



GURUVANI

As we worship Divine Mother seeking education, health, wealth etc., it is the bounden duty of everyone to venerate one's 'Motherland' also, as one's Mother with the same discipline, dedication, devotion, and determination. Worship of Motherland is to act like a true Bhāratīya in letter and spirit. Just like one's relationship with one's mother is never cut for lifetime, one's duty towards one's motherland remains forever wherever one lives. Let's all come together, remain united, and take solemn pledge during this auspicious Navarātri to rejuvenate our spirits and work to restore the pristine glory of Bhāratadēśa with undaunted chivalry, renewed commitment, and staunch perseverance! -Samavedam Shanmukha Sarma.

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Dear Readers, Namaskaram.

This month we celebrate the auspicious Śarannavarātri.

A new serial '**Dēvī Māhātmyam**', also popularly known as '**Caṇḍī Saptasati**' is starting from this month. Sri Shanmukha Sarma garu expounded '**Bhuvanēśwari**' name from Śrī Lalitā Vidya. Another article from Dēvī Bhāgavatam explicating the **Virāṭ (Cosmic) form of Divine Mother** is a must read. Chanting the meditation Śloka on Divine Mother's lion cures all ailments.

In his inimitable style, Sri Samavedam garu's elucidated the stuti of '**Māyādēvi**' from Kalki Purāṇa giving the gist of Divine Mother's tattva. Chanting of the verse explained from **Śrī Rājarājēśvarī** Mantra Mātṛkāstavam bestows auspiciousness. Sri Samavedam garu's description of 'Kirantī maṅgēbhya..' verse from Saundarya Lahari embedding '**Gāruḍī Vidya**' bestows good health.

The article on Jagadguru Śrī Śrī Śrī Candrasēkhara Bhāratī Swāmi is enlightening. An extract from 'Sri Kalki Avatāra Vaibhavam' about **the need of unification for Hindus** and Hinduism is motivating and provides direction.

Please don't miss the news and photo gallery about the establishment of '**Sri Samavedam Ramamurthy Sarma Foundation**', Pravachanam, Sri Vallabha Ganapati Mandir celebrations, and other activities of Rushipeetham.

To express your views about this e-magazine, please write to aarshavani@rushipeetham.org with the subject line 'VIEW'.

Thanks & Namaste,
Aarshavani Team.

Aarshavani in 10th Year of publication



Aarshavani FaceBook



Bhuvanēśvarī - Śrī Bhuvanēśvaryai Namaḥ

Among the Daśamahāvīdyās, 'Bhuvanēśvarī Vidya' is the tenth.



Bhuvanēśvarī Vidya, in itself, is a huge mantra treatise. One must learn this from a Guru. In truth, 'Bhuvanēśvarī' is a seed word. This is the ultimate form of knowledge and that knowledge which provides liberation. In Dēvī Bhāgavatam, Bhuvanēśvarī is mentioned as the primordial Śakti. Maṇidvīpa is the abode of Bhuvanēśvarī. When She is called 'Lalitā', She is Śrīmannagaranāyikā i.e., the presiding lady of Śrīmannagara. The root syllable of Bhuvanēśvarī comes three times in Lalitāvidya. It is the root syllable of Bhuvanēśvarī that appears at the end of each block. This

set of three root syllables became 'Tripura'. Bhuvanēśvarī Herself is Rājārjēśvarī. There is no difference between Śrīvidya and Bhuvanēśvarīvidya.

Bhuvanēśvarī – She is the Īśvarī of all the worlds. 'bhavanāth bhāvanāth caiva' – bhavaḥ, bhavanam, bhuvanam – exist, occur, make it happen, keep. All these worlds are existing. There are a total of fourteen worlds right from the bottom to the top. Atala, Vitala, Sutala, Talātala, Rasātala, Mahātala, and Pātāla are worlds below. Above worlds are Bhūlōka, Bhuvarlōka, Suvarlōka, Mahālōka, Janōlōka, Tapōlōka, and Satyalōka. For all these fourteen worlds, there is only one leader, and She is Bhuvanēśvarī.

'Śivēna sahitām dēvīm bhāvayēth Bhuvanēśvarīm' – One should worship Bhuvanēśvarī along with Śiva. Let's meditate on Her form. She has noose and goad in two hands and remaining two hands are in the poses of boon bestowing (Varada) and granting fearlessness (Abhaya). The same noose and goad are held in two hands by Śrī Lalitādēvī along with sugarcane bow and flower arrows. Since Śrī Lalitādēvī is holding sugarcane and flower arrows, where are the hands granting boons and fearlessness? Śrī Śaṅkara Bhagavatpāda said, 'Your feet are the hands granting boons and fearlessness'.
(Continued on page # 4)

Sadhu Vachanam

Who are we to say that the Supreme God has done right here and something else there? Do not forget that He is also called omniscient i.e., who knows what to do, when, where, and how. Of course, He is also the omnipotent i.e., one who has the power to make sure that only whatever He wills shall happen.

– Jagadguru Śrī Śrī Śrī Candraśēkhara Bhāratī Swami

Bharateeyam

The India that has been known as Bhārat since times immemorial have always been vigorous, vibrant, dynamic, kind, all encompassing, ever forgiving, materially rich, spiritually monumental, and above all a leader with the only vision – Welfare of all and Justice to all.

– Jordan Leen, Writer and Philosopher.

Spiritual Quest

(Answers by Sri Samavedam Shanmukha Sarma)

✚ Does Vedanta propagate idleness and inactivity?

Sanatana Dharma or Hinduism or Vedanta in Sanatana Dharma never advocates idleness, passiveness, and inertness. Instead, Vedanta talks about activeness, vigor, life, hard work, dynamism, energy, and in fact, doing any activity with full potential, complete efficiency, and total effectivity giving one's complete mind and body to complete the task at hand successfully. Those who propound anything contradictory are propagating false Vedanta.

SĀMAVĒDĪYAM

(QUINTESSANCE OF SANATANA DHARMA)

Worship of one's chosen deity, while remaining fully cognizant that all other forms of God are also different expressions of the same God being worshipped, is the only way to attain liberation. – Samavedam Shanmukha Sarma.

Upcoming Pravachanams

Date: Oct 18 – 26, 2024 4:00 PM
Topic: **Aditya Mahimaa Vaibhavam**
Venue: Kumaraswami Math, Kedhar Ghat, Varanasi
Contact: Smt. Dhavala Rani 8015980787, 8318967033

Siva Bhakti Gitalu

by

**Sri Komanduri
Ramanujacharyulu garu**

October 26, 2024 @ 4:00 PM

Date: Nov 4 - 13, 2024
Topic: **Sri Kasi Kshetra Vaibhavam
Pravachana Yagnam**
Venue: Mumukshu Bhavana Pranganam, Kedar Khand, Varanasi.
Organized by : Sri Samba Sadasiva Seva Samiti
Contact: 9440009298; 7780319275; 9866706817; 9290888386

Date: Nov 21 – Dec 11, 2024 6:30 PM
Topic: **Sri Vishnu Sahasranama Bhashyam**
Venue: Sri Sarada Parameswari Devasthanam, Sringeri Sankara Math, Sampath Nagar, Guntur.
Contact: Srinivas 9948099579

Traditions-Fulfilments



✚ vandhyānām putralābhāya
nāmasāhasra mantritam
navanītam pradadyāttu
putralābhō bhavēddhravam ||

Partaking Desi Cow butter sanctified with Sri Lalita Sahasranama Stotra grants progeny to those not blessed with children.

SivaPadam

ambāmāvāhayāmi antaraṅgkalaśē
bhaktyamṛta puṇyasuphalabhāvapallavānvitē

mahākālīkādi śaktimayīm mahādēvīm
sāṅgām sāyudhām śivām saparivāramūrtīm
gaṇēśaguhajanānīm anantaśaktyāvr̥tām
sarvadēvamayīmumām śarvāṇīm jagadambām

madhukaiṭabhadanuḷāntakamādyām yōgēśvarīm
maḥiṣāsuraḍaḷana rūpamaiśvaramayīm lakṣmīm
śumbhādyasurānihantrīm
śuddhām ṣaṇmukhavinutām
durgām bhargapriyām duritapuñja bhañjanīm



During the worship observances of Divine Mother in the nine nights of autumn, it is traditional to install Kalaśa and invoke Ambika. This lyrical poem is written to perform the worship with feeling in mind.

I'm invoking Amba in the internal Kalaśa filled with ambrosia of devotion (Bhakti), thoughts as the tender leaves, and the merits accrued as the fruit.

Divine Mother Mahādēvi present as Mahākālī and other forms of Śakti is being invoked into this Kalaśa along with Her entire retinue, surrounding deities, and their weapons. In this Kalaśa, I'm establishing the Divine Mother who is - the Mother of Gaṇēśa and Kumāra, surrounded by infinite number of Śaktis, the embodiment of all gods, Umā, Śarvāṇī, and the Mother of this universe.

I'm invoking and worshipping the Divine Mother who is – dear to Śiva (Bharga), Durga, the destroyer of all sins, and the embodiment of Mahākālī, Mahālakṣmī, and MahāSaraswatī as expounded in the Prathama, Madhyama, and Uttama stories of Dēvīmāhātmyam (Caṇḍīsaptaśati-Navaśati).

(Adapted from 'SivaPadam' – Book 3)

Hinduism needs to become a 'United Force'

Due to the influence of Kali, even if a small word is said about a caste (kulam), all the people of that caste become united holding swords, daggers, shouting slogans, and make movements to kill those who uttered those words. But, if anyone insults our Dharma, our Gods such as Rama, Krishna, Siva, and others, no one will come forward to become united and fight against those who said those words. The love that is there for one's own caste is not there one's own Dharma, God and religion. No movements are organized for this kind of insults and violations. All movements are about castes.

Knowing this very well, with the intention of dividing such weak-minded people and achieve their pleasure, the occult politicians are doing a lot of evil by bringing caste census making caste system as the basis. Even though there has been an effort to establish a good system in the governance since independence that everyone is equal, caste system will continue to exist as long as there are sinners who are trying to squeeze votes by pressing for caste census and thereby not allowing that equality to continue. There are displays on the name of caste, fights on the name of caste, and high-low discriminating arguments on the name of caste. These people have so much anger to even kill people of other caste and always roam around with that severe agony in mind and heart.

Likewise, no one comes forward to become united and organize a movement if there is blame or vulgar statements or presentations on our Dharma, our Gods such as Rama, Krishna, Siva, and others. This is very painful situation. Other faiths are not like that. Even to the slightest objection, they all explode at once. Even non-believers also criticize only Hinduism in this country and do not even dare to say a word about other religions to spare themselves. Hindus do not have that collective power. Those who pose themselves as atheists are also present only among Hindus and not among other religions. That's unfortunate. I don't know when this race will wake up. Hindus should be united for the welfare of the country. The welfare of this nation means a strong Hinduism. Only when Hinduism is strong, all other religions will be safe.

If Hinduism becomes weak, other religions will not only attack Hindus, but they will also not be safe among themselves. This should be understood by looking at the events taking place in the whole world. If the followers of Sanatana Dharma, irrespective of caste or sect, come together and remain strongly united realizing that it's not the caste or creed but we are all Hindus, the whole country will be better.

Even though the occult politicians are trying to divide and win votes in the name of caste, we are all Hindus. Let us pray Lord Ganapati to give Hinduism the power to remain united so that we can say that whoever brings welfare to Hindu dharma and the country shall be our leader.

(Adapted from 'Kalki Avatara Vaibhavam' pravachanam)

Bhuvanēśvarī - Śrī Bhuvanēśvaryai Namaḥ

(Continued from page # 2)

‘śaraṇyē lōkānām tava hi caraṇānēva nipuṇau’

‘caraṇa’ means lower portion. caraṇānēva – The last portion in each set. Śrī Śaṅkara Bhagavatpāda revealed that this last portion is providing the energy of Bhuvanēśvarī.

Within us, we feel weak due to ajñāna. There is only one power that can remove the fear of weakness in us. That form of Divine Mother is called ‘Bhairavi’. She is the destroyer of ajñāna. The embodiment of jñāna is Pārvati. Both the energies of Bhairavi and Pārvati are the forms of Bhuvanēśvarī seed syllable.

This is disclosed in Śrī Lalitā Sahasranāma at the beginning of ‘Pārvatī, Padmanayanā’ till ‘Bhānumaṇḍalamadhyasthā, Bhairavī, Bhagamālīnī’ – The complete amalgamation of Bhuvanēśvarī name is shown here. One should worship Bhuvanēśvarī in the morning with the name ‘Bhairavī’ and ‘Pārvatī’ in the evening.

Worship is done with ‘Bhairavī’ in the morning to avoid fear from the many tasks during the day. One needs peace at the end of day and hence ‘Pārvatī’ in the evening. The intricacy revealed by scriptures is that both Bhairavī in the morning and Pārvatī in the evening are the forms of Bhuvanēśvarī.

Why Bhuvanēśvarī?

bhuvanānandanāthasya prasannatvāt mahēśvarī | bhuvanēśatva vikhyātā śāmbhavī bhuvanēśvarī ||

Śiva is called Bhuvanānandanātha. In the tradition of Śrīvidya, Gurus are addressed as ‘ānandanātha’. In the two traditions of Śrīvidya, Dakṣiṇāmūrti is Guru for one tradition and Ānandabhairava is Guru for the other.

While worshipping Divine Mother –

śrīguruvō dakṣiṇāmūrtē bhaktānugrahaḥkāraka | anujñām dēhi bhagavan śrī cakrārcanāya mē ||

atīkrūra mahākāya kalpāntadahanōpama | bhairavāya namastubhyaṁ anujñām dātumarhasi ||

This is Ānandabhairava vidya. Here, the reference of both Bhairava and Dakṣiṇāmūrti is seen by us. ‘Mahābhairavapūjita’ i.e., Śiva Himself is the Guru. In the tradition of Ānandanātha, Śiva is our primordial Guru. Therefore, His name is ‘Bhuvanānandanātha’. The same is mentioned as ‘Śivāya Guravē Namaḥ’ or ‘Sādāśiva samārambhām’. Being the energy of Bhuvanānandanātha, She is called ‘Bhuvanēśvarī’.

It is He who is joyfully present among all the worlds and He is the Master too. He is both the Master and the bliss. There is another secret here. There is only root syllable which contains three letters and a sound at the end.

The first one is ‘yēkākṣarēpi’. Though it appears as one letter, all the four energies got unified into that one letter. Those four energies are not simple. In the scripture ‘Dakṣiṇāmūrti Samhita’, the intricacy in the Bhuvanēśvarī syllable is expounded.

‘yēkākṣarē 2pi dēvēśi santyatra bhuvanāniti’ – This root syllable is appearing as only one letter. However, all the worlds are embedded in this one letter. Therefore, one should chant that root syllable pleasantly. Both ‘Hrīmkārī’ and ‘Hrīmatī’ are told at the same place. This contains all the worlds. Therefore, it is the root syllable ‘Bhuvanēśvarī’.

Root syllables shouldn’t be announced publicly. Some should be shown in the mantra. Some are shown as the veil. Some are shown indicatively. All this is the code of spiritual discourses. There shall be many stipulations while giving discourses on scriptures. They are the tradition of Gurus. All this that is told here is based on tradition.

‘vyōmabijē mahēśāni kailāsādi pratiṣṭhitaṁ’ – First letter is ‘Ha’ which is the root syllable for ether. Looking at more subtle planes, ‘Om’ is mentioned in the same syllable of ether. ‘paramē vyōman’. There, Mahākailāsa is present. This is in relationship with Mahākailāsa present above the abode of Brahma. There is nothing wrong if one thinks of Mahākailāsa as Maṇidvīpa. Coming little down, ‘ī’ is the abode of Vāyu. Mentioning in this manner, all the worlds are demonstrated in “Hrīm”. If the great energy pervading all over in all the worlds is put in one root syllable, that root syllable is ‘Bhuvanēśvarī’ root syllable.

It is sufficient for devotees to chant ‘Bhuvanēśvarī’ understanding that She is the Mother of all the worlds. None need to worry that there is no root syllable. Though a person who is not devoted, gets accomplished after obtaining the root syllable but shall never obtain the grace of Divine Mother. The grace of Divine Mother is higher than the attainment of objective from chanting the mantra. It is sufficient if one chants the name of Divine Mother with love without searching for mantras. The grace of Mother shall flow if this itself is preserved as the manta. This very name itself is a great mantra.

(Adapted from ‘Śrī Lalitā Vidya’)

TRADITIONS – FULFILMENTS

The significance of Śarannavarātri as expounded by
Maharṣi Vēdavyāsa to Janamējaya in 'Dēvībhāgavata Rahasyam'

śrṇu rājan pravakṣyāmi navarātra vrataṁ śubhaṁ |
śaratkalē viśeṣeṇa kartavyaṁ vidhipūrvakaṁ ||
vasantē caiva kartavyaṁ tathaiva vidhipūrvakaṁ |
dvāvṛtū yamadanṣṭrākhyau nūnaṁ sarvajaneṣu vai ||
dvāvēva sumahāghōrāvṛtū rōgakarau nr̥ṇāṁ |
vasantaśaradāvēva sa nanāśa karāvubhau |

tasmāt tatra prakartavyaṁ caṇḍikā pūjanaṁ budhaiḥ ||

Both Śarannavarātri and Vasanta Navarātri are called Yamadamṣṭra. People get sicker in these two seasons. Therefore, one should certainly observe 'Navarātra Vratam' to propitiate Divine Mother in these two seasons.

caitrāśvinē śubhē māsē bhaktipūrvam narādhipa |
amāvāsyam ca samprāpya sambhāraṁ kalpayēcchubhaṁ |
haviṣyam cāśanaṁ kāryamēkabhuktaṁ tu taddinē ||

One should arrange all the worship materials on the Amāvāsyā before Navarātri. On this day, one should eat haviṣyānnaṁ only one time.

maṇḍapastu prakartavyaḥ samē dēśē śubhē sthalē |
hastē ṣoḍaśamānēna stambhadhvaja samanvitaḥ ||
gauramudgōmayābhyām ca lēpanaṁ kārayēttataḥ |
tanmadhyē vēdikā śubhrā kartavyā ca samas'sthirā ||
caturhastā ca hastōcchrā pīṭhārthaṁ sthānamuttamaṁ |
tōraṇāni vicitrāṇi vitānaṁ ca prakalpayēt ||

One should arrange pandal in an even place measuring a length of sixteen hands (1 Hand = 24 Inches) and decorate with pillars and flags. Entire area should be purified with cow dung. A clean stage and a pedestal measuring four hands should be arranged in the center.

pratipaddivasē kāryaṁ prātaḥsnānaṁ vidhānataḥ |
nadyām nadē taḍāgēvā vāpyām kūpēgr̥hēz.thavā ||
prātarnityaṁ puraḥ kṛtvā dvijānām varaṇaṁ tataḥ |
arghyapādyādikaṁ sarvaṁ kartavyaṁ madhupūrvakaṁ ||
vastrālaṅkaraṇādīni dēyāni ca svaśaktitaḥ |
vittaśāṭhyaṁ na kartavyaṁ vibhavē sati karhicit |
vipraiḥ santōṣitaiḥ kāryaṁ sampūrṇaṁ sarvathā bhavēt ||

One should take bath in a river or pond or lake at least with water from a well early in the morning and complete all daily stipulated rituals. Later, without any miserliness, one should offer water to drink and wash feet along with clothes and other materials to scholars to conduct the proceedings for the nine days.

svastivācanaḥ kāryaṁ vēdamantravidhānataḥ |
Puṇyāhavācanaṁ and other initiation rituals should be completed.
vēdyām sinhāśanaṁ sthāpya kṣauma vastra samanvitaṁ |
tatra sthāpyāmz.bikā dēvī caturhastāyudhānvitā ||
tatra sthāpyāmz.bikā dēvī caturhastāyudhānvitā ||
ratnabhūṣaṇasanyuktā muktāhāvirājitā |
divyāambaradharā saumyā sarvalakṣaṇasanyutā ||
śaṅkhacakraḡadāpadmadharā sinhē sthitā śivā |
aṣṭadaśabhujāvāz.pi pratiṣṭhāpyā sanātani ||
arcābhavē tathā yantra navārṇamantrapurassaraṁ |
sthāpayētpīṭhapūjārthaṁ kalaśaṁ tatra pārśvataḥ ||
pañcapallavasanyuktaṁ vēdamantraiḥ susanskṛtaṁ |
sutīrthajala sampūrṇaṁ hēmaratnaiḥ samanvitaṁ ||

Arrange a throne on the pedestal and install Divine Mother holding conch, disc, mace, and lotus in four hands, after decorating with beautiful garments, gems, pearls, and other ornaments. Divine Mother with



eighteen hands can also be put. Those who have chant mantra regularly can put related Yantra also. By the side, a kalaśam containing the pañcapalla should be put and water should be filled chanting Veda mantras.

upavāsēna naktēna caikabhaktēna vā punaḥ |
kariṣyāmi vrataṁ mātarnavarātramanuttamaṁ ||
sāhāyāṁ kuru mē dēvi jagadamba mamākhilam |
yathāśakti prakaratavyō niyamō vratahētavē ||

Pray Divine Mother, 'I'll observe Vrata for these nine days to the best of my ability either fasting or eating after sunset or only one time a day. You only should aid me.'

nityaṁ bhūmau ca śayanē kumārīṇāṁ ca pūjanaṁ |
vastrālaṅkaraṇairdivyaiḥ bhōjanaiśca sudhāmayaiḥ ||
yēkaikāṁ pūjayēnnityaṁ ēkavṛddhyā tathā punaḥ |
dviḡṇaṁ triḡṇaṁ vāzpi pratyēkaṁ navakaṁ ca vā |
vibhasyānusārēṇa kartavyaṁ pūjanaṁ kila ||

One should sleep on the floor all nine days. Worship of young girls offering clothes, decorative items etc., should be done every day. One can also start with one girl first day and increase the number accordingly on every day. Based on one's capacity, one can also worship nine girls every day.

yēkavarṣāṁ na kartavyā kānyā pūjāvidhau nrpa |
paramajñātu bhōgānāṁ gandhādīnāṁ ca bālikā ||
kumārikā tu sā prōktā dvivarṣāyā bhavēdiha |
trimūrtiśca trivarṣā ca kalyāṇī caturabdikā ||
rōhiṇī pañcavarṣā ca ṣaḍvarṣā kālīkāsmṛtā |
caṇḍikā saptavarṣāyādaṣṭavarṣā ca śāmbhavī ||
navavarṣā bhavēddurgā subhadrā daśavarṣikī |
ata ūrdhvaṁ na kartavyā sarvakārya vigarhitā ||

A girl aged one year shouldn't be worshipped as she doesn't yet know the fragrance of sandalwood etc., A girl aged two, three, four, five, six, seven, eight, nine, and ten should be worshipped as 'Kumārī', 'Trimūrti', 'Kalyāṇī', 'Rōhiṇī', 'Kālīkā', 'Caṇḍikā', 'Śāmbhavī', 'Durgā', and 'Subhadra' respectively. Girls aged over ten years shouldn't be worshipped as Kumārī.

kumārī pūjitā kuryādduḥkhadāridryanāśanaṁ |
śatrukṣayaṁ dhanāyuṣyaṁ balavṛddhiṁ karōti vai ||

Worship of Kumārī not only destroys distress and poverty but also removes the sufferings from enemies and bestows long life and affluence.

trimūrtiṁ pūjanādāyustrivargasya phalaṁ bhavēt |
dhanadhānyāgamaścaiva putrapautrādi vṛddhayaḥ ||

Worship of Trimūrti grants Dharma, Artha, Kāma, and Mōkṣa. One shall have abundance of wealth and continuation of lineage with sons and grandsons.

vidyārthī vijayārthī ca rājyārthī yaśca pāṛthivaḥ |
sukhārthī pūjayēnnityaṁ kalyāṇīṁ sarvakāmadāṁ ||

Worship of Kalyāṇī is done by those aspiring for education, victory, power, and pleasure.

kālīkā śatrunāśārthaṁ pūjayēt bhaktipūrvakaṁ |
aiśvaryadhanakāmaśca caṇḍikāṁ paripūjayēt ||

Worship of Kālīkā removes the pain of enemies. Worship of Caṇḍikā grants affluence and money.

pūjayēcchāmbhavīm nityaṁ nrpasammōhanāya ca |
duḥkhadāridryanāśāya saṅgrāmē vijayāya ca ||

Whoever wants to get rid of grief and poverty, obtain victory in battles, and have one's word gain authority should worship Śāmbhavī.

kṛṣāsatruvināśārthaṁ tathōgrakarma sādhanē |
duṛgāṁ ca pūjayēdbhaktyā paralōkasukhāya ca ||

With worship of Durgā, not only victory over cruel enemies is obtained and tasks that were abandoned were accomplished, but pleasure hereafter is also attained.

vāñchitārthasya siddhyarthaṁ subhadrām pūjayēt sadā

Worship of Subhadrā should be done to fulfill desires.

rōhiṇīm rōganāśāya pūjayēdvihivannarah

Worship of Rōhiṇī should be done following all stipulations to destroy all diseases.

śrīrastviti ca mantrēṇa pūjayēdbhaktitatparah |

śrīyuktamantrairathavā bījamantrairathāpi vā ||

Worship should be done with devotion chanting 'śrīrastu' nāma mantra. Besides, one can also do worship with 'śrī' or any root syllable.

Sankalpa before beginning worship

Kumāri

kumārasya ca tattvāni yā srjatyapi lilayā | kādīnapīca dēvānstān kumārīm pūjayāmyaham ||

Trimūrti

sattvādibhistrimūrtiryātaiḥ nānāsvarūpiṇi | trikālayāpinī śaktistrimūrtim pūjayāmyaham ||

Kalyāṇi

kalyāṇakāriṇīm nityam bhaktānām pūjitānīsam | pūjayāmi ca tām bhaktyā kalyāṇīm sarvakāmadām ||

Rōhiṇi

rōhayanti ca bījāni prāgjanmasaṅcitāni vai | yā dēvī sarvabhūtānām rōhiṇīm pūjayāmyaham ||

Kālī

kālī kālayatē sarvam brahmāṇḍam sacarācam | kalpāntasamayē yā tām kālīkām pūjayāmyaham ||

Caṇḍika

tām caṇḍapāpahariṇīm caṇḍikā pūjayāmyaham |

Śāmbhavi

akāraṇāt samutpattiryanmayaiḥ parikīrtitā | yasyāstām sukhadām dēvīm śāmbhavīm pūjayāmyaham ||

Durga

durgām trāyati bhaktam yā sadā durgatināśinī | durjyai yā sarvādēvānām tām durgām pūjayāmyaham ||

Subhadra

subhadrāṇi ca bhaktānām kurutē pūjitā sadā | abhadrānāśinīm dēvīm subhadrām pūjayāmyaham ||

aśaktō niyataṁ pūjām kartum cēnnavarātrakē |

aṣṭamyām ca viśeṣeṇa kartavyam pūjanam sadā ||

Those who can't worship all nine days should perform special worship on Aṣṭami day.

purāṇaṣṭamyām bhadrakālī dakṣayajñavināśinī | prādurbhūtā mahāghorā yōginīkōṭibhiḥ saha ||

atōṇaṣṭamyām viśeṣeṇa kartavyam pūjanam sadā |

nānāvidhōpahāraiśca gandhamālyānulēpanaiḥ ||

Since it is on this Aṣṭami day Bhadrakālī, who destroyed the yajna of Dakṣa, manifested with crores of Yōginī deities, one should worship Her with offerings, sandalwood pate, flowers etc.,

mahāpātakasanyuktō navarātravrataṁ caret | mucyatē sarvapāpēbhyō nātra kāryā vicāraṇā ||

There is no doubt that even those who committed terrible sins shall be freed from those sins if one devoutly observes Navarātri Vratam after repentance.

The special worship services to Subrahmaṇya in all the twelve months as told by Paramēśvara Himself to Maharṣi Kauśika

Āsvayujamāsa pūjavidhi:

aśvinyāmāsvijē māsē prīṇayēdannapūjanāt |

viśeṣasnapanātpūjya bhūṣayēdbhūṣaṇārakaiḥ |

lakṣmīpuṣpaīśca kusumairutpalaiḥ pūjayēdguham ||

One should please Subrahmaṇya by performing special Abhiṣēkam, decorating with ornaments, worshipping with lotuses and lilies, and offering different kinds of rice items.

śuddhānnaṁ pāyasaṁ mudgaṁ gulānnaṁ kṛṣārānnakam |

nīvārānnaṁ priyaṅgvannaṁ dadhyannaṁ vaiṇavānnakam ||

śyāmākānnaṁ ca navyaṅga madhvannaṁ ghṛtānnakam |

māśānnaṁ caiva mudgānnaṁ gōdhūmānnaṁ ṣoḍaśa |

ētaiścaiva dviraṣṭādyaiḥ prīṇayēttu ṣaḍānanaṁ ||

Plain rice, rice pudding, rice mixed with pepper, jaggery, ghee, honey, sesame seeds, poppy seeds, rice that came from fallen paddy and bamboo, curd rice, fresh rice, rice mixed with green grams, yellow grams, white grams, wheat – These sixteen kinds of rice should be offered to Subrahmaṇya.



Jagadguru Śrī Śrī Śrī Chandrasēkhara Bhāratī Swāmi

(Bhādrapada Śuddha Amāvasya October 2, 2024 – Aradhana Day

Āświya Bahula Yēkādaśī October 28, 2024 - Jayanti Day)

❁ Immaculate devotion from childhood

Even from childhood Jagadguru Śrī Śrī Śrī Chandrasēkhara Bhāratī Swāmi was always engrossed in bhakti and was always inward looking. He loved Mūka Pañcaśati.

Once his Mother asked him to get something from market, he started out to get it reciting Pañcaśati. He walked out of Sringeri oblivious to the fact he had crossed into jungle. Someone stopped him and it was then he realized where he was. This was when he was a small child!

❁ The same devotion continued

During the chant of Śrī Lalitā Sahasranāma, Śrī Chandrasēkhara Bhāratī Swāmi would certainly stop at the nāma 'Midhyājagadadhiṣṭāna' and would become inward becoming oblivious to everything around Him. There were many instances when His archana would go on for hours and hours without any break. His assistants would have to get many baskets of flowers for Him. Even during the Candramaulīśvara abhiṣēkaṁ, it is quite common for His assistants to get pitchers and pitchers of water.

❁ Śrī Mahāswāmi saw Śiva everywhere

Once His assistant was drying Śivalinga after such long abhiṣēkaṁ, and in his enthusiasm was practically rubbing the lingam hard with a towel. Sri Mahāswāmi saw that and asked him to stop immediately with tears in His eyes. He reprimanded the disciple saying it was not just an idol, but it was Śiva Himself. In other words, He never saw an idol but Śiva everywhere.

❁ Śrī Mahāswāmi takes care of Nepal King's problem

When Mahāswāmi was in 'Antarmukha' state, He would be in His cottage in Narasimhavanam and ordinary devotees couldn't even have His darshan. His assistants would bathe and change His clothes etc., but Mahāswāmi would be oblivious even to this.

During one such occasion, the King of Nepal wrote to Mahāswāmi regarding some pressing issue he was facing. But officials at Sringeri math did not know what to do, since Mahāswāmi was in antarmukha state. They left the letter at doorstep to His room.

A month or so latter Mahāswāmi came out of Antarmukha state and told the officials to write a letter to the King telling him He has taken care of the issue. The officials were shocked since they did not even tell Him about the original letter from the king yet!!

That's how Mahāswāmi took care of His devotees.

❁ The compassionate Śrī Mahāswāmi saves from famine

Once there were no rains in Mysore state and the King and his officials were worried about it. The King ordered his officials to have darshan of Mahāswāmi and request Him to bless the state of Mysore and the people with rains. The officials reached Sringeri and before they could even open their mouth, Sri Mahāswāmi said looking at them 'In 2 months' and went to Antarmukha state.

Ten days prior to this, He had asked Math administrator to tell every student to start reciting 1008 Gayatri every day. Mahāswāmi asked all students in Sringeri math to give Him the count every day. This repetition went on for two months when the total came to just above 1 crore Gayatri japa.

After the two months were done, there were reports in paper how it's been raining heavily for a week in whole of Mysore state and the chances of famine are almost gone.

❁ Hold to Divine Mother, Always

Once when Śrī Chandrasēkhara Bhāratī Swāmi was in antarmukha avasta. He suddenly said a sloka and mentioned the name of one Sri ———!

The sloka reads thus:

jagadamba padasmṛtaḥ na hi duḥkhaṁ kadācana | yadi jāyēta nūnaṁ tat sukhōdāryaka kēvalaṁ ||

For one who meditates on the lotus feet of Jagadamba, nothing untoward will happen. Even if some obstacles come, be rest assured that they are only for good.

One of His disciples who was around could not decipher exactly what needs to be done. However, Mahāswāmi told to write down the sloka and send it by telegram to Sri ———.

After a few days, the said devotee Sri — had come to Sringeri for Mahāswāmi's darshan. Upon later enquiry, he revealed that he had lost his job and was suffering to make the ends meet. He was earlier blessed with an idol of Divine Mother by Mahāswāmi, for which he did regular puja. However, off late his intensity in devotion was declining even in offering worship and the deteriorating family condition also had some effect. It was at that time the above mentioned sloka reached him by telegram which induced him to perform puja with rejuvenated vigor! Needless to say, that Sri — got a better job very soon in just a few days later and he was materially doing well thereafter.

(Adapted from multiple Pravachanams)



Amṛtēśvarīdēvi - Gāruḍī Vidya

kirantīmaṅgēbhyaḥ kiraṇanikurambāmṛtarasaṁ |
hr̥ḍi tvāmādhattē himakaraśilāmūrtimiva yaḥ ||
sa sarpāṇāṁ darpaṁ śamayati śakuntādhīva iva |
jvarapluṣṭān dr̥ṣṭvā sukhayati sudhādhārasirayā ||

The form of Divine Mother Lalitādēvi described in this ślōka is ‘Amṛtēśvarīdēvi’. Other names for this form are ‘Annapūrṇa’ and ‘Kāmaduhā’. A historically recorded incident proves both the devotion and kindness of Sri Muttswami Dikshitar and the compassionate grace of Divine Mother. When Sri Muttuswami Dikshitar was moved looking at the plight of entire vicinity of Kanchi gripped by famine, He venerated the “Amṛtēśvarīdēvi” form of Divine Mother in a composition composed in ‘Amṛtavarṣini’ tune. Immediately, rains drenched the entire area of Kanchi and famine subsided. Such is the efficacy of this ślōka.

kirantīmaṅgēbhyaḥ - Dispensing the rays from different parts of Her body

kiraṇanikurambāmṛtarasaṁ - that have the juice of ambrosia

himakaraśilāmūrtimiva yaḥ - Divine Mother is tender and soft like the moonlight stone. Both radiance and moistness are emanating from the body of Divine Mother. She is venerated as ‘Ārdrāṁ puṣkariṇīm’. One of Her names is ‘nityaklinnā’ i.e. ever soft. Here softness or moistness or tenderness – all this connote the compassion of Divine Mother. The light that is emanating from Her connotes the jñāna.

hr̥ḍi tvāmādhattē – One should meditate the above form in the heart.

sa sarpāṇāṁ darpaṁ - The arrogance of serpents (Denotes many diseases)

śamayati - Subdue

śakuntādhīva iva – Like the king of birds Garuḍa

jvarapluṣṭān dr̥ṣṭvā – If one who obtained such grace of Divine Mother looks at a person suffering from terrible diseases

sukhayati sudhādhārasirayā – The ambrosia flowing from the eyes of such person cures all the diseases and provides bliss.



The compassionate Divine Mother is tender and soft like the moonlit stone. One should meditate in the heart that form of Divine Mother who is dispersing the rays that have the juice of ambrosia and light from the different limbs of Her body. This destroys all the diseases like Garuḍa subdued the arrogance of serpents. If one who obtained the grace of Divine Mother looks at those suffering from so many diseases, such person is also cured instantly due to the ambrosia flowing from the eyes of that person.

In this ślōka, Śrī Śaṅkara Bhagavatpāda embedded the ‘Gāruḍī Vidya’. There is relationship between Garuḍa and Śrīvidya. The story of Garuḍa has been described elaborately in ‘Sauparṇōpākhyānam’ in Mahābhāratam. The rise of Garuḍa to fetch ambrosia from the heaven in order to free His Mother from the clutches of slavery signifies the rise from the disc of Mūlādhāra to Sahasrāra. At every stage in the story of Garuḍa, the occurrences connote Śrīvidya. There is mention of ‘Garuḍa Cayana’ in Ādi Parva of Mahābhāratam. Śrīmahāviṣṇu made Garuḍa His vehicle after He fetched ambrosia signifying that one who reaches Sahasrāra shall obtain the Supreme God. Mūkāmbika Kṣētra in Karnataka is located on the banks of river Sauparṇika. Here, there is also a cave called ‘Garuḍa Guha’. Obtaining the grace of Divine Mother, Garuḍa subdued the arrogance of serpents i.e., the poison present in serpents. Please note the correlation between the unwanted materials called ‘Toxins’ in medical terms and venomous serpent ‘Takṣaka’.

Thus, those who obtain the grace of Divine Mother not only get rid of all kinds of toxins themselves but also attain the power to free others from such poisonous effects. It's the experience of many ardent devotees who not only got cured instantly of many diseases when they were fortunate enough to just be glanced by Jagadguru Śrī Śrī Śrī Bhāratīrtha Mahāswāmi or Paramācārya Śrī Śrī Śrī Chandraśēkharēndra Saraswati Swāmi but also obtained great bliss later in life.

Another important thing to note that there is one supreme power that orchestrates every happening in this universe. It is called ‘Kāla’ or ‘Kālī’ or Time. Everything one obtains or loses happens at a particular time as ordained by this power. In this ślōka, Śrī Śaṅkara Bhagavatpāda also embedded the root syllable of ‘Kālī’. This root syllable ‘krīm’ is embedded in the beginning itself in the word ‘kirantīm’. Therefore, whoever chants this ślōka with utmost devotion enriching their chanting with the feeling of meaning shall have even dreadful time transformed into opportune time with the grace of Kālī. The great Nāmatraya Mahāmantra ‘Acyuta Ananta Gōvinda’ can also be chanted in combination with ‘krīm’ as ‘Krīm Acyuta Ananta Gōvinda’. Everyone can do this and undoubtedly this bestows great health.

Regular chanting of this ślōka bestows good health and cures all kinds of diseases. Chanting can also be done saying ‘Śrīmātrē namaḥ’ both at the beginning and end of the ślōka. Ultimately, devout chanting of this ślōka makes one cross over the worldly life and attain liberation.

(Adapted from ‘Saundarya Lahari’ Pravachanam)

Dēvigīta- Virāṭrūpa Varṇana

Divine Mother graces Himavān

All the gods venerated Divine Mother -

namastvampada lakṣyārthām pratyagātmasvarūpiṇīm |praṇavarūpāyai namō hrīmkāra mūrtayē |
nānāmantrātmikāyai karuṇāyai namō namaḥ ||

O Mother! You are the quintessence of the word ‘Tat’. You are the form of Pratyagātma. You are the embodiment of praṇava. You are the personification of hrīmkāra. You are the form of all the mantras. You are the compassion incarnate. Our salutations to You!

Pleased with the veneration of gods, Divine Mother asked them why they all came to Her. Gods submitted that the omniscient Divine Mother knows everything and listed the troubles by the demon Tāraka. Immediately, Divine Mother assured them all that She would again manifest in a divine form as the daughter of Mountain king Himavān. Though Himavān had the desire to obtain Divine Mother as daughter for a long time, he also had little inferior feeling whether he is worthy to become the father to the ‘Mother of the Universe’. When Mother Herself spoke thus, an elated Himavān prostrated at the feet of Divine Mother with devotion and ecstasy.

Divine Mother expounds Her Tattva

Divine Mother then said –

ahamēvāsa pūrvam mē nānyatkiṅcinnagādhipa | tadātmarūpaṁ citsanvitparabrahmaikanāmakam ||

‘Does it mean that I were not here when I said that I’m manifesting now again?’ Starting with this question, Divine Mother Herself expounded Her intricate Tattva. This is called ‘Dēvigīta’ or ‘Bhagavatīgīta’ and is spread across twelve chapters in Dēvībhāgavatam.

Divine Mother continued, ‘Before the creation, I, only I, existed; nothing else was existent then. My Real Self is known by the names Cit, Buddhi (Intelligence), Para Brahma and others. My Ātman is beyond mind, beyond thought, beyond any name or mark, without any parallel, and beyond birth, death or any other change or transformation. My Self has one inherent power called Māyā. This Māyā is not existent, nor non-existent, nor can it be called both. This unspeakable substance Māyā always exists till the final emancipation or Mokṣa.

Due to this Māyā, one sees difference in the world as multiple objects such as gods, trees, hills, mountains, animals, humans etc., One also thinks about the many worlds which one can’t see. All this is happening because one is only looking at name and form i.e., Nāma and Rūpa. I’m the Caitanya (Consciousness) that is pervading across all these objects in the entire universe. If one looks from that viewpoint, one shall not find any difference between different objects. Just like one knows that it’s the same water in big bubble, small bubble, big wave, small wave, and all the water belong to the one same ocean, one should also realize that it’s My consciousness that is present in every being. I am Nirguṇa. And when I am united with my Śakti, Māyā, become Saguna, the Great Cause of this world. This Māyā is divided into two, Vidyā and Avidyā. Avidyā or Māyā hides Me, whereas Vidyā Māyā does not. Avidyā creates whereas Vidyā liberates.’

Himavān asked, ‘However, how will one realize this ultimate truth? Please bestow that knowledge upon is which shall make us realize that it’s only You who is present in everything and everywhere.’

Divine Mother showed Her Virāṭrūpa

The compassionate Divine Mother then showed Her Virāṭrūpa.

apaśyanstē mahādēvyā virāḍarūpaṁ parātparam |
dyaurmastakam bhavēdyasya candrasūryau ca cakṣuṣi ||
diśaḥ śrōtrē vacō vēdāḥ prāṇō vāyuḥ prakīrtitaḥ |
viśvaṁ hr̥dayamityāhuḥ pr̥thivī jaghanaṁ smr̥taṁ ||
nabhastalam nābhisarō jyōtiścakramurasthalaṁ |
maharlōkastu grīvā syājjanō lōkō mukhaṁ smr̥taṁ ||

The Satyalōka is situated on the topmost part and is Her head; the Sun and Moon are Her eyes. The quarters are Her ears. The Vedas are Her words. The Universe is Her heart. The earth is Her loins. Bhuvarylōka is Her navel. The effulgent constellations are Her thighs. Maharlōka is Her neck. Janōlōka is Her Face.



tapōlōkō rarāṭistu satyalōkādhah sṭhitaḥ | indrādayō bāhavaḥ syuḥ śabdaḥ śrōtraṁ mahēṣituḥ ||
nāsatyadasrau nāsē stau gandhō ghrāṇaṁ smṛtō budhaiḥ |
mukhamagniḥ samākhyātō divārātrī ca pakṣmaṇī ||
Tapōlōka, situated below the Śatyaloka, is Her head. Indra and the Devas is Her arms. Svarlōka sound is the organ of Her ears. The Aśvin twins, Nāsatya and Dasru are Her nostrils. The smell is the organ of smell. Fire is within Her face. Day and night are like Her two wings.

brahmasthānaṁ bhrūvijṛmbhōḥpyāpastāluḥ prakīrtitaḥ |
rasō jihvā samākhyātā yamō danṣṭrāḥ prakīrtitaḥ ||
dantāḥ snēhakalā yasya hāsō māyā prakīrtitā |
sargastvapāṅgamōkṣaḥ syādvṛḍḍōrdhvōṣṭhō mahēṣituḥ ||
lōbhaḥ syādadharōṣṭhōḥsyā dharmamārgastu pṛṣṭhabhūḥ |
prajāpatiśca mēḍhram syādyah sraṣṭā jagatītalē ||
kukṣiḥ samudrā girayōḥsthīni dēvyā mahēṣituḥ |

The four-faced Brahmā is Her eyebrows. Water is Her palate and the juice thereof is Her organ of taste. Yama, the God of Death, is Her large teeth. Affection is Her small teeth. Māyā is Her smile. The creation of Universe is Her side looks. Modesty is Her upper lip. Covetousness is Her lower lip. Unrighteousness is Her back. The Prajāpati is Her organ of generation, and the oceans are Her bowels.
nadyō nāḍyah samākhyātā vṛkṣāḥ kēśāḥ prakīrtitaḥ |
kaumārayauvanajarāvayōḥsya gatiruttamā ||
balāhakāstu kēśāḥ syuḥ sandhyē tē vāsasī vibhōḥ |
rājañchrījagadambāyāścandramāstu manaḥ smṛtaḥ ||
The mountains are Her bones, the rivers are Her veins, and the trees are the hairs of Her body. Youth, virginity, and old age are Her best gaits, positions or ways (courses) paths. Clouds are Her handsome hairs. The two twilights are Her garments. Moon is the mind of the Mother of the Universe.

vijñānaśaktistu harī rudrōntaḥkaraṇaṁ smṛtaṁ |
aśvāḍijātayaḥ sarvāḥ śrōṇidēśē sthitā vibhōḥ ||
atalādimahālōkāḥ kaṭyadhōbhāgatāṁ gatāḥ |
yētādṛṣaṁ mahārūpaṁ dadṛṣuḥ surapuṅgavāḥ ||
jvālāmālāsahasrāḍhyaṁ lēlihānaṁ ca jihvayā |

Hari is Her Vijñāna Śākti (the knowledge power). Rudra is Her all-destroying power. The horses and other animals are Her loins. The lower worlds Atala, etc., are Her lower regions from Her hip to Her feet. The Devas began to behold Her this Cosmic (Virāṭa) appearance with eyes, wide awake, with wonder.

danṣṭrākaṭaṭārāvaṁ vamantaṁ vahnimakṣibhiḥ ||
nānāyudhadharaṁ vīraṁ brahmakṣatraudanaṁ ca yat ||
sahasraśīrṣanayanaṁ sahasracaraṇaṁ tathā |
kōṭisūryapratīkāśaṁ vidyutkōṭisamaprabhaṁ ||

Thousands of fiery rays emitted from Her form. She began to lick the whole universe with Her lips. The two rows of teeth began to make horrible sounds. Fires came out from Her eyes. Various weapons were seen in Her hands. Brāhmaṇas and Kṣatriyas are the food of that awful Deity. Thousands of heads, eyes and feet were seen in that form. Crores of Suns, crores of lightnings flashes, mingled there.

bhayaṅkaraṁ mahāghōraṁ hṛdakṣṇōstrāsakārakaṁ |
dadṛṣustē surāḥ sarvē hāhākāraṁ ca cakrīrē ||

Horrible, Awful, ‘That’ appearance looked terrific to the eyes, heart and mind. The gods thus beheld and began to utter cries of horror and consternation; their hearts trembled, and they were caught with immoveable senselessness.
Later, they all bowed down to the Divine Mother for Her grace to bless them all with such vision.



(Adapted from ‘Dēvī Bhāgavatam’ Pravachanam)

simhō mamāstviṣṭadah...

It is important to understand that the vehicle of a deity and the deity are the same. There is nothing like deity is at a higher pedestal and Vāhana is at a lower pedestal. The philosophy of the deity is present in the Vāhana also. In Mudgala Purāṇa, the Mūṣika Vāhana of Gaṇapati is elucidated as the tattva of Gaṇapati Himself.

Dēvi Māhatmyam described the valor of Divine Mother's lion.

sa ca simhō mahānādamutsrjan dhutakēsaraḥ | śarīrēbhyōzmarārīṇāmasūniva vicinvati ||

The Lion of Divine Mother is hurling hairs around and moving around making energetic roars killing many demons.

Let's prostrate to that lion of Divine Mother, which is the unified energy of all the gods. Thus, this connotes that Divine Mother is the supreme energy i.e., Cicchakti mounted on all the gods. Mantra treatises clearly described the position of gods in different body parts of this lion.

**grīvāyām madhusūdanōsya śīrasi śrī nīlakaṇṭha sthitaḥ
śrīdēvī girijā lalāṭāphalakē vakṣasthalē śārādā | ṣaḍvaktrō maṇibandha sandhiṣu tathā nāgāstu
pārśvasthitāḥ karṇau yasyatu cāśvinau ca | bhagavān simhō mamāstviṣṭadah**

In the neck portion, there is Madhusūdana. At the head, Nīlakaṇṭha is present. Lakṣmīdēvī and Pārvatīdēvī are present on the forehead. Śārādā is in the chest. At the junction of wrists and ankles of hands and legs respectively, the six-headed Subrahmaṇya is present. On the sides, Nāga Dēvatās (Ananta, Vāsuki, Śankha, Padma etc.,) are present. Āśvini Dēvatās i.e., Nāsatya and Dasru are present in the ears. Let that Bhagavān Simha fulfill all my desires!

**yannētrē śaśibhāskarau vasukulaṁ dantēṣu yasyasthitaṁ
jihvāyām varuṇasthu huṁkrṭīryaṁ śrī carcikā caṇḍikā | gaṇḍau yakṣayamau tathauṣṭha yugalaṁ
sandhyādvayaṁ prṣṭhakē vajri yaśca virājītē | sa bhagavān simhō mamāstviṣṭadah**

Sun and Moon are present in both the eyes. All the Vasus are there in the teeth. Varuṇa is on the tongue. In the huṁkāra, Caṇḍīdēvī is present. Yakṣa and Yama are there in the cheeks. Both the morning Sandhya and evening Sandhya are present in the two lips. On the back, Indra is there. Let that Bhagavān Simha fulfill all my desires!

**grīvāsandhiṣu saptavinśati mitānrarikṣāni sādhyā hr̥di
prauḍhā nighr̥ntā tamōsyatu mahākrauryaiḥ samāḥ pūtanāḥ
prāṇē yasyatu mātaraḥ pitṛkulaṁ yasyāstvapānātmakam
rūpē śrī kamalā kēsēṣu raśmayāḥ
mēruḥ syādvṛṣṇānē abdhyastu jananē svēdasthitā nimnagaḥ
lāṅgūlē sahadēvatairvilasitā vēdābalam vīryakam
śrī viṣṇōḥ sakalāḥ surā api yathāsthānam sthithā yastu tē
śrī simhō akhila dēvātmayā vapurdēvī priyaḥ pātumām**



At the neck joints, the presiding deities of all twenty-seven stars are present. Goddess Sādhyā is present in the heart. In the cruelty of the lion, there is the energy of Pūtanā. In the pride gaiety of the lion, Goddess Tamō is there. In the Prāṇa (Vital life) of lion, all the Mātṛka Goddesses are present. On the back side, the entire clan of Pitṛs are present. The form of entire lion is like Goddess Kamalā. The hairs of the lion contain the energies of Sun's rays. Mountain Mēru, Mother Earth, and the Goddesses of trees are there in the body. The tail is shining with the presence of all gods. Viṣṇu is present in the lion. To that lion in whose body all the gods and goddesses are present, and which is very dear to Divine Mother, we prostrate! Let that lion protect us!

**yō bālagrahapūtanādi bhayahṛt yaḥ putralakṣmīpradō
duḥ svapnajvararōgarājamayaharyō dēvyā vāhana dhyānamiti
sa bhagavān simhō mamāstviṣṭadah**

Lion is called 'Sōma Nandi'. Meditation upon the lion of Divine Mother in this manner cures all the diseases, removes the effect of any occult practices done upon oneself even without their knowledge, negates the malefic effect of someone's evil vision and bad dreams, provides the benefic effect of planets, takes away all kinds of fears, removes the pains of enemies, and bestows good health and affluence.

Scriptures described the Lion of Divine Mother as Hari Himself i.e., 'simhastvaṁ harirūpōsi svayaṁ viṣṇuḥr̥ṇasanśayaḥ'. Everyone can chant the mantra 'śrī simhāya mahābalāya namaḥ'. Let's pray that the valor of Divine Mother's lion protects Sanatana Dharma and Bharatadesa!

(Adapted from 'Durgachandrakalā Stuti' Pravachanam)



GARUḌA MAHĀPURĀṆAM

- Samavedam Shanmukha Sarma.

(Pravachanam Translation)

PART 70

Menstruation in women (continued..)

This cycle of sun rays coming to earth and disperse the energy to all the creatures neither just happened in the past nor shall just happen in the future. It is a continuous process that is vital for the very sustenance of all the creatures on the earth. To just clarify another thing, there are many mantras in Vedas elucidating Sūrya Himself as Indra and His power as the power of thunderbolt of Indra. The same is mentioned in the hymn ‘Ādityahṛdayam’ also.

Just to let you all know – why such a detailed explanation about this particular tradition? Because it has been noticed that many are either distorting or disobeying this tradition. There are even some who seem to be awaiting to hear in an authentic voice that this tradition need not be followed and can be simply violated. Many ask questions related to this aspect as a clarification required in case of Dharma awaiting to listen to that answer that sounds favorable and impressive to them. However, it can’t be said so, as it’s against the fundamental tenets of our Sanatana Dharma. We can never say that whatever someone is doing correct if it does not corroborate with what the scriptures decreed. Only that which was proclaimed by the scriptures shall stand the test of time and attain eternity not only for itself but also for those who follow it with utmost faith and absolute sincerity. Any violations and amendments to the directives of scriptures would certainly have their own consequences at both macro and micro level, which can’t be seen immediately but are difficult to face and escape later.

Please also note that these stipulations are not restricted for certain sections of the society. This is applicable to all the Varṇās. I heard this directly from many of my friends. It is more important to follow these simple traditions than rigid and strenuous practice of stipulations. Gods shall certainly be pleased and bestow all that is necessary for those who follow these scriptural directives with discipline. In fact, it also has been mentioned that gods shall not accept any kinds of worship in those places where these are not followed. Without following these regulations, there is no use of performing so many worships, observances, doing Vratas etc., Can anyone say that Bhagavān Viṣṇu and Lakṣmīdēvi should accommodate all these evil doings and still continue to bless those who violate the directives provided by themselves in the scriptures? It is clearly mentioned here in Garuḍa Purāṇa that women carry the evil of Caṇḍālī, Brahmaghātīnī, and Rajakī on these three days and are not eligible for either worship or cooking even on the fourth day. The children of those women who do not follow all these stipulations are called ‘Narakajāta’ i.e., bound towards hell.

While the delicate fetus is still developing in the womb of the mother facing all this troubles, once all the limbs are at some stage in seventh month, the being shall have the reminiscence of all it’s previous births. This is imminent for every being. This generally occurs between the seventh and eighth month when the fetus is in a specific posture. Then the being laments upon its current state in which the existence is nothing less than the state of an insect in the middle of urine, feces, blood etc., Moreover, the being shivers reminiscing of the dreadful past actions, their consequences, and impending future. Right at that moment, the being decides to be absolutely careful in the coming birth about not committing any scriptural violations, sins, causing trouble to others, leading a dharmic life etc., This is similar to the resolution of a person who wants to discipline oneself immediately after looking at a negative health report. Right at that moment, the impact is quite high and so the response. But how long will it stay? One week, ten days, one month, and so on. Everything returns to normal very quickly as if nothing happened. Despite knowing the discouraging truth and impending future if the same path is continued, humans rarely act and take steps in the right direction, though it should be done for one’s own ultimate benefit.

(To be continued...)

Māyādēvi Stōtram

Śaunaka Rsi said: O Sūta! You spoke about the glorification of Hari. You also said that Māyādēvi is venerated. Please describe the hymn of Māyādēvi.

As narrated by Maharṣi Śuka to Maharṣi Mārkaṇḍeya

ōm hrīmkārām nattvasārām viśuddhām brahmādinām mātaram vēdabōdhyām |
tanvīm svāhām bhūtatanmātakakām vandē vandyāndēvagandharva siddha lōkātītām ||
dvaitabhūtām samīdē bhūtrairbhavyānvyāsasāmāsikādyaiḥ |
vidvadhgītām kālakalōla lōlām lilāpāṇakṣipta sansāra durgām ||

I offer my obeisances unto the goddess who is invoked by the sound vibration 'hrīm'. She is situated in pure goodness as the cause of Brahma, Viṣṇu and Śiva. She is the truth to be known by all the Vedas. Her form is subtly worshiped by the chanting of svāhā. The five gross and three subtle elements are present within Her abdomen. She is worshiped by the best of gods and Gandharvās. I glorify Māyādēvi, who is situated beyond the limits of this material universe, who is simultaneously one with and different from the Supreme Personality of Godhead, who is praised by great sages such as Vyāsa and Śatatapa, as well as all intelligent human beings, who conducts the activities of the conditioned souls by the waves of time, and by whose sidelong glance the people of this world remain as if drowning in the ocean of material existence.

She is the Bhuvanēśvarī controlling all the worlds.

pūrṇām prāpyām dvaitalabhyā śaraṇyā mādyeśēṣē madhyatō |
yā vibhāti nānārūpai dēva tiryāṇ manupyai stāmādhārāmbahmarūpām namāmi ||
yasyā bhāsā trigajadbhāti bhūtairna bhātyēttadabhāvē |
vidhātuḥ kālōdaivam karmacōpādhayō yē tasyā bhāsā tām viśiṣṭām namāmi ||

I offer my obeisances to Goddess Bhagavati who can never be fully understood, who is the maintainer of the surrendered souls, who remains as she is before the material creation, during its maintenance, and after the dissolution, who expands into different forms of deities, human beings, and lower species, who is the shelter of everyone, and who appears in a multitude of forms. I offer my obeisances unto the goddess by whose prowess the three worlds became manifested from the five gross material elements. It is by Her influence that time, providence, and actions are made possible.

It is very difficult to comprehend Her and Her tattva. Every being in this world gets everything only by Her grace.

bhūmau gandhō rasatāpsuḥ pratiṣṭā rūpam tējasyēva vāyau sprṣatvam |
khē śabdōvā yaccidābhāti nānā tāmabhyētām viśvarūpām namāmi ||
sāvitrītvam brahmarūpā bhavānī bhūtēśasya śrīpatēḥśrīsvarūpā |
śaci śakrasyāpi nākēśvarasya patnī śēṣṭhābhāsi māyē jagatsu ||

By Her will, the earth manifests the property of fragrance, water the property of taste, fire the property of form, air the property of touch, and sky the property of sound. She is the form of the universe and thus She has entered everything manifested within the cosmic manifestation. My humble obeisances to this omnipresent Goddess. You are Sāvitri, the consort of Brahma, who was born on the universal lotus flower. You are Pārvati, the consort of Śiva, Rama, the consort of Lord Viṣṇu, and Śaci the consort of Indra, the king of the gods. O Goddess, You have expanded Your influence to manifest the universe.

bālyē bālā yuvatī yauvanētvam vārdhakyē yā sthavirā kālakalpā |
nānākārairyāga yōgairupāsyā jñānātītā kāmārūpā vibhāsi ||
varēṇyā tvam varadā lōkasiddhyā sādhvī dhanyā lōkamānyā sukanyā |
caṇḍī durā kālīkā kālīkākhyā nānādēśē rūpavēṣairvibhāsi ||

You are a small girl in childhood, a grown-up girl in youth, and an elderly lady in old age. You are the personification of eternal time. People worship You by employing various procedures. You are situated beyond the reach of the mundane mind, senses, and power of speech. You are the most beloved goddess because You easily bestow blessings upon Your worshipers. Indeed, You award perfection to everyone, according to their aspirations. You are chaste, glorious, venerable, beautiful, and young. You appear in various forms with appropriate names, such as Caṇḍī, Durgā, and Kālī.

tava caraṇasarōjam dēvi! dēvādivandyaṁ yadi hrdayasarōjē bhāvayantiha bhaktyā |
śrītiyugakuharē vā sanśrītaṁ dharmasampajñanayati jagadādyē sarvasiddhiṇca tēṣām ||

O venerable goddess of the world, if one devotedly meditates on Your lotus feet, which are adored by the gods themselves, as being situated within one's heart, or if one simply hears your name, he will certainly proceed on the path to material prosperity.

(Adapted from 'Kalki Avatara Vaibhavam' Pravachanam)



hrīmkārāśrita śaṅkarapriyatanuṁ...

Every letter in the mantra of Divine Mother is called Mātrka. The Mantra of Divine Mother is called Pancadaśi, as it contains fifteen letters. Śrī Rājarājēśvarī Mantramātrkā Stavam contains fifteen Ślōkās. This Stavam contains the Mātrkas in each Ślōka which are embedded with those root syllables and thus making it very efficacious and effective in bestowing the desired results from both material and spiritual viewpoints. Below is a slōka from this stavam.

hrīmkārāśrita śaṅkarapriyatanuṁ śrīyōgapīthēśvarīm |
māṅgalyāyuta paṅkajābhanayanām māṅgalyasiddhipradām ||
tāruṇyēna viśēṣitāṅga sumahālāvaṇya samsōbhitām |
śrīcakrapriya bindutarpaṇaparām śrī rājarājēśvarīm ||

hrīmkārāśrita – One who is embedded in Hrīmkārā. The root syllable i.e., Bījākṣara **hrīmkārā** denotes both Śiva and Śivā. ‘Ra’ is root syllable for Fire and denotes Īśvara. ‘Īm’ is root syllable for Śakti and denotes Divine Mother. They both are present as ‘Dahara Ākāśa’. Like Praṇava, Śiva and Śakti are present in Hrīmkārā also. Though Praṇava is referred as Śiva Praṇava and Hrīmkārā is referred as Śakti Praṇava, both Śiva and Śakti are present in both.

śaṅkarapriyatanuṁ - The form which is very dear to Śaṅkara.

śrīyōgapīthēśvarīm - In one sense, śrīyōgapīṭham denotes śrīcakram. Thus, ‘śrīyōgapīthēśvarīm’ means the presiding deity of śrīcakram i.e., Divine Mother. Though there are many centers of energy of Divine Mother all over the Bhāratadēśa, eighteen are mentioned primarily calling them as ‘Śakti Pīṭham’. These are also referred as ‘Yoga Pīṭham’, out of which four are mentioned principally. ‘kāmapūrṇajakārākhyā śrīpīṭhāntarnivāsinīm’ says Mātrkāḥkōśa Stavam i.e., they are Kāmagiri Pīṭham, Pūrṇagiri Pīṭham, Jālandhara Pīṭham, and Ōḍhyāna Pīṭham. All the letters can be grouped into four sets and these four Pīṭhams represent those sets.

These four Pīṭhams are present in our body itself. Kāmagiri Pīṭham is the Mūlādhāra Cakra. Pūrṇagiri Pīṭham is the Anāhata Cakram. The place of Jālandhara Pīṭham is the throat. Ōḍhyāna Pīṭham is the Sahasrāra. Outside, Kāmagiri Pīṭham is Kāñchi in the state of Tamilnadu. Pūrṇagiri Pīṭham is in Himalayas near Badari Āśramam as Annapūrṇādēvi Kṣētram. Jālandhara Pīṭham is in Jalandhar in the state of Punjab. Ōḍhyāna Pīṭham is the Kāmākhyā Pīṭham in Assam. As these Pīṭhams are present both outside and inside, there are specific stipulated Yoga procedures to invoke the divine energy of those Pīṭhams in our body. Therefore, Divine Mother Śrī Rājarājēśvari is the deity presiding in all the four Yoga Pīṭhams also. One should meditate that the four letters ‘ha’, ‘ra’, ‘ī’, and ‘m’ present in ‘hrīm’ are present in the four Pīṭhams mentioned above.

paṅkajābhanayanām – Lotus like eyes

māṅgalyāyuta – Containing infinite things of auspiciousness. Though the word ‘ayuta’ literally means ten thousand, here it denotes infinite number. Just one glance of Her eye bestows infinite number of auspicious things. The same is said in ‘aruṇām karuṇātaraṅgitākṣīm’. That’s why Śrī Ādiśaṅkara Bhagavatpāda requested the compassionate glance of Divine Mother to obtain everything here and hereafter.

māṅgalyasiddhipradām - ‘kalyāṇa’ also means auspiciousness i.e., ‘māṅgalya’. Śrīvidyā is known as ‘kalyāṇa vidyā’. Therefore, ‘māṅgalyasiddhipradām’ means seeking the grace of Divine Mother by obtaining perfection in Śrīvidyā. Divine Mother is showering Her grace on those sincere and devout seekers bestowing them the supreme bliss.

śrīcakra priyabindu tarpaṇaparām - Embodied in Śrīcakram at the epicenter as the dot. The expansion of the Bindu (Dot) itself is Śrīcakram. Devotees initiated into worship procedures of Śrīcakram offer tarpaṇa and follow other related procedures as stipulated in scriptures.

tāruṇyēna viśēṣitāṅga sumahālāvaṇya samsōbhitām – Entire body of Divine Mother is resplendent with **tāruṇya** i.e., youthfulness and **lāvaṇya** i.e., luster present in a top-quality pearl. In Śrī Lalitāsahasranāma stōtram, there are names such as ‘taruṇī’, ‘nityayauvanā’ etc., denoting the ever youthfulness of Divine Mother. Just like childhood denotes the state of yet to grow, old age denotes the state of decay, youthfulness denotes the state of completeness.

śrīrājarājēśvarīm - O Divine Mother Śrī Rājarājēśvari!

You are the one embedded in the root syllable Hrīmkārā. Your form is dear to Śaṅkara. You are the one present has the four Yoga Pīṭhams representing the four letters ‘Ha’, ‘Ra’, ‘ī’, and ‘m’ in Hrīmkārā. Your lotus-like eyes bestow infinite auspiciousness upon the devotees right from mudane fulfilments to the supreme fulfilment of liberation. You are the one who is embodied at the epicenter of Śrīcakram as the ‘Bindu’. Salutations to You, O Rājarājēśvari!

(Adapted from ‘Śrī Rājarājēśvari Mantra Mātrkā Stavam’ Pravachanam)

MAJOR FESTIVALS IN THIS MONTH

Āśvayujaṁ for Spiritual Progress

Bhādrapada – Āśwayuja

(Bhādrapada Bahuḷa Caturdaśi, Tuesday October 1, 2024 – Āśvayuja bahuḷa caturdaśi

Thursday October 31, 2024)

BHĀDRAPADA MONTH



01.10.2024 - Tuesday - Viśaśastrahata mahālayaṁ, Māsaśivarātri - The combination of Tuesday and Chaturdaśi is Alabhya Yōga for which a special vrata is mentioned in scriptures. Not only that, worship of Subrahmaṇya, Gaṇapati, Durga, or any other deity on this day yields infinite results.

02.10.2024 - Wednesday - pōlāla amāvāsyā, mahālaya amāvāsyā - In some places, it is traditional for some families to worship 'pōlēamma' as the unified form of Mahākālī, Mahālakṣmi, and Mahāsarasvatī. Everyone should perform this puja according to their tradition. In this vrata, eatable made with seven kinds of vegetables is offered to pōlēamma. This amāvāsyā being the last day of mahālaya pitṛupakṣa, tarpana should be offered to pitṛus.

ĀŚVAYUJA MONTH

03.10.2024 - Thursday - Śarannavarātri begins (Kalaśa sthāpana), Tirumala śrīvārī navarātra brahmōtsavams Aṅkurārpaṇa - 'Śāradārādhyā' says Sri Lalita Sahasranama.

Thus, the Divine Mother should be worshipped on the first nine days of this Śāradṛtu. One should not waste this auspicious time when the grace of Divine Mother is abundant and certainly involve themselves in worshipping at least one form among Her infinite forms. Following one's own tradition, one should put kalasa, and perform the worship for nine days. Those who worship following the stipulated procedures are lovingly looked after by the Mother Herself as Her own children.



04.10.2024 - Friday - Prīti dvitīya, Tirumala śrīvārī brahmōtsavālu prārambhaṁ-dhvajārōhaṇaṁ - Pitrus, who wait till this day for the ceremonies to be conducted by sons, finally leave disappointed when they are not done even on this day.

07.10.2024 - Thursday – Upānga Lalitā Gauri Vratam, Nāga Puja - On this Pañcami day during the navarātri, worship of Śrī Lalitādēvi described as 'Pañcami', 'Pañcabhūtēśi' should be done. Also, She is worshipped as 'Mānasā Dēvi' during the navarātri. Worship of Serpents on this day provides relief from any serpent related evils.

09.10.2024 - Wednesday - Puja of Saraswati present in the form of books - On this day when the star is Mūla, Sarasvatī Puja must be performed. Those students performing Sarasvatī Puja shall attain great heights in educational pursuits. Those who can't perform worship for all nine days should at least perform worship for seven days starting from Tadiya or five days starting from Pañcami or at least three days starting from Saptami.

10.10.2024 - Thursday - Dēvī Trirātra Vrata Prārambhaṁ - Those who cannot worship all the nine days should worship Divine Mother for 7 days from Tadiya or 5 days from Pañcami or 3 days from Saptami (i.e., this day).



11.10.2024 – Friday – Mahā(Durgā)ṣṭami, Mahā Navami (rātri), svārōciṣa manvādi - Performing the worship of Durgādēvi on this day removes all troubles. Navami worship can be done on this day observing fasting, as Navami is present in the night.

12.10.2024 – Saturday - Maharnavami, Vijaya Daśami, āyudha puja, śamī Puja, Kalaśōdvāsana, aparājita puja - Jagadamba must be worshiped on this most important day of Navarātri. This is principal for Dasara Puja.

On this very important day during the navarātri, it is must to worship Jagadamba. On the day of Vijaya Daśami, worship should be done second time. Those who performed Puja on Navami day only can perform Puja on Daśami day. Those who performed the worship for all nine days should do the revocation of kalaśa on this day. Kings used to perform worship of their weapons during the ‘Vijayā’ muhūrta on this day.

Later, it became traditional for everyone to worship their own tools. In the evening, worship of śamī tree is done chanting the following –

‘amaṅgaḷānām śamanīm śamanīm duṣkṛtasya ca |
dussvapnanāśinīm dhanyām prapadyēhaṁ śamīm śubhām
śamī śamayatē pāpaṁ śamī lōhitakaṇṭakā |
dharitryarjuna bāṇānām rāmasya priyavādinī ||
aśmantaka mahāvṛkṣa mahādōṣa nivāraṇa
iṣṭānām darśanaṁ dēhi śatrūṇām ca vināśanaṁ |’



At the time of dusk when stars are meekly seen, the time is famous as ‘Vijayā’ muhūrta. Any assignments and travels undertaken at this time become successful. Drawing an eight-petaled lotus on the north-east side in the evening, and worshipping ‘aparājita dēvi’ ensures success in all endeavors. Thinking of Jayadēvi and Vijayadēvi on the right and left sides of ‘aparājita dēvi’ respectively, worship should be done chanting ‘Jayā Vijayā sameta aparājitāyai namaḥ’

Those living in Telangana areas exchange śamī leaves and treasure as gold.

13.10.2024 – Sunday - Pāśāṅkuśa Ēkādaśi, Parāṅkuśa Ēkādaśi, Ramyaikādaśi - Lord shall protect like a goad those who perform Ēkādaśi vratam on this day with all prescribed stipulations. They shall never enter hell. If this vratam is performed for those already dead, they will be uplifted from the tortures of hell.

14.10.2024 – Monday – Vaiṣṇava mādḥva ēkādaśi, Gōvatsa dvādaśi, padmanābha dvādaśi - Those performing Anantha Padmanābha vratam on this day shall obtain the grace of Lord Nārāyaṇa. Also, one must worship Cow along with Calf.



16.10.2024 – Wednesday -Kaumudī pūrṇimā, akṣa krīḍa, kōjāgarī vratam, - Puranas mention that Vāḷakhilya Mahārṣi told other ṛṣis to perform kōjāgarī vratam on this day to obtain the grace of Sri Lakṣmidēvi by offering Her rice pudding with milk during dawn and dusk. One should stay awake all night and play dice. Next day morning, the vrata should be completed with due worship again.

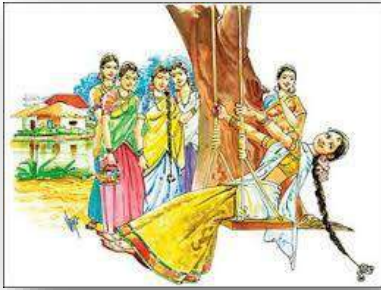


Worship of Divine Mother on this pūrṇimā day is very auspicious. Not just for the nine days of Navatatri; but performing the worship of Divine Mother from Pādyami to Pūrṇima bestows Her extraordinary grace. In the tradition of Srividya, this Pūrṇima is mentioned as ‘Mukhya Rākā’.

17.10.2024 – Thursday - Vālmīki Jayanti, Mīrābāyī jayanti, tulā saṅkramaṇaṁ - Because it is Vālmīki Jayanti reading Vālmīki Ramayana on this day clears a little bit of the debt we owe to our Rushis. The scriptures say that Āśvayuja pūrṇimā is Mahāśvini. The Snāna, Dāna, Arcana, Japa performed on this day will give endless benefits.

19.10.2024 – Saturday – candrōdaya umā vratam, aṭṭa tadiya - Fast all day, perform Gauri vratam in the evening, and offer arghya to Moon, and partake prasadam.

Singing "Aṭṭataddi āraṭlōy, muddapappu mūḍaṭlōy", all young girls celebrate this festival with great vigor. They wake up early in the morning, take head bath, eat sesame powder, lentils, mixture of gongura leaves, curd, and then go to play with other girls of their age. Scriptures prescribe that performance of this



puja begets one good and suitable husband. Because the grains used – rice and black gram connote moon and rahu planets respectively, they also remove any malefic influences and bestows their grace. Since the planet Mars likes those rice cakes, he removes any malefic influences, and grants trouble-free married life.

20.10.2024 – Sunday – Vakratuṇḍa saṅkaṣṭahara caturthī vratam- Observance of **Saṅkaṣṭahara caturthī** in āśvayuja removes all obstacles and fulfills all desires with the grace of Vakratuṇḍa.

28.10.2024 – Monday - Ramā Ēkādaśī - Ēkādaśī vratapālana dedicated to Lakṣmīnārāyaṇa brings special virtues.



29.10.2024 – Tuesday –Gōvatsa Dwādaśī, Dhana Trayōdaśī - Worship cow with calf and offer fried black gram cakes to cow after performing arghya in a copper pot with water, flowers, and yellow rice chanting "**Kṣīrōdārṇava sambhūtē surāsura namaskṛtē, sarvadēvamayē mātāḥ grhāṇārghyaṁ namōstu tē**".

30.10.2024 – Wednesday –Māsa Śivarātri, Dhanvantari Jayanti - Worship of Lord Nārāyaṇa as Dhanvantari grants good health. Performing Kubēra Lakṣmi vratam and worshipping Dhana Lakṣmi on this day bestows the grace of Goddess Lakṣmi Dēvi, the possessor of all kinds of nidhis.



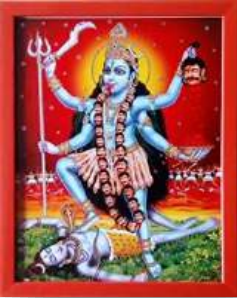
31.10.2024 – Thursday – Dhanalakṣmi Pūja, Yama Tarpaṇam, Bahirdīpadānam, Māṣapatra Bhakṣaṇam, Naraka Chaturdaśī, Dhanalakṣmi vratam, Kubēra Lakṣmi vratam, Kālī Pūja –

Not just because demon Naraka was killed on this day, but this day also removes the tortures of hell, and hence known as Naraka Chaturdaśī. One should take head bath on this day after waving the branch of gourd or castor oil in the water chanting

"Sītalōṣṭa samāyuktaḥ sakaṇṭaka ḍaḷānvitaḥ hara pāpamapāmārga bhrāmyamāṇaṁ punaḥ punaḥ".

One should perform tarpana to Yamadharmaraja, the God of death, and offer lamp in charity. Eat foods cooked with sesame seeds, black gram, rice flour, and ghee.

In the evening, worship of dīpa and Lakṣmi should be done. If possible, fast all day and eat in the evening. "**Amāyukta pradōṣētu dhanalakṣmīm prapūjayēt**"- During the time of pradōṣa, Dhana Lakṣmi worship should be done. In some places, torches are lit and pitṛus are shown the way.



Worship of lamps and celebrations with fireworks follow. Cleaning the home at midnight removes 'alakṣmi' i.e., poverty.

Worship of Mother Kālī on this day makes times favorable. In places like Orissa, it is traditional to primarily worship Kālī on this day.



Āptavākyālu

*A gem-garland of 'Eternal Truths'***12. Bhūtyai Jāgaraṇamabhūtyai Svapanam (Continued)****Being awakened is the cause of affluence. Sleep is the cause of poverty (Yajurvēdam)**

Based on our activities, it is important to provide as much sleep required for the body. But Veda and Purāṇās are proclaiming that poverty comes to those who sleep in the time of sunrise and sunset. While comprehending that, the time which should be spent in rigorous practices if spent, in tiresomeness is nothing but destroying the boon of 'Life'. Many other meanings and teachings can be construed from this statement.

Awakening (Jāgaraṇa) means having Jñāna. Ajñāna is slumber. Keeping aside the worldly knowledge, a person who is conscious to understand the true nature of the Self (Ātmajñāni) obtains the greatest wealth of liberation. '**Jñānādēva hi kaivalyam**' declare the scriptural statement. Those who are attached to worldly objects and remain in the slumber of Ajñāna without comprehending the substance of Jñāna shall never attain that affluence.

Only one who is awake can utilize all the energies fully. Such person can envision everything. Such awakening is necessary to look on all sides, think, and thereby obtain results that are for the wellbeing of oneself and the world.

Our elders mention that 'Lakṣmi', the Goddess of wealth shall never stay with those who indulge in more sleep.

Since times immemorial, our culture gave emphasis to Jñāna. It's the opinion of Maharṣīs that if one stops to utilize one's intellectual capacities in the accumulation of material wealth, one's birth is finally wasted.

Uninterrupted practice, education...These are possible only to an ever-awakened individual. It's only with that characteristic Maharṣīs were successful in the pursuit of Yoga, Siddha, Medicine, and other many great sciences.

We're losing Sadācāra, Dhyāna (Meditation) etc., in recent times only due to laziness. Our people say, 'Laziness is the highest poverty.' Vedamata proclaimed many times, 'Uttiṣṭha, Jāgrata' i.e., arouse and awaken.

Our culture does not forget action and instruction.

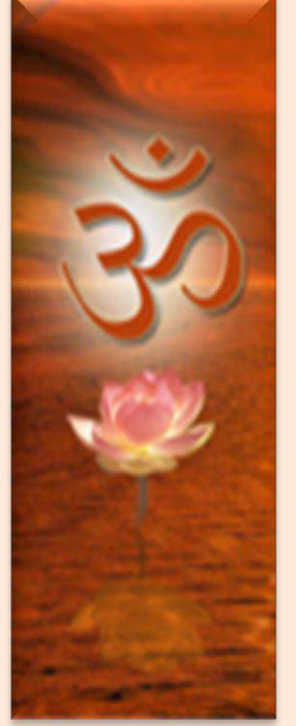
ṣaḍdōṣa puruṣēnaiva hātavyā bhūtimicchatā |

nidrā tandrā bhayaṁ krōdhaṁ ālasyaṁ dīrghasūtratā ||

More sleep, drowsiness, fear, anger, laziness, and postponement... These are the characteristics of Tamas (Tamōguṇa). Those who have these qualities can't accomplish anything.

There is no place for inactivity and laziness in Bhāratiya Sanskr̥ti. There are criticisms that our people are backward in every field. This nation has this worse state because of non-attention towards the directive of Veda.

We shall be rejuvenated again. if we turn our attention and listen the conch sound of our Sanatana Sanskr̥ti. Let's awaken our scientific potential, dedicate them towards the rise of our motherland, and make our lives purposeful.



(To be continued...)



PART 22

ŚRĪ ĀDIŚAṆKARA JÑĀNAYAJÑAM

śrīti smṛti purāṇānām ālayam karuṇālayam
namāmi bhagavatpādaṁ śaṅkaram lōka śaṅkaram.

Sri Adi Sankara does not belong to any sect. He is the ‘Samanvaya Karta’ (harmonizer) of the holistic Bharateeyata and Sanatana Dharma in totality.



The Ten Verses on Reversal of Evil Propensities

Durvāsanā Pratīkāradaśakaṁ

How many fell down due to pride! Pride comes on naturally when everything is running smoothly. When everything is favorable, one shall have pride when one is a good academician or an affluent person or having a high position. The cause of whatever has been obtained now are the merits accumulated in the past. There is no doubt. If one became rich today, it is only due to the merits performed before. If one has obtained a high position, it is only due to the merits accrued from the past. If one becomes puffed with pride after obtaining the position forgetting all the troubles underwent...what happens if it reverses?



Those who are in power, educated, and affluent should be even more watchful. Many stories were told by Maharṣis as examples to show the extent of downfall if one is careless.

There are many who lost the tapas performed till then just due to pride. Not just that, a great person performed one hundred yajñās, controlled senses all life with Dharma, undertook vows such as Brahmacarya and others, and as a result, attained the position of Indra. After obtaining the position of Indra, all the discipline and rules followed till then were left out and thought that he should even obtain the wife of Indra as he was the Indra then. This is arrogance due to pride.

Immediately, ‘jihvōpastha sukhabhramam’ too caught him. What not pride will make one to do! What happened due to that! Not on the throne! Not even in the human body, but Nahuṣa fell in a forest on plain soil as a python. One should observe history about how those who got onto the throne and became proud, were later left out without even any trace.

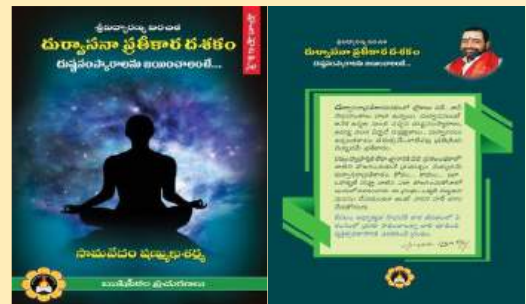
Emperor Bali said in Bhāgavataṁ -

kārē rājulu? rājyamul galugavē garvōnnatim bondarē?

vārērī siri mūṭa gaṭṭukoni pōvaṁ jālirē? bhūmipai

bērainam galadē? śibi pramukhulūṁ brītin yaśaḥkāmulai

yīrē kōrkulu? vāralan maṛacirē yikkālamun bhārgavā!



Are there not great kings whose wealth was aplenty? Did they take anything with them when they left earth? Does anyone at least know their names while Śibi and such others are still alive with their body of fame? Are they forgotten now, O Bhārgavā?

‘venakaṭi brahmalu vēvēla saṅkhyalu verasi brahmāṇḍamu lēliraṭa

penagoni vārāla pērulu maraciri manujakīṭamula marevvarerugu?’

The names of those Brahmas who ruled over many Kalpas are not known. Who shall remember insect like humans, said Annamayya.

When rainy season starts, many new flies with wings come and make much noise. For how much time? Only for a very little duration. Later, they fall losing their wings. These positions are the same! At least, if only this one is understood - **bhaṅgēkṣaṇāt** – There is no rule even for complete five years. If there is a no confidence motion in the middle, it’s another danger. One should observe the world around oneself. Observing the world around itself bestows great knowledge of Vedanta. **parīkṣya lōkān karmacitān** – Even this is not there. One should remain cautious observing how people having pride got insulted with continuation of their evil tendency to remain proud.

(To be continued...)



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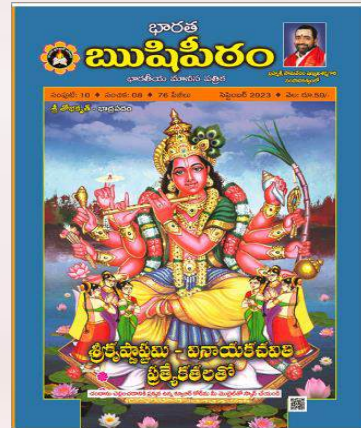
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- Rushipeetham Editor

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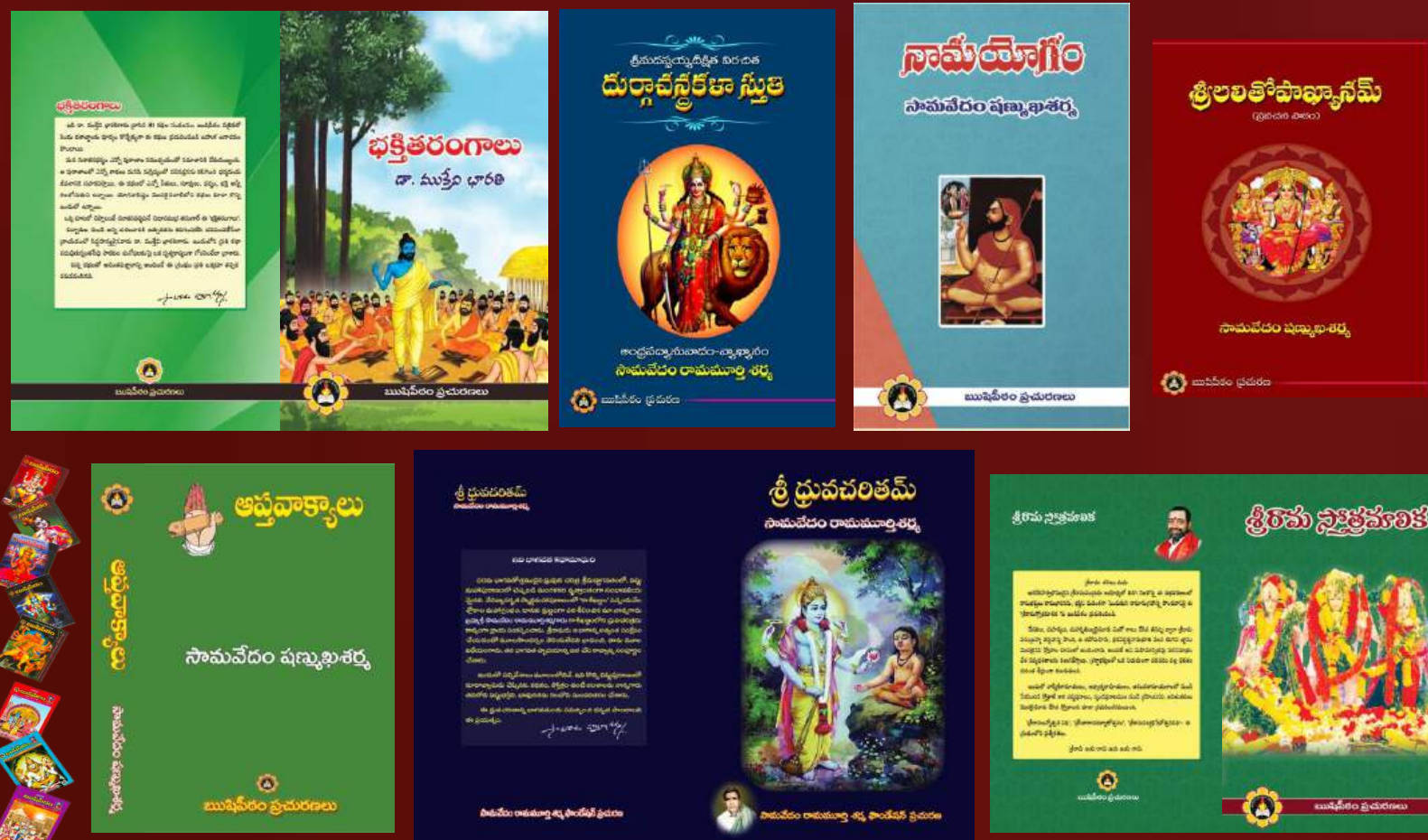


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Book Releases & Reprints



✚BAPS Sacramento Mandir vandalized 10 days after BAPS New York Mandir 'Desecration'

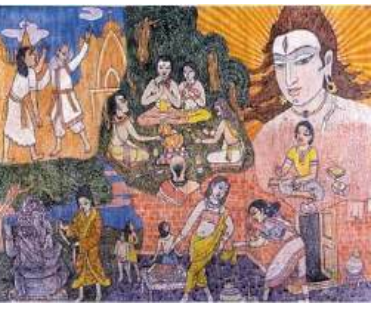
Sacramento, New York September 17, 25 The BAPS Shri Swaminarayan Mandir in the Sacramento area of California was “desecrated” with anti-Hindu messages such as ‘Hindus Go Back, ‘Hindu-Stan Murdabad’, ‘Modi is a terrorist’, on Wednesday night. This is the second such attack in less than 10 days. A similar act of vandalism took place at the BAPS Mandir in New York on September 17. Meanwhile, the Sacramento County Sheriff’s Office was quoted by



ANI as saying that sheriff deputies responded to the BAPS Shri Swaminarayan Mandir in Mather, near Rancho Cordova, where the graffiti was discovered. Deputies also said that vandals had also cut water lines at the property. Similar acts of vandalism were reported a few months ago in Edmonton, Canada.

✚More than Hundred years old Shree Lakshmi Narayan Mandir in Kuala Lumpur

Kaula Lumpur, Malaysia September 27, 2024 The Shree Lakshmi Narayan Mandir began as a place of worship in Kuala Lumpur town center in 1919. It was started by early traders with the pioneers being Kesarmal Khanijow, Amar Nath, Paras Ram Goel and Rakha Ram Sharma. Temple trustee and former president Naveen Chander can still fondly recall his childhood where the community got together during religious festivals by the bank of Sungai Gombak in the 1960s. Mandir current president Nirmal Kumar Nandrajog said the temple aspires to become a socio-cultural and religious center, not just for the North Indian community but also the larger Hindu community. The temple, he said, is currently undergoing a three-phase expansion in line with this aspiration.



✚Removal of words from Urdu, Persian etc., in Hindu Dharma practices

Varanasi, India September 21, 2024 Sadhus, priests, and religious heads of different practices in Sanatana Dharma came together to cleanse Sanatana Dharma practices with words from Urdu, Persian etc., that many a times connote wrong meanings and destroy the beauty of the original Sanskrit word. They all further requested even the Governments, both State and Central, to look into the usage of different foreign language words such as ‘Peshi’ etc., for even Government offices.

✚Hindu Temple in Texas to hire security group to protect ‘Hanuman’ Statue

Sugarland, Texas September 13, 2024 After an unwanted attention and protest about the celebrations of 90-feet tall Hanuman statue, the Board of Trustees of Ashtalakshmi Temple in Sugar Land are hiring security guards and installing cameras, when members of the Humble-based Awakening Generation Church told that ‘Hanuman’ is a demon god on a video posted on Facebook. “We never planned for security, we never thought we would need it,” Dr. Ravi Tamerisa, one of the temple founders, said in a phone interview. Tamerisa said the temple spent \$550 to hire security officers to guard the statue over the past week. The temple board is now assessing whether hiring full-time security is feasible and what steps to take next. They are also planning to install security cameras.



✚6000 Temples in Kashmir celebrate Sanatana Dharma since ages

Kashmir September 6, 2024 Kashmir is rich in history, culture, archeology, food, music, and many other things related to mankind. More than 6000 temples dot the landscape. Many of the temples have historical linkage to the ages of Ramayana and Mahabharata and even earlier Vedic periods. Some of the temples include Shyama, Sharika Devi, Ksheer Bhavani, Roop Bhawani, Bhadrakali, Sharda, Chandi Mata and Maha Ragnya Bhagawati, apart from the famous Sri Martand Mandir, Mattan Surya etc.,

Sūryārādhana - Āditya Hṛdayam

Part 44

- Brahmasri Dr. Samavedam Shanmukha Sarma.

saptasaptiḥ

In scriptures, 'sapti' means horse. 'sapta' means one that walks. 'saptasapti' means one who has seven horses.

saptāśvārathamārūḍham pracaṇḍam kaśyapātmajam |

śvētapadmadharam dēvaṁ taṁ sūryaṁ praṇamāmyaham ||

There are many connotations in Veda about 'saptasapti'. Each of the connotation has lot of vijñāna (Knowledge).

saptayujñanti rathamēka cakramēkō aśvōvahati saptanāmā |

trinābhicakramajara manarvayatrēmā viśvābhuvanādhitasthuḥ ||

'yēkō aśvō vahati saptanāmā' – In fact, the chariot is being pulled only by one horse whose name is 'Sapta'. That one became seven.

Though it is taken as seven, it indeed is one. Diffraction of light shows all the seven colors. Though it appears to be in seven colors, the original form of that one light is colorless. Likewise, though the light coming from Sūrya is only one, it is called 'saptanāmā' as it getting diffracted into seven types. This is applied in the context of light.

Many kinds of energies come from Sūrya. Some appear to the naked eye. Some are caught by microscopic equipment. Some are envisioned only by tapas. Though observed in different ways, all are present there. Looking in the light of above-described mantra, the chariot of saptayajña i.e., the chariot which has these seven horses, indeed has only one horse. It has only one wheel.

'rathamēka cakram' – That wheel is time. The calculation of time is happening due to Sūrya only. The day is being decided based on sunrise and sunset.

'udayāt udayam' – In our Bhāratīya Sanskr̥ti, the day begins with morning. Morning of one day to the morning of next day is one complete day. Together, day and night are one day.

The form of year is present as the day and the night. Describing the wheel of time which is the principal form of time in many ways, it is mentioned that time is 'trinābhi cakram' i.e., it has three nābhis. 'nābhi' means the waist portion.

'pancāram' – it has five leaves. 'ara' means leaf. The wheel of a cart has spokes. Five seasons are the five spokes. Generally, the cartwheel has only one center. However, the wheel of time has past, future, and present as the three centers. Mentioning another meaning about 'trinābhi cakram', Veda said they are the morning, afternoon, and evening twilight (Sandhya) times. Bhagavān Sūrya is coming being pulled by seven horses on one wheel.

'kirati' means dispersion. Since the rays of Sun are coming scattering light all around, they are called 'kiraṇa'. Both light and ray are the same. The ray itself is present in seven colors. Even those seven colors have variations. Sūrya is described as an embodiment of gold. Not only 'suvarṇa' means gold color, but it also means 'colors that bestow welfare'.

Colors are formed due to light. Our Sanskr̥ti mentioned distinct characteristic for each color. Based on this, there is color-based treatment practiced in natural sciences. Different colors cure different diseases. There is an amazing science about this.

Some diseases are cured by placing waters of different colors in glass vessels and reflecting those colored rays with the aid of sunlight on the patient. Some diseases are cured by reflecting sunlight in a room filled with same color.

Blue color denotes peace. Green color is used for exultation. This color generates enthusiasm in mind. There is relationship between mind and colors even in Psychology. Colors have influence on mind and parts of the body.

(To be continued...)



Everyone should ponder whether they can say like Narada that they want only calamities due to which they shall always remember God, as remembering God in itself is real affluence. It's not unusual to think that one gets ready with a list of items to ask of God, though God already fulfilled many desires. Let's look at Kunti who always asked for catastrophes despite facing them all along the life. Moreover, she never said that they crossed all the calamities with their own strength and intellect but attributed everything to the grace of Krishna. In fact, she could have said that it's Bhima who saved them for burning within in the wax palace, it's Arjuna who won the war for them, and it's Yudhishtira who reinvigorated and brought all his brothers back to life when they were cursed by the Yaksha. Despite all these, Kunti asked for troubles which makes them reminisce Krishna always.

Connectivity with Divinity

If one does the above i.e., reminisce God all the time whenever there is trouble, one gets inspiration to transform even a brutal devastation into an exciting opportunity. Therefore, one should always remember that the most essential thing is to live the life remaining cognizant of God i.e. His omniscience, omnipresence, and omnipotence. That Iswara present within us never changes. Comprehending this fact gives courage to oneself.

Krishna Himself told in Srimad Bhagavadgita –

gatir bhartā prabhuḥ sākṣī | nivāsaḥ śaraṇaṁ suhṛt ||

prabhavaḥ pralayaḥ sthānaṁ |nidhānaṁ bijam avyayam ||

I am the goal, the sustainer, the capable, the witness, the abode, the refuge and the dearest friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

Iswara is the ultimate witness. While our observation, our thought, our intellect has so many limitations, His observation is infinite that spans across all spaces and all times. Therefore, He is called 'Ananta' and defined as 'Satyam Jnanam Anantam Brahma'. Just like a person sitting at a higher level can observe the person being hit, the person who is hitting, and the person who is just sitting there doing nothing, the Supreme God looks at everything being present in everyone and remains a witness to everything. One should develop that courage and confidence that such person who is all-powerful belongs to me.

(Adapted from 'Life is very valuable' Pravachanam)

(To be continued)

SLOKA OF THE MONTH

**yētattē vadanaṁ saumyaṁ
lōcanatrayabhūṣitaṁ |
pātunaḥ sarvabhūtēbhyaḥ
kātyāyani namōstu tē ||**

*My prostrations to that calm
face of Kātyāyani resplendent
with three eyes, who shall
provide protection to all
creatures from all the
creatures.*



VIJÑĀNAṂ - 68

1. Which disciple of Maharṣi Agastya guided Rāma to Agastya's hermitage?
2. Which demon was killed by Kṛṣṇa on the sixth day after His birth?
3. Who was the Guru of Maṇḍanamiśra?
4. Whom did Duryōdhana insult to have his thighs broken by Bhīma?
5. Who was the demon killed by Lalitādēvi along with Śūnyaka city?
6. Who was the Parama Guru of Śrī Ādiśaṅkara?
7. Who killed the demon Viṣaṅga?
8. What was the form of Divine Mother with one hundred eyes called?
9. Who killed Aruṇāsura in the form of a huge bee?
10. Who is called 'Kadamba Vanavāsini'?

VIJÑĀNAṂ -67 Answers – 1. Vṛṣabhānu. 2. Thirty-one 3. Maharṣi Varēṇya. 4. Hēramba 5. Kavya. 6. Viṣṇu. 7. Yudhiṣṭhira. 8. Cintāmaṇidvīpa. 9. Sri Sarvepalli Radhakrishna 10. Kṛttika

WORDS OF BENEVOLENCE

**śuddhaṁ bhūmigataṁ tōyaṁ śuddhā nārī pativrata |
śuciḥ kṣēmakarō rājā santōṣo brāhmaṇaḥ śuciḥ ||**

*Water coming towards earth is pure. Woman devout towards
husband is pure. A King providing the welfare to his subjects
is pure. A Brahmin with contentment is pure.*

Parijñānam

- | | |
|-----------------|-----------------|
| 1. Śailaputrī | 2. Brahmacārīṇī |
| 3. Candraghaṇṭā | 4. Kūṣmāṇḍā |
| 5. Skandamāta | 6. Kātyāyani |
| 7. Kālārātrī | 8. Mahāgaurī. |
| 9. Siddhidātrī | |

Nava Durgā Nāmāṇi





KAURAVAS AND PANDAVAS IN THE BATTLEFIELD



Dhritarashtra performs Sraddha for the departed souls (Continued..)

As soon as the Pandavas received this news, Bheema said that they would perform rites for Bheeshma, Somadatta, Drona, Salya, Bhurisrava, and Karna through Kunti and added that as far as Duryodhana and the others, they did not need anything. Arjuna then intervened and said that what Bheema was saying was wrong. At the same time, Yudhishtira looked angrily at Bheema and said that he should not speak like that. Arjuna then says that Bheema was his elder brother, however, he was still telling him and said that Dhritarashtra was a Rajarshi and should be respected. Thinking about his wrongdoings would only bring sin onto the Pandavas, and so he should only think about the good Dhritarashtra did. Bheema became quiet at the words of Yudhishtira and Arjuna. Yudhishtira told Vidura to allow Dhritarashtra to take as much money as he wished to perform the rites comfortably. Dhritarashtra then performed the rites and danas for ten days. If Dhritarashtra asked for 100 coins, Yudhishtira gave 1000, and if he asked for 1000, he received 10,000. Dhritarashtra performed the rites for his elders, his sons, himself, and Gandhari.

Dhritarashtra and others leave for forest

Then Dhritarashtra, Gandhari, Vidura, and Sanjaya were leaving, the Pandavas went to send them off along with Kunti. After some distance when the Pandavas were returning, Kunti did not return with them and informed them that she too would be leaving for Vanaprastha. She then told Yudhishtira to take care of Sahadeva and to think about Karna. She says that she made a mistake by not telling them about Karna and he should do the necessary danas etc., for him to get exalted states. She tells them to only do things that are amicable to Draupadi and take care of his younger brothers. Yudhishtira tried to stop her saying that she had sent the message through Krishna that they should prepare for war, and when they had finally won the kingdom, she should at least now enjoy the kingdom. Kunti then says that she did not tell them to fight for enjoyment, but because that was their dharma. She continues by saying that she had been looking for the day that she would be able to do to tapas and receive the same exalted states as her husband, and she had no attachment for kingly luxuries. She ordered him to return and gave him two blessings, that his mind always be on the path of Dharma, and his heart always be free of partiality. Eventually, the five elders reached the forests on the banks of Ganga.

The five elders began to live near the banks of Ganga at the same place as Satayuka, a rajarshi and the king of Kekeya, along with that there was also an ashrama of Vyasa in the area. At this time many siddhapurushas such as Narada, Parvata, Vedavyasa, etc., came and blessed Dhritarashtra. At that time, they said that Vidura was not an ordinary person and in the near future the aura within Vidura would merge with Yudhishtira. After a few months, Yudhishtira placed Yuyutsu and Dhaumya in charge of the kingdom and came to the forest with his four other brothers to visit the elders. Dhritarashtra was very happy seeing them and they all spoke for some time. Yudhishtira then asked where Vidura was as he was not seen. Then Dhritarashtra told him that Vidura was doing tapas somewhere in the forests and that oftentimes he went into such a state of Samadhi that he had no consciousness of the world.

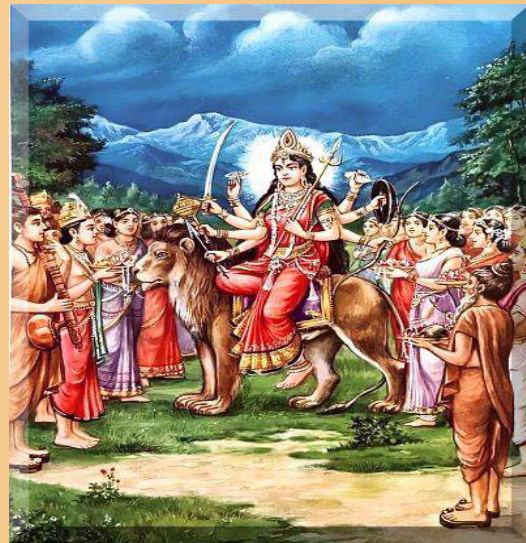
Tejas of Vidura enters Yudhishtira

Listening to this Dharmaraja went into the forest searching for Vidura. He eventually found him at the base of a tree with his hair matted and looking as if only his bones were left due to his extreme tapas with a rock in his mouth. The dust in the forest had stuck to his body and he was immobile. Yudhishtira went near him and introduced that he was Yudhishtira. Listening to this, Vidura opened his eyes and looked into Yudhishtira's eyes. As he did so through his eyes a tejas and a sukshma sarira came out and entered Yudhishtira increasing his aura many times. Dharmaraja felt as though he had gotten some new strength. This shows that the amsa (aspect) of Dharma in Vidura entered Yudhishtira, while the actual Jiva of Vidura attained exalted states. Dhritarashtra was extremely saddened by the passing of Vidura and was in a state of dispassion when Vyasa and many other maharshis arrived there asking about his well-being and acclimatization to the life of vanaprastha, and how his tapas was progressing. They then tell him that a person who follows three things will always attain exalted states and never get bad states and expand on it.

(To be continued...)

Introduction

Everyone hears the names Caṇḍi Yāga or Caṇḍi Homa. Mainly people believe that hearing the name Caṇḍi will destroy the danger of enemies and other calamities. Śaṅkara Bhagavatpāda said that that doing karma while knowing its result will increase its effectiveness “**vīryavattaraṁ bhavati**”. Vīryavat means gaining strength. Reading Caṇḍi Saptaśati while knowing its meaning “**arthānusanthānapūrvakam**” is suggested. It should not be read in a mechanical way and Sadguru says to understand its meaning as much as possible before doing Pārāyaṇa. When read in that way, it will connect with our mind. ‘Such reading is proper reading’, principally say the learned people, since bhāvana or emotion is greater than everything else. This text aids in the growth of that emotion and in understanding the tattva of Śrī Māta.



Mantras and Saptaśati

The mantras used in Yajñas and Yāgas come from two places. First, it is important to understand their Sampradāya i.e., tradition. The first place is Nigama or Veda and the second is Āgama or Mantra Śāstras. Only from these two places, Yajñas Yāgas, etc., can be conducted. There is no other method. Since all Yajñas and Yāgas should come either from Vedas or Āgamas, Srividya is a part of Vedas. However, is there a relation to Caṇḍi in mantra Śāstras? Where does the name ‘Caṇḍi Saptaśati’ come from? Where was this told? Does Caṇḍi Saptaśati come from the Vedas or Āgamas? This is something that should be thought about. While it should not be said that it is not from the Vedas, these specific mantras are not directly present in the Vedas. All Āgamas, however, talk about Caṇḍi Saptaśati and how it can be used. Āgamas talk about the uses of many mantras in Vedas such as Puruṣa sūktaṁ, Śrī sūktaṁ Durgā sūktaṁ, Rudra Namakaṁ Camakaṁ etc., For example, Āgamas tell the result of doing eleven anuvākas of Rudra, or how many times specific mantras in each anuvāka should be chanted, how to perform its homa etc., The actual mantras in the Vedas neither tell the result of those mantras nor how they can be used. Vedas only give the mantras, and their application is taught by Āgama. In this way, Āgamas also talk about ways of using Caṇḍi Saptaśati. There are many of these methods such as adding a specific mantra while reading it, or using just specific mantras for various tasks, how to use it for just pārāyaṇa, for homa, japa etc., The strange thing is that while Āgamas mainly talk about mantras from the Vedas, Caṇḍi Saptaśati is from the Purāṇas. This part of the Purāṇas is used as a mantra. This type of usage is only seen for Caṇḍi Saptaśati. While it is in the Purāṇas, it is equivalent to the Vedas and all its roots are from the Vedas. Hence, it can be used as a mantra. Mother knows what we need very well. What are we doing and what will we get by doing it? The mother of Hinduism, Vedamāta has told this. She has told us to use these mantras both to receive what we wish for as well as to remove what we do not want. Caṇḍi Saptaśati can also be used in this way. It has specific mantras for health, strength, wealth, and many others. Similarly, it also has mantras to remove things like ill health, issues with enemies, etc. Jnanis do not agree with this, they say that both likes and dislikes are temporary and will eventually go. They say they want that which will remain forever. Their thoughts cannot be determined by us. However, this is also useful for such Jñānis who say to put Karma aside and that also must be examined.

Candi Saptaśati

These thirteen chapters which are at the center of the Purāṇas have such importance and significance. The reason for this should be understood. In the Purāṇas, this text is actually not known as Caṇḍi Saptaśati. Vyāsa called it ‘Dēvī Māhātmyam’. In Āgamas, it is known as Saptaśati. In the Āgamas, it is also known as Dēvī Navaśati. This divine ‘Dēvī Māhātmyam’ is in Mārkaṇḍeya Purāṇa. A Purāṇa has five characteristics known as Sarga, Pratisarga, Manvantara, Vanśa, and Vanśa Caritra. Each vidya has a characteristic and until that is known, the heart of that vidya cannot be known. The first creation is known as Sarga. Everything that happens after the end of Praḷaya is known as Pratisarga. The stories of Ruṣis and Kings are known as Vanśa Caritra. One Kalpa has fourteen Manus. The story from the period of each Manu is Manvantara. ‘Anu’ means continuation. The stories from lineages at that time are also told. Any Purāṇa will talk about these five things. In that way, in Mārkaṇḍeya Purāṇa while describing how one of the Manus was born, this story is told. The moment ‘Manu Caritra’ is described, those who have a slight connection with Telugu literature will remember Alasani Peddana’s Manu Caritra. That is also from Mārkaṇḍeya Purāṇa, which has the stories of many Manus. This is the story of Sāvarṇi Manu, who is the eighth Manu. While there are many stories of Manus, this is the story that has Dēvī Māhātmyam in it and this is the only one that has the position of a mantra.

(To be continued...)

'SAMAVEDAM RAMAMURTHY SARMA FOUNDATION' ESTABLISHED

As a Sanskrit and Telugu scholar, not only **Brahmasri Samavedam Ramamurthy Sarma garu** (1931-2013) taught literature to many and gave spiritual discourses on Purana and Vedanta after deep study, but he also authored many books in both prose and poetry. In his memory, who led life principally with devotion and dispassion revering the Arsha literature, 'Samavedam Ramamurthy Sarma Foundation' is established.

Sri Mahadevanandanatha Auditorium, Kontamuru, Rajahmundry became the stage for the first event of this Foundation that happened on September 13, 2024 at 6:30 PM. Mahamahopadhyaya, Sastralankara Brahmasri Vishwanatha Gopalsastri garu was the chief guest. Pravachana Rajahamsa, Abhinava Mallinathasuri Brahmasri Dhulipala Mahadevamani garu adorned the stage to receive felicitation. Bhagavata Virinchi Dr. T.V. Narayana Rao garu presided over the program.



The program started with the lighting of lamp. The foundation initially honored Brahmasri Vishwanatha Gopalakrishna Sastry garu. As the chief guest, he addressed the audience. Later, the book 'Dhruvacharitam' written by Sri Ramamurthy Sarma garu was inaugurated jointly by the chief guest, Brahmasri Dhulipala Mahadevamani garu, Dr. T.V. Narayana Murthy garu, and Foundation founder Brahmasri Samavedam Shanmukha Sarma garu. Sri Shanmukha Sarma garu explained details about the work, the life of Sri Ramamurthy Sarma garu, his other works, and the vision of the foundation. He mentioned that apart from publishing the works of Sri Ramamurthy Sarma garu and providing scholarships to Sanskrit students, this foundation aims to conduct many dharmic and literary programs. He disclosed to the audience that this foundation is personal and hence no donations would be sought for this purpose.



The main event i.e., felicitation of Pravachana Rajahamsa, Abhinava Mallinathasuri Brahamsri Dhulipala Mahadevamani garu with Samavedam Ramamurthy Sarma Foundation Award was done. A Foundation memoir and a felicitation citation was awarded to him. Later, in his address, Sri Dhulipala Mahadevamani garu accepted the felicitation saying that it is highly venerable. He also told many poems and slokas instantly and elaborated on the meanings for the benefit of audience.

Many prominent citizens of Rajahmundry along with people from far off places attended the event.

- Samavedam Satya Narasimha Sarma, Trustee



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'Samanvaya is Sanātana – Sāmarasya is Bhāratīyata'



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Photo Gallery

DAŚAMA NAVARĀTRŌTSAVA FOR ŚRĪ VALLABHĒŚA



The nine-day Navarātrōtsava began on September 4, 2024, Bhādrapada Śuddha Pāḍyami day with Aṅkurārpaṇa i.e., initiation rituals. In the Kalaśas placed in the Yajñaśāla on Sarvatōbhadrāmāṇḍapa, Śrīsiddhalakṣmivallabhādēvi and Vallabhagaṇapati were installed. After completing all the worship rituals to all the māṇḍapas as per the scriptural stipulations, Mahā Gaṇapati Hōmam was begun with the churned fire. Gaṇapati Hōmam, Gaṇapati Caturāvṛutti Tarpaṇās, and Pañcāmṛtābhiṣēkaṁ to the main idol were performed every day till September 12. Mahāvidya Pārāyaṇa was done by Sri Rama Kottaya garu.

On September 10, 2024 'Sahasra Padmārcana' was done chanting Gaṇapati Sahasranāma. On September 11, 2024, Dūrvāṣṭami day, worship with one lakh Dūrvās and Hōmam was done chanting 'Gakāra' Gaṇapati Sahasranāma. The same day, also being Rādhāṣṭami, celebrations were conducted in the presence of 'Sri Rādhākṛṣṇa' present in the temple in the evening. On September 12, 2024, Thursday, Siddhalakṣmī Vallabhāsamēta Mahāgaṇapati 'Śānti Kalyāṇa Mahōtsavam' was conducted amidst Kolatam and other auspicious sounds. On September 13, 2024, Friday morning, the celebrations concluded with Pūrṇāhuti. During the celebrations, offering 'Purāṇasēvā', spiritual discourses on 'Sri Kalki Avatara Viseshalu' by Brahamsri Samavedam Shanmukha Sarma garu, the founder of the temple, were conducted from September 5, 2024, to September 11, 2024, in Sri Mahadevanandanatha Auditorium of local Swananda Nilayam.

Apart from local people in Rajahmundry, many devotees from Bengaluru, Chennai, Hyderabad, Warangal, Vijayawada, Nellore, Mumbai etc., participated in the celebrations.





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