

Navaratri Special

Vol 02 Oct 2022

# ਗੁਰੁਪੁਰਾਣੀ

Srividya Learning Centre Newsletter

## TEMPLES

Unknown secrets of  
Kanchi Kamakshi Temple



Ganesh  
Chaturthi &  
Navaratri  
Celebration at  
Peetham

## SAADHANA

Lalitha Sahasranama  
Samputeekarana to solve  
many major problems

Powerful Mantra  
To Cure Eye Ailments



## Bala Tripurasundari Dhyaanam

Aayee Aanandavallee Amritakarathallee, aadisaktee Paraayee  
Maayaa maayaa swaroopee sphatika mani mayee maathangee shadangee

Jnaanee jnaana svaroopee nalina parimalee naada omkara yogee  
Yogee yogaasanastha bhuvanavasakaree soundaree eim namasthey

Baalaa Mantre Kataakshhee Mama Hrudaya Sakhee Muktabhaava Prachandee  
Vyalee Yajnopaveethee Vikata Kati Tatee Veerashaktee Prasadee

Baale Baalendu moulay Madagaja Bhuja hastabhishektree Swatantree  
Kaalee Twaam Kaalaroopee Khaga Galana Hridee, Kaaraneer Kleem Namasthe

Mooladhaare Mahimnee Hutavahanayanee Moolamantree Thrinethree  
Haraah Keyooravallee Akhila Sukhakaree Ambikaayaah Shivayaa

Vedey Vedaantaruppee Vithatha Ghanathatee Veerathantree Bhavaneer  
Souree samsaara yonee sakala gunamayee thedya sreem souh Namasthe

Eim kleem Souh Sarvamanthre Mama Vara shubhakaree Anganaa Chestitaayaa  
Sreem Hreem Kleem Beejamukhyeh Dinakara Kiranae Jyothirupe Sivabhye

Hraam Hreem Hroom Hemavarne Himakara kiranaa Bhasamaanenduchoode  
Kshaam ksheem kshoom kshoumavaase sakala jayakaree sakti baale namaste



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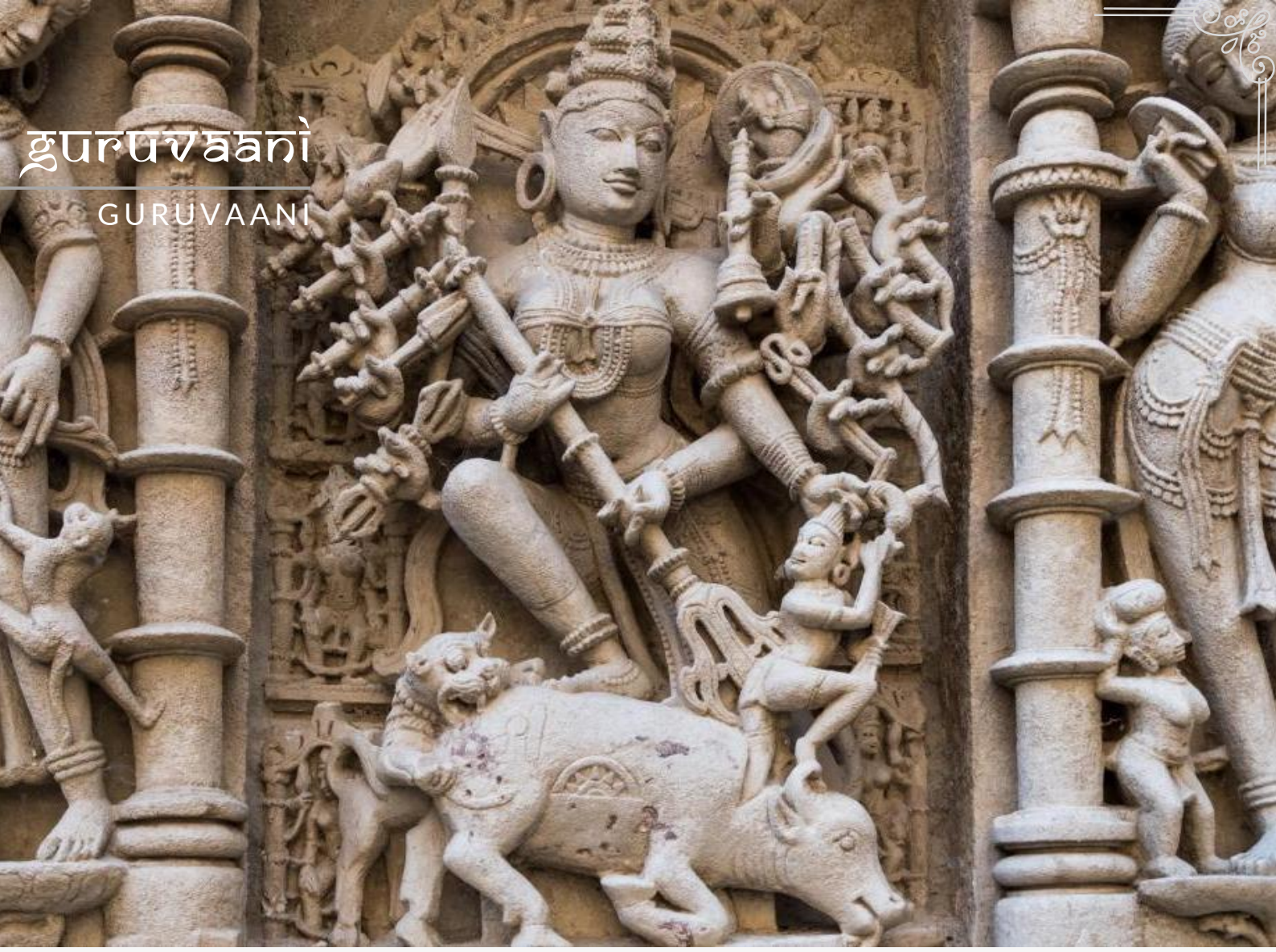
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# MOTHER AS A TEACHER

by **Sri Guru Karunamaya** *(Transcription of Talk by Guruji)*

Divine Mother can be worshipped in two forms.

- 1) Mother as a teacher: where in every form and every stothram, we learn a message which can be implemented in our life for a peaceful and prosperous career; both spiritual and worldly.
- 2) As a deity who protects us: we worship with devotion, trust and expectation that she will be watching us in different forms when we hail her with various stothras.

In Lalitha Sahasranama, there is a line: “Sarvayudhadhara Shuklasamsthitha Sarvathomukhi”. Mother is holding all the weapons in her hands, as depicted in the picture, to teach and protect us in different ways.

A) When we worship mother as a teacher:

i) Sarvayudhadhara:



We must equip ourselves with all the ayudhas (weapons), each representing some ability to handle certain vikaras (impurities) coming from the world. And every one of these ayudhas has a tattva underneath. To manage anger, we need to have patience. To handle hatred, we need to have unconditional love. And for achieving a goal, we need to have a target (the arrow represents this). To deal with challenging situations, we must have a strong and stable mind (like a Mace in Her hand). To protect us from the world's evil influence, we need to have kavacham (armour), which is protection from the mother. All the ayudhas in any form teach us that we must develop this kind of Gunas for handling the world.

### ii) Shuklasamsthitha:

Mother tells us that one should possess pure consciousness, as pure as milk and as pure as Sudha (nectar). Only then can we see Her creation as perfect (Purnamadaha). And we

need to do nothing to change anything. At this point, we can experience heaven here on this earth itself. We no longer need to imagine Manidweepa during our stothra. We can enjoy the Manidweepa already there in our own house and the society. The purity of mind, purity of consciousness, purity of thought, purity of speech, purity of action – everything should be pure. This is the meaning when we call Her 'Shuklasamsthitha'.

### iii) Sarvathomukhi:

Mukha (the face) receives knowledge from the world. The five senses are active in the face. We have to be open to learning. Thyagaraja says, "Endaro Mahanubhavulu, Andariki Vandanamulu". Let us keep our minds pure and clean like a clean slate so that we can learn from each incident in our life. Mother gives us every incident to teach us something – whether it's a good or bad incident depends on how our minds perceive it. Nevertheless, it is an incident to teach us something. Sarvathomukhi is all about the spirit of receiving knowledge from everybody, even your grandson or mother-in-law, whom you think is constantly hurting you. Everything teaches us something!

So, when we worship her as a teacher, these are the qualities which Mother will remind us to lead a peaceful life (both spiritually and materialistically).



B) When we worship her with devotion and as a deity that grants boons or solves issues or protects you from all the problems or negative energies:

i) Sarvayudhadhara:

She assures us, "don't worry, my child, I'm here to protect you". She puts one leg downwards and the other to the left folded. They say left is bhoga and right is Moksha. And few others say it is the other way. Let us not focus on those arguments. That leg which is down is easier to reach – Bhoga. So when we pray, she puts us through bhoga, bhoga leads to Maya, and Maya leads us to more karma – punarapi jananam, punarapi maranam. The story goes on.

The other folded leg represents Moksha – and is very hard to reach. Your awareness naturally goes to the leg placed down – like any Jiva would gravitate more towards Bhoga. Mother appears to say, "don't worry, my child, I'm here to protect you – with all the ayudhas that I am holding with my ten hands." These ten hands represent protection for 5 Gnanendriyas (sensory organs) and shield for 5 Karmendriyas (motor organs). So one who worships mother as a protector will be free from the influences of the five sensory and five motor organs.

ii) Shuklasamsthitha:

She will give us purity – because we are connected to purity. The one that is a personification of purity can only make us completely pure! Shuklasamsthitha is pure and energetic.

iii) Sarvathomukhi:

She is protecting us not just from one direction but Eleven! 8-dimensional directions, one on top, one on the bottom, one all around us. She will protect us from all the 11 directions when we recite: "Eim Hreem Sreem Sree Matre Namaha".

Sri Mathre Namaha.

*Guru Karunamaya*

Sri Guru Karunamaya



# Lalitha Sahasranama Samputeekarana

Samputeekarana is a particular method of reciting Lalitha Sahasranamam to resolve specific issues in our lives.

You can recite samputeekarana for matters related to finding a job, getting married, not having children or suffering from chronic illnesses.

Lalitha Sahasranamam samputeekarana should be recited in a particular pattern by placing a 'specific line from the Sahasranamam' (related to solving the problem) before and after each line in Lalitha Sahasranamam.

Altogether, there are 365 lines in Lalitha Sahasranamam. To help you understand the samputeekarana process, we provide an example of the recitation method used to 'relieve knee pain'.



## Lalitha Sahasranamam Samputeekarana

An example of the Lalitha Sahasranamam Samputeekarana recitation method for relief from knee pain is given below:

Example of "**Samputeekarana for Knee pain**":

### **Maanikya makutaakaaraa jaanudvaya viraajithaa**

(2nd line of 17th sloka in Lalitha Sahasranamam)

*māṇikya-mukuṭākāra-jānudvaya-virājītā (17-2)*

*Om śrīmātā śrīmahārājñī śrīmat-siṃhāsaneśvarī (1-1)*

*māṇikya-mukuṭākāra-jānudvaya-virājītā (17-2)*

*māṇikya-mukuṭākāra-jānudvaya-virājītā (17-2)*

*chidagni-kuṇḍa-sambhūtā devakārya-samudyatā (1-2)*

*māṇikya-mukuṭākāra-jānudvaya-virājītā (17-2)*



*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*udyadbhānu-sahasrābhā chaturbāhu-samanvitā (2-1)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*

.....

.....

*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*kāmeśa-jñāta-saubhāgya-mārdavoru-dvayānvitā (17-1)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*

*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*

.....

.....

*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*ābāla-gopa-viditā sarvānullaṅghya-śāsanā (182-1)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*

*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*śrīcakrarāja-nilayā śrīmat-tripurasundarī (182-2)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*

*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*  
*śrīśivā śiva-śaktyaikya-rūpiṇī lalitāmbikā (183-1)*  
*māṇikyā-mukuṭākāra-jānudvaya-virājitā (17-2)*

You can download the manual containing solutions to many common and severe issues in our lives from the Srimeru website by following the link below:

Download [Lalitha Sahasranamam Samputeekarana](https://library.srimeru.org/lalitha-sahasranamam-samputeekarana) process for various problems.  
(<https://library.srimeru.org/lalitha-sahasranamam-samputeekarana>)





# Chakshushmati Vidya

*Chakshushmati Vidya is a miraculous remedy for mild and severe eye ailments*

Chakshushmati Vidya is from the Akshi Upanishad (Aksyupanisad) and belongs to Krishna Yajurvedam.

Chakshushmati Vidya is an expression of reverence to Lord Surya. Surya is the one who shows us the truth, scorches ignorance, and cleanses us. He is the embodiment of Hamsa (*a Swan which can separate good from bad*) and gives Prana Sakti to all living beings.

Recitation of the Chakshushmati Mantra empowers the eyes and brings peace to the mind, as per the Upanishad. It provides relief from mild and severe eye ailments. The essence of the prayer is like this, "Oh Surya! Relieve me from my bad karmas from past lives, instil light in my eyes, and cure all my eye diseases". The phala sruthi says that one who recites this daily will never suffer from eye diseases, and their family members will be free from blindness.

### Chakshushmati Vidya Process

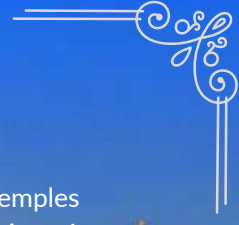
Anyone who wants relief from eye ailments should wake up early in the morning, take a bath and look at the rising red Sun on the horizon with open eyes (*please note that you should not look at the Sun when it turns orange, as the brightness will hurt your eyes*). Recite or listen to the Mantra or Upanishad (*Mantra for mild eye problems and Upanishad for severe eye problems*) standing barefooted, without spectacles, with folded hands. You can recite between 1-12 times, depending on the severity of the eye problem.

After this, fill a cup (*made of silver, copper or brass*) with water. Take a spoon full of water, and pour it back into the same cup repeatedly while chanting the mantra or listening 12 times. This water gets energized and acts as a medicine when taken internally. Touch a few drops of water to both eyes and drink the rest.

The Chakshushmati Mantra and Chakshushmati Upanishad script and downloadable mp3 audio files are available from the [Srimeru website](https://library.srimeru.org/caksusmati-vidya) (<https://library.srimeru.org/caksusmati-vidya>).

Listen to Chakshushmati Upanishad Audio recited by Guruji:





## Kanchi Kamakshi Temple

*With many temples and spiritual richness, Kanchipuram, known as 'Nagareshu Kanchi', the City Unparalleled, is synonymous with Kamakshi Devi. Referred to as Mokshapuri and Mukhistalam, even an accidental arrival at Kanchipuram is said to offer liberation to the soul.*

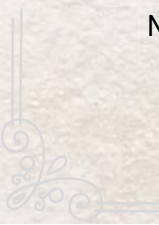
Of the seven mokshapuris, Kanchipuram is the only one in South India. The other six are Kashi, Maya (Haridwar), Ayodhya, Avantika (Ujjain), Mathura and Dwarka. And of the five sacred places associated with the five elements of Nature (Pancha Bhoota Stalas), Kanchipuram is Pritvikshetram (Earth).

According to Puranas, tortured by Bandaasura, the celestials, on the advice of Lord Siva, prayed to Sri Mahatripurasundari. She emerged from Bilakasha, annihilated the demon, and went into the Biladwara to appear as the resplendent Sri Lalitha Mahatripurasundari in the Garbhagriha (sanctum sanctorum) in the temple in Kanchipuram. Kamakshi Devi is in Yoga Nishta (meditation), seated in Padmasana, signifying peace and prosperity.

As per Puranas, Kanchi is one of the 51 Sakti Peethas where Sati Devi's Nabhi (naval part) fell.

Kamakshi Devi is the presiding deity for Kanchipuram, and processions of all temples go around her abode. Virtually the entire city of Kanchipuram is built around Kamakshi Devi's temple.

The main Garbhagriha (sanctum sanctorum) in the Kanchi Kamakshi temple is called Gayatri Mandapa (representing the 24 letters of the Gayatri Mantra).





*Paramacharya Shri Chandrasekharendra Saraswati command artist "Shilpi" to paint Kamakshi amman.*

Kamakshi Devi is seated in Padmasana on Panchabrahman. It is believed that Kamakshi Devi remains levitated in mid-air. With four hands and three eyes, Devi is worshipped as Lalitha Tripurasundari, Srividya Parameswari and Srichakrarupini.

Kamakshi is a sandhi (composite word) of three words - Kā, Mā and Akshi: Kā is Sarasvati, Mā is Lakshmi and Akshi is eyes. Thus, Kamakshi has Sarasvati and Lakshmi as her two eyes. She wears a crescent Moon on her crown and holds a Paasa (rope), Ankusha (goad), Kodanda (sugarcane bow), and Panchabaana (a bunch of five arrows) with four hands. The Sun and Moon shine as her ear studs.

Kamakshi Devi fulfils the desires of all those who surrender to her. In the Garbhagriha, in front of Kamakshi Devi, Sri Adi Sankaracharya has installed a Sri Chakram, which holds the power of Sri Kamakshi Devi. The Abhishekam performed on mother is one of the most beautiful and mesmerising events and gives an extraordinary divine experience. Kamakshi Devi radiants in gold while performing Gandha Abhishekam (Sandalwood). After Abhishekam,

devotees are given Archana Kumkum. Applying this kumkum to Arupalakshmi's idol (she's on the right side of Gayatri Mandapa) and wearing this kumkum on the forehead will give Atma Soundarya (inner beauty).

According to the legend, once Lakshmi Devi commented on the black form of Sri Maha Vishnu and incurred a curse. She became formless, with a split body and hunched back. Lakshmi Devi goes on penance in the Gayathri Mandapa to get relieved of this curse. Lakshmi Devi returns to her divine form and appears with folded hands. This form of Lakshmi Devi with folded hands cannot be seen elsewhere.

Hidden behind a pillar, Lord Vishnu is seen anxiously watching Lakshmi Devi while she is in her penance. We can see Lord Vishnu in a mirror (the hidden meaning is that external beauty can give you ego and what is important is inner beauty).

*To be continued in the next issue of Guruvaani...*



## Recent Events & Celebrations



### Ganesh Chaturthi & Nimajjanam

This year on the occasion of Bhadrapada Shukla Chaturthi Srividya Saadhakas celebrated Ganesh Chaturthi with deep devotion under Guruji's guidance. Prana Pratishtha was performed to a two-and-half feet Ganesha and Gauri Devi.

For all 10 days, Ganapati puja and Homam were performed.

### Sarannavarathri Celebrations

Sarannavarathri (Dussehra) celebrations were performed at Srividya Jnaana Peetham from 26th Sept - 5th Oct. Daily puja and Chandi Homam was performed. Guru Mandala puja and Chandi Homam were livecast. Saadhakas distributed Nitya Annprasadam in different parts of Bengaluru.

Disciples from many countries and parts of India attended the celebrations and took Guruji's blessings.



### Vaarahi Illam, Coimbatore

Guruji and Amma visited Coimbatore (7th - 9th Sept) to bless Vaarahi Illam, a beautiful, traditionally built home by Sri Parameshwaran Radhakrishnan. Guruji performed Vaarahi puja along with many disciples.

Sri Radhakrishna received Guruji and Amma from a royal horse chariot with Poorna Kumbha Swagatham.



## Guruji's Itinerary, Upcoming Events & Srividya Classes Dates



### Guruji's Itinerary for October

For October, Guruji will be available in the following cities. (Please message +91 8088256632 for an appointment).

Vizag: 13th - 16th

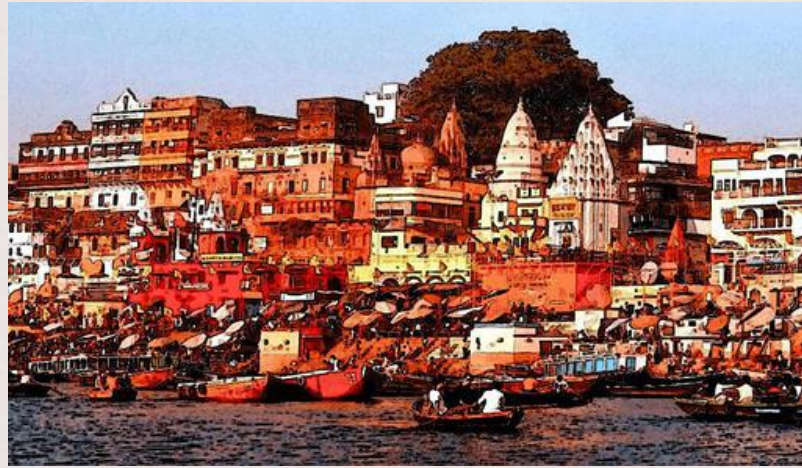
Rajahmundry: 19th - 26th

Bengaluru: The rest of the days

### Kaashi Yatra with Guruji

Guruji will be in Kaashi from 31st October to 9th November, along with 115 disciples in Karnataka State Guest House near Hanuman Ghat. The daily schedule includes Sri Chakra Navavarana Puja, Rudra Homam, visiting various temples and performing Japa and Dhyaana.

On Karthika Pournami, Lalitha Trishati will be recited while lighting lamps to Durga Maatha.



### Srividya Basic Classes

The dates for Srividya basic classes for the the month of November are as follows:

English Module 1 & 2: **11th, 12th & 13th Nov,**  
. 5 to 9 pm (IST)

Telugu Module 1 & 2 : **18th, 19th & 20th Nov,**  
5 to 9 pm (IST)

To register visit :

<https://srimeru.org/srividya-saadhana>



## My experiences with Sri Guru

by Madhavi Aathi



**Sree Gurubhyo Namaha!  
Sree Mathre Namaha!**

ఐంకార ప్రాంకార రహస్య యుక్త  
శ్రీంకార గూఢార్థమహావిభూత్యా || 1 ||

ఓంకార మర్మ ప్రతిపాదినీభ్యాం  
నమో నమః శ్రీ గురుపాదుకాభ్యాం || 2 ||

I offer my humble pranaamas to the lotus feet of Guruji as I share the peerless, invaluable experiences of my new life. Yes, you heard me right, 'My New Life'. The moment I met Guruji, I was reborn. I call it rebirth because the very first time I met Guruji face-to-face, (I was attending

the module 1& 2 sessions) I felt indescribable happiness and I heard an inner voice that said *'these are the feet which will take you forward in life and the afterlife.* Since then, an invincible bond got created with Guruji.

I have learnt how to accept life as is, without resisting changes and make only Ambal my priority. Yes, there were instances when I could cross difficult situations with Guru's blessings and grace. I would like to share one instance. It was in 2019 when one of my clients at work gave me unrealistic timelines for project closure. The client was not willing to listen to my requests. I had no option but to give in at that moment. I controlled myself with great difficulty and just sat alone and recited the Guru mantra a few times. I spoke to Guruji in my heart and asked for guidance in silence.

Just then, a miracle happened, my phone tinkled, and to my surprise, it was a Call from Guruji. Guruji spoke to me about some transcription work or another seva (I don't remember exactly). I too did not say anything about my work problem then. However, a few minutes later, I got a call from the client, who apologized for being rude and gave flexible timelines for project closure. I could not believe, this had happened.



Then I remembered what Guruji always says, 'when you are at the crossroads, and your back is towards the wall, just think of your Guru'. Since then I have always practised chanting the Guru mantra or Nama whatever I do, and trust me, it has become my lucky charm – my Chintamani.

I realized that Guru is that invisible energy intertwined with my breath (Soham – Hamsaha) and always protects me like a mother protects her child. That contemplation and realization filled my heart with a feeling of bliss. This did not happen just once or twice; it happened many times. This has brought in a transformation of complete surrender within me. I have become less analytical about situations and have begun to leave it to Guru's grace with utmost faith. I have understood and experienced that Guru is the only channel that dispels the darkness within us and leads us to reach Mother.

At this point, I recall a sloka from the Gurugeetha.

ధ్యానమూలం గురోర్మూర్తిః పూజామూలం గురోః పదం ।  
మంత్రమూలం గురోర్వాక్యం మోక్షమూలం గురోః కృపా

I pray to the lotus feet of Guruji, to give me the strength to abide by his words and live up to them.

Sree Mathre Namaha !  
Sree Gurubhyo Namaha!

गुरु गोविन्द दोऊ खड़े, काके लागू पाय|  
बलिहारी गुरु आपने, गोविन्द दियो बताय||

*In Srīvidya, there is no 'but', 'because', 'if' or 'maybe'.  
Srīvidya starts with trust and gives you confidence and surety.*

~ Sri Guru Karunamaya



## Balancing Spirituality with Family Values in Today's Times



**Question:** In present times, family values are shrinking, and even family life is shrinking, but in spirituality, we talk about expansion. How does one balance spirituality in today's times?

**Guruji:** Our scriptures and Vedic science have indicated that the practices in life change based on the yuga or era. So, the present-day lifestyle and culture are an outcome of the cosmic laws of Kali-yuga (current age). Culture and values change based on time, place and circumstances as time progresses. The effect of external influences in the form of media, entertainment and other distractions on culture and values needs no explanation.

A key reason for the imbalance between spirituality and family or material life is that we see the two as distinct aspects of life. Our saintly behaviour in the prayer or pooja room contrasts with our unruly behaviour outside.

The solution to achieving balance is to blend spirituality with our routine life. Our Vedic philosophy refers to the entire universe as one family, 'Vasudhaika kutumbakam'. It encourages seeing divinity in every aspect of the universe. It endorses loving every other being just the way one loves their family. Those on the spiritual path revere and respect their spiritual teachers as God. Suppose they express even a fraction of that love and respect towards their family members; those families will experience great joy and happiness.

We are all aware of the values prescribed in our tradition and culture for happy living. Due to various distractions, pressures and life responsibilities, we ignore or let go of those values. We can observe this in youngsters, very mature adults, and parents. For example, most people know that applying tilak on the forehead is done to activate 'ajna chakra' (the energy centre at the third eye between the eyebrows) and protect from negative energy. However, very few adults follow this tradition even when visiting a temple. It is no surprise that children and youngsters are not developing this as a habit in our culture.

Once you have achieved the balance and oneness between life and spirituality, you can look to expand your experience. Expansion must happen both internally and externally. Growth requires a fundamental quality, compassion - conquering passion is compassion.





Compassion needs to go beyond family members, relatives, friends and pets at home to all the living entities around you. There is an aggressive cutting of trees and creeping of wildlife habitats in the name of human development. We have grossly violated the ecological and environmental boundaries and the spiritual and cosmic laws of the universe through these reckless acts. This absolute lack of compassion towards nature has also diluted the values in our lives.

Another way to blend material life with spirituality is by releasing the conditions from our prayers. Prayers should not be viewed as solutions to problems. Prayers should be part of our daily lifestyle and should serve as a regular reminder of all the blessings we have in our lives. We should visit an orphanage or a blind school when possible so we recognise the gifts of our senses, the lifestyle we enjoy and all other blessings in our lives.

At a personal level, we take many relationships for granted, be it the spouse, children, siblings or parents. We don't express our anger or unhappiness at work or with our boss. Still, we don't hesitate to say these negative emotions with family members. We hesitate or even hold back from expressing love and affection to family members. This is where a significant change in behaviour is required to bring families happiness.

Every person should feel that he has the best family, the best spouse, the best children, the best home and so on. Then the man of the house becomes the Siva, and the lady becomes the Lalitha Parameswari, the daughter becomes the Bala Tripurasundari, the sons become Ganesha and Shanmukha, and the home becomes maNidweepa. When the entire family feels this way, there is no need to go to a temple. The values of our tradition and culture are then internalised in the family, which can expand into the external world.

Lalitha Sahasranama says, '**Aa-brahma keeta janani-VarNaa-srama vidhayini**'.

This requires us to show respect even to the ant. One might throw a piece of rotten bread at a dog on the street. Still, the same person might pray to an idol of the dog in the Dattatreya temple and offer freshly prepared food as naivedyam (offering). That is indeed behaviour contrary to values prescribed in our scriptures and traditions. Feeding the street dog properly and feeling compassion for it would be consistent with such noble values. When one develops that broad compassionate outlook and views the whole world as Eka-kutumbam (one family), all family values return universally.

In ancient times, we had the tradition of Agraharas. A Small community with many families living together. Only one family would cook for the community as a whole, and all other families would perform the day-to-day work - an 'all for one and one for all tradition'. Those 'Agraharas' are long gone. Hardly any joint families and even brothers are getting separated. Even in the little shells, the small nuclear families of today are not happy. It is time to expand again and return to the 'Vasudhaika Kutumbakam' to regain true, long-lasting happiness.

Sree Maatre Namaha.

QUOTE OF THE MONTH

**Not getting what you want is not a failure. Not attempting to get what you want is a failure.**

~ SRI GURU KARUNAMAYA



श्रुतचक्रानि

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