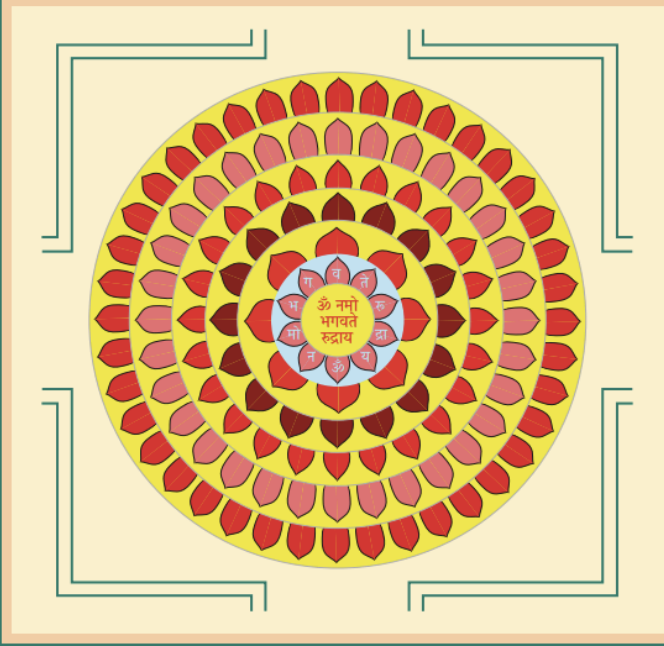


॥ श्रीः ॥

सद्योजात विधान शिवपूजा

श्री रुद्र पाठ यन्त्रम्



भास्कर प्रकाश आश्रम

सम्पादकः

रघु रङ्गनाथः यज्ञरत्नम्

॥ श्रीः ॥

श्री बोधायनोक्त महान्यास सहित श्री प्रकाशानन्दनाथ
प्रकाशित श्री स्वभावानन्दनाथ सङ्कलित
सद्योजात विधान शिवपूजा

BHASKARA PRAKASHA ASHRAM

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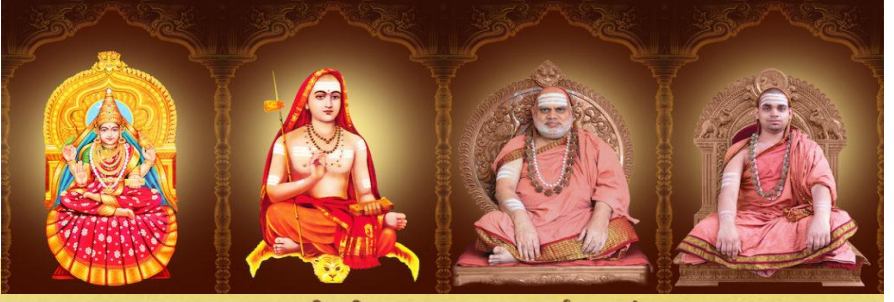
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॥ श्री महागणपतये नमः ॥
॥ श्री साम्बपरमेश्वराय नमः ॥



शिव शक्ति समारम्भाम् भास्कराचार्य मध्यमाम् ।
अस्मत् श्री नाथ पर्यन्ताम् वन्दे गुरु परम्पराम् ॥



श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्,
दक्षिणाम्नाय श्रीशारदापीठम्, शृङ्गेरी
Sri Sri Jagadguru Shankaracharya Mahasamsthanam
Dakshinamnaya Sri Sharada Peetham, Sringeri - 577 139.

श्रीमतो रघु रङ्गनाथ यज्ञरत्नस्य विषये सप्रणति निवेदनम् ।

दक्षिणाम्नायशृङ्गगिरिशारदापीठस्य पारम्परिकशिष्यवंशे जातः भवान् शृङ्गगिरिक्षेत्रे जगद्गुरुमहास्वामिनां दर्शनं विधाय तेषां सन्निधौ भवत्सङ्कलितं सद्योजातविधानशिवपूजा इति ग्रन्थं समर्पयत् । तं च जगद्गुरुश्रीचरणाः अवालोकयन् ।

अस्मिन् ग्रन्थे परमशिवाराधनोपयुक्ताः महान्यास-रुद्रचमकादिमन्त्र-षोडशोपचारपूजादयो नैके विषयाः विस्तृततया सङ्गृहीताः सन्ति ।

अयं च ग्रन्थः आस्तिकजनोपकाराय देवनागर्यादिनानालिपिषु मद्रपुरीस्थ भास्कर-प्रकाशाश्रमद्वारा प्रकाश्यते इति विदित्वा जगद्गुरुश्रीचरणाः प्रसन्नान्तःकरणा अभूवन् ।

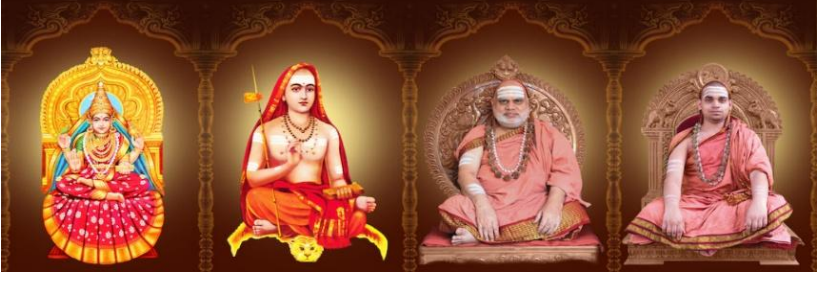
श्रीशारदाचन्द्रमौलीश्वरयोः असीमकृपया सोऽयं ग्रन्थः भगवदाराधकानां महान्तमुपकारं जनयतु , एतत्सङ्कलन-प्रकाशन-मुद्रणादिकार्येषु कृतपरिश्रमाः समेऽपि सज्जनाः श्रेयःपरम्पराभिस्समभिवर्धन्तामिति जगद्गुरुमहास्वामिनः आशासते ।

11-2-2026 बुधवारः

शृङ्गगिरिः



इति
दक्षिणा मूर्ति



This is regarding the offering of **Śrī Raghu Raṅganātha Yajñarātnaṃ**.

Having been a follower of the traditional practices of the **Dakṣiṇāmnāya Śṛṅgeri Śāradā Pīṭham**, you had the sacred occasion to obtain darśana of the **Jagadguru MahāSwamigal** at the holy kṣetra of **Śṛṅgeri**. In His august presence, you submitted the work compiled by you, entitled “**Sadyojāta Vidhāna Śiva Pūjā**.” The revered **Jagadguru Śrīcaraṇa**, graciously reviewed the said work.

In this text, following the established traditions handed down through the lineage, a variety of procedures have been systematically and elaborately set forth for performing **Paramaśiva ārādhana**. The rituals pertaining to **Mahānyāsa, Rudra, Camaka, Ṣoḍaśopacāra Pūjā**, and many other subjects have been compiled in detail.

The revered Jagadguru felt extremely happy to know that **Bhāskara Prakāśa Āśrama** from **Madrāpurī (Chennai)** has published this work, which has been composed for the benefit of the **āstika** community in Devanāgarī and in different languages.

By the boundless grace of **Śrī Śāradā** and **Śrī Candramauleśvara**, may this work bring great benefit to all who wish to perform **Bhagavat-ārādhana**. The **Jagadguru MahāSwamigal** blesses that this publication fosters the welfare of everyone, including all those noble individuals who have devoted their efforts to its publication, printing, and related undertakings. May this contribute to the preservation and growth of the sacred tradition.

Dated: 11 February 2026 (Wednesday)
Śṛṅgeri



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Acts : 044-27224236
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॥ Sri Chandramouleeswaraya Nama: ॥
Sri Sankara Bhagavadpadacharya Paramparagatha Moolamnaya Sarvajnaapeeta

His Holiness Sri Kanchi Kamakoti Peetadhipathi

JAGADGURU SRI SANKARACHARYA SWAMIGAL
Srimatam Samsthanam

No. 1, Salai Street, Kancheepuram - 631 502, Tamilnadu State, INDIA.



॥ श्री-महात्रिपुरसुन्दरी-समेत चन्द्रमौलीश्वराय नमः ॥

परमहंस-परिव्राजक-आचार्यवर्य-जगद्गुरु-श्रीमत्-शङ्करभगवत्पादानाम्
अधिष्ठाने श्री-काञ्ची-कामकोटि-मूलाग्राय-सर्वज्ञ-पीठे
सिंहासनाभिषिक्तानां जगद्गुरु-श्रीमद्-जयेन्द्रसरस्वती-शङ्कराचार्य-
स्वामिनाम् अन्तेवासिवर्यैः

जगद्गुरु-श्रीमत्-शङ्करविजयेन्द्रसरस्वती-शङ्कराचार्य-स्वामिभिः

अनुगृहीतं श्रीमुखम्

शिव-रहस्ये नवमे अंशे षोडशे अध्याये "भस्मदिव्य त्रिपुण्ड्राङ्को
रुद्राक्षाभरणोज्ज्वलः । तार रुद्रार्थं पारीणः शिव-लिङ्गार्चन-प्रियः ॥"
इति श्री भगवत्पादानां वर्णनं वर्तते । "कलौ लिङ्गार्चायां भवति हि
विमुक्तिः परतरा" इति च परमेश्वरस्य तत्र तान् प्रति वचनम् । ते च
"तद् योग भोग वर सिद्धि विमुक्ति नाम लिङ्गार्चनाधिगत दिग्विजय"-
तया काञ्चां सिद्धिम् अवापुः इति च तत्रैव ।

इत्थं शिवरहस्ये महाभारते शिव महापुराणे स्कान्दपुराणे एवं बहुत्र शिवार्चन प्रभावः अभिहितोऽस्ति । श्रीमद् भागवते च शिव-नाम-प्रभावोऽपि । लोकेऽस्मिन् नानाविध क्लेशसङ्कले कलियुगे विशेषतः "भक्त-वत्सलः, कृपा-निधिः" परमेश्वरः एक एव शरणी करणीयः सर्वविध रक्षायै सर्वविध कल्याण समृद्धये च ।

अतः भास्कर प्रकाश आश्रम नाम्ना संस्थया यद् अधुना "सद्योजात विधान शिव पूजा" इति पुस्तकं प्रकाशितं तद् नितराम् औचित्यम् आवहति । इयं च पद्धतिः बोधायनसूत्र मूलिका श्रीप्रकाशानन्देन्द्र सरस्वती स्वामिभिः अनुसृतं सम्प्रदायम् अनु तत्र-तत्र बीजाक्षरैः वैदिक-मन्त्र-विशेषैश्च वर्धिता, तेभ्यः स्वामिभ्यः शिष्य-परम्परया प्राप्ता अधुना लोक-कल्याणाय प्रकाशयते । (पूर्वम् एभिः स्वामिभिः श्री लक्ष्मीनारायण शास्त्रिवर्यं विरचिता यति धर्म प्रदीपिका प्रकाशिता आसीत् ।) अस्मिन् पुस्तके एतत् पद्धति अनुसारेण न्यासाः सविस्तरं प्रतिपादिताः तथा सूक्त-विशेषाः, नामावली-स्तोत्रादयः मन्त्र विभागाः इत्येतत् सर्वं प्रयत्न विशेषेण संयोजितम् ।

आशास्महे भगवतः महात्रिपुरसुन्दरी सनाथस्य चन्द्रमौलीश्वरस्य अनुग्रहेण एतत् पुस्तकं परिशीलयन्तः शिवोपासनायां प्रेरणां प्राप्य सर्वाणि श्रेयांसि अश्रुवीरन् इति ।

यात्रा-स्थानम् – तिरुपति

नारायणस्मृतिः

शाङ्कराब्दः २५३४, विश्वावसु-तुला-कार्तिक-मासे कृष्ण एकादशी स्थिर-वासरः

(२०२५ नवम्बर् १५)



Namaskārams to Lord **Candramouliśvara**, together with **Śrī Mahātripurasundarī**.

This benedictory message has been graciously issued by the revered **Jagadguru Śrī Śaṅkaravijayendra Sarasvatī Śaṅkarācārya Swāmīgal**, an eminent disciple of the **Jagadguru Śrīmad Jayendra Sarasvatī Śaṅkarācārya Swāmīgal**, who was duly consecrated upon the throne of the **Sarvajña Pīṭha** of the **Śrī Kāñcī Kāmakoṭī Mūlāmnāya**, established in the lineage of the **Paramahaṁsa Parivrājakācārya**, the most revered **Jagadguru Śrī Śaṅkarabhagavatpāda**.

In the **Śiva-rahasya**, in the ninth section and sixteenth chapter, there occurs a description of **Śiva** given by **Bhagavatpāda** as:

“भस्म-दिव्य-त्रि-पुण्ड्राङ्को रुद्राक्षाभरणोज्ज्वलः |

तार-रुद्रार्थ-पारीणः शिव-लिङ्गार्चन-प्रियः ||”

bhasma-divya-tripuṇḍrāṅko rudrākṣābharaṇojjvalaḥ |
tāra-rudrārtha-pāriṇaḥ śiva-liṅgārcana-priyaḥ ||

“He is adorned with the divine tripuṇḍra of sacred ash, resplendent with rudrākṣa ornaments, deeply versed in the inner meaning of the praṇava and the Rudra mantras, and devoted to the worship of the Śiva-liṅga”

Further, it is stated therein by **Parameśvara** that in the **Kali-yuga**, supreme liberation indeed arises through the worship of the **Śiva-liṅga**, and that He, blessing **Śaṅkara**, presented him with five **sphaṭika-liṅgas** and instructed him to arrange for their worship for the welfare of the universe, also indicating the mode of worship. (It is learnt that **Śaṅkarācārya** placed one **sphaṭika-liṅga**, the **Mukti-liṅga**, at **Kedāranāth**, and consecrated the **Vara-liṅga** at **Nīlakaṇṭha-kṣetra** in Nepal. With the other three, he returned to the south. He installed the **Bhoga-liṅga** for worship at the **Śāradā Pīṭha** in Karnataka, sent the **Mokṣa-liṅga** to **Cidambaram** for worship in the temple of **Śrī Naṭarāja**, and retained the **Yoga-liṅga** for his own personal worship and for his successors at **Kāñcī**.) It is also stated there that **Bhagavatpāda** attained **siddhi** in **Kāñcī**.

Thus, in the **Śiva-rahasya**, the **Mahābhārata**, the **Śiva-mahāpurāṇa**, the **Skanda-purāṇa**, and in many other places, the greatness and power of **Śivārcana** have been declared. In the **Śrīmad Bhāgavata** also, the glory of the divine name of **Śiva** has been proclaimed.

In this world, which is filled with many kinds of afflictions, especially in the **Kali-yuga**, the Supreme Lord—who is **bhaktavatsala** and a **kṛpā-nidhi**—is alone to be taken as refuge, for all forms of protection and for all forms of welfare and prosperity.

Therefore, the book titled “**Sadyojāta Vidhāna Śiva Pūjā**,” which has now been published by the institution known as **Bhāskara Prakāśa Āśramam**, is highly appropriate.

This method, based on the **Bodhāyana-sūtras**, follows the tradition adhered to by **Śrī Prakāśānandendra Sarasvatī**

Swāmīgal; it has been further enriched, in various places, by the incorporation of **bījākṣaras** and specific **Vaidika-mantras**. Having been handed down through the lineage of **Śrī Swāmīgal**'s disciples, it is now being published for the welfare of the world. Previously, **Śrī Swāmīgal** had also published the work **Yati-dharma-pradīpikā**, composed by the revered **Śrī Lakṣmīnārāyaṇa Śāstrī** (**Śrī Swāmīgal**'s **pūrvāśrama** maternal grandfather).

In this book, according to this method, the **nyāsas** have been expounded in detail; likewise, specific **sūktas**, **nāmāvalīs**, **stotras**, and various divisions of **mantras**—this entire body of material has been carefully compiled with special effort.

We pray that, by the grace of Lord **Candramouliśvara** and **Mahātripurasundarī**, those who study and practice this book receive guidance in the worship of **Śiva** and may thereby attain all auspicious blessings.

Nārāyaṇa-smṛtiḥ

Place: **Tirupati**

Śaṅkarābda 2534, in the month of **Kārttika (Tulā)**,

on **Kṛṣṇa Ekādaśī**, on a Wednesday (15 November 2025)

श्री अमृतानन्द सरस्वती स्वामी
कामकोटि निलय - वाराणसी



नारायणः श्रीगुरुभ्यो नमः । शिवाय गुरवे नमः ।

कञ्चित्कालम् उमामहेश भवतः पादारविन्दार्चनैः

कञ्चिद् ध्यानसमाधिभिश्च नतिभिः कञ्चित्कथाकर्णनैः ।

कञ्चित् किञ्चिदवेक्षणैश्च नुतिभिः कञ्चिद्दशामीदृशीम्

यः प्राप्नोति मुदा त्वदर्पित मनाः जीवन् स मुक्तः खलु ॥

श्रीगुरुभ्यो नमः । शिवाय गुरवे नमः । श्री साम्बसदाशिव परब्रह्मणे नमः ।

लोके भगवान् शिवः महेश्वरः विश्वनाथः प्रणतार्तिहा आशुतोषी सर्वैरेव
जनैः सर्वदा सम्पूज्योऽस्ति । स एक एव योग्यायोग्यविचारणां विना सर्वान्
समनुगृह्णाति ।

सः केवलं ध्यानमात्रेणापि अत्यन्तं तुष्टो भवति । तादृशः सन्तुष्टः भगवान्
नान्यत्र दृश्यते । तादृशः सर्वैरेव जनैः पूज्यः । लोके सर्वे जनाः क्लिश्यन्ति
पुनः पुनः

"पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्"

इति सर्वदैव एवमेव कुर्वन्ति । तादृशजनानां जन्ममरणादि दुःखं कथं
निस्सरति इत्युक्तौ जननमृतियुतानां सेवया देवतानां

न भवति सुखलेशः संशयो नास्ति तत्र ।

अजनिममृतरूपं साम्बमीशं भजन्ते य

इह परम सौख्यं ते हि धन्या लभन्ते ॥

अतः धन्या एव एतादृशं धन्यत्वं लभन्ते । अतः सर्वदैव भगवान् पूज्यः ।

तस्य भगवतः शिवस्य स्वरूपं किम्?

नो ते गोत्रं नापि जन्मापि नाख्या नो वा रूपं नैव शीलं न देशः ।

इत्थंभूतोऽपीश्वरस्त्वं त्रिलोक्याः सर्वान् कामान् पूरयेः तद् भजे त्वाम् ॥

एतादृशं स्वरूपमस्ति सर्वकामप्रपूरकोऽस्ति परब्रह्मस्वरूप एव विद्यते ।

अतः सर्वदैव स एव नन्तव्यः, सर्वैः सर्वदैव स एव मन्तव्यः, सर्वेऽव स

एव नित्यः ।

त्वत्तः सर्वः त्वं हि सर्वं स्मरारे, त्वं गौरीशः त्वं च नग्नोऽसि शान्तः ।

त्वं वै वृद्धस्त्वं युवा त्वं च बालः, तत् किं यत्तन्नास्ति अतस्त्वान्नतोऽस्मि ॥

त्वं कीदृशो नासि? त्वमेव सर्वमसि । अतः त्वमेव सर्वदा सर्वैः पूज्योऽसि ।

इत्येवं सर्वैः उपासकैः अयमेव पूज्यः इति -

उपासकानां यदुपासनीयम्

उपात्तवासं वटशाखिमूले ।

तद्भ्राम दाक्षिण्य दिषास्त्वमूर्त्या

जागर्तु चित्ते बहुबोधरूपम् ॥

स दक्षिणामूर्तिरूपेण स एव सर्वेषाम् अज्ञानं नाशयति इति हेतोः स एव

सर्वैः सर्वदा स्मर्तव्यः इति । एवमेव आचार्यपादैः सर्वदैव उच्यते -

प्रातर्भजामि मनसो वचसोऽनुगम्यम्

वाचो विभान्ति निखिला यदनुग्रहेण ।

यन्नेतिनेतिवचनैर्निगमा अवोचन्

तं देवदेवमजमच्युतमाहुरग्र्यम् ॥

इत्यादि श्लोकेषु तदेव पुनः पुनः सर्वैरेव उच्यते । अतः एतादृशः भगवान् सर्वैः सर्वदैव स्मर्तव्यः, स एव चिन्तनीयः । अत एव अन्यत्र दण्डकादिषु एवमेव स्थितिर्वर्ण्यते –

"श्रीशैलादिकृतनिषेवण कैलासशिखरभूषण तत्वार्थगोचर चन्द्रार्धशेखर पाशायुध कुलाद्यतिस्मितापाङ्ग कोपारुणकटाक्षभस्मितानङ्ग सस्मितापाङ्ग ऊरीकृतविभूतिदिव्याङ्ग रागगौरीकृतपरिगृहीत स्वव्याङ्गभावाङ्गारुषङ्ग पाविता नरास्थिदेशगङ्गातरङ्ग भासित जटाप्रदेश वन्दनाभिरत आखण्डलस्यन्दनायित भूमण्डल आश्रितपददासा तापसकदम्ब चक्रीकृतार्क शीतकर बिम्ब" इत्यादिना तस्यैव वर्णनं क्रियते ।

तादृशस्य भगवतः शिवस्य पूजा सर्वदैव सर्वैः कर्तव्या इति हेतोः भास्करप्रकाशाश्रमस्थैः महात्मभिः परम्पराशुद्धैः "सद्योजातविधान शिवपूजा" एका सुविनिर्मिता विद्यते । यत्र च ग्रन्थे सर्वस्वमस्ति पूजायाः । तत्र सर्वप्रथमं गुरुस्तुतिरस्ति । तत्र पूर्वाङ्गपूजादिकं विस्तृततया लिखितमस्ति । यत्र सङ्कल्पादारभ्य कलशपूजा, शक्तिषडङ्गन्यासादिकं, श्रीकण्ठ मातृकान्यासादिकं, शिवपञ्चाक्षरमन्त्रादिकं च अत्र विद्यते । महन्त्यासस्य प्रामाणिकः पाठः तत्र उपलभ्यते । सर्वप्रामाणिकः पाठः अत्र उपलभ्यते । शैवपीठपूजा विद्यते, आवाहनादिकमस्ति । तथा सद्योजातविधान षोडशोपचार पूजाप्यत्र विराजते । अभिषेकमन्त्राः अत्र विद्यन्ते । अनेकेषां मन्त्राणां सङ्ग्रहः अत्र विद्यते । शिवोपासनामन्त्राः विद्यन्ते । शिवाष्टोत्तर-शिवार्थवशीर्ष-नन्दिकेश्वरपूजादिकं बलिप्रदानादिकं च अत्र अस्तीति महान् प्रामाणिकः अयं ग्रन्थः सर्वैरेव सर्वदा सेव्यः, सर्वैरेव सर्वदा ध्यातव्यश्च ग्रन्थः अत्र विद्यते इति हेतोः अयं अवश्यं सर्वैः धर्तव्यः विद्यते । सर्वो लोकः अनेन ग्रन्थेन उपकुर्यात् इत्येवं विचिन्तयामहे ।

एवं भास्करप्रकाशाश्रमस्थानां महान्तं परिश्रमं उपलक्ष्य मदीयं मनः अत्यन्तं प्रसन्नतामेति । तत्र विद्यमानाः सर्वेऽपि आहिताग्नयः संन्यासिनः महती परम्परा विद्यते । विमर्शनन्दनाथाः, प्रकाशानन्दनाथाः, रामानन्दनाथाः इत्येवं परम्परा महती परम्परा विस्तृता विद्यते । तामेतां परम्परां स्मारं स्मारं मोमुद्यते नश्चेतः । अतः एषां परिश्रमः सफलो भूयात् । इमे आश्रमस्थाः ज्ञानप्रकाशाश्रमस्थाः पुनः पुनः एतादृशान् ग्रन्थान् अनेकान् एवं निर्माय लोकार्थं प्रकाशयेयुः इति च भगवन्तं उमाजानिम् अवश्यं अहं सम्प्रार्थये । नारायण नारायण नारायण नारायण नारायण नारायण नारायण नारायण नारायण ।

वामार्धविद्युत्प्रतिमप्रभाय, वाचामनःकर्मविमोचनाय ।
वागीश्वरीसूक्ष्मवराय नित्यं, तस्मै वकाराय नमः शिवाय ॥
इत्येवं भगवन्तं पुनः पुनः सम्प्रार्थये इति शम् ।
नारायण नारायण नारायण ।

**Śrī Amṛtānanda Sarasvatī Svāmīgal
Kāmakoṭī Nilaya, Vārāṇasī**



Salutations to **Nārāyaṇa**. Salutations to the revered **Gurus**.

Salutations to **Śiva**, the Guru.

kañcitkālam umāmaheśa bhavataḥ
pādāravindārcanaiḥ

kañcid dhyānasamādhībhīṣca natibhiḥ
kañcitkathākarṇanaiḥ |

kañcit kiñcidavekṣaṇaiṣca nutibhiḥ
kañciddaśāmīdr̥ṣīm

yaḥ prāpnoti mudā tvadarpitamaṇaḥ
jīvan sa muktaḥ khalu ||

śrīgurubhyo namaḥ | śivāya gurave namaḥ |

śrī sām̐basadāśiva parabrahmaṇe namaḥ |

O **Umā-Maheśvara**, by worshipping Your lotus feet; even for a few moments—by meditation and **samādhi**; by prostrations; by listening to sacred narratives; by seeing and by offering praises—one who has surrendered his mind to You is indeed liberated.

In this world, Lord **Śiva—Maheśvara, Viśvanātha**, the remover of the suffering of those who bow to Him, and easily pleased—is worthy of worship by all people at all times. He alone bestows grace upon all, without any consideration of whether they are worthy or unworthy.

He becomes supremely pleased even by mere meditation. Such a Lord, who is so easily satisfied, is not seen elsewhere.

Therefore, He is worthy of worship by all.

**"punarapi jananaṃ punarapi maraṇaṃ
punarapi jananījathare śayanam"**

In this world, all beings suffer repeatedly: again birth, again death, again lying in the womb of the mother. Thus do they continue endlessly. How is the suffering of birth and death to be overcome? It is declared that by mere engagement in worldly existence, not even the slightest trace of happiness is obtained—there is no doubt in this.

**jananamṛtiyutānāṃ sevayā devatānāṃ,
na bhavati sukhaleśaḥ saṃśayo nāsti tatra |
ajanimṛtarūpaṃ sām̐bamīśaṃ bhajante,
ya iha parama saukhyaṃ te hi dhanyā labhante ||**

Those who worship Sām̐bāśiva, who is unborn and of immortal nature, attain supreme happiness here itself; they indeed are blessed. Therefore, such persons alone are truly blessed who attain this blessedness. Hence, the Lord is to be worshipped at all times. What indeed is the nature of that Lord Śiva?

**no te gotraṃ nāpi janmāpi nākhyā,
no vā rūpaṃ naiva śīlaṃ na deśaḥ |
itthambhūto'pīśvarastvaṃ trilokyāḥ,
sarvān kāmān pūrayeḥ tad bhaje tvām ||**

You have no lineage, no birth, no name, no form, no qualities, and no limitation of place. Even being of such a nature, O Lord, You fulfill all the desires of the three worlds—therefore I worship You. Such is His nature—He is the fulfiller of all desires and is indeed of the nature of the **Parabrahman**. Therefore, He alone is always to be bowed to; by all, at all times, He alone is to be contemplated; He alone is eternal.

**tvattaḥ sarvaḥ tvaṃ hi sarvaṃ smarāre,
tvaṃ gaurīśaḥ tvaṃ ca nagno'si śāntaḥ |
tvaṃ vai vṛddhastvaṃ yuvā tvaṃ ca bālaḥ,
tat kiṃ yattannāsti atastvānnato'asmi ||**

From You arises everything; You indeed are everything, O destroyer of **Kāma**. You are the Lord of **Gaurī**; You are also

beyond attributes, serene. You are old, You are young, You are also a child—what is there that You are not? Therefore, I bow to You. What are You not? You alone are everything. You alone are always worthy of worship by all.

**upāsakānāṃ yadupāsaniyam
upāttavāsaṃ vaṭasākhimūle |
taddhāma dākṣiṇya diṣāstvamūrtyā
jāgartu citte bahubodharūpam ||**

Thus, by all devotees, He alone is to be worshipped. That which is worthy of worship for devotees—abiding beneath the banyan tree, assuming a form that radiates knowledge in all directions—may that Supreme Abode, in the form of **Dakṣiṇāmūrti**, awaken in the heart as the embodiment of supreme knowledge.

He, in the form of **Dakṣiṇāmūrti**, destroys the ignorance of all; therefore He alone is always to be remembered by all. As **Bhagavatpāda Ācārya** says:

**prātarbhajāmi manaso vacaso'nugamyam
vāco vibhānti nikhilā yadanugraheṇa |
yannetinetivacanairnigamā avocan taṃ
devadevamajamacyutamāhuragryam ||**

“I worship in the morning that Supreme, who is beyond the reach of mind and speech, by whose grace all words shine, whom the Vedas describe as ‘**neti neti (not this, not this)**,’ that God of gods, unborn, imperishable, supreme.”

In such verses, this truth alone is repeatedly declared. Therefore, such a Lord is to be remembered by all at all times; He alone is to be contemplated.

Likewise, in other hymns and compositions, His nature is described in great detail.

**“śrīśailādikṛtaniṣeṇa kailāsaśikharabhūṣaṇa
tatvārthagocara candrārdhaśekhara pāsāyudha
kulādryatismitāpāṅga kopāruṇakaṭākṣabhasmitānaṅga
sasmitāpāṅga ūrīkṛtavibhūtidivyāṅga
rāgagaurīkṛtapariḡhīta savyāṅgabhāvāṅgāruṣaṅga pāvītā
narāsthideśagaṅgātaraṅga bhāsita jaṭapradeśa**

**vandanābhirata ākhaṇḍalasyandanāyita bhūmaṇḍala
āśritapadadāsā tāpasakadamba cakrīkṛtārka śītakara
bimba”**

By such phrases, He alone is described—the Lord who is worshipped in sacred kṣetras such as Śrīśaila, who is the ornament of Mount Kailāsa’s summit, who is accessible through realization of the true nature of Reality, who bears the crescent moon upon His crest, whose weapon is the pāśa, whose wrath-red glance reduced Kāma to ashes, whose smiling sidelong glance is gracious, whose sacred ash is His divine bodily adornment, who has Gaurī as His left half, whose matted locks shine with the waves of the Gaṅgā, who is attended by multitudes of ascetics and surrendered devotees, and around whom even the solar and lunar orbs seem to revolve.

Therefore, since the worship of Lord Śiva is to be performed by all at all times, the noble scholars of Bhāskara Prakāśa Āśramam, belonging to an illustrious paramparā, have prepared this excellent work titled “Sadyojāta Vidhāna Śiva Pūjā.” In this text, everything pertaining to worship is present.

- This grantha begins with Guru-stuti.
- Then the pūrvāṅga-pūjā (preliminary rituals) are described in detail.
- From saṅkalpa onward, kalaśa-pūjā, śakti-ṣaḍaṅga-nyāsa, Śrīkaṇṭhādi-mātrkā-nyāsa, Śiva-pañcākṣarī-mantra, and more are included.
- An authentic version of the Mahānyāsa is available therein. All authoritative recitations are available here.
- Śaiva-pīṭha-pūjā is present; āvāhana and related procedures are included.
- The Sadyojāta-vidhāna ṣoḍaśopacāra-pūjā shines there brightly.
- Abhiṣeka-mantras are beautifully presented.
- A collection of many mantras is included. Śivopāsanā-mantras are present.
- Śivāṣṭottara, Śivātharvaśīrṣa, Nandikeśvara-pūjā,

bali-pradāna, and more are included.

Thus, this is a highly authoritative text, to be studied and practiced by all at all times. Therefore, this book is indeed to be preserved and adopted by all. We reflect that the entire world may benefit through this text.

Looking at the great effort of the members of **Bhāskara Prakāśa Āśramam**, my mind is extremely pleased. There exists a great lineage of learned ascetics there—**Vimarśānandanātha**, **Prakāśānandanātha**, **Rāmānandanātha**, and others. Reflecting upon this lineage, our hearts rejoice again and again. May their effort become fruitful. May this **Āśrama** continue to produce many such works and publish them for the welfare of the world. Thus do I earnestly pray to the Divine, **Umāpati**.

vāmārdhavidyutpratimaprabhāya,
vācāmanaḥkarmavimocanāya |
vāgīśvarīsūkṣmavarāya nityaṃ,
tasmai vakārāya namaḥ śivāya ||

Salutations to that **Śiva** whose left half shines with the brilliance of lightning, who grants liberation to speech, mind, and action, who is the subtle and supreme essence of **Vāgīśvarī**. To that eternal principle, embodied in the sacred syllable “**va**”, I offer my salutations—**namaḥ śivāya**.

Nārāyaṇa, Nārāyaṇa, Nārāyaṇa.
Śrī Amṛtānanda Sarasvatī Svāmīgal
Kāmakoti Nilaya, Vārāṇasī

உ.
பிரதீபமேவ ஸத்யம்

SRI SWAYAMPRAKASA AVADHUTHA SADASIWA TRUST

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Date : 19/11/2024

ஆதீபுஜா



18th January 2026

सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः।

भवे भवे नातिभवे भवस्व मां भवोद्भवाय नमः॥

With the divine grace of Śrī Bhuvaneśvara Mahādeva and Śrī Bhuvaneśvarī Devī, blessings are lovingly bestowed upon the sacred work: **Sadyojāta Vidhāna Śiva Pūjā**.

This volume from Bhāskara Prakāśa Āśramam, presented with deep spiritual understanding and scriptural precision, stands as a valuable contribution to the preservation and proper practice of Śaiva pūjā traditions rooted in the Bodhāyana Pāṭha lineage.

Through it, seekers and practitioners are guided on the path of inner sanctity, clarity, and devotion via Rudra Praśna with Anuṣaṅgam, Mahānyāsa, Ṣoḍaśopacāra Pūjā, Homa, and Arcana.

May this work uphold the light of dharma and nourish the sacred continuity of the Sūthamalli Guru Paramparā. Our heartfelt blessings and good wishes extend to Śrī Raghu Ranganatha Yegnarathnam and his family.

May the fullest grace and compassionate glance of Samba Parameśvara and Paradevatā fall on this endeavor from Bhāskara Prakāśa Āśramam. With the grace of Them, who dwell resplendent as the embodiment of Śiva-Śakti may this spiritual work continue to flourish across the world.

May all devotees who read, recite, and rejoice in Sadyojāta Vidhāna Śiva Pūjā be blessed by the Mother's infinite compassion, the grace of their Gurus--from Śrī Vimarśānanda Nathendra Sarasvatī Svāmigal onward--and the boundless blessings of the Guru Maṇḍala.

We pray to the Supreme Lord Samba Parameśvara that all be endowed with divine joy, harmony, and auspiciousness. May all devotees who read and rejoice in this work be blessed by the Mother's infinite compassion, the grace of their respective Gurus, and the boundless blessings of Sadguru Śrī Śāntānanda Mahāsvāmigal.

We pray to the Supreme Mother Śrī Bhuvaneśvarī Devī that all be endowed with divine joy, harmony, and auspiciousness.

Ānandaṃ, Śubhaṃ, Maṅgalaṃ!

Jaya Bhuvaneśvarī!

Śrī Pranavānanda Brahmendra Sarasvatyāvadūta Mahāsvāmigal

Śrī Bhuvaneśvarī Pīṭham, Pudukkottai



Sri Prakashananda Nathendra Saraswati Swamigal

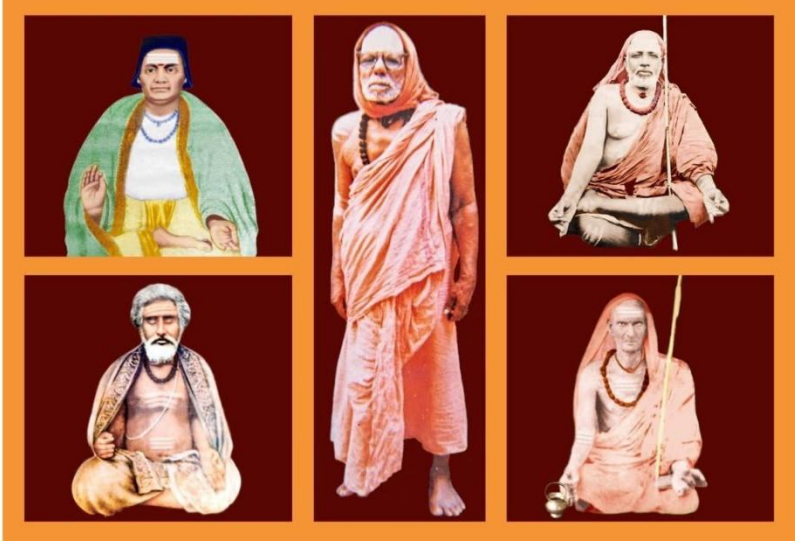
(1877 - 1962)

Sri Siva Swami Deekshitar (Sri Prakashananda Nathendra Saraswati Swamigal) was a well-known authority on Sri Vidya, a highly reputed Sanskrit and Vedic scholar and also a sincere and rigorous practitioner of all Vedic rites as ordained in Dharma Shastras. He was a Nityagnihotri, obtained Sanyasa in his later years and attained Mahasamadhi in Varanasi, India.

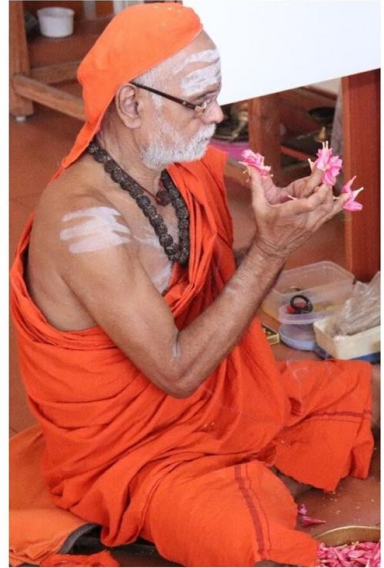


PARAMAHAMSA PARIVRAJAKACHARYAVARYA
SRI SRI PRAKASHANANDA NATHENDRA SARASWATI SWAMIGAL

Sri Prakashananda Nathendra Saraswati Swamigal wrote and published in 1959, “Yati Dharma Pradeepika,” an authentic book on all the duties of a Yati (Sanyasi) and vedic rituals associated in the life of a Sanyasi. The foreword of this book was written by Sringeri Mahasannidhanam Sri Abhinava Vidyatirtha Mahaswamigal, Kanchi Kamakoti Peetham Maha Periyava Sri Chandrasekharendra Saraswati Mahaswamigal, Mahadanapuram Sri Bhashyam Swamigal, Upanishad Brahmendra Mutt’s Peethadhipati Sri Kaaladi Swamigal (Sri Kaaladi Subramanya Sastri). This book was edited by Prantyanagarai Sri S. Subramanya Sastri, Head of the Department of Sanskrit, Madras University.



श्री विमर्शानन्दनाथं सत्याम्बासहितं गुरुम् ।
हृत्पद्मकर्णिका मध्ये भावयेत् सर्वसिद्धये ॥
श्री प्रकाशानन्दनाथं विमर्शाम्बा सहितं गुरुम् ।
हृत्पद्मकर्णिका मध्ये भावयेत् सर्वसिद्धये ॥
श्री रामानन्द नाथं रामाम्बा सहितं गुरुम् ।
हृत्पद्मकर्णिका मध्ये भावयेत् सर्वसिद्धये ॥



॥ श्री सद्गुरुचरणारविन्दाभ्यां नमः ॥

Preface

Śrī Rudram holds a paramount position in Vedic worship, nestled within the core of the Kṛṣṇa Yajur Veda's fourth canto. As one of the oldest sacred scriptures globally, it venerates Lord Rudra, the formidable yet benevolent manifestation of Lord Śiva, the Supreme Being in Hinduism. This hymn unveils the divine facets of Rudra, portraying Him as both the destructive and regenerative force in the cosmos, embodying the eternal cycle of sṛṣṭi (creation), sthiti (preservation), and laya (dissolution). Notably, the profound Śiva Pañcākṣarī mantra is revealed within the Rudram.

Across generations, devoted seekers, sages, and scholars worldwide have recited Śrī Rudram with rhythmic reverence and potent chants. Its vibrations resonate with the essence of existence, offering solace, healing, and spiritual elevation to earnest seekers. The Kaivalya Upaniṣad extols the greatness of the Rudra Praśna, advocating its daily recitation even for a sanyāsī who has renounced all duties, emphasizing its purifying and energizing effects.

The method of worshipping Lord Śiva is elaborated upon in various Purāṇic and Tāntric texts. This book elucidates

the methodology handed down by our Guru Paramparā. Customarily, Nyāsa, the process of invoking all aspects of Śiva and Śakti within our human form, is performed. We present the Śrīkaṅṭhādi Mātṛkā Nyāsa for Śiva and Śakti for the first time, alongside the Bodhāyana Mahānyāsa, as instructed by Ṛṣi Bodhāyana to his disciples. Additionally, the Rudra Praśna with Anuṣaṅgam is published for the first time. The Sadyojāta Ṣoḍaśopacāra Pūjā, consisting of sixteen distinct offerings to Śiva, is detailed in accordance with the Drāviḍa Pāṭha tradition. While there are minor variations between the Drāviḍa Pāṭha and the more prevalent Āndhra tradition followed by the majority of Vedic paṇḍitas, the former is still adhered to by a small group of Vaiṣṇavite Vedic paṇḍits. Please note that the text enclosed in brackets represents either instructions from the ṛṣi to his students or optional mantras; therefore, their recitation is not mandatory.

The constant repetition of Rudra mantras, termed Japa Yajña, is followed by Rudra Abhiṣeka, Havan, and Arcana, amplifying the efficacy of worship. Performing 14,641 Japa recitations and 1,331 homas of Śrī Rudram constitutes an Ati Rudram. Rudra Homa or Havan involves offering ghee to Agni and invoking the deity with "Svāhā" accompanying each āhuti (offering) in the fire.

I have been fortunate to learn the diverse methods of performing Rudra Homa and the Rudra Vibhāga, the process of splitting Rudra mantras for the Havan, from my Guru, Śrī Vidyā Guru Śrī Śrī Śrī Vimarśānanda Nāthendra Sarasvatī Svāmigaḷ.

We hope that those intending to perform Rudra Havan will find the diverse options in this book beneficial, aiding them in offering āhutis at the appropriate junctures by correctly splitting the mantras and comprehending the nuances of Anuṣaṅgam. This Rudra Vibhāgam can also be employed for Rudra Arcana, the offering of flowers, where "Svāhā" is replaced by "Namaḥ." We have included Rudra Arcana and Rudra Homa mantras along with their nuances.

Along with Rudra Arcana and Rudra Homa mantras, this book includes the Bilva Aṣṭottaram and Puṣpāñjali mantras in an expanded form.

We trust that this book will aid devotees of Lord Śiva in meditation and prayer through various forms. Traditionally, Śrī Rudram is chanted as Japa or during Rudra Abhiṣekam, Rudra Arcana, and Rudra Homa. We seek and pray for the blessings of our Guru Paraṁparā and Sāmba Parameśvara (Śiva with Śakti) to fulfill the wishes of all devotees.

We express deep gratitude to all volunteers who dedicated significant effort to publishing this book in Sanskrit, Tamil, Telugu, and Kannada. Special thanks to Smt. Akhila Ranganathan, Smt. Mythili Seetharaman, Sri Seetharaman Ghanapati from Cochin, Pandit Manikantan, Smt. Meera Krishnan, Smt. Taarinya Thota for their unwavering support and guidance.

We bow in reverence to our Guru Paramparā and our Gurus Śrī Śrī Śrī Vimarśānanda Sarasvatī Mahā Svāmigaḷ, Śrī Jñānānanda Tīrtha Svāmigaḷ, Śrī K.R. Yegnarathnam Deekshitar, and Śrī R. Ramakrishnan Deekshitar. In the words of Śrī Rudram, "Om Namaḥ Śivāya," may we offer our humble salutations to the omnipotent Lord Rudra and allow His grace to guide us on our spiritual journey.

With reverence and gratitude,

Raghu Ranganathan Yegnarathnam

Kāmeśvāryāmba Sameta Śrī Svabhāvananda Nātha

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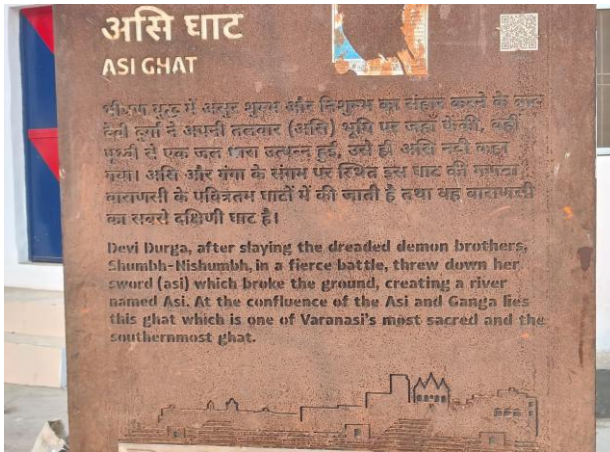
1. श्री गुरु स्तुति

नमस्ते नाथ भगवन् शिवाय गुरु रूपिणे ।
विद्यावतार संसिद्ध्यै स्वीकृतानेकविग्रह ।
नवाय नवरूपाय परमार्थस्वरूपिणे ।
सर्वाज्ञानतमोभेद भानवे चित् घनाय ते ।
स्वतन्त्राय दयाक्लुप्त विग्रहाय शिवात्मने ।
परतन्त्राय भक्तानां भव्यानां भव्यरूपिणे ।
विवेकिनां विवेकाय विमर्शाय विमर्शिनाम् ।
प्रकाशानां प्रकाशाय ज्ञानिनां ज्ञानरूपिणे ।
पुरस्तात् पार्श्वयोः पृष्ठे नमस्कुर्यादुपर्यधः ।
सदा मच्चित्तरूपेण विधेहि भवदासनम् ।
त्वत्प्रसादादहं देव कृतकृत्योऽस्मि सर्वदा ।
मायामृत्युमहापाशात् विमुक्तोऽस्मि शिवोऽस्म्यहम् ।
प्रातः प्रभृति सायान्तं सायादि प्रातरन्ततः ।
यत्करोमि जगन्नाथ तदस्तु तव पूजनम् ।

‘Cintitā Kāryāṇi Ayatnena Siddhyanti’ - Bhavanopaniṣad

With the divine blessings of the Gurumandala, Śrī Samba Parameśhwara, and Śrī Caṇḍikā Mahālakṣmī, we had the privilege of performing Ati Rudra and Śata Caṇḍī events in Vārāṇasī (Kāśī). This sacred city, situated on the banks of the Gaṅgā, particularly the area between the rivers Asi and Vārāṇa where the Gaṅgā flows north, holds immense significance in our purāṇas. Our Gurus from the paramparā journeyed from South India to Kāśī for their sādhana, achieving siddhi in this holy city. We believe they still reside there in their sūkṣma or subtle form. Performing the Ati Rudram in Vārāṇasī was our offering at their holy feet.

Ati Rudra Maha Yagnam & Śata Caṇḍī Homam was performed on the banks of Ganges at Assī Ghat between March 27 to April 03, 2024. There is an inscription on the banks of River Gaṅgā in Assī Ghat that says:



‘Devī Durgā, after slaying the dreaded demon brothers, Śumbha-Niśumbha, in a fierce battle, threw down her sword (asi), which broke the ground creating a river named Asi. At the confluence of the Asi and Gaṅgā lies this ghat.’ What could be a more auspicious place to perform Ati Rudra and Śata Caṇḍī?

Preparations began after Śāradā Navarātri in 2023. Śrī Gnānananda Tīrtha Swāmīgal, drawing from his extensive knowledge of Tantras, designed the intricate Rudra Maṇḍalam using AutoCAD, collaborating with the facility team for its precise construction.

A key aspect was gathering Vedic Gaṇapathis and Pundits from across India, especially South India, as Ritwiks for the Ati Rudram. This involved coordinating travel and accommodation for over 130 Ritwiks. Śrī Sunda Vadhyar (Chennai) and Śrī Seetharaman Ghanapati (Cochin) managed the Ritwik arrangements and rituals, while Śrī Subramanian (Chicago) handled hotel bookings. Śrī Chandrashekhara David (Vārāṇasī) organized 40 Vedic scholars from Kāśī.

The event’s logistics were extensive, encompassing venue selection, official clearances, and coordinating contractors to build the Yāgasālā with eleven Homa Kuṇḍams on an open ground. This

required arranging generators and leveling the land. Āśrama disciples made numerous trips to Vārāṇasī, securing nearby hotels for the Ritwiks.

To ensure the Ritwiks enjoyed familiar meals, a cooking team of 30 from Trichy from Southern India traveled to Vārāṇasī, along with large utensils transported by train.

Smt. Meera and Śrī Kannan (Chicago) oversaw food distribution for the Ritwiks and attendees. Smt Subhasri Kartik was available right from start to finish to support us in every way. Our heartfelt gratitude to all volunteers, donors, and the Koviloor and Udupi Mutts of Assī Ghaṭ for their support.

On one of our early trips to Kashi, we went to watch Ganga Aarti in Assi Ghat. At the end of the Aarti, we met with the organizers and the chief (Dr. Jha, Ph.D in Iconography) was very much impressed hearing about our Guru Parampara. We were invited to recite Lalitha Sahasranamam and Trishati at Assi Ghat right in front of Ganga after Ganga Aarti in the evening at about 7|30 pm during our event!

Months of planning culminated in the Maha Yagnam. The tent framing was completed, the ground prepared for the 11 Homakuṇḍams, and 160 Kalasams and Kamandalams arrived from the city of Kumbhakoṇam. Flowers, dhotis, āsanas, bags, and

Homa articles arrived from various locations. Banners were displayed, and sound systems, lighting, and networks were installed. The publications team worked day and night and finalized the Śiva Pūjā documents in major languages. Social media groups were created for updates. We encouraged everyone to arrive with open hearts, ready to receive the sacred vibrations of the Vedic chants.

On March 24th, we performed Śrī Cakra Navāvaraṇa Pūjā and Devī Mahātmya Pārayanā at Śrī Cakra Liṅgeśvara Sannidhi at Hanumān Ghaṭ, the Jīva Samādhi Adhiṣṭhāna of Śrī Cidambaranātha Yogi, Guru of the Carnatic music Trinity Śrī Muthusvāmy Dīkṣidar. Śrī Dīkṣidar, who studied music, philosophy, and Yoga in Kāśī, installed the Śrī Cakralingeśwara on his Guru's samādhi, featuring a Śrīcakram inscribed on the liṅga. It was a blessing to perform these rituals on the auspicious Pournamī and Śrī Dīkṣidar's Jayanti (birth anniversary).

The eight-day event began on March 25th with Vāstu and Rākṣoghnā Homams. The following days saw a continuous flow of Vedic rituals, including Ekādaśa Rudra Jāpams, Devī Mahātmyam chanting, Rudrārcana, and evening sessions of Rudram/Chāmakam, Ghana Pārayanā, and Anugraha Bhāṣaṇam. The Ati Rudram concluded on April 1st

with the completion of the 14641 Rudra Jāpaṃs, followed by a special Gaṅgā Ārāti to the Kalasams and Annadāna for a thousand people. The saṅkalpa of 1331 Rudra Homams was fulfilled on April 2nd with 160 Ritwiks performing eleven Rudra Homams. The grand finale, the Śata Caṅḍī Homam, took place on April 3rd, bringing the event to a successful close.

We were deeply moved by the enthusiastic participation of our Āśrama Disciples. We felt the grace of the Guru Maṅḍala, Kāśī Viśwanātha, Viśālakṣī, Annapūrṇī, and the thirty-three crore deities of Kāśī. May their blessings remain with us always, guiding us on the path of Dharma.

Sharing a few glimpses from the event in the following pages.



Namaskāraṁs to Gurumaṇḍala



**Sri Raghu & Smt Akhila Ranganathan seeking blessings
from Sri Gnanananda Teertha Swamigal**



200 Bāna lingams from river Narmadā



143 Kalaśas getting ready



Pūjā offered to the Holy Ganga



**Kalaśas filled with the Ganges water
being carried to the Yajñaśālā**



Sri Yegnarathna deekshidar blessing Sri Raghu Ranganathan after rakṣābandhanam



Seeking blessings from Sri Ramakrishna Deekshidar and his wife Smt. Lalitha



**Rudra Maṇḍalam setup
for the Ati Rudra Mahāyajñam**



Pālikā Pujā



14,641 Rudra Japa in progress





Sri Gnanananda Teertha Swamigal offering garland to the Śivaliᅅgam made from Narmadā Bāᅇaliᅅgam





Vilvārcanā to Śivaliṅgam



Deepārādhana



**Āratī being performed by the
Varanasi Ganga Āratī Team members**





**Atirudram Mahāyajña
1,331 Rudra Homa being performed
by over 170 priests from all over India**





Atirudram Mahāyajñam in progress





**Mahāpūrṇāhuti being carried in pradakṣiṇā
to the eleven homakuṇḍas.**





Vasordhārā



**Dampati pūjā to learned Ghanapāthīs
from Vārāṇasī**



Śata Caṇḍī Mahāyajñam

100 Caṇḍī Pārāyaṇam, 100,000 Navākṣarī Japam
10,000 Navākṣarī Homam, 10 Caṇḍī Homa



Kanyā Pūjā



Śata Caṇḍī Mahā Pūrṇahuti



Vasordhārā



**Abhiṣekam to Śivalingam
with energized water
from 143 Kalaśams**



A Comprehensive Guide to Śiva Pūjā

This meticulously compiled volume presents a step-by-step guide to Bodhāyanokta Mahānyāsa Sahita Sadyōjāta Śiva Pūjā Vidhi, deeply rooted in the revered Guru Paramparā tradition. It includes essential components such as the

- * Bodhāyana Mahānyāsam and Rudra Praśna with Anuśaṅgam,
- * Sadyōjāta Ṣoḍaśopacāra Pūjā,
- * Four distinct methods of Rudra Arcana and Homa mantras,
- * Chamakam, Puruṣa Sūkta, Śrī Sūkta Arcana and Homa mantras,
- * Śrīkaṅṭhādi Mātṛkā Nyāsa, the Śiva Upaniṣad, and the Bilvāṣṭottaram.

This publication constitutes a valuable resource for scholars, practitioners, and students of Hindu ritual traditions, particularly those engaged in the study and practice of Śrīvidyā and Śaiva Pūjā. It offers, for the first time, a structured and comprehensive treatment of these esoteric rituals in alignment with the Bodhāyana tradition.



Śrī Raghu Raṅganāthan (Śrī Svabhāvananda Nātha) and Smt. Akhilā Raṅganāthan (Kāmeśvaryāmbā) are senior disciples of His Holiness Śrī Śrī Śrī Vimarśānanda Nāthendra Sarasvatī Svāmīgal, the revered founder of Bhāskara Prakāśa Āśramam (BPA). Śrī Raghu, the pūrva-āśrama grandson of Śrī Vimarśānanda Nāthendra Sarasvatī Svāmīgal and son of Śrī K.R. Yegnarathnam, carries his Guru's teachings all around the world. He oversees BPA's activities in India, the USA and Canada.

Initiated into Śrī Vidyā at a young age, Śrī Raghu commenced his vedic training under the traditional Gurukula system at the age of seven. Under the guidance of his Guru, he participated in over 1,000 Caṅḍī Homas, Śrīvidyā Homas, and Śrīvidyā Navāvaraṇa Pūjās. His first independent Śata Caṅḍī Homa was conducted at Śrī Kāmākṣī Temple, New Delhi, in 1988 at the age of 23.

Since 1996, Śrī Raghu and Smt. Akhilā have conducted Śata Caṅḍī, Sahasracāṅḍī, Lakṣacāṅḍī, Atī Rudram, and Śrīvidyā Navāvaraṇa Homas across the globe. They have initiated and trained numerous devotees in traditional vedic chanting, Śrīvidyā Tantra worship, and Devī Māhātmyam, imparting the intricate principles of Śrīvidyā with meticulous detail as upheld by the unbroken lineage of the Sūthamalli Guru Paramparā. Their unwavering adherence to the fundamental principles of Tantra, combined with their deep advaitic insight into worship, has profoundly influenced countless seekers.