

BrahmOtsavam



Annotated Commentary In English By

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Oppiliappan kOil Sri.VaradAchAri SaThakOpan



Our Sincere thanks to:

1. 'kaimkarya ratnam' Anbil Sri. Ramaswamy Swami, Editor of SriRangaSri e-magazine for his special report on the Brahmotsava Celebrations at Pomona, New York.
2. Sri. Murali Desikachari for compiling the source document
3. Sri.Lakshminarasimhan Sridhar, Sri.Malolan Cadambi, Sri. Murali BhaTTar of www.srirangapankajam.com. www.ranganatha.org and Nedumtheru Sri.Mukund Srinivasan for contribution of images.
4. Smt. Jayashree Muralidharan for assembling the e-book.





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Sri Ranganatha with ubhaya nAcchiyArs during Brahmotsavam
Pomona Temple, New York



श्री:

BrahmOtsavam



INTRODUCTION

Dear Sri RanganAyaki SamEtha Sri Ranganatha BhakthAs :

The First BrahmOthsavam celebrations at Sri Ranganatha Temple have been successfully concluded with the anugraham of Lord Ranganatha and the AchAaryAs. The details of each day's program is available at: <http://www.Ranganatha.org>

A huge band of volunteers provided support for the various Kaimkaryams and including the Vaidhika events of the individual days from DhvajArOhaNam to DhvajAvarOhaNam.

The daily alankArams, PuRappAdus, Live Naadhaswara Kaccheris, cultural events, Anna dhAnams, BhEri Taadanams et al during this BrahmOthsavam were a delight to enjoy. adiyEn thought that it will be good to share this most enjoyable



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anubhavam.

This temple observes PaancharAthra Aagamam (**Jayaakhya Samhithai**). The PaancharAthra Aagamic texts have laid out specific details on how the BrahmOthsavam should be conducted at the Temples of Sriman NaarAyaNa. Sri Ranganatha Temple follows very closely the Aagamic guidelines with support from experts in PaancharAthra Aagamams.

Even at famous temples in India, there are local variations in the observance of BrahmOthsavams:

- 1) **UthsavAnga Homams** (Homams at Yaaga SaalAs pertinent to the BrahmOthsavam)
- 2) Times for conductance of this Uthsavam (Months: Maasi at Ahobilam, PurattAsi at Thirumala, Panguni and Purattasi at Oppiliappan Sannidhi)
- 3) Length of the Uthsavam (18 days at MannArgudi to standard 10 days elsewhere concluding with avabrutha SnAnam at Temple PushkaraNi or River)
- 4) **Rakshaa Bhandhanam** (one at most of the dhivya dEsams to Three at Kaanchipuram (athivAsa, Uthsavaartha and Theerttha Yaathraa Rakshaa Bhandanams).
- 5) Dhvasa AarAdhanam and
- 6) PushpAnjali procedures.

adiyEn will post a few articles on selected BrahmOthsavam events. The subject is vast and hence adiyEn has to limit myself. I will seek the help of some experts in Srirangam/Mekote/Kaanchi to get expert opinion on these observances over time. At Sri Matam, Vaduvur GhanapAdi and Senior Aaradhakar. Sri Lakshmi NrusimhAcchAr Swamy is an authority in Paancha Rathra Aagamam. We are regularly blessed with his inputs.

Mainly, we will study together specific Uthsava Observances like :



- (1) Garuda AdhivAsam, PraaNa Prathishtai, DhvajArOhaNam
- (2) Bheri Poojaa, BhEri TaaDanam
- (3) Nithya Homam
- (4) Swasthi Vachanam
- (5) VaasudEva PuNyAhavachanam
- (6) DhvadasArAdhanam
- (7) Nava Sandhi Bali
- (8) DhvajA avarOhaNam, Avabrutha SnAnam
- (9) SapthAvaraNam, PushpaYaagam



bringing theertham from cauvery
(Courtesy: Sri. Murali BhaTTar)



It may not be possible to go into great details. adiyEn will seek AchArya/ BhAgavatha anugraham in this likitha Kaimkaryam. The Best thing would be for you to attend the Uthsavam and see for yourself and experience the different observances at "the Yaaga Saala" and ceremonies. As the proverb goes One picture is better than 1000 pages of written text. Similarly seeing and experiencing is better than reading about them.

Earlier, adiyEn identified selected areas to study regarding BrahmOthsavam. adiyEn will comment on few of them now after brief comments on BrahmOthsavam's salient points.

Before that, here are some general comments.

A. The Name

BrahmOthsavam is the big (Brahma-Bruhath) uthsavam. Since Brahma is said to officiate as the YajamAnar for this Uthsavam it is also called BrahmA's uthsavam or BrahmOthsavam. Aagamas also call it "MahOthsavam".

B. Duration

According to Paadhnam, it is a nine day long Uthsavam starting from ascent of the Garuda flag to avabrutha SnAnam (Ceremonial bath with Selvar or Lord Sudarsana at the conclusion of this uthsavan).

C. Preliminaries

Five or seven days before the raising of the flag (Dhvaja AarOhaNam), angurArpaNam and RakshA Bhandhanam ceremonies have to be completed. adiyEn will cover these ceremonies in subsequent sections.



BrahmOtsava Ceremonies



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mangaLa vAdhyam at Pomona Temple NewYork



PRE-BRAHMOTSAVAM



On the day before the start of the Uthsavam, **SayanAdhi Uthsavam** as at times of Consecration of the processional deity is recommended. Further, the **ChakrAbhja MaNDalam** and four Kuntams (fire pits) are to be constructed in the Yaaga Saala (as for PavithrOthsavam). These elaborate ceremonies are no longer carried out even in major temples in India.

The Evening before BrahmOthsavam:

On the evening before, one prostrates (**ShAshtAnga NamaskAram**) before Moolavar (non-processional deity) and seek His blessings for the right mind set to conduct the Uthsavam to His satisfaction.



namperumAL in mUla sthAnam (Thanks - Sri. Murali Bhattar)



Next stop is at **VishvaksEnar Sannidhi**. AarAdhanam is done for Him. After this follows **Mruth sangrahaNam** in the company of VishvaksEnar. Paalikai (**ankurArpaNam**) is established in the North Eastern corner of Yaaga Saala. adiyEn will go into greater detail in later sections about Mruth SangrahaNam and ankurArpaNam.



vishvaksEnar (Thanks : Sri. Murali Bhattar)

Rakshaa Soothra Poojaa at Moolavar Sannidhi takes place next. The drawing of Garudan on a flag is prepared; He is invoked on the drawing and His eyes are opened with special Mantrams for PeetArchanam, AavAhanam of devathAs. For the Garudan drawn on the flag, suddhi is done through sOshaNa, DhAhana AapyAyanams and thereafter SamhAram of Tatthvams are done thru BhUtha Suddhi Mantrams. Thru Various BheejAksharams and Mantrams, all parts of the ThirumEni of Garudan, is touched with Koorcham to invoke sakthi in those limbs.



Agni Prathishtai and Purusha Sooktha Homam follow. DharmAdhi Peeta AahUthi is done next in the middle of the Agni in the Kuntam. Garuda AavAhanam is done with "SathyAya Nama:" mantram and Aahuthis are made. With appropriate Mudhrais and NyAsam, various upachArams are offered next to Garudan. 28 or 108 Aahuthis are done for each UpachAram with VynathEya Mantram. Ghee, SarU, Gingelly seeds are used during these AahUthis.

Sanklapam for Saanthi Homam and Saanthi Homam are the next steps. Honey, Milk, curd, ghee are used with vyaahruthi mantrams here; after each aahUthi, Koorcham is used to dip into the pots of Honey, Milk, Curd, Ghee to touch different parts of Garudan Image (Honey is for Thiruvadi, Milk for Stomach, Curd for face and ghee for Siras with appropriate mantrams. Then all Homa vasthus are mixed together and the Koorcham is used for touching all parts of Garudan.



garuda-padam (Courtesy : Sri. Murali BhaTTar)



Next follows, AhUthis to the accompaniment of VishNu Gayathri using jaggery, ghee and honey 28 or 108 times. Then these three homa vasthus are blended together and with the Koorcham, the face of Garudan is touched. Praayascchittha AahUthi and Agni UpasthAnam takes place next. ParishEchanam from waters inside the small vessel (Karaham) with AapOhishta Mantram is done and Koorcham is used for prOkshaNam of the Garuda PaDam (Picture) to the accompaniment of VishNu Gayathri.

Garuda PaDam is turned around to face the Moolavar Sannidhi. Garudan is invoked in the Archakar's heart and from there to the Garuda PaDam with VyAhrudhi mantrams and the following two sLOkams:

Mahaa Bala Mahaa BaahO VynatEya vayOdhipa
sannidhathsva paDE Thubhyam nama: PraNava MoorthayE
KarmaNAm siddhimAhUtha: Kurushva VihagEswara
AahUtanvyA sthrayOIOkA: DevasyOthsava samsadhi

Garuda Gaayathri Aavahanam follows. VisEsha annams are presented to Garudan and the Mahaa Kumbham.

Seven more sLOkams are recited as prayers to Garudan for Saanidhyam during the Uthsavam :

VaahanAya MahaavishNO: TarkshyAyaamitha tEjasE
GarudAya namasthubhyam sarva sapthEndhra MruthyavE

He is recognized and saluted as Mahaa VishNu's Vaahanam, one with unlimited lustre, as Garudan and the death of all serpent kings.

namO namastE Paksheendhra svAdhyAya vapushE nama:
VihagEndhra namastEasthu samuthpADitha kalpaka:
AahruthAmrutha KumbhAya Jananee dhAsya mOchinE
surAsurEndhra jayinE naagEndhra HaraNAya tE



Bringing amrutha kalsam from DEva IOkam, victory over devAs and asurAs there and the removal of the bondage of His Mother are saluted here.



dwajArOhanam

(Courtesy: Sri.Murali BhaTTar)

YadhAdhAramidham sarvam tadhAdhArAya tE nama:

Pakshou Yasya Bruhathsaama raTantramapi dhvyam

akshiNi chApi Gayathree thrirvrusaama Sira: smrutham

sthOma Aathmaa namastasmai VaamadEvyAnga sampadhE

In these two sIOkams, the aspect of Garudan as Veda Purushan having the various Saamans in the wings and rest of the limbs of His sacred body are



recognized and saluted.



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garudan on the dwajasthambam of Pomona Temple

prANaadhi VaayUnAm IsAya GarudAthmanE

dhOshaanapanaya-akhaNDAn guNAnaavaha sarvatha:

vignAni jaahi sarvANi AathmasAthkuru Maamapi

After these prayers, Garuda Mantra Japam is performed and PoorNAhuthi is done. This is the last rite for the day before DhvajArOhaNam.

AngurArpaNam Rites

Now adiyEn will cover AnkurArpaNam rites at Yaaga Saalaa during the



beginning of BrahmOthsavam or any other Vaidhika SamskArams.

adiyEn will try to provide the summary of highlights on AnkurArpaNam as authentic as it gets instead of confusions caused by different dEsAchArams or personal preferences due to shortage of time etc.

adiyEn is deeply indebted to Sriman Murali Bhattar of Srirangam for this document; Sriman Murali Bhattar is the Bruhaspathy for BrahmOthsavams at Srirangam and hails from a Family performing Kaimkaryams to KasthUri Rangan for many generations.



Sri Murali BhaTTar on kUrmAsanam performing angUrArpaNam



Sriman MuraLi Bhattar's web site containing content about the multifaceted glories of Srirangam and the Uthsavams there for the Dhivya Dampathis of Srirangam is a source of sheer delight for the BhakthAs of Kasthuri Rangan :

<http://www.srirangapankajam.com>

The Highlights of AnkurArpaNam

1. AnkurArpaNam is known as **Thiru MuLai iduthal Vizhaa** (Planting of seeds to germinate to invoke prosperity and auspiciousness to all devotees of the Lord).

2. It is performed on odd (not even) days before the uthsavam commencement day (9 or 7 or 5 or 3 days before in the evening).

3. After Vapanam, morning abolutions and AarAdhanam for the House PerumAL, the Aagama expert escorted to the Temple by EkAngis (**SaaththAtha MudaliyAr**), arrives at Yaagasaala and sits on the KoormAsanam there. Koormasanam is not a Yogic body position but a stone or wooden platform with carved head of Tortoise (Koormam) to sit on while doing Mantra Japam or performing a sacred rite.

A picture of Swamy Desikan performing Mantra Japam on KoormAsanam at the Sathyagalam Temple at Karnataka is available in the following page. (Courtesy: Sri Sridhar Lakshminarasimhan) <http://www.sathyagalamtemple.net/KoormaAsnam.htm>

4. Pavithram given by Temple PurOhithar is worn by the Aagama expert involved with the various BrahmOthsavam rites and thereafter he arrives at VishvaksEnar (Senai MudaliyAr) Sannidhi for receiving his anugraham and permission to engage in BrahmOthsavam rites. VishvaksEnar in our tradition is the third in our AchArya Paramparai after PerumAL and ThAyaar in addition to being the commander in chief of the Lord's army.

At Vishvaksenar Sannidhi, GantA sevanam (service with the sacred Bell), anganyAsa KaranyAsams, BhUtha Suddhi, Maanasa AarAdhanam, laghu



AarAdhanam (Laya, BhOga, adhikAra Poojai) and invocation of Moola Mantram, Hanumath Mantram and VibheeshaNa AazhwAr Mantrams. Coconut fruit NaivEdhyam concludes this stage of Aaraadhanam and anuj~ai (permission) at VishvaksEnar Sannidhi.



svAmi dEsikar in kUrmAsanam
(Courtesy:Sri. Laskhminarasimhan Sridhar)

5. Next step is arrival at Gaayathri Mantapam, circumambulation (PradhakshaNam) of the Mantapam, permission at the stations of DhwaAra PaalakAs (Jaya, Vijaya), entrance into Moolavar Sannidhi, GhaNtaa Sevai, coconut fruit offer (nivEdhanam) to the Lord and AarAdhanam, offer of Milk Rice (KsheerAnnam) and MangaLa Haaratthi.



Sri ranganaAtha in Pomona during Brahmotsavam 2007

6. Now the Aagamic expert adorns a silk cap (Simbu KullAi) given to him by his Ahnika AachAryan, rings the bell, performs dhig Bandhanam to ward off inauspicious forces, performs PrANAYAmam and recites the Sankalpam:

"(PraNavam) Sri Govindha Govindha --- asya Sri Bhagavatha:

Sri, BhUmi samEtha Sri Ranganatha Svaroopi, Sri VaasudEvasya

MahOthsavAgathvEna KriyamANa ankurArpaNa KarmaNi,

bheeja suddhyarTam, PuNyAhavachanam KarishyE ".

This sanklapam is done outside the sannidhi, where the Bheejams (Containers filled with earth are to be held; now, the Bheejams are empty); the



Paalikais (seeds that will germinate). Bheeja PrOkshaNam (sprinkling), Paalika Pooja follows.

7. The Bheeja vessel is carried inside the Moolavar Sannidhi, arghya, Pushpa, Dheepam is shown to Moolavar, Uthsavar and all Moorthis inside including Sayana BhEram. Then the Vessel (Bheejam) is lifted in both hands and shown to all Moorthys with loud declaration: "ankurArTam idahm Bheejam" (for germination of the seeds is this Vessel). After that, Just dheepa UpachAram is done for the Bheejam. Then, recite following sIOkam to seek BhagavAn's permission to perform the ankurArpaNam rites:

Deva! Deva Jagannaatha YaathrOthsava nimitthitha:

BheejArTam ankurOpam karishyAmi praseedha Om

Now exit is made from Moolavar Sannidhi, perform PradhakshiNam of VishvaksEnar Sannidhi, wait for traveling with VishvaksEnar to ThAyaar Sannidhi, perform PradhakshiNam there, cleanse the feet with water given by PaNDari and enter ThAyaar Sannidhi. GhantA sevaa, Coconut fruit nivEdhanam, ThiruvArAdhanam with Pongal naivEdhyam (AarAdhanam is upto AlankArAsanam); theertham, saThAri is received and PrasAdham is given to HanumAr and VibhIshaNar. Receives Maalai, ManjaL Kaapu and depart from Sannidhi to sit in front of the Bilva tree opposite ThAyaar Sannidhi on the KoormAsanam.

8. Gantaa Sevai, Dhig Bandhanam, PraaNAYaamam and sankalpam for BhU Suddhi, spade/Kanithra suddhi) used to collect three portions of earth; puNyAhavachanam for consecration of the ground and spade is done next. PrOkshaNam of BhUmi, Spade and self follows. At the site of collection of earth for AnkurArpaNam, a drawing of the Lord with VarAhar (BhU VarAha Moorthy is made) with the Lord's head in North East direction and the feet in South West direction. Four dharbha Koorcham with 3 dharbhams are placed around the BhU VarAha image, at the center 7 dharbha Koorcham is placed. Spade is now decorated with Vasthram and Mango Leaves and a 7



dhArbha Koorcham is placed further on it. Bhumi AarAdhanam with VarAha prayer (Om namO BhagavathE Varaaha Roopaaya---dEhi mE svAhaa), peetArchanam upto alankArAsanam is performed. dhUpa, dheepa upachArams follow. The spade is also offered similar worship. Next BhUmi is touched with Dharbha Mushti and BhU Sooktam is recited. Varaaha mantram is now recited and three portions of earth are collected on a plate. Moola Mantram is used to unite all the three portions. Spade is cleansed with water from Kalasam and rice is added three times with the utterance "asmath kulam abhivardhathAm". After ghOshti, the Aagamic expert returns to Yaaga Saala with the plate containing Nava dhAnyams with VishvaksEnar and removes the silk hat that he has been wearing until then.



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utsavAnga hOmam

9. At the Yaaga Saalaa, Suddhi PuNyAhavachanam (ManTapam, KuNTam) is done alone along with PrOkshaNam of Dhruvams used in Yaagam. Soma





Kumbham with 9 dharbha Koorcham is positioned in the North East and to the north of it Karakam (with 3 dharbha Koorcham). Starting from East, 8 kalasams with water are placed in the 8 directions with Mango and Peepal leaves and Coconuts. adiyEn will write about the Lords of the 8 directions in the BhEri Taadanam and Nava Sandhi GeethOpachAram later. adiyEn will also write later about the proper ways to ring the Ghantaa (Bell) during the AarAdhanams.

10. Before the Kumbhams, 12 Paalikai containers are placed, the earth collected from AnkurArPanam is added, consecrated with PadhmAdhi Peeta dEvArchana with recital of "

(PraNavam) ParAya nama: ,

(PraNavam) abhjanAbhAya Nama: ,

(PraNavam) PadmanAbhAya Nama: and

(PraNavam) dhruvAya nama: "

three times and conclude with MantrAsanam. Paalikais are worshipped with IsAna AavAhanam and nivEdhanam. The AavAhanams starts from IndhrA to the other Gods/guards of directions (Dhig Paalakaas).

11. The dhAnyA seeds soaked in water before are now added to the earth in the 12 Paalikais with PeetArchanams and AavahanAdhis (PraNavam Sarva BheeJObhyO nama: , PraNavam Sarva Oshadhi PathayE nama: etc). Oshadhi Sooktham is recited next. The dhAnyams (seeds) are placed insets of four with JithantE Mantram or Moola Mantram in the earth filled Paalikais. Water is added to them. Meditation is on Sriman NaarAyaNan with the luminescent features inside Chandra ManDalam and the nectarine waves emanating from Him that destroys all inauspiciousness.

12. Final steps are PeetArchanam for the KumbhAs and the devathA invocation for the kumbhams are done elaborately. In the western Kumbham, Agni Prathishtai is done followed by saptha Samith homam, 108 AahUthis for



growth of Paalikais (praNavam summ sOmAya svAhaa) and left over (SampadhAjjam) is added to Soma Kumbham and Paalikais. NyUnAthirEkha Saanthi homam with 108 Aahuthis, PoorNaahUthi is now performed. NivEdhanam for Soma Kumbha Paalikaas is done before returning to Garbha Gruham; Mantra Japam and forgiveness for deficiencies in the Karmmas are performed (AparAdha KshAmaNam) there as the final step.

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dwAdasa ArAdanam-Ahobilam

Thus ends the elaborate Mruth sangrahaNa and ankurArpaNam ceremonies as the first part of the BrahmOthsavam. The day before uthsavam, BhEri TaaDanam, DhvajaarOhanam follow. adiyEn will write about them and Nava





Sandhi geetha Vaadhya Nruthyam in subsequent sections.

kamapyAham Gurum vandhE Kamalaagruha-mEdhinam

pravakthA chandhasAm vakthaa PaancharAthrasya yassvayam

On behalf of the Board of Sri Ranganathaa Temple, adiyEn invites you all to have now the BhAgyam of enjoying Lord RanganAthan's BrahmOthsavam. The activities for the individual days are at: <http://www.Ranganatha.org>

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GHANTA SEVAI





In this section adiyEn will focus on the right places and ways to ring the sacred bell in Bhagavath sannidhAnam to ward off all inauspiciousness. This is an important subject to be familiar with for all those performing Bhagavath AarAdhanam.



Both for house AarAdhanam and Temple AarAdhanam, Ghanta Sevai during the different stages of AarAdhanam is absolutely essential. Without this ringing of the bell, the AarAdhanam is incomplete. House holders can start AarAdhanam after Pancha SamskAram. This is the Householder's Dheekshaa for performing AarAdhanam at Home. The householder does not need Prapatthi (BharanyAsam) for performing daily AarAdhanam; Same for the ArchakAs involved in PaancharAtra worship.

For Vighraha AarAdhanam at the temple, the dheeksha is of a different kind known as "ChakrAbhja MaNDala Dheekshaa" or Paanacha Raathra Dheekshaa in contrast to Householders doing AarAdhanam for Aatthu PerumAL. VaikAnasa archakaas have the tradition that their pancha SamskAram is done, when they stay in the womb itself by Viganasa Guru and hence they do not have any need for dheekshaa thereafter. You have to be born in a VaikAnasa archakaa family





to do AarAdhanam at Temples following VaikAnasa Aagama (Thirumala, Oppiliappan Sannidhi, Thiruvaheendhrapuram, ThiruvallikkENi, ThUppul Swamy Desikan Sannidhi, Thirukkovalur et al).

Those with Paancha Raathra Dheeksha can not however perform AarAdhanam at VaikAnasa Temple.

If someone from VaikAnasa tradition consecrates the Murthy according to VaikAnasa reethi, then subsequent AarAdhanam has to be done by VaikAnasa Vithi. One cannot switch that Aaradhanam with those having PaanchaRaathra Dheeksha.

This happens in some U. S Temples and is over looked for number of operational reasons. At Pomona Sri Ranganatha Temple, archakAs perform AarAdhanam with PaanchaRaathra Dheeksha since Paancha Raathra Jayaakhya Samhitha (as at Lord VaradrAja Temple at Kaanchi) was used during the time of SamprOkshaNam (consecration).

Knowledge of Sanskrit would be helpful for ArchakAs to offer the UpachArams to the DevathAs and the Dhivya Dampathis. Full time study at one of the Aagamic Schools in Thirumala, Kaanchi, MadhurAnthakam, Srirangam and Melkote is needed and it will take 2 to 3 years to get the authentic training. Many ArchakAs have crash courses to keep up their livelihood and remember PrayOgams by rote learning. SampradhAya Parisuddhi is attainable only through many years of practise. BrahmOthsavam is a complicated with many steps just like PavithrOthsavam. Full training and experience is needed for authentic execution. Monographs like those of KoothappAkkam RaghavAcchAr Swamy (Archakar ThuNaivan) released by HH Srimath SrimushNam Andavan are very valuable as reference sources for practising ArchakAs.

Let us now revert to Ghantaa SEvai coverage during Bhagavath AarAdhanam and Vaideeka KarmAs at the Temple.



The PramANam for GaNDaa Sevai comes from Sri VaasudEva Samhithai (Fourth Chapter). The key sLOkams identified for us by KootthapAkkam swamy are :

kavADOdhattaDanE homE poojanE Bali karmaNi
argyE snapana AachAmE VivAhE dhoopa dheepayO:
thADyEth yEka PaarsvEna taTaa Aavaahana karmaNi
neerAjane yavanikaa samuddhADE nivEdhanE
PaarsvAbhyAm thADanam kuryAth upachAntharEshu cha

This in essence is the way to ring the bell with its tongue touching one or both sides of the inner walls of the consecrated bell.

A. Ringing of the Tongue on one side of the Bell

1. Before opening the door of Koil AazhwAr at Home
2. During the occasion of the performance of Homams
3. During the time of performance of AarAdhanams
4. Presentation (SamarpaNam) of Bali
5. Arghya SamarpaNam
6. Achamana SamarpaNam
7. During the time, when Thirumanjanam takes place
8. During the conductance of KalyANOthsavam
9. DhUpa SamarpaNam
10. Dheepa SamarpaNam





B. Ringing of the Tongue on both sides of the Bell

1. During the Aavaahanam of the Lord for AarAdhanam
2. During the upachAram offering of Camphor, GaDa dheepam, adukku Aaratthi - Multilayer dheepam)
3. Opening of curtain after yEkAntha Aaradhanam and Thirumanjana alankAram
4. During the time of NaivEdhya (nivEdhanam) samarpaNam.
5. During the time of VaasudEva PuNyAha PrOkshaNam
6. During the travel from temple to the ThEr (RaTam).

In the next section, adiyEn will cover the BhEri TaaDanam and the invitation for the DEvathAs and others for attending the BrahmOthsavam as well as Nava Sandhi Geetha-TaaLa Nruthyams.

kamapyAham Gurum vandhE Kamalaagruha-mEdhinam

pravakthA chandhasAm vakthaa PaancharAthrasya yassvayam



BHERI TAADANAM



In this section, adiyEn will focus on BhEri TaaDanam. The First day of BrahmOthsavam is spent on DhvajArOhaNam. BhEri ThADanam is performed in the Evening. In between dhvajArOhaNam and BhEri ThADanam, there is a PuRappADu in some dhivya dEsams. After BhEri ThAdanam, UthsavArTa RakshA Bhandhanam takes place. We will follow one of the two procedures (Long one) for BhEri ThADanam as per KootthapAkkam RaghavAcchAr Swamy's frequently used monograph for the ArchakAs.

Evening BhEri ThADanam

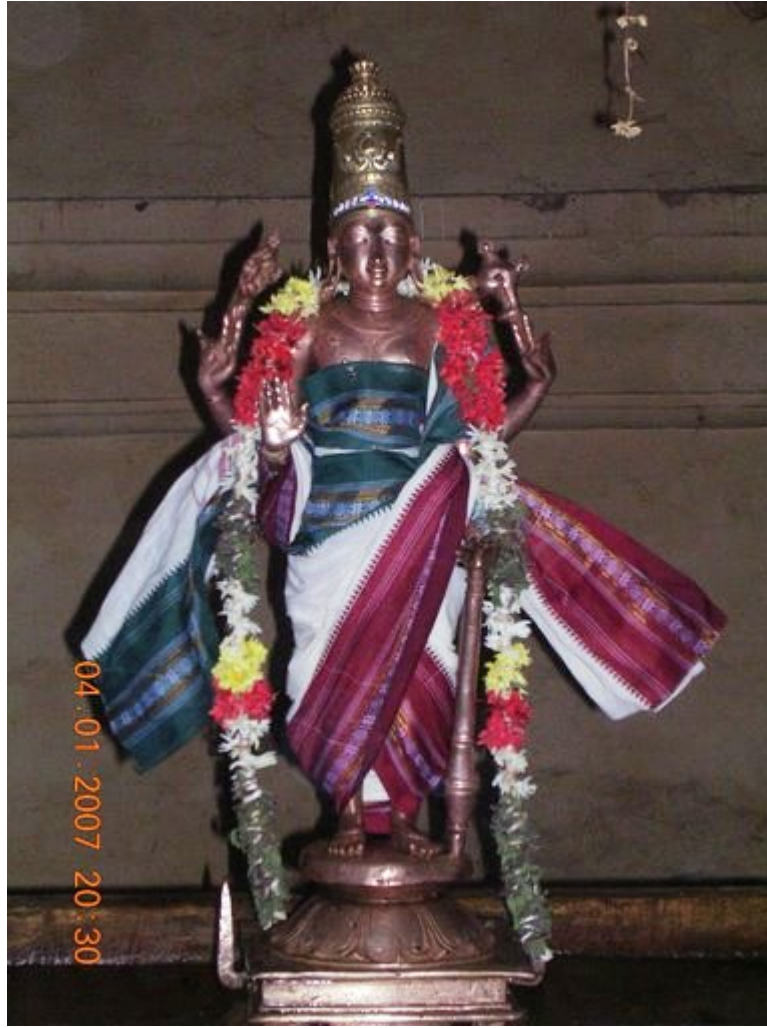
After evening ThiruvArAdhanam upto AlankArAsanam, BhEri (Big drum) is placed on a mount made up of DhAnyams; peetArchanam is done first and is followed by AavAhanam with the mantram "(PraNavam) Nama: Kaala ChakrAya". Argyam, paadhyam upto nivEdhanam are offered to BhEri as upachArams. PuNyAha Vaachana Jalam is sprinkled on the BhEri and the BhEri is centered on the dhAnyA Peetam with VishNu Gayathri. BhEri is now touched with the mantram "(PraNavam) Naadha Brahma SvaroopiNyai nama:". On both sides of the BhEri, Sri DEvi (on the left) and VishNu (on the right side) are invoked with the use of their Gaayathris. Now the center of the BhEri is worshipped with Pracruthi Mantram "(PraNavam) Jagath- Srushti-sTithi-kaya hEthu bhUthAyai Pracruthyai nama:". Next, Sabdha tanmAthra Mantram "(PraNavam) neem nama: ParAya SabdhatanmAthraathmanE" is recited to the accompaniment of three times beating while reflecting on the Thrimoorthys. Brahmaa and sakala dEvathAs, the rivers, the mountains, Vanaspathis, Kings and all Sri VaishNava ParamaikAnthis are invited thru the beating of the BhEri with a cane. The symbolism is that all (ChEtana-achEtanams) are invited to attend the BrahmOthsavam by the command of the Lord.

It is generally believed that those who are present during the BhEri



ThADanam should stay within the limits of the spread of the sound of Bheri until the end of the Uthsavam and depart after dhvaja avarOhaNam to their respective places. In the old days, people will not have any travel plans during the BrahmOthsavam. The logic is that all the DEvAs and chEtanAchEtanam are there and it will be an insult to disregard their presence and go away from the site of BrahmOthsavam.

There are 33 sLOkams in Sanskrit that are to be recited as invitations via BhEri ThaaDanam are extended. adiyEn will take them up and give their Meanings in the next section.



Thiru arangattu mALigayAr
(Thanks : Sri. Murali Bhattar)



After BhEri ThAdanam and extension of the invitation to take part in the Uthsavam, NivEdhanam for BhagavAn, Selvar (Bali BhErar) is carried on a small pallakku with Thirucchinnam and DavaNdai as well as dhUpa-dheepams to dhvAra PaalakAs and AavaraNa dEvathais. The final step is Mahaa Bali Peetam, where Brahmaa is invoked with Aavaahana mantram, worshipped with upachArams and arhaNa Bali and TarpaNams are done. Brahmaa is recognized to be seated at the center of the dhivya dEsam to conduct His Uthsavam.

Eight Regents of Directions & BrahmOthsavam

Next, sthAnams for the 8 gods of directions are selected for use during the next ten days, cleansed and the arhaNa Bali tarpaNams are done for them at the directions associated with them. The regents of the 8 directions worshipped with daily Bali and Geetha-Nruthya upachArams unique to them are:

1. **I**ndhra (King of Svargam & DevAs) --**East**
2. **A**gni (Mediator between Men & Gods) --**South East**
3. **Y**amaa (The Lord of Pithrus & Justice) --**South**
4. **NiRR**uthi (God of Misery) -- **South West**
5. **V**aruNaaa (The Lord of Water) -- **West**
6. **V**aayu (The Lord of Wind) --**North West**
7. **KubhE**raa (The Lord of Wealth) -- **North**
8. **I**saana (Sivan) -- **North East**

Sri Prasna Samhithaa elaborates on the Nava Sandhi worship (Brahmaa plus 8 regents of Directions) to take place on the DhvajArOhaNam day. Specific Raagaas and TaaLAs are to be used.



1. **Brahmaa** : Ghantaa Raagam, dhruva tALam, Brahma Sandhi Kavuthuvam and dance with Hamsasya Mudhraa on the right hand and Chathura Mudhraa on the left hand. DEva Daasis used to perform these Nruthyams.
2. **Indhra**: Naatta Raagham, Sama TaaLam, Lalitha Nruthyam and Pataka Mudhraa.
3. **Agni**: Gowri Raagam, Ata TaaLam and Sarvathobhadhra Mudhraa in the form of a flame or Thaazahmpoo.
4. **Yamaa**: DEsAkshi Ragam, JayamangaLa ThALam and SarvathObhadhra Nruttham.
5. **Nirruthi**: DesAkshi Raagam, Jaya ThALam and Bhujanga-thrAsa Nruttham.
6. **VaruNa** : Naatai(Nata) Raagam, Bhadra TaaLam, Kamala Nruttham.
7. **Vaayu** : Sri Raagam, Jampa TaaLam, Prashta Kuttina Nruttham with Ardha Pataka mudrai on the left hand and Arala mudhrai on the right hand.
8. **KubhEran**: Mohana Raagam, the child of Nata NaarAyaNi and Madhu Maadhavi Raagams; Ananta TaaLam and Chakra Mandala Nruttham.
9. **Isaana** : Ghana Panchaka Raagams (?) and Pancha Mukha Vaadhyam (?); TaaNDava Nruttham.

There are Nine songs also for the Nine sandhis (Nava Sandhi Kavutthuvam), which ends with a Jathi. A Mrudhangist and a Flute Player can stop at Bali Peetam and then follow the eight corners to provide Geetha-Laya UpachArams. There will be Naathswara VidhvAns and Taval VidhvAns at the Uthsavam and they can also offer this Geetha-Laya UpachArams.

As adiyEn mentioned in the previous post, there are thirty three sLOkams that need to be recited so that NO ONE OR NO ACHETANAM is left out. These are endearing and warm welcomes to join BaghavAn's BrahmOthsavam. In the



olden days of Kings and Emperors, public announcements were made thru servants of Kings seated on elephants and beating the BhEri on the elephant's back to announce major celebrations. For the RaajAathi Raajan and Deva Raajan as well as AkhilANDa Koti BrahmANDa Naayakan, Sri Ranganathan, it is only appropriate to send waves of BhEri Naadham to invite one and all for the BramOthsavam. The 33 sLOkams for BhEri ThaaDanam are from KoothapAkkam RaaghavAchArya Swami's monograph. English translations of the sLOkams are adiyEn's.

33 SLOkams used in the Evening Bheri ThAdanam

The invitations have a sense of Urgency as indicated by the Chathurtha (Fourth) Paadham of each of these slokams, which is like a refrain:

" Sri -BhUmeeSasya VishNO: thvaritham
iha samAyAnthu dhivyOthsavArTam"

(Meaning)

Please arrive/assemble without loss of time (quickly) here for the dhivyOthsavam (BrahmOthsavam) of Sri and BhUmi Devi samEtha VishNu BhagavAn.



Bheri Taadanam slokams and meanings



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Sri ranganAthar during Brahmotsavam
Pomona Temple, New York



SLOKAM 1

Invitation to the 8 weapons of the Lord

Sankham Chakram GadhAbhjam musala masivara:

kaarmukham dhivya BhANA:

VishNOrashDAYudheeyam prachuratara nijAIOKap00rNAkhilASA

dhrapya drakshOnihanthree thridaSasamudhAya bhethi

dhAthree sugAthree

SrIbhUmiSasya VishNO: thvarithamiha samAyAnthu dhivyOthsavaarTam



chakrathAzhwAr - Pomona Brahmotsavam - day 2

(Meaning):

Oh Lord's eight weapons (Conch, Disc, Mace, Ulakkai, Sword, Padhumam, Bow and arrow)! You are renowned for Your valour to shine brilliantly and destroy assemblies of AsurAs and RaakshasAs and make the DevAs free from fear. Please hurry here to enjoy the Lord's BrahmOthsavam with friends and Family!



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Oh Adhishesha



SLOKAM 2

Invitation to AdhiSEshan

SEshaS-SeershOjvathbhi: MaNivaranikarai: bhUshithas-svaiS-
chathurbhir--dhObhirBibradhadhraTAngam halajalajagadhA:
SrI Sakaikamryadhurya:

prOdhyathArAdhinaaTa-prathibhaDa bhayakrunnhtyasooryagraNya:

SrI -BhUmiSasya VishNO: thvarithamiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh AdhiSEshA ! You are the blessed servant of the Lord at all places and times. You are the King of snakes luminescent with bright gems in every one of Your hoods. Bearing Conch, Disc, Lotus and mace in Your four hands, please rush with delight to join in Sridharan"s BrahmOthsavam.



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namperumAL in garuda vAhanam - Sri rangam
(Thanks: Sri Murali BhaTTar)



SLOKAM 3

Invitation to Garudan

Sankham Seershe himAbham
sphaDikamaNinibham vAmapANA vanantham
KaarKODam dhUmra dEham hrudhi cha
kaDitaDE Takshakam pingaLakangam
PadhmoupadhamAbhingou SravaNapuDayugE
Vaasukim Yajn~asoothram
SONAbham dhOrshNi VaamE
GuLikamaNinibham BibhradhAyAthu Taarkshya:

(Meaning):

Oh GarudA adorning snow white Sankhan (a Serpent king), the Mahaa Sarpam Ananthan on Your left hand, the virulent KaarkODakan on Your chest, Vaasuki as Your sacred thread, Takshaka serpent on your waist, Snake Padhuman in Your ears as AabharaNams, Please come without delay to take part in BhagavAn's BrahmOthsavam !



SLOKAM 4

Invitation to VishvaksEnar

VishvaksEna: KireeDee HarimaNi sadhrusa: poorvapANyOsccha tarjan-
mudhrAm KoumEdhakeem chAparakara-yugaLE Sankha-chakrE dhadhAna:
peenAngO lamBhakukshi: PrathibhaDabhayakruth pingalaSmaSrulAsya:
SrI -BhUmiSAsya VishNO: thvarathimiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh Commander in Chief of Maadhavan's army! Oh Lord having the hue of
Marakatham! Having the chastising mudhrA, Disc, Conch and Mace in Your four
hands, with copper hued beard and with big belly and mighty body, please rush
to participate in the Lord's BrahmOthsavam !



SLOKAM 5

Invitation to the assembly of Ministers of VishvaksEnar

rAgAchandra-pravALadhrutha-kanaka-mahAneela sankAsagAthrA:
vEtaNDAsyaSccha kAlaprakruthi raTa jayathsEna simhAnanAdhyA:
chathvArO manthriNOamee bhujagasayagANAdheeSithuschhanDa roopA:
SrI BhUmisaSAsya VishNO: thvarathimiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh the Commander-in-chief VishvaksEnar's intelligent ministers with the names of Lion Faced, Elephant faced, Kaala-Prakruthi, JayathsEnar, Sapphire, White Moon, Jaathi Coral and the Golden hued! Please come and participate without delay in the MahOthsavam for Sriman NaarAyaNan !



SLOKAM 6

Invitation to the Division heads in the Lord's army

dEvair-dhaithyais-samathou sakumudha KumudhAkshahvayou
saakam sangai: PithruNAm niSicharabhujagair-VaamanS-SankukarNa:
Gandharvais-SarpanEthra: SumukhasamabhidhO yakshapais-Suprathishta:
aiSAchais-sAkamEthE thvarithamiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh! KumudhA, KumudhAkshA, VaamanA, PuNDareekA, SankhukarNA,
SarpanEthrA, SumukhAuprathishtA. Oh! all the eight group commanders of
the Lord's army! Please join the MahOthsavam with Your retinues and
participate in it without delay!



SLOKAM 7

Invitation to the Humans and PraSnigarbhar

bhUshA-vEshaabhirAmou Subhataravasanou

dhivyagandhAnulEpou sEvAhEvAkavanthou sarasijanilayA

bharthurthyugraveeryou

bhUmisTai siddhasangais-satatamanusruthou mAnavapraSnigarbhou

SrI -BhUmiSasya VishNO; thvarithamiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh Heroes who engage in the Kaimkaryams of the Lord while decorating yourselves with beautiful jewelry, lovely dresses and fragrant Tilakam! Oh PraSnigarbha saluted by the SiddhAs! Oh humans! Please come and participate in Lord VishNu's MahOthsavam !



devotees marching with their svAmI's procession

Pomona Brahmotsavam 2007



SLOKAM 8

Invitation to PaarishadhyA: (Parijanams of Thirumaa!)

yE VishNO; PaarishadhyA: nikhila bhuvamagaa

prOdhbaDAScchOdhbaDAdhya:

tE kruthsnA: SvEthamruthsnAvirAchitha niDila bhrAjamAnOrdhva PuNDrA:

chakram Sankham cha PaaSAnkuSa-musala-gadhA BhibrathO

BaahudaNDai:

SrI -BhUmiSasya VishNO: thvarithamiha SamAyAnthu dhivyOthsavArTam

(Meaning):

Oh Parijanams of the Lord spread in all eight directions with long shoulders
adorning sankha chakrams and other upper limbs displaying the sacred Urdhva
PuNDrams! Please come and participate in the Lord's MahOtsavam !



SLOKAM 9

Invitation to AzhivArs and AchAryAs

PoorvAchAryas-SaThAri: KalimaTana sarOyOgibhuthAbhidhAnA:

bhrAnthAkhyO BhakthisAra: Subhatamacharithou bhattabhakthAngirENu:

KoulESO yOgivaH O MadhurakavivarO NaaTapATOruhAkshou

Raama: SrlYAmunAryO YathinrupathimukhA: Seegram Aayanthu sarvE

(Meaning):

Oh Poygai. BhUtham, pEy, Maaran, Madhurakavi, PaaNanAr, VishNuchittha, the jyOthi of Mazhisai, King of ChEra, ThoNDaradippodi, Thirumangai, Naathamuni, RaamAnuja, VedAntha Desikaa ! Please hurry and take part in VaikuntanATan's MahOthsavam and sing PallANDu for Him !



Sri rAmAnujar with Swamy dEsikan - Pomona, New York



SLOKAM 10

Invitation for the Sages who protected the Aagamams

SaanDiYAdhyAsccha saakshAnmadhumaTana

krupA labdha dheekshaabhishEkA:

thrAtha-SrIpAancharAthrA:

sakalamapijanam SuddhayAgaikasaktham

KurvANaa: paanchakAlYa prakaDana

nipuNaa: panchasamskArabhAja:

SrI BhUmeeSasya VishNO:

thvarithamiha samaayAnthu dhivyOthsavaArTam

(Meaning):

Oh SaaNDilya and other sages, who received dheekshai with the anugraham of NamperumAl! You protected the PaancharAthra Saasthram blessed to you by Sriman NaarAyaNan Himself. You recieved Pancha samskAram and perform the pancha kaala poojA and spread the kramam of BhagavAn's ThiruvArAdhanam. Please come and participate in the Lord's MahOthsavam without delay!



SLOKAM 11

Invitation for the Lofty SrI VaishNava GhOshti

RaajA RukmAngadhAkhya : Sukhamuniranagha: PuNDareekO vikukshi:

PrahlAdhascchAmbhareeshas-sanaka munimukhA:

JaamBhavAn RaakshasEndhra:

SugreevascchaangadhAdhyA:Pavana sutha

imE VaishNavaikAgragaNyA:

SrI -BhUmeeSasya VishNO: thvarithamiha

samAyAnthu dhivyOthsavaarTam



lofty sri vaishnava goshti (Thanks: Sri Malolan Cadambi)



(Meaning):

King AmbhareeshA, Sukha Brahman, PuNDareekaa, Naaradha, PrahlAdha, Ambhareesha, AngathA, NaLa who built the Raama Sethu, Sanaka and others, VibhI shaNaa, Sugreevaa, HanUmAn, Jaambavaan ! Please come and perform Kaimkaryam for Lord Ranganathan at His MahOthsavam !

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SLOKAM 12

Invitation to the Four Muktha Vargams

kEchith saalOkyabhAja: kathichana KamalAdheeSa saarrupyabhAja:

kEchith saameepyabhAja: kathichidhananimisha-prArTya-saayujyabhAja:

Vaikunta sTAnabhAjO niravadhi bhagavath bhakthyO mukthavargA:

SrI -BhumI Sasya VishNO: thvarithamiha samAyaanthu dhivyOthsavArTam

(Meaning):

Oh the four kind of Muktha vargams enjoying Saaroopya, SaalOkya, Saameepya and Saayujya Mukthis! Oh great ones filled with abundant Bhakthi for the Lord! Please come, join and delight in the MahOthsavam of Lord RanganAthan !

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SLOKAM 13

Invitation to Chathurmukha Brahma

BrahmasvarNaabhagAthra: karatala vilasath kuNDikassAkshamAla:
soumyair-vakthraiScchathurbhi jalanidhitanayAvallabham samsthuvAna:
yukthOdhEvair-MareechyAdhyakhila munijanair-dhivya hamsAdhirooDa:
SrI -BhUml Sasaya VishNO: thvarithamiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh Brahma dEva seated on the Swan with Your golden hued body ! Oh Lord who created the Universe and holding Japa Maalai, GiNDi in Your hands! Oh Supreme BrAhmaNan praising the glories of Lord PadhmanAbhan with Veda Mantrams! Please come to Your Lord's BrahmOthsavam with sage Mareechi and glorify this MahOthsavam !



SLOKAM 14

Invitation to Rudh̥ran

KaalAshaS-SoolapANi: karadhrutha DamaruScchOkshavaahAdhirooDa:
nakashathrAdheesmoulir-basithasithatanur-Hemavathyaa samEtha:'

saardham VaithALasArTam pramaTasamudhayais-
kamdhalamBhOdharAdhyai:

SrI -BhUmiSasya VishNO: thvarithamiha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh Lord having three eyes and having the Bull as Your Vaahanam! Oh Lord holding the udukkai in Your hand, crescent Moon and Gangai on Your matted locks ! Oh Ardhanaareeswara! adorning the VibhUthi on Your forehead! Please come with Your PraTama gaNam (vEthALam), Skandhan and GaNEsa and receive Lord Madhusoodhanan's blessings at His MahOthsavam !



SLOKAM 15

Invitation for Dhig PaalakAs

suthrAmaa chithrabhAnur dhyuMaNitanubhavO yanthrurAD pASapANi:
Vaayur-yakshAdhinATa: kshithidharatanayAvallabhO ashtou dhigeeSa:
Puthrair-mithrai: kaLathrair-nikhila parijanair-vAhanais-sAkamEthE
SrI -BhUmiSasya VishNO: thvarithamiha samAyaanthu dhivyOthsavArtam

(Meaning):

Oh Indhra! Dhananjaya! DharmarAja! NiRRuthi! VaruNa ! Vaayu, Yaksha Deva
(KubhEra), Bhutha dEva (I saanan)! Please come with Your sons, friends, wives
and other relatives and participate in the MahOthsavam of Sriman
NaarAyaNan.



SLOKAM 16

Invitation to all celestials

AadhithyaarudhradEvA: Pithruvasumarutha: saadhyasptharshi siddhA:

ViSvEdEvAsccha vidhyAdharavaraniKarA: kinnaraadhasrayakshA:

GandharvAguhyakEndhrA: SubhanavanidhayaScchApsarasthreenikAyA:

SrI -BhUmiSasya VishNO: thvarithamiha samAyaanthu dhivyOthsavArTam

(Meaning):

Oh Vasu-rudhrAdhithyAs, Saptha Rishis, Maruths, Pithrus, SaadhyAs, VidhyAdharaas, ViSvadEvAs, GandharvAs, KinnarAs, TasrAs, YakshAs, Nava nidhis! Please come joyously and take part in the MahOthsavam for SrIman NaarAyaNan !



SLOKAM 17

Invitation to the Navagrahams

MaartANDas-SeethalAmsur-dharaNitanubhavaścchandhra soonu surArya:
dhaithyAchArya: sarOjapriyatanayatama: kEtavO rASivargaa:
DhAkshaNyO Marechi prabhruthi munivarais-saaka moutthanApAdhi:
SrI -BhUml Sasya VishNO: thvarithamiha samAyaanthu dhivyOthsavarTam

(Meaning):

Oh SooryA! Cool ChandrA ! Son of Bhuvi, BudhA, Bruhaspathi, SukrA, Son of Sooryan, Raahu and kEthu ! DakshA's daughters, Mareechi and other sages, Dhruvan filled with utmost Bhakthi ! Come immediately and participate in our Lord Sriman NaarAyaNan's MahOthsavam !



SLOKAM 18

Invitation to the Divisions of Time (Kaalam)

vArAs-tArAsccha yOgaa sTithi-karaNa dhivarAthri-sandhyA-niSAyA:
pakshA mAsarTavOaBdhA: vishuvadhapi taTA sankramascchAyanE
thruDyAdhyA: kalabhEdhA: sakala yuga parArdhAdhi manvantarAsccha
SrI BhUmiSasaya VishNO: thvarithamiha samAyAnthu dhivyOthsavam

(Meaning):

Oh Thithis, Weeks, yOgAs, KaraNaas, days-nights, evenings, pakshams, months, ruthus, Years, sankarAnthis, Ayanams, Manvantharams, Yugams, seconds, minutes, hours and all types of Time divisions! Please come here without delay and perform kaimkaryams for the Lord.



SLOKAM 19

Invitation to the great sages to join the Lord's Uthsavam

Athrir-VyAsO Vasishta: Kusikatanubhava: Kaasyapa :KaNvasamjn!a:

MaarkaNDEyO Mareechis-Sanaka munjvaraS-SiunakO Jaamadhagnya:

BhAradhvAja: PulasthyO dhuhiNa sutha muniscchAoi Valmrrka-janmA

JaaBhAlir- Bhrugvasthyou MunivaranikarA: Seegram AgramAyAnthu sarvE

(Meaning):

Oh Athri, Vasishta, VyAsa, KuSikasutha, Kasyapa, KaNva, MaarkaNDEya, Mareechi, Sukha, Sounaka, BharadhvAja, Jaamadhagni, Pulasthya, Vaalmeeki, Agasthya, Bhrugu and all other lofty Sages ! Please come quickly to join in the Kaimkaryams for the Lord during His MahOthsavam !



SLOKAM 20

Invitation to Vedams and SrI Sookthis

VedAs-SarvEapi ManthrA sthuthirupanishadaschApi SikshAssakalpA:
jyOthiSchandhO nirukthi: PhaNipathiphaNithiscchaapi kANAdhavANee
MeemAmsASaasthra yugmam smruthi vachana purANAgamaa-smEthihAsA:
SrI BhUmiSasya VishNO: thvarithamiha samAyAnthu dhivyOthsavam

(Meaning):

Oh Four VedAs! Upanishads! MantrAs! SikshA, Kalpam, Niruktham,
VyAkaraNam, Chandas, JyOthisham, Tarkam, the two MeemAmsaas,
IthihAsams, PurANams, Aagamams and Smruthis! Please arrive without
tarrying and join in the Lord's MahOthsavam !



SLOKAM 21

Invitation to the Yajn~ams

AgnishDOmOthirAthrO nikhilamakhavarA RaajasUyASvamEdhou
ApthOryAmAbhidhOTyou surajanamahithou Visvajith-PouNDareeka:
sarvA: kAmyEshtayOnyE vividhamakhavarA: pancha Yajn!Adhayasccha
SrI -BhUmiSasya VishNO: thvarithamiha samAyAnthu dhivyOthsavam

(Meaning):

Oh AgnishtOmam, AthirAthram, Ukthyam, Raajasoom, aSvamEdham,
Visvajith and PuNDareekam dear to the DevAs and other KaamyEshtis done
for some material gains, Pancha Yajn~ams ! Please come and be blessed by
AkhilANDEswaran, Achyuthan at His MahOthsavam.



Invite yagnams-pancha-kunda homam
(Courtesy : Sri.Murali BhaTTar)



SLOKAM 22

Invitation to the Mighty Mountains

VindhyAsahyO MahEndhrO Malayagirivara: SakthimAnrukshasamjn~a:
KshONibruthpAriyAthrOnishadhasamabhidhO MandarascchithrakooDa:
Meru: KailASa SailO vipuladharaNibruddhEma-kooDasthrikooDa:
yEchAnyE SailavargAs-thvarithamiha samAyAnthu dhivyOthsavaarTam

(Meaning):

Oh VindhyA, Sahyam, Malayam, Bear Mountain, SakthimAn, Nishadha
pAriyAthram, Mandaram, MahEndhram, ChithrakooDam, Meru, KailAsam,
HemakooDam and other lofty mountains! Please come without delay to join in
the TuLasi Garlanded SarvEswaran's MahOthsavam !



SLOKAM 23

Invitation to the Rivers

GangA TungA SatadhrU Dinakara-tanayA gaNDakee svarNarEkha
KaavEri TaamraparNee sarayUraruNagA NarmadhA KsheeravAhA
YaascchAnyA PuNyanadhyO nikhilanadhavarA: pushkariNyassarAmsi
SrI -BhUmiSasya VishNO: thvartithamiha samAyAnthu dhivyOthsavArTam

(Meaning) :

Oh GangA, TaamraparNi, Sindhu, YamunA, CauvEri, SoNaa, Mahaa nadhi,
Tungaa, NarmadhA, GaNDakee, Sarayu, GodhAvari and other sacred rivers,
PushkaraNi like AhOrAthram, lakes ! Please be present at this MahOthsavam
for the Lord and offer Your services !

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tirumanjana kalasa puja (Courtesy: Sri. Murali BhaTTAr)



SLOKAM 24

Invitation to the Dhivya Desams

Rangam SrlmushNa-samjn~am

Vrushabha-Yadhugiri naimiSam PushkarAKhyam

SaaLagrAmam cha TothAbhidhadharaNidhara SrlBadaryAsramamou cha

KaaSee Kaanchee hyAmvathi SubhatamaMadhurA dhvArakAouryayOdhyA

MaayAscchAyAmsthu Seegram JalanidhitanayA nATa dhivyOthsvaarTam

(Meaning):

Oh Srlrangam, SrlmushNam, Kari Giri (Hasthi Sailam), Bhadari,Pushkaram, NaimichAraNyam, SaaLagrAmam, Vanasailam, MathurA, Kaasi, Kaanchi, Avanthi, DhvArakA, Maayaa, AyOdhyA and all other sacred kshEthrams! Please arrive quickly to receive Srl-BhUmi NaaTan's anugraham during His MahOthsavam!



namperumAL thirumanjanam - Sri Rangam (Courtesy: Sri. Murali BhaTTar)



SLOKAM 25

Invitations to the DEvAs residing at various places

yE dEvA: ParvathasTA Jaladhinadha nadheethera-samsTAna bhAja:
dhivya kshEthrAsTithA yE vividha vanagathA puNyatheerTasTithaasccha
grAmaprAsAdhabhAjA: puranilayagathA bhUmipAlASrithAsccha
sarvEpyAyanthu Seegran JanidhitanayAnATa dhivyOthsavaarTam

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puNya thIrtham - kumbha yAtrA - Pomona Brahmotsavam

(Meaning):

Oh DEvAs living in the Waters, Forests, mountains and the PuNya theerthams !
Oh DevAs living in the Lord's dhivya dEsams and those who reside in the small
and big cities! Please arrive quickly to Thrivikraman's MahOthsavam.



SLOKAM 26

Invitation to VaasthunAthana, KshEthrapAlana and others

VaasthveeSa: KshEthrapAla: paricharaNakruthas-tArkshya-chaNDa-prachaNDA:

sarvai dhouvArikEndhrA vividhaparikarA yE VimAnAdhiEva:

yE chAntha r-maNDaAdhyaavaraNaparigathA gOpurasTasccha dEvA:

SrI -BhUmiSasya VishNO: thvarithamiha samAyAnthi dhivyOthsavArTam



namperumAL in aswa vAhanam
(Thanks: Sri Murali Bhattar)



(Meaning):

Oh VaasthudEvA, KshEtrapAIA, city dEvathAs, ChaNDa and PrachaNDa, the dEvathAs residing in MaNDapam, Gopurams, PrakArams, VimAnams ! Please join with happy hearts at the Lord's MahOthsavam and offer your Kaimkaryams to Him.

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SLOKAM 27

Invitation to the 8 MahA Naagams

bhOgeesOnanatha nAmA GuKika samabhidhO VaasukistakshakAkhya:
KaarkODasSankhapAIO bhujagapariBruDa: sanmahApadhmapadhmou
yE chAshDou pannagEndhrA: Balisadhanagathais-sAkamanyair-bhujangai:
SrI -BhUml Sasya VishNO: thvarithamiha samAyAnthi dhivyOthsavArTam

(Meaning):

Oh Ananthaa, the King of serpents, Takshaka, Padhma, Mahaa padhma, Sankha,
GuLika, KaarkODa, Vaaaskui (all the eight srEshta Serpents) ! Please come with
Your family and friends and join in serving the Lord at His mahOthsavam!



namperumAL in sesha vAhanam (Thanks: Sri Murali Bhattar)



SLOKAM 28

Invitation to Vidhyaa and other DevathAs

Indhra: KaalO niyanthA viyadhapi nikhilA: SaasthravidhyAdhinATA:
PrAjApathyassamUha: Sivamuni nikaras-sadhgrahA rASitArA:
sarvA oushadhya yEthA: paSumakhdharaNi pAvakOshNAmSumEghA:
thOyam vAyvindhu vidhyA: tharithaniha samAyAnthu dhivyOthsavArTam

(Meaning):

Oh VidhyAdhipAs in the form of IndhrA, AakAsam, Kaalam and Yaman! Oh assembly of PrajApathis, SanyAsis, Nakshathrams, Raasis, various medicinal plants (Oushadhis), animals, AadhithyAs, Fire, Parjanya dEvan, Vaayu, chandran, kalais! Please come hither quickly to enjoy the Lord's MahOthsavam !



SLOKAM 29

Invitations to additional chEtanams and Celestials

nAkasTA: kshONibhAjO BalisadhanagathA yE cha IOkamtarasTA:

SrI VaikuntasTithAsccha sTiracharanikarA: sAnugA dhivya Veshai:

SrI -BhUml Sasya VishNO: vijayamahamahAranga bhEri ninAdham

SruthvA HrushDA: thvarithamiha saMAyAnthu dhivyOthsavArTam

(Meaning):

Oh People of this Earth, Sri vaikuntam, residents of the other worlds ! Please adorn yourselves with new and beautiful vasthrams and AabharaNams, smear yourselves with fragrant sandal paste! Please follow the majestic beat of the BhEri and come with joy to the Lord's MahOthsavam for receiving His blessings!



follow the majestic beat of the tavil - Pomona Brahmotsavam



SLOKAM 30

*ViNNappam (Vijn~Apanam) to the Lord about the arrival
of All*

SwaminnASritha IOka rakshaka! VibhO dhivyOthsavE SrImatha:
sEvArTam samupAgathAn valaripu BrahmAdhyamartyEswarAn
nAnAIOkabhavAn charAcharagaNAN sarvAnimAn prmjaleen
veekshasvaamBhdhikanyayAsaha krupAtungairapAngai: Subhai:

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ASritha IOka rakshaka! (Thanks: Sri Murali BhaTTar)





(Meaning):

Oh My Lord! Oh Protector of those in all the worlds, who seek Your rakshaNam ! Oh Emperor of the Universes ! Brahmaa, Indhran and the residents of all the worlds have assembled before You to enjoy Your dhivyOthsavam and receive Your anugraham. Please cast Your dayaa laden glances on them all.

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SLOKAM 31

The Command (Appeal) to those who have assembled

BhramAdhyaanirjarougaa: KumudhamukhagaNA: SeshasEshASanAdhya:
MukthAbhakthAsccha sakthA bhagavathi satatam yEcha chaitanya-yukthA:
yEtE sarvEapi sEnAparivruDavaSagaa: sAyudhairvAhanAdhyai:
saakam SripushpayAgAngithamamiha vasathim prApnuvanthu prahrushtA:

(Meaning):

Oh Brahma dEva, Amaraas, Garudaa, Serpent Kings, Muktha and Bhaktha Janams who delight in enjoying the Lord's MahOthsavam! Please stay in your positions with Your mounts and weapons under the overall command of VishvaksEnar and enjoy the dhivyOthsavam all the way down to Pushpa Yaagam.



SLOKAM 32

Command to the keepers of the Order during the Uthsavam

simhAsyA ghODavakthrA: karaDikiDimukhA vyAgrarAD vyAlatuNDA:
prOcchanDAs-sADDahAsA: taralataradhraSa: pArishadhyAsthvasamkhyA:
VishvaksEnAjnayAmi thvasuradhanusuthaadheeSa rakshdhipEbhya:
rakshAdheekshAm vidhAthum thvaniSmitha ithassAyudhaas-samcharanthu



sarvEswaran (Thanks : Sri Murali BhaTTar)



(Meaning):

Oh SainikAs (soldiers) with the faces of Lion, Crow, VarAham, Elephant and tiger and limitless warriors in the army of VishvaksEna ! Chase away the asurars and the enemies of the Lord thoroughly under the command of Lord VishvaksEna and protect all the KaimkaryaparALs of SarvEswaran !

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SLOKAM 33

Benidictory verse

vardhanthAm sarvavEdha: kshithiviBhudhagaHA: tathprakAsa PraveeNA:
vardhanthAm tai: praklupthA nikhilamakhavarA: tadhbhujOnirjarandhrA:
vardhanthAm raajn~itEshAm JalanidhitanayA vallabhAsakthibhAvA:
SrImAn tatthOpakree sa jayathu satatam dEvakaimkaryadhurya:

(Meaning):

May the VedAs grow! May the BrahmaNAs who protect and teach the VedAs flourish! May the rthviks offering their havis for the dEvAs thrive and prosper! May all those who out of their immense bhakthi for the Lord and perform their kaimkaryams with parama preethi be blessed ! May all those engaged in organizing this MahOthsavam with SraddhA be blessed with Vaidhika Sri and Sarva MangaLams through the grace of the Dhivya dampathis!

P. S : At the end of the BrahmOthsavam, all the visitors/participants are bid farewell group by group and a recall of the highlights of the daily uthsavams are made from DhvajArOhaNam, BhEri ThADanam, daily PuRappAdus on different Vaahanams to avabhrutha SnAnam and Pushpa Yaagam. This is again protocol rich, deeply thought out farewell. adiyEn will write about it in the future.

Final farewell is made to the permanent residents of the Dhivya dEsam of Srirangam with the set of moving Benedictions :

svasthi prajAbhya: paripAlayanthAm

nyAyyayEna mArgENa maheem maheeSA:

gObhrAmaNEbhya: Subhamasthu nithyam

IOkAs-samasthA: SukhinO bhavanthu



kaalE varshathu parjanya: PruTvee sasyaSAlinee
dESoayam kshObha-rahitha: BrahmaNA: santhu nirbhaya:

KaavEri vardhathAm kaalE varshathu Vaasava:
SrIraanganATO jayathu SrIrangaSreesccha varTathAm
Sarvam KrishNArpaNam asthu !

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namperumAL in mirror room - sri rangam
(thanks: Sri Murali Bhattar)



Brahmotsavam Celebrations
at
Sri RanganAtha Temple
Pomona, New York



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dwaja aarOhanam



DAY 1



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Day-1 of Pomona temple brahmotsavam

The events of the day are:

- (1) Svasti Vachanam
- (2) VishvaksEna AarAdhanam
- (3) Rithvik VaraNam
- (4) Rakshaa Bhandhanam
- (5) Agni Prathishta
- (6) Vaasthu Homam



(7) AnkurArpaNam and

(8) ChathusthAna Poojaa.

Items (2) and (7) have been covered in earlier sections.

Svasti Vachanam

Sriman Villur U.Ve. Karunakaran Swamy is writing about the meanings of these Veda Mantrams in SriRanganatha Paadhuka for the past few months under the title of "ParamaikAnthikaLin Svasthi Vachanam". Please enjoy those marvelous postings by the nephew of HH the 43rd Pattam Srimath Azhagiya Singar, Sri Villur SK Swamy.

Meanwhile, adiyEn is enclosing the input from my erudite friend of ArasANippalai Sri I.V.K. Chary from Kuwait, who has been instrumental in blessing few Kuwait residents with the VedAdhyayana Sampath. In his note, Sriman Chari identifies below the Svasti Vachana Mantrams that are traditionally used at many auspicious occasions such as BrahmOthsavam.

"In Krishna Yajus, there is topic called SVASTI VAACHANAM comprising of 4 Anuvaakams. These Anuvaakams appear in Thaithireeya Samhitha at following places:

1. 4th Kandam 6th Prasnam 4th Anuvaakam - "Aasusisano Vrushabhona Yugmo.... "
2. 4th Kandam 6th Prasnam 6th Anuvaakam - : "Jeemoothasyeva Bhavathi..... "
3. 4th Kandam 7th Prasnam 14th Anuvaakam - "Mamaagne Varcho..... "
4. 4th Kandam 7th Prasnam 15th Anuvaakam - "Agnermanve Prathamasya.."

These Anuvaakams are recited during Utsava Parayanam, accompanying the AchAryas and such other occasions.

Below are some of the small Panchathis which might be used at the time of



inauguration of a programme:

1. For an auspicious function signifying the day as Sudhinam, one may use the very popular Anuvaakam from Chamakam - "Sanchame Mayaschame..... Sudhinamcha me" 4th Kandam 7th Prasnam 3rd Anuvaakam
2. If the function relates to a collective effort by people, etc., one may use "Saangrahanyeshtya Yajathe..... Yadhasvamedha Samrudhyai" Thaithireeya Brahmanam 3rd Ashtakam 8th Prasnam 1st Anuvaakam
3. If the function is something to do with Knowledge etc. one may use "Samgnanam Vignanam Pragnanam..... " Thaithireeya Brahmanam 3rd Ashtakam 8th Prasnam 1st Anuvakam

There are many other Manthrams like:

"Hiranya Paathram Madho Poornam Dhadhathi.... " - Brahmanam 1st Kandam 3rd Prasnam 3rd Anuvakam

"Brahma Vaadhino Vadhanthi..... " Brahmanam 3rd Ashtakam 9th Prasnam 3rd Anuvakam

I have also heard that Vidvat Sadas being inaugurated with Pancha Santhi Manthrams."

Thus concludes the inputs from Sriman I.V. K Chari.

Sriman SatakOpa TatachAr Swamy from a family of Vedha ViNNappam SeyvOr at Kaanchi Sri VaradarAjan Sannidhi has also sent me a private note about the Svasti Vachana PaarAyaNam tradition at PeraruLALan and Swamy Desikan Sannidhis.

Svasti in Rg Vedam

There are a few Rks that start with the word Svasti meaning auspicious blessings. Svasti Vachanam then is a religious rite preparatory to a solemn



ceremony at the house or at the temple. Svasti Vachanam invokes the blessings from the elders and Veda Saastra VithpannAs assembled during these occasions.

Let us list and provide the NINE Rg Veda Mantrams starting with the word "Svasti" OR Vibhakthi of it for an extended study of Svasti Vachanams :



1. Rk 10. 63. 15: svasti na: paTyAsu --
2. Rk 10. 63. 16: svastiriddhi prapaTE---
3. Rk 10. 7. 1: svasti nOdhivO agnE ---
4. Rk 5. 51. 11: svasti nO mimithAmasvinA----
5. Rk 5. 51. 14: svasti MithrAvaruNA savasti ----
6. Rk 5. 51. 15: svasti panTAmanu charEma ---
7. Rk 1. 89. 6: svasti na IndhrO vruddhaSravaa: ----
8. Rk 5. 51. 12: svastayE vaayumupa BravAmahai---
9. Rk 3. 30. 18: svastayE vaajibhisccha ---

The meanings of these mantrams are covered in a future e-book on Sri Varadaraja Sthavam.

What a Mahad-Bhagyam it was for BhakthAs to be with the Divya Dampatis, on the First Day of The Brahmotsavam.

Sri Vishwaksena was taken round the Temple in a beautiful Pallaku by devotees, with so much of Devotional fervor, the accompaniment of WONDERFUL nAdaswaram, with two pipes and two percussion instruments, literally the vAhakAs were dancing all the way with such wonderful rhythm, with unimaginable joy of seeing the senAdhhipathi, as the Chief Protocol Officer, making rounds to see that Everything was in Order for Sriyah-Pati to





have His procession the next day. Yesterday's highlights were: Nava - kalasa snapana thirumanjanam for Lord Sri Ranganatha (Periya Perumal). Svasti vAchanam in the evening, Vissha Vishwaksena ArAdhana, VAsudheva-PunyAhavAchanam, Ritvik VaraNam, Raksha-Bandhanam, Agni-Pratishtha, vAstu Homam, AnkurArpaNam, ChatusthAna Pooja, Harati.

Please enjoy the images of the day and the short video of Sri Ranganatha's eye filling bhavani at the temple web site. <http://www.Ranganatha.org>

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DAY 2





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Day-2 of Pomona temple brahmotsavam

What an unimaginable and parama-Bhagya it was to be with the Divya Dampatis, yesterday, on the Second Day of The Brahmotsavam!

On the Second day, Sri Garuda AdhivAsam was done so elaborately, DhvajArOhaNam was a feast to the eyes and a great spectacle in itself, the samasta-Devata-AhvAnam, to the accompaniment of vividha rAgAs and thAIAs, as chanted by the Priest and copied by the Nada Swara Vidwans and the Drums Vidwans, was mesmerizing the more than 200 devotees present. Then Sri Sudarsana went round the Temple as Bali-HaraNam was going on in all the eight directions to the accompaniment of vAdyams and Special thAIAs, with all





Temple MaryAda and after that Lord Sri Ranganatha's procession, taken round the Temple in a beautiful Pallaku by so many devotees, with such great devotion, including the hand-held torches, Devotional fervor, the accompaniment of WONDERFUL nAdaswaram, with two pipes and two percussion instruments, the vAhakAs dancing to the Special nAdaswaram playing the nAgAbharanam, all the way with such wonderful rhythm, with unimaginable joy,



DAY 3



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Day-3 of Pomona temple brahmotsavam

It was a delight to be with the Divya Dampatis, the Third Day of The Brahmotsavam.

After NityarAdhana etc., Dwara Pooja and other poojas were done and the Highlight of Yesterday were - Lord Sri Lakshmi Nrusimha Homam with 1008 Avrutis of Lord Lakshmi Nrusimha Moola Mantra with BeejAksharams, by 4 priests and then the Nrusimha GAYatri Homa was done, and was followed by PoornAhuti.

Sri Sudarsana was taken round the Temple in a beautiful Pallaku by devotees, and baliharanam was done with the accompaniment of WONDERFUL



nAdaswaram, followed by Sri Ranganatha's Procession around the Temple.

In the Evening again, Chakrattazhwar's Procession for Baliharanam was followed by Lord Sri Ranganatha's Procession, as Gokula Navaneeta-chOra krishna.

Sumptuous prasadam was served to all the more than hundred devotees who participated and enjoyed the wonderful occasion.



Day 4 of Pomona brahmotsavam



FINAL DAY



SapthaavaraNam/VidAyERRi on the last day of the Uthsavam

Saptha is seven and AavaraNam means enclosure or that which conceals or protects. In RaamAyaNam, the AavaraNam for the Women is Seela guNam (Seelam AavaraNam sthriyA:). AavaraNam according to PaancharAthra Saasthram is MathiL or a surrounding wall. In the ideal temple like that of Lord Ranganatha, the temple has SEVEN Walls (Saptha AavaraNam).

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perumAL with ubhaya nAcchiyArs after kalyANa utsavam - Pomona

Sri Ranganathan under PraNavAkAra VimAnam is Sri Vaikunta Naathan as suggested by the Para VaasudEvan in His VimAnam. He is at BhUIOka Vaikuntam on the auspicious stage (Sri Rangam). During BrahmOthsavams, He comes out of His seven AavaraNams and enjoys BrhmOtsavam at chitthirai Vedhi and elsewhere. At the end of the BrhamOthsavam, He returns to His



AasthAnam after crossing His Saptha AavaraNangal.

SapthAvaraNam day is for the last day of BrahmOthsavam performed according to the PaancharAthra Aagamam. VidAyERRi is the more general name for the last day of BrahmOthsavam at the temples following VaikAnasam.



Day 5 of Pomona brahmotsavam

The SapthAvaraNam protocols are different at different dhivya dEsams. Srirangam known as "maruviya Periya Koil mathiL Thiruvarangam" has seven ramparts/tall walls and the Lord resides at the center of these seven AavaraNams (Saptha PrAkAra madhye--). On SapthAvaraNam day, Lord Ranganathan leaves the Mirror Room (KaNNADi aRai) at 6.30 AM and arrives at the Santhana Mantapam at 7 AM to enjoy His Thirumanjanam and alankAram. The puRappAdu (procession) thru Chitthira Veedhi starts.



In one of His SapthAvaraNam, Lord RanganAtha commanded thru His archakAs (archaka Mukham) that the playing of all MangaLa Vaadhyams be stopped so that He can hear Dhivya Prabhandham. He returns to His AasthAnam after crossing His seven AavaraNams and rests on AadhisEshan.

One is tempted to project the view that the Jeevan crosses seven AavaraNams (walls concealing the vision of the Lord) and reaches the Sannidhi of the Lord to perform Nithya Kaimkaryam and enjoy ParipoorNa BrahmAnandham there as Muktha Jeevan.

At ThiruvallikkENi, there are seven sannidhis (ParthasArathy, Andal, Ranganathar, Vedavalli Raamar, VaradharAjar and Narasimhar (TeLLiya Singam). SapthAvaraNam day is the only day at ThiruvallikkENi, when all the seven sannidhi Moorthys are at a single Mantapam together.

All of Them enjoy Thriumanjanam and alankAram followed by ThiruvAimozhi ViNNappam by GhOshti, DhvAdasAarAdhanam concludes with a sonorous SaaRRumuRai. Theertham and SaThAri follow and conclude the Uthsavam.



veda-goshti-Ahobilam brahmotsavam



In other dhivya dEsams, SapthAvaraNa SaaRRumuRai is followed by Procession in Pushpa PallAkku in place of Pushpa Yaagam. The sequences differ from dhivya dEsam to dhivya dEsam. the sequence at Sri Ranganatha Temple, Pomona, NY is :

1. dhvaja avarOhaNam
2. Pushpa Yaagam
3. DevathA Visarjanam
4. DhvAdasa AarAdhanam
5. SapthAvaraNam
6. SayanOthsavam
7. Mooka Bali and
8. Uthsava SamApthi for this year's BrahmOthsavam.



Sri.V.SaThakOpan svAmi during day 6 celebrations at Pomona Temple



DevathA Visarjanam

You might recall the elaborate invitations at the time of BhEri TaaDanam on the first day. They are bid farewell on the last day after dhvaja avarOhaNam. We will cover DhvAdasAradhanam and Pushpa Yaagam and other rituals that take place before dhvaja avarOhaNam (Lowering of the flag with Garuda Image hoisted during the first day).

The farewell to all invited (DevAs, Rishis, chEtanams, achEtanms, BhakthAls, BhagavathAls m sthala Janams) is an elaborate one. A summary of all the ten days events of BrahmOthsavam is elaborately recalled for the benefit of all assembled before they return to their homes and resume their duties. Let us have a sample starting from the summary for the tenth day and concluding with the farewell :

On the evening of the tenth day, Oh Lord Ranganaatha, Devareer enjoyed Pushpa Yaagam in the evening. at night, DEvarer accompanied by Your Ubhaya NaacchiyaAr ascended Pushpa PallAkku (Pushpaka vimAnam) and adorned the Thiruveethis.

After that, Deavareer witnessed the DhvajAvarOhaNam. The assemblies of the DevathAs, BhakthAs, BhagavathAs are now ready to return to their respective homes. Thou should bless them and bid farewell.

The farewell protocol follows in as lightly changed order in which they were invited on the First day.

The Visarjanam for BrahmA Indhran, Sankaran et al goes this way :

**PithAmaha-Sathakrathu-JwalanakAlaraksha:prasUjalAdhipa
sabheeraNadhraviNa NaaTa GangAdhara -- Visarjanam**

The weapons/AabharaNams from Sudarsanar to Saarngam are bid farewell next



Ajn~Ana karSana SudarSana Paanchajanya KoumEdhaki
praTitha-Nandhaka SaarngamukhyA:, DevOthsavam
kalayithum dharaNeem upEthA: BhUya: prayAtha
bhuvanam bhuvanAni VandhyA:



dvajAvarOhaNam at the conclusion of Brahmotsavam
(Thanks: Sri Murali Bhattar)

The farewell is given next to Vaikunta Vaasis (Nithya Sooris and Muktha Jeevans), Kumudha and other dhvAra PaalakAs of Sri Vaikuntam, Rudhran, svargas IOka Vaasis, the 14 Vidhyais, BhakthALs/BhAgavathALs and dhivya dEsa KshEthra Vaasis.

It is a moving experience to listen to these farewells to the accompaniment of BhEri TaaDanam. After the farewells, Dhvaja PaDam is brought down in front

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of PerumAL near dhvaja sthambham after performing AarAdhanam for him. The picture of Garudan in the Flag is known as one of the Ashta MangaLams. The other seven images of the Ashta MangaLam group are: Sri Vathsam mole, PoorNa Kumbham, BhERi, Mirror, Two fishes facing each other, Valampuri Sankhu and Chakram.

DhvadasArAdhanam & Pushpa Yaagam

This is a special AarAdhanam for PerumAL. DhvadasAkshara Mantram is one of the three mantrams that are important for BhagavadhArAdhanam. DhvAdasAkshara Mantram has TWELVE Aksharams. Each aksharam is considered as PradhANa Mantram, PraNavam is added; arghyam, Paadhyam, Achamanam, Vasthram, ThiruvAbahraNam, Gandham, Pushpam, Dheepam, NivEdhanam have to be presented to each of the 12 aksharams. Finally for all the six angams of Aaradhanam, Srivatsa, Kousthubha, Kireeda, Vanamaala, Sankha, Chakra, GadhA, Padhmams, Mudhra is shown with the particular mantram. PushpAnjali is done for each with the mantram, "Phalam Bhavathu mE Pushpai: nama:" individually. PushpAnjali is done for Uthsavar, Sri DEvi, BhU Devi with Purusha Sooktha, Sri Sooktha, BhU Sooktha mantrams. Next abhishEkam is done for the Moorthys with multicolored Pushpams.

MangaLa Vaadhyam

The sound of Naadhaswaram (MangaLa Vaadhyam) Music accompanied all the important functions during the different stages of the day. These Naadhswara and Taval VidhvAns are from the rich Cauvery delta in TanjAvur district known for its great families of Naathaswara VidhvAns, who took part over the years at many BrahmOthsavams of one or more of the 40 dhivya dEsams of ChOLa Naadu. Besides their own vast repertory of Krithis of Saint ThyagarAja, they responded with lightning speed to the commands from the PradhAna Archakar Swamy to fit with the instructions of Ghana Raagams as well as Janya Raagams (Kannada GouLai, Raama Priya, MukhAri, DevaghAndhAri, KalyANA Vasantham, GambheerA Nattai, Mallari and many more).



This Naadhaswaram group took part in all the six days of the Uthsavam, stayed up late and enchanted the throngs of devotees with NeelAmburi for SayanOthsavam and PunnAgavarALi (Magudi) during the different gathis that Lord Ranganatha is famous for during His PuRappAdu (Processions inside and outside His saptha PrAkArams).

adiyEn will write more later about the dance ITEMS and musical accompaniments during the Navasandhi Nruthyam, Nava Sandhi Kautthuvam, the varieties of 35 TaaLams (7 X 5) used and thier 140 other derivatives as well as the additional rare Taalams (Megha Nandhana Taalam for VaruNan etc) used according to the Sri Prasna Samhithai of Pancha Raathra Aagamam later.

Other Naadha NaivEdhyams & PrasAdhams

The VeNu GhAnam by Smt. Bhavani Rao and Vocal concerts added to the Naadha NaivEdhyams for the Lord and competed for attention from the MadapaLLi Kaimkaryam Swamy, Sriman MuraLi KrishNan, who created so many authentic PrasAdhams for the Lord (aRum chuvai Virundhu).



The divine prasAdams



NruthyAnjali

NrutthAnjalis particularly on the final day of BrahmOthsavam during the SapthAvaraNam stage of the Uthsavam are fresh in adiyEn's memory. One of the seven AavaraNams is Nruthyam and the others are Geetham, VeNu etc and the final AavaraNam is MOUNAM (Stunning silence associated with deep meditation, where one hears only AnAhatha PraNava Naadham).

Jathisvaram

Before the SapthAvaraNam, NruthyAnjali by young and talented dancers were offered. Jathisvaram (rhythmic beats and MudhrAs joined the Jathis to SwarAs /Musical notes); this dance item is devoid of any abhinayam and was offered to the Lord by Kumari Pramoda Bapatla. Jathisvaram is also known as Sollukkattu.

Sri ShyAmaa SaasthrigaL and Tanjore Quartet have composed many of these Sollukkattus and Svarajathis (Saahithyam added to Jathisvaram).

Shabdham (RaamAyaNam)

The classical Shabdham (another core item of Bhatatha Naatyam tradition) was presented to the Lord at His arangam by Kumari Saroja Kolluru. Sabdham belongs to the other items of Bharata Naatyam like ThOdaya MangaLam (Ranga Poojai), Jathisvaram, VarNam, Padham, JaavaLi and TillAna. Jathisvaram and Sabdham follow one another. Sabdham is the First item in the hierarchy of Bharatha Naatyam Urupadis, where Abhinayam is introduced after pure Nrutthams (Pure foot works and Hastha Mudhrais).

The shabdham chosen was RaamAyaNa Sabdham. Uthsavar Ranganathar is known as Raamachandran, where as Moolvar is DhAmOdharma KrishNan with His three welt marks for Navaneetha chOram, a present from His "Mother", YasOdha. The episodes of Raama as the Protector of the Yaj~nams of the Sages (Yaj~na Rakshakan), SitA KalyAnam, chasing of the Maayaa Mrugham and RaavaNa SamhAram were beautifully brought before our eyes by the



talented dancer.

Abhinayam

Sri Anvesh Tanuku danced two more delightful items : (1) Lord RanganaathA's dhivya soundharyam in DharbhAr with Sri RanganAyaki (Kolu-Vaithiva Rangasaayee). There was significant opportunity for him to display his skills in abhinayam and Nruthyam. It was a Saathvika abhinayam piece filled with BhAvam and Rasam.

The second item by Sri Avinesh Tanuku dealt with the DasAvathAram bringing to mind the DasAvathAra Sannidhi at Srirangam built by Thirumangai AzhwAr and Sri DasAvathAra SthOthram by Swamy Desikan. Sri Anvesh took Sri Jaya DevA's famous DasAvathAra SIOkam and interpreted it with various Sthaayee BhAvams.



Pushpa yAgam - day 6 - Pomona Temple BrahmOtsavam



Pushpa Yaagam

Pushpa Yaagam concluded the elaborate DhvAdasa AarAdhanam. Multicolored Pushpams, some unique to India (AraLi) and KrishNa (dark) TuLasi had been flown in from India for this special occasion. The PushpAnajali was done with the recitation of the Mantram: "Phalam bhavathu mE Pushpai: Nama:" and Purusha Soktha, Sri sooktha and BhU sooktha Mantrams to the Lord and His two Devis(Ubahaya NaacchiyArkaL).

The pictures of Pushpa Yaagam and the Videos in the Temple web site will help you to enjoy the soundharyam and Thrupthi of the Lord at the successful conclusion of His BrahmOthsavam. He was beaming with Joy and blessed all His BhakthAs with Theertham and SaThAri. It was already 1.00 AM, when we had to leave so that the Lord can enjoy His sayanOthsavam.



IN CONCLUSION



Many days and nights of intensive preparatory work by the Religious Committee, the Board Members and Shrama DhAnam by many, many volunteers over untold hours rewarded the BhakthAs of Sri RanganAtha, who had assembled from near and far.

adiyEn has so far shared with You all a small portion of adiyEn's blissful anubhavam.



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SrI .V.SaThakOpan svAmi enjoying the darshana sowbAghyam of
the divya dampathis

Sri RanganAtha Temple, Pomona, New York

Our Prayers

Our Prayers are for this BrahmOthsavam tradition to continue --as long as



there is the Sun and the Moon-- at this unique Temple for Lord Ranganatha and perhaps another Uthsavam for Sri Lakshmi Narasimhan as at Ahobilam and ThiruvallikkENi in another quarter/ayanam of the year !

Our Prayers are for additional Vaahanams be ready for the Next BrahmOthsavam !

Our Prayers are for the SampradhAytic (Paancha Raathra Saasthram based) arAdhanams and the Uthsavams to continue forever !

In conclusion, adiyEn is pleased to share with You the good news given by the Chairman Swamy, Dr,Venkat Kanumaslla that Sri Ranganathan's anugraham made it possible to have a revenue-neutral Uthsavam, Which had many expenditures. Volunteers and devotees came forward to meet ALL the expenses of the BrahmOthsavam.

Few Tasks ahead

Many tasks remain to be attended to such as taking care of the Flat Roof for the next twenty years atleast and many other items identified by the Board of the Temple. Please donate liberally to the Roof Repair as the immediate item needing attention and for the various Kaimkaryams to maintain SampradhAya Parisuddhi at the temple at the highest level !

adiyEn will conclude this samarpaNam with a wonderful description of the anubhavam of the BrahmOthsavam at Pomona by Kaimkarya Ratnam, Sri Anbil Ramaswamy, the Editor of Sri Ranga Sri .

daasan,

Oppiliappan Koil VaradAchAri SaThakOpan

Fund Raising Chair Person

Sri Ranganatha Temple Board



A special report on
The First Ever BrahmOtsavam Celebrations
at
Sri RanganAtha Swami Temple
Pomona, NewYork
by
kaimkarya ratnam
Anbil Sri. Ramaswamy Iyengar Swamy



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maha pUrNAhUti on the final day of Brahmotsavam at Pomona



JUST RETURNED FROM VAIKUNTAM!

(A special report by Anbil Sri.Ramswamy Iyengar Swamy)

(Editor - Sri RangaSri)



Would you believe if someone were to tell you that he/she had been to "VaikunTam" (a.k.a "Paramapadam" and "Nitya Vibhooti" and just returned?

There is a proverb in Tamil which says: "KaNDavar ViNDathillai; ViNDavar KaNDathillai" Meaning "One who had gone there never returned to report and the One who dared to report had never gone there!"

But, the claim at the commencement of this posting that "I just returned from "VaikunTam" is also true to an extent - NOT Srirangam reputed to be "BhoolOka VaikunTam", but Sri Ranganatha Temple at Pomona, New York.

People describe Pomona as a replica of the grandeur of Srirangam. But those who were fortunate to witness the first BrahmOTsavam celebrated there from 3rd to 8th July 2007 would agree that Pomona had excelled the "Original BhoolOka VaikunTam".

This is no exaggeration nor does it seek to denigrate the holy status of Srirangam consecrated by all the Azhwars and which will forever remain truly original.

But, the thorough manner of the rites and rituals were organized by "Paramaikanti Sarvabhoutman" Sri Venkat Kanumalla Swami and his dedicated band of Trustees like Sri Srinivas Tanikalla Swami, Sri Murthy Ayyala Swami and scores of volunteers was really for "Gods to see"!



The BrahmOTsavam (that was already overdue) had to be celebrated hurriedly before the end of Uttarayanam that was fast approaching in the next few days, arrangements had to be made at short notice. But thanks to due diligence and dedication of the volunteers every detail was meticulously attended to without skipping any essentials. Anyone who was someone worthy of being mentioned as "Bhagavata" was present at the premises coming as they did from far flung areas between the East coast and the West coast. This was a telling attestation of the Slokam in Srimad Bhagavatam 10. 48. 31 which says that bath in sacred waters and even worshipping Archa moorthis in temples can purify one's soul only in due course but the very sight of the congregation of Sadhus can do the same almost instantly.

Na hi ammayaani therthaani na devaa: mrith silaa mayaa:|

tE punanti uru-kaalEna Darsanaad Eva Saadhava: ||

I may mention in this regard that my connections with this temple are special for the following reasons -- Firstly, it was at the feet of Prakritam Azhagiya Singhar (in His Poorvaasramam) that I had the Bhaghyam of learning through Closed-circuit KaalakshEpamas Grantha ChatushTayams that any VaishNava ought to learn in one's lifetime. Secondly, it was my own nephew, Late Sri Ranganathan Kuppuswami who dreamed of raising a temple for Sri Ranganatha in the USA (as per the wishes of H. H. 44th PaTTam Mukkur Azhagiya Singar). He was also instrumental in providing necessary motivation in the first place.

Special mention should be made of the following:

1. PRIEST SERVICES :

It was a daring attempt to embark on conducting this huge festival (Brahma + Utsavam) with just 2 or 3 priests. Yet, the devotion and dedication with which the priests conducted the various Homams like Vaasudeva Homam, Sri Lakshmi Nrisimha Homam, Srimad Ramayana Homam, Mahalakshmi Homam, Maha-



Sudarsana Homam, Kalyana Utsavams. Pushpa Yaagam etc with meticulous attention to every detail were indeed breathtaking. The Alankarams (costumes) for the Lord for Purappadus (Circumambulation) both in the morning and the evening were matchless. The services of Sri Srinivasa Raghavan Swami from Andhra, Sri Naryana Bhattar Swamin from Karnataka and Sri Upadhyayam Srinivasan (Vasu) Swamin from Tamilnadu were particularly noteworthy.



perumAL in garuda vAhanam - Pomona Brahmotsavam



2 MASTERS OF CEREMONIES

It is discipline that differentiates an orderly brigade from a motley crowd. Even the Lord is assisted by Sri Vishwakshenar in organizing his devotees. We had a couple of such "Masters of ceremonies" in Sri K.V. Narayanan and Sri A.M.R. Kannan who spared no efforts to regulate the proceedings with razor sharp precision at every stage.

3 MUSIC GALORE

The Nadaswaram party consisting of two Vidwans on the pipe and two on percussion (Thavil) was ever ready with their enchanting music. The Taval Vidwan who performed in sync with the modulations of recitation of the mantras set to music by Sri Srinivasa Raghavan Swami is absolutely unforgettable.



nAdaswara vidwAns - Pomona Brahmotsavam

4. SRIPAADHAM THAANGIGAL

The volunteers who bore the Pallakkus housing the Divya Dampatis during circumambulations were all highly placed officers in their professional careers



but were amateurs in this job. "Sriman Thangigals" at Srirangam, however, are hailing from generations of experts in the art. Yet, the performances of these amateurs excelled those of Srirangam professionals! When the Lord danced, our hearts danced in unison and some were tempted to dance physically too! Such an enthralling experience it was!



sriman thangigal - Pomona Brahmotsavam

5. NADAI , UDAI , VADAI

It used to be said that the gait (naDai) of Sri Ranganatha (in Srirangam), costume (UDai) of Kanchi Varadaraja and the edible cake (Vadai) of Tirumalai TiruvenkatamuDaiyaan are famous. In Pomona BrahmOTSavam there was a combination of the best of all the three!

6. FOOD

Food was aplenty and always available on all the days FOR FREE to all those who attended the Utsavam. "Even an army marches on its stomach"

The never ending stream of visitors was fed with a variety of items



to heart's content. The food was as filling in the belly as the Darshan of the Lord in various Sannidhis was filling to the heart. The credit for the preparation of such delicious fare goes to Sri Muralikrishnan Swami, who toiled day and night untiringly and with a smiling countenance at all times.

7. ENTERTAINMENTS

There were a number of entertainments in music and dance which kept the audience spell bound in the afternoons.

8. VAAHANAMS (MOUNTS)

The most essential requirement of BrahmOTsavam is the provision of Vaahanams (mounts) on which the Lord goes about giving Darshan even to those who could not or would not come to the temple. I believe that the temple is at present having only GaruDa Vaahanam.

I will conclude this report with a request to all devotees to donate liberally for acquiring Vaahanams (Mounts) for the temple like Aswa (Horse), Gaja (Elephant), Simha (Lion) SEsha (Serpent), Hanumatha (Anjaneya), Karpaka Vriksham (The Wish-yielding tree), Surya Prabha (The Sun dial), Chandra Prabha (The Arc of the Moon), Hamsa (Swan) besides Rathams (Chariots). This done, the future BrahmOTsavams would be really what they ought to be.

Dasoham

Anbil Ramaswamy

