CHAPTER VIII
Guru Sthala at Ālangudi
Guru Bhagavān (Jupiter), otherwise known as "Brahaspathy" has been installed as Lord Dhaṭchinchamūrthi at Ālangudi, another Navagrahā Sthalā situated in the Thanjavur District. Ālangudi is a small village situated 20 Kilometers from Kumbakonam. It is 6 Kilometres away from Valangaimān in the bus route between Nīdāmangalam and Valangaimān. The Sthalā is one among the "Panchā Bōṭha" Sthalās with Lord “Ābathṣagāyśwarar” and Amman “Yelavarukuzhali”. He occupies the fifth place in a Navagrahā Mandala and located to the north of the Sun. Guru is a large graghā, situated far away from the sun. He is regarded as a good fortune graghā. He takes twelve months to cross one rasi to another and hence takes 12 years to cross over all the twelve Rāsis. He is seen with a single face and four hands. His hands holds the book and Jebamālai. He is otherwise known as Brahaspathy, Viyāţhan, Guru and Maṇṭri. He is regarded as the Guru (Master) of the Devas. "Guruvāram" has been called as “Jēēvavāram”.

He was the seventh son of "Angēērach Muṇivar", who was one among the sons of Lord Brahma. Guru was born to saint Angēērach and Vasuthā, as their seventh son. His wife is called “Thārai”, and his son is known as “Bhārathvāsar”. Since he was a man of knowledge and wisdom, he acted as the Dēva Guru. He also acted as the minister of Lord Īndra. He was noted for his passive character. He is golden in colour and his vehicle is the elephant. He used roam in a chariot driven by gold coloured horses. He was responsible for having
avoided the “Sarpayāga”. He is also said to have deferred the attack of
the Vachirapadai. He is also said to have the power to curse the
Asurās.

The Sthala Ālangudi, has been otherwise known as “Kāsi Ārahyam”, and “Thiru Irumpōolai”, The Sthala Viṣṇuṁśha of the Sthala
is a plant known as “Pōolai”, hence, in the Dēvaram hymn, it has been
called as “Thīru Irumpōolai”. As Lord Sivā consumed the “Ālakāla
Viṣṇham” (the Venom of the serpent vāsuki) and saved the Dēvās, the
place came to be known as “Ālaṅgudi”.

The Sthala got to be known as the Guru (Viyazhan) Sthalā,
since, the day Thursday or Viyāzhān is his favourite day, hence,
devotees used to come and offer worship on Thursdays at this place to
Lord Dhatchināmōrththy, hence came to be known as “Kalāṅgāmal
Kāṭṭha Vināyagar” (the Lord who saved the people from all their
troubles). Brahma Thīrtham and Amīrthha Pushkarani are the two
holy tanks of the temple.

Saint Viswāmithira, Agasthiyā, Mukundrā and Virāpathira are
the saints who worshipped at this place and obtained the grace of the
Lord. Saint Thiruṇṇasambandaṁad had visited the temple and sung holy
hymns in praise of the Sthala and the deity. Poet Kālamēka also have
visited this shrine and praised the glories of the lord through songs.
Architecture:

There are 127 Saivite shrines located to the south of the river Cauvery and the Guru Sthala Álanjgudi is the 98th Sthalā. When entered into the village, there is an arch with the name “Álangudi Ābatē Sahāyēsar Thirukkōil”. Crossing over a few streets, one can reach the temple and can see a five tiered gōpura, facing the south.

At the entrance of the temple is located the shrine of “Kalaŋgāmal Kāṭha Vināyagar”. Just opposite the shrine exists the Amman shrine called “Yēvalar Kuţhali”. In the left turn side is located the shrine of the presiding deity Sri. Dhatчинāmōörthy or Ābatēsahāyēswarar. Entering into the eastern gate, there exists the Nandhi, Palipita and the Mahāmandapa. At the entrance of the Mahāmandapa, the Dwārapālakās can be seen. In the Sanctum, the presiding deity Ābatē Sahāyēswara is seen in the linga form.

The eastern Thirumalāpathy which is the southern side is located the Sōoriyan or the Sun. In the southern side of Sōoriyan are located the Urchava Mōorthikāl. In the southern Thirumalāpathy are located the images of the four Saivite saints, Sōoriyēsar, Sōmēsar, GurumōŚēkarar, Sōmanāθhar, Sabtharishināθhar, Vishnunāθhar, Bimēsar, the Sabtha lingās, Kāśi Viswanāθhar, Visālātshi and Agasthiyā. At this place only, in the southern Kōshtam, the special deify of the Sthala “Guru Dhatчинāmōörthy” is seen in the sitting pose.
In the western Kōśhtam is located the Lingōṭhpava. Opposite to him are seen Lord Muruga with his consorts Vallī and Deivaiyānai, Lakshmi Kalyāṇa Sāsthā and the Sabthamāthar. In the north Thirumalapathi are seen Sabāpathy, Sivakāmi and Maniĉkavāsakar. Next to this the Urchavamōörthy Lord Dhatĉināmōörthy is seen with his guards. In the left is seen Sukravāra Amman and the Thiruppalliyarai (bed chamber). Again going around the shrine of Yēvalār Kūţhalī, one can reach the flag mast and offering worship there, one can come out of the temple.

Legends:

Once Guru sent his son “Kasan” to Sukkiran, the Guru or master of the Asurās to learn the maṇṭra “Sanjivini” which can make a dead person alive. Kasan also went to Sukkiran, and learnt the maṇṭra. At the same time, he fell in love with Theivayānī, the daughter of Sukkiran, hence he cursed Kasan. Then Guru went to Kāsi and sat on penance for sixteen thousand years. In appreciation of the penance of Guru, Lord Sivā blessed him and granted the gifts of being good to all at all times and also to be the Guru or Master of Lord Indira. Hence, Guru installed a Sivalinga there and worshipped it. It is believed that the Sivalinga which was worshipped by Guru, still remains at Kāsi.

Janamējayan, the son Parisheethu Mahārāja used to kill the snakes due to the curse that his father had received. It was brought to the notice of Guru. He summoned Janamējayan and properly
advised him that killing a living thing is very bad and it would be more bad to annihilate a particular species, the snakes in total. As a result of his good advise, Janamejayan also rectified his bad actions and stopped killing the snakes.

Saivite Saint Sundarar once wanted to worship the Lord Ābathsahayēśwarā at Ālaṅgudi. When he came over to the place, the river veṭṭār was in floods, so he could not cross over the river and reach Ālaṅgudi. Hence, Lord Ābathsahayēśwarar himself came to the rescue of Sundarar in the guise of a boatman and enabled Sundarar to cross the river. When the boat, due to the powerful stream of the water got dashed against a rock and the saint had to fell into the river. At that time Lord Vināyakā of the temple came to their rescue and saved the Saint. Hence, he has been called as “Kalaṅgāmal Kātha Vināyakā”. Both the Lords appeared before the saint and blessed him.

Saint Sundarar Sang a Dēvara hymn, narrating the incident and the glory of the deities, but unfortunately the song has been lost.

According to puranic sources that Ambigai came over to the Sthalā and commenced a penance with the idea of convincing the Lord and marrying him. As a result of this penance, the Lord also got convinced and married the Ambigai. Those who are afflicted with Nāgathōṣha (Snake bite) visit the temple, offer worship to the Lord and get relieved from it.

There is a belief that if a person dies at kāsi, it is used to chant the “Thāraga Maṇtra”, that is the “Rāma nāma” in the ears of the
person before his death. So also, it is also believed that those die at Alangudi, that Eswara also chant the “Panchāṭchāra Maṇṭrā” and grants Mukthi. Guru Bhagavān, in the form of Lord Dhatchināmōorthy is seen in sitting position, pressing down the asura Muyalagan under his feet and offers grace to the deities. Guru Bhagavān has been offered with yellow colour dress and worship him with mullai flowers. Those who wish to obtain knowledge and wisdom used to visit the temple and go around the holy shrine for twenty four times and believe to obtain the desires of their heart. The form of Lord Dhatchināmōorthy at this temple is to have imbibed the “Gnāna Sōrubini Dēvi” in him and present himself as "Sačhidānanda Mōorthy”.


The holy tank of the temple “Amirtha Pushkarani” is in the form of a moat around the temple. “Gnāna Gōōbam” is present with in the Swāmy Mandapā. The river “Pōolai Vana Āru” runs towards the east and south to the temple. The Swāmy of the temple is given the holy bath (abhisheka) in the month of “Tula” only from the water drawn from this river.

Pōōjas and Festivals:
As usual, as it happens in other Saivite Shrines, all most the same type of pūjās and festivals are being celebrated and offered to the deities of this temple as per the agamic rites and rituals. Daily pūjās are performed to all the deities. The following festivals are being celebrated in the temple in a special manner. They are the Chithirai Vizha, special celebration on the third Thursday of the month Māsi. The transition of Guru from one Rāsi to another rāsi, called the “Guru Peyarchi” or the “the transition of Guru” is the most famous celebration of the temple.

**Administration:**

The temple is under the control of the HR & CE Board, the Govt. of TamilNadu. There are a variety of officials employed in the temple to look after the administration of the temple. There are 112 acres of wetland and 18 acres of dry land which fetches forty eight lakhs of rupees per annum as income to the temple.

**Astrological aspects of Guru:**

**Parthōsha Virathās:**

From 4.30 to 6.00, during the Prathōsha Kāla (time) the Lords, Brahma, Vishnu, all devathāis, rishis, offer grace to the deities at the same time. Among the Virathās of Lord Sivā, the “Prathōsha Dharshan” is an important one. Once the Prathōsha dharshan is performed, the sins of a person committed over a period of twenty one generations will be relieved. Among the Prathōshas, “Sōma Vāra Prathōsha”, “Guru Prathōsham” and “Sani Prathōsham” are highly
reputed ones. As Ālangudi, happens to be a Shathalā where Lord Siva consumed the poison and saved the Devas, the sthala is noted for performing Prathōsha dharshan, pōōjas and charities so as to obtain the grace of the Lord.


**Faces of Guru:**

As per astrology, Guru is said to have twelve faces and as per the nature of the faces, as per one’s horoscope, their nature, character and other associated aspects will be calculated. In their rāsi, if Guru is present in the first face, they will be persons of very good character. If present in the second face they will be persons of wealth. In the third face, they will be persons of charitable character, and in the fourth face, the persons will belong to the middle class. Those who have Guru’s fifth face, they will be persons of great intelligence. The
sixth face of Guru will cause uneven lifestyle and the seventh, and
eighth faces of Guru grants longevity, prosperity and strength. The
ninth face of Guru grants intelligence, wisdom and great learning.
The tenth face of Guru grants the ability to achieve things to their
favour. The eleventh face of Guru grants lot of wet and dry lands.
The twelfth face of Guru causes only misery and misfortunes.

Guru’s fortunes as per the Rāsis:

As per astrology and one’s horoscope, the fortunes vary when
Guru dwells in a particular house. When Guru enters into one’s house
as per one’s horoscope, he is called as “Jeṇma Guru”. During that
time, he causes misfortunes in the family. In the rāsi, when Guru
enters into the second house, he causes happiness, good spirit and
chances of success. The economic position of the family will be
satisfactory. When he enters into the third house, he will cause
sufferings in the family. When he enters into the fourth house, the
relatives of the family may desert the family. When he is in the fifth
house there will be good fortunes such as the happening of auspicious
things, promotion in office, economic prosperity and happiness. When
he enters into the Sixth house, he causes medical expenses. When he
enters into the seventh house, there will be the happenings of
auspicious acts like marriage and improvement in income. He causes
congenial atmosphere in the family when he enters into the eighth
house. He causes unhappiness in the family when is present in the
ninth house. He causes ill health, financial constrain and the like.
But, when he moves into the eleventh house, he changes every thing by providing good health, financial welfare and happiness in the family. When he enters into the twelfth house, he makes a person to spend the money in the proper way.

**Guru Dasai:**

Guru Dasai lasts for 15 years. When Guru enters into cancer (Kataga Rāsi) he gains extreme powers, but when he enters into Capricorn (Mahara Rāsi) he is seen declined in power.

Leo, Virgo, Scorpio, (Simma, Kanniya, Virukṣhika) are his friendly houses. Taurus, Gemini, Libra (Rishabam, Mithunam, Thulām) are his enemy houses.

Guru is able to look at 5, 7 and 9th houses, and as a result of this look the sufferings of the family will disappear. Moreover, Guru, when he changes his house from one to another, he used to indicate the fortunes and misfortunes that he is going to grant.

"The look of Guru brings about one crore benefits", is a dictum. Hence, when Guru is present either independently or jointly in a house of a rāsi, as per one's horoscope the fortunes differ. As per one's horoscope, if Mercury and Venus (Puthan and Sukkiran) are present in the 7th house, and Chandran in the 11th house, Kanya Rāsi Puthan is seen in full power, and in the 11th house Guru also present with extreme power, then kumba rāsi Chandran, present with high powers in the 4th house and having the look of Guru, and Sevvai (Mars) is present in the 3rd and 6th houses and Sani (Saturn) is
present in the 11th house, and the rasi also in powerful state and seen with Guru in the same house, then the Kanya Rasi Horoscope, if Puthan is present in that rasi, and in Thulam, Sukkiran and in the Kataga Rasi Guru, and in the 11th house, if Chandran is present, then the look of Guru brings about one crore benefits.

The same benefit may be obtained, if Seyyai and Guru are jointly present in a Rasi or if Guru looks at Seyyai (Mars) and the look of Guru is on 3,7,11 "Kalathira Karanan", Sukkiran for the males and Chandran for the females, then Guru grants crore benefits.

Again, in the Chandran Dasai grants Puthan Buddh (knowledge) Guru Dasai grants Guru Buddh, in Guru Dasai Chandran Buddh, in Puthan Dasai Puthan Buddh, in Puthan Dasai Chandran Buddh, in Puthan Dasai guru buddhi, in Sukkiran Dasai Sukkiran buddhi, – all grants greater benefits. If Guru is present in the Puthira Sthana, he grants the birth of male children and if present Kataga Rasi and in full power, he grants number of female children.

**Appeasing Guru Bhagavan:**

If a person, as per his horoscope, have been afflicted by Guru, as per the science of astrology, there are five methods of worship to appease him. They are: (i) Lighting a deepa with castor oil, gingili oil and illuppa oil to the Navagrahas and going around them for nine time, the Guru thosha will leave them. (ii) In those horoscope, if Guru is present in the jaña lakhna, they have to meditate upon Lord Siva and worship Lord Dhakshinamoorthy. In their horoscope, if Guru is
present in the second house, they have to spell out “Vishnu Sahashara nāma”. If it is present in the third house, they have to wear Guru Yantrā. If it is present in the fourth house, they have to continuously tell “Mangala Slōga”. It is present in the fifth house, they have to undertake a holy pilgrimage to those guru Sthalās. If it is present in the sixth house they have to perform the “Ganapathy hōmam”, and it is present in the seventh house, they have to recite “Ashtōthiram” daily, Sundarakaṇḍa recital by those in the eighth house. If it is present in the ninth house, they have to visit all Guru Sthalās. If Guru is present in the tenth house, they have to tell the “Sutharsana Maṇṭrā”. If it is present in the eleventh house, they have to tell “Mahālakshmi Sthōthira” and if it is present in the twelfth house, they have to worship Guru, Siva and Vishnu.(iii) The third method of Parihāra is to tell the “Gāyatri Maṇṭrā”, daily for sixteen times.

iv) The fourth Parihāra is to tell the “Maṇḍla Maṇṭrā” of Guru for 16,000 times.

v) The fifth Parihāra for Guru thōsha can be obtained by performing special pōōjas as per the ṛgamic rites and rituals.

The Guru Sthalā at Ālangudi and Specialties:

As cited earlier, Ālangudi is the Sthala meant for Guru, hence those who offer worship during the “Guruwāra”, they may obtain “Sivagnānā”. Āthi Sankarā worshipped at this place and obtained
Sivagnānā. The sthāla, as per astrology, special pūjjas can be offered on every Thursday. Moreover, on the stars of Punarpūsam, Visākam, Pōrāttāthi, New moon day, Full moon day are the favourite days to offer pūjjas, archanas and abhishēkās to Guru.

**Astrological aspects associated with Guru:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspect</th>
<th>Characteristic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gōthiram Angirasar</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Supreme Lord (Athi Devadai)</td>
<td>Īndra</td>
</tr>
<tr>
<td>3.</td>
<td>Prathyathi Devadai</td>
<td>Brahma</td>
</tr>
<tr>
<td>4.</td>
<td>Worshipping Lord</td>
<td>Dakshināmóörthy</td>
</tr>
<tr>
<td>5.</td>
<td>Authority</td>
<td>Thanusu, Mēēnam (Sagittarius, Pisces)</td>
</tr>
<tr>
<td>6.</td>
<td>Direction</td>
<td>North</td>
</tr>
<tr>
<td>7.</td>
<td>Language</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>8.</td>
<td>Caste</td>
<td>Brahmin</td>
</tr>
<tr>
<td>9.</td>
<td>Dress</td>
<td>Golden Yellow</td>
</tr>
<tr>
<td>10.</td>
<td>Consort</td>
<td>Tāra Dēvi</td>
</tr>
<tr>
<td>11.</td>
<td>Son</td>
<td>Yamakandan</td>
</tr>
<tr>
<td>12.</td>
<td>Vehicle</td>
<td>Elephant</td>
</tr>
<tr>
<td>13.</td>
<td>Flower</td>
<td>Jasmine</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>14.</td>
<td>Tree</td>
<td>'Arasu</td>
</tr>
<tr>
<td>15.</td>
<td>Grain</td>
<td>Gram</td>
</tr>
<tr>
<td>16.</td>
<td>Food</td>
<td>Curd Rice</td>
</tr>
<tr>
<td>17.</td>
<td>Metal</td>
<td>Gold</td>
</tr>
<tr>
<td>18.</td>
<td>Gem</td>
<td>Pushparagam – Topaz</td>
</tr>
<tr>
<td>19.</td>
<td>Dwelling period in a Rasi</td>
<td>One year</td>
</tr>
<tr>
<td>20.</td>
<td>Dasai</td>
<td>16 years</td>
</tr>
<tr>
<td>21.</td>
<td>Property</td>
<td>Buddhiraṅgaraṇa</td>
</tr>
<tr>
<td>22.</td>
<td>Fortune</td>
<td>2,7 – good fortune</td>
</tr>
<tr>
<td>23.</td>
<td>Sthala</td>
<td>Ālangudi, Thiruchendur</td>
</tr>
</tbody>
</table>

**Guru: Navagraha Stothiram:**

```
Guru Bhagavan Thiayana Slogam:
```

```
Guru Bhagavan Thiayana Slogam:
```
I pray the Brahaspathy Guru Bhagavan, who has been the master of Devas and Maharishis. Glittering like the gold, and worshipped by the three logas, I pray you.

**Sri Guru Sthuthi:**

अप्रवेसातां भवेकरूपं नामिति करं

श्रापूर्दति वनस्पतिः संकरां वरुणां सुगन्धि युष्मि

मर्यादाय विद्यां सत्यस्माति विशाल्या विचं विविष्य

तृषुसंगतवर्षन शुष्कमरुक्कत्वम महाभाष्यम संकु

She, who eliminates the ignorance that remains in the heart like the light of the sun, providing wisdom and knowledge of divine nature to the ignorant, providing everything to those, like the sindamani, who are in scarcity, to serve as a float for those who suffer as a redder less raft of the cycle of birth, I offer my prayers under your holy feet, O, divine mother.
Foot Notes


2. ibid., P.14

3. ibid., P.16


5. ibid., P.45


9. ibid., P.119

10. ibid., p.119

11. ibid., P.120


13. ibid., PP 43-44.