

*Getting the darshan of Shiva Lingas in one day results in the Maha Shiva Jothi Darshan blessing. Getting the darshan of Shiva Lingas in ancient sacred spaces within a 2 hour period is a fantastic blessing for all of us.*

These lingam shaped stones cryptocrystalline quartz , called Banalinga also called Banashivalingas are much sought after for daily worship by the Hindus. Adi Shankara met his guru Govinda Bhagavatpada on the banks of river Narmada. BaaNa Lingam, and Sphatika Lingam are two frms of Shivalingam, kept for worship in homes, respectively of brownish black and white colours. They are not made but natural formations What is Bana Lingas? The Bana Lingam is a most Sacred Symbol and Divine Energy Tool, both in the ancient and in this modern world and it comes with the loftiest frequency of vibrations compared to any stone on Earth and appears from only one place on the entire Planet of Earth - in the cradles of Holy River Narmada. The Shiva Lingas that are formed in the Narmada river contain Crypto Crystalline Quartz masses made up of either fibrous or granular aggregates of tiny, microscopic Quartz Crystals and a Gemstone material called Chalcedony with an iron oxide and goethite inclusion alongwith Basalt and Agate. This unique composition coupled with elliptical shape has a precise resonance in alignment with our Energy Centers or Chakras and are used for thousands of years as Divine Energy Generators for Cleansing, Healing and for Meditation. Vishnu is represented through Salagramas found only in the Ghantaki River in the Himalayas. Ganesha is represented by the red Shonabhadra stone found in the river bed of the Sone River flowing into the Ganges. Shiva is represented by the Bana Lingas found in the Narmada river bed near the island of Mandhata. Finally Lord Shiva appeared in answer to his austerities and agreed to grant him a boon. Banasura wished for himself One Thousand Arms carrying a multitude of weapons to destroy his enemies and desired that Goddess Parvathi consider him as her own son - he was bestowed with what he asked. Drunk with power and arrogance, the Demon King started torturing all the three worlds. However, Lord Shiva honoured the Demon King who was, inspite of being an Asura, was an ardent devotee of Lord Shiva by giving him his own representation in the form of Swayambu natural, self-manifest Shiva Linga, hence the name Bana Linga. What are the different types of Narmada Bana Lingas? It is said that mainly there are nine types of Banalingas - a Swayambhu - honey coloured with two dark rings b Mrityunjaya - variegated colours with marks resembling spear and coils of matted hair c Nilakantha - elongated and white coloured with a black spot d Trilochana - white coloured with eye-like marks e Kalagni Rudhra - lustrous and dark, stout with matted-hair like marks f Tripurari - honey coloured with white marks resembling the sacrificial chord across and with lotus at the base g Isana - clear crystal with the top twany brown and marks of a trident h Ardhanariswara - white coloured on one side and red coloured on the other side i Maha Kala - slightly red in hue, shining, stout and longish in shape Do Bana Lingas require Strict Worship and Elaborate Rituals? Rigorous worship of any Sacred Object like the Narmada Bana Linga is always meritorious, but it is neither indispensable nor obligatory. The mere presence of a Narmadeshwar Shiva Lingam is said to grace its environment with harmony, mental peace, prosperity and protection. Regular worship of the Lingam with the Sacred Mantras, Vedic Suktams and Stotrams cause many intense and invisible effects. It is said that the sacred and powerful sounds from such mantras cause a powerful internal reverberation which is absorbed by the Bana Lingam. With consistent worship, this energy is slowly released and emitted to the surrounding environments, and is specially known to have the capacity to negate the accumulated karmic burdens of its worshipper - in other words, the Bana Lingam dissolves the negative karmic baggage Praarabdha Karma carried by the individual. What are the benefits of having Bana Lingas? Showing a light through the Bana Lingam is taking the souls through the Jala Tattva. Till now the principle of Agni bothered the planet, now water will cause havoc. Regular worship of the Narmada Bana Lingam with the sacred mantras cause many intense and invisible effects. It is said that the sacred and powerful sounds from such mantras cause a powerful internal reverberation, which is absorbed by the Bana Lingam. With consistent worship, this energy is slowly released and emitted to the surrounding environments, and is specially known to have the capacity to negate the accumulated karmic burdens of its worshipper; in other words, the Bana Lingam dissolves the negative karmic baggage negative karma carried by the individual. The Sacred Narmada

## **DOWNLOAD PDF 2. LINGAS REPRESENTING SIDDHAS**

Shivalinga Stones can be used to remove negativity and harness and transmit harmonious vibrations throughout a home and office. A Mini Narmada Bana Linga can be carried by a person or worn around the neck as a Pendant to protect the person and also gain divine blessings.

**Chapter 2 : Kriya Babaji Yoga Sangam**

*The Energy Body of the Highest Being. Right now, most of the lingas in the country represent one or two chakras at the most. Generally only one, because the linga is made powerful and intense with one chakra for a particular purpose and is consecrated by mantras.*

Dowman holds that they all lived between and CE. Primary tradition[ edit ] Abhayadatta Sri is an Indian scholar of the 12th century who is claimed to have recorded the hagiographies of the eighty-four siddhas in a text known as The History of the Eighty-four Mahasiddhas Sanskrit: Dowman holds that the eighty-four Mahasiddha are spiritual archetypes: The number eighty-four is a "whole" or "perfect" number. Thus the eighty-four siddhas can be seen as archetypes representing the thousands of exemplars and adepts of the tantric way. The siddhas were remarkable for the diversity of their family backgrounds and the dissimilarity of their social roles. They were found in every reach of the social structure: Philosophically this movement was based on the insights revealed in the Mahayana Sutras and as systematized in the Madhyamaka and Chittamatin schools of philosophy, but the methods of meditation and practice were radically different than anything seen in the monasteries. In complete contrast to the settled monastic establishment of their day, which concentrated the Buddhist intelligenzia [sic. Tilopa attained realization as a grinder of sesame seeds and a procurer for a prominent prostitute. These circumstances were charnel grounds because they were despised in Indian society and the siddhas were viewed as failures, marginal and defiled. After experiencing the consummation of enlightenment in the embrace of a female consort: Thereafter the pupil is free to pursue the practice of strenuous meditation and physical self-control, and after five years or more he will perhaps succeed. He receives the five symbolic adornments, crown, ear-rings, necklace, bracelets, girdle, signs of his success. These he wears on those set occasions, the eighth or fifteenth day of the dark-fortnight, when perfected yogins and yoginis come together, to consume the flesh and wine, to sing and dance, and realize their consummation of bliss. He is free from all conventions and wanders as he pleases, knowing no distinction between friend or foe, clean or unclean, good or evil. Among these traditions, two were particularly popular, namely the Abhayadatta Sri list and the so-called Vajrasana list. The number of mahasiddhas varies between eighty-four and eighty-eight, and only about thirty-six of the names occur in both lists. In many instances more than one siddha with the same name exists, so it must be assumed that fewer than thirty siddhas of the two traditions actually relate to the same historical persons. In the days when the siddhas of the later Tibetan traditions flourished in India i. Sometimes a disciple would have the same name as his guru, while still other names were based on caste or tribe. In such a context the distinction between siddhas of the same name becomes blurred. The entire process of distinguishing between siddhas with the same name of different texts and lineages is therefore to large extent guesswork. The great variation in phonetic transcription of Indian words into Tibetan may partly be the result of various Tibetan dialects. In the process of copying the Tibetan transcriptions in later times, the spelling often became corrupted to such an extent that the recognition or reconstitution of the original names became all but impossible. Whatever the reasons might be, the Tibetan transcription of Indian names of mahasiddhas clearly becomes more and more corrupt as time passes. It is also very significant that nowhere else, except at Bharmaur in Chamba district, may be seen the living tradition of the Eighty-four Siddhas. In the Chaurasi temple complex, near which the famous temple of goddess Lakshana 8th century A. Although it might be hagiographical accretion and folk lore, it is said that in the reign of Sahil Varman: Only Tibetan translations of this Sanskrit text seem to have survived. It has been suggested that Abhayadatta Sri is identical with the great Indian scholar Mahapandita Abhayakaragupta late 11th-early 12th century , the compiler of the iconographic compendiums Vajravali, Nispannayogavali, and Jyotirmanjari. There exist several Tibetan versions of the list of mahasiddhas based on the Vajrasana text. However, these Tibetan texts differ in many cases with regard to the Tibetan transcriptions of the Indian mahasiddhas names. The number is congruent with the number of siddhi or occult powers held in the Indian Religions. In Tibetan Buddhist art they are often depicted together as a matched set in works such as thangka paintings where they may be used collectively as border decorations around a central figure. Each Mahasiddha has come to be

known for certain characteristics and teachings, which facilitates their pedagogical use. Some of the methods and practices of the Mahasiddha were codified in Buddhist scriptures known as Tantras. Traditionally the ultimate source of these methods and practices is held to be the historical Buddha Shakyamuni, but often it is a transhistorical aspect of the Buddha or deity Vajradhara or Samantabhadra who reveals the Tantra in question directly to the Mahasiddha in a vision or whilst they dream or are in a trance. This form of the deity is known as a sambhogakaya manifestation. The sadhana of Dream Yoga as practiced in Dzogchen traditions such as the Kham, entered the Himalayan tantric tradition from the Mahasiddha, Ngagpa and Bonpo. Dream Yoga or "Milam" T: Some of the most important Tibetan Buddhist monuments to have survived the Cultural Revolution between and are located at Gyantse rGyal rtse in Tsang province of Central Tibet. The detailed information gained from the inscriptions with regard to the sculptors and painters summoned for the work testifies to the regional distribution of workshops in 15th-century Tsang. The sculptures and murals also document the extent to which a general consensus among the various traditions or schools had been achieved by the middle of that century. Bearing in mind that these murals are the most splendid extant painted Tibetan representations of mahasiddhas, one wonders why they have never been published as a whole cycle. Several scholars have at times intended to study these paintings, but it seems that difficulties of identification were the primary obstacle to publication. Although the life-stories of many of the eighty-four mahasiddhas still remain unidentified, the quality of the works nevertheless warrants a publication of these great murals. This is due to the fact that the inscription below the paintings mentions eighty siddhas, whereas actually eighty-four were originally represented. Tucci mentions eighty-four, whereas Erberto Lo Bue assumed that only eighty siddhas were shown, as stated in the inscription. Of these eighty-four siddhas painted on the walls, two are entirely destroyed G55, G63 and another retains only the lower section; the name has survived G Thus, the inscribed Tibetan names of eighty-two mahasiddhas are known. The list below includes their name and their epithet. An asterisk after their name denotes a female Mahasiddha. Acinta, the "Avaricious Hermit";

**Chapter 3 : The Yoga of the 18 Siddhas (An Anthology)**

*Shiva Lingas - Thanjavur Big Temple darshan photo 8. More on this topic in the October issue of Siddha Sathguru Venkataraman 's Sri Agasthia Vijayam Siddha magazine made available to the public in September*

The most popular worship of Siva in linga form at home and temples, worship of Devi and Ganesha in linga form at homes and at few temples in India, the popular worship of Vishnu in Saalagraama forms at home and in temples illustrate the third an-iconic or vyaktaavyakta form of worship. Vishnu, Ganesha and Devi are mostly worshipped in the iconic form. But they are also seen being worshipped in the an-iconic form of saalagraama and linga. Despite the wide employment of the an-iconic form of linga worship of Siva, his iconic representation is quite popular. The ancient representation of Mother Goddess have also been in linga forms, anthills, natural rocks and altars. Mookaambika in Kolluru in Karnataka is a linga. The Kaamaakhya shrine in Assam is a rock which has a crevice in it resembling the yoni, which is always seen smeared with red ochre. Kaamaakhya is considered as Saktipeetha where the yoni of Sati fell when Siva was carrying her dead body on his back in grief. Vishnu and Brahma stealthily entered that body and cut it into 51 pieces. The yoni part fell at this place. Ganesha is worshipped in the form of linga at Khumbhasi Anegudda. An icon Greek Eikon strictly means an image, a representation or a likeness. But an icon is characteristically representation with a new nuance meaning a likeness of something our eyes have actually never seen. A natural icon may be an unusually shaped rock or an odd tree trunk, objects that are not commonly found, like the crystal lingas, ammonite stones known as saalagraamas, pieces of quartz with strange veins in them, peculiar conch shells and other marine fossils, strange shaped roots of tree that may deemed to be icons. Hindus worship the Supreme in iconic or an-iconic forms. Parama Samhita explains anthropometric necessity for iconic representations: It is therefore that icons are made. They help concentration, contemplation, adoration and worship. The icon is representation of the deity, and whatever is offered to the icon is really received by the deity. The devotee being human, he can communicate well with the icon in the human form. The human being therefore will reach the highest goal conceiving the real Godhead in the human form and worshipping the icon with great devotion" Concrete objects of adoration are human in aspect. Images of Vishnu, Devi and sportive forms of Siva as also several minor divinities are in the human form. Several iconic representations involve humanization: In a large number of celebrated shrines in India only blocks of stone or stumps of wood are worshipped. The most famous Visvanaatha linga in Vaaraanasi is just a stone picked up from the river bed of Narmada of untold antiquity; and so is the Mahakaala linga in Ujjain; the lingas worshipped in the great temples of Kanchipuram and Ramesvaram are natural hardened heaps of sand saikata. The popular Baidhyanatha shrine and Tribhuvaneshvara shrine at Lingaraj temple are blocks of granite. The Narasimha images in several hill temples of the South are mere rocks, sometimes with gaping slits in them or rude pillars with marks of conch and discus on them. The Devi in the Kaamaakhya temple is a boulder with a crevice in it representing the yoni of Devi as said before. The Khond Temple in Orissa has only a wooden post which is worshipped as the goddess. Khambesvari near Gandhadri in orissa is an wooden pillar on which deity is crudely carved. The village shrines of the mother goddess are usually small conical stones. Durgamba in Bellary is worshipped in the form of anthill. Mangaladevi in Mangalore is worshipped as a rock. In all Siva temples Siva is worshipped as Achala Linga while the procession idols are in the human form as in the Vishnu, Devi, Ganesha and Subhramanya temples. The an-iconic form of worship has its origin to pre-vedic periods and tribal practices still current in India. Symbolizing the deceased ancestors by stones and pebbles is current even among the sophisticated groups in India. There is a folk practice of throwing stones in the direction of the mountain symbolic of spirit flying to the mountain, its natural habitat. Awe-inspiring mountains were regarded not only as divinities but as abodes of gods and spirits. This is the origin of linga and saalagraama worship in India. Of course, there are other fanciful theories, Puranic narrations including sexual symbolism, which will be discussed later. The origin for linga and saligraama, vyaktaavyakta form of worship can therefore be traced back to the temple traditions from the prevedic period and the Indus valley civilization. Linga Worship Linga literally means "characteristic" or "symbol". Most of the devotees need something

physical to gain access to godhead. Hence in its simplest form an upright stone is used as the symbol or linga of the Brahman, the cosmic spirit, the eternal, unborn soul of the Universe that has no form or dimension, no characteristic or attribute. It is said Siva stood for several thousands of years on one leg doing penance forming the axis of the revolving cosmos. This axis has no beginning or end and is considered to be the linga or characteristic of Siva. The essence of the entire cosmos within that seed created all life. When life is destroyed, it returns to the prime phallus of Siva. With the yoni portion usually associated with linga, it represents the productive mechanism, Siva and Sakti, male and female, cosmic spirit combined with cosmic energy that is responsible for creation and existence. There are several stories explaining why Hindus worship Siva in the linga form: The ascetic sage Bhrigu went to Kailasa and found Siva and Parvati lost in love. They did not pay attention to his presence and welcome him. The acerbic sage cursed Siva that people would worship him in the form of linga trapped in a yoni. This is from Padmapurana. Sivapurana says that wives of certain sages fell in love with Siva while he was wandering in deodar forest. The sages in their fit of anger cursed Siva to lose his beautiful body. Siva turned himself to Jyotirlinga, a fiery missile and threatened to annihilate the whole world. The sages begged for his pardon. Mother Parvati in response to their prayers took the shape of the yoni and caught hold of the missile. Siva asked the sages to worship the linga-yoni and realize the folly of anger and desire. Lingapurana has its own story to tell. Vishnu and Brahma suddenly came across a fiery pillar that had no beginning or end stretching along the cosmos. In the form of a swan Brahma rose up to the skies to find the summit. Vishnu in the form of a boar gnawed into the earth and tried to reach its bottom. The pillar was cosmic linga of Siva, one that stretches into infinity. So, both failed in their mission. Brahma lied to Vishnu that he had seen the top and showed a ketaki flower as proof. For this lie Brahma was deprived of worship in temples and festivals. Ketaki flower is therefore not used in the worship of Siva except on the holy night of Sivaratri granted as a special concession shown by Siva at the pleading mercy of the flower. However Vamapurana states that it is Siva who insisted that he be worshipped in the linga form. Siva took the form of an elephant and installed the first linga in the deodar forest under a banyan tree vatavriksha. The linga shaft stands for fire element and the earth is the earth element. A tantric text Ajitaagama describes linga as "pillar of light" jyotisthambha and explains it as the fire in which all beings disappear and from which all beings burst forth as sparks from fire. Siva means the one in whom creation sleeps after dissolution. Linga also means a place where all created objects dissolve during the disintegration of the created universe. A suspiciously phallic representation has been discovered from the Indus Valley Civilization and it is identified as linga. The sculptured lingam at Parasuramesvara temple in Gudimallam in Andhra Pradesh is unmistakably phallic in delineation. Its age is estimated to be first or second century B. On front of the shaft a male deity with a battle axe, a water vessel and a ram in two hands standing on a crouching dwarf, is carved. This could be the earliest representation of Siva in the an-iconic form of linga. There is neither characteristic pedestal peetha or the typical arghya of lingas of the later periods. There is also a linga in Lucknow museum which contains a human face in the linga frame work. Such lingas are called "Mukha lingas". This was found in Bhitaa and is a composite linga of both iconic and an-iconic. Siva was recognized as Rudra, a divinity in Rigveda, but there is no reference to any linga worship. Indus Valley Civilization remains have the well-known Pasupati seal, which could be a representation of Siva. Siva was worshipped until about the first century A. The linga form came much later. Despite wide consecration of Siva in linga form, 16 stylized iconic representations are there according to Kashyapa Silpa and 18 according to Silpa Ratna. Lingas called Baana lingas worshipped in homes have the form of unusual pebbles picked up from some sacred rivers like Narmada and they do not in any way remind one of the phallus. So is also the Visvanatha Linga at Vaaraanasi which was picked up from the Narmada river the date of which is not known. A look at the ancient specimens of linga would convince anyone of the monumental significance attached to the linga idea. The linga is merely a miniature mountain. Linga is often seen with metallic portion of hooded serpent. Siva is also associated with Ganga and Ganga has its origin from the mountain top Gangotri. Many lingas are covered by metal sheaths and given a face. These are called Mukhalingas Some have the entire image of Siva carved on the surface. The Panhamukah linga shows five elements, five elements and five organs that make our bodies. Lingas that have been never installed are called Svaayambhava lingas.

**Chapter 4 : Hindu Reflections: SIDDHA PHILOSOPHY, ALCHEMY AND SIDDHA SYSTEM OF MEDICINE**

*Sacred Bana Lingas All the pebbles rolling on its bed are said to take the shape of shivalingam with the saying, "Narmada Ke Kanker utte Sankar" (a popular saying in the Hindi belt of India), which means that 'pebble stones of Narmada gets a personified form of Shiva'.*

Sadhguru discusses the history and science of linga-making. Sadhguru, in India there are lingas everywhere. In what way is the Dhyanalinga different from other lingas? Are there other lingas in the world or is it a science limited to Indian culture? You also say it is not a religious symbol. What is the science behind the making of the Dhyanalinga? The science of linga-making is a huge experiential possibility, and has been there for thousands of years. But in the last eight or nine hundred years, especially when the bhakti movement swept the country, the science of building a temple got washed away. For a devotee, nothing is important except his emotion. His path is emotion. It is only from the strength of his emotion that he does everything. So they just kept the science aside and started building temples whichever way they liked. It is a love affair, you know? A bhakta can do whatever he wants. Because of this, the science of making lingas receded. Otherwise, it was a very deep science. This is a very subjective science, and it was never written down because if you write it down, it will be completely misunderstood. In recent history, many lingas have been created without any knowledge of the science. Temples created by bhaktas are places for people to create emotion. Very few people are true bhaktas. Most just use devotion as a currency to get what they want. There is no transcendence in this. There is nothing prayerful about it. This is just seeking survival, shifting your currency from one to the other. Generally, the only lingas that have a scientific basis to them are those created by siddhas and yogis looking at liberation as a scientific process. They are eternal vibrations. Usually, they were consecrated with the use of mantras, for specific purposes and specific qualities. If you are not aware of this, in southern India, there are five lingas for the five elements in nature. The most fundamental sadhana in yoga is bhuta shuddhi. The pancha bhutas are the five elements in nature. If you look at yourself, your physical body is made up of five elements. These are earth, fire, wind, water, and space. They come together in a certain way to become the body. The spiritual process is about going beyond the physical, beyond the five elements. These elements have a huge grip on everything that you experience. For every element that is involved, there is a certain practice you can do to become free from it. To practice bhuta shuddhi, they created five different lingas: Huge, magnificent temples were built where you can go and do sadhana. If you want to do sadhana for the element of water, you go to Thiruvanaikaval. To do different sadhana, different types of temples were built. This is how a temple is supposed to be, a place where energy is created in a particular way for the specific purpose of sadhana. They created these temples as places for sadhana, not for worship. Indian temples have never been places of prayer; no one ever leads prayers there. It is only nowadays that people give five rupees and appeal to God to do this or that. But in the tradition, you were told that if you go to the temple, you must sit there for a while, because these temples are energy centers. It is like a public charging place. Every day in the morning, before you go out into the world, you have a bath, go sit in the temple and imbibe this, energize yourself. Then you go out into the world with the right kind of vibe. Lingas around the World The incredible thing is that there are lingas all around the world. In Africa there are terracotta lingas used for occult purposes. Someone consecrated the linga for manipuraka, probably because the local king or chieftain wanted victory, prosperity and well-being. So they created an instrument towards that purpose. As most temples were funded by kings, they were mostly manipuraka in nature, but a few kings who looked beyond those things wanted anahata lingas – also called atma lingas. Usually, these atma lingas are for love and devotion, for ultimate dissolution. Anahata is a very malleable kind of state, accessible to most people. Those types of lingas you can find in certain parts of Assam and Karnataka also. There are secret temples, usually very small and powerful in their occult capabilities, but generally most lingas are manipuraka. Generally only one, because the linga is made powerful and intense with one chakra for a particular purpose and is consecrated by mantras. Holding all the seven chakras together was the greatest challenge. If I had wanted to create seven separate lingas for seven chakras, that would have been so much easier, but the impact would not have been the same. The Dhyanalinga

is like having the energy body of the most evolved being sitting there, or you could say, the highest being, referred to as Shiva, his energy body. The Dhyanalinga, which is empowered with all the seven chakras, was consecrated by prana pratishtha. Another thing is, probably for the first time anywhere in the world, the Dhyanalinga is cared for by both men and women. The next fourteen days towards the new moon men take care of it. I think that is a big gift for the society to be able to go beyond these traditions. If one wants to do spiritual sadhana, he can have the intimacy of sitting with a Guru, a live Master. So people come, sit for a moment and go, that is fine, but those who want to do sadhana can have that kind of intimacy with that energy which is not normally available for people. It is very rare for people to have such an opportunity. This profound science enhances how one thinks, feels, and experiences life. It is not merely physical exercise, but enables a person to flower into his ultimate potential; to naturally achieve a state of health, joy, and bliss. Breed Memorial Hall, 51 Winthrop St. This is a private program led by an Isha Trained teacher. This program is not organized by Isha Foundation.

### Chapter 5 : Siddhar - Wikipedia

*Right now, most of the lingas in the country represent one or two chakras at the most. Generally only one, because the linga is made powerful and intense with one chakra for a particular purpose and is consecrated by mantras.*

Narmada stones are very cheap but are only stones which are blessed by Lord Shiva himself. Read about Parthiv Shiva Lingam Pooja here. Parad Shiva Lingam Shiva Lingam is considered formless. Therefore, a Shivling made of mercury is also known as Ras Shivling. It is said that worshipping the Parad Shivlingam gives 24 Ras and 5 Tatva which frees the body from all diseases. Snake should be placed on Lingam such that it faces either north or east Yoni- part of Lingam from where water poured on Lingam is drained out should face North or East. Since in your home you will like the blessings from them as a full family couple, you will get so. Place three leaves of bel bilave facing away from you on top of the lingam. Do not use packet or pasteurised harmonised milk as boiled milk is forbidden in puja. Use cold water and milk to do Abhishekam. After puja do not throw oblations any where except running river, lakes or sea. If it is not possible put it in flower pots of home or trees except tulsi and peepal You can offer coconut, but not coconut water, especially on shiv-lingam. Every thing offered on shiv lingam is called nirmalaya which is forbidden to be consumed or put in any where except in rivers,lakes and sea, until of curse this is offered to you by a priest. Since you are at home, put the nirmalya under a tulsi or peepul tree. Please use white normal sandal wood or asta gandha for trident marking on shiv lingam. Never smell any flower or sandal wood or scent which you intend to offer to lord as by doing so you yourself are using it and a used item is not permitted in puja. Women are allowed shiv puja- they can offer water and flowers. Offer Prasadam to Shiva Lingam fresh fruits or dry fruits as you deem fit. Never offer ketaki flower to god or coconut water. Never offer kevada screw-pine flower and champa flowers as they are cursed by lord and Narad rishi. Benefits of Parad Shiva Lingam Puranas say that a person who worships single Parad Shivlingam gets benefits equal to worshipping other types of Shivalingams Parad Shivalingam bestows the worshipper with instant luck, wealth, good position, name and fame The presence of Parad Shivalingam at home is in itself considered to be a meaningful life Shiva lingam is the holy symbol of union of Lord Shiva and Shakti and is considered to be very auspicious for a blissful married life At home it blesses with unity and harmony in the family and guides its worshipper towards the spiritual path Worship of Parad Shivling everyday ensures that Goddess Laxmi resides at home always.

**Chapter 6 : Srikalahasteeswara temple - Wikipedia**

*The devotee can worship all the Panchaboodha Lingas representing water, earth, fire, vayu and the space here. Of the five stages of Lord Nataraja dance - Golden, silver or Rajatha, copper, Ratna and Chitra- the Chitra Sabha is near the Kuttralanathar temple.*

People from all across the world come to India for health-restorative cum alternative treatments through a combination of Ayurveda, yoga, acupuncture, herbal massages, nature therapies, and some ancient Indian healthcare methods. It is encouraging that the government is considering setting up a central regulatory regime for yoga, Ayurveda and other traditional systems. May be it has to accept into its fold the well-researched Allopathic Diagnostic System, in which field there are lots of quackery in other systems. Through the millenniums, India has been blessed with more masters—persons who during their lives on earth have merged their souls with God—than any other country in the world. There are many well-documented stories of their miracles. The famous Trailanga Swami who lived in Varanasi Benares during the late 19th century, weighed over pounds though seldom ate. He displayed miraculous powers that cannot be dismissed as myth. Until recently, there was living witnesses to his amazing feats. Many persons witnessed him drink the most deadly poisons with no ill effects. Thousands of people saw him levitating in a sitting position on the surface of the Ganges River for days at a time. He would even disappear under the waves for long periods. The yogi never wore any clothing, and on several occasions, was arrested and locked in a cell by the police for his nudity. Each time, even with posted guards, he unexplainably escaped with his cell still locked. The police had no clue as to how he did it. For over years, travelers from the most powerful countries on earth have come to India in search of her priceless spiritual wisdom. Tamil Nadu Siddha theology is an amalgam of many schools of thought—Vajrayan Buddhism, Saivite Tantrism, Indian Alchemy, magic and sorcery, Hatha Yoga and pranayama disciplines propagated by Goraknath etc. To a common man in Tamil Nadu it remains a sort of unorthodox mysticism or sainthood. Typically Siddhas of Tamil Nadu are at once saints, doctors, alchemists and mystics. Inspiration for this Siddhi seems to have its origin in Svetaasvataara Upanishad as could be seen from the detailed description given in Chapter II of this upanishad on Yoga and meditation. The result of Kaayasuddhi that happens to one engaged in Yoga practice is expounded in this Upanishad. His body will become transformed into Satvik from Rajasic and Tamasic, being formed of the five elements. His body will become capable of burning all kinds of diseases and others. It is formed on account of Yoga of the form of fire. To such a person there will be neither disease nor old age. First it appears as mist and then as smoke, sun and other things. These kinds of flashes are the signs of coming manifestation of Brahman. Here are two mantras from Svetaasvatara Upanishad in this context: Purushasookta mentions about Sadhyas and rishis in its mantra: Here Sadhyas are usually translated as celestials but in the context of Svetasvatara Upanishad I would consider them as those who have obtained Siddhi Liberation while living or Jeevanmuktas and these Siddhas are placed above Rishis or sages and below devas or divines. They could also be found in heaven. In Jain philosophy Siddhas are liberated souls who are free from the trans-migratory cycle of birth and death. A soul after attaining sainthood goes to the top of the Loka, Siddhasila and stays there infinitely. Siddhas are formless and dwell in Siddhasila with infinite Bliss, infinite perception, infinite knowledge and infinite energy. In Hindu concept this is defined as merging with the Supreme soul or Brahman. According to Jains, Siddhas have eight specific qualities or Gunas. Jain sadhus interacted with Tamil Sadhus in Tamil Nadu in the past. They wrote many books in Tamil as well as Kannada. Buddhist Siddhas are those who attain Nirvikalpa Samadhi after successfully meditating. Buddhist sadhus are not considered as radical or dangerous by orthodoxy unlike Siddhas in other followings. All Siddhas seem to share common practices, cosmology and symbols derived from Tantrism. An intriguing Tamil Siddha Philosophy is that it shares with the orthodox Saiva Siddhanata, though they do not have much faith in Linga Worship and are more inclined towards Kundalini Power. Tamil Siddhas were the pioneers to develop pulse naadi -reading to diagnose diseases, which was passed on to Ayurveda and later to various other kinds of medical sciences. They were known for Naadi Jodidam. It is believed most of them have lived for ages as Naadi Jodida in a mystic mountain called

Sathuragiri, near Thanipparai village in Tamil Nadu. They not only develop high degree of physical fitness but also spiritual perfection or Enlightenment. Thus Siddha training calls for the development of body, mind and spirit to the highest level. They are equated to divinities like Nandi and Hanuman in strength. Sant Tulsidas describes Hanuman as having possessed of Ashtasiddhis. Siddha Tradition is still practiced in Tamil Nadu. They all build up physical and mental strength by taking special Rasaayana liquid preparation to perfect their bodies, in order to be able to sustain long hours of meditation lasting for several days along with special Pranaayama technique which considerably reduces normal breathing to keep the body and mind in unison and perfection. They attain ashta-siddhis described above and they have the ability to fly. You may kindly recall here how Madhvacharya with a bare chest flew to Vedavyasa to receive instructions leaving his disciple who accompanied him in the Himalayas braving the cold, wind, rain and storms. Siddha literally means one who is accomplished. According to Hindu philosophy Siddha is one who has transcended Ego ahamkara, who has subdued his mind to be subservient to the Supreme consciousness that has exhausted all Karmas and does not collect any further Karma. This state is called Moksha. That means they are free from all passions. In Hindu Puranas we have heard about Siddhasrama, a secret land in the Himalayas where great Yogis and sages as Siddhas live. Tibetans also think similarly and mention about Shambhala in their scriptures. Siddhasrama is mentioned in Ramayana and Mahabharata. Viswamitra had his hermitage in Siddhasrama, the erstwhile hermitage of Vamana, an Avatar of Vishnu. He takes Rama and Lakshmana there to exterminate demons. Though the Siddhas have adopted this name I doubt its connection to present day Tamil Siddha system. The benefit world got from Siddha philosophy is the Siddha system of medicine. Now it is widespread in many lands especially Singapore, Malaysia and Germany where Tamils have settled. Siddha medicines are natural and herbal without any side effects. The treatment brings effective results for almost all diseases. So it needs a proper guidance from a teacher or Guru who at the same time is a good Physician. Along with the body, the mind should be tuned and soul purified from Maayaa or Illusion as often Upanishads mention. It is no surprise Patanjali is considered as a Siddha by Siddha followers. Tamil Siddha literature mentions about 18 famous Siddhas in the past. In the modern era, the acknowledged leader of Tamil Siddhas is Ramalinga Adigal hailing from Chidambaram born in He is a Tamil scholar and an authority on Saivism. Bogar is internationally famous. He seems to have migrated from China along with his Guru Kalanji Nathar and established a shrine to the Murugan on the top of Palani Hills. Aurangzeb seems to have had belief in Siddha System though a favorite of Unani as is evident from his extending protection to an obscure Hindu monastery in the Punjab. Even though Hindu Tradition recognizes millions of Siddhas, history reports 84 of them. We learn about their achievements from Hindu, Buddhist and Jain literatures. These extra-ordinary powers are attained by some by birth, by others by medicine, by still others by austerities tapas and by some contemplative devices. Siddhi is usually achieved by rendering the body immutable with the help of occult and alchemic preparations, called Rasa. This calls for transmutation of the physical body revitalizing and spiritualizing its essence, so that it becomes a veritable Vajra diamond which cuts everything else while remaining itself uncut. Some historians believe in three Siddhas by the same name endowed with only one of these three attributes. Siddha cult got a great push from this versatile genius. The main aim of his experiments was to transform base elements into gold, like the alchemists in the Western world. Even though he was not successful in his goal, he succeeded in making an element with gold-like shine. Till date, this technology is used in making imitation jewelry. It is obvious the author of IndiaDivine. He learnt Taara Tantra from Haya-ghoshaka, went to Nagaloka and recovered several Dhaaranis like Praajnaparamita composed Maadhyamika Kaarikas and works on alchemy like Rasaratnakara. He is said to have hailed from Orissa. Siddha Nagarjuna is supposed to have gone there and the Tamil Siddha Bogar is believed to be a Chinese who migrated to India. There is a general thinking Indian alchemy was brought from China. It is the other way round. Alchemy in China was developed from Cinnabar mercuric sulfide which is a compound of mercury and Sulfur. It was known to Tantriks first both in its constituents of mineral form of mercury and sulfur and its compounded form as mercuric sulfide. Indian alchemy is mercury compound oriented. Mercury is male and sulfur is female in Hindu concept contrary to the reverse order of Chinese belief. Indian alchemy also believes mercury is composed of five elements or Paancha-bhutas. Siddha ideology is basic to Rasavaada alchemy. Siddha traditions date back to remote past.

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The common objective of these Siddhas was the trans-substantiation of the body, and therefore various methods were used to realize this objective.

**Chapter 7 : Science And History Of Creating Lingas**

*The Arihant and the Siddhas are different but they are equally significant to us. Arihant: When a person destroys his four ghati karmas, he attains kevala. blog.quintoapp.com is omniscient of past, present and future. blog.quintoapp.com will destroy his four aghati karma before he attains kevala. blog.quintoapp.com before he remains in a state of bliss.*

Upper and lower part represents Parashiva and Parashakti perfections of Lord Shiva. Lingam, states Monier Monier-Williams, appears in the Upanishads and epic literature, and it means a "mark, sign, emblem, characteristic". This view contrasts with the traditional abstract values they represent in Shaivism wherein the lingam-yoni connote the masculine and feminine principles in the entirety of creation and all existence. In Parashakti perfection, Shiva is all-pervasive, pure consciousness, power and primal substance of all that exists and it has form unlike Parashiva which is formless. These are dated to some time before BCE. Similarly, states Chakrabarti, the Kalibangan site of Harappa has a small terracotta representation that "would undoubtedly be considered the replica of a modern Shivlinga [a tubular stone]. Another postage stamp sized item found and called the Pashupati seal, states Doniger, has an image with a general resemblance with Shiva and "the Indus people may well have created the symbolism of the divine phallus", but given the available evidence we cannot be certain, nor do we know that it had the same meaning as some currently project them to might have meant. The absence of linga, states Parpola, maybe because it was made from wood which did not survive. The phallic pillar is anatomically accurate and depicts Shiva with an antelope and axe in his hands standing over a dwarf demon. The Linga Purana also supports this interpretation of lingam as a cosmic pillar, symbolizing the infinite nature of Shiva. At the end of time the entire universe and all the Gods finally merge in the Linga itself. In early Sanskrit medical texts, linga means "symptom, signs" and plays a key role in the diagnosis of a sickness, the disease. This phrase connotes "[we have found an] indicative sign", such as the "indicative sign is in a Vedic passage". Various Shaiva texts, such as the Skanda Purana in section 1. A part of the literature corpus regards lingam to be sexual and the phallus of Shiva, while another group of texts does not. Sexuality in the former is inherently sacred and spiritual, while the latter emphasizes the ascetic nature of Shiva and renunciation to be spiritual symbolism of lingam. This tension between the pursuit of spirituality through householder lifestyle and the pursuit of renunciate sannyasi lifestyle is historic, reflects the different interpretations of the lingam and what lingam worship means to its devotees. It remains a continuing debate within Hinduism to this day, states Doniger. To the other group, it is an abstract symbol of nirguna Shiva he in the universal Absolute Reality, formless, without attributes. They took pride in destroying as many lingams and Shiva temples as they could, reusing them to build steps for mosques, in a region stretching from Somanath Gujarat to Varanasi Uttar Pradesh to Chidambaram Tamil Nadu , states Doniger. Vivekananda called for the revival of the Mother Goddess as a feminine force, inviting his countrymen to "proclaim her to all the world with the voice of peace and benediction". Burton used the terms lingam and yoni instead throughout the translation. The traditional lingam rituals in major Shiva temples includes offerings of flowers, grass, dried rice, fruits, leaves, water and a milk bath. Often, near the sanctum are other shrines, particularly for Shakti Durga , Ganesha and Murugan Kartikeya. In the Hindu tradition, special pilgrimage sites include those where natural lingams are found in the form of cylindrical rocks or ice or rocky hill. These are called Svayambhuva lingam, and about 70 of these are known on the Indian subcontinent, the most significant being one in Kashi Varanasi followed by Prayaga, Naimisha and Gaya. Mukhalingam, where the lingam has the face of Shiva carved on it. Sahasra linga, where miniature lingas are carved on the pujabhaga main linga following certain geometric principles set in 99 vertical lines, 11 horizontal. This reflects the Shaiva legend describing a competition between Brahma, Shiva and Vishnu, as to who has priority and superiority. A pindika may be circular, square, octagonal, hexagonal, duodecagonal, sixteen sided, alliptical, triangular or another shape. These are called chala-lingams. Prostrations to Him and Her. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava substance and form and the self-resplendent light and Chidatma. By these twenty-two names ending with salutations they consecrate the Sivalinga for all "the Linga which is representative of soma and Surya, and holding which in the hand holy formulas are repeated

and which purifies all. The midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas. Tirumantiram Lingashtakam Strotram , [] and Marga Sahaya Linga Sthuthi [] are praising and asking for blessing from Lord Shiva in form of lingam Whatever the merit in any sacrifice, austerity, offering, pilgrimage or place, the merit of worship of the Shivalinga equals that merit multiplied by hundreds of thousands. MT, 66 [] Lingayatism[ edit ] A necklace with linga-containing pendant is constantly worn by the Lingayats. The istalinga is a personalized and miniature oval-shaped linga and an emblem of their faith symbolising Parashiva , the absolute reality and their spirituality. Everyday, the devotee removes this personal linga from its box, places it in left palm, offers puja and then meditates about becoming one with the linga, in his or her journey towards the atma-linga. It is very popular with pilgrims. Lingam in the cave at the Amarnath Temple , Kashmir. In Kadavul Temple , a pound, 3-foot-tall, naturally formed Spatika quartz lingam is installed. In future this crystal lingam will be housed in the Iraivan Temple. It arises as a sheer pyramid above the snout of the Gangotri Glacier. The mountain resembles a Shiva lingam when viewed from certain angles, especially when travelling or trekking from Gangotri to Gomukh as part of a traditional Hindu pilgrimage. It is believed to be the tallest natural lingam.

**Chapter 8 : Linga – Ramani's blog**

*The Thiruvasi (a metal frame in upside U shape around Lord Shiva has 27 lamps representing 27 stars, the two nearby the Jeevatma-Paramatma philosophy, 5 representing the five arts, 36 representing many philosophies, 51 letters. 11 mantras and world divisions.*

Legend[ edit ] During the early days of creation, Lord Vayu performed penance for thousands of years to "Karpooora lingam" Karpooram means camphor. Though you are dynamic in nature, you stayed here without movement and did penance for me. I shall grant you three boons". Lord Vayu said, "Swami! I want to be present everywhere in this world. I want to be an integral part of every Jiva who is none other than the manifestation of Paramatma. I want to name this Karpooora Linga, which represents you, after me. Samba Siva said," Your are qualified for these three boons. As per your wish, you will be spread throughout this world. Without you there will be no life. This linga of mine will forever be known all over through your name, and all Suras, Asuras, Garuda, Gaandharvas, Kinneras, kimpurushas, Siddhas, Saadhvis, humans and others will worship this Lingam". Lord Shiva disappeared after granting these boons. Thereafter, this Karpooora Vayu Lingam is worshipped by all Lokas worlds. Prominent among them is of Parvati who was cursed by Lord Shiva to discard her heavenly body and assume the human form. To get rid of the above curse Parvati did a long penance here. Pleased with her deep devotion Lord Shiva again recreated her body – a hundred times better than her previous heavenly body and initiated various mantras including the Panchakshari. Cursed to become a ghost, Ghanakala prayed at Srikalahasti for 15 years and after chanting the Bhairava Mantra many times Lord Shiva restored her original form. Mayura, Chandra and Devendra were also freed from their curses after taking bath in the river Swarnamukhi and praying at Srikalahasti. To Bhakta Markandeya, Lord Shiva appeared in Srikalahasti and preached that a Guru alone could make esoteric teachings and, therefore he is Brahma, Vishnu and Maheswara. As per another legend, Vayu and Adishesha had a dispute to find out who is superior, to prove the superiority Adishesha encircled the Kailasam , Vayu tried to remove this encircle by creating Twister. Because of the twister, 8 parts from kailasam fell into 8 different places which are Trincomalee , Srikalahasti , Thiruchiramalai , Thiruenkoimalai , Rajathagiri , Neerthagiri , Ratnagiri , and Suwethagiri Thirupangeeli. Around the 10th century, the Chola kings renovated the temple and constructed the main structure. The hundred pillared hall with intricate carvings was commissioned during the regime of Krishnadeva Raya during AD. The presiding image of Shiva in the form of Linga is made of white stone in a shape resembling trunk of elephant. The temple faces south, while the sanctum faces west. The temple is located on the foothills of a hill, while there is also a belief that the temple was carved out of a monolithic hill. Vallaba Ganapathi, Mahalakshmi-Ganpathi and Sahasra Lingeswara are some of the rare images found in the temple. There is a large shrine of Jnanaprasanammba, the consort of Kalahatisvara. There are two large halls namely Sadyogi Mandapa and Jalkoti Mandapa. There are two water bodies associated with the namely, Surya Pushkarani and Chandra Pushkarani. This temple is considered "Kashi of the South". This is the only temple in India which remains open during Solar and lunar eclipses, while, all other temples are closed. It is believed that performing this pooja will ward the people from astrological effects of Rahu and Kethu. Arjuna , the Pandava prince during Mahabharata is believed to have worshipped the presiding deity. The legend of Kannappa Nayanar , who was a hunter and turned into an ardent devotee of Shiva accidentally, is associated with the temple. The temple also finds mention in the works of Nakeerar and the Nalvars , namely, Appar , Sundarar , Sambandar and Manickavasagar in the canonical works of Tirumura. The temple priests perform the pooja rituals during festivals and on a daily basis. The temple rituals are performed four times a day: Each ritual has three steps: There are weekly, monthly and fortnightly rituals performed in the temple. The temple is open from 6am - 12 pm and There are other common festivals like Shivaratri , Vinayaka Chaturthi , Vijayadasami and Karthigai Deepam celebrated in the temple. Mahasivaratri Brahmotsavams are celebrated in par with Maha Shivaratri for 13 days during which the Utsava murtis of Siva and Parvati will be taken on Vahanams in a procession around the temple streets.

**Chapter 9 : Hindu Reflections: LINGA AND SAALAGRAAMA**

*The Universe The outline of the symbol is used to represent the universe, "Loka." Three loks (realms) Top: Urdhava Lok Heavens, including celestial beings and the abode of the Siddhas.*

He was the one who revealed the Adhityahrudaya Stotra to Rama, when Rama was depressed in the Battle field, fighting against Ravana. He was also present during the Mahabharata. He is a Siddha. A detailed Post on Agastya follows. At a Saivite temple named Kuttralam, formerly a Vishnu temple, in Tamil Nadu, Agastya, in one legend, was refused entry. He then appeared as a Vaishnavite devotee and is said to have miraculously converted the image to a Shiva linga. A symbolic meaning of this conversion is to show that Vishnu and Shiva are different aspects of the one and same God. The temple has five entrances representing four Vedas and the one being the way of Pilavendhan who came to enjoy the dance of Lord Shiva. The design of the Dwarapalakas is different as if they are in a conversation. This was a Vaishnava temple earlier. One Dwarapalaka is asking the other whether Sage Agasthya came there and the other replying in the negative. The devotee can worship all the Panchaboodha Lingas representing water, earth, fire, vayu and the space here. Lord Nataraja graces in the form of a painting. The finger prints of Sage Agasthya on the Linga are still visible. As a remedy, a Thaila-oil is applied on the head "Shivalinga Bana" during the 9. This oil is prepared with cow milk, green coconut, sandal and 42 herbals boiled together for 90 days and mixed with pure gingely oil produced by grinding the Ellu in a traditional manner. This abishek Thaila-oil is offered as Prasad to devotees. Also the nivedhana offered to Lord during the Arthajama puja is a medicinal preparation made of a nut called Kadukkai in Tamil along with dry ginger, pepper etc. As Lord is always under the falls water, these are offered to protect Him from cold and fever attacks, it is explained. Ambika in the temple is praised as Kuzhalvai Mozhi Nayaki. Lord and Mother visit the Agasthya shrine that day to grant their wedding darshan to the sage. The story further goes that while sage Agasthya converted this Perumal temple as a Shiva temple, he changed Sridevi as Kuzhalvai Mozhi Nayaki and Bhoodevi as Parasakthi. Mother Parasakthi is on a peeta of Sri Chakra design. Nava Sakthi Puja is performed on full-moon night here as the peeta is said to represent the collective grace and power of nine Ambikas. The main nivedhanas are milk and Vada the popular dish of Tamilnadu. As Sakthi is furious in nature, A Shivalinga called Kamakoteswara is installed before the peeta to soften Her. Devotees worship Parasakthi in the Dharani Peeta on Fridays and Navarathri days with kumkum mixed with rosewater to realize their wishes. Those facing delays in their wedding proposals worship here with turmeric, rosewater abisheks offering fragrant garlands and Payasam "porridge nivedhana seeking a suitable match. There is a shrine for Perumal in the temple praised Nannagara Perumal blessing devotees with boons of their needs. Lord Krishna also is nearby. This Perumal was in the Shiva shrine earlier. A small shrine is constructed around the jack tree, the sacred tree of the temple with Adhi Kurumbala Easar in the form of a Peeta. The tree yields fruits throughout the year but no one picks them. It is strange that the fruits are of Shivalinga form. Kuttrala Kuravanji, an ancient Tamil literature portraying the life of the Kurava community devoted to Lord Shiva, describes that all the fruits are but Shivalingas. During important festival days, this fruit is offered to Lord Shiva as nivedhana. There is also a jack tree in the prakara dating back to centuries. This tree is revered as Lord Shiva by devotees offering Him all pujas. Arjuna lost in Kasi "now Varanasi" his small box containing the Shivalinga he was worshipping. Surprisingly, he got it back in this place. He left this Linga here itself after his usual worship. This Linga is in the Prakara in a separate shrine. Those who had lost anything worship in this shrine for recovery of the object they missed. Special pujas are performed in the shrine on this day. From this shrine, the devotee can have a view of the Linga, Vinayaka facing west, the vimana Tirikooda hills and the Kuttralam falls. The Chitra Sabha-hall of paintings is a separate shrine near Kuttralanathar temple. This Sabha or hall is made of copper. Lord Nataraja in the form of paintings appears as Tirupura Thandava Murthi. The miracles Tiruvilayadal played by Lord Shiva and various forms of Lord Dakshinamurthi are beautifully painted here with colours made of herbals. A 10 day festival-Margazhi Tiruvadhirai in December-January dedicated to Lord Nataraja is grandly celebrated with car festival. Lord Nataraja is dressed in white and green using fragrant Marikozhundu. This puja is followed during the Chithirai

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Brahmmotsavam in April-May also. Ku means the cycle of births and deaths. Thalam means the remedy for this pain. Worshipping Lord in Kuttralam offers the solution.