



Ahnika Grantham (Vol.1)

(From the original maNipravALam text
of

HH 45th paTTam SrImat Villivalam Azhagiya Singar)



Translation into English by
"SrI Nrsimha seva rasikan"

Oppiliappan Koil SrI VaradAcAri SaThakopan
with assistance from
SrIrangam SrI SrInivAsan NArAyaNan



Ahnika Grantham – Vol 1

(From the original maNipravALa text
of
HH 45th paTTam Srlmat Villivalam Azhagiya Singar)



Translated into English by
"Sri Nrsimha sevA rasikan"
Oppiliappan Koil Sri VaradAcAri SaThakopan
With assistance from
Srirangam Sri Srinivasan NArAyaNan

Dharma Kusumavali series-Translation of the First Kusumam (Volume I)

First Edition 2013

Copies: 500

Published by Ahobila Muth North America, Alpharetta, Georgia

Price: Rs.350/-

Copies can be had from:

1. Sri Dasavatara Sannidhi

Office of H.H. The Jeer
Sri Ahobila Mutt
Srirangam (July 22- Sep 19, 2013)

2. Sri Ahobila Mutt

No.8 , Aarthi Nagar
Selaiyur Post,
Chennai 600 056
Phone : 2279 0814

3. Sri Nrusimhapriya Office

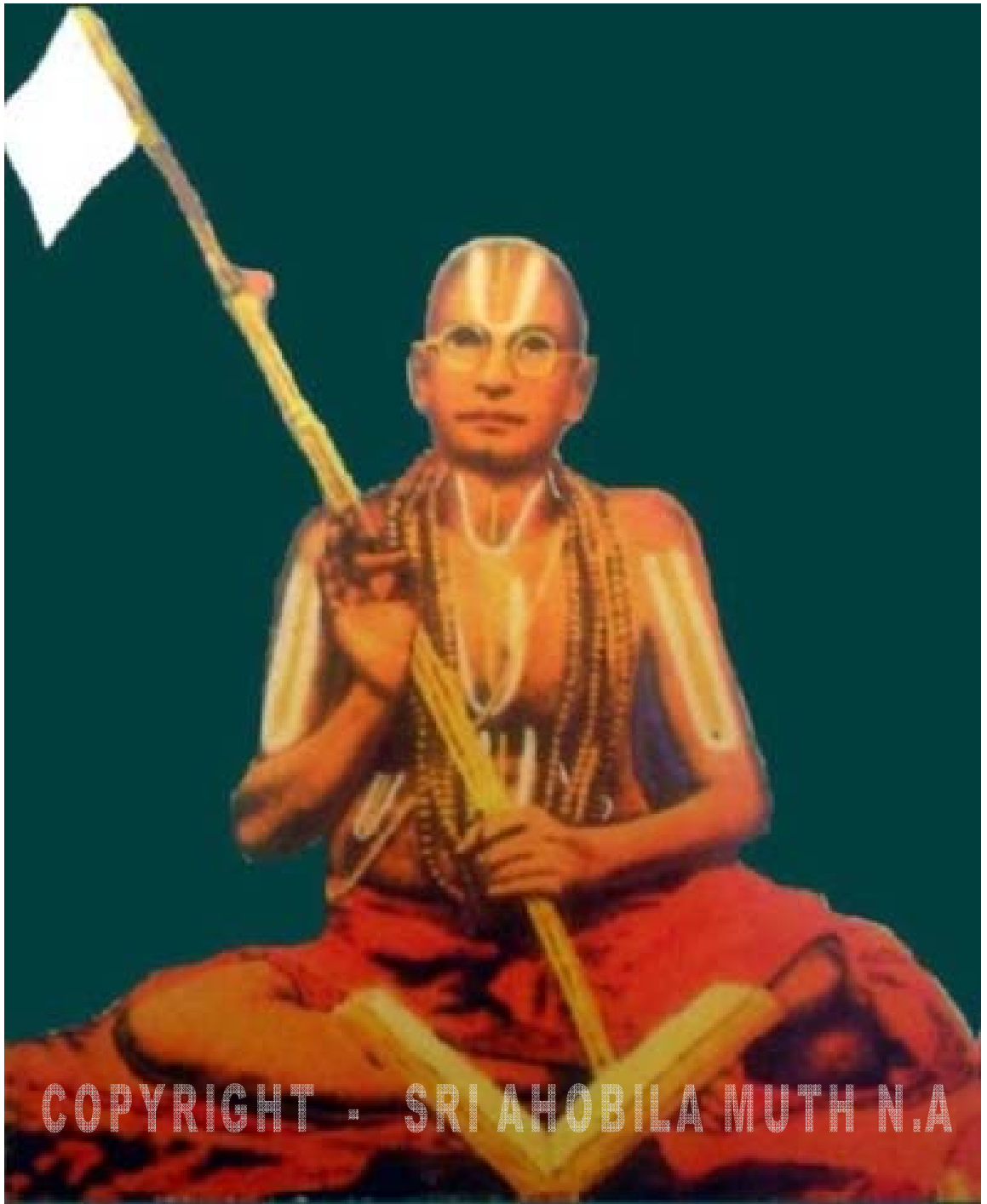
No.30 , Venkatesa Agraharam
Mylapore , Chennai 600 004
Phone: 2461 1540

Printed at Jai Bhavani Printers

Printer Address:

2-38/8 to 10, Beside B.K Raghava Reddy Gardens,
Tara Nagar, Seri Lingampally, Hyderabad-500 019.
Hyderabad , AP
Phone: 040-65810441, 9247332883.





COPYRIGHT - SRI AHOBILA MUTH N.A





COPYRIGHT - SRI AHOBILA MUTH N.A

Table of Contents:

SrImukham from HH 46 th paTTam SrImat Azhagiya Singar	i
samarpaNam – A dedication to HH 45 th paTTam SrImat Azhagiya Singar	ii
Preface	vi
Part I – English translation of SrImukham of HH 44 th paTTam Azhagiya Singar	viii
Part II – English translation of Introduction by MahAvidvAn u,vE.MelpAkkam SrI NarasimhAchAr svAmi	ix
Part III – English translation of Introduction by the author, u.vE. Villivalam SrI KrishNamAchAriAr svAmi (poorvASrama tirunAmam of HH 45 th paTTam SrImat Villivalam Azhagiya Singar)	xiv
Part IV – vaibhavam of HH 26 th paTTam Azhagiya Singar	xxii
Part V – Index of subject matter	xxiv
Part VI – Review of Ahnika Grantham by The Hindu dt May 29, 1990	xxvi
Ahnika grantham	
mangaLa SlokaH	1
brAhmamuhUrta kartavyam	3
prAtarnirvedakArikAH	7
abhigamanAdi sankalpam	25
mala mUtra utsarjana vidhiH	29
Sauca vidhiH	31
Acamana vidhiH	35
danta dhAvana vishiH	43
snAna vidhiH	46
UrdhvapuNDraNaAraNa vidhiH	73
prAtassandhyAvandana vidhiH	85
japa vidhiH	101
mUlam mantra japa prakAraH	119
prAtas-sandhyopasthAna vidhiH	130
AdhAraSantyAditarpaNakramaH	136
vastra nishpIDanam	146
brahmayaj~nam	151
abhigamana vidhiH	161

Table of contents continued.....

(Ahnika Grantham Contd..)

upAdAna vidhiH	163
pushpatuLasidarbhAharaNa vidhiH	167
mAdhyAhnika vidhiH	175
bhagavadArAdhanakramaH	180
vaiSvadevaprakAraH	245
bhojana vidhiH	264
sAyam sandhyA vidhiH	274
yoga vidhiH	281
strI dharmaH	284
SrI Rama, SrI KrsihNa Jayanti-s and other nirNayam	288
dvaya-caramaSloka japa vidhiH	295
nigamanam	300

COPYRIGHT - SRI AHOBILA MUTH, NA

॥ श्रीः ॥

श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ।

श्रीमते वकुलभूषणमहागुरवे नमः । श्रीमते रामानुजाय नमः ।

श्रीमते निगमान्तमहादेशिकाय नमः । श्रीमदादिवणशठकोप यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवणशठकोप श्री वेदान्तदेशिक यतीन्द्र महादेशिकाय नमः

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवणशठकोप श्रीनारायण यतीन्द्र महादेशिकाय नमः ।

श्रीमते श्रीवणशठकोप श्रीरङ्गनाथ यतीन्द्र महादेशिकाय नमः ।

अहोबिले गारुडशैलमध्ये कृपावशात् कल्पितसन्निधानम् ।

लक्ष्म्या समालिङ्गितवामभागं लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

उभय कुशलम् !

विजय नामके संवत्सरे कटक मासे षष्ठी दिनाङ्के १२-०७-२०१३ इन्दुवासरे पूर्णिमायां श्रीरङ्गक्षेत्रे श्रीदशावतार सन्निधौ षट्चत्वारिंशे पट्टे मूर्धाभिषिक्ताः श्रीमद्वेदमार्गप्रतिष्ठापनाचार्याः परमहंस परिब्राजकाचार्याः सर्वतन्त्रस्वन्त्रोभय वेदान्ताचार्याः श्रीभगवद्रामानुज सिद्धान्तनिर्धारण सार्वभौमाः

श्रीवणशठकोप श्रीरङ्गनाथ यतीन्द्र महादेशिकाः

स्वकीयं एकोनषष्ठ चातुर्मास्य सङ्कल्प महोत्सवं श्रीरङ्गक्षेत्रे श्रीदशावतार सन्निधौ अनुतिष्ठन्ति ।

एतत् पुण्यकाले । ह्यनन्तान् प्रणामान् उपहृत्येदं दासेन विज्ञाप्यते ।

**samarpaNam – A dedication to HH 45th paTTam
SrImat Villivalam Azhagiya Singar**

Dear AstikAs:

There are many noble persons present at various places even in this Kali yugam, who observe sadAcArams and nitya karmAnushThAnams in accordance with the SaastrAs. There are others who were born in highly esteemed kulams but regret over their inability to comprehend fully the sampradAyaic matters and feel unhappy that they cannot put into practice the traditional observances linked to varNASrama dharmams practised by their elders.

In the ancient SrImat Ahobila maTham, there reigned a great pontiff, scholar, the 26th paTTam SrImat Azhagiyasingar (1811-1828 CE) with the ASrama tirunAmam of SrI RanganAtha yatIndra mahA deSikan. He was a Master of all Saastrams. Out of His infinite compassion, He blessed us all with a sacred monograph named "sadAcAra nirNaya nAma Ahnika grantham". Ahnikam means the daily ritualistic practice to be performed as a routine by SrI VaishVavaitees. His purpose in searching all the dharma Saastra granthams and distilling the essence of the various ASrama dharmams in the form of the above grantham was to help us practise these sadAcArams and lead lives enriched by the correct AcArams and anushThAnams. MahAns like SrImat Azhagiyasingar and SrI VaishNava Guru paramparai believe that AcAram is the supreme among the dharmams. The sadAcAram observed by the sishTA-s is considered the best among such AcArams. SrI VaishNava sadAcAram is considered as the very best even among those sadAcArams.

In this Ahnika grantham, SrImat 26th paTTam Azhagiyasingar assembled the information relating to all vaidIka karmAs that one has to observe from the time we get out of our bed in the morning to the time we go to sleep at night. snAnam, sandhyaA vandanam, Urdhva puNDra dhAraNam, bhagavadArAdhanam, vaiSvadevam, mahA mantra japa vidhis are some of the karmAs that SrImat Azhagiyasingar has elaborated upon in His SrI KoSam with appropriate Veda and dharma SAstra pramANams. Many subtle matters relating to the correct observance of these karmAs are included in this precious grantham written in Sanskrit. It was not easy for many to follow the Sanskrit text due to unfamiliarity with the language; they could not enjoy and benefit from the Ahnika grantham.

To overcome this difficulty in accessing the content in its original language and to extend the outreach of this grantham to scholars and others belonging to many sampradAyams, the most merciful 45th paTTam SrImat Azhagiyasingar, (1991-2013 CE), SrI nArAyaNa yatIndra mahA deSikan blessed us with a detailed commentary (TippaNi) on the Ahnika grantham and named it sudhIpriyA. He provided the Tamizh meanings for SrI RanganAtha yatIndra mahA deSikan's Sanskrit commentary as well. sudhIpriyA was released as a 536 pages scholarly monograph in the year 1989. An anubandham was added along with ASauca Satakam and prAcInAcAra sangraham to shed more light on the observance during aSaucam (tITTu) of different kinds. There were 1,500 copies that were printed as the first edition of sudhIpriyA. All of these copies were quickly acquired by eager AstikAs and the SrI KoSam went out of supply.

To address the continuing need for this important grantham, 3,000 more copies were printed and released in 2006, the SatAbhishekam year of SrI nArAyaNa yatIndra mahA deSikan at Srirangam. Many received copies of sudhIpriyA with the blessed hastAksharam (the signature) of SrImat Azhagiyasingar and use the grantham often to help them observe the prescribed anushThAnams correctly.

Meanwhile, many SishyAs of SrI Ahobila maTham having difficulty in reading sampradAyaic granthams in Sanskrit or Tamil expressed a keen desire for an English version of SrImat Azhagiyasingar's magnum opus, the Ahnika Grantham of sudhIpriyA. Many of them have grown outside Tamil nAdu. They could speak Tamil at home and among friends but could not read or write in Tamil.

aDiyEn had an opportunity to mention this wish of these SishyAs needing help to SrImat Azhagiyasingar. Out of His infinite vAtsalyam for His SishyAs, SrImat Azhagiyasingar gave His niyamanam for aDiyEn to translate sudhIpriyA in to English and extend the outreach of the Ahnika grantham. aDiyEn could not believe my saubhAgyam about such a kaimkarya prApti and placed SrImat Azhagiyasingar's niyamanam on my Siras and started the AcArya

Dedication to HH 45th paTTam SrImat Azhagiyasingar

kaimkaryam right away. The fruits of the translation efforts arising from the Aj~nA and anugraham of asmat bharanyAsa AcAryan, SrI nArAyaNa yatIndra mahA deSikan is now ready for release to the Astika goshThi.

The 46th paTTam, prakrtam SrImat Azhagiyasingar of SrI Ahobila maTham, SrImate SrIvaN SaThakopa SrI RanganAtha yatIndra mahA deSikan, a great authority in the interpretation of dharma Saastrams, has responded positively to aDiyEn's vij~nApanam to release this English version of sudhIpriyA on svAmi Alavandar tirunakshatram day at the daSAvatAra sannidhi at Srirangam. This auspicious tirunakshatram day (ADi 6) coincides with the Vijaya samvatsara cAturmAsya vratArambham at the divya desam of Srirangam, where SrImat RanganAtha yatIndra mahA deSikan will be observing this year's cAturmAsya sankalpam. On behalf of the SrI HayagrIva likhita kaimkarya goshThI, aDiyEn expresses my krtaj~natai to SrImat Azhagiyasingar.

The English translation to be released on ADi 6 (22-7-2013) is archived at the web pages of Ahobila SrI (<http://www.ahobilasri.org>) and plans are underway to prepare a multimedia CD to demonstrate the mudrAs and prayogams referred to in sudhIpriyA after the release of the monograph at Sriranga kshetram. Volume I of the English translations will cover the main text of SrI sudhIpriyA; Volume II will be released at SrI daSAvatAra sannidhi on HH, the 44th paTTam SrImat MukkuR Azhagiyasingar's 118th tirunakshatram day (AvaNi hastam) at Srirangam during this year's cAturmAsyam.

aDiyEn takes the opportunity to thank Dr. Anil Thakur of Brisbane, Australia and SrIman Balaji Ankem of Hyderabad for the creation and maintenance of ahobilasri.org web site for archiving the content of sudhIpriyA. SrIman Balaji is helping further with all the printing arrangements at Hyderabad. aDiyEn's special thanks are to SrIman Srirangam SrInivAsa Narayanan, who has helped immensely with the incorporation of Sanskrit pramANams, formatting and proof reading.

aDiyEn's sincere thanks are to Natteri SrI Srihari Parthasarathy of Chennai for the translation of anubandham housed in Volume II in a meticulous way and recommending valuable suggestions as the kaimkaryam progressed. aDiyEn is most grateful to SrImati Jayashree Muralidharan of USA for the assembly of the covers as well as tireless help with proof reading of the various chapters of this monograph as it evolved. Special thanks are to aDiyEn's nephew SrI Srikanth Veeraraghavan for coordinating the many aspects of this kaimkaryam with SrI MaTham!

It is aDiyEn's pleasure and privilege to extend my hearty thanks to the Board of Directors of Sri Ahobila Mutt, USA for their generous support of providing funds for the printing of this English translation of sudhIpriyA. aDiyEn is most grateful. SrI Ahobila Mutt, USA (<http://www.ahobilamutt.org>) is active on many fronts to bring together the many SishyAs residing at the different states of USA. They organize the many sancArams of Dolai KaNNan to the homes of SrI MaTham SishyAs and abhimAnis and conduct tirumanjanams and Dolai utsavams for this arcA mUrti consecrated at SrI MaTham by the sacred hands of HH, the 45th paTTam SrImat Azhagiyasingar Himself. In addition to the sancArams of the Lord, SrI Ahobila Mutt, USA is engaged in many kaimkaryams such as the conductance of the annual AcArya day celebrations, release of annual calendar customized to the needs of the SishyAs residing in USA and last but not the least the organization of many anugraha bhAshaNams by SrImat Azhagiyasingars and upanyAsams by ubhaya vedanta scholars on topics such as tiruneDumtANDakam, SrI RaamAnuja nURRandAti et al.

aDiyEn accepts responsibilities for any mistakes or oversights while thanking all, who helped me in every way to complete this once in a lifetime kaimkaryam to asmat AcAryans!

May our AcAryans accept this samarpaNam presented with utmost devotion and humility by this nrsimha sevA rasikan!

dAsan, Oppiliappan Koil VaradAchAri SaThakopan
Vijaya samvatsare, kaTaka mAsa, shashThI dinam
induvAsaram, PaurNamI, cAturmAsya sankalpa mahotsava dinam.
July 22, 2013

COPYRIGHT - SRI AHOBILA MUTH, NA

॥ श्रीः ॥

श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः

श्रीमते वकुलभूषणमहागुरवे नमः ।

श्रीमते रामानुजाय नमः

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमते आदिवणशठकोपयतीन्द्र महादेशिकाय नमः

श्रीमते श्रीवणशठकोप श्री श्रीनिवास यतीन्द्र महादेशिकाय नमः

श्रीमते श्रीवणशठकोप श्रीरङ्गनाथ यतीन्द्र महादेशिकाय नमः

श्रीमद्रङ्गनाथ यतीन्द्र महादेशिकानुगृहीतः

श्रीवैष्णवसदाचारनिर्णयो नामाऽयम्

आहिनिकग्रन्थः

मङ्गल श्लोकाः mangala SlokAH

यस्याभवद्भक्तजनार्तिहन्तुः पितृत्वमन्येष्वविचार्य तूर्णम् ।

स्तम्भेऽवतारस्तमनन्यलभ्यं लक्ष्मीनृसिंहं शरणम् प्रपद्ये ॥

yasyAbhavat bhaktajanArtihantuH
pitrtvamanyeshvavicArya tUrNam |
stambhe avatArastamananyalabhyam
lakshminrsimham SaraNam prapadye ||

लक्ष्मीनृसिंह ! तव पादसरोजयुग्मे ब्रह्मेन्द्ररुद्रमुनिबृन्दशिरोऽभिवन्द्ये ।

श्रीमच्छठारियतिराजसुपूजिते च शुद्धं मदीयहृदयं दृढमस्तु लग्नम् ॥ १

lakshminrsimha! tava pAdasarojayugme
brahmendrarudramunibrndaSiro abhivandye |
SrImat SaThAri yatirAja supUjite ca Suddham
madIyahrdayam drDhamastu lagnam || 1

श्रीरामानुज सिद्धान्त निर्धारण धुरन्धरः ।

श्रीनिवासयतीन्द्रो मे सन्निधत्तां सदा हृदि ॥ २

SrIrAmAnuja siddhAnta nirdhAraNa dhurandharaH |

SrInivAsayatIndro me sannidhattAm sadA hrDi || 2

श्रीरामानुजभट्टार्य वंगीशानां शुभाः कृतीः ।

निगमान्तगुरोः श्रीमन्नारायणगुरोरपि ॥ ३

SrIrAmAnujabhaTTArya vangISAnAm SubhAH krtIH |

nigamAntaguroH SrIman nArAyaNa guroH api || 3

स्मृतिरत्नाकरं चैव सच्चरित्रसुधानिधिम् ।

संवीक्ष्य तेभ्यस्संगृह्य सारानर्थान् सतां मुदे ॥ ४

smrti ratnAkaram ca eva sat caritra sudhAnidhim |

samvIkshya tebhyaH sangrhyA sArAn arthAn satAm mude || 4

श्रीरङ्गनाथयतिना प्रमाणपथवर्तिना ।

श्रीवैष्णवसदाचार निर्णयोऽयं निबध्यते ॥ ५

SrIranganAthayatinA pramANapathavartinA |

SrIvaishNavasadAcAra nirNayO'yam nibadhyate || 5

ब्राह्ममुहूर्त कर्तव्यम् brAhmamuhUrta kartavyam

ப்ராஹ்ம முஹூர்த்தத்தில் செய்ய வேண்டியவை

ब्राह्म मुहूर्ते उत्थाय हरिरिति सप्तकृत्व उच्चार्य

brAhma muhUrte utthAya haririti saptakrtva uccArya,

Getting up during Brahma muhUrtam and uttering Hari's nAmam seven times.

ग्राहग्रस्ते गजेन्द्र रुवति सरभसं ताक्ष्यमारुह्य धावन्

व्याघूर्णन्माल्यभूषा वसन परिकरो मेघगम्भीर घोषः ।

आबिभ्राणो रथाङ्गं शरमसिमभयं शंखचापौ सखेटौ

हस्तैः कौमोदकीमप्यवतु हरिरसावंहसां संहतेर्नः ॥ १

grAhagraste gajendra ruvati sarabhasam tArkshyam Aruhya dhAvan

vyAghUrNan mAlyA bhUshA vasana parikaro meghagambhIra ghoshaH |

AbibhrANo rathAngam Saramasimabhayam SankhacApau sakheTau

hastaiH kaumodakImapyavatu harirasAvanhasAm samhaterna: || 1

முதலையினால் பிடிக்கப்பட்ட கஜேந்த்ராழ்வான் கதறும் ஸமயத்தில் மிகவும் வேகமாக கருத்மான் மேலேறி ஓடுபவராய், அவசரத்தில் மாலை, பூஷணங்கள், வஸ்த்ரங்கள் எல்லாம் கலைந்துபோன நிலையில், மேகசப்தத்தை ஒத்த கோஷத்தை உடையவராய், திருக்கைகளால் திருவாழி, திருசங்கு, அம்பு, கத்தி, கேடயத்துடன் வில்லையும் கதையை, அபயமுத்ரையை தரிப்பவரான, இந்த எம்பெருமான் நம்மை பாபத்தின் கூட்டத்தில் நின்றுக் காப்பாற்றட்டும்.

Our Lord (Gajendra Varadan) responding in great haste to the soulful screams for help from the king of the elephants caught in the cruel grip of the crocodile's jaw, transported Himself with utmost haste on GaruDan in a disheveled state with His garlands, dress and jewelry in disarray to help His bhaktan. As He rushed to the scene, where His dear bhaktan was in distress, He generated powerful sounds like the thunder clouds and carried in His eight hands as ashTbhujan: sudarSanam, Conch, arrow, nandakam (sword), keDayam (shield), bow, mace and abhaya mudrA. May that merciful protector destroy our bundles of sins!

अथ प्रातर्निर्वेदकारिकाः

prArtarnirvedakArikAH

விடியற் காலையில் செய்ய வேண்டிய

நிர் வேத காரிகைகள்

उत्थाय शयने तस्मिन्नासीनो नियतेन्द्रियः ।

त्रस्त निर्विण्ण हृदयो व्यर्थं वीक्ष्य गतं वयः ॥ १

utthAya Sayane tasmin AsIno niyatendriyaH |

trasta nirviNna hrdayaH vyartham vIkshya gatam vayaH || 1

காலையில் எழுந்தவுடன் படுக்கையில் இருந்து கொண்டு இந்திரியங்களை
அடக்கினவனாய், வீணாக சென்ற ஆயுஸ்சை எண்ணி பயம் கலந்த துக்கத்துடன் கூடிய
மனதை உடையவனாய்,

After arising from the bed but seated still on the bed, one should control his indriyams and reflect on the days lost in not contemplating on the Lord with a mind filled by fear and sadness. This is the mood of nirvedam.

तापत्रयेणचाक्रान्तस्तीव्रेणाध्यात्मिकादिना ।

दावजेनाग्निना लीडो भ्राम्यन्निव वने मृगः ॥ २

tApatrayeNa cAkrAntaH tIvireNAdhyAtmikAdina |

dAvajenaAgnina IIDho bhrAmyanniva vane mrgaH || 2

மூன்றுவிதமான தாபத்தாலும், ஆத்யாத்மிக, ஆதிதைவிக, ஆதிபௌதிகரூபமான
துக்கத்தாலும் ஆக்ரமிக்கப்பட்டவனாய், காட்டில் தாவாக்னியால் தீண்டப்பட்ட ம்ருகம்
போல் சுழல்பவனாய்,

He should then visualize himself as one surrounded by the sorrow caused by the tApa trayams (AdhyAtmika, Adhidaivika and Adhibhautika tApams) and compare his status to an animal caught in the wild fire of the forest and running from place to place to escape that fire.

संसारवागुरान्तस्थो लूनपक्ष इवाण्डजः ।

अपश्यन्निर्गमोपायं आगामिष्वपि जन्मसु ॥ ३

prAtarnirvedakArikAH

samsAra vAgurAntastho lUnapaksha ivANDajaH |
apaSyAn nirgamopAyam AgAmishvapi janmasu || 3

சிறகு இல்லாத பசுவி போல் ஸம்ஸாரத்தில் மூழ்கினவனாய், மேல் வரும் ஜன்மங்களிலும்
கரையேற-வெளியில் வர உபாயத்தை காணாமல்,

He should identify himself being in a mood of nirvedam (despondency) just like a wingless bird sinking in the waters of the ocean not knowing the means to uplift itself and fly to the shore to have a fresh lease on life.

अकार्यैरतिबीभत्सैः क्रियमाणैः कृतैरपि ।

लज्जितश्च विषण्णश्च स्मर्यमाणैः स्वकर्मभिः ॥ ४

akAryaiH atibIbhatsaiH kriyamANaiH krtairapi |
lajjitaSca vishaNNaSca smaryamANaiH svakarmabhiH || 4

மிகவும் வெறுக்கத்தக்கதாய், செய்யக்கூடாததை செய்ததாலும், செய்வதாலும்
வெட்கமுடையவனாய், துக்கிதனாய், நினைக்கப்படுகிற தன்வினைகளால்,

He should feel repentant over his deeds that are detestable, shameful to engage in and which are forbidden by the Bhagavat SaastrAs.

अविनीतमशिक्षार्हम् असद्गुणगणाकरम् ।

अवधार्य स्वमात्मानम् अचिकित्स्याद्भुभाश्रयम् ॥ ५

avinItam aSikshArham asadguNa gaNAkaram |
avadhArya svamAtmAnam acikitsyASubhASrayam || 5

வினயத்துடன் கூடாதவனும், அஸத்குணங்களின் ஸமூஹத்துக்கு பிறப்பிடமாய்,
அமங்களத்துக்கு இருப்பிடமாய் தன்னை அறிந்து,

He should recognize himself as haughty and the birthplace (abode) of inauspicious guNams (attributes) as well as being the home of all amangaLams (inauspiciousness).

दह्यमानेन्धनान्तस्स्थो विस्फुरन्निव कीटकः ।

अलब्धनिर्गमस्तिष्ठन् मध्ये मरणजन्मनोः ॥ ६

dahyamAnendhanAntasstho visphuranniva kITakaH |
alabdhAnirgamastishThan madhye maraNajanmanoH || 6

अथ स्नानविधिः snAna vidhiH

The rites of snAnam:

One proceeds to the place of snAnam. One's feet are rinsed, pavitram is worn, and AcAmanam is performed twice as one sits facing East or North. After Acamanam, PrANaYAmam is performed thrice.

The way to make Pavitram and how to wear it:

Pavitram is made with seven, four or two darbham (sacred grass). The seven darbham are used in the construction of pavitrams for the deva and Pitru kAryams. KaatyAyanar says in this context: "sapta darbha: SubhA: dhAryAi: daive pitrye ca karmaNi". VaidyanAthIyam states that pavitram can be made from four darbham and at the minimum pavitram should be made with two darbham.

The pavitram finger used for adorning the pavitram is the one next to the little finger (suNDu viral). The pavitram finger is also known as anAmikai. Pavitram should be worn between the anAmikai finger's bottom portion (kaNu) and the middle portion (kaNu). Pavitram can be worn on the anAmikai fingers in both hands or in the right hand alone. One should not wear pavitram on the left hand anAmikai without adorning pavitram on the right hand anAmikai. Because pavitram is worn on this finger alone, it is identified as Pavitram finger.

The details on creating a Pavitram:

The tip of the darbham (2, 4 or 7) is held firmly by the left hand. The opposite end of these darbham are held between the index and the thumb fingers of the right hand and twisted clockwise until a tight formation is realized. The union of the tip of the right hand index and thumb fingers constitute j~nAna mudrai. Now the darbham with the right amount of tightness (muRukku) formed with the help of j~nAna mudrai is bent in to formations of equal length and small hole of the size of two inches is created by further twisting of the equivalent sized darbham halves and tying it together with one or more of the darbham. (The exact way in which pavitram is made can be seen in the video by Sriraman NVS Swamy of Chennai at <http://www.youtube.com/watch?v=J2BgR3PFLSk>) or by Google querying "How to make pavithram").

The knot is tied below the round hole intended for inserting the ring finger. At the time of tying the knot (granthi), PraNavam should be recited.

Pavitra lakshaNams and the vidhis to adorn it:

We would have to remember the aspects (lakshaNam) of the pavitram:

(1) The ring formed by the twisting and the knotting of the darbham should have the circumference of two inches to ease the ring finger into it. The dimension of the granthi should have the dimension of one inch. The length of the twisted darbham should be four inches from the knot that was tied. These are the lakshaNams accepted by our pUrvALs.

Whatever karmA we do like snAnam, we have to perform them with pavitram on the finger. After the Vaidika karmA is completed, the pavitram should be removed from the finger and placed over the outside of the right ear lobe. The pavitram placed anywhere else in the body will make the pavitram impure. Such an unclean pavitram should be discarded. When we discard the pavitram, we should not throw away the pavitram with granthi. The granthi has to be untied first and then discarded. The same rule applies for the kUrcam too. One who deliberately discards pavitram or kUrcam down with the knot in tact should fast for three days as atonement (PrAyaScittam). One who unconsciously drops the pavitram with the knot and comes to know of it later is required to fast for a day as expiation.

Grahashtan must have three kinds of pavitrans:

(1) darbha pavitram (2) govAla pavitram and (3) svarNa (golden) pavitram.

govAla pavitram is made from the hair on the tail of the cow. The hair should be removed without causing pain to the cow and then twisted in the form of a circle and tied before wearing it on the finger. There is a mantram to remove the hair from the tail of the cow and that should be learned from the elders through upadesam route. govAla pavitram should not be accepted without mantropadesam. smrti RatnAkaram says that sins will not approach anyone performing karmAs with govAla pavitram and that person will have abiding Brahma tejas in his body.

The knots of the pavitram arrived at are of two kinds: Pavitra granthi and Brahma granthi.

Pavitra granthi is made by tying the twisted darbham once around. Brahma granthi is formed by tying twice around to form the knot. Brahma granthi (Brahma muDuccu) is to be created for Yaj~nopavItam and maunji (darbha belt made for wearing by the BrahmacAri on his waist). During the performance of Brahma yaj~nam and japam, pavitram with Brahma granthi has to be used.

sankalpam for snAnam:

After adorning pavitram, one has to fold both hands with the anjali mudrA and then recite the following Slokams:

अस्मद्गुरुभ्यो नमः ।

श्रीमान् वेङ्कटनाथायः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

asmat gurubhyo namaH |

SrImAn venkaTanAthAryaH kavitaArkikakesarI |

vedAntAcAryavaryome sannidhattAm sadA hrDi ||

गुरुभ्यस्तद्गुरुभ्यश्च नमोवाकमधीमहे ।

वृणीमहे च तत्राद्यौ दम्पती जगतां पती ॥

gurubhyaH tadgurubhyaSca namovAkamadhImahe |

snAna vidhiH

vrNImahe ca tatrAdyau dampatI jagatAm patI ||

स्वशेषभूतेन मया स्वीयैः सर्वपरिच्छदैः ।

विधातुं प्रीतमात्मानं देवः प्रक्रमते स्वयम् ॥

svaSeshabhUtena mayA svIyaiH sarvaparicchadaiH |
vidhAtum prItamAtmAnam devaH prakramate svayam ||

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

SuklAmbaradharam vishNum SaSivarNam caturbhujam |
prasannavadanam dhyAyet sarvavighnopaSAntaye ||

यस्य द्विरदक्त्राद्याः पारिषद्याः परश्शतम् ।

विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥

yasya dvirada vaktrAdyAH pArishadyAH paraSsatam |
vighnam nighnanti satatam vishvaksenam tamAsraye ||

At the end of above recitation, please say "harirom tat". At the time of sankalpam, the hasta-tala vinyasa prakaram (way of placing hands and palms) is described by the following two Slokams from saccaritra sudhAnidhi –

ततस्सव्येतकरौ दक्षिणे दक्षिणोत्तरौ ।

निधाय जानुन्युत्तानाऽधोमुखौ दक्षिणाङ्गुलिः ॥

tatas savyetakarau dakshiNe dakshiNottarau |
nidhAya jAnunyuttAnA'dhomukhau dakshiNAnguliH ||

अङ्गुष्ठरहितास्सव्य तर्जन्यङ्गुष्ठमध्यतः ।

विन्यस्य सव्यम् अङ्गुष्ठं दक्षिणाङ्गुष्ठवेष्टितम् ॥

angushTharahitAssavya tarjanyangushThamadhyataH |
vinyasya savyam angushTham dakshiNAngushThaveshTitam ||

अथ मूलमन्त्रजपप्रकारः

atha mUlam mantra japa prakAraH

mUlam mantra japa prakAraH

There is svaram for ashTAKshari mantram like for GaayatrI mantram. Ladies and the fourth VarNattArs should not recite it with praNavam and svaram. The caNDALan should not recite it even with the addition of the fourth case (caturti vibhakti). This is well established in SrImat rahasya traya sAram.

The body of ashTAKsharam with svaram is: "ओं नमो नारायणाय om namo nArAyaNAya". "mo and ya" at the end are in raised svaram and the "ya" in the middle is in lower svaram. Those who have performed VedAdhyayanam cite the svaram allocation in the mantram, "प्रत्युत्तब्ध्यै स यत्वाय pratyuttabdhyai sa yatvAya", where the upper svaram (udAtta svaram) and the lower svaram (anudAttam) are positioned. This mantram belongs to the third ashTakam in taittirIyam, 8th praSnam and 11th anuvAkam.

They cite it for us as an example to remember.

PancakAlakriyA dIpam counts every aksharam in ashTAKsharam and describes the svarams with the help of a Slokam:

षष्ठाद्योरुदात्तः स्यात् स्वरितोऽन्त्यद्वितीययोः ।

प्रचयस्त्रिचतुर्थाभ्यां निहतं पञ्चमाक्षरम् ॥

उदात्तस्वर ओङ्कारः इत्यष्टाक्षरलक्षणम् ॥

shashThAdyorudAttaH syAt svarito'ntyadvitIyayoH |
pracayastri-caturthAbhyAm nihataM pancamAksharam ||
udAttasvara onkAraH ityashTAKshara lakshaNam ||

This Slokam has been cited in the samskrta grantham of rahasratrayasAra sangraham composed by KumAra VaradAcAryar in the mUla mantrAdhikAram.

When one removes PraNavam from ashTAKsharam, there are seven aksharams. Among the seven, the first and the sixth aksharams (न na and ण Na) have the udAtta svaram. The second and the seventh (मो mo and य ya) aksharams have svaritam as svaram. The third and the fourth aksharams (ना nA and रा rA) have pracayam as svaram. For the fifth aksharam (य ya) anudAttam is the svaram. ओम् om, the PraNavam has anudAttam as its

अथ आधारशक्त्यादितर्पणक्रमः

atha AdhAraSaktyAditarpaNakramaH

The Method to perform AdhAra tarpaNam

Two Acamanams are performed first; next prANAyAmam with ashTAKsharam is completed.

In the older printed versions of Ahnikam, general prANAyAmam is referred to. It is SrImat InjimEttu Azhagiya Singar's position that the prANAyAmam should be done with ashTAKsharam. During the Kumbhaka (breath retention) time, 28 times recitation of ashTAKsharam has to be done as a part of this prANAyAmam.

Whether it is one or three prANAyAmams, this has to be ascertained from the AcAryan, who gave the upadeSam. When no specific number is mentioned, it is correct to assume that only one prANAyAmam is indicated.

After prANAyAmam comes the sankalpam:

श्री भगवदाज्ञया श्रीमन्नारायण प्रीत्यर्थम् आधारशक्त्यादि तर्पणं करिष्ये

SrI bhagavadAj~naya SrIman nArAyaNa prItiyartham AdhAraSaktyAdi tarpaNam karishye

Another sankalpam starting with ओं तत् कृतञ्च करिष्यामि om tat krtanca karishyAmi and sAtvIka tyAgam beginning with "bhagavAneva" does also exist. For performing AdhAra SaktyAdi tarpaNam, the pramANams are:

nitya grantham and VasishTha samhita.

The tarpaNam:

ओम् आधार शक्त्यै नमः

om AdhAra Saktyai na naH

Please add praNavam - 'ओम् om' as a prefix and नमः namaH at the end as above, for the following:

प्रकृत्यै

prakrtyai

अखिलजगदाधाराय कूर्मरूपिणे श्रीमते नारायणाय

akhilajagadAdhArAya kUrmarUpiNe SrImate nArAyaNAya

अनन्ताय नागराजाय

anantAya nAgarAjAya

अथ माध्याह्निकविधिः

atha mAdhyAhnikaavidhiH

Procedure for performing mAdhyAhnika

In this chapter, coverage would be on the procedure for performing mAdhyAhnika and differences in observances between prAtassandhyA and mAdhyAhnika.

- 1) Performance of mrttika snAnam and time restrictions on such an observance.
- 2) Direction to face during mAdhyAhnika snAnam (sUryAbhimukha snAnam/one facing the Sun).
- 3) pravAhAbhimukha(following the flow of the river and not opposite the flow as for prAtas sandhya).
- 4) Differences in prokshaNam and mantrAcamanam during PrAtas and mAdhyAhnika sandhyAs.
- 5) Differences in the number of arghhyams in prAtas sandhyA and mAdhyAhnika sandhyA.
- 6) niyamams during the performance of the GaayatrI japam during mAdhyAhnika.
- 7) Differences in GaayatrI devi dhyAnam between prAtas sandhyA and mAdhyAhnika sandhyA.

After completing upAdAnam, sankalpam is done starting with "krtanca karishyAmi" and concluding with "ijyAkhyena bhagavataH karmaNA bhagavantam arcayishyAmi". Proceed to river, pond or other water bodies, wash one's feet, perform two Acamanams and three prANAYAmams and perform the sankalpam:

श्रीभगवदाज्ञया श्रीमन्नारायणप्रीत्यर्थं माध्याह्निकस्नानं करिष्ये

SrI bhagavadAj~nayA SrIman nArAyaNa prItiyartham mAdhyAhnika snAnam karishye

The pUrvAcAryokta mrttika snAnam covered in the earlier chapter on snAnam is engaged in. If one prefers to perform the mrttika snAnam prescribed by smrtis, it can be done before midday (mAdhyAhnika kAlam) on any days other than Sunday and Tuesday.

न प्रातर्मृत्तिकास्नानं नातिमध्यन्दिने रवौ ।

मध्यन्दिने तु कर्तव्यं न च भौमार्कवारयोः ॥

na prAtaH mrttika snAnam nAtimadhyandine ravau |
madhyandine tu kartavyam na ca bhaumArkavArayoH ||

There are those who restrict mrttika snAnam to mAdhyAhnika time. This is a nishedham (exclusion) based on time restrictions for such a snAnam. In their opinion, this dharma Saastrokta mrttika snAnam should not be performed at any time of the day other than mAdhyAhnika time. There are those, who do not agree with this nishedham and take the position based on the pramANam of VangI kArikai that mrttika snAnam of the kind described by pAdma samhitaI can be done outside the mAdhyAhnika time such as prAtaH kAlam. SrI maTham tradition is based on the dharma Saastrams, which forbid

mrttika snAnam outside the mAdhyAhnika kAlam (mid-day). In the SrI sannidhi Ahnika koSam released in the year 1951, SrImat InjimEttu Azhagiyasingar has taken this position and clarified the confused situation.

snAnam in a river in preparation for mAdhyAhnika snAnam and the performance of mAdhyAhnika sandhyA:

Such a snAnam should be done facing the sUryan (sUryAbhimukham) both in the rivers and in ponds. The mAdhyAhnika snAnam should not be done against the direction of the river flow (pravAham). snAnam should be in a direction that follows the flow of the river (pravAhAbhimukham). During the prAtassnAnam, it has been suggested that one should take a bath in a direction opposite to the flow of the river. pravAhAbhimukha snAnam is followed by the SishTAs (SishTAcAram).

After mAdhyAhnika snAnam, dry cloth is worn, urdhva puNDram is adorned and as a part of the snAnam, deva-rshi-pitru tarpaNams are done before mAdhyAhnika sandhyA observance. There are some changes in mAdhyAhnika compared to prataH and sAyam sandhyA. The nine prokshaNa mantrams are the same (ApoishTheti mantrams) for all the three sandhyAs. There are no changes here. The mantrAcamanam in the middle however is different for mAdhyAhnika sandhyA. During the PrAtassandhyA, prASanam (partaking/sipping of the water) is done with the mantram: "sUryaSca mAmanyuSca". In mAdhyAhnika, there is a different mantram as below:

आपः पुनन्त्वित्यनुवाकस्य आप ऋषिः, अनुष्टुप् छन्दः, ब्रह्मणस्पतिर्देवता ।

अपां प्राशने विनियोगः ।

ApaH punantu ityanuvAkasya Apa rshiH, anushTup chandaH, brahmaNaspatirdevatA | apAm prASane viniyogaH |

Rshi-chando-devatA nyAsam is done by touching with fingers the head, holding the finger in front of the tongue without touching the tongue directly and finally on the chest. The mantram for this prASanam is:

आपः पुनन्तु पृथिवीं पृथिवीं पूता पुनातु माम् ।

पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् ।

यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।

सर्वं पुनन्तु मामापोऽसताञ्च प्रतिग्रहः स्वाहा ॥

ApaH punantu prthivIm prthivI pUtA punAtu mAm |
punantu brahmaNaspatirbrahma pUtA punAtu mAm |
yaducchishTamabhojyam yadvA duScaritam mama |
sarvam punantu mAmApo'satAm ca pratigrahagum svAhA ||

After that Acamanam is done as usual.

अथ भगवदाराधनक्रमः

atha bhagavadArAdhanakramaH

Among all the activities to be carried out during the day, iJyArAdhanam (mid day ArAdhanam) is the most important. SrI PaancarAtra rakshai states that it should be performed daily like vaiSvadevam. The Srutis and the smrtis also stress the need for us to perform Bhagavat ArAdhanam daily. Manu and other sages have pointed out that even in an undivided family with the father, sons and uncles, every one of them should perform independent ArAdhanams. Even when the father as the head of the family has performed elaborate tiruvArAdhanam, the other members of the family should perform arcanais at least with flowers. Similarly, when the rtvik (outside ArAdhakar) has been invited to perform ArAdhanam at one's grham and he performs full ArAdhanam, the yajamaNar of the house (grha svAmi) and all the members of the family should join in the ArAdhanam through the presentation of flowers and other upakaraNams (accessories for the ArAdhanam). Mumukshu darpaNam points out that only after that type of participation, the family members should receive the Lord's SrIpAda tIrtham and tuLaS. This is the recommended way of satsampradAyam (established tradition of the pious) according to the Mumukshu darpaNam. There is no other sacred, Vedam-sanctioned religious act (Vaidika PuNya karma) that is superior to VishNu ArAdhanam:

न विष्ण्वाराधनात् पुण्यं विद्यते कर्म वैदिकम्

na vishNvArAdhanAt puNyam vidyate karma vaidikam

Therefore, Sage VyAsar concludes that one must perform ArAdhanam to the Lord, who has no beginning or end. If one fails to perform Bhagavat ArAdhanam out of ignorance or indolence, SaastrAs state that he ends up in different kinds of narakams and is born as a pig in the next life. The inauspiciousness (anarthams) that befall one due to the nonperformance of daily ArAdhanam is indicated here.

Prapanna dharmasAra samuccayam quotes ParASara samhita passage that states one should not eat food or drink water or reside even for a day at a house or village, where VishNu ArAdhanam is not performed.

SaastrAs state that the Vighraha ArAdhanam (worship of the consecrated forms of BhagavAn) is the best among ArAdhanams but there are many difficulties associated with this mode of worship. Therefore, it has been concluded that worship of the Lord in the form of sALagrAmam is the best among Bhagavat ArAdhanams. There are no mistakes that one encounters in sALagrAma ArAdhanam. Even if mistakes creep in, one can rectify them in a simple manner. It is considered that a two mile radius of land around the sALagrAma mUrthi is sacred land (PuNya kshetram).

Regarding a well-formed sALagrAmam or even a broken one, we can worship them with equal beneficial effect. Such an ArAdhanam will grant us material wealth (bhogam-s) and Moksham (liberation from samsAric afflictions).

Even if the sALagrAma mUrtham comes in to contact with inauspicious entities, it does not undergo any uncleanness (aSuci). Therefore, consecration to invoke divine presence (Avahanam) is not necessary as a result of these happenings. PratishThai (invocation of the Lord's presence), Saanti (tranquility arising from the amelioration or nullification for

trespasses) or prAyaScittam (atonement) are not needed. Just sacred bathing (tirumanjanam) with cow's milk is sufficient to remove the doshams (incurred blemishes).

There is no doubt about moksham for the householder, when he has dvArakA SilA with sALagrAma SilA at his place of residence.

सालग्रामशिला यत्र पूज्यते कमलासन ! ।

तस्मात् क्रोशद्वयं पुण्यक्षेत्रमित्युपधारय ॥

sALagrAmaSilA yatra pUjyate kamalAsana! |
tasmAt kroSadvayam puNyakshetramityupadhAraya ||

भिन्ना वा स्फुटिता यद्वा चक्रयुक्ता शिला यदि ।

पूजनीया प्रयत्नेन भुक्तिमुक्तिफलप्रदा ॥

bhinna vA sphuTitA yat vA cakrayukTA SilA yadi |
pUjanIyA prayatnena bhuktimuktiphalapradA ||

नावाहनं न प्रतिष्ठा न शान्तिर्नैव निष्कृतिः ।

दुग्धेन स्नापयेत् ब्रह्मन् ! स्पशद्यैर्दूषिता यदि ॥

nAvAhanam na pratishThA na SAntir naiva nishkrtiH |
dugdhenA snApayet brahman ! sparSAdyairdUshitA yadi ||

सालग्राम शिला यत्र यत्र द्वारवती शिला ।

उभयोस्सङ्गमो यत्र तत्र मुक्तिर्न संशयः ॥

sALagrAma SilA yatra yatra dvAravatI SilA |
ubhayos sangamo yatra tatra muktir na samSayaH ||

This certainty about moksham is referred to smrti ratnAkaram quoting Paadma vacanam.

Maharshis have pointed out that BrahmacAri (celibate), grhastan (householder), vAnaprastan and a sanyAsi representing the four ASramams should perform Bhagavat ArAdhanam after being blessed with panca samskArams.

dharma Saastrams state that ladies and people of the fourth caste can perform VishNu pUjA after receiving panca samskArams. They are recommended not to perform bhagavat ArAdhanam with vaidika (Veda) mantrams. There is a vacanam in dharma Saastram that states that the ladies and those of the fourth caste should not engage in six kinds of activities (japam, tapas, tIrtha sevA, mantra sAdanam, sanyAsam and devatArAdhanam) that involve Veda mantrams. They can however perform devatArAdhanam, japam et al with

the tAnrika, aavidika route. There is no inauspiciousness (dosham) arising from such an observance. Sumangalis can engage in such tAnrika ArAdhanam after receiving the husband's approval (niyamanam), when the husband is unable to conduct daily ArAdhanam. Prapanna dharmaSara samuccayam and smrti ratnAkaram have delved deep in to this subject matter and arrived at the above conclusions.

Let us now study the method of performing the most important ijjA ArAdhanam.

The Aradhakar should wash his hands and feet well and then proceed to the pUjA grham of the house, where the arcA and sALagrAma mUrtis reside.

One should not have anger during the time of ArAdhanam. One should not also rush through the ArAdhanam. One should not make the floor of the pUjA grham wet with water from the ArAdhanam. One should place gently the vessels used during the ArAdhanam. One should not be distracted by sporting with the children. One should not utter threatening sounds, weep, laugh, sleep, engage in conversation with others and be indolent during the Bhagavat ArAdhanam times. Similarly, activities to be avoided are:

Sneezing, yawning and releasing of wind et al. There are thirty two kinds of apacArams according to SrI pAncarAtra rakshA that are to be avoided during Bhagavat ArAdhanam. saccaritra sudhAnidhi lists them:

“भगवदाराधनकाले वर्जनीयानाह सच्चरित्रसुधानिधिः” - -

‘अक्रुध्यन् । अत्वरन् आर्द्रम् अकुर्वश्च महीतलम् ।

अशब्दयन् पात्रसङ्घं बालाननुपलालयन् ॥

हुङ्कारं रोदनं हासं निद्रामालस्यभाषणे ।

भगवद्वदनाम्भोजं हित्वान्यत्रावलोकनम् ॥

एतानन्यांश्चापचारान् पूजाकाले विवर्जयेत् ॥’ इति ।

द्वात्रिंशदपचाराः श्रीपाञ्चरात्रक्षायां प्रपञ्चिताः इति नेह प्रपञ्च्यन्ते ।

“bhagavadArAdhana kAle varjanIyAnAha saccaritrasudhAnidhi:” - -

‘akrudhyan, atvaran Ardram akurvamSca mahItalam |

aSabdayan pAtrasangham bAlAnanupalAlayan ||

humkAram rodanam hAsam nidrAmAlasyabhAshaNe |

bhgavadvadanAmbhojam hitvAnyatrAvalokanam ||

etAnanyAmScApacArAn pUjAkAle vivarjayet ||’ iti |

dvAtrimSadapacArAH SrIpAncarAtrakshAyAm prapancitAH

iti neha prapa~ncyante |

One should always stand on the right hand side (dakshiNa pArSve) of the Lord and engage in karmAs like sevnam, japam, prANayAmam and stotram etc.

On entering the pUjA grham, one should tie the upper vastram (uttarIyam) over the nAbhi deSam (iDuppu) and not over the waist and lower garment (vEshTi).

In presence of the Lord at the temples (surAlayam) or at the sannidhi of AcAryans (guru sannidhi) and during the performance of pradakshiNams (circumambulations), praNAmams (prostrations), Vastra nishpIDanam, snAnam, upasthAnam, abhivAdanam and Pitru kAryms, the uttarIyam (upper vastram) has to be tied over the iDuppu (धार्य कट्याम् उत्तरीयम् dhAryam kaTyAm uttarIyam). The upper vEshTi (uttarIyam) should not be present as yaj~nopavItam manner on these occasions.

Next, namaskaraNam should be done to the dvArapAlakAs at least twice with "चण्डादिद्वारपालेभ्यो नमः caNDAdi dvArapAlebhyo namaH".

Prapanca sAram instructs us:

प्रदक्षिण नमस्कारान् युग्मानेव समाचरेत्

pradakshiNa namaskArAn yugmAneva samAcaret.

The pradakshiNams and namaskArams are to be done in units of two such as two, four etc.

In dIkshA prakaraNam, prapanca sAram instructs us that we should perform namaskAram to the Lord in equal/even numbers after eulogizing the Lord with VaishNava mantrams:

मन्त्रैश्च वैष्णवैस्तोत्रैः स्तुत्वा देवं जनार्दनम् ।

प्रणमेद् द्विश्चतुर्वाऽपि अन्यथा किल्बिषी भवेत् ॥

mantraiSca vaishNavaiH stotraiH stutvAa devam janAradanam |

praNamed dvi: caturvApi anyathA kilbishI bhavet ||

The dvArapAlakAs are saluted and their permission sought to enter Bhagavat sannidhi as informed in VangIiSa kArikai. One should enter pUjA grham by placing the right foot first:

प्रथमं दक्षिणं पादं विन्यस्यान्तः प्रविश्य च

prathamam dakshiNam pAdam vinyasyAntaH praviSyA ca

Next, take tIrtham in the right palm and sprinkle tIrtham on the ground with the vyAhtis ("om bhUrbhuvassuvaH"). Thereafter, one recites the following prayer to Lord Hari for the banishment of the entities (bhUtams on earth), which create obstacles for successful ArAdhanam. The bell (ghaNTA) is rung (ghaNTA tADanam) three times, hands are clapped (hasta tALam) three times to awaken the Lord.

अपसर्पन्तु ते भूताः ये भूताः भुवि संस्थिताः ।

ये भूताः विघ्नकर्तारः ते गच्छन्त्वाज्ञया हरेः ॥

apasarpantu te bhUtAH ye bhUtAH bhuvi samsthitAH |
ye bhUtAH vighnakartAraH te gacchantvAj~naya hareH ||

tiruvArAdhanam should not be performed without ghaNTA nAdam according to JayAkhyasamhitA. ghaNTA nAdam should not be raised at times other than tiruvArAdhanam.

The bell (ghaNTA) is used during the opening of the doors of Koil AzhvAr, during AvAhanam (invocation to receive the ArAdhanam), offering of arghyam, dhUpam, dIpam, performance of Bali karmA and homams. During these occasions, only one side of the bell is hit with the tongue:

“एकपार्श्वेन ताडयेत् eka pArSvena tADayet”

Mumukshu darpaNam states in its commentary on Vaasudeva samhitai that the tongue of the bell should hit both sides of the bell on other occasions like karpUra hAratti, opening of the curtain and presentation (nivedanam) of taLikai (food offerings).

One should not use unconsecrated ghaNTA for Bhagavat ArAdhaNam (पूजा कालं विनाऽन्यत्र हितं नास्याः प्रचालनम् pUjA kAlam vinA anyatra hitam nAsyAH pracAlanam). The dhvani created by such unconsecrated bells would cause harm to the house and the village. The fruits of Bhagavat ArAdhanam would not be realized (अन्यता निष्फला पूजा परस्य परमात्मनः anyata nishphala pUjA parasya paramAtmanaH):

सर्ववाद्यमयी घण्टा सर्वदेवमयो हरिः ।

घण्टा शब्दगतं सर्वं तस्मात्तां चालयेत् पुरा ॥

sarva vAdyamayI ghaNTA sarvadevamayo hariH |
ghaNTA Sabdagatam sarvam tasmAttAm cAlayet purA ||

पूजाकालं विनाऽन्यत्र हितं नास्याः प्रचालनम् ।

नानया तु विना कार्यं पूजने सिद्धिमिच्छता ॥

pUjA kAlam vinA anyatra hitam nAsyAH pracAlanam |
nAnaya tu vinA kAryam pUjane siddhimicchatA ||

-- jayAkhyasamhitA

अथ भोजनविधिः atha bhojanavidhiH

Bhojanam cannot be viewed as a simple act of quenching one's hunger (क्षुन्नवर्तनार्थो व्यापारः kshunnivartanArtho vyApAraH). The bhojanam is not for quenching the pangs of hunger but is a more sacred act befitting the name of prANAgnihotram.

It has another celebrated name as anuyAgam (अनुयागम्). Yaagam is ijjArAdhanam and the bhojanam of Bhagavat prasAdam that happens after is therefore named anuyAgam, the one that follows. This is also called aNuyAgam (अणुयागम्) by saccaritra rakshai. After performing yAgam for the all pervasive aspects (vibhu svarUpa) of the Lord, bhojanam is the yAgam performed for the atom sized jIvan and it is presented with this ArAdhanam and hence it is named "aNuyAgam". By presenting bhagavat-nivedita annam, the jIvan is enabled to enter into bhoga-mokshA upAyams. Therefore, bhojanam is recognized as "aNuyAgam". The saccaritra rakshA vacanam is:

अणुभूतजीवात्मसिद्धयर्थत्वाच्चायमणुयागः इत्यपि ग्राह्यः

aNubhUta jIvAtma siddhyarthatvAccAyam aNuyAgaH ityapi grAhyaH

Bhojanam is done twice a day like agnihotram. During the day and in the early part of the night alone bhojanam is done. One should not eat in between and that too all kinds of things that attract one. Manu dharma Saastram praises these two bhojanams a day observance this way:

सायं प्रातर्द्विजातीनाम् अशनं श्रुतिचोदितम् ।

नान्तरा भोजनं कुर्यात् अग्निहोत्रसमो विधिः ॥

sAyam prAtar dvijAtInAm aSanam Sruti coditam |

nAntarA bhojanam kuryAt agnihotrasamo vidhiH ||

There are many restrictions that one must know about bhojanam. aDiyEn's AcAryan, SrImat InjimEttu Azhagiyasingar has blessed me with knowledge about many subtle points based on Saastrams and AcAra anushThAnams. The recall of those items will take aDiyEn to the old times. aDiyEn will recall them later.

First, one's feet are washed, two Acamanams are performed and a circular (vartuLam) darbha pavitram is worn on the right hand pavitra finger before sitting down. The place for eating is washed with gomayam mixed with pure water as a caturam (four equal cornered geometrical figure – a square) with a size that is neither smaller nor larger than the leaf on which the food will be served. Next Suddha jalam is used

to wipe it further. BrahmaNan has a square shaped place, Kshatriyan has a triangular form and the VaiSyana has a circular shaped space. For those of the fourth varNam, half moon (ardha candra) form is selected and cleaning with Suddha jalam is recommended.

Any one of the well cleaned leaf from plantain tree or jackfruit or nAval (jambu) or pala (panasa), atti (kAncI), coconut (nAlikera), or lotus leaf (padma) or mango leaves (Amrapatram) or uhinA leaf or piSAcodumbaram leaf can be used to serve as the entity to construct the bhojana pAtram.

If the patnI or ladies are placing the leaf, one should purify the leaf and the place, where it is placed with praNavam and vyAhrti-s and prokshaNam must be performed with water. Since the ladies do not have the adhikAram for invoking praNavam and vyAhrti-s, the yajamAnan has to cleanse the site and the bhojana pAtram (sthala Suddhi) with the mantrams and prokshaNams. If men other than the yajamAnan did the sthala Suddhi with mantrams and prokshaNam already, a repetition of these acts are not needed.

dharma Saastrams state that one should be seated facing east or west or facing the sUryan. One can also sit facing the tiruvArAdhanam site or near it.

During the bhojana times, one should have washed one's feet with water and sit with them in a moist state. At night, before sleeping, one should wash the feet but should dry them before sleeping. SrImat InjimEttu Azhagiyasingar reminded one often of this observance:

आर्द्रपादस्तु भुञ्जीत शुष्कपादः स्वपेन्निशि

ArdrapAdastu bhunjIta SushkapAdaH svapenniSi

The two legs, the two hands and the mouth, all these five limbs, should be moist during bhojanam. Manu vacanam in this context is:

पञ्चाद्रो भोजनं कुर्यात् प्राङ्मुखो मौनमास्थितः ।

हस्तौ पादौ तथैवास्यम् एषा पञ्चाद्रता स्मृता ॥

pancArdro bhojanam kuryAt prAngmukho maunamAsthitaH |

hastau pAdau tathaivAsyam esha pancArdrata smrta ||

One should eat food served on the pure leaves alone. annam should not be eaten when served on other leaves outside those mentioned above. It should be served by the wife and others. One should not eat directly from one's hands. One should never eat food served on vastram, stone or placed on pUvarasu leaves. If one does, cAndrAyaNa prAyaScitta vratam has to be observed. dharma Saastrams elaborate on these details. dharma Saastrams also describe in great detail as to what should be placed on the serving leaves and what should be avoided.

The copper vessel with gold implant at the center is the best utensil to use during bhojanam. It can be used however only by the one who regularly eats from it. No body else can use it according to Apastambar. The annam served in the Saastram accepted leaf

अथः सायं सन्ध्याविधिः

athaH sAyam sandhyAvidhiH

When sAyam sandhyA kAlam approaches, feet are washed, Acamanam is performed twice, mantra snAnam and mAnasa snAnam are carried out and once again two Acamanams are done along with one prANayAmam. The sankalpam is done with the mantram "सायं सन्ध्याम् उपासिष्ये sAyam sandhyAm upAsishye". ProkshaNam on the Siras is done with the mantram commencing with "आपोहिष्ठा ApohishThA" mantrams.

Next, Rshi, chandas, devatA nyAsam is done with the following mantram:

अग्निश्चेत्यनुवाकस्य, सूर्य ऋषिः, गायत्रीच्छन्दः, अग्निर्देवता ।

अपां प्राशने विनियोगः ।

agniScetyanuvAkasya, sUrya rshiH, gAyatrIcchandaH, agnirdevatA |
apAm prASane viniyogaH

tIrtham is now taken in the palm and the mantram below is recited:

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् ।

यदह्मा पापमकार्षम् । मनसा वाचा हस्ताभ्याम् ।

पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु । यत् किञ्च दुरितं मयि ।

इदमहं मामृतयोनौ । सत्ये ज्योतिषि जुहोमि स्वाहा ।

agniSca mA manyuSca manyupatayaSca manyukrtebhyaH |
pApebhyo rakshantAm | yadahnA pApamakArsham |
manasa vAcA hastAbhyAm | padbhyAmudareNa SiS~na |
ahastadavalumpatu | yat kimca duritam mayi |
idamaham mAmrtayonau | satye jyotishi juhomi svAhA |

The consecrated water held in the palm is now partaken (sipped). Acamanam follows and as before prokshaNam is done with "दधि क्रावणो dadhi krAvNNo" mantram. All the rest of the activities are like in prAtas-sandhyA observance.

अथ स्त्रीधर्माः atha strI dharmAH

strI dharmam

There are many dharmams identified by the Saastrams. All of them are surely to be known. Here we point out to a few identified in the mUlam of this Ahnikm. These dharmams are for sumangalis (married woman). She should get up in brahma muhUrtam before her husband gets up. She should wash hands and legs and recite the mantrams, "acyuta-ananta-govinda" and sip water after each nAmA and repeat this Acamanam twice. She does not need to add PraNavam or the caturthi vibhakti after the Lord's name like "acyutAya" or include "namaH" Sabdam at the end like "acyutAya namaH". She does not need to make nyAsam at the twelve sthAnams of the body.

Next, she should utter the name of "Hari" seven times and recite the divya Prabandhams of AzhvArs like PeriyAzhvAr, clean the inside and the outside of the house with gomayam (cow's dung - sANam) and fresh water and sweep with the broom, draw nice attractive designs of kolams with rice flour. On sacred days like ekAdaSI, the house must be washed and cleaned well.

Next, nature's calls are attended to and application of Suddhi maN six times, which is half of what is recommended for men. In the olden days, the elder ladies used to teach all these customs to younger ones. After Saucam, mouth is rinsed and an Acamanam is performed, teeth are cleaned, the mouth is rinsed once more and an extra Acamanam is performed.

After sunrise she utters "harirhariH" and sprinkles turmeric water on the head and take bath upto the neck. Sumangalis do not need to take head bath every day. On ekAdaSI and other vratam days however, she should recite ashTAKsharam and take a head bath. One should not take Siras snAnam with old pinnal (braids) and old flowers from the night before. The pinnal should be untied and the hair should be tucked into a knot.

After snAnam, she should wear two red vastrams. Now feet are washed, Acamanam is done, tirumaN is adorned in a half moon form and SrIcUrNam is adorned in the middle like dIpa rekhai. One argiyam is given without mantram, while looking at sUryan. Guru paramparA anusandhAnam (meditation on the lineage of AcAryAs) comes next. The japam of mantrams that she has received from her AcAryan like ashTAKsharam is performed. There is no need for prANAYAmam or sankalpam for the women.

The cooking stand (aDuppu), agni kuNTham (aupAsanakkAl) are cleaned, the ashes removed, rice flower design (kolam) is made. Agni is raised and arcanai is made for the agni with rice grains. After the husband completes the morning homam, husks of rice or the dried cow dung is used to hide the agni and protect it.

Now, she arrives at the sannidhi of BhagavAn (pUjA grham), clean it, adorn it with attractive kolams and clean the vessels to be used for tiruvArAdhAnam, offer namskArams to the Lord and make Him happy by reciting the AzhvAr pAsurams and Sanskrit stotrams. The children are woken up, bathed, clothed and brought to PerumaL sannidhi and introduced to the Lord. PradakshiNa, namaskArams are done. Afterwards, the elders in the house and the husband are offered namaskArams.

SrIRama, SrI KrshNa jayanti-s and others' nirNayam

Translation of the mUlam in Tamil written by MahA VidvAn SrI u.Ve. Melpaakkam NarasimhAcArya Swamy's nirNayam on

SrIrAma jayantiI (navmI) nirNayam

We will describe the svarUpam of SrI rAma navamI and other jayantiIs and how the pAraNais are done during those occasions. Let us review the vacanams regarding SrI rAma navamI in different samhitAs, dharma Saastrams and smrtis.

(1) VasishTha samhitai: - When referring to SrI RaamAvatAram, it says: "It should be observed in the Caitra mAsa navamI tithi, when PunarvasU nakshatram is in ascendance.

(2) agastya samhitai: - to be observed during the Caitra mAsa, Sukla paksha navamI.

(3) VishvakSena samhitai: - The avatAra dinam of SrI Raaghavan should be observed in the Caitra mAsa navamI tithi and PunarvasU nakshatram.

(4) SrI ParASara dharma Saastram: - during the Caitra mAsa Sukla paksha navamI, when PunarvasU is ascendant.

(5) VasishTha smrti (sixth chapter): - Lord VishNu incarnated as the son of KausalyA during Caitra mAsa Sukla paksha navamI and PunarvasU nakshatram and acquired the name of Kaakutsthan.

(6) Paadma samhitai - caryA pAdam: - The auspicious avatAram of SrI Raaman took place in Caitra mAsam, when PunarvasU nakshatram was in ascendance.

From all of these pramANams (authoritative references), it is clear that the Caitra mAsa Sukla paksha navamI is the correct day for celebration of Lord Raamacandran's avatAra dinam.

Caitram is the month belonging to cAndramAna rIti. It follows the path (gati) of Candran from Sukla Paksha prathamai after Panguni amAvAsyai to Cittirai mAsa amAvAsyai. The Sukla paksha navamI of this month of Cittirai has to be taken as the RaamAvatAra dinam.

In all these pramANams, "Caitram" is always referred to, when it comes to the month of avatAram. The nakshatram of PunarvasU is referred to in some of the above pramANams. Since we are going to establish that SrI RaamAvatAram is tithi-based and the nakshatram is only sambhava mAtram, which in turn will lead us to the conclusion that PunarvasU nakshatram might join navamI tithi sometimes.

A doubt here: In SrImat RaamAyaNam, it is stated that Lord Raamacandran was born on the twelfth month after DaSaratha completed Putra kAmeshTi yAgam, when tithi was Caitra navamI and the ascendant nakshatram was PunarvasU and the devatA was Aditi. This child was born to Queen Kausalya and at the time of birth, five grahams were at the ucca sthAnam of PunarvasU; the lagnam was KarkaTam; the Guru graham was rising with Candran; a boy, who is the Lord of the Universe was born to KausalyA, and was marked by all sAmudrika lakshaNams (limbs with perfect beauty). Among the five grahams included as the ucca sthAna grahams, sUryan is one of them. That happens in Mesha (cittirai) month. One is therefore led to conclude that Mesha mAsa Sukla navamI is the avatAra dinam of

श्रीमदहोबिलमहास्थानपरिपालनचातुरीधुरीणैः

श्रीमद्वेदमार्गप्रतिष्ठापनाचार्य - परमहंसपरिव्राजकाचार्य

सर्वतन्त्रस्वतन्त्रोभयवेदान्ताचार्य - श्रीभगवद्रामानुजसिद्धान्तनिर्धारणसार्वभौम-

श्रीवणशठकोपश्रीमद्रङ्गनाथयतीन्द्रमहादेशिकैः

विरचितः

श्रीवैष्णवसदाचारनिर्णयो नामाऽयम्

॥ 'आह्निकग्रन्थः' संपूर्णः ॥

प्रीयतां भगवान् श्रीलक्ष्मीनृसिंहः

श्रीमते श्रीवणशठकोप श्रीरङ्गनाथयतिन्द्रमहादेशिकाय नमः ।

॥ शुभम् ॥

SrImat Azhagiyasingar tiruvaDigaLE SaraNam

अथ द्वय-चरमश्लोक जप विधिः
dvaya-caramaSloka japa vidhiH

अथ द्वयजपविधिः

मूल मन्त्रेण अष्टाविंशतिकृत्वः अभ्यस्तेन त्रिः प्राणान् आयम्य, श्रीभगदाज्ञया
श्रीमन्नारायणप्रीत्यर्थ 'शरणगतिमहामन्त्रजपं करिष्ये' इति सङ्कल्प्य,
'अस्य श्रीशरणागतिमहामन्त्रस्य लक्ष्मीनारायणः ऋषिः, देवीगायत्रीच्छन्दः, परमात्मा
श्रीलक्ष्मीनारायणो देवता'

COPYRIGHT - SRI AHOBILA MUTH, NA

आह्वानञ्चासनार्घ्यं पदसलिलमथाचामपुंसूक्तयुक्त-

स्नानं वस्त्रोपवीते मलयजकुसुमे धूपदीपौ क्रमेण ।

मध्वादिः पर्क आदावुपरि च सलिलं पायसाद्यन्नजातं

पानीयाचामपूगं परिगतिनमनोद्वासनं विष्णुपूजा ॥ २ ॥

ஆஹ்வாநஞ்சாஸநார்க்யம் பதஸலிலமதாசாமபும்ஸூக்தயுக்த-

ஸ்நாநம் வஸ்த்ரோபவீதே மலயஜ குஸுமே தூபதீபௌ க்ரமேண |

மத்வாதி: பர்க்க ஆதாவுபரி ச ஸலிலம் பாயஸாத்யந்நஜாதம்

பாநீயாசாமபூகம் பரிகதிநமநோத்வாஸநம் விஷ்ணுபூஜா || 2 ||

AhvAnancAsanArghyam padasalilamathAcAmapumsUktayukta-

snAnam vastropavIte malayajakusume dhUpadIpau krameNa |

madhvAdiH parka AdAvupari ca salilam pAyaAdyanajAtam

pAnIyAcAmapUkam parigatinamanot vAsanam vishNupUjA || 2 ||

॥ शुभम् ॥

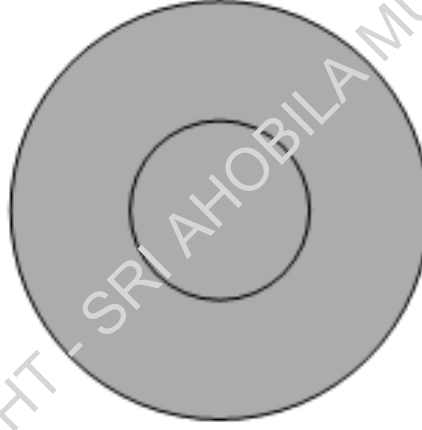


Ahnika Grantham - Vol 1

(From the original maNipravALa text of
HH 45th paTTam SrImat Villivalam Azhagiya Singar)

Translated into English by
Sri Varadachari Sadagopan

Copyright owner: Sri Varadachari Sadagopan.



Copies Can be had from:
Sri Dasavatara Sannidhi, SriRangam (July 22 - Sep 19th, 2013)
Sri Ahobila Mutt, No.8, Aarthi Nagar, Selaiyur , Chennai-56
Phone:040-2279 0814
Sri Nrisimha Priya Office, No.30, Venkatesa Agraharam,
Mylapore-,Chennai-600004, PH:040-2461 1540

Copying and distribution of content without
written permission from copyright owner is a
violation of copyright laws



samarpaNam

SrInrsimha krpApAtram j~nAna vairAgya bhUshaNam
dayAnidhimaham vande nArAyaNa yatISvaram|
nArAyaNAbhij~nam vande vikhyAtam yatipungavam
nityam tam praNipAtena bhavema sukhino vayam ||

The Ahnika grantham bequeathed to us by HH 45th paTTam
SrImat Azhagiya Singar is the most used reference treatise
for Astika-s in following sadAcAram and to get clarity
(nirNayam) on areas of doubt.

Ahnikam means the daily ritualistic practice to be performed
as a routine by SrI VaishNavaites. Many SishyA-s are eager
to know about the traditional vaishNava dinacarya (Ahnika)
and practice them with the guidance of their AcAryans. The
only sure way to gain clear understanding of the Ahnikam
texts is through participation in the kAlakshepa goshti of a
sadAcAryan. For many, this route is not accessible and yet
they are very eager to learn about the proper ways to
observe these important anushThAnams and integrate them
in their lives. The most merciful SrImat Azhagiya Singar has
blessed this kaimkaryam to translate the original MaNipravALa text on Ahnikam in to English for
wider outreach.



The bulk of this volume of the Ahnikam book houses the 29 topics associated with SrI VaishNava
dinacarya from brahma muhUrtam to yogam at night. The observances during the day marked by
the five divisions of time (panca kAla prakriyA-s) are elaborated with special emphasis on bhagavad
ArAdhanam. Additional topics like the dharmam for ladies, brahmacArI-s, methods to determine
exactly the dates for observing annual ViseshA ArAdhanams like SrI RAma, Nrsimha, KrishNa
jayanti-s, SravaNa dvAdaSi and the three rahsya mantra japa kramam-s are included in the present
volume. Volume 2 of the Ahnika grantham to be published, will cover other vaidIka karma-s as well
as additional topics included as anubandham in the original maNipravALa manuscript.

aDiyEn is extremely fortunate to be blessed to receive the niyamaNam/command of asmad AcAryans
HH SrImat Azhagiya Singars, to be entrusted with this translation to the best of my ability and to be
close to the content of the original maNipravALa manuscript. aDiyEn acknowledges with gratitude
the timely help rendered by SrI Ahobila Muth North America (<http://www.ahobilamutt.org>) in
funding the costs of printing of this translation.

||SrImat azhagiya singar tiruvaDigaLE SaraNam||

dAsan
Oppiliappan Koil VaradAcAri SaThakopan





Ahnika Grantham (Vol.2)

(From the original maNipravALam text

of

HH 45th paTTam SrImat Villivalam Azhagiya Singar)



Translation into English by

"SrI Nrsimha seva rasikan"

Oppiliappan Koil SrI VaradAcAri SaThakopan

and

NaTTeri SrI SrIhari PARthasArathy



Ahnika Grantham – Vol 2

(From the original maNipravALa text
of
HH 45th paTTam Srlmat Villivalam Azhagiya Singar)



Translated into English by
"Sri Nrsimha sevA rasikan"
Oppiliappan Koil Sri VaradAcAri SaThakopan
and
NaTTeri Sri Srihari PARthasArathy

Dharma Kusumavali series-Translation of the First Kusumam (Volume 2)

(Ahnika Grantham – Vol 1 released on July 22, 2013 –Copies available as book and CD at the addresses given below. CD and Book each priced at Rs.350/-)

First Edition 2013

Copies: 500

Published by Ahobila Muth North America, Alpharetta, Georgia

Price: Rs.250/-

Copies can be had from:

1. Sri Dasavatara Sannidhi

Office of H.H. The Jeer
Sri Ahobila Mutt
Srirangam (Sep 7 - Sep 19, 2013)

2. Sri Ahobila Mutt

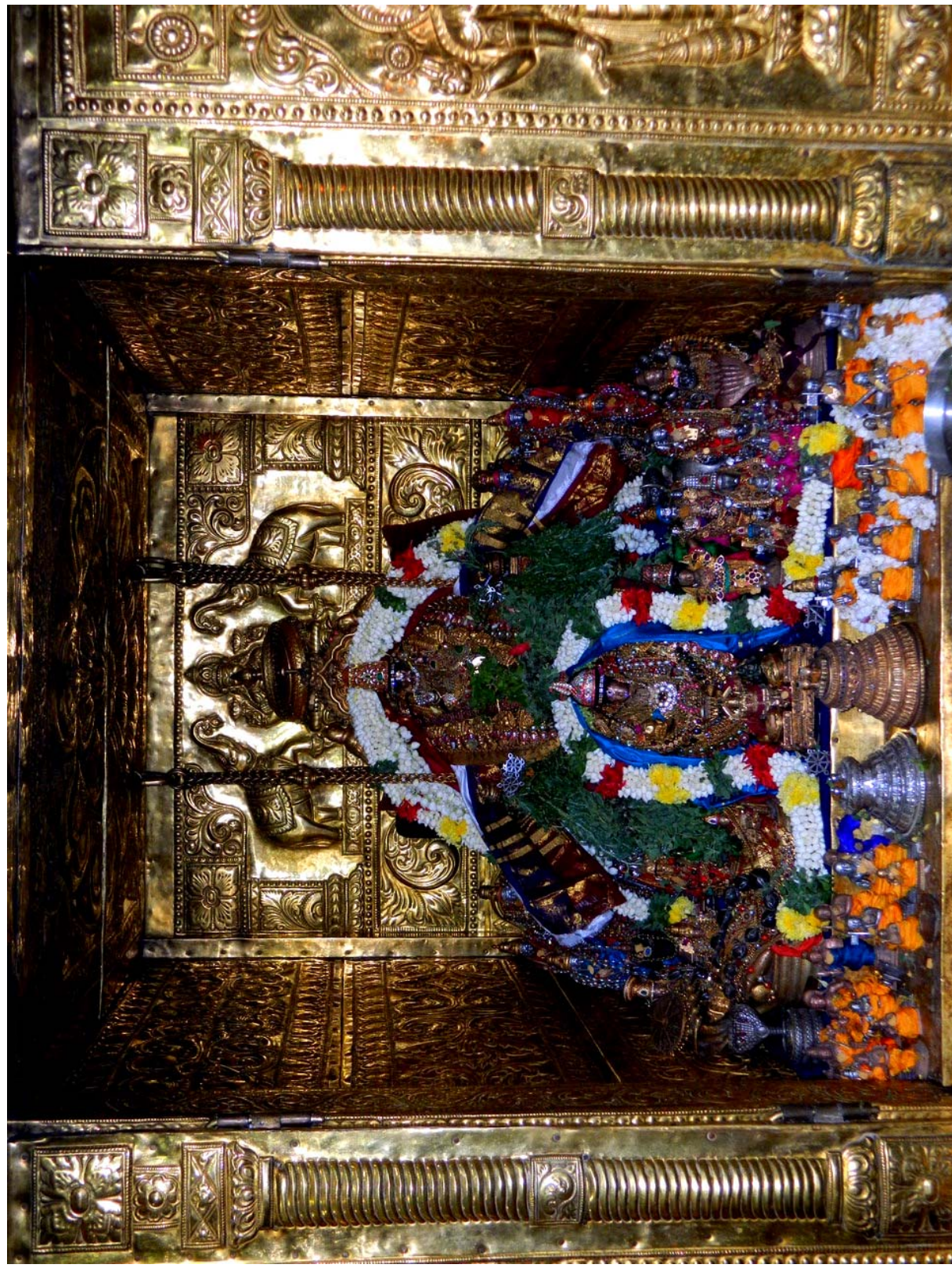
No.8 , Aarthi Nagar
Selaiyur Post,
Chennai 600 056
Phone : 2279 0814

3. Sri Nrusimhapriya Office

No.30 , Venkatesa Agraharam,
Mylapore , Chennai 600 004
Phone: 2461 1540

Printed at: Shri Sai Ganesh Graphics

**Printer Address: #1 & 2, Skill Abode, 11-5-417 & 418, Beside Pearl Regency
Lane, Red Hills, Hyderabad – 500 004, Andhra Pradesh, India.
Cell: 9391001586, 9848011433.**



swarNa maNDapam with Sri MALolan, Dolai kaNNan and other mUrtis – Sri Ahobila MaTham.



Sri Dolai KaNNan – Sri Ahobila MaTham, North America (Thanks: www.ahobilamutt.org)

Table of Contents

Index to the contents of anubandham

1	Names of months and classification of years	1
2	Number of days in different types of years	1
3	Utility of each type of year	2
4	rtu (Season) and ayanam (Solstice) will differ	3
5	A view that ayanam will not change	3
6	A variation of 'cAndramAna' system	3
7	Classification of rtu (Season)	3
8	Types of 'mala' mAsam ('impure' month)	4
9	'adhi' mAsam and 'nija' mAsam ('Extra' and 'Real' Month)	4
10	No dosham (blemish) of 'mala' mAsam for vasanta rtu	5
11	Auspicious functions that may be held in 'mala' mAsam	5
12	'amhaspati' mAsam	5
13	'samsarpa' mAsam	6
14	kAla vibhAgam (Division of time)	6
15	Meaning of the term 'kutapa' kAlam	6
16	SrAddha kAlam	8
17	SrAddha tithi and atithi (No tithi)	8
18	sUnya tithi (Blank tithi)	10
19	tithi-dvayam (Dual tithi)	12
20	dosham (blemish) is only for the day, not for the tithi	13
21	If more than one tarpaNam/SrAddham come together	15
22	Classification of sankramaNam (mAsa-piRappu)	20
23	'puNya kAlam' (auspicious time) in respect of sankramaNam	22
24	A special rule for 'puNya kAlam'	23
25	'puNya kAlam' in respect of grahaNam (Eclipse)	28
26	The time for grahaNa tarpaNams	30
27	Regulation in eating time during grahaNam	31
28	In cases of grastAstamayam (Ecliptic Sunset) and grastodayam (Ecliptic Sunrise)	32
29	Impurity for certain things during grahaNam	34
30	upAkarma	34

31	AvaNi aviTTam	35
32	The suitable time for upAkarma	35
33	upAkarmA in Ani also	39
34	When to observe prathama (first) upAkarma	39
35	When to observe gAyatrI japam	43
36	gAyatrI japam ahead of upAkarma	44
37	Fasting only for gAyatrI japam	45
38	kshauram (shaving) for brahmacAris	46
39	Exception to this kshauram	46
40	adhyayana homam is very important	46
41	When not to observe upAkarmA	47
42	The time for 'kAmokArshIt' japam	47
43	The order to be followed in observing upAkarma	52
44	A speciality in wearing 'pavitram'	53
45	The method of tarpaNam	53
46	If upAkarma and gAyatrI japam fall on the same day	54
47	Until when can upAkarmA be done?	54
48	gAyatrI japam, if missed out, must be done	54
49	In the case of one who was proposed for and eat in sapiNDIkaraNam	56
50	grahaNa tarpaNam has no exception	57
51	SrI jayantI	57
52	The day and procedure of observing SrI jayantI by the followers of SrI sannidhi sampradAyam	58
53	The day and procedure of observing SrI jayantI by the followers of munitraya sampradAyam	60
54	mantram for tIrtha pAraNam	67
55	The importance of pAraNam	68
56	The authority to the effect that in the case of SrAddham of mother or father on upAkarma day, there is no kshauram for bachelors	70
57	If mother/father dies before prathama upAkarma	71
58	The time for mahALaya SrAddham	72
59	mahaLayam is 'nityam'	73
60	mahALayam must be done even in the year of death of mother/father	73
61	The meaning of the word mahALayam	74

62	paksha mahALayam	75
63	sakrn mahALayam	75
64	tithi-vAra-nakshatrams that are to be avoided in that	76
65	About mahALayam in 'prAcIna AcAra sangraham'	76
66	Differences of opinion in mahALayam	77
67	Speciality of mahA bharaNI	79
68	Auspiciousness of day relevant even in secondary period	79
69	The procedure of sankalpam in tarpaNam	79
70	The procedure of tarpaNam in mahALayam	80
71	Authority showing that mahALayam exists till the ensuing Sukla-pancamI ashTakA	80
72	ashTakA	81
73	Both ashTakA and anvashTakA are 'nityam'	81
74	They are more important than mahALayam	81
75	Which is the right time for these	82
76	If other SrAddhams coincide with ashTakA-anvashTakA	85
77	About this in prAcIna AcAra sangraham	86
78	dadhyanjali homam	87
79	mahodaya puNya kAlam	92
80	The way to perform samudra snAnam	97
81	mAgha snAnam	104
82	dIpAvalI nirNayam	105
83	krttika dIpA nirNayam	106
84	kramam for performing dIpArAdhanam	109
85	SrIrAmanavamI vratAnushThAnam	111
86	The way to have oil bath	113
87	The way to have kshauram and the bathing thereafter	114
	nigamanam	115

Index to the contents of ASauca Satakam

	Publisher's Introduction	118
	krtaj~natA nivedanam (grateful offering)	122
1	What is ASaucam?	123
2	What should be done during ASaucam and what should be avoided?	124

3	Eating the food of one with ASaucam	126
4	The wife has the same tITTu as the husband	126
5	samparkASaucam	126
6	kriyA dravyams do not have atikrAntASaucam	127
7	ASaucam in the case of jIva SrAddham	127
8	What to do in case one happens to touch a person with ASaucam?	128
9	When the corpse is in the village, what are the things to be avoided and their parihArams?	128
10	tITTu arising from sApiNDyam for kanyAs and purushAs	129
11	The ASaucam for brAhmins and others during the times of birth and death?	129
12	Exceptions for the above and special occasions	131
13	The injunction that the ASaucam should not be reduced and the exceptions to this rule	132
14	The rules for the observance of ASaucam during the srAva (4 th month) and pAtam stages (months 5 and 6) of prasavam	132
15	pUrNASaucam for j~nAtis from the seventh month onwards	133
16	The ASaucam for the mother during the srAvam	133
17	ASaucam for the mother and the j~nAtis during the birth of a male or a female child	133
18	One cannot see the lady who gave birth for ten days	134
19	ASauca kramam for j~nAtis and the father in case of the child that dies after ten days of life	134
20	ASaucam for the j~nAtis in the case of the death of a kanyA	135
21	dattAnUDhai's death and kanyA- bAla maraNam: ASaucam in such occasions	135
22	The nimittam, samskAram and kAlam for ASaucam	136
23	Time for burial and the ASauca rules for that	136
24	ASauca kramam for j~nAtis after cauLam	136
25	ASauca kramam for janana–maraNams at night and the occurrence of rtu	137
26	ASauca vyavastai for those tending AhitAgni	137
27	The regulations in the case of punar-dahanam	137
28	ASauca kramam in the case of death of parents for one who is far away from home	138
29	ASauca kramam for the son, when he learns about the mAtA-pitr maraNam before and after sancayanam	139

30	ASauca kramam in the case of mahA guru	140
31	atikrAntASaucam (daSarAtrAti vishayam)	140
32	kramam in the case of anupanIta death for the father and the brothers	141
33	sUtaka/prasva ASaucam after hearing about later than ten days	141
34	kramam,if sUtaka ASaucam happens in the middle of krcchrAdis	141
35	kramam, if many ASaucams occur at the same time	142
36	kramam when the combined ASaucams happen due to overlap	142
37	putran will always have pUrNa ASaucam and the specialties here	143
38	kramams, if a kartA has to perform samskArams for many	144
39	ASauca kramam for the pitA if the child dies within ten days of birth	144
40	ASaucam in the case of the birth and the death of the kshetrajan	144
41	ASaucam for the samAnodakan	145
42	ASaucam for a rajasvalai	146
43	kramam for the brothers, who have different fathers	146
44	ASaucam in the case of a Srotriyan	146
45	kramam for the parents, if the woman gives birth at the house of the parents	147
46	The paraspara ASaucam for parents in case of the death of the married daughter	147
47	ASaucam for a lady who is a parASritai (two Husbands)	147
48	ASaucam in the case of the nephew and grandson	148
49	ASaucam in the case of the death of the father-in-law	148
50	ASaucam in the case of the sister of the mother	149
51	pakshiNyASaucam	149
52	ASaucam in the case of different mother-father	151
53	The ASaucams covered so far after upanayanam	151
54	ASaucam in the case of the death of a sagotran	152
55	ASaucam in the case of a sabrahmacAri	152
56	The lack of ASaucam for father-in-law etc.	152
57	ASaucam observance in the case of agitations in the kingdom	153
58	No dosham in the case of the death that happens in protection of the cows and brAhmaNAs	153
59	Need for non-performance of kriyAs right away for one who has experienced durmaraNams	153

60	Acceptance of the start of the apara kAryams, when the durmaraNam happens without premeditation	154
61	Things to do in the case of the death of the pAshaNDis	155
62	kramam to observe later in case of planned durmaraNam	155
63	ASaucam for others in the case of the death of a grhastan	155
64	Immediate Suddhi after observance of krcchram	156
65	If ASaucam occurs during the observance of SrAddham	156
66	Immediate Suddhi from snAnam during grahaNa kAlam	157
67	ASauca kramam for dAsidAsAdis	157
68	Things to be avoided by one with ASaucam	158
69	aSuddhi from nirharaNam (vahanam) and kramam for their removal	158
70	snAnamAtram for anAthAs	159
71	nirharaNam done for gaining revenue	159
72	aSuddhi in the case of anugamanAdis (those who follow the corpse to dahana sthalam)	160
73	Suddhi for brahmacAris	160
74	Suddhi kramam for SavAnugamanI-s	160
75	kramam for expressing upacAram before and after sancayanam	162
76	In the matter of touching the bones of cremated one	163
77	The limits of guru-laghu ASaucams	163
78	Things to attend to at the end of the ASaucam	164
	anubandham to ASauca Satakam	166

Index to the contents of prAcI na AcAra sangraham

1	ASauca lakshaNam	170
2	The things to be done and avoided during ASaucam	170
3	aSuddhi for dravyams during ASaucam	170
4	sparSa dosham	171
5	jAtASaucam (birth related tITTu)	172
6	SAvASaucam (tITTu from death)	173
7	atikrAntASaucam (tITTu from the past)	174
8	agha sannipAtam (assembly of tITTu-s)	175
9	Three days tITTu	176
10	pakshiNi tITTu	177
11	One day tITTu	177

12	snAna mAtra tITTu	177
13	In the matter of the ASramis	178
14	In the matter of durmaraNams	178
15	aSuddhi from vahana, anugamana upacArams	178
16	grAmASaucam	179
17	kramam for the kartA	180
18	samskAram	181
19	sancayanam	184
20	udakadAnam	184
21	In the case of vastu nASam	185
22	mAtr's death in the middle of the tITTu for the pita	185
23	darSa sangramaNams in the middle of the daSAham	185
24	prabhUtam	185
25	vapanam	186
26	dIkshai and vapanam	187
27	ASauca sannipAtam	187
28	ekoddishTam	188
29	sapiNDIkaraNam	189
30	sodakumbham	190
31	Una mAsikam	190
32	mAsikam	191
33	SrAddham	192
34	SrAddhAnga tarpaNam	195
35	darSa SrAddham	195
36	mahALayam	196
37	In the matter of bAla-kanyA maraNam	197
38	prAyaScittAdis	197
39	ashTakA, anvashTakA	198
40	anubandham	198

श्रीः

श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः

anubandham (Appendix)

Matters common to the followers of all sampradAyams are explained in this section:

There are phalans (benefits) only when we perform karmAs prescribed by the Saastrams at the appropriate times. Hence, there is a necessity to know about kAlam.

1. Names of months and classification of years:

A month (as also a year) is generally of five types. They are:

1. sauram: Calculated based on the entry of the Sun into the 12 Zodiac signs (rAsigaL – mesham, vrshabham, etc.). The 12 months are: cittirai, vaikAsi, Ani, ADi, AvaNi, puraTTAsi, aippasi, kArtikai, mArgazhi, tai, mAsi and panguni.
2. bhArhaspatyam: Calculated based on the course of the planet brhaspati (viyAzhan/Jupiter).
3. sAvanam: Calculated so as to consists of exactly 30 days.
4. cAndram: Calculated so as to begin with Sukla-prathamai day (the day following amAvasyA) day — the Lunar cycle. The 12 months are: caitram, visAkam, jyeshTham, AshADham, SrAvaNam, bhAdrapadam, ASvayujam, kArtikam, mArgasIrsham, pushyam (taisham), mAGham and phAlgunam.
5. nAkshatrikam: Calculated based on the count of Constellations (Stars); hence consists of 27 days.

To sum up, a month as well as a year can be classified into five types - sauram, bhArhaspatyam, sAvanam, cAndram and nAkshatrikam.

2. Number of days in different types of Years:

Among the above, the saura year has 365 days; bArhaspatya year 361 days; sAvanam year 360 days; cAndra year 354 days; nAkshatra year 324 days. 'vaidyanAthIyam' mentions this quoting from Ayurvedam:

सौर - बृहस्पति - सावन - शशधर नाक्षत्रिकाः क्रमेण स्युः ।

मातुल - पाताल - अतुल - विमल - वराङ्गैस्तु वत्सराः पञ्च ॥

saura – brhaspati – sAvaNa – SaSadhara nAkshatrikaH krameNa syuH |

mAtula – pAtAla – atula – vimala – varAngaistu vatsarAH panca ||

3. Utility of each type of Year:

Of the five types of years, 'nAkshatrika year' is followed for purposes like age-count, coronation, etc.

'bArhaspatya year' is observed by those who live north of Mount Vindya.

The other three types — sauram, cAndram and sAvanam — are in vogue in our country. Among these, the 'sAvana year' is followed for the purposes such as calculation of interest on loans, disbursement of salary to workers. It is not used for Vedic rituals.

According to the Saastram, the 'cAndra year' is appropriate for observance of vratAs, 'saura year' is fit to be followed in respect of rituals laid down in smrtis. For offering oblations to the forefathers (pitrus), both 'cAndram' and 'sauram' are suitable.

The following sources are shown to corroborate this view:

विवाहादौ स्मृतस्सौरो यज्ञादौ सावनस्मृतः ।

आब्दिके पितृकार्येऽपि चान्द्रो मासः प्रशस्यते ॥

vivAhAdau smrtas-sauro yaj~nAdau sAvanas-smrtah |

Abdike pitrkArye'pi cAndro mAsah praSasyate ||

--- A saying by sage gArgya

and

दैवे कर्माणि पित्र्ये च चान्द्रो मासः प्रशस्यते

daive karmaNi pitrye ca cAndro mAsah praSasyate --- A saying of pitAmaha

However, based on the following pramANam (authority), it is held by some that 'cAndram' is best suited for observance of vratAs only and is inappropriate for performing SrAddham. Moreover, there is the possibility of the 'additional month' (adhika mAsam) in 'cAndram' which lends inconsistency to it. So, they observe pitru-kAryam as per the months in the saura system. One's own family tradition may be followed.

व्रते चान्द्रमसं शस्तं न श्राद्धेषु प्रशस्यते ।

अस्थिरश्चान्द्रमासस्यात् स्थिरस्सौरोऽत्र कारणम् ॥

vrate cAndramasam Sastam na SrAddheshu praSasyate |

asthiraH cAndra mAsasyAt sthira-sauro'tra kAraNam ||

Since many great persons have held both 'sauram' and 'cAndram' to be suitable for observing SrAddham, both are considered special.

4. rtu (Season) and ayanam (Solstice) will differ:

Another important point has to be noted here. According to the 'cAndra' calendar, the 'caitra' month of the next year begins from the 'panguni-sukla-prathamai' day. Accordingly,

those who follow the 'cAndra' system for the karmAs have to state the names of next year, month, etc. in the sankalpam.

That is, since the 'Sukla' year and 'caitra' month begin on the 'vibhava-panguni-Sukla-prathamai' day (immediately after amAvAsya), the sankalpam should go like this:

शुक्लनामसंवत्सरे - चैत्रमासे SuklanAma samvatsare – caitra mase'. Similarly, in the subsequent (saura) months also, the name of the 'cAndra' month has to be stated in the sankalpam.

As the 'jyeshTha' month begins on 'vaikAsi-Sukla paksham' itself for the followers of the 'cAndra' system, the rtu also will become 'grIshma'. The 'AshADha' month will begin on 'Ani-Sukla-prathamai' day; the 'taisha' month will get underway from 'mArgazhi-Sukla-prathamai' day. Hence, they will have the advent of 'dakshina ayanam' in Ani and 'uttara ayanam' in mArgazhi itself, according to the learned.

5. A view that ayanam will not change:

However, 'vaidyanAthIyam' says that since there is no pramANam (authority) in support of the above in jyotisha SaastrAm, etc., dakshiNayanam should be observed from the beginning of ADi (mAsa-piRappu) and uttarAyaNam from the beginning of thai, and not as given earlier.

6. A variation of 'cAndramAna' system

According to some, the month in 'cAndra' year is taken from krshNa paksha-prathamai day to paurnamI. However, this method is applicable only to those who live north of the river narmadA. For our region, it is indeed from Sukla-prathamai to amAvAsyA only. dharma SaastrAms like 'vaidyanAthIyam' say this, quoting jyotisha SaastrAm.

नर्मदादक्षिणे भागे दर्शान्तो मास इष्यते ।

नर्मदोत्तरभागे तु पूर्णिमान्त इति स्थितिः ॥

narmadA dakshiNe bhAge darSAnto mAsa ishyate |

narmadottara bhAgEe tu pUrNimAnta iti sthitiH ||

'daSa nirNayam' holds that this is a matter pertaining to ascetics (yatis).

7. Classification of rtu (Season):

A rtu comprises two months. So, there are six rtus for the 12 months, as follows:

1. cittirai (mesham) and vaikAsi (vrshabham): vasanta rtu
2. Ani (mithunam) and ADi (kaTakam): grIshma rtu
3. AvaNi (simham) and puraTTAsi (kanya): varsha rtu
4. aippasi (tulAm) and kArtikai (vrScikam): Sarat rtu
5. mArgazhi (dhanus) and tai (makaram): hemanta rtu

6. mAsi (kumbham) & panguni (meenam): SiSira rtu

8. Types of 'mala' mAsam ('Impure' Month):

There are three types of 'mala' mAsam — 'adhi' mAsam, 'samsarpa' mAsam and 'amhaspati' mAsam.

Among these, 'adhi' mAsam means, the occurrence of two amAvAsyas in a 'saura' month like mesham. This kind of 'adhi' mAsam will happen once in two and a half 'cAndra' year. That year will comprise 13 'cAndra' months.

For example, in the previous 'vibhava' year (1988) there were two amAvAsyas in the month 'vaikAsi'. 'Ani' month started in the night of the 32nd day of 'vaikAsi' at nAzhikai 36.24 vinAdis from sunrise (udayAdi nAzhikai), only after which it was effectively 'Ani'. amAvasyA ended in the afternoon itself (up to 23.32 nAzhikai; 3.31 p.m.). Hence, this amAvasyA belongs to vaikAsi. The earlier amAvasyA occurred on vaikAsi, the 2nd.

So, there are two amAvAsyas in that vaikAsi. Then the next one occurs on Ani 29. According to the 'cAndra' system, that jyeshTha month consists of 59 days - from vaikAsi 3rd (16.5.1988) to Ani 29th (13.7.1988). Sometimes, it maybe 60 days also. Generally, only one Sukla-prathamai and amaAvasyA will fit in a 'cAndra' month. But, there are two Sukla-prathamais and amAvAsyas in this AshADha month. This is known as 'adhi' mAsam. The 59 or 60 days will have the same month name and not different ones.

9. 'adhi' mAsam and 'nija' mAsam ('Extra' and 'Real' Month):

It may be seen in the pancAngam also that the earlier Suddha-prathamai has been given as 'adhika' (extra) jyeshTha-Suddha-prathamai and the latter as 'nija' (real) jyeshTha-Suddha-prathamai. Therefore the first part (30 days - from the earlier Sukla-prathamai to amAvasyA) is called 'adhi' mAsam ('Extra' month) and the second part (29 or 30 days - from the latter Sukla-prathamai to the second amAvasyA) is called 'nija' mAsam ('Real' month).

Between these, one should not conduct any Subha kAryam (auspicious function) in the former 'adhi' mAsam. Only the latter, that is, the 'nija' mAsam is suitable for them.

तत्र द्वौ मासौ एकनामानौ षष्टिदिनात्मकौ

तत्राद्यः कर्मसु निन्दितः उत्तरश्शुद्धः ॥

tatra dvau mAsau eka nAmAnau, shashTi dinAtmakou;

tatrAdyaH karmasu ninditaH, uttaraS-SuddhaH ||"

-- khANDam 7, sUtram 29 -- pitrumeda sAram

Such an 'adhi' mAsam will occur only during the six months – from caitram to ASvayujam and not later. vratam like SrIrAma navamI, etc., shall not be observed during 'mala' mAsam and can be done only during 'nija' mAsam.

10. No dosham (blemish) of 'mala' mAsam for vasanta rtu:

The aforesaid restraint that no auspicious function can be done will not apply to cittirai and/or vaikAsi, even if either is a 'mala' mAsam. Because, it is held in scriptures of dharma SaastrAms that vasanta rtu is the best time for all auspicious functions. Thus, this special rule will supersede the general rule so as to not prevent auspicious functions being conducted during these months. Having said that, vratam like SrlrAma navamI should be observed only during 'nija' mAsam.

The saying relevant to the above special rule is:

यत्र पर्वद्वयं चैव यत्र दर्शद्वयं तथा ।

न विवाहादिकास्तत्र चैत्र-वैशाखयोर्विना ॥

yatra parva-dvayam caiva yatra darSa-dvayam tathA |

na vivAhAdikaH tatra caitra-vaiSAkhyorvinA ||

(Generally) no auspicious functions can be done if either two purnamIs or amAvAsyAs occur in a month. But, this restraint is applicable to months other than caitram and vaiSAkham, is the meaning of the above saying. The words 'caitram' and 'vaiSAkham' here should be taken to mean the 'saura' months 'cittirai' and 'vaikAsi' and not the 'cAndra' months.

This has been covered in detail and ascertained by Srl u.vE. mElpAkkam narasimhAcArya swAmi, in the 'kElvi-badil' (Question-Answer) section of the vibhava-vaikAsi edition of 'Srl nrusimha priyA'.

11. Auspicious functions that may be held in 'mala' mAsam:

Auspicious functions based on calculation of months will not attract the dosham (blemish) attached to 'mala' mAsam. For example, 'pumsuvanam' and 'sImantam' which have to be done during the sixth or eighth month or 'anna prASanam' which has to be undertaken in the sixth month, are devoid of this blemish.

12. 'amhaspati' mAsam:

An 'amhaspati' mAsam is a 'cAndra' month which has two mAsa-piRappus (month beginnings).

चान्द्रे मास्येकस्मिन् द्वे सङ्क्रान्ती चेद् अहस्पतिः अत्रोत्तरो दुष्टः

cAndre mAsyekasmin dve sankrAntI ced amhaspatiH, atrottaro dushTaH"

says 'pitrumeda sAram'.

॥ श्रीः ॥

आशौचशतकम्

ASauca Satakam

by

SrI Vaidika sArvabhaumar

with the Tamil commentary of
vyAkaraNa - vedAntaviSArata, dharmaSAtravicakshan,
u.vE. MelpAkkam SrI NarasimhAcArya swAmi

श्रीः

श्रीमते श्रीलक्ष्मिन्सिंह परब्रह्मणे नमः

Publisher's (SrImat u.vE. Villivalam KrishNamAcArya swAmi's) introduction (paNivurai)

लोकोपकारमत्यैवम् आशौचशतकं मुदा ।

प्रकाशयामि सव्याख्यं प्राज्ञा गृह्णन्तु सादरम् ॥

lokopakAramatyaiavam ASaucaSatakam mudA |

prakASayAmi savyAkhyam prAj~nA grhaNantu sAdaram ||

(Meaning): aDiyEn presents with joy the ASauca Sataka grantham with commentary as a gesture of help to the world! May the scholars receive it with their compassionate welcome!

The upakArams of our great predecessors (pUrvarkaL)

Our learned predecessors have rendered us great upakArams that are lasting. We should remember their upakArams with gratitude and try to benefit from them through effectively using those upakArams to use in our daily lives. They have performed many upadeSams, created many granthams and have explained different tattvams and their subtle meanings. Their direct upadeSams were useful only to their contemporaries. Such upadeSams are not fruitful for us, who came on the scene much later. Under these circumstances, the entities that are most fruitful for us are the granthams that they have bequeathed to us. These granthams fall in to two categories:

1. Those that deal with vedAntic doctrines (tattvams)
2. Those that teach us about dharma SAstrams

mahAns believe that those which instruct us on the various dharmams are the best. Following their assessment, this reputed grantham on dharma SAstram named "ASauca Satakam" is being released with a Tamil commentary.

The vaibhavam of the author (grantha kartA) of ASauca Satakam

The glories that are associated with a grantham are more due to the grantha kartA than to the subject matter (vishayam). Supporting this view is the author of ASauca Sataka grantham. SrI VenkatanAthan was the name given to this author by his parents. He was conferred the honorific name of "vaidika sArvabhaumar" later. He belonged to the hArita kulam. His whole vamSam never strayed away from the vaidika mArgam. His paternal grandfather's name was "sarasvatI Vallabhar" and his father's name was "SrI RanganAtha sUri". We learn about these facts from the grantha vAKyams appearing at the end of "daSa nirNayam", another of his works. These autobiographical facts become clear from the passages at the end of his granthams. For instance at the end of the daSa nirNaya grantham, authored by vaidika sArvabhaumar as below:

आशौचपूर्वशतकं पितृमेधसारं व्याख्यां तयोश्च दशनिर्णयगृह्यरत्ने ।

रत्नाकरं विबुधकण्ठविभूषणं च प्राह प्रबन्धमिति वैदिकसार्वभौमः ॥

ASaucapUrvaSatakam pitrmedhasAram vyAkhyAm tayoSca daSanirNayagrhyaratne |
ratnAkaramvibudhakaNThavibhUshaNam ca prAha prabandhamiti vaidikasArvabhaumaH ||

We understand from the above Slokam that vaidika sArvabhaumar is the author of the eight granthams:

ASauca Satakam, its commentary, ASauca nirNayam, pitrmedha sAram and its commentary, sudhIvilocanam, smrtiratnAkaram, daSa nirNayam, grhya ratnam and its vyAkhAnam, kaNThavibhUshaNam.

One can see that he refers to himself here as “vaidika sArvabhaumar”.

Among these eight granthams, pitrmedha sAram and sudhIvilocanam deal with apara kriyAs (antyeshTi/dahanam).

grhya ratnam and kaNThabhUshaNam deal with samskArams like garbhA dAnam and pumsavanam.

daSa nirNayam covers ten topics like Srl JayantI and upAkarmam.

smrtiratnAkaram focuses on the daily anushThanams.

ASauca Satakam and its commentary, ASauca nirNayam deal with the Asaucams (tITTu-s) arising from the birth and the death of close relatives (j~nAtis).

Therefore, these eight indispensable granthams are to be eagerly welcomed by the AstikAs and comprehended.

Here, the ASauca Satakam is covered with a Tamil commentary. It is our desire to release the commentaries on the other seven granthams as well. May the Lord fulfill this desire!

The author of the eight granthams is deep with j~nAnam. This we understand from the Slokam he included at the end of KaNThabhUshaNam:

वेदऽद्वितीयः स्मृतिषु प्रवीणः वेदान्तविश्रान्तमनाः श्रुतेषु ।

सुधीस्सदाचारनिधिस्समिन्धे यजुर्निधिर्वैदिकसार्वभौमः ॥

veda advitIyaH smrtishu pravINaH vedAnta viSrAntamanAH Sruteshu |
sudhIssadAcAra nidhis-samindhe yajurnidhir-vaidikasArvabhaumaH ||

(Meaning): He was matchless in the knowledge about the VedAs. He had deep training in the subject matter of VedAnta. He was lofty in the knowledge gained by kAlakshepams. He was the abode of sadAcArams and particularly to Yajurvedam.

grantha kartAs like VaidyanAthar, who came after him have quoted from vaidika sArvabhaumar's granthams attesting to the scholarship of latter. Only one with such vaibhavam is entitled to write on the dharma SAstrams.

The sArvabhaumar who made Srl Venkatesan the vaidika sArvabhaumar

sArvabhauman is the name for an Emperor, who rules over all the lands in a literal sense. Here, it refers to one who is a lofty scholar and the best among the VaidikAs.

The great AcAryan of illustrious repute and ananta kalyANa guNa sArvabhaumatvam, who conferred the title of "vaidika sArvabhaumar" on Srl Venkatesan is none other than the AcArya sArvabhauman, Srlmat Adi vaN SaThakopa yatIndra mahA deSikan. Srl Adi vaN SaThakopa jlyar is the founder of the ancient Ahobila maTham. The 33rd PaTTam Srlmat Azhagiyasingar has provided in his grantham of satsampradAya muktAvalI, additional information on vaidika sArvabhaumar. The vAkyams from this graantham are:

यच्छिष्याग्रयो वैदिकानां सार्वभौमत्वमेत्य च ।

रत्नाकरादीन् कृतवान् ---- ॥

yacchishyAgryo vaidikAnAm sArvabhaumatvametya ca |

ratnAkarAdIn krtavAn ||

During the time of the siddhAnta pravacanam by Srl Adi vaN SaThakopa jlyar, MaNaRpAkkam tozhappar, the Sruti kartA, completed all the grantha cAtushTya kAlakshepams under this founder of Ahobila maTham. Adi vaN SaThakopa jlyar now cast his dayA laden drshTi on tozhappar and suggested that tozhappar create a few dharma SAstra granthams for the benefit of Srl vaishNavAs to comprehend easily the subtle aspects of the dharma SAstrams. Tozhappar carried the niyamanm of Srl Adi vaN SaThakopa jlyar and created eight granthams and placed it at the sacred feet of His AcAryan. The founding jlyar of Srl maTham in turn was moved by the scholarship of tozhappar that he anointed tozhappar with the birudu of vaidika sArvabhaumar or the loftiest among all VaidikAs. From that time on, the world is celebrating tozhappar as vaidika sArvabhaumar following the lead given by Adi vaN SaThakopa jlyar. What we learn from this incident is that the future generation AstikAs should study and fully comprehend the subtle meanings of dharma SAstrams and engage in nitya karmAnushThAnam without fail. Today's vidvAns and those blessed with wealth should illumine the path of the AstikAs by lighting such grantha dIpams. Today, AcArams and anushThAnams are declining in our sampradAyam. Those who are knowledgeable in this area are also dwindling and the vacancy created by the loss of these scholars is hard to fill. Therefore, a thought occurred to aDiyEn to deploy current day scholars to instruct the present day AstikAs to master the dharma sUkshams. With this in mind, aDiyEn started the detailed Tamil commentary and Sanskrit TippaNi for the Ahnika grantham named "Srl vaishNava sadAcAra nirNayam" and it is about to be finished in two to three months. One of the main purposes of this creation is to share the rare vishayams that Srlmat InjimEttu Azhagiyasingar taught us with the current and future generations.

The upakAram rendered by unqualified ones choosing not to write granthams is far greater than the upakAram accruing from the qualified ones writing granthams. aDiyEn is fully aware of this situation. This is the reason why aDiyEn requested Srl u.vE. MahA VidvAn, MelpAkkam NarasimhAcArya swAmi to bless us with this grantham. This scholar is a great

expert in vyAkaraNam (mahA vaiyAkaraNar). He has deep VedAnta j~nAnam and profound VedAdhyayana skills. Further, Srl MelpAkkam swAmi is a great educator. He has gathered many sUkshmaArthams from Srlmat InjimEttu Azhagiyasingar and other mahAns.

Srl MelpAkkam swAmi is well known through His contributions on dharma sUkshmaArthams that appeared in the question and answer sections of Srl nrsimha PriyA. aDiyEn's intention is for the current generation to gain j~nAnam about the subtle (sUkshma) meanings of the dharma SAstrams with the help of a great contemporary scholar, Srl MelpAkkam swAmi.

In this Kali yugam, when one can not observe the other dharmams, it is important that they observe the tITTu-s- (ASaucham-s) without abridgement. One should not reduce the length of recommended times for the observance of the tITTu-s. It should be observed to the

fullest extent (नकर्तव्यं न कर्तव्यम् अघसंकोचनं कलौ nakartavyam na kartavyam

aghasankocanam kalau) according to vaidika sArvabhaumar. Some other smrtis might recommend a lesser duration for the observance of the tITTu. One should follow the ancient Manusmrti instructions and observe the full measure of tITTu-s.

It is therefore important to understand the doctrines behind the ASauca Satakam. The ASauca Satakam will be most helpful in this matter. vaidika sArvabhaumar himself has written a Sanskrit commentary for ASauca Satakam. It was printed in Telugu lipi and it is not accessible to many. Atreya Srl SrlIvenkatanivAsAcAryar has composed a vyAkhyAnam in maNipravALam. It was released in 1898 CE and is also not available now.

Srl u.vE. MelpAkkam swAmi's present vyAkhyAnam in Tamil includes the essence of the two previous commentaries and other special vishayams and hence is unique. This will become clear, when one reads this vyAkhyAnam below:

अन्या अपि कृतीरस्य सर्वलोकशुभावहाः ।

प्रकाशयितुमिच्छामि दयतां मे श्रियः पतिः ॥

anyA api krtIrasya sarvalokaSubhAvahAH |

prakASayitumicchAmi dayatAm me SriyaH patiH ||

Villivalam KrishNamAcAryan
Mambalam, Chennai
Jan 1, 1989

श्रीः

krta-j~natA nivedanam (Grateful offering)

Among the important things for Srl VaishNavAs to know, ASaucam (tITTu) is one. Whatever auspicious act is done, it can bear fruit only when it is performed by one with Suddhi (cleanliness). Otherwise, it would not yield the sought after fruits (phalans). Daily bathing alone will not confer the bodily cleanliness (SarIra Suddhi) Suddhi to qualify him to perform the karmAs. Successful attainment of the SarIra Suddhi can only be understood through the SAstrams. dharma SAstrams state that the SarIram contracts aSuddhi from the birth and death of the relatives, j~nAtis, which removes their fitness to perform vaidika karmAs during that period.

Srl tozhappar celebrated as vaidika sArvabhaumar has blessed us with a grantham with one hundred and four (104) Slokams known as ASauca Satakam. In this grantham, he has condensed the essence of ASaucam and performed a mahopakAram for Srl VaishNavAs.

Many friends have suggested that it will be very useful for them to have a commentary on this grantham in simple Tamil. aDiyEn is responding to their request through creation of such a commentary in Tamil. During this effort, aDiyEn has included the most important passages from the Sanskrit Commentary of tozhappar to avoid too detailed comments. aDiyEn has also included special points from the Sanskrit Commentary on ASauca Satakam by Srl Atreya VenkataAcAryar swAmi in this Tamil commentary. aDiyEn has followed strictly the opinions of the earlier grantha kartAs and avoided any personal interpretations on the individual passages. aDiyEn extends my gratitude to Srl Ahobila maTham AsthAna VidvAn, Srl Villivalam KrishNamAcArya swAmi for proof reading and for adding a detailed introduction.

Srl MelpAkkam NarasimhAcAryar

MadhurAntakam

15 Nov. 1988

श्रीः

श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः

श्रीमते आदिवणशठकोपयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीलक्ष्मीनृसिंह दिव्य पादुकासेवक श्रीवणशठकोप

श्री श्रीरङ्ग शठकोप यतीन्द्र महादेशिकाय नमः

श्रीरङ्गशठजिद्योगिचरणाब्जमहर्निशम् । ध्यायन्नाशौचशतक विवृत्तिं करवाण्यहम् ॥

॥ आशौचशतकम् ॥

ASaucaSatakam

सुरासुरशिरोरत्नं ब्रह्मरुद्रादिसेवितम् ।

प्रणम्य पुण्डरीकाक्षं वक्ष्याम्याशौचनिर्णयम् ॥ १ ॥

surAsuraSiororatnam brahmarudrAdisevitam |

praNamya puNDarIkAksham vakshyAmyASaucanirNayam || 1 ||

(vyAkhyAnam): aDiyEn performs namaskArams by mind, speech and body to Srlman nArAyaNan, who is superior to all of the devAs and the asurAs, who is worshipped by brahma, Rudran and other devAs and who has the beautiful eyes reminding one of a fully blossomed red lotus and thereafter describe the determinations on ASaucams through the ASauca grantham of ASauca nirNayam.

1. What is ASaucam?

निमित्तं पिण्डदानादेः पुरुषस्थमशुद्धिकृत् ।

कालस्नानापनोद्यं यत् तदाशौचमितीयते ॥ २ ॥

nimittam piNDadAnAdeH puruhsasthamaSuddhikrt |

kAlasnAnApanodyam yat tadASaucamitIryate || 2 ||

(vyAkhyAnam): An explanation of what is ASaucam is given here. That aSuddhi (tITTu/taint/ unclean state) is recognised as the one assists in the preta kAryams done by the chief kartA, the son, from dahanam (cremation) to sapiNDIkaraNam, as the helper in the performance of tarpaNam by the sapiNDan and samAnodakan; such acts necessitate snAnam by bandhus during such occasions and those aSuddhis follow the dravyams and properties of these men and causes unfitness to perform vaidika karmAs - japa homa adhyayanam - during these times of ASaucam.

Among the ASaucams, some can be removed by the sheer passage of time; few can be nullified by snAnam alone. Many Others will be expended with both snAnam and time. Here

time refers to units of pakshiNI (90 nAzhigais), one day, three days, ten days et al. Instances of those by the passage of time are:

(1) the aSuddhi for the village, when the corpse is at the grAmam

(2) the tITTu for the j~nAtis other than for the parents caused by prasavam (birth).

After the prescribed time, this tITTu is expended. Those tITTus that can be removed by snAnam alone are:

The death related tITTus of distant bandhus (satyaSSaucam). The tITTus removed by both time and snAnam are:

(1) death related tITTu of sapiNDan, samAnodagan, sagotran

(2) death related tITTu of mAtr vargam and

(3) the samparkASaucam of the latter group.

2. What should be done and should be avoided during the ASaucam?

शावे च सूतकेऽघाख्ये कर्मणां त्याग इष्यते ।

द्रव्याण्यपि प्रदुष्यन्ति स्वाध्यायश्च निषिध्यते ॥ ३ ॥

SAve ca sUtake'ghAkhye karmaNAm tyAga ishyate |

dravyANYapi pradushyanti svAdhyAyaSca nishidhyate || 3 ||

सान्ध्यं कर्माग्निहोत्रं च प्रेतकार्याणि चाप्लुतः ।

कुर्यादन्येन होमं तु कारयेन्नान्यदाचरेत् ॥ ४ ॥

sAndhyam karmAgnihotrim ca pretakAryANi cAplutaH |

kuryAdanyena homam tu kArayennAnyadAcaret || 4 ||

न देयं न प्रतिग्राह्यमघे देयं सदापदि ।

ग्राह्यां परैश्च तत्रामं तदहर्मात्रवृत्तये ॥ ५ ॥

na deyam na pratigrAhyamaghe deyam sadApadi |

grAhyAm paraiSca tatrAmam tadaharmAtravrttaye || 5 ||

दधि क्षीरं घृतं शाकं पटु पुष्पं तिलौषधे ।

काष्ठं मूलफले मांसं मधु कूपाम्बु चाजिनम् ॥ ६ ॥

dadhi kshIram ghrtam SAKam paTu pushpam tilaushadhe |

kAshTham mUlaphale mAmsam madhu kUpAmbu cAJinam || 6 ||

पण्यान्यघेऽपि गृह्णीयात् स्वयं तु स्वाम्यनुज्ञया ।

भक्ष्यजातं तथा पक्कमपक्कं तण्डुलादिकम् ॥ ७ ॥

paNyAnyaghe'pi grhNIyAt svayam tu svAmyanuj~nayA |
bhakshyajAtam tathA pakkamapakkam taNDulAdikam || 7 ||

अन्नसत्ररतस्यैव ग्राह्यमित्यङ्गिरा मुनिः ।

पुण्यत्वात् पुत्रजन्माहे देयं ग्राह्यं तथा परैः ॥ ८ ॥

annasatraratasyaiva grAhyamityangirA muniH |
puNyatvAt putrajanmAhe deyam grAhyam tathA paraiH || 8 ||

(vyAkhyAnam): One should not perform any vaidika karmAs during the sUtakam (prasvASaucam) and SAVam (maraNASaucam). During those times, his dravyams also have aSuddhi. Japam, VedAdhyayanam, homam, bhagavadArAdhanam, tarpaNam, SrAddham and other pitr kAryams should not be done. During such ASaucams, one should not utter the nAmams of devatAs other than the paradevatat, Srlman nArAyaNan. Mind has no aSuddhi and as such there is no restriction on the dhyAnam of the Lord with the mind. The one who has given birth, rajasvalai (the woman with the monthly tITTu), and the one who touched the pretam should not think about the nAmAs of the Lord even by the mind. The nAmAs of Srlman nArAyaNan can be sung even during the aSuddhi period. sandhyaA vandanam, agnihotram, the morning and evening homams and the preta kAryams can be done however after performing snAnam. The sandhyaA vandanam can be done mentally and the japams are to be done silently. The prANAyAma and the arghya dAna mantrams can be recited mentally. aupAsana homam can be performed with taNDulam (rice) set aside before tITTu or it can be done by one without tITTu with the rice brought from the house of a learned person (Srotriyan). The one exposed to tITTu should not perform by himself the aupAsana homam. Other than that, he should not do or assist others in performing vaiSvadevam and similar Srauta-smArta grhya karmAs. When no one is available, he can take bath and with wet vastram do the agnihotra homam. He has Suddhi only for the extent of that occasion. During the tITTu, one should not give or receive dAnam. One can however receive dAnam while in tITTu, when there is danger to life, utkrAnti (dying), agitation in the nation, famine et al). During such extraordinary occasions, one observing tITTu can also give dAnam. Both the one having the tITTu and without tITTu can receive uncooked materials for that day's existence. One can receive from the master things such as curd, milk, ghee, vegetables, salt, flowers, sesame seed, medicine, firewood, tubers, fruits, mAmsam, honey, well water, deer skin, articles sold in the shop on one condition (i.e.), all these can be not be received directly from the hands of the master (giver of the dAnam). The receiver should collect them after the giver places them on the floor. One can receive from the person, who does daily anna dAnam, items like bhakshyams and uncooked rice. One can give dAnam during tITTu on the birth day of the son, since it is an auspicious occasion. Those without tITTu or those of the same kulam can receive dAnams of grains and money on those occasions.

3. What are the resulting ASaucams in eating the annam of one with ASaucam?

अघे भोक्तुर्धियाशौचं शिष्टाहं त्वैन्दवं ततः ।

मोहात् तावदघं यावत् भुक्तं जीर्णं पतत्यधः ॥ ९ ॥

आपत्स्वहरघे भोक्तुरिदं ज्ञातेर्न दोशकृत् ।

aghe bhokturdhiyASaucam SishTAham tvaindavam tataH |
mohAt tAvadagham yAvat bhuktam jIrNam patatyadhaH || 9 ||
Apatsvaharaghe bhokturidam j~nAterna doshakrt |

(vyAkhyAnam): For the one who partakes the annam of one with ASaucam knowingly, he has the same number of days of ASaucam like the one whose annam he ate. After partaking that food, he has to observe the cAndrAyaNa prAyaScittam. This ASaucam arises only when one of them knew that he has tITTu. If both did not know about the tITTu, then there is no dosham. If one has eaten without the knowledge about the tITTu, then the ASaucam lasts until the annam is digested and exits the body (seven days). If that person fasts for three days, he gains Suddhi on the fourth day. If due to illness, weakness, famine and other life-threatening emergencies, one eats knowingly the annam of one with tITTu, there is one day tITTu. There is no dosham, when j~nAtis eat the ASauci's (tITTukkArar's) annam.

4. The wife has the same tITTu as that of her husband

भर्तुर्यद्यदघं तत्तत् पत्न्याः स्यान्नस्य पत्न्यघम् ॥ १० ॥

bharturyadyadagham tattat patnyAH syAnnasya patnyagham || 10 ||

(vyAkhyAnam): All the tITTus that the husband is experiencing (death related tITTus originating from the pitr or mAtR vargams (mAtAmahan, mAtAmahi, ammAn, sister, nephew, mother's sister and father's sister) are common to the wife. The husband does not however share the death related tITTu of the mAtAmAhAti vargam from his wife's birth house (piRanta vIDu).

5. samparkASaucam (tITTu on physical contact)

अधिसंपर्कतोऽशौचं भवेत् तद्दिनसंख्यकम् ।

न तत् द्रव्यक्रियास्त्रीणां सांपर्किकमघं भवेत् ॥ ११ ॥

aghisamparkato'Saucam bhavet taddinasankhyakam |
na tat dravyakriyAstrINAm sAmparkikamagham bhavet || 11 ||

(vyAkhyAnam): samparkASaucam arises from the contact with one who has tITTu. samparkam means union or sErkkai. Some of these samparkASaucam are:

- (1) performing preta kAryam and instructing the kartA as how to do it
- (2) Performing apara kAryams as the representative of the kartA through acceptance of darbham for enacting that role

- (3) performing preta kAryam out of compassion for some one, who has no one to take care of his apara kAryam
- (4) permanent companionship with the ones with the tITTu
- (5) eating in the same group (pankti) with the one with ASaucam
- (6) acceptance of dravyam (money or materials) from the one having ASaucam.

From the day, when any one of these events happens, the tITTu starts on that very same day. This samparka tITTu does not extend to the dravyam of the ASauci (the one with the tITTu or for kriyAs done with the dravyam or to his wife.

6. atikrAnta ASaucam does not affect the kriyA or the dravyams

तथा नैव क्रियाद्रव्येष्वतीतं त्रिदिनाद्यघम्

tathA naiva kriyAdravyeshvatItam tridinAdyagham

(vyAkhyAnam): The rule is: "त्रिरात्रं त्रिषु मासेषु पक्षिण्येव ततस्त्रिषु trirAtram trishu mAseshu pakshiNyeva tatastrishu". This is about the tITTu learnt in a belated manner (atikrAntam). For example, in the case of the death tITTu of j~nAtis, there is three days tITTu, if one hears about it between ten and ninety days (three months); if one learns about it between three and six months, then there is pakshiNyASaucam (90 nAzhigai tITTu). This atikrAnta ASaucam does extend to his wife; it does not however extend to his dravyam or karmAs that use that dravyam.

7. the tITTu in the case of jIva SrAddham

जीवच्छाद्रे भवेत् स्वस्य दशाहं नेतरेष्वघम् ॥ १२ ॥

jIvacchSrAddhe bhavet svasya daSAham netareshvaghams || 12 ||

(vyAkhyAnam): SAstrAs state that a male or female can perform SrAddham for themselves, when they are alive, if they are in the middle of a grave danger. The ASaucam in this case for the kartA is ten days. The j~nAtis do not share this ASaucam.

8. What to do if one comes in to contact with a person having tITTu?

आन्तं शावेऽङ्गसंस्पर्शं त्यजेत् सूतौ चतुर्दिनम् ।

स्पर्शोऽनघस्य तु स्नानं कृच्छ्रोऽन्याशौचिनः स्मृतः ॥ १३ ॥

Antam SAve'ngasamsparSam tyajet sUtau caturdinam |

sparSe'naghasya tu snAnam krcchro'nyASaucinaH smrtA || 13 ||

(vyAkhyAnam): One should not touch a person with death related tITTu during the full extent of his tITTu. In the case of birth related tITTu, this restriction lasts only for four

days. If one comes in to contact not knowing the other has tITTu, then the one who had no tITTu before can get rid of the acquired tITTu by snAnam alone. For those with ASaucams other than the death or birth related instances, the contact with ASauci for all except j~nAtis, snAnam is prescribed even if one touches the ASauci even after he has expended four days of the ten day tITTu. In such cases, besides snAnam, krcchra prAyaScittam is recommended to get rid of the tITTu completely. When an ASauci touches another ASauci without knowing latter has tITTu, prAjApatya krcchram is recommended for Suddhi. When one with ASaucam touches another with ASaucam knowing fully well that the other has tITTu, the prAyaScittam recommended is sAntapana krcchram. Other texts say that the sparSam of the one with tITTu by those without tITTu will require snAnam; if one drinks water from the one with tITTu by one without tITTu, latter has to partake pancagavyam; three days of fasting is recommended for one without tITTu, when he eats the annam of the one with tITTu.

9. Things to refrain from, if there is a dead body (Savam) in the village and the exceptions

अन्तः शवोऽशुचिर्ग्रामस्तत्र होमादि नाचरेत्

वीथ्यन्तरे सदा कुर्यादिकादशधनुषपरे ॥ १४ ॥

antaH Savo'SucirgrAmastatra homAdi nAcaret

vIthyantare sadA kuryAdekAdaSadhanushpare || 14 ||

(vyAkhyAnam): If there is a dead body (Savam) in the village, there is aSuddhi for that grAmam. During the time the body stays in the grAmam, no homam, vedAdhyayanam, japam, ArAdhanam and bhojanam should be done. If the dead body is eleven bow shot lengths away in another street, then there are no restrictions on the homam, japam et al.

ग्रामे चतुश्शतब्रह्मयुक्तेऽप्यन्तश्शवे क्रियाः ।

कुर्यात् स्त्रीवृषलानाथबालार्तौ चेत्यथापरे ॥ १५ ॥

grAme catuSSatabrahmayukte'pyantaSSave kriyAH |

kuryAt strIvrshalAnAthabAIArtau cetyathApare || 15 ||

(vyAkhyAnam): If four hundred brAhmins reside in a grAmam, one can then perform homams et al even if there is a Savam in the village in the same street or different streets and even if the houses are closer than eleven bow shot lengths. There are no restrictions here. Similarly, in the case of the death of a woman, sUdran, orphan or young boy in the village, there is no asuddhi for the entire village, if there is such a Savam in one of the houses.

पूजाविधौ मृतौ शेषं तन्त्रेणैव समापयेत् ।

कर्मान्तस्तु बहिर्ग्रामं प्रेतं नीत्वा तदाचरेत् ॥ १६ ॥

pUjAvidhau mrttau Sesham tantreNaiva samApayet |

karmAntastu bahirgrAmam pretam nItvA tadAcaret || 16 ||

(vyAkhyAnam): If some one dies in the grAmam in the middle of ArAdhanam, the rest of the kAryams should be done quickly via tAntric route instead of the traditional way with the mantrams. If death occurs during the consecration (pratishThA), cauLam (tonsure ceremony) and other karmAs, then the karmA has to be stopped right away and continued after the Savam is removed. One should not use tantram route to complete the karmAs.

Copyright Materials - SrI Ahobila Muth, NA

श्रीः

प्राचीनाचार सङ्ग्रहम्

उत्तर भागम्

prAcInacAra sangraham

uttara bhAgam

nyAya veda vedAnta vidyAnidhi,
rAmAnuja siddhAntabhAskara, mahA vidvAn,
NAvalpAkkam caturveda sata kratu
SrI ayyA DevanathAcArya swAmi's Ahnika prAcInAcAra sangraham

Our krtaj~natA nivedanam to
SrI ViSishTAdvaita Research Center, Chennai,
SrI u.vE. ValaiyapETTai SrI RAmAnuja tAtAcArya swAmi
and to
SrI u.vE. Oratti RangAcArya swAmi

1. ASauca lakshaNams

ASaucam means tITTu, aSuddhi or impurity arising from someone's birth or death. The birth related tITTu is known as jAtASaucam and the one linked to death is referred to as SAVASaucam. Both kinds of the tITTus can be removed with passage of time and snAnam.

2. The things to be done and avoided during ASaucam

During the tITTu period, sandya vandanam, agnihotram, preta kAryam and piNDodaka dAnams alone can be done after snAnam and while wearing the wet vastram. aupAsanam may be done through others. Any kind of vaidika karmA like dAnam (giving gifts), pratigraham (accepting gifts), VedAdhyayanam, japam, homam (naimittika karmAs) should not be done. If it is an extremely dangerous situation (prevalence of famine, etc.), dAna-pratigraham to fit the need of the time can be engaged in. On the day of the birth of the son, the father can give dAnam. Those who do not have any tITTu can accept the dAnam. There is no prohibition for snAna, dAna, SrAddhAdis during the grahaNa kAlam. Other than that, the tarpaNams linked to amAvAsya, mAsa piRappu, SrAddham should not be done.

Rules and regulations regarding Saucam related to Acamanam, snAnam (bathing) and bhojanam (eating) should not be abandoned during the tITTu times. Also, snAnam that must be done if one comes in to contact with someone/something that should not be touched, cannot be skipped. snAnam means just bathing without sankalpam, GangA AvAhanam (invoking river GangA) and snAnAnga tarpaNam (tarpaNam that is an integral part of snAnam). preta snAnam (corpse-related bath) can be done in the rivers and can be done any time including the night. During sandhyA vandanam, prANayAmam has to be done without mantrams and in other areas, the mantrams have to be recited mentally. In the case of prANayAmam, even the recall with mental recitation has to be avoided. The devatA ArAdhana vandanam at home and the visits to the temples should be avoided. From some distance from the sannidhi, abhigamnam can be done with recitation of stotrams and prabandhams. Bhagavat dhyAna nAma sankIrtanam can be done but pancagavya, Sri pAda tIrtha prASanam cannot be partaken.

3. The impurity (aSuddhi) of the property of the one with tITTu (ASauci)

There is aSuddhi for the houses and the dravyams of the one with tITTu until the ASaucam expires. The materials at his home such as curd, ghee, vegetables, flowers, sesame seeds, medicine, tubers, fruits, honey, and well water can be used by those without tITTu, without the permission of the one with tITTu. One can receive the uncooked rice (grains) from one who has free food distribution center (anna cattiram). One can receive dAnam from the father on the day his child is born. Before the actual occurrence of the tITTu, planning in anticipation of it can be done and things for devAs and for brAhmanAs can be set aside. The places where such materials are stored ahead of tITTu and the materials themselves would not have any blemishes (doshams) when used during the tITTu.

In the case of atikrAnta and samparka ASaucam, there are no doshams for the property of the one incurring tITTu. samparka ASaucam arises from samparkam or sErkkai/contact/association. These samparkams are:

- (1) assisting in performing karmAs for the one with tITTu
- (2) acting as a deputy in performing the karmAs (pul vAngi paNNuvatu)
- (3) being with those having tITTu and

(4) eating with them in the same group (ghoshThI).

The wife has all the ASaucams that her husband has. There are some unique tITTu for the wife. The husband does not have the ASaucam in those cases. If the wife knows about it before and has observed it and lets her husband know, then he has atikrAnta ASaucam and that need not be observed by the wife. If the husband has known about the tITTu before and observed it, the knowledge of it later by the wife as atikrAnta ASaucam will require the wife to observe the tITTu.

4. sparSa dosham

If one with ASaucam (tITTu) touches another person who has no tITTu (Saucan), then the latter has to take a bath and perform krcchra parihAram (a kind of atonement). j~nAtis (pangALis) do not have this dosham, among themselves. When a SavASauci (one who has impurity as a result of a death) touches someone before his tITTu is over, then the one who was touched, has to perform snAnam. In the case of jAtASaucam (impurity arising from a birth), the one who gave birth has extended tITTu, which does not permit touching her (toDakkUDAmal irukkum tITTu). For the father, however, it is over after he performs the snAnam after hearing about the birth of the son. Only in cases of the birth of a twin, the father has ten days of sparSa ASaucam (tITTu as regards touching). j~nAtis never have sparSa dosham. There are two positions here:

- (1) j~nAtis have only the restriction of ban from performing vaidika karmAs and do no other limitations,
- (2) Other than the woman, who gave birth, all the others like the pitA and the j~nAtis have four days of sparSa dosham; after those four days and until the tenth day of praSavam, they are forbidden only from doing vaidika karmAs.

Typically, the one without ASaucam (Saucan) does not touch the j~nAtis with jAtASaucam for ten days after prasavam.

Eating in the company of ASaucan:

There is no dosham if the food eaten by one ASauci is eaten by the other having the same ASaucam. When the cause for the ASaucam and the duration of the ASaucam are the same, then there is no dosham. (e.g.: In the case of the death of the nephew who has had his upanayanam, the mAtulan (uncle) and a j~nAti with three days of ASaucam can share food without dosham. Others with different kind of ASaucam and the one who has no ASaucam should not share the food. If they do, then they have to take and observe other atonements (prAyaScittams). The one who serves the food and the one who eats it will have no dosham, if both are not aware of the ASaucam. If one of the two (server or the eater) becomes aware of the tITTu, there will be no dosham in having the food of the ASaucan served by those without tITTu. If a brahmacAri eats the tITTu annam, he has ASaucam for ten days.

If one touches wet bones of a human being, he will have three days of tITTu. If it were to be a dry bone that was touched, there is ASaucam for one day. If it was done without knowing (unknowingly), then one should get rid of the dosham by performing Acamanam.

5. piRappu tITTu (jAtASaucam)

If there is a birth of a male child, sapiNDa brahmaNAs (pangALis) have ten days tITTu. sapiNDars start from the child's one common ancestor and extend down to seven generations (talaimuRais) ending with the male child. If the new born is a girl child, then the sapiNDars in the context reach down to three generations. These sapiNDars for the girl child are its samAnodara and bhinnodara brothers, the father of the child, the brothers of the father, his bhinnodara brothers, their children, and the grandfather of the female infant and the bhinnodara brothers of the grandfather. For them all, there is a ten day tITTu in the case of the birth of a female child. For the kshatriya, vaiSya and SUdra varNams, the tITTu extends respectively to 16, 20 and 30 days. The generations between 7 and 14 are classified as samAnodarars. For samAnodarars, the tITTu is for three days. If one does not know the details about their generations (talaimuRai), then there is no tITTu. There is only snAnam recommended for them.

(Note: samAnodaras - brothers born to the same mother; bhinnodaras - brothers born to a step-mother)

garbha nASam:

If there is loss of the garbham (foetus) during the fifth or sixth months, the father and the sapiNDars (pangALis) have the requirement of snAnam as long as the lost garbham does not have piNDakrti (assembly of flesh without defined limbs). If the lost garbham has piNDakrti, then there will be three days of ASaucam. If the foetus is destroyed during the fourth month, then the father alone has to perform snAnam. Seventh month onwards, whether it is still birth or death after birth, the father and the sapiNDars have full ASacam.

For the mother, there would be three days of ASaucam, if the garbha nASam takes place within three months of conception. Afterwards, it will be four days of ASaucam for four months of garbham, five days for five months, six days for loss at six months. After seven months, there would be forty days of ASaucam if the lost infant is a female and thirty days of ASaucam, if the garbha nASam is that of a male infant. Up to ten days, the mother, who lost the infant, cannot be seen by others and her voice should not be heard. There should be no physical contact (sparSam) until the ASaucam is over.

rajasvalais (bahishTais):

For rajasvalais, there is tITTu for three days from the day of rajodarSanam. After that, if rajodarSanam happens within twelve days, the tITTu is removed by Saucam. Between twelve and seventeen days, if rajodarSanam is experienced, then snAnam is recommended for Suddhi. From the 18th day, there will be three days tITTu to observe.

If janana-maraNa-rajodarSanams happen at night time, then all the nAzhigais of the night have to be bundled into one and split into eight parts. If the above happenings are within the first five parts, then for tITTu calculation purposes, the link should be for the previous day. If they happen during the last three of the eight parts, the start of the tITTu should be linked to the next day.

6.1 SAVASaucam (tITTu form death)

If the male infant dies within six months of the birth, the tITTu for the sapiNDa j~nAtis is limited to snAnam alone. If the infant dies between six months to two years, then there is one day tITTu for them. There would be three days tITTu if the child passes away between the years three and seven. After the seventh year, it will extend to ten days.

If death happens ten days after birth, be it male or female infant, then there is ten days of ASaucam for samAnodara, bhinnodara brothers, mother and father would have ten days of ASaucam. The kanyA sapiNDars are different male sapiNDars like fathers brothers, etc. For kanyA sapiNDars extending down to three generations, these are the ASaucams for kanyA maraNam: snAnam only, if is the death occurs before ; From two to six years (the time for kanyA dAnam), the ASaucam lasts one day; from six years to vivAham time or until rtu time (attaining of age) in case she is not married, there is three days ASaucam. It would be ten days of tITTu, if she passes away after attaining age, while she is unmarried. There is permission from SAstrams to make kanyA dAnam to a satpAtram at puNya kshetrams and during puNya kAlams and conduct the vivAham later. If the kanyA dies before vivAham is consummated, then there is three days of ASaucam for kanyA sapiNDAR and varan sapiNDAR.

If the child dies within ten days, burial (khananam) is the recommended samskAram (ritual). If the death occurs between ten days and six months, it may either be burial or cremation. In the case of death between the six months and two years, either burial or cremation or tyAgam may be done. After two years, cremation is the only option. If there is khananam for the child that died under six months, the j~nAtis have to perform snAnam alone. If there is dahanam, then there is one day ASaucam. If there is khananam for a child older than six months, there is one day ASaucam; if there is dahanam or tyAgam, the j~nAtis have three days of ASaucam. The ASaucam referred to above - be it for snAnam, one day, three days - starts on the day of khananam and other samskArams. It is not from the day of death. Therefore, if the child dies on the night before and the samskAram done on the next day, then the count for ASaucam starts on the day of samskAram. The ASauca dinams are counted from samskAra dinam as in the case of the death of AhitAgnin (one who maintains sacred fire).

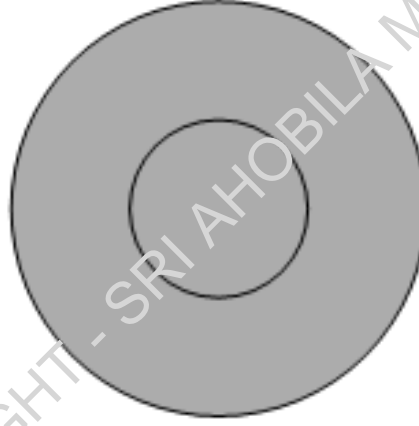


Ahnika Grantham - Vol 2

(From the original maNipravALa text of
HH 45th paTTam SrImat Villivalam Azhagiya Singar)

Translated into English by
Sri Varadachari Sadagopan & Sri Srihari PArthasArathy

Copyright owner: Sri Varadachari Sadagopan.



Copies Can be had from:
Sri Dasavatara Sannidhi, SriRangam (Sep7th - Sep 19th, 2013)
Sri Ahobila Mutt, No.8, Aarthi Nagar, Selaiyur , Chennai-56
Phone:040-2279 0814

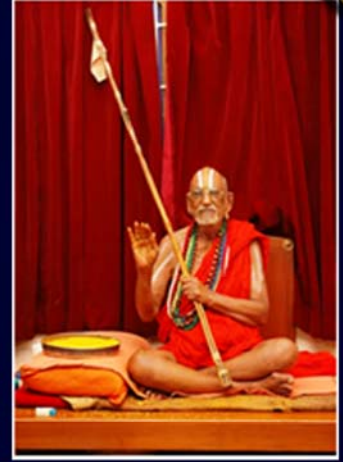
Sri Nrisimha Priya Office, No.30, Venkatesa Agraharam,
Mylapore-,Chennai-600004, PH:040-2461 1540

Copying and distribution of content without
written permission from copyright owner is a
violation of copyright laws



samarpaNam

SrInrsimha krpApAtram j~nAna vairAgya bhUshaNam
 dayAnidhimaham vande nArAyaNa yatISvaram |
 nArAyaNAbhij~nam vande vikhyAtam yatipungavam
 nityam tam praNipAtena bhavema sukhino vayam ||



The Ahnika grantham bequeathed to us by HH 45th paTTam
 SrImat Azhagiya Singar is the most used reference treatise
 for Astika-s in following sadAcAram and to get clarity
 (nirNayam) on areas of doubt.

Volume I of the Ahnikam book dealt with the 58 topics associated
 with the daily observances for a SrI vaishNavaN from the time of
 waking up in brahma muhUrtam to yogam (sleep at night). The day was divided into five parts: the
 rules for observance of prescribed rites for each of these five parts of the day like snAnam, sandhya
 vandanams, bhagavad ArAdhanam, vaiSvadevam, bhojanam et al were covered in Volume I.
 The kramams for mantra japams and the ways to determine the selection of days for celebrating
 special utsavams like SrI RAma navami, SrI nrsimha jayanti and SrI krshNa jayanti were covered.

Volume II deals with the AcAram that is required to perform the pancakAla prakriyAs during the
 days of Suddhi and aSuddhi caused by different ASaucams (tITTus). The different kinds of tITTus,
 their durations for the members of the immediate and extended family are described in great detail
 based on the dharma SAstrams bequeathed to us by Sages like Manu, Gautama, VasishTa and by
 various AcAryAs through their Ahnika granthams. The rules for the observance of the various nitya
 and naimittika karmAs by AstikaAs during the tITTu times are extensively covered in these Ahnika
 granthams. Our sat sampradAyam has flourished through the strict observance of the various
 tITTus to their full extent and the strict observers of these ASaucams lived fruitful and long lives
 extending to the Veda prAyam of 100 years. Volume II has an anubandham for Volume I and has
 two more topics related to tITTus and nirNayams:

- (1) MahA VidvAn MelpAkkam u.ve Sri NarasimhAchAr Swamy's commentary on ASauca Satakam of
 Vaidika sAvabhaumar, the direct disciple of Adi VaN SaThakopa jIyar, who was initiated into sanyaSa
 ASramam by Lord Narasimhan Himself at Ahobila divya deSam and
- (2) A 40 point summary of the ASauca Satakam known as prAcInAcAra sangraham by the MahA
 VidvAn from NAlvalAkkam, caturveda Sata kratu, u.ve. SrI Ayyaa DevanAtha TatAchAr Swamy. The
 tITTu related granthams serve as reference manuals for understanding the subtle points about
 AcAram and the performance or otherwise of Vaidika karmAs during the tITTu and post-tITTu
 periods.

adiyOngaL wish the readers and practitioners of the Ahnika granthams a life full of Vaidika SrI
 filled with kaimkaryams for bhagavAn, His bhAgavatAs and the AcAryAs.

aDiYEn acknowledges with gratitude the timely help rendered by SrI Ahobila Muth North
 America (<http://www.ahobilamutt.org>) in funding the costs of printing of this translation.

||SrImat azhagiya singar tiruvaDigaLE SaraNam||

dAsan
 Oppiliappan Koil VaradAcAri SaThakopan

