

# Siddha Prabha

*Illuminating the Essence of Sanatana Dharma*

**Siddha Prabha | Quarterly Magazine**

April 2024 Edition | Issue 2.0



**SRISIDDHESWARISEVA**



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*Sri Siddheswari seva Inc. is a 501 (c) (3) non profit organization.  
"Sree Devi Peetham (Sri Lalitha Devi Temple)"  
and  
"Shangri-La (Siddhashram of North America)"  
are its two branches having separate physical locations to reach out to  
larger communities with their own mission statements.*

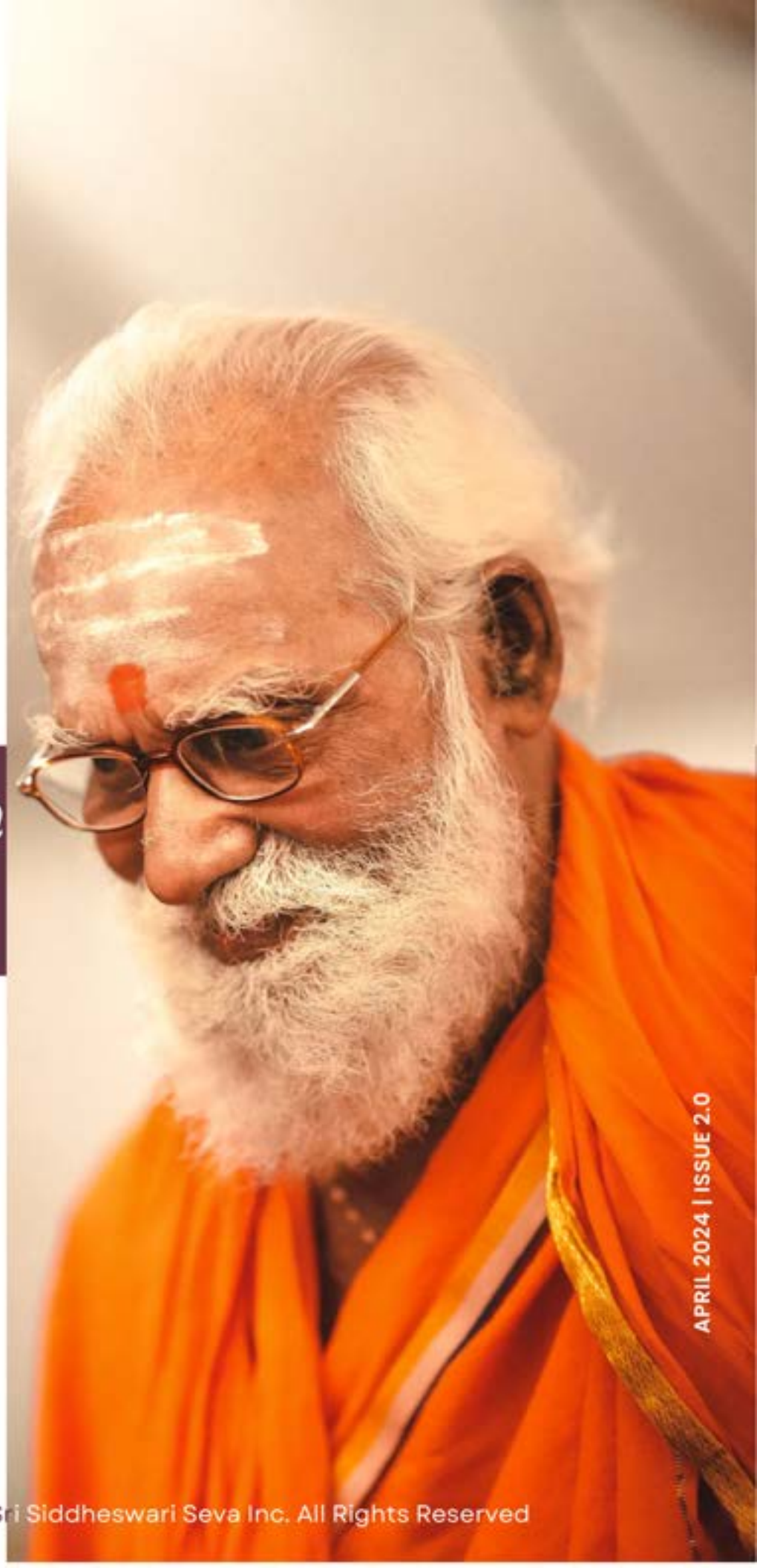
# SREE DEVI PEETHAM BRAHMOTSAVAM JUNE 2024



*Temple Anniversary in June – Stay tuned...!*



***Shangri-La  
Vision***



APRIL 2024 | ISSUE 2.0

## **Siddhashram of North America (Shangri-La)**

The vision is to make it a center of excellence in Sanatana Dharma with the blessings of His Holiness Paramahansa Parivrajakacharya Courtallam Sankaracharya Sri Sri Sri Siddheswarananda Bharati MahaSwamy and Her Holiness Sri Sakthi Peethadeeswari Mantra Maheshwari Mata Sri Sri Sri Ramyananda Bharati Swamini. One of the main missions of Shangri-La is to build a Spiritual Retreat Center (ashram) with the following features and functionality.

### **Mission**

Our aim is to provide guidance and support to the communities/ families/ individuals to better understand and lead a happy, contented and peaceful life. We plan to achieve this objective by providing a place for a world class spiritual retreat (sadhana) Center, organizing classes in meditation, ayurveda and yoga and other ancient sciences, with special emphasis on diet and exercise. These spiritual workshops are intended to provide an environment for extensive spiritual development of the community.

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### **Overall Guiding Principles:**

- Entire property will be eco-friendly with maximum carbon neutrality.
- Preserve nature as much as possible.
- Generate energy from nature – geo-thermal, solar and wind.
- Be self-sufficient from energy, food (Organic Farming).
- Promote healthy socio-economic growth for City of Warrenton, Warren County and nearby areas.



## Gau Shala (Preserve Cows)

Ancient philosophy profoundly declares human society can achieve extraordinary strength and stable collective mind (physical and spiritual) by doing Gau (Cow) Seva. Gaushala is a place where cattle are treated with respect and dignity. The vision is to have a cow shed with the following features.

- Up to 150 cows
- Provide organic dairy products to the community
- Recycle bio waste



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## Education Building (Veda Paatashaala) / Corporate Training center/ Meditation Hall / Sports

The vision is to have an education building with classrooms and living quarters for the resident faculty. Additional features include

- Extension of UGA classrooms
- Vedic Classrooms
- The vision is to have a conference room for corporate training. A large hall for
  - Huge Conference Center
  - Spiritual Retreats
  - Yoga Retreat
  - Meditation Retreat
- Tennis Courts, Basketball Courts, Volleyball Courts etc.

## Prayer Hall/Temple

The vision is to have a prayer hall/temple. Additional features include

- Small temple of Adi Shankara idol
- Temples of Shaiva, Vaishnava, Saktheya, Ganapatya and other traditions
- Dasa Mahavidyas deities
- Radha Krishna



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## Cultural, Heritage Education Center

The Vision is to have a cultural heritage center, which will provide and promote education dedicated to celebrating all ancient and modern cultures and heritages. As part of this, we plan to build a map of ancient India (Akhand Bharat) with the following

- **Miniature** Temple Models of the **51 Shakthi Peets** with their history
- **Miniature** Temple Models of the **12 Jyotir Linga** with their history
- Other Miniature Temple models of Historic significance such as Padmanabha Temple, Tirumala Balaji Temple etc.
- The vision is to build it in such a way that a visit to Siddhashram of North America will get a comprehensive understanding of Sanatana Dharma.

## Museum of Ancient Wisdom

The Vision is to have a museum, which supports and promotes ancient wisdom and cultures. This museum will highlight Sanatana Dharma's ancient schools of wisdom such as Advaita, Dvaita, Vishishtadvaita, Shuddhadvaita and other philosophies, their founders, lineages, and their key teachings. This museum will also highlight our ancient Rishi's (who were the original scientists) contributions.



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## Huts/ Log Cabins/ Resort Homes/ Residential Quarters

The vision is to build log cabins/Huts (ancient kutirs)/ Resort/Residential Homes. Provide a relaxing environment and connect with nature. Additional features include

- 1-2 bedroom, 1 living room
- Kitchen and Dining hall are separate.

## Dormitory

Vision is to have a dormitory for storage and accommodate a few people for temporary stay.

## Apartments

Vision is to have a residential space for visitors and others.

## Active Adult Community

Vision is to have a residential space for active adult community.

## Dhyan Mandir/Meditation Hall

A place that transforms into a spiritual place to hold ancient meditation, yoga, and other related activities, providing a tranquil retreat to the community.



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## Urgent Care Center

A walk-in clinic focused on the delivery of ambulatory care in a dedicated medical facility outside of a traditional emergency department (emergency room) to serve the community in and around Warrenton. Urgent care centers primarily treat injuries or illnesses requiring immediate care but not serious enough to require an emergency department (ED) visit. Urgent care centers are distinguished from similar ambulatory healthcare centers such as emergency departments and convenient care clinics by their scope of conditions treated and available facilities on-site. The vision is to build relationships with nearby hospitals – Athens, Augusta and Macon and function as their extension locations if possible. Also, provide a Helipad for any emergency medical evacuations.

## **Kitchen & Dining**

Have a facility for Kitchen and Dining serving food for all the visitors & residents.

### **Separate Kitchen**

Vision is to have a small kitchen and dining area for the people who come for temporary stay.



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## **Organic Farming (Vedic Farming)**

Farming applies both the traditional and the most advanced techniques of organic farming along with any ancient/newer Technologies of Consciousness to enliven the natural. Creative intelligence is responsible for plant growth. The vision is to have an organic farm to grow vegetables, fruits and medicinal herbs Additional features include

- Greenhouses
- Growing Ayurveda Plants

## Energy Farm

Renewable energy is the fastest-growing energy source globally and in the United States. The vision is to have a self-sufficient Energy Farm leveraging the Geo-Thermal/Wind/Solar. Additional features include supplying additional energy to Washington EMC or any other EMC/Power companies

## Event Hall with Support Building (For Event Hall)

Have an event hall to conduct various spiritual, yoga, ayurveda and other retreats



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## Commercial Retail Shops

Retail/ Commercial space for any shops/ mini mall for shopping of essential needs for the community.

## Tools Workshop and Storage

Have a storage facility to store tools, farm equipment and other equipment to service the entire farm.



## Nature Trails

Have lots of nature trails. Engage boy scouts to build resting gazebos as eagle projects.

*"The vision is to have the entire ashram to be eco-friendly, carbon neutral, environmentally safe, and compliant. All waste must be recycled and reused to the manure for the farm/energy."*



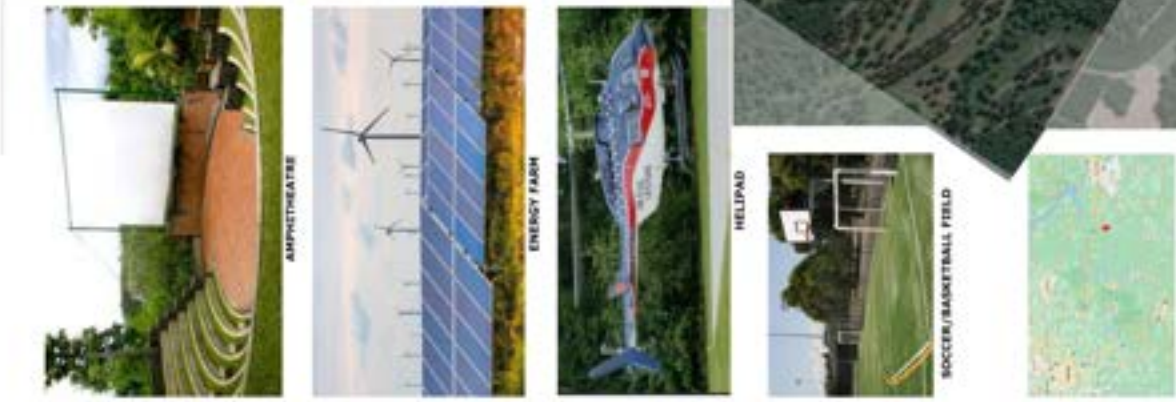
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## Socio-Economic Development Goals

We expect to achieve the following socio-economic development.

- Provide Fulltime Employment Opportunities to at least 150 people (conservatively).
- Provide natural energy to Washington EMC to any other EMC/ entity who can distribute it.
- Contribute significantly towards meeting broad social and economic goals of freedom, security, equity, growth, efficiency, price stability, fulltime employment, and sustainability for City of Warrenton, Warren County and State of Georgia.

# Proposed Ashram Architecture



MASTER PLAN  
for  
Sri Ashram of North America  
(Shangri-La)  
Architectural Project Inc.

tb  
The Architects  
2024



# Proposed Ashram Architecture



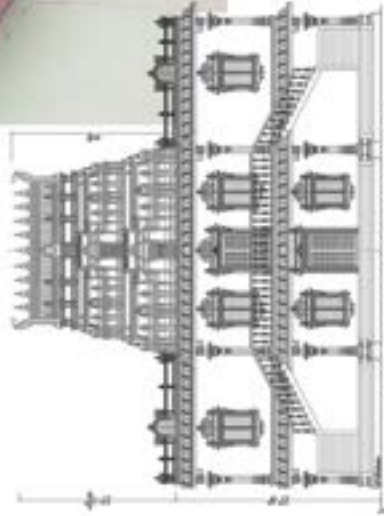
COVERED AREA



KITCHEN/DINING



CUL-DE-SAC DETAIL



TEMPLE / PRAYER HALL



PHASE 1 PLAN



STATUE



LANDSCAPING AROUND LAKE



WATER FOUNTAIN



PARK AREA



MASTER PLAN FOR  
 Siddha Ashram of North America  
 (Shangri-La)  
 TerraBuild Project #E21050

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# ***Excerpts***

# SRI ADISHANKARACHARYA VAIBHAVAM



**Extracts from discourses of Sri Lalithananda Naatha**

*"Yada yada hi dharmasya glanir bhavati bhārata,  
abhyutthanam adharmasya tadatmanam srijamyaham"*

# Adi Shankaracharya Champions of Sanatana Dharma

*By Swapna Vaddadi*

## *Extracts from discourses of Sri Lalithananda Naatha*

Adi Shankaracharya, a prominent figure in Hindu philosophy and the Advaita Vedanta tradition, is indeed credited with revitalizing Sanatana Dharma (the eternal way of life) during his lifetime. His teachings focused on elucidating the principles of Advaita Vedanta, which emphasize the unity of the individual soul (Atman) with the ultimate reality (Brahman).

While it's difficult to speculate on what would have happened to Hinduism without Adi Shankaracharya's birth, his contributions undoubtedly had a profound impact on shaping the trajectory of Hindu thought and practice. Many Hindus express gratitude for his life and work, viewing him as a beacon of wisdom and a guardian of Sanatana Dharma.

### **Birth of Shankara**

The gods seek Lord Shiva's intervention during times of crisis or moral decline. Shiva is often portrayed as assuming a human form or manifesting in some other tangible manner to address the moral and spiritual challenges facing humanity. His actions serve as a catalyst for the restoration of righteousness and the upliftment of society.

Adi Shankaracharya was born to the devout couple Aryamba and Shivaguru in the village of Kaladi, located near the Purna River in Kerala. The couple had been childless for a long time and prayed earnestly to Lord Shiva for a child. Pleased with their unwavering devotion, Lord Shiva appeared to them in a dream and offered them a choice: they could either have many ordinary children with limited intellect or one extraordinary child who would illuminate the world with his wisdom but have a short lifespan.

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Aryamba and Shivaguru, instead of making a choice, humbly left the decision to Lord Shiva, trusting in his wisdom and benevolence. As a result, Lord Shiva blessed them with a divine child who was named Shankara.

Shankara was born on Vaishakha shuddha Panchami in Ardra Nakshatram in Krishna yajur veda shakha.

This legend highlights the divine origins attributed to Adi Shankaracharya and underscores the idea of his extraordinary wisdom and spiritual mission. It also emphasizes the role of divine intervention and grace in fulfilling the desires of devoted supplicants within Hindu mythology and belief.

Shankara's birthplace is now a site of pilgrimage and is known as Shankara Janma Sthal.

Adi Shankaracharya displayed remarkable intelligence from a very young age. He is said to have mastered the recitation of the Vedas by the age of two and completed his study of the alphabet (Aksharabhyasa) by the age of three. His father, Shivaguru, had intended to perform Shankara's Upanayana (sacred thread ceremony) by the age of five, which was a customary practice.

However, tragedy struck the family when Shankara was around the age of three. His father, Shivaguru, passed away unexpectedly, leaving Aryamba, Shankara's mother, as the sole caretaker of the young prodigy.

Aryamba, like many mothers, harbored dreams and aspirations for her son's future. She envisioned him leading a traditional household life, following in the footsteps of his ancestors. However, as Shankara grew older, it became evident that his ambitions and spiritual inclinations were quite different from his mother's expectations.

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## Adi Shankracharya's contributions

During Shankara's time, there were often disputes and rivalries among followers of different deities, each claiming superiority for their chosen deity. The introduction of Panchayatana Puja was a strategic move by Adi Shankaracharya who tried to foster unity and harmony among various sects and traditions within Hinduism.

The concept of **Panchayatana Puja** is to worship five deities representing different aspects of divinity together. These deities typically include Shiva, Vishnu, Devi (Shakti), Surya, and Ganesha.

Shankara's approach was to emphasize the essential unity of all aspects of divinity and to promote an inclusive attitude towards worship. He taught that all deities are manifestations of the same ultimate reality (Brahman) and that there is no inherent superiority or exclusivity among them. By incorporating the worship of multiple deities into a single ritual, Panchayatana Puja encouraged devotees to recognize and respect the diversity of divine expressions within Hinduism.

In Panchayatana Puja, devotees typically place the main deity (Ishta Devata) in the center, surrounded by four other deities representing different aspects of the divine. Each deity is worshiped with offerings and prayers, symbolizing reverence for their respective attributes and powers.

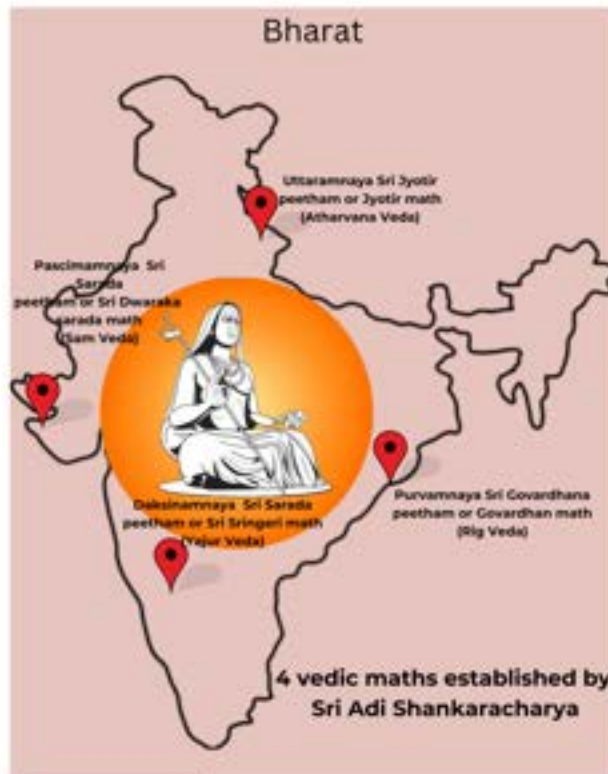
Just as we have five senses - Smell, Touch, Sight, Sound & Taste, relying solely on one sense would limit our perception and experience of the world, emphasizing only one deity or aspect of the divine in worship can similarly narrow our spiritual understanding. This leads to superior understanding of Advaita Vedanta.

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In **Advaita Vedanta**, the central tenet is the assertion of the oneness or non-duality of Brahman, the ultimate reality. According to this philosophy, all diversity and multiplicity in the world are mere manifestations or appearances of the underlying unity of Brahman. From this perspective, the various forms and manifestations of deities in Hinduism are ultimately expressions of the same divine reality.

In both cases, embracing diversity and recognizing the interplay of multiple elements enriches our spiritual experience and deepens our understanding of reality. Just as the harmonious functioning of all five senses enhances our perception and cognition, the inclusive worship of multiple deities in Panchayatana Puja reflects a holistic approach to spirituality that honors the diverse manifestations of the divine while affirming their underlying unity in Brahman.

**To be continued in next edition...**





*"Sri Anjaneyam mahaveeram Brahma Vishnu Shivathmajam  
tharunarka prabhoshastha Ramadhootham namamyaham"*

**RAMAYANA,  
HANUMAN & THE  
TRANS GALACTIC  
EXPRESS**  
– RAO RAPAKA

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## Exploring the Depth of Valmiki Ramayana:

In recent times, a growing number of intellectuals, revered Swamijis, and Yogis from India have been traversing the globe, driven by a profound mission to propagate the timeless wisdom of Sanatana Dharma. I had the privilege of attending a discourse by one such erudite scholar during their visit to the USA. Their talk, centered on the Valmiki Ramayana, left an indelible mark on my consciousness.

The speaker illuminated the profound depth of the Valmiki Ramayana, emphasizing that it transcends being merely a story. Rather, it encompasses a vast array of disciplines including science, medicine, pharmacy, astrology, geology, psychology, mantra, tantra, sociology, and religion. They asserted that the 24,000 slokas (verses) of the Valmiki Ramayana are indeed 24,000 mantric compositions.

Inspired by this discourse, I resolved to delve into the Valmiki Ramayana at the earliest opportunity. Procuring a copy, I embarked on an enriching journey through its pages. To my delight, I discovered an extraordinary tapestry of wisdom and insight that surpassed my expectations.

Motivated by my experience, I felt compelled to share my enthusiasm through this e-journal. To fellow seekers who are newcomers to the Valmiki Ramayana in Sanskrit, I highly recommend obtaining an edition that provides word-to-word translations, summaries, and commentary. Such resources prove invaluable, especially for those not well-versed in Sanskrit, facilitating a deeper understanding and appreciation of this timeless masterpiece.

The Valmiki Ramayana is not just a story; it's a treasure trove of wisdom. Besides narrating the epic tale of Ramavatara, it shares insights on various topics like the descent of Ganga, the rivalry between Vishwamitra and Vashishta, and the birth of Kartikeya. One sloka from the Valmiki Ramayana serves as the opening verse of the revered Venkateswara Suprabhatam. Additionally, several other verses, including the popular Aditya Hrudayam, find their place in daily prayers. Noteworthy is Hanuman's prayer during his search for Sita, a profoundly powerful invocation.

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The Ramayana also forms the basis for the Rama Gita, akin to the Bhagavad Gita. Furthermore, it describes unique ritualistic practices such as the handshake, often overlooked yet significant. Within the Valmiki Ramayana lie timeless one-liners, idioms, and quotes, resonating with relevance even today.

In essence, the Valmiki Ramayana serves as a timeless guide, imparting wisdom and guiding individuals towards a life rooted in purity and Vedic principles.

### **Navigating Doubts and Questions:**

When we read ancient epics like the Ramayana, we often come across new knowledge but also questions. The events happened so long ago, and things were different then. Plus, records might not have been accurate or could have been lost or changed over time. When we don't understand something, it's important not to rush to conclusions. Instead, we should be patient and maybe talk to someone who knows more. Sometimes, reading the epic again and again can help clear up doubts.

According to the Puranas, Valmiki was indeed blessed by Lord Brahma. This divine boon granted him the ability to perceive the thoughts and emotions of all the characters in the Ramayana. With this profound insight, Valmiki could intricately understand the inner workings of each character's mind and heart. As a result, he was able to accurately narrate their stories and portray their actions, ensuring that future generations would grasp the profound teachings embedded within the epic, especially those related to dharma, or righteous conduct. This divine intervention underscores the depth and authenticity of the Ramayana as a timeless guide for humanity.

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Even though I enjoyed and learned a lot from the epic, it also raised many questions in my mind. From my experience, I've learned that it's important to be patient and read carefully. In this article, I'll talk about one specific issue that confused me during my reading.

### **Hanuman's Flying Feats:**

I found myself puzzled by Hanuman's flying abilities in the Ramayana, particularly in two instances. **First**, when he flew to Lanka to search for Sita, he covered the distance in about 6-8 hours. **Second**, During the Rama-Ravana battle, when Indrajit defeated Rama, Lakshmana, and the entire Vanara army, it sparked a medical emergency. Hanuman instantly flew to the Himalayas to retrieve medicinal plants, making two full trips (four single flights) within a matter of a few remaining hours that night.

This prompts us to question the correlation between the distances covered and total flight times in different scenarios. Did Valmiki Maharshi address this, and is speed alone the determinant? To gain clarity, I examined the information provided by Valmiki Maharshi.

### **Hanuman's Remarkable Flying Abilities:**

Hanuman's remarkable flying abilities are well-known, stemming from his childhood prodigy status. Legend has it that even as an infant, he attempted to seize the sun, mistaking it for a fruit. However, his adult flying feats are first mentioned in the Kishkindha Kanda. This pivotal moment unfolds as Rama and Lakshmana search for the abducted Sita near the Prasavana Mountain in the Kishkindha region. At this juncture, Sugriva, the deposed and anxious king of monkeys, seeks Hanuman's aid in gathering information about the two princes.

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Hanuman, disguised as a brahmin scholar, swiftly flies to Rama and effectively fulfills his duty, persuading Rama to form an alliance with Sugriva. Subsequently, he returns to Sugriva, bearing both brothers on his shoulders.

While this flight may not be deemed spectacular, it marks a significant event in the narrative and doesn't require further elaboration. Rama and Sugriva solidify their friendship through a formal treaty, akin to a corporate memorandum of understanding (MOU), sanctified by Hanuman's ritualistic performance of a Homa. Rama's support helps Sugriva reclaim his kingdom, underscoring the importance of loyalty and friendship in the epic's themes.

In gratitude, Sugriva dispatched four vaanara search groups, or battalions, to locate Sita. Hanuman joined the group led by Prince Angada, which headed southward. Despite their dedication and diligent efforts, the vanaras searched in vain, losing hope until they encountered Sampathi, the elder brother of Jatayu. Sampathi's divine vision, spanning over 100 yojanas, confirmed Sita's captivity in Ravana's Lanka. His foresight reassured the vanaras, instilling confidence in their mission. Ultimately, Jambavan persuaded Hanuman to undertake the flight to confirm Sita's presence in Lanka, marking the beginning of our detailed discussion on this theme.

With the weight of the mission resting heavily on his shoulders, Hanuman bore the immense responsibility as he embarked from Mahendra Parvata to Lanka/ Ceylon/ Simhaladesa. After careful planning in a secluded spot, he decided to take to the skies. Successfully crossing the vast ocean, he reached Lanka by evening, estimating the flight time to be around 6-8 hours, starting in the morning.

The next time Hanuman had to take flight was to procure medicinal plants from the Himalayas, a task he had to undertake twice, leading to my own doubts and confusion while reading the Ramayana.

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**The first instance** occurred when Rama, Lakshmana, and the entire Vanara army were severely debilitated and rendered unconscious by Indrajit's attack. Jambavan advised Hanuman to seek the medicinal plants from the Himalayas upon Vibhisana's request. The urgency was heightened as time was of the essence. **The second occasion** arose during Lakshmana's duel with Ravana, where he sustained severe injuries and lost consciousness. In this instance, Sushena, the army's esteemed physician, directed Hanuman to retrieve the medicinal plants.

It's noteworthy that Hanuman, unable to locate the specific plants, brought back a portion of the mountain cliff instead. Both times, it was a critical medical emergency, and timing was crucial. The plants were required before sunrise for any chance of successful treatment and recovery.

For both trips to the Himalayas, Hanuman had to undertake four individual flights, each with its own set of challenges and urgencies:

- From Lankapuri (the battlefield) to the Himalayas.
- From the Himalayas back to Lankapuri (the battlefield).
- From Lankapuri back to the Himalayas to return the plants.
- From the Himalayas back to the battlefield in Lankapuri.

The discrepancy arises when comparing the flight time for Hanuman's journey to locate Sita, which took around 6-8 hours, with the roughly 6 hours or less it took him to make four longer-distance trips to the Himalayas. Is it merely a matter of using different speeds, or are there hidden factors at play? Could Valmiki Maharshi be indicating additional elements to consider? To gain a comprehensive perspective, I'll describe these events in more detail, including insights into Hanuman's flight take-off and landing in the next quarter's article. Please bear with any repetition as we delve deeper into this intriguing aspect.

**To be continued in next edition...**

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# ***Chronicles***

***-By Devotees***

APRIL 2024 | ISSUE 2.0

# Maha Shiva Ratri - Shivotham

*By Madhav Kasojjala*

We celebrated Maha ShivaRatri on March 8th 2024. It signifies the day of celestial cosmic dance by Lord Shiva.

It falls on 14th Lunar day, as Shivaratri is night progressing to no moon day. Vedic scriptures describe Shiva as Aadi Yogi. First Yogi, the one who mastered control over his own self and restraint on all Indriyas (5 senses and associated vices).

Entire Sanatana Dharma describes the Tri-phase (TriMurthy) theory as the basis for all micro(atom) to macro (planets or galaxies) species in the Universe. TriMurthy tatva describes Brahma as creator (Srusti), Vishnu as master of progress (Chaitanya) and Shiva as master of destruction or conclusion (Laya).



Creator makes a seed, Progressor sprouts it into a tree full of fruits and Destroyer concludes the journey. To a naked eye, the above naive conclusion is justified. It compartmentalizes the duties as specific roles with defined perimeters.

The multi-dimensional multiverses (Universe of Universes) are far more intertwined and interspersed, blurring out the perimeters and expanding their horizons. Their phases merge into others, while each have all capabilities, yet possess their distinct characteristics, which differentiate them from each other. I know it got complicated.

Let's take a simple example: Ocean was created by Brahma. Water gained tides, vaporized by sunlight to shape as clouds producing rain. Sunlight (Suryanarayana-Vishnu) bestows it as photosynthesis, hence infusing life. Thus Brahma and Vishnu both became creators.

---

Glass of water when heated, will become a drop of water. That drop under special pressure, temperature or treatment disintegrates into Hydrogen and Water molecules. Pick only Hydrogen molecules and further apply enormous heat or pressure etc, the molecules become atoms. Atoms create atomic explosions (Atom Bomb) that produce enormous power even to destroy several million people or species at once.

Ocean sampling through glass, further as molecules, to atoms is destruction, caused by Destroyer (Shiva). But the smallest of atoms "create" enormous power and energy, making Shiva as Creator. "Anda-Pinda-Brahmaanda" phrase signifies egg shaping into a fetus that is elastically expanding into an infinite multiverse.

Definitions of finite and infinite thus lose their verbal meaning. As per Vedic scriptures, the process is cyclic, where billions of stars larger than 10,000 times the earth get destroyed and created every moment across the Universe.

Hence the shloka "Guru Brahma Guru Vishnu Guru Devo Maheshwaraha. Guru Saakshaat Parabrahmaa Tasmaihi Sree Gurave Namaha" means Brahma (Creator) is first Guru, his originator Vishnu, (KamalaNaabha) is second Guru, Lord Shiva, Guru to all Divine energies (Devata) is near-apparent final Guru. But "real Guru" is the Parabrahma (the mother of all Gurus, Origin of Origins) beyond our comprehension. This is the mother of all natures, all species, has the ability to explode, expand, contract, where "infinite" and "zero" can be converged.

Again confused? An infinitely progressing light ray with near zero weight as photon, when quantified with limited length (wave) and slice it for a duration (time) it is finite. The moment we relax it to unlimited length and unlimited time, it becomes infinite. This is "Yoga Maya" throwing us into ignorance, causing a quest for knowledge, Brahma puts us into Yoga Maya. Ignorance is bliss/ fantasy or Maya. Knowledge is the pinnacle state of mind, bliss, different ecstatic fantasy or Maya too.



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Throwing into Earth or a Placeholder (Bhoodevi for Earthly species), providing all amenities, progress, prosperity (Laxmi for Earthly species) Vishnu is also throwing us into Yoga Maya. We are so immersed in lust, greed, unsatiated hunger for luxuries, excess wealth, take extreme measures like drugs, speeding cars, crimes, wars, cheating, business thus, Bhoga Maya is bestowed by Vishnu.

Lord Shiva brings climax, conclusions, Karma fruition. He provides gratification after a sumptuous meal, a well-lit eye when a scientist concludes a new invention, a crying pair of eyes when a death brings melancholy, a state of equanimity when a Sage achieves Vedanta. As Aadi Yogi, he makes the journey inwards. He provides potential energy (static energy gained when an accelerating vehicle attains zero speed, a 10-mile basket of Lake Water reaches at the edge of a mountain, a milli-second before it becomes a vast speedy waterfall).

Shiva also gives Yoga Maya through realization, fruition, melancholy or quest to find your own self. When such Lord Shiva's Static Potential Energy (water lake) churns into cosmic dance (speedy waterfall), the Linga (static object) becomes Narthana Tandava NataRaaja, a ferocious dancing Shiva.

That Linga (Particle) becoming Nataraja(Wave) happened on Maagha ShivaRatri, signifying it as Mahaa ShivaRatri. Let's go back to the root of the roots, Yoga Maaya. Yoga means Attainment, Maaya is Fantasy or Surreal State.

Humans with well-formed IQ have all 5 koshas (Annamaya, Pranamaya, Manomaya, Vignanamaya, Aanandamaya) through the three shareeras or bodies. Sthoolashareera - physical body, Sookshmathareera - made up of five senses and intellect, and Karanashareera - the soul, that's unaffected by birth, death, feelings and fully unattached.

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BhagavatGeeta talks about "Nainam Chindanti Shashtraani..." for Karanashareera or Atma or Soul.

Out of 5 koshas, except Vignanamaya and Aanandamaya koshas, 3 other koshas are fully enslaved by Maayaa. Hence, through these 2 koshaas if we practice japam or meditation we attain Yoga. Through enormous practice of Yogic abilities, we can destroy the Maayaa.

RamaKrishna ParamHansa, Ramana Maharshi, Mahaavataar Baba are such examples of Mahaa Yogi. The highest cosmic energy is blessed on MahaShivaRatri Day.

This day when we continuously hear, read, chant Shiva's powerful mantras and his namasmarana, our inward journey gains momentum, and paves the way further into subsequent days in our life. Joining a gym, practicing for a day won't make us healthy, but it steers us clearly into a newly subscribed path to make it a 7-day long practice.

Maha ShivaRatri is one such day of Transformation.

Transformation from "inertia of state" to "inertia of motion".

Transformation from "self" to "true self".

Transformation for each of us to liberate from both "Haves" and "Have Nots"

Transformation to make each of us to become "Rudra" to perform our own "Rudra Tandavam", "celebration of Life".



Remember, the Shiva abhishekam scripture (Namaka-Chamaka) says "Naa Rudro Rudramarchayet"

It means: Unless we cleanse our body and mind, apply Vibhooti (knowledge) and become Rudra, we are not qualified to pray, nor qualified to perform pooja to Rudra.

Let us dip our ignorant souls in Vibhooti (gnana), and spend this cosmic night to be with Shiva, to be a Shiva. (Shiva+Aham, Shivoham means I am Shiva)

Shivoham! Shivoham! Shivoham!  
Rudra Naamam Bhajeham !  
Rudra Naamam Bhajeham !

Let us chant Rudra Naamam.

Shivo Rakshatu  
MahaShivaRatri  
ShubhaKaamaani!

# KOTI PRATYANGIRA MAHA YAGAM



*"Ya Devi Sarvabhuteshu Shakti Rupena Samsthita |  
Namastasyai Namastasyai Namastasyai Namo Namah ||"*

# Koti Pratyangira Maha Yagam In Hyderabad, Bharath

*By Manasa*

On the occasion of the 88th incarnation anniversary of His Holiness Jagadguru Siddheshwari Peetha Shankaracharya, Paramahansa, Parivrajacharya, Jagadguru Sri Sri Sri Siddheshwarananda Bharathi Mahaswami, the Koti Pratyangira Maha Yagam commenced from January 21st to January 28th at the NTR Stadium in Hyderabad. This yagna, featuring 108 homa kundas and 25,000 kilograms of red chillies, marked a pioneering event in Bharath.

The sacred rituals commenced with the reverential Ganapati Puja, Punyahavachanam, Matrika Puja, Diksha, and Akhanda Deepa Sthapana, marking the auspicious beginning of the festivities. The evening was adorned with the divine glow of Agni Pratishtha, followed by Ganapati Homam and the commencement of the Koti Pratyangira Mahayagnam. Each morning, Pratyangira Devi homam unfolded with the resonance of Vedic mantras chanted reverently by the priests, with devotees offering red chillies as ahutis. Behind the scenes, the volunteers worked tirelessly, ensuring the seamless execution of the homam. A vast crowd assembled daily eager to seek the divine presence and blessings of HH Pujya Mahaswamiji.

During evenings, there were special events filled with devatha kalayanams, cultural programs, weaving a tapestry of cultural richness and spiritual fervor. Devotees and scholars adorned the stadium with Vedic mantras. And what better culmination to each day's festivities than the enlightening discourse by HH Pujya Mahaswamiji? During his discourse, HH Pujya Mahaswamiji shared profound spiritual wisdom, enriching the hearts and minds of the devotees.



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## Sri Ram Janmabhumi Prana Prathista

Coinciding with the auspicious occasion was the Janma Tithi (birth anniversary) of HH Pujya Mahaswamiji, along with the sacred consecration of the Ram Mandir at Ayodhya. Devotees gathered and filled the air with various Ram bhajans, enhancing the sanctity of the place and the event in the divine presence of HH Pujya Mahaswamiji. The grandeur of Sri Rama's coronation, a symbol of righteousness and sovereignty, was also celebrated with reverence.



## Jagadguruvari Mahadarbar Seva

In a heartfelt tribute, a unique Pushpa Yagam ceremony was held, symbolizing devotion by offering floral tributes to the esteemed lotus feet of HH Pujya Mahaswamiji, as part of the Maha Darbar Seva celebrations. During this solemn occasion, Pujya Mathaji, with utmost grace, presented Akshara Pushpam to HH Pujya Mahaswamiji, adding a sacred touch to the ceremony.

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## A Spectacular Finale

The pinnacle of the event arrived with the Maha Purnahuti, a divine offering of 108 oblations, symbolizing the culmination of prayers and aspirations. The evening was adorned with cultural programs, each performance a heartfelt ode to the divine. The Guru Vandana by Pujya Mathaji and the enlightening speech by the Jagadgurus served as the perfect conclusion to this spiritual odyssey, leaving hearts brimming with divine grace and blessings. As the curtains drew close on this remarkable spiritual journey, the final day unfolded with unparalleled grandeur. Distinguished dignitaries from nationwide adorned the occasion, seeking the divine blessings of HH Pujya Mahaswamiji. Under the meticulous supervision of HH Ramyananda Bharati Swamini and Chief Operating Officer Sri Mocherla Shashibhushan Garu, the arrangements were executed flawlessly, ensuring the success of the program. This event served as a gentle reminder of the divine connections that bind us all, igniting the flame of faith and reverence in every heart that participated.



# Chronicles of Devotion & Divine Connection

*Experiences by Devotee*

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Recently, my project concluded, and I've been noticing a recurring pattern in my professional life for the past couple of years. I find it challenging to remain consistently engaged in a single project, and after a project ends, it typically takes me about 4 to 5 months to secure a new one.

About a month ago, I attended an interview, but I didn't receive any updates afterward. It was at this point that I came across some videos on YouTube. Subsequently, I reached out to Sri Sidheshwarananda Bharathi MahaSwamiji. Upon their recommendation, I contacted Sri Sashibhushan garu. Two weeks ago, I met Sri Guru Datta (Sri SashiBhushan garu) and shared my concerns with him. In response, Sri Guru Datta provided me with a mantra to recite 100,000 times. I expressed my doubts, explaining that I have some bad habits that hinder my ability to perform this task consistently. Sri Guru suggested that I perform the mantra during the Grahanam, which occurred on October 14th. Following this, just two days later, I received confirmation from the client that I was selected for the project.

I'd also like to share another remarkable experience. I address everyone as SriDatta, and unexpectedly, our Sri Guru Datta (Sri Sashibhushan Garu) granted me a Guru mantra without me even asking for one. When I inquired about this with Sri Guru Datta, he advised me to recite it every day, explaining that doing so would bring me closer to SriDatta. It's instances like this when Sri Guru Datta blesses us without any prior request.

This is the extraordinary experience I've had with Sri Guru Datta Sashibhushan Garu.



## Life Changing Experience

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*By a Devotee.*

About 5 years back I had an Intense Urge to know "who am I", which brought me to shelter of Swami varu & Shangrila. At the same occasion - I met Sree Lalitananda Natha & instantly I had the feeling that "He is my Guru". From that day my life changed multi-folded & still evolving for better. It's a divine blessing to have Siddha guru's presence in life. I cannot express everything with limited faculty of language but I am making a humble effort to share a few things.

Few years back, life presented me with hardship when I lost my job during the pandemic while I was on H1B Visa. For immigration purposes I needed to get back the same title, same employer & within the notice period. There was an opportunity but delays and obstacles were coming at every small step. Feeling of "why me" made me sleepless & things were out of my control.

At that point - guruvu garu initiated me with the mantram during a visit. I did what he told me with full faith & things started falling into place & on 10th day I signed the offer letter for the desired job with desired start date and within desired notice period. He mentioned Amma varu & Swami varu's krupa. There was insecurity about immigration & finally I requested guruvu Garu's help with Prayojana homam. He performed the prayojana homam in Shangrila and instructed me with a procedure. I did it with full faith & on 11th day my immigration got expedited which was stuck for 7 months. In the next few months I received the result.

About a year back I had a surgery due to a long running health issue & multiple emergencies. I was in excruciating pain. I recovered with Divine blessings & Guru's "Karuna". I was blessed with Guru's presence all through. He mentioned that this was due to past karma phalam & he had prayed to the divine mother. His words about "karma phalam" instantaneously switched me to a 3rd person's perspective about my own suffering and it tremendously helped in recovery.

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Swami varu, Mataji varu & Guruvu garu's grace is very beautiful, affectionate & very very kind. That grace motivates, drives, corrects & strengthens the resolve that "I need to be better". Guru's words & actions are teaching in themselves and provide references when in doubt. He shows us how to live in balance both materialistically & spiritually and more importantly "being practical". Siddha gurus have a vision for "Center of Excellence for Sanathana Dharmam in USA " (Shangrila) which will inspire the next many generations to come. Guru's Karuna is so profound that every cell in the body reverberates with gratitude!!

Vijayam to Sanathana Dharmam  
Vijayam to Siddha guru parampara  
Vijayam to Sree Devi Peetham & Shangrila  
My humble reverence to lotus feet of Swami varu, Mataji varu &  
Guruvu garu

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# ***Events***

***Sree Devi Peetham***

APRIL 2024 | ISSUE 2.0

# Devi Sharannavartri Mahotsavam - 2023

*By Prashanthi Bommaraju*

Devi Navaratri is the nine sacred nights festival dedicated to the worship of the Divine Mother. It is the most auspicious time to worship and seek the blessings of the Goddess Shakti, as the divine mothers energy is 1000 times more prevalent on earth during these special days. Puja's, Stotra Parayanas, Japas, Homas, and Dhyanam (Meditation) or any spiritual sadhanas performed during navratri are 1000 fold more fruitful.

Devi Navaratri is celebrated four times in a year which are named after Hindu month, associated with a particular season transition and a specific form of Devi:

Navaratri	Month	Season	Worship	English Month
Sharan Navaratri	Ashwayuja month	Autumn	Durga Devi	Sep / Oct
Chaitra Navaratri	Chaitra month	Spring	Sri Lalitha Devi	Mar / Apr
Magha Navaratri	Magha month	Winter	Raja Shyamala	Jan / Feb
Ashada Navaratri	Ashaada month	Monsoon	Varahi Devi	Jun / Jul

Sharan and Chaitra Navaratri's are the famous ones, and the other two, Magha navaratri and Ashada navaratri are called Gupta (Secretive) navaratri's. Sharan Navaratri is celebrated by the majority of people from the first day to the ninth day of Ashwayuja Month, culminating on the 10th day which is called Vijaya Dashami. Nine manifested forms of Durga devi are worshiped during Sharan Navaratri and some devotees do Dasa Mahavidya Sadhana.

Sree Devi Peetham is the only Lalitha Devi Temple in the Atlanta area, where all four Navaratri's are extravagantly commemorated.

With the divine blessings of His Holiness Courtallam Shankaracharya Jagadguru Sri Sri Sri Siddheswarananda Bharati Mahaswamiji and Sri Shakthi Peethadheeswari Mataji Sri Ramyananda Bharati Swamini ji and under the guidance of puja swamiji's disciple Sri Lalithananda Natha garu, Sree Devi Peetham had a spectacular Devi Sharannavaratri Mahotsavam from October 15th to 23rd, 2023.

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All 9 days, Sri Lalitha Parameshwari Devi who is the pradhana devata in Sree Devi Peetham was adorned with various forms of devi alankaram starting with Sri Bala Tripura Sundari, Raja Shyamala, Maha Varahi, Bhuvaneshwari, Mathangi, Sri Lalitha Devi, Saraswathi, Maha Kaali and Maha Chandi Devi. Every day, the morning rituals started with Khadgamala, Tri-Shathi & Sahasranamarchana to Sri Chakra Meru (Siddheshwari Devi) followed by Chandi Homam in the morning.

The evening rituals started with Nadarchana (Devotional music offering) or Nrityarchana (Classical dance offering) to the Devi followed by Vishesha Puja with chatushashty (64) upacharas along with Sri Lalitha Sahasranama Kumkumarchana. Every day was concluded with the finest english discourses by Sri Lalithananda Natha garu on the various forms of Devi.

### **Chandi Homam**

Chandi Homam is a very powerful homam. In the homam, a priest with vedic mantras invokes agni (god of fire) to carry the dravya (offerings) to the combined energy of the 3 goddesses - Parvathi, Lakshmi and Saraswathi, who merged to form Chandi. Scores of devotees participated in Chandi Homam every day and offered dravyas to agni themselves. On the 10th day, the Chandi Homam commenced with Maha Purnahuti (a complete final offering to the divine mother).





### **Sri Saraswathi Puja & Aksharabhyasam**

Saraswathi puja is performed on the auspicious Mula nakshatra day during Navratri. On this day, Lalitha devi was adorned with serene white clothes and Veena. It is very favorable to get the Aksharabhyasam (process of introducing education and learning) to kids and knowledge seekers on this day, as it helps the individual to reach heights in respective fields. Lots of kids and adults participating in the Aksharabhyasam were initiated or reinitiated into education by Sri Lalithananda Natha garu.

### **Suvasini Puja**

In the Devi Bhagavatam it is clearly mentioned that the Adi Parashakthi is present in every living entity around us. The female form is considered closest to the Devi. The devotees who worship a Bala (small girl), or a kanya (Teenage girl), or a Suvasini (Married Woman) by considering them as a manifestation of goddess Durga, the divine mother showers her blessings and grants their wishes. Sree Devi Peetham performed Suvasini puja on Friday evening along with the Lalitha Sahasranama Kumkumarchana chanting.



**“Yatra naryastu pujanya ramante tatra devatah”  
Where women are worshipped, there the gods are delighted.**

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## Pravachanam (Discourses)

After the conclusion of Vishesha pooja in the evening, Sri Lalithananda Natha garu gave spiritual discourses in English, which were well received by people of all ages and from all regions. Each day the discourses were given on specific forms of Lalitha devi or Dasha Mahavidhyas, explaining their origin, appearance, benefits of worshipping them and special stotras or names of the goddess that gives the quick grace of that specific devata. Through the pravachanam devotees learned more in depth about Bala Devi, Raja Shyamala Devi, Varahi Devi, Bhuvaneshwari Devi, Taara Devi, Kamalathmika Devi, Bagalamukhi Devi, Kaali Devi & Chinnamasta Devi.



## Special Visit by Asthana Vidushi of Kanchi Peetham

Smt. Sridevi Ayyagari, who is the Asthana Vidhushi (Royal Singer) at Sri Kanchi Peetham had an unplanned visit to Sree Devi Peetham during Sharannavaratri 2023. She offered a soulful mesmerizing kadha gaanam (story narration in form of music) on origination of Kanchi Kamakshi devi and gave Kamakshi Devi's virtual darshan to all the devotees through her Kadha gaanam. She shared her experience of the divine energy and the presence of Sri Lalitha Devi at Sree Devi Peetham and got the divine mother's blessings.

## Final Reflections

With the 9 days & nights of rituals and celebrations, devotees got an opportunity to utilize the Navaratri to pay tribute to the divine feminine energy. Music, dance, homas, pujas and the heartfelt prayers were offered to the Goddess devi for her grace. Divine energy was felt by the sadhakas at Sree Devi Peetham, which is reassuring us that the divine mother has come down to protect her children. Sri Matre Namaha!

# Raja Shyamala Navatri Mahotsavam - 2024

*By Kalpana Mutyala*

## **Sri Gurubhyo Namah –Sri Matre Namah**

What is Navaratri: Nava-Ratri translates to 'nav' meaning 9, 'ra' meaning night and 'tri' meaning the three aspects of mind, body, and soul. So, Navaratri literally means nine nights. Navaratri is a festival dedicated to the Divine Feminine.

The nine divine nights of Navaratri is celebrated to honor the divine Feminine, most often associated with Durga Ma and Goddess Parvati. This festival lasts for nine days and nights, during which various forms of the Devi are worshiped. Navaratri celebrates her various incarnations and victories over terrible demons. One such sacred triumph was a battle against the powerful demon Mahishasura, who could not be killed by any man or God. On the 10th day Durga Ma was victorious.

Four seasons of Navaratri are celebrated in a year based on the recommendation from our ancient rishis/ancient scriptures. They are:

1. During Magha month (January-February) - Matangi/Shyamala or Gupta Navaratri.
2. During Chaitra month (March-April) – Vasantha/Chaitra Navaratri.
3. During Ashada month (July-August) – Ashada/Varahi Navaratri or Gupta Navaratri.
4. During Aswayuja month (September-October) – Sharad Navaratri.

### **Why we call it as Gupta Navaratri?**

These are secret because, as per shakteya, some specific rules have been set and a guru has to initiate properly when you are doing sadhana of these two divine mothers.

What are Benefits of doing sadhana during these Navaratri time:  
If you do sadhana during this auspicious time (Navaratri time) it will be 1000 times or more effective and the divine mother's grace, come fast. That is the significance of nine nights.



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## What is Shyamala Navaratri?

Similar to other Navratri, this Raja Shyamala Navratri is also the divine nine nights to honor and celebrate the female shakti in the form of Goddess Shyamala or Matangi. Also, dedicated to nine forms God Shyamala Devi.

This form of Shyamala Navratri is celebrated during the month of Magha (It falls in the month of Magh during Jan-Feb). which starts after Amavasya day and continues for 9 days from Shukla paksha padyami to Shukla paksha navami. This Shyamala Navratri includes VasantaPanchami (day 5) as it is good for vidyarambham (studies), Ratha Saptami (day 7), and Bishmashtami (day 8) which are considered as most auspicious days.



## Pooja From Day 1 to Day 9

Day	Devi Form	Tithi
Day 1	Laghu shyamala	Magha sukla pratipada
Day 2	Vagvadini shyamala	Magha sukla dwitiya
Day 3	Nakuli shyamala	Magha sukla tritiya
Day 4	Hasanti shyamala / Kalyana shyamala	Magha sukla chaviti
Day 5	Sarva siddhi matangi / Jagdaranjini matangi	Magha sukla panchami
Day 6	Vasya matangi	Magha sukla shashti
Day 7	Sarika shyamala	Magha sukla saptami
Day 8	Suka shyamala	Magha sukla ashtami
Day 9	Raja matangi	Magha sukla navami

---

In Shyamala Navratri goddess Shyamala is the embodiment of knowledge, talent, and expertise as she is the combination of Tri Shakti. Hence praying goddess Raja Matangi in this Shyamala Navratri will provide us with the following benefits.

- She provides the blessings of Jnana (Knowledge) and fulfillment of all our wishes and desires.
- Children or students may get benefited by becoming well versed in studies and all other undertakings of life.
- Enhance the couples relationship between the husband & wife.
- As she is the goddess of beauty, she provides us with the blessings of marriage, happy life, material gain, and happy life.
- Cures long-term disease and blesses with long life and progeny.
- She is the representation of 64 arts and bestows her grace on making a person attain proficiency in poetry, music, dance, all fine arts, and respective chosen field on an individual.
- Helps to remove our old karmic sins, mistakes, errors, and bondage of past life.
- Provides child boon for childless couples, the job for jobless people, marriage offer for unmarried persons and giving the overall joy and prosperity.
- Enhances our abilities and talents of arts, speech, knowledge, studies, etc. Shyamala Devi is the embodiment of thoughts, called the Jnana Shakti (Akarshana Shakti) of Tripura Sundari.
- we will be relieved from all sorts of troubles, pains and agony caused by Navagraha dosha and other natural calamities.
- The divine intervention of the Maa Shyamala restores peace and prosperity throughout the Universe.

### **Who is Shyamala Devi/Raja Matangi?**

When Lalitha devi came, the main reason she came here was to kill Bhandasura. She had to create her own army, Shakti sena, to kill him. First, she created two divine mothers. From pride and arrogance she created divine mother Varahi Devi. She is the commander chief of Lalitha Devi Shakti sena, and from her intelligence came Shyamala Devi, she was appointed as prime minister (mantrini).

---

**Maa Shyamala devi is one of the two deities that we see on either side of Lalitha Tripura Sundari Devi.**

Shyamala Devi or Goddess Matangi has a dark, emerald-green complexion with 8 hands holding the weapons: a noose, sword, goad, and club, along with a floral garland of white lotuses and Kadamba flowers (hence called as KadambaVanaVasini), and 2 parrots. She is seen playing a Ruby stoned veena, wearing conch-shell earrings and wears a crescent moon as her crown while seated on the royal throne. Each of these items has a special meaning: Green – knowledge; Veena – music; Parrot – speech; Floral bow - Art and success; Paasam Attractiveness; Ankusham- Control; Sugarcane - worldly desires.

Shyamala Devi or Goddess Shyamala is also known as Devi Matangi, Raja Matangi, Sri Raja Shyamala, Maha Mandhirini. She is the 9th among 10 Dasa Mahavidya, the 10 tantric divine forms of Mother Parvathi Devi.



Shyamala Devi is the 9th Vaagdevi and being the Veda Matha, she is represented as Adhi Devata and hence provide us the blessings of Vaag Balitham and ashtama siddhi to create an auspicious life to everyone praying to her on this Shyamala Navratri.

Raja Shyamala is the Mahamantrini and adviser of Sri Lalitha Parameshwari and the prime minister who carried the royal emblem(mudrini) with her and is known by the name Mudhreshwari.

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## Other Names of Shyamala Devi?

Goddess Shyamala Devi is also represented in various names such as Geya Chakra Vaashini, Laghu Shyamala, Neela Saraswati, Vaghvadhini Shyamala, Nakhula Shyamala, Hasanthi Shyamala, Sarvasiddhi Matangi, Vasya Matangi, Sarika Shyamala, Suka Shyamala, Raja Matangi.

### Her anga, upanga and pratyaga devatas are.

Laghu Shyamala , Vagvadhini Shyamala , Nakhula Shyamala

### How did this mother get the name Matangi?

Matanga Maharshi is a companion of Himavantha (the father of Goddess Parvathi). He has worshiped Shyamala devi for many years, and his dream for Shyamala devi to become his daughter has been granted. Shyamala devi was born as Matanga's daughter and became known as Matangi Devi, as per his wishes.

### How did this mother get the name Raja Shyamala?

If there is a king, there is something called Raja mudra. The divine mother Lalitha Devi is queen of the entire universe. So, she gave her raja mudra to Shyamala devi that is why she is called as Raja Shyamala.



## Shyamala Shodasha Nama Stotram

HayagrīvaUvācha |  
TāṃTuṣṭuvuḥṢoḍaśabhīrnāmabhīrnākavāsinaḥ |  
TāniṢoḍaśanāmāniŚṛṇuKumbhasamudbhava || 1  
SaṃgītayoginīŚyāmāŚyāmalāMaṃtranāyikā |  
MaṃtriṇīSaciveśī Ca PradhāneśīŚukapriyā || 2  
VāṇavatīVaiṇikī Ca MudriṇīPriyakapriyā |  
NīpāpriyāKadambeśīKadambavanavāsini || 3  
Sadāmadā Ca NāmāniṢoḍaśaitāniKumbhaja |  
EtairyaḥSaciveśāniṃSakṛtStautiŚariravān |  
Tasya Trailokyamakhilam Haste Tiṣṭhatyasamśayam || 4  
Iti Śrī Brahmāṃḍapurāṇe Lalitopākhyāne  
Śrīśyāmalā Ṣoḍaśanāma Stotram |

Those who cannot chant above Shodasha Nama Stotram can recite below Shodasha (16) names. Those are

1 Sangeeta Yogini	9 Veenavati
2 Shyama	10 Vainiki
3 Shyamala	11 Mudrini
4 Mantra Nayaka	12 Priyaka Priya
5 Mantrini	13 Neepa Priya
6 Sachiveshi	14 Kadambeshi
7 Pradhaneshi	15 Kadamba Vanavasini
8 Shuka Priya	16 Sadamada

These Navratri days aren't just any Navratris; they're one-of-a-kind. Goddess Shyamala Devi blesses all devotees who celebrate Shyamala Navaratri Puja.

saṅgīta-yoginīśyāmāśyāmalā mantra-nāyikā |  
mantriṇīśaciveśāni ca pradhāneśīśukapriyā ||  
vāṇavatīvaiṇikī ca mudriṇīpriyaka-priyā |  
nīpa-priyākadambeśīkadamba-vana-vāsini ||  
sadāmadā ca nāmāniṣoḍaśaitānikumbhaja |

# Sree Devi Peetham Offerings

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## Weekly Special Offerings @ Evening

Monday - Rudrabhishekam

Tuesday - Pratyangira Rahu kala Puja & Abhishekam

Thursday - Sai Baba Harathi

Friday - Sri Chakra Abhishekam & Kaali Harathi

Saturday - Shani Thailabhishekam (Morning)

## Monthly Special Offerings @ Evening

Krishna Paksha Chaturthi - Sankatahara chaturthi Puja

Shukla Paksha Panchami - Sri Varahi Devi Abhishekam

Krishna Paksha Panchami - Sri Raja Syamala Devi Abhishekam

Shukla Paksha Ashtami - Sri Dhoomavati Devi Abhishekam

Krishna Paksha Ashtami - Kaalashtami KaaliKaalabhairava Abhishekam

Pournami - Sri Lalitha Devi Abhishekam

One of the four Saturdays - Sri Shaneeswara Abhishekam

**Every Day 7 pm - Nitya Puja & Sri Lalithasahasranama Parayana**

**for more details visit - [www.sreedevipeetham.org/](http://www.sreedevipeetham.org/)**

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*It is not about how much we give,  
It is about how much love we put into giving.*

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*Come together to share narratives of our Sanatana Dharma. Offer your contributions—be it articles, poetry, drawings—to spark transformation.*

*Reach us at - [sdpeetham@gmail.com](mailto:sdpeetham@gmail.com)*

*or*

*Contact - Ramakrishna Koduri - +1(904) 866-9243*





## Appeal

The appeal is for collective commitment to protect Sanatana Dharma and contribute to a sustainable, values-driven society. The initiative also invites devotees to support this noble cause for the broader mission of Dharma Samrakshana.

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# Siddha Prabha

*Illuminating the Essence of Sanatana Dharma*

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