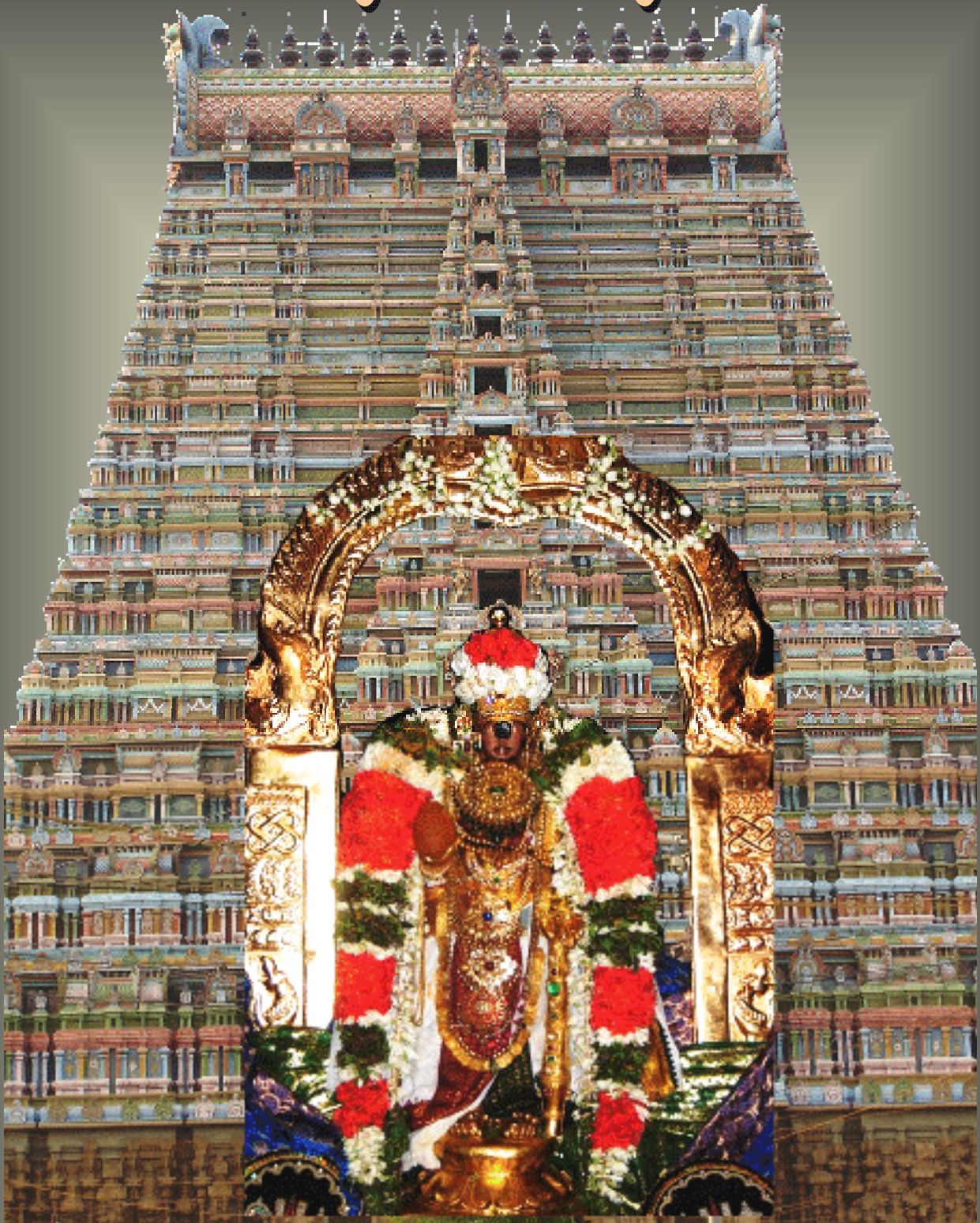


PAnCarAtra Aagama MangaLAsAsanam



'Sri nrusimha seva rasikan'

Oppiliappan Koil Sri VaradAccAri SaThakopan



SrI PerarulAlan Thiruvadi - Thirukkacchi

(Thanks: SrI V.C.Govinda Rajan)

CONTENTS

PancarAtra Aagama mangaLAsanam

1 - 24



Pancaratra Agama AcAryan

श्रीः ॥

श्रीरङ्गनायकी समेत श्रीरङ्गनाथाय नमः ॥

PaancarAtra Agama MangaLasAsanam



The Vaidhika Vardhini Press of KumbakONam was an institution of great repute in supplying books on Vaidheekam in Tamil and Granta lipi. The press was located near ChakrapANi Swamy Sannidhi at KumbakONam. Today not many can read granta lipi (letters) and this press after serving VaidheekAs for more than hundred years is no more. One of the books that they published was about PaancharAtra Aagamam, one of the two VaishNavite Aagamams. There are many temples that follow the PaancharAtra Aagamam blessed to us by BhagavAn Himself. As a part of our coverage of the two VaishNavite AagamAs (PaancharAtram and VaikhAnasam), we will focus on the PaancharAtra Aagamam in this ebook. There will be an introductory section, which is literally a translation of the book released by Vaidhika Vardhini Sabha. We can not find the author, who assembled it from original granthAs. This section translated by adiyEn will be followed by a more exhaustive study, the next ebook on the PaancharAtra Aagamam assembled by Sriman Narasimhan KrsihnamachAri of Thirukkudanthai. In adiyEn's introductory ebook, excerpts from Sri K. Raghava Bhattar's (HrishikEsa Bhattar's) invaluable book on "Archakar TuNaivan" released by Srimald Srirangam Andavan Aasramam has been included to elaborate on some information items. adiyEn's sincere thanks to Sri HrisheekEsa Bhattar Swamy.

Introduction to PAncarAtram

a) Our namaskArams to Lord VaasudEvan, the embodiment of blemishless Jn~Anam and Aanandham, who instructed yEkAyana vEdam to His PirAtti, Maha

Lakshmi.

b) adiyEn salutes Lord HayagrIvan (Sriman naarAyaNan), the consort of MahA Lakshmi holding Sudarsanam (disc), Paanchajanyam (conch) and gadhai in His hands and is of the form of sakala VidhyA. adiyEn prostrates before Him for gaining Jn~Anam about the meanings of Sabdhams (SabdhArthams).



SrI Lakshmi HayagrIvan
(Thanks: SrI S.Rajagopalan)

c) adiyEn salutes the PaancharAtra Agama AchAryan, who is the Lord of SrI VaikunTham, who pervades inside and outside of the sentients and insentients. That Lord roaring like the thunder from the dark clouds of the rainy season is the One, who blesses us with Moksha anugraham.

d) There are many mantrams such as Moola Mantram, DhvadasAkshara, Shadakshara, Sri Devi, BhU Devi Mantrams and the six anga nyAsa mantrams, elaborate Peeta DevathA Mantrams, other dEvathA (Argya, Paadhya,

Aachamaneeya, nitya dheepa) mantrams, Phala SamarpaNa Mantram, PerumAL - ThAyAr Aavahana mantrams, Pavitra Mantram, AparAdha KshamApaNa Mantrams, JitantE mantram, Aayudha Mantrams, Surabhi Mantram, AparAjitha Mantram that are used in sampradhAyic AarAdhanam for the Lord at the Temples. There is nitya Homam, MaNDalam creation and setting up of Yaaga Kuntams and conductance of various utsavams (PavitrOtsavam, BrhamOtsavam, VasantOtsavam, DhanurmAsa AaarAdhanam, plavOtsavam/Teppam, Anna kUDotsavam/ThiruppAvadai et al). These have to be learnt from PaancharAtra Experts over number of years.

e) There are many MudhrAs that are used in AarAdhanam at different stages such as Srushti Mudhra, SamhAra MudhrA, Tattva MudhrA, NyAsa MudhrA, Surabhi mudhrA, AavAhana MudhrA, SvAgatha/PrArthanA MudhrA, astra mudhrA, Kavacha MudhrA, GrAsa MudhrA, Dahana mudhrA TaaLa Thraya MudhrA, PrathimA MudhrA, PraNAMA MudhrA, Padma MudhrA, Agni PrAkAra MudhrA and others. These are beautiful to watch and have the power to chase away inauspiciousness and to offer UpachArams according to mantra sAstram.

f) The details on BrahmOtsavam have been covered in a separate ebook (40th ebook) in the Ahobilavalli series: <http://www.ahobilavalli.org> Vaideeka KarmAs like AngurArpaNam, RakshA Bandhanam, DvajArOhaNam, dhvAdasa AarAdhanam, BhEri tADanam, GhantA Sevai, Thirumanjanam, Nitya homams, Pushpa Yaagam, dhvaja-avarOhaNam, avabrutha snAnam/theertavAri are all covered in some detail in this 108 page ebook with a lot of images of the Lord enjoying BrahmOtsava Sevai. Another ebook (41st ebook) in the Ahobilavalli series covers the topic of Yaaga, Yajn~a and Homams.

Now we will continue with the highlights of PaancharAtra MangaLAsAsanam:

The Names of the Five Disciples of the PaancharAtra AchAryan

PaancharAtram means five nights. Sriman NaarAyaNan is said to have

instructed five sishyAs over five separate nights the subtleties of this Aagamam. These five sishyAs are:

- (1) Anantan/AadhisEshan
- (2) Garudan
- (3) SEnEsar/VishvaksEnar
- (4) BrahmA and
- (5) Rudran.



GarudAzhwAr

Raatri stands for the night of ajn~Anam/nescience. **Bhanja** means that which chases away some thing. The name of the **Pancha rAtram** can therefore be understood as the Bhagavad Saastram that chases away the nescience through appropriate type of worship of the Lord as taught by Him.

The Names of the SamhitAs of PaancharAtra Aagamam

There are 108 samhitAs here. Among them, the most important are:

1. Padhmam,
2. SrI PraSnam,
3. Saatvatam,
4. Poushkaram,
5. JayAkhyam,
6. Lakshmi Tantram and
7. PaaramEswaram.

Four divisions of siddhAntam are found in these samhitais. These are:

1. Aagamam,
2. Mantram,
3. Tantram and
4. TantrAntaram.

There are also four paadhams named

1. Jn~Anam,
2. yOgam,

3. Kriyai and

4. charyai.

Jn~Anam refers to Bhagavad Jn~Anam; yOgam is Bhagavad Bhakti; Kriyai is the rules for the construction of the Temples and Bimbha pratishtai (Consecration of archA moorthys). Charyai deals with the conductance of Bhagavad AarAdhanam, nitya, Paksha, Maasa, Samvatsara utsavams.

Aagama schools are at Kaanchi, Srirangam and Melkote. Kaanchi follows worship according to JayAkhyA Samhita; Srirangam follows the PaaramEswara SamhithA.

The Objects to be presented to the Lord during Viswaroopa Sevai

Mirror, PoorNa Kumbham, Elephant, the rear portion of a Cow, the face of a Horse, A woman of exquisite beauty (SarvAnga Sundari).

The Mantram for opening the closed gates of the sanctum

(PraNavam) yam VaayavE nama: is the mantram. The palms have to be clapped thrice. DEva vrata Saamam or Pranavam has to be invoked thereafter and the archakar should place his right foot in to enter the sannidhi.

The Mantram for lighting the dheepam inside the Sannidhi

(PraNavam) ramm JagajjyOthi roopAya nama: is the mantram to be used to light the lamps inside the sannidhi.

The features (LakshaNam) of an Archaka

The archakar should adorn sacred thread, sikhai (tuft), ThirumaNN (sacred marks on forehead and upper limbs), Lotus bead necklace and silk vastram.

Five Kinds of Cleansing (Suddhi) inside the sanctum

The archaka has to conduct five kinds of suddhi for the worship (AarAdhanam) to be fruitful. These five suddhis are:

1. Pancha BhUta Suddhi,
2. SthAna Suddhi,
3. Dhravya Suddhi,
4. Paatra Suddhi and
5. Bhimbha Suddhi.

There are elaborate mantras for these Suddhis.

The matter of Pushpams (nirmAlyams)

The flower garlands from the neck and shoulders of the Lord from the previous night's worship should be removed and used to decorate SrI VishvaksEnar. After that, the archakar should offer namaskArams with anjali mudhrA.

The rules for PuNyAha Vaachanam inside the sanctum

The archakar should perform VaasudEva PuNyAha Vaachanam in the sannidhis for Lord VishNu. The PuNyAha Vaachanam used at households should not be used in temples. If some one does the PuNyAha vachanam for the suddhi of the houses inside a temple, the AarAdhanam will fail.

The dhravyams used in the VaasudEva PuNyAha Vaachanam are:

1. Rice,
2. Dharbham,
3. coconut,

4. dakshiNai,
5. TaambhUlam and
6. sandal paste.

The VaasudEva PuNyAha Vaachana mantrams have been assembled as a separate ebook in the Ahobilavalli ebook series (38th ebook): <http://www.ahobilavalli.org>

BhUta Suddhi Vishayam

The Archakar has to think that his body is made of Pancha bhUtams and cleanse it with mantra nyAsams associated with sOshaNam et al.

The way to do AshtAkshara Japam

Archakar should perform next ashtAkshara japam for 8 or 28 or 108 times using the lotus bead necklace.

The way to exhibit SamhAra, Srushti MudhrAs

There are many mudhrAs in PaancharAtra Aagamam. Two of them are SamhAra and Srushti MudhrAs, which are used during the stages of saying goodbye to DEvAs and inviting DevAs respectively. SamhAra Mudhrai is also invoked when samhAram of tattvams are made. Srushti Mudhra is invoked also during the time of creation of the dEvatAs. In SamhAra Mudhrai, the index finger is united with the tip of ring finger and the tip of the thumb, while the middle finger points upward. Srushti mudhrai is composed by uniting the tips of little finger, ring finger, middle finger and holding them by the thumb, while the index finger is pointed upwards.

Maanasa Yaagam

This is a prayer to the Lord for acceptance of the Maanasa Poojaa with the

sixteen upachArams offered mentally. The Meaning of the mantram for the acceptance of the poojaa Is: Oh Lord of DEvAs! Oh Achyutha ! SwAgatham ! May Thou attain saannidhyam in adiyEn and accept this Maanasa pooja done within the limits of my sakthi !



Oh AcyutA! - SrI DevanAtha Perumal - Thiruvaheendrapuram

Paatra StApanam or placement of PoojA Paatrams

The poojaa vessels should be placed on a stand (vEdhikai) in front of the Lord and the pratigraha vessel should be placed on ground opposite the mouth of vEdhikai.

Five Vattils and the placement of the three Vattils

The three vattils are Paadhya, argya and Aachamaneeya Vattils. The Paadhya vattil should be in the middle of the Vedhikai; Argya and the Aachamana vattils should be to the right and the left of oneself. The tips of Dharbham, akshatai and pushpam should be placed inside the vattils. One has to invoke and worship VishNu in arghya Paatram, Madhusoodhanan in Paadhya Paathram and Thrivikraman in Aachamana Paatram.

- The arghya mantram is: (PraNavam) Sriyai argyaroopiNyai nama:
- The Paadhya dEvatA mantram is: (PraNavam) GangAyai pitrupriyAyai PaadhyaroopiNyai Nama:
- The Aachamaneeya dEvatA Mantram is: (PraNavam) Sarasvathyai amrutarooPiNyai AachamanaroopAyai nama:

When the five vattils are placed, Suddha Jala pAtram should be at the center, the arghya pAtram with sandal paste water should be located in the South East, Paadhya pAtram in the south west, Aachamana pAtram in the North West and snAna pAtram in the North East. The recommended dhruvams for the specified vattils should be added thereafter. In argya pAtram, Lakshmi should be invoked, Pithrus in Paadhya pAtram, Sarasvati in Aachamana pAtram, VaruNan in snAna pAtram and Saanti in suddha Jala pAtram.

Peeta Kalpanam

Chathurmukha Brahma is invoked as creation (Kalpanam) of Yoga Peetam, performance of mantra nyAsam et al at the commencement of the AarAdhanam.

Peeta KalpaNam, Mantra nyAsam are to be addressed to the Moola bhEram.



"In argya pAtram, Lakshmi should be invoked"
SrI RanganAyaki thAyAr (Thanks: SrI Murali BhaTTar)

AavAhanam

One should meditate for Saannidhyam (presence) from the Moola bhEram into the images of other Moorthys (BhimbhArchais). KarmArchai has to be placed in the Brahma sthAnam, utsava bhEram in the south, Theerta bhEram in north, snAna bhEram and others at any desired place.

AavAhanam is done from Moola BhEram to Utsava and other bhErams. The Aavahana mantram for PerumAL is:

Om ParamadhAmavasthita madhanugrahakAmyayOdhyataavatAra

ihAbhimatasidhdita mantra Sareera yEhyEhi bhagavan Aagaccha Aagaccha

The AavAhana Mantram for TanikkOil NaacchiyaAr and SrI Devi is:

Om ParamadhAmavasthitE madhanugrahakAmyayOdhyaatAvatArE

ihAbhimata siddhitE mantra SareerE yEhyEhi Bhagavati, Aagaccha Aagaccha

There is a separate mantram (Visarjana Mantram) that returns the sakti back to the Moola BhEram, from whom the sakti was invoked thru the AavAhana Mantram:

Om Bhagavan! MantramoortE svapadham AasAdhayaasAdhaya Kshamasva Kshamasva Om namO Nama:

Names of the Six bhErams (Moorthys) in the garbha gruham

KarmArchai, Utsava archai, Bali archai, Theerta archai, snAna archai and sayana archai are the six bhErams. AarAdhanam with six archais is Uttama AarAdhanam, madhyamam when there are three bhErams and adhamam when there is only one BhEram.

The activities of the six bhErams

Each of the bhEram's activities is specific to it. The first four of the bhErams

are VaasudEvan, SankarshaNan, Pradhyumnan and Aniruddhan, the four vyUha moorthys with their vyApArams (Srushti, sthiti, samhAram et al).



SrI Sudarshanar

NyAsa Vishayams

Whatever NyAsa mantrams were used during the consecration time for the standing, seated bhimbhams, the same nyAsam should be used daily. Archaka should invoke the same nyAsam for himself. There are three kinds of nyAsam: Srushti, sthiti and samhAra nyAsams.

For the standing bhEram, sthiti nyAsam is used and for the sitting bhEram, sthiti nyAsam is invoked. Sayana bhErams are of five kinds: UdhyOgam (as at Thirukkudanthai: AarAvamudhan), yOgam, bhOgam, srushti and samhAram. For the samhAra sayana bhEram, samhAra nyAsam is to be used. Similarly srushti nyAsam is invoked for SamhAra sayana bhErams. For the two sayana bhErams (bhOgam and yOgam) as well as for Viswaroopa bhEram, sthiti nyAsam is used. For the utsava moorthy mounted on vAhanams, all the three nyAsams are used. For the seated Moorthy, only sthiti nyAsam is invoked.



Thirukkudanthai ArAvamudha PerumAL

From MantrAsanam to SayanAsanam

The order among the six DevArchanams are:

1. MantrAsanam,
2. SnAnasanam,

3. AlankArAsanam,
4. BhOjyAsanam,
5. YaatrAsanam and
6. SayanAsanam.

After PeetArchanam for devathAs in and around the sacred feet of Moola BhEram, Selvar/Bali BhEram, Utsavar, Sri Devi, BhU Devi (in that order), Moola BhEra AavAhana mantram, SrI Mantram are recited, upachAram with Theertam and Pushpam are offered, the six mudhrAs are presented (AavAhana, Praarthana, Srushti, PraNAma, SvAgatha nad PrathimA); thereafter arghya, Pushpa, dhUpa samarpaNam is done with SrI mantram; Three more mudhrAs (Sannidhi, SannirOdha, SammukheekaraNa) are the next in order along with Sri Chakra Kavacham; shadanga nyAsam follows accompanied by the utterance of SrI Bheeja Mantram and the VanamALA, Keerita and Padhma dhvya mudhrais are shown. Pushpaanjali follows. Similar offerings for BhU Devi with BhU Bheejam are completed before moving on to SaparyAsanam. For this Asasanam, BhOga SamarpaNa mantram is used for presenting Arghyam, Padhyam and Aachamaneeyam. Prapatti sLOkam is recited:

DhAsOham tE JagannAtha SaputrAdhiparigraha:

prEkshyam praSAdhi kartavyE maam niyunkshva hitE sadhA

The prayer here is for the anugraham of the Lord of the Universe in conducting the AarAdhanam for Him and seeking His permission to commence it as the dhAsan of the Lord along with his family and possessions.

Phala samarpaNa mantram is then recited and the Phalan for the karma is placed at the sacred feet of the Lord.

SnAnAsanam, AlankArAsanam, BhOjyAsanam, Nitya Homam, MantrAsanam etc follow with elaborate mantrams, mudhrAs And Pahala samarpaNa mantrams.

Agnis for different Homams

During the times of Homams, nityAgni is considered old (aged) Agni; utsavAgni is considered as youthful one (Youvana Agni). The Agni used during dheekshai, Saanthi and Prathishtai is saluted as BaalAgni. Different Homams should be done after mediating on the appropriate Agni recommended for the different karmas.



Homa agni!

The Subject of Uttama, Madhyama and adhama poojAs

When the Bhagavad AarAdhanam for the Lord concludes with nityOtsavam, it is the noblest of the noble AarAdhanams (uttamOttamam); One that ends with

homam is uttamam; one that ends with bhOjanam is mahdyamam; one that ends just with dhUpa, dheepa upachAram is adhamam (lower class); the one that concludes with arghyam alone is the lowest of the low (adhamAdhamam).

Bali Vishayam

Daily after the conclusion of the homam, Bali should be given to the Kumudhan and others, who guard the agni (Yaaga) sAlai at its entrance through the Bali archai (bhEram) or anna moorthy.

Bali starts at the garbha graham for chanta-Prachandars and other two sets of dhvAra PaalakAs, AavaraNa dEvatais with ghantA sEvai, ArhaNa, Bali and TarpaNa samarpana mantrams and ends at the Mahaa Bali peetam.

Names of the dhvAra dEvathais

The four or two handed dhvAra paalakAs named ChanDan and PrachaNdan have to be placed at the right and left sides of the entrance of Garbha graham. In ardha maNdapam, UtthamAngars with conch and disc on their hands should be placed. In the anthar- MaNdapam, the dhvAra Paalakars are Jayan and Vijayan. There are three levels of protection as one gets closer and closer to the inner sanctum.

Snapana (Thirumanjana) Vishayam

The number of Kalasams used for sacred bath (Thirumanjanam-abhishEkam) could be 1, 5, 9, 12, 16, 17, 21, 25, 30, 41 or 81. During the times of Prathishtai, Utsavam, PrAyascchittam and similar Vaidheeka karmas, abhishEkam has to be performed following ChathusthAna pooja (Kumbham, Bhimbham, MaNDalam and Agni).

Uttama, Madhyama and adhama Snapana Vishayam

The comments in the previous section (ChatustAna poojaa) are for Mukhya abhishEkam. The AbhishEkam without homam is Madhamayam (Middle level in

sanctity); The abhishEkam without MaNdala poojaa is adhamam (low in status). The knowledgable one should remember these Classifications.



Thirumanjana kalasam for puja at SrIrangam Periya Koil
(Thanks: SrI Murali BhaTTar)

Pancha Parva Vidhi

The five times for monthly PuRappAdu for the Utsavar are: (1) AmAvAsai, (2-3) two EkAdasis, (4) Maasa PiRappu and (5) VishNu AavirbhAva Nakshatram. At temples like Oppiliappan Sannidhi, SravaNa PurappAdu makes it Shad Parva vidhi (Six occasions per month) instead of Pancha Parvaa. Every month, utsavam should be conducted for ThAyAr on Fridays.

Method of presenting Ghaada Dheepam

Ghada dheepam (dheepam with wick at the end of a Ghatam or Kalasam) should

be presented as an UpachAram to the Lord with the invocation of Chandran at the tip, VishNu at the neck of the kalasam, Brahma at the middle (stomach), Rudhran at the end (Aasanam) and Agni as the face (Mukham).



Ghada deepa upachAram for NamperumAL

Way of Prostration before the Lord

Prostrations by falling on ground for four times should be done in front of SrI VaasudEvan. Both hands, both legs, Buddhi, Manas should be touching the ground by the devotee with the consciousness that he is the Seshan for the Lord.

Way for the ArchakA to bless one with SrI SaThAri

For Moksha siddhi, SrI SaThAri is placed on the heads of people of all the four varNams. The One who thinks of sparsa dhOsham (defect due to contact of the SaThAri) result will end up in the worst of hells (Rhoudhravam) for

entertaining such thoughts. The kramam (order) of the placement of the SaThAri is:

- (1) Head
- (2) Heart
- (3) Right shoulder
- (4) Left Shoulder and
- (5) finally on the head.

For one with Vaidheea lakshaNam (Sikhai, Urdhva PuNDram, pancha Kaccham for married man and sacred twelve marks), the SaThAri is placed on the head, right shoulder, the left shoulder and finally on the head. For some one wearing street clothes and having no sacred marks, the SaThAri is placed once on the head. For SanyAsis, SaThAri is placed on all five positions.

The way to perform PradakshiNams in VishNu Aalayams

PradkshiNams should be performed twice both in the Mornings and the Evenings. The Phalan for those PradakshiNams is the equivalent to the performing Aswamedha Yaj~nam. One foot should follow the other without stridency; the hands should not swing too much as though one is going for a walk; StOtrams should be recited; dhyAnam on the Lord must be completed. These are the four angams of PradakshiNam. Additional PradakshiNams bless one with nonreturn to the SamsAra MaNDalam at the end of one's life here.

Way to offer the Row dheepam (adukku dheepam) upachAram

Adukku dheepams should be lit with the thought that Nakshatrams are in the jwAlai and Chandran is in the middle; the curtain should be opened and the adukku dheepam should be raised from foot to head of the Lord with the recitation of GuNa Mantram three times (Sattva GuNaya Nama:, RajO GuNaya

nama:; and TamO GuNaya Nama:)

The Devathai for the dhUpa Patram (Vessel holding the Lamp)

The athidEvathai for the Lamp should be remembered as Agni BhagavAn and He has to be praised before offering DhUpa upachAram to the Lord.

Phalan arising from AshtOttara Sata NaamArchanam

The archakar who performs AshtOttara Sata nAmAs at the sacred feet of the Lord with TuLasi or Pushpams will surely attain higher worlds.

Many AshtOttarams have been covered in our ebooks with the meanings of the individual ashtOttaram. The two ashtOttarams for Lord Venkatesa from Varaaha and BrahmANDa Puraanams are covered by ebooks, in the Sundarasimham series (96 and 95 ebooks). The VarAha PurANa AshtOttaram is used every day at Thiruvengadamudayan's sannidhi (ebook 96): <http://www.sundarasimham.org>

Phalan from Sahasra NaamArchanai

One who performs 1008 NaamArchanai will enjoy the sukhams in this world including poorNAYus (Long life), freedom from diseases and be blessed with children and grandchildren and at the end of his life reach the Supreme abode of the Lord and will enjoy the Lord there at the same level of the nitya sooris (eternally liberated jeevans). The VenkatEsa Sahasra Naamam is recited every day at the sannidhi of Lord of the Seven hills. A separate ebook in the sundarasimham series (101st ebook) provides the 1000 NaamAs and their meanings in this ebook.

Phalan from showing the MudhrAs

Mudhra means "mudham dhrAvayati". It chases away the happiness of asuraas and rAkshasaas and thus pleases the Lord. The best among ArchakAs should present the various mudhrAs for the delight of the Lord.

The sixteen (ShOdasa) UpachArams

The 16 UpachArams to be presented to Sriman NaarAyaNan within the limits of our capabilities (yathA Sakthi) are:

- (1) AavAhanam/invocation
- (2) Aasanam/seat
- (3) Arghyam
- (4) Paadhyam
- (5) Achamanam
- (6) snAnam
- (7) Vastram
- (8) YajnOpaveetam/sacred thread
- (9) Sandal Paste
- (10) AabharaNam
- (11) Flower garlands
- (12) DhUpam/Incense
- (13) dheepam/lamp
- (14) Madhuparkam/Mixture of fruits, honey et al
- (15) BhOjanam and
- (16) Visarjanam/reuniting the power with the Moola bhEram.



The divya dampathis of SrIrangam
(Thanks: SrI Murali BhaTTar)

LakshaNams of the Five Agni and their KuNThams

1. To the East of the Vedhi, the square shaped KuNTham should be created for the Aahavaneeya Agni;
2. in the western direction, the circular kuNTham should be made available for GaarhapatyAgni;
3. To the north of the Vedhi, the triangualar Agni KunTham is for SapyAgni;
4. To the south of the Vedhi is the bow shaped KuNTham for DakshInAgni;



panca kuNTha homam!

5. In the south east or north east direction, a square kunTham should be made for AavasatyAgni.

The Utsavams done with the use of the five agnis is supremely auspicious.



SrIrangam Periya koil

daasan,

Oppiliappan Koil Varadachari Sadagopan