

**Shivratri and Amavasya – Purshottam Maasa Amavasya**  
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The purpose of writing this paper is to clarify many doubts and many queries arising from all over the globe in particular U.S.A. The Amavasya of Purshottama Maasa is a khanda tithi (meaning broken tithi – not whole) falling from between 10:00 hours and 12:30 hours of Thursday June 14<sup>th</sup>, 2007 and completing on Friday 15<sup>th</sup> June 2007 at 11:15 hours. Therefore, for those of you who have kept the Purshottam maasa vratt, Friday could be celebrated as the last day up to the 11:30 hours, in principle. Regrettably this is one of the key reasons why the Solar system is degenerating with the elapsing time and giving rise to global warming. The distance between the sun and earth is getting closer each year and we can witness this in the hotter summers and milder winters and uncertain cold northerly winds coming during the early spring. Amavasya day end of vad – or dark cycle of the moon, the darkest day of the vad also propelling New Moon day according to the lunar calendar. This Krishna Chathurdasi of purshottama maasa has mythological connotations attached to it. On every Chathurdasi, according to Hindu mythology, it is believed that Goddess Parvathi-BhavaniMata takes a human form to worship her spiritual spouse Purusha-Atman soul mate Lord Shiva. On these Maasa-Shiva-rathri days special pujas are conducted in Shiva temples in the evenings. Pious or religiously devoted people normally observe fasting and go to a Shiva temple to worship and pray. Some even conduct special pujas in their homes. **Let us all together recite:**

***Amba Sarita Shambha Shivaaya; Hara Hara Hara Mahaadevaaya***

***Hara Hara Hara Mahaa-Devaaya Shiva Shiva Shiva Shambho***

***Parvathi Ramana Sada Shivaaya; Hara Hara Hara Mahaadevaaya***

***Hara Hara Hara Mahaa-Devaaya Shiva Shiva Shiva Shambho***

***Parvathi Ramana Sadaa Shivaaya: Aum Uma-Patti-Shiva-Aum***

***Hara Hara Hara Mahaa-Devaaya Shiva Shiva Shiva Shambhoo***

This bhajan is dedicated to Shiva and Parvati. Amba (or Shakti, the Goddess who energizes the Universe), is the consort of Shiva the eternal Shiva is the One Who pleases Parvati. Hara is the One Who attracts and destroys.)

***Atma Lingam Bhajorey (Athi) Adbhutha Lingam Bhajorey***

***Naaga Lingam Navamani Lingam***

***Nabhi Kamala Udbhava Lingam***

***Eeshwara Lingam Bhajorey Partheeshwara Lingam Bhajorey***

Sing in praise of Atma Lingam. Lingam represents the infinity and the kaal chakra with the Snakes and nine precious stones, the Lingam that has emerged out of His navel. Sing in praise of the Eshwara and Parthiswara Lingam.

**Shiva-Shakti – poem composed by Jyotikar**

*Oh Shiva; Oh Shakti; Oh Bhava; Oh Bhakti; Oh Hara; Oh Harani in the moment of fullness overcome by emptiness; Shiva Shakti Shakti Shiva coming into being into form formless Hum Aum Yab Yum Yab embryo fertilises of the world on whose earthen clay I stand bare footed, I adore the stillness; Motionless oh Maa Uma, in your womb; I adore the world. Oh Shiva I'm in awe of your wonder to this world! Oh Shiva I am awe of your cosmic divine dance of nattarraj! Oh Shiva I am awe of your transcendental thunder! Oh Shiva, I rejoice in your shelter! Shiva! Shiva Shiva Shambhoo! Oh Devi; MahaDeva worships your million delight prakrutti as if it were a dynamic most beautiful shimmering glow of million delights! Oh Maa, Oh Shakti, you are the mould you are the Pillar of light endless and fire flight of delight limitless! Oh Shakti! Thou absorbeth all darkness aflame in one sensation! Oh Shiva, Shiva Shiva Shambhoo; Let me join thou in the rejoice of Maa's energetic happiness; dance dance dance to the holy Drum Damaru dance dance dance and let my heart throw away to the thunderous energy of cosmos dancing. Oh Maa Divine Parvati, thou art the light of million lights of delights, thou art vision, Oh Maa, glance glance glance into my eyes and make my eyes holy Eyes – to rejoice and to cherish DELIGHT! Shiva Oh Shiva; Shakti Oh Shakti Ommmmm; rapturous delight! Oh thousands arms, million trances, sixty four thousand energies, eighty four cosmic cycles, dance in space like trees in the storm full of handsome solace dropping leaves of love all over the earth seeds of your light; seeds of your might fall and raise to join your delight. Shiva Oh Shiva; Shakti Oh Shakti Ommmmm; rapturous delight! Oh light of thousand delights, let us walk the way that is not a way to go where we have always been moving without moving loving without loving because we are already that love in communion with itself, Oh Shiva Oh Shiva; Shakti Oh Shakti Ommmmm; rapturous delight! What is to say, but what we are what is to listen but what we are all that I am but your grace divine Delightful!*

## **Legendary myth of Shiva from the Deva Puranas: Great Divinity of Shiva**

The flames emitted by the two weapons of Brahma and Visnu burned the three worlds. On seeing the imminent untimely dissolution, the bodiless form of Siva assumed the terrific form of a huge column of fire in their midst. The two weapons of fiery flame potential enough to destroy the entire world fell into the huge column of fire that manifested itself there instantaneously. Seeing the auspicious wonderful phenomenon assuaging the weapons, they asked each other about that wonderful form, thinking about the column of fire that had risen up. It was beyond the range of senses and wanted to find its top and bottom. Jointly deciding like this, the two heroes proud of their prowess immediately set about assiduously in their quest. Vishnu said that nothing would turn up, if they were together and assumed the form of a Boar and went in search of the root.

Brahma in the form of a swan went up in search of the top. Piercing through the netherworlds and going very far below, Visnu could not see the root of the fiery column. Visnu, in the form of a Boar returned to the former battleground. Brahma on the other hand, saw a bunch of Ketaki flower of mysterious nature falling from above. On seeing the mysterious fight between Brahma and Visnu, Lord Siva laughed. When his head shook, the Ketaki flower dropped down. Although it had been in its downward course for many years, neither its fragrance nor its lustre had been diminished even a bit. The flower had been intended to bless them. Brahma told the lord of flowers that he had come to seek the top of the column in the form of swan. On this the flower replied that it was falling from the middle of the primordial column that was inscrutable and did not know how the top of the column could be seen. Brahma told the flower to do as he desired and requested him to tell Visnu that Brahma saw the top of the column and that he was a witness to it. Saying this, he bowed to the Ketaki flower again and again since according to him even falsehood was recommended at the time of danger. Returning to the original place, where Visnu was utterly exhausted, Brahma danced with joy. Visnu told him the truth that he could not see the bottom. On the other hand Brahma told Visnu that he saw the top of the column and the Ketaki flower witnessed the same. The Ketaka flower repeated the falsehood endorsing the words of Brahma in his presence. Hari, taking it to be true, made obeisance to Brahma. Brahma was worshipped with all the sixteen means of service and homage.

The Lord Siva taking up a visible form in order to chastise Brahma, who practiced trickery, came out of the column of fire.

On seeing the lord, Visnu stood up with his hands shaking with fear, caught hold of the lord's feet. He told lord that it was out of ignorance and delusion about Lord, whose body is without a beginning or an end that we indulged in the quest prompted by our own desire. He requested Lord to forgive them for their fault and accepted that it was another form of his divine sport. Lord told Visnu that he was pleased with him, because he strictly adhered to truth in spite of his wish to be a lord. Hence in general public, Vishnu's footing will be equal to Lord's and would be honoured too. He blessed Visnu saying that there would be separate temples, installations of idols, festivals and worships for him. Thus, formerly, the lord was delighted by the truthfulness of Hari and offered him a footing equal to his own even as the assembly of the Devas was witnessing the same. Mahadeva then created a wonderful person, Bhairava, from the middle of his brows to quell the pride of Brahma. Bhairava had knelled before the lord in the battlefield and asked lord to give him directives. Lord then introduced Bhairava to Brahma saying that Brahma was the first deity of the universe and told him to worship him with his quick-moving sword. With one of his hands, he caught hold of the tuft of Brahma's fifth head that was guilty of haughtily uttering a falsehood, and with the hands he furiously shook his sword in order to cut it off. Brahma trembled like a plantain tree in a whirlwind, with his ornaments scattered here and there, his cloth ruffled and loosened, the garland displaced, the upper cloth hanging loose and the glossy tuft dishevelled, and fell at the feet of Bhairava. Meanwhile the sympathetic Acyuta, the Visnu, desirous of saving Brahma, shed tears over the lotus-like feet of lord Siva and said with palms joined in reverence just like a child lisping words of entreaty to its father. Acyuta told lord that it was He who gave Brahma five heads as a special symbol and requested lord to forgive his first guilt and favour him. The lord thus requested by Acyuta relented and in the presence of all Devas asked Bhairava to desist from punishing Brahma. On this lord told Brahma that in order to extort honour from the people, he assumed the role of the lord in a roguish manner. Hence Brahma would not be honoured and would neither have his own temples or festival. Brahma then requested lord to please him and considered sparing his head itself a great blessing and a boon. Isvara, the Siva, then granted him a boon, which was very difficult to get. Shiva is the only Vedic God that is known as ISHANNA, RUDRA, SOMMAMM, SHIVA, AND FINALLY HARA. These five Shivas are the supposedly presumed to be the images of Brahma, Vishnu, Mahesh, Indra and Varuna. **Brilliant!**

God and his creation are one. Yet God hides himself from his creation to give himself the joy of discovering God. God is both Creator and the Created.

Lord Shiva danced with his creation, yet with his creation in his humility the Great Divine transcendental Spirit of all life hid his own Glory from it. The external world is the expansion of Shiva's Divine Glory; yet his creation was not separate from Mahadeva Shambhoo, for Eternal Great Divine Param-Atman gave Shiva's creation the JOY of discovering Shiva's God Consciousness. This is also known as the wheel of balance [eternal wisdom]; the wheel of cosmic karma; the wheel of samsahr; the wheel of timeless time; the wheel of balance; the entire flux of Rahu-Ketu Serpents that behold the whole jagada. The Uncreated God and The Created God are one, yet the creation is attached to the grand illusion of separateness – MAYA [Goddess]. Whenever God's creation discovers God, God discovers himself all over again. God delights in the dance of hiding and discovering his glory. The Cosmic Dance of Shiva is an awesome 'natraj' which displays and so brilliantly that birth begins with Gods fertility, oh the consciousness hidden from the mind and the intellect, to be discovered in time, to be rejoiced in karmic time to be realised in human life time, before death, before the mortal death of the mind and the intellect, oh this benign beauty whose pathless trail remains ever so close to our heart's wonder just as a pebble unspoken remains at the sea shore for thousands upon thousands of years. Oh Divine child of Divinity thou art the very particle of Shiva! Thou art in the twine realms – the realm uncreated and the realm created, the manifest and the unmanifest; the known and the unknown; the seen and the unseen; the matter and the spirit; the measure and the un-measurable; the darkness and the lightness. Uncover the unknown, the light of thousand delights – as during the Amavasya Shiva himself wakes up from his meditation to become the glow of thousand lights of Maa Bhavani HERSELF! Amazingly brilliant! How divinely magnificent is Amavasya when rejoiced with Shiva the benevolent father of all; who is love and light inseparable, who is compassion and protection inseparable; who is the tear drop of Brahma!!!

*Aum Namastestu Bhagavan Visvesaraya Mahadevaya Trayambakaya  
Tripurantakaya Trikagni – Kalaya Kalagni - Rudraya Nil - Kanthaya Mrityunjaya  
Sarvesvaraya Sadadhivaya Sriman Mahadevaya Namah.*

Aum. I bow down to Lord Shiva, who is the creator and protector of the universe, who is the greatest among gods, who has three eyes, who is the annihilator of all the three worlds, one whose throat is blue, who is the conqueror of death, who is the Lord of all, who is propitious who is possessed of all marks of greatness and who is the greatest among Gods; to him my prostrations; humble salutations and obeisance. HARA HARA HARA MAHADEVA!

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