

14th Episode – Mahakala – Secret revealed

Following 13th episode of “*Rudraksha*” towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 13th episode, Quote “Rudraksha beads work on different chakras of the body and when strung according to this therapy, they start cleansing the chakras in a very short duration”. Unquote. Rudraksha is also known as “Rudra – Shiva” and “Aksha – Eyes” which has a lot of positive energy to offer and provides cleansing effects on our chakras.

In this 14th episode, we will look into significance of Mahakala.

Shiva takes various manifestations and He is known in various different names. Of his varied manifestations, **Kala** is particularly significant, **not just for metaphysical** reasons, but scientific ones. Both science and mysticism are fuelled by the same spirit of wonder.

To this effect, today scientists have recently recorded gravitational waves on the fabric of space-time - a confirmation of the Einsteinian idea that our experience of the physical world is relative. This also confirms a time-honoured yogic insight that sees time as the fundamental basis of creation. Time is always ticking away, but cannot be pinned down. It is this powerful, ineffable dimension that holds the entire universe together. **We called this dimension Kala.**

One aspect of time is the result of the **cyclical movement of physical reality**: a single rotation of Earth being a day, a revolution being a year, etc.

From the **atomic to the cosmic**, everything **physical** is in **cyclical motion**. But time is, fundamentally, **Kala**, which also implies **darkness or space**. Only in time, space is possible; so, space is seen as a consequence of time. Because of space, form is possible. Because of form, all physical reality becomes possible. Even gravity is one small by-product of time. It is a force that manages the time-space relationship, and allows Kala to find expression.

When the dark nothingness of Kala reverberates and takes form, physical existence begins.

Indian culture realised that when we speak of a dimension beyond logical perception, it is best to speak dialectically. So, we personified a complex existential reality and called it “Shiva”. This is not religion; this is mysticism, a subjective science. Shiva literally means ‘that which is not’ or no-thing. The hyphen is important. It is in the lap of vast no-thingness that creation has happened. Over 99 per cent of the atom and the cosmos is, in fact, emptiness – simply no-thing.

This dark aspect of Shiva was personified as Kala Bhairava – a dimension potent with life, uncannily similar to the dark energy of modern-day physics. Kala Bhairava is a vibrant state of darkness, but when he becomes absolutely still, he turns into Mahakala, the ultimate time machine.

In order to bring this complete aspect to reality and better understanding, it is Jalalingam temple’s intention to consecrate Bhairava within space of Gua Charas. All devotees are welcomed to come and experience and indulge in this significant aspect of Mahakala with chants of Nirvana Shatakam.

The Nirvana Shatakam is towards this – you don’t want to be either this or that. If you don’t want to be this nor that, then what do you want to be? Your mind cannot understand this because your mind always wants to be something. If one says, “I don’t want to be this; I don’t want to be that,” you would think, “Oh something super!” Not super. “Oh, so emptiness?” Not emptiness. “Nothingness?” Not nothingness. That’s what is being conveyed through this chant. In next episode we will see the details of Niravana Shatakam which was given to us by Adi Shankaracharya over a thousand years ago, is one of the most well-known among Sankrit chants.

The **spiritual process** anywhere in the world is always about **transcending the physical**, because form is subject to cycles. **Kala Bhairava is seen, therefore, as the Destroyer of Ignorance**: he who shatters the compulsive cycles of birth and death, being and non-being.

When the boundaries of time and space are transcended, and the limitations of form shattered, the seeker wakes up to the truth that the mystics of the world have always known: that access to the beyond is to be **found in the here and now. When the last vestige of ignorance is annihilated, all that remains is Mahakala, the ultimate nature of existence, infinite darkness, an eternity.**

Jalalingam temple is perfect place to realize and assist us to look inwards to realize and attain this blissfulness.

Shiva Shambo
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Master Ir. Sivabalan - Temple Trustee
9th Feb 2020

13th Episode – Rudraksha

Following 12th episode of “Nandi is all about sitting active, full of alertness, full of life”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 12th episode, Quote “The closer **you go to a temple**; you need to have quality like Nandi. You are not trying to go to heaven. You are not trying to get this or that. **You simply sit**”. Unquote.

In month of February we will share 9 different episodes which eventually end at episode 21. As such, in this 13th episode, we will look into significance of Rudraksha.

First and foremost, lets understand what is Rudraksha. The word Rudraksha (*Botanical name: Elaeocarpus Angustifolius*) is derived from the word Rudra (Shiva) and aksha (eyes). Ancient spiritual texts like the Shiva Purana and the Devi Bhagwatam are replete with the numerous therapeutic properties and the spiritual significance of these herbal beads. Rudraksha beads work on different chakras of the body and when strung according to this therapy, they start cleansing the chakras in a very short duration. From regulating blood pressure, to treating skin problems, backache, headache, psychiatric cases and providing relief from tension, phobia and insomnia and giving success in business, educations and relationships they have an admirable success rate.

Rudraksha beads range from 1 Mukhi to 21 Mukhi, each bead capable of aligning our mind and the energy around us to specific outcomes in health, happiness, spiritual upliftment, prosperity, creativity, intuitive ability, material fulfilment, family harmony, attraction, self-empowerment and a fearless life. As mentioned Rudraksha commonly come from 1 to 21 Mukhis, but Rudraksha of 1 of 14 Mukhis are commonly found. Rudraksha beads from 15 Mukhis to 21 Mukhis are rarer and mukhis above that are found in very few numbers every year. Of all these, 4, 5 and 6 Mukhi Rudraksha beads are found easily and abundantly. Lets look at the basic information of the Rudraksha's.

- | | | |
|------------|-----------------------------------|--|
| 1) 1 mukhi | a. Ruling God – Shiva | a. Ruling God – Kartikeya |
| | b. Ruling Planet – All | b. Ruling Planet – Mars |
| | c. Beeja Mantra – Om Nama Shivaya | c. Beeja Mantra – Om Hreem Hoom Namah |
| 2) 2 mukhi | a. Ruling God – Ardhanareeshwara | 7) 7 mukhi |
| | b. Ruling Planet – Moon | a. Ruling God – Laxmi |
| | c. Beeja Mantra – Om Namah | b. Ruling Planet – Venus |
| | | c. Beeja Mantra – Om Hoom Namah |
| 3) 3 mukhi | a. Ruling God – Agni | 8) 8 mukhi |
| | b. Ruling planet – Sun | a. Ruling God – Ganesh |
| | c. Beeja Mantra – Om Kleem Namah | b. Ruling Planet – Ketu |
| | | c. Beeja Mantra – Om Hoom Namah |
| 4) 4 mukhi | a. Ruling God – Brahaspati | 9) 9 mukhi |
| | b. Ruling planet – Jupiter | a. Ruling God – Durga |
| | c. Beeja Mantra – Om Hreem Namah | b. Ruling Planet – Rahu |
| | | c. Beeja Mantra – Om Hreem Hoom Namah |
| 5) 5 mukhi | a. Ruling God – Rudra Kalagni | 10) 10 mukhi |
| | b. Ruling planet – Jupiter | a. Ruling God – Krishna |
| | c. Beeja Mantra – Om Hreem Namah | b. Ruling Planet – All |
| | | c. Beeja Mantra – Om Hreem Namah Namah |
| 6) 6 mukhi | | 11) 11 mukhi |

- a. Ruling God – 11 Rudras
 - b. Ruling Planet – All
 - c. Beeja Mantra – Om Hreem Hoom Namah
- 12) 12 mukhi
- a. Ruling God – Sun
 - b. Ruling Planet – Sun
 - c. Beeja Mantra – Om Kraum Ksaum Raum Namah
- 13) 13 mukhi
- a. Ruling God – Kamadeva
 - b. Ruling Planet – Venus
 - c. Beeja Mantra – Om Hreem Namah
- 14) 14 mukhi
- a. Ruling God – Hanuman
 - b. Ruling Planet – Mars
 - c. Beeja Mantra – Om Namah
- 15) 15 mukhi
- a. Ruling God – Lord Pashupatinath
 - b. Ruling Planet – Mercury
 - c. Beeja Mantra – Om Hreem Namah
- 16) 16 mukhi
- a. Ruling God – Mahamrityunjaya Shiva
 - b. Ruling Planet – Moon
 - c. Beeja Mantra – Om Hreem Hoom Namah

- 17) 17 mukhi
- a. Ruling God – Katyayani Devi
 - b. Ruling Planet – Saturn
 - c. Beeja Mantra – Om Hreem Hoom Hoom Namah
- 18) 18 mukhi
- a. Ruling God – Bhumi Devi
 - b. Ruling Planet – Earth
 - c. Beeja Mantra – Om Hreem Shreem Vasudhaye Swaha
- 19) 19 mukhi
- a. Ruling God – Lord Narayana
 - b. Ruling Planet – Mercury
 - c. Beeja Mantra – Om Vam Vishnave Sheershayane Swaha
- 20) 20 mukhi
- a. Ruling God – Brahma
 - b. Ruling Planet – Earth
 - c. Beeja Mantra – Rudrarupaye Kalpante Namastubhyam Trimurtaye
- 21) 21 mukhi
- a. Ruling God – Kubera
 - b. Ruling Planet – Earth
 - c. Beeja Mantra – Om Yakshaya Kuberaya Vaishnavanaya Dhan, Dhanyadhipataye, Dhan Dhanya Srimidhim mein Dapya Dapya Swaha

It is also a kind of shield against negative energies. It is possible for some people to use negative energies to cause harm to someone else. It is also a kind of shield against negative energies. It is possible for some people to use negative energies to cause harm to someone else. This is a whole science by itself. One Veda, the Atharvana Veda, is all about how to use energies to your advantage and to someone else's detriment. If somebody who has mastery over this wants to use it, so many things – extreme suffering and even death can be caused.

A rudraksha is a kind of shield against this. You may think nobody will do negative things to you, but it is not necessary that it should be targeted at you. Let us say somebody did it to the person sitting next you, but he is not receptive to it. Now you may get it because you are sitting next to him. It is just like when two people are shooting at each other on the street, they do not intend to shoot you, but you may get shot. Similarly, these things also can happen. It is not intended for you, but it can happen if you are in the wrong place at the wrong moment. There need not be a huge fear about such things, but a mala is a kind of protection from that.



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 1st Feb 2020

12th Episode – Nandi is all about sitting active, full of alertness, full of life.

Following 11th episode of “*Navagrahas, partial secret revealed*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 11th episode, Quote “It is important for each of us to meditate and look inward, because it will **raise our consciousness and also raise beyond the planets and their effects**. Jalalingam temple is a perfect place as the energy in existence will help each of us to concentrate and bring our mind and body to ease”.

As such, in this 12th episode (final episode for month of Jan 2020), we will look into significance of Nandi and Tortoise in temples. Many of us may wonder or ask the question within ourselves why Nandi and Tortoise is often sighted in temples – Mostly in Shivan temples.



To make it interesting, in Jalalingam temple not only we have significant Nandi but also Tortoise whom lived in the cave for many years and eventually his shell is placed near meditating Buddha given us insights if we are willing to see “things are they are”.

Nandi is the symbolism Nandi is the symbolism of eternal waiting. Waiting is considered as the greatest virtue in Indian culture. One who simply knows how to sit and wait is naturally meditative. Nandi is not expecting for Shiva to come neither he is anticipating or expecting anything.

He is just waiting; he will wait forever. That quality is an essence of receptivity that Nandi is Shiva's closest companion. The closer **you go to a temple**; you need to have quality like Nandi. You are not trying to go to heaven. You are not trying to get this or that. **You simply sit.**

People have always **misunderstood meditation as some kind of activity**. No, it is a quality. That is the fundamental difference. On the other hand, prayer means you are trying to talk to God, Meditation means you are willing to listen to God.

You are just willing to listen to existence, to the ultimate mature of creation. You have nothing to say, you simply listen. That is the quality of Nandi. He just sits alert. This is very important, **he is alert**, not sleepy or sitting in a passive way. **Sitting active, full of alertness, full of life.** That is meditation.

Meditation essentially means one is not doing his own thing, he is just there. Once you are simply there, you become aware of the larger dimensions of existence, that is always in action. You become aware that you are a part of it. Even now you are part of it, but becoming aware of it is meditateness.

Nandi is symbolism of that. He just sits and reminds everyone; you must sit like me.

As for Tortoise, in the Bhagavad Gita Lord Krishna says that; *“One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness”*.



A tortoise can totally cocoon itself in its shell just like when a yogi meditates, he cocoons himself from the world too and gets inside his meditative shell. He renounces all material possessions or even a thought of it. Tortoise is at the entrance of the temple which signifies, we need to detach ourselves from the materialistic world while entering the temple.

Or sometimes tortoise is in front of Nandi, which signifies, you mediate like Nandi and detachment like tortoise will follow automatically. So, the next time you go to Jalalingam temple, remember to withdraw your mind from materialistic world like tortoise and sit like Nandi, full of alertness, full of life and that is meditation. There are ample of place in our temple to do the meditation and for this very purpose after June 7th 2020, we will have a specific mediation place at Hanuman sanctum, which will be build.

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30th Jan 2020

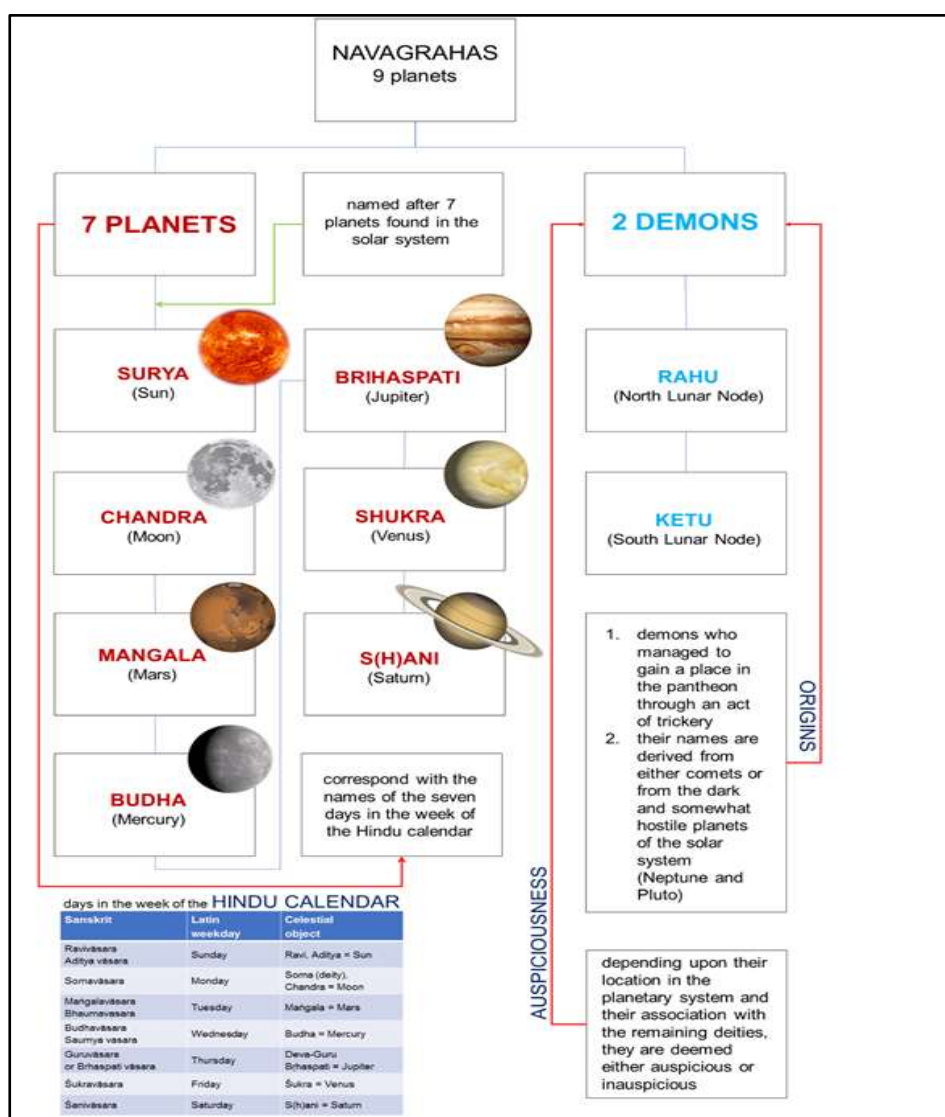
11th Episode – Navagrahas, partial secret revealed.

First all, I would like to thank all good-hearted souls whom had perform various prayers for my wellbeing. When time allows, I will share details of my journey to recovery, nevertheless for now, let me express my heartfelt to everyone and I thank the Supreme for me to be back on this episode's towards Maha Kumbaabishegam.

Following 10th episode of “Does planetary movements affects our lives”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 10th episode, Quote “The stars that we see in the sky are far away, so very far away that they have nothing to do with you. Just one star has a **big influence upon you** – **the Sun. And its satellite, the Moon**, also has some influence upon you. This planet has an even greater influence upon you”.

As such, in this 11th episode, we will look into fundamentals of Navagrahas. Nine planets collectively known as Navagrahas are represented as celestial bodies (deities). Of the nine deities, seven are named after the planets in the solar system, and correspond with the names of the seven days in the week of the Hindu calendar. However, Rahu and Ketu are two deities who are actually demons. The Navagrahas are organised as shown in the chart below;



Devotees usually propitiate these gods before offering prayers to the main deity in the sanctum sanctorum of the temple. Worshipped in Hinduism for good luck or to overcome adversity, bad luck or misfortune arising from past karmas or birth related defects (dhoshas).

Ancient Navagraha Mantras are invocation lines written by the great Rishis and Learned men of ancient times to appease, invoke and mollify the effects of planetary transits and please the Gods with our devotion.

When we chant mantras, as is the specified pronunciation which is an important and most imperative part of chanting, we feel the positive vibes within our system. If we talk about our physical body: it vibrates at certain frequency and this frequency always varies depends upon a person's thoughts, emotions, way of living and life style etc. It is the believe that, when we chant certain mantra for certain planet, it produces energy and help our physical energy in a way to cope up or neutralizing the effect of particular planet.

There are certain Guru Mantras and Sadhanas /Meditations those are so powerful, if one does them, he is **relieved from any kind of malefic planetary effects**, black magic, wrong practices by other jealous people around, enemies practising, voodoo and witchcraft, because after doing them for certain period of time, that person vibrates more than planets.

As mentioned in previous episode, it is recommended to practise any meditation technique part of your life, because it will raise your consciousness and also raise beyond the planets and their effects. Jalalingam temple is a perfect place as the energy in existence will help each of us to concentrate and bring our mind and body to ease.

As per Hindu customs, the Navagraha are typically placed in a single square with the Sun (Surya) in the centre and the other deities surrounding Surya; no two of them are made to face each other. In South India, their images are generally found in all important Saiva temples. They are invariably placed in a separate hall, on a pedestal of about three feet in height, usually to the north-east of the sanctum sanctorum.

There are 2 kinds of installation of the planets when arranged in this fashion, known as **Agama Pradishta** and **Vaidika Pradishta**. The charts below show these 2 arrangements and placement of each deity. The Navagrahas placement for the nine planets, how the 9 planets are positioned in a temple accordingly to **Agama Pradishta** arrangement.



The navagrahas placement for nine planets, how the 9 planets is positioned in a temple according to Vaidika Pradishta arrangement.



Whilst the above two arrangements are common throughout most temples and as mentioned above, it is indeed important to practise any meditation technique part of your life, because it will raise your consciousness and also raise beyond the planets and their effects. In order to assist each of us spiritual journey presence of Guru is considered up most important. Guru is represented with number 3. The vision received is explained in layout below whereby, all dimensions equals to number 3 whereby Guru takes in-charge.

30 th	31 st North. WEDNESDAY - RABU	
MARS	MERCURY	KETHU
⑨	14 ⑤	⑦
2 nd SATURN	3 rd SUN	4 th JUPITER
West ⑧	10 ①	12 East ③
9 th URANUS	10 th VENUS	11 th MOON
13 ④	⑥	11 ②
	SOUTH	

The theory, in-depth explanation and implementation itself will be explained in future. However, for now, it is important for each of us to meditate and look inward, because it will raise our consciousness and also raise beyond the planets and their effects. Jalalingam temple is a perfect place as the energy in existence will help each of us to concentrate and bring our mind and body to ease.

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29th Jan 2020

10th Episode – Does planetary movements affects our lives?

Following 9th episode of “*Importance of Shradh*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

In the previous episodes we look into details of different level of energies and fundamentals of life. We also noted that we have to keep looking inward for many of our questions and “see things as they are” whereby a lot of answers can indeed be obtained by observing the nature (Na Ma Si Va Ya) (**Earth, Water, Fire, Pranic** and **Sky/Ether**) and meditation.

In this 10th episode we will look at the following question “*Does planetary movements affects our lives*”? Often many of us believe, to a certain extent and often relate our life problems with planetary effect of our birth chart – is it not?

Before we dive into any sort of details lets understand the basics of this universe. As often mentioned by Sadhguru, in this cosmos, our galaxy is a small happening.

In the Milky Way, this **Solar System is a speck**. In that tiny speck, planet **Earth is a super-tiny speck**. In that, your city (i.e. place of birth) is a **micro-tiny speck**. In that speck, **you are a big man!** People have lost perspective of who and what they are and how planets can affect us.

Sage Vyasa, the person who compiled the four Vedas – his father was an Aryan and his mother was a Dravidian. In spite of that, in South India, they don’t ascribe to the Vedas. Dravidian culture never went for astrology by looking at the stars, they made predictions by looking at people. In South India it is called Nadi Joshyam. But the Aryan culture came with astrology.

Astrology (Planetary movement) is an **interpretation of astronomy**. **If you try to interpret** something, invariably **you miss a lot of points**. So, it is a mis-interpretation because you missed a lot of things.

The reason why the Aryan culture looked at the stars so much is, they were nomadic. They were always travelling. Since there were no roads, they needed to figure out which is north, which is south, which is east, which is west. When the sun was up, they knew. Once the sun set, there was really nothing except fire and stars. So, the Aryan culture revolved around fire and the stars. The stars informed them approximately which way to go. Slowly, observing the stars, they figured which way to travel. They kept looking up and their knowledge of the stars increased. Interpretations started, and they developed a certain mastery and knowledge about the stars.

However, the indigenous people of this land did not look up. They always saw the earth as their mother and paid attention to her. Because they looked at the earth, they developed agriculture, almost before anyone else on the planet could think of it. That means, they had food growing in one place. They did not have to chase anything. They did not have to go around picking something. They knew how to reap from the earth. Once they knew how to reap from the earth, they stayed in the same place. They started building homes; because they started building homes, they started singing. Because they built homes and they had to count how many bags of grain they had grown, they started arithmetic. Mathematics, music, aesthetics, agriculture, and the spiritual process developed in this culture because they paid attention to the earth. In short, they looked at fundamentals of **Na Ma Si Va Ya** and understood the 5 elements of nature very much so.

These are two different kinds of cultures, even in today’s world: One is always looking up, not at the stars anymore, but at the one and only God up there. The other one is always looking down. The looking-down cultures live more sensibly because they consider **Mother Earth as God**, so they walk a little more gently on the planet.

So much into history to give each of us a little of flavour of what is happening around us and how we get influenced and inter-relate happenings which we create ourselves in this life and easily relate them to birth chart (i.e. planetary movements). This simple answer to know and relate all the happenings in our daily life, is indeed to **look for answers inward**.

Anyway, the choice is this: either **you try to live your life by predictions** or you have the capability to **make a plan and fulfil the plan**. All those minds which are incapable of a plan will look for a prediction.

The stars that we see in the sky are far away, so very far away that they have nothing to do with you. Just one star has a **big influence upon you – the Sun. And its satellite, the Moon**, also has some influence upon you. This planet has an even greater influence upon you.

But above all, **what is within you has the biggest influence upon you**. All those who are incapable of committing themselves to a plan and fulfilling it, want a prediction. The advantage with predictions is, you can keep changing them. But if a plan has to work, you have to pay enormous attention in creating one. Then you have to stick to it. Then it means your life is happening wonderfully.

Jalalingam temple will provide all the answers each devotees needs if we really seek inward and concentrate to control our mind and mediate to reverberate our energies to pleasantness.

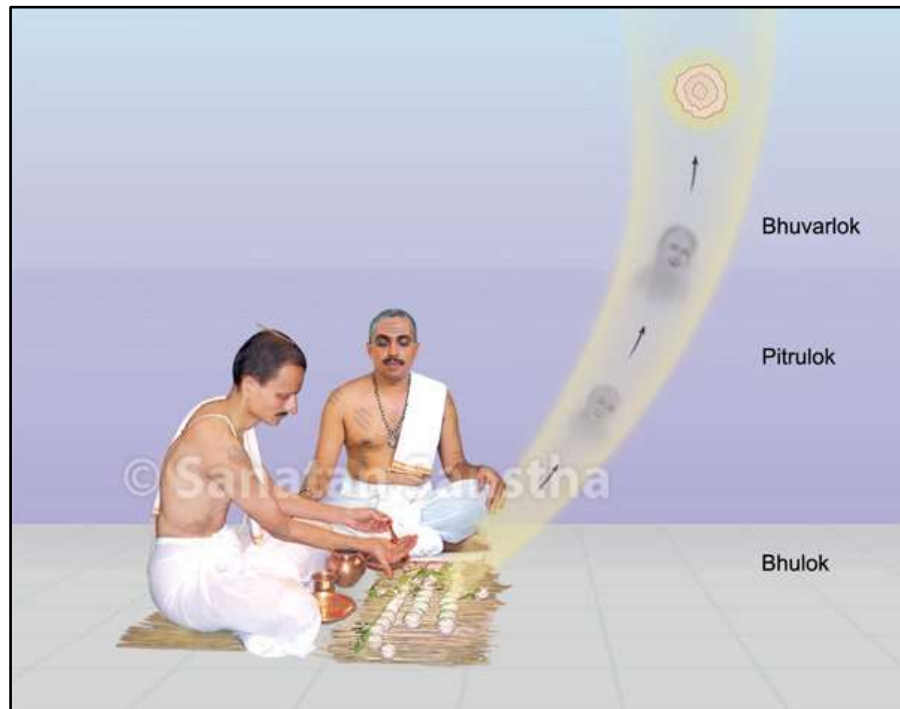
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21st Jan 2020

9th Episode – Importance of Shradh

Following 8th episode of “*The fundamentals of Life and Physical Life*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 8th episode, Quote “*There are many rituals to see that you can somehow put a drop of sweetness into such a non-discerning mind*”; hence it is importance for us to understand the rituals associated with death – Shradh.

As such, in this 9th episode, we will look into details of Shradh. It is important to understand what happens to life once it is left our physical body - **Annamaya Kosha**, and how it is important to nurture as much as pleasantness as possible.



Let's understand the term ‘*Shradh* or *Shraddha*’ (special rites performed for the departed ancestors). Some terminologies which is pertinent to understand as follows;

Pitar – When an individual dies, upon performing the *shradh* rites his/her subtle-body gets freed from pretayoni (species of the dead) and it gets position in the subtle-region called *Pitru lok*. Only then it assumed the status of a *pitar*.

Parvana – After performing *Sapindikaran shradh* (*Shradh* performed a day before the first death anniversary of the individual), the soul that has assumed the state of *pitar* now joins other *pitars* and then gets further categorised as *parvana*. He becomes eligible for receiving *Parvana shradh*. This *shradh* is addressed to the past three generations of the pitars.

Since the **spiritually potent mantras recited during the *shradh* rites** have the **subtle power** of providing momentum to the subtle-bodies of *pitars*, they can progress to a higher subtle-region of existence after the rites have been performed as seen in the figure above. Bharatiya culture says that, just as we serve our parents and close relatives when they are alive as part of abiding by our Dharma, we have certain duties unto them after their death. The *shradh* rites provide us with an excellent opportunity to fulfil these duties and repay our debts unto the *pitars*.

The *shradh* rites are necessary so that the journey after death of our parents, who have taken our utmost care during our childhood, becomes comfortable and without any distress, and that they acquire *sadgati* (i.e. momentum for moving to the next higher region). If *shradh* is not performed, the

desires of the *pitars* (i.e. deceased ancestors) remain unfulfilled. Negative energies make easy victims of such desire-riddled *pitars* and then, enslave them. In all likelihood, they then use them to cause distress to their own family members. By performing *shradh*, we get relieved from the distress caused by the *pitars*, and our life on earth becomes comfortable.

Here are the objectives of performing ***Shradh***

1. Helping through the medium of the *Shradh* rites, the *pitars* who have attained the *Pitru lok* (Region of the *pitars*), gain momentum for their onward journey.
2. Satisfying wishes and desires of the dead from our family lineage who, due to their unfulfilled desires have not gained momentum, meaning, who, instead of moving on to the superior regions are entrapped in the inferior region. Thus, providing momentum to their onward journey.
3. Due to their evil deeds, some *pitars* do not go to *Pitru lok*. Due to their *karmas* they enter the ghost species. To relieve them from that species, the *Shradh* rites are performed.

Now let's look at 3 historically established stages of *Shradh* as follows;

A. Agnoukarana

During the period of *Rugveda*, *pitars* were worshiped by offering *samidha* (wooden sticks) and *pinda* (rice balls used during *shradh*) into the sacrificial fire.

B. Pindadan or Pindapuja (Offering of pinda)

The process for *pindadan* is explained in *Yajurveda*, *Bramhans*, *Shrout* and *Gruhyasutra*. The rite was put into practice during the period of *Gruhyasutra*.

Information on the period when the *Pindapuja* commenced is documented in the Holy text *Mahabharat* – *Varahadev*, the Incarnation of *Shrivishnu*, introduced the entire concept of *shradh* to the world. He created three *pindas* from His molar tooth and placed them on *darbha* (A type of grass used in rites and rituals involving sacrificial fires and rites for the departed souls such as *shradh*) placed in the southern direction. *Varahadev* then advised, 'Let the 3 *pindas* be considered to represent the father, the grandfather and the great-grandfather'. He then performed the ritualistic worship of the *pindas* using sesame seeds as mentioned in the scriptures, and then suddenly vanished. Thus, began the worship of *pinda* for the *pitars* as per the guidance of *Varahadev*.

C. Offering food to Brahmas

During the post-*Gruhyasutra* and *Shruti-Smriti* period, offering food to *Brahmans* (Priests) was considered mandatory and became an important part of *shradh* rites.

D. Combination of all the three stages

In the current era, all the three stages mentioned above are included within the *Parvana shradh*. The scriptures prescribe that the householders should perform the *shradh* rites as their duty. Some of these offering is always performed during *Homam* held in *Jalalingam* temple and each devotee should understand the significant and science behind this so that it helps to elevate ourselves in many different dimensions.

Shiva Shambo
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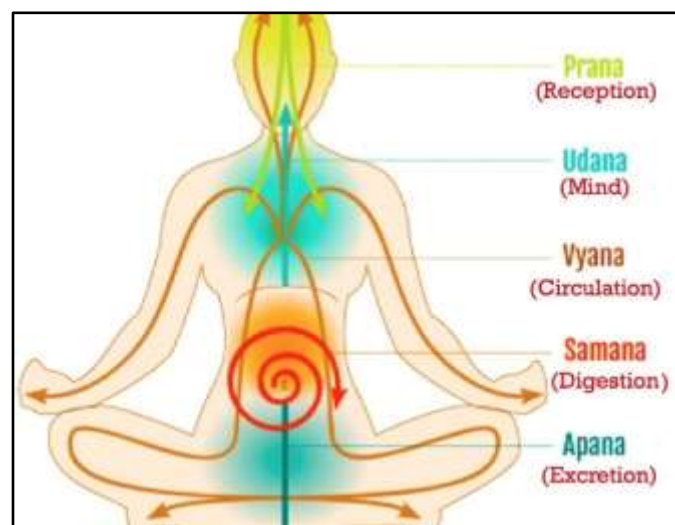
8th Episode – Fundamentals of Life and Physical Life

Following 7th episode of “*The fundamentals of Life and Death*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 7th episode, Quote “... *There is no such thing as life and death. It is neither life nor death – it is just a play of all these things*”; hence it is importance for us to understand the fundamentals of Life and Physical Life.

Therefore, in this 8th episode, we will look into these details. For the sake of understanding, there is **fundamental life** and **physical life**. Physical life energy, which is generally referred to as **prana**, has five basic manifestations. These are called **samana**, **prana**, **udhana**, **apana**, and **vyana**.

Now, let’s look at the stages of death and what happens to these 5 basic manifestations. It is important to understand this and the rituals associated death – Shradh.



This list includes;

- **prana** (inward moving energy)
- **apana** (outward moving energy)
- **vyana** (circulation of energy)
- **udana** (energy of the head and throat), and
- **samana** (digestion and assimilation).

Vayu (wind or air)	Location	Responsibility
Prana	Heart	Talking, laughing, singing, dancing, fighting, the arts, crafts, tasks
Apana (downward breath)	Anus	Lets food and drink enter body, waste move down and out the body
Udana (upward breath)	Throat	Sneezing, hiccupping, vomiting, coughing
Samana	Navel	Mixes what is eaten and drunk
Vyana	All the joints	Horripilation, sweating, stomach pain, bending on limbs, sense of touch

Samana is in charge of maintaining the temperature in the body. The first thing that happens after death is, the body starts cooling down. It is said within 21 to 24 minutes from the moment doctor declares a person as dead, **samana** starts exiting. Somewhere between 48 to 64 minutes after someone is considered as dead, **prana** exits. Between six and twelve hours after, **udhana** exits. Between eight to eighteen hours, **apana** exits. Subsequently, **vyana**, which is the preservative nature of prana, will start exiting and may continue to do so for up to 11 to 14 days if it is a normal death – that is if someone died of old age, because life became feeble.

For that period of time, certain processes will continue in the body; there will still be some element of life. If someone died in an accident, when the life within was still vibrant – unless the body is totally crushed – the reverberations of this life will continue somewhere between 48 and 90 days. During that time, there are things you can do for that life. Your experience of death is that someone is gone, but the experience of that being is that he or she has exited the body. If people you love died and would pop up again, there would be terror – not love, because your relationship is with their body or with their conscious mind and emotion. Once someone dies, those two aspects are left behind.

The mind is just a bunch of information that has natural tendencies which find expression in a certain way. When someone dies, there is no more discernment, no more intellect. If you put one drop of pleasantness into their mind, this pleasantness will multiply a million-fold. If you put one drop of unpleasantness, that unpleasantness will multiply a million-fold. It is a little like with children – they go out to play until they are exhausted and cannot go on anymore, because they do not have the necessary discernment as to when it is time to stop.

After death, discernment is completely absent, even more than in a child. Then, whatever quality you put into the mind; it will multiply a million-fold. This is what is being referred to as heaven and hell. If you go into a pleasant state of existence, it is called heaven. If you go into an unpleasant state of existence, it is called hell. These are not geographical locations - these are experiential realities that a life which has become disembodied is going through. This is very reason why in our culture we always chant mantras, thevaram, bhajans and observe silence during death rituals, to ensure we deliver as much as pleasantness to the deceased.

There is a whole science of what to do at different steps in death rituals. One of the first things people traditionally do if someone dies is, they will tie the big toes of the dead body together. This is very important because it will tighten up the muladhara in such a way that the body cannot be invaded by that life once again. A life that has not lived with the awareness that “this body is not me” will try to enter through any orifice of the body, particularly through the muladhara.

The muladhara is where life generates, and it is always the last point of warmth when the body is cooling down. The reason why traditionally, we always said that if someone dies, you must burn the body within an hour-and-a-half or a maximum of four hours is because life tries to get back.

There are many rituals to see that you can somehow put a drop of sweetness into such a non-discerning mind.

If you want to stop the drama, the first thing is to set fire to the body within one-and-a-half hours. Or to be sure the person is dead, they have stretched it to four hours. But the body should be taken away as quickly as possible. In agriculture communities, they used to bury, because they wanted their forefathers' bodies, which are a piece of soil, to go back to the soil that had nourished them.

Cremation is good because it closes the chapter. You will see that when there is a death in the family, people will be crying and wailing, but the moment cremation happens, they will become quiet, because suddenly, the truth has sunk in that it is over. This does not only go for the living but also for the disembodied being who has just exited the body. As long as the body is there, he or she is also under the illusion that he can get back.

There are many rituals to see that you can somehow put a drop of sweetness into such a non-discerning mind so that this sweetness will multiply many folds and they will live comfortably in a kind of self-induced heaven. That is the idea behind the rituals – if they are done properly. It is therefore, important to understand that the greatest seva that one can do is serving and performing the final rights to the diseased person.

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18th Jan 2020

7th Episode – The fundamentals of Life and Death

Following 6th episode of “*Understanding the significance of Chakras*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 6th episode, Quote “... *When our **chakras throughout our body is unlock**, we will be able to **evolve spiritually**, break down limitations of your mind and **expand your consciousness**”, hence it is importance for us to understand the fundamentals of life and death as these **two things are not separated**.*

As such, in this 7th episode, we will look into details and the fundamentals of life and death.

Rightly or wrongly, often most of us assume that we are immortal and death happens to others, rightly or wrongly. Often various questions raise in our minds when someone dear to us departs. The mind always seeks for knowledge obtained by reasoning, referencing or questioning.

As explained precisely by Sadhguru, there are many aspects to life, which one has to understand. There is birth, childhood, youth, and old age. There is love, tenderness, sweetness and bitterness of relationships, joy of success, fulfilment, pain, and pleasure. If we have kept our minds in a reasonable level of perception, these are all things that you can grasp.

However, the most defining aspect of life – death – is beyond the **grasp of any mind**. It is only because we are mortal that life is playing out the way it does. If we were not mortal, there would be no childhood, no youth, no old age – we can even question if there was birth.

Death is the baseline of life. If you do not understand death, you will never know life, nor can you handle life, because life and death are like inhalation and exhalation. They exist together, inseparably.

Spiritual process begins only when you are confronted with death – either your own one or that of someone who is dear to you, someone you thought you could not live without. When death is approaching or when it happens, that is when the question comes up in most people’s minds, “What is this all about? What will happen beyond this?” As long as the experience of life seems so real, you cannot believe it is all going to be over just like that.

However, once death is near, the mind will project that there must be something more. However much the mind projects, it really does not know because the mind functions only based on the data that it has already gathered. The mind has no traction with death because it has no authentic information.

There is no such thing as life and death. It is neither life nor death – it is just a **play of all these things**. The only way to know is through *pragna*. Pragna is the state of wisdom which is higher than the knowledge obtained by reasoning and inference. A whole lot of things happen without your assistance, understanding, or thoughts. Pragna is beyond thought. Pragna is that which is the very source of creation.

If you find access to that, you can cross what we think is the boundary between life and death. Actually, there is no boundary – you are living and dying right now. On the social level, in the limited experience and perception of people, someone may be here today and gone tomorrow. But in terms of life, in terms of existential process, there is no such thing as living and dying. It is all *Leela* – a play.

Wanting to know what the nature of life and death is, all kinds of things have been done. But you cannot grasp it by doing experiments or thinking about it. You can grasp it only by experience. You must experience the jeeva, the life within you. Jalalingam temple is indeed a very blessed place one can understand the nature between life and death. It is a place where each devotee can experience the phases in life.

If you only experience the body, then you will come to wrong conclusions. If your experience of life is limited to your mental and physical structures, you cannot access this dimension. Death and that

which is beyond it are not a secret that is hiding somewhere in heaven or hell – it is right here, right now.

The bitter, painful experiences of life were never, ever caused by life. They were only caused by your inability to manage your mind and your body. Life has never caused any pain or suffering to you. It is just the body and the mind.

Pragna is a dimension of perception that gives you access to life, the nature of life, and the source of life. These are not different things – these are just different names we ascribe to life. There is no source and there is no manifestation – it is all the same. There is no such thing as life and death. It is neither life nor death – it is just a play of all these things. You can play a game on it and stop it one day. Life plays up and stops, plays up and stops, but the essential life is not a certain activity, not a certain happening. It is a phenomenon that is simply there. It is the background of creation. It is the source of creation.

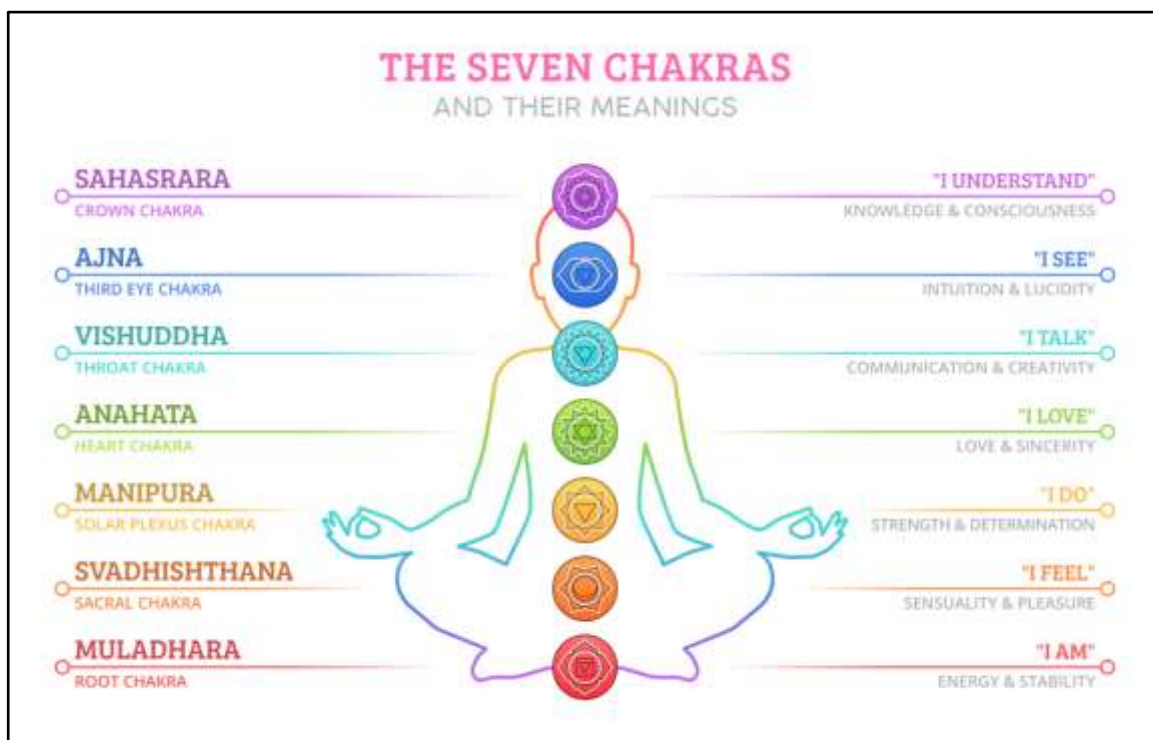
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17th Jan 2020

6th Episode - Understanding the significance of Chakras

Following 5th episode of “*Understanding the significance of Guru Linga – Secret Revealed*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in previous 5th episode, Quote “*Similar, when one can reverberate their energy level within the **7 chakras**, the final form that your energy takes before dissolution is also that of an ellipsoid*”, it is important to understand the significance of Chakras within all of us. It indeed, important for each of us to master our chakras and activate our Chakras in order for us to reverberate our energy beyond our boundary.

As such, in this 6th episode, we will look into details and the significance of Chakras. First let us look at the arrangement of 7 chakras related to human anatomy in modern science.



One need to understand our physically body (*i.e. annamaya kosha*) may seem solid to the touch, but we all are really a **pure energy**. Physical body is made out of cells, which are composed of atoms. Atoms are fundamental pieces of matter, which are made out of energy.

You can **think of chakras as the main energy centres** in the body. **All 7 chakras** function as **main valves which control the flow of your life force energy**, which is essential to your positive well-being.

It is important to understand, as we embark on journey of **activating and awakening our 7 chakras**, we will be able to enter the higher realms of existence and bring more life force energy to the lower dimensions. When our chakras throughout our body is unlock, we will be able to evolve spiritually, break down limitations of your mind and expand your consciousness.

Now let's understand what is Chakra all about and its details. Chakra is a Sanskrit word literally meaning wheel or circle. In fact, the energy around chakra reverberates in triangular form. Chakras can be also described as the vortexes of energy located vertically along the spine and they correspond to the spinal plexuses in the physical body. Each chakra appears like a wheel of light which spins in a clockwise direction at a different speed. This is very reason why sometimes we

observe extra-ordinary happenings with Yogi's and those who practices Yoga and have attain the mastery of each Chakra. Aura of each person is very much related to reverberation of energy from each chakra within us.

Spiritual Important of Chakras

Chakras are important element on spiritual path and understanding of them will allow us to better integrate mind, body and spirit. Chakras are also known as lotuses and each chakra symbol is portrayed with a different number of petals, which are expression of their vibratory frequency. Once we hit the absolute frequency it is said we have activated and mastered the relevant chakras.

1. **Muladhara or Root Chakra has 4 petals**
2. **Svadhishthana or Sacral Chakra has 6 petals**
3. **Manipura or Solar Plexus Chakra has 10 petals**
4. **Anahata or Heart Chakra has 12 petals**
5. **Vishuddha or Throat Chakra has 16 petals**
6. **Ajna or Third Eye Chakra has 2 petals**
7. **Sahasrara or Crown Chakra has 1,000 petals**

Lotus is a sacred Indian flower, which can only grow in the mud and whose petals open one by one. The reason it is referred to Lotus as our chakras behave just like petals of lotus flowers – they can be opened or closed depending on the state of consciousness.

Now let's look at each chakra one by one, as follows. It is important the secret actually lies from the very 5 elements of nature and as referred to us by our great mantra – **Na Ma Si Va Ya**, which refers **Earth, Water, Fire, Pranic** and **Sky/Ether**. One needs to see things are they are and very much refer to the answers within us and the nature has to offer to understand these significances. It is said once, we concur and take charge of 5 chakras, the 6th and 7th will be towards Vijnanamaya Kosha and Anandamaya Kosha.

1. **Chakra 1 - Root Chakra | Muladhara** - Located at the base of the spine. It is associated with *energy, survival, stability, comfort and safety*. Its element is **earth**.
2. **Chakra 2 - Sacral Chakra | Svadhishthana** - Located in the lower abdomen. It is associated with *sensuality, sexuality, pleasure, sociability* and emotions. Its element is **water**.
3. **Chakra 3 - Solar Plexus Chakra | Manipura** - Located in the navel area. It is associated with *strength, personality, power, determination and self-esteem*. Its element is **fire**.
4. **Chakra 4 - Heart Chakra | Anahata** - Located in the middle of the chest, over the sternum. It is associate with *love, acceptance, compassion and sincerity*. Its element is **air**.
5. **Chakra 5 - Throat Chakra | Vishuddha** - Located in the throat area. It is associated with *communication, expression, creativity and inspiration*. Its element is **ether / sound**.
6. **Chakra 6 - Third Eye Chakra | Ajna** - Located in the middle of the forehead. It is associated with *intuition, lucidity, meditation and trust*. Its element is **light**.
7. **Chakra 7 - Crown Chakra | Sahasrara** - Located at the top of the head. It is associated with *knowledge, consciousness, fulfillment and spirituality*. Its element is **thought**.

Now let's look at these chakras one by one and understand its intricacy.

Root Chakra (Muladhara) is the **1st chakra** in your body located at the base of the spine. It provides the foundation on which we build life and it represents safety, stability, comfort and security. Root Chakra is the foundation of our entire system on which the other chakras sit and it is the place where the **Kundalini (the life force)** sleeps, waiting to be liberated and give you the power to go into the material world. Your Root Chakra has a deepest connection to animal nature of your physical body and Earth. If you do not balance this chakra before you progress to others, your growth will lack the stability necessary for true growth.

Muladhara Chakra Overview	
Sanskrit Name	Muladhara
Element	Earth
Affirmation	I am
Meaning	Root Support
Planets	Earth, Saturn
Energy State	Solid
Orientation to self	Self-preservation
Signs of imbalance	Obesity, anorexia, sciatica, constipation

Sacral Chakra (*Svadhishthana*) is the **2nd chakra** in your body located around the navel area. Sacral chakra is responsible for healthy flow of your emotions and it deals with your ability to relate to yourself and to the others. Sacral Chakra is the main centre of your creativity and emotional intelligence but the main aspect of second chakra is **sexuality**. Sexual energy is one the most powerful energies we have in our body.

Svadhishthana Chakra Overview	
Sanskrit Name	Svadhishthana
Element	Water
Affirmation	I Feel
Meaning	Sweetness
Planets	Moon
Energy State	Liquid
Orientation to self	Self-gratification
Signs of imbalance	Lack of desire, anxiety, apathy, sexual problems

Solar Plexus Chakra (*Manipura*) is the **3rd chakra** in your body located in the stomach area. You can think of third chakra as a glowing, yellow Sun, which radiates through the centre of your body and rules all aspects of your personal power. Solar Plexus has the biggest **concentration of pranic energy**, because 72,000 *nadis* (conduits of pranic energy) meet here and radiate from this centre. It is centre of your personal identity which rules all aspects of your personality, self-esteem and ego. Main function and purpose of your solar plexus chakra is **transformation**. Through the process of transformation, your solar plexus chakra provides the body with fuel, energy and keeps it alive.

Manipura Chakra Overview	
Sanskrit Name	Manipura
Element	Fire
Affirmation	I Do
Meaning	Lustrous Gem
Planets	Mars, Sun
Energy State	Plasma
Orientation to self	Self-definition
Signs of imbalance	Digestive issues, chronic fatigue, misuse of power, anger

Heart Chakra (*Anahata*) is the **4th chakra** in your body located in the chest area and it represents love, acceptance and compassion. Heart chakra act as a **bridge between the body** (represented by the lower three chakras) **and the mind** (represented by the 5th, 6th and 7th chakra). Heart chakra is home of our spirit and **love is the main energy** of healthy heart chakra. **Accepting yourself** as you are and **unconditional self-love** will give you a great starting point in development of a healthy heart chakra. The element of the heart chakra is *air*, which is the most expansive of first four elements. Air represents freedom, openness and spaciousness. Working with your **breath** (the Hindus call the breath *prana*) is one of the best ways of restoring balance in your heart chakra.

Anahata Chakra Overview	
Sanskrit Name	Anahata
Element	Air
Affirmation	I Love
Meaning	Unstruck
Planets	Mars, Sun
Energy State	Gas
Orientation to self	Self-acceptance
Signs of imbalance	Asthma, lung issues, coronary disease

Throat Chakra (*Vishuddha*) is the **5th chakra** in our body located at the centre of our neck and it represents your ability to speak clearly and communicate effectively. Throat chakra is the **seat of purification** and element associated with vishuddha is *ether*, also known as *Akasha* or spirit. Ether is a very subtle, non-physical element beyond earth, air, fire and water, that separates the material universe from the astral universe. Throat chakra is a **chakra of communication**, which shapes our reality and brings all of our manifestations on the physical plane. Communication is a rhythmic activity and an act of connection, which involves both **listening and speaking**. Balanced and purified throat chakra will enable your creativity to be expressed in *speech (sound), clear thought and writing*.

Vishuddha Chakra Overview	
Sanskrit Name	Vishuddha
Element	Sound, ether
Affirmation	I Speak
Meaning	Purification
Planets	Mercury
Energy State	Vibration
Orientation to self	Self-expression
Signs of imbalance	Thyroid issues, neck and shoulder pain, sore throats

Third Eye Chakra (*Ajna*) is the **6th chakra** in your body located in the centre of forehead, between the eyebrows. Third eye chakra is your spiritual centre of awareness and intuition and its **element is light**, which has a faster vibration than a sound. The Sanskrit name of third eye chakra is *anja*, means both '**to perceive**' and '**to command**' and people with highly developed third eye chakra have enhanced **visualization abilities**. Third eye chakra is your main portal, through which you can obtain higher knowledge and **step beyond duality**. With opened and awakened third eye chakra you will be able to access extrasensory perception such as **clairvoyance and telepathy**. Third eye chakra corresponds to **pineal gland**, which is a light-sensitive gland that controls your circadian rhythm and governs production of hormone called melatonin.

Ajna Chakra Overview	
Sanskrit Name	Ajna
Element	Sound, ether
Affirmation	I See
Meaning	Command Centre
Planets	Jupiter, Neptune
Energy State	Luminescence
Orientation to self	Self-reflection
Signs of imbalance	Vision issue, headaches, insomnia and nightmares

Crown Chakra (*Sahasrara*) is the **7th chakra** in your body located at the top of the head. *Sahasrara* means '**thousandfold**', because the symbol for this chakra is a thousand-petaled lotus representing the state of **higher consciousness** and **divine connection**. The element of crown chakra is *thought* and the main function of this chakra is *knowing*. The development of crown chakra ultimately leads to profound **transformation, self-realization and enlightenment**. From the level of crown chakra, you can learn to **transcend** all you have known thus far, because it is a meeting point between finite and infinite.

Sahasrara Chakra Overview	
Sanskrit Name	Sahasrara
Element	Thought
Affirmation	I Understand
Meaning	Thousand-Fold
Planets	Uranus
Energy State	Consciousness
Orientation to self	Self-knowledge
Signs of imbalance	Depression, confusion, alienation

Now for these very reasons, the Hanuman meditation sanathi will be consecrated during 7th June Maha Kumbaabishekam and Jalalingam Temple would be very 1st temple to have Hanuman statue in meditative form. With good thoughts and benefit for all mankind, its temple's intention for all devotees to understand the significance of human being which is made by 7 main chakras and attain blissfulness in our temple – a Temple for Transformation – Jalalingam, Jalalingeswarar Shivan Temple Gua Charas Panching.

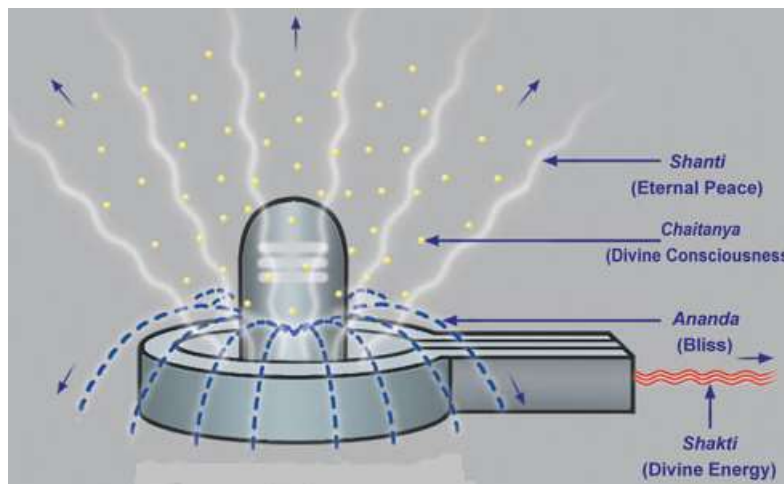
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13th Jan 2020

5th Episode - Understanding the significance of Guru Linga – Secret Revealed

Following 4th episode of “*Understanding the significance of Maha Mrityunjaya Mantra*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

In this 5th episode, we will look into details and the significance of Gurulinga. Gurulinga also known as Dhyanalinga or Syayambhu Linga.

First, before we go into details lets look and understand the vision appeared to Master Ir Sivabalan. In line with the vision received, mystically establish current Jalalingam, sometime in future will be surrounded by equal 8 Linga’s which will be established at equal distance from current Jalalingam. The complete formation of this 8 Linga’s corresponding with main deity Jalalingam will all be formed in **perfection of energy taking shape of ellipsoid**.



Now let’s understand why shape of an ellipsoid. One must understand the core of every galaxy is always and ellipsoid. A perfect ellipsoid is what referred to as a Linga. So, from un-manifest to manifest, when creation begins to manifest, the very first form it takes is always the form of an ellipsoid. Have a look at our every nature of human being. From the moment we are born the shape which originally takes shape is combination of two cells which then turns into very much “meatball” and towards shape of an ellipsoid. Similar, when one can reverberate their energy level within the 7 chakras, the final form that your energy takes before dissolution is also that of an ellipsoid.

In total, including main deity of Jalalingam, the temple will have 9 Linga’s (i.e. 8 +1). In one way or another, the establishment can be seen as the the Ashtavaranas, referring to the eight virtues that act as shields or coverings protecting the devotee from extraneous distractions and influences of Maya.

Ashta means 'eight' and *Avarana* means 'covering'. They also protect against attachment to worldly desires. The Ashtavaranas can be described as follows;

- Guru
- Linga Ishta-Linga
- Jangama
- Vibhuti or Bhasma
- Rudraksha
- Padodaka
- Prasada
- Mantra

Among the ashtavarnas, Guru, Linga and Jangama are the human beings to be worshiped. Guru means religious teacher at some stage his own conscious (arivu) can also become guru. Linga is

considered to be the self (inner atma). and Lastly the Jangama is the human who wonders and propagates the teachings of dharma.

Vibhuti, Mantra and Rudraksha are the things, by which one has to worship Guru, Linga and Jangama. Vibhuti is the indication of purity. It also means that the it is burnt ash of interest towards other woman, Gold and Land.

Mantra is the holy chanting words. Normally the chant is "OM SHRI GURUBASAVA LINGAYA NAMAHA" and some chant " OM NAMAHA SHIVAYA".

Rudraksha is the thing one has to wear on the body. Rudraksha are available in punchamukhi and Ekmukhi Rudrakshas. In spiritually it is the symbol of third eye of "MAHADEVA" or "SHIVA". Here it can be interpreted as inner conscious, which plays as third eye.

Lastly Padaodaka and Prasada are the outcomes of this worship. Padodaka is the liquid, and Prasad is food. Here spiritually one can interpret Padodaka as the knowledge outcome from Guru, Linga and Jangama's when they discuss daily concerns with their Anubhava (experience). Prasad is the daily food accepted after the worship.

Now let's look at the significance of Gurulinga. Gurulinga refers to a type of *linga*, as mentioned in the Sivapurana 1.18. Accordingly, "...the word *Guru* (Preceptor) signifies a person who wards off bad qualities. He removes all the ill effects of the Rajasaic qualities. He is supreme Siva himself. He is beyond the three *Gunas*, and assuming the form of the preceptor removes the ill effects of the three *Gunas* and makes the disciple understand Siva. Hence, he is the preceptor of the disciples who have faith. Hence the intelligent devotee shall know that the physical body of the preceptor is known as *Gurulinga* the worship of which is service rendered to the preceptor".

Guru Linga or can be also seen as Dhyana Linga refers to meditation form. To start this process, it is Jalalingam Temple's intention to create a mediation space in the *Hanuman Sannathi* which will be consecrated during Maha Kumbaabishekam. The ultimate self-formed of Guru Linga (Dhyana Linga) will be revealed when times comes within our Jalalingam temple. The location is one form that when energized becomes a perennial storehouse of energy. It is in shape of an ellipsoid – self formed – Syayambhu Linga.

It is important to understand the subtle energy co-exists (as explained in 2nd Episode - Understanding of wonderful aspect being a Human Being), therefore in the Guru Linga the energy of all the 7 chakras in the human system are raised to their very peak and locked to prevent dissipation over time, through an intense process of prana partishtha. This is verily done by the subtle energy which co-exists in Jalalingam Temple, which is considered as magnificent gift that all devotees can experience and benefit from. Hence, there are no poojas or rituals one the Guru Linga will be revealed to all devotees. It is expected that the energies of the Guru Linga will not dissipate for many years to come. Linga from which is self-formed (Syayambhu Linga) allows energy to be raised to the highest intensity at which it can still retain a form. Beyond that, it moves into formlessness (a state of Anandamaya Kosha). The physical form of Guru Linga (once it is revealed to all devotees) will be just scaffolding of this energy. Even if this were to be removed, the energy form that exists there cannot be destroyed, it is eternally present and available to all.

Everything is the same energy. The rock is the same energy. God is also the same energy. This is gross, that is subtle. As you make it more subtle, beyond a certain level of subtleness, you call it Divine. Below a certain level of grossness, you call it animal. Further below that you call it inanimate. It is all the same energy. Guru Linga is the result of taking energies to subtler and subtler levels. The whole process of meditation is to become less physical and more fluid, more subtle.

Guru Linga is a miracle because it is a possibility to know life in its utmost depth, to experience life in its totality. It is our humble request to all devotees, to come to Jalalingam temple and experience the wonders of nature has to offer in its self-manifested form. Respect the nature, ask for personal transformation and come and immerse yourself with the amount of positive energies surrounding our temple and attain blissfulness.

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Master Ir. Sivabalan - Temple Trustee
12th Jan 2020

4th Episode - Understanding the significance of Maha Mrityunjaya Mantra

Following 3rd episode of “*Understanding the significance of Maha Kumbhabhisekam*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

In this 4th episode, we will look into details and the significance of Maha Mrityunjaya Mantra. Mantras are powerful verses that can have specific effects if chanted as per the prescribed ways. One of the most well-known mantras is the Gayatri Mantra that can grant spiritual bliss. This mantra is present in the Vedas, the four most sacred texts of Hinduism. Likewise, Maha Mrityunjaya Mantra is also mentioned in the Vedas. The Maha Mrityunjaya Mantra is well known as conquering death and obtaining ultimate bliss.

You may wonder why both Gayatri Mantra is chanted for 108 times and then followed by Maha Mrityunjaya Mantra, usually taking place from 0000hrs till 0700hrs, yearly in Panching Gua Charas Jalalingeswarar Shivan temple, known as `Prajnanam Brahma` prayers.

The Vedas are filled with many mystic mantras. They all have special powers. One of the most potent mantras in the Vedas is the Maha Mrityunjaya Mantra. This mantra contains in the Rig Veda, Yajur Veda and Atharva Veda. The mantra addresses Lord Shiva in his fierce Rudra form, and it is called Rudra Mantra. The mantra also invokes Shiva as Tryambaka, the three-eyed god. So, it has another name- Tryambaka Mantra.

It is known that, the Maha Mrityunjaya mantra **can heal diseases, remove the fear of death, grant peace of mind, and help conquer death.**

Now let's investigate the origins of the mantra. Sage Vasishtha is the original seer of the mantra. However, it is more closely associated with sage Markandeya. This ancient Mantra has several stories associated with it.

It is seen in the Mandala VII- Hymn 59 of the Rig Veda. Sage Vasishtha is the composer of a hymn comprising of eleven stanzas that praises the wind gods or the Maruts. The Maruts are in fact considered to be the children of Lord Shiva. The last stanza of this hymn is the Maha Mrityunjaya Mantra. It specifically praises Lord Shiva as Tryambaka and asks him for release from death.

It is believed that, Rishi Markandeya was destined to live for only sixteen years on this earth. When his 16th year was approaching, Markandeya went to an isolated spot and established a Shivalinga. He then began meditating on Lord Mrityunjaya (Lord Shiva) while chanting the Maha Mrityunjaya Mantra with devotion. On the day of his death, when Yama tried to take his life, Lord Shiva himself emerged from the Shivaling and kicked Yama away. Ever since, Markandeya is an immortal, or Chiranjivi, always remaining a sixteen-year-old.

Goddess Sati later learned this mantra from Rishi Markandeya to save Chandra, the moon, from the curse of her father, King Daksha. In due time, Rishi Dadhichi learned this mantra called Mrita Sanjivani (life restoring mantra) from sage Shukracharya to save King Kshuva. This is how this secret mantra from the Vedas was revealed to all.

The Verse in English:

**Tryambakam yajāmahe sugandhim puṣṭi-vardhanam |
Urvārukam-iva bandhanātmṛtyormukṣīya māmṛtāt**

The main meaning of this mantra is:

O Lord Tryambaka (Three-Eyed Lord Shiva)

Please increase our good vasanas (aspirations)

Like the cucumber is drawn to earth, my soul is bound down, to my body

Please liberate me from the chain of death and grant me immortality

The effects of the powerful Maha Mrityunjaya Mantra are manifold. First, take a bath, sit down and relax, in a meditative pose. Then chant this mantra. Focus on the middle of your forehead, between your eyes. This is the position of the third eye, which symbolises *jnana* or highest knowledge.

This mantra is not difficult to learn. However, you can learn it from a guru so you can chant it without any pronunciation mistakes. So, it is important to chant it in a proper way. Next, begin by chanting it repeatedly for 3, 11, 21, 36, and increasing counts, gradually. You can chant the Maha Mrityunjaya Mantra early in the morning, when you're leaving the house, or before you begin eating.

Practice till the sounds and rhythms become ingrained in your mind. Then, you can begin chanting the mantra for specific effects, as follows;

1. To get rid of fear chant this mantra 11000 times.
2. You should complete 11,000 chants in order to get relief from ailments or diseases.
3. In case you want to have a child or seek success in an endeavour, then chant this mantra 150,000 times.
4. To keep off impending untimely death, chant the mantra 150,000 times.

If you complete one mala (one round of counting the rudraksha beads while chanting) in the morning and once in the evening, you can quickly complete 8000 japas in 40 days. However, as time goes on, you will be able to complete more japas each day. With time, you will experience many effects such as respite from depression, relief from health issues, increase in energy level, and improvement in your self-confidence.

Eventually, as you keep chanting the mantra regularly, your mind will rise to a higher plane. You will also discover your spiritual side. Shiva is a merciful God. He immediately answers the prayers of his ardent devotees. So, chanting the Maha Mrityunjaya Mantra sloka can grant one everything- from good health, long life, and happiness, to the ultimate release from death – Moksha or liberation.

Shiva Shambo
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Master Ir. Sivabalan - Temple Trustee
9th Jan 2020

3rd Episode - Understanding the significance of Maha Kumbhabhisekam

Following 2nd episode of “*Understanding of wonderful aspect being a Human Being*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

In this 3rd episode, we will look into details and the significance of Maha Kumbhabhisekam. Before going into any further details, let us look into all the selfless service and work, done towards benefits of devotees of Jalalingeswarar Shivan temple.

Approximately 3 years prior, Temple Trustee, Master Ir. Sivabalan received the following vision towards 2020 consecration, which as of today fixed on 7th June 2020. Following this blessing from Lord Shiva (Jalalingeswarar), various construction plans were successfully conducted and other plans are well underway, to get ready for the planned Maha Kumbhabhisekam. The following construction plans were conducted step-by-step.

1. Jalalingam Temple’s Polycarbonate Roof Construction (Completed)
2. Jalalingam Temple’s – New Walkway (Interlocking Blocks), including “Buggy” (Completed)
3. New Toilet for comfort of public and Upgrading Existing Toilet located inside the Cave (Completed)
4. Extension of temple, storage, upgrade of “anathanam place” and installation of Lord Hanuman and Lord Murugan, including new toilet, washroom, changing room for comfort of devotees (Completed)
5. Tower Lift, Staircase and Bridge (i.e. including Sadhana Camp and land acquisition) (In planning stage)

All siddhars, and Lord Shiva Himself assisted the massive construction plans and most activities were conducted smoothly and others are well underway. It is temples intention to ensure all devotees whom visits Jalalingeswarar Shivan temple with comfort and re-energize their energy and receive the blessings of Lord Shiva.

It is important to understand, the significance of Maha Kumbhabhisekam which will be undertaken on 7th June 2020. First of all lets look into “mandalam” which will be done for 48days after Maha Kumbhabhisekam. You must have heard this before, however what is this actually?

A “mandalam” is actually 48 days. There is significance science behind this. It is actually calculated as, $12+9+27 = 48$ days. It is important to ‘see things as they are’ and to understand and seek the truth from the abundance that universe has to offer. 48 days is basically is derived as follows;

- 12 raasi
- 9 Navagranghal
- 27 Nachithiram

12 raasi is actually calculated with the 12 zodiac signs. 9 Navagranghal is based on our 9 planets. 27 Nachithiram is covering all Nachithiram of our days.

The 12 months is calculated with the Earth orbiting around the Sun which is calculated at 365 days 6hours 9 minutes and 3 sec. With this 6 hour extra per year, you get a leap year every 4 years.

The nine planets around our solar system is the reason for our 9 navagranghgal. So how did we get 27 Nachithirams? Based on the calculations of our moon orbiting around the Earth for one full cycle is actually 27 days 11 hours 43 minutes and 11 Sec. This is how we got 27 Nachthiram.

So, when you do a mandalam pooja or fasting, you are actually doing for all the people in the world. As everyone will fall into any of this 48 day. This is very reason why we say its is a lifetime blessings when we attend Maha Kumbhabhisekam.

Now let’s look into the details of Maha Kumbhabhisekam. Kumbhabhisekam (Kumbha-Shikhara or crown of the temple, Abhisekam-sanctification with spiritually charged water) is performed to

consecrate new shrines, re-consecrate existing shrines after a renovation or every twelve years. The highlight of the Kumbhabhishekam ceremony is the pouring of the sanctified water from the pots over the top of the gopurams by the priests, at an auspicious moment, to energise the entire temple. The Kumbhabhishekam we are performing this year is a unique one that is called Maha Rajagopura Kumbhabhishekam, since it is done to consecrate the new Rajagopurams (towers).

As our temple is blended with nature, where different manifests can be seen (e.g. <http://www.jalalingam.com/web/gallery/photo/22>), we do not have gopurams or maha rajagopura, in fact please do come in person to witness the Kumbhabhishekam and experience the divinity in self manifestations.

Symbolically, the Rajagopuram represents the feet of the deity. A devotee bows at the feet of the Lord at the entrance as he steps into the temple and proceeds towards the sanctum sanctorum, leaving behind the world of worries. On a cosmic level, the temple tower acted as a lightning conductor in olden days, as it was the highest structure in that area. And the towers on top of the altar where the deities are installed, are comparatively shorter than RajaGopuram and are called Sannidhi (Altar) Gopuram or Vimanams. In our temple this is represented by the cave formation itself and ever changing formation of various self-manifestation with full of positive vibes and energy.

Kalasams are assembled set of concentric cone, cylinder and globe shaped metallic structures which are installed on top of the Gopurams. The Sannidhi Gopurams or Vimanams have just a single Kalasam, whereas the Rajagopurams have multiple Kalasams. The Kalasams are usually made of an alloy of five metallic elements, such as Copper, Gold, Silver, Brass and Lead. They are filled with seeds of essential grains and pulses, such as rice, millets, corn etc., and completely sealed with special compounds. The seeds are very well preserved for years, through natural irradiation from Sun, against infestation (from within the grains) and decaying. In case of need the stored seeds from the Kalasams are to be used for re-germination and development. Traditionally, the Kalasams are refurbished and refilled with new selected grains, about once in 12 years.

BENEFITS OF KUMBHABHISHEKAM

The Kumbhabhishekam ceremony has everlasting effect on the entire society. The Agama sastra says:

*Sarvaroga nivirtyartham, sarva yaaga phalapradam,
Sarva sampathkaram nreenam putrapoutrabhi vardhanam*

It is conducted with the sole purpose of eradicating all illness, obtaining good benefits from various Yagaas, deriving rich benefits for the wellbeing and for the health propagation of the progeny.

The Sanatana Dharma postulates, “*Vasudhaiva kutumbakam*” – the whole world is one family.

The Puranaanuuru. 192 resonates with “*Yaadhum Oore Yaavarum Kelir*” – to us all towns are one, all men our kin.

The Rigveda (RV-1.164.46) resolutely says, “*ekam sad vipraa bahudhaa vadanti*” – wise men call the ONE (supreme) by many names and forms.

Indeed, the Kumbhabhishekam brings all round prosperity not only to any particular group of devotees, but also to the **society as a whole**. With above said, we invite you to partake in this spiritual event and receive divine energy that will permeate the temple.

There are many opportunities where the devotee can touch the Gopura Kalasas & Offer Navarathnams to Gopura Kalasas, Offer Oil in their own hands to Ganapati, Shiva, Hanuman etc inside their shrines and perform some of the pujas throughout the five day event. Through the participation of the community, the powers of the chanted mantras are multiplied thereby benefitting the devotee and their community.

SAHASRA KALASABHISEKAM

In Vedas, Lord Vishnu tells Brahma that propitiation in the form of ablution with 1008 vessels, filled with holy water and other sacred materials, pleases Him (Vishnu) exceedingly. Whoever witnesses

Lord Vishnu during this ablution with faith and devotion, obtains the fruits of bathing in the sacred rivers like the Ganges, Godavari, Krishna and Kaveri. The ceremony is equivalent to the great festivals such as Kumbha Mela on the banks of the holy Ganges River

HOMAM/HAVAN/YAJNA

Homams are performed by offering ghee, grains and spices to the fire accompanied by the chanting of mantras. Ganapati Homam (to remove all obstacles), Sudarsana Homam (for peace and victory over negative energies), Navagraha Homam (to alleviate malefic effect of Navagrahas and to appease the Navagrahas), Vaastu Shanti Homam (for the worship of the elements of nature and balance the forces that control the flow of energies), Moola Mantra Homam (oblations to the deities residing in the temple by chanting the Moola Mantra of each deity).

GO (COW) PUJA

According to the scriptures, all the 330 million devas reside in a cow. Cows are also considered an embodiment of Maha Lakshmi. The cow, after the puja will be led into the temple in a ceremonial procession. Since our temple is located within the cave, this puja will be conducted in slightly different way without the real "Comatha".

Shiva Shambo

Om Nama Siva Ya Om

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Service to Society is Service to Almighty

Master Ir. Sivabalan - Temple Trustee

5th Jan 2020

2nd Episode - Understanding of wonderful aspect being a Human Being

Following 1st episode of “*Benefits of lighting deepam*” towards Maha Kumbaabishegam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

Before we dive into the aspect that we want to share, first let's understand and appreciate the great gift all us as been bestowed – Human Being. Often, we give enough concentration to physical exercises that our body needs, but have any of us have given enough focus towards our subtle body yet?

First let's see what is said in Taittiriya Upanishad. It is important to understand, every one of us has five bodies, each made of increasingly finer grades of energy and if we intend to live a fully balanced, healthy life, it informs us, all our bodies need to be kept in good condition. The followings are summary of pertinent points written in Taittiriya Upanishad.

“Human beings consist of a material body built from the food they eat. Those who care for this body are nourished by the universe itself”

“Inside this is another body made of life energy. It fills the physical body and takes its shape. Those who treat this vital force as divine experience excellent health and longevity because this energy is the source of physical life”

“Within the vital force is yet another body, this one made of thought energy. It fills the two denser bodies and has the same shape. Those who understand and control the mental body are no longer afflicted by fear”.

“Deeper still lies another body comprised of intellect. It permeates the three denser bodies and assumes the same form. Those who establish their awareness here free themselves from unhealthy thoughts and actions, and develop the self-control necessary to achieve their goals”.

“Hidden inside it is yet a subtler body, composed of pure joy. It pervades the other bodies and shares the same shape. It is experienced as happiness, delight, and bliss.”

Annamaya Kosha

These five bodies are called koshas, or “sheaths,” in Sanskrit. Only the densest is made of matter as we know it; the other four are energy states invisible to the physical eye, though we can easily sense their presence inside us when we pay close attention. Since the inner bodies are the source of our well-being during life and are the vehicles we travel in after death, India's ancient yogis developed specific exercises to strengthen and tone each one in turn.

An explanation for this can be done using light bulb. The bulb itself is very nature of our body which we can see and experience it readily. Though what we don't see and experience but indeed exists are the electron, electricity, current that flows and energise the bulb which in turn gives us the light we need.

You're already familiar with your physical body. It's called annamaya kosha in yoga, (maya means “made of” and anna means “food” or “physical matter.”) But yoga also makes you aware of a second body, the organizing field that holds your material body together. This is the life energy that governs your biological processes, from breathing to digestion to the circulation of your blood.

Pranamaya Kosha

The energy body is called the prana-maya kosha in yoga. When it ceases to function, your physical body can no longer operate. Your heart and lungs stop working and your cells begin to disintegrate. Exercises like diaphragmatic breathing, the complete yogic breath, and alternate nostril breathing are specifically designed to enhance the proper functioning of your second sheath.

In addition, getting plenty of fresh air and sunlight is essential for maintaining the health of the vital force. Yoga texts explain that the sun is the ultimate source of prana, and it is said that some advanced yogis go for years without eating; instead they simply absorb the prana radiated by the sun. For most of us, however, fresh whole foods are a major source of prana.

Manomaya Kosha

The third sheath or mental body is the apparatus responsible for our sensory and motor activities and our day-to-day awareness when we're functioning "on automatic." It processes input from our five senses and responds reflexively. When we move through life passively, reacting to our environment rather than actively shaping it, our awareness is focused here. Many people, and most animals, routinely operate at this level.

This body is called manomaya kosha (which means "body made of thought processes"). In the West we associate our routine mental state with the brain, but according to yoga the entire nervous system (including the brain) merely mediates the activity of the manomaya kosha, expressing the commands of this higher energy state through the physical body.

You get a clear sense of what the mental body is when you observe a patient in a coma. Their second sheath is still operating so their heart continues to pump and their lungs expand and contract. But the person has no awareness of the external world and no ability to take action because the activity of the mental body has shut down. The pranamaya kosha operates from the moment of our first breath to our last, but the manomaya kosha shuts down temporarily on a daily basis, regenerating itself during the state of deep sleep.

The health of the manomaya kosha is tremendously enhanced through the practice of mantra meditation. This soothes and balances this inner body, and helps release "knots" of energy tied up in mental complexes and obsessive thoughts. Yogis who spend a great deal of time in meditation often have very little need for sleep, in part because their mental vehicles are functioning optimally, like a car that's just had a tune-up.

The mental body "feeds" on the sense impressions we offer it. If we supply our third sheath with a continual stream of violent TV shows and video games, for example, it begins to crave increasingly aggressive forms of stimulation, and may become more agitated and less sensitive to the suffering of others. If we "stuff" it with too much work or too much play we may experience a form of mental "indigestion," leaving us feeling harried or exhausted.

It is therefore important that we do our best to eliminate FAEGI (Fear, Anger, Ego, Greed, Impatience) to ensure health of the manomaya kosha is kept at its peak performance. A harmonious environment, interesting professional challenges, and fun and supportive relationships offer an ideal diet for the mind. A daily session of pratyahara, or sensory withdrawal, leading into meditation provides an excellent inner tune-up.

Vijnanamaya Kosha

Subtler still is the vijnanamaya kosha (vijnana means "the power of judgment or discernment"). It's often translated as "intellect," but the real meaning is broader, encompassing all the functions of the higher mind, including conscience and will. It may be easier to understand the distinction between the third sheath or mental body and the fourth sheath or intellectual body by taking a look at those in whom the vijnanamaya kosha is underdeveloped.

One such type is someone who doesn't seem to be in control of her life, who is constantly reacting to circumstances rather than making a decision and responding proactively. This kind of woman has a hard time making up her mind, thinking for herself, or being creative. She has very little willpower and is continually the victim of her own poor judgment.

Another example of a deficient fourth sheath is someone without strong personal ethics. He may attend religious services and speak piously about moral values, but when the opportunity arises to benefit himself at the expense of others, he doesn't hesitate to act. His ability to discern between right and wrong is weak; conscience is a platitude rather than a living experience for him.

An activated fourth sheath is what distinguishes human beings from animals. Only humans have the ability to direct their own lives, free from the promptings of instinct, and to make moral choices. The sages considered the development of a healthy vijnanamaya kosha so important that they placed the exercises for it at the very beginning of the yoga system. These are the yamas and niyamas, commitments every yoga student is asked to make: not to harm, lie, steal, overindulge, or desire more than you actually need; instead you are asked to be content, pure, self-disciplined, studious, and devoted.

Jnana yoga also works with this kosha. This is the path of the intellect in which you are advised to study spiritual truths, contemplate them deeply, and finally incorporate them into the very core of your personality. On this path your spiritual understanding becomes the “food” with which you nourish your intellect.

As your meditation practice deepens over the months and years, your ability to connect with inner guidance is enhanced. You begin to experience the events in your life, even the painful ones, in a calm and objective manner. Your yogic lifestyle, contemplation, and meditation lead to clarity of judgment, greater intuitive insight, and increased willpower as your vijnanamaya kosha grows stronger and more balanced.

Hanuman statue which will be energised in upcoming Maha Kumbaabishegam serves the purpose. His meditative posture and positive energy will help to reverberate each devotees energy towards oneness

Anandamaya Kosha

In the vast majority of humans, the fifth sheath is totally underdeveloped. This is the anandamaya kosha, the subtlest body which is experienced as ananda (spiritual bliss). Generally only saints, sages, and genuine mystics have done the inner work necessary to make ananda a living part of their daily experience, and most people are hardly even aware that this level of consciousness exists within themselves.

The anandamaya kosha is extremely important in yoga because it's the final and thinnest veil standing between our ordinary awareness and our higher Self. Many individuals who've had near-death experiences have reported experiencing a brilliant white light radiating all-embracing wisdom and unconditional love. This is the experience of the anandamaya kosha. Saints and mystics purify their minds so that they can have this experience throughout life, not just for a fleeting moment at death.

In the tantric tradition, spirit is often symbolized as Shiva, the transcendent Lord who is ever immersed in divine consciousness. Matter/energy is called Shakti, the Supreme Goddess whose divine body is this entire universe. It's said that they love each other with unspeakable intensity. Their supreme love is experienced in the anandamaya kosha, where spirit and matter passionately embrace.

We can awaken our bliss sheath through three practices. The first is seva, selfless service. This opens our heart to our innate unity with other beings. The second is bhakti yoga, devotion to God. This opens our heart to our unity with the all-pervading Divine Being. The third is samadhi, intensely focused meditation, which opens our heart to our own divine being.

You are a multidimensional creature. Your awareness manifests on many different planes. By getting to know your five bodies and the inner Self (whose awareness illumines them all), you can experience the health and fulfillment of an enlightened life.

Experiencing your 5 sheaths @ Hanuman Vignram after Maha Kumbaabishegam

The five sheaths are not theoretical constructs. They are real parts of your being that you can actually experience. The following eight-step exercise will help you get a fuller sense of these inner dimensions of your personality.

1. Sit comfortably with your head, neck, and trunk in a straight line. Sit upright without straining. You'll feel both alert and relaxed.
2. Close your eyes, withdrawing your awareness from the sights and sounds around you. Bring your full attention to your physical body. Be aware of your head and shoulders, chest and waist, back and abdomen, arms and legs. This is your annamaya kosha.
3. Bring your full attention to the point between your nostrils and feel yourself breathe. Gradually your breath will flow more slowly, smoothly, and quietly. Be aware of the energy pulsing through your body. It's making your heart beat, your lungs expand and contract, the blood course through your veins, your stomach gurgle. The force orchestrating this movement—not your physical body itself—is your prana-maya kosha.

4. Shift your awareness into your brain. Pay attention to the part of your awareness that's regulating your sensory input and motor output. This is the part of you that notices your nose is itching and orders your hand to scratch it. It notes that you're uncomfortable sitting in one position for so long and wants you to move your legs. It generates the reflexive mental chatter that continually fires through your mind. This is your manomaya kosha.
5. Lift your awareness higher inside your skull. Sense the part of your awareness that consciously made the decision to participate in this exercise and right now is commanding you to sit still and complete it. It recognizes the value of expanding your self-awareness and compels you to get up early in the morning to do your hatha postures and meditation, even though lazing in bed might be more pleasant. This is your vijnanamaya kosha.
6. Center your awareness in your heart. Relax deeply; keep breathing smoothly and evenly. Now, taking as much time as you need, allow yourself to settle into a state of complete tranquility. Buried deep in that inner peace is a sense of purest happiness. This is not an emotional euphoria, though as you leave this state it may pour out of you as a sense of great joy and gratitude. It is a space of perfect contentment, perfect attunement, and abiding stillness. There is no sense of lack, or fear, or desire. This is your anandamaya kosha.
7. Now simply be aware of your own awareness. The pure consciousness that is having this experience lies beyond this experience. It is your true inner Self, your immortal being. Rest in your own being for as long as you can hold your attention there.
8. Return your attention to your breath. Breathe slowly, smoothly, and evenly. Open your eyes. Take a moment to relax and absorb this experience before you get up.

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Master Ir. Sivabalan - Temple Trustee
1st Jan 2020

1st Episode – Benefits of lighting Deepam

Hindusim is a way of life and every Hindu practice various different prayers, offerings as part and parcel of culture which has been there for thousands of years.

Having said that, each activities or offerings we do has a significant meaning attached to it, whether we realise it or not. In this very 1st episode towards consecration of Maha Kumbaabishegam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intentions and thoughts for all devotees, following write-up was undertaken.

Before we dive into the aspect we want to share, lets understand what is “consecration”. Consecration is a live process. If you can make this flesh or even a stone or an empty space into a divine possibility, that is called consecration. Topic of 1st episode: Lighting Deepam in-front of Gua Charas - Jalalingeswarar Temple.

First of there is significant meaning of triangle shaped with 5 levels. Triangle represents our mind and soul should be directed to one final goal - self-realisation.

“Brahmaavid Brammaiva Bhavathi” – The knower of Atma becomes the Atma itself – Self Realization.

Each level represents the followings:

F - Fear

E - Ego

A - Anger

G - Greed

I - Impatience

It is the very intention that, each devotee to eliminate these qualities and reverberate energies towards to the ultimate divine of Lord Shiva – Rudra. Before we move any further, each devotee needs to understand that time and space is not two different aspect. In our culture this is referred as Kala means Time, Darkness or Emptiness.

Mahakala is a dimension of Shiva, or that which is not. Here is why the three are described in one word. Right now, your understanding and experience of Time is limited to how it manifests on the physical plane, which is cyclical. From a single atom to the large cosmos, everything is in cyclical movements. We light up Deepam to understand this very basic truth and let seek understanding inwards. It is also said when we light up Deepam we request ourselves to get rid of our bad qualities.

Now let's look at different types of Deepams, as follows:

1 - Traditional vilakkus or lamps have five faces; that is, they are lit with five wicks. Each wick represents the five elements, the panchabhootas - earth, water, fire, sky and air. It is also believed that the five wicks represent happiness, health, wealth, landed property and progeny.

2 - The lamps can be of iron that is said to eradicate the navagraha dosham. Brass increases wealth. Earthen lamps enhance knowledge and memory. Silver brings health, wealth and happiness. Silver kills germs. So, silver Deepam cleans the environment.

Now let's understand the benefits of lighting lamps with different oils and wicks(thiri):

1 - Cow's ghee - Ensures radiance and Heavenly bliss, prosperity, health and happiness. Ghee - Wealth, Health and Happiness. Most beneficial. Emits highly powerful energy.

2 - Gingely oil/Sesame oil - Removes unforeseen dangers, inauspicious events. Good for skin. Ensures removal of obstacles and evil effects that haunt you.

3 - Castor oil - Fame, Happy family life, and to gain Spiritual intellect

4 -Vegetable oil deepams release good energy in the environment. So, it makes us peaceful

Directions to be followed for placing/litting lamps:

1 - North - Gives Success in all ventures undertaken. Most preferable direction to place and light a lamp. You will be blessed with 8 kinds of wealth or Ashta-ishwaryas. Ensures success in everything you do.

2 - East - Blesses good health and peace of mind

3 - West - It will free you from debts and ensure victory over negative forces

4 - South - Never place and light a lamp in the south. It will bring inauspicious events

Not lets look at number of Cotton Wicks to be used

1 - Single wick (Eka Mukha Deepam) is normal/medium benefit

2 - Two wicks (Dwimuka deepam) brings harmony and peace in the family and relatives

3 - Three wicks (Trimukha Deepam) Blesses with progeny

4 - Four wicks (Chathurmukha deepam) brings allround prosperity and Sumptous food

5 - Five wicks (Panchamukha deepam) showers akhanda aishwaryam (Wealth)

6 - Six wicks (Shanmukha deepam) blesses with Akhanda Gyana (Knowledge) & Vairagyam (Renunciation)

Let's see the benefits of different wicks as follows;

1 -Cotton Wick Thiri - Most common and available - Get good fortune

2- Lotus Stem wick Tamarai thande thiri - Remove previous birth karma and attain prosperous in life and bring happiness

3 - Red cotton cloth - remove marriage obstacles and child related problem

4 - Yellow cotton cloth - Get blessing of God Parvathy Ma

5 - Banana Stem fiber wick Vallai maram thande thiri - Forgiveness for mistake and cure ancestor curses. Monnurgal Sabham neegum

6 - Rose water wick - Use white cotton cloth deep in rose water and dry it and use it as thiri wick. Get God Mahalakshmi Ma blessing, attraction and peaceful life

We hope each devotee understands and appreciates this wonderful science within our traditions and attain our ultimate aim or purpose of this life.

Shiva Shambo

Om Nama Siva Ya Om

Help Ever Hurt Never

Service to Society is Service to Almighty

Master Ir. Sivabalan - Temple Trustee

27th Dec 2019