

SaaLagrAma AarAdhanam



ANNOTATED COMMENTARY IN ENGLISH BY:

OPPILIAPPAN KOIL

SRI VARADACHARI SATHAKOPAN



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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमन्त महादेशिकाय नमः



इश्वरभङ्गोपहार.०१०६



Introduction

Bhagavan makes His presence in SaaLagraama Moorthams and makes His abode in our homes for us to worship Him without major effort. SaaLagramam worship is easy to perform.

His saannidhyam in SaaLagrama Silais and worship of Him in that form is an ancient tradition for us. The identification of SaaLagraAma Moorthy is a complex subject for Experts. There are many forms of the Lord associated with individual SaaLagraAmams. There is a monograph (may be out of print) on how to identify them and which one is not to be acquired for house hold



AarAdhanam.

Usually, Sri VaishNavite households have their SaaLagrAmams handed through generations. At the time of Family celebrations, the elder blesses the next generation with the present of a SaaLagrAmam. Lot of people today have SaaLagrAmams in their poojA Grahams and do not know what Moortham they have.

There are many ways in which He is present in the SaaLagrAma form. The Moorthy LakshaNams and the identification of such LakshaNams to determine the particular saannidhyam of the Lord have been covered in various PurANams and SrI tatthva Nidhi. Experts at SrI matam (AhObila Matam) and dhivya dE-sams (archakAs) can help with the identification of the individual Moorthis. For instance, there are 16 variations of SrI KrishNa SaaLagrAmam, 13 of SrI Narasimhan (Baala Narasimhan, Suddha VarAha Narasimhan, VidhAraNa Narasimhan, RaakshasAnthaka Narasimhan, VivruthAsya Narasimhan, LakshmI Narasimhan, Haara Narasimhan, VibhIshaNa Narasimhan, AdhO Mukha Narasimhan, Kapila Narasimhan et al). There are a dozen types of Raama SaaLagrAmams.

SrIman M.S. KrishNamachariar has cataloged the various forms of SaalagrAmams and their LakshaNams in his 1981 monograph entitled "**SaaLagrAma SilOthpatthi Vimarsanam**". Here, he talks about the location in NepAl, where GaNdaki River, a tributary of Gangai flows.

There are number of ways to perform AarAdhanam for at one's home:

1) **Taantric way with ShOdasOpachArams.**





2) Standard Bhagavath AarAdhanam followed by VaishNava Dinacharya established by AchArya RaamAnujA (please refer to AchArya RaamAnujA interactive multimedia CD ROM, for details or ask for help from the family elders or AchAryAs).

3) Chathurvimsathi Murthi sthOthra KaTana PooJA: This is simpler and any one can do it by reciting this sthOthram in front of SaaLagrAmam(s) and offer Pushpam, Milk and NaivEdhyam. Thirumanjanam can be done with few spoons of milk as well.

4) Those who are in a hurry can take few minutes to recite the two dhyAna sLOkams, perform japam of ashtAksharam, offer milk, TaambhOlam, Karpoora haratthi. The SaaLagrama Moorthys at home should not be neglected and starved since inauspiciousness will result otherwise to the home.

The two dhyAna sLOkams are:

ध्यायामि देवं लक्ष्मीशं शङ्खचक्रगदाधरम्
पीतांबर परीधानं पद्मसन्निभ लोचनम् ।
मन्दस्मित मुखांभोजं मदनायुत सुन्दरम्
मायानिर्मित लोकौघं मेघश्यामळ विग्रहम् ॥
श्री लक्ष्मीनारायणं ध्यायामि

नमो नमस्ते करुणालया नमा नमस्ते कमलाधवाय
नमो नमस्ते जगतां च स्रष्ट्रे नमो नमस्ते नतशोक हर्त्रे ।





त्राहि मां करुणासिन्धो ! पाहिमां कमलापते !

त्वयि भक्तिस्सदैवास्तु मम सर्वार्थदायिनि ॥

चप्रणवम् नमो नारायण -- सुभमस्तु

dhyAyAmi dEvam lakshmiSam Sankha-cakra-gadAdharam
peethAmbara paridhAnam padhmasannibha IOcanam |
mandasmitha mukhAmbhOjam madanAyutha Sundaram
maayAnirmita IOkaougham mEgasyAmaLa vigraham | |
SrI lakshmi naarAyaNam dhyAyAmi

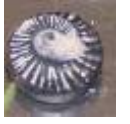
namO namasthE karuNAlaya namO namasthE kamalAdhavAya
namO namasthE jagatAm ca srashtre namO namasthE natsOka harthre |
trAhi maam karuNASindhO ! paahi maam kamalApatE!
tvayi bhakti: sadaivAstu mama sarvArthadAyini | |
(PraNavam) namO naarAyaNa -- Subhamasthu

Even on days in which one is unable to perform AarAdhanam for SaaLagrAma Moorthys, the ladies of the house or children can recite the above sLOkAs in front of the Moorthys, offer the food cooked for the day as naivEdhyam and complete the aarAdhanam this way.

SaaLagrAma dhAnam is one of the most auspicious dhAnam. When one is unable to perform SaaLagrAma PoojA, which is the easiest daily ritual to perform, one should give them away to temples or to those, who can accept that daily duty.

The dhivya dEsam of SaaLagrAmam is a svyam vyaktha sthalam (where the





Lord is self-manifest). It is 60 miles away from Kaatmandu in Nepal on the banks of GaNdaki River.

When there are dozen or more SaaLagrAmams at any home, then that home is considered as a dhivya dEsam.

Two AzhwArs have performed MangaLAsAsanam for the dhivya dEsam of SaaLagramam:

PeriyAzhwAr: His Thirumozhi:2.9.5 , 4.7.9

Thirumangai Azhwar (Kaliyan): 10 Paasurams - Periya Thirumozhi. 1-5

Outstanding collection of SaaLagrAmams are at MalOlan Sannidhi, which have been in AarAdhanam by the revered Jeeyars of Ahobila matam for centuries. Next time, you visit MalOlan Sannidhi, you can have the darsanam of these SaaLagrAma Moorthams, Some of them are very rare forms like having Sri Narasimhan on one side and Sri Sudarsanam on the Other side.

At Kanchipuram VaradarAja perumAL Koil, you will have the opportunity to have the darsanam of many Sudarsana SaaLagrAmams at Sudarsanar Sannidhi. At Sudarsana Sannidhi at Kaanchi, one can see a large number of Sudarsana SaaLagrAmams.





इवद्विज्ञान.ऑरग

SRI KESHAVA SAALAGRAMA MOORTHY



Frequently asked questions

Q: How many SaaLagrAmams should be kept at home for AarAdhanam as a minimum?

A: One is allowed. Two should not be there According to SaasthrAs, three and other odd numbers are not allowed. Some elders are of the opinion that only three is not allowed and all other odd numbers may be acceptable. From this, it appears that one should be happy with what one has. (It may be difficult to get a clear answer on this subject. There is a diversity of opinion).

If there are more than one SaaLagrAmams are there in a house, one should not perform AarAdhanam for two SaaLagrAmams. Odd number of SaaLagrAmams should not be worshipped. If there are 2 SaaLagrAmams, perform complete AarAdhanam for one and just naivEdhyam for the other until you get two more. If there are three, perform AarAdhanam for one and naivEdhyam for the other two.

The Best way for those, who cannot do AarAdhanam, it is good to get qualified. It is not recommended to remove the SaaLagrAmams from the house, where they have been worshipped by the elders for a long time. Removing these SaaLagrAmams may result in loss of fortune and even lead to bad things. Some people exchange for some SaaLagrAmams, which are known to bring auspiciousness.

In case we cannot do AarAdhanam, it is better to get some one in the house or outside to do the AarAdhanam. On those days, when there is asoucham, it is



better to give the Moorthams to some one to perform AarAdhanam until the theettu or asoucham is gone. On busy days, at least present Asanam and naivEdhyam. NaivEdhAnam could be done by the same person performing AarAdhanam or by the Mother or wife or some one else in the house. When the ladies do naivEdhyam, they should do it without touching the SaaLagrAmam.

A HOME SHOULD NOT BE WITHOUT SAALAGRAMAM

"GRAHAM SMASAANAM THAVA BHIMBHA VARJITHAM
BHoKTHAVYAMABAKSHYENA SAMAM HI THATH"

(Meaning): Do not eat in the House, which does not have SaaLagrAma silA. (It will be desirable to get dhAnam of the SaaLagrAmams. Paadhukaa aarAdhanam is another alternative).

SaasthrAs say that Bhagavath Saannidhyam is always there in SaaLagrAmam since it is Svayam Vyaktham (Self manifested) in SaaLagrAmams.

"na prathishtA vidhAthavyA na cha samprOkshaNthikam
Saalagrama silAyAsthu poojAIOpO na dhUshanam "

(Meaning): Since Bhagavath Saannidhyam is already there in SaaLagrAmam, there is no need for consecration after an accident (dhOsham). Also, if there is a break in the AarAdhanam, it is not a major consequence.

When SaaLagrAmam is damaged, one can still worship as long as the ChakrAs are still there. According to VarAha PurANam,





"SaalagrAma silA bagna poojaneeyA sachakrakaa
kantithA spootithaa vaapi SaaLagrama silA subhaa:"

(Meaning): When it is slightly damaged, broken or cracked, as long as the chakra is there, that SaaLagraMam can be worshipped and will continue to confer auspiciousness. If the chakra(s) are damaged, then that SaaLagraMam can be discarded.





SRI MALOLAN RECEIVING THIRUMANJANAM WITH SAALAGRAMAMS

Q: Is vigraha AarAdhana allowed with SaaLagrAma Moorthys? Is there a difference in AarAdhanam?

A. It is perfectly all right to perform AarAdhanam for both the Moorthys. Every temple and Mutt (where vigrahAs are worshipped), AarAdhanam is performed for SaaLagrAmams along with VighrahAs. There is however a difference in their AarAdhanams. In the Vighraha poojA, there is aavAhanam of the deity. In the SaaLagrAma poojA, there is no aavahana manthrams except Saanidhya Yaachanam.

Q: Is it all right, if one does not perform daily AarAdhanam to the SaaLagrAma Moorthams?

A: It is not that there is no need for daily AarAdhanam for SaaLagrAmam. Without doing AarAdhanam one cannot eat. SaaLagrAmam does not need PrANa prathishtai (Consecration) since it is divine by nature. In the case of VighrahAs, which have had Prathishtai, there is a need for prAyascchittham, if there is a break in AarAdhanam even for one day. In the case of SaaLagrAmam



(s), there is no need for PrAyascchittham and one can continue the worship asking for forgiveness



(AparAdha KshAmaNam). That is what is taken as no need to do ThiruvArAdhanam. It is not acceptable to miss the daily AarAdhanam.

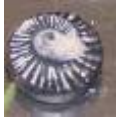


SRI MUKTHI NARAYANA WITH SRI AND BHU DEVI

Azhwar's paasurams on SaaLagrAma

Dhivya Desam





Azhwar's paasurams on Saaligrama divya desam

PeriyAzhwAr paasurams

பாலைக் கறந்து அடுப்பேற வைத்துப்* பல்வனையாலள்
என்மகள் இருப்ப*

மேலையகத்தே நெருப்பு வேண்டிச் சென்று* இறைப்பொழுது அங்கே

-

பேசினின்றேன்*

சாளக்கிராம் உடைய நம்பி* சாய்த்துப் பருகிட்டுப் போந்து நின்றா
ன்*

ஆலைக்கரும்பின் மொழி அனைய* அசோதை நங்காய்! உன்மகனைக்

-

கூவாய்

paalaikkaRandhu_aduppERavaiththup palvaLaiyaaL enmakaLiruppa
mElaiyakaththE neruppuvENDich chenRu iRaippoZHudhuangE -
pEsininREn

saaLakkiraamamudaiya nambi saayththupparukittup pOndhuninRaan
aalaikkarumbin mozhiy anaiya asOdhai nangaay! unmakanaik koovaay.
---- PeriyAzhwAr Thirumozhi: 2-9-5

(Meaning): Oh YasOdha Piratti with the voice sweet as pressed cane sugar





Stalk juice ! Please call in Your dear son , who is causing havoc in our lives with his Intolerable mischief. I had milked the cows and got it ready for boiling. I left my dear Daughter in the house and stepped outside to the neighbor's house to get fire wood. I got delayed a little to return home since I got engaged in exchanging some information with my neighbor. In this short time, Your son , the SaaLagrama Nambi sneaked in , drank the milk from he pot and then broke the pot. Your son's Mischief is unbearable. Please control Him so that we can have some peace !

வடதிசை மதுரை சாளக்கிராமம்* வைகுந்தம் துவரை அயோத்தி*
இடமுடை வதரி இட வகையுடைய* எம் புருடோத்தம
ன் இருக்கை*

தடவரை அதிரத் தரணி விண்டு இடியத்* தலைப்பற்றிக் கரை
மரம்சாடி*

கடலினைக் கலங்கக் கடுத்திழி கங்கைக்* கண்டமென்னும்
கடிநகரே.

vadathisai madhurai saaLakkiraamam vaikuntham thuvarai ayOththi
idamudai vadhari ida vakaiyudaiya em purudOththaman irukkai
thadavarai athirath tharaNi viNdu diyath thalaippaRRik karai maram
saadi

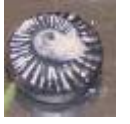
kadalinaik kalangak kaduththizhi gangaik kaNdamennum kadinakarE.

---- PeriyAzhwaR Thirumozhi: 4-7-9

(Meaning) : If you ask as to the real place of residence of PurushOththaman, who blesses us in the North at the dhivya dEsams of Mathurai , SrI SaaLagramam, AyOdhyai, Srivakuntam and BadarikAsramam, it is the famous city of KaNtam on The banks of river Ganga, which landed on earth with great force due to the power of BhagIrathan's tapas and during such a descent crushed the mountains and uprooted trees in its way.

வடதிசை மதுரை





A majority of Kalian's SaaLagrAma paasurams pay tribute to RaamAvathAram. It has been suggested that Thirumangai was focusing quite a bit on RaamavathAram here, since the name of this Divya Desam (SaaLagRAAMAM) includes in it the Raama nAmam. Coming back to the Paasuram dealing with the NrusimhAvathAram (Peria Thirumozhi: 1.5.7), AzhwAr visualizes Lord Nrusimhan as Visva rUpee and salutes Him as it were by the first naamam of Sri VishNu Sahasra Naamam, Om VisvAya Nama: This paasuram is as follows:

ஏனோரஞ்ச வெஞ்சமத்துள் அரியாய்ப் பரிய விரணியனை
 ஊனாரகலம்பிளவெடுத்த ஒருவன்தானே யிருகடராய்
 வானாய்த் தீயாய் மாருதமாய் மலையாயலை நீருலகனைத்தும்
 தானாய் தானுமானான்தன் சாளக்கிராமமடைநெஞ்சமே.

yEnOr anja venchamatthuL ariyAi pariya viraNiyana
 oonaar agalam pilavu yeduttha oruvan thAnE iru sudarAi
 vaanAi theyAi maaruthamAi malayAi alai neer ulahanaitthum
 thAnAi thAnumAnAn tan SaaLagramamamadai nenjE

This paasuram might have inspired Swamy Desikan to state in his Sri Sookthi, "thrilOkyam yEthath akhilam Narsimha Garbham". PrahlAdA pointed out to his father, "YengumuLan Hari". He was attesting to the SarvAntharyAmithvam of the Lord. In the second part of his SaaLagrAma paasuram, Thirumangai salutes that all pervasive, Vishnu svarUpam of Nrusimha mUrthy eulogized by PrahlAdan.

Thirumangai visualizes the Lord's ugra svarUpam, when he jumped out of the pillar in HiraNyan's sabhai. AzhwAr says that every one was afraid of that fierce form of Vaikunta Kanteeravan (Naarasimha Vapu: SreemAn). "YenayOr anja ari aayi" can be interpreted to mean also that every one except the gar-





bha bhagavathan, PrahlAdan, was afraid of Nrusimha svarUpam. That illustrious Lord of unmatched valor (oruvan thAnE) destroyed the arrogant HiraNyan in a fierce battle by tearing the asuran's fat chest into two (vemsamatthu pariya IraNiyanaI oon aar ahalam piLavu yeduttha oruvan thAn).

In the second half of this paasuram, Thirumangai reveals to us the truths housed in Brahama SutrAs and Upanishad passages about the sarvAntharyAmithvam of the Lord. For instance, Brahma Sutram 1.3.1 clearly states "DhyubhvAdhyayatanam svasabdhAth" (The abode of heaven and earth -mentioned in MundakOpanishadh II.2.5) is verily Brahman, because the unique term used about Brahman occurs therein. The above referred Upanishad passage says: "He in whom the heaven, the earth and the sky are woven, the mind also, with all the vital airs; know Him alone as the Self, and leave off other words, He is the bank (sEthu) of the immortal".

Thirumangai instructs us that the Akshara Brahman (Imperishable Brahman) referred to in BrihadAraNyaka Upanishad and Brahma sutra 1.3.10 is the support for the two flames (moon and Sun), sky (aakAsam), fire (agni), wind (vaayu), oceans, the universes and their beings through His aathma svarupam. Brahma sutram (1.3.10) states, "aAksharamambharAnthadruthE:" (The imperishable, referred to in Br.Upanishad III.8.11 is the supreme Brahman, because we find it declared in this passage supports even that which is the end of ether). The profound statement of Yajñavalkya in Br.Upanishad in his discussions with Gargi is what the AzhwaR might have in mind, when he recognized the sarvAntharyAmithvam, Visva rUpam of Nrusimhan as:

“-----ஒருவன்தானே யிருகடராய்
வானாய்த் தீயாய் மாருதமாய் மலையாயலை நீருலகனைத்தும்
தானாய் தானுமானான்தன் சாளக்கிராமமடைநெஞ்சமே”





“.....oruvanthaanE irusudaraay,
vaanaayt theeyaay maarudhamaay malaiyaay alai neer ulaganaitthum
thaanaay, thaanumaanaan than saaLakkiraamam adainenchame!

Here, AzhwAr salutes the Divya MangaLa vighraha visishtan, Nrusimhan, who through His aathama svarUpam became the two lights (Sun and the Moon), Sky (vaan), fire (Thee), wind (Maarutham), mountain (malai), ocean with billowing waves (alai neer aayi), entire universe and all its beings (ulahu anaitthum aayi).

The corresponding message found in Br. Upanishad is: "That which is above the heaven and below the Earth, Which is also between the heaven and Earth, which is in the past, present and future, that is woven as warp and woof in the AkAsA".





Thirumangai Azhwar's SaaLagrama paasurams:
Peria Thirumozhi 1-5

தலைவந்தறுத்துகந்தான்* சாளக்கிராமம் அடைநெஞ்சே! 1.5.1

கலையும்கரியும் பரிமாவும்* திரியும்கானம் கடந்துபோய்*
சிலையும்கணையும் துணையாகச்சென்றான்* வென்றிச்செறுக்களத்து*
மலைகொண்டு அலைநீரணைகட்டி* மதிள்நீரிலங்கை வாளரக்கர் தலைவன்*
தலைபத்தறுத்துகந்தான்* சாளக்கிராமம் அடைநெஞ்சே! 1.5.1

kalaiyum kariyum parimaavum, thiriyum kaanam kadanNdhu pOy,
silaiyum kaNaiyum thuNaiyaagach chenRaam, venRich cherukkaLatthu,
malai koNdu alai neer aNai katti, madhiL neer ilangai vaaL arakkar tha-
laivan,
thalai patthaRutth ugandhaan, saaLakkiraamam adai nenjE! 1.5.1

(Meaning): Oh My Mind! Our Lord Raamachandran crossed the forests popu-
lated by Fierce wild and domestic animals of DaNDakAraNyam, fought with





Kara -DhUshaNAdhis With the support of His bow and arrows and displayed His unmatched valour ; next, He Built a dam across the ocean to cross over to Lankaa to meet RaavaNan in the battle field and cut off RaavaNan's ten heads. Oh My Mind ! please seek the Dhivya dEsam of SaaLagraamam , where Lord Raamachandra presides as Your goal for sathgathi.

sadaagopan.org

கடல் சூழ்கரியும் பரிமாவும்* ஒலிமாந்தேரும் காலாளும்*
உடஞ்சூழ்ந்தெழுந்த கடியிலங்கை* பொடியவடிவாய்ச் சரம்துரந்தான்*
இடஞ்சூழ்ந்தெங்கும் இருவிசம்பில்* இமையோர்வணங்க மணம்கமழும்*
தடஞ்சூழ்ந்தெங்கும் அழகாய* சாளக்கிராமம் அடைநெஞ்சே! 1.5.2

kadal soozh kariyum parimaavum, oli maanthErum kaalaaLum,
udan soozhndhezhundha kadi ilangai podiya vadivaaych charam
thurandhaan,

idam soozhndhengum iru visumbil, imaiyOr vaNanga maNam
kamazhum,

thadam soozhndhenkum azhagaaya, saaLakkiraamam adai nenjE! 1.5.2

(Meaning): During the Yuddham at Lankaa , Our Lord pulverized the armies of





RaavaNan with its mighty elephants , powerful horses, swift moving chariots and skilled foot soldiers with His fierce arrows spitting out fire. That VeerarAghavan is now residing at the beautiful dhivya dEsam of SaaLagrAmam known for its beautiful ponds and groves with fragrant flowers. Here, the celestials assemble in dense groups to offer their praNaamams to their Lord of SaaLagrAmam.

உலவுதிரையும் குலவரையும்* ஊழிமுதலா எண்திக்கும்*
நிலவும்கடரும் இருளுமாய் நின்றான்* வென்றிவிறலாழி வலவன்*
வானோர் தம்பெருமான்* மருவாவரக்கர்க்கு எஞ்ஞான்றும் சலவன்*
சலம்குழந்தழகாய* சாளக்கிராமம் அடைநெஞ்சே! 1.5.3

ulavu thiraiyum kula varaiyum, oozhi mudhalaa eNdhikkum,
nilavum sudarum iruLumaay ninRaan, venRi viRal aazhi valavan,
vaanOr thamperumaan, maruvaa aarakkarkku ejn~jn~aanRum salavan,
salam soozhndhazhagaaya, saaLakkiraamam adai nenjE! 1.5.3

(Meaning): Oh My Mind ! Please reach the enchanting dhivya dEsam of SaaLagrAmam, Where the Lord , who is the protecting anugraha Moorthy for those with dEva sampath and punishing nigraha Moorthy for those with Raakshasa SvabhAvam resides permanently. Here, our Lord resides surrounded by the sacred waters of Gantaki; He is the indweller of the ever awake oceans





with billowing waves , the stationary KulAchala Mountains, the eight directions , time measures like the kalpa kaalam , luminary bodies like Chandran and Sooryan as well as the darkness and holds the disc and the conch in His sacred hands . Oh My Mind! Rush to this dhivya dEsam to acquire the anugraham of SaaLagrAma Nambi !

kudandhai.org

ஊராங்குடந்தை உத்தமன்* ஒருகாலிருகால் சிலைவளைய*
 தேராவரக்கர் தேர்வெள்ளம் செற்றான்* வற்றுவருபுனல்கூழ் பேரான்*
 பேராயிரமுடையான்* பிறங்குசிறை வண்டறைகின்ற தாரான்*
 தாராவயல்கூழ்ந்த* சாளக்கிராமம் அடைநெஞ்சே! 1.5.4

ooraan kudandhai utthaman, oru kaal iru kaal silai vaLaiya,
 thEra arakkar thEr veLLam cheRRaan, vaRRaa varu punalsoozh -
 pEraan,
 pEr aayiram udaiyaan, piRangu siRai vaNdaRaiginRa thaaraan,
 thaaraa vayal soozhndha, saaLakkiraamam adai nenjE! 1.5.4

(Meaning) : Here at this dhivya dEsam of SaaLagramam known for the Lord adorning dense flower garlands surrounded by bright honey bees presides; This Lord eulogized by the thousand names enjoys the coolness of the ponds with many migrating birds . He is present in His Archa form at the other





dhivya dEsams like Oorakam , Thirukkudanthai , ThiruppEr Nagar surrounded by the floods of Cauvery . His valor as Raamachandran for destroying the mindless RaakshasAs is well established . OH my Mind ! Please reach the dhivya dEsam of SaaLagramam for attaining Parama PurushArTam.

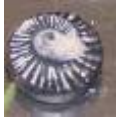
அடுத்தார்த்தெழுந்தாள் பிலவாய்விட்டலற* அவள்முக்கு அயில்வாளால் -
விடுத்தான்*

விளங்குசுடராழி* விண்ணோர்ப்பெருமான் நண்ணர்முன்*
கடுத்தார்த்தெழுந்த பெருமழையைக்* கல்லொன்றேந்தி இனநிரைக்-
காத்தடுத்தான்* தடம்குழந்தழகாய* சாளக்கிராமம் அடைநெஞ்சே!
1.5.5

adutthaartthezhundhaaL pila vaay vittalaRa, avaL mookayil vaaLaal
vidutthaan,
viLangu sudaraazhi, viNNOOr perumaan naNNaar mun,
kadutthaartthezhundha peru mazhaiyaik kall onREnNdhi ina niraikkaath-
thadutthaan, thadam soozhndhazhagaaya, saaLakkiraamam adai
nenjE! 1.5.5

(Meaning) : The dhivya dEsam of SaaLagramam is the embodiment of beauty withb its fertile fields and jala samruddhi . Here resides Raamachandran, who as LakshmaNa cut off the nose of SoorpaNakai with a sharp sword for her





offenses against SeethA PirAtti . This Lord of SaaLagramam incarnated later as Krishna and saved the GopAs, Gopis and the cattle from the mighty anger of Indhra , who sent destructive rains over Gokulam.

Our Lord lifted the hill of Govardhanam to serve as a protective umbrella and housed all the residents of Gokulam under its expansive space. This Lord of SaaLagramam , who took The vibhava avatrArAms of Raama nad KrishNa is the Nithya Soori NaaTan , who holds the radiant Sudarsanam in His hand.

தாயாய்வந்த பேயுயிரும்* தயிரும்விழுதும் உடனுண்டவாயான்*
 தூயஅரியுருவிற் குறளாய்ச்சென்று* மாவலையை ஏயானிரப்ப*
 முவடிமண் இன்றே தாவென்று* உலகேழும் தாயான்*
 காயாமலர்வண்ணன்* சாளக்கிராமம் அடைநெஞ்சே! 1.5.6

thaayaay vandha pEy uyirum, thayirum vzhudhum udan uNda vaayaan,
 thooya ari uruvin kuRaLaaych chenRu maavalaiyai Eyaan irappa,
 moovadi maN inRe thaa enRu, ulagEzhum thaayaan,
 kaayaa malarvaNNan, saaLakkiraamam adai nenjE!

1.5.6

(Meaning) : Oh My mind ! Please arrive at the dhivya dEsam of the Lord of SaaLagramam with the beautiful blue hue and Suddha sathva svaroopam and Reflect on the wonderous deeds performed by Him during His incarnations as KrishNa and Vaamana . During His KrishNavathAram, He sucked the life out of the raakshasi Poothani , who appeared before Him with as a loving Mother and had the intention of feeding Him , " the helpless , hungry infant " with the poisonous milk from her breast . As He grew up , He consumed with glee the





milk, Butter and curd from the houses of the Gopis at Gokulam. As VaamanAvathAran , He arrived at the Yaj!na saala of Mahaa Bali and asked for immediate grant of three feet of earth to be measured in His dwarf form and once that ws ceded to Him, He grew up and up as Thrivikraman and measured all the worlds with His three steps.

ஏனோர் அஞ்ச வெஞ்சமத்துள்* அரியாய்ப் பரியவிரணியனை*
 ஊனாரகலம் பிளவெடுத்த* ஒருவன்தானே இருசுடராய்*
 வானாய்த் தீயாய் மாருதமாய்* மலையாய் அலைநீருலகனைத்தும் தானாய்*
 தானுமானுன்தன்* சாளக்கிராமம் அடைநெஞ்சே! 1.5.7

yEnOr anja venchamatthuL, ariyAi pariya iraNiyantai,
 oonaar agalam pilavu yeduttha, oruvan thAnE iru sudarAi
 vaanAi theyAi maaruthamAi malayAi alai neer ulahanaitthum
 thAnAi thAnumAnAn tan SaaLagramamamadai nenjE!

1.5.7

(Meaning): Oh My Mind! Hurry and reach the SaaLagrama dhivya dEsam , where the Lord , who incarnated as Narasimha presides. During that avathAram, He appeared before all , who trembled to witness His frightening form. Only the foolish HiraNyan was not afraid and challenged the Lord for a fight. In that fight that did not last too long , our Lord tore apart the fleshy chest of HiraNyan with His nails alone and destroyed him for his offenses against His dear bhakthan , PrahlAdhan. The dhivya aathma svarropam of this Narasimham

தேவபஜார்ப்பா.ராத்





shines as the two luminary bodies (Sooryan and Chandran), AakAsam, Agni (tEjas), the wave-filled ocean And the entire world with its sentient and insentients (pruthvee) and His dhivya MangaLa svaroopam presides over the SaaLagrAma dhivya dEsam to grant us Parama PurushArTam of Moksham.

www.sadagopan.org

வெந்தார் என்பும் சுடுநீறும்* மெய்யில்பூசிக் கையகத்து* ஓர்
சந்தார் தலைகொண்டு உலகேழும் திரியும்* பெரியோன்தாஞ்சென்று*
என்

எந்தாய்! சாபம்தீரென* இலங்கமுதநீர்த் திருமார்பில் தந்தான்*
சந்தார் பொழில்சூழ்ந்த* சாளக்கிராமம் அடைநெஞ்சே! 1.5.8

vendhaar enbum sudu neeRum, meyyil poosik kaiyagatthu, Or
sandhaar thalaikoNdulagEzhum thiriyum, periyOn than senRu, en
enthaay! saabam theer enna ilanga mudu neer thirumaarbil,
thandhaan, sandhaar pozhil soozhndha, saaLakkiraamam adai nenjE!

1.5.8

(Meaning): Oh My Mind ! Please rush to the dhivya Desam of SaaLagrAmam surrounded by fragrant forests of Sandal wood trees . Here resides the Lord who removed the curse of Rudran , which resulted in him roaming all over the world seeking alms with the skull of his father full of holes and which got stuck to his palm . The curse could be destroyed only by some one , who could





fill that leaky skull with nourishment. Our Lord of SaaLagrAmam took pity on the plight of His grandson , forgave him and filled the skull with amrutham from His chest . The stuck skull of Brahma dEvan got detached and SaaLagrAma NaaTan came to be known as the releaser of the curse that made go through such misery as Kapaali wearing the bones of dead bodies and wearing the ash from the burial grounds.

தொண்டாமினமும் இமையோரும்* துணைநூல்மார்பின் அந்தணரும்*
அண்டா எமக்கே அருளாய்என்று* அணையும்கோயில் அருகெல்லாம்*
வண்டார்ப்பொழிலின் பழனத்து* வயலின் அயலே கயல்பாய*
தண்டாமரைகள் முகமலர்த்தும்* சாளக்கிராமம் அடைநெஞ்சே! 1.5.9

thoNdaam inamum imaiyOrum, thuNai nool maarbin andhaNarum,
aNdaa emakkE aruLaay enRu, aNaiyum kOyil arugellaam,
vaNdaar pozhilin pazhanatthu, vayalin ayalE kayal paaya,
thaN thaamaraigaLmugam alarcthum, saaLakkiraamam adai nenjE!

1.5.9

(Meaning) : Oh My Mind , please rush and reach the dhivya dEsam of SaaLagrAmam surrounded by verdant groves with honey bees and rice fields filled with abundant water , where fat fish swim lazily about . You will find here the various sevants of the Lord, the nithya Sooris (eternally liberated





ones) ,

dE v A s



(Celestials) and ordinary Brahmins wearing their sacred threads as the proof of their anushtAna Balam praying for the anugraham of a small portion of the wealth of the Ubhaya VibhUthi NaaTan . You will find them crowding the San-nidhi of the Lord of SaaLagramam seeking His divine anugraham .

sadalagramam.org

தாராவாரும் வயல்கூழ்ந்த சாளக்கிராமத்து அடிகளை*
காரார்ப்புறவின் மங்கைவேந்தன்* கலியனொலி செய்தமிழ்மலை*
ஆரார் உலகத்து அறிவுடையார்* அமரர்நன்னாட்டு அரசாள*
பேராயிரமும் ஓதுமின்கள்* அன்றி இவையே பிதற்றுமினே. 1.5.10

*thaaraa aarum vayal soozhndha, saaLakkiraamatthadigaLai,
kaaraar puRavin mangai vEndhan, kaliyan olisey thamizh maalai,





aaraar ulagatthu aRivudaiyaar, amarar nannaattu arasaaLa,
pEraayiramum OdhumingaL, anRi ivaiyE pidhaRRuminE.

1.5.10

(Meaning) : Oh People of the world wandering around aimlessly ! Please gain Savroopa Jn~Anam and recite the thousand names of Sriman NaarAyaNan, who is present in thousands of forms as SaalagrAma Moorthams on the rived bed of Gantaki river. If You can not recite these thousand names of the Lord, please travel to the dhivya dEsam of SaaLagrAmaqam , where nithya sooris of Sri Vaikuntam throng to eulogize the Lord . Here , please recite (prattle) the ten pasurams created by Thirumangai Mannan about SaaLagrAma NaaTan enjoying the unmatched beauty of His dhivya dEsam surrounded by fertile paddy fields, where Taaraa birds keep their vigil in the sky. You will surely be blessed with sathgathi. Kaliyan points out that the recital of his ten paasurams on SaaLagramam is equivalent to the recital of the VishNu Sahasra Naamam (Sahasra Naama tath tulyam , which in turn was connected to reciting one Raama nAmam) .

திருமங்கை ஆழ்வார் திருவடிகளே சரணம்

தேவதர்சனம்



Laghu ThiruvArAdhanam

Introduction:

Few of you have asked me about including daily AarAdhanam to the Dhivya Dampathis in your lives in spite of the time pressures that you as young professionals experience in coping with the Loukikam demands from your busy lives.

SaalagrAma AarAdhanam is the simplest to perform. Vighraha AarAdhanam has specific difficulties to overcome. The two mile radius around SaaLagrAma Moorthy is sacred. The SaaLagrAmams (be they full with good chakram or have cracks) are worthy of worship, do not need invocation (aavahanam) due to nithya Saanidhyam; they do not need prathishtai (Consecration), Saanthi pariAram, or PrAyascchittham. AbhishEkam with pure milk is sufficient. The SaaLagrAma worship confers BhOgam in this world, removes all dhOshams and blesses one with Moksham.

Sandhya Vandhanam, Bhagavath AarAdhanam, Bhagavath PrasAdha SveekaraNam are the prescribed observances by our AchAryAs in our daily lives.



It will be ideal to perform Dhivya MangaLa Vighraha AarAdhanam and/or PaadhukA as well as SaaLagrAma AarAdhanam learnt from elders or AchAryan. It may be difficult some times to receive these traditional instructions about performing Bhagavath AarAdhanam from AchAryan directly or from elders in the family.

It will be most satisfying however to perform detailed IjyA AarAdhanam daily although it may not be feasible due to time pressures.

We have two options on weekdays to perform either Laghu AarAdhanam or Maanaseeka AAarAdhanam instead of elaborate, SaasthrOktha BhAhyArAdhanam.

The precise ways to perform BhAhyArAdhanams have been recorded in the AhnIkam treatises blessed to us by Prakrutham HH Srimath Azhagiya Singar, SrI VaNN SaThakOpa Sri NaarAyaNa YathIndhra MahA Desikan of SrI Matam and other AchAryans.

There is also an excellent resource (based on Sri Matam kramam) on how to perform such a detailed AaarAdhanam assembled by Sriman Thiruvaheendhrapuram Venkata rAghavan with audio clips and graphics on MudhrAs as well as the placement of the vessels for AarAdhanam at his excellent web site:

<http://www.srivaishnavam.com.aradhana.htm>

There is also another excellent resource on SaaLagrAma Aaradhnam by Sri. Sundar Kidambi.





<http://>



www.prapatti.com

sadagopan.org

It is in English, Tamil and Sanskrit versions and can be printed out for reference. This version on AarAdhana Kramam deals with:

Preliminaries (Dress Code, SaamagriyAs/accessories, Timing etc)

BhUtha Suddhi Kramam (Purification of the Self to qualify for the performance of Bhagavath AarAdhanam and the alternate easier way for the beginners)

The Maanaseeka AarAdhanam (Internal worship)





Paathra Parikalpanam (Laying out of the Vessels for AarAdhanam)

The first three Aasanams (Manthra, SnAna and alankArAsanams) followed by Manthra Pushpam recitation and concluded with three more Aasanams (BhOjyAsanam, PunarmanthrAsanam and ParyankAsanam).

VisEsha AarAdhana Kramam is also included at this web site. Our thanks are to Sri Venkata Raghavn for his great Kaimkaryam.

Alternatively, the AchArya RaamAnuja CD ROM containing Multimedia demos of the AarAdhana Kramam with extensive audios and color graphics can be used.

Assuming that an interested Sri VaishNavan is pressed for time during the working days and that he is still interested to spend 10 to 15 minutes of his time in the morning to perform what is prescribed by AchAryAs as Laghu AarAdhanam, he can have the satisfaction of performing the worship for the Lord in spite of time pressures.

There might be some variations in procedures recommended due to different observances by different AchArya Vamsams. The One that is being followed here is that of Sri Matam. The Bhaavam (Feeling state) with which one performs AarAdhanam for the Dhivya Dampathis is the most important consideration. Bhaagavaan will forgive any lapses from a well-intentioned devotee and one can appeal successfully to Him for forgiving aparAdhams (AparAdha KshAmaNam) done without one's awareness or one's incomplete or incorrect knowledge. The sequence of observances are marked with a red asterisk (*) in front. The rest of the comments are (background) explanatory notes to provide a perspective.



Laghu AarAdhanam kramam

- (*) 1. Wash both your feet well, perform Aachamanam twice and proceed to the archA Moorthy Sannidhi (Koil AzhwAr).
2. Stay on the right side of the Lord for performing Sevai, Japam, PraaNAYAmam and SthOthram.
3. Have the upper garment tied against the waist above the lower garment (not over the lower garment).



4. Wear Pavithram (if available) or golden Pavithram ring and/or Pavithra Maalai acquired from a Temple. Tulasi and Lotus bead necklace can also be worn during the AarAdhanam.

(* Recite thereafter:

चण्डादिद्वारपालेभ्यो नमः ।

प्रचण्डादिद्वारपालेभ्यो नमः ॥

समस्त परिवाराय श्रीमते नारायणाय नमः ।

caNDAdi dwArapAlEbhyO nama:

pracaNDAdi dwArapAlEbhyO nama:

Samasta parivArAya SrimatE naarAyaNAya nama:

Now prostrate before the Koil AzhwAr four times. (This is to seek the permission of the gatekeepers of the Lord to enter His sannidhi). Use the right foot to make the first step. Then take a small amount of water in right hand and sprinkle the earth in front:

(प्रणवम्) भूर्भुवस्सुवः

(PraNavam) bhUrbhuvassuvaha:

(* Recite thereafter the following with the sounding of the bell / GhantA.





(One should never do Bhagavath AarAdhanam without the accompaniment of the sound of the Bell, which has been consecrated. Please approach an AchAryan or a knowledgeable temple archaka for the consecration of the Bell used in AarAdhanam):

(*) अपगच्छन्तु ते भूता ये भूता भुवि संस्थिताः ।

ये भूता विघ्नकर्तारः ते गच्छन्त्वाज्ञया हरेः

(*) apagacantu tE bhUtA yE bhUtA bhuvi samsthitA: |
yE bhUtA vighna-kartAra: tE gacchantvAj~nayA hare: | |

(May the inauspicious bhUthams of the world and those who cause obstructions/vignams get away from here due to the command of Hari !).

(*) Now, clap three times with hands (palms) to awaken the Lord. This is called Hastha ThaaLam (the left palm is held under the right palm and move the right palm against latter to clap. Next lower the right palm and clap with the left palm. Conclude the third Hastha ThALam with clapping the left palm with the right hand FINGERS). Do not clap successively thrice with the right palm on the left palm. Now you have awakened the Lord and got his attention.

(*) Opening of the Koil AzhwAr and raising the GhantA Naadham

Open the KOil AzhwAr now with the following mantram.

यं वायवे नमः । वीर्याय अस्त्राय फट् ॥





yamm vaayavE nama: , veeryAya astrAya phaT

(veeryAya astrAya phaT is known as the astra manthram).

5. Sounding of the Bell: There are two ways. One way is to make the tongue of the bell strike one side of the bell instead of both the sides. The other way is to move the tongue of the bell to strike both sides of the Bell. Use the second way only during the occasion of offering Haaratthi and NaivEdhyam (Food) to the Lord. During the rest of the times, use only one side of the wall of the bell for striking with its tongue.

6. Holding of the Bell: The Ghana (the Bell) should always be lifted (and placed back) using right hand. It shall be transferred to the left when we have to offer deep am, hoopla, anal etc using right hand.

(*) 7. Now, Recite Bhagavaan's SuprabhAtham:

कौसल्या सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते ।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

Kousalyaa Suprajaa Raamaa Poorvaa sandhyaa pravartatE |
uttishTha nara-saardoola kartavyam dhaivamAhnikaam | |

(*) 8. Follow up with the recitation of the Guru Paramaparaa Taniyan:

लक्ष्मीनाथसमारम्भां नाथयामुनमध्यमाम् ।





अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥

lakshmeenaatha SamArambhAm naatha Yaamuna madhyamAm |
asmadAchArya-paryantAm vandE guru Paramparaam | |

9. Recite PallANDU of PeriyAzhwAr (first Two Paasurams), if there is time:

பல்லாண்டு பல்லாண்டு பல்லாயிரத்தாண்டு

பலகோடி நூறாயிரம்*

மல்லாண்ட திண்தோள் மணிவண்ணா!* உன்
சேவடி செவ்வி திருக்காப்பு.

அடியோமோடும் நின்னோடும் பிரிவின்றி ஆயிரம்பல்லாண்டு*
வடிவாய் நின்வலமார்பினில்* வாழ்கின்றமங்கையும்பல்லாண்டு*
வடிவாய்சோதிவலத்துறையும்* சுடராழியும்பல்லாண்டு*
படைபோர்புக்குமுழங்கும்* அப்பாஞ்சசன்னியமும்பல்லாண்டே.*

PallANDu PallANDu PallaayiratthANDu

PalaAkOti nooRAyiram

MallANDa-thiNN-thOL MaNivaNNA!, unn

sEvadi seevi thirukkAppu

adiyOmOdum ninnOdum pirivinRi aayiram pallANDu

vadivaay ninn valamArbhiniil vaazhkinRa mangayum pallANDu

vadivaar sOthi valatthuRaiyum sudarAzhiyum PallANDu

PadaipOr pukku-muzhangum appAnjasanniyamum PallANDE

10. If there is time, recite the ThiruppAvai Paasurams:





(1,3,16, 18, 23, 24, 27 and the 28th)

Reference for Text: <http://www.sundarasimham.org/ebooks/ebook62.htm>

(*) 11. Recite nyAsa dasakam of Swamy Desikan

Reference for Text: <http://www.ibiblio.org/sadagopan/acharyans/sd21.htm>

Or

SaranAgathy Gadhyam Passages (akhilahEya to SaraNam aham prapadhyE can also be recited instead of nyAsa dasakam).

(*) 12. Aasana Manthram Recitation (This Aasana Manthram usage is common to all Vaidhika Karmaas).

Sprinkle a little water on the place where you will be sitting and performing the AarAdhanm and recite:

(प्रणवम्) भूर्भुवस्सुवः

(PraNavam) bhUr bhuvas: Suvaha:

Next recite Aasana Manthram. While reciting the mantram, touch with four fingers of the right hand except thumb at the places indicated below.





आसनमन्त्रस्य पृथिव्या मेरुपृष्ठ ऋषिः (Head)

सुतलं छन्दः (Tip of the nose)

श्रीकूर्मो देवता (Heart)

आसने विनियोगः (move the fingers of both palms inwardly)

पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।

त्वं च धारय मां देवि पवित्रं कुरु चासनम् ॥

Aasana mantrasya pruthivyA mErupushTha rishi: (Head)

Sutalam chanda: (Tip of the nose)

SrI koormO dEvatA (Heart)

aasanE viniyOga: (move the fingers of both palms inwardly)

pruthvi tvayaa dhrutaa lOKaa dEvi tvam vishNunaa dhrutaa |

tvam ca dhaaraya maam dEvi pavitram kuru chaasanam

(*) 13. Do PrANAYAmam 3 times reciting 28 times ashtAkshara japam for each PrANAYAmam

(*) 14. Sankalpam





श्रीभगवदाज्ञया श्रीमन् नारायण (श्रीभगवत्) प्रीत्यर्थं इज्या कालिकं भगवदॆ आराधनं करिष्ये ।

SrI bhagavadAj~nyaa SrIman naaraayNa (SrI bhagavat) preetyartham ijyaa kaalikam bhagavad AarAdhanam karishyE

(*) 15. Shorter Saathvika ThyAgam

भगवानेव भगवदाराधनाख्यं कर्म स्वस्मै स्वप्रीतये स्वयमेव कारयति ।

bhagavaanEva bhagavadAradhAnAkhyam karma svasmai svarprItayE svayamEva Kaarayati

16. Skip BhUta Suddhi Kramam at the beginning stage of learning AarAdhanam as well as for Laghu AarAdhanam.

(*) Assume mentally however that our entire physical body is burnt, reduced to ashes, placed at the right toe of the Lord and then transformed by the Lord into a divine body for becoming fit to do His dhivyArAdhanam.

(*) 17. Maanaseeka AAarAdhanam Sanklapam

श्रीभगवदाज्ञया श्रीमन् नारायण चश्रीभगवत् फ प्रीत्यर्थं इज्या कालिकं भगवदाराधनाङ्ग मानसीक आराधनं करिष्ये ।

SrI bhagavadhaaj~nyaa SrIman naaraayNa (Sri bhagavat) preetyartham





bhagavat AarAdhanaanga maanaseeka AarAdhanam karishyE

(Here, imagination is the limit. Please reflect mentally that you are offering the Dhivya Dampathis best vasthrams, aabharaNams, Flower garlands, delightful NaivEdhyams prepared with the best of ingredients and bhakthi. Enjoy the visualization of seating the dhivya dampathis in front of you on a throne and offering all these samarpaNams. This experience is the most thrilling).

There are six Sanskrit sLOkams that put in words such mAnaseeka offerings in the most beautiful manner. They are so beautiful that even a recitation of them altogether in a deeply reverential mood appear sufficient to cover Bhagavath AarAdhanam on days when one is unable to perform even Laghu AarAdhanam. This is just my observation. The Six sLOkams are:

SLOKAM 1:

कूर्मादीन् दिव्यलोकं तदनु मणिमयं मण्टपं तत्र शेषं

तस्मिन् धर्मादिपीठं तदुपरि कमलं चामरग्राहिणीश्च ।

विष्णुं देवीः विभूषायुधगणमुरगं पादुके वैनतेयं

सेनेशं द्वारपालान् कुमुदमुखगणान् विष्णुभक्तान् प्रपद्ये ॥

koormAdeen divya lOkam tadanu maNimayam maNTapam tatra sesham
tasmin dharmAdipeeTham tadupari kamalam cAmaragrAhiNeesca |
vishNum devI vibhUshAyudhagaNamuragam pAduke vainateyam
senesam dvArapAlAn kumudamukhagaNaan vishNu bhaktAn pra-
padye | |





(This sLOkam deals with the description of the ThirumAmaNiMaNtapam/gem bedecked hall at Sri Vaikuntam, the Lord's throne there and, DEvis and the Lord's nithya sooris serving Him. Swamy Desikan's Parama Padha SopAnam / PrApthi Parvam and AchArya RaamAnujA's Sri Vaikunta Gadhyam provide references to the subject matter of this verse).

SLOKAM 2:

सव्यं पादं प्रसार्य श्रितदुरितहरं दक्षिणं कुञ्चयित्वा

जानुन्याधाय सव्ये तरमितरभुजं नागभोगे निधाय ।

पश्चाद् बाहुद्वयेन प्रतिभटशमने धारयन् श्वचक्रे

देवीभूषादिजुष्टो जनयतु जगतां शर्म वैकुण्ठनाथः ॥

savyam paadam prasaarya sritaduritamharam dakshiNam kuncayitvaa
jaanunyaadhaaya savye taramitarabhujam naaga bhoge nidhaaya |
pascAd bAhudvayena pratibhaTa samane dhArayan sankha cakre
devIi bhUshAdi jushTo janayatu jagatAm sarma vaikuNTha nAtha: | |

(This verse is a beautiful description of Sri Vaikuntanaathan seated on His throne of AdhisEshan with His Devis and weapons as well as His AabharaNams).

SLOKAM 3:

आराधयामि हृदि केशवात्मगेहे

मायापुरे हृदयपङ्कजसन्निविष्टम् ।





श्रद्धानदीविमलचित्त जलाभिषेकैः

नित्यं समाधिकुसुमैः अपुनर्भवाय ॥

Aaraadhayaami hrudi keshavam aatmagehe
maayaapure hrudaya pankaja sannivishTam |
sraddhaanadI vimala citta jalaabhishekai:
nityam samaadhi kusumai: apunarbhavaaya ||

(**) (This sLOkam describes the AarAdhanam performed to the Lord Kesavan residing in one's heart lotus, performing abhishEkam for Him with waters from the river of SraddhA with a pure mind and performing archanai for Him with the flowers of DhyAnam daily to gain freedom from rebirth in SamsArIC world).

SLOKAM 4:

सौवर्णे स्थालिवर्ये मणिगणखचिते गोघृताक्तान् सुपक्वान्

भक्ष्यान् भोज्यांश्च लेह्यान् परममथ हविश्चोष्यमन्नं निधाय ।

नानाशाकैरुपेतं सदधि मधुघृतं क्षीरपानीययुक्तं

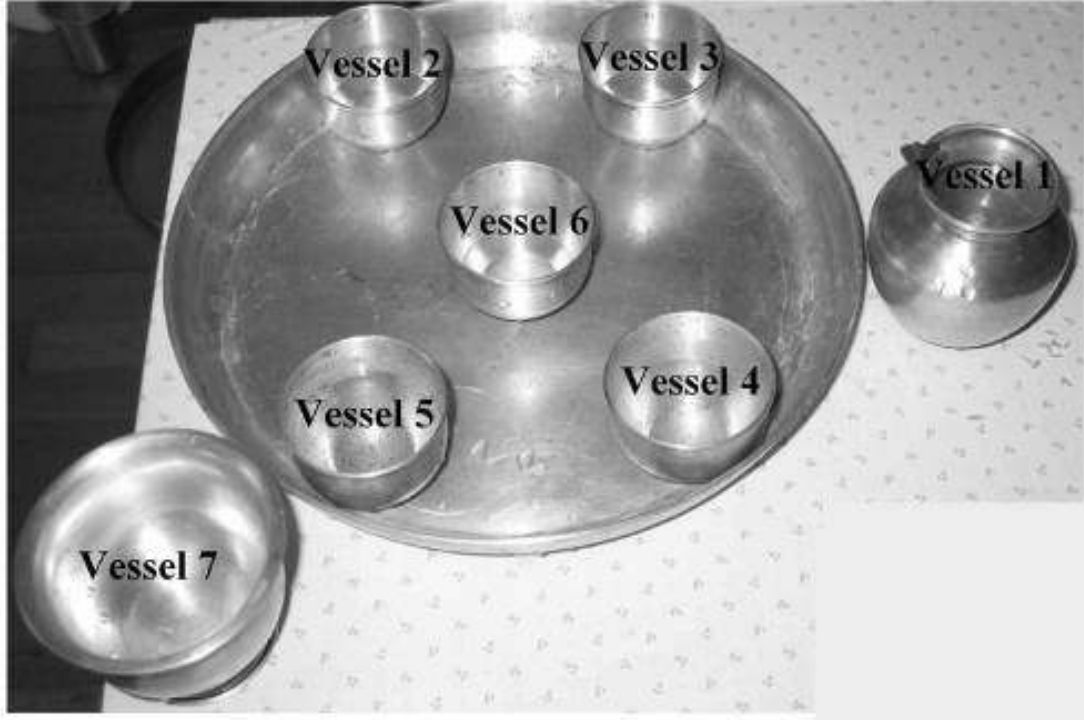
ताम्बूलं चात्मनैऽस्मै प्रतिदिवसं अहं मानसं कल्पयामि ॥

sauvarNe sthaalivarye maNigaNakhacite goghrutaaktaan supakvaan
bhakshyaan bhojyaan ca lehyaan paramamatha havi: soshyamannam nid-
haaya |
naanaasaakairupetam sadadhi madhughrutam ksheerapaaneeya yuktam
taambuulam ca atmanai: asmai pratidivasam aham maanasam kalpayaami
||





(**) (This sLOkam describes the daily manaseeka offering of well prepared, delicious food -- BhakshaNams, lEhyams, noble havis, annam, any cooked



vegetables, curd, honey, ghee, milk, drinking water and the like -- for His enjoyment along with Taambhoolam in golden plates inlaid with gems).

SLOKAM 5:

भगवन् पुण्डरीकाक्ष हृद्यागं तु मया कृतम् ।

आत्मसात् कुरु देवेश बाह्यैस्त्वां सम्य गच्ये ॥

bhagavan puNDarIkAksha hrudyAagam tu mayA krutam |
AatmasAt kuru devesa bAhyaistvAm samya garchaye ||

(This sLOkam prays for the Lord's acceptance of the Hrudh Yaagam /





Maanaseeka AarAdhanam and upachArAms and announces that the devotee is going to perform the external /bhAhya AarAdhanam and to accept that too).

SLOKAM 6:

विभो सकल लोकेश प्रणतार्थि हराच्युत ।

त्वां भक्त्या पूजयाम्यद्य भोकेर् अर्गयाधिभिक्रमात् ॥

vibho sakala lOesa praNatArthi harAchyuta |
tvAm bhaktyA pUjayAmyatya bhokair argyAdhibhi kramAt | |

(Oh Lord! Supreme Master of the Universe! PraNaTarthihara Prabho!
Achyutha! Please accept this MaanaseekArAdhanam performed in the proper

way with Bhakthi by adiyEn!

Among the above 6 slokams, the two marked with (**) are most important for
Hrudh Yaagam or Maanasa AarAdhanam.

BHAHYAARAADHANA SANKALPAM

श्रीभगवदाज्ञया श्रीमन् नारायण (श्रीभगवत्) प्रीत्यर्थं इज्या कालिकं भगवदाराधनाङ्ग

बाह्याराधनं करिष्ये ।

SrI bhagavadhAj~nyA SrIman nArAyaNa (SrI bhagavath) preethyartham
ijyaa kaalikam bhagavadhArAdanaanga bhAhya aarAdhanam karishyE





Paathra Parikalpanam

(Positioning of vessels for the External AarAdhanam)





IMAGE COURTESY: SRI SUNDER KIDAMBI (WWW.PRAPATTI.COM)

1. Poorna Kumbham
2. Paadhya Pathram
3. Aachamaneeya Paathram
4. Snaaneeya/Paaneeya Pathram
5. arghya Paathram
6. SarvArtha thOya Paathram
7. Prathigraha Paathram

The AarAdhakan should have the pot filled with water (PoorNa Kumbham) on his left side as he stands to the right of PerumAL facing the Eastern direction. The AarAdhakan will now be facing north. Opposite the Lord on a table, the Vattils (vessels used in AarAdhanam) are placed:

1. arghya Paathram: AagnEyam/South East direction and to the right of the one performing AarAdhanam
2. Paadhya Pathram: Nirruthi / South West position (going clockwise)
3. Aachamaneeya Paathram: Vaayavyam/North West direction
4. Snaaneeya/Paaneeya Pathram: IsAnyam / South East direction





5. SarvArtha thOya Paathram: This is placed at the center

There is an extra Paathram, if PaadhukhA AarAdhanam is performed. We will not include it here. In front of the above pAthrams, a bigger sized vessel known as Prathigraha Paathram is placement as a general purpose catchment vessel. A plate for the placement of GhantA, loose flowers, TuLasi is positioned next to the Prathgraha Paathram.

The Direction faced by the Lord inside the Houses

Ideally, the Lord faces the Eastern direction inside the Koil AzhwAr. If for modern day apartment living restrictions, He has to face another direction, the rules of argya Paathram in AgnEyam et al hold. The aarAdhakan is always on the right of PerumAL. The direction faced by the Lord is known as "Deva Praachi" (Lord's East).

Paathra Kalpanam for Laghu AarAdhanam

First add TuLasi, Sandal powder, Cardamom powder, clove, green camphor to the water in the SarvArtha ThOyam vessel. Then use that SarvArtha ThOyam vessel filled with perfumed water and Prathigraha Paathram for the Laghu AarAdhanam. SarvArtha Thoya paathram stands in now for the argya, Paadhya, Aachamaneeya, SnAneeya / Paaneeya Pathrams.

After Sankalpam for (Laghu) BhAhyArAdhanam and placement of the two vessels (SarvArTa ThOyam and Prathigraha Paathrams) and the filling of the SarvArTa Thoya vessel with water admixed with ParimaLam (special ingredients referred to in the previous posting), we are ready for the start of the laghu AarAdhanam.





Invitation to the Sacred Viraja River to enter into the AarAdhana Jalam

Touch the SarvArta ThOyam vessel with pavithra finger of the right hand, recite AshtAksharam seven times and consecrate the water with the following manthram:

(प्रणवम्) नमो नारायणाय सर्वार्थतोयं परिकल्पयामि

(PraNavam) namO naarAyaNAya, SarvArtha tOyam parikalpayAmi

Use the special spoon (uddharaNi) to take one measure of water from the consecrated vessel, (add a flower and TuLasi leave if available) and place the UddhariNi water in the palm of the left hand, cover that with the right palm, lift it up to the chest level and recite AshtAksharam four times. Then recite:

विं विरजायै नमः , येह्येहि विरजे ! आगच्छ आगच्छ

vim virajaayai nama: , yEhyEhi virajE! Aagaccha Aagaccha!

Meditate that the Viraja river flowing in Sri Vaikuntam has entered the water in the palm and use it sprinkle it on the AarAdhana vessels/accessories, the archA Moorthy / PerumAL and Self. Reflect that the dhivya dEham suitable to perform Bhagavath AarAdhanam has been blessed now.

Seeking the Lord's permission

Get permission from the Lord to perform His AarAdhanam by performing





PushpArchanam to the Lord: Place a pushpam on the head of the Lord with manthram:

(प्रणवम्) आधारशक्त्यादिभ्यो नमः

(PraNavam) AadhAra SaktyadibhyO nama:

And place another pushpam at the sacred feet of the Lord with the manthram:

(प्रणवम्) पुरतः पादपीठाय नमः

(PraNavam) purata: padapeeThaaya nama:

Meditate on the AchAryan and recite:

हे भगवान् ! त्वदाराधनाय मां अनुजानीहि ।

hE bhagavan! tvadArAdhanAya maamm anujaaneehi |

Please recite the prayer invoking the Lord to arrive along with His Devis and Parijanams and to stay for His AarAdhanam and accept all the aasanams from Manthraasanam to PunarmanthrAsanam:

इज्याकाल्स्त्वृतीयोऽयमहोऽशः समुपागतः ।

संभृताश्चैव संभाराः कल्पितान्यासनानि च ॥





स्नानाद्यर्थानि देवेश तवेच्छा वर्तते यदि ।

अवलोकनदानेन तत् सर्वं सफलं कुरु ॥

तदर्थं सह देवीभ्यां सानुगैः सचिवैः सह ।

मदनुग्रहाय कृपया ह्यत्रागन्तुं त्वमर्हसि ॥

यावदाद्यासनं मन्त्रासनान्तं पूज्यसे मया ।

तावत् सान्निध्यमत्रैव कुरुष्व पुरुषोत्तम ॥

सान्नित्यं गुरु देवेश सर्वता सर्व कामत ।

द्रव्यमन्त्रक्रियाभक्तिश्चद्वाहानि सह प्रभो ॥

ijyaakaalas-truteeyOyam ahnOmsa: samupAgatha: |
sambhruthAscaiva sambhAraa: KalpitAnyAsanAni ca | |

snAnAdyarthaani dEvEsa! tavEcchA vartatE yadi |
avalOkana-dAnEsa tat sarvam saphalam kuru | |

tadartham saha dEveebhyAm saanugai: sacivai: ca |
madanugrahAya krupayA hyatraagantum tvamarhasi | |

yaavadyAsanam manthrAsanAntam poojyasE mayaa |
tAvat saannidhyam atraiva kurushva purushOttama! | |

saannityam guru dEvEsa sarvataa sarva kaamata |
dravya mantra kriyaa bhakti sraddhaahaani saha prabhO ! | |





Meaning: Oh Lord! The third division of the day (Ijyaa kaalam) has arrived. The saamagriyAs / needed material for Your AarAdhanam have been assembled. The aasanams for the different stages of the AarAdhanam are siddham / ready. Please cast Your auspicious glances on them and make them fulfilled.

Please arrive at this poojA graham with Your consorts and servants (Parijanams) and bless adiyEn. Please make Your presence from the first aasanam (ManthrAsanam) to PunarmanthrAsanam!

ManthrAsanam

Recite:

मन्त्रासनाय नमः , (प्रणवम्) नमो नारायणाय मन्त्रासनं समर्पयामि । आसनं प्रतिगृणीष्व ।
पादुकाभ्यां नमः ।

mantrAsanAya nama: , (PraNavam) namO naarAyaNAya mantrAsanam
SamarpayAmi, Aasanam pratigruhNeeshva, PaadukAbhyAm nama:

Take a spoon of water, add pushpam and recite:

(प्रणवम्) नमो नारायणाय , अर्घ्यं समर्पयामि ।

(PraNavam) namO naarAyaNAya, arghyam samarpayAmi





Show that consecrated water in the uddhariNi to the Lord, request Him to accept it and seek His pardon for any lapses and afterwards join it to water in Prathigraha Paathram.

Recite:

(प्रणवम्) नमो नारायणाय, पाद्यं समर्पयामि ।

(PraNavam) namO naarAyaNAya, paadhyam SamarpayAmi

After taking a spoonful of water from SarvArtha ThOyam vessel, show it to the Lord and place it in the Prathigraha paathram. This samarpaNam is to be done twice.

Follow that with (This samarpaNam is to be done three times)

(प्रणवम्) नमो नारायणाय , आचमनीयं समर्पयामि ।

(PraNavam) namO naarAyaNAya aachamaneeyam SamarpayAmi

With a spoonful of water, present it to the Lord and then place it in the Prathigraham.

Repeat similarly the presentation of arghya, Paadhya, aachamaneeyam offering to the Lord's consorts and AchAryan and recite:





श्री भूमि नीळादिभ्यो नमः , अस्मत् आचार्यादिभ्यो नमः

अर्घ्यं पाद्यं आचमनीयं समर्पयामि ।

**SrI bhUmi neeLAdibhyO nama:, asmath AchAryAdibhyO nama:,
argya paadhya aachamaneeyam samarpayAmi**

Follow through the above procedures for presenting arghyam, Paadhyam and aachamaneeyam to them all.

SnAnAsanam

Recite:

आत्मात्मीयं च सर्वं नित्यं किङ्करत्वाय स्वीकुरु ।

(प्रणवम्) नमो नारायणाय , स्नानासनम् समर्पयामि

aatmAtmeeyam ca sarvam nitya kinkaratvAya sveekuru |

(PraNavam) namO naarAyaNAya, SnAnAsanam samarpayAmi

Add TuLasi and/or Pushpam to water and offer arghya, Paadhyam, aachamaneeyam as before.

Recite:





(प्रणवम्) नमो नारायणाय , मात्रादानं समर्पयामि

(PraNavam) namO naarAyaNAya, maatrA dAnam samarpayAmi

and place PerumAL in the special plate (with holes) used for His sacred bath.

Recite:

दन्तधावन जिह्वा निर्लेहन गण्डूषादिकं समर्पयामि

dantAdhavana jihvA nirIEhana gaNDUshAdhikam samarpayAmi

with the spoon of water consecrated by TuLasi and ring the sacred bell (ganDushakam means Vaai KoppaLitthal or rinsing the mouth).

If Purusha Sooktham is known, perform thirumanjanam to the accompaniment of it or recite AshtAksharam 28 times for the sacred bath accompanied by the GhantA Naadham. Next, dry the Lord with a clean dry white cloth, and return PerumAL to HIS Koil AzhwAr.

AlankArAsanam

After returning Him to His original abode, recite:





(प्रणवम्) नमो नारायणाय , अलङ्कारासनं समर्पयामि ।

(PraNavam) namO naarAyaNAya, alankArAsanam SamarpayAmi

and repeat arghya , Padhya , Achamaneeya upachArams.

Now offer Sandal paste (Gandham), Pushpam, Dhoopam (lit lamp), Dheepam (camphor) and discard the burnt camphor. Offer Achamaneeyam thereafter with a spoonful of water three times and discard in Prathigraha Paathram.

Manthra Pushpam

Place on the archana plate, pushpam, TuLasi and recite Manthra Pushpam. Detailed write up on Mantra puspham can be accessed at the following Sundarasimham web site:

<http://www.sundarasimham.org/ebooks/ebook106.htm>

हरिः ओम् । अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ।

हरिः ओम् ॥

**hari: Om | agnimeeLe purOhitam yaj~nasya devamrutvijam | hotaaram
ratna dhaatamam | hari:Om | |**





हरिः ओम् । इषे त्वोर्जे त्वा वायवस्थो पायवस्थ देवो वः सविता प्रार्पयतु
श्रेष्ठतमाय कर्मणे । हरिः ओम् ॥

hari: Om | ishe tvOrje tvaa vaayavasthO paayavastha devO va: savitaa
praarpayatu sreshThatamaaya karmaNe | hari: Om | |

हरिः ओम् । अग्न आयाहि वीतये गृणानो हव्यदातये । निहोता सथ्सि बर्हिषि ।
हरिः ओम् ॥

hari: Om | agna aayaahi veetaye gruNaanO havyadaataye | nihOtaa sathsi
barhishi |
hari: Om | |

हरिः ओम् । शन्नो देविरभिष्टय आपो भवन्तु पीतये । शंयोरभिस्त्रवन्तु नः
हरिः ओम् ॥

hari: Om | sannO devirabhishTaya aapo bhavantu peetaye | samyOrbhis-
ravantu na: | hari: Om | |

ओमित्यग्रे व्याहरेत् । नम इति पश्चात् । नारायणायेत्युपरिष्ठात् । ओमित्येकाक्षरम् ।
नम इति द्वे अक्षरे । नारायणायेति पञ्चाक्षराणि । एतद्वै नारायणस्याष्टाक्षरं पदम् ।
यो ह वै नारायणस्याष्टाक्षरं पदमध्येति अनपबृवः सर्वमायुरेति । विन्दते प्राजापत्यं
रायस्पोषं गौपत्यम् । ततोऽमृतत्वमश्नुते ततोऽमृतत्वमश्नुत इति । य एवं वेद ।





इत्युपनिषत् ॥

Omityagre vyaaharet | nama iti pashcaat | naaraayaNaayetuparihTaat |
Omityekaaksharam | nama iti dve akshare | naaraayaNaayeti panchaa-
ksharaaNi | etadvai naaraayaNasyaashTaaksharam padam | yo ha vai
naaraayaNasyaashTaaksharam padamadhyeti anapabruva: sarvamaayureti
| vindate prajaapatyam raayaspOsham gaupat-
yam tatOamrutatvamasnute tatOamrutatvamashnuta iti | ya evam veda |
iti upanishat | |

अथ कर्मण्याचाराद्यानि गृह्यन्ते । उदगयन पूर्वपक्षाहः पुण्याहेषु

कार्याणि यज्ञोपवीतिना प्रदक्षिणम् ॥

atha karmaNyaacaaraadyaani gruhyante | udagayana puurvapakshaaha:
puNyaaheshu kaaryaaNi yaj~nopavItinaa pradakshiNam | |

तं दृष्ट्वा शत्रुहन्तारं महर्षीणां सुखावहम् ।

बभूव हृष्टा वैदेहि भर्तारं परिषस्वजे ॥

tam drushTvaa satruhantaaram maharsheeNaam sukhaavaham |
babhUva hrushTaa vaidehi bhartaaram parishasvaje | |

तासामाविरभूत् शौरिः स्मयमान मुखाम्बुजः ।

पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥





taasaamaavirabhUt sauri: smayamaana mukhaambuja: |
peetaambaradhara: sragvee saakshan manmatha manmatha: ||

अहो वीर्यं अहो शौर्यं अहो बाहुपराक्रमः ।

नारसिंहः परं दैवं अहोबिलमहोबिलं ॥

ahO veeryam aho sauryam ahO baahu paraakrama: |
naarasimha: param daivam ahobilam ahobilam ||

சென்றால் குடையாம் * இருந்தால் சிங்காசனமாம் *
நின்றால் மரவடியாம் நீள்கடலுள் * -என்றும்
புணையாம் மணிவிளக்காம் * பூம்பட்டாம் புல்கும்
அணையாம் * திருமாற்கு அரவு

senRaal kudaiyaam* irundhaal singaasanamaam*
ninRaal maravadiyaam neeLkadalul,* - enRum-
puNaiyaam maNiviLakkaam* poompattaam pulhum-
aNaiyaam,* thirumaaRku aravu.

कदा पुनः शंकरथाङ्क कल्पक ध्वजारविन्दाङ्कुश वज्रलाञ्छनम् ।

त्रिविक्रम त्वच्चरणाम्बुजद्वयं मदीय मूर्धानं अलङ्ककरिष्यति ॥

kadaa puna: sankharathaanka kalpaka dhvjaaravindaankusa vajralaancha-
nam |
trivikrama tvaccharaNaambujadvayam madeeya muurdhaanam alankari-
hyati ||





Archanai

Perform archanai starting from (PraNavam) KesavAya nama: to (PraNavam) dhAmOdharAya nama: and conclude with "SrI bhUmi neeLA SamEtha SrImatE naarAyaNAya nama:". Perform ashtAkshara Japam thereafter.

(PraNavam) KesavAya nama:

BhOjyAsanam

Recite:

(प्रणवम्) नमो नारायणाय , भोज्यासनं समर्पयामि ।

(PraNavam) namO naarAyaNAya , bhOjyAsanam SamarpayAmi

Add TuLasi to water from SarvArtha ThOya vessel and offer as before arghya, Paadhya, aachamaneeyam to the Lord.

Recite :

(प्रणवम्) नमो नारायणाय, अर्हणाम्बु समर्पयामि

(PraNavam) namO naarAyaNAya, arhaNAmbu SamarpayAmi





and show a spoon of water to the Lord (from arghya vessel) and add a sprinkling of ghee to the rice, lentil and sweets (if no coked material, show the spoon of water and sprinkle the fruit or raisins et al); say the ParishEchana Manthram and prANAhUthi manthrams (see below). Then recite:

(प्रणवम्) नमो नारायणाय, दिव्यान्नं पायसं भक्ष्यवर्गं मधु दधि निवेदयामि ।

(PraNavam) namO naarAyaNAya, dhivyAnnam, paayasam, bhakshya vargam, madhu, dadhi nivedayAmi

Offer a spoon of water and recite:

(प्रणवम्) नमो नारायणाय, पानीयं समर्पयामि, अमृता पितानमसि; हस्त प्रक्षालन गण्डूषान् समर्पयामि ।

(PraNavam) namO naarAyaNAya, Paaneeyam SamarpayAmi, am-ruthApitA namasi; hashta prakshALana kaNDUshAn samarpayAmi;

Release that spoon of water into Prathigraha Paathram. Offer similarly BhO-jyAsanam for the Lord's consorts and His AchAryAs:

श्री भूमि नीलादिभ्यो नमः , अनन्तगरुडविष्वक्सेनादिभ्यो नमः , अस्मत् आचार्य वर्येभ्यो नमः , दिव्यान्नं पायसं भक्ष्यवर्गं मधु दधि निवेदयामि ।

SrI bhUmi neeLAdibhyO nama:, ananata garuDa vishvaksEnaadibhyO nama: , asmath AchArya varyEbhyO nama:, dhivyAnnam, paayasam,





bhakshya vargam, madhu, dadhi nivedayAmi

ParishEchana Manthram

प्राणाग्नि होत्रमन्त्रस्य ब्रह्मा ऋषिः , अनूष्टुप् छन्दः , वैश्वानराग्निर्देवता ।

prANAgnihOtra mantrasya, brahmaa rishi:, anushtup chanda:, vaisvAna-
rAgnir-dEvatA |

and with arghya theertham, recite:

(प्रणवम्) भूर्भुवस्सुवः , सत्यं त्वर्तेन परिषिञ्चामि

(PraNavam) bhUr bhuvas: Suvaha: (first ParishEcanam mantram),
Satyam tvartEna parishincAmi (second ParishEcana mantram).

अमृतोपस्तरणमसि

amsrutOpastaraNamasi (This is known as AapOsanam)

PrANAhUthi Manthram

(प्रणवम्) प्राणाय स्वाहा , (प्रणवम्) अपानाया स्वाहा , (प्रणवम्) व्यानाया स्वाहा ,

(प्रणवम्) उदानाय स्वाहा , (प्रणवम्) समानाय स्वाहा

(PraNavam) prANaya SvAhA , (PraNavam) apAnaya SvAhA, (PraNavam)
vyAnaya SvAhA, (PraNavam) udAnaya SvAhA and (PraNavam)





SamAnAya SvAhA

PunarmanthrAsanam

Recite:

(प्रणवम्) नमो नारायणाय, पुनर्मन्त्रासनं समर्पयामि, पादुकाभ्यां नमः ।

(PraNavam) namO naarAyaNAya, punar mantrAsanam samarpayAmi, paadukAbhyAm nama:

With addition of TuLasi daLam to a spoon of water; offer arghya-Paadhya-aachamaneeyam as before. Offer fruit, betel leaves (Thaampoolam) et al.

Perform karpooara harathi with ghaNTa naadham.

SaaRRumuRai, gheetham, Naatya upachArams should be done here. But as a custom, SaRRumuRai is done at the next aasaana samarpaNam (ParyankAsanam).

SaaRRumuRai can be elaborate or short based on one's awareness (Veda Manthrams, Dhivya Prabhandham, ThiruppAvai last two Paasurams et al).

ParyankAsanam





Recite:

(प्रणवम्) नमो नारायणाय, पर्यङ्कासनं समर्पयामि ।

(PraNavam) namO naarAyaNAya, paryankAsanAya nama:

Offer arghya, Paadhya, aachamaneeyam, have SaaRumuRai, remove the used garlands and prepare the Lord for His yOga Nidhraa. Seek His pardon for deficiencies in AarAdhanam with the prayers:

अज्ञानादथवा ज्ञानादशुभं यन्मया कृतम् ।

क्षन्तुमर्हसि तत् सर्वं दास्येन च गृहण माम् ॥

ajn~AnAdathavA jn~AnAt asubham yanmayA krutam |

kshantum arhasi tat sarvam dAsyEna ca gruhANa maamm | |

ज्ञानतोऽज्ञानतो वाऽपि विहितं यन्मया शुभम् ।

तत्सर्वं पूर्णमेवास्तु प्रीतो भव जनार्दन ॥

jn~AnathO ajn~AnatO vaapi vihitam yanmayaa subham |

tat sarvam poorNamEvAstu preetO bhava jJanArdhana! | |

(Oh JanArdhana! Please pardon me for all trespasses and blemishes committed consciously or otherwise and accept me as Your servant. Please perfect all these deficiencies and make them complete and be pleased with me).





उपचारापदेसेन कृतान् अहरहर्मया ।

अपचारान् इमान् सर्वान् क्षमस्व पुरुषोत्तम! ॥

upacAraapadEsEna krutAn aharaharmayaa
apacAraan imAn sarvAn kshamasva PurushOtthama! | |

(Oh PurushOtthama! Please forgive all these upachArams offered daily, which are apachArams).

Perform Aachamaneeyam.

Perform (shorter) Saathveeka ThyAgam

भगवानेव भगवदाराधनाख्यं कर्म स्वस्मै स्वप्रीतये स्वयमेव कारितवान् ॥

bhagavaanEva bhagavadAradhAnAkhyam karma svasmai svarprItayE
svayamEva Kaaritavan | |

Partake Theertham, TuLasi and SaThAri thereafter.

Then the Maanaseeka Prayer is to VishvaksEnar and others, who guard PerumAL to protect Him and return Him for next day's aarAdhanam and leaving without worry to attend to other things in the world of loukeekam.





SrImath Azhagiya Singar ThiruvadigalE SaraNam,
Daasan, Oppiliappan Koil VaradAchAri Sadagopan

SaaLagrAmam Vaibhavam

BY

**HH PARAVAKOTTAI SWAMI, PRAKRUTAM AANDAVAN OF
POUNDARIKAPURAM ASHRAMAM, SRI RANGAM**

ON SAALAGRAMAMS WITH APPROPRIATE REFERENCES TO SOURCE GRANTHAM.

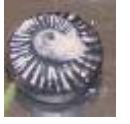
COUTERSY: SRI NARASIMHAN DAMPATHIS FOR THEIR HELP IN TRANSLATING THE
ARTICLES FROM THE ORIGINALS IN TAMIL.

Shri : Shrimathe Gopaala Desika mahadesikay nama:

gnyaanam nadeem ye punyodaam sprushanti sootarangineem
Tae garbha bhaajo naivasyuhu api paapakruto naraha

Those who take bath in the river Gandaki, who dances with her beautiful waves
and who is the origin of SaaLagrAmams, will be relieved completely of all their





sins; they will not be reborn on earth; they will surely attain moksha. Skaanda Puranam talks of the correct way to identify genuine SaaLagrAmams.

kshirova thandulovaapi saalagraamam niveshayeth
drushtavaadikyam thathhaa kinchith gruhaniyaath budhdhimaan nara:

After being placed in pure cow's milk or rice for a night, if the rice or milk gains weight; then the SaaLagrAmam is a genuine one, says Skaanda puranam.

saalagraamam tulasim shankam chaikadhha yae cha
yo rakshati mahaa gnaanii sabhavaeth shriharipriyaha

One who prays to valampuri white conch, SaaLagrAmam and tulasi leaf together in a plate or in a mandap (Kovil azhvar), will be a great seer (gnani) and will obtain the loving grace of Lord Sriman Narayana.

Vrutams (vows), Daanams (donations), Shraardham (ceremonies), Daevata Pratishtai (consecration of Archa murthies) when performed in the presence of SaaLagrAmam will bear unlimited fruits.

Saalagraama shilathoyam mrutyu kaalae: cha yo labhaeth
sarvapaapa vinir mukto vishnu lokam cha gachchati

Lord Sriman Narayna's ever presence (nitya sannidhyam) exists in the SaaLagrAmam. Hence, when one is on the throes of death, on partaking the thirumanjanam theertam (water) of the Saaligraamma, one is relieved of all his sins and attains Shri Vaikuntam.

As a praayashchittam, one may perform donations, shantrayana vrutam or upavasam or better still if one partakes one spoonful of SaaLagrAmam theertam; that will suffice. Saligrama thirumanjana theertam has the capacity to dispel all sins.





saalagraamaha samaaha poojyaaha samaeshu dvithayam na hi
asamaaha naiva pujoyanthe ekaha pujoyatamomataha

Even number of saalagraamams have to be worshipped, exception being two saalagraamams. Odd number of saalagraamams should not be worshipped, exception being one saalagraamam.

shilaadwadasha yo nityam bhaktya sampujyeth naraha
dinae dinae dharma vrudhdhihi paapa naashaha cha jaayathe

12 saligramams are called a kshetram. Those who perform aaradhanam to a kshetram everyday with devotion, will accumulate punya everyday and dispel sins everyday.

SaaLagrAmam should not be bought or sold for money. It has to be given away or taken as a gift or a donation. Those who buy or sell SaaLagrAmam will attain naraka or hell.

badhara kaashtae stitho vanihi mathanae cha prakaashathae
yatha tatha harihi vyaapi saalagraame prakaashathe

saalagraama shila bhagnaa pujaniya sachakra
khanditha sputithaavaapi saalagraama shila shubha na tatra dosho
manthavyaha

Just as fire sparks are created out of wood like aranikattai, Lord narayana who is omnipresent, shines as a SaaLagrAmam. Shila with a chakra, even if broken or cracked, can be used for aaradhanam.

We pray to Lord Narayana for the prosperity of those who perform AarAdhanam to SaaLagrAmams in their homes.





Pancha thrimshaadikai: pancha shathai: pancha sahasrakai: SaaLagrAmam:

SaaLagrAmam murthies are of various kinds. There are totally 5535 types of SaaLagrAmams. Amongst these 513 are the best ones - so says the Prameya ratnaakaram. Though we often say "saalagraamam", "SaaLagrAmam" is the right term, as told in the Paaraananda sutram, the tantric book. The connotation of the word SaaLagrAmam is as follows:

Shaalaya: ishvara: thaeshaam shaaliinam graama bhoothoyam

prasthara: tasmaath SaaLagrAmam:

athavaa saalaya: sushaa: ganaa: theshaam graama: tasmath SaaLagrAmam:

Saalaya: denotes One who is capable of doing everything i.e. the avataaras of MahaVishnu in the form of vyuha, vibhava, antaryami, archa and the archa rupas in the divya deshas graama: denotes a group of these

SaaLagrAmam together connotes a group of all the above mentioned forms of Mahavishnu. This is a small stone found in the Gandaki river.

SaaLagrAmam is a place where all the forms of the Lord take sannidhyam (are found together) as one and benedict the worshipper.

SaaLagrAmam can also be understood as a collection of thousands of small stones which are endowed with divinity.

nityam sannidhi: yetaasu parasya paramaatmana:

na pratishtha vidhhaathavyaa na chaiva aavaahanaadhaya:

na aavaahanam na pratishtha na shaanthi: na eva nishkriti:

dugdhena snaapayaeth bramhan sparshaadhyai: dooshithaa yadhi

The Lord Purushottama takes nitya sannidhaanam in the SaaLagrAmam. Unlike, vighraha murthies this shila does not require Prashitaapana or consecration. One





need not perform the aavahana of Swarupas like Rama, Krishna in this murthy. Shaanthi and rituals for correction of doshas need not to be performed. If any ashudhdam - transgression of code of conduct towards the SaaLagrAmam murthy occurs, it suffices to perform thirumanjanam to the SaaLagrAmam with cow's milk - these are told in Paadma Samhita and Vishnu tilak samhita.

Mantra upachaara vidhhibhi: heenamapi asya poojanam
muktim dadhaathi saaroopyam dashapoorvai: dashaparai:
yaa kaapi murthi: sampoojya gandakii sambhava shila

There is no rule that only certain Vishnu murthies amongst the SaaLagrAmams have to be worshipped. Whatever may be the murthy, if it has been taken out of the river Gadanki, then it is fit for AarAdhanam. However, if it has a chakra mark on it, it is special.

Chaandilya smriti says that SaaLagrAmam Aaradhanam assures moksha to the performer and all the people who belong to generations preceding and anteceding the performer upto a maximum of ten generations, above and below that of the performer; this holds good even if the SaaLagrAmam Aaradhanam is performed with some blemishes like omitting an act or mantra or a prayoga.

Generally, Lord in the Archa murthy has a lot of saulabhyam; especially so in SaaLagrAmam murthies, in which saulabhyam is maximum. Hence, we pray to Naaraayana that more and more people perform SaaLagrAmam aaradhana everyday without fail.

Saalagraamodhbhavaha deva: ya:
ya: deva: dwaarakodhbhava:
ubhayo: sangamo yetra mukti:
tatra na samshaya:

Saalagraama shila yetra yetra dwaaravathii shila





mruthae vishnupuram yaathi
kruthaartham yojanathrayam

dwaaravathyath bhavam chakram shilaavai gandakii bhava
pumsaam kshanaath haranthyeva paapam janma shathaarjitham

Moksha is assured for one who performs AarAdhanam to the Lord who resides as Krishna in the Dwaaraka shila and Naaraayana who resides in the SaaLagrAmam, together (at the same place and same time). Those who breathe their last in a residence where Dwaaraka shila and SaaLagrAmam are present, will be assured a place in Sri Vaikuntam. Moreover, those who reside within a radius of three yojanas from the residence of the SaaLagrAmam will be assured of these benefits. The shilaas found in the dwaaravathi river and the chakra marked shilaas of the Gandaki river, can destroy the sins gathered by a person across a hundred births.

Balarama and Krishna created the Dwaaraka city where the dwaaravathii river meets the ocean; at this junction the dwaaravathii shilaa can be obtained.

SaaLagrAmame harae: murthi: jagannaatha: cha dwaarakam
kale: dasha sahasraantey yayou tyakthvaa hare: padam

Narayana sannidhyam in the SaaLagrAmam and Lord janardhana's sannidhyam in the dwaaraka shila is only for a specific period of time - viz. for ten thousand years in kali yuga only. Currently, with vikrama year, 5101 years have lapsed, 4899 years of saannidhyam is left. This is said in the Bramhavaivrutam.

Only, Saaligram aaradhanam is very amenable for us. Since, we are not sure if we would get another birth as a human, it is wise to make the best use of this birth and perform SaaLagrAmam aaradhanam





sakruth archita: vishnu: SaaLagrAmam shilaa sthithha:
dadaathi viphulaam muktim sarva sanga vivarjithaam
saalagraama shila chakram payodadhi kruthaadhikai:
ya: snaapayathi nunam sa: kalpakhoham vayeth divi
drushta pranamathaayen snaapitha pujitha thathhaa
sa dhanya: purusho lokae saphalam tasya jivitham
snaanae chaachamanae chaiva bhojanadhau dhanaathava
dhanathava bhojanaanthae cha SaaLagrAmam jalam pibheth

By praying to SaaLagrAmam even once, bad company is destroyed. Thirumanjanam or abhishekam with milk, curds and ghee is very special. By seeing the SaaLagrAmam or by performing namaskaaram to the SaaLagrAmam or by performing thirumanjanam, ones life becomes fruitful. The theertam of thirumanjanam when partaken during bath, during aachamanam, during food and at the end of meals would give rise to goodness. Hence, we pray to Lord Naarayana that more and more adopt this way (of SaaLagrAmam aaradhanam) .

Gandakyaah cha uttarae theerae girirajasya dakshinae
kshetram tu vishnu sannidhdhyaath sarvakshetroththamoththamam

In the south of Himalayas, on the north side of Gadanki river, nitya sannidhaanam - permanent presence - of Vishnu exists. This is the holiest of all holy places. Many holy rivers flow here.

This place is vast, spread over 12 yojanas. The Chakra river flows thru here. This river was created by Brahma. In the northern part of this river, there exists a mountain whose rocks exhibit the symbols of Vishnu. People who visit





the southern side of this river are very fortunate, since only there, the Matsya Kurma grAmam are These have sculpted ferent caused draw- t h e vajra-



a n d SaaLa- murthies found. murthies b e e n with dif- chakras by the ings of w o r m keetam.

These murthies confer on us the four purushartas viz, dharma-arthakaama-moksha.

The murthies are of two types :

1. jalajangal (borne out of water)
2. stalajangal (borne out of earth)

murthyah dvididhaah gneyaah jalajaah stalajaah thathaa jalasttham komalam snigdham thatasttham parusham smrutam

Those got in water are soft and beautiful. Those borne out of earth are rough and hard.

These murthies can be blue, black, yellow, white, red and very red and of honey colour and multi-coloured. Those with the chakra in the middle or left, or with the fully formed chakra or which are round-faced or those with the lines of lotus and vanamaala are fit for thiruvaAarAdhanam.





Amongst these the blue ones give all benefits, the black fame, white moksha and yellow money and multi-faceted happiness, and the red, kingdom. Those with the chakra on the mid and left benedicts good progeny - putra and poutras - and fame, those with vanamaala benedict a good spouse - patni-soubhagyam, round-faced ones benedict enjoyment of objects and vak-vilasam or clarity in speech, those with padma chakra bring material prosperity - soubhagyam, dhaanyam and cattle.

Generally, the SaaLagrAmam that are be too big or too small or too broken or very black or very rough are not preferred. Those of the size of elandai fruit or gooseberry and having two small tiny chakras or the preferred ones.

tasyaameva sadaa kaalam shriyaa saha vasaamyaham

I stay in these murthies along with Mahalakshmi - says the Lord. Amongst the SaaLagrAmams, the smaller ones are the better ones.

vylakshanyam visheshena gnyatum shakyam na vai kalou

varna rupadhyavayavai: pramanabila laanchnai:

vipraanaam murthayah sarvapujaniya prayathnathaha

In the kali yuga, it is the difficult to choose a SaaLagrAmam based on its characteristics like the color, shape, holes. So, the bramhins perform AarAdhanam to all murthies with devotion.

Odd number of murthies should not be kept. One murthy can be kept as an exception. Hence, 3, 5 etc. number of murthies are not to be kept together. They have to be placed in different boxes and aaradhanam performed sepa-





rately.

Amongst even numbers of murthies, 2 should not be kept. If any numbers other than 4, 6, 8 murthies are present.





SRI SUDARSHANA SAALAGRAMA MOORTHY

Types of SaaLagrAmams

BY

HH PARAVAKOTTAI SWAMI OF PRAKRUTAM AANDAVAN OF
POUNDARIKAPURAM ASHRAMAM, SRIRANGAM

THERE ARE 81 TYPES OF MURTHIES FOR WHICH POOJA CAN BE PERFORMED.
THEIR GENERAL CLASSIFICATION IS AS FOLLOWS :-

Dashavatarams - 10 types

keshavaadhi.... 12 types

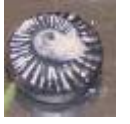
vaasudevaadhi.... - 4 types

Even if murthies have dosham, it is perfectly all right to have a darshan of them. This gives us all benefits. Only when one prays for a specific benefit, the color, shape of the murthy matters. Those who pray for no specific benefits, the shila-lakshanam does not matter; both material benefits and moksha are bound to be begotten.

SaaLagrAmam shila yatra, yatra dwaaravathi shila, shankam tu tulasi patram,
tatra sannihitho hari:

śāradāgōpan.ōṛṅṅ





saaligramodbhavaha devo devo dwaaravathee bhavaha
ubhayaha sangamo yatra brahma hatyaam vyapohati
vishnu padodakam nityam shirasa dharayeth pibeth
agnishtoma sahasrasya vaajapeya shathasya cha
yath punyam labhathe nityam vishnoh naivedhya bhakshanaath

Narayana is always present where the SaaLagrAmam, dwaraka murthies, tulasi and white conch lie. In a house where the dwaraka shila and SaaLagrAmam shila lie together, even bramha-hatti dosha - the sin of killing a bramhin will not affect the residents. Those who perform AarAdhanam of SaaLagrAmam and have performed the gayaa snaanam, will be freed from all sins and a lakh bramha-hatti sins. Those who bear the aaradhana theertam on the head or drink it will get moksha for sure. One who eats the food which has been offered to the SaaLagrAmam, is like one who has performed a 1000 agnishtoma and 100 vajapeya yagnas. Japa, dhyaana, and homas performed in front of the SaaLagrAmam shila, will yield benefits 1000 fold.

SaaLagrAmam means one kind of stone, that should not be treated as an ordinary stones like pebble or marbles etc. It is more precious and valued than any other stones, which are said to be Hamsam of Sri Vishnu and has lots of Power in it.

It is said that by doing poojas for the SaaLagrAmam in a proper way, we can attain good level in our life but at the same time, not doing poojas can also lead

us to bad way. So, if we have SaaLagrAmam, we should be clean and poojas should be done for it.

These SaaLagrAmams are found in various shapes and structures. Depending upon the holes and the shapes, they are classified as given below:





1. LAKSHMI VARAHA MURTHI

Big and long hole and shining appearance. Two chakrams will be found inside the hole and lots of lines will be found.

Another kind of this SaaLagrAmam are also found which will be somewhat black and yellow colour mixed and two sides, Chakrams will be found and both the holes will be of same sizes.

2. VARAHA MURTHI

This SaaLagrAmam will be of Indra blue colour and 3 big lines will be found. This SaaLagrAmam is rare to be found and has very great power.

Another kind of the same category is found with a long faced which will be covered by flower like structure and Chakrams will be found in the hole.

3. MATSYA MURTHI:

This kind of SaaLagrAmam will be long, looks like a Lotus and on its mouth, lines will be found. The shape will be like a Fish and will be smooth with dots on it. On the mouth, 2 holes and Chakrams will be found.

4. KOORMA MURTHI:

This SaaLagrAmam will be in Indira Blue with 3 lines and its end will be slightly raised upwards and has "Avartha Regai" (lines).





Likewise, lots of SaaLagrAmam are found namely

Suvetha Varaha Murthi

Poo Varaha Murthi

Sudharsana Murthi

Janarthanar

Maha Koorma Murthi

Koorma Varaha Murthi

Hayagreevar

Achyutha Murthi

Sri Seetha Rama Murthi

Lakshmi Gopala Murthi

Santhana Gopala Murthi

Shatsakra Murthi

Dhuvadha Sathma Madhavar

Puroshothaman

Damodharan

Generally, SaaLagrAmam represents about a particular Murthi (Perumal) and they have the shapes corresponding to that particular Perumal.

This is referred to as "Vajjra Kreetam". Inside these SaaLagrAmam, the Perumal and Lakshmi Piratti are said to be found and by doing proper poojas to these SaaLagrAmam will give us lots of credit and the Final Stage, the Mukthi.

Taking care of these precious SaaLagrAmams in a proper way may lead us towards the final destiny, the divine feet of Sriman Narayanan and at the same time we should follow the proper method of doing pooja to these SaaLagrAmams. So, if you have SaaLagrAmam in the house, by doing proper poojas and by dedicating daily food, pure water and expressing the proper Mantra to it can lead us to attain the Paramathma, Sriman Narayanan.





SAALAGRAAMAMS CAN BE OF THE FOLLOWING COLORS

White, yellow, red black, ash color, kapila (light red), black and red color mixed as in smoke or multi colored.

Murthies and their Colors, in general

Vaasudeva kshetram	white
Hiranya garbhan	yellow
pradyumnan	red
vishnu	black
shriman narayanan	green / yellow
narasimhan	kapila
vaamanan	kayam flower color (light blue)

Colors and their benefits

Blue	aiswaryam
black	strength and progress
red	kingdom
white	moksham, charity and wealth
multi colored	shri / sampath

Murthies unworthy of worship

Very dark colors, those whose colors are difficult to ascertain, dark red and those colors not mentioned in the list given above have to be discarded.





Murthy and its vadanam (opening)

When the length of the vadanam of the SaaLagrAmam is one eighth the perimeter of the murthy, then it is a superior murthy, if it is one fourth it is tolerable ; but if the length of the vadanam is more than one fourth the perimeter, the murthy is not worthy of worship. If the vadanam is on the bottom surface, the murthy is not worthy of worship; vadanam on the upper surface keeps enemies away; those with vadanam on the mid portion are superior and worthy of worship. If the vadanam lies on one portion of the murthy, the murthy is not acceptable. Elongated and very lengthy murthies are not worthy ones.

All Sri Vaishnavites must possess SaaLagrAmaam murthies in their homes. Murthies of Black and jamun fruit color are commonly found in homes.

We perform narayanan smaranams for bestowing all mangalam on those who worship murthies of the right color, having correct no. of vadanams.

CHARACTERISTICS OF SOME SAALAGRAAMA MURTHIES

Matsya murthy

Has a shape of that of a fish and a mouth too. Chakras are found in the mouth. On the tail, there could be chakras or shrivatsa marks. If the murthy has dots or lines on the surface, these signify Vanamaala and are very auspicious signs.

Mahakurmam

Circular in shape, of the form of a tortoise, this murthy could also have lines that signify the Vanamaala or lotus or chakra. Green or golden colored dots





may also be seen. This is a very rare murthy and difficult to obtain. Murthies that are big, heavy, rough and jet black in color may also be called kurma murthies. These huge murthies may have chakras and also exhibit other colors like red and so on.

Varaaha murthy

A long mouth with chakras on the inner surface of the open mouth, signs of bearing the Earth - these are the lakshanas of the varaaha murthy. It could be blue or black in color.

Sweatha varaahan

Of a long nose and one molar tooth, white in color and with lines of Vanamaala - these are the lakshanas of the swaetha varaaha murthy.

Bhoo Varaaha

Sporting a well groomed body with chakras on the rear end, face of the shape of a spear - ankusha- and having a pronounced canine tooth; this murthy is a bestower of all good things.

The Varaaha murthy of Indra-neela color and possessing three lines is a bestower of all fruits.

Narasimhan

Of a long mouth, light red (kapila) in color, an elongated chakra with a large torso (mid portion); this murthy has to be worshipped by sanyasis.

Laxmi Narasimhan

Sporting a chakra on the left side or with two chakras, black in color, smeared





with dots : this murthy bestows material gains and Sri Vaikuntam. There may be a big chakra with a small chakra at the centre, in the mouth of the murthy.

Mahajwaala Narasimhan

Huge murthy with wide open mouth, of blue or light red color : this murthy has to be worshipped by sanyasis only.

Vaamanan

Of the color of Indra-neela gem, small in size, with bright rays of Vanamaala and lotus, this murthy is round shaped. If the same murthy is long and beautiful, with lines of vanamaala, lotus, shankha, chakra and gadhai, then it is called thrivikrama.

Sri raama

This is thick and long, with lines indicating bow and arrow; sports dots on the surface, chakra at the centre; having many openings of black or orange color; may sport lines of lotus.

Sita Raama

Egg shaped, with an opening on the lower surface, kundala lines and two chakras present in the mouth, lines indicating kalpa-vruksha, a chakra on the left side of the head portion.

Sri Krishna





Possessing lines that represent the five Ayudhas viz. Shankha, chakra, gadhai, Sharngam (bow) and nandakam(knife). Having lines of vanamaala and lotus and sporting small chakras.

Sri gopaala murthy

Having the lines of PanchaAyudha as in the Shri Krishna murthy, with no openings and with lines of vanamaala. The mid portion is thick with lines indicating a flute. The same murthy with one half being red and the other being black and sporting a long mouth, is called Madhana gopaala.

Santhaana gopaala

On both sides of the murthy lines indicative of a cane (stick used for driving the cattle) and horns of cows are seen. Lines indicating a flute, vanamaala, chakras of the shape of a spear, dharma chakras can also be seen in the mouth. Worshipers of this murthy are bestowed with a long progeny. The murthy is long and blue in color.

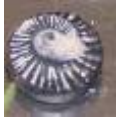
Hayagriva murthy

Face of the shape of the spear, elongated body with dots on the surface. Looks very much like a ripe jamun fruit.

Lakshmi Narayana

Has a valley like formation, chakras on the top portion, well rounded shape. Four chakras are seen in two openings on the left side of the murthy. Chakras of the shape of shrivatsa and conch are seen. If lines indicative of a flying garuda are seen in the mouth, the worshiper is bestowed with bounty. If lines indicative of Adhishesha encircling the murthy are seen, then it is a Narayana murthy. If two chakras are found in the upper





and lower surfaces of the mouth, then it is called Laxmi narayana murthy.

Govinda murthy

Of bluish black color, vanamaala lines, of ten mouth lines with one chakra each on the upper and lower surface. Worshippers are bestowed with whatever they desire.

Sudarshanan

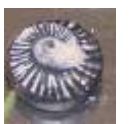
Round or egg shaped murthy, with dots all over the body. One chakra in the mouth.

Hiranya garbham

Generally, murthies that do not have any openings are called Hiranya garbhams. Inside some of these murthies a reddish golden glow can be seen when the murthy is held against the light. The other lakshanas are: it is round shape like the moon and the surface is very smooth. Big in size and black in color, the top portion is elevated and chakras can be seen near the mouth. Worshippers of these will have a very bright future. Worshipping this murthy yields the fruits of worshipping a thousand SaaLagrAmam murthies. This murthy yields the fruits of worshipping a thousand SaaLagrAmam murthies. This murthy bestows a lot of material happiness. On placing near the ear, a distinct sound can be heard.

Shudhdha sudharshana murthy

One chakra in the head portion and beside the chakra, symbols of conch etc. are seen. This murthy bestows all the desires of the worshipper. Black in color, speckled with dots it bestows happiness in this world. Of very bright lustre,





this murthy has signs of gadhai and chakra on the left side and lines on the right. Of the shape of chakra, it has many lines. If this murthy has golden lines, it bestows happiness here and in the other world.

Ubhaya sudharshana murthy

One chakra each at the top and rear ends. Black in color, it is of a very small size. Bestower of all desires this murthy is difficult to obtain.

Murthies that should not be worshipped

Murthies that do not have a regular shape should not be worshipped. Murthy that has a burn mark or is hot to feel or with lines of confluence and that which has no chakras and is rough, those with irregular shaped mouths , with a crack ,those with crooked chakras,chakras at the bottom, countless number of chakras or many bow-like lines , indistinct chakras, those of the color of bright green, red as fire, scary to look at,triangle shaped , those with too many holes or too many lines , should not be worshipped.

DONATING SAALAGRAMAMS

A SaalagrAmam murthy is said to contain the fourteen worlds. Hence, Lord Shriman Narayana is pleased by the act of donating a SaalagrAmam. Only a murthy that has been worshipped, is worthy of donation. One should accept only such murthies. Both the giver and receiver of a murthy will accumulate lots of punyas. One who sells or buys a SaalagrAmam murthy will attain hell.





White	Vaasudevan
REd	Sankarshanan
Blue	Damodaran, Aniruddan
Black	Narayan, Vishnu
All colors	Ananthan
Yellow	Shridaran
Off white	Vaasudevan
Pure white	Adhokshajan
Honey color	Bramha

This table can be found in the Shri tatwa nidhi.

DECIDING THE MURTHY BASED ON THE CHAKRA

If one chakra is present, then the murthy could be any of the following:

One chakra (mudra)

Pundarikan, vaikuntan, madhusudanan, raaman, balaraaman, sudharshanan, veer narayanan, ksheerabdhi shaayi, matsya murthy, parameshti, vishwarupam etc. This is is a brief of what is told in the puraanas.

If two chakras are present, then the murthy could be any of the following:

Two chakras

Matsya, kurmam, varaahan, swaetha varaahan, vaamanan, lakshmi varaahan, garudan, bhu varaahan, narasimhan parushuraaman, veera raaman, keshavan, lakshmi narasimhan, seshan, upendran, dadhi vaamanan, vishnu, daasharathi raaman, balaraaman, kodhanda ramaan, thrivikraman, krishnan, govarhanan, kalki, padmanabhan hari, pradyumnan, anirudhdhan, lakshmi





gopaalan, santhaan gopaalan, madana gopaalan, bal krishnan, hayagrivan, maaya narayanan, garudadhwajan, narayanan Pundarikakshan, yagyan, shridharan, gadaadharan, lakshmi pathi, vaasudevan, maadhavan, seshasaayi vidhaarana narasimhan, vidhyunjihva narasimhan, gora narasimhan, kukshi narasimhan, vibhishana narasimhan, mahahaara narasimhan, kali naashaka ramaana nara narayanan, shankara narayanan, rupa narayanan, laskshmi damodaran, damodaran, shankarshanan, adhokshajan, dattareyan, chaturbhujan, mohan krishanan, sowbhagya varadan, rukmini vijayan, choodamani krishanan, dhanjaya krishanan, pariyaata hara krishnan, shyamanthakan, hara krishanan, kaliya mardhana krishanan, chanur mardhana krishnan, sudharshanan, murari, vanamaali, amrutaharanan, shri vatsa laanchnan, darnidharan, devadevan, swayambhu kapilar, dharmaraajar, hiranya garbar, paramhamsan.

Murthies with three chakras

Narayanan, laxmi narayanan, daasarathi raaman, shaantha vaasudevan, narasimhan, koormam, achyuthan, keshavan, adho mukha narasimhan, simshumaaran, thrivikraman, matsyan, sudharshan, purushottaman.

Murthies with four chakras

sita raman, janaardhanan, thrivikraman, hamsamardhi, laxmi narayanan, vadabhadhrashaayi, shri raman, budhdha chatur bhujan, govardhanan,

Murthies with five chakras

sita raman, shri hayaananan

Murthies with six chakras

shri murthy, taraka bramha, thrimurthy





Murthies with seven chakras

ananthan, sarvothomukha narasimhan

Murthies with eight chakras

mahaa narayanan, chakra paani, pithaamahan, ananthan

Murthies with nine chakras

vishwaksenar, achyuthan, ananthar

Murthies with ten chakras

hrushikeshan, govindan, ananthan, vishwarupakan, maha vishnu, paatala narasimhan, purushottaman, satyaveerashravan

Murthies with eleven chakras

sudhdha ananthar, rudra shankar, rudra naathar,

Murthies with twelve chakras

mukundan, sooryan

Murthies with thirteen / fourteen chakras, upto twenty five chakras and with chakras more than twenty five also exist. But, they are not popular. Murthy without chakras could also be a shaiva murthy.

DASHAAVATAARA MURTHIES





Matsya murthy

elongated, smooth , two chakras on the vadanam, one chakra on the tail, fish shaped, lines on the left side - this murthy bestows all auspiciousness. Black in color, face like a fish, with dots and vanamaala - these are lakshanas of a matsya murthy. It could be multi colored, have three dots and be of the shape of a conch also.

Koorma murthy

Of the shape of a tortoise, with chakras, with an elevated rear, beautiful round body in the shape of a whirlpool, of green color with the symbol of kaus-tuba mani.

Some koorma murthies are of the color of indra-neela gem, with the three significant lines and of a big size.

Round or tortoise shaped, with lines of vanamaala and two chakras, of black color, with golden dots is also a koorma murthy.

Four more types of koorma murthies can also be seen.

Varahaavataaram

Four types of varaaha murthies exist. Viz:-

1. shudhdha varaahan
2. bhu varaahan
3. laxmi varaahan
4. swaetha varaahan

Shudhdha varaahan

Of a big size, of the color of indra-neela gem, with three significant lines.





Laxmi varaahan

Of the shape of varaahan, with chakras, with lines on the rear side, long, with an elevated rear, with two chakras on the left side and kaustubha lines on the bottom.

Bhu varaahan

Elongated face, of black color, with separate ring-like structures, chakra in the mouth portion.

With a bent face, elevated rear, spear-shaped face is also a bhu varaahan.

Laxmi varaahan

Chakras on the left side and lines of vanamaala are seen.

Sweatha varaahan

Long nose, a molar tooth, glowing, white as cow's milk, with lines of vanamaala and a beautiful appearance.

Narasimha Avataram

"Elongated, with a mane, chakras in the mouth and a possessing wide mouth, right side being raised up, with an uplifted head , two teeth of the jaw being visible, such a murthy is called vidaarana narasimhan "- says the bramhanda puranam. This murthy may be worshipped only by bramhacharis and sanyasis.

Of the color of light red, with a knotted garland like structure, of red spots,





of long mane and chakras on the left side, of a wide mouth is another kind of avidaarana narasimhan.

Of many mouths and open mouths and of gold color is the Raksha-shaantha narasimhan.

In this manner there exist seventeen types of narasimha murthies.

Vaamana avataram

two types of vaamana exists viz. pure vaamana murthy and dadhivaamana.

Shudhdha vaamana

"Small in size, short and very bright, chakras on the top and mouth on the rear side" - these are the lakshanas of a pure vaamana murthy says the Padma puraanam.

"Of the color of kaayam flower and with beautiful dots and round in shape and very small" - describes the bramhaanda puranam. Some of them possess five lines also. "Of the color of indira - neela with vanamaala and lotus and very bright and round and small" these are the lakshanas of sudhdha vaamana says the varaha puraanam.

"Round and smooth and with clear chakras and elongated mouth and clear lines and an uplifted navel, on either side of the chakra a flower like formation and a garuda like formation near the chakra , with lots of hair - this vaamana murthy bestows goodness, auspiciousness and good relationships on householders who worship", says the bramhaanda puraanam.

dadhi vaamanan

With mahalakshmi on the lap, Purnakumbham in the right hand and bhiksha





paatram in the left hand and a crown on the head, of the shape of a crescent moon - this is the dadhi vaamana murthy.

Parushuraama avataram

Two types exist - ugra murthy and shaantha murthy.

Ugra Parashuraaman

This Murthy has a white and black body, elongated and big mouth and chakras on the right side and the left side, dots on the chakra and lines resembling the axe; on the rear side lines of the form of teeth " - this is in brief what the puraanas have to say.

Murthy with bow and arrow formations, of fair complexion, and a seated posture, bestow moksham . Being an amsha of Vishnu and axe like lines , of the color of grass and a raised navel with bright chakras is the ugra Parsshuraama say some puranaas.

Shaantha PArashuraama

Axe like lines on the rear side is the shaantha murthy.

Daasarathi raaman

They are o twelve types.

- 1.Raman
- 2.Balaraaman
- 3.Sita raaman
- 4.Daasarathi raaman
- 5.Dashakandakulaanthasu raaman





6. Veeraraghvan
7. Vijayaraghvan
8. Hrushta raaman
9. Kodhandha raaman
10. Kali naashaka raaaman
11. Shri raaman
12. Pattabhi raaman

Raman

"Of the color of grass, with a beautiful chakra, with dandam (stick) on the rear side, two lines on the sides", says the bramha puraanam. With bow and arrow, with padma-rekha, egg-shaped and with lines of the karpagam-tree; black colored rear", say the other puranaas.

This murthy has not been found in all the three worlds.

With bow and arrow, elongated, of a big size, with dots, chakra on the navel. With plenty of openings, of black color, is also a raman murthy.

Balaraaman

On the rear side are found five lines; bow and arrow on the sides; two chakras "Those who worship Him will be bestowed with sons", says the bramhaanda puraanam.

Sita Raama

Of only one opening with four chakras, of the color of the dark blue cloud, with bow and arrow, spear, umbrella, flag, lines of chaamara and vanamala. Bestows victory and sowbhagyam to the worshipper.

Two openings with four chakras; one chakra on the left side, bow and arrow,





quiver, vanamala". says the bramhaanda puraanam.

Egg shaped with opening on the bottom, kundalam in the opening, two chakras on the sides. Kalpa vruksha lines on the top and chakra on the left side. Adorned With beautiful lines . Bestows all material benefits on the worshipper - so says the Paadma puraanam.

Taaraka bramha sita raaman (with six chakras)

With bow and having the clefts of a cow - these are the lakshanas of this murthy. Three openings and six chakras, of black color, uplifted and sloppy rear side, of the shape of a big jamun fruit - this is the taaraka seet raaman.

Dasakantakulaanthaka raaman

With kodandam, egg shaped, big and having two lines on either sides of a dent, of black color, a bow on the right rear side.

Veera Raaghavan

With bow and arrow and quiver, with kundalam, with vanamala, with small garlands, with two chakras - this is the veera raaman murthy.

Vijaya Raaman

With bow and arrow, quiver, of a fearful contour, two dotted chakras, with garlands - this is the vijaya raama murthy.

Hrushta raaman

Garland on the top side, bow and arrow, lines on the sides, two chakras - He





bestows joy and moksham.

Kali naashaka raaman

Of the look of jamun fruit, of black color, opening on the rear side, opening with two chakras, makara kundalam, golden mark on the forehead, with bow and dots - bestows sarvaabheeshta sidhdhi.

Round SaaLagrAmams have one flat surface. Elongated saaligrammas have a long flat surface. These saaligrmmas have to be placed during worship, on their flat surfaces.

VADANAM

When the length of the vadanam of the saaligrammam is one eighth the perimeter of the murthy, then it is a superior murthy, if it is one fourth it is tolerable ; but if the length of the vadanam is more than one fourth the perimeter, the murthy is not worthy of worship.

Bramhins have to worship the Vaasudeva murthy, amongst the three murthies. Kshathriyas have to worship the Sankarshana murthy, vaishyas have to worship the Pradyumna murthy and the sudras Anirudhdha.

Bramhins can worship many number of murthies.

Kshatriyas should not worship more than three,

Vaishyas not more than two and

sudras should not worship more than one murthy.

Those who worship SaaLagrAmams with Chakras three times a day will most certainly become mukatas.





Twelve shilas together is called a kshetram. A vaishnavan who worships these will be bestowed with limitless punyams. SaaLagrAmams with chakras and dwaraka shilas when worshipped daily will bestow moksham. SaaLagrAmama with chakra when donated is tantamount to bhu-daanam, donation of large areas of lands including mountains and forests.

Wherever the dwaraka shila, SaaLagrAmam shila, tulasi leaf and shankha are together worshipped and whoever partakes of that theertam is bound to get moksham. Those who instead of partaking the SaaLagrAmam thirumanjanam theertam, use it for prokshanam of the self, are sinners tantamount to performers of bramhahatti dosham. That is why perumal theeratam has to be partaken first and then prokshanam done with some more theertam taken again.

SaaLagrAmam of the size of a gooseberry fruit and with a sumukha face, when worshipped bestows all the wishes of the the worshipper and moksha too. Those with no bhakthi but only a kaama purusha - full of desires, when he worships a SaaLagrAmam will be protected by the Lord undoubtedly. Even one look of the SaaLagrAmam murthy will drive away all sins just as the animals take to their heels on the sight of the lion. Even when one merely desires to perform SaaLagrAmam aaradhana, all sins will fly away as the darkness is destroyed by the sun's rays. Even an impure person is rendered pure by the mere touch of the SaaLagrAmam murthy; one who bears the SaaLagrAmam on his shoulders will be akin to one who bears the burden of the whole world. The worshipper of one hundred SaaLagrAmams, will be bestowed with goodness that is indescribable. Since, in the Saaligram murthy the Lord resides permanently, no aavahana is required; yet the agni puranam talks of performing visarjanam for purification.

Let us all uplift our lives by performing SaaLagrAmam aaradhana in a befitting manner !





Narayana Narayana

sadagopan.org





Journey to SaaLagrama Dhivya dEsam

BY
SRIMAN MUKUND SRINIVASAN

" Nestled among the mighty peaks of Himalayas , SaaLagrama dhivya dEsam is the abode of the Dhivya dampathys. It is accessible only during few months of the year. Here trekked Thirumangai AzhwAr to perform MangaLASAsanam on Sri Devi, Bhu Devi Sametha Mukthi Naatha Para Brahmam . Azhwar was taken aback by the extraordinary natural beauty of this mountainous landscape . He walked into the temple and saw the beautiful face of the Lord with His enchanting smile welcoming Him. AzhwAr recalled with affection the episodes from Raama, KrishNa avathArams and prostrated before the Lord , Mukthi-Daayaka Mukunda Narayanan. AzhwAr revealed those who recite his ten Pasurams on ther Dhivya dampathis of SaaLagrAma KshEthram will attain Moksham unfailingly.

The Ahobilavalli team invites you now for a journey to SaaLagrama KshEthram as seen by the eyes of Sri Mukund Srinivasan of Singapore during April 2006 at

śāradāgōpan.ōṛg





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Gandaki-near-Jomsom (21km away from muktinath)





इसदीर्घदूरपरिपत्र.०१३

The long trek





Gandaki river near Kagbeni town (10km away from muktinath)





Climb the stairs to enter the temple

इसवीकल्पपान.०१३





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Temple on the top left

