

Vaaraahi Navaratri
from June 19th.

Vol 10 | June 2023

guruvaaani

Srividya Learning Centre Newsletter



Srividya Temple

Kalikambal Temple

Srividya Saadhana

Bala Upasana

Q & A

Why do we need to
visit temples?

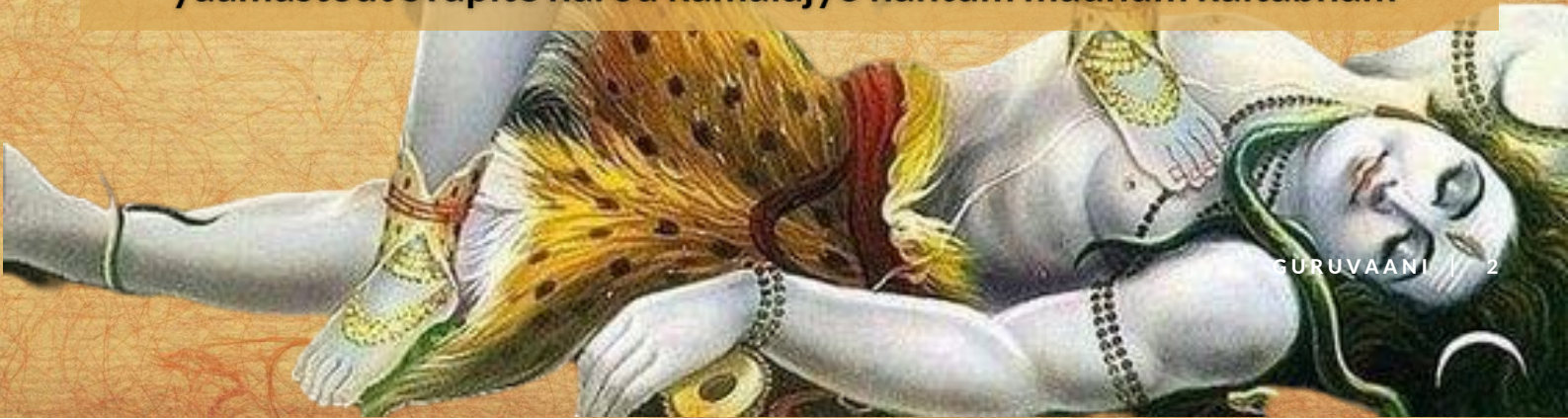
Remedies

Fostering Healthy
Parent-Child Relationships



Sri Maha Kali Dhyaanam

Khadgam chakra gadeshu chapa parighaan shulam bhushundInm shirah:
shankham sandha-dhatIm karistri nayanAnm sarvaanga bhushavrutaam
nllashma dyutimaasya paada dashakaam seve maha kaalikaam
yaamastout svapite harou kamalajyo hantum madhum kaitabham





CONTENTS

Guruvaani Newsletter

Vol 10, June 2023 | 32 pages

Guruvaani is a Digital English monthly newsletter published by Srividya Learning Centre.

You can support Peetham's activities by subscribing to and sharing Guruvaani Newsletter, YouTube channel and Facebook page.



[Subscribe
Newsletter](#)



[Follow on
Facebook](#)



[Subscribe
YouTube](#)

Donate For A Noble Cause

We Invite You In Our Quest In Continuing The Saga Of Sri Vidya And Passing It Down for Generations To Come.

[DONATE](#)

©Srividya Learning Centre

Srividya Learning Centre (A unit of Soundarya Lahari)

#69, 6th Cross Street, Girinagar Phase I, Bengaluru, K A 560085, India.



srimeru999@gmail.com



+91 8088256632



www.srimeru.org

In this Issue

Page

Maha Kali

Cover

Dhyaanam

Sri Maha Kali Dhyaanam

02

Guruvaani

Why do we need to offer to God?

04

Srividya Jnaana Peetham Updates

06

Srividya Saadhana

Sri Bala Tripurasundari Upasana

08

Srividya Temples

Sree Kalikambal Temple, Chennai

10

Remedies

Relationships

14

Q&A with Guruji

Why do we need to visit temples?

18

My Experiences

21

Children's Section

25

Srividya Class dates

28

Upcoming Programs

29

Recent Events

31

Silhouette of Hanuman

Back Cover

Why do we need to serve offerings to God?

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

Why must we offer anything to God when everything is God's creation?

When we realize that God is really doing everything, we lose our individuality and merge into God. When there is no sense of self, a person moves from "Pravrutti" to "Nivrutti". "Pravrutti" means performing work or rituals, while "Nivrutti" is a lack of it. We perform work because of identifying with the body and mind. Because of this false identification, we see the difference between myself (or my family or "samsara") and the world. Dissolving this sense of identification takes a lot of work to achieve. However, when it is achieved, one goes into "Nivrutti".

Devotees initially start in duality. Hence, they select various ways to express their love and devotion to the almighty. As an analogy, we give our parents new clothes or other gifts during various festivals or other occasions. When they actually gave our life, education, and hence everything, why do we need to give these petty gifts? That is a means of saying "Thanks!" and expressing gratitude. Pooja is also a means of expressing gratitude to God. A movie song translates to, "Our four eyes became two eyes, our two minds became one mind, I dissolve into you by donating my mind to you!" There is actually a lot of spiritual learning in many movie songs like this one.

When we offer anything to God, we should do it with a mindset like: "There is nothing that is mine, everything is yours! The coconut I am offering is yours, the sweet pongal is yours, and everything is yours! You actually give everything!". This mindset is the actual offering – it does not matter how many food varieties we offer. Developing this mindset is the most important.

"You give everything in the world. You give my body, mind, and life. I am surrendering myself



to you – my thoughts, deeds, and everything!" – developing this attitude is the real offering.

When the devotees reach an advanced stage of their spiritual journey, they surrender everything to God by saying, "Brahmarpanam ". "Brahmami Brahmaando Brahmanah" – the mindset becomes like this – "You are the one cooking. You are the one eating through me." This feeling is the real offering to God.

In the Navaavarana pooja, we chant - "Shiva Shakti Saamarasyam iti Naivedyam Kalpayami Namah!" – this means that husband and wife living happily without any fights is the real offering. Goddess Mother brought the husband and wife together. We might look at horoscopes and perform weddings during the most auspicious moments. Still, Mother is the leader sitting on top of all of us. She likes her kids to be friendly and happy. She will not be pleased if the husband and wife quarrelling even if they perform various poojas and offer different food varieties.

In reality, pooja is related to qualities. When we bring in an idol and invoke the divine Mother, the three qualities (sattva, rajas, tamas) come into it. When you worship Mother without any idol by simply worshipping her in your mind, you transcend into the "nirguna" (no qualities). Therefore, Goddess Mother likes when husband and wife respect each other and stay happy together. According to Parasurama Kalpa Sutra, there is no higher offering. We have to evaluate if we are living to this standard.

When we can lead our life with an attitude like - "Mother, you gave me this spouse. You gave me this life! I will stay happy and satisfied without any complaints or desires", that is the highest form of offering. We should have this attitude every minute of our life – not just during worship. We focus on pooja and not on this transformation. We should convert our life as pooja, our body as a temple, our work as service to Lord, and our words as mantras. That is the real upasana. When that happens, everything is an offering to Lord. Whether we eat chips or mirchi bajji – it becomes an offering. To attain such a state, to cultivate that state of devotion and love for God, we serve offerings to God from the alms that God gave us in the first place. This is the short answer. Otherwise, we can get into long lectures on this topic.

Talking about Goddess Mother can be the offering ("naivedyam"). Performing japa can be the offering. A person's life span is allotted based on breath inhalations and exhalations and not based on age. So, spending that entire life span for Goddess Mother is the real offering. Here, Goddess Mother is not just an idol. It can be the world, other people, family, or anything. But, there should be no expectation about the results of such work. One should not think – "Why should I serve others? I am suffering in samsara!". Instead, having a service-oriented attitude even amid life's ups and downs is the real offering that Goddess Mother expects. The offering does not just mean bananas or other food items. It is spending our vital life energies to serve the same Almighty that gave us that energy in the first place.

Sri Matre Namah





Support the development of Sri Vidya 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.



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

Sri Vidya Learning Centre
Axis Bank account.

For more details, contact any of these numbers:
8088256632, 9951998444, 8861858899

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

BHARATQR
₹

scan here to pay

SRI VIDYA LEARNING CENTRE

MID: 037244005530969 TID: 46573814
ME Helpdesk: 18602332332 / 022-40426060

mastercard.
512260004285258

BHIM
RuPay
6100020042852602

VISA
4604901042852591
AXS-186484

AXIS BANK



Sri Bala Tripurasundari Devatha Upasana



Sri Bala Tripurasundari Devatha Upasana

There are six methods to do upasana to any Goddess.

1. Nitya Pooja

Shodasopachara pooja must be performed every day to Sri Bala Tripurasundari Devatha. Cooked food and fruits must be offered as naivedyam.

2. Japam

Sri Bala Tripurasundari mantra Deeksha must be taken from Guru and 6 lakh mantra japam must be completed with the stipulated time period.

3. Tarpanam

Bala tarpanam can be performed to Bala yantram or directly to the second chakra.

After performing Ganapati prarthana, achamanam and pranayamam followed by sakalpam, 444 tarpanams should be offered to Sri Bala Tripurasundari Devatha.

4. Homam

Follow the method given as Laghu Homa Vidhi, change the sankalpam and homa devatha mantras and perform the Homa Vidhi. As mentioned, offer two ahuthis to Guru, four ahuthis to Ganapathi, and 108 ahuthis to the main homa deity Sri Bala Tripurasundari Devatha.

5. Maarjanam

Perform maarjanam (sprinkle with flower) with Sri Bala Tripurasundari Devatha tarpanam water.

6. Brahmana Bhojanam

After completing the above-mentioned rituals, offer bhojanam (food) to Brahmins.

Start Sri Bala Tripurasundari Devatha upasana this way and perform nithya pooja, japam and tarpanam every day and perform homam, marjanam and brahmana bhojanam occasionally. This way you can obtain the complete grace of Sri Bala Tripurasundari Devatha.

Download complete details of [Sri Bala Tripurasundari Devatha Upasana](#).



Sree Kalikambal Temple, Chennai



The revered Divine Mother Kalikambal, known for her immense power, is accompanied by her consort Lord Kamadeswarar, and together they preside over this renowned ancient temple located in Chennai, Tamil Nadu.

Initially situated near the seashore, the temple underwent a relocation to its present location on 1st March 1640 CE, prompted by the arrival of the East India Company and the construction of their fort, Fort St George. As part of this relocation, a magnificent 10-meter-tall Rajagopuram was added to the temple's architecture in 1980.

Kalikambal is also referred to as ChenndiAmman, owing to her association with Chenduram, a sacred substance used to adorn her. Additionally, she is known as KottaiAmman, as she resided within the fort before being moved to her current abode.

The goddess Kalikambal in the garbha graha is positioned facing west. This arrangement amplifies Ambal's power as she becomes Kshipra Prasadini, swiftly bestowing blessings upon her devotees. Within the temple, Lord Shiva manifests as Kamadeswarar and also as Anamalyar, alongside Unamalai.

The temple houses various other shrines apart from the main deity. These include Shiddi Vinayakar (Ganesh), Shiddi-Bhuddi Vinayakar (Ganesh), Agora Veerabadhra, Mahakali, Vadakathirkama Murugan, Virat Vishwa Parabrahma, Gayatri, Durga, Dakshinamurthy, and Pratyangira. Each of these shrines adds to the spiritual significance and diverse worship practices within the temple complex.

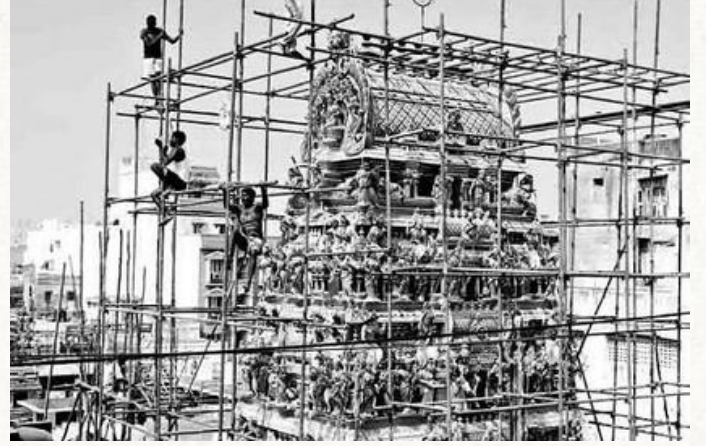
Prominent historical figures have graced the temple with their presence, including Chattrapathi Maharaj Sivaji, the visionary leader who established the Maratha Empire. On 3rd October 1677,

TEMPLES

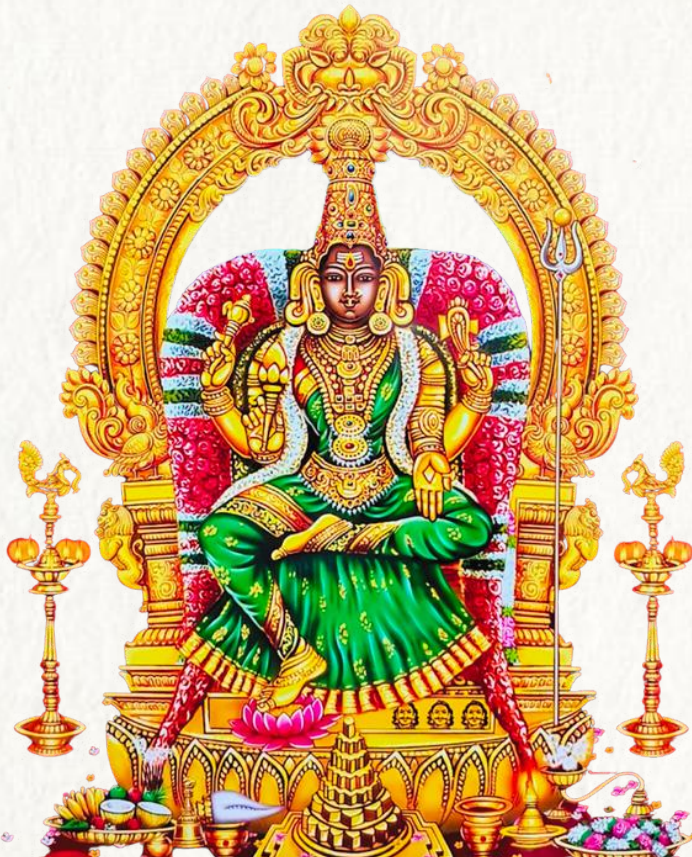
during his visit to Chennai, he paid homage to the deity at this sacred site. Another renowned personality who frequented the temple was Maha Kavi Bharathiyar, the illustrious Tamil poet and freedom fighter. Bharathiyar composed numerous songs dedicated to Kali, and it was within the temple's premises that he penned the famous composition "YAdhumAgi ninRAy Kali" in honour of the goddess.

This temple holds great historical significance as an ancient place of worship. According to legends, references to this temple can be found in Matsya Purana, Vamana Purana, and

Kurma Purana, ancient Hindu scriptures that highlight its sacredness. Furthermore, ethereal divine beings and revered sages such as Kubera, Indira, Varuna, Vyasara, Parasurara, Agathiyar, Angiresar, and Pulasthir are believed to have visited this temple, seeking the blessings of the Divine Mother. Their presence further enhances the spiritual aura and sanctity associated with the temple.



A 10 meter high Rajagopuram was built in the 1980s. The construction of this Rajagopuram started on 22 January 1976 and was completed on 21 January 1983. In 2014, some more expansion of the temple took place.



The sacred water (sthala tirtha) of the temple is seawater, and the sacred tree (sthala vriksha) is the mango tree.

It is believed that worshipping Goddess Kaalikambal in this temple yields the same benefits as worshipping Goddess Sri Kamakshi in Kanchipuram and Lord Sri Arunachaleswara in Thiruvannamalai. It is said that one can experience divine grace and receive miraculous blessings without the need to physically visit those revered locations.

The maintenance of this temple has been entrusted to the Vishwakarma community, a skilled community of sculptors known for their craftsmanship. They have diligently preserved and cared for the temple over the years. The temple follows the Shaiva Agama tradition for its temple procedures, adhering to the rituals and practices prescribed in the ancient texts.

TEMPLES



Despite being situated on a busy road, once inside the temple premises, a sense of tranquillity and serenity envelops the atmosphere. The peaceful ambience within the temple provides a respite from the outside world, allowing devotees to immerse themselves in prayer and contemplation.

One of the most renowned festivals celebrated in this temple is the Vasanth Urchavam. This grand festival attracts thousands of devotees who gather here to participate in the festivities. During the Tamil month of Karthigai, the temple witnesses a significant influx of devotees, particularly on Karthigai Amavasya, which holds special significance as the auspicious day marking the birth anniversary of Goddess Kaalikambal. On this day, elaborate poojas and abhishekams are conducted, amplifying the divine vibrations within the temple. Additionally, special poojas are performed on Pournami (full moon) days of every Tamil month.


When visiting the temple, it is customary to bring lime/lemon garlands as offerings. These garlands can be purchased at either entrance of the temple. It is advisable to offer these garlands as a symbol of devotion and reverence when seeking the blessings of the divine deity.

Temple Address:

212, Thambu Chetty St, near DHL Express Courier, Mannadi, George Town, Chennai, Tamil Nadu 600001, India

Due to the temple's location on a bustling road and its proximity to a busy market, parking can be challenging. It is advisable to opt for local cab services or public transportation when visiting the temple. The temple is conveniently accessible from nearby train stations, and they are within walking distance, making it a convenient and efficient mode of transportation to reach the temple.





What should be done to have a good relationship between children and parents?

One of the characteristics of Kali Yuga is that children do not listen to their parents. There is no "mantra" to solve this problem. However, by changing the lifestyle of the parents, most of the good results can be achieved.

If children need to develop some good habits, then parents need to possess those good habits in the first place. For example, if a child has to get up at five o'clock to study, the parents must get up at four o'clock. However, if the parent says to the child, "Hey, get up and study!" and goes back to sleep, how will the kid study?

If you shout at the kid like - "Can't you be calm without shouting?" the kid will not understand what calmness is because adults always shout at home. We should be ideal parents and hand over the great weapon of peace to our kids.

Only preach up to two times. For example, when a parent first asks a child, "Please do your homework!" there is love and eagerness for the kid's studies. However, when the child replies harshly or even rudely, "Why do I have to work all the time? I want to play!" the parent reacts - "Homework should be done, dear!". If you examine, there is a change in the parent's tone. This response is love mixed with anger. Because of this anger, children will retaliate, "No, I don't want to do homework, and I won't do it!" and leave the room. Then, the parents usually shout and start cursing the kid, "If you don't study, you'll be begging in the future!". One truth is that the parents' words, especially the mother's words, will come true for the kid. When a mother says, "You'll be begging!" that person will be begging in the current or future life. There is no energy (or power) beyond the mother.

This is where the parents need to calm down and say, "It's okay. Play for another five minutes."

REMEDIES

I will come again", and they need to take self-rest. Again after five minutes, ask the child about the homework. Even then, if the children give a harsh answer, calm down again and give them another five minutes, just like before. After doing this several times, the child gets changed and will start repenting - one day. They will come to the parent and say, "Don't you get angry even though I tell you so many times that I won't do homework. I am sorry. Henceforth, I will listen to what you say".

The important thing to note here is that education is taught in school anyway. Parents should not try to create a school atmosphere at home. Above all, if they are taught good qualities like calmness and patience, they will be moulded into better humans and citizens.

Loneliness is not external but psychological. Children try to express their pain. But we keep suppressing them with an arrogance that we are adults.

The Vedas say they are our children till the age of five. After that, we are their friends. Since they are born from us and have parental responsibility, we should tell them to study well. If they don't study or listen to us, we should not stay away thinking that they are evil or start shouting or fighting with them.

If we shout at a kid for breaking a pencil in childhood, the kid will grow up and marry a girl/boy without telling us and bring the spouse in front of us. If we ask, "Why didn't you tell me?" they will say, "When I was a child, I was scolded only for breaking a pencil, I was not sure how you would react to this, so I did not tell you!". Therefore, loneliness will always be there when children cannot express their pain.

The generation gap here is like a significant barrier. Adults think like their generation, but children are the current generation. Because of this generational difference, adults, even if they say good things, might look like an enemy in children's eyes or someone who does not like the child.

We must understand that children are like instruments born to free us from our past karma. We are troubling them that they should get the first rank in school and that their photo should appear in newspapers. In a way, we are increasing the pressure on them. We should tell them to study well. The effort should be seen, but it should not hurt their self-confidence by comparing them with others by looking at the ranks. Praise their results from time to time and motivate them. If they lag in their studies, try to give them adequate help. We should not limit ourselves to criticism alone.

When holidays come, we pressure them to prepare for MCAT, BCAT, or other exams. Shouldn't it be observed how much mental pressure the kid is subjected to? What happens to repressed emotions? After they get a job, we pressure them into launching new products. All this pressure shows up after they get married. The result of all this is going to court for divorce within days of marriage.

Research has found that one of the reasons the current marriage system is failing is the pressure that parents put on their children at a young age.

REMEDIES

Just as there are many reasons for Karna's death, the reason for the disintegration of the marriage system is our education system, parental pressure, and the influence of media like TV and movies on children.

There is a saying - "You can make someone drink poison with persuasion, but you cannot make someone drink milk by instilling fear". A kid expects compassion and unconditional love from their parents. You have to show kindness to the child no matter how they are. If you are very strict, after he goes out, there is a possibility of addiction to bad habits.

If we want children to listen to what is said, we should take care of how we say it. The feeling behind what we say hurts the other person, but not what we say. When a mother says with a smile, "My dear darling! Please do the homework", they will listen, but when a mother shouts angrily, "Do the homework!" they will not.

Future generations will be better off when adults change their behaviour and show calmness. If not, seeing the parents' anger, there is a chance for children to think, "Oh! Maybe, a father should be like that! Maybe, a mother should be like this!". We cannot find fault with the kids because no one talks to them about peace - when they go to school, they talk about maths and knowledge. The school does not mention calmness, patience, kindness, and love - parents need to teach these.

In the olden days, we fed the children while singing songs about the moon, the world, and nature. Now, kids are addicted to videos on mobile phones or TVs. The world has changed a lot. They are also watching without blinking their eyes. Kids are growing up without morals or values. So, parents should say, "I will give you a mobile after you finish your food". There should be no strictness. Firmness is different from strictness. The children will listen if the parents say this while being firm and restrained.

A mantra called Brihaspati Mantra begins with "Brihaspathe Ati Adaryo Arhaa". In it, there comes a phrase as "Putra Pidopashantaye".

**Om Brihaspathe Ati Yadaryo Arhaaddyuma Dwibhaati Kratu Majjaneshu
Yaddi da yachavasarta prajaata tadasmasu dravinam dhehi chitram**

By worshipping Bruhaspati with this mantra, we can free ourselves from the nightmares caused by our sons. One might think - "Will all the children change if we chant this mantra?". Children won't change - we change and adjust to them. We have been struggling for a long time. We have been thinking that we will be happy if the children change. But, there is no conflict if we adjust ourselves to children. In that way, Brihaspati Mantra is helpful.

Another solution is to chant the Kaumari mantra. Kaumari mantra is related to progeny.

Aim hrim srim am aam sauh kaumari matre lobha nashinyainamah pahimaam rakshamaam

REMEDIES

If we keep chanting that mantra, there is a chance for transformation within us, and we can get rid of the problems caused by children to some extent.

Some children might have highly aggressive or impulsive characteristics. The solution is to print the saffron-coloured Durga Yantra (below) and place it under the child's pillow. Or, the yantra may be placed under the mattress near the head, and the triangle should be pointing inwards towards the body. By doing that, the energy in the yantra will cause the waves in the brain to respond and achieve some level of calmness (sattva). Children certainly change to some extent with this.

Durga Yantra



Most importantly, as mentioned earlier, parents should change and act politely.

In summary, the following are the ideas to get out of this problem.

- We have to follow what we say to children. We have to lead by example.
- Parents should behave calmly with everyone. Speak with compassion and restraint.
- When parents tell their children about any precautions, they should say it slowly and understandably.
- Please don't say it more than twice when asking kids to do something. If they don't hear it, change how you say it and say it more elaborately.
- Children should be treated as kids only up to 5 years. When dealing with them at a later age, they should be treated equally like friends.
- You can change yourself and get closer to children by reciting Brihaspati Mantra.
- Durga Yantra should be placed under the head for good traits in aggressive children.
- Recitation of the Kaumari mantra also removes the troubles caused by children.



Why do we need to visit temples if God is omnipresent?

(Transcription of talk by Guruji)

Question:

God is said to be omnipresent. Then, why do we need to visit temples or peethams? Is there anything special in temples or peethams?

Guruji:

We all heard the statements like these - "God is omnipresent", "Everything is verily brahman" (sarvam khalvidam brahma), and the famous quote by Prahlada to his dad, "You do not need to doubt where Vishnu is. He is everywhere. Wherever you look for him, you can find him". However, it is hard to put this knowledge into practice, especially in Kaliyuga. It is further hard to experience this knowledge in real life.

One must see God in kids, spouses, maids, cab drivers, etc. If a person can experience God in everyone, then there is no need to go to temples or pilgrimages. However, we are engulfed in Maya. In Chandi Saptasathi, it is said -

"Gnaaninaamapi chetaamsi Devi Bhagavati hisaa baladaakrushya mohayaa mahamaayaa prayacchati"



Goddess Mother enjoys when even gnanis and great sages fall in maaya and drown in the illusion of duality. This is Mother's drama to drown us in tamasic shakti (energy) in our daily life. We get angry at others because of this tamasic energy. And when that happens, we make negative progress in our spiritual and material goals. Hence, it is important to replenish our sattvic energy and get rid of tamasic energy. When we get angry and shout at someone, the sattvic shakti diminishes just like a battery runs out of charge. Then, we need to recharge the sattvic Shakti. The place to go for recharging is a temple, peetham, etc.

We can recharge in these places because there is no other thought or work in those places. The whole day is filled with worship of the Lord, and there is continuous chanting of the Holy names of God. Because of this, the air in those places is filled with sattvic shakti. And we get drenched in this spiritual shakti when we go there. However, there will be people who will not benefit from this shakti. One can enjoy this energy only if they follow the specific regulations on visiting a temple or peetham. One should be focused on God and not entertain any other thoughts. We should leave our worldly and family life outside and concentrate only on God. We should go to the temple to understand our real nature. This is our primary purpose, having taken birth as a sentient being!

At the temple, perform pradakshina around the deity with no other thoughts. Then, sit in silence and perform mantra japa or nama japa. This can give multi-fold benefit than performing at other places due to sattvic energy. Even after this, one will return to family life at home. Only some people can go to the Himalayas and meditate in solitude. One can spend a small amount of energy obtained by visiting the temple to deal with regular family life. We all know how to save money but do not know how to save sattvic energy by going to temples.

Let us discuss the difference between temple and peetham. At the temple, you enjoy the worship done by the priest. Usually, people need to tell you how to behave at the temple. You might talk, look in various directions and have other thoughts. After the worship, you take the prasada and go back. However, the experience is different at peetham. In peetham, there is always a Guru. There cannot be other thoughts near the Guru. Guru himself is the mother, father, spouse, sibling, and child. Guru is everyone and everything. That Guru takes responsibility for your life and always protects you with thousand eyes. Guru can be male or female but takes full responsibility for your spiritual growth. Also, there is the worship of the Lord throughout the day. Here Guru keeps instructing you, "You have to behave like this, you should not do this, you have to wake up early in the morning for maximum benefit", and so on. Guru might scold you also to put you on the right path. Guru always observes everyone at the peetham. Hence, visiting a peetham is ideal for spiritual growth.

Chandrasekhara Saraswati Swami used to be at Kanchi Kamakoti peetham. He is often described as "The Walking God". When you visit such a peetham, you attain protection and clear spiritual direction because of the sattvic energy generated by the penance done by such Gurus. This happens even if the Guru is not physically present.



For all these reasons, it is important to visit a temple or peetham at least once a month and go on a pilgrimage at least once a year. When you visit a peetham, you should think, “How can I contribute to developing this peetham?”. Wealthy people might donate money, and others can do various services. And you should spread spiritual knowledge to others in the community.

Peetham always reminds you that you are indeed the “all-pervading Brahman”. Temple puts you into some restrictions like, “You are this sentient being. You should perform this worship to get this result”. Hence, it is better to visit peetham than the temple. It is best to visit the Gurus and peethams striving to establish Dharma and performing worship according to Vedas without any personal agenda.





My experiences with Sri Guru

By Dr Kallakuri Srinivas Sarma



Sri Matre Namaha,

It was the beginning of a moderate winter in December 2019,
In Bengaluru, the Garden City of this great land, India
The decision was made to call it quits, in spite of 33 more months,
Of practical Government service, yet to be performed, by default.

The grand exit occurred on the day of the leap year of 2020,
With the authorities gladly bidding audios and a fare well,
Our contingent of a few family members had left for Chennai,
To participate in a family gathering en route to the famous Kanchipuram.

After the blissful darshan of the mighty Mother Kamakshi,
Into the Mutt, we went for blessings of the Shankaracharya.
On the non-availability of the Acharya, an image of Bala is all we'd picked;
Returned home and placed it alongside the little Sree Yantra in our Puja.

Couple of months into the self-learnt Nitya Poojas at home,
The miracle called Guru Karunamaya got launched into our lives.
Thanks to the YouTube window, my call landed right on his lap,
When he answered the call personally, our bag of luck had clicked.



"Sree vidyam, jagathaam dhaatrim, swarga sthitha laya kareem,
Namaami Lilithaam nithyaam, Maha Tripura Sundareem...."
This daily chant probably must have set us on to this stage,
For it had worked to bring me this close and right into SriVidya.

HER blessings didn't end there, for they took me to Girinagar,
Straight into the Sri Vidya Jnaana Peetam, where we had arrived,
On day one of the annual VarAhi Navaratri being performed,
By none other than Poojya Guruji himself: seated before the deity.

The prathama neivedyam, a piece of Banana, offered to HER,
He turned around with that sweet, beaming smile of His,
Dropped a piece each into my wife and my palms,
With not a word more or not a word less coming from His lips.

The Pooja concluded shortly after that, and into His office He invited,
The two of us traded behind, like two calves after their mom.
Giving a seat each before Himself, He had upraised our spirits,
Putting ease into our stance and nerves, unlike several popular Gurus.

Our confidence He had twitched, setting in a sea of familiarity,
Saying to myself: Hey! Here's someone I've always known,
That voice, its clarity; the sound, its similarity; the gaze, its intensity:
Had geared into us, confidence, yelling: "Here, we belong!"

Then came the customary background checks, exchanges of know-how,
The unique art of understanding us in His pleasant way,
Never forcing us into any commitments nor issuing dictums,
Yet, he instilled the warmth of a parent, someone we owned.

Patiently, He had heard through all of my silly braggings,
As I typically tried to showoff that side of myself,
Which I often pampered, as though I was: the only successful one,
That walked this Earth till date, in all of God's creation.

But, there He remained, smiling steadfast, cool as a cucumber,
Unruffled like the morning walker, who parades hearing to the crows above.
But then, what I had noticed baffled me, only after we returned home,
A special glare, that x-ray look: it was scanning me thoroughly.

Whatever did that frown communicate, it had a soothing effect,
Both on me and my wife, who had suffered a bout of asthma,
The ancestral discomfort that lets her down at the change of seasons,
A thing which had never resurfaced for a couple of seasons after that.



If a simple gaze could have an effect to this effect,
Whatever must be the vibes this person could be beholding,
As one that's into this practice of the Sree MahaVidya,
Not one or two, but a full four decades and going stronger!

Back at home, we had enrolled on the initial levels of the Vidya,
And were soon done with modules one and two.
Then went on to complete modules three and four,
Alongside being picked to attend our first-ever Purascharana.

As fortune could have it, Poojya Guruji, sporting confidence,
Picked up the two of us for the first-ever Homam in our lives,
During the Guptha Navaratri that followed in February,
In which we two were a part of the team of performers.

Traditionally, the vaidika sampadaayam in which we were cultured,
This was forbidden, for want of knowledge of the Vedas,
Which in these days of mundane commercial lifestyles,
Is not for the masses, as much as for the pundits.

But here, these limitations are not so strict and prevalent,
As in the customary traditions pursued in Brahminical background,
Where assistants don't receive the direct vibes of the fire rituals,
As hitherto, they are a domain of the priestly class.

The surprises seen don't end here, for there were women too,
They were provided Aasanas before the fire rituals or Havanams.
I asked myself: Boy, ain't this a worthy opinion: this tradition,
One that teaches: no gender bias and practices: gender equality.

These humble beginnings took my spiritual cruise on the holy Ganga,
Joining Him in the holy land that belongs to KAsi Vishwanath,
For a nine-day stint in Varanasi to perform alongside Poojya Guruji,
Staunch austerities, unknown to the many locals and visitors alike.

The way to bathe in the Ganges, that follows here Northwards,
Towards the direction of the mighty Siva, curving North-east,
Covering eighty burial grounds, known as ghats locally,
Starting with Varuna on the Northern end up to Aasi on the other end.

I had learnt the lessons and procedures for taking holy dips,
Right at dawn, readily offering arghyams to the rising Sun,
Rather than plunge into the Ganga, on par with domestic animals,
Caring less for traditions, like the thousands that throng daily.



The miracle was awaiting to occur at the outset of the infamous COVID-19,
When, soon after the holy trip, the travellers returned to their homes,
As the cruel viruses struck and attacked the group,
Not anyone else except Poojya Guruji, mAji and His spiritual heir-Vishalamma.

What I asked myself was: am I so religious enough,
That a ruthless virus left me (at my age) and the rest of us alone,
But not the above three, that was more staunchly committed to the deity,
Or what was a miracle that had saved the remaining twenty-one?

Now, after a year and getting more nearer to Poojya Guruji,
With assurance, I've come to believe and state on record:
He took away our Karmas, maybe by uttering subtly a Mantra or two,
To put it on Himself in what was otherwise destined for everyone!

The events that followed, the concern that Guruji had expressed,
The way He had personally called each one of this trip,
Forcing them to undergo rapid COVID tests and forward reports,
Who else, then an elevated saviour, would raise the bar so high?

With endurance and sustenance, the COVID onslaught, He survived,
Yet, He projected Himself humbly as one among the ordinary,
Bearing the trauma, as if embodied with an ordinary person's faculties,
Which the great Mother and His Gurus Grace must have abetted.

During the ghastly accident of Feb. 2021, Guruji stood His ground,
Survived the long, cruel destiny's arm that tried to tamper His ayu,
If not His forty-year-old Sradha, Seva and Sadhana in Sri MahaVidya,
Who else must have offered the lease to see Him alive to date?

Despite this miracle, Guruji prefers to remain a pretty ordinary soul,
Speaks volumes of His proximity to the Devi, He bows daily,
And, never to leave far behind, His ardent devotion to His own Gurudev,
The Greatest human in form, whom Guruji sees, the Great Mother too.

Sri Matre Namaha





Leader of Gods



Once, while Lord Shiva was sitting with his entourage, there was a debate about who should be handed over the leadership of gods. Then Lord Shiva announced, "Whoever takes a bath and chants mantras in all the holy rivers of the three worlds, circumambulating the world three times, and comes back to me first will get the leadership".

Skanda's vehicle is the peacock which can run very fast. But Ganapati's vehicle is a rat that cannot run that fast.

On hearing Lord Shiva's words, Skanda immediately mounted his peacock vehicle and hurried to bathe and chant at the shrines.

Thinking he could not travel so fast, Ganapati prayed to Lord Shiva to show him some path.

Lord Shiva smiled and said, "Please remember the shastras. In them, it is mentioned that if you pray and circumambulate the parents, you will get the result of circumambulating the world!"

Hearing those words, Ganapati was happy and immediately washed the feet of his parents, Shiva and Parvati, performed upachara pooja and circumambulated three times, and obtained the blessings of his parents.



Meanwhile, Skanda quickly went to visit the shrines in the three worlds. However, due to the worship and circumambulation of his parents, Skanda could see Ganapati as a finishing bath and japa ahead of him in every holy river he went to bathe in. This happened in all three worlds. Skanda, who soon returned to Kailasa after completing his circumnavigation of the world, saw Ganapati sitting at the feet of Lord Shiva.

Skanda accepted his defeat. Ganapati became "Ganadhipati" or the leader of gods.

Summary of this story:

- Those who have served their parents will get good results.
- Those who behave as they please without caring for their parents will perish.
- So you should serve your parents and take care of them with love.





Pitroscha poojanam kritwa - prakrantincha
karotiyah |
Tasyavai prithiveejanyam - phalam bhavathi
nischitam ||

When a son worships his parents and
circumambulates (pradakshina) to them, he will get
punyam (virtue) equivalent of doing a pradakshina
to Earth.

-Sivamaha Purnam



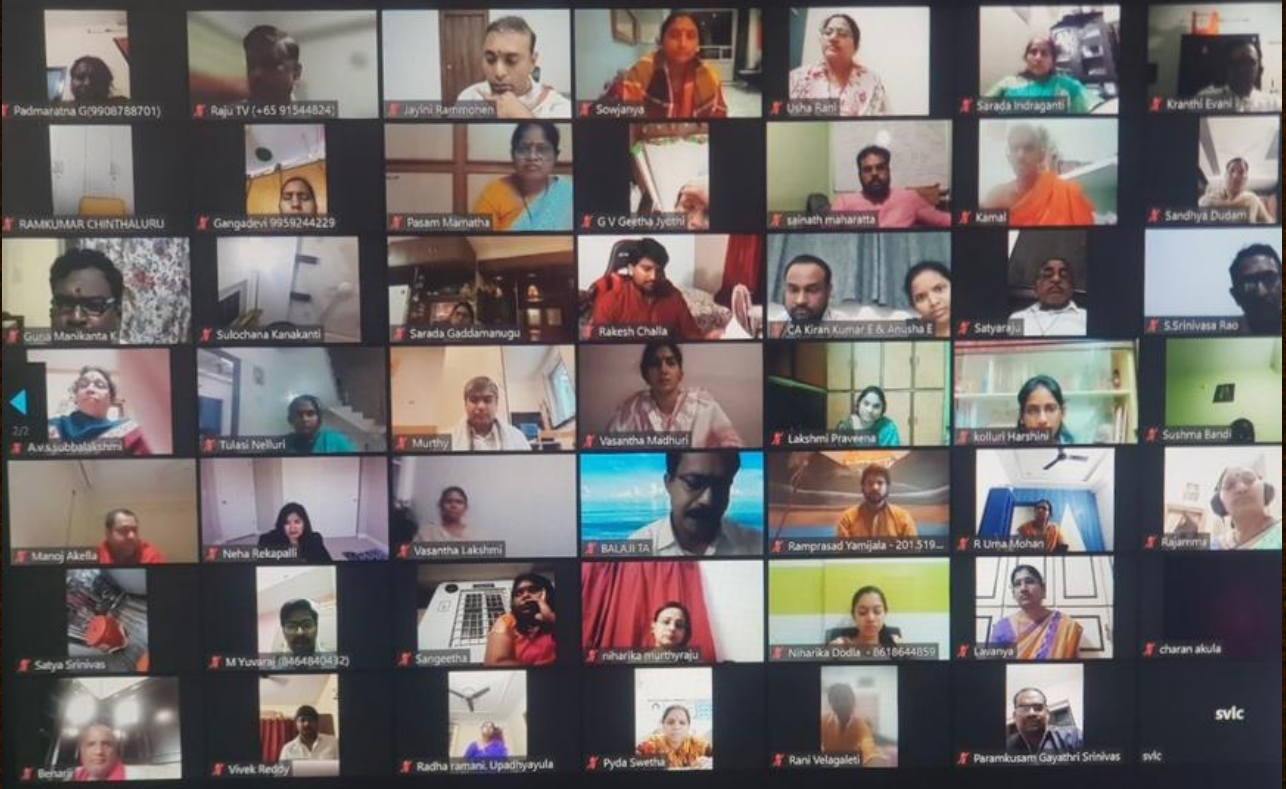
Good Habits

You will be energetic throughout the day if you recite a sloka or stotra
(hymn) while bathing.





Upcoming Srividya Classes Dates



Srividya Classes

Module 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>





Peetham programs for the month of June



June 14 - Yogini Ekadashi

Yogini Ekadasi occurs during the Jyesta Masa. Observing a fast and engaging in meditation focused on Sri Hari during this day can eliminate all sins. The significance of this observance is on par with the noble act of offering food donations, or Annadanam, to 88,000 Brahmins.

The vow of Yogini Ekadasi is known to provide respite from chronic ailments. It is considered a remedy for skin diseases.

The Brahmavaivarta Purana, a sacred text, recounts that Sri Krishna communicated the importance of Yogini Ekadasi to Yudishthira.



June 19 to 27 – Varahi Navratri

The nine-day celebration of Varahi Amma Navratri commences from the Ashadha Suddha Padyami Tithi.

Throughout this period, devotees who have received initiation from their Guru carry out Nitya Pooja, Varahi Moolamantra Japa, Tarpanas, and Homams as part of their spiritual practice.

Sadhakas are encouraged to engage in a defined number of practices such as japa, tarpanams, homa, marjana, and providing food to Brahmins.



June 23 - Skanda Panchami / 24 - Skanda Shasti

Skanda Panchami and Skanda Shashti Puja occur on the Ashadha Shuddha Panchami and Shashti Tithi.

The celebration of Kumarashashti extends over two days, with the preceding day being known as Skandapanchami. Observing a fast on this Panchami day and offering worship to the Lord on Kumarashashti day will yield beneficial outcomes. Performing the Abhishekam or reciting the Subrahmanyashtak during this period attracts His grace.



Peetham programs for the month of June



June 29 Sayana Ekadashi (Told Ekadashi)

On the Shukla paksha Ekadashi of Ashadhamasa, Lord Vishnu enters yoga Nidra, marking the commencement of the first Ekadashi. This day is also recognised as Sayana Ekadashi, referring to the day when the Lord falls asleep.

This day is significant as Sati Sakkubai achieved salvation on Sayana Ekadashi. Devotees fast throughout this day, vigil during the night, and worship Lord Vishnu the following morning, Dwadashi, receiving Tirthaprasad, and then breaking the fast will cleanse them of sins from their past lives.

Lord Vishnu, entering yoga Nidra on this day, reawakens four months later on Kartika Suddha Ekadashi, also called Padma Ekadashi.

In the Bhavishyottarapurana, it is documented that Krishna expounded the significance of this Ekadashi to Dharmaraja, which is referred to as Uththana Ekadashi. The following day is recognised as Ksheerabdi Dwadashi.

These four months are regarded as sacred, with individuals observing the Chaturmasa Deeksha. Ascetics predominantly practise this vow. Those following the Chaturmasya Deeksha remain stationary for four months, abstaining from travel. They aim to eliminate carnal desires and anger.





Recent activities at Sri Vidya Learning Centre



Puja in Hyderabad



Mantra Deeksha at Peetham



On the occasion of Amma's Birthday



Guruji and Amma blessing Madhavi & Jagadish garu on their wedding anniversary



A disciple receiving Sri Yantra from Guruji

QUOTE OF THE MONTH

Sindhoor, the colour dear to Lord Hanuman represents sacrifice. The highest form of sacrifice is when we sacrifice ourselves for the enlightenment of others.

~ SRI GURU KARUNAMAYA



గురువాణి

Srividya Learning Centre
#69, 6th Cross Street,
Girinagar Phase I, Bengaluru,
KA 560085, India.

srimeru999@gmail.com
+91 8088256632
www.srimeru.org

