



Scheme for "Safeguarding the Intangible Cultural Heritage and Diverse Cultural Traditions of India"

Form for National Inventory Register of Intangible Cultural Heritage of India

A. Name of the State - **Karnataka**

B. Name of the Element/Cultural Tradition (in English) - **Vedic Aradhana of Saint Sri Thyagaraja Swamy (1767 – 1847)**

B.1. Name of the element in the language and script of the community
Concerned, if applicable - **NA**

C. Name of the communities, groups or, if applicable, individuals concerned (Identify clearly either of these concerned with the practice of the said element/cultural tradition) - **NA**

D. Geographical location and range of the element/cultural tradition (Please write about the other states in which the said element/tradition is present –
Thiruvaiyaru, Thanjavur District, Tamil Nadu and other states are Andhra Pradesh and Karnataka

E. Identification and definition of the element/cultural tradition of the India

(Write "Yes" in one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element. If you tick 'others', specify the domain(s) in brackets.)

- i. **(Yes)** oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- ii. () performing arts
- iii. **(Yes)** social practices, rituals and festive events
- iv. **(Yes)** knowledge and practices concerning nature and the universe
- v. () traditional craftsmanship
- vi. other(s) ()

F. Provide a brief summary description of the element that can introduce it to readers who have never seen or experienced it

The Vedic Aradhana (Aradhana is a term that is used to describe the "Shraddha" performed for saints) is conducted in true Vedic style including the authentic rituals and social practices prevalent in the early centuries.

The Vedic Aradhana includes many rituals and activities like Ganapathi Homam, Navagraha Homam, Ramataraka Homam, Chaturveda Parayanam, Srimad Valmiki Ramayana Parayanam etc. These are normally conducted by highly knowledgeable "Ghanapathis"* or "Vedic Practitioners". Such**

Ghanapathis are invited from across India to conduct the proceedings for five days. The event is held as per the Indian calendar from Pushya Bahula Prathipat to Pushya Bahula Panchami every year (during January).

- G. Who are the bearers and practitioners of the element/Cultural Traditions? Are there any specific roles or categories of persons with special responsibilities for the practice and transmission of it? If yes, who are they and what are their responsibilities?

Bearers and practitioners: Devotees of Saint Thyagaraja Swamy

Yes, the specific categories/persons with special responsibilities – Vedic Scholars with experience of atleast 15 years in the practice of Vedic rituals

- H. How are the knowledge and skills related to the element transmitted today?
Oral tradition and practical training

- I. What social functions and cultural meanings do the element/cultural tradition have today for its community?
Cultural Harmony / Cultural Integration

- J. Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development? I.e. describe any aspect of the element/cultural tradition that may be unacceptable to Law of the country or may be in opposition to practicing community's harmony with others. – **NA**

- K. Your Project's contribution to ensuring visibility, awareness and encouraging dialogue related to the element/cultural tradition – **Through Website:**
<http://thyagabrahmatrust.in/> and facebook link
<https://www.facebook.com/sadguru.trust.5> and Electronic and Print Media

- L. Information about the safeguarding measures that may protect or promote the element/cultural tradition

- a. (Write "Yes" in one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned)
- i. **(Yes)** transmission, particularly through formal and non-formal education
 - ii. **(Yes)** identification, documentation, research
 - iii. **(Yes)** preservation, protection
 - iv. **(Yes)** promotion, enhancement
 - v. **(Yes)** revitalization

- b. Write about the measures taken at local, state and national level by the Authorities to safeguard the element/cultural tradition?

Support only by devotees, private sponsors and presently by the Ministry of culture through the Sangeet Natak Akademi (ICH) with financial support

- M. Write about the threats, if any, to the element/cultural tradition related to its practice, visibility and future longevity. Give facts and relevant reasons based on the current scenario.

Threats – Lack of human resources and monetary resources, scarcity / paucity / less or lack of both. Current scenerio quite encouraging only through public participation

- N. Safeguarding measures proposed

(This section should identify and describe safeguarding measures to protect and promote the element/cultural tradition. Such measures should be concrete and can be implemented to formulate future cultural policy for safeguarding and promoting the element/cultural tradition in the state)

More participation by the Local Government Bodies, State and Central Government participation through monetary and publicity and infrastructure in terms of Transport, Accomodation at the venue.

Awareness to be created through massive publicity through the print and electronic media

- O. Community Participation

(Write about the participation of communities, groups and individuals related to the element/cultural tradition in formulation of your project)

Community Participation is quite encouraging only due to the word of mouth, publicity by the participants

- P. Concerned community organization(s) or representative(s) – **Database under compilation**

(Provide detailed contact information for each community organization or representative or other non-governmental organization that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.)

- i. Name of the entity
- ii. Name and title of the contact person
- iii. Address
- iv. Telephone number
- v. E-mail
- vi. Other relevant information

- Q. Give information of any Inventory, database or data creation centre (local/state/national) that you may be aware of or of any office, agency, organisation or body involved in the maintenance of the said inventory etc. - **NA**

R. Principal published references or documentation available on the element/cultural tradition
(Books, articles, audio-visual materials, names and addresses of reference libraries, museums, private endeavours of artistes/individuals for preservation of the said element, publications or websites) –

Website: <http://thyagabrahmatrust.in/>

Newspaper publication – a. The Hindu dated January 9, 2009 and b. The New Indian Express dated January 19, 2014

Signature:



Name & Designation: **Radhakrishna G. Seshappa,**
Managing Trustee

Name of Institution (If applicable): **Sadguru Sri Thyagabrahma Aradhana Kainkary Trust**

Address: **Aarathi, 1st Floor, 265/A, 36 B Cross, 7th Block Jayanagar, Bengaluru 560 070.**
Tel: **080-26532314 / 26541819**

Vital link in the Aradhana

The Hindu. Friday, January 9, 2009

TRADITION Sadguru Sri Tyagabrahma Aradhana Kainkarya Trust, with Cheallam Iyer as the pivot, has been taking care of the Vedic rituals for many years.

SUCANTHY KRISHNAMACHARI

Ninety year old Chellam Iyer is in Madras, but his thoughts are in Tiruvaiyaru, where Tyagabrahma Aradhana will be held on January 13 and 14. The bard's birthplace will resonate with music culminating in the rendition of the Pancharatna kritis on Bahula Panchami. But Chellam Iyer is preoccupied with the religious rituals that are conducted during the two days.

For over two decades now, the Sadguru Sri Tyagabrahma Aradhana Kainkarya Trust, which Chellam Iyer formed with a few devotees of the Thillaisanthanam parampara, has preserved the tradition of conducting puja at the samadhi of the saint poet. For Chellam Iyer, the aradhana is a mission that occupies his thoughts all the time and he leaves no stone unturned to make it happen every year. Infirmary does not stop him from visiting people, including philanthropists, distributing pamphlets and spreading the message. His devotion comes through as he talks about the beginnings — the origin of the practice.

Tyagaraja Swami's maternal grandson performed puja at Swami's samadhi, and upon his death, the saint's disciples such as Thillaisanthanam Rama Iyengar continued the annual aradhana at Subbarama Bhagavathar's residence. And Rama Iyengar also made arrangements for daily puja at the samadhi.

In 1903, granite replaced the brick structure of the samadhi thanks to Sundara Bhagavathar and Krishna

Bhagavathar, known as the Umayalpuram Brothers. This was recorded by them in an inscription, which also referred to Thillaisanthanam Rama Iyengar as the 'antharanga sishya' of Tyagaraja. Chellam Iyer shows a photograph of the slab with the inscription.

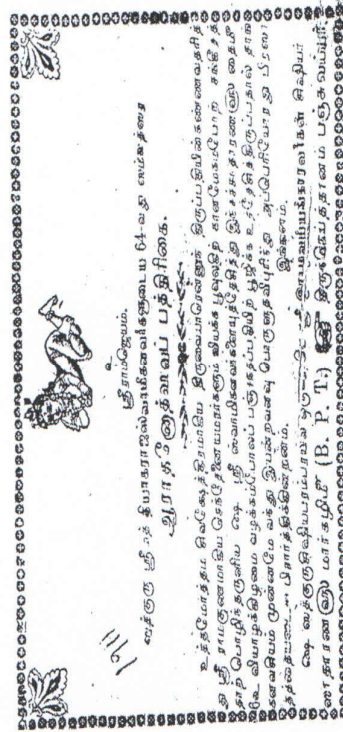
Upon Rama Iyengar's death, his disciples Narasimha Bhagavathar and Panchu Bhagavathar continued the aradhana pooja. Until 1907, there were no music concerts during the aradhana. It was in 1908 that Narasimha Bhagavathar and his younger brother Panchu Bhagavathar held a five-day aradhana festival that included harikathas and concerts, and the celebration took place, at Pachaiappa's choultry, No. 2 Tirumanjana Veedhi, which was where Chellam Iyer's grandfather Gopalakrishna Iyer resided.

For funds

To raise money for the next year's festival, Narasimha Bhagavathar presented a Harikatha on Tyagaraja swamikal at Tendamandalai High School, Mint Street, Madras, on December 20, 1908. One of the major donors was Munuswamy Naidu, Secretary of the 'Bhakthi Maarga Prasanga Sabha', which organised upanyasams and Harikathas in the city. Panchu Bhagavathar went round the villages near Tiruvaiyaru, collecting rice, pulses and vegetables, because the brothers had to ensure that those who came for the celebrations were provided food.

When Narasimha Bhagavathar and Panchu Bhagavathar fell out, those who took the side of the elder brother became the Peria katchi, and those in the other camp became the Chinna katchi. On February 17, 1914, Panchu Bhagavathar set up the 'Tyagabrahma Vaibhava Prakash Sabha', with Pandit Lakshmanachar as the president and Poochi Srinivasa Iyen-

gar as the vice-president, to conduct the aradhana. Sanjivita vidvans could become members, upon payment of an annual fee of 10 rupees. "Apart from this executive committee, a reception committee was also set up, and this included my grandfather Gopalakrishna Iyer," says Chellam Iyer. Panchu Bhagavathar retained the right to perform the first pu-



MISSIONARY ZEAL: Chellam Iyer (Top right: Photo: R. Shivaji Rao) and the documents he has preserved. Above is invitation of 1911 and at top left is an appeal by Umayalpuram Krishna Bhagavathar and Sindara Bhagavathar (1907) for funds to conduct the aradhana.

ya mandapam, and 1926-1939 in Central High school, which is where I studied, and later became a teacher. The Peria katchi festival was always in Kalvana Mahal," says Chellam Iyer, mind razor sharp when it comes to recalling the events that took place nearly a century ago.

The Peria katchi would serve lunch early in the morning, but the Chinna katchi would serve food only after their elaborate pujas. Many people would be the first to eat at the Peria katchi festival in the morning, and the last to eat at the Chinna katchi festival. That way they had the best of both worlds.

A setback

The death of Pandit Lakshmanachar in 1919 was a setback for the Chinna katchi. His successors — Mayavaram Vaidyanatha Iyer and Thanjavur Govinda Bhagavathar — died soon after they assumed office. Sootlamangalam Vaidyanatha Bhagavathar then took over as president, but Sabesa Iyer and a few others fell out with him, and in 1923, they had separate celebrations. But the two factions of the Chinna katchi patched up in 1924.

After Bangalore Nagarathnamma built the kumbhabishekam in 1925, she handed over the keys to Ramudu Bhagavathar, great-grandson of Tyagaraja's brother, and on Bahula Panchami day, Chinna katchi had to take the help of the Tiruvaiyaru Sub-Magistrate Das Rao to do their annual puja.

That evening, Chinna katchi had arranged a concert by Palladam Sanjeeva Rao and a mirasdar presented him with a Navaratna necklace worth Rs. 3,000. In 1926, Chinna katchi's right to perform the aradhana puja was upheld by the court and Arivakudi Ramanuja Iyengar was elected presi-

dent of the party. Nagarathnamma wanted to give a concert during the aradhana, but both factions were united in denying her an opportunity. And that heralded the entry of yet another group in 1927, that of Nagarathnamma. The year 1940 saw the three factions come together, and it was only after this that lady artists also began to perform at the aradhana and the practice of group singing of Pancharatna kritis began.

In November 1984, Chellam Iyer, S. Parthasarathy and a few others of the Thillaisanthanam tradition, formed a Trust called 'Sadguru Tyagabrahma Aradhana Kainkarya Trust'. Madras, that even today continues the religious part of the aradhana celebrations that began in the time of Thillaisanthanam Rama Iyengar.

This year the rituals will be held on January 13 and 14. The agenda includes Vedas Parayanam, Akhandaradana nama japam, Sriramad Ramayana parayanam, Tulasi Laksharchana for Lord Rama, Lalitha Sahasranama Laksharchana and other pujas besides Veda Sadas representing all 11 shakhas of the four Vedas. The festival concludes on January 15 with aradhana and samaradhana.

"My desire is that people in large numbers should learn about the kankarya aspect of the festival and participate in it. That is the only way one can pay respect to Tyagaraja and the deity he loved and worshipped all his life. The tradition should be kept alive. It is a fervent appeal from Chellam Iyer, who will be returning to Tiruvaiyaru to supervise the preparations. The trust, which functions at Pot 6, Sri Krishna Kripa, Karpagamabli Nagar, Kottivakkam, Chennai-600041, can be contacted at 984-0922616, 9360332942 or at 9845043927 (Bangalore).

IN MEMORY OF A SAINT

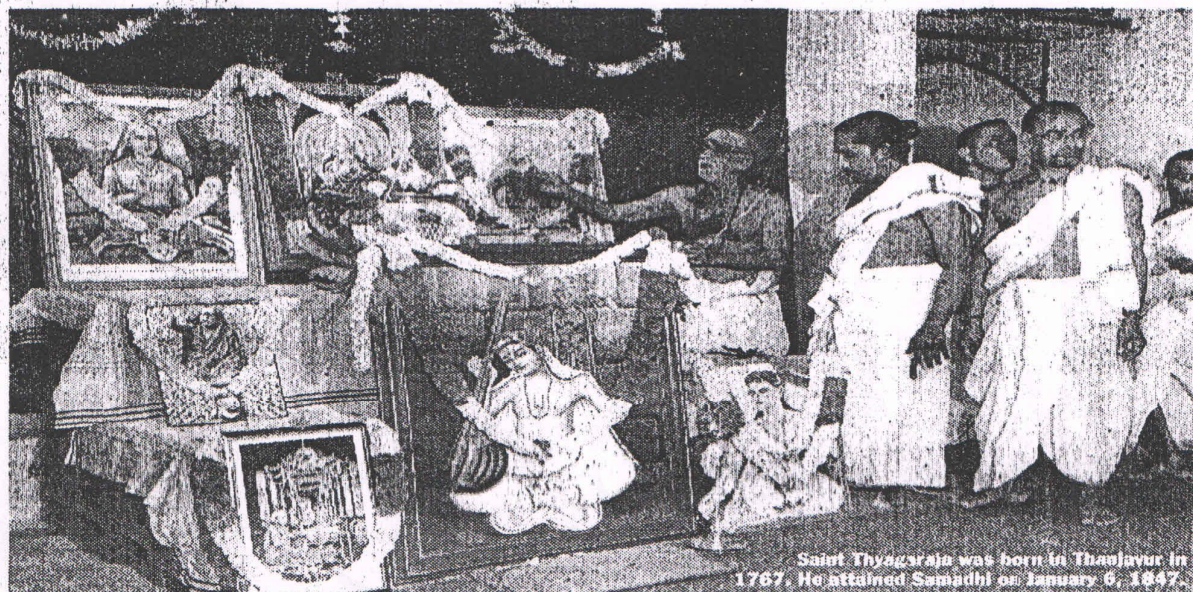
While the five-day music fest held to honour Saint Thyagaraja at Thanjavur hogs the limelight, the vedic rituals performed alongside remain little known.

By SANGEETA CAVALE
RADHAKRISHNA

The sleepy town of Thiruvaiyaru in the lush and tradition-rich district of Thanjavur, in the Cauvery basin, awakens in January each year. This is to celebrate and commemorate the life of the poet Saint Thyagaraja who was born here in 1767. He attained Samadhi on January 6, 1847. All of us are probably aware of the huge five-day musical festival that is held here near the banks of the Kaveri to pay homage to Thyagaraja swami, one of the stalwarts of Carnatic music but few are aware of the historical Vedic ceremonies that are also performed at his house, each year, at the same time.

In 1984, he formed and got registered the Sadguru Sri Thyagabrahma Aradhana Kainkary Trust and Samithi under the presidency of Justice Sethurama Iyer. Chellam Iyer was the managing trustee right until 2011. Today he is 95 years old and remains as enthusiastic about this age old tradition as he was as a young man. He says, "My desire is that people should learn about the spiritual aspect of the *aradhana* and participate in it. That is the best way to pay respects to Thyagaraja swami and the Lord he loved and worshipped all his life." Ironically, though famous and popular Carnatic musicians and singers participate in the musical sabha, the last day of which is telecast live by Doordarshan, few of them take part

few years. For the first time, a national-level award—the Bharathi Thyagaraja Samman—has been instituted to recognize and honour musicians, dancers, vedic scholars, Sanskrit poets and others. The winner is shortlisted by the Sringeri Swamiji himself. The awards celebrate the different facets of the saint's achievements. He was a Vedantin, philosopher, vedic priest, musician, musicologist, lyricist, composer, story-teller, poet and dramatist. Apart from religious activities conducted by *ghanapathis* and the best of vedic pundits and scholars, like homas, chanting, recitations from holy books, *kunkumarchana*, *kanya puja*, *sumangali puja*, *dampati puja*, *brahmachari*



Saint Thyagaraja was born in Thanjavur in 1767. He attained Samadhi on January 6, 1847.

With the calm Kaveri river flowing through nearby, the whole atmosphere gets charged with a spiritual fervour and energy that is rejuvenating for the spirit and body.

Thyagaraja swamy took *sanyas* during the latter part of his life after the passing away of his wife. Hence he was not cremated but was buried according to tradition and a *vrindavan* (garden) built on his *samadhi*. Holy texts prescribe how true homage is to be paid to a *Yati* (*sanyasi*). The proper way prescribed is through the chanting of holy texts, homas and other vedic rituals which invoke the spirit of the Divine. Initially, his *aradhana* was conducted by his grandson (daughter's son), Thyagaraja Iyer along with his direct disciples till 1885. Unfortunately his grandson passed away in 1885. Then his *Antaranga Shishyas* and other direct disciples continued the tradition. Over the years, different people conducted the ceremonies and it was in 1940 that a school teacher, K Lakshminarayan or Chellam Iyer as he is popularly known, took it upon himself to conduct the annual vedic ceremonies without a single break.

Thousands of people from all castes and creeds are fed all three meals for the entire duration of the *aradhana*, which is five days.

in the relatively low-key Vedic celebrations. The present managing trustee, former chartered accountant and auditor-turned-Vedic purohit, Radhakrishna G Seshappa from Bangalore, hopes to continue this age-old tradition and involve more musicians and people from all walks of life. He urges people to join the vedic celebrations with as much enthusiasm as they do the musical festivities and make donations in cash or kind. It was in the year 2009 that the Trust received the blessings and was affiliated to the Dakshinamaya Sri Sharada Peethem, Sringeri. His Holiness Sri Sri Jagadguru Ananthasrivibhooshitha Bharathi Theertha Mahaswamiji has been guiding and supporting the trust and its activities.

The CEO and Administrator of the Sringeri Matha, Padma Sri Awardee, Dr VR Gowrishankar's personal contribution to the activities of the Trust have been immense in the last

puja, thousands of people from all castes and creeds are fed all three meals for the entire duration of the *aradhana*, which is five days.

This is popularly called Chellam (after Chellam Iyer) Sapad in Thanjavur district. About 8,000 people partake of scrumptious meals, each year. This year scholars from Maharashtra will chant *mantras* and *shlokas* from the *Jaimini Sama Veda*. Chanting of the original texts of the *Bhagavad Gita*, Upanishads, *Valmiki Ramayana* and *Sundarkanda* are some of the spiritual highlights. This year the *aradhana* is from January 17 to January 21 at Thirumanjana Veedhi in Thiruvaiyaru. It is open to everyone. You can participate in *tulsi archana*, *Rama Nama japas*, singing of *bhajans*, *kumkuma archana*, chanting of Lalitha and Vishnu *sahasranama* etc. More information is available on www.thyagabrahmatrust.org



SADGURU SRI THYAGABRAHMA ARADHANA KAINKARYA TRUST

FIRST REPORT

**For the Project Sanctioned under the scheme of Safeguarding the
Intangible Cultural Heritage and Diverse Cultural Traditions of India**

Year: 2015 -16

- 1. Title of the Project:** Vedic Aradhana of Saint Composer (Thyagaraja) 1767 - 1847
- 2. Name of the Grantee:** Sadguru Sri Thyagabrahma Aradhana Kainkarya Trust
- 3. Date of Commencement of the Project:** Sunday, 24th January 2016 to Thursday, 28th January 2016

Introduction:

The Sadguru Sri Thyagabrahma Aradhana Kainkarya Trust inherited and took forward the tradition of conducting or performing the Vedic Aradhana (Aradhana is a term that is used to describe the “Shraddha” performed for saints) in the true Vedic tradition including the authentic rituals and social practices prevalent in the early centuries to preserve and continue the age old customary Shishya Parampara tradition of Thillaisthanam, Thiruvaiyaru (a small hamlet in Thanjavur District of Tamil Nadu) and attend to all the customary functions and ceremonies connected with the Annual Aradhana.

The noble endeavour of the Trust is to perform the annual Aradhana, with other connected functions and look after the ceremonial mass feeding to the general public, devotees, and Vedic scholars on all the five days. Wholesome and nutritious meals are served. The trust has been carrying on this sacred duty with utmost devotion, in strict adherence to the SHASTRAIC tradition as enunciated in our ancient scriptures.

It is imperative on our part to continue our past tradition so meticulously built up by the disciples of the Thillaisthanam Sishya Paramapara lineage of Saint Thyagaraja. The customary traditional rituals and other functions have to be



SADGURU SRI THYAGABRAHMA ARADHANA KAINKARYA TRUST.

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carried out preserving and maintaining the uncompromising sanctity associated with them. It is the unique privilege of the Sadguru Sri Thyagabrahma Aradhana Kainkarya Trust to inherit the age old tradition and maintain its unbroken continuity.

ANNADANAM – Sacred Tradition of Serving Food

Spiritual significance of Annadanam in Hindu Civilisation and Culture.

The Upanishads proclaim “अतिथिदेवो भव” – Treat your guest like you would treat the divine.

Annadanam is supreme and uncomparable out of all charities on earth. All life force comes from food and from surviving on food and water. Therefore Annadanam is nothing but giving PRANA (life force) to living beings, irrespective of religion, caste, nationality etc.

For the grand finale atleast 8000 people are served a sumptuous traditional South Indian meal.

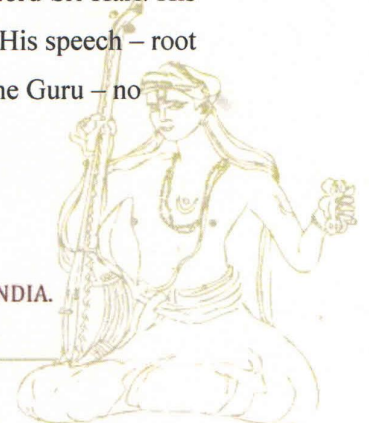
Description of the Project:

This year (2015-2016), the Thyagaraja Vedic Aradhana was held for 5 days at Thiruvaiyaru from Sunday, 24th January (Pushya Bahula Prathipat) to Thursday, 28th January 2016 (Pushya Bahula Panchami). During the Aradhana many rituals were conducted. The rituals were supervised and officiated by Ved. Br. Sri. Rajashekhara Ghanapathi, Kumbakonam (TN) as the Pradhana Acharya or the Principal with other Vedic Scholars and the details of the rituals are given below:

The daily rituals included (Photographs attached herewith):

Guru Vandana

To pay obeisance to the lineage of our preceptors / Rushis. Guru is one who destroys the darkness of ignorance and leads one to light. He is the visible form of Lord Sri Hari. His form is the basis for meditation and His lotus feet the basis for worship, His speech – root of mantras and His mercy – Moksha. There is no greater principle than the Guru – no





Austerity, Penance or Spiritual knowledge greater than Him. For human beings scorched by the three fires (three dimensions of life), Adhyatmika (process of moksha attainment), Adhi Daivika (psychic / mental) and Adhi Bhowthika (emperical-concerned with observation/experience), Guru is the Holy Ganges that puts out the fire. If Lord Sri Hari gets angry a Guru can protect us but there is no refuge if a Guru is annoyed. Hence, it is imperative to pay respects to the Guru Parampara. The below mantra is chanted:

गुरु ब्रह्मा गुरुर्विष्णुः गुरु देवो महेश्वरः । गुरु साक्षात् परब्रह्मा तस्मै श्री गुरवे नमः ॥

॥ श्रीगुरुवन्दनम् ॥

श्रीगुरुभ्यो नमः

शङ्कारूपेण मच्चित्तं पङ्कीकृतमभूद्यया । किङ्करी यस्य सा माया शङ्काराचार्यमाश्रये ॥
प्रह्लादवरदो देवो यो नृसिंहः परो हरिः । नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥
श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यभिधान् यतीन्द्रान् । विद्यानिधीन् मन्त्रनिधीन् सदात्मनिष्ठान् भजे
मानवशम्भुरूपान् ॥

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् । नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥
विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् । सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥
अज्ञानां जाह्नवीतीर्थं विद्यातीर्थं विवेकिनाम् । सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ॥
विद्याविनयसम्पन्नं वीतरागं विवेकिनम् । वन्दे वेदान्ततत्त्वज्ञं विधुशेखरभारतीम् ॥

पञ्चाशत्लिपिभिर्विभक्तमुखदोः पन्मध्यवक्षस्थलां भास्वन्मौलिनिबद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।
मुद्रामक्षगुणं सुधाढ्यकलशं विद्याञ्च हस्ताम्बुजैः बिभाणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥

श्रीमत्परमहंस-परिव्राजकाचार्यवर्य-पदवाक्यप्रमाणपारावारपारीण-

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-

अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शनस्थापनाचार्य-व्याख्यानसिंहासनाधीश्वर-

सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्तक-सर्वतन्त्रस्वतन्त्र-आदिराजधानी-

विद्यानगरमहाराजधानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजाधिराजगुरु-भूमण्डलाचार्य-

ऋष्यशृङ्गपुरवराधीश्वर-तुङ्गभद्रातीरवासि-श्रीमद्विद्याशङ्करपादपञ्चाराधक-

श्रीमज्जगद्गुरु-श्रीमदभिनवविद्यातीर्थमहास्वामिगुरुकरकमलसञ्जात

श्रीमज्जगद्गुरु-श्रीभारतीतीर्थमहास्वामिनां-तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां

च चरणारविन्दयोः साष्टाङ्गप्रणामान् समर्पयामः ॥





-4-

Gaja (Elephant), Ashwa (Horse), Go (Cow) Pooja

Duration: 60 mins

This is to pay our respects to the animal kingdom in nature. This is conducted by offering pooja to the Elephant, Ashwa & Gou (Cow). Just as the presiding deities are paid the customary obeisance and propitiated for invoking their blessings. The 16 upacharas which are offered to the presiding deity are:

The deity is awakened in the morning by the chanting of hymns, ringing of bells and blowing of conches. Once the sanctum is cleaned, the small movable metallic image is placed on a tripod stand in close proximity to the main deity. The God is offered water to wash the feet, the hands and to rinse the mouth. He is then given a ceremonial bath using the ritualistic utensils specified for the purpose. The deity is then dried and dressed. Sandal paste is smeared on his body and adorned with flowers. Incense is burned and lights are waved. Food and betal leaves are offered to Him. In short, he is treated like an honoured guest.

Offerings: Fruits, Sugarcane, Rice, Jaggery, Coconut, Horsegram, water etc.

Istha Devatha Prarthana / Ganesha Vandana

Duration: 30 minutes

Every auspicious occasion or ceremony in India is always associated with religious and Vedic rites, wherein, all the deities of the Pantheon in general and the presiding deities in particular are paid the customary obeisance and propitiated for invoking their blessings.

The deity is awakened in the morning by the chanting of hymns, ringing of bells and blowing of conches. Once the sanctum is cleaned, the small movable metallic image is placed on a tripod stand in close proximity to the main deity. The God is offered water to wash the feet, the hands and to rinse the mouth. He is then given a ceremonial bath using the ritualistic utensils specified for the purpose. The deity is then dried and dressed. Sandal paste is smeared on his body and adorned with flowers. Incense is burned and lights are waved. Food and betal leaves are offered to Him. In short, he is treated like an honoured guest.

Offerings: Fruits, Channa dal, Moong dal, Cherupu etc.





Swasti Punyahaa Vaachanam / Varuna Vaastu Pooja

Duration: 30 minutes

It is an ode to water – the purifier. A purificatory rite for the ceremony wherein, Varuna – the presiding deity of water is invited to the decorated Kalasha – the sacred pitcher from which the sanctified water is sprinkled on the surroundings and the offerings. Purifying the mind, body and place before the yagna is performed. Holy water is sprinkled with mango leaves around the place with the chanting of Mantras –

ॐ तच्छं योरावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये । दैवी स्वस्तिरस्तु नः । स्वस्तिर्मानुषेभ्यः ।
ऊर्ध्वं जिगातु भेषजं । शं नो अस्तु द्विपदे । शं चतुष्पदे ।
॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Shanthi Mantra

Duration : 20 mins

A prayer for peace all over the cosmos. The following mantras are chanted:

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः । व्यशेम देवहितं यदायूः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं नो इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे ।
नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥
ॐ शान्तिः शान्तिः शान्तिः ॥
ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजसि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Similarly, there are many more mantras.

Sankalpa

A statement of purpose calling for sharaddhaa (earnestness), Medha (intellect) and Prajna (awareness). Expressing or making a statement of purpose, declaring the auspicious date, time, the place of location etc.





Acharyaadi Rutvigvaranam

To assign specific portfolios to all the acharyas in conducting the rituals for 5 days in strict adherence to the shastraic tradition. At this juncture, the acharyas are offered Deeksha Vastras (the sacred and sanctified traditional attire to be worn during the five day period), Fruits and a token of monetary honararium.

The following Vedic scholars were given their repective port folios of chanting and also conducting the aradhana rituals.

Pradhana Acharya:

1. Br. Sri. R. Rajashekhara Ghanapathigal (the Principal Priest)

Rig Vedam:

1. Br. Sri. Sathyanarayana Gahanapathigal
2. Br. Sri. Vighnesha Bhat
3. Br. Sri. Ganesha Ghanapathigal
4. Br. Sri. Guruprasad
5. Br. Sri. Raghu Ghanapathigal
6. Br. Sri. K. Seetharaman

Shukla Yajurvedam:

1. Br. Sri. Arunachala Ghanapathigal
2. Br. Sri. Vijaya Kumar Sharma
3. Br. Sri. Suryanarayana Sharmam
4. Br. Sri. Vijayaraghava Ghanapathigal
5. Br. Sri. Srinivasa Ghanapathigal
6. Br. Sri. Manjunatha Ghanapathigal

Krishna Yajurvedam:

1. Br. Sri. Swamimalai Krishnamurthy Ghanapathigal
2. Br. Sri. VG. Subramanya Ghanapathigal
3. Br. Sri. G. Rama Ghanapathigal
4. Br. Sri. Manakkal Krishnamurthi Ghanapathigal
5. Br. Sri. Sathanur S Krishnamurthi Ghanapathigal
6. Br. Sri. Neelakanta Ghanapathigal





7. Br. Sri. N. Venkataraman

Atharvana Vedam:

1. Br. Sri. K. Seetharaman
2. Br. Sri. Balamani Karthik
3. Br. Sri. K. Srivasthava
4. Br. Sri. Hanumanthacharyulu

Samavedam:

- a. Kowthuma Shakha
 1. Br. Sri. Ambithangam
 2. Br. Sri. Bhiksharaman
- b. Jaimini Shakha
 1. Br. Sri. Ranganathan

Additionally, 10 priests conducted the daily rituals.

Srimad Ramayana Parayanam:

1. Br. Sri. Bhaktavatsalam

Srimad Bhagavatham:

1. Br. Sri. Jagadeesh Bhat

Prasthan Treya:

1. Br. Sri. Ganesh

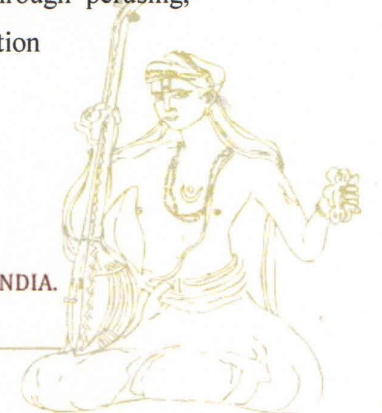
Kalasha Sthapana

To intone the spirits of all the heavenly bodies in the holy pitchers with Varuna – the God of Rain as the presiding deity

Chaturveda Parayanam (Each of the Vedas)

Duration: 6 to 8 hrs daily

Meaning of Parayanam – (n.) going over and over again reading through perusing, studying the text in whole or totality. Reading the complete text or collection





Parayanam of Rig Veda, Krishna Yajur Veda & Shukla Yajur Veda, Sama Veda and the Atharvana Veda.

Srimad Valmiki Ramayana Parayanam

Duration: 6 to 8 hrs daily

Srimad Valmiki Ramayana is a holy epic poem of India which narrates the journey of Virtue to annihilate the Vice. Sri Rama is the Hero and aayana His journey. Srimad Valmiki Ramayana is composed of verses called Sloka, in Sanskrit language, which is an ancient language from India and a complex meter called Anushtup. These verses are grouped into individual chapters called Sargas, wherein a specific event or intent is told. These chapters or sargas are grouped into books called Kaandas where Kaanda means the inter-node stem of sugar cane, or also a particular phase of the story or an event in the course of story telling.

Prasthaana Treya Parayanam

Duration: 6 to 8 hrs daily

Prasthaana Treya consists of the texts of

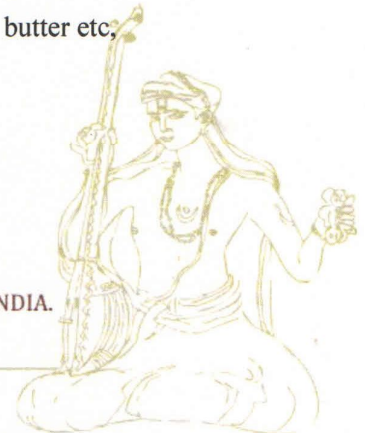
- a. Veda Bhashya – commentary and dissemination of the Vedic texts
- b. Bhagavadgita
- c. Brahma Sutras (Vedanta or the metaphysical knowledge)

Tulasi Sahasranamarchana to Lord Sri Ramachandra & Sri Anjaneya Swamy

Worshipping Lord Sriramachandra and Sri Anjaneya or Hanuman with one thousand names of the deities with the most sacred TULASI or Basil leaves.

Rudra Abhisheka

Lord Shiva is worshiped in His Rudra form, is hailed by all Vedic scriptures as one of the greatest Poojas to remove all evils, to attain all desires and for all round prosperity. This worship involves prayers while bathing the shiva linga with milk, yogurt, butter etc.





before the Shiva Linga is decorated with flowers, rudraksha etc. and finally presented to the devotees for worship and getting His blessings.

Mantra:

कृष्ण यजुर्वेदीय तैत्तिरीय संहिता चतुर्थ वैश्वदेवं काण्डम् पञ्चमः प्रपाठकःॐ नमो भगवते रुद्राय ॥
नमस्ते रुद्र मन्यवं उतोतु इष्वे नमः । नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः । या त इषुः शिवतमा शिवं बभूव
ते धनुः । शिवा शरव्या या तव तया नो रुद्र मृडय । या ते रुद्र शिवा तनूराघोराश्चापकाशिनी । तया नस्तनुवा
शन्तमया गिरिशन्ताभिचाकशीहि । यामिषु गिरिशन्त हस्ते विभर्ष्यस्तवे । शिवा गिरित्र तां कुरु मा हिंसीः पुरुषं
जगत् । शिवेन वचसा त्वा गिरिशाच्छावदामसि । यथा नः सर्वमिज्जगदयक्ष्मणं सुमना असत् । अथ्यवोचदधिवक्ता
प्रथमो दैव्यो भिषक् । अहीगन्ध सर्वाजम्भयन्तसर्वोश्च यातुधान्यः । असौ यस्तामो अरुण उत बभूवः सुमङ्गलः । ये
चेमागं रुद्रा अभितो दिक्षु श्रिताः सहस्रशो वैषागं हेड ईमहे । असौ यो वसपति नीलगीवो विलोहितः । उत्तैनं
गोपा अहशन्-नहशन्-नुदहार्यः । उत्तैनं विश्वा भूतानि स दृष्टो मृडयाति नः । नमो अस्तु नीलगीवाय सहस्राक्षाय
मीदुषे । अथो ये अस्य सत्त्वानो ह तेभ्योऽकरन्मनः । प्रमुच धन्वतस्-त्वमुभयोरानि योज्याम् । याश्च ते हस्त
इषवः परा ता भगवो वप । अवतत्य धनुस्त्वगं सहस्राक्ष शतेषुधे । निशीर्य शल्यानां मुखा शिवो नः सुमना भव ।
विज्यं धनुः कपर्दिनो विशल्यो वारणावगम् उत । अनेशन-नस्येषव आभुरस्य निषङ्गथिः । या ते हेतिर-मीदुष्टम् हस्ते
बभूव ते धनुः । तयाऽस्मान् विश्वतस्-त्वमयक्ष्मया परिबभुज । नमस्ते अस्त्वायुधानां तातय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने । परि ते धन्वनो हेतिरस्मान्-वृणक्तु विश्वतः । अथो य इषुधिस्तवारो
अस्मन्निधेहि तम् ॥ 1 ॥

शम्भवे नमः । नमस्ते अस्तु भगवन्-विश्वेश्वराय महादेवाय त्र्यम्बकाय त्रिपुरान्तकाय त्रिकाग्निकालाय कालाग्निरुद्राय
नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्-महादेवाय नमः ॥
नमो हिरण्य बाहवे सेनान्ये दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः सस्मिपञ्जराय
त्वषीमते पथीनां पतये नमो नमो बभ्रुशाय विव्याधिनेऽन्नानां पतये नमो नमो हरिकेशायोपवीतिने पुष्टानां पतये
नमो नमो भवस्य हेत्यै जगतां पतये नमो नमो रुद्रायां तताविने क्षेत्राणां पतये नमो नमः सूतायाहत्याय वनानां पतये
नमो नमो रोहिताय स्थपतये वृक्षाणां पतये नमो नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो नमो भुवन्तये
वारिवस्कृता-यौषधीनां पतये नमो नमो उच्चैर्-घोषायाक्रन्दयते पत्नीनां पतये नमो नमः कृत्स्नवीताय धावते सत्त्वनां
पतये नमः ॥ 2 ॥

नमः सहमानाय निव्याधिने आव्याधिनीनां पतये नमो नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमो नमो
निषङ्गिणे इषुधिमते तस्कराणां पतये नमो नमो वज्रंते परिवज्रंते स्तायूनां पतये नमो नमो निचेरवे
परिचरायारण्यानां पतये नमो नमः सुकाविभ्यो जिघागंसदभ्यो मुष्णतां पतये नमो नमोऽसिमदभ्यो नक्तचरदभ्यः
प्रकृन्तानां पतये नमो नमो उष्णीषिने गिरिचराय कुलुञ्चानां पतये नमो नमो इषुमदभ्यो धन्वाविभ्यश्च वो नमो नमो
आतन्-वानेभ्यः प्रतिदधानेभ्यश्च वो नमो नमो आयच्छदभ्यो विसृजदभ्यश्च वो नमो नमोऽस्सदभ्यो विचदभ्यश्च वो
नमो नमो आसीनेभ्यः शयानेभ्यश्च वो नमो नमः स्वपदभ्यो जाग्रदभ्यश्च वो नमो नमोऽस्तिष्ठदभ्यो धावदभ्यश्च वो
नमो नमः सभाभ्यः सभापतिभ्यश्च वो नमो नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः ॥ 3 ॥





-10-

नमो आद्याधिनोभ्यो विविध्यन्तीभ्यश्च नमो नमो उगणाभ्यस्तृगं-हृतीभ्यश्च नमो नमो गृत्सेभ्यो गृत्सपतिभ्यश्च
नमो नमो व्रातेभ्यो व्रातपतिभ्यश्च नमो नमो गणेभ्यो गणपतिभ्यश्च नमो नमो विरूपेभ्यो विश्वरूपेभ्यश्च नमो
नमो नमो महद्भ्यः, क्षुल्लकेभ्यश्च नमो नमो रथिभ्यो रथेभ्यश्च नमो नमो रथेभ्यो रथपतिभ्यश्च नमो
नमो सेनोभ्यः सेनानिभ्यश्च नमो नमो, क्षत्त्रेभ्यः सङ्ग्रहीतृभ्यश्च नमो नमो नमस्तक्षोभ्यो रथकारेभ्यश्च नमो नमो
कुलालेभ्यः कर्मारेभ्यश्च नमो नमो पुञ्जिष्टेभ्यो निषादेभ्यश्च नमो नमो इषुकृद्भ्यो धन्वकृद्भ्यश्च नमो
नमो मृगयुभ्यः श्वनिभ्यश्च नमो नमो श्वभ्यः श्वपतिभ्यश्च नमो नमो ॥ 4 ॥

नमो भवाय च रुद्राय च नमो शर्वाय च पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च नमो कपर्दिने च
व्युसकेशाय च नमो सहस्राक्षाय च शतधन्वने च नमो गिरिशाय च शिपिविष्टाय च नमो मीढुष्टमाय चेषुमते च नमो
ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च सवृध्वने च नमो अग्न्याय च प्रथमाय च नमो
आशवे चाजिराय च नमो शीघ्रियाय च शीघ्र्याय च नमो ऊर्म्याय चावस्वत्याय च नमो स्त्रोतस्याय च द्वीप्याय च ॥

5 ॥

नमो ज्येष्ठाय च कनिष्ठाय च नमो पूर्वजाय चापरजाय च नमो मध्यमाय चापगल्भाय च नमो जघन्याय च
बुध्न्याय च नमो सोम्याय च प्रतिस्याय च नमो याम्याय च क्षेम्याय च नमो उर्व्याय च खल्याय च नमो
क्षोभ्याय चाध्वसान्याय च नमो वन्याय च कक्ष्याय च नमो श्रवाय च प्रतिश्रवाय च नमो आशुषेणाय चाशुरथाय च
नमो शूराय चावभिन्दते च नमो वर्मिणे च वरुधिने च नमो बिल्मिने च कवचिने च नमो श्रुताय च श्रुतसेनाय च ॥

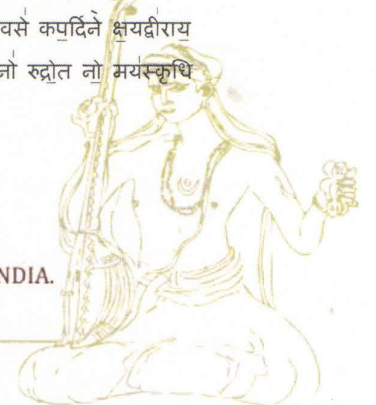
6 ॥

नमो दुन्दुभ्याय चाहनन्याय च नमो धृष्णवे च प्रमृशाय च नमो दूताय च प्रहिताय च नमो निषङ्गिणे चेषुधिमते च
नमस्-तीक्ष्णेषवे चायुधिने च नमो स्वायुधाय च सुधन्वने च नमो सुत्याय च पथ्याय च नमो काट्याय च नीप्याय
च नमो सूद्याय च सरस्याय च नमो नाद्याय च वैशन्ताय च नमो कूप्याय चावट्याय च नमो वर्ष्याय चावर्ष्याय च
नमो मेघ्याय च विद्युत्याय च नमो ईधियाय चातप्याय च नमो वात्याय च रेष्मियाय च नमो वास्तव्याय च
वास्तुपाय च ॥ 7 ॥

नमो सोमाय च रुद्राय च नमस्तामाय चारुणाय च नमो शङ्गाय च पशुपतये च नमो उग्राय च भीमाय च नमो
अग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय नमश्शम्भवे च मयोभवे
च नमो शङ्कराय च मयस्कराय च नमो शिवाय च शिवतराय च नमस्तीर्थ्याय च कल्याय च नमो पार्याय
चावार्याय च नमो प्रतरणाय चोतरणाय च नमो आतार्याय चालाद्याय च नमो शष्प्याय च फेन्याय च नमो सिकत्याय
च प्रवाह्याय च ॥ 8 ॥

नमो इरिण्याय च प्रपथ्याय च नमो किङ्गशिलाय च क्षयणाय च नमो कपर्दिने च पुलस्तये च नमो गोष्ठ्याय च
गृह्याय च नमस्तल्प्याय च गेह्याय च नमो काट्याय च गह्वरेष्ठाय च नमो हृदय्याय च निवेष्ट्याय च नमो पाङ्
सव्याय च रजस्याय च नमो शुष्याय च हरित्याय च नमो लोप्याय चोलप्याय च नमो ऊर्म्याय च सूर्म्याय च
नमो पर्ण्याय च पर्णशद्याय च नमो पगुरमाणाय चाभिघ्नते च नमो आखिबदते च प्रखिबदते च नमो वः
किरिक्केभ्यो देवानाङ् हृदयेभ्यो नमो विक्षीणकेभ्यो नमो विचिन्वत्-केभ्यो नमो आनिर् हृतेभ्यो नमो आमीवत्-केभ्यः ॥ 9 ॥

द्राणे अन्धसम्पत्ते दरिद्रन्-नीललोहित । एषां पुरुषाणामेषां पशूनां मा भर्माश्च रो मो एषां किञ्चुनाममत् । या ते रुद्र
शिवा तन् शिवा विश्वहम्भेजी । शिवा रुद्रस्य भेषजी तया नो मृड जीवसे ॥ इमाङ् रुद्राय तवसे कपर्दिने क्षयद्वाराय
प्रभंरामहे मतिम् । यथा नः शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् । मृडा नो रुद्रो नो मयस्कृधि





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क्षयदीराय नमसा विधेम ते । यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ । मा नो महान्तमुत मा नो
अर्भकं मा न उक्षान्तमुत मा न उक्षितम् । मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवो रुद्र रीरिषः । मा
नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः । वीरान्मा नो रुद्र भामितोऽवधीर्-हविष्मन्तो
नमसा विधेम ते । आराते गोघ्न उत पूरुषघ्ने क्षयदीराय सुम्-नमस्मे ते अस्तु । रक्षां च नो अर्थि च देव ब्रूयथा च
नः शर्म यच्छ द्विर्होः । स्तुहि श्रुतं गतंसदं युवानं मुगन्न भीममुपहन्तुमुग्रम् । मुडा जंरित्रे रुद्र स्तवानो अन्यन्ते
अस्मन्नवपन्तु सेनोः । परिणो रुद्रस्य हेतिर-वृणक्तु परि त्वेषस्य दुर्मति रंघायोः । अवं स्थिरा मघवद्-भ्यस्-तनुष्व
मीढ-वस्तोकाय तनयाय मृडय । मीढुष्टम् शिवमत शिवो नः सुमनां भव । परमे वृक्ष आयुधन्निधाय कृतिं वसानं
आचर पिनाकं बिभ्रदागहि । विकिरिदु विलोहित नमस्ते अस्तु भगवः । यास्ते सहस्रगं हेतयोन्यमस्मन्-निवपन्तु ताः
। सहस्राणि सहस्रधा बाहुवोस्तव हेतयः । तासामीशानो भगवः पराचीना मुखा कृधि ॥ 10 ॥
ॐ नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥ सदाशिवोम् । ॐ शान्तिः शान्तिः शान्तिः

Lalitha Sahasranama Kumkumarchana

Lalita Sahasranamam contains the thousand names of the Hindu mother goddess Lalita. The names are organized in hymns (stotras). It is the only sahasranama that does not repeat a single name. Turmeric is the main basic material from which "Kumkum" is made. All forms of Purusharathas i.e. Dharma, Artha, Kama and Moksha (Knowledge, health, longitivity, all kinds of riches, fame and prosperity in all aspects, liberation) are obtained by a person who performs Kumkumarchana to Devi. Its Phala i.e. merit is immeasurable if one perfoms Kumkumarchane along with the chanting of Lalita Sahasranama.

Akhanda Rama Nama Japam

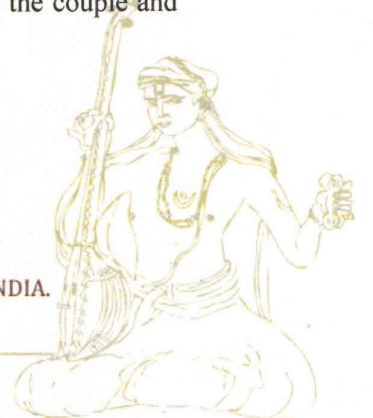
Chanting or bhajan of the Rama Mantra – “श्री राम जय राम जय जय राम” continuously by different groups of devotees throughout the five days.

Sumangali Puja

This pooja is done to invoke the blessings of the Sumangalis (married women).

Dampati Puja

Dampati Puja is for husband and wife as a couple, presuming that the worship was for ‘Adi-Dampatis’, Shiva and Shakti. It is an occasion to pay our respect to the couple and present them some essentials useful for them.





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Kanya Puja

Kanya Puja is a ritual of worshipping a girl aged between six and twelve, symbolising the Kanya Kumari (virgin) form of Goddess Durga Devi. This ritual is specially performed to recognize the divine feminine power vested in a girl child.

Suvasini Puja

Suvasini as she is called is a nitya sumangali. By performing Suvasini puja a happily married woman prays for being a sumangali till her life's end and attains death as sumangali.

Brahmachari Puja

A Brahmachari is an unmarried man. He is held in high esteem in Vedas and Puranas for several reasons. Padma puja and prayers are offered to a Brahmachari seeking his blessings.

Apart from the above routine, the following rituals were observed strictly adhering to tradition:

DAY 1 - Sunday, 24th January 2016:

Deva Naandi

To invoke the presence and blessings of the Gods and Ancestors

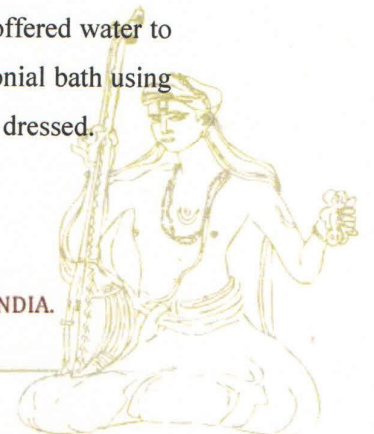
Mahaganapathi Homam

Duration: 90 mins

Every auspicious occasion or ceremony in India is always associated with religious and Vedic rites, wherein, all the deities of the Pantheon in general and the presiding deities in particular are paid the customary obeisance and propitiated for invoking their blessings.

Shodashopachara pooja (Sixteen offerings)

The deity is awakened in the morning by the chanting of hymns, ringing of bells and blowing of conches. Once the sanctum is cleaned, the small movable metallic image is placed on a tripod stand in close proximity to the main deity. The God is offered water to wash the feet, the hands and to rinse the mouth. He is then given a ceremonial bath using the ritualistic utensils specified for the purpose. The deity is then dried and dressed.





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Sandal paste is smeared on his body and adorned with flowers. Incense is burned and lights are waved. Food and betel leaves are offered to Him. In short, he is treated like an honoured guest. In addition to above, the following is also offered: cooked rice, ghee, herbs, shrubs, green leaves, puffed rice, sweet cakes, coconuts, cereals, spices, dry fruits, honey, sugarcane, aromatic substances, perfumes, incenses etc. are offered through a homam or yagna –sacrificial fire. Offerings are made through AGNI – the god of fire to various manifestations of GOD. It is believed that AGNI acts as the courier or messenger who delivers our offerings to various gods promptly.

Offerings: Modak, Laaja (puffed rice), Sugarcane, Jaggery, Honey, Dry Fruits, Doorva (grassa), Ghee, Arka (Madar) Samittu.

Mantra:

ॐ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।

ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत आ नः शृण्वन्नुतिभिःसीदसादनम् ॥ ॐ महागणाधिपतये नमः ॥

DAY 2 - Monday, 25th January 2016:

Navagraha Homam

Duration: 90 mins

This Homam is performed to remove all obstacles in life and attain 'Ayur, Arogya and Saukhyam' (longevity, health and happiness). The Homam is performed after conducting a Navagraha Pooja and nine varieties of flowers, nine cereals (Nava Dhanya), nine vastrams (fabric of different colours) and nine types of Naivedyams are used for the pooja. Each Graha is worshipped with a specific flower. Nine types of Chamatas (twigs) are used. The homam is done to appease the nine planets i.e. the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu and is considered to be an effective remedy for Navagraha Dosha.

Offerings: Cooked Rice, Particular Samittu for each graha, Ghee

Mantra:

अथ नवग्रह स्तोत्र ॥ श्री गणेशाय नमः ॥





जपाकुसुम संकाशं काश्यपेयं महदद्युतिम् । तमोरिंसर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥ १ ॥
 दधिशंखतुषाराभं क्षीरोदार्यं संभवम् । नमामि शशिनं सोमं शंभोर्मुकुट भूषणम् ॥ २ ॥
 धरणीगर्भं संभूतं विद्युत्कांतिं समप्रभम् । कुमारं शक्तिहस्तं तं मंगलं प्रणाम्यहम् ॥ ३ ॥
 प्रियंगुकलिकाश्यामं रूपेणाप्रतिमं बुधम् । सौम्यं सौम्यगुणोपेतं तं बुधं प्रणाम्यहम् ॥ ४ ॥
 देवानां च ऋषीणां च गुरुं कांचन सन्निभम् । बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम् ॥ ५ ॥
 हिमकुंद मृणालाभं दैत्यानां परमं गुरुम् । सर्वशास्त्र प्रवक्तारं भार्गवं प्रणाम्यहम् ॥ ६ ॥
 नीलांजन समाभासं रविपुत्रं यमाग्रजम् । छायामार्तड संभूतं तं नमामि शनैश्वरम् ॥ ७ ॥
 अर्धकायं महावीर्यं चंद्रादित्य विमर्दनम् । सिंहिकागर्भसंभूतं तं राहुं प्रणाम्यहम् ॥ ८ ॥
 पलाशपुष्पसंकाशं तारकाग्रहं मस्तकम् । रौद्ररौद्रात्मकं घोरं तं केतुं प्रणाम्यहम् ॥ ९ ॥
 इति श्रीव्यासमुखोद्गीतम् यः पठेत् सुसमाहितः । दिवा वा यदि वा रात्रौ विघ्नं शांतिर्भविष्यति ॥ १० ॥
 नरनारी नृपाणां भवेत् दुःस्वप्ननाशनम् । ऐश्वर्यमतुलं तेषां आरोग्यं पुष्टिवर्धनम् ॥ ११ ॥
 ग्रहनक्षत्रजाः पीडास्तस्कराग्निसमुद्भवाः । ता सर्वाः प्रशमं यान्ति व्यासोब्रुते न संशयः ॥ १२ ॥
 ॥ इति श्रीव्यास विरचितम् आदित्यादी नवग्रह स्तोत्रं संपूर्णं ॥

Shree Sookta Homam

Duration: 60 mins

This Homam is a very powerful homam performed for ushering prosperity and wealth.

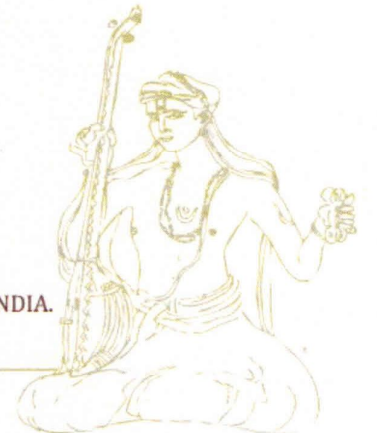
This is performed to invoke the blessings of Goddess Mahalakshmi.

Offerings: Ghee, Milk, Honey, Payasa (Kheer), Pink coloured roses, Lotus flowers, Sampige (Magnolia champaca)

Mantra:

श्रीसुक्तम्:

ॐ हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् हरिः ॐ
 हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १ ॥
 तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् । यस्यां हिरण्यं विन्देयं गामश्च पुरुषानहम् ॥ २ ॥
 अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीम् । श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥ ३ ॥
 कां सोऽस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तूसां तर्पयन्तीम् । पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥ ४ ॥
 चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् । तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्म नश्यतां त्वां वृणे ॥ ५ ॥
 आदित्यवर्णं तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः । तस्य फलानि तपसानुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥ ६ ॥
 उपैतु मां देवसखः कीर्तिश्च मणिना सह । प्रादुर्भूतोऽस्मि राष्ट्रस्मिन् कीर्तिमृद्धिं ददातु मे ॥ ७ ॥
 क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् । अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥ ८ ॥
 गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् । ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥ ९ ॥
 मनसः काममाकूतिं वाचः सत्यमशीमहि । पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥ १० ॥





SADGURU SRI THYAGABRAHMA ARADHANA KAINKARYA TRUST

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DAY 3 - Tuesday, 26th January 2016:

Aavahanti Homam

To invoke the blessings of all the heavenly bodies and the six seasons to shower abundant prosperity on the entire universe.

Offering: Cooked Rice, Samittu – Peepal tree, Ghee

Mantra:

यँछसामृषभो विपः । छोऽमृताभव । रू स मो म धया वृणोत ॐ । अमृत दव धारणो भ ॐ यासम
 ॐ । शरीरं मेविचषणम । जिजा म ॐ मेधममा । कुकणा ंभिर विवौ रू वमु । णः कोशोऽसि म
 ॐ धया विपिहतः । ॐ ॐ तुं मेगोपाय । आवहती विवताना ॥ १॥ कुवाणाऽचीरमानः । वासासि मम गाव ।
 अपानेच सवदा । ततो म ॐ ॐ यमावह । लोमशांपशिभः सह ाहा । आमाय ॐ ॐ चारिणः ाहा ।
 विमाऽऽय ॐ चारिणः ाहा । मय ॐ चारिणः ाहा । दमाय ॐ चारिणः ाहा । शमाय ॐ चारिणः ाहा ॥
 २॥ यशो जनऽसावि ाहा । ॐ ॐ यान ॐ वसोऽसावि ाहा । ॐ तं भग रू विशावि ाहा । स मा
 भग रू विश ाहा । तिन सह ॐ शाख ॐ ॐ निभगाहंयि मृजेऽहा । यथाऽऽपः रू वता यि यथा मासा अहजरम
 । एवंमां चारिणः । धातराय ॐ सवतः ाहा । रू तिवशोऽसि रू मा भाहि रू मा प ॥ ३॥

Rama Taraka Homam & Anjaneya Moolamantra Homam

Invoke the blessings of Lord Srirama and Hanuman

Offerings: Ghee, Samittu, Payasa (Kheer), Grapes, Jackfruit, Banana

Moola Mantra for Havan: Aum Shreem Ram Ramaaya Svahaha

Moola Mantra for Hanuman: Aum Shree Hari Markata Markataya Svahaha

DAY 4 - Wednesday, 27th January 2016:

Rudra Ekadashini / Rudra Homam

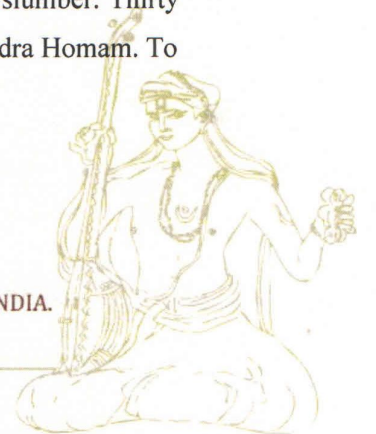
To pray obeisance to Lord Shiva and forgive the mankind who have committed all kinds of sins, knowingly or unknowingly, unconsciously, inadvertently, by force, perforce, under duress or coercion, while being awake or in dreams or even during deep slumber. Thirty three acharyas recited the Sree Rudra Prasna eleven times and perform Rudra Homam. To

SADGURU SRI THYAGABRAHMA ARADHANA KAINKARYA TRUST.

Aarathi, 1st Floor, 265/A, 36 B Cross, off Kanakapura Road, 7th Block, Jayanagar, Bengaluru 560082. INDIA.

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SADGURU SRI THYAGABRAHMA ARADHANA KAINKARYA TRUST

-16-

seek the blessings of Lord Shiva to bestow upon this universe, the best of everything in life for humanity to live a healthy long life with peace and prosperity

Offering: Ghee

DAY 5 - Thursday, 28th January 2016:

Guru Aradhana – Shraddha of Saint Thyagarajaswamy

Shraddha, not only liberates the ancestors, but it also is benedictory for the performer, because without blessings of the ancestors one can never achieve wealth, prosperity and happiness. The mantras during Shraddha ceremony reach the dead ancestors through the atmosphere and space.

The offerings include Paadya – washing the feet, Arghya- washing the hands, Achamana – rinsing of the mouth, offering sandal paste and flowers, Upaveeta – offering sacred thread, Vastras – offering clothing, dhoopa, deepa, arathi & naivedya (ceremonial feeding), offering dakshina (honorarium).

Invoking the spirits of past four generations of the Gurus in the ascending order

Guru – Generation 1

Parama Guru – Generation 2

Parameshti Guru – Generation 3

Parapara Guru – Generation 4

The lineage of Gurus of generation one to four (total of 32 Acharyas) are honoured with the traditional offerings of 16 types mentioned earlier.

Honouring the 32 Vedic Scholars from different centres across India with all offerings of essentials of life.

Submitted by

For Sadguru Sri Thyagabrahma Aradhana Kainkarya Trust


Radhakrishna G. Seshappa
Managing Trustee



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SECOND & FINAL REPORT

**For the Project Sanctioned under the scheme of Safeguarding the
Intangible Cultural Heritage and Diverse Cultural Traditions of India**

Year: 2015 -16

- 1. Title of the Project:** Vedic Aradhana of Saint Composer (Thyagaraja) 1767 - 1847
- 2. Name of the Grantee:** Sadguru Sri Thyagabrahma Aradhana Kainkarya Trust
- 3. Date of Commencement of the Project:** Sunday, 24th January 2016 to Thursday, 28th January 2016

In continuation of our First Report dated May 25, 2016, we are pleased to enclose our **Second and Final Report for consideration and release of the 3rd and final installment of ₹1,75,000/- (Rupees one lakh seventy five thousand only)** out of the total amount of ₹7,00,000/- sanction vide no. 28-6/ICH-Scheme/ 52/2015-16/52 dated 21st April 2016.

The Sadguru Sri Thyagabrahma Aradhana Kainkarya Trust formed in 1984 inherited the performance of the Sadguru Thyagabrahma Aradhana Kainkaryam to perpetuate and propagate the Yathi (Saint) Aradhana befitting that of celebrated Saint. A detailed introduction to the Aradhana has already been given in our First Report.

The Aradhana festival begins with the customary worshipping of nature and the animal kingdom (in the form of Gaja (Elephant), Ashwa (Horse) and Gow (Cow) and the river Cauvery which is the lifeline of the rice belt in South India (Thanjavur). This is done before the commencement of any big religious / spiritual event and considered most auspicious in the Hindu tradition. Since Thiruvaiyaru is also the confluence of five rivers just like Varanasi, Thiruvaiyaru is considered to be most sacred. Also known as Dakshina Kashi. Hence, it becomes very important to offer our respects to the five rivers. As is customary, poojas are offered to the rivers and the sacred water of these rivers are used for the next five days in the poojas.

DAY 1 - Sunday, 24th January 2016 and also daily rituals

Another custom of offering our obeisance to the Kshetraadhipathi Dharmasamvardhinisameta Panchanadeeshwarar and Saint Thyagabrahma Swamy Samadhi followed by GaneshaVandana and Swasti Punyahaa Vaachanam, Shanthi Mantras, Sankalpa followed by Acharyaadi Rutvigvaranam wherein the various Vedic Scholars invited from all over India are assigned to own responsibility to complete their specific jobs to successfully conclude the aradhana celebrations. The following scholars were given their respective responsibilities and were requested to complete the assigned responsibilities.

Pradhana Acharya:

1. Br. Sri. R. Rajashekhara Ghanapathigal (the Principal Priest)

Rig Vedam:

1. Br. Sri. Sathyanarayana Ghanapathigal
2. Br. Sri. Vighnesha Bhat
3. Br. Sri. Ganesha Ghanapathigal
4. Br. Sri. Guruprasad
5. Br. Sri. Raghu Ghanapathigal
6. Br. Sri. K. Seetharaman

Shukla Yajurvedam:

1. Br. Sri. Arunachala Ghanapathigal
2. Br. Sri. Vijaya Kumar Sharma
3. Br. Sri. Suryanarayana Sharmam
4. Br. Sri. Vijayaraghava Ghanapathigal
5. Br. Sri. Srinivasa Ghanapathigal
6. Br. Sri. Manjunatha Ghanapathigal

Krishna Yajurvedam:

1. Br. Sri. Swamimalai Krishnamurthy Ghanapathigal
2. Br. Sri. VG. Subramanya Ghanapathigal
3. Br. Sri. G. Rama Ghanapathigal
4. Br. Sri. Manakkal Krishnamurthi Ghanapathigal
5. Br. Sri. Sathanur S Krishnamurthi Ghanapathigal

6. Br. Sri. Neelakanta Ghanapathigal
7. Br. Sri. N. Venkataraman

Atharvana Vedam:

1. Br. Sri. K. Seetharaman
2. Br. Sri. Balamani Karthik
3. Br. Sri. K. Srivasthava
4. Br. Sri. Hanumanthacharyulu

Samavedam:

- a. Kowthuma Shakha
 1. Br. Sri. Ambithangam
 2. Br. Sri. Bhiksharaman
- b. Jaimini Shakha
 1. Br. Sri. Ranganathan

Additionally, 10 priests conducted the daily rituals.

Srimad Ramayana Parayanam:

1. Br. Sri. Bhaktavatsalam

Srimad Bhagavatham:

1. Br. Sri. Jagadeesh Bhat

Prasthanam Treya:

1. Br. Sri. Ganesh

Daily rituals:

Kalasha Sthapana

Chaturveda Parayanam (Each of the Vedas)

Srimad Valmiki Ramayana Parayanam

Prasthaana Treya Parayanam

Tulasi Sahasranamarchana to Lord Sri Ramachandra & Sri Anjaneya Swamy

Rudra Abhisheka

Lalitha Sahasranama Kumkumarchana

Akhanda Rama Nama Japam

Sumangali Puja

Dampati Puja

Kanya Puja

Suvasini Puja

Brahmachari Puja

Mahaganapathi Homam

Every auspicious occasion or ceremony in India is always associated with religious and Vedic rites, wherein, all the deities of the Pantheon in general and the presiding deities in particular are paid the customary obeisance and propitiated for invoking their blessings.

Shodashopachara pooja (Sixteen offerings)

The deity is awakened in the morning by the chanting of hymns, ringing of bells and blowing of conches. Once the sanctum is cleaned, the small movable metallic image is placed on a tripod stand in close proximity to the main deity. The God is offered water to wash the feet, the hands and to rinse the mouth. He is then given a ceremonial bath using the ritualistic utensils specified for the purpose. The deity is then dried and dressed.

Sandal paste is smeared on his body and adorned with flowers. Incense is burned and lights are waved. Food and betel leaves are offered to Him. In short, he is treated like an honoured guest. In addition to above, the following is also offered: cooked rice, ghee, herbs, shrubs, green leaves, puffed rice, sweet cakes, coconuts, cereals, spices, dry fruits, honey, sugarcane, aromatic substances, perfumes, incenses etc. are offered through a homam or yagna –sacrificial fire. Offerings are made through AGNI – the god of fire to various manifestations of GOD. It is believed that AGNI acts as the courier or messenger who delivers our offerings to various gods promptly.

Offerings: Modak, Laaja (puffed rice), Sugarcane, Jaggery, Honey, Dry Fruits, Doorva (grass), Ghee, Arka (Madar) Samittu.

Mantra:

ॐ गणानां त्वा गणपतिं हवामहेकविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पतआ नः शृण्वन्नूतिभिःसीदसादनम् ॥ॐ महागणाधिपतये नमः ॥

DAY 2 - Monday, 25th January 2016:

Along with daily rituals

Navagraha Homam

This Homam is performed to remove all obstacles in life and attain 'Ayur, Arogya and Saukhyam' (longevity, health and happiness). The Homam is performed after conducting a Navagraha Pooja and nine varieties of flowers, nine cereals (Nava Dhanya), nine vastrams (fabric of different colours) and nine types of Naivedyams are used for the pooja. Each Graha is worshipped with a specific flower. Nine types of Chamatas (twigs) are used. The homam is done to appease the nine planets i.e. the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu and is considered to be an effective remedy for Navagraha Dosha.

Offerings: Cooked Rice, Particular Samittu for each graha, Ghee

Mantra:

अथ नवग्रह स्तोत्र ॥ श्री गणेशाय नमः ॥
जपाकुसुम संकाशं काश्यपेयं महदद्युतिम् । तमोरिंसर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥ १ ॥
दधिशंखतुषाराभं क्षीरोदार्यं संभवम् । नमामि शशिनं सोमं शंभोर्मुकुट भूषणम् ॥ २ ॥
धरणीगर्भं संभूतं विद्युत्कांतिं समप्रभम् । कुमारं शक्तिहस्तं तं मंगलं प्रणाम्यहम् ॥ ३ ॥
प्रियंगुकलिकाश्यामं रुपेणाप्रतिमं बुधम् । सौम्यं सौम्यगुणोपेतं तं बुधं प्रणाम्यहम् ॥ ४ ॥
देवानांच ऋषीनांच गुरुं कांचन सन्निभम् । बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम् ॥ ५ ॥
हिमकुंद मृणालाभं दैत्यानां परमं गुरुम् । सर्वशास्त्र प्रवक्तारं भार्गवं प्रणाम्यहम् ॥ ६ ॥

नीलांजन समाभासं रविपुत्रं यमाग्रजम् । छायामार्तडं संभूतं तं नमामि शनैश्चरम् ॥ ७ ॥

अर्धकायं महावीर्यं चंद्रादित्य विमर्दनम् । सिंहिकागर्भसंभूतं तं राहुं प्रणमाम्यहम् ॥ ८ ॥
पलाशपुष्पसंकाशं तारकाग्रहं मस्तकम् । रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ॥ ९ ॥
इति श्रीव्यासमुखोद्गीतम् यः पठेत् सुसमाहितः । दिवा वा यदि वा रात्रौ विघ्न
शांतिर्भविष्यति ॥ १० ॥

नरनारी नृपाणां च भवेत् दुःस्वप्ननाशनम् । ऐश्वर्यमतुलं तेषां आरोग्यं पुष्टिवर्धनम् ॥ ११ ॥

ग्रहनक्षत्रजाः पीडास्तस्कराग्निसमुद्भवाः । ता सर्वाः प्रशमं यान्ति व्यासोब्रुते न संशयः ॥ १२ ॥

॥ इति श्रीव्यास विरचितम् आदित्यादी नवग्रह स्तोत्रं संपूर्णं ॥

Shree Sookta Homam

This Homam is a very powerful homam performed for ushering prosperity and wealth. This is performed to invoke the blessings of Goddess Mahalakshmi.

Offerings: Ghee, Milk, Honey, Payasa (Kheer), Pink coloured roses, Lotus flowers, Sampige (Magnolia champaca)

Mantra:

श्रीसुक्तम्:

ॐ हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम्हरिः ॐ

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १ ॥

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् । यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥ २ ॥

अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीम् । श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥ ३ ॥

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् । पद्मे स्थितां पद्मवर्णां तामिहोपह्वये
श्रियम् ॥ ४ ॥

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् । तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मी
मे नश्यतां त्वां वृणे ॥ ५ ॥

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः । तस्य फलानि तपसानुदन्तु मायान्तरायाश्च
बाह्या अलक्ष्मीः ॥ ६ ॥

उपैतु मां देवसखः कीर्तिश्च मणिना सह । प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥ ७ ॥

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् । अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥ ८ ॥

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् । ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥ ९ ॥
मनसः काममाकूतिं वाचः सत्यमशीमहि । पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥ १० ॥

DAY 3 - Tuesday, 26th January 2016:

Along with daily rituals

Aavahanti Homam

To invoke the blessings of all the heavenly bodies and the six seasons to shower abundant prosperity on the entire universe.

Offering: Cooked Rice, Samittu – Peepal tree, Ghee

Mantra:

यँछसामृषभो विपः । छोोऽमृताभव । ूस मो म े धया ृणोत े ु। अमृत
दव धारणो भ े यासम ू । शरीरं मे विचक्षणम । जिा म ् ेमधममा
। ुकणाा ंभिर विवौ ू वमु । ृणः कोशोऽसि म ् धया पिहितः
। ेौतुं मे गोपाय । आवही विवताना ॥ १ ॥ कुवाणाऽचीरमानः । वासांसि मम गाव
। अपानेच सवदा । ततो म े िौयमावह । लोमशांपशिभः सह ाहा ।
आमाय ु ुचारिणः ाहा । विमाऽय ुचारिणः ाहा । मय ुचारिणः ाहा
। दमाय ुचारिणः ाहा । शमाय ुचारिणः ाहा ॥ २ ॥ यशो जनऽसां नि ाहा ।
ौ े यान े वसोऽसां नि ाहा । ् तं भग ू विशां नि ाहा । स मा
भग ू विश ाहा । तिन सह ॐ शाख ् े नि भगाहं यि मृजे ाहा । यथाऽऽपः ू वता
यि यथा मासा अहजरम । एवं मां ुचारिणः । धातराय ुसवतः ाहा ।
ू तिवशोऽसि ू मा भाहि ू मा प ॥ ३ ॥

Rama Taraka Homam & Anjaneya Moolamantra Homam

Invoke the blessings of Lord Srirama and Hanuman

Offerings: Ghee, Samittu, Payasa (Kheer), Grapes, Jackfruit, Banana

Moola Mantra for Havan: Aum Shreem Ram Ramaaya Svahaha

Moola Mantra for Hanuman: Aum Shree Hari Markata Markataya Svahaha

DAY 4 - Wednesday, 27th January 2016:

Along with daily rituals

Rudra Ekadashini / Rudra Homam

To pray obeisance to Lord Shiva and forgive the mankind who have committed all kinds of sins, knowingly or unknowingly, unconsciously, inadvertently, by force, perforce, under duress or coercion, while being awake or in dreams or even during deep slumber. Thirty three acharyas recited the Sree Rudra Prasna eleven times and perform Rudra Homam. To seek the blessings of Lord Shiva to bestow upon this universe, the best of everything in life for humanity to live a healthy long life with peace and prosperity.

The Sree Rudra Sooktam was chanted by twelve Vedic Pundits eleven times prescribed to complete one cycle of Rudra Ekadashini.

Offering: Ghee

DAY 5 - Thursday, 28th January 2016:

Guru Aradhana – Shraddha of Saint Thyagarajaswamy

Shraddha, not only liberates the ancestors, but it also is benedictory for the performer, because without blessings of the ancestors one can never achieve wealth, prosperity and happiness. The mantras during Shraddha ceremony reach the dead ancestors through the atmosphere and space.

The offerings include Paadya – washing the feet, Arghya- washing the hands, Achamana – rinsing of the mouth, offering sandal paste and flowers, Upaveeta – offering sacred thread, Vastras – offering clothing, dhoopa, deepa, arathi & naivedya (ceremonial feeding), offering dakshina (honorarium).

Invoking the spirits of past four generations of the Gurus in the ascending order

Guru – Generation 1

Parama Guru – Generation 2

Parameshti Guru – Generation 3

Parapara Guru – Generation 4

The lineage of Gurus of generation one to four (total of 32 Acharyas) are honoured with the traditional offerings of 16 types mentioned earlier.

Honouring the 32 Vedic Scholars from different centres across India with all offerings of essentials of life.

V. Ramaganesa Ghanapatigal	M. Samasrava
S. Thyagaraja Sarma	V. Gurumurthy
R. Anantha Raman	K. Srinivasan
K. Sriramachandran	N. Chandramouliswaran
S. Sankaranarayanan	S. Venkatesan
UR. Gururama Subramanian	H. Thiyaabalaji
S. Kailasanathan	Somanatha Joshi
S. Sundar	Pradeep Joshi
C. Karthikeyan	BK. GururajaRao
H. Raghavendran	RaghavendraHegde
Shailesh S. Deshpande	Nishanth KS
M. SoundarRajan	Balasubrahmanya Koushik
K. Manikandan	Srinivasa Prasad Koushik
S. Soundaraja Srowthigal	N. Chandramouliswaran
S. Hari Baskar	CS. Manikantan
R. Vijaya Kumar	Rajashekar Ghanapaathigal

Aavahanti Homam



Guru Vandana



Chanting – Veda Parayanam



Chanting – Veda Parayanam



Navagraha Homam



Rudra Abhisheka



Swasti Punyahaa Vaachanam



Rudra Homam



Brahmachari Puja

