

Dec 25th  
Vaikunta Ekadashi

Vol 15 | December 2023

# guruvaani

Sri Vidya Learning Centre Newsletter

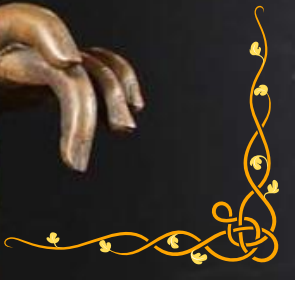


**Remedies**  
Health Issues

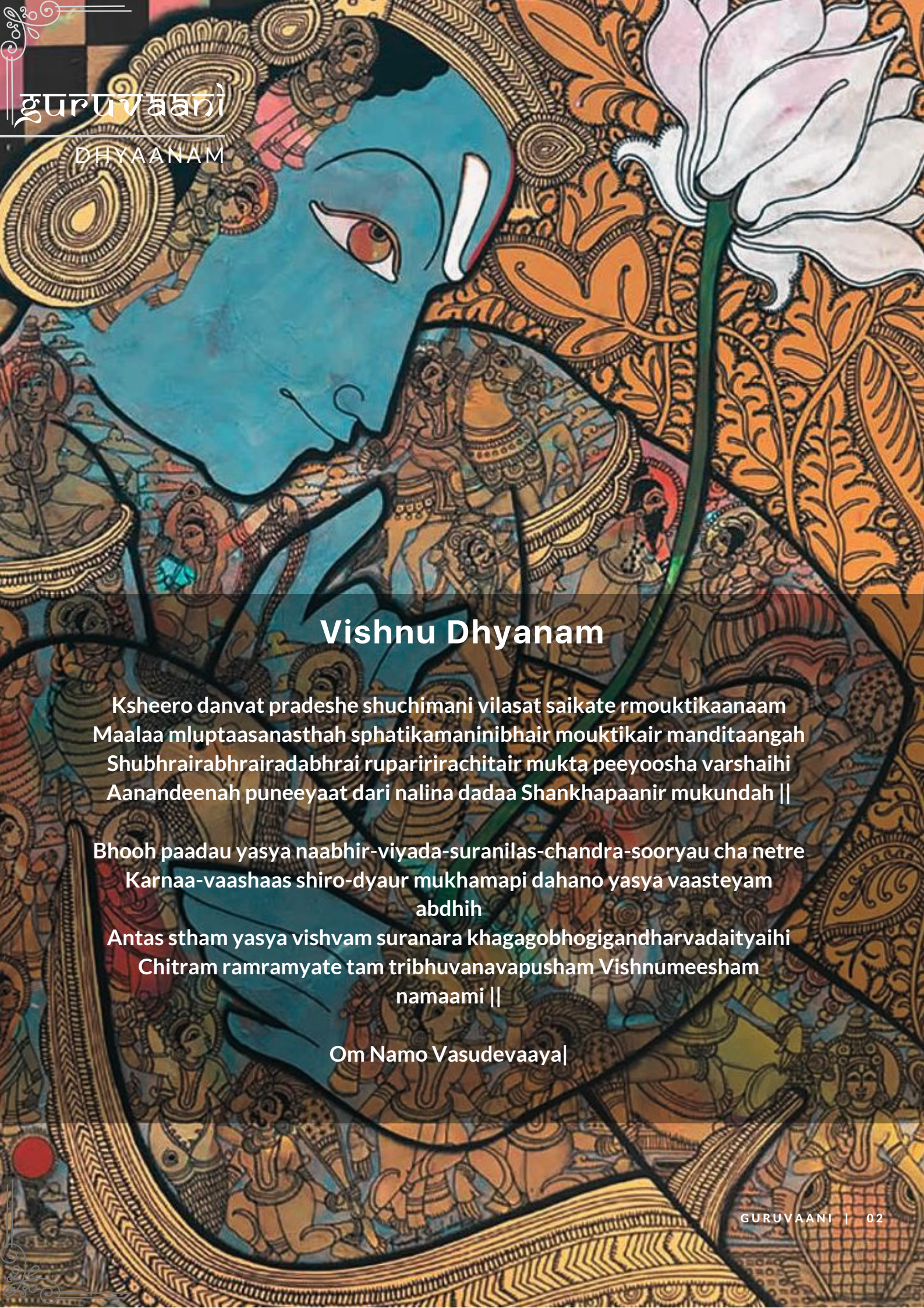
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Savyapatham







## Vishnu Dhyanam

Ksheero danvat pradeshe shuchimani vilasat saikate rmouktikaanaam  
Maalaa mluptaasanasthah sphatikamaninibhair mouktikair manditaangah  
Shubhraitabhraitadabhrai ruparirirachitair mukta peeyoosha varshaihi  
Aanandeenah puneeyaata dari nalina dadaa Shankhapaanir mukundah ||

Bhoo paadau yasya naabhir-viyada-suranyas-chandra-sooryau cha netre  
Karnaa-vaashaas shiro-dyaaur mukhamapi dahano yasya vaasteyam  
abdhih

Antas stham yasya vishvam suranara khagagobhogigandharvadaityaihi  
Chitram ramramyate tam tribhuvanavapusham Vishnumeesham  
namaami ||

Om Namo Vasudevaaya |





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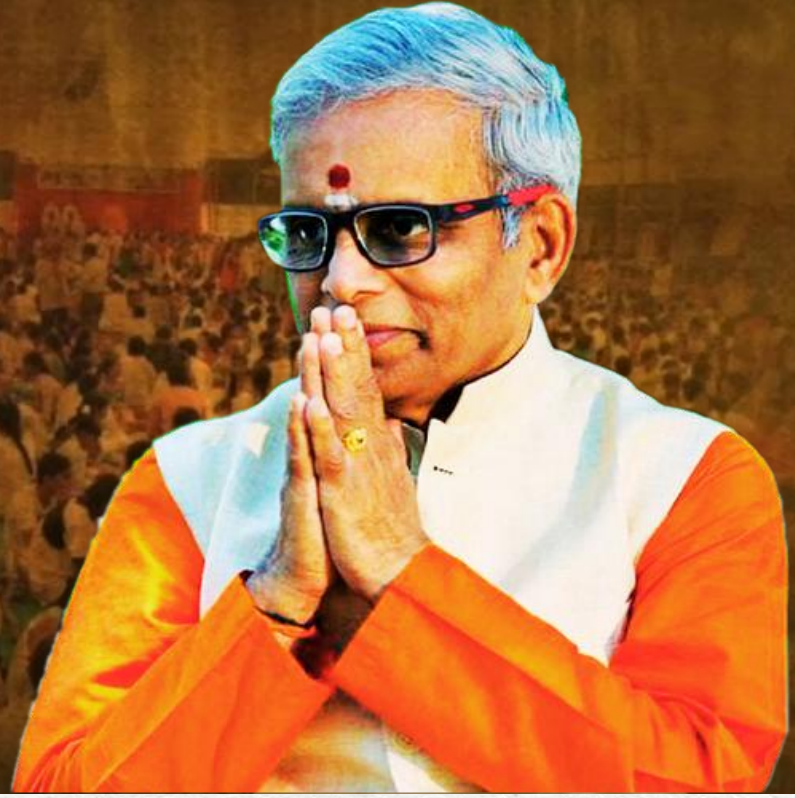
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## Savyapatham Wishes for the New Year

By **Sri Guru Karunamaya** *(Transcription of talk by Guruji)*

The New Year is approaching, and some people might say, "It's the English New Year; we are Telugu and celebrate only Ugadi as per Hindu traditions." However, examining our annual celebrations helps us understand why we celebrate the New Year.

We often need to revisit our decisions to lead a good life, as we rarely pause to reassess our lives. Instead of focusing on the passage of time in English or Telugu years, we should find contentment in the present year and use it as a foundation for making wise decisions.

In our prayers, we perform a full circumambulation (pradakshina) and recite, "paapoham, paapa karmaanaam...". We also acknowledge our shortcomings in devotion and faith, which helps us contemplate and dispel our sins. This contemplation, though essential, requires proper planning and dedication to achieve our goals with faith and determination.

We should ask ourselves, "Am I moving towards my goal, or am I not?" Reflecting on this and assessing whether our actions align with our aspirations is crucial.

A life without a goal is like drifting aimlessly. Many youths are in such a situation. They must develop dedication towards a goal, focusing on it even in periods of inactivity, and make special efforts to achieve it. It's vital to reassess our goals and work diligently towards them.

We should consider questions like, "What do I want? Am I moving in the right direction?" and "Am I acquiring the appropriate virtues at this age?" Prayers, mantras, and rituals are designed for this introspection.

On December 31, during the celebrations, reciting the Lalitha Sahasranama or the Vishnu Sahasranama can guide us towards our goals.

When meditating, we should not expect external protection or prosperity but take control of our lives. Reflecting on past actions and praying for a sound mind in the coming year is essential. Listening to mantras can guide us correctly.





However, if we face a problem, merely chanting "Sri Mata! Sri Maharajni! Sri Mat Sinhasaneswari!..." without actively engaging with them is not enough. We should meditate with our eyes closed while listening to the mantra.

Whether the year follows the English or Telugu calendar is irrelevant to the divine. God does not differentiate between cultures or nations. It doesn't matter to the divine whether it's the English New Year or the Telugu New Year.

In truth, we should celebrate daily, seeking joy and contentment, being grateful, avoiding anger, and helping at least one person daily.

- Find joy and contentment every day.
- Be grateful and satisfied throughout the day.
- Refrain from getting angry with anyone.
- Extend a helping hand to at least one person daily.

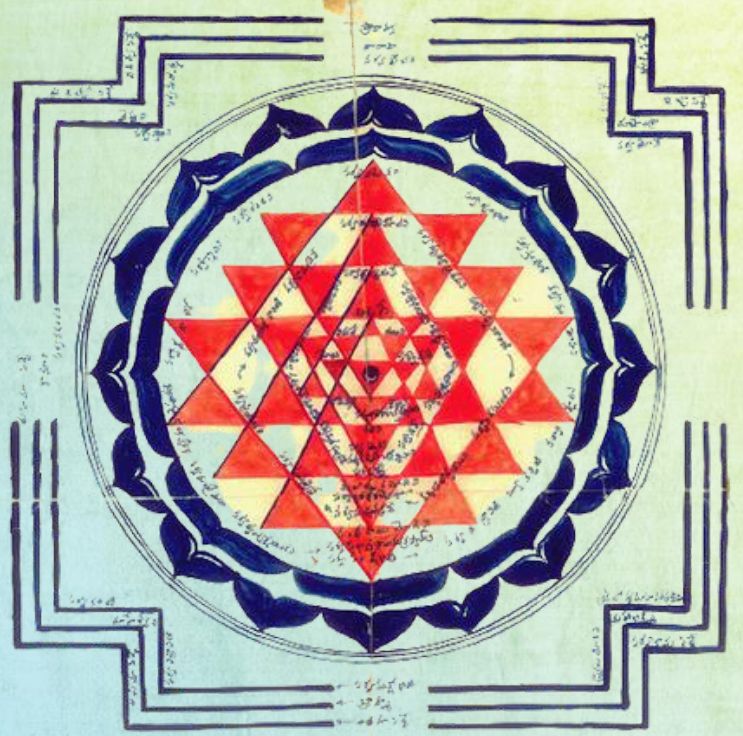
"Tomorrow, I am sure everything will be all right. I am confident I will feel wonderful," one should affirm. Yet, things go differently than expected when the day arrives and the server restarts. Despite these challenges, hope remains for a fresh start. One should reflect, asking themselves, "What should I do today? How should I live from now on?" Before sleeping, they should review their goals, questioning whether they were met. They must correct this quickly if they still need to keep up with their twenty-two resolutions. Even if they forgot to recite the twelve names at night, they should commit to doing it correctly from the next day. Daily review of their commitments helps maintain consistent effort.

I think about eating neem flower pickles during the New Year's festival. But this doesn't mean I resolve to examine my life every day. Unlike detailed assessments of everyday affairs, I don't often think about reflecting on my life. If we did daily analysis and introspection, we wouldn't have to question our life's direction.

"One should plan how to approach this year," one should think. This year, I believe that this life is the best one possible. Why? Because the life I have is lovely. Starting today, I should also perform rituals like worship, expressing gratitude to my mother, saying, "I will do everything for you gratefully." Tell your mother, "You gave me eyes, hands, and the ability to speak. What more do I need?" We can provide food with two hands, and our legs can carry us. By giving to others, I earn gratitude. Hence, I must show appreciation.

"May the coming year be filled with happiness and satisfaction. Seek contentment over worldly desires, my child!" This should be your prayer for your mother. In blessings, they say, "May there be peace, growth, health, and prosperity!" Peace is first, and wealth last. "O Mother! Let this year bring joy and peace to people worldwide." Pray for the world first, then our lives. "Mother, bless us with progress and guide our family on the right path!"





# Shri Devi Khadgamala





## Jnaanam; Vijnaanam; Sujnaanam; Prajnaanam

**Jnaanam** refers to the fundamental understanding or identification of objects or individuals, tangible or abstract. From an early age, we begin to recognize different things or people, real or imaginary. This process of recognition and understanding is what we call knowledge.

**Vijnaanam** is a more specialized knowledge area concerning the properties of objects, such as colour, form, and essence. In the context of the physical world, it involves studying and applying subjects like mathematics and physics that are of practical use to us.

**Sujnaanam** emphasizes ethical and moral living. It involves practising righteousness, consistently speaking the truth, and ensuring no harm is done to others. It's about living a life based on moral principles.

**Prajnaanam** is akin to a deeper, more profound wisdom. It seeks answers to fundamental questions like 'Who am I?', 'Where did I come from?', 'What constitutes the universe?', 'Is the universe in motion or static?' and 'What exists between birth and death?'. Understanding and finding answers to such profound questions, often with elusive answers, constitutes wisdom. It involves deep reflection on the essence of our being and the universe.

In the context of the grand statements, 'Prajnanam Brahma' implies that realizing the self as Brahman is a form of profound knowledge. The discussions in this 'book' are not about mundane, everyday concerns like earning a livelihood but rather about a higher understanding of the world. To analyze and understand the world on this level, a book or a source of knowledge is necessary, which is what is being referred to here as a 'book'.

### Srak Bhooshitaam Ujjwalaam

"Srak Bhooshitaam Ujjwalaam" describes the concept of a necklace as a symbol. "Srak" refers to a necklace, "bhūṣitām" implies being adorned as an ornament, and "Ujjwalaam" means shining brightly. In this context, srak represents not just a physical necklace but our ego, positioned like an ornament around the neck. Like a sword cutting through a necklace, the Mother is seen as cutting through our ego, symbolizing her power to overcome it. The necklace, linking the mind and heart, is said to create our ego. Hence, we're advised not to fixate on ornaments, as taught in the wisdom of "do not cast your eyes on jewellery."

When offering ornaments to the Mother, such as "Manimaya Makutam Kalpayaami Namaha" and others, the focus should not be on material desires (maya). By contemplating "srak Bhooshitaam Ujjwalaam," we understand that all ornaments are mere adornments. The recitation of Khadgamala isn't for material gain but for inner transformation, aiding in overcoming ignorance and ego. The sword mantra helps recognize flaws and find a clear path to self-realization. This recitation is a reminder of the Mother's guidance in discarding ego, leading to satisfaction and realizing our true, perfect nature.



## Twaam Goureem tripuraam paraatpara kalam Sri Chakra Sanchaarineem

### Twaam Goureem

Twaam Goureem: You are the one who protects me.

From the moment of conception until my birth, you protected me in the womb. To ensure my well-being, you created a protective layer within the womb before my arrival. Mother, who else is more kind towards me?

That's the beauty of "twaam Goureem". Throughout our lives, you vigilantly safeguard us. We are unaware of how she protects us. We do not need to pray for her protection; if we recite the Khadgamala daily, she will save us.

### Tripuraam

In the form of Tripura Devi, Mother indicates past, future, and present. Additionally, she signifies the powers of will, knowledge, and action.

The power of will, which is the determination to do something, is Ichha Sakti.

Before bringing these intentions into action, one must understand how to perform the task— that is, the power of knowledge – Jnaana Sakti. Once we initiate any action and perform tasks, it demonstrates the power of action – Kriya Sakti.

"Tripura" can be interpreted as "You are ahead of me, Mother" in English. To elaborate further, presently, we exist in a mature form; previously, in a childlike form, and even before that, in the form of a seed. Before all these, there is a state of bliss. Therefore, bliss is the root cause of everything.

### Paraatpara Kalaam

When we articulate our thoughts, every uttered word and mantra seamlessly amalgamate into the resonant vibration of Om. Om, in turn, converges into the realm of wordless silence. Within this profound state of silence resides the Divine Mother. Even without words, the ultimate silence epitomizes the Mother – Paraatpara Kalaam. She transcends the boundaries of knowledge, surpasses the silence beyond words, and rises above the ecstasy of bliss. Unsupported and all-encompassing, she requires no foundation yet underpins the entirety of creation. Paraatpara Kalaam, a phrase of exquisite beauty, encapsulates the recognition that everything visible and invisible embodies the Divine Mother.





Updates

## Srividya Jnaana Peetham in Kancheepuram

### Completed Tasks to Date:

**Boundary Line Survey:** The boundary line survey of Srividya Jnaana Peetham has been successfully carried out by local governmental officials.

**Contour Survey:** We have concluded a comprehensive contour survey alongside the boundary survey. This form of survey delivers indispensable data about our property's natural terrain and topography.

### Ongoing Tasks:

**Site Development:** Currently, we are in the midst of the site development phase, encompassing activities such as landfilling. This procedure entails modifying the landscape to prepare for construction while ensuring adherence to all the requisite safety and sustainability regulations and standards.

**Building Estimates:** We are vigorously compiling detailed estimates for constructing various units within Peetham. These estimates span material costs, labour, timelines, and the aggregate budget. This critical stage is fundamental for accurate project planning and fiscal management.

### Upcoming Tasks:

**Corporate Social Responsibility (CSR) Project Reports:** We are working on creating thorough project reports to present to corporate benefactors. These reports explain the nature of our projects and their alignment with the tenets of corporate social responsibility.

**Please contact any individuals/Corporates interested in assisting us in securing CSR funds.**





Support the development of  
**Sri Vidya Jnaana Peetham in Kancheepuram**

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

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

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

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

Besides Nakshatra Vanam, Oushadha Vanam, a garden will be developed on 3 acres of land with all the flowers, fruits and plants mentioned for Sri Vidya Sadhana in the Sastras. Walking in this garden will solve health issues and any issues arising from adverse planetary positions.

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

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



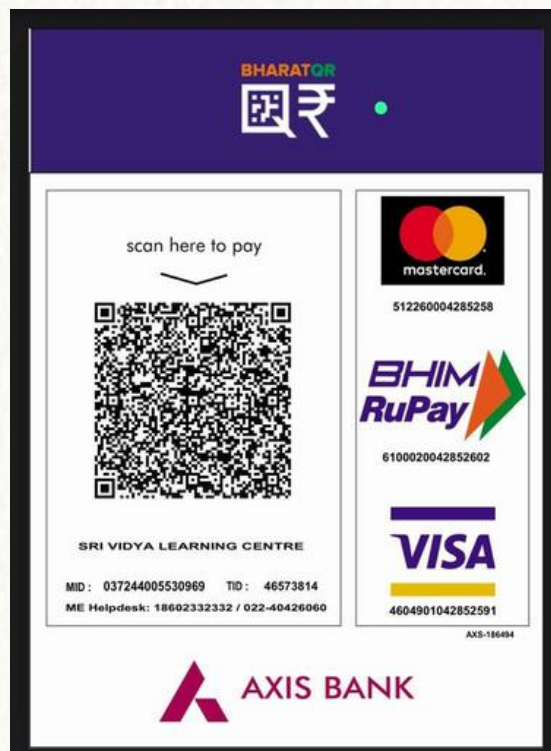


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We can send Mother's prasadam to the donors who provide their addresses.





**How can we perform Prana Pratishtha  
to the idols in our house ?  
(Part 2)**





## Prana Pratistha

### Part 2

[Click this link to download complete Prana Pratistha file from the website.](#)

On the following day, which is the second day, the ritual involves removing the idol while reciting the 'suprabhatam,' a sacred hymn used to awaken deities. Subsequently, the idol should be cleansed with fresh water. After the cleaning process, the idol must be adorned, followed by conducting the sixteen-step 'upachara pooja' along with chanting 'stotras,' mirroring the practices of the previous day. This pooja is to be carried out again in the evening. However, during the night, there's a special practice where the idol, or 'yantra,' is immersed in milk, a ritual known as 'ksheeradhivaasam,' signifying 'residence in milk.'

On the third day, immerse the idol in wheat grain, a practice known as "dhaanyadhivaasam."

Then, on the fourth day, the idol should be submerged in flowers, which is referred to as "pushpaadhivaasam."

On the fifth day, a new cloth should be laid on the idol's stand to serve as a mattress, with another new cloth used as a pillow, positioning the idol of the God or Goddess to mimic a sleeping pose. This ritual is called "sayyadhivaasam," meaning sleeping on a bed. It's common to place offerings such as sweets, an incense stick, and a glass of milk beside the bed. Additionally, jasmine flowers are often scattered on the bed. Along with these arrangements, a companion idol representing the spouse of the primary deity is placed, symbolising the divine couple spending the night together on the bed. For instance, alongside an idol of Shiva or Shiva Linga, an idol of Goddess Parvati is placed, and similarly, next to an idol of Goddess Parvati, a Shiva Linga is positioned. In the case of an idol of Vishnu, an idol of Goddess Lakshmi is used, and the practice follows suit for other deities.

On the sixth day, it is customary to bathe the idol once more, followed by conducting an elaborate pooja. This involves the sixteen-step upachara pooja and the recitation of as many stotras as possible. It is ideal to recite all the stotras associated with the particular God or Goddess being worshipped. During the recitation of these stotras, various offerings such as different types of flowers, sandalwood powder, turmeric powder, kumkum powder, vibhuti powder, bilva leaves, and so forth should be made to the idol. Moreover, a sumptuous meal should be offered to the deity. Inviting friends and relatives to share in this meal is also a common practice, serving them personally. Enhancing their joy by presenting them with new clothes is also encouraged if feasible.

During the pooja on the sixth day, a practice known as "kala nyasa" is performed by some devotees. This involves touching the chakras on the idol with dharba grass while reciting specific mantras. The ritual includes invoking the energy of the fire God into the idol's mooladhara chakra (located at the base of the spine), the energy of the Sun God into the anahata chakra (situated at the heart center), and the energy of the Moon God into the vishuddi chakra (in the neck area). Additionally, various energies are summoned into the idol's chakras as part of this process.





Chakra	Energy
Mooladhara chakra	Energy of God Brahma
Swadhistana chakra	Energy of God Vishnu
MaNipura chakra	Energy of God Rudra
Anahata chakra	Energy of God Iswara
Vishuddhi chakra	Energy of God Sadashiva
Agna chakra	Energy of Goddess Mother

Following this, the energies of five types of 'amritas' are sequentially called upon – starting with the amrita from the feet of Shiva, then the amrita from the feet of Shakti (Goddess Mother), followed by the amrita signifying the unity of Shiva and Shakti, the amrita representing kindness, and finally, the amrita associated with music. Alongside these, some practitioners also summon the energy associated with the flow of milk and the energy of 'moksha' or liberation, symbolising release from the cycle of birth and death.





## SAADHANA

However, such extensive practices may not be essential for those in the Grihastha stage of life. For them, it suffices to hold dharbha grass and recite the 'praNa pratistapana mantra.'

***"Aam hreem krom yam ram lam vam sham shum sam ham Lam ksham hamsah soham soham hamsah Shivah Sri chakrasya mama gurudevasya mama praaNaah iha praaNaah mama jeeva iha stitahha mama sarvendriyaNi vaagmanah chakshusrota jihvaaghraaNa vaakpaaNi paada payoopastha iha stitaahha ihaiva aagacha, asmin etat bimbe, sukham chiram tishtantu swaha"***

Should the lengthy mantra be impracticable to recite for any reason, an alternative prayer can be used: "Mother, you permeate every atom of my heart as praNa shakti (energy of life). I desire to worship you daily. Emerge through my breath, traverse this dharba grass, and infuse this idol. Bestow upon me the capability to worship you each day," thereby conducting praNa pratista with the idol.

Following the 'praNa pratista,' it is recommended to conduct the sixteen-step 'upachara pooja' or, at a minimum, the five-step version daily while presenting food offerings to the deity. This food should be shared with friends, relatives, and family members. The practice of these various 'vaasams' (such as living in milk, etc.) holds significant meaning, which we will now explore.

The placenta is initially quite fluid during the early stages of a human's development inside the womb. The idol is first submerged in water to represent this stage, a practice known as 'jalaadhivasam.'

As the pregnancy progresses, the placenta becomes denser. This stage in the development process is symbolised through 'ksheeradhivaasam' (abiding in milk).

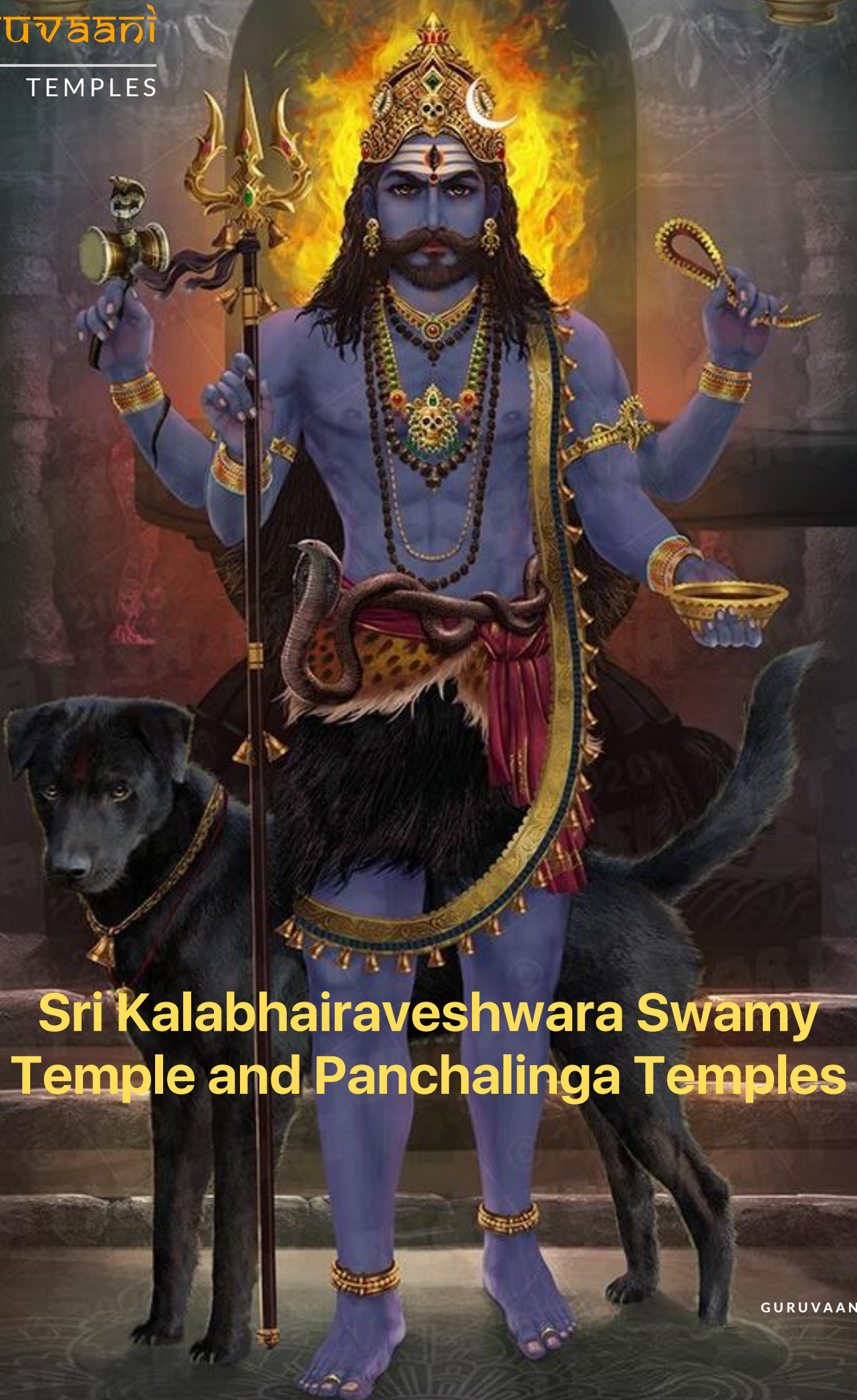
Further along, the fetus begins to acquire 'praNa,' or life energy. The symbol of life energy in this context is represented by wheat grain. Hence, the next stage of the ritual involves 'dhaanyadhivaasam.'

After a period, the development of the baby's brain occurs. This stage is depicted by 'pushpaadhivasam' (dwelling in flowers).

Ultimately, the process culminates in 'sayyadhivaasam,' which signifies the baby's birth into the world, represented by placing the idol on a bed.

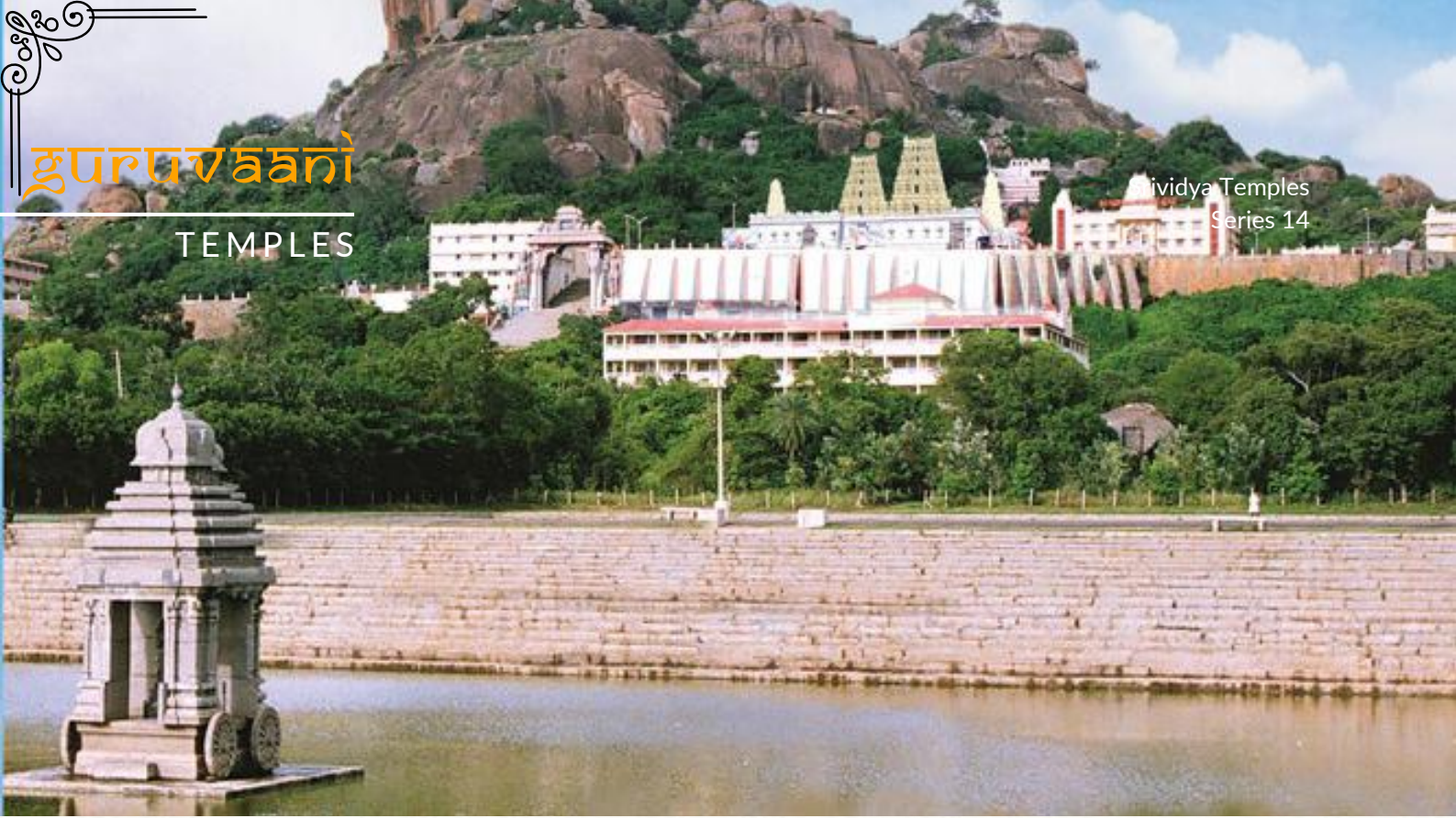
Fundamentally, the process we undertake is the 'praNa pratista' of the idol, symbolising the various stages of a human baby's entry into the world. On the sixth day, we again perform 'praNa pratista' by chanting the specified mantra. It's important to share joy with at least two or three friends or relatives by providing them with a delightful meal. Completing this, we effectively accomplish the 'praNa pratista' of the idol in a straightforward or "laghu" way. Following this ritual ensures that the deity will reside in that home, within the idol. The Goddess Mother will personally acknowledge all the worship offered to the idol. This is an unquestionable belief.





## Sri Kalabhairaveshwara Swamy Temple and Panchalinga Temples





Lord Kalabhairava has great importance in every Shiva temple. But over the centuries, like in Kashi, a temple dedicated to Lord Kalabhairava is rarely found. This temple in 'Adichuncha Nagari' in South India is the only temple dedicated to Kalabhairava. This temple is located on National Highway 48 at a distance of 111 km from Bangalore city.

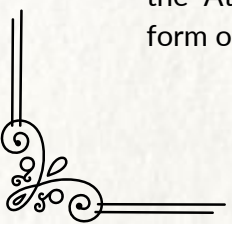
Lord Gangadhareshwar is the presiding deity of Sri Kalabhairaveshwara Swamy Temple in Adichuncha Nagari. Devotees worship the Jwala Peetha, Pancha Lingams and Stambhambika Goddess here with devotion. There is a pushkarini named 'Bindu Sarovara' in this temple. There is also a peak called 'Akasha Bhairava'.

The 'Sri Kshetra Adichuncha Nagari temple has a history of two thousand years. Everyone feels divine in this very holy place. This temple was established with the values of ancient Vedic culture and spirituality. Nature is highly valued and worshipped here. Yagnas and prayers are performed for universal peace.

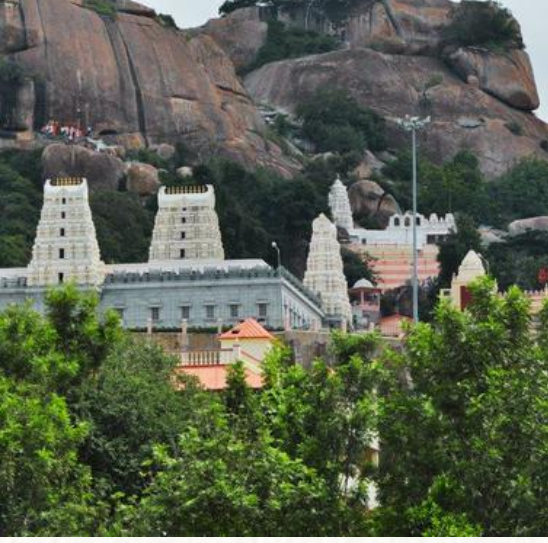
### **Legend of Adichuncha Nagari Temple**

Adichuncha Nagari Kshetra is a holy place of Lord Shiva. During his penance, Lord Shiva devoured two demon brothers, Chuncha and Kancha, who had been plaguing the entire region for a long time. Due to this reason, the region is known as "Adichuncha Nagari and Chunchanakoti". Lord Shiva promised that he would live in the form of Panchalingas with Gangadhareswara, Malleswara, Chandramouliswara, Siddeshwara and Someswara in Adichuncha Nagari.

Hence Sri Kalabhairaveshwara Swamy Temple is also known as "Panchalinga Kshetra". Gangadhareswara (Someswara) is the presiding deity in the Adichuncha Nagari temple, while Chandramouliswara is the presiding deity of Sri Kalabhairaveswaraswamy, an aspect of Lord Shiva, the 'Atmartha Deva'. Goddess Parvati in the incarnation of Kambadamma or Sthambambike, in the form of a pillar, is also worshipped here.







As per a legend, the holy water released from Lord Shiva's Jatajutam formed Adichuchanagiri, a few hundred feet above Pushkarini Lake Bindu. Devotees take a holy dip in the lake to wash away their sins and ignorance. The Adichuncha Nagari temple is mentioned in the Shiva Purana and several inscriptions.

The Puranas reveal that Adi Rudra entrusted this holy land to Siddha Yogi who established the Math and the Siddha Throne. Lord Shiva instructs Siddha Yogi to spread Dharma in society.

More interesting facts about the temple

- It is a deep belief of the devotees that if the childless and unmarried visit the Adichuchanagiri temple and offer prayers to Goddess Kambamma who fulfils their wishes, those wishes will be fulfilled.
- Devotees can visit a 7-foot tall Ganesha idol, a 6-foot Subramanya idol, a 23-foot idol of Nagalingeshwar, a 25-foot gold gilded flag pole and eight 11-foot Bhairava idols here.
- The magnificent architecture of the temple shows the extraordinary talent of the sculptors of the day.
- This place where Shiva started his penance is also known as Agni Peetha or Jwala Peetha.
- Lakhs of devotees throng the temple and the Peetha during Jatara festivals, Navratras and Shivaratras.
- Sri Math provides free food to more than twenty thousand devotees every day. Hence it earned another name "Annadana Math".
- Besides devotees, anyone who is hungry irrespective of caste is served here.
- The beautiful Mayura forest surrounding the Kalabhairaveshwara Swamy temple brings peace to the minds of devotees and tourists and further enhances their spiritual senses.
- Generally in all Shiva temples devotees see Lord Shiva through the Nandi idol which appears in front of the deity. But here we can see the dog statue as his vehicle.
- Although the temple appears to be built in the Dravidian style of architecture, the 'Vimana Gopuram' reflects the Chola style.





- Chunchanagiri guest house can accommodate 5000 devotees.
- Adichuncha Nagari Kalabhairaveshwara Swamy Temple Festivals
- On Kalabhairava Jayanti, devotees perform pujas reciting the stories of Kalabhairaveshwar to get rid of their sins and attain eternal happiness in life.
  - On Kala Bhairavashtami every month, people worship Lord Kala Bhairaveshwara for financial stability, peace and success. Sri Kalabhairaveshwara Swamy protects his devotees from negative emotions, enemies and evil spirits.

Kalabhairava is the presiding deity of Saturn. Therefore, offering him prayers on Saturdays relieves the devotees from the negative effects of Shaniswara.

### Routes to Adichuncha Nagari Kalabhairaveshwara Swamy Temple

Road route:

Public and private vehicles are often available to reach Kalabhairaveshwara Swamy Temple.

Rail route:

Pilgrims can reach by train from Mandya, Mysore, Hassan and Bangalore.

Flight Route:

Bangalore International Airport is the nearest airport at 130 km from Adichunchanagiri. It is well-connected to all major international and domestic airports.





## Remedies for those who are Suffering from Health Issues

While the Lalitha Sahasranama primarily focuses on the divine attributes of Lalitha Devi, it is also known to have healing and transformative effects, including remedies for health issues.

Certain names from Lalitha Sahasranamam are associated with various parts of the human body, its energy centres (chakras), and the corresponding divine qualities. The recitation or meditation on these names is thought to invoke the divine energy associated with those aspects, potentially bringing about healing and balance.

“Jaanuvu” means knee and the name or verse “Maanikya makutaakaara jaanudwaya viraajitha” is associated with knee pain, and the practice involves a form of communication with the divine Mother Lalitha to address the discomfort. Samputeekarana involves reciting this particular name(verse) before and after each line or verse of the Lalitha Sahasranamam for a period of 90 days.

For back pain – “Moolaadhaaraambujaaroodhaa panchavakra asthi samsthithaa”.

For high blood pressure – “damshtrojwalaa aksha maalaadi dharaa rudhira samsthithaa”.

For intelligence – “Medhonishta madhupreetaa bandhinayaadi samanvitaa”.

For skin related issues – “Paayasaana priyaa twakstaa Pasu loka bhayankaree”. “Twak” means skin, applying a mixture of sandalwood oil, Tulasi leaf extract and turmeric on the affected area on the skin and reciting the Samputeekarana with the above verse (namam), one can observe relief in the affected areas of the skin.

Similarly, Lalitha Sahasranamam also has many remedies for various life challenges, including financial problems and job-related issues. Following the prescribed remedies outlined in the Sastras while reciting the Lalitha Sahasranamam may lead to transformative outcomes. It is strongly believed that the vibrations generated by the recitation of these mantras have the power to create positive energy and one can see miracles happening in their lives.





## REMEDIES

There are some remedies apart from the above-mentioned such as the Varahi mantra for psychological problems and the Vagdevatha mantra for kids who have not started talking even at the age of five. The mother can keep her hand on the kid's throat and recite the mantra.

One thing to remember is to pray to Mother on the first day itself – “Mother, I am suffering from this problem. Guruji has asked me to do Samputeekarana, so I am following his instructions. Please take care of me”. And from the second day, “Mother, you gave me an excellent chance. Because of this health issue, I can recite such a wonderful mantra of yours for 90 days”. We should consider this as a chance to pray to Mother and when followed like this, we have seen many people finding relief with their problems.

Many people ask will reciting mantras gets any results. Metaphorically, it is asked if reciting mantras gets tamarind from the tree. If mantras are recited in the prescribed manner, one might get tamarind from banana trees as well. What is great if one can get tamarind from a tamarind tree, it is a miracle to get tamarind from a banana tree. Mantras are that powerful. But one should learn it from a learned Guru follow the Upasana correctly and practice only when required.





## What Care should be taken while Naming Kids

*(Transcription of talk by Guruji)*

Today's youth have become very competitive in naming their kids. They are very particular that their kids' names should be special compared to others. They are searching for names and not bothered if that name has meaning or not, whether it exists or not.

First, why are the kids born – they are born to give us virtue (punyam) or sin. It is an illusion (Maya). If we raise them with patience, we get good karma (punyam). If we show anger towards them, we get bad karma (papam). We don't have any authority over any living being it is God who comes in the form of children.

In the olden days, people used to name kids after some God. They used to name them Narayana, Mahalakshmi, and Rama and when they call those kids "Rama, come here!" or "Narayana, come here!", that would become a name recitation (nama japam) for them. If somebody has called their son "Narayana", while leaving the body, by luck, they will not have a rebirth because "prana prayana samaya Narayana sabda smarana mathram puarjanma nasyati" (one will not have a rebirth if they remember Narayana while leaving their body). It is for this reason many give their kids a sattvic name.

As per Sastras, if a girl or a boy is named in accordance with nakshatra, there is no guarantee that the kid will have a better life. In the same way, if a kid is not named as per nakshatra, he is not going to lose anything.





One important point to see is that the kid's name has as many syllables as possible from "sa", "ra", "ta", "va" and "ma". If a name starts with "na", it suggests negativity, to balance it "ra" (agni beejam) should be added as in "Neeraja" or "Narasimha Rao". Some name their kids as "Nisha". This name is used just as an example. "Nisha" means darkness. If the family call her "Nisha! Come in.", or "Nisha! Come in" especially on Friday evenings, instead of Lakshmi, darkness will enter the house. In the same way, people don't name anybody as "Ravanasura".

During the naming ceremony (namakarana) kids are given three names as per "nakshatra namnam masa namnam vyavaharika namnam". The name is based on nakshatra, and the month (masa) is the same for everybody. If somebody is born in a particular nakshatra, girls will have a name and boys will have a different name based on that. The same is the name case based on Month. When it comes to calling names, we can give any name, we can add a "Sree" at the end. And their future will be good if the name contains as many syllables as possible from "sa, ra, ta, va, ma". For example, "Sivaramakrishna prasad", "Samanvitha", and "Samavarthi".

Due to the sattvic energy in the name, the kids' character will improve as we keep calling them by their names. Even if there is no direct relation, their character, behaviour, and qualities will improve. There is a great chance for them to turn into good personalities. By calling them we can also get some punyam. We should not look for a modern name. If required we can search the internet, but we should look for a name with positive energy (Bhagavat Sakti) and that it has as many syllables as possible from "sa, ra, ta, va, ma".

As much as possible, a person should be called with their full name. But if a person is named "Veera Venkata Satya Surya Naga Mahalakshmi", you cannot call them with their full name. If you call them "Satya", they will be with Truth (Satyam), if you call them Surya, they will have the energy of SuryaNarayanamoorthy, if you call them "Mahalakshmi", they will have all-round development. But if you call them "Chinnu" or "Bannu", there is no point in giving them good names, they will spend their lives with "Chinnu" or "Bannu".

So, see that your kids' name has at least three of the five syllables as mentioned above so that they will have a good future.





## My experiences with Sri Guru

Chinthu Ramesh

### Sri Matre Namaha

My spiritual journey took a significant turn during the challenging backdrop of COVID-19. Until then, my wife and I were busy with all aspects of Samsara. If our jobs did not keep us alive, our kids or parents did, and while we did have the urge to progress spiritually, we continued to be hamsters on the wheel.

The pandemic changed our schedules by eliminating travel. No jet lag and no local commute gave us the time we needed to

start our spiritual quest. As the seers say, when you need guidance, pray to Shiva, and it worked. Daily chants of Rudram Shiva Panchakshari led us to Guru Karunamaya.



Finding the right Guru is crucial in any spiritual practice, especially one as profound and intricate as Srividya. Our decision to register for Module 1 and 2 in January 2022 was a transformative experience.

As expounded by Guruji, the structured approach to Sadhana provided guardrails to our spiritual quest, something we never experienced before. Transitioning from a simple daily pooja to a structured 16-step Nitya Pooja with a deep connection to the Divine Mother significantly shifted my spiritual journey.

The 41-day Ganesh Tarpana and Japa, part of Module 1 and 2, was initially challenging but eventually paved the way to a sense of fulfilment. The discipline carried over to Module 3 and 4. The support provided by Guruji through various platforms like Telegram groups, YouTube videos, and Newsletters is invaluable. Regular guidance and communication from Guruji provided clarity, motivation, and reassurance, especially when we were in the process of undertaking intensive practices.

Having the SVLC community to share your experiences and challenges with, even if it's online, created a sense of belonging and mutual support. We learn from others, gain insights, and find encouragement to stay dedicated to our practice.





Guruji's guidance on celebrating festivals and performing specific poojas during different dates has become a significant part of our spiritual journey. Integrating spiritual practices into traditional festivals has added depth and meaning to the celebrations, transforming them into opportunities for profound spiritual growth.

Approaching these festivals with a spiritual focus has not only enriched our understanding of the traditions. Still, it has also brought a sense of purpose and mindfulness to our celebrations.

It is also truly heartening to share about the positive changes that the Srividya Upasana has brought into our lives as a couple. Our shared spiritual sadhana has deepened our bond as a couple. While challenges are a part of life, and the last ten months have been no different, our ability to handle them together has significantly improved. This resilience that Srividya provides is valuable in navigating life's ups and downs.

The guidance and teachings of Guruji and Amma serve as a guiding light on our spiritual journey. And we look forward to their continued guidance and blessings in our journey to understand the Divine Mother.

### **Sri Matre Namah**





## New King

While travelling around many places, a wayfarer arrived at a kingdom renowned for its unique method of royal ascension. Every five years, an elephant adorned with a garland paraded through the city streets. Whomever the elephant chose by garlanding would ascend to the throne as the new King. On this particular occasion, the traveller found himself the chosen recipient of this symbolic gesture, and the people of that country joyously accepted him as their new King.

Upon assuming the throne, the minister apprised him of the kingdom's peculiar customs:

1. The elected monarch must rule for precisely five years.
2. At the culmination of this period, he would be escorted far from the kingdom to a riverbank and left to embark on a perilous journey.
3. In the river lurked crocodiles and other wild creatures, posing a potential threat to his life.
4. Should he somehow cross the river, a wild forest awaited, filled with wild animals, making any return impossible.

The king enquired about the previous kings and was informed that the former rulers were well aware of the peril awaiting them at the end of their five-year reign. Knowing this, they chose to indulge in opulence and a luxurious life of extravagance. And, the consequence of their heedless pursuits manifested as a grisly end, becoming hapless prey to the lurking crocodiles in the river.

Undeterred by this seemingly ominous fate, the new king devised an ingenious five-year plan:





1. Half of the annual income was earmarked for expansive development programs.
2. The surplus from the first year financed the construction of a bridge across the river.
3. The remainder of the second year facilitated his crossing of the river, transforming the forest into arable land for cultivation.
4. By the third year, he rendered the forest area habitable, attracting people to construct their homes.
5. The fourth year saw the construction of his own regal abode.
6. In the final year, he judiciously set aside funds for his future.

This king's unprecedented commitment to developmental activities set him apart from his predecessors. The people admired him, and a sense of sadness pervaded the kingdom as his tenure neared its end.

Upon bidding him farewell after five years, the citizens marvelled at the bridge, gazed upon verdant fields, observed families in their homes, and, finally, beheld the regal residence where their erstwhile king would spend the remainder of his days.

This story imparts a poignant message about the ephemeral nature of human existence and the imperative to engage in virtuous deeds during our limited time. By contributing positively to the world, one can amass merit and cultivate a life of profound happiness.

## Slokam

*Om tachham yoraa vrinee mahe |  
Gaatum yajnaaya | Gaatum yajnapataye |  
Devi swastirastu naha | swastir maanushebhyaha |  
Oordhwam jigaatu Bheshajam |  
Sam no astu dwipade | Sam chatushpade |  
Om santih santih santih ||*

Worshipping parents is equivalent to worshipping Lakshmi Narayana. To worship parents is not merely a ritualistic gesture but a deeper commitment to obeying and respecting them.





## Festivals in the month of December



Dec 18 Subrahmanya Shashti



Dec 23 Vaikuntha Ekadashi



Dec 26 Sri Dattatreya Jayanti

**December 8 Utthana Ekadashi**

**December 13 Poli Swarga**

**December 18 Subrahmanya Shashti**

**December 23 Mukhota (Vaikuntha) Ekadashi**

**December 26 Sri Dattatreya Jayanti**

## Srividya Modules in December

**December 8, 9 and 10: In English**

Basic Srividya Classes (Module 1 & 2), 5:00 PM to 9:00 PM IST

**December 15, 16 and 17: In Telugu**

Basic Srividya Classes (Module 1 & 2), 5:00 PM to 9:00 PM IST

**NEW**

**December 22, 23 and 24: In Hindi**

Basic Srividya Classes (Module 1 & 2), 5:00 PM to 9:00 PM IST

**Use the link below to register**

<https://srimeru.org/registration-form>





We may be burning the entire world in our thoughts  
Instead let us burn the impurities in us.



Srividya Learning Centre



- Guru Karunamaya



Adhau brahma madhyē viṣṇur, antē dēva sadā śiva,  
mūrti traya svarūpāya, dattātrēya namōstutē.



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