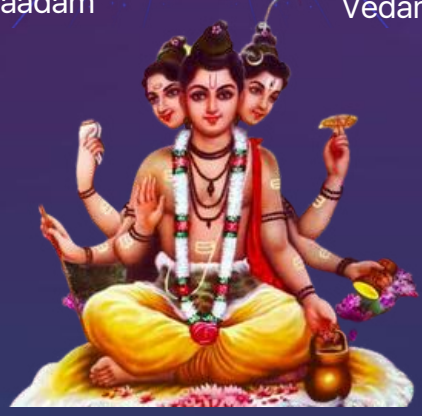


Guru Purnima
3 July 2023

Vol 11 | July 2023

ਗੁਰੁਪੁਰਵਾਨੀ

Srividya Learning Centre Newsletter



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SriVidya Temples
Dakshinamurthy Temple

Remedies
Harmony in Relationships





Sri Dakshinamurthy Dhyaanam

ōṃ maunavyākhyā
prakaṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntēvasadr̥ṣiṅaṅairāvṛtaṃ
brahmaniṣṭhaiḥ |
ācāryēndraṃ karakalita
chinmudramānandamūrtiṃ
svātmaraṃ muditavadanaṃ
dakṣiṇāmūrtimīdē ||

vaṭaviṭapisamīpē bhūmibhāgē niṣaṅgaṃ
sakalamunijanānaṃ jṅānadātāramārāt |
tribhuvanagurumīśaṃ dakṣiṇāmūrtidēvaṃ
jananamaraṇaduḥkhacChēda dakṣaṃ namāmi ||

citraṃ vaṭatarōrmūlē vṛddhāḥ śiṣyāḥ gururyuvā |
gurōstu maunavyākhyānaṃ
śiṣyāstucChinnasaṃśayāḥ ||

ōṃ namaḥ praṇavārthāya
śuddhajṅānaikamūrtayē |
nirmalāya prasāntāya dakṣiṇāmūrtayē namaḥ ||

gururbrahmā gururviṣṇuḥ gururdēvō
mahēśvaraḥ |
gurussākṣāt paraṃ brahmā tasmai śrī guravē
namaḥ ||

nidhayē sarvavidyānāṃ bhiṣajē bhavarōgiṇāṃ |
guravē sarvalōkānāṃ dakṣiṇāmūrtayē namaḥ ||

chidōghanāya mahēśāya vaṭamūlanivāsine |
saccidānanda rūpāya dakṣiṇāmūrtayē namaḥ ||

īśvarō gururātmēti mūtribhēda vibhāginē |
vyōmavad vyāptadēhāya dakṣiṇāmūrtayē
namaḥ ||

aṅguṣṭhatarjanīyōgamudrā vyājēnayōgināṃ |
śrītyarthaṃ brahmajīvaikyāṃ darśayanyōgatā
śivaḥ ||

ōṃ śāntiḥ śāntiḥ śāntiḥ ||



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Significance of Guru Purnima

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

Guru Purnima, referred to as Ashaadha Sudhha Purnima, carries profound importance. Purnima is synonymous with a Full Moon day. The statement "Chandramaa manaso jaatah" conveys the moon's dominion over the mind. In its brilliance, the full moon represents an unblemished and luminous mind, embodying the essence of perfection.

Understanding the phrase "Shuklam baradharam vishnum, sasi varnam chaturbhujam...", Shuklam denotes the inception of creation. As a result, the full moon day cultivates an atmosphere of completeness and ideal mental tranquillity. Rituals conducted under the full moon's light have the potential to produce rewarding outcomes.

The term Purnima when fused with Guru, results in GuruPurnima, an event of considerable significance. "Gu" denotes darkness, and "ra" stands for light. A Guru operates like the Sun, guiding us from the abyss of ignorance towards enlightenment. This event is also known as Vyasa Purnima.

Brahma, having received the Vedas, passed this knowledge to Vasishtha. Vasishtha was the keeper of the eight permanent Vasus (eight treasures) - Long life (ayuvu), health (arogyam), offspring (santhanam), joy (sukham), tranquillity (santhi), triumph (vijayam), prosperity (dhanam), and sustenance (dhaanyam). Vasishtha is recognised for his ability to accumulate and sustain these eight treasures using his Wisdom. Later, Vasishtha transferred the Vedas to Parasara, who gave them to Sakti, who is omnipresent and now possesses Wisdom (jnaanam). Vyasa eventually attained this Wisdom.

Vyasa, also known as Vedavyasa, partitioned the tripartite Vedas - Ruk, Yajas, and Sama - into four segments, thereby gaining his name. His birth anniversary is commemorated as Vyasa Purnima or Guru Purnima.



Every person has a Guru in their life. The initial Guru for everyone is their mother, succeeded by their father, who imparts practical Wisdom and life skills. Upon marriage, the roles of a Guru are assumed by both the husband and wife. During the matrimonial ceremony, at the auspicious time or muhurtam, the bride and groom place their hands on each other's heads, signifying their mutual reverence for Gurupoornima.

The teachings of a Guru are not merely confined to the rituals of Gurupoornima. A son encouraging his father to express his thoughts gently rather than shouting can also become a Guru. Some Gurus provide lessons on appropriate conduct, while others offer cautionary lessons on what to avoid.

Recognising the Guru in all life forms is imperative. An elephant, for instance, serves as a Guru in exemplifying grace. At the same time, an ant is a Guru in demonstrating communal sharing and discipline, and an eagle symbolises high vision.

A Guru transcends tangible form, qualities, philosophy, name, emotions, and all else. From their Guru, disciples are to learn philosophy (tattwa). Thus, disciples should envision criticism (vimarsa) on their right and grace (anugraham) on their left as the feet of their Guru (Guru paduka) and perform a respectful salutation or namaskaram with the mriga mudra. Deer (mriga) can be influenced (vasam) by a mere sound made by the thumb, middle, and ring fingers, causing them to bond at the slightest noise. The aspiration is to find a Guru who can enable the ability to hear such subtle sounds from Anahata. By holding their hands in the mriga mudra, one should offer their prayers to the Guru by reciting the verse, "Guru Brahma Guru vishnuhu Gururdevo Maheswaraha Guru Saakshaath Para Brahma Tasmai Sree Gurave Namaha".

There is no need to seek a Guru; when the time is right, the Guru will find you. Just as a disciple looks for a Guru, so does a Guru seek a diligent disciple who can uphold their knowledge.



Before embarking on the journey to find a Guru, it is crucial to understand the desired qualities of this spiritual guide. Evaluating the attributes of a potential Guru is essential to ascertain if their teachings align with their characteristics. This process should be undertaken calmly and impartially, abstaining from comparisons with other Gurus. Evaluating whether the Guru can cater to one's spiritual needs is critical. A genuine Guru gives disciples what they truly deserve, which may vary across individuals. No two disciples should be compared.

As per the Skandha Purana, Shiva imparted to Parvathi, "The need for temples or rituals is superseded by the act of cleansing your Guru's feet, partaking of the water, and sprinkling it on your head, with this act all is attained." The Nirvana Suktam further elaborates that nothing else is necessary; the relationship between Guru and Disciple is enough to comprehend all other relationships.

When one commits to follow a Guru, their word should be treated as gospel. No instruction should be overlooked. Suppose a Guru guides you to consume onion pakodas while observing a fast on Sivarathri. In that case, it should be undertaken without reservation. Gurus help us comprehend that a mind conditioned by rigid beliefs can never truly grasp the concept of God. The divine is not constrained to manifest only when certain behaviours are adhered to, or certain clothes are worn. These limitations must be cast away. "Visrinkhala, viviktasthaa" – genuine discipline is rooted in freedom and might outwardly seem lax, but it is grounded in internal control.

One should refrain from touching a Guru's possessions disrespectfully, which includes footwear, cot, or bed. A disciple should be aware of the direction in which their Guru's residence lies and offer their respects every morning. Regardless of the disciple's geographic position, awareness of their Guru's presence in longitude and latitude should be maintained, and a respectful salutation or namaskaram should be performed. This practice embodies the true essence of Guru Pooja.

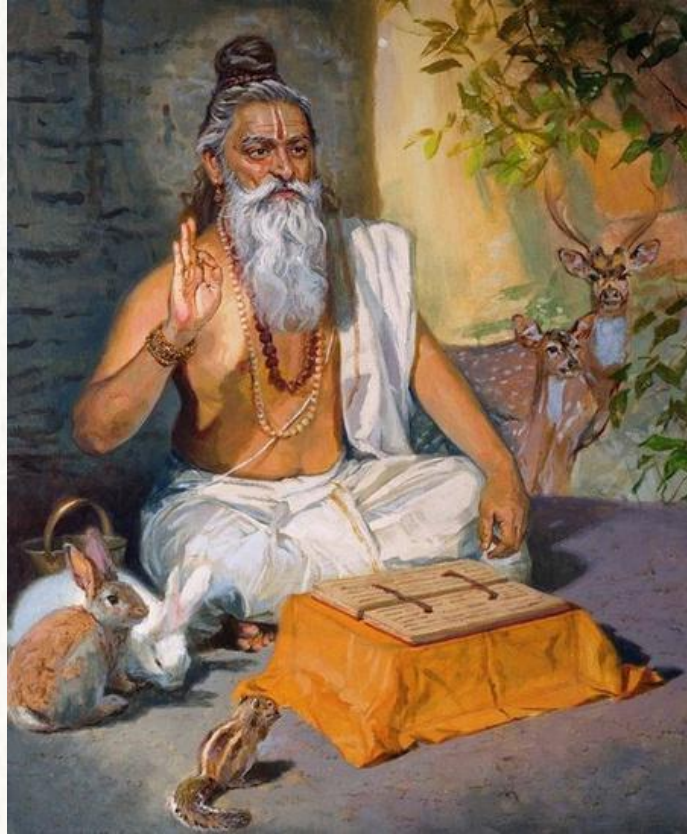


The remnants of a Guru's meal are considered sacred (dharmam). The disciple should consume them, as a true disciple strives to uphold the Guru's system (vyavastha).

Therefore, on Guru Pournima, pay homage to the Guru's padukas. Each Guru may uphold a different tenet - some advocate for meditation, others for pranayamam. On Guru Pournima, engage in discourse about your Guru - this act is the highest form of reverence for your Guru. tenet - some advocate for meditation, others for pranayamam. On Guru Pournima, engage in discourse about your Guru - this act is the highest form of reverence for your Guru.

In summary, on Guru Pournima day, record all your Guru's teachings - from meditation techniques to other Wisdom they have shared. This self-reflection is more beneficial than reading the Guru Geetha. Pledge to follow all the teachings of your Guru, and their blessings will grace you. Every individual should strive to become a sadguru. Use the flame your Guru has kindled to light many more lamps. This chain of enlightenment should remain unbroken!

Sri Matre Namaha.



**Vyasaya Vishnu Roopaya, Vyasa Roopaya Vishnave |
Namove Bhrama Nithaye, Vasishtaya Namaha:|**



Sri Vidya Jnaana Peetham in Kancheepuram



Guruji signing Peetham land documents on 8th June



On 9th June a Homam was performed in Peetham land

Sri Matre Namaha.

With the blessings of **Guruji Amritananda Natha Saraswathi** and the Divine Mother **Sri Lalitha Tripura Sundari**, the land for Sri Vidya Jnaana Peetham was officially registered on June 8th at 11:30 am in Kanchipuram.

Currently, land surveying and master planning efforts are underway. SVLC will soon provide updates on the ongoing progress.

Sri Matre Namaha.





Support the development of SriVidya Jnaana Peetham in Kancheepuram

SriVidya 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 SriVidya Upasaka Sri Guru Karunamaya is developing a SriVidya Jnana Peetham in 9 acres of area in Kancheepuram, one of the famous Shakti Peethas.

In this Peetham, RajaRajeswari, the main deity of SriVidya, 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 SriVidya 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.



We'd like to ask the donors to scan the below given QR code and donate towards

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Sree Dakshinamurthy Upasana



Sree Dakshinamurthy Upasana

In any shrine, Dakshinamurthy is orientated towards the South. The South represents Yama (Yamasthanam), often associated with taking life. In this context, life symbolises knowledge (Jnanam). Individuals lacking jnanam are akin to the deceased (Shavam). In contrast, those possessing jnanam are comparable to Siva, who remains detached and merely an observer. Sava and Siva differ by merely an "e kaaram". The absence of Sakti and Jnanam leads to a zombie-like existence, engaged in karma, akin to a dead body performing tasks. Dakshinamurthy, facing South, shields us from this knowledge deficiency.

Our discussion of Dakshinamurthy upasana is prompted by the ongoing Guru Chandala Yogam, which will last until October. During this period, Guru and Rahu coexist in the same house, with Rahu obstructing Guru's benefits. The supreme Guru, Sree Dakshinamurthy, is the only entity capable of safeguarding us from Guru Chandala Yogam, making Dakshinamurthy upasana vital during this time.

Examining Dakshinamurthy's icon closely, one notices makarakundalam adorning his right ear and taatankam on his left. Men usually wear Makarakundalam, while women wear taatankam. These two decorations signify Dakshinamurthy as the combined embodiment of Siva and Sakthi, initially observed as separate forms by Sanka Sananda and others but now unified.

Dakshinamurthy gazes North, the direction symbolising knowledge. Those facing the deity will have their backs towards the South, Yama's direction. This means whoever encounters or faces Dakshinamurthy will be spared from Yama's sight. Upanishads state that ignorance is synonymous with death. "Pramadam vai mrityumaham braveemi" asserts that not understanding the nature of the soul (atma) is akin to death, and Dakshinamurthy is the one who triumphed over Yama. Dakshina signifies graciousness (Dakshinya bhavam), grace that can alleviate misery.

Only God can entirely eradicate life's sorrows or sadness, and Dakshinamurthy is the divine form that embodies such grace. Ignorance is the source of all suffering, and only by eradicating it permanently can one find respite from grief or sorrow. Dakshinamurthy is the divine form capable of eliminating such ignorance.

Sage Vasishtha undertook penance (tapas) for Dakshinamurthy, achieving Brahavidya. Srikalahasti is where Vasishtha saw Dakshinamurthy. Dakshinamurthy's idol is visible as we enter the temple, highlighting this sacred place's knowledge reputation. The Sakti here is known as "Sree Jnana Prasoonamba".

In Swethaswaropanishad, Dakshinamurthy is worshipped as follows: Rudra yate dakshinam mukham tena maam paahi nithyam Oh Rudra! Shelter us daily with your compassionate gaze.



The Advantages of Dakshinamurthy Upasana:

- A Non-reactive demeanour (internal and external) – Usually, we respond to situations when we experience good or bad events. If someone shows anger towards us, we reciprocate with rage. Dakshinamurthy upasana lessens the frequency of these reactions. With consistent upasana, our reactive duration diminishes. Eventually, responses to situations become fleeting and don't linger for long. Gradually, even internal reactions decrease.
- It renders the speech gentle, melodic, simple, and natural. Speech mirrors a person's character. When speech softens, the individual's personality becomes gentle, leading to a favourable societal reputation.
- Energy in Swadhishtana escalates, resulting in self-control. For instance, individuals intending to fast on special days like Ekadasi or conducting upasana of a deity and fasting on a specific weekday dedicated to that God can fast on any chosen day. They can perform upasana of any deity on any given day. Dakshinamurthy Upasana empowers people to exercise self-control, regardless of associating particular deities with specific weekdays.

When these three qualities are cultivated, there's a high likelihood of evolving into a Brahmarshi.

Dakshinamurthy Upasana Procedure

1. Japam

Medha Dakshinamurthy Japam Om Namo bhagavathe dakshinamurthaye mahyam medhaam prajnaam prayachha swaha |

This mantra encompasses two primary aspects: intelligence (medha) and wisdom (prajna). Intelligence applies to the physical realm, while prajna refers to the supreme spiritual enlightenment suggested in prajnaanam brahma.

Dakshinamurthy is the divine entity bestowing both medha and prajna. Performing Medha Dakshinamurthy japam can mitigate the impact of Guru Chandala yoga.

2. Tarpanam

Create Ganapathi/Gowri using turmeric and position them on a copper plate. Combine panchamrutham with water in a separate copper bowl.



Follow the usual achamana and pranayama, then initiate the following sankalpam:

Sree Medho Dakshinamurthy Sampurna anugraha siddhyartham, Sree Medho Dakshinamurthy tarpanam karishye |

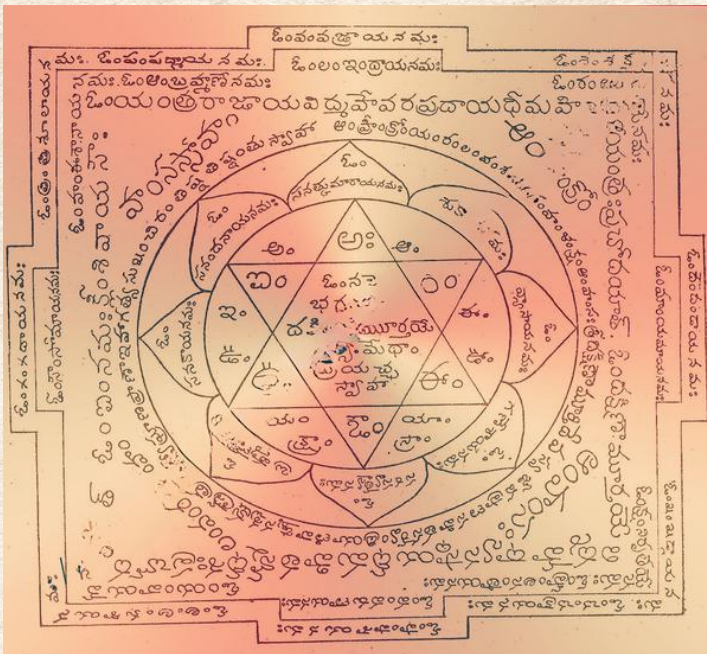
Please proceed with the tarpanam (for specifics, refer to [our website](#)).

The Sree Dakshinamurthy yantram (given for reference only) features eight petals displaying Brahma, Saraswathi, Sanaka, Sanandana, Sanatkumara, Suka, Vyasa, and Ganapathi.

3. Homam

Please consult any laghu homa guide, alter the God/Goddess name to Sree Medho Dakshinamurthy, and perform the complete laghu homam ritual.

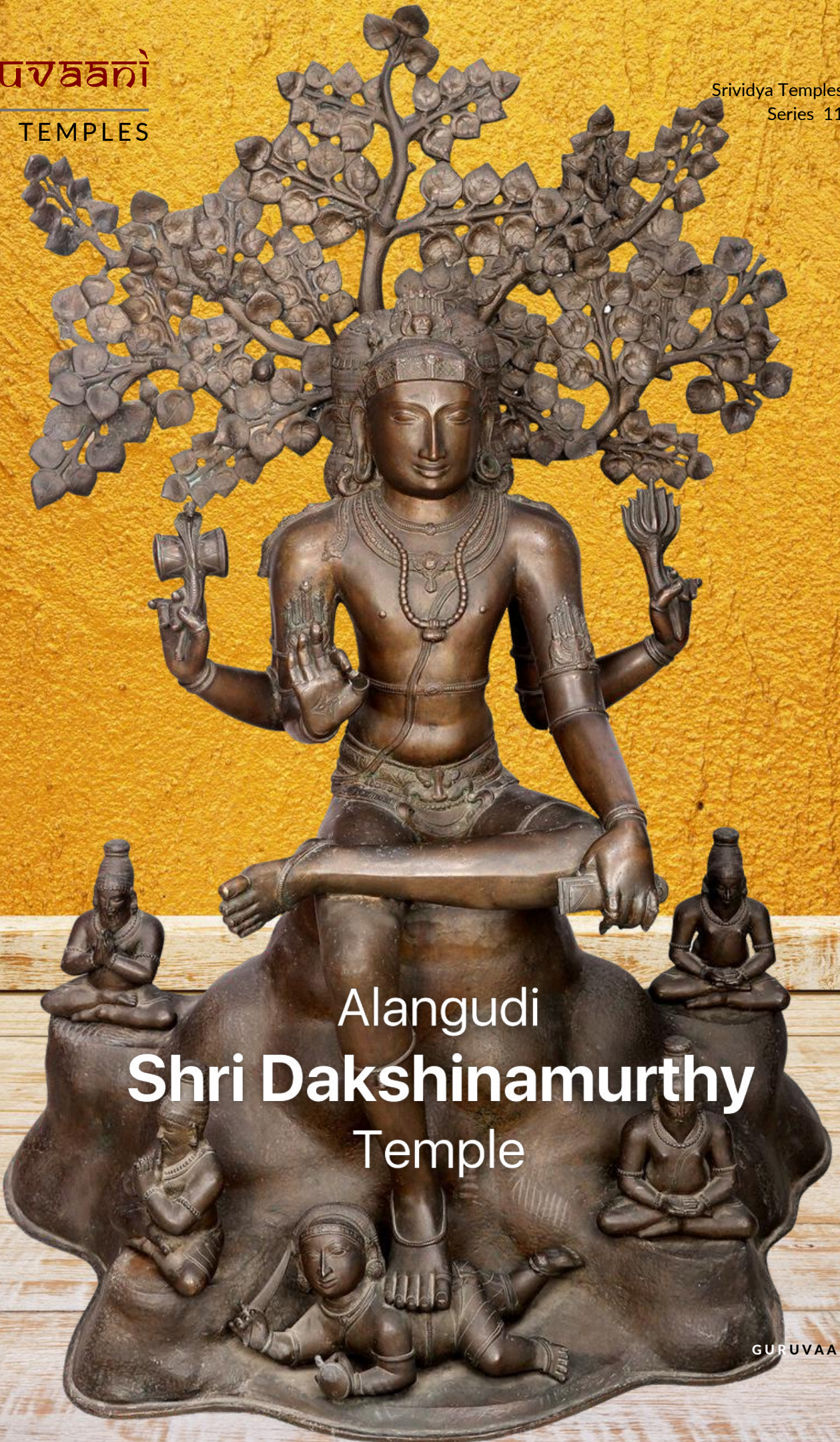
Medho Dkashinamurthy Yamtram



The Sri Dakshinamurthy Yantra comprises eight petals, each adorned with depictions of Brahma, Saraswati, Sanaka, Sanandana, Sanatkumara, Shuka, Vyasa, and Ganapati. In this embodiment, Sri Dakshinamurthy symbolizes the primary creator (jagatam adya) and the unchanging essence (avaya) of the universe. The practice of Dakshinamurthy Upasana holds significant value in the Srividya tradition, as he was the inaugural teacher of the Samaya school.

The complete procedure for [Sri Dakshinamurthy Upasana](#) is available for download on the [Srimeru.org](#) website.





Alangudi
Shri Dakshinamurthy
Temple



Alangudi is a divine sanctuary dedicated to Deva Guru Brihaspathi, revered as Lord Dakshinamurthy. The temple at Alangudi, known as the Apatsahayesvarar Temple, is a celestial space that venerates Deva Guru or Guru (Jupiter) in the form of Sri Dakshinamurthy.

Brihaspathi, the lord of devotion, also known as Jupiter, is called Deva-guru - the teacher of gods. He embodies religious dedication and righteousness. He governs the day of Thursday and is depicted holding a stick, a lotus, and beads in his hands.

The guru sthalam, or the sacred Temple, is dedicated to Lord Shiva, who is embodied as Lord Guru Dakṣiṇāmūrti. This avatar of Shiva is the dispenser of all knowledge and the provider of enlightenment.

The Alangudi Guru Bhagavan Temple holds great significance due to its triple grandeur: Moorthy (the presiding deity), sthalam (the divine place), and theertham (the sacred water). Particularly during the transition of Jupiter to the next zodiac sign, devotees flock to this sanctuary to seek Jupiter's protection against adversities.

Brihaspathi, or Guru or Ganapati, is the Devas (gods) mentor. He's credited with several works, including the Barhaspatya sutras and is renowned for his wisdom and eloquence.

The Historical Background of the Alangudi Temple

The Alangudi, or Apatsahayesvarar Temple, is dedicated to Lord Shiva, known as Apatsahayesvarar - the deity who swallowed the poison of the Serpent King, Vasuki, during Samudra Manthan to protect humanity.



This Temple is also known as "Guru Sthalam," a sacred residence of the planet Jupiter or Brihaspathi. It's one of the famous Navagraha Temples, where devotees seek protection from afflictions, especially during Jupiter's transition to the next sign.

The Apatsahayesvarar Temple in Alangudi is one of the distinguished Navagraha Temples. Many devotees throng to Alangudi Apatsahayesvarar Temple, mainly when Jupiter transits to the next sign, to seek Guru Bhagavan's protection from afflictions. Guru Bhagavan's benevolent gaze (Drishti) can bestow numerous blessings on the devotee.

This temple is one of the 275 Paadal Petra Sthalams, praised by the Nayanmars in the Tevaram Hymns. It's believed to have been built by Amuthokar, a devoted follower of Lord Shiva and the minister of King Masukuntha Chakravarthy.

The unique layout of the Alangudi Apatsahayesvarar Temple symbolises the philosophy of 'Matha Pitha Guru'. As you enter the temple, you first encounter Goddess Parvathi (Matha), followed by Lord Shiva (Pitha), and finally, Lord Dakshinamoorthy (Guru). The ruling deity, Apatsahayesvarar, is a Swayambulinga Murthy, so the temple's precise age is unknown.

Even though there isn't a direct shrine for the planet Jupiter here, Lord Dakshinamurthy, considered the authority of Jupiter, is worshipped with great reverence here at Alangudi Abathsagayeswarar Temple. Sage Suka, Rishi Viswamithra, Sage Agastya, Adisankara, and several other holy men have paid homage to this shrine. The Alangudi Apatsahayesvarar Temple is known to be the only Temple where the Chariot Festival of Lord Dakshinamurthy is celebrated.

The Temple is deemed a "Panch Aranya Sthalam", which signifies a place surrounded by five forests. The Alangudi Apatsahayesvarar Temple is encircled by three holy rivers: Cauvery, Kolidam, and Vennaru. The Temple boasts 15 Theerthams (Holy Water), among which the Chakra Theertham, believed to have been created by Maha Vishnu's Chakra (Disc), and Amrita Pushkarani are well-known. The Alangudi Apatsahayesvarar Temple features a 5-tier Rajagopuram surrounded by two prakarams. The Poolai Shrub is considered the holy tree of the Alangudi Apatsahayesvarar Temple and is worshipped here.



The Alangudi Apatsahayesvarar Temple is also known for the scars of measles visible on the idol of Saint Sundarar.

The Alangudi Apatsahayesvarar Temple is believed to have been erected by a fervent devotee of Lord Shiva named Amuthokar, who served as a minister to a King named Masukuntha Chakravarti. The King executed him as he refused to relinquish his virtuous merit in the King's name. However, when he died, the Temple echoed with the minister's name, "Amuthokar". This frightened the King, leading him to realise his error. Thus, he sincerely worshipped Lord Shiva, seeking relief from the Doshas of killing a Shiva Devotee. As a result, he was absolved of all his Doshas.

The Glory of the Apatsahayesvarar Temple in Alangudi:

The Alangudi Apatsahayesvarar Temple is the "Guru Navagrahasthalam", dedicated to the planet Jupiter or Brihaspati, known for his exceptional wisdom, education, and fine arts. Consequently, devotees frequent the Alangudi Apatsahayesvarar Temple to pay their respects to the omniscient deity for long life, good education, prosperity, and courage. Those who worship Guru Bhagavan here on Thursdays are believed to be bestowed with welfare in life. Moreover, those affected by snake planet aspects are said to find relief here.

It is strongly believed that Guru Bhagavan blesses devotees if they light 24 ghee lamps and complete 24 rounds of Pradakshina around the Shiva shrine. Offering Chick Peas (Konda Kadalai), Yellow Cloth, Yellow Lentils, and White Jasmine (Vella Mullai) to Guru Bhagavan on Thursdays is also deemed auspicious.



*Goddess Parvathi worshipped
as Elavarkuzhali Ammai*

The Guru Peyarchi Festival is the central celebration of the Alangudi Apatsahayeswarar Temple, signifying the transition of the planet Jupiter from one zodiac symbol to another's. Other festivities include Masi Maham, the Chariot Festival of Lord Dakshinamurthy, the ten-day-long Chaitra Pournami Festival, Chitthirai Purnima, Thai poosam, and Panguni Uthiram, all celebrated here with much fervour and devotion.

The rituals of the Alangudi Apatsahayeswarar Temple comprise four steps:

- The sacred bath – Abhisheka
- Bedecking – Alankaram
- The Prasad offering – Naivethanam
- Puja with lamps – Deepa Aradanai



*Lord Shiva as Abathsahayeswarar
in Alangudi*

How to Reach:

Alangudi is a village in Thiruvavur District of Tamil Nadu. Alangudi is 7 Kms South of Needamangalam Railway station and 17 Kms South of Kumbakonam.

Address:

Arulmigu Abathsahayeswarar Temple,
Alangudi-- 612 801,
Valangaiman Taluk, Thiruvavur Dt, Tamilnadu, India



Unleashing Harmony in Relationships: Five Guiding Principles to Navigate Our World

Our relationships with the world around us depend on our circumstances. As individuals who engage in a community or a family structure (grihastha), our approach to relationships differs from that of monks (sanyasi), who typically reside in seclusion. The world we interact with is distinct; thus, we must navigate our relationships carefully.

Our connections with others should be underlined by respect and responsibility. Daily, we encounter various people - friends, colleagues, bosses, and neighbours - all playing different life roles. Therefore, we must balance our interactions with a sense of duty and mindfulness to maintain harmonious relations.

Maintaining harmonious relations with the world around us can be achieved in the following ways:

1. Seeing the Divine in Others:

As worldly people (grihastha), not recluse monks (a sanyasi), we live in a diverse world with various interactions. A key principle to maintaining good relationships is acknowledging every person's divine presence, symbolised by Brahma ((sarvam Khalvidam brahma). Recognising the divine essence in each person naturally leads us to respect them and treat them with dignity, mirroring our reverence towards God. This approach also keeps us within behavioural limits, reducing the chances of disrespectful interactions.

2. Practising Selflessness and Letting Go of Expectations:

We must strive to reduce our expectations, not just in close relationships with our spouses and

REMEDIES

children, but with everyone around us. It's a common thought process to expect a reciprocation of help - we often believe that if we've helped someone, they're obligated to help us in return. At the very least, we anticipate a word of thanks. However, the reality is that the other person may or may not express gratitude. Thus, we should not offer assistance with the expectation of receiving gratitude. If you feel inclined to help, do so, but let it be a selfless act devoid of any expectations. If expectations come into play, the purity of your service is compromised.

Lord Krishna preached that we should perform our duties (karma) without anticipating returns. Harboring expectations, especially when dealing with our relationships' emotional and psychological dynamics, can lead to disappointment and weigh us down. Wanting to live a virtuous life and embracing high values is a personal choice and not something that should be imposed or expected of others. So, even if you choose to live according to certain high values, it doesn't necessarily mean that others around you will or should do the same.

3. Establishing and Respecting Boundaries:

Boundaries play a vital role in ensuring healthy relationships. In our interactions with others, it's vital to maintain certain boundaries. Avoid crossing these boundaries by forming excessive attachments. These boundaries guide our behaviour and protect us from potential physical or emotional harm from others overstepping their bounds.

When someone treats us kindly, it's easy to perceive them as inherently good. When their actions don't align with this expectation, it can lead to anger, pain, and distrust, often extending to general scepticism towards humanity. However, the root of this issue lies within us - our tendency to create unrealistic expectations.

Coming into this world as an individual, our relationships with those around us should be within certain limits. These limits should extend only to what's necessary. By adhering to these boundaries, we avoid entangling ourselves in unhealthy attachments. This approach can help prevent emotional distress and maintain healthier relationships.

4. Acknowledge the Duality of the World:

According to the teachings in Lalitha Sahasranamam, the Divine Mother conveys that both good and not-so-good elements exist in the world. She is described as "dharmaadharma vivarjithaa," suggesting that she transcends the dichotomy of good and bad. For those who aspire to unify with her, it's essential to understand that there is merit (Punya), and there are also actions that don't yield merit (Apunyam), yet none of these is inherently sinful (papam).

The existence of these less-than-good aspects is intended by the Divine Mother to provide a contrast and enrich our understanding of goodness. By comprehending this, we wouldn't develop a superiority complex about our character and shun those we perceive as 'bad'. Instead, we learn to recognise the diversity of human behaviour.

REMEDIES

In a world that encapsulates good and not-so-good elements, maturity is demonstrated by embracing the good. It is not our place to decree that the not-so-good should not exist. Like the Rajahamsa (swan), known for separating milk from water, we should develop the wisdom to discern and accept only the good, leaving the rest behind.

5. Commit to Social Service:

Countless individuals are born into this world, they consume, grow, and exist. However, I aspire to inhabit this world like an avadhoota - someone who embodies the spirit of service and represents the Divine. To achieve this, I should contribute something valuable and beneficial to the world.

Notable figures like Gandhi and Kalam have left an indelible impact on the world, not through their religious pursuits, such as SriVidya upasana, but through their remarkable contributions to society. We continue to revere Sankaracharya, not just for his spiritual teachings but also for his significant societal contributions.

As a part of this divine creation, it is incumbent upon me to contribute to the world in a meaningful way. One practical approach would be to dedicate a portion of my income - say, ten per cent - to social services. All human or animal beings come into this world and eventually return to nature. The goal is not to live aimlessly but to leave a mark that benefits others.

As I journey through life, my aim should be to contribute so that I may be remembered for my service. Importantly, this service should be rendered selflessly, without expecting anything in return, not even words of praise.

In summary, here are the key principles for maintaining good relationships:

1. Recognise the Divine in Everyone: Even if we may not perceive the omnipresent nature of Brahma, we should aim to acknowledge the divine essence in every person we encounter.
2. Let Go of Expectations: Refrain from harboring expectations, whether it's in relationships or when offering assistance to others.
3. Respect Personal Boundaries: Always ensure you are maintaining and respecting appropriate boundaries or limits in your interactions with others.
4. Choose the Good Amidst the Bad: In a world comprising both good and bad, it's crucial to discern and embrace only the good aspects.
5. Serve Selflessly: Offer your service to the world without expecting anything in return, including praise or recognition.

These principles can guide us towards a peaceful life, fostering harmonious relationships and positively impacting the world.





Invoking the Divine: The Deeper Significance of Haarti

(Transcription of talk by Guruji)

The divine essence, pervading all of existence, can often elude our earthly vision. The understanding we derive from our life experience is a fraction of the whole. Thus, we need the light of wisdom, Jnana Jyoti, to perceive the divine reality.

As we offer the Haarti, swirling the sacred light in a circular motion around the deity, we should seek to see not the physical idol but the divine energy, the Bhagavad Shakti, that permeates everything.

How can we comprehend this divine power, transcending words, forms and sensations? While presenting the Haarti to the divine, we might experience a stirring of emotion. But we should strive to look beyond the form, fixing our gaze on the radiant light. Then, visualise the divine rays touching our Ajna chakra, allowing the divine power to seep within. With consistent practice, we start to see a halo around the deity, reminding us of the divine power in the formless realm.

We recite Ananda Karpura Neerajanam Kalpayami Namah during the Haarti ritual. Camphor, when lit, illumines and dissipates, offering its light to others - a metaphor for selfless service. As the camphor willingly offers itself to the flame, we, too, should aim to dedicate our lives to serving the divine. This implies offering our services to society, a manifestation of the divine.



The light should be moved three times around the deity during the Haarti. Each time the circle completes, we move the Haarti upwards, symbolising the divine energy centres or Chakras. This ritualistic movement helps us attune ourselves to the divine energy, allowing the deity's power to flow into the Haarti.

Although the Haarti begins as a simple camphor flame, it transforms into a vessel carrying the deity's power by the end of the ritual. This divine energy might be overwhelming, so we use water to temper it, symbolically reducing its intensity.

After the ritual, we touch the flame of the Haarti to our eyes. Removing and connecting with the divine light is essential if we wear spectacles. This is not just a superficial act; it embodies the desire to perceive the

divine power consciously. We say Ananda Karpura Neerajanam Kalpayami Namah and Raksham Dharayami, which signifies our plea for the deity's protection, desiring an enlightened existence away from illusion.

Embracing the Haarti with such consciousness brings us closer to the divine, instilling a sense of purpose and awakening.

Sri Matre Namaha.





My experiences with Sri Guru

By Lalit Narayan Bontha



Sri Matre Namaha, Sri Gurubhyo Namaha.

I prostrate to Guruji, seeking his help to express the new life he bestowed upon me. I come from a God-loving family, with my grandfather instilling the seeds of spiritual living within me since childhood. As time passed, I focused on my studies, pursued a career, married, had children, and lived a life driven by worldly desires. On the spiritual side, I used to observe Navratri twice a year and had some connection with Goddess Durga. However, my yearning to know the ultimate truth emerged during the COVID-19 pandemic 2020 when I came across the Khadagmala stotra on YouTube and learned that Srividya followers recite it. The mention of Srividya sparked my curiosity to explore it further. While searching on YouTube, I came across Sri Guru Karunamaya.

For some unknown reason, I felt drawn to his teachings. I contacted the peetham in Bengaluru, and fortunately, the first module was scheduled in just four days. I attended it, and something within me changed from my first eye contact with Guruji.

Now, life appears anew due to his blessings and compassion. His ever-smiling face serves as a constant reminder for me always to smile, regardless of the circumstances. Surrendering to Ambal (Goddess) and accepting her decisions has become my new way of life. My most significant lesson from him is to lead a spiritual life while fulfilling my responsibilities in the Grihastha ashram (householder stage). He always advises us to enjoy the pleasures and attractions provided by Ambal while realising that they do not belong to us. I am fortunate to have his presence in Srisailam, Vijayawada, Bengaluru, Hyderabad, and Kashi. His aura grants me tremendous strength. However, I must admit that I have never seen his face clearly. It appears as a blend of distinct features and a radiant light in a state of flux. I vividly see his blessings when I chant the guru mantra in the morning. A chill runs down my spine whenever he mentions that everyone, including himself, will eventually leave this world.



I have yet to learn how to live without him, as our souls share an indescribable bond. He once told me, "Why do you think you and I are two different persons? Always feel me inside you." Yes, Guruji, I am striving to practice that.

The people around me at work and home have noticed a significant change in my nature. They perceive me as more relaxed, peaceful, and composed, even in challenging situations. I feel the same transformation within myself. Guruji correctly states that Srividya is a practice and a way of life. It is a technique for transforming one's entire existence.

It would be remiss of me not to mention the love and affection I have received from Maa Arunaambaa. In her caring for even the smallest details during our deeksha (initiation) with Guruji, I always perceive a motherly presence.

I have completed the 5th and 6th modules and eagerly await new modules and guidance from Guruji.

Sri Matre Namaha.





Conch of Hope: A Tale of Perseverance

A popular belief exists that when Lord Shiva sounds his conch shell (shankham), it brings rainfall. The rhythm of life synchronized perfectly with Shiva's conch; his breath filling the shell triggered timely showers, causing bountiful harvests, and all creatures rejoiced.

One day, Shiva wondered, "My conch causes rain. Without it, the Earth would remain dry. I want to observe mankind's resilience!"

He ceased his conch-blowing routine. Rain stopped. Crops failed.

With the acute scarcity of water, life started to wither away. This continued for several days.

Curious, Shiva contemplated, "I ceased the conch, thus stopping the rains. I wonder how the situation has evolved!"





In an instant, he descended to Earth, assuming the guise of an aged Brahmin. He traversed across various lands, encountering scenes of devastation, death, and skeletal remains - a gut-wrenching sight.

However, amidst all the despair, he noticed a farmer tirelessly tilling his barren field. Shiva was astonished, wondering, "What could this farmer hope to achieve without rainfall? Is another deity aiding him unbeknownst to me?"

Intrigued, Shiva, still in his elderly Brahmin form, decided to converse with the farmer.

Brahmin: What task are you engaged in, farmer?

Farmer: Can't you discern? I am tilling the land.

Brahmin: Indeed, but how will your effort bear fruit without rain? Are you unaware of the ongoing drought?

Farmer: Oh, naive one, if not today, it may rain tomorrow.

Brahmin: Indeed, it may!

Farmer: If I fail to prepare the soil, it won't absorb the rain when it comes. I am readying my field in anticipation of that rain.

Brahmin: Indeed.

Farmer: Should it rain tomorrow and my field lies unprepared, the rain won't serve my cause. Thus, in the hope of rain, I work.



Brahmin: You've enlightened me today.

Farmer: There's more to my philosophy.

Brahmin: Do share.

Farmer: My hands will forget the craft if I halt tilling due to lack of rain. When the rain arrives, they might fail me. To maintain familiarity with my work, I toil daily.

Brahmin: Your wisdom astounds me. Your efforts will not be fruitful. Upon leaving the farmer, Shiva pondered, "This farmer's optimism and commitment to his craft, despite the circumstances, are remarkable."



He had an epiphany, "While this farmer practices his craft to retain his skills, I haven't sounded my conch in a long while. I should test whether I still possess the capability!" With this realisation, Shiva blew his conch.

The sound reverberated louder than ever before. He was relieved to know his skill remained intact. The conch's call ushered in a torrent of rain. The diligent farmer's field was watered, bringing him immense joy.



From this, we must learn that consistent practice fosters expertise and yields fruitful outcomes.

Anaga anaga raagamatisayilluchunundu
Tinaga tinaga vemu tiyyanundu
Sadhanamuna panulu samakooru dharalona
Viswadaabhiraama vinura vema!

As proclaimed in Vemana Shatakam, having a goal and persistently working towards it helps to overcome all challenges and ultimately achieve success.





**sraddhaval labhate jnanam tat-parah samyatendriyah
jnanam labdhva param santim acirenadhigacchati**

~ Srimad Bhagavad Gita, Chapter 4, Verse 39

Synonyms:

sraddhavan— a faithful man; labhate— achieves; jnanam— knowledge; tat-parah— very much attached to it; samyata— controlled; indriyah— senses; jnanam— knowledge; labdhva — having achieved; param— transcendental; santim— peace; acirena— very soon; adhigacchati— attains.

Translation:

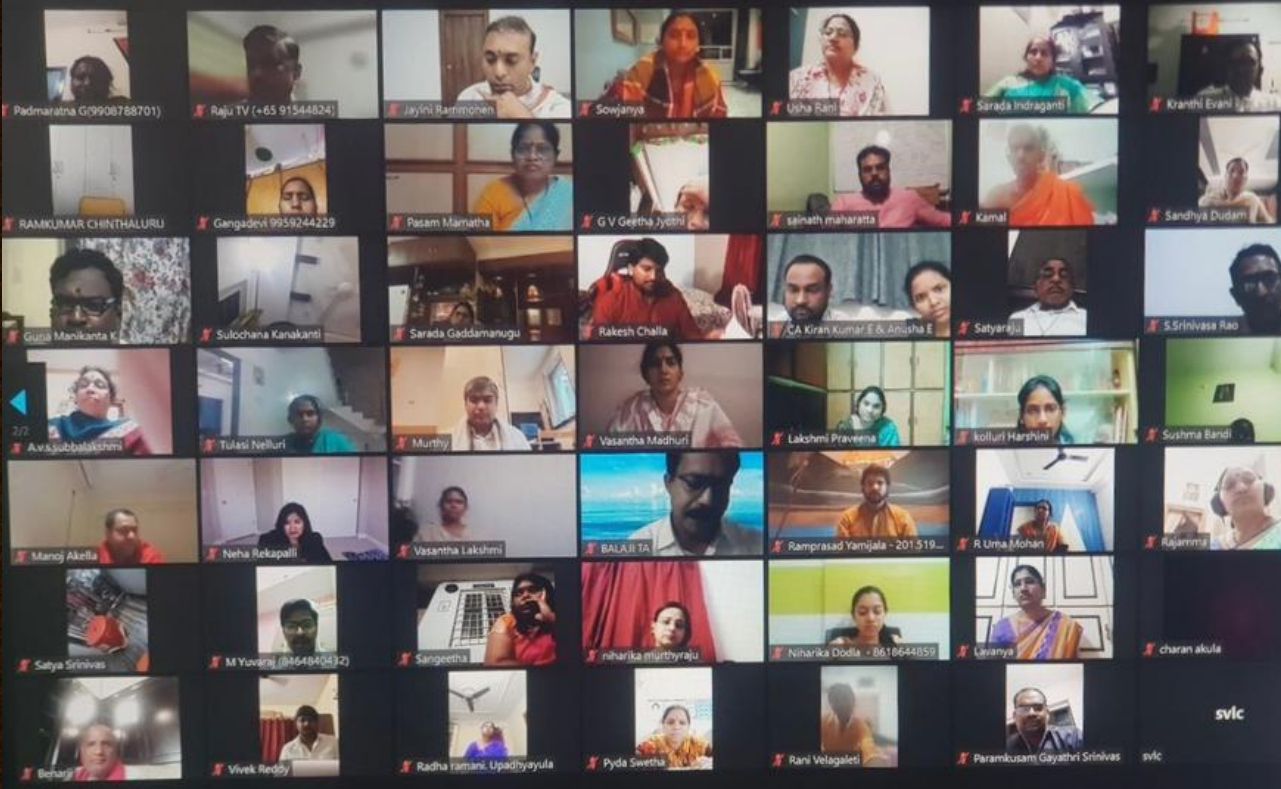
A faithful man absorbed in transcendental knowledge and subdues his senses quickly attains supreme spiritual peace. (A dedicated person who focuses on deep spiritual understanding and controls his feelings can quickly achieve ultimate inner calm.)

Good Habits

Positive things occur when you think about God before sleeping.



Upcoming Srividya Classes Dates



Srividya Classes

Modules 1 & 2

English: 14th, 15th & 16th July, 5 pm - 9 pm.

Telugu : 21st, 22nd & 23rd July, 5 pm - 9 pm.

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

Modules 5 & 6

Telugu: 14th & 15th July, 7 am - 10 am.





Peetham programs for the month of July



July 2 & 3 - Panchadashi Mantra Deeksha & Guru Poornima

The Gurupurnima festival will take place on July 2 and July 3 at Karmanghat, Hyderabad.

On July 2, select Saadhakas will receive Panchadashi Deeksha, with a Panchadashi Homam and a group Panchdashi Japam led by Guruji.

The main Guru Purnima celebration is on July 3. Chanting mantras in the presence of the Guru is seen as a huge privilege, so we're eager to attend both days' events.

Those interested in getting Guru Paduks can collect them from the front desk during the Panchadashi Deeksha event.

July 3 - Guru Poornima



Guru Poornami, also known as Vyasa Poornami, is a special day dedicated to honouring gurus, teachers, and elders. It falls on the day of Ashad Shuddha Poornami each year. This day is marked by Guru Pujotsavam, a ceremony where gifts are given to the Gurus as a token of respect and gratitude for their guidance towards liberation.

While gurus are revered all the time, this particular day holds greater significance as it is the birthday of Vyasahamu.

On Guru Poornima, many people observe a fast from dawn to dusk. They break their fast after viewing the moonrise or following the completion of the evening prayers, at which point they eat their meals.

July 13 - Kamika Ekadashi



The Ekadashi that falls during the Krishna Paksha of the Ashadha month is known as Kamika Ekadashi. This Ekadashi is considered powerful and believed to grant one's heart's desires. It holds special significance as it is the initial Ekadashi following Lord Vishnu's entry into Yoganidra, which spans four months. The unique practices associated with this Ekadashi include worshipping Sri Hari, conducting rituals with Tulsi leaves, and giving butter as an offering.



July 17 - Commencement of Dakshinayana Punyakalam



For six months, it rises closer to the northeast, during Uttarayanam, and for the other six months, it rises closer to the southeast, during Dakshinayanam.

The year is divided into two halves based on the Sun's movement: Uttarayanam, from January 15 to July 16, and Dakshinayanam, from July 17 to January 14.

During Uttarayanam, the Sun moves north of the equator, and during Dakshinayanam, it travels south. Even though we say the Sun rises in the east, it only rises exactly there twice a year, on March 21 and September 23. For six months, it rises closer to the northeast, during Uttarayanam, and for the other six months, it rises closer to the southeast, during Dakshinayanam.

During Dakshinayana, the Sun moves towards the equator in a southern direction. In spiritual terms, deities are said to be awake during Uttarayanam and asleep during Dakshinayanam. Lord Vishnu, for example, is in a deep meditative sleep (Yoganidra) during this period.

Therefore, during Dakshinayanam, humans often perform special rituals and fasts to invoke divine power for growth and protection. This is also when yogis and spiritual leaders initiate Chaturmasa initiation, entering a meditative sleep on Ashada Shuddha Ekadashi and waking up on Kartika Shuddha Ekadashi.

From a scientific viewpoint, the Sun shines less on the earth during Dakshinayana, reducing the immunity of living beings and making them more prone to diseases. To counteract this, people often observe celibacy and perform frequent fasting, prayers, and rituals, which enhance immunity and promote good health. It is believed that rituals performed during Dakshinayana can result in spiritual blessings and divine protection.

Especially during Dakshinayanam, it is believed that ancestors come to earth to receive the Shraddhas (rituals for the dead) and special offerings made by their descendants. This period is also marked by the Mahalaya rituals associated with ancestor worship. It is believed that pleasing the ancestors will result in the prosperity of the descendants. Neglecting these rituals is also considered a cause of childlessness.

Caring for parents while they are alive and performing Shraddhas after their death are considered important and auspicious. It is not just a way to repay the ancestors' debt but also to express gratitude to parents for their upbringing.





Recent activities at Sri Vidya Learning Centre



Guruj signing Peetham Land Registration Documents



Homam at Peetham Site



Poornahuti



Guruj performing puja



Vaarahi Navaraatri Celebrations at Peetham

Panchadasi Deeksha & Guru Purnima Mahotsavam

July 02: Panchadasi Mantra Deeksha

9:00 am: Prokshana (Sprinkling of holy water from seven sacred rivers) amidst Vedic Chantings and Initiation into the Panchadasi Maha Mantra for select Upasakas who have completed all aspects of Srividya as identified by Guruji.

Samoochika Panchadasi Japam by initiated Upasakas.

Guruji Pravachanam on importance of Panchadasi in Srividya.

Cultural Programs

03:00 pm: Panchadasi Homam

04:00 pm: Bhajans

July 03: Guru Purnima Utsavam

9:00 am: Guru Puja to Sri Arunambha sahitha Sri Guru Karunamaya.

Dattatreya, Dakshinamurti Sahitha Ougha Thraya guru Mandala Puja
(Anyone who brings Gurupadukas with them are welcome to take part in this Puja)

Guru Geetha Pravachanam by Guruji.

3:00 pm: Guru Homam

4:00 pm: Cultural Programs

Venue:

Varshini Function Hall (<https://maps.app.goo.gl/GGYRn5v3YAgdp5fP6>)

Road No 4, Siva Hills, Almasguda (Karmanghat), Hyderabad.

QUOTE OF THE MONTH

We are bound by our own creations, which makes our awareness static. Srividya releases us from self-created bonds and makes us dynamic again.

~ SRI GURU KARUNAMAYA



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