



SHAMBAVI PEETAM · SRI VIDYA SERIES

# The Stance, The Sound & The Path Within

*Teachings from the Sunday Satsang*

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WORDS OF

GURU SRI AASCHARYANANDHA

Shambavi Peetam

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SHAMBAVI PEETAM

Sri Vidya Satsang

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OPENING WORDS

## A Guru's First Words

*On health, heat, and the care of the body as a sacred vessel*

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**B**efore knowledge, there is the body. On this blazing Sunday morning in Chennai — where the summer has pushed the mercury to fifty degrees —

Guruji's very first words to the sangha were not about mantras or deities. They were about water.

"Drink a lot of water. Stay hydrated." In four words, he reminded us that even the highest sadhana has a humble beginning: a well-nourished, well-rested physical form.

*"Health is the first thing. These seasonal shifts are very important. Manage the sun."*

— GURU SRI AASCHARYANANDHA

He observed that many people across Tamil Nadu had been suffering heat-related ailments — gut issues, persistent headaches, migraines — for weeks. He advised tender coconut water, sunscreen, and caution outdoors. This was not small talk. For a *sādhaka*, the body is the instrument. To neglect it in the name of spirituality is to set a flawed foundation.

He promised relief: within one or two months, the sun would cross into *Dakṣiṇāyanam* — the southern solstice period — and the cool of winter would follow. For now, patience, care, and water.



TEACHINGS

Ganapati



CORE TEACHING

Ganapati

We live in an age of benefits. Every deity has been reduced to a vending machine: pray to this form of Ganapati for wealth; pray to that form for success. Guruji noted, gently but firmly, that this "benefit psychology" has infected even our relationship with the most foundational of all forms.

But *Ganapati* has never been about rewards. Ganapati is about *stance*.

"Ganapati is a place where you don't take the benefit psychology too seriously. Stance is the first element for anything — whether to achieve a goal, to be peaceful, for anything that matters."

— GURU SRI AASCHARYANANDHA

Think of the long-distance runner. In a sprint, you burn everything at the start. In a marathon — and life's true goals are always marathons — you conserve. You build. You protect your energy until the final stretch. Ganapati, always depicted as *seated*, is precisely this reminder. Do not sprint. Root yourself.

When our energy is not grounded, even the smallest disturbance can unsettle us entirely. We overthink. We get triggered by trivial events. We scatter our *śakti* in ten directions. This is what Guruji calls being "dispersed." Ganapati sadhana is the antidote — not a blessing for a particular outcome, but a daily returning to your own centre.



#### STANCE OVER GOALS

Before chasing what you want, clarify where you stand. Energy finds its own



#### THE MARATHON MIND

Long-term goals require conservation of energy. Sprint thinking causes

direction from a rooted place.

burnout, distraction, and dispersion.



#### PRANA TO MŪLĀDHĀRA

Ganapati's trunk connects breath to the root centre — linking the life-force to its most primal, stable ground.



#### FREE FROM BENEFIT SEEKING

Approaching Ganapati with demands dilutes the very energy you seek to build. Offer stability, receive stability.

PRACTICE

Ganapati Sādhana



GUIDED PRACTICE

## The Gum Bījam

*A short Ganapati sādhana for grounding and stability*

**G**uruji led the entire sangha through this practice live. Below is the teaching preserved exactly as he gave it, so you may practise it in your own time.

GUIDED SĀDHANA · GANAPATI

## Rooting with the Gum Seed Sound

Set aside 10 minutes. Sit where you will not be disturbed.

01 Sit with your spine straight. Allow your shoulders to drop and soften.

- 02 Take a slow, deep inhale through the nose. Exhale fully. Repeat three times, letting each breath be longer and quieter than the last.
- 03 Curl all five fingers inward to form a soft fist with both hands. Turn your palms face-up. Rest them on your thighs. *Do not loosen the fist.*
- 04 Close your eyes gently.
- 05 Begin to chant **Gum** — slowly, with intention. The sound is not "kum" or "kam" — it is the "guh" of the word "bubble gum." The sound should arise from the chest or even lower, from the belly. Feel it resonating in your torso.
- 06 Continue chanting Gum for 5–10 minutes. Between each repetition, allow a brief silence — do not rush to fill it. The silence is part of the practice.
- 07 When you feel complete, sit in stillness for 2 minutes before opening your eyes. Notice the quality of your energy — the sense of being planted, present, and unhurried.

*This bījam activates Mūlādhāra — the root centre — and connects the flow of prāṇa to the base of the spine. With regular practice, it builds a steadiness that no external circumstance can easily disturb.*



TEACHINGS

Three Traditions

IV

DEEP TEACHING

## Three Rivers of Tradition

*Vedic, yogic, and tantric paths — and how they flow into one*

One of the richest threads in this satsang was Guruji's illumination of three great streams of Indian spiritual practice — and how each reaches toward the same ocean through a different current.

In the *Vedic* tradition, the primary instrument is *sound*. The fifty-one Sanskrit aksharas — from Akāra to Kṣakāra — are not merely an alphabet. They are vibratory keys. When Vedic mantras are recited with perfect phonetic precision and musical arrangement, the resonance they produce begins to awaken the Kundalini from within. This is a slow, meticulous path. It demands years of memorisation and tonal refinement before any inner transformation becomes possible.

*"In yogic traditions, the prana is the mantra. If you manipulate the prana, the mantrāksharas in your body get activated anyway. That is the concept."*

— GURU SRI AASCHARYANANDHA

The *Yogic* tradition takes a different entry point: the body and its breath. Every āsana is not a stretch — it is a specific routing of *prāṇa*. Padmāsana roots prāṇa at the base and lets it rise. Vajrāsana channels it along the spine. Chakrāsana moves it from the navel to the crown in a single flowing arc. In this tradition, the body is the instrument; prāṇa is both medium and message. Perfect prāṇa is perfect mantra.

Then comes *Tantra* — which incorporates both. It takes the Vedic precision of mantra and the yogic refinement of prāṇa, and adds a third ingredient: specificity. Tantra says: here, in this time, in this place, in this way. It is the most contextual of the three paths.

#### VEDIC PATH

**Sound as key.** Perfect recitation of the Sanskrit aksharas — with precise tone, emphasis, and rhythm — gradually awakens Kundalini through

#### YOGIC PATH

**Prāṇa as key.** Every āsana is a routing of life-force energy. The body becomes the instrument. When prāṇa is perfectly regulated, mantras arise

accumulated resonance. A long, demanding path.

naturally in the body without being spoken.

#### TANTRIC PATH

**Integration as key.** Tantra absorbs both sound and prāṇa, then adds precision of context: the right mantra, the right time, the right inner orientation — applied with practical clarity.

#### THE COMMON THREAD

**One destination.** All three traditions — whether through ear, body, or ritual — are roads to the same inner country: the dissolution of the limited self into Parabrahma.

TEACHINGS

Tantra Clarified

#### SETTING THE RECORD STRAIGHT

## Tantra — The Most Misunderstood Path

*How a refined, compassionate dharma lost its name for seven centuries*

**G**uruji paused here, as he often does when the truth needs clearing. He used a simple, unforgettable analogy.

Imagine you walk into a restaurant and ask for a plain idli. That is Vedic — raw, unadorned, primal. You ask for a dosa bent into a cone: that is yoga — bending what is into a new shape. But you ask for a masala dosa, a pudi idli — something with layered flavour, something immediately enjoyable? That is Tantra. It makes the

medicine sweet. It makes the path digestible for the modern, distracted, hurried human being.

**"T**antra is not an easy shortcut. Tantra is making a child eat medicine by sugar-coating it. The medicine does not change. The dharma does not change. Only the approach becomes assimilable."

— GURU SRI AASCHARYANANDHA

So how did Tantra come to be associated with dark arts, sexuality, and manipulation? Guruji traced the answer to a specific historical window: the 13th through 19th centuries. This was the period of successive invasions, droughts, the collapse of institutions. Under such pressures, practices that once demanded years of preparation were compressed into the minimum viable form. People needed results — for health, for protection, for survival. Tantric rituals, with their practical structure, became widespread but were also stripped of their philosophical depth.

The richer meaning was lost. The form without the philosophy became superstition. That misreading has persisted into the present.

Guruji's instruction to the sangha was direct: "If anyone associates Tantra with sex or black magic, reject it entirely. *Tantra is a dharma of practical life.* It is the most upheld dharma of this time — because it is the path where yoga, Veda, and lived experience sit together in harmony."

And specifically within Tantra, *Śrī Vidyā* represents the apex. It is the most refined expression — a tradition born, as the texts say, from the conversation between Shiva and Parvati, and transmitted through Hayagriva to Agastya Rishi, and from there to the world.

## MEDITATION &amp; MANTRA

# Hayagriva

*The guru of innate knowing — awakening the inner sound*

**H**ayagriva — the horse-headed form of Vishnu — is not widely known outside scholarly or devotional circles. Yet in the tradition of Sri Vidya, he holds a singular place: he is the source. The *Lalitā Sahasranāma*, the Trishatī, the Pañcadaśākṣarī mantra — all of these reached humanity through Hayagriva's transmission to Agastya Rishi.

Guruji described Hayagriva with a beautiful title: *Udgītha Praṇavodgītha* — "He who awakens the inner Nāda." *Udgītha* refers to the tradition of Nāda — sound-as-path. Hayagriva is not merely a deity who knows the Vedas; he is the one who kindles in you the *innate* capacity to receive and understand them.

**"A**bility is different; innate ability is different. Innate ability is something you are fluid from inside. We pray to Hayagriva that in the complicated sea of spirituality, we may be innately capable."

— GURU SRI AASCHARYANANDHA

This is a subtle but important distinction. You may practise until a skill becomes automatic — that is acquired ability. But innate ability arises without effort, without the friction of learning. It is wisdom that feels natural, like water finding its level. Hayagriva is the one who grants that quality of effortless reception.

*Udgītha Praṇavodgītha Sarva Vāgīśvareśvara*  
❖ *Sarva Vedamayo Chintaya Sarvam Bodāya Bodāya* ❖

HAYAGRIVA DHYĀNA ŚLOKA — FROM THE SATSANG

GUIDED PRACTICE · HAYAGRIVA MEDITATION

## The Prayer for Innate Knowing

- 01 Sit quietly, spine erect, eyes gently closed.
- 02 Begin chanting the bījam: ***Hasong*** — softly, in a slow rhythm. Let the sound arise from the chest, not the throat. Allow it to feel like an inner hum more than an external chant.
- 03 After several minutes of the bījam, transition to the full shloka above, reciting it gently three times. Do not worry about perfect pronunciation in the beginning — intention carries as much weight as precision.
- 04 Hold the following prayer in your heart as you chant: *"Lord, in the vast and sometimes overwhelming ocean of spiritual knowledge, make me fluid from within. Let understanding come naturally — not as something I must always force."*
- 05 Rest in silence for five minutes after the chanting ends. Notice if there is a sense of receptivity, openness, or gentle clarity. That is the quality Hayagriva cultivates.

FROM THE SANGHA

## Questions from the Heart

*Practical guidance from Guruji on sadhana in daily life*

**E**very satsang closes with a space for the sangha to bring their real, lived questions. This week, two beautiful threads emerged — both deeply practical, both containing hidden teachings.

**Q** *Guruji, I need to travel for a week. Shall I carry my yantra and continue my sadhana rituals while I am away?*

For a short travel of one week, you need not carry your ritual materials. Instead, before you leave, place an open or partially covered pot of water near your deity or sadhana space. Alongside it, keep some dry fruits in a small container. Then offer a prayer: "This travel is inevitable. I will return within a week and resume my full practice."

While you are away, the *japam* becomes your ritual. Close your eyes, sit quietly wherever you are, and inwardly chant the mūla mantra you have been initiated into. In travel, this alone is sufficient. You are not abandoning your practice — you are making the practice portable. The mantra travels with you; the ritual waits at home.

**Q** *Is there any mantra or sadhana we can practice when facing a crucial decision?*

Yes. Before any important decision, sit quietly, take a deep breath, and chant *Śrī Mātre Namaḥ* — at least fifty-four times. As you chant, hold this specific prayer in your heart:

*"If what is coming is harmful for me,  
❖ Universal Mother — let it fall away from my life." ❖*

THE PRAYER FOR DISCERNMENT

Notice what Guruji is offering here: not a mantra to "get the right answer," but a mantra to clear away the wrong one. We rarely know what is truly good for us in the long run. The Mother does. So rather than demanding clarity, we ask for protection — trust the Devi to dissolve what should not be, and what remains will be what serves us.

This is the intelligence of surrender: not passivity, but the wisdom to know when to yield to a guidance larger than our own mind.



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*Loka samastha sukhino bhavantu*

MAY ALL BEINGS IN ALL THE WORLDS BE HAPPY

*Śrīmatre Namaḥ*

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SHAMBAVI PEETAM

