

MANasa snAnam and MANasa ArAdhana sIOkams



SrI nrusimha sEva rasikan
Oppiliappan kOil Sri.VaradAchAri SaThakOpan



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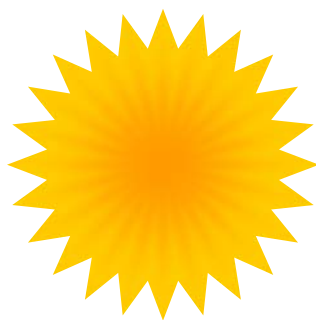
Prakrutham Srimad Azhagiya Singar with Prahlada Varadan

॥ मानस स्नानम् ॥

Maanasa Snaana Slokams



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॥ श्रीः ।

INTRODUCTION

As a part of sadAchAram and anushtAnam, Sri VaishNavAs have prescribed rules for performing their daily ablutions (snAnams) to prepare themselves properly for the daily AarAdhanams for their Lord, Sriman NaarAyaNA.

Vangipuram Nampi, who was a direct disciple of AchArya RaamAnujA received instructions from his guru on Sri VaishNava Dinacharya and elaborated on his AchAryA's Nithya Grantham in his kArikai. Swami Desikan covered many of these topics related to SnAnam mainly in his PaancharAthra RakshA, Saccharithra RakshA and briefly in Srimadh Rahasya Traya Saaram (SaadhyOpAya SodhanAdhikAram and PrabhAva vyavasthAthikAram chapters).

In Sri Sannidhi (AhObila Matam sampradhAyam), the 26th Jeeyar (SrivaNN SaThakOpa Sri RanganAtha SaThakOpa Yatheendhra MahA Desikan) blessed us with a grantham revered as "VaishNava SadAchAra nirNayam" to enhance jn~Anam, anushtAnam and Athma GuNams. The 42nd Jeeyar (Injimedu Azhagiya Singar) edited the original text and corrected the mistakes that had crept in and re-released this grantham of Sri Sannidhi.

The current Jeeyar (SrivaNN SaThakOpa Sri NaaRAYaNa Yatheendhra MahA Desikan) released a magnificently rich edition of the Ahnika Grantham of the 26th and 42nd Jeeyar for our benefit in 1990. Further edited version by prakrutam Srimath Azhagiya Singar was released in November 2006 as a part of the sathAbishekam celebration of the present 45th Jeer. Those who wish to obtain additional information are referred to these mula granthams. I will summarize briefly the different types of SnAnams and the meaning of the manthrams of Maanasa SnAnam here. The major categories of SnAnams are of two kinds; Mukhya SnAnam and GowNa SnAnam. There are sub-categories under them, which we will not cover here.



Manthra SnAnam precedes Maanasa SnAnam. The Manthra SnAnam starts with: "(PrANavam) ApOhishThA mayO bhuvA:" and ends with "(PrANavam) ApO janayathA ca na:" There are 9 manthrams here and appropriate sprinkling of water (PrOkshaNams) here on the head, heart and foot regions. The Maanasa SnAnam starts thereafter.

The meanings of these Nine manthrams are included in Appendix I.

Maanasa SnAnam is the most sacred of all snAnams according to our AchAryAs. Swami Desikan states with authority, "Maanasam VishNu cintanam". For those, who are unable to perform VaaruNa SnAnam (taking a bath by immersion in water) due to illness or other inconveniences, Maanasa SnAnam is vital. It is also performed before wearing Urdhva Pundrams and PrAtha: SandhyA Vandhanam.

One should meditate upon AkAsa GangA that flowed from the sacred feet of Trivikraman falling on our head and entering our body through Brahma Randhram (a sacred cavity in our head) and permeate all through our inside and then flow outside and cleanse us of all dirt and blemishes. At that time, we should meditate on the glorious subhAsrayam (ThirumEni) of Sriman NaarAyaNA from His lotus feet to the sacred Thirumudi.

Then the maanasa snaana slokams are recited.





-HH 45th pattam azhagiyasingar snAnam

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He has the lustre of limitless Suns - (MANasa SnAna Slokam 1)
PrahLAda Varadan with ubhaya nAcchimArs



SLOKAM 1

खस्थितं पुण्डरीकाक्षं मन्त्रमूर्तिं हरीं स्मरेत् ।

अनन्तादित्यसङ्काशं वासुदेवं चतुर्भुजम् ॥

khasthitam puNDareekAksham mantramUrtim hareem smarEt |

ananantAditya sankaaSam vAsudEvam caturbhujam ||

khasthitam

-One who resides in Sri Vaikuntam

puNDareekAksham

- One who has the eyes similar to the Red lotus in its beauty and softness (SenthAmaraik-KaNNan)

mantramUrtim

- One who is the embodiment of PanchOpanishad manthrams

harim smarEt

- One should reflect on Hari of these attributes

anantAditya sankaaSam vAsudEvam catur bhujam

- (We should meditate on Him), who has the lustre of limitless AdhithyAs (Suns) and who is the VaasudEva Murthy with four arms.

In appendix II, adiyEn has elaborated on the PanchOpanishad manthrams.



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Fit For meditation-Yoganrusimha of melkote



SLOKAM 2

शङ्खचक्रगदापद्मधारिणं वनमालिनम् ।

श्यामलं शान्तहृदयं दिव्यपीताम्बरावृतम् ॥

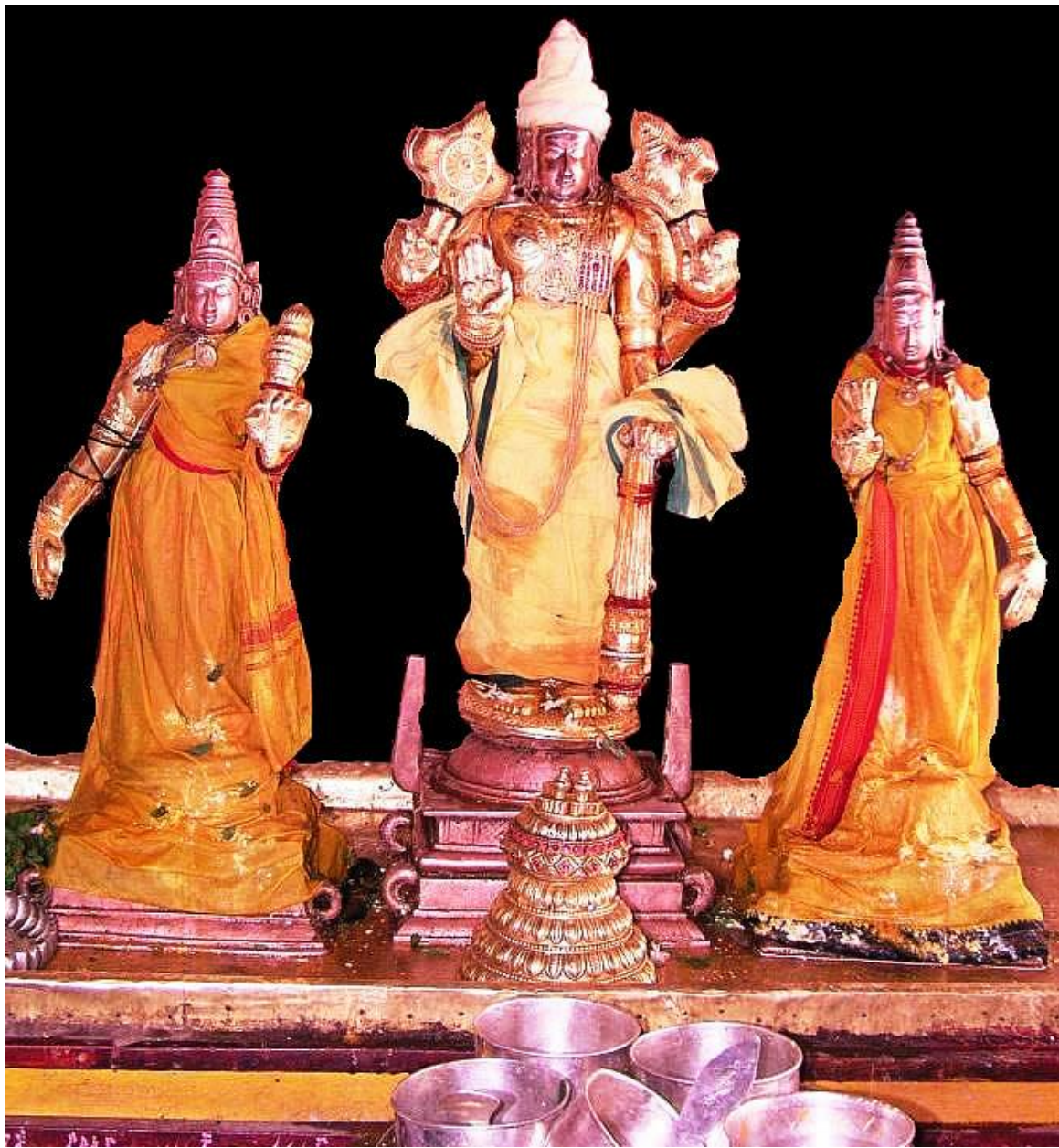
Sankha cakra gadA padma dhAriNam vanamAlinam |

SyAmalam Saanta hrudayam divya peetambarAvrutam ||

He is the One fit for meditation with Paanchajanyam, Sudarsanam, divine mace and a beautiful red lotus in His four hands. He is wearing a fragrant garland known as VanamAlai (Garland made of wild flowers of the forest). He has the hue of a dark green mountain (Pacchai maamalai pOl mEni). He has the most compassionate and tranquil disposition (Hrudhayam). He wears the divine golden yellow garment in His waist (PeethAmbaram). (That is how we should meditate on Him)



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Divine sandal paste on His limbs
Prahlada varadan after tirumanjanam



SLOKAM 3

दिव्यचन्दनलिप्ताङ्गं चारुहासं शुभेक्षणम् ।

अनेकरत्नसञ्छन्नस्फुरन्मकरकुण्डलम् ॥

divya candana liptAngam cAruhAsam SubhEkshaNam |

anEka ratna sanchannam sphuran makara KuNDalam ||

He has divine sandal paste smeared on His limbs; He has the most captivating smile; He has the benevolent glances that banish all inauspiciousness; His body is hidden under the many pieces of divine jewelery adorning Him; His ears are resplendent with shining Makara kundalams.



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On His head rests the splendidly radiant crown
Srinivasa Perumal - Tirupathi



SLOKAM 4

नारदादिभिरासेव्यं भास्वद्विमलकङ्कणम् ।

सकिङ्किणीक केयूरधारिणं मकुटोज्ज्वलम् ॥

nAradAdhibhirAsEvyam bhAsvadvimala kankaNam |

sakinkiNeeka keyUradhariNam makuTOjjvalam ||

He is surrounded by Sages like NaaradhA who are eulogizing Him. He is wearing the resplendent bracelets (KankaNams) on His wrists. He is further adorned by KinkiNee (silampu with bells as ankle ornaments) and upper arm jewelery (KEyUrums) and looks beautiful. On His head rests the splendidly radiant crown.



Divine insignia- Srivilliputhur Rangamannar

SLOKAM 5

ध्वजवज्राङ्कुशालक्ष्यपादपद्मं सुनिर्मलम् ।

तत्पादपद्मजां गङ्गां निपतन्तीं स्वमूर्धनि ॥

dhvaja vajrAnkusaa lakshya pAda padmam sunirmalam |

tat pAdapadmajAm gangAm nipatanteem svamUrdhani ||

As the supreme Lord, the soles of His lotus feet carry the insignia of Flag, Vajram (Ayudham, the back bone of sage Marichee), and Goad; those sacred feet are pristinely pure and destroy every kind of inauspiciousness. From those lotus feet flows the sacred GangA and that pravAham falls on my head.



SLOKAM 6

चिन्तयेद् ब्रह्मरन्ध्रेण प्रविशन्तीं स्विकां तनुम् ।

तया संक्षालितं ध्यायेद् बाह्यमाभ्यन्तरं मलम् ॥

cintayEd brahmarandhrENa pravisanteem svikaM tanum |

tayA samkshAlitam dhyAyEd bhAyamAbhayantaram malam ||

That sacred Ganga should be meditated upon as entering one's body through the brahma randhram (cavity in the head), flowing through out the inside and outside of the body and removing all malams (sins and blemishes).

इत्युक्तं मानस स्नानं सर्व स्नानाधिकं परम् ॥

इति मानस स्नानं कुर्यात् ।

ityuktam maanasam snanam sarva snAnAadhikam param ||

iti maanasa snanam kuryat |

This is the Maanasa SnAnam prescribed by the sacred ones (Sages) as the best among all kinds of ablutions to prepare oneself for Bhagavadh ArAdhanam and Kaimkaryam.



॥ मानसाराधनम् ॥

Maanasa Aaraadana Slokams



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Vaikuntha nathan - Thirukkadalmalai
(Courtesy:Sri.B.Senthil - www.thirukkadalmalai.blogspot.com)





श्रीः

INTRODUCTION

MaanasAraadhanam (M.A) is done prior to BahyAradhanam (B.A) and is considered even superior to B.A by our achAryAs. We can offer the Lord all victuals, rare treats with our mind alone. It is the unison of thoughts and unwavering focus on Him that is needed in M.A. There are three SLOkams for M.A. The first one, "KurmAdheen..." is not part of the M. A. in the Sri Sannidhi tradition. Hence adiyEn will focus on the two other sLOkams, which are indeed part of the M.A.

The first of the three sLOkams is a salutation to VishNu BhakthAs such as the Nithya SURis at Sri Vaikuntam (VishvaksEnA, anantha, VynathEyA) and Dwara PaalakAs, KumudhA and Mukhya gaNAs of the Lord. The sLOkam visualizes the Lord being seated on a lotus at the centre of the dharma peetam and on the lap of AdhisEshA under the Gem bedecked mantapam supported by a giant tortoise.

There the Lord receives fan service (Chaamara kaimkaryam) from the female attendants. He is visualized as being seated with His Devis and displaying His divya Ayudhams (weapons) and AbharaNams (jewelery). Garuda is holding the Lord's feet in his hands at the foot of the SeshAsanam. The sLOkam ends with Prapatthi to those VishNu BhakthAs in Sri Vaikuntam in the spirit of Bhagavatha Nishtai.

The remaining two SLOkAs of M.A. from SrI Matam sampradhAyam are covered in the following pages.



SLOKAM 1

आराधयामि हृदि केशवमात्मगेहे

मायापुरे हृदयपङ्कजसन्निविष्टम् ।

श्रद्धानदीविमलचित्त जलाभिषेकैः

नित्यं समाधिकुसुमैः अपुनर्भावाय ॥

ArAdhayAmi hrudi keSavam aatmagEhE

maayApurE hrudaya pankaja sannivishTam |

sraddhA nadee vimala citta jala abhishEkai:

nityam samAdhi kusumai: apunarbhavAya||

The anvaya kramam for this slokam is as follows:

maayApurE hrudi aatmagEhE,

hrudaya pankaja sannivishTam Kesavam ArAdhayAmi;

sraddhA nadee vimala citta jala abhishEkai:

samAdhi kusumai:, apunarbhavAya nithyam (ArAdhayAmi).

At the centre of the mysterious and wonderful city known as my body, there is a palace and in the heart of it is the lotus, where Lord Kesavan resides (as antharyami Brahman). I perform Thirumanjanam for Him with the waters known as pure mind from the river of Sraddha (mahA Viswasam). After that I conduct His worship with the flowers known as DhyAnam (meditation, ceaseless remembrance) for gaining the boon of Moksham (non return to this



world of births and deaths).

The echoes of this prayer can be heard in MahA NaarayaNOpanishad passages such as:

MANTHRAM 1.11:

---हृदा मनीषा मनसाभिक्लृप्तो य एनं विदुरमृतास्ते भवन्ति ॥

---hrudA maneeshA manasA abhikluptO ya yEnam vidu: -amrutAstE bhavanti ||

(Those who meditate on Him with their minds undistracted and fixed in the heart lotus know Him; they become immortal).



Meditation on Him leads to immortality

Srinivasa PerumAL - Thirupathi

(Courtesy: Sri.Murali Bhattar - www.srirangapankajam.com)



The body is known as Brahma-puram analogous to the capital of a king. There is a royal mansion in that city to which the lotus of the heart is compared. The king (ParamdhAmA) resides there. He must be sought there by those, who need His anugraham for Moksham. This has to be done by fixed, undistracted meditation on Him.

Manthram 12.16 describes the MayApuri and the Kesavan residing there in the heart lotus inside the palace of MayApuri this way:

दहं विपाप्मं परवेश्मभूतं यत्पुण्डरीकं पुरमध्यसंस्थम् ।

तत्रापि दहं गगनं विशोकस्तस्मिन् यदन्तस्तदुपासितव्यम् ॥

dahram vipApmam paraveSmabhUtam

yatpuNDareekam puramadhya sangustham |

tatrApi dahram gaganam viSOkas-

tasmin yadantas tadupaasitavyam ||

"In the citadel of the body, there is the small sinless and pure lotus of the heart, which is the residence of the ParamaathmA. Further in the interior of this small area, there is the sorrow-less ether. That is to be meditated upon continuously". Such a focused dhyAnam on the antharyAmi Brahmam (ether/ gaganam) in the hrudh pundareekam leads to Moksham. Brahma Sutram too asserts the same this way: "anAvritti sabdhAt". Bhagavadh GithA assures one about non-return to the World of births and deaths, when one has become successful in such a meditation (Bh.G 8.15):

--नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

nApmuvanti mahAtmAna: samsiddhim paramAm gatA: ||

NaarayaNAnuvAkam points out the place, where one has to worship the Lord to attain Moksha Siddhi of no return to this world of repeated births and deaths



this way:

पद्मकोश प्रतीकाशगुं हृदयं चाप्यधोमुखम्

---तस्यान्ते सुषिरगुं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम्

---तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

padma kOsa prateekAsam hrudayam cApyadhOmukham

--- tasyAntE sushiragum sookshmam tasmin sarvam pratishThitam

----tasyA: sikhAyA madhyE paramAtmA vyavasthita: |

sa brahmA sa Siva: sEndra: sOkshara: parama: svaraaT ||

That is the maanaseeka ArAdhanam that the first sLOkam refers to.



SLOKAM 2

सौवर्णे स्थालिवर्ये मणिगणखचिते गोघृताक्तान् सुपक्वान्

भक्ष्यान् भोज्यांश्च लेह्यान् परममथ हविशशोष्यमन्नं निधाय ।

नानाशाकैरुपेतं सदधिमधुघृतं क्षीरपानीययुक्तं

ताम्बूलं चात्मनेऽस्मै प्रतिदिवसमहं मानसं कल्पयामि ॥

sauvarNe sthAlivaryE maNigaNakhacitE goghrtAktaan supakvAn

bhakshyAn bhojyAmSca lEhyAn paramamatha havi: Soshyamannam

-nidhAya |



nAnASaakairupEtam sadadhimadhughrutam ksheerapAneeya yuktam

tAmbuulam ca Aatmane asmai pratidivasam aham mAnasam kalpayAmi ||

MEANING:

I offer unto my Lord residing in my heart lotus as antharyAmi Brahman tasty preparations cooked in pure ghee from cow's butter. These are Bhakshyams (eatables), BhOjyams (victuals), Lehyams (medicinal digestives), Superior Havis, sOshyams (fried food), cooked rice (annam), cooked vegetables with seasonings, curd, honey, ghee, milk, water. I have placed them all in different golden vessels and am presenting it to Him with my mind (maanaseeka samarpaNam) for His enjoyment. At the end, I offer this antharyAmi Brahman residing in my heart lotus, betels and areca nut (TaampUlam) as well, with my mind as Maanasa upachAram.





The examples of Maanaseeka NaivEdhyam of foods and offering of ThAmpUlam by a devout BhakthA can be seen in number of Saint ThyagarAjA's krithis:

THODI RAAGAM :

ஆரகி³ம்பவே பாலாரகி³ம்பவே
ஸாரமைந தி³வ்யாந்நமு
ஷட்³ரஸயுத ப⁴க்ஷணமுலு
த³ாரஸோத³ராது³லதோ
த்யாக³ராஜவிநுத (ஆரகிம்பவே)

AragimpavE pAlAragimpavE

sAramaina divyAnnamu

shaDrasayuta bhakshaNamulu

dAra sOdarAdulatO

tyAgarAja vinuta (Aaragimpave)

Sri RamA! pray drink this milk. Accept this offering of butter and milk made holy by the touch of SitA, and the delicious chitrAnnams and cakes to cater to the six varieties of taste. Partake of them in company with Your consort, brothers and others.

KARAHARAPRIYA:

விடெ³மு ஸேயவே நந்நு விட³நாட³கவே

viDemu sEyavE, nannu viDanADakavE

Pray accept the ThaampUlam (Paan supaari) and do not discard me. Accept this with all the spices, as from the hands of SitA Devi, while LakshmaNA, with all his royal dignity holds the gem-bedecked spittoon in his hand.



AHIRI RAAGAM:

பூல பான்புமீத³ -

pUla pAnpu meeda---

Oh ParipurNa kalyANa guNa svarUpA! Please rest well on this bed covered with fragrant Jasmine flowers after drinking honey, sugared milk and butter and chewing delicious paansupAri and after blessing me. Please accept this fragrant sandal paste to smear on your body, wear the bright flower-garlands around your neck, and accept the bed prepared according to the SaasthrAs, while being convinced that whatever ThyagarAja, your servant, who performs this upachAram with sraddhA and MahA viswAsam.

That is the type of Maanaseeka PujA and Kaimkaryam that cuts the bonds of SamsArA and makes one never return to this earth.

The Bhavam and the RasAnubhavam is the most important element in Maanaseeka ArAdhanam to secure the Lord's anugraham.

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PariUrna KalyanagunaswarUpan during kalyana utsavam in ahobilam



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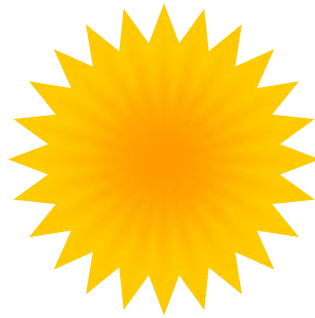
The divya dampathis at Sri Oppiliappan Koil at Puzhuthivakkam



Appendices



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APPENDIX I

NINE PROKSHANA MANTRAMS/ MANTRA SNANAM

The NyAsam for PrOkshaNam is :

AapOhishDhEthi mantrasya sindhudhveepa rishi: (head)

DEvee Gayathri chandha: (nose)

AapO dEvathA (chest).

AapAm prOkshaNE viniyOga:

THE RG VEDA MANTRAMS 10.9.1-3:

(PraNavam) aapO hishDhaa mayObhuva :

(PraNavam) taana UrjE dhadhAtana

(PraNavam) mahE raNaya chakshasE

(PraNavam) yO vaSSivatamO rasa:

(PraNavam) tasya bhAjayatEha na:

(PraNavam) uSatheeriva mAtara:

(PraNavam) tasmA arangamAma va:

(PraNavam) yasya kshayAya jinvaTa

(PraNavam) aapO janayaTA cha na:

These 9 mantrams are housed as three Rg Veda Mantrams.

SAAMA VEDAM II.9.2.10 AND YAJUR VEDAM IX.50-52 .

The PrOkshaNam with the first 7 mantrams is for the head (Siras),the 8th mantram is for prOkshaNam of the feet and the ninth is for the Siras again.



These nine PrOkshaNams destroy nine kinds of sins associated with rajas, tamas, mOham, sins accumulated during the awakened state (Jaagrath), dreaming state (svapna) and deep sleep (sushupthi), by speech (Vaak), mind (manas) and body (sareeram). When recited with PraNavam, all these nine mantrams remove through PrOkshaNam all the sins accumulated during the span of a whole year. Each of the above nine mantrams have 8 letters (aksharams) without including PraNavam. They thus resemble sacred ashtAksharams in count. At the end of each mantram, prokshaNam has to be done for the appropriate portion of the body.

After the nine prOkshaNams, water has to be used from sandhyaA vandhanam vessel to do circular parishEchaanam around one's head with the mantram "(PraNavam) bhUrbhuvassuva:".

INTEGRATED MEANINGS OF THESE 9 PROKSHANA MANTRAMS

" Oh Ye deities of Water, You are in a position to confer on everyone facilities of every kind. Give us strength (energy) to worship the Lord, who is exalted; charming with attractive eyes! Oh Ye deities! just as a loving Mother does, make us acquire in this world, the essence of Bhakthi. We meditate on You to attain that God, whose pleasure You have earned by being His abode. Oh! Ye waters! Help us to live a real (exemplary) life!

INTERPRETATION OF THE MEANING BY 3 SETS

(10.9.1, 10.9.2 AND 10.9.3 RKS) :

1. "AapO hishThaa---raNaya chakshasE:" Since, waters, You are the source of happiness, grant to us energy-giving food, and an insight to enjoy Your divine splendour. Niruktam IX.27 comments on the meanings of this Mantram : "mahE raNaya chakshasE" refers to the great and delightful faculty of sight for enjoying the divine splendour of the Lord. Great delight is standing for great happiness and perfect knowledge (jn~Anam). Saayana describes this Perfect Jn~Anam as





"samyak Jn~Anam".

2. "yO va: SivataMO---uSatheeriva mAthara:" Oh holy Waters! Like affectionate Mothers, May Thou bless us so that we enjoy in this life Your sweetest love.
3. "tasmaa aram gamAmama vO yasya kshayaaya jinvaTa; AapO janayaTA cha na:" May we Oh waters, Quickly come to You for food, shelter and procreant strength, which you are always pleased to bestow upon us. This rk has also been translated as : "Let us go to You at once for Him to whose house You are hastening ; waters, invigorate us". Saayana interprets "Kshayaaya" as abode, house and "aram" as sufficiency.



Water, the source of happiness -yatis in cauvery theertham





APPENDIX II

PANCHOPANISHAD MANTRAMS/ BHUTHA SUDDHI

Bhagavaan is Mantra Moorthy. During BhUtha Suddhi and PrANa Prathishtai Stages of Bhagavadh AarAdhanam, nyAsam is made with PanchOpanishad mantrams in the Srushti and SamhAra Kramams. BhUtha Suddhi is for creating a dhivya sareeram fit for BhagavathArAdhanam. It is a highly complicated procedure that has to be learnt from one's AchArya. One's sthUla Sareeram is dried and burnt with agni bheejam and the ashes are immersed in the sacred waters of River Ganga flowing from the Lord's sacred feet and a new divine body fit for the Bhagavath AarAdhanam is created. Appropriate PrANAYAmams and PanchOpanishad Mantrams as well as BheejAksharams are used at different stages of the BhUtha Suddhi.

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Flowing from His sacred feet , Ganges river at Rishikesh

During BhUtha Suddhi, ParamAthmA residing in the heart lotus as the antharyAmi of the Jeevan and the Jeevan are brought out of the body and





positioned outside and then reaccomodated inside the new dhivya sareeram.

Here are the PanchOpanishad mantrams in the srushti kramam of reentry of the Jeevan, creation of the eleven Indhriyams, tanmAthrams and the Pancha BhUthAs :

1. (PraNavam) kshoum nama: parAya ParamEshtyAthmanE VaasudEvAya nama:, (PraNavam) namO NaarAyaNaya nama:
2. (PraNavam) yamm nama: ParAya PurushOtthamEna SankarshaNaya nama: followed by Moola Mantram.
3. (PraNavam) raamm nama: ParAya ViswAthmanE PradhyumnAya nama: followed by Moola Mantram.
4. (PraNavam) vaamm nama: ParAya nivruthyAthmanE AniruddhAya nama: followed by Moola Mantram.
5. (PraNavam) laamm nama: parAya sarvAthmanE SrImathE NaarAyaNaya nama: followed by Moola Mantram.

After this set of invocations and the creation of the indhriyams, tanmaathrais and pancha bhUthams with PanchOpanishad mantrams and soaking it in the cool nectar flowing from the Lord's right toe nail (Vaama PaadhAngushta nakha seethAmsu dhivya amrutha dhAraa), one concludes with the recitation of the following DhyAna mantram :

yEthan mantrOdhbhUtha bhagavath

Vaama paadhAngushta nakha seethAmsu maNdalagaladh-dhivyamrutha dhArAyaa

sareera visishtam AathmAnam abhishitham dhyAyEth.

Srimath Azhagiya Singar ThiruvdigalE SaraNam

dAsan,

Oppliappan Koil VaradAchari SaThakOpan