

Aug. 16th Varalaxmi Vratam

GURUVANI

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Pravachan

**Significance of
Shravan Month**

Experiences of Sadhakas

**Amazing power
with Online Deeksha**

Questions & Answers

Are Village Deities More Powerful Compared to Main Deities like Lakshmi, Parvati, and Saraswati?

Remedies

For the auspicious marriage of unmarried girls
Aghora Gauri Pasupata Puja

Srividya Temples

Kamakhya Devi Temple,
Gauhati, Assam.

Practicing Srividya

Ashta-Ashtaka Archana



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Dhayana

Sree Lakshmi Devi Dhyana Sloka

Vande padmakaram prasanna vadanam saubhagyadam bhagyadam
Hastabhyam abhaya pradham maniganaih nanavidhaih bhushitam
Bhaktabhishta phala pradham Harihara brahmadhibhis sevitam
Parshve pankaja shankha padma nidhibhieh yuktam sada shaktibhieh

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Contents

Guruvani Free Newsletter
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<u>In this Issue</u>	<u>Page</u>
Cover Page Sree Lakshmi Devi	01
Dhayana Sree Lakshmi Devi Dhyana Sloka	02
Pravachan Significance of Shravan Month	05
Khadgamala PART 13 Nithya Devathas	07
Sri Vidya Jnana Peetham News	10
Sadhana Ashta-Ashtaka Archana	13
Sri Vidya Temples Kamakya Devi Aalayam, Gauhati, Assam.	23
Remedies For good marriage proposals to unmarried girls Aghora Gauri Pasupata Puja	28
Q&A Are Village Deities More Powerful Compared to Main Deities like Lakshmi, Parvati, and Saraswati?	30
Experiences of Sadhakas Amazing power with Online Deeksha Saurabh Pandey	32
Kids Section: The Curved Tail of a Dog	33
Festivals of the Month	37
Upcoming Events	38
Sri Vidya classes	39
Picture Gallery	40
Back page picture Words of Treasure	45

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Sri Laxmi Devi



Pravachan

Significance of Shravan Month

Shravan Maas, or Shravan month, marks the beginning of the monsoon season. Due to the blessings of the rain god, Varuna, the crops flourish, benefiting the farmers. This month is named "Shravan" because the full moon (Purnima) night falls under the Shravan Nakshatra. People born in this month are often proficient in various Vedic rituals and engage in spiritual activities, and earn a good reputation. They are also known for their involvement in social service, as mentioned by elders.



Lord Krishna, the author of the Bhagavad Gita, was also born in this month. Therefore, Krishna Janmashtami is celebrated during this month. Worshipping Lord Krishna during this month inculcates unconditional love in us and allows us to lead a peaceful life.

This month is also significant for birth anniversary of Lord Hayagriva who bestowed upon us the Lalita Sahasranama. Reciting the Lalita Sahasranama every day during this month is highly beneficial. It is also in this month that Garuda collected the pot of nectar (Amrita) to free his mother from slavery.

Important Festivals and Vrat (Fasts) in Shravan Month:

Mangala Gauri Vrat

Every Tuesday, women perform this vrat (fast) for the well-being of their husbands. This vrat is known to bestow great prosperity to women.

Varalakshmi Vrat

On the Friday before the full moon, women worship Goddess Lakshmi and perform this vrat seeking prosperity. Goddess Varalakshmi blesses with immense prosperity.

Shravan Saturday Vrat

Observing this vrat brings the blessings of Lord Venkateswara, and provides relief from the negative effects of Saturn (Shani) such as Sade Sati, Ashtama Shani, and Ardhashtama Shani.

Raksha Bandhan

In India, Raksha Bandhan is celebrated to strengthen the bond between brothers and sisters. On the same day, the festival of Jandhyala Purnima is also celebrated, where a new sacred thread (Yajnopavita) is worn, and Upakarma is performed.

Nag Panchami Vrat

This vrat is performed to awaken the Kundalini energy and to eliminate Serpent (Naga) doshas.

Surya Supaudana Vrat

Worshipping the Sun god with lentils and rice as offerings, and performing special archana, cures skin and eye-related diseases.

Worship on Mondays

Mondays in Shravan month are dedicated to the worship of Lord Shiva. This month is unique for worshipping Shiva, Vishnu, and Lakshmi.

Performing any japam (chanting), vrat (fast), or danam (charity) during this month yields a thousand fold benefit. Therefore, devotees eagerly await the arrival of Shravan Maas.

Ashtashtami Vrat

Ashtashtami vrat is considered highly secretive and is mentioned in the Parashurama Kalpasutra. This vrat involves worshipping eight Yogini goddesses and eight Bhairavas as couples, and a Suvasini (married woman) representing Goddess Mahalakshmi is seated on an Ashtadala Padma (lotus with eight petals) and worshipped. Those who perform this vrat achieve immense success in both worldly and spiritual pursuits and are blessed with unending prosperity.



Sri Devi Khadgamala

Part 13



4. Bherunda

On the fourth lunar day, the deity is Bherunda. When you accept everything, no one can weaken or trouble us. Bherunda means strength and also refers to a bird that flies very high (Ganda Bherunda). The philosophy behind it is that when this bird flies high, it spots the smallest bird on the ground and swoops down to catch it with its claws. Therefore, Bherunda gives us strength, speed, and vision. When we are straightforward, our strength and vision increase. In fact, the fourth lunar day (Chaturthi) is associated with Ganapati. Ganapati is connected to vision.

"Aim Hreem Sreem Bherunda Devatayai Namah Pahimam Rakshamam"

5. Vahnivasini

"Vahni" means fire. "Vahnivasini" means the mother resides in the fire. Fire symbolizes knowledge - the mother is the embodiment of knowledge. When we hold her feet firmly, the essence of all the Vedas comes to us.

That's why, in offerings (puja services), when we chant: "Padayo Padyam Samarpayami" Many people take water with a spoon, show it to the idol, and pour it into a plate. However, we should take the water in our hand and wipe the mother's feet. It might be an idol or a symbol, but we must put life into it. We should consider the mother as physically present. As described here: "Shruti Seemanta Sindhuri Kritapadabja Dhulika" The Vedas flourish at the feet of the mother. When we hold the mother's feet, the essence of the Vedas comes to us without reading the Vedas! Because the Vedas flourish under the feet we hold. 'Vahnivasini' means mother's knowledge, mother's protection, and her entirety! When we are connected to her, 'Bherunda' gives us strength, and 'Vahnivasini' gives us knowledge.

This is the highest knowledge - how to live in the present moment, what is the purpose of life? Why is everything happening around us? It teaches us knowledge such as this. We may not fully understand all knowledge, but we certainly understand what is happening around us. At the beginning of Khadgamala, the mother is described as being on the fire: "HreemKarasana Garbhita Anala Shikham".

Now, we realize she is not only at the top but everywhere. She is entirely fire. Life is not possible without fire! The mother exists in us as various forms of fire:

- **Jnanagni:** The mother creates the desire (fire) in us to learn, which is Jnanagni.
- **JaTaragni:** Whatever we eat, the mother digests it in the form of Jatharagni.
- **Kamagni:** Everyone must have the desire to live! This is known as little ego (small ego or personal ego).

This desire to live is called Kamagni. To get all valuable jewels, we must dive deep into the sea. Similarly, if we can dive deep into this "fire", the mother teaches us how to control this fire! "Jnanagni", the burning desire for knowledge, should always keep increasing and never diminish. Jnanagni should be at the level of "Vispulgnyai Namah", which is a high level. Jatharagni should be at a minimum level ("Jwalinyai Namah", "Jwalinyai Namah" level - at a low level). Kamagni should be controlled initially (Dhoomra level). Smoke (Dhoomra) comes before the fire, and Kamagni should be controlled to that level. The technique of controlling the fire is called "Nityagnichotram", which is virtuous for Brahmins. The person who controls this fire is called a Brahmin. According to the definition, anyone progressing in Brahmatattva is a Brahmin. 'Vahnivasini' is Brahmatattva - therefore, the person who controls this fire is a Brahmin. When we hold the mother's feet firmly, we understand that she is fire and knowledge. The mother is the secret creator, and she also provides the solution to resolve the secret.

"Aim Hreem Sreem Vahnivasini Devatayai Namah Pahimam Rakshamam"

6. Mahavajreshwari

'Maha' means great! 'Vajra' means diamond. Eshwari means the ruler. The quality, strength,

and hardness of the diamond! The mother is in charge of invincible power and hardness. Only a diamond can break another diamond! The mother creates a powerful cage of diamonds around her devotee. She tells her devotees, "Hold my feet! Nothing will trouble or affect you.

I can create bad people, good people, and cheats - you cannot question my creation. Because you cannot understand the principle of my creation! All you have to do is hold my feet, and I will ensure a great diamond shield (protection in the form of a diamond shield) is formed!" Let's discuss how the shield is formed. In the Navaavarana Puja, there is a Nyasa called Vajrapanjara Nyasa. This Nyasa helps us continuously understand and experience the protection of the mother. Usually, this Nyasa is kept secret and not taught to many, but there is no reason for that, as it helps understand the mother.

"Aim Hreem Sreem Maha Vajreshwari Devatayai Namah Pahimam Rakshamam".





Peetham News

Kancheepuram Jnana Peetam Updates

The structural designs of the basic buildings will be finalized in the first week of August. Next, the contractor will be selected as per plan and the construction of the compound wall was decided to begin in the month of August after performing a short Bhumi pooja on a muhurtham selected by astrologers. Along with this, suitable temporary arrangements will be made to celebrate Sharannavaratri at our Peetham.

In the first phase, the construction will include Mother's Peetham, Yajnashala, two cottages, 75 apartments, water tanks, transformer rooms, roads, drainage works, kitchen, dining halls, residential quarters for staff, and storage facilities.

In the second phase, there will be a Goshala, a Pushkarini, additional cottages, another set of 75 apartments and Oushadhi vanam.

The third phase will see the completion of the remaining tasks, covering all other necessary constructions.

Important milestones

Corporate Social Responsibility (CSR) reports: Comprehensive project reports have been prepared for the corporate donors, detailing how our projects align with corporate social responsibilities. As part of this process, we have identified a couple of donors (companies) willing to contribute. Efforts are underway to reach out to these companies and engage with their key stakeholders.

We are reaching out to individuals who are interested to assist us in obtaining CSR funds.



Support the development of Kancheepuram Jnana Peetam

SreeMatre Namaha :

SriVidya is considered to be the highest of all the Paths, as the chances to reach the materialistic and spiritual goals are very high. Nowadays, there are not many Masters who lead disciples in such a Path, and there are not many places that provide right environment to carry on the Upasana taught by such Masters. According to Sastras, Upasana when carried on in a kshetram yields better results.

To make up for this, eminent **SriVidya Upasaka Sri Guru Karunamaya**, is developing a **SriVidya Jnana Peetham** in 9 acres of area, in Kancheepuram, one of the famous Shakti Peethas.

In this Peetham, **RajaRajeswari**, the main diety of SriVidya, will be seen as a 9 feet idol, seated on Sadasiva. She will be flanked by the 5 feet idols of **RajaSyamala** and **Varahi**, who enhance the attractive power of the devotees and protect them from negative energies.

Not just that, spacious Yajnasala will be constructed in a traditional way with a variety of homa kundas. Along with this, a large GoSala, and two pushakarinis will be developed so that disciples can have conducive facilities for meditating as visualized in the pictures.

Besides Nakshatra Vanam, Oushadha Vanam, a garden will be developed in 3 acres of land with all the flowers, fruits and plants mentioned for SriVidya Sadhana in the Sastras. Walking in this garden will solve not only the health issues, but any issues arising from adverse planetary positions.

Along with all these, cottages will be constructed so that interested disciples can permanently stay here for their upasana or come occasionally and spend some time.

We humbly request people to come forward and support this divine cause by donating generously as such a Peetham, will help the upasakas and common people in their spiritual progress.



Donors can contribute by scanning the QR code provided below and depositing into the Axis Bank account of Sri Vidya Learning Center.

For further details, contact any of these numbers: 8088256632, 9951998444, 8861858899. Those who make donations and share their names and address will receive the blessings of the Divine Mother in the form of prasadam.

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Ashta-Ashtaka Archana

Introduction

In the Sri Chakra, there are 9 enclosures. In the 9th enclosure, at the bindu (central point), the principal deity of Parashakti resides. In the remaining 8 enclosures, each enclosure has one Bhairava and one principal Yogini as a pair. Each Bhairava and Yogini have 8 attendants (Yoginis) each. Thus, in the Sri Chakra, there are 8 Bhairavas and 8 principal Yoginis and a total of 64 attendant Yoginis. Each of these attendant Yoginis has ten million servants. Specifically, 64 Yoginis have 640 million servants. According to the phrase "Chatussasti Koti Yogini Gana Sevita" it is essential to worship them as well. This is the Ashta-Ashtaka Archana. By worshiping them, it is as if you are worshiping the principal energy. Now, let us explore who these pairs are.

1. Brahmi and Asitanga Bhairava
2. Maheshwari and Ruru Bhairava
3. Koumari and Chanda Bhairava
4. Vaishnavi and Krodhana Bhairava
5. Varahi and Unmatta Bhairava
6. Mahendri and Kapala Bhairava
7. Chamunda and Bheeshana Bhairava
8. Mahalakshmi and Samhara Bhairava

Especially in the month of Shravan, performing the Ashta-Ashtaka Archana specifically brings great prosperity to women. Not only that, but also among Sri Vidya practitioners, whether male or female, performing this Archana quickly yields results in Sri Vidya practice.

For this Archana, 64 couples should be seated in the 8 enclosures, with 8 couples in each enclosure. It is preferable to seat the elderly first, according to their age. For those who cannot arrange this, at the very least, 8 couples should be seated in the Ashta-Dala Padma (Eight-Petaled Lotus).

After arranging them, perform the Shodashopachara (sixteen offerings) rituals as shown below. When performing the Kumkuma Puja (worship with vermilion) or offering flowers to the feet, special mantras should be recited.

Ritual Procedure (Pooja Vidhanam)

1. Meditation of Guru

If Guru Mantra Deeksha was taken, Guru Mantra should be recited twice; if not, the following shloka should be recited twice, either with Guru Mudra or Namaskara Mudra.

Gururbrahma, Gururvisnuh, Gururdevo Maheshwarah,



Gurussakshat Parabrahma, Tasmai Sri Gurave Namah.

2. Meditation of Lord Ganapati

If Ganapati Mantra Deeksha was taken, Ganapati Mantra should be recited four times with Namaskara Mudra; if not, the following sloka should be recited once.

Shuklambaradharam Vishnum, Sashivarnam Chaturbhujam,
Prasanna Vadanam Dhyayet, sarva vighnopashantaye.

3. Achamana

Water should be poured into the right hand with a uddharina (not a steel one) and the following mantras should be recited one at a time, each time drinking water without touching the upper lip.

Aim Atma Tatvaya Swaha

Kleem Vidya Tatvaya Swaha

Sauh Shiva Tatvaya Swaha

Now while reciting the following mantra, pour water in the right hand and drop through the gap between middle finger and ring finger into the plate.

Aim kleem sauh sarva tatvebhyah svaha

4. Pranayama

Closing the left nostril with the ring finger of the right hand, inhale through the right nostril and chant the Gayatri Mantra once (Om bhurbhuvahsvah tatsa vithurvarenyam, bhargo devasya dhimahi, dhiyoyonah prachodayat).

Close the right nostril with the right thumb, hold the breath, and chant the Gayatri mantra twice.

Open the left nostril and exhale through it, chanting the Gayatri Mantra once.

Finally, after exhaling the air completely, chant the Gayatri Mantra once, holding the breath (no inhaling or exhaling).

Repeat the above process by inhaling again through the left nostril. It is one pranayama. If you do this process three times every day for few years, you will get a dynamic divine body according to the Shastras.

5. Sankalpa

Take Akshata mixed with Turmeric in the right hand, close the fist, place the right fist on the left palm, keep both together on the right thigh, and say the following sankalpa sloka:

Mahā Chatuḥṣaṣṭi Yōginī Gaṇasēvitā

Tvamēvatāsām rūpēṇa krīḍasē viśvamōhinī

Mahā Kāmeśvarī śivē yōginī vīrananditē

Aṣṭāṣṭakārcanam kartumanujñām dēhimēdhunā

Mama sakala saubhāgya siddhyartham, ādhyātmika purōgamanaa siddhyartham,
aṣṭāṣṭakārcanam kariṣyē

After chanting the above mantra, akshatas mentioned above should be dropped into a plate along with water.

Shodashopacharas (16 upacharas)

1. meditation

Taking akshatas in right hand, place them at the feet of each couple while chanting:

“Am hrīm śrīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī
parābhaktarīkāyai namah dhyāyāmi”

2. Invocation

Taking akshatas in right hand, place them at the feet of each couple while chanting:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ Awahayami”

3. Asana

Taking akshatas in right hand, place them at the feet of each couple while chanting:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ navaratna khachita simhasanam Samarpayami”

4. Padyam

Feeling as if we are washing the feet of Goddess Mother, wash the feet of each couple while chanting:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ paadayoh padyam samarpayami”

5. Arghyam

Feeling as if we are washing the hands of Goddess Mother, wash the hands of each couple while chanting:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ hastayoh arghyam samarpayami”

6. Achamanam

Feeling as if we are offering drinking water to Goddess Mother, offer clean drinking water to each couple while chanting:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ mukhe achamanam samarpayami”

7. Bath

Feeling as if we are giving bath to Goddess Mother, wash the feet of each couple while chanting:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ snapayaami”

8. Clothes

While imagining that you are offering new clothes to the Goddess Mother, you should also offer new clothes to each couple according to your ability, while chanting this:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ vastra yugmaṁ samarpayāmi”

9. Jewelry

While imagining that you are offering jewelry and ornaments to the Goddess Mother, you should also offer turmeric and Kumkum to each couple, while chanting this:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ aabharanam samarpayāmi”

10. Sandalwood Powder

Taking the sandalwood powder and imagining that we are applying sandalwood powder to the neck of the Goddess Mother, recite:

“Am̐ hrīm̐ śrīm̐ saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī

parābhatarīkāyai namaḥ gandharṁ samarpayāmi'

Saying that, apply eight types of sandalwood powder to the necks and hands of each couple.

11. Flower

While imagining that you are performing worship with flowers for the Goddess Mother, recite:

'Am hrīm śrīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhatarīkāyai namaḥ puṣpaiḥ pūjayāmi'

While saying this, you should offer flowers or kumkuma (vermilion) to each couple, reciting the following mantras:

Prathamāṣṭaka Pūja

Prayāga kṣētrē, vēsinī purē, kāmarūpa pīṭhē, vaṭavṛkṣē, padma mudrāyā,
vyōmamandalē, mēru santānavalyāṁ aṅkṣāṁ maṅgālāmbāyai namaḥ
maṅgalanādhāyanamaḥ sitāṅga bhairava sahita brahmāṅī dēvyainamaḥ

Chant this, and then worship the couples seated in the eastern direction with the following mantras:

1. Kṣaṁ kṣāṁ akṣābhyāṁ namaḥ, kṣaṁ kṣāṁ akṣāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi na namaḥ
2. Kṣīm kṣīm ṛukṣa karṇābhyāṁ namaḥ, kṣīm kṣīm ṛukṣa karṇāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi na namaḥ
3. Kṣhum kṣhūṁ rākṣasābhyāṁ namaḥ, kṣhum kṣhūṁ rākṣasāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
4. Kṣrum kṣrūṁ kṣapaṇābhyāṁ namaḥ, kṣrum kṣrūṁ kṣapaṇāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
5. Kṣlīm kṣlīm kṣapābhyāṁ namaḥ, kṣlīm kṣlīm kṣapāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
6. Kṣēm kṣaiṁ piṅgaḷākṣībhyāṁ namaḥ, kṣēm kṣaiṁ piṅgaḷākṣyāmyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
7. Kṣōm kṣauṁ akṣapayābhyāṁ namaḥ, kṣōm kṣauṁ akṣapayāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
8. Kṣaṁ kṣaḥ kṣamābhyāṁ namaḥ, kṣaṁ kṣaḥ kṣamāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Dvitiyāṣṭaka Arcanā

Vārāṅasī kṣētrē śaundinī purē malayagiri pīṭhē
Ślēṣlātmakavṛkṣē, liṅga mudrāyāṁ vāyumandalē mahēndrāvalyāṁ
Īm lām ruru bhairava sahita māhēśvarī dēvyainamaḥ

Chant this, and the couple seated in the southeastern direction should be worshiped with the following mantras:

1. Laṁ lām līlābhyāṁ namaḥ, laṁ lām līlāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
2. Liṁ līm lōlābhyāṁ namaḥ, liṁ līm lōlāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
3. Luṁ lūṁ lutthābhyāṁ namaḥ, luṁ lūṁ lutthāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
4. Lṛṁ lṛṁ lubdhābhyāṁ namaḥ, lṛṁ lṛṁ lubdhāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
5. Lḷṁ lḷṁ lūkābhyāṁ namaḥ, lḷṁ lḷṁ lūkāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
6. Lēm laiṁ laṅkēśvarābhyāṁ namaḥ, lēm laiṁ laṅkāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
7. Lōṁ lauṁ lōlasābhyāṁ namaḥ, lōṁ lauṁ lōlasāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
8. Laṁ laḥ vimālābhyāṁ namaḥ, laṁ laḥ vimālāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Ṛtīyāṣṭaka Arcanā

Kailāsa purī kṣētrē, kaivartinī puryāṁ pūrṇagiri pīṭhē,
Udumbara vṛkṣē, surabhi mudrāyāḥ vahnimandalē candraśilāvalyāṁ
Uṁ hām kaumāryai namaḥ, uṁ huṁ caṇḍa bhairavāya namaḥ

Chant this, and the couple seated in the south direction
should be worshiped with the following mantras:

1. Haṁ haṁ hutaśanābhyāṁ namaḥ, haṁ haṁ hutaśanāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
2. Hiṁ hīṁ viśālākṣībhāṁ namaḥ, hiṁ hīṁ viśālākṣyāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
3. Huṁ hūṁ baḍabāmīkhībhāṁ namaḥ, huṁ hūṁ baḍabāmukhyāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
4. Hṛṁ hṛṁ harṣābhyāṁ namaḥ, hṛṁ hṛṁ harṣāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
5. Hḷṁ hḷṁ harayābhyāṁ namaḥ, hḷṁ hḷṁ harayāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
6. Hēm haiṁ mahā krōdhābhyāṁ namaḥ, hēm haiṁ mahā krōdhāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
7. Hōṁ hauṁ krōdhinībhāṁ namaḥ, hōṁ hauṁ krōdhinīmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

8. Haṁ haḥ sarvayābhyāṁ namaḥ, haṁ haḥ sarvayāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Chaturthāṣṭaka Arcanā

Aṭṭahāsa kṣētrē kuṭṭinī purē kulāntaka pīṭhē aśvattha vṛkṣē

Kṣōbhiṇī mudrāyāṁ samili maṇḍalē śāmbara bhēdāvalyāṁ

Ṛṁ sā vaiṣṇavyāmbāyai namaḥ, Ṛu saṁ krōdhana bhairavāya namaḥ

Chant this, and the couple seated in the southwestern direction

should be worshiped with the following mantras:

1. Saṁ sām saṅkhyā pīṭha siddhābhyāṁ namaḥ, saṁ sām saṅkhyā pīṭha siddhāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

2. Siṁ sīm taraḷābhyāṁ namaḥ, siṁ sīm taraḷāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

3. Suṁ sūm tārābhyāṁ namaḥ, suṁ sūm tārāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

4. Sṛṁ sṛm hr̥ṣṭābhyāṁ namaḥ, sṛṁ sṛm hr̥ṣṭāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

5. Sḷṁ sḷm hṛllēkhābhyāṁ namaḥ, sḷṁ sḷm hṛllēkhāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

6. Sēm saim daśakandārābhyāṁ namaḥ, sēm saim daśakandārāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

7. Sōm saum sarasābhyāṁ namaḥ, sōm saum sarasāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

8. Saṁ sa- ras saṅgrāhiṇībhyāṁ namaḥ, saṁ saḥ ras saṅgrāhiṇyāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Pañcamāṣṭaka Pūjā

Jayantikā kṣētrē, gaṇḍakī puryāṁ cōuhāra pīṭhē vibhītaka vṛkṣē,

Drāviṇī mudrāyā pṛthivī maṇḍalē ambara yōgāvalyāṁ

Lūṁ ṣām vāraāhyai namaḥ, lūṁ ṣaṁ unmatta bhairavāya namaḥ

Chant this, and the couple seated in the western direction

should be worshiped with the following mantras:

1. Ṣaṁ ṣām tāla jaṅghābhyāṁ namaḥ, ṣaṁ ṣām tāla jaṅghāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

2. Śim śim raktaakṣībhyāṁ namaḥ, śim śim raktaakṣyāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

3. Śuṁ śūṁ vidyujjahvābhyāṁ namaḥ, śuṁ śūṁ vidyujjahvāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

4. Śṛṁ śṛṁ karāṅkābhyāṁ namaḥ, śṛṁ śṛṁ karāṅkāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

5. Śḷṁ śḷṁ meghanāthābhyāṁ namaḥ, śḷṁ śḷṁ meghanāthāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

6. Śēm śairṁ pracandēghābhyāṁ namaḥ, śēm śairṁ pracandāughāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

7. Śōṁ śaurṁ kālakarṇābhyāṁ namaḥ, śōṁ śaurṁ kāla karṇāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

8. Śarṁ śaḥ balapradābhyāṁ namaḥ, śarṁ śaḥ balapradāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Śaṣṭāṣṭaka Arcanā

Cāritra kṣētrē, rajanī puryāṁ jālandhara pīṭhē, nimba vṛkṣē,
Aṅkuśa mudrāyāṁ agni maṅḍalē kilaśa bhēdāvalyāṁ
Airṁ śārṁ māhēndryai namaḥ, airṁ śarṁ kapāla bhairavāya namaḥ
Chant this, and the couple seated in the northwestern direction
should be worshiped with the following mantras:

1. Shaṁ śārṁ śampābhyāṁ namaḥ, shaṁ śārṁ śampāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

2. Shiṁ śīṁ champāvaḷībhāṁ namaḥ, shiṁ śīṁ champāvaḷīmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

3. Śuṁ śūṁ pravāyābhyāṁ namaḥ, śuṁ śūṁ pravāyāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

4. Śṛṁ śṛṁ śūlasādhikābhyāṁ namaḥ, śṛṁ śṛṁ śūlasādhikāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

5. Śḷṁ śḷṁ picu vaktrābhyāṁ namaḥ, śḷṁ śḷṁ picu vaktrāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

6. Śēm śairṁ piśācākṣībhāṁ namaḥ, śēm śairṁ piśācākṣyāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

7. Śōṁ śaurṁ piśitājñānābhyāṁ namaḥ, śōṁ śaurṁ piśitājñānāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

8. Shaṁ śaḥ lolupābhyāṁ namaḥ, shaṁ śaḥ lolupāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Saptamāṣṭaka Pūja

Ēkāmbra kṣētrē, śilpinī puryāṁ oḍyāṇa pīṭhē, kanja vṛkṣē,
lēlihāna mudrāyāṁ vyāpikā maṇḍalē, rakta varṇa valyāṁ,
Aum vāṁ chāmuṇḍāyai namaḥ, Aum vāṁ bhīṣaṇa bhairavāya namaḥ
Chant this, and the couple seated in the northern direction
should be worshiped with the following mantras:

1. Varṁ vāṁ vāmanāsābhyāṁ namaḥ, varṁ vāṁ vāmanāsāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
2. Viṁ vīṁ vānarābhyāṁ namaḥ, viṁ vīṁ vānarāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
3. Vuṁ vūṁ vāsanābhyāṁ namaḥ, vuṁ vūṁ vāsanāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
4. Vṛṁ vṛṁ vikṭāsāyābhyāṁ namaḥ, vṛṁ vṛṁ vikṭāsāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
5. Vḷṁ vḷṁ vāyu vēgābhyāṁ namaḥ, vḷṁ vḷṁ vāyu vēgāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
6. Vēṁ vaiṁ bṛhatkalābhyāṁ namaḥ, vēṁ vaiṁ bṛhatkalāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
7. Vōṁ vauṁ vikanyābhyāṁ namaḥ, vōṁ vauṁ vikanyāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
8. Vaṁ vaḥ viśvarūpiṇībhyāṁ namaḥ, vaṁ vaḥ viśvarūpiṇyāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

Aṣṭamāṣṭaka Arcanā

Dēvakōṭa kṣētrē, saṭīnā puryāṁ dēvī kōṭa pīṭhē, kadamba vṛkṣē,
khēki mudrāyāṁ śiva maṇḍalē lampatāvalyāṁ
Aḥ yāṁ mahālakṣmyai namaḥ, aḥ yaṁ saṁhāra bhairavāya namaḥ
Chant this, and the couple seated in the northeastern direction
should be worshiped with the following mantras:

1. Yaṁ yāṁ yama jihvābhyāṁ namaḥ, yaṁ yāṁ yamajihvāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
2. Yiṁ yīṁ jayantībhāṁ namaḥ, yiṁ yīṁ jayantyāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
3. Yuṁ yūṁ durjayābhyāṁ namaḥ, yuṁ yūṁ durjayāmbāyai namaḥ
Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ
4. Yṛṁ yṛṁ yamāntakābhyāṁ namaḥ, yṛṁ yṛṁ yamāntakāmbāyai namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

5. Yīṁ yīṁ oḍālabhyāṁ namaḥ, yīṁ yīṁ oḍālabhāyāi namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

6. Yēṁ yaiṁ rēvatībhāṁ namaḥ, yēṁ yaiṁ rēvatyāmbhāyāi namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

7. Yōṁ yaurṁ pūtānābhyaṁ namaḥ, yōṁ yaurṁ pūtānāmbhāyāi namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

8. Yaṁ yaḥ vijayābhyaṁ namaḥ, yaṁ yaḥ vijayāmbhāyāi namaḥ

Śrī pādukāṁ pūjayāmi tarpayāmi namaḥ

12. Incense

Light the incense stick, extinguish the flame, and show it to each couple while chanting:

“Aim hrīm srīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhaṭṭārikāyāi namaḥ dhūpamāghrāpayāmi”

13. Oil Lamp

Light the oil lamp, and show it to each couple while chanting:

“Aim hrīm srīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhaṭṭārikāyāi namaḥ deepam darshayāmi”

14. offering (Naivedya)

Feeling that we are offering a grand naivedya (food offering) to the Goddess Mother, you should serve each couple with a variety of five types of food items as per your capability, while chanting:

Aim hrīm srīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhaṭṭārikāyāi namaḥ naivedyaṁ samarpayāmi

15. Tamboolam

Feeling that we are offering a tamboolam (betel leaves and betel nut) to the Goddess Mother, you should serve each couple with tamboolam, while chanting:

“Am hrīm srīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhaṭṭārikāyāi namaḥ tāmbūlaṁ samarpayāmi”

16. Neeraajanam

The camphor should be lighted and shown to each couple with the feeling that we are offering it to Goddess Mother while chanting the following mantra:

“Am hrīm srīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhaṭṭārikāyāi namaḥ ānanda karpūra nīrājanam darśayāmi”

Here you can sing harati songs.

17. Mantrapushpam

Feeling that we are offering mantra pushpam to Goddess Mother, recite:

“Am hrīm srīm saubhāgya vidyā pañcadaśākṣarī adhiṣṭātryai śrī lalitā mahā tripura sundarī parābhaṭṭārikāyāi namaḥ mantrapuṣpaṁ samarpyāmi”

worship each couple with flowers and akshatas while chanting the following mantras:

Om kātyāyanāya vidmahe kanyakumārī dhīmahi, tanno durgīḥ pracodayāt

Om kulakumārī vidmahe mantrakōṭī sudhīmahi, tannaḥ kaulī pracodayāt Om tripura sundarī

vidmahe pīṭha kāmīni dhīmahi, tannaḥ klīmne
prācodayāt

After chanting, place the flowers and
akshatas at the feet of each couple.

18. Salutations as apology for offenses (aparādha kṣamāpaṇā namaskāramu)

While chanting the following mantra, bow
down to each couple:

aparātha sahasrāṇi kriyante aharniṣaṁ mayā
dāsoyamiti māṁ matva kṣamasva paramēśvari

19. Offering of pooja (pooja samarpanam)

Finally, take the Akshatas in the right hand
and pour water as a thin stream from the top of
the Akshatas using left hand. Water and Akshats

– should flow into a plate through the passage
between the middle and ring fingers. While doing
this the following mantra should be recited.

"Mantra hīnaṁ, kriyā hīnaṁ, bhakti hīnaṁ,
śraddhā hīnaṁ, dravya hīnaṁ paramēśvari, yat
pūjitam mayā devā paripūrṇaṁ tadastutē.
anayā mayākṛta etat aṣṭāṣṭa arcanam sarvaṁ
etat damapata rūpeṇa parāśaktyambā
arpaṇamastu"

"Om pūrṇamadaḥ pūrṇamidam pūrṇāt
pūrṇamudacyate, pūrṇasya pūrṇamādāya
pūrṇamēvā avasiṣyatē.

Om śāntiḥ śāntiḥ śāntiḥ."



Kamakhya Devi Temple, Gauhati, Assam.

Kamakya Varade Devi Neela Parvata Vaasini |

Tvaam Devi Jagataam Maata Yoni Mudre Namostute |

According to the Puranas, when Sati Devi died, Shiva was deeply distressed and started performing the Tandava (dance of destruction) with her dead body. To calm Shiva's intense rage and sorrow, Vishnu used his Sudarshana Chakra to cut her body into 52 pieces and scattered them. Wherever the parts of her body fell, those places became Shakti Peethas. The place where Devi Shakti's yoni (womb) or garbha (reproductive organ) fell is the Kamakhya Temple.

This Kamakhya Devi is considered an illusionary form of Bhoo Devi (Earth Goddess). There is another legendary tale behind the emergence of this temple.

Long ago, Naraka ruled the world for many eras. He imprisoned sixteen thousand princesses and enjoyed their company against their will. He befriended Banasura. Banasura told him that Kamakhya was also an unmarried girl and that Naraka could marry her. One night, Naraka noticed Kamakhya Devi dancing in his temple. He approached her and asked her to marry him. She laughed and told him that if he could build steps from the bottom of Nilachal Hill to where she was by that night, it would happen. By worshiping her, Naraka gained immense powers. He started quickly and nearly completed the work.

Vishnu took the form of a rooster and crowed to signal the arrival of dawn. Hearing this, Naraka



became frustrated and chased the rooster, eventually killing it. By then, it was truly morning. Naraka failed to achieve his goal and became angry with Kamakhya Devi. He disappeared from Kamakhya. The incomplete steps are known as "Mekhelauija Marga." Similarly, the place where Naraka killed the rooster is called "Kukurakata Chaki." This is located in the Darrang district.



The origins of the Kamakhya Temple date back to pre-Aryan times. Religious literature states that Kamadeva built the Kamakhya Temple with the help of Vishwakarma using stones. Initially, the temple was filled with beautiful architecture and sculptural wonders. Perhaps due to some rebellions against religion or natural calamities, the upper part of the temple was destroyed, and the lower part gradually got buried. This temple is covered with sixty-four carved stone images, and one can still see the images of Yoginis and eighteen Bhairavas.

Festivals Celebrated at Kamakhya:

Ambubachi Mela:

When the sun enters the zodiac sign Gemini and steps into the first quarter of the Ardra constellation, following Mrigashira, the Ambubachi period begins and continues until the fourth day. It is said that during this time, Mother Earth undergoes her menstrual cycle. Therefore, for three days starting from the 7th day of the month of Ashadha, no worship takes place. The temple remains closed, and visitors are not allowed inside.

The main temple, as well as all the temples within the complex, is closed for worship during this period. It is believed that the deities take rest during this time, so instead of performing elaborate rituals, only offerings of food are made. A red silk cloth, known as "Raktha Vastra," is offered to the goddess as a symbol of the menstrual cycle.

On the 4th day, the Ambubachi Mela is celebrated. After various rituals such as bathing and worship have been performed, the temple doors are opened for the devotees. At this time, everything is cleaned, and the temple complex is adorned with a fresh and splendid appearance.

Devotees flock in large numbers to receive this special red cloth. This red cloth symbolizes the goddess's menstrual garment, also referred to as the 'Bloody Cloth.' It is considered very sacred and auspicious. Many people tie it around their wrist or hand.

Kamakhya Devi is believed to be an incarnation of Kali Devi, the presiding deity of Tantra. During the Ambubachi Mela, not only ascetics and hermits from various parts of the country but also Tantric practitioners from neighboring countries such as Bangladesh and Nepal visit this temple.

Kamakhya Devi is described as the goddess of desire and fertility. During the Ambubachi period, people in the region refrain from activities such as worship, cutting fruits, plowing, and digging in the earth. Generally, any activities that could harm Mother Earth are avoided. Widows follow strict rituals during this time, abstaining from eating fruits, cooked food, and anything that has touched the ground. On the 4th day, when it is believed that the menstrual cycle has ended, people clean their homes, wash bedding and curtains, and purify their residences. During this



period, a large number of pilgrims (estimated between 50,000 and 200,000 depending on the year) visit the temple.

Some people also celebrate the Ambubachi festival in their homes. The idea is that during Ambubachi, when the goddess is supposed to rest, instead of asking her for things every day, one should serve her on that day and avoid troubling her with desires.

On the first day, a piece of cloth (preferably red silk, but any available cloth can be used) is used to cover the sacrificial altar or deity. The door of the worship room is kept closed, and a curtain is placed in front of the altar. The purpose is to provide some privacy and rest to the goddess during this time and to show her respect. Additionally, she is believed to be very powerful during this period.

Throughout the three days, offerings of fruits and water are made several times a day (e.g., in the morning and evening). Even behind the closed door, a regular aarti (ritual of worship) is performed. Devotees sing hymns to please the goddess, dedicating their devotion without asking for anything in return. They seek forgiveness from the goddess for any inconvenience caused by their desires over the days. During this time, the following pranam mantra is also recited:

Kamakye Varade Devi Neela Parvata Vaasini |

Tvaam Devi Jagataam Maata Yoni Mudre Namostute ||

On the fourth day, the cloth is removed, the room door is opened, and everything is thoroughly cleaned. The altar cloths in the worship room are changed. New clothes are offered to all the deities. The entire family performs the worship as extensively as possible. Devotional songs are sung. On this day, any remaining wishes are presented and offered.

Another important aspect for devotees to remember is that animal sacrifices are performed prominently in this temple. Animals ranging from goats to buffaloes are sacrificed as offerings to the goddess. This is a matter of personal belief. Those who find this difficult to witness may prefer to visit the temple after 12 noon, as animal sacrifices are not conducted during that time.

In the same temple complex, there are also shrines dedicated to the Ten Mahavidyas: Tara, Kali, Chhinnamasta, Dhumavati, Bagalamukhi, Matangi, Shodashi, Bhuvaneshwari, Bhairavi, and Kamalatmika. Visitors who learn the mantras of these deities and recite each mantra 108 times in the presence of the respective deity can achieve significant results.

Kamakhya is a region in Guwahati, Assam, located 20 kilometers from Guwahati Airport and 6 kilometers from Guwahati Railway Station. It also has its own railway junction called Kamakhya Junction. Kamakhya is renowned as the site of the ancient Kamakhya Temple located on the Nilachal Hill.

According to the Kalika Purana, each grain of sand near Kamakhya is considered a Shakti Peetha. The Kamakhya Temple is situated on the Nilachal Hill near Guwahati. When traveling by train from Kolkata, the Nilachal Station comes before Guwahati Station. Nilachal is a very beautiful



hill with lush greenery. Visitors can reach the temple either by climbing the stairs (which takes about an hour) or by bus. Several city buses, taxis, or auto-rickshaws are available from Kamakhya.

Nearby Bus Stands:

- Nilachal
- Guwahati

Nearby Railway Stations:

- Nilachal
- Guwahati

Nearest Airport:

- Guwahati

Temple Visiting Hours:

- 5:30 AM: Abhishekam (ritual bathing) of the deity
- 6:00 AM: Daily worship
- 8:00 AM: Temple opens for devotees
- 1:00 PM: Offering of Naivedya (food offerings), after which the temple is closed
- 2:30 PM: Temple reopens for devotees
- 5:15 PM: Main temple door is closed
- 7:30 PM: Aarti (ritual of worship) in the inner sanctum

Special Festivals Held at the Temple

April:

- Manasa Devi Puja: Initiation Ceremony
- Chaitra Sankranti
- Bohag Bihu



- Hal Khata (Assamese Ugadi)

May:

- Village Deity Worship

June:

- Shata Vrata
- Ambubachi Mela

July:

- Dakshinayana Sankranti
- Dakshin Kalika Devi Puja

August:

- Manasa Devi Puja and Lalita Saptami Lalita Kantha Devi Puja
- Jai Durga Devi Puja
- Janmashtami (Krishna Ashtami)
- Pitru Tarpana

September:

- Manasa Devi Puja Conclusion Celebration
- Vishwakarma Puja
- Sharadiya Sri Durga Puja (From Krishna Navami to Shukla Navami, September to October)

October:

- Lakshmi Devi Puja

November:

- Kartik Puja
- Dhanya Sedan

December:

- Devi Kamakhya Kalyanotsava

January:

- Makar Sankranti
- Ratanti Kali Puja
 - Ganesh Puja (January – February)
 - Saraswati Puja (January – February)

February/March:

- Maha Shivaratri
- Holi

March/April:

- Shiva Dol (Maheshwarotsava)
- Durga Dol (Durga Utsava)

Basanti Puja

Sri Rajarajeswari Puja (From Chaitra Amavasya to Vaishakha Purnima)

Contact Numbers:

0361 – 2734654, 655



Not many people know about this 'Shivalingam' in Assam's Kamakhya temple, which is seen only on one day of the year. For the rest of the year, this 'Shivalingam' remains in water.



Sanctum sanctorum of Kamakhya Temple



For the auspicious marriage of unmarried girls

Aghora Gauri Pasupata Puja

Aghora Gauri Pasupatam is a powerful remedy for unmarried girls to attain good fortune and marital bliss. It is one of the significant Pasupata practices mentioned in the scriptures for pleasing Lord Parameshwara. Like other Pasupata practices, this involves performing a special Rudra Namaka Chamaka Rudrabhishekam (ritualistic bathing) with unique offerings and worship. By doing this, any doshas (defects) causing prolonged delays in marriage can be remedied, leading to the attainment of auspicious marital prospects. This Abhisheka Puja should be performed daily with devotion and faith, along with the chanting of the Aghora Gauri Pasupata mantra to the best of one's ability.

Aghora Gauri Pasupata Rudrabhisheka Puja

1. Guru Dhyana (Meditation on the Guru)
2. Ganapati Dhyana
(Meditation on Lord Ganesha)
3. Achamanam (Sipping water for internal purification)
4. Pranayama (Breathing exercises)
5. Sankalpa (Resolution)

• Take turmeric-mixed rice grains (akshatas) in the right hand, close the fist, place it on the left palm, join both hands, and place them on the right thigh while reciting the following resolution:

Mamah upatta samasta durita
kshaya dvay ,

Sri Parameshwara anugrahena,
Sakala graha dosha parihara dvar ,

Satvara satkaly na योग्यता सिद्धयर्थम्

Aghora Gauri Pasupata samputikrita Rudra
Namaka Chamaka sahita Rudrabhisheka pujam
karishye.

• After reciting the mantra, release the rice grains into a plate with water.



Shodashopachara

(16 Steps of Worship)

1. Dhyanam (Meditation)
2. Avahanam (Invoking the deity)
3. Asanam (Offering a seat)
4. Padyam (Washing the feet)
5. Arghyam (Offering water for washing hands)
6. Achamanam (Sipping water for internal purification)
7. Snanam (Bathing the deity)

While imagining giving a bath to Lord Shiva,
recite:

Om Namah Shambhave cha mayobhavayacha
Namah Shankaraya cha mayaskaraya cha
Shivaya cha shivataraya cha

• Pour water or Panchamrita (a mixture of five sacred substances) over the Shiva Linga with a flower.

• Continue the Abhishekam with sugared water (Sharkarodakam) while reciting the combined Rudra Pasupata chants.

Aghora Gauri Pasupata Mantra

Aghorybhyo daghorybhyo ghora ghoratareebhyah

sarveebhyah sarva sarveebhyo namaste astu Rudra roopibhyah

Aghora Gauryai Namah

Continue the Rudrabhishekam by chanting the Rudra Namaka Chamaka along with this Pasupata mantra.

<https://srimeru.org/aghora-gauri-pashupata-abhisheka-puja-english/>

8. Vastram (Offering clothes)

9. Abharanam (Offering ornaments)

10. Gandham (Offering sandalwood paste)

11. Vibhuti (Offering sacred ash)

12. Pushpam (Offering flowers)

While offering flowers, recite:

Om Namah Shambhave cha mayobhavayacha Namah Shankaraya cha mayaskaraya cha Shivaya cha shivataraya cha,

Pushpaih Pujayami

Worship the Shiva Linga with karaveera flowers while chanting the Chit Shakti Ashtottaram (108 names of Chit Shakti).

(Complete pooja procedure of Chit Shakti Ashtottaram is on page 35 of the link given above)

13. Dhoopam (Offering incense)

14. Deepam (Offering light)

15. Naivedyam (Offering food)

Recite:

Om Namah Shambhave cha mayobhavayacha Namah Shankaraya cha mayaskaraya cha Shivaya cha shivataraya cha Naivedyam Samarpayami

Offer sweet Pongal (a dish made with sugar and rice) as Naivedya.

16. Mantra Pushpam (Offering flowers with mantras)

17. Nirajanam (Aarti - waving of light)

18. Puja Samarpanam (Conclusion of the Puja)

Finally, take rice grains in the right hand, pour water over them so that it flows through the middle and ring fingers into a plate while reciting:

Mantra heenam, kriya heenam, bhakti heenam, shraddha heenam, dravya heenam
Parameshwara,

Yat pujitam maya deva paripoornam tadastute.

Anaya maya krita Aghora Gauri Pasupata abhisheka puja sarvam Sri Parameshwara
kataksha dvay , mama satvara satkalyana siddhyartham Parameshwararpanamastu.

Conclude with:

Om Purnamadah Purnamidam Purnat Purnamudachyate,

Purnasya Purnamadaya Purnameva Avashishyate

Om Shantih Shantih Shantih

Let us perform these rituals with devotion and faith, believing that with the blessings of the Goddess, anything is possible

Are Village Deities More Powerful Compared to Main Deities like Lakshmi, Parvati, and Saraswati?

Before answering this question, it is important to understand that the term "deity" itself means a power that protects us. These deities protect us in various forms in different places. First, the life force within our body is called the Kshetrapalaka Shakti. This life force flows through every cell and part of the body, enabling the living being to perform various actions through the body. Worshipping this life force is what pranayama and meditation are about. By worshipping the life force in this way, we establish the deity within our body. Without the life force, how would the other deities appear to us? Therefore, even though we may not see the Kshetrapalaka Shakti, we cannot deny its importance.

Next, we have the Kuladevata, the family deity responsible for protecting everyone born into our family. It is our duty to regularly worship this deity. If we do not know who our Kuladevata is, we should ask our elders, learn the methods of regularly perform rituals on significant days or frequently. There is even a saying that if this responsibility is neglected, the family deity's curse may trouble us.

When it comes to village deities, these are generally located on the outskirts of the village. As villages expanded and started transforming into small towns, the deities began appearing in the well. Regardless, deities like Sarakka, Poleramma, and Gubballamma are

believed by our elders to protect the village from epidemics and evil forces. Therefore, annual festivals called jatara are held for these deities.

From my experience, once I was invited to consecrate a deity in a village near Nuzvid. Until then, I had little understanding of village deities and assumed they would appear with weapons like a hook and a noose. When I arrived, to my surprise (please excuse me for saying this), what I saw was a stone with a few small indentations here and there. The villagers called this stone Gubballamma and had deep faith and devotion towards it, requesting me to



perform the prana pratistha (life consecration). Their innocent devotion brought tears to my eyes, and with heartfelt prayers, I consecrated Lalitamma within that stone using the mantras I knew. Even now, the villagers continue to worship Gubballamma daily in their traditional way. So, tell me, are they worshipping Gubballamma or Lalitamma whom I consecrated?

The name might be different, but the power being worshipped is the same. There are no differences in the power.

Therefore, everyone should understand that although the names may vary, the power worshipped is the same. We should daily worship the supreme power that protects us in different forms and places, without imagining differences among the deities.





Experiences of Sadhakas

Amazing power with Online Deeksha

Sri Gurubhyo Namah

Sri Ganapatyeh namah

Sri Matre Namah

I don't think I am a good student. However, with the grace of Sri Mata and Guruji, I got inducted into SriVidhya practice and started with my limitations of understanding and resources. With Guruji's grace I feel I made some progress .

I started with the understanding that Guruji would give me one sweet short mantra and I will practice it throughout my life.

As I moved from one module to another I was overwhelmed by deep knowledge, practices and powerful mantras. I developed a doubt... whether all these online mantras Deeksha are effective or not as I never met Guruji in person. Most of the time I communicated with him either in live sessions or by phone.

One fine day in a live session before Navratri Guruji told us that today he would give Deeksha of Navaran mantra to all of us ... as per my given slot I joined the session and waited in the meeting room for Guruji As I got my turn Guruji asked me to recite the mantra after him... we did this 3 times ... while the Deeksha was going on I felt I am floating and saw a vision that all the Sanskrit alphabets are flowing towards me from Guruji ... this continued for some time till the Deeksha session was over.

My experience is that while Guruji gives us the mantra Deekha he radiates tremendous energy and we all experience it in a very pleasant way

Akhand-Mandalakaram vyaptam yena characharam.

Tatpadam darshitam yena tasmai Shri Gurave Namah.

I do Namah (Salutation) to that Guru who revealed to me that Truth, which is unfragmented, infinite, timeless divinity, and which pervades the entire universe (Srishti) and in Sri Vidya we say this universe is composed of varnas (Beeja alphabets)

I am also sharing a picture somewhat similar I saw during the Deeksha session...



Saurabh Pandey



Tenali Ramakrishna Story

The Curved Tail of a Dog



One day, during a discussion at King Sri Krishna Devaraya's court about human nature, someone remarked, "Human nature is just like a dog's tail; it never changes." Everyone began agreeing, saying, "A dog's tail is always curved. No matter how much you try, it cannot become straight."

cr

b
ook
straight

King Krishna Devaraya then asked Tenali Ramakrishna, "What is your opinion on this?"

Instead of offering an opinion, Tenali Ramakrishna suggested, "Maharaja, it is better to try and see rather than just discuss it."

The king ordered that each person in the court should take a puppy and try for six months to make its tail straight using all possible methods. Everyone began various attempts to straighten their puppies' tails. Some placed wooden planks on either side of the tail and tied them with a rope. Others placed the puppy's tail in a vertical iron pipe and kept it there.

While everyone was trying their methods, Tenali Ramakrishna did not attempt any such measures. Instead, he fed the puppy just enough food to keep it alive and no more. As a result, the puppy became emaciated. The dried-up puppy could no longer hold its tail straight (or up).





After the designated time, the king asked everyone to bring their puppies to him. Upon inspection, none of the puppies had straight tails. Everyone concluded that “It is impossible to make a dog's tail straight.”

However, Tenali Ramakrishna's puppy had its tail hanging down, meaning the tail was straight.

The king, angry, asked Tenali Ramakrishna, “Why didn't you feed the puppy enough?”

“Maharaja, I have been very careful to provide just enough food to keep the puppy alive. I did this to ensure that the puppy's tail would straighten. This method caused the puppy to lose its strength, and now it cannot even hold its tail curved upwards.”

“Can you explain why what you did is correct?”

“Yes, Maharaja, I can.”

“Human nature is just like the tail of this dog. When a person is in great distress or facing insurmountable needs, their nature will be like the crooked tail of the dog. When we observe them during such times, they may seem to have changed or appear as if they are behaving well. However, once the circumstances improve and they are relieved from their difficulties, their true nature will reveal itself, just like the tail of a well-fed puppy remains crooked. This is why the saying goes that human nature is like a dog's tail.”

Upon hearing Tenali Ramakrishna's explanation, the king was satisfied and praised him for providing a correct and detailed explanation.

This story is not only for children but also useful for adults. Those who undertake sadhana should not seek comfort. For example, there was once a





criticism directed at the renowned composer Tyagaraja, referring to him as a “wretched thin poor brahmin.” However, it was later known through his disciples that Tyagaraja had substantial wealth and had used some of it for village upliftment. The reason he appeared emaciated was due to his intense spiritual practice for Lord Rama, which led to his physical depletion.

Thus, those who wish to achieve something through sadhana should follow the proper path as taught by their guru and not succumb to bodily comforts. They will surely have the opportunity to reach their goals.





Festivals of the Month

8
August
2024

Festivals in August

- August 5 - Mangala Gauri Vratam
August 8 - Nag Chaturthi
Valmiki Puja
Durva Ganapati Puja
August 9 - Nag Panchami
Garuda Panchami
August 10 - Saturday Vratam
Surya Supaudana Vratam
Surya Shashti Vratam
Venkateswara Vratam
August 12 - Ashtashtami Vratam
Narasimha Vratam
August 15 - Independence Day
August 16 - Varalakshmi Vratam
August 19 - Rakhi Pournami
August 21 - Raghavendra Aradhana
August 26 - Sri Krishna Ashtami
Hayagriva Jayanti
Kali Jayanti

Events to be conducted at Peetham in August

8
August
2024

**Festivals in
August**

August 15 - Independence Day

August 16 - Varalakshmi Vratam

August 26 - Sri Krishna Ashtami

Hayagriva Jayanti

Kali Jayanti





Sri Vidya Classes

Details of Srividya Class Modules for the month of August.

August 24th and 25th

Srividya Basic Workshop (**Module 1&2**),

In Telugu and English

Indian Standard Time

5:00 PM to 9:00 PM (Online and Offline)

August 31st, September 1st

Srividya Basic Workshop (**Module 1&2**),

In Tamil

Indian Standard Time

5:00 PM to 9:00 PM (Online and Offline)

Use the link below to enroll for Sri Vidya Basic Workshop

<https://srimeru.org/cloud/workshopregistration>

GURUVANI

Picture Gallery



Nitya puja by Guruji in peetham



Panchadashi Deeksha in Kancheepuram Peetham



Guru Purnima Celebrations in Kancheepuram



Guru Purnima Celebrations in Kancheepuram



Guru Purnima Celebrations in Kancheepuram

Shraddhanjali



In the above picture is **Sri Gaddam Shivaramaiah**, a resident of Tirupati. He completed Module 7 and was ready for the Panchadasi initiation. He participated multiple times in the Kashi pilgrimage and rendered significant service to our Peetham with great dedication. However, suddenly in the month of February, he was diagnosed with a brain tumor and on the morning of 18-07-2024, he left his physical body and merged with the Divine Mother.

We extend our deepest condolences to his family.



Words of Treasure

**Siddhi is a character reformation
that happens naturally as you progress spiritually**

- Guru Karunamaya



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