

Magha Purnima
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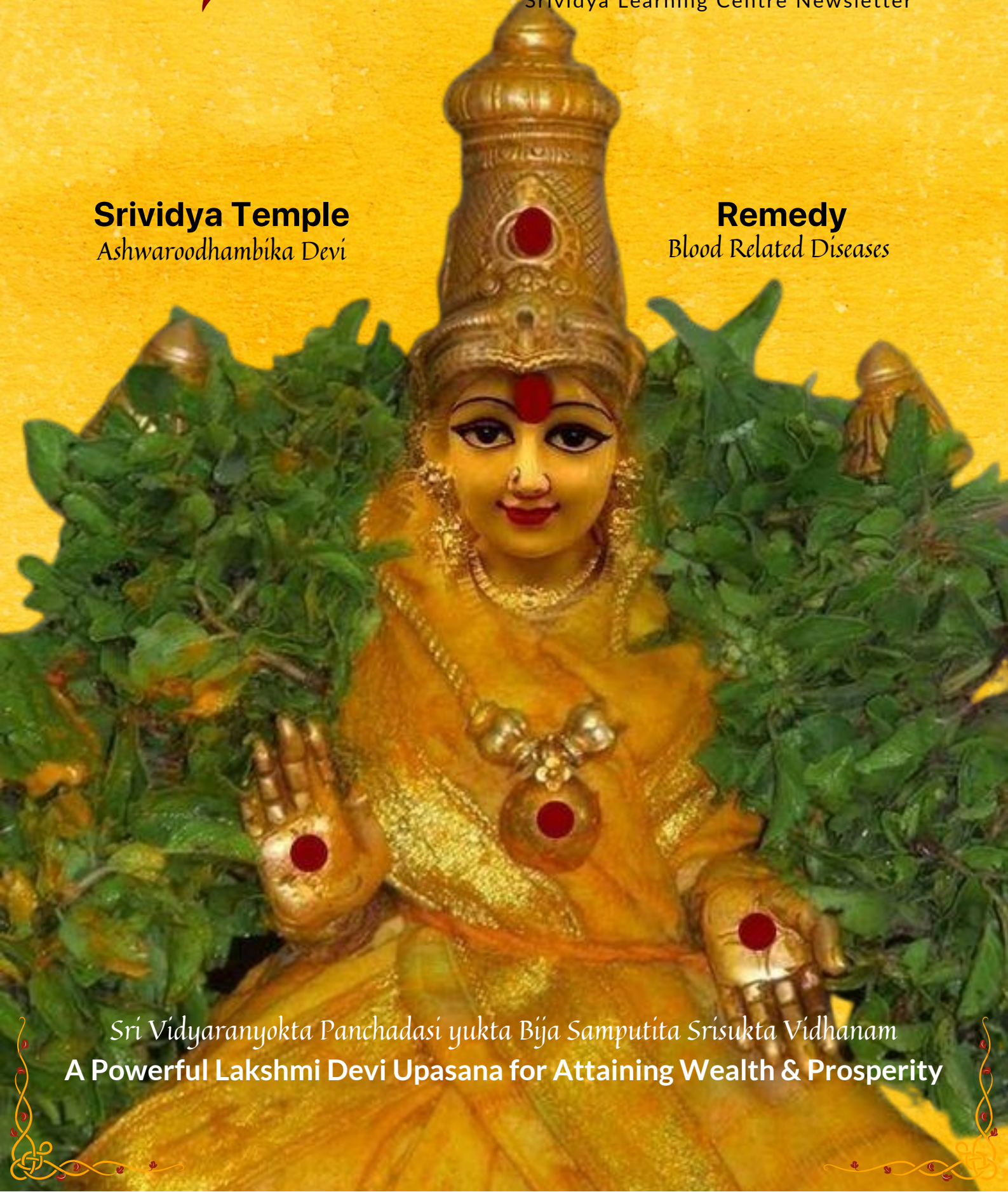


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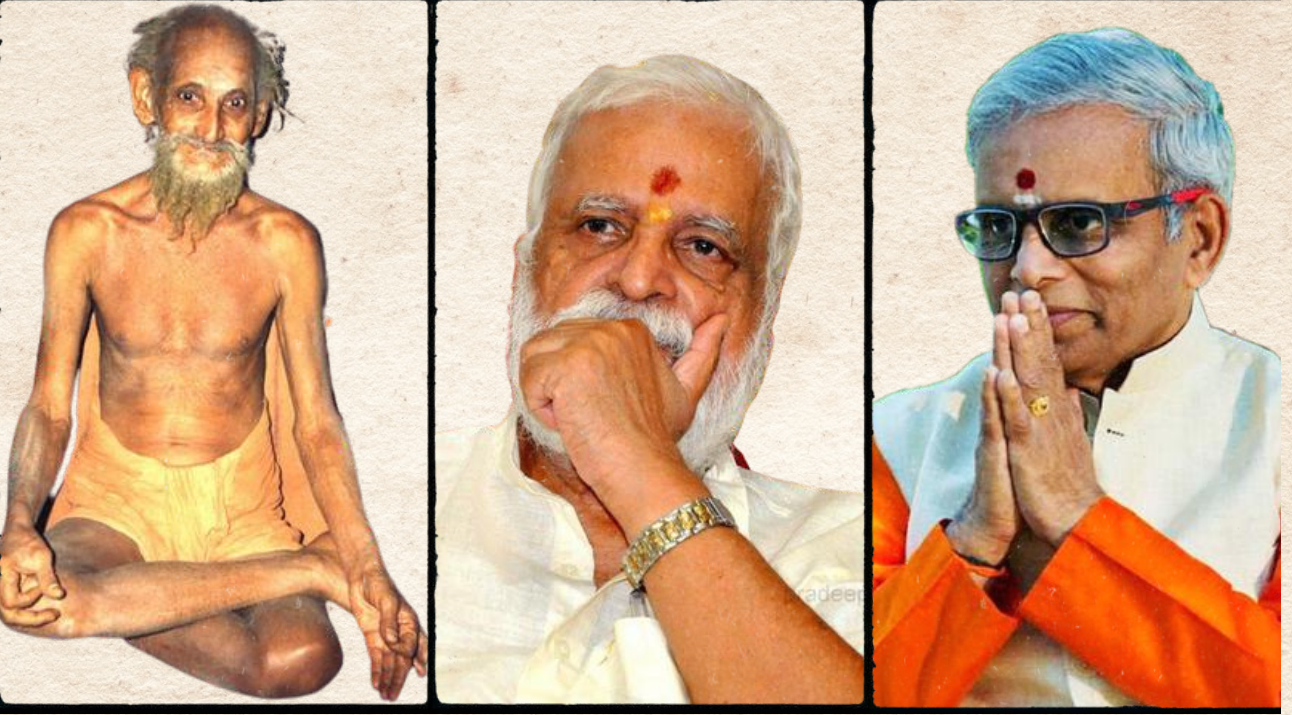
Srividya Learning Centre Newsletter

Srividya Temple
Ashwaroodhambika Devi

Remedy
Blood Related Diseases



Sri Vidyaranyokta Panchadasī yukta Bīja Sampūṭita Srisukta Vidhanam
A Powerful Lakshmi Devi Upasana for Attaining Wealth & Prosperity



Sri Guru Dhyaanam

Vandē guru padadwandvam avāṅgmānasa gōcaram
rakta śukla prabhā miśram atarkyam traipuram mahah



Guruvaani Newsletter

Vol 6, February 2023 | 22 pages

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Secrets of Sadhana to Transform Life

By Sri Guru Karunamaya (Transcription of talk by Guruji)

Guru's grace, in whatever form, uplifts one's life which follows him. A part of the penance the Guru did is generously spent in leading us on a spiritual path. We all know God is the one who supports us and helps us move forward in our lives. Hence, it is said Guru is nothing but God.

'Gururbrahma Gururishnuhu Gururdevo Maheshwaraha'.

It is a blessing to practice under the guidance of such a Guru. It is necessary to know the secrets of Saadhana from such a Guru and live one's life. That helps in leading a spiritual life. Spiritual attainment through Saadhana is something one pursues for an entire lifetime.

Let me unfold this lifetime possibility in the simplest possible way.

'Experiencing the Divine' must be our goal when we sit for meditation. Meditation as a daily sadhana can be done for a few minutes or hours. Usually, quiet meditation focusing on our breath or Chanting Omkara in a rhythm helps us progress spiritually. But it is not always possible to sit in meditation for one's entire life! So, we must adopt a spiritual practice not limited by a particular action or thing (just as natural as one's breathing) to sustain spiritual practice every moment of our life.

Necessity is the first secret. The urge to grow spiritually is necessary. We should be able to do meditation, even when our eyes are open and we are in any of our daily chores.

Just as a sparrow gathers a piece of grass to build its nest, a Sadhaka nurtures his mind by deliberately meditating through various spiritual practices. In effect, he attains a state where he turns every life action into a prayer. Thus, making his own body a Temple.

"Dehodevalaya Proktah Jeevo Devah Sanatanah!"



Such an experience that one's body is the temple and the person residing inside the body is none other than God himself is the essence of meditation.

We need to do meditation with a specific outcome or an end goal. We must understand whether our goal is limited to this body or aims to attain Paramardha. It is more challenging to perceive Paramardha as mentioned in spiritual texts for anyone than it is imaginary. What is fundamental as existence is our body alone. It is given to us by God to fulfil our duties (Dharma).

First and foremost, taking care of this body and nourishing it well is a Sadhana. This Sadhana should begin with dietary rules that one must follow. That is helpful for meditation. Once you get a glimpse of that meditation, no matter where you are, in any situation, and whatever you are doing, meditation continues. Such people deal with the material world. Internally they are in a state of meditation.

A vegetarian diet (Sattvic food) is prescribed for the meditators. Food is not only that we take by mouth but also what we intake through various sensory organs. We need to listen to gentle words, speak fine and subtly spoken words, be opposed to self-praise and not blame others.

Mere Sattvic food is not enough. Food should always be taken in moderation, even if it is Sattvic.

Another rule is making a deliberate effort to stop taking the most favourite food as part of Sadhana. (Priya Ahaara Varjitham). To give up completely is not advised here. Achieving self-control is the key and being able to refrain from eating when one feels that one should eat. Instead of avoiding the food you like the most, prepare the exact amount and share it generously with others. That's how the quality of giving should be cultivated.

Secondly, God is not experienced only when we close our eyes and meditate. By the remarkable self-knowledge formed as a result of that meditation, the purpose of Sadhana is to enable us to see and experience God in the external world, both in the person of the world and in the object. One must see God in a person who praises or favours and in someone who curses or deceives. That is Sadhana.

Also, it should be remembered that every word we utter is a mantra.

'Akaaradi kshakarantham' every syllable (Akshara) is a Mantra. So, while speaking, we must say every word with as much devotion as we utter a mantra and also see the other person we are talking to in a divine form. So, speak softly and sweetly at all times.

**jihvē rasajñē madhurapriyē tvam
satyaṃ hitaṃ tvāṃ paramaṃ vadāmi ।
avarṇayēthā madhurākṣarāṇi
gōvinda dāmōdara mādhavēti !!**

Just as you would recite Govinda and Damodara, you must utter every syllable.



If only we stay with our family members in such a loving harmony as we do with Gurus and God, our lives would have no problems.

The elders ask us to visit a temple at least once a month. Similarly, we must make it a point to visit the blind or deaf and dumb schools every month. Then, we will know the value of organs that have been given to us, and we will use them properly and meaningfully. All these places that bring in this awareness are nothing but temples.

You all must wake up before the sun rises. It is good to meditate under warm early morning sun rays and when there is absolute calmness. It would be best if you fixed a specific time to meditate as it brings in a particular discipline. When you start to meditate, on the first day, it will be challenging to sit for even a few minutes undisturbed; on the second day, it will be slightly better; and as you progress, there will be a constant resonance of Omkara inside you which will push you ahead. Doing so will give extraordinary results.

This is well told in the form of a short story.

One day Emperor Akbar and his Minister Birbal went on hunting. After some time, they got lost in the forest and started feeling hungry. Akbar said to Birbal that they must look for something to eat. Birbal refused as it was time for his meditation and started meditating. Birbal said he would come only after his meditation. He insisted and began to meditate.

Meanwhile, Akbar could not stand his hunger and looked around and found a nearby temple. He went there and introduced himself to a few local people and asked them for food. Knowing Emperor himself asked for food, people were happy to help him and served him the best meal possible. Akbar was delighted and also got some food packed for Birbal and returned.

By that time, Birbal had come out of his meditation. Akbar made fun of Birbal, saying that his human effort only resulted in finding food to appease their hunger and that one cannot get things when in need by just sitting in meditation.

Birbal replied, "Raja! your effort to fulfil hunger made a mighty Emperor as you beg for food. But my meditation made an Emperor like you bring and serve me food with such fondness," he said with a smile.

It is that state we get into by doing meditation and strictly adhering to a proper plan and schedule in our daily routine.

Gurus instruct us how to do meditation in a rigid posture (asana) with eyes closed. That is the right way of doing meditation. But there will be many thoughts coming to your mind when you sit for meditation. So, to overcome that and to progress in your Sadhana, I suggest you all try doing...



'Swasvaroopā Dhyānam' – Meditating on one's Self.

Meditating on God, whom we have never seen and do not have direct contact with, is challenging. Our form is familiar to us. Close your eyes and bring your form in front of you. It is tough to focus on your own form. During this process, you will realise that when it is not easy to focus on our own form with closed eyes, how can we know what others think, whether good or bad? This helps in self-analysis.

It is beneficial to do 'Swasvaroopā' meditation and 'Nishabdha' meditation as soon as you wake up.

'Nishabdha' meditation helps focus on resonance inside, whatever the noise may be outside. The Silence between two sounds is what you need to focus on.

“Naari Naari Naduma Muraari. Hariki Hariki Naduma Vayyaari...” you all heard this.

Nari (means Gopika) represents Sound, and Hari (Govinda) represents Silence. Gopika constantly meditates on Govinda. Synonymously, you also need to focus on Silence between two sounds. Be able to identify this. The sixteen petals at the throat (Vishuddhi Chakra) represent sixteen thousand Gopikas. They all focus on Govinda, the one in the Sahasrara, united forever.

This is the mystical meaning of **'Raasaleela'**.

Doing meditation should start at an early age. As a child, there are no impurities in mind, and teaching the habit of meditation at a young age helps them immensely. That is possible only when elders at home practice it. Meditation is an essential part of daily living. What is done in the puja room is just a matter of practice, it is this Sadhana one must do.

It is also important to let your children know the impact of the Guru in your life that helped them in whichever field you excelled in. They need to see the importance of the Guru in one's life.

If a world where billions of people live for their self-interest (Swaprayojanam), Guru lives his life with the sole purpose of benefitting people around striving unconditionally for the welfare of humanity. Even if the Guru renounces his body, he remains eternal, and he continues to guide us in our lives we must pay our utmost respect to such Gurus and follow their teachings.

Our responsibility will be to live well, and that honour goes to our Guru. Arishadvargas, which are: Kama (desire), Krodha (anger), Lobha (greed), Mada (sense of I), Moha (attachment), and Matsarya (partiality), are natural as long as the body exists, but they should be kept in one's control. It is the Guru who teaches us to maintain control and to bring that awareness to us. We will be safe if they are kept to a limit. It helps us in leading a peaceful life. It is possible only through Guru's grace on us. Those who do Sadhana should act more cautiously and responsibly than those who do not.



After so many hours of worship and meditation, when you come out and exhibit jealousy, envy, and anger, it will set a bad example for children. They may become indifferent to meditation, worshipping God, etc. So, our behaviour must be such that it inspires our children to pursue the right path by learning to meditate. You must be kind to everyone around. A few more rules to be observed by the practitioner

Truth, knowledge, Anantham Brahman. Truth should be remembered in any situation. It is easy to lie, even for taking leave at the office. But we have to make it a point to say Truth alone under any circumstances. Satyanarayana Vrata teaches the same thing. 'Satya Narayana Vratam Anavaratamu' means always practising Truth (Satyam). It is not just performing a puja as a ritual placing 'Kalasam' etc. It is important to Know the inner message and put it into practice.

Sadhana is the true knowledge of how it manifests in one's Self. One must achieve oneself first. He should have control over himself and then serve society. One must always bow down to Guru, who was the cause of this knowledge in him while spreading the same in society. A teacher expects his disciples to be like him. When that happens, the Guru becomes immortal.

Only those who go to the Himalayas and wear saffron robes and attain self-knowledge are not Gurus. The one who guides us on how to lead a pious life by being involved in worldly activities is the real Guru (Sadguru). He is the one who guides us and shows us a path to experience God within us.

Here is a way to assess if we are progressing well in our Sadhana. That is, to observe how we react to the events around us. It shows the state of our mind. When terrible events happen, when everyone around us is disturbed, and we stay still with a composed mind, and when material pleasures and comforts come to us, they don't excite us much, indicating we are moving forward in our spiritual Sadhana. Few other important rules that help our Sadhana.

They are charity and service. We are indebted to nature for various necessities of life. Unknowingly we are obliged to many fellow human beings also.

As these debts cannot be cleared to everyone because of whose goodness and service we are living a happy life, we must donate a certain percent of our earnings (maybe 10% of our salary or earnings like-wise) and 10% of our time bestowed on us by God to the service of humanity and Guru.

'nAnyah panthA vidhyate ayanAya'

There is no other path to liberation than this. I have no choice but to do it in this life or another life. As such, the best way of life is to adopt a sense of service and live life.

Sree Matre Namaha!

Guru Karunamaya



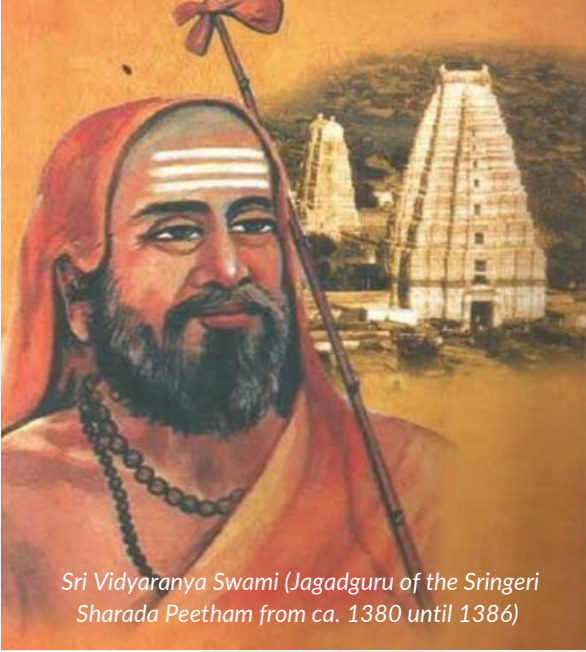
A Powerful Lakshmi Devi Saadhana for Attaining Wealth & Prosperity

Sri Vidyaranyokta Panchadasi yukta Bija Samputita Srisukta Vidhanam



The Samputita Sri Sukta Vidhanam is an ancient and powerful method of worshipping goddess Sri Lakshmi Devi, passed down to us by Sri Sri Sri Vidyaranya Swamy, a 14th-century saint and philosopher who was the 12th head of the esteemed Sringeri Peetham.

Through his profound spiritual wisdom and political acumen, Sri Vidyaranya Swamy played a key role in the establishment of the grand and mighty Vijayanagara Empire in South India, guiding the rulers Harihararaya and Bukkaraya to greatness.



Sri Vidyanaraya Swami (Jagadguru of the Sringeri
Sharada Peetham from ca. 1380 until 1386)

According to historical records, Sri Vidyanaraya Swami advised rulers Harihararaya and Bukkaraya to worship Sri Devi using the powerful method of Samputita Sri Sukta Vidhanam. This ancient practice involves reciting specific mantras and hymns dedicated to the goddess Sri Lakshmi Devi.

The rulers followed Sri Vidyanaraya's advice and their kingdom flourished with great wealth and prosperity for the people. The Vijayanagara Empire became one of the most powerful and influential empires in South India during its time, known for its military strength, cultural achievements, and economic prosperity.

In the Samputita Sri Sukta Vidhanam process, the following specific mantras are used.

1. Maha Lakshmi mantram

*'Om Srim hrim Srim Kamale kamalalaye prasida prasida Srim hrim Srim om Maha
Lakshmyai namaha'*

2. Durga sapta sloki one verse that starts with Durge smriti

*'Om durge smrta harasi bhiti masesha jantoh
Svस्थ्यai smrta mati mativa subham dadasi'
'Daridrya dukkha bhayaharini ka tvadanya
Sarvopakara karanaya sadardra chitta.'*

3. Sri Suktam

4. Saubhagya Panchadasi

'Aim Ka E I La Hreem Kleem Ha Sa Ka Ha La Hreem Souh Sa Ka La Hreem'

Panchadasiyukta Sri Lakshmi Sukta Vidhanam should be recited once or 15 times while performing Abhishekam to Sri Devi related Yantra or Lakshmi Devi with milk, sandalwood water, fruit juice or plain water. This should be followed by nivedana (sacred food offering), Panchopachara pooja, Lakshmi Suktasthita namarchana, mahanivedana, Uttara nyasam, punah pooja and Sridevi arpanam. A devotee who does this for 15 months will be blessed with Akhanda Aiswaryam (Unlimited wealth), all possible luxuries in this world throughout his life and he will reach SivaSayujyam. If this pooja vidhanam (ekottara vriddhi parayanam) is performed during navarathri, the devotee will get rid of the badluck carried through various crores of lives.

Download the complete [Panchadasiyukta Sri Lakshmi Sukta Vidhanam](http://srimeru.org) process from srimeru.org website.

Ashwaroodhambika Amma Vaari Temple (Gurralakka Temple)



demons.

The cruellest and most vicious of the demons was named Ratnalochana. He fought ferociously with Lord Narasimha. Ratnalochana had a special boon from the gods, which allowed him to create an army of demons equal to the number of drops of his blood that touched the ground.

The Lord Narasimha Swami, an incarnation of Lord Vishnu, found himself in a constant battle against the demon Ratnalochana. No matter how many times he defeated Ratnalochana, the demon's blood would fall to the ground and create more demons with equal strength.

He then summoned Maya Shakti (with the energy of Goddess Parvati) to take the form of a horse and spread its tongue over the battlefield to catch all the blood that fell from Ratnalochana's body. With the demon's blood safely contained, Narasimha Swami then used his powerful Sudarshana Chakra to cut off Ratnalochana's head and bring an end to the battle.

The location where Narasimha Swami cleansed his Sudarshana Chakra after defeating Ratnalochana is referred to as Chakra Teertham. It is said that visiting this holy site can free one's soul from any negative karma or "doshas".

The Sri Ashwaroodhambika Amma Vaari Temple (Gurralakka Temple), located in the sacred Antarvedi Kshetra, is a holy site steeped in legend.

According to the Puranas, sage Vashishta lived at Vasishtha Gautami (the confluence of the Godavari with the sea). The Godavari River is considered sacred, and it resembles a cow's head at its origin in Nasik and a tail in Antarvedi.

Sage Viswamithra who was upset with Sage Vasishtha, sent hordes of demons to attack Vasishtha and his family. Vasishtha, desperate to protect his loved ones, cried out to Lord Lakshmi Narasimha for help. The Lord, who was known for his power and bravery answered Vasishtha's prayers and came to the battlefield to face the

TEMPLES

The name of this goddess is also mentioned in the Lalitha Sahasranama:

'Ashvaaroodhaadhishtitaasva kotikotibhiravruta'

Devotees refer to her as Asvaroodhamba, as she is the manifestation of the goddess Parvati who appeared on horseback. Locally, she is also known as Gurralakka and a sibling of Narasimha Swamy. After triumphing over Ratnalochana, Gurralakka left the consumed blood in a deserted place.



Sanctorum of Goddess Ashwaroodhambika Devi

The blood from the defeated Ratnalochana flowed like a river and merged into the sea on the north side of the Kshetra. The spot where it joined is known as the Raktakulya River and it's believed that taking a bath in it will purify one of their sins and free them from the negative influences of demons and devils. This river is also believed to provide protection against any negative planetary influences. It is said that the darshan (viewing) of this temple will bless the viewer with good health, wealth, and progeny. The temple was constructed in 1822 by Late Smt. Kopanathi Krishnamma.

Festivals

Once a year, on Marga Shuddha Dashami a grand wedding ceremony will be held for Sri Narasimha Swamy. The following day, on Ekadashi, Lord Sri Hari will be carried on a chariot in a procession, accompanied by traditional gifts and sweets, to the Gurralakka temple in honour of his sister, the goddess Parvati.

According to legend, when Lord Srihari came to visit her, Gurralakka was displeased and frowned, saying "You get married every year?" This is why the idol of the goddess in this temple is depicted with a twisted mouth. Lord Srihari promised his sister that he would send all devotees who come to Antarvedi to her.

The Sharad Navaratri will be celebrated with great joy and devotion at the Gurralakka temple. During these celebrations, the materials needed for worship will be procured from Sri Narasimha Swamy temple.

From Ratha Saptami to the full moon, special pujas will be performed to Gurralakka Amman, just as they are performed to Lord Narasimha.

To fully immerse in the experience of a spiritual journey to Antarvedi, pilgrims are advised to also visit the Narasimha Swamy temple, Gurralakka temple and notable shrines like the Shiva temple, Anjaneya Swamy temple, and Vasishtadi Saptarishi temple. It is said that only by visiting all these sacred places, can one truly complete the pilgrimage to Antarvedi.

TEMPLES

At the Ashvaroodhamba Devi temple, chanting the "Devi Khagdamala Stotram" and "Lalitha Sahasranama Stotram" is considered auspicious. The mantra "*Om Aam Hreem KroM Ehi Parameshwari Svaahaa*" is recited to invoke the goddess's blessings.

Horses are associated with control over the senses and consciousness, and devotees believe that Ashvaroodha's blessings will bring mastery over both. Those who recite the Ashvaroodha mantra at this temple are believed to attain eternal consciousness.

The region is renowned for five sacred locations:

- the coastline,
- the Godavari River's confluence with the ocean,
- the Vashishtha Rivulet,
- the Raktatulya River, and
- the Chakra Teertham.

Bathing and performing charity at all five places is believed to bring liberation from rebirth and is especially auspicious for honouring one's ancestors.

Getting to Antarvedi

Antarvedi can be reached by air, rail, or road. The nearest airport is Rajahmundry, located 115 km away, and can be reached by bus. The Bhimavaram railway station is 55 km from Antarvedi. The Gurralakka temple is 2 km from the main area of Antarvedi Kshetra.

For assistance, one can contact the priests at the Gurralakka Temple via the following phone numbers:

79812 88260 and 92913 32101. Note that they only speak Telugu.



A Natural Remedy for Blood-related Diseases

Healing Through Lalita Sahasranamam

Blood-related diseases, such as anaemia, high blood pressure, and infections, are common issues faced by many individuals. Fortunately, a natural and effective remedy is available to help mitigate these conditions.

The Lalita Sahasranama contains 365 verses and is known to provide remedies for various problems. For blood-related issues, reciting the sentence "**Danshtrojwala Akshamaladi Dhara Rudhira Sanstita**" while chanting the Lalita Sahasranama can produce remarkable results.

The remedy involves a simple process that takes 90 minutes every day for 90 consecutive days. The process involves:

- Filling a copper glass with pure water.
- Adding a pinch of Vibhudi.
- Mixing it with a copper spoon.

Listen to the audio file (audio link is available below) with the relevant sentence while raising the water in the glass and pouring it repeatedly with a copper uddarini (spoon). The spiritual vibrations of the compound are infused into the water, making it a Tirtha or a spiritual cure.

After the audio is finished, the Tirtha should be consumed as medicine. Since this remedy is meant for prevention and not worship, women can also continue the process during their menstrual cycles. Many individuals have reported positive results from this remedy, making it a viable option for those looking for a natural solution to their blood-related problems.



[Download or listen](#) to the audio file from [srimeru.org website](http://srimeru.org).



Recent Events & Celebrations

1-01-2023

On the occasion of the new year, everyone in the peetham including volunteers, maid and cook were given an opportunity to perform abhishekam to the icon which Guruji performs pooja every day.

3-01-2023

Guru mandala puja by Guruji.

Go puja at Srividya Jnaana Peetham.

8-01-2023

On 8th Jan 1994 (Ekadasi) exactly at 2.58 pm, Kanchi Kamakoti Peetadhipathi, Jagadguru Sri Sri Sri Chandra Shekara Saraswathi attained siddhi. On this occasion devotees in Srividya Jnaana Peetham have done "Hara hara shankara jaya jaya shankara" japam.

13-01-2023

Krishna Pooja and Guru mandala Pooja are performed by Guruji at the peetham.

14-01-2024

Bhogi fire and dances at peetham as per tradition.

15-01-2023

Sankranthi celebrations at the peetham.

22-01-2023 to 30-01-2023

Shyamala Gupta Navarathri's celebrated with devotion at peetham.

- Rajashyamala Homa performed on all 9 days
- Shashwatha performed Natyopacharam

26-01-2023

Vasant Panchami celebrated

28-01-2023

Ratha Saptami was celebrated

30-01-2023

Ninth day of Shyamala Navaratri celebrated

गुरुवाणी

EVENTS





Gurujī's Itinerary, Upcoming Events & Srividya Classes Dates



Gurujī's Itinerary for February

Gurujī tour details will be shared in the Telegram group. (Please message +91 8088256632 for an appointment).

Events at Peetham

5th February: Magha Pournami will be celebrated at Srividya Jnaana Peetham.

Srividya Classes

Module 1 & 2

English: 10th, 11th & 12th March, 5 pm - 9 pm.

Telugu: 17th, 18th & 19th March, 5 pm - 9 pm.

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

Module 3 & 4

check your group messages for registration

English: 20th & 21st January.

Telugu: 3rd & 4th February.

Module 5 & 6

check your group messages for registration

English: 5th & 6th February.

Telugu: 12th & 13th February.

Module 7

check your group messages for registration

English: 18th February.

Telugu: 19th February.





My experiences with Sri Guru

By Dorairaj



Sree Matre Namaha.

I started Srividya Sadhana around 16 months ago under Guru Karunamaya, and it has been a blissful journey since then.

I do not have a family background of elders practising Srividya and had hardly heard the word except for someone mentioning it a few decades ago. My mother worshipped Rajarajeshwari without knowing the association of the supreme mother with the Srividya tradition. I used to be involved in Devi worship since my younger days. I would be reciting various slokas of Mother, like Lalitha Sahasranamam, Sri Suktam, Durga Saptasathi etc., without knowing about Srividya.

Then all of a sudden, I remembered the word "Srividya" that I had heard decades back, and the thought came to me that I should learn Srividya and thus started my exploration to learn Srividya. I prayed to Kanchi Mahaperiyava (Chadrashekarendra Saraswathi Swamikal, Paramacharya of the Kanchi Kamakoti Peetham) to guide me and show me a guru who can initiate me to Srividya.

Right from the word go, I came across Guru Karunamaya and started watching a few videos of Guru Karunamaya. In no time did I realise that Guru Karunamaya was the guru from whom I should get initiated.



I sat on it for a few weeks, praying to Mahaperiyava and seeing all the good signs; I called up Srividya Learning Center in Bangalore and enrolled for the initial modules in Aug 2021.

Guru Karunamaya's Srividya classes have disciples from various strata of society and across the world. The courses comprise a set of rituals to be practised along with the explanation. Coming to specifics, what makes the rituals interesting is the profound explanation given by Guru Karunamaya on the meaning and the rationale behind these.

Coming to my personal experiences, 2021 has been the most challenging year of my entire life. My teenage son, who is in the Autism Spectrum Disorder, had major problems starting from the beginning of the year.

With these challenges in front of me, I prayed to mother to take me through the Srividya journey. With mother's grace, there were no obstructions to my Sadhana, and I completed Modules 1 and 2 and subsequently moved to higher-level modules. Over a period of time, my wife commented that I look peaceful, more patient and get less angry. In whatever activity I did, I left it to Supreme Mother to guide me, and I could see many situations I expected to be challenging to go on smoothly. I started to worry less about the outcome of anything I did and enjoyed the whole process.

My son's condition showed a gradual improvement to the extent that I could conduct his Upanayanam in May 2022 (this was unimaginable in 2021), and looking at me, he started reciting some of the Mantras. Of course, practising Srividya had other benefits, like reduced stress and anxiety, which I could easily observe during my breathing. I would like to conclude my experiences with a quote from Guru Gita.

Aneka Janma Samprapta Karma Bandha Vidahini
Atma Jnana Pradanena Tasmai Shri Gurave Namah ||

~ Sri Guru Gita

"Salutations to the guru who burns the karma accumulated over the lifetimes by bestowing the fire of self-knowledge".

Sri Matre Namaha.





Care to be taken while Naming Children

(Transcription of talk by Guruji)

Today's youth often become overly competitive when naming their children. They often prioritize finding unique and memorable names over considering the meaning or origin of the name.

It is important to remember that children are not born to make us feel special or be status symbols. They are born to give us an opportunity for virtue (punyam) or sin. It is all an illusion or Maya. By raising them with patience, we can earn good karma, and if we show anger toward them, we will earn bad karma. We have no authority over any living being, and God ultimately takes the form of children.

In the past, people used to name their children after a deity, such as Narayana, Mahalakshmi, or Rama. This served as a constant reminder for them to recite the name of the deity, Nama Japam, as they would call their child by that name. According to the Shastras, "prana prayana samaye Narayana smarana mathram puarjanma nasyati". If a child is named Narayana, it is believed that when the person leaves their body, they will not be reborn due to the constant recollection of the name Narayana. This is why many people choose to give their children sattvic names.



However, according to ancient texts, naming a child based on their nakshatra does not guarantee a better life for the child. Similarly, not naming a child according to their nakshatra does not mean the child will experience any negative consequences.

One crucial aspect to consider when naming a child is to ensure that the name has as many syllables from the sounds of "sa", "ra", "ta", "va", and "ma" as possible. If a name starts with "na", it is associated with negativity, in such cases, it is advisable to add "ra" as in "Neeraja" or "Narasimha Rao" to balance it out. It's worth noting that some names can have negative connotations, for example, the name "Nisha" means darkness. If the family calls her "Nisha! Come in", especially on Friday evenings, it might bring negativity to the house instead of prosperity. This is why people don't name their children "Ravanasura".

During the naming ceremony, also known as Namakarana, children are traditionally given three names: one based on their nakshatra, one based on the month they were born, and one practical for everyday use. The names based on the nakshatra and the month are the same for everyone, as the child's astrological birth chart determines them. For example, a child born under a specific nakshatra will have a different name for girls and boys.

When it comes to the everyday use name, one can use any name, and it is common to add "Sree" at the end. It is believed that if the name has as many syllables as possible from "sa, ra, ta, va, ma", their future will be promising. For example, "Sivaramakrishna prasad", "Samanvitha", and "Samavarthi".

It is believed that by giving a child a name with sattvic energy, their character and behaviour will improve as that name constantly refers to them. Even if there is no direct correlation, the child will likely develop positive qualities and become a good person. Additionally, by using the child's name, the person calling them may receive positive karma or punyam. Instead of choosing a modern name, it is recommended to look for a name that has positive energy and contains as many syllables as possible from the sounds "sa", "ra", "ta", "va", and "ma". While it is possible to search the internet for name options, it's essential to consider the energy and meaning behind the name.

It is ideal for a person to be referred to by their full name as often as possible. However, if a person has a long name, such as "Veera Venkata Satya Surya Naga Mahalakshmi," it may not be practical to use their full name in daily conversation. In this case, it is recommended to call them by a name that includes one of the five syllables "sa," "ra," "ta," "va," or "ma." For example, if you call them "Satya," they will be associated with the truth if you call them "Surya," they will have the energy of Surya Narayanamoorthy, and if you call them "Mahalakshmi," they will have overall development. Using a nickname like "Chinnu" or "Bannu" does not provide the same benefits as using a name with positive energy.

Therefore, it is important to consider the energy and meaning behind the name when naming a child and ensure that it contains at least three of the five syllables mentioned above to ensure they have a promising future.

QUOTE OF THE MONTH

**Take a U-turn and go within,
life will be transformed.**

~ SRI GURU KARUNAMAYA



गुरुपत्रिका

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