

Datta Jayanti  
December 7

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# gurunvani

Srividya Learning Centre Newsletter



**Srividya Temple**

Ayyavadi

Prathiyangara Devi

*Inside*

Saadhana

**Tithi Nitya Devatas**

Is it necessary to fast on Ekadasi?

Is it necessary to practice solitude during divine activities?





## Sri Vaarhi Dhyaanam

Matarvaraahi jaate tava charana sarojarchanam va japam va  
Karthrum Shaktonachaham Tadhapicha Sadaye Mayyatastavaam Hi Yache  
Yastvaam Dhamshtiraashithagraam Trinayana Lasithaam Chaaru Bhudaara Vaktraam  
Moorthim chitte vidhisthe tadarigana vinaashosthu tasmin kshanevai





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# Is it necessary to fast on Ekadasi?

By Sri Guru Karunamaya (Transcription of Talk by Guruji)

Many books describe the importance of fasting on Ekadasi. Fasting means being close to God.

Ekadasi is the 11th Lunar Day that occurs in both lunar phases. There are 15 lunar days in each lunar phase, and 15 Eternal Deities govern these 15 days. The governing deity of the 11th Lunar Day Ekadasi is called 'Neela-Pataka'. 'Neela' in Sanskrit means Infinite or Endless. 'Pataka' means a sign of victory. Ekadasi is the day when the 'Infinite' is conquered.

## What is this 'Infinite'?

Ekadasi means 11 or 10+1. The 10 represents the 5 Organs of Action and 5 Organs of Perception. Ekadasi is the day when the disturbances caused by these ten sense organs are overcome.

Ekadasi also represents the eleven Rudras: the 5 Organs of Action, the 5 Organs of Perception, and the Intellect. It is said that Rudra obscures the life force within these 10 sense organs and the Intellect, thus causing us to suffer due to our ignorance. Therefore, Ekadasi is also considered to be Rudra - the Witness. It is generally believed that Ekadasi represents Lord Vishnu; however, Ekadasi also represents Lord Rudra.

Ekadasi allows us to exercise control over our sense organs. Therefore, we must set a firm intention to fast on this day and abstain from regular food intake. Having made this firm intention, we should not succumb to temptations or make allowances to substitute food with various other substances and constantly think about food. This will only bring us close to the Kitchen, not God, and all worship and rituals undertaken will go waste.

It is important to step aside from worldly life on this day. After attending to the daily duties as required, we need to spend the rest of the time remembering the Lord's name through meditation, puja, or similar spiritual activities and stay as close as possible to the Divine Mother in our thoughts.





Bhagavad Gita says, "Mana Eva Manushyanam, Karanam Bandha Mokshayo", meaning as the mind, so is the man; bondage or liberation are in our mind. Therefore, controlling our minds and remaining close to God is the true meaning behind Fasting.

### **What is the result of fasting on Ekadasi?**

We gain God's grace entirely by being close to Them in our thoughts and trying to evoke the Divine qualities within us. This will enable us to recognise the inherent Divinity within us, which is Ekadasi's benefit.

The results of fasting on Ekadasi cannot be described. It is scientifically proven that abstaining from food intake for a day is beneficial to our health. Ekadasi occurs twice a month, and we can fast on both these days. However, nowhere does it say that we should starve ourselves in the name of Fasting.

Suppose someone invites us to a ritual like Satyanarayana Puja at their house, and we participate with the feeling of reverence that God has invited us to be part of this sacred event and partake in the consecrated food; this act is considered to be 'Upavasam' or Fasting. It is improper to refuse such an invitation because we have decided to fast on that day. Staying close to God is Upavasam.

Some people refuse to eat the consecrated meal because it is made of Rice and prefer fruits instead. There is no difference between Rice and fruits when offered to God and consecrated.

Therefore, without getting deluded about the different types of foods that we are allowed to eat, with our senses under complete control, we should consume one meal at night and spend the rest of the day contemplating God.

It is said that even the woodcutter in the story of Satyanarayana Puja forgot his hunger and thirst as well as his business affairs when he heard the name of Lord Narayana and watched the puja. Living with such immersed devotion is Upavasam or Fasting.

Just fasting by abstaining from food is not considered 'upavasam' alone. One more thing that needs to be done along with not eating is meditating on the Lord's name and form. That is why it is said that rituals like Satyanarayana Puja can be performed on any day or evening. After the puja, one needs to spend time with friends and family singing the glory of God – this will earn the Grace of Lord Satyanarayana. But some instruct the priest to finish the puja within an hour so they can go to work, etc.

Performing puja mechanically as an obligation does not yield any results. One needs to contemplate and meditate on God from the moment one wakes up. If it is impossible to chant God's name, at least one should listen to various devotional songs and chants throughout the day.





Our worship starts when we wake up, not when the priest arrives to perform. Similarly, on Ganesh Chaturthi day, we need to chant the Ganapathi mantra "Om Gum Ganapathaye Namaha" from the moment we wake up. Suppose we can chant the mantra whilst bathing, cooking, and decorating the puja house to perform the puja and all other activities during the day as an offering to Lord Ganapathi. In that case, it is Upavasam or absolute Fasting. With that attitude, even eating during these activities is OK.

Staying close to God in our thoughts, words and deeds always are real Upavasam.

**Sri Matre Namaha**

*Guru Karunamaya*



## Kashi Yatra with Guruji

Guruji was in Kashi from Oct 31st to Nov 9th 2022, along with 115 disciples.

Highlights of Kashi Yatra:

- The day began at 4.00 am with Satsang by Guruji, followed by Sandhya vandanam and Ganga Snaan with Mantra and Sukta chantings.
- Rudra Havan was performed all nine days, followed by Gurumandala pooja and Sree Chakraarchana.
- Every evening, disciples visited different temples with Guruji - Kasi Viswanath temple, Annapurna Devi temple, Kaasi Visalakshi temple, Kalabhairava temple, Sankata Mochana Hanuman temple, Kedareswar temple and Vaarahi Devi temple.
- Special abhishekams were performed to Kedareswar Swamy.
- On 6th November, a Havan was performed at the Varahi temple in the presence of Patala Varahi Ambal.
- On 7th November, on the Dev Diwali day, Prithvi Sree Chakra Pooja was performed at Hanumaan Ghaat, followed by the darshan of Ganga Aarthi.
- On 8th November, on the occasion of the Lunar eclipse, Guruji and all disciples travelled on a boat to the middle of the holy Ganga and offered Diyas to Ganga matha.
- On the Kartheeka Ekadasi day, Satyanarayana Vratam was performed under Guruji's guidance

See [page # 17](#) for Kashi Yatra photographs.







# Worship of Tithi Nitya Devatas

*The worship of Nitya deities is significant in Srividya Saadhana. The daily worship of sixteen (16) Nitya deities present in nature can solve many problems and act as divine remedy for everyone.*

This pooja is very easy to perform. Starting on Padyami day, one needs to worship Kameshwari, Bhagamalini, Nithyaklinna and so on. Sixteen Nityas depending on the tithi of the day. Finally, on Amavasya, whoever worships Maha Nitya, Shastra, says there will be no shortage of pleasures in this world or the other worlds.

In this pooja, one needs to perform either Panchopacharas (five upacharas) or Shodashopacharas (sixteen upacharas) for each deity. Performing 16 upacharas is very good. The pooja procedure is explained below:

## The Method of Worship

In the daily pooja, the procedure is the same without change up to the invocation of 16 Tithi Nitya deities. In the later Shodashopacharams, the tithi Nitya deva mantra, tithi Nitya Gayatri etc., are varied.

Perform normal shodasa upachara puja (16 upachars) as follows:

- Guru Dhyanam
- Ganapati Dhyanam
- Achamanam
- Pranayama
- Sankalpam

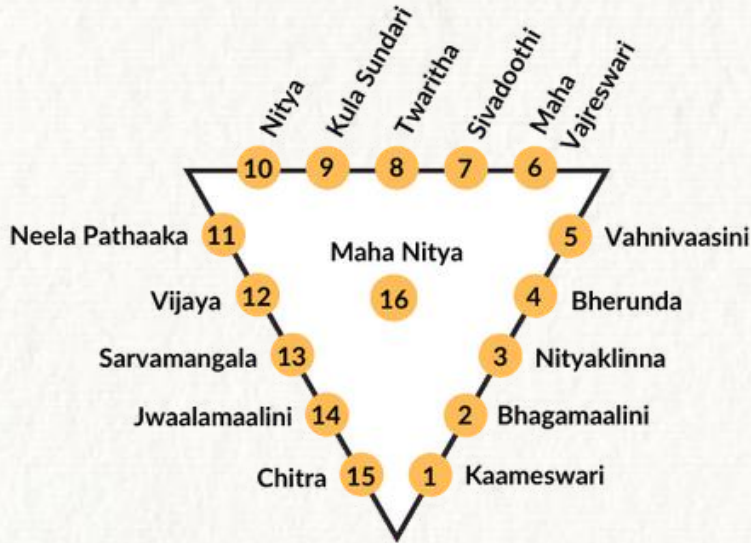
**Mama Upatta Samastha Duritakshaya dwara, Kameshwari Nitya Devataamuddishya,  
Kameshwari Nitya Devata Prityartham Kameshwari Nitya Devata Nitya Pujam Karishye.**

Draw a big triangle on a pedestal (the triangle should look like in the picture facing down - see the image on the next page) and place five flowers symbolizing the five Nityas on each side and a big flower representing the Maha Nitya in the middle.

Taking akshatas in hand, recite the following slokas, and while saying Avahayami, put the flowers and akshatas on the flowers in corresponding numbered positions.



### Tithi Nitya Devataa Mandalam



#### 1. Kameshwari

Aim hreem sreem am aim sa ka la hreem nityaklinne madadrawe souh am kameshwari nityaa sree padukam pujayami tarpayami namah  
Kameshwari Nitya Devatam Avahayami

#### 2. Bhagamalini

Aim Hreem Sreem Aam Aim Bhagabhuge Bhagini Bhagodhari Bhagamaale Bhagaavahe Bhagaguhye Bhagayoni Bhaganipaadini Sarvabhagavashankari Bhagarupe Nityaklinne Bhagaswaroope Sarvaani BhagaanimeHyaanaya Varade Rete Suretey Bhagaklinne Klinna Drave Kledaya Dravaya Amoghe Bhagavichey Kshubha Kshobhaya Sarva Satvaan Bhageshwari Aim Bloom Jhem Bloom Bhem Bloom Mom Bloom Hem Bloom Hem Klinne SarvaNi Bhaganime Vashamanaya Streem Hara Blame Hreem Aam Bhagamalini Nityaa Sri Padukaam Pujayami Tarpayami Namah  
Bhagamalini Nitya Devatam Aavahayami

#### 3. Nithyaklinna

Aim hreem sreem im om hreem nitya klinne madadrawe svaha  
Im nityaklinnaa nityaa sri padukaam pujayami tarpayami namah  
Nithyaklinna Nityaa Devataam Avahayami

#### 4. Bherunda

Aim Hreem Sreem Eem Om Chrom Bhrom Kroum Jhraum Chhraum Jhraum Swaha  
Eem Bherunda Nityaa Sri Padukaam Pujayami Tarpayami Namah  
Bherunda Nitya Devtam Avahayami

#### 5. Vahnivasini

Aim hreem sreem um om hreem vahni vasiyai namah um vahni vasini nityaa sri padukaam pujayami tarpayami namah  
Vahnivasini Nitya Devtam Avahayami





## SAADHANA

### 6. Maha Vajreshwari

Aim hreem sreem oom hreem klinne aim chrome nithya madadrawe hreem oom maha vajreshwari  
nithyaa sree padukaam pujayami tarpayami namah  
Maha Vajreswari Nityaa Devatam Avahayami

### 7. Shivadooti

Aim Hreem Sreem Rum Hreem Shiva Dootyai Namah Rum Shivadooti Nityaa Sri paadukam pujayami  
tarpayami namah  
Shivadooti Nityaa Devatam Aavahayami

### 8. Tvarita

Aim hreem sreem rum om hreem hum khe cha kshe kshah streem hum kshem hreem phat rum  
tvaritaa nityaa sree padukam pujayami tarpayami namah  
Tvaritaa nityaa devatam aavahayami

### 9. Kula Sundari

Aim Hreem Sreem Alum Aim Kleem Souh Alum Kulasundari Nityaa Sri Padukaam Pujayami  
Tarpayami Namah  
Kulasundari Nityaa Devatam Aavahayami

### 10. Nitya

Aim hreem sreem aloom ha sa ka la ra daim ha sa ka la ra deem ha sa ka la ra douh aloom nityaa  
nityaa sri padukam pujayami tarpayami namah  
Nityaa Nityaa Devatam Aavahayami

### 11. Neelapataaka

Aim Hreem Shreem Em Hreem Frame Sroom Chrome Aam Kleem Aim Bloom Nithya Madadrawe  
Hum Frame Hreem Em Neelapataaka Nityaa Sri Padukam Pujayami Tarpayami Namah  
Nilapatakaa Nityaa Devatam Aavahayami

### 12. Vijaya

Aim Hreem Sreem Aim Bham Ryoom Aim Vijayaa Nithyaa Sri Paadukaam Pujayami Tarpayami  
Namah  
Vijayaa Nityaa Devatam Aavahayami

### 13. Sarvamangala

Aim Hreem Sreem Om Swaum Om Sarva Mangalaa Nityaa Sri Paadukam Pujayami Tarpayami  
Namah  
Sarvamangalaa Nityaa Devatam Aavahayami





### 14. Jwalamalini

Aim Hreem Sreem Aum Om Namō Bhagawati Jwalamalini Deva Devi Sarva Bhuta Samhara Kaarike  
Jaatavedasi Jwalanti Jwala Jwala Prajwala Prajwala Hram Hreem Hroom Ra Ra Ra Ra Ra Ra Ra  
Jwalamalini Hum Phat Swaha Aum Jwala Malini Nityaa Sri Paadukam Pujayami Tarpayami Namah  
Jwalamalini Nityaa Devatam Aavahayami

### 15. Chitraa

Aim hreem sreem aha chkaum aha chitraa nityaa sree paadukam pujayami tarpayami namah  
Chitraa Nityaa Devatam Aavahayami

### 16. Maha Nitya

Aim hreem sreem aham ka E I La hreem ha sa ka ha la hreem sa ka la hreem aham shodashi maha  
nityaa sree paadukam pujayami tarpayami namah  
Shodashi Maha Nityaa Devatam Aavahayami.

In this way, the Nitya Devata Mandalam with sixteen Nityas are invoked.

## Shodashopachara Puja

(The first day of puja is explained below. You can download the complete Tithi Nitya Devatas document from the [Srimeru website](#)).

## First Day Kameshwari Nitya Devata Puja (Shukla Padyami)

Holding flowers and akshatas in hand, recite the following sloka. After that, place them on the flower symbolizing Goddess Kameshwari (hereafter referred to as Goddess Kameshwari) to invoke Goddess Kameshwari specifically.

### 1. Dhyanam (Meditation), Aavahanam (invocation)

Hiranyavarnam Harineem Suvarna Rajatasrajam

Chandraam Hiranmayeem Lakshmim Jatavedo Ma Aavaha

Om aim hreem shreem am amrita kaLam kamakarshana shakti iccha kama phala pradaam sarva  
sattva vashankarim bhagavatim kameshwari nitya devim dhyayami avahayami.

Reciting the above Dhyana shloka, Mother should be invoked.

### 2. Aasanam

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah ratna simhasanam  
samarpayami.

Place akshatas reciting the above shloka.

### 3. Paadyam

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah padayoh padyam  
samarpayami.

Drop water on the plate to wash Mother's feet.





## SAADHANA

### 4. Arghyam

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah hastayoh Arghyam samarpayami.

Drop water on the plate, imagining you are washing Mother's hands.

### 5. Achamanam

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah mukhe achamaniyam samarpayami.

Leave the water on the plate, thinking that water has been offered to the Goddess.

### 6. Snanam (Holy bath)

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah snapayami.

Leave the water on the plate, thinking that the mother has been bathed.

### 7. Vastram (Cloth)

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah vastram samarpayami.

Offer Akshatas (imagining that clothes are offered) to Goddess.

### 8. Haridra Kumkum

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah haridra kunkumam samarpayami.

Turmeric and saffron should be offered to Mother.

### 9. Chandanam (Sandalwood)

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah gandham samarpayami.

Offer Sandalwood powder to Goddess.

### 10. Pooja

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah pushpaih pujayami.

Recite Nitya Devata Moolamantra 16 or 108 times using flowers, turmeric, saffron, or akshatas.

Aim hreem sreem am aim sa ka la hreem nityaklinne madadrawe sauh am kameshwari nityaa sree paadukam pujayami tarpayami namah

### 11. Dhoopan (Incense)

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah dhupamagrapayami.

Light and show the incense stick to Mother.

### 12. Deepam (Lamp)

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah deepam darshayami.

Show the lamp to Mother.





## SAADHANA

### 13. Naivedyam

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah naivedyam samarpayami.  
One should keep the fruits/pakwannams (freshly cooked items) on a platter and sprinkle water around the platter (from left to right), and recite the mantra given below.

Om bhurbhuvassuvaha tatsaviturvareNyam bhargodevasya dhimahi dhiyoyonah prachodayat  
Om Apojyoti Rasomrutam Brahma Bhurbhuvassuvarom

Then, saying amritamastu, a drop of water should be sprinkled on the Naivedyam.

Then the following mantra should be chanted while sprinkling water around the Naivedyam.

Amruto pastaraNamasi, satyanta varthena parishinchami (while Naivedyam during the day)

Amruto pastaranamasi, rutantatvartena parishinchami (while Naivedyam at night)

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah naivedyam samarpayami

Then recite the following mantras and offer Naivedyams six times.

Om Pranaya Swaha

Om Apanaya Swaha

Om Vyanaya Swaha

Om Udhanaya Swaha

Om Samanaya Swaha

Om Brahmane Swaha

After making this Naivedyam, give water to the Goddess for drinking.

You should show the water from the Uddharina (spoon) to the Goddess and accept that water, saying madhye madhye paaneeyam samarpayami.

- Then, sprinkle water around the plate in an aparadakshina (right to left) manner while saying Amritapidhanamasi Uttaraposhanam Samarpayami.
- Offer water to wash Mother's hands, saying Hastau PrakshaLayami. Show the water with udharina and release it to the plate.
- Offer water to wash Mother's feet, saying Paadau PrakshaLayami. Show the water with udharina and release it to the plate.
- Offer water to Mother for drinking, saying Achamaniyam samarpayami. Show the water with udharina and release it to the plate.

### 14. Neerajanam

You should light camphor and show it to the Goddess while ringing the bell and saying the following mantras.

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah ananda karpura neerajanam darsayami.

- Here you can sing the Harati song.
- Then release a drop of water into the plate.
- Apply the heat (heat) of the Arathi to the eyes with both hands while saying "Raksham Dharayami".





## SAADHANA

### 15. Mantra Pushpam

With flowers and akshatas in hand, recite the following:

Am kameshwari nityaa devyai shukla pratipad rupiNyai amritayai namah mantra pushpam samarpayami.

Kameshwaraishcha Vidmahe Nityaklinnayai Dheemahi

Tanno Nityaa Prachodayat (Nitya Gayatri)

Kamakarshinyai Vidmahe Rakta Vastrayai Dheemahi

Tannah KaLa Prachodayat (KaLa Gayatri)

After saying this, the flowers and akshatas should be offered to the Nitya deity.

Taking akshatas in your right hand, recite this:

Sri Kameshwari Nitya Devatayai Namah Sarvopacharan Samarpayami. Sri Kameshwari Nityaa Rupa KaLakarshini Shakti Sri Maha Tripura Sundari Devi Sri Paadukam Pujayami Namah Tarpayami Namah  
Saying that, offer akshatas in hand and very little water to Goddess.

### 16. Poojarpanam

Taking the Akshatas in the right hand, reciting the following mantra, drop the Akshatas along with the water into the plate.

Mantra Heenam Kriya Heenam Bhakti Heenam Shraddha Heenam Parameswari

Yatpujitam Mayaa Devi ParipoorNam Tadaastute

Anaya mayakruta etat pooja sarvam kameshwari nityaa devata anugraha sidhyartham kameshwari nitya devata arpanamastu.

**Om Shantih Shantih Shantih.**

**Download:** [Tithi Nitya Devatas Complete Puja Document.](#)







## Prathiyangara Devi Temple

Shri Maha Prithiyangara Devi is a powerful goddess. Angiras and Prathyankiras were two holy Rishis who seem to have discovered her moola mantra and the Devi herself. Hence her name is derived from them.



After Lord Narasimha killed Hiranyakashyapu, he was still very angry and continued to be in his ugra form. Lord Shiva took a new and more powerful Avatar as "Sarabeswara", with a lion's face and eagle's wings. Devi Prathiyangara appeared with a lion face and 18 hands on the forehead eye of Lord Sarabeswarar. She was seated on one of the wings of Lord Sarabeswarar. Lord Sarabeswarar, along with Devi, subsided Narasimha's anger and brought peace. The Devas and rishis are said to have prayed and performed various sacred rituals for calming the fierce Devi. Thus she became "Shri Maha Prathiyangira". Prathiyangira Devi is the main goddess of Atharva Vedam, and she is also known as Artharvana Bhadra Kali, Atharvana Prathyagira Devi. Here other names are Narasimhika, Prachanda Chandika, Nikumbhila.

### Sthala Purana:

During the Mahabharata time, Pandavas came here and performed pooja here to win back their kingdom. Hence the place was named "Aivar Padi" (5 praised) and over the centuries it became "Ayyavadi".





During Ramayana epic period – Ravana's son Indrajit performed the Nikumbala yagna to win the war. If he had succeeded, Indrajit would have single-handedly won the war. Knowing this Hanuman and along with Laxman interrupted the yagna before completion.

### Temple:

It is an ancient temple (more than 1000 years old). The temple vimana is in the north Indian style. The presiding diety of the temple is Lord Agastheswara along with mother Dharma Samvardini. It is a famous shethram which appears in Thevaram hymns sung by Saint Gnana Sambandar.

Goddess Prathiyangara faces North. The Devi is seated on the chariot with 4 lions She is dark in complexion with a lions' face and wearing crescent moon on the head. She has 8 arms with weapons holding Pasam, damagarum. She is accompanied by Mother Lakshmi and Saraswathi on both sides.



The temple is in the centre of 8 cremation sites located in 8 directions. The sthala varsha(sacred temple tree) is a banyan tree with five different leaves – banyan, Bodhi, Mango, Ichi and Purasu.

### Offerings & Pooja:

Puja timings: morning 8 to 12 noon. Evening – 4.30 to 7.30. On Amavasya day(New moon) temple will be open from 6:30. Strictly, no individual archanas for Devi is performed. Outside offerings like Ghee, lemon and chilli are not accepted. The only offering accepted by the temple is Chilli which probably has to be procured there. You can expect a huge crowd during Amavasya day(New moon). People affected by black magic and negative energy find relief by praying to their mother and seeking her blessing. It is strongly advised not to buy photos of Devi and keep her in the pooja room. As she is an Ugra devata, much care must be taken or it can lead to difficulties.

### Nikumbala yagam:

During new moon day, Nikumbala yagam is performed at the temple from 10 am to 2 pm. Anybody who performs or participates in this will be truly blessed.





People who are affected by ill effects, black magic, who have lost positions/items, need relief from debt burdens, desires promotion in jobs, wedding boons, pray to goddess to remove the hurdles and bless them. It's a elaborate yagam with offering of 108 items to goddess. Several bags of chillies around 30Kg are used. However the people who are sitting there suffer no inconvenience or difficulties inspite of the spicy smoke. Participants are asked not to take the chilli and offer into the

yagam after making a circular motion over their head. The yaga kundam has Vinayaga, Muruga, Sastha, Bhairava, Saraba, Soolini, Varahi, Sudashanam (discus of Vishnu), and Mahalakshmi installed on the yaga platform as per Vedic rules. Goddess Prathiyangara Devi is centrally installed. At the end of yagam, abishikem is performed on Devi and Lord Sharabeswara with holy kalasa.

### How to reach:

#### By Air

- The nearest airport is Tiruchirapalli which is 99 km away.

#### By Train

- Temple is 15 km away from Kumbakonam railway station.

#### By Bus

- The direct bus is available from Kumbakonam to the temple with less frequency.
- Temple is easily reachable from Thirunageswaram. Temple is 4 km from Thirunageswaram Temple.

### Contact information:

Ayyavadi Sri Mahaprithyangardevi Temple  
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# Recent Events & Celebrations

Kashi Yatra with Guruji | Photo Gallery







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



### Gurujī's Itinerary for December

For December Gurujī will be available in the following cities. (Please message +91 8088256632 for an appointment).

- Bilai, M.P: 28th Nov- 6th December
- Tiruvannamalai: 10th - 12th December
- Hyderabad: 20th - 27th December
- Bengaluru: Rest of the days

### Pravachanam in Hyderabad

Gurujī will be delivering a Pravachanam on "Secrets of Spiritual Saadhana" at Pyramid Meditation Center, Kadthal (Hyderabad - Srisailem Highway). at 5:54 PM on 26th December 2022.



### Srividya Basic Classes

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

- English Module 1 & 2: 20th, 21st & 22nd January, . 5 to 9 pm (IST)
- Telugu Module 1 & 2 : 27th, 28th & 29th January, 5 to 9 pm (IST)
- Registration: <https://srimeru.org/srividya-saadhana>





## My experiences with Sri Guru

By Kiranmayi Chunduru

Sree Matre Namaha.

My Journey with Guruji started in 2020. I always had an inclination to learn srividya. Since childhood I had interest towards spirituality. I wanted to know the purpose of life hence I started searching for answers around me, and that's how I met our beloved Guruji Sri Guru Karunamaya garu.

I got initiated into srividya by Guruji and since then I experienced lot of transformation within me. I got knowledge of many things which I never knew before.

So first to start in srividya we start with cleansing our chakras.

Each chakra represents different states.

Muladhara- solid state

Swadhistana- liquid state

Manipura- fire

Anahata- air

Vishudhi- ether

Ajna- time & space

Tatwas associated with these chakras are:

Muladhara: Fear, anxiety, doubt, ego, rigidity, no clarity of thoughts, ignorance

Swadhistana: Lust, expectations

Manipura: Power

Anahata: Love or like, desire , hatred

Vishudhi: Knowledge transfer, sharing knowledge

Ajna: Knowing past, present and future

Once we overcome all these, we go beyond where goddess mother resides.

In the process I understood that to know the purpose of life we need to know who we are. When you come to know you yourself is that Devi, you will understand the purpose of life.

Do upasana to become Devi. To become Devi herself, you should first start loving everyone and everything around you.







Suppose you experience love for people around you, that means you are Devi herself. Goddess mother is within you always. But If you experience bad from people around you that also is because of her giving you lesson to not repeat that mistake again. The reason for her telling us about our mistakes is because she has love towards all her children and she cares for us hence she is cautioning us.

Practice to Assist everyone and praise everyone. There are lot of galaxies in our cosmos. In those galaxies, all of us exist again. We are in the past, we are in the present, we are in the future. Based on this only, the astrologers are able to tell us about our past, present & future, not completely though but to some extent. These galaxies are formed by our own thoughts and desires.

The day when my mind stops thinking, and stop having desires and have pure consciousness I become free from the weaknesses inside me. If suppose, I always think about who am I? What is this universe around me? If I have a quest to know things around me, then I am able to get the information within me. Sometimes it comes from the outside world. But the point is, information comes to us when we have that quest to know/learn constantly.

I will call the weakness as gravitational forces.

The gravity pulls us. I'll categorize gravity into two ways just for the sake of differentiating:

1. Negative gravity
2. Positive gravity

Negative gravities pull us down and we keep dwelling in fears, anxieties, lust, greed, desires etc etc. once we go beyond the planets, we come across positive gravity which pulls you towards it, and that's the divine mother.

The agenda is to overcome the negative gravities and go beyond the planets.

We can check our transformation in 3 different ways:

1. You think only about yourself/ your family/your life(Me factor).
2. You think about the whole world. Everybody are good. I need to help everyone Etc.
3. I think beyond the world. What is there in the cosmos? Who am I? Etc

Once we cross all these three stages, we go beyond the planets... and we reach the space where we can see different galaxies, we can see ourselves in those galaxies. Then you can understand that these galaxies are created by me(so there lies the factor that you are a Brahma urself.) we misunderstand the concept of being a Brahma. It means that I am a creator, but I am a creator of my own life. I create my own thinking, I create my thoughts, I create my own likes and dislikes, I create my own fears, I create my own desires.

Your karma is preserved in the galaxies moving around in the cosmos. It's a huge database. You get everything, according to that database whether good or bad.





If suppose, I want to wipe all my database in the cosmos, you need to check your actions here and do the necessary changes. We generally say burn your karma. Karma is nothing but wiping off your database in millions of galaxies moving around in the cosmos. This is the most difficult thing to do, but it's not impossible if we catch the lotus feet of the divine mother.

We have a very serious problem which we often ignore and go in the flow. We often get caught with the maya of this world, the negative gravity. Due to which we forget what we should do to free ourselves.

We should strive to make serious efforts whether the day is gloomy or bright, we still have to make it. We may Fail number of times, but accept that somewhere we are wrong and we have to change ourselves.

If we are always connected to that supreme power who is running the whole world, we can get knowledge/information to make us understand how can we burn our karma. This divine knowledge is given by our living god Guruji Sri Guru Karunamaya Garu. I feel blessed to have access to discuss anything and everything with our beloved Guruji, he guides me accordingly and helps me in getting that Divine Knowledge always.

Is there a possibility to change our past/present/future?

Yes, it is possible to change your past, you can change your future. You can change your present also. We can only do this with the help of Guru. The person who seeks blessings from the Divine feet of Guru will always get drenched in that divine knowledge(Sudha Sagaram).

Staying connected always need not be doing a yantra puja or tarpana. Constant quest to learn/know is also a way to stay connected. Learn from Our Guru, implement what he says that way we can always stay connected with the divine but without any desires or wanting for any result to come.

Thank you to our beloved Guruji Sri Guru Karunamaya Garu and all the people who are helping in running our peetham for giving me this opportunity today to share my experience with our Guruji and regarding my thoughts about srividya upasana.

Finally I would like to request everyone to help build our Guruji's vision of getting a permanent peetham for ourselves (all sadhakas) so that we get a permanent place to sit, learn and practice srividya rituals together in the presence our beloved Guruji Sri Guru Karunamaya Garu.







## Is it necessary to practice seclusion during divine activities?

*Transcription of talk by Guruji*

**Question:** Some people practice seclusion during divine activities. For example, if somebody comes and touches them during worship, they get angry. Is it necessary to practice such solitude?

**Guruji:** This is a common doubt for many people today. Anyone performing worship will be in an unworldly spiritual state. The worldly state and spiritual state are different. They will be in unison with God. During that time, if worldly energies touch them, the result of the worship diminishes. Even other people talking can also cause disturbance to the spiritual state.

According to Srividya philosophy, karma can be transferred from one person to another through sound, touch, sight, taste, and smell. Out of these, touch is very important. If a person returns from outside and touches a person performing worship, the transfer of energy will obstruct solitude and concentration.

Due to COVID-19, people started maintaining six feet distance. Like how we protect ourselves from the invisible virus, we should also protect our focus and worship from invisible energies. After coming out of worship, most of us focus on worldly affairs and lose some of the spiritual energy gained. It is best to forget all family and other matters while worshipping. Hence, it is advisable not to touch others.





However, one should not stretch this general principle. If a small kid inadvertently touches, one should not scold the kid or take a bath before continuing the worship. Also, one may be unable to keep the mind focused on worship even if they do not touch anyone else. We should be away from worldly affairs both physically and mentally. Keeping the mind completely concentrated on the worship and not letting it wander into worldly matters is the real seclusion that should be observed. Physical solitude is less important.

All the five active senses (karma senses) and the five knowledge-acquiring senses (gnaana senses) should be turned inward and not wander into the external world. This is the real seclusion. If we combine this internal seclusion with external physical solitude, the result of such worship will be complete.

Our ancestors used to ask us to wash our feet before entering the house after coming back from anywhere. Even now, this is followed in some villages in India. Our guests are also requested to wash their feet before entering the house. During COVID-19, people started washing their hands and face frequently with soap. Goddess Mother forces us to walk on the right path when we go astray. COVID-19 was caused by eating something that is forbidden in the shastras. We should follow shastras even to figure out what to eat and what not to eat.

When we go outside, the energy of Shanishwara enters the ankles of our legs. And this energy causes us to be lazy. Hence, we should wash our feet when we return home. This must be done all the time, not just during COVID-19. Therefore, we should follow the practices of our elders without question. During COVID-19, everybody was chanting, "Corona, corona". If the scientists named it "Narayana", people might have completed one crore "Narayana" chanting. Our elders put these principles for valid reasons. We should follow them, but at the same time should not overdo it. When it is followed in the right proportion, we will attain both our worldly goals and our spiritual goals.





## QUOTE OF THE MONTH

**Srividya teaches us that change has to  
come from within the individual  
instead of expecting that to happen in the  
external world.**

~ SRI GURU KARUNAMAYA



शुद्धचिन्तनी

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