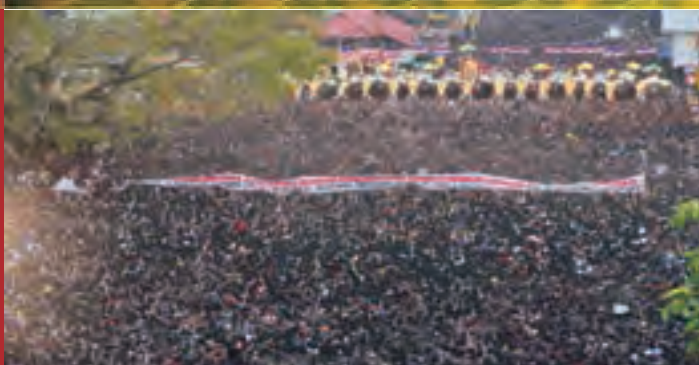


Sannidhya Satakam





Sannidhya Homam

Preface

God and Seekers

God is embodiment of all 'auspicious qualities and power' that are 'inherent, infinite and immaculate'. Creations; especially beneficiaries and seekers of God are on the other extreme end; disabilities and defects. In this critical stage of combat between 'necessity and impossibilities', Divine plans such as 'self-simplification (of forms and rules) to reach votaries' and 'amplification of capacities of devotees enabling their access and acquisitions', balance the mismatch.



Foundation of 'Temple and Deity' Concepts

Temple is a divine-arrangement organized to 'comfort seekers by easy attraction, access and attainments', 'convince the mature' and 'campaign for service and liberation'. Deity form is a special 'God-Devotee' contract, where God assumes 'exclusive charge of spiritual governance (Aasritha Vyapaaraa)', deprioritizing 'Universal Governance' (Jagad Vyaapaaraa). God also voluntarily becomes extremely dependent on various standards of devotees' for 'manifestation, maintenance, development and security', in order to 'fully focus on attraction, benefaction, transformation and liberation' assignments. In brief, Deity form is a 'vow of God' to 'make no effort' for self-maintenance and 'spare no effort' for saving others. 'God follows practices of man' in order to 'make worships assimilable and enjoyable', through which 'man can be elevated to divine paradigms'. This also evinces the presence of divinity in 'every design and duty' of disciplined worldly life.

Temple and Society

Temple and society are interconnected as 'benefactors or beneficiaries of each other'. Divine energy kindled by invitation and installation, are safeguarded and boosted by many 'foundation, internal and external' factors. 'Maintenance of proper internal (temple environment) and external (social environment) support' enhances the 'radiance and reach of temple (grace)' and the same, in turn, 'enriches qualities and status of both the pious and public society'.

Temple Effect

'Deity and Temple' are 'miniature models of Universal force and Universe'. Limited structure and space of a Deity and temple represents infinite species and space. God has given us the 'assignment and serious responsibility' of maintaining 'purity, quality, punctuality, sincerity and order' in 'that limited area in the best way', which shall ensure the same 'in a grand scale in the larger locality, nation and planet'. Hence 'good governance' in the abode of God ensures 'force and success' in all other 'good governance and global well-being' ventures.

Temples and Subtle-networking

Every active spiritual center is connected to 'other similar establishments, common society and even to heaven' through 'subtle tunnels' (Sookshma Surunga). Hence every temple can 'get charged with positive potential of these spaces' as well as 'charge and influence them'. One 'fairly and faithfully administered divine abode' can 'activate revolution and renaissance' in both the 'spiritual and social spheres'.



Limiting the Unlimited

God is 'eternal and omnipotent'. Still, when divinity gets converged in a 'limited container and abode' for 'benefiting the mass and the world', its 'energy distribution' pattern gets tailored according to the receptivity status of the planet and people, rather than 'divine capacity and munificence'. It is to be understood that 'sensitivity and exhaustibility' of divinity in temples are absolutely due to 'issues in the mediating containers and receivers', and not in the source. Hence, 'mantras, rituals and procedures' are prescribed for 'life-giving or installation (Prana Pratishtha), invitation (Avahana), consecration (Samprokshana) and remediation (Prayaschiththa)'.

Deity-The most merciful form

All qualities of God are led by two 'major currents or driving forces'; Nyaya (Justice) and Daya (Mercy). Deity form is a model with 'Mercy-Major and Justice-Minor'. Few traits of divine mercy, affluent in deities seated in powerful temples:

- Endurance'grant
- Additional and alternate opportunities for correction and elevation
- Flexibility of rules
- Exaggeration or superestimation of performances
- Relaxation or exemption
- Qualifying the unqualified instead of demanding eligibilities
- Rapidity of rescue and support
- Extension of energy and life, to enable derivation of grace
- Time-indefinite but assured upliftment
- Write-offs of debts and disorderly records'Unconditional pardon

Analysis of Differences in Divinity

Difference between God and gods

There are 'countless Gods and several temples'. Common believers and practitioners consider all 'identical or similar'. Few opine that an anonymous God is real and all others are peripheral, primary or illusory. It needs intensive and extensive study to identify the unique Supreme God amidst countless prominent and secondary dependent demigods. Bhagavad Geetha gives a clear picture of divine supremacy and hierarchy (Devata Paratvam and Taratamyam)

Different stages of God

God is the same in Transcendental (Para), Cosmic (Vyuha), Descent (Vibhava), All-pervading immanent (Antaryami) and Deity (Archa) forms. But considering accessibility and simplicity factors, 'Descent and deity forms' are realized by saints and devotees as 'Superior and more Superior'. 'Deities and temples' are alphabet level to beginners and 'ultimate' to the blessed. Even Bhagavathas (devotees) and Acharyas (masters) are considered to be 'divine manifestations'. Even though they are apparently similar to common people, the power of their 'divine love, realization and service' and their forceful compassion and flexible grace, have made them more 'reliable, influential and beneficial'. But all these sources will be fruitful only if the recipient has a 'strong faith in them and deep understanding about their glory'.



Different forms

Even the same personality has numerous forms (like Narasimha, Rama and Krishna) (Roopa Taaratamyam). Basically, they are one and the same and in spite of their specialties (like Hayagriva for wisdom and Narasimha for protection), they are omnipotent. Still, 'few devotees are inseparably fixed on specific forms', with 'staunch faith, preference, involvement and attachments'. God regards their staunchness and becomes specific and super-generous to them. Different sub-forms of the same forms (Such as Santhanagopala, Venugopala and Kalinganartana forms of the same Krishna) should also be realized in the same light.

Different temples

Even for the same forms, there are different temples; ancient, historical, huge, small and new. (Kshetra Taaratamyam). Even though the Lord residing inside these temples, is the same, 'manifestation of energies and effect' are based on 'installation, spiritual maintenance and adherence to rules and procedures'.

Different materials

Deities in temples are even in formless structures (like in Upper Ahobilam and Karamadai). Deity forms in temples, are available in various 'theo-active' materials such as 'vibrant stones, auspicious wood, gold, silver or a penta-metallic assembly, lime-composition or even traditional paintings' (Dravya Taaratamyam).

Deities are also available in many materials, in 'worship-rooms and in personal divine-kits'; such as photo-prints and fashion-gadgets. God is omnipresent, omnipotent and impartial. Still, divine manifestation is based on eternal and immutable cosmic principles. Just as good, bad and non-conductors of electricity, divine energies are specifically 'stored in and then distributed from', only best and good conductors. From rich conductors, 'divine energy will emanate and provoke the aspirants and attendants' and 'prepare them for receptivity and benefit them', where as in case of non-conductors, 'the images serve as just reminders and if the devotee is qualified enough to implore or insist the immanent God in those elements', they may turn 'alive and active'. This powerful plea-effect is workable with any element or object in God's creation.



Different receivers

The final difference is in the receivers (Adhikari Taaratamyam). Their 'interest (Ruchi), involvement (Sraddha), nature and status (Prakruthi) and divine will (Samkalpa)', all together determine receptivity. Receptivity also includes 'retention, reflection and augmentation of grace'. Similar to 'food-intake' issues such as 'hunger (non-availability), malnutrition (insufficiency) and food-poison (adverse reaction)', 'grace-intake' is also responded as 'inability', by the 'cursed and immature', 'insufficiency', by the 'less-fortunate' and 'adversity' by the 'incompatible'; 'the sinful who could not assimilate grace'.

Summary

In brief, divine energy variations are from three sources; **inherent differences** (between Supreme and other different subordinates who work through 'Supreme Stimulus', **manifestation differences** (based on temple conducts, maintenance and administration) and **receptivity differences** (personal balance, associate influence and divine intervention).

Missed Call of God

Most of the temple people; both inmates and visitors are either 'ignorant of or disinterested in' the 'infinite divine energy bank'. They come and pray for simple purposes and hence have limited usage of divine abundance. Even if interested, their capacities to 'receive, retain and reflect' are inadequate. Disuse and disturbances make 'divine power' in temples to go into a hidden state. Hence, huge 'latent and active potential', 'capable of benefiting the entire universe', remains 'unnoticed and unharnessed', in all theospheres.

'Latent power should get manifested, 'active' should be brought to assimilable grades and absorption levels of beneficiaries should be increased, by a full-fledged operation; Sannidhya Homam.



Sources of temple-power and sourcing

Alternate sources to bring the effect

Hundred sources have been enlisted below. In case of non-availability of a source, some other salient sources can function as 'equivalent or excellent alternatives'. Presence of enlightened devotees and saints give an effect that is greater than hundreds of rituals and offerings. Similar special interventions can enrich the process and also nullify the vacuum caused by missing elements. Still, 'lethargy and misery' should never take advantage of this provision.

Import

Sources, if not available in the vicinity, can be imported from any source and from any corner of the world.

Theo-culture

Many qualities mentioned as sources in the list, 'are rare, marginal, fading, endangered' and 'probably may become obsolete'. Even a marginal trace of these qualities and their representation in the ritual, can find a way for their augmentation. Like agriculture, 'process of sowing the seeds of positive forces and nurturing them' with our 'devotion, discipline and divine rituals' to 'harvest perceptible divine experiences in temples', is 'Theo-culture'. In rural kitchens, generating fire by kindling the latent heat in the residue through strong blowing, is a common practice. Similarly, all subtle and infinitesimal forces can be invoked, intensified and amalgamated by 'prayers, worships, devotion and sturdy willpower'.

Representation

Many of the sources in the given list are from 'God, realized and the priestly, administrative and devotees' community'. External sources are connected with the 'surrounding and adjacent localities' and few factors among them are concerned with broader subjects such as 'Government and Nature'. It is very hard to get the favor of positivity from entire temple-people and locality. No temple can be sanctified if 'good rule and protected nature' are placed as prerequisites. In such cases, provision of representation can be used. Any single representative 'from these sectors' or 'with concern over the issues', can trigger the mission.

Recall of Past and Vivification of Conceptive Reality

Even representatives are not identifiable, 'personalities of the past embodied with the traits' or the 'Tattva' (conceptive realities), can be contemplated for filling the blanks.

Accessing the 'unknown'

It is not so easy to 'identity, ascertain and assess' sources of spiritual strength with our mere faith. They need the 'aid of wisdom' to precisely interpret 'scriptures, faith and experiences'. Many temples might have got several 'off-the-record incidents and experiences' that other people may not know and many 'manifestations and pastimes' may just remain in 'literature and traditions' without being memorialized through enshrinements. By determination (Samkalpa), one can access information and tap energies. A magnanimous soul, unaware of records and rules, can tap such energies through persistent unconditional prayers.

Gain by demand

If divine descent (Avatar) has not occurred as per record, in a particular locality, 'bringing all other available sources together' may 'tempt or demand God' to 'descend or to provide equal bliss and benefits'.

Impact of Sannidhya

If these complete energies are 'uploaded and galvanized' in a temple, 'grace and justice will be promptly delivered', 'tremendous divine feel and closeness can be realized by devotees' and 'high-end experiences shall be felt even by simple spectators'.

God, who is inherently desirous of 'roaming for and gluing with' 'beloved' (Sallapa Priya), is awaiting proper sources that can bombard his silence and inertia. These 'qualities, practices and circumstances' are more than enough to enable the 'needy and noble' to 'rejoice God at Hand's reach'.



Good and Evil-The Combat and Conquest

All positive forces are powerful but very sensitive when it appears in a material platform and package, they can be easily disturbed or disabled but are also revivable and eternal. Negative energies are perishable but are hard and equipped with phenomenal and prompt reproducing ability.

'Many sources enlisted below, are in critical conditions but their 'anti-forces' are more in volume and velocity as well as widely distributed. In such a situation, 'compensation of shortcomings and invigoration' of positive forces are possible only by 'increasing 'vehemence' and imbibing from the invisible sources'.

Accomplished personalities can easily achieve the target. In case of their non-availability, a team of religious activists can bring the same and even in their absence, a huge mass of earnest aspirants can summon divinity and keep it at their disposal.

Any serious thought and pursuit in the line of action, will revive and rejuvenate the indelible spiritual imprints and bring them from abysmal core to visible surface.

Evil forces, the presently prominent surface-tenants will naturally vanish.

Eligibility

Only those who are determined for 'divine social cause', having 'command over God and compassion towards the society', can summon these forces. Rituals performed for 'publicity and image building' and performed as 'formalities by immature and inefficient mediators', are of very marginal use.

Inculcation and Training

All 'temple authorities, servants and votaries' should be effectively informed about temple 'history (Ithihasa), tradition (Sampradaya), rules and regulations (Agama), tradition (Sishtachara) and glory (Mahatmya), along with defects and offences (Dosha-Apacharam) caused and their suitable remedies or settlement (Prayaschiththa). Just as terrorists



are implanted with 'insensitivity, cruelty and fearlessness', these people should be implanted with 'Respect for rules, Devotion and Moral Fear' by an impactful training process. Theo-Pedagogy (Teaching about God, Abode and Approach) is need of the hour.

Follow-up

This Sannidhya Homam can provide perennial benefits, only if followed by 'regular temple watch, strict administration and due remediating and compensating measures for flaws that are 'within the reach of' as well as 'beyond our knowledge and control'.



Sannidhya Satakam

Hundred Sources for Sanctity and Spiritual Strength of Temples

Internal Sources

Mega Sources

1. **Abhyarthanam-** Great personalities, in spite of their personal spiritual achievements, are always bothered about the welfare of deserving society and upliftment of the undeserving, and insist 'Divinity' descend and to irrigate souls that have become dry due to 'divine craving and material miseries'. God, who is already thirsty of descending and social embrace, is fueled by such appeals and rushes forward in a wild mad race of grace.
2. **Aavirbhavam-** Even without waiting for an appeal, God manifests as deities and then gets sheltered in temples through selected team. Self-manifestation is an abundant source of usable divine potential.
3. **Avataram-** Uncontrollable love and mercy urges God to jump into material world with a great purpose. Such centers (Avathara Kshetras) are blessed with infinite grace. Some shrines are glorified by frequent divine visits and entertainments and hence more impactful.
4. **Sancharam-** With or without a temple, any place mentioned in divine literatures and traditionally believed as the pathway of divine pastimes (Leela) is a great enshrinement. If the same energy is converged or harnessed in a temple, the spot becomes the hub of divine benevolence.
5. **Avataaram-** God delegates associates and intimates, renowned for their comparably higher simplicity and flexibility as well as better performance. Such dignified visitors to Earth, induce the magnitude of divine prowess.
6. **Sahithyavatharam-** Birth of illustrious spiritual literatures, such as Sastras, Stotras and Kavyas
7. **Tapasya-** Severe penances performed by universal thinkers and well-wishers
8. **Siddhi-** Accomplishment of spiritual powers needed for universal benefaction
9. **Samadhi-** Culmination stage of Mystic Reach
10. **Saakshaatkaaram-** Realization of Vedic mantras or Reality or Ultimate Reality, bestowed to sages
11. **Mukthi-** Abodes where votaries attain salvation, are the highest in spiritual grade
12. **Mangalaashi-** Wishes of votaries who aim only at Welfare of God



13. **Keerthi-** If the most loving or beloved extols God with names, attributes or action, Divine glory will reach maximum heights and ranges Prime Sources
14. **Vidhanam-** Systematic way of construction, installation and consecration of temples and Deities
15. **Sthapathyam-** Workmanship, devotion and austerity of the sculptor and temple architect
16. **Sraddha-** Sincerity of temple priests, assistants, leaders and servants
17. **Swachchatha-** Cleanliness of temple premises and surroundings
18. **Suchi-** Purity of temple inmates
19. **Pavithrathaa-** Sanctity maintained by time-perfection, quality of specified materials and procedural management of temple routines.
20. **Prayaschitha-** Immediate and proper remediation for defects and violations, and rectification of conduct
21. **Aradhanam-** Regular worship, performed with love, fear and dedication. Also, special worships with huge and grand recitations and rituals conducted in the premises
22. **Bhogam-** Rich, delicious and large offerings
23. **Alamkaram-** Grandeur of service and treatments
24. **Utsavam-** Grandeur of festivals
25. **Suraksha-** Vigilance and protection measures
26. **Jana Viswasam-** Solid public faith accumulated over decades and centuries
27. **Sevanam-** Comfortable and joyous worship (darshan) of devotees and aspirants
28. **Snanam-** Holy bath taken by wise and mature devotees
29. **Mochanam-** Relief experienced by the distressed
30. **Parivartanam-** Transformation gained by the misled and cursed
31. **Anubhuthi-** Divine intimacy and bliss experienced by the most blessed
32. **Vatsalyam-** (Souls gifted with) motherly affection, concern and care
33. **Madhuryam-** (Souls endowed with) Unique divine love craving for communion and service



External Sources

Promoters

34. **Samskaram-** Timely performance of ritual dues
35. **Adhyayana-** Learning of Vedas. An organized and functioning Gurukulam is as auspicious as a temple
36. **Anushtana-** Precise following of daily and occasional exercises as per the set of rules

37. **Krathu-** Sacrifices mentioned in the Vedas
38. **Deeksha-** Determination for a good, great or divine cause
39. **Vratha-** Specific observances to attain a higher goal
40. **Sraaddha-** Regular performance of ritual dues that propitiate our primogenitors, ancestors and forefathers and reinforce the soul-route of our traditional grace-trade Reinforcers
41. **Brahmacharyam-** Practice of organized and purposeful celibacy
42. **Prajananam-** Begetting good children by prayers, penance and persistent appeal
43. **Sanyasam-** Renunciation
44. **Paathivratyam-** Chastity common to both genders
45. **Nishkamyathvam-** Detachment and unconditional divine service Enhancers
46. **Sath-** Visits, stay and residence of pious people
47. **Siddha-** Visits, stay and residence of mystic personalities
48. **Daiva-** Visits, stay and residence of celestials
49. **Arsha-** Visits, stay and residence of seers
50. **Divya-** Visits, stay and residence of preferred souls and closest divine companions
51. **Bhakta-** Visits, stay and residence of ardent devotees Preservatives
52. **Asthikyam-** Faith in God, goodness and evil, grace and curse, pleasure and suffering and bondage and liberation
53. **Abhimanam-** Appreciation of everything good and divine
54. **Jaganam-** Spiritual Awareness
55. **Upasthithi-** Presence or residence of spiritual activists and religious reformers in the locality; also applicable to super-positive species such as cow, horse and elephants, in the temple
56. **Athithyam-** Hospitality and service
57. **Chintanam-** Noble thoughts
58. **Sallaapa-** Discussions on divine themes
59. **Pravachanam-** Proficient discourses
60. **Vichara-** Analysis on worldly issues and divine solutions
61. **Prachara-** Propagation
62. **Sraavanam-** Attentive absorption of enlightening gospels
63. **Mangala Dhwani-** Sound emerging from auspicious species and instruments



64. **Ganam-** Divine musical retreat
65. **Narthanam-** Divine dance treat
66. **Bhajanam-** Singing divine names and glories
67. **Nama Japam-** Chanting divine names
68. **Archanam-** Worshipping divine forms with power-packed names and auspicious offerings
69. **Sthavanam-** Spontaneously praise of God, provoked by experience, enlightenment and ecstasy
70. **Parayanam-** Recitation of compositions revealed or produced by unparalleled spiritual authorities
71. **Yajanam-** Rituals mentioned in Sastras for various benefits; personal or family. Still the radiance is coerced to benefit the surroundings and extended spheres
72. **Upasana-** Exclusive and rigorous contemplation on a specific form, regulated by a rigid process for a determined goal.
73. **Daanam-** Organized charity
74. **Dhyaanam-** Uninterrupted deep meditation
75. **Upadesam-** Initiation of mantras, philosophy and practices
76. **Sat Sangham-** Company of elevated souls Supporters
77. **Astheya-** Non-misappropriation
78. **Suvaanijya-** Ethical Trade
79. **Sadupayoga-** Proper use of God Given resources (Zero Waste Mission)
80. **Trupthi-** Satisfaction
81. **Kshama-** Forgiving
82. **Vinamratha-** Humility shown to elders, learned and venerable
83. **Soujanya-** Amiability
84. **Preethi-** Affinity
85. **Maithri-** Fraternity
86. **Anyonyatha-** Truth and Qualified intimacy in family and social relations
87. **Kruthagnatha-** Gratitude
88. **Oudaarya-** Generosity
89. **Ahimsa-** Non-violence
90. **Sathya-** Strict adherence to Truth, in life
91. **Karuna-** Compassion
92. **S'ama Dama-** Sensual Restraint



93. **Paschathapa-** Sincere Repentance
 94. **Parishrama-** Diligence or Hard-work in meritorious pursuits
 95. **Thyaga-** Sacrifice
 96. **Go-Kshema-** Proper care and protection of cows
 97. **Praani-** Kshema-Proper care of associate species and protection from cruel treatments
 98. **Prakruthi-** Preservation of purity, beauty and bounty of Nature
 99. **Neethi Paalanam-** Administration of Justice-Good Governance
 100. **Shanti-** Peace
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