अनुष्ठान हो रहा है। आगम शास्त्र की इन विधियों के विधिवत पालन से देवताओं की अनुग्रह शक्ति में वृद्धि होती है।

मयूर विहार में यह कार्तिकेय देवता वल्ली और देवसेना नामक दो पत्नियों के साथ विराजमान हैं और मयूर इनका वाहन है; इसलिए भक्तगण इन्हें मयूरनाथ कहते हैं। यहाँ के बुजुर्ग लोगों का कहना है कि अपने बाल्यकाल में उन्होंने इस स्थान पर मोरों को नर्तन करते हुए देखा था। अतः इस प्रदेश का मयूर विहार नाम सार्थक है। वास्तव में यह प्रदेश पुण्यभूमि है। दिल्ली के अतीत का अनुसंधान करने वाले इतिहासविद जोसफ इडमरुगु ने लिखा है कि महाभारत के समय यमुना के पूर्वी तट का यह प्रदेश, अर्थात् मयूर विहार और त्रिलोकपुरी का यह परिसर ऋषि-मुनियों की विहार-भूमि रही थी। कृपाचार्य का निवास-स्थान यहीं कहीं रहा होगा और गुरु द्रोणाचार्य गुरुग्राम में निवास करते थे।

मयूर विहार में सुब्रह्मण्यस्वामी की स्थापना के बहुत पहले से लेकर भक्तगण 'तिरुप्पुगष' के स्तुति-गीतों से उनका कीर्ति-गान करते आए हैं। आज भी इस मंदिर में गुरुजी जे. कृष्णामूर्ति के नेतृत्व में स्कन्द-भक्त षष्टि और कृत्तिका के दिनों में तिरुप्पुगष के सुरम्य गीतों का मधुर गान कर रहे हैं। तिरुप्पुगष सोलहवीं सदी के भक्त कवि अरुणगिरि नाथ की कृति है।

ज्ञान, वीरता और युद्ध-विजय के देवता हैं कार्तिकेय। तमिल में इनको 'मुरुगन' कहते हैं। यह शब्द युवत्व और सौंदर्य का प्रतीक है। इस रूप में भगवान् सुब्रह्मण्यम शक्ति, शील और सौंदर्य के देवता हैं। स्कन्द, षडानन, मुरुगन, देवसेनापति, महासेन, सुब्रह्मण्यम, विशाख, कार्तिकेय यों इनके कितने ही नाम हैं। भाला-नुमा 'वेल' को आयुध रूप में धारण करने से इन्हें वेलायुध भी कहते हैं। ब्रह्मण्य के देवता होने से ये सुब्रह्मण्य हैं। इन नामों के साथ मयूर विहार के इस मयूरवाहन कार्तिक भगवान् का मयूरनाथ नाम भी सुन्दर लगता है।

वेद-पुराणों में, संहिता और उपनिषदों में, रामायण-महाभारत जैसे इतिहासों में, शिल्प और साहित्य में, राजकीय सिक्कों और शिलालेखों में, गृह्यसूत्रों के विधानों में व्यापक रूप से कुमार कार्तिकेय को ब्रह्मण्य देवता के रूप में, ज्ञानाचार्य गुरु के रूप में और देवासुर संग्राम में देवसेनापति के रूप में वर्णित किया गया है। भगवान् स्कन्द केवल दक्षिण भारत के देवता नहीं हैं। हरियाणा के रोहतक में यौधेयों, कुशान राजाओं तथा गुप्तकालीन राजाओं के उपास्य



देव रहे हैं, इसके प्रमाण मिलते हैं। स्कन्द गुप्त और कुमार गुप्त जैसे राजाओं के नाम भी इसके साक्षी हैं। रोहतक के यौधेयों ने तो स्कन्द को अपने संरक्षक देवता के रूप में स्वीकार किया था।

देवों के सेनापति ही नहीं, स्कन्द कार्तिकेय प्रणव रहस्य और धर्मों के ज्ञाता गुरु हैं। सनत्कुमार रूप में स्कन्द ने ऋषियों को शिव रहस्य का उपदेश किया था। कार्तिकेय सुब्रह्मण्य ने महर्षि अगस्त्य को तमिल का ज्ञान दिया। और तो और, स्वयं अपने तात शिवजी को प्रणव-रहस्य का उपदेश करने वाले भी सुब्रह्मण्य ही थे। कथा यह है-

एक बार कैलास में ब्रह्मा जी शिवजी के दर्शनों के लिए आए। द्वार पर बैठे कुमार स्कन्द की अनदेखी करते हुए सृष्टिकर्ता ब्रह्मा अन्दर चलने लगे। ब्रह्मा के अहंकार पर कुपित कार्तिकेय ने उन्हें बुलाया और पूछा, 'प्रणव का रहस्य क्या है, ज़रा बताइये?' ब्रह्मा जी की सिट्टी-पिट्टी गुम हो गई। प्रणव का रहस्य? सोचने लगे। निरुत्तर खड़े रहे। 'प्रणव का अर्थ जाने बिना सृष्टि कर्म करने का आपको कोई अधिकार नहीं है।' यों कहते हुए कार्तिकेय ने ब्रह्मा को कारागार में बंद किया और स्वयं सृष्टि कर्म हाथ में ले लिया। सृजन उनका क्षेत्र नहीं था, इसलिए उनके द्वारा सृजन किए गए लोगों के चेहरे एक जैसे लगे। एक से दूसरे की पहचान असंभव हो गयी। शिकायत शिवजी के पास पहुंची, उन्होंने दखल देकर सृष्टिकर्ता ब्रह्मा जी को मुक्त करा दिया। फिर शिवजी ने अपने वत्स नन्हे से कुमार को हाथों से उठाकर अपने कंधे के पास रख लिया ताकि पुत्र का मुँह अपने दाहिने कान के समीप रहे और अनुरोध किया, "हे नाथ, मुझे प्रणव का रहस्य समझा दो ना!" तब कुमार ने शिवजी को प्रणव का रहस्य विधिवत समझाया। स्वयं स्वामी ने पुत्र को गुरु के स्थान पर रख कर 'नाथ' कहकर संबोधित किया, इसलिए कुमार कार्तिकेय स्वामिनाथ कहलाए। यही स्वामिनाथ मूर्ति दिल्ली के श्री स्वामिनाथ मंदिर (मल्लै मंदिर) में स्थापित है। 'मल्लै' तमिल शब्द है जिसका अर्थ 'पहाड़' है। मुरुगन-कार्तिकेय पहाड़ों के देवता हैं, तदनुसार वहाँ पर एक पहाड़ी पर मंदिर बना है।

हालांकि वर्तमान में उत्तर भारत में कार्तिकेय के मंदिर अधिक नहीं हैं, इतिहास इस बात का साक्षी है कि ईसा की दसवीं सदी तक हिमाचल, उत्तर प्रदेश, बिहार, उड़ीसा और बंगाल सहित समूचे उत्तरापथ में स्कन्द की उपासना और आराधना प्रचलित थी। इसके प्रमाण हमारे वांगमय में, इतिहास में, पुराने सिक्कों और शिलालेखों में मिलते हैं। वेद-पुराण तो स्कन्द-महिमा का गान करते हैं।

**वेद और संहिताओं में-**ऋग्वेद के पंचम मंडल (5.2, 1-3) में कुमार को अग्नि-संभव कहा गया है, अर्थात् अग्नि के पुत्र कहा है। वेद में वर्णित अग्नि ही रुद्र हैं और वही शिव हैं। शतपथ ब्राह्मण (6.13, 8-10) में कुमार के जन्म का प्रतीकात्मक वर्णन है, जैसे कि उनकी छह भुजाएँ हैं, ये भुजाएँ संवत्सर या वर्ष हैं।

**मैत्रायनी संहिता** में स्कन्द गायत्री है, उसमें सुब्रह्मण्य के तीन नाम आते हैं-कुमार, महासेन और स्कन्द-"तत् कुमाराय विद्महे, महासेनाय धीमहि, तन्नः स्कन्दः प्रचोदयात्।" **तैत्तिरीय आरण्यक** में स्कन्द गायत्री इस प्रकार है-"तत्पुरुषाय विद्महे, महासेनाय धीमहि, तन्नः षण्मुखः प्रचोदयात्।"

**उपनिषदों और गृह्य सूत्रों में-**शिवोपनिषद में निर्देश है कि स्कन्द और मातृका देवी की प्रतिमाएँ शिवलिंग के पास स्थापित करें। अथर्ववेद के अथर्व परिशिष्ट में षडानन-उपासना का विधान विस्तृत रूप से वर्णित है। हवन में आहुतियाँ देने और मूर्ति की पुष्पों से अर्चना तथा धूप-दीप-नैवेद्य के साथ आराधना का विधान है।

गृहस्थों द्वारा अनुकरणीय नित्य नैमित्तिक कर्मों का निर्देश गृह्य सूत्रों और धर्मसूत्रों में दिया गया है। अग्निवेश्य गृह्यसूत्र में पूजा में अन्य देवताओं के साथ स्कन्द, विशाख और षष्ठी देवी को भी स्थान देने का निर्देश है। काठक गृह्यसूत्र में कहा गया है कि गृहस्थ अपनी कन्या के विवाह के अवसर पर अपने कुल देवताओं के साथ स्कन्द और षष्ठी देवी की उपासना करें।

**व्याकरण, अर्थशास्त्र और नाट्यशास्त्र में**-पाणिनी की अष्टाध्यायी के सूत्र (5.3-99) का भाष्य करत हुए पतंजलि कहते हैं-“अब मौर्यों के समय की तरह शिव, स्कन्द और विशाख की मूर्तियां बेची नहीं जातीं, वे अब केवल पूजा में प्रयुक्त होती हैं।” कौटिल्य के अर्थशास्त्र में कुछ देव-स्थानों का उल्लेख है जिनमें कार्तिकेय की मूर्ति स्थापित होती थी। अर्थशास्त्र में यह भी बताया गया है कि दुर्ग निर्माण करते समय एक द्वार पर सेनापति स्कन्द की स्थापना की जानी चाहिए। नाट्यशास्त्र में भरत मुनि ने रंगमंच के पूर्व भाग में स्कन्द को स्थान देने का निर्देश दिया है।

**सिक्कों और शिलालेखों में**-हरियाणा के रोहतक के यौधेयों तथा कुशान वंश के सिक्कों में स्कन्द मूर्ति तथा उनके नामों का उत्कीर्ण होना उत्तर भारत में स्कन्दोपासना की लोकप्रियता का प्रमाण है। यौधेयों के सिक्के बड़ी मात्रा में हरियाणा के झज्जर में गुरुकुल संग्रहालय में रखे हैं। अयोध्या के महाराज विजयमित्र के सिक्कों में ध्वज पर मुर्गा अंकित है जो स्कन्द के ध्वज का चिन्ह है। ‘प्राचीन भारत में कला और संस्कृति’ नामक अपनी पुस्तक (पृष्ठ 141) में जे.एन. बैनर्जी लिखते हैं कि कुशान राजा कनिष्क के सिक्कों में यूनानी भाषा में ये शब्द अंकित हैं, ‘स्कन्दो कोमारो विजागो महासेनो।’

**इतिहास पुराणों और साहित्य में**-वाल्मीकि रामायण के बालकाण्ड के सर्ग 35 से 37 तक विश्वामित्र महर्षि राम-लक्ष्मण को स्कन्द की जन्म-कथा सुनाते हैं। महाभारत के वन पर्व, शल्य पर्व और आनुशासनिक पर्व के सैंकड़ों श्लोकों में कार्तिकेय की कथा वर्णित है। सात खण्डों से युक्त महापुराण में 83 हजार श्लोकों में तथा स्कन्द पुराण की शंकर संहिता के छह खण्डों में 73 हजार श्लोकों में स्कन्द महिमा वर्णित है। वायु पुराण और मत्स्य पुराण में स्कन्द के जन्म और तारकासुर के साथ उनका संग्राम तथा विजय की गाथा विस्तार से वर्णित है। वराह पुराण में शिव-पार्वती को पुरुष और प्रकृति के रूप में कहा गया है।

सच्चिदानंद की व्याख्या इस प्रकार की गई है-शिव ‘सत’ हैं, उमा ‘चित’ हैं और स्कन्द ही ‘आनन्द’ है। जब चित का सत से योग हो जाता है तो आनंद उदित होता है। यही आनंद ब्रह्म है-‘आनन्दो ब्रह्म इति व्यजानात्’ (तैत्तिरीय उपनिषद्, 3.6) इससे स्पष्ट है कि सुब्रह्मण्य ही ब्रह्म हैं और आनन्द स्वरूप हैं। उनका मयूर वाहन वेदों का प्रतीक है, शक्ति आयुध ब्रह्म-विद्या का प्रतीक हैं और कुक्कुट-ध्वज (ध्वज पर अंकित मुर्गा) ‘निवृत्ति’ अर्थात् ज्ञान-मार्ग को दर्शित करता है जो आत्म-ज्ञान की ओर ले जाता है। (कल्चर एंड हेरिटेज आफ इन्डिया, संपादक, हरिपाद भट्टाचार्य, रामकृष्ण मठ, मद्रास)।

महाकवि कालिदास ने स्कन्द के जन्म और शौर्य-पराक्रम की कथा के वर्णन के लिए एक पूरे महाकाव्य ‘कुमार संभवम्’ की योजना बनाई। इसके अतिरिक्त ‘मेघदूतम्’ और ‘विक्रमोर्वशीयम्’ में भी स्कन्द की चर्चा की। अश्वघोष के ‘बुद्धचरितम्’ में भी एक जगह स्कन्द का परामर्श मिलता है। भारवि के ‘किरातार्जुनीयम्’, बाणभट्ट की ‘कादम्बरी’ और ‘हर्षचरितम्’, श्रीहर्ष का ‘नैषध चरितम्’ यों सभी प्रमुख कृतियों में स्कन्द का उल्लेख यही साबित करता है कि इन कवियों के युग में उत्तर भारत में स्कन्द की उपासना व्यापक रूप से प्रचलित रही है।

नयी दिल्ली के राष्ट्रीय संग्रहालय में ज्ञानाचार्य के रूप में सुब्रह्मण्य की भव्य मूर्ति लाल पत्थर में रखी है। अल्मोड़ा (उत्तराखण्ड) के पार्वती मंदिर की कुमार कार्तिकेय मूर्ति भी राष्ट्रीय संग्रहालय में है। अवन्तिपुर के खंडहर में स्कन्द की षड्भुज युक्त मूर्ति मिली है। उपर्युक्त सारे तथ्यों से स्पष्ट होता है कि कार्तिकेय-सुब्रह्मण्य की उपासना उत्तर भारत में भी प्रचलित रही है।

मयूरनाथ भगवन सुब्रह्मण्य की कृपा भक्त जनों पर सदा बनी रहे!





## பில்வத்தின் பெருமை

ஒரு பில்வ தளத்தை சிவ பூஜைக்கு அளிப்பதால் கோடி யக்ஞ பலன் கிடைக்கும். ஒரு பில்வதளத்தால் சிவனை அர்ச்சித்தாலும் அப்பலன் கிடைக்கும்.

பில்வ விருக்ஷத்தைப் பார்ப்பதும் தொடுவதும் பாபத்தைப் போக்கும். பில்வஅர்ச்சனையால் பாபங்களும் துக்கங்களும் போகும்.

பில்வ விருக்ஷத்தின் அடிப்பாகம் ஸ்ரீ பிரம்மதேவனின் ஸ்வரூபம்; நடுபாகம் விஷ்ணு ஸ்வரூபம். மேல்பாகம் ஸ்ரீ பரமேஸ்வர ஸ்வரூபம். ஒரு பில்வ தளத்தால் சிவபூஜை செய்தால் இந்த மூன்று தெய்வங்களையும் பூஜித்த புண்யம் கிடைக்கும்.

துளசி, பில்வம், நீர்முள்ளி, நாயுறுவி, விளா, வன்னி, நெல்லி, அருகம்புல் இந்த எட்டும் பில்வங்களாகும்.

ஒரு பில்வ தளத்தால் சிவனை அர்ச்சித்தால், காசி கேஷத்ரத்தில் வசிப்பது, காலபைரவரை தரிசிப்பது, பிரயாகை சென்று வருவது ஆகிய புண்யங்களுக்கு சமமாகும்.

அம்பாளுடன் ஸ்ரீ பரமேஸ்வரரையும் நந்திகேசுவரரையும் தரிசிப்பதால் ஸகல பாபங்களிலிருந்தும் விடுபடுவான். இதே புண்ணியம் ஒரு பில்வத்தால் பரமேஸ்வரனை அர்ச்சிப்பதால் கிடைக்கும்.

பில்வ ஸ்தோத்ரம் என்று எட்டு சுலோகங்கள் உள்ளன. இவைகளை தினமும் படிப்பதால் ஸகல பாபங்களிலிருந்தும் விடுபட்டு கடைசியில் சிவலோகம் அடைவான்.

## ஸ்ரீகணேச ஸ்வாபகீதம்

1. கைலா ஸ ஸிகரவரே கார்தஸ்வாராகலிதே |  
கல்யாண நவஸதனே கலபமுக | ஸேஷ்வ ஸுகம் ||
2. ஆமோத வர்தியுதே அபிராம சித்ர சிதே |  
ஆனந்த நிலயவரே ஹஸ்தி முக | ஸேஷ்வ ஸுகம் ||
3. மஞ் சே மணிகலிதே ம்ருது லோப தானயுதே |  
மந்தார ஸுமலயனே மதனஸம | ஸேஷ்வ ஸுகம் ||
4. காலா கருதூ பயுதே கர்பூர தீபக்ருஹே |  
காந்தயா விங்கதயா கரிவதன | ஸேஷ்வ ஸுகம் ||
5. புக்த்வா மதுர .: பலம் மோதக சதேன யுதம் |  
பீத்வா ச துக்த மிதம் புவனேஸ | ஸேஷ்வ ஸுகம் ||
6. குண்டலினே கூட தடே கோண த்ரிதேளயுதே |  
மூலே கமலதலே மங்களத | ஸேஷ்வ ஸுகம் ||
7. ஸஹஸ்ரார தாமரஸே ஸதசந்த்ர காந்தியுதே |  
ஸ்ரீ நீலா லலிதரத ஸிவதனய | ஸேஷ்வ ஸுகம் ||
8. ராகேந்து ஸௌந்தவரே ஞங்கார மஞ்சதலே |  
ஹ்ரீங்கார தேவதயா தந்தி முக | ஸேஷ்வ ஸுகம் ||

## மயூர்விஹார் ஸ்ரீ சுபசித்தி வினாயகர் ஆரத்தி

Jikki

சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
சித்தி வினாயகனே அருள்வாய் தினமுந்தன் அடி பணிந்தோம் ஸ்ரீ சுப சித்தி வினாயகனே  
அன்பும் அறிவும் ஆற்றலும் அளிப்பாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
அறம் பல செய்யும் திறன்தனை அளிப்பாய் சித்தி  
வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஆணவம் என்ற பேய்தனை அழிப்பாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஆனந்த மளித்து ஆறுதல் தருவாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
இனிய நல்வாக்கும் இசையும் அருள்வாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஈனமிகுத்துள பிறவியறுப்பாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
உறுதி, ஊக்கம், உடல்நல-மளிப்பாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஊழ்வினை நீக்கி உன் நினைவருள்வாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
எல்லை யில்லா இன்பம் தருவாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஏழ்மை நீங்கி எழிலுடன் வாழ எமக்கருள் தந்திடுவாய் ஸ்ரீ சுப சித்தி வினாயகனே  
ஐயமகற்றி அருள் ஒளி அருள்வாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஐம்புலனடக்கி ஆளும் திறனும் ஆசியுமளித்திடுவாய் ஸ்ரீ சுப சித்தி வினாயகனே  
ஒருமையுடன் நின்திருவடி நினைக்கும் உணர்வினை-தந்திடுவாய் ஸ்ரீ சுப சித்தி வினாயகனே  
ஓங்காரத்தின் உட்பொருளே ஸ்ரீ சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஓளவைக்கினிய பேற்றினை தந்தாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
ஓளதார்ய குணப்பெருங்கடலே அருள்வாய் சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
சித்தி வினாயகனே ஸ்ரீ சுப சித்தி வினாயகனே  
சித்தி வினாயகனே அருள்வாய் தினமுந்தன் அடி பணிந்தோம் ஸ்ரீ சுப சித்தி வினாயகனே





## மலர்க்காவடி

*Jikki*

காவடியாம் காவடி கந்தன் வேலன் காவடி  
கண்கொளாக் காட்சி தரும் கடம்பனுக்குக் காவடி

பரங்கிரி தீரனுக்குப் பன்னீர்ப் பூ காவடி  
செந்தில் வடிவேலனுக்குச் செந்தாமரைக் காவடி  
பழநிமலை ஆண்டிக்குப் பாரிஜாதக் காவடி  
சாமிமலை நாதனுக்குச் சம்பங்கிக் காவடி

தணிகைமலை தேவனுக்குத் ஜாழம்பூ காவடி  
சோலைமலைக் குமரனுக்கு சாதிமல்லிக் காவடி  
பாலசுப்ரமண்யனுக்குப் பவழமல்லிக் காவடி  
வள்ளி மணவாளனுக்கு மல்லிகைப்பூக் காவடி

கதிர்காம வேலனுக்குக் காசித்தும்பை காவடி  
வயலூர் முருகனுக்கு வகுளமலர்க் காவடி  
விராலிமலை வீரனுக்கு விவமலர்க் காவடி  
சிக்கல் சிங்காரனுக்கு செவந்திமலர்க் காவடி

கந்தப்ப சுவாமிக்குக் கதம்பமலர்க் காவடி  
கார்மயில் வீரனுக்கு கனகாம்பரக் காவடி  
மாதவன் மருகனுக்கு மருக்கொழுந்து காவடி  
சக்தி வடிவேலனுக்கு சாமந்திப்பூ காவடி

வாசவன் மருகனுக்கு வாடாமல்லிக் காவடி  
செங்கோட்டு வேலனுக்கு செண்பகப்பூ காவடி  
அம்பிகை பாலனுக்குச் செம்பருத்திக் காவடி  
அழகான முருகனுக்கு அநேகமலர்க் காவடி

காவடியாம் காவடி கந்தன் வேலன் காவடி  
கண்கொளாக் காட்சி தரும் கடம்பனுக்குக் காவடி



## ஆலயங்களுக்குச் செல்லும் போது . . .

ஸந்நிதிக் கதவுகள் மூடியிருந்தாலும், திரை போட்டிருந்தாலும் உள்ளே செல்லக்கூடாது.

ஸ்னானம் செய்யாமலும், விபூதி, திருமண் இடாமலும் செல்லக்கூடாது.

அழுக்கடைந்த, கிழிந்துபோன வஸ்திரங்களுடன் செல்ல வேண்டாம். தாம்பூலம் போட்டுக்கொண்டு போகக்கூடாது.

திருவாராதனை நடக்கும்போதும், பெரிய மணி அடிக்கும் போதும் தளிகை அம் சம் பண்ணிக் கொண்டிருந்தாலும் வணங்குவது, பிரதட்சிணம் செய்வது கூடாது.

புஷ்பம், பழம் இவைகளை தண்ணீரில் அலம்பி எடுத்துக் கெல்ல வேண்டும்.

பழைய துணி, காதிதம், தூர்நாற்றமுடைய இலைகளில் புஷ்பத்தை வைத்து எடுத்துச் செல்ல வேண்டாம்.

பெருமா ளுக்காக வாங்கிய விஷயங்களை தனக்கோவீட்டுக்கோ உபயோகிக்கக்கூடாது.

கோவில் வாசல், துவஜஸ்தம்பம் துவாரபாலகர் கிட்டேயும் சாஷ்டாங்க நமஸ்காரம் செய்யவும்.

நமஸ்காரம் செய்யும்போது, பின்புறம் ஸந்நிதியில், பெரியோர்கள் இல்லாதபடி பார்த்து செய்யவும்.

ஸந்நிதியில் சத்தம் போடுவது, வம்பு பேசுவது அழுவது, திட்டுவது, படுப்பது, தூங்குவது, கூடாது.

பெருமாளுக்கு சம்பந்தமான பாசுரங்கள், மங்கள ஸ்லோசங்களைச் சொல்லவும்.

சந்நிதியில் தீர்த்தம், சடாரி, திருத்துழாய் பெற்றுக்கொண்டு வரவும்.

பெருமாள் தீர்த்தம் ஒரு தடவை அவ்வது மூன்று தடவை பெற்றுக்கொள்ளவும்.

ஆசார்ய ஸ்ரீபாததீர்த்தம் இரண்டு தடவை பெற்றுக்கொள்ளவும்.

தீர்த்தம் தீழே விழாதபடி வலது கைபின் கீழ் வஸ்திரத்தை வைத்துக்கொள்ளவும்.

தீர்த்தத்தை உறிஞ்சி சாப்பிடுவது, எச்சில் செய்வது கூடாது. தலையில் புரோசஷணம் செய்து கொள்ளக் கூடாது. கண் களில் ஒற்றிக் கொள்ளலாம்.

சடாரி பெறும்போது தலை வணங்கி கைகளையும் கூப்பிக் கொண்டு மனதை பகவானி ம் செலுத்த வேண்டும்.





## ஸ்ரீசந்திரசேகரேந்திர தோடகாஷ்டகம்

(இயற்றியவர் : வரகூர் ஸ்ரீ கல்யாண சந்திர சாஸ்திரிகள்)

**விதீதாசும தத்வ விபுத்தமதே, ரசிதாசீலகர்ம விசுத்தகதே |**

**ஸுததாபஜிதாகில தேவததே, பவ சந்திர சேகர மே சரணம் ||**

நான்கு வேதங்கள், 6 வேதாந்தங்கள், 64 கலைகள் போன்ற யாவற்றினும் உட்கருத்தை உன்னிப்பாக அறிந்திருப்பவரும், வேத விதியை அனுசரித்துத் தாங்கள் செய்ய வேண்டிய கடமைகள் யாவற்றையும் செய்து தெளிந்த நுண்ணறிவைப் பெற்றிருப்பவரும், பாகுபாடற்ற நிலையில் ஸகல தேவதா ஸ்வரூபங்களையும் ஒன்றாகவே மதித்து எப்பொழுதும் ஸேவித்து வருபவருமான ஸ்ரீசந்திரசேகர ஸுத்குருவே. தாங்கள் தான் எனக்கு அடைக்கலம்.

**அடிதாகில மத்யமலோககுரோ, த்ருடிதாகில தோஷ குணாகரதே |**

**ஹ்ருதயே கலயே விமலம் சரணம், பவ சந்திர சேகர மே சரணம் ||**

கால்நடையாகவே புண்யபூமியான பாரதம் முழுமையும் சுற்றி வருபவரும் ஜகத்குருவாயுள்ளவரும் காமம், க்ரோதம் போன்ற எல்லா தோஷங்களையும் அறவே ஒழித்திருப்பவரும் அமானித்வம் அதம்பித்வம் போன்ற எல்லா நற்குணங்களையும் பூரணமாகப் பெற்றிருப்பவருமான தங்களுடைய புனிதமான சரணங்களை என் மனதில் எப்பொழுதும் நினைத்துக் கொண்டிருக்கிறேன். தாங்கள் தான் எனக்கு அடைக்கலம்.

**பவரோக விதுநஜ நாவநபோ, பவபூஜன பாவன மானஸதே |**

**ஹ்ருதயே கலயே விமலம் சரணம், பவ சந்திர சேகர மே சரணம் ||**

ஸம்ஸாரமெனப்படும் பெரிய வியாதியால் மிகவும் வாட்டமுற்றிருக்கும் எங்களை நல்லுறையென்ற மருந்தைக் கொடுத்து காப்பாற்றி வருபவரும், பரமேஸ்வரனின் மூர்த்தி பேதமான சந்திரமௌளீஸ்வரரை இடையறாது பூஜிப்பதால் பிறரையும் பரிசுத்தம் ஆக்கவல்ல மனதைப் பெற்றிருப்பவருமான தங்களுடைய புனிதமான சரணங்களை என் மனதில் எப்பொழுதும் நினைத்துக் கொண்டிருக்கிறேன். தாங்கள் தான் எனக்கு அடைக்கலம்.

**கலிதோஷ நிராகரணார்ஹமதே, கருணாவித ஸஜ்ஜன லோகததே |**

**குருமாம் பவதுக்க விஹீந ஹ்ருதம், பவ சந்திர சேகர மே சரணம் ||**

கலியினால் ஏற்படும் ஸகலவிதமான தோஷங்களையும் விலக்க வல்ல கூர்மையான புத்தியையுடையவரும், ஸாது ஜனங்களுக்கு ஏற்படும் துன்பங்களை விலக்கி அவர்களை கருணையினாலேயே காப்பாற்றி வருபவருமான தங்கள் ஸம்ஸாரிகமான துக்கங்கள் என்னை தாக்காதபடி கருணை கெய்ய வேண்டும். தாங்கள் தான் எனக்கு அடைக்கலம்.

**பவபாபதவாநல கேத மிதா, பவதா ஜனதா ஸுகிதா பவிதா |  
சரணாகத ரக்ஷண தக்ஷகுரோ, பவ சந்திர சேகர மே சரணம் ||**

ஸம்ஸாரத்தில் செய்யப்படும் கொடிய பாபமாகிய காட்டுத்தீயினால் மிகவும் தாபத்தை அடைந்துள்ள ஜீவராசிகள் தங்களுடைய கருணை வெள்ளத்தினால் சாந்தியை அடைய வேண்டும். அடைக்கலம் என்று தங்களை வந்தடைந்தவர்களை ரக்ஷிப்பதில் தாங்கள் கையாளும் முறையே மிகவும் ஆச்சரியமானது. ஸத்குருவான தாங்களே எனக்கு அடைக்கலம்.

**வ்ருஷ புங்கவ கேதந நாமக தே, துலநாமய தாமிஹ கோநுஸுதீ: |  
சரணாகத வத்ஸல தத்வ நிதே, பவ சந்திர சேகர மே சரணம் ||**

வ்ருஷபத்தைக் கொடியிற் கொண்ட பரமேஸ்வரருடைய புண்ய நாமங்களுள் ஒன்றான சந்திரசேகரர் என்ற பெயரையே கொண்டு விளங்கி வரும் தங்களுக்கு ஈடாக இப்பொழுது யாருமில்லை. இனியும் இருக்கக் கூடுமோ என்ற ஐயமே எனக்கு ஏற்படுகிறது. அடைக்கலம் என்று அடைந்தவர்களை அன்போடு நோக்கும் தத்வ ஞானியான தாங்களே எனக்கு அடைக்கலம்.

**ஐகதாமவநே விஹிதாதரணா:, கதிநோ விசரந்தீ மஹாமஹஸ: |  
அஹிமாம் சுரிவாத்ர பவாநிதிமே, பவ சந்திர சேகர மே சரணம் ||**

கஷீ ணமடைந்து வரும் உலகத்தைக் காத்தருளும் நோக்கத்தில் தோன்றியவரும் பெரியோர்கள் பலர் அவர்களுள் கதிரோன் போன்று சிறப்புற்று விளங்குபவர் தாங்கள் தான் என்ற முடிவு எனக்கு ஏற்பட்டு விட்டது. தாங்களே தான் எனக்கு அடைக்கலம்.

**பகவத்குரு சங்கர ஏவ பவாந்:, அமிதாதில தத்குண ஜால விபோ |  
பவ தாபக மே ப்ரதிபாசி குரோ, பவ சந்திர சேகர மே சரணம் ||**

பிறவியைப் போக்கவல்ல ஐகத்குருவான ஆதிசங்கரரின் அபரிமிதமான அற்புதமான குண விசேஷங்களை தங்களிடம் அனுபவிக்கின்ற எனக்கு தாங்கள் ஆதிசங்கரராகவே தோற்ற மளிக்கிறீர். தாங்களே தான் எனக்கு அடைக்கலம்.

பிரதி தினம் இதனைப் பாராயணம் செய்து ஸ்ரீமஹாஸ்வாமிளைத் த்யானித்து நமஸ்கரிப்போருக்கு மன அமைதியும், நினைத்த கார்யஸித்தியும் சர்வ நிச்சயம்.





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2. Our wholehearted thanks to the General Body who during the meeting held on 7<sup>th</sup> October 2018 extended overwhelming support to our Kumbhabhishekam estimates and proposals. This overwhelming support spurred us to go an extra mile in the renovation and infrastructure upgradation of the temple.
3. Our thanks to the Advisory Body headed by Mr. Justice K Ramamoorthy, retired Judge of Delhi High court and presently Senior Advocate, Supreme Court of India for their valuable guidance and suggestions from time to time for conducting this function.
4. Our thanks to Shilpa Kala Nilayam, Chennai for doing the renovation of the temple as per agama sastras and painting vimanams and other structures in the temple complex. They had also made Gold Kavacham for Lord Ganesha and Lord Subhramania, Valli and Devasena.
5. Our thanks to M/s Smart Creations, Chennai for carrying out gold plating of Vimana Kalasams and Thiruvatchis.
6. Our Sincere thanks to all Civil/Electrical/Plumbing/Painting/fabrication/carpentry contractors involved in the renovation work of the temple for Mahakumbhabhishekam.
7. Our thanks to all Corporate/Business entities for their generous contribution. We also thank all our members and devotees for their contribution and support.
8. Our thanks to the Pundits and employees of the temple who have put tremendous amount of work during this period.
9. Our sincere thanks to all the Volunteers, especially the lady Volunteers who ensured all the activities went on with clock work precision and without any glitch.
10. Last but not the least, our profound thanks to all the devotees for their participation in the main Kumbhabhishekam, Poojas and other functions during the Mandalam period leading to the successful completion of Kumbhabhishekam. ●●●



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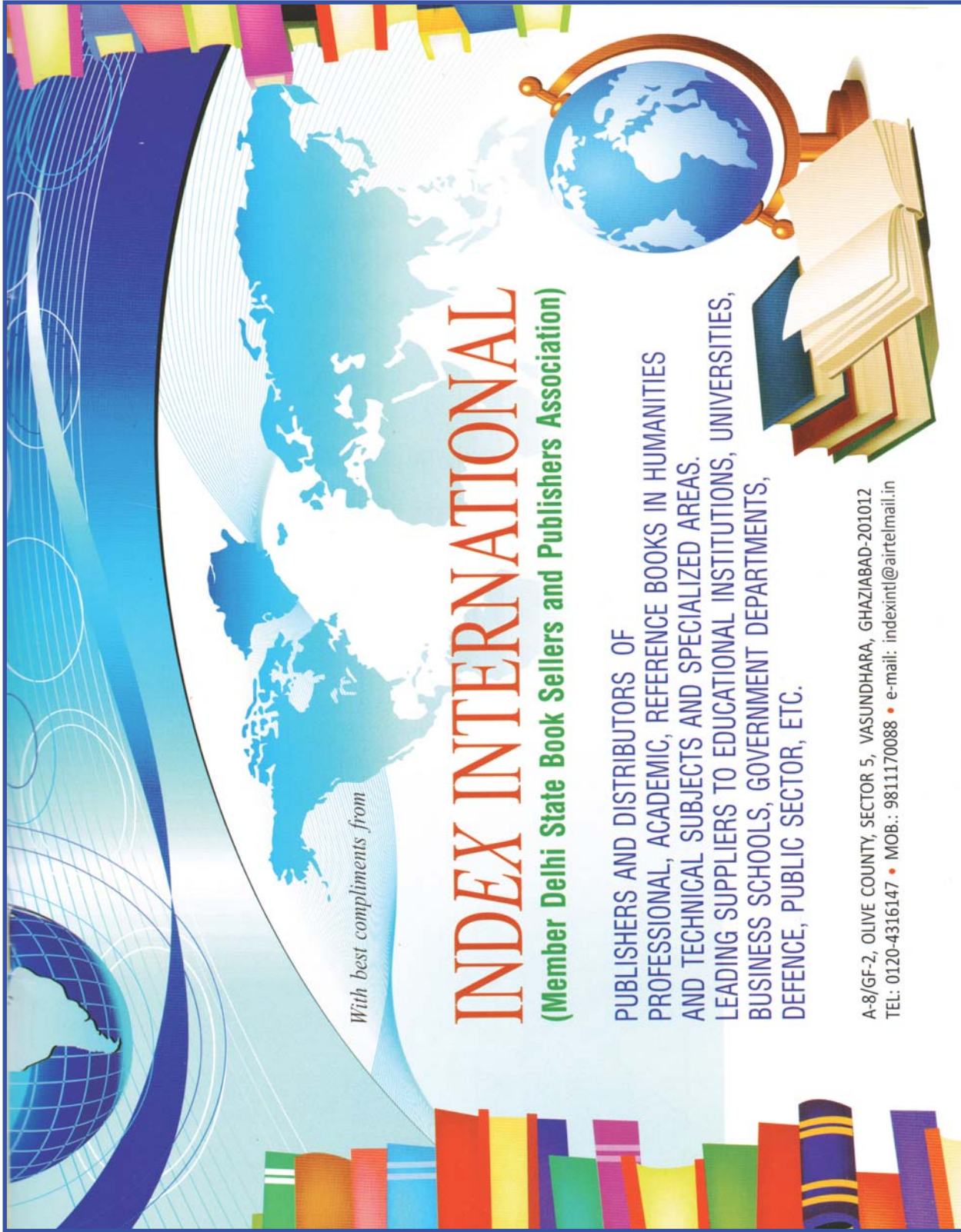
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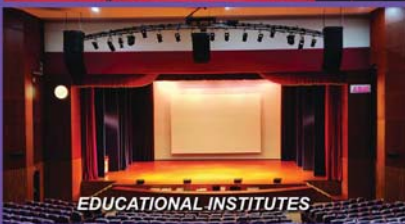
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