

Hanuman Jayanthi  
on May 14th.

Vol 09 MAY 2023

# guruvaani

Srividya Learning Centre Newsletter

**Srividya Temple**

Palani Subrahmanya Swami

**Srividya Saadhana**

Navaavarana Archana

Introducing "Children's Section" and "Relationships Series"



## Sri Subrahmanya Dhyaanam

ᅒaᅇmukhaᅇ pārvatī putraᅇ, krauᅇca śaila vimardanaᅇ  
dēvasēnāpatiᅇ dēvaᅇ skandaᅇ vandē śivātmajaᅇ  
tārakāsurā hantāraᅇ mayūrāsana samsthitaᅇ  
śakti pāᅇiᅇca dēvēsaᅇ skandaᅇ vandē śivātmajaᅇ



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## Significance of Achamanam

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

*Many of us want to learn how to perform Achamanam and understand its significance at the beginning of Pooja. To appreciate the importance of Achamanam, Deeparadhana, Pranayamam, and Dhyanam as essential ritual elements, we must gain insight into the Five Elements (Pancha Bhootas), the first creations in the universe.*

The Pancha Bhootas are **Prithivypastejovayurakasaath**: Earth, Water, Fire, Air, and Ether (Sky). We must establish, experience, and see the omnipresent yet invisible God in our hearts. To achieve this, we must connect with the Five Elements or Pancha Bhootas.

That's why, when we are about to sit for Pooja, we hold akshatas in our hand and recite, "Hreem aadhaara sakti kamalasanaye namaha" to perform Asana Sudhhi. This signifies that we see Lakshmi, who sits on a lotus (Kamalasana) at the place where we are about to sit. This is not just Earth; this is Lakshmi – we are sitting in Lakshmi's lap.

When we light a lamp – "**deepam jyoti parabrahmam**" we see parabrahma in the light. We see Guru in the fire; fire represents knowledge, and knowledge is Guru. We light the lamp as a symbol of knowledge. We have witnessed Earth and Fire; what remains is Water.

We hold Water in our hand, which is in chinmudra. We ask God for what we desire – knowledge. Holding the hand in chinmudra as a symbol of wisdom and pouring Water into amrutha sthaanam, the Water receives the essence or power of amrutham.



Our upper lip is Uchhista, and our lower lip is Amrutha. Both energies are present – when combined, they form "engili." We should drink that Water without touching the upper lip and without making any sound.

"**Achamanam**" signifies the act of wetting. It represents sowing the seeds of devotion (Bhakti) to cultivate a plant of experience and savour its fruit. The land must be ploughed and watered to achieve this, as plants cannot grow in rocks and stones. The question arises: Can we genuinely moisten awareness engrossed in worldly matters, turning it into hard rock? In truth, we are invoking Bhakti. This is done through Water and the mantra, "**Om Kesavaya swaha**".

By reciting this mantra, we offer Water to Kesava. We are not drinking the Water; instead, we offer it to Kesava, who grants us the power to accept wisdom through the vagbhava kootam on our face. We ask Kesava to drink the Water – so why does the term "**swaha**" appear? Swaha is the fire seed (agni beejam); we must always think, "I should learn from the world. I have not come here to teach the world. The world can learn from my behaviour." But if we believe, "I have learned from the world, and I know a lot," there is no room for further learning. That is why we drink the Water, thinking, "I am always a learner; give me the power to learn!"

Next, we recite "**Om Narayanaya swaha**" and drink Water. This pertains to the Kamaraja kootam – the area from the neck to the waist. Narayana from the Kamaraja Kootam is the Preserver. We offer Water and request him to enable us to fully experience the knowledge we have gained.

Thirdly, when offering Water, we recite "**Om Madhavaya swaha**". This concerns the Sakti Kootam – the part below the waist. What is Sakti? Rajo gunam, tyaga gunam. Having experienced, we must now share – enjoying a little and sharing more. We should share knowledge, wealth, and happiness. We are born to share. The more we share knowledge and wealth, the more we gain. It does not decrease. Madhava should provide the qualities necessary for sharing and sacrifice. When performing tatwachamanam, we say "**aim atma tatwaya swaha**" – aim is the Saraswathi seed (beejam), then "**kleem vidya tatwaya swaha**" – kleem is the Lakshmi seed. Lakshmi and Narayana are the same.

"**Souh Siva tatwaya swaha**" - Where is Siva? He resides in the burial ground (Smasanam). Does he indeed dwell in Smasanam?

No, the forehead, or Ajna chakram, represents Smasanam, Mooladhara signifies desire, and Anahatam symbolizes experience. Smasanam is about letting go. I have discovered the secret of life, which is why I can release. I experience everything, then forget and let go. Purifying your conscience, like a crystal, embodies the Siva tatwam. We ask Madhava to bestow that power and knowledge upon us.



Typically, people pour Water and wash their hands for the fourth time. The Brahman (poojari) also instructs us to do so. However, it is not about washing our hands; instead, we should pour Water into our hands and let it flow through the gap between our middle and ring fingers into a bowl. This act is known as Deva tarpanam. What does this mean? Here, we don't say "Govindaya swaha" but "**Govindaya namaha**". Govinda is the saviour of the Earth.

Govinda, the Earth's saviour, should grant me the opportunity and power to contribute even a minor role. What does this signify? I should be blessed with a long life and good health - it doesn't always mean that "I should be blessed with everything for myself and my family." Instead, we should ask, "Grant me a fulfilling life, not only for my family and me but also so I can serve the world." To whom do we address this? Govinda. I am offering Water to Kesava, Narayana, and Madhava internally and to Govinda externally.

In tatwachamanam, "**aim kleem souh sarva tatwebhyo swaha**" - Saraswathi, Lakshmi, and Gowri are present worldwide. I am making an offering to that energy. After this, we perform Pranayama, establishing a connection with the air. Following that, we meditate; meditation involves being still and silent, relating to the sky.

Achamanam is a significant task in which we connect with the Five Elements (Pancha Bhootas) and, as a result, come to know and experience God. When we perform achamanam, let us keep this thought in mind and offer Water to Kesava with a devotional intent. You will experience immense satisfaction in your pooja.





Support the development of  
**SriVidya Jnana 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.

Support the development of  
**Srividya Jnaana Peetham in Kancheepuram**

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

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ਗੁਰੁਵਾਨੀ

SAADHANA

# Navaavarana Archana



**Navaavarana Archana** is a special way of worshipping the 44 deities in Sri Chakra. As is done in every pooja, this puja should also be started in the order given below:

- Meditation of Guru
- Meditation of Lord Ganapati
- Achamanam
- Pranayamam
- Sankalpam

**“Mama Upatta Samastha Durita Kshaya dwaara, Sri Lalita Parameshwari Devata Muddisya, Sri Lalita Parameswari Devata Preetyartham Sri Chakra Navavaranaarchanam Karishye”**

Upachara pooja should be performed following the creation of sankalpa in this manner.

1. Meditation (Dhyanam)

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Dhyayami.**

2. Invocation

**Aim Hreem Srim Sri Lalitha Parameswari devatayai namah aavahayami.**

3. Asana

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Navaratna Khachita Simhasanam Kalpayami Namah.**

4. Padyam

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Padayoh Padyam Kalpayami Namah.**

5. Arghyam

**Aim Hreem Srim Sri Lalitha Parameswari Devatayai Namah hastayoh arghyam kalpayami Namah.**

6. Achamanam

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Mukhe Shuddha Achamanam Kalpayami Namah.**

7. Snanam

**Aim Hreem Srim Sri lalitha parameswari devatayai namah snapayami.**

8. Vastram (clothes)

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Vastram Kalpayami Namah.**

9. Gandham (sandalwood)

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Gandham Kalpayami Namah.**



## SAADHANA

10. Pushpam (flower)

**Aim Hreem Srim Sri Lalita Parameswari Devatayai Namah Pushpam Kalpayami Namah.**

At this point, the worship of the Avarana devata commences.

In the 4th Avarana, starting near the angle facing us, we should perform the pooja, moving counter-clockwise. In this way, one should complete the pooja in successive Avaranas and reach the Bindu Sthana.

Sandalwood paste should be prepared by mixing sandalwood powder with water. Pooja should be performed by reciting the mantras (complete pooja procedure with mantras is included on the website) and placing drops of sandalwood paste in the respective positions. Starting with the 4th Avarana (the one with 14 triangles), perform the same procedure in every Avarana and reach the Bindu Sthana.

4. Avarana – 14 triangles (first Avarana that has triangles)
5. Avarana (enclosure) – 10 triangles
6. Avarana – 10 triangles
7. Avarana – 8 triangles
8. Avarana – Central Triangle
9. Avarana – Bindu
10. Bindu, and triangle

Worshipping the Avarana deities in this order with sandalwood completes the pooja.

11. Dhoopam (Incense)
12. Deepam (Lamp)
13. Naivedyam (offering)

**“Madhye Madhye paaneyam samarpayami  
Amritapidhanamasi Uttaraposhanam Samarpayami  
Hastau Prakshalayami  
Padau Prakshalayami  
Achamaniyam Samarpayami”**

14. Nirajanam  
**" Rakshaam Dharayami "**

15. Mantra Pushpam
16. Pooja Samarpanam

Navavaranaarchana is complete with pooja samarpanam.

**Om Shantih Shantih Shantih.**



[Download the complete Navavaranaarchana Pooja file.](#)

# Palani Subrahmanya Swami Temple

## Palani Subrahmanya

*In life, we may encounter various challenges, including childlessness, disobedient offspring, a lack of direction, and marital strife. These issues can be attributed to the disruption of cosmic energy flow within the Swadhishtana Chakra, which leads to the Serpent's Curse or Sarpa Dosham. To counteract these challenges, it is advised to worship deities such as BalaTripuraSundari or Subrahmanya Swamy, who possesses a divine Peacock vehicle that holds power over snakes. Tamilnadu is home to six sacred sites, or "Arupadaí," dedicated to Subrahmanya Swamy, with the renowned Palani Temple being one of the most prominent Divya Kshetras.*

Situated in Tamil Nadu's Dindigul district, the Palani Temple boasts historical significance and exceptional scientific marvels. Unlike typical stone or metal idols, this temple's idol was created with nine poisonous elements by Siddha Bogar, called "NavaPaashaana Vigramam." This idol, made of nine out of 64 known poisonous herbs, is believed to cure diseases when its abhisheka teertham is consumed. Additionally, Vibhuti from Swamy's thigh is used to treat Leprosy.

In the temple's sanctum sanctorum, Lord Bala Subrahmanya Swamy stands with a Staff (Dhandam), earning the names Dhandaayudhapani, Dhandapani, Murugan, and Saravanan.

A fascinating occurrence involves the sandalwood paste applied to the idol at night, which turns green and melts by morning, creating a medicinal mixture called Kaupeena teertham. Siddha Bogar, the creator of the Subrahmanya Swamy idol, entered Jeeva Samadhi beneath the same mountain.

The temple remains open for 16 hours daily. Its 3000-year-old original idol was restored to its former glory after Swamy appeared in Chera King Cheraman Perumal's dream.



Skandha Shashti celebrations include Kavadi Utsavam, where individuals wish for children to participate and offer special prayers. Palani is famous for Panchamrutham, a tasty and medicinal offering made of ingredients unique to the region.

Major festivals, such as Thai-poosam, Vaikasi, and Agni Nakshatram, are celebrated enthusiastically. Palani is 120 km from Madurai, and the hilltop temple can be accessed by foot or ropeway. According to legend, Kumaraswamy resided on the mountain after losing the test for Pramadha Ganaadhipatyam, with his parents convincing him that he was a Jnana Phalam.

The Kavadi Utsavam started when Idumba, a demon seeking refuge, was instructed by Agastya mahamuni to bring two mountains from Kailasam but couldn't lift them after resting near Palani mountain. Kumaraswamy forgave Idumba, promising that those who visit Palani with Kavadi will receive Yajnaphalam.



### *Legend of Palani Temple:*

After losing the contest for the title of Pramadha Ganaadhipatyam, Kumaraswamy retreated to the mountain where the Palani temple now stands. Parvathy and Parameswara came to comfort him, reassuring him that he was, in fact, a personification of wisdom (This is the context for the song "Palam nee appa," where "palam" means fruit, "nee" means you, and "appa" means boy in Tamil). Since then, Subrahmanya Swamy has resided on this mountain.





*Kavadi Festival*

### *Kavadi Utsavam:*

During the epic battle between the gods and demons, a demon named Idumba sought refuge with Agastya Mahamuni in order to save his life. Recognizing that it would be unjust to kill someone asking for protection, Agastya Mahamuni, following Kumaraswamy's suggestion, instructed Idumba to fetch two mountains from Kailasam. Idumba carried the two mountains, Sivagiri and Saktigiri, on a balance (kavadi) but stopped to rest near the Palani mountain. When he later tried to lift the kavadi, he found it immovable. Kumaraswamy laughed at Idumba's predicament, forgave him for fighting, and decreed that anyone who came to Palani bearing a kavadi would receive the benefits of Yajna (Yajnaphalam). Furthermore, he stipulated that since the Kavadi ritual began with Idumba, devotees should first pay homage to Idumba and then visit Kumaraswamy.

### *Austerity and Penance:*

Before taking Kavadi to Lord Muruga, the devotees must train themselves to undergo many rules, severe penance and regulations. For about 48 days, they should not consume any non-vegetarian foods; they should take bath twice a day and that



*Vishwarupa Darshan of Swami*



*Swami after the decoration*



*Palani Panchamrita Prasadam*

too in cold water; they should not indulge in family pleasure during those days, they should not trim their hair; they should not wear slippers, and they should visit temple every day. These are the norms followed before they start their spiritual journey.

But once they start their walk, with kavadi in the shoulder, they should not keep it down until they reach a sacred place like temple or ashram, it's because the Kavadi they are carrying is equal to Lord Muruga Himself. Another very important thing is, the devotees taking kavadi must complete their walk no matter what.

### *How to reach Palani:*

Accessing Palani Subrahmanya Devasthanam has never been easier, with various modes of transportation available to visitors. You can choose to arrive by air, landing at either Coimbatore or Madurai airports, and then cover the remaining 100 kilometers to Palani by bus.

Alternatively, you may opt for a train journey on the Palani Express or Amrutha Express, which will take you to Coimbatore. From there, a 100-kilometer bus ride will bring you to your destination.

For further information and assistance regarding Palani Subrahmanya Devasthanam, kindly get in touch with the Joint Commissioner at Arulmigu Dhandayudhapani, Tirukkovil, Palani – 624601.

You can reach them via phone at 04545 241417 or 04545 242236.





New  
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Excellent Remedies to Improve

# Compatibility Between Couples

In Indian society, divorce is not a common solution to problems in married life. However, sometimes, the severity of the issues couples face may lead to the decision to end the relationship. One can never estimate whether the issue is big or small – only the people going through it can understand the severity of the problem. People tend to get out of the relationship when they cannot tolerate their partner's physical or mental torture. If we see from their perspective, as a human being, their suffering is understandable, but they too should think of the time of separation and its consequences.

Before entering into a relationship, one should be prepared to compromise. They should also accept that the world will not be as they expect, that their spouse and children are to help themselves to change, and that they are not born to change their spouse and children.

We generally get a husband as a result of our virtuous deeds in the past, and kids are a result of our prayers. According to Ramayana, when Rama was asked to leave for Vanavasam, right after 16 days after his marriage, Sita evi didn't complain, "Instead of going for a honeymoon, why should I go to the forest?" When Rama wore simple cotton clothes for Vanavasam, she, too, wore similar clothes.

From Ramayanam, we should learn that we should adjust and live happily with others without getting into any fights. Draupadi was known as pathivratha because she adapted to all circumstances that she faced in life. We can observe from Pundareeka's story that when he goes behind prostitutes and ignores his parents and wife – she has never lost her patience. We might not go to that extent. But when you get a thought to separate in intolerable situations – either male or female – take a pen and paper and write down the things you don't like in your spouse.



## REMEDIES

Even the most minor things, such as your dislike for their eating habits, how your spouse has coffee, and how your spouse dresses, should be written down. There might be significant issues as well. Write down everything.

Consider your situation after divorce – what will happen to the kids? Do you want to remarry somebody? If not, can you raise the kids alone? Do you have enough financial status and support? Can you spend time alone after the kids grow up? Is the lonely life ok for you? If you think you cannot pay for your life alone, leave the thought of divorce, try to adjust, and look into your problems later.

Let us see if you want to remarry – most people looking for remarriage would have failed in a previous marriage. It isn't easy to find somebody who is not married. They will be either rejected by many or by somebody who can't adjust to anybody. Then there is no guarantee that they will adapt with you. It is better to be with a known enemy than an unknown friend. So, you should think – "I already know what makes my spouse angry and how they behave, so if I adjust, the remaining life will be peaceful".

And, if we face such situations with patience, karma will be reduced. Sastras say that even Haribrahmarudras cannot escape karma. There will be some good and some bad in everybody. As Chandi paat says, "Drishti doshepi vishaye mamatwaa krishna manasaa" – tamasic mind always thinks about the bad in other people. Instead, if we try to see good in others, our life will be peaceful.

Now return to the list of issues/problems again – check how to adjust to some issues. Discuss with your spouse about the remaining. Discuss in detail, but do not start with negative aspects. Raise the positive points first and say – "you are a nice person, and you treat me very well, but when you are angry, you shout too much at me. If I make a mistake, please tell me instead of shouting at me".

If you have to forgo one thing, and if that makes your life better, please leave that. Discuss the problems with your spouse – sometimes, if we are lucky, they might listen. If they don't, it is essential to think of kids as well, so don't react, try to adjust.

Nobody will come to help you in future – be it your parents or friends. Remember that you are responsible for your life and should never regret that you have made a mistake in life. So, adjust!

One more thing. We usually adjust with our bosses at work. If we go against them, we might retain our job! Similarly, try and adapt with your life partner – we should be worried that we might lose our life.

One more thing to be observed is people get a sense of ownership after marriage. We consider our partners as if we own and take them for granted. Many problems arise from such thinking. When you are with your friends, you treat them with respect, you ignore them if they make mistakes – but you can't tolerate when your partner makes a mistake.



## REMEDIES

It would help if you gave the same respect to your family members the same way you respect outsiders.

Once you discuss all issues with your partner, meditate or do some japam for some time before bed. If anybody needs counselling, come to Mother – She has stopped many divorces. People who have gone to court for divorces in countries like Malaysia and Singapore also have come together because of adjustment. Understand that adjusting is very important – somebody has to change.

In the olden days, in our grandparents' time, there was no concept of divorce. As per Sastras, there was something such as "giving up" (parityajinchu), but nowadays, we see people divorcing within one month of marriage mainly because of expectations. Before the wedding and beginning of marriage, the husband will be ready to get the moon for his wife. Still, after some time, he will not even like getting a milk packet. One should be mentally prepared to face such situations.

Try to be happy by yourself. If you like music, enjoy singing. If you like to dance, dance. If you like nature, go out and enjoy nature. You should have your world to be happy. Lalitha Sahasranamam says, "**Koorma prishtha jayishnu prapadanvitha**" – just how the tortoise goes into its shell, the same way you should enjoy your marital life, otherwise go into your world like a tortoise. Don't argue and fight. Both should know they suffer for weeks and months because of these arguments and fights. If you think like this, the divorce rate will come down.

Lalitha Sahasranamam has a few stanzas to improve compatibility in couples. You can see excellent relationship improvement if you encapsulate (samputteekarana) Lalitha Sahasranamam with these stanzas and recite them. Listen or download the below audio files.

- 🔊 • [Mandasmitha prabhaapooramajjatkamesamaanasaa](#)
- 🔊 • [Kameswara Premaratna mani pratipanasthini](#)
- 🔊 • [Sivakameswaraankasthaa siva swaadheena vallabhaa](#)
- 🔊 • [Dushtadooraa duraachaarasamani dosha varjithaa](#)
- 🔊 • [Swaatmaanandalaveebhoota brahmaadyaananda santatihi](#)
- 🔊 • [Kameswara prananaadi kritajnaa kaamapoojithaa](#)
- 🔊 • [Sivapriyaa sivaparaa sishteshtaa sishta poojithaa](#)
- 🔊 • [Mahaakamesa nayana kumudaahlaada kaumudi](#)
- 🔊 • [Samsara pankha nirmagna samuddharana panditaa](#)





## My experiences with Sri Guru

By Smt Vaidehi Kandala



### Sri Matre Namaha,

I was a Datta avatara upasika for about a year doing parayanas of dattavataras Shirdi Sai, Nrusimha Saraswathi, Swami Samarth and Sripada Srivallabha Swamy. My focus was unwavering, and I was a non-ritualistic Datta upasika. When I was reading Sri Pada Sri vallabha charitra, I read about Dasa Maha vidya, I was drawn towards knowing more about Devi, I also read in this book that Sri Vidya Upasana was the highest level of Devi Upasana. I researched further but wasn't sure if I was ready or destined to take up this Upasana, so I continued Datta parayanas. This was in November 2020.

For some reason, this topic kept arising in my mind repeatedly. I searched about Sri Vidya Upasana and that's when I found Soundarya Lahari's website and Guru Karunamaya's Facebook page. I reached out to Guruji and messaged about my spiritual journey. Guruji responded by saying that I was on the right path and I could join the Module 1&2 classes in Dec 2020. I still wasn't sure if I was ready and waited for one whole month before I could join the January class in 2021. Those 3 days of Module 1&2 were so inspiring and divine. I was so blessed to be able to learn so much about Sri Vidya and was excited to get started on the rituals and japa. Though a little hesitant initially about my willpower to complete the 41 days of tarpanam, I breezed through the tarpanam by completing the prescribed 41 days and doing 10000 ahutis of Ganapathy homam. Though this was my first time performing elaborate rituals, I no longer had the fear or doubt about attempting rituals. I developed a bond with Agni. The transformation was evident, more peace and calm set in by this time.



I contemplated and analysed everything more inwardly as I went to the higher modules and performed Raja Shyamala and Varahi Devi rituals like tarpana and yantra pooja. “Antarmukha sampradaya bahirmukha sudurlabha”, I progressed toward inward transformation with Devi’s grace and Guruji’s blessings. I slowly started looking at successes and failures as just events in life. My approach became that of a witness, my inner state of mind remained the same, come what may. I got the inner strength to handle any situation with ease. I underwent surgery which was a little concerning for my family. Throughout the whole process, my state of mind was very peaceful, I chanted Bala mantra. Nothing seemed to change the inner state of mind.

Before I moved to the US in July 2021, I was fortunate to meet Guruji for the first time and participate in Varahi homam during Varahi Navarathri. I also received Sri Yantram on this auspicious occasion. My happiness knew no bounds.

With Devi’s grace, I have been fortunate to serve Guruji and the organisation in a very small way by helping with some administrative work. I am always indebted to Guruji for imparting Sri Vidya and initiating me into this divine path. I can never repay Guruji for the grace he has shown and the education he imparted to me. I pray the divine mother Lalitha Tripura Sundari showers her blessings so that I remain in the shadow of Guruji and progress in the spiritual path under his able guidance.

Sri Matre Namaha.



## Can Women Recite Purusha Suktam?

(Transcription of talk by Guruji)

### Guruji's response:

It is commonly asserted that women should not recite Purusha Suktam and should refrain from reciting Rudra Namakam and Chamakam. Furthermore, guidelines are often provided regarding which prayers are appropriate for different individuals. These limitations can inadvertently distance people from their spiritual pursuits. Devi Bhagavatham characterizes the Divine Mother as "**na streeh na purushah na napumsakah adi madhyaanta rahita**" signifying that distinctions based on race, colour, and gender are human constructs. It is essential to acknowledge that all living beings are children of the Divine Mother. By perceiving nature as the embodiment of the Mother, we realize that her consciousness permeates all aspects of nature, making it difficult to rationalize prohibitions on certain spiritual practices.

Some individuals ascribe distinct interpretations to Sri Suktam and Purusha Suktam, claiming that Sri Suktam is designated for women. At the same time, Purusha Suktam is intended for men. Nonetheless, the term "Purusha" in Purusha Suktam and the masculinity (Purushatvam) referenced in "**Sahasra seersha purushah sahasraakshah sahasrapath**" carry a different implication. This denotes the one who embodies completeness, truthfulness, eternity, and infiniteness - the Great Man, Virat Swaroopam. Consequently, it is possible to praise or worship God in any form.



People often attribute distinct meanings to Sri Suktam and Purusha Suktam, suggesting that Sri Suktam is intended for women and Purusha Suktam for men. However, the word "Purusha" in Purusha Suktam and the masculinity (Purushatvam) mentioned in "**sahasra seersha purushah sahasraakshah sahasrapath**" convey a different meaning. It refers to the one who is complete, truthful, eternal, and infinite, the Great Man, Virat Swaroopam. This understanding allows us to praise or worship God in any form.

In Sri Suktam, the word "Sri" signifies auspiciousness (subham), prosperity (soubhagyam), and auspiciousness (mangalakaram). We pray to God in the form of Mother, who embodies auspiciousness. There should be no restrictions on which stotras men and women can recite. Reciting any suktam with love, devotion, and focus should not present any issues.

Upasana, which involves staying closer to God, is distinct from daily pooja. Upasana has no specific goal or destination. However, certain rules must be followed when praying with a desire or wish to be fulfilled, such as correct pronunciation and tone. While the essence of the suktam holds greater importance than tone and tune, the accent should be noticed.

For instance, in the stanza "**Aditya varne tapasodhijato, vanaspatistava vrikshodha bilvah tasya phalani tapasanudantu, maayaantaraayaascha bahyaalakshmeernaasayaamyaham**", the word "**bahyaalakshmeernaasayaamyaham**" should be pronounced as a single word or read as "**bahyaah alakshmeernaasayaamyaham**".

If split into "**baahyaa lakshmeernaasayaamyaham**", the meaning changes to "please remove Lakshmi from my name". This does not imply that Mother will remove prosperity (Lakshmi) from our homes due to incorrect recitation. She knows we are Her children and may make mistakes unintentionally. Nevertheless, proper pronunciation is always preferable, as the essence or meaning precedes tone and tune.

Reciting Rudra Namaka Chamakam with the proper tone generates pressure in the navel area. During the recitation of "**Samchame mayaschame priyanchame**", if the words "chame" are uttered appropriately, tension is created around and below the navel. Consequently, concerns have been raised regarding potential issues for women of reproductive age who recite Rudram, leading some to advise against it. However, individuals with a spiritual mindset do not prioritise this concern. They believe that when praising Lord Siva, he will act as Dhanvantari to remove all doshas from their body. With trust in the healing power of the Dhanvantari mantra, anyone can recite the suktam.

There is no discrimination in who can recite the suktam; devotion is the key factor. When recited with utmost devotion, errors in pronunciation or tone are not considered significant. People with speech disorders or health conditions, such as diabetes, may struggle with pronunciation. Still, their efforts should be considered as good. Everyone should recite mantras with devotion and accurate pronunciation based on their situations.



Pothana's Bhagavatham teaches that if one surrenders to God, it becomes apparent that God enables the recitation, and one need not worry about mistakes. Sada Siva Brahmendra said, "The one who is praising is YOU, the one who is praised is YOU, and the praise is YOU." Overcoming ego (the "I" factor) is challenging, but perseverance is necessary. Both men and women must cultivate devotion.

Specific mantras yield tremendous energy when learned from a Guru. Devotees should endeavour to address the Mother correctly as "Amma!" and remember that She is "**savyaapasavya margasthaa**", responding even if called incorrectly. Approaching a Guru with devotion and learning the mantras properly is essential. Individuals should only heed those who claim that correct recitation will result in misfortune. Even if the pronunciation is imperfect, the Mother will not abandon Her devotees. With true devotion, She will be present regardless of whether She is called upon. By understanding "**sadyah prasadini bhavani bhaavanagamyā**" and reciting stotras with devotion, the Mother will compassionately grant one's desires. There is no need to fear the Mother.







गुरुपुत्रब्रह्मलै गुरुपुत्रिःशुभ  
गुरुपुत्रदेवठ लोकेऽवराह

गुरुपुत्र इक्ष्वात पराब्रह्मल  
तद्भक्तो श्री गुरुपुत्र नमः

Sri Matre Namaha.

Starting with the May 2023 issue of GURUVAANI Magazine, we are introducing a dedicated children's section. We acknowledge the significance of imparting traditional wisdom to our children, despite our own potential limitations in understanding it. Under Guruji's invaluable guidance, this new section will present articles offering valuable insights and guidance for parents on fostering their children's development.

Suggestion to Parents:

Starting with this edition, if any young reader sends us their questions on any topic using WhatsApp, we'll provide answers in the following issue.



## A Lesson in Concentration

In a Gurukulam, all the students were studying well, except for one who couldn't seem to learn properly. No matter how hard he tried, he couldn't understand or remember what he studied. Exams were a nightmare for him.

Feeling discouraged, he approached his teacher and said, "Guruji! I can't remember anything I study, no matter how hard I try. Please help me!"

The Guru kindly replied, "Oh, dear! Go inside the house and bring a bowl of milk."

The student fetched the milk, and the Guru asked another student to bring more. He poured the additional milk into the bowl, filling it to the brim.

He then instructed the first student, "Take this bowl of milk and carefully walk to the nearby village without spilling any milk."

The student took the bowl and carefully carried it to the neighbouring village without spilling a single drop.

After he put the bowl down, the Guru asked him a series of questions:

Guru: "Did you see the village head while you were there?"

Disciple: "Guruji, I didn't see the village head!"

Guru: "Did anyone offer you food?"

Disciple: "I don't know, Guruji!"

Guru: "Did you notice any new buildings being constructed?"

Disciple: "I didn't see them, Guruji!"



Guru: "What about the arrangements for the discourses on ancient epics (Puranas) in the temple?"

Disciple: "No, Guruji!"

The Guru asked, "What were you doing during your walk?"

The student replied, "Guruji! My attention was solely on the milk bowl. If I lost focus, the milk would spill, so I kept it steady."

The Guru smiled and said, "Just as you concentrated on the bowl of milk, you must concentrate on your studies to understand and remember what you learn."

He continued, "Many things can distract you when you're studying. Instead of being distracted, focus on what you're learning and study diligently."

Remember, no matter what you do, you'll become adept at it if you concentrate. This is what Krishna said in the Bhagavad Gita as well, "**Yogah karmeshu kausalam**".

## Good Habits:

1. Wake up before sunrise.
2. Greet your parents each morning by touching their feet and seeking their blessings.
3. Express gratitude to the divine through a modest act of bowing down.





**Question:** Why is it a good idea for everyone to wear a small dot of sindoor on the forehead?

**Answer:** When we see someone, our eyes focus on their face, especially between their eyebrows. If they have any bad energy, it might try to enter us through there. We can't always tell who has good or bad energy. So, to keep the bad energy away, we can wear a little dot made from red sindoor and yellow turmeric. Both of these things help to chase away the bad energies. That's why it's a good idea for girls, boys, grown-ups, and even kids to wear a small dot to stay safe from any negative forces.





### Upcoming Srividya Classes Dates



### Srividya Classes

#### Module 1 & 2

English: 12th, 13th & 14th May, 5 pm - 9 pm.

Telugu : 19th, 20th & 21st May, 5 pm - 9 pm.

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

#### Module 7

English: 6th May.

Telugu: 7th May.



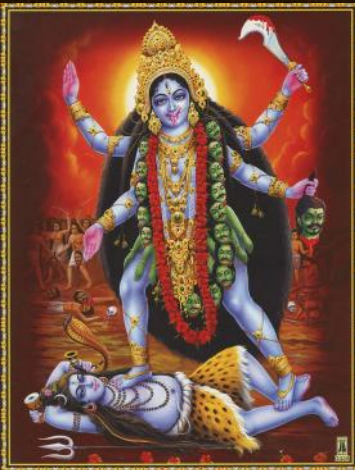


## Srividya Inana Peetham programs for the month of May



### May 4 - Sri Narasimha Jayanti

The auspicious day of Narasimha Jayanti is on May 4, 2023. This powerful day marks the incarnation of Lord Vishnu as Narasimha, a divine symbol of strength and protection. By participating in the celebrations, you can harness the positive energies to overcome challenges in your health, career, finances, or family life. Embrace the transformative power of Narasimha Jayanti and enhance your well-being and prosperity.



### May 12 - Kali Astami

On May 12th, 2023, we will be observing Kali Ashtami. The 'Ashtami Tithi' (8th day) that follows Purnima is considered the most auspicious day to please Goddess Kali. It is also a popular belief that worshipping Goddess Kali on this day will remove all pain, suffering and negative thoughts from one's life.



### May 14 - Hanuman Jayanti

On May 14th, we will be celebrating Hanuman Jayanti, a day to honor the birth of Lord Hanuman. Together, let us pay homage to Lord Hanuman, the vanquisher of demons and the embodiment of strength, devotion, and wisdom. Worshipping Lord Hanuman cures all major diseases. The sufferings caused by the influence of Shani will also be removed.





### Details of Guruji's visit to United Kingdom

Guruji will be in the United Kingdom from April 5 to May 9. Saadhakas who are interested in meeting Guruji can WhatsApp Vasudha on +44 7740 014415 or Guruji on +91 88618 58899.



QUOTE OF THE MONTH

**Pooja may give you good karma, but only  
seva can burn your past karma.**

~ SRI GURU KARUNAMAYA



गुरुपूजा

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