

July 21th Guru Purnima

GURUVANI

Volume 2 Issue 10

July, 2024

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and Guru Dev**

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Khetam kukkutam ankusham cha varadam pasham dhanuh-chakrakam |
Vajram shaktim asim cha shulam abhayam dorbhir-dhritam shanmukham
Devam chitra-mayura-vahana-gatam chitrambara-alankritam ||

GURUVANI

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Guruvani Free Newsletter
July 2024

Guruvani is Digital Free English monthly newsletter published by Srividya Learning Centre.

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Pravachan

Significance of Varahi Devatha and Guru Dev

Two significant festivals are coming up this July. Both of these festivals are dedicated to deities who profoundly influence our way of life.

1. Varahi Navaratri

2. Guru Purnima Mahotsav

Varahi Navaratri:

Every year, devotees engage in intense worship for nine days dedicated to important deities such as Ganapati, Rajashyamala, Varahi, and Durga. Varahi Devi, in particular, is associated with the Ajna Chakra. She helps control the negative influences within us, regulates our speech, and protects us from external negativity. She safeguards us in numerous ways. Phonetically, the syllable "Va" denotes protection, and "Rah" means darkness. Varahi Devi's worship is a powerful practice that provides us with protection and rectifies our ignorance.

This goddess is another incarnation of Lakshmi Devi. Some people describe her as an "intense deity" and say that "worshiping her is fraught with danger." However, this is a very incomplete perspective. Varahi, another form of Lakshmi, purifies us by removing hidden impurities within us using her tusks.

In the Lalita Sahasranama, it is mentioned, "Vishukra Prana Harana Varahi Virya Nandita." Vishukra symbolizes a state devoid of consciousness. Those without knowledge are akin to lifeless beings. Varahi Devi awakens us from this unconscious state and uplifts us.

Particularly, from Ashadha Shuddha Padyami (July 6 this year) to Ashadha Shuddha Navami (July 14), the power of this goddess is highly potent. Performing daily worship, chanting, offerings, homas, and yantra worship of Varahi Devi during these days can yield excellent results.

There are various mantras for different forms of Varahi Devi, such as Swapna Varahi, Dhoomra Varahi, Kirata Varahi, and Smashana Varahi. During the upcoming Navaratri, receiving initiation from a Guru and worshiping either Brihat Varahi or Laghu Varahi can bring great benefits.

To satisfy Varahi's energy, offer foods like mashapupamulu (vada), pomegranate seeds, and chitrannam as symbolic offerings. If household circumstances do not allow for preparation of these offerings, they can be obtained from those who prepare them with cleanliness and offered. However, they must be clarified with ghee to remove any other influences.

It is also highly beneficial to perform Suvasini Puja during this Navaratri as per one's capacity.

Guru Purnima:

While parents give us birth, it is the Guru who gives us a rebirth with special knowledge. On the upcoming Ashadha Purnima, it is every devotee's duty to remember not only the Guru who

gave them initiation but also the Param Guru and Parameshti Guru. On this day, regardless of where we are in the world, we must reach out to the Guru's presence, worship the Guru with devotion, and express our gratitude.

According to the verse:

Vande Guru Padadvandvam Avangmanasa Gocharam

Raktha Shukla Prabha Mishram Atarkyam Traipuram Mahah

The power of the Guru's padukas is indescribable by words or thoughts. It transcends reasoning and is beyond the mind and speech.

- Guru Mandala Puja
- Shodashopachara Puja with Guru Ashtottara Namavali
- Homam with Guru Mantra
- Reading of Guru Charitra
- Reading of Guru Gita
- Worship of Dattatreya and Dakshinamurti
- Guru Seva as per one's capacity
- Following the Guru's teachings

In some form, we must serve the Guru. Because it is the Guru who gives direction and purpose to our otherwise aimless material life. The letter 'I' in the word 'Shiva' represents the Guru. Without this 'I', what remains is a 'shava' (corpse). Therefore, on the upcoming Guru Purnima, everyone who has received initiation from their Guru should visit, serve, and be blessed by their Gurus!



Sri Devi Khadgamala

Part 11



From now on we will integrate with Nithya devathas.

Nithya Devathas:

1. Kameshwari
2. Bhagamalini
3. Nithyaklinne
4. Bherunde
5. Vahni vasini
6. Maha vajreswari
7. Siva doothi
8. Twarite
9. Kulasundari
10. Nitye
11. Neelapatake
12. Vijaye
13. Sarvamangale
14. Jwalamalini
15. Chitre
16. Mahanithye



Each Nithya devatha is associated with a tithi in the lunar cycle.

Again, each Nithya devatha is associated with a letter from the Panchadashi Mantra.

1. Kameswari

Associated with the first tithi of lunar cycle and “ka” of panchadasi mantra. The Goddess of the first tithi is Kameswari. One must recite Her mantra only after getting initiated into that mantra from a Guru. When that is not possible, one can recite:

Aim Hreem Sreem Kameswari devathaayi namah paahimaam rakshamaam

We must recite this mantra for 108 times at the beginning of the day. We can trust that the Goddess will protect us on that day. So, what does Kameswari do, Kama + Eswari, she regulates your desires. We are all human beings; we have a lot of desires. But she helps us by letting us control our desires and have desires that are good for the world.

2. Bhagamalini

The Goddess for the second tithi is Bhagamalini. As we need Guru’s permission to provide the mantra of this Goddess, so it is not possible to give it here. Bhagamalini – Bhaga mean surya or Sun. She is wearing a garland of suns. We shouldn’t see sun as a star, but that she is having the energy of multiple suns. So, when we don’t have desires or when the desires are merged with the universe, we feel strong. Everybody is strong, but we lose our strength due to our relationship with family and other desires.

Lalitha Sahasranama says “Visrinkhala vivikthasthaa veeramatha viyatprasoo”. If we workship her as Veeramatha – she will entangle us from the bondages of relOur hands are ties with familial relations. We must have a family but should not drowned in the responsibilities. We get attached to our families and get passionate about various worldly matters. “Kotisuryasamaprabha” – Bhagamalini means the power of knowledge and consciousness like a million suns. When we understand this philosophy of Surya, we develop a strong personality.

Aim hreem sreem bhagamalini devatayai namah pahimam rakshamaam

3. Nithyaklinne

The Goddess of the third tithi is Nithyaklinna. When we have strength and wisdom, we will have the ability to adapt to various situations. That's why we always say be like water. Whether the water is kept in a small glass or a large container, the water will take the shape depending on the situation. This adaptability is what we call as “klinne”. "I am ready for anything" is the best mantra for peace. If someone hurts us, if we lose money, if someone cheats us, we need to be able to accept that it's okay. That acceptance is one of the qualities of water. Water gives us knowledge, water is omnipresent, three-quarters of the earth is covered by water, only one-fourth is land. Lalita Sahasranama says "**Nithyaklinna nirupama nirvana sukhadaiini**". Here Nithyaklinna means every flowing. As our conscience flows, we are

liberated from karma. So, karmas will be erased or reduced. Another important point is that Nithyaklinna Devata Mantra is very good for solving menstrual problems in women. They should recite:

Aim hreem kleem nityaklinna devatayai namah pahimam rakshamaam.

Both Lalitasahasranama and Khadgamala are full of mantras. So, Nityaklinna comes in on the third Tithi and she helps our conscience flow, so that we can accept any situation and adapt to that situation. When we are with children, we must behave like a child. When we are with a wise person, we must properly play our role as a wise person.





Peetham News

Kancheepuram Jnana Peetam Updates

The collection of soil samples at our site in Kanchipuram has been completed.

After receiving the test results, the building construction details will be decided.

Subsequently, we will begin the work step by step.

In the first phase, the construction will include Mother's Peetham, Yajnasala, two cottages, 75 apartments, water tanks, transformer rooms, roads, drainage works, kitchen, dining halls, residential quarters for staff, and storage facilities.

In the second phase, there will be a Goshala, a Pushkarini, additional cottages, another set of 75 apartments and Oushadhi vanam.

The third phase will see the completion of the remaining tasks, covering all other necessary constructions.

Important milestones

Corporate Social Responsibility (CSR) reports: Comprehensive project reports have been prepared for the corporate donors, detailing how our projects align with corporate social responsibilities. As part of this process, we have identified a couple of donors (companies) willing to contribute. Efforts are underway to reach out to these companies and engage with their key stakeholders.

We are reaching out to individuals who are interested to assist us in obtaining CSR funds.



Support the development of Kancheepuram Jnana Peetham

SreeMatre Namaha :

SriVidya is considered to be 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 in such a Path, and there are not many places that provide 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 diety 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 in a traditional way 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 visualized in the pictures.

Besides Nakshatra Vanam, Oushadha Vanam, a garden will be developed in 3 acres of land with all the flowers, fruits and plants mentioned for SriVidya Sadhana in the Sastras. Walking in this garden will solve not only the health issues, but any issues arising from adverse planetary positions.

Along with all these, cottages will be constructed so that interested disciples can permanently stay here for their upasana or come occasionally and spend some time.

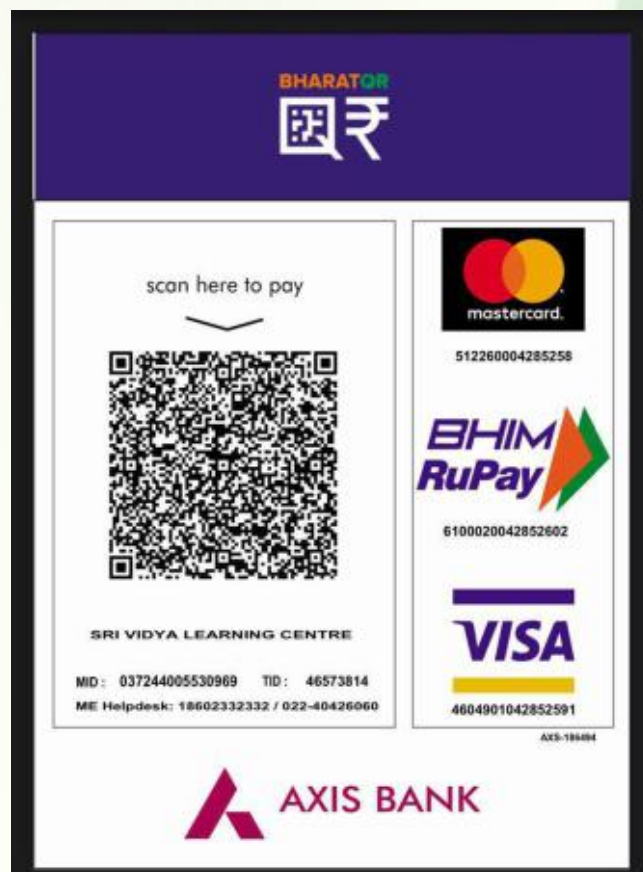
We humbly request people to come forward and support this divine cause by donating generously as such a Peetham, will help the upasakas and common people in their spiritual progress.



Donors can contribute by scanning the QR code provided below and depositing into the Axis Bank account of Sri Vidya Learning Center.

For further details, contact any of these numbers: 8088256632, 9951998444, 8861858899. Those who make donations and share their names and address will receive the blessings of the Divine Mother in the form of prasadam.

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Pravachan

Nitya Sandhya Vandanam

Sandhyavandanam is a simple practice that everyone (including women) must do. The process of Sandhyavandanam involves worshiping the Sun God and thereby invoking the Gayatri Pranava Shakti within us. It is a duty that everyone must do regardless of caste, race, gender. Unfortunately, this is taught only to men of a particular caste. As per the directive and aspiration of our Pujya Parama Guru Amritananda Natha Saraswati, we are providing an easy way to make this knowledge accessible to everyone. It can be practiced by both men and women every day at sunrise for excellent results.

Note: Some mantras are given in **Green color** below. Those who are able can recite that mantra or alternatively they can recite Gayatri mantra.

The audio files for this are uploaded on our website: www.srimeru.org/pooja/

Sareera Suddhi

(Please sprinkle water on your body while reciting this mantra)

Apavitrah pavitro vaa sarvaavasthaam gato'pi vaa
yah smaret pundareekaaksham sa baahyaabhyantara
shshuchih pundareekaaksha ! pundareekaaksha !
pundareekaakshaaya namah|

Achamanam

om aachamya

om keshavaaya swaahaa

om naaraayanaaya swaahaa

om maadhavaaya swaahaa

om govindaaya namah

om-vishnave namah

om madhusoodanaaya namah

(wipe lips with water)

om trivikramaaya namah

om-vaamanaaya namah

(sprinkle water on your head)

om shreedharaaya namah

om hrusheekshaaya namah

(sprinkle water on left hand)

om padmanaabhaaya namah

(sprinkle water on your lips)



om daamodaraaya namah (sprinkle water on your head)
 om sankarshanaaya namah (wipe your lips with your thumb)
 om vaasudevaaya namah
 om pradyumnaaya namah (wipe your nose with water)
 om aniruddhaaya namah
 om purushottamaaya namah
 om adhokshajaaya namah
 om naarasimhaaya namah (touch your eyes and ears)
 om achyutaaya namah (wipe navel with water)
 om janaardhanaaya namah (wipe heart region with water)
 om upendraaya namah (touch head with right hand)
 om haraye namah
 om shreekrishnaaya namah (touch sikha with hand)
 om shreekrishna parabrahmane namo namah



Bhootocchaatana

(Take Akshatas in your right hand and recite the following mantra)

uttishthantu bhoota pishaachaah ye te bhoomibhaarakah |
 ye teshamavirodhena brahmakarma samaarabhe ||

(Exhale on the akshata and throw them behind)

Pranayamam

(Pranayama should be done with the following mantra)

om bhoooh | om bhuvah | om suvah | om mahah | om janah | om tapah | om satyam |

om tatsaviturvarenyam bhargo devasya dheemahi |

dhiyo yo nah prachodayaat ||

om aapo jyotee raso'mrutam brahma bhoo-bhuva-suvahom ||

Sankalpam

mamopaatta, durita kshayadvaara, shree parameshwara muddisya, shree parameshwara preetyartham, shreemaan (for men; women must say shreemati), (tell your name here).... gotrah (your gotram, if you don't know say "parashiva gotram"), ... naamadheyah (tell your name, women should say "naamadheyavatee") ... gotrasya, ... naamadheyo'ham praatah sandhyaam upaasishye ||

Maarjanam

(Sprinkle water on head with your thumb, while reciting the following mantra.)

om aapohisthaa mayobhuvah | taa na oorje dadhaatana |
 maheranaaya chakshase |

yo vah shivatamo rasah | tasya bhaajayate ha nah | ushateeriva
 maatarah |

tasmaa arang maam vah | yasya kshayaaya jinvatha | aapo
 janayathaa cha nah |

Pratah Kala Mantrachamanam

Take water with the right hand and read the following mantra and drink it



soorya shcha, maamanyu shcha, manyupataya shcha, manyukrutebhyah | paapebhyo rakshantaam | yadraatryaa paapa makaarsham | manasaa vaachaa hastaabhyaam | padbhyaa mudarena shinchaa | raatri stadavalumpatu | yatkincha duritam mayi | idamaham maa mamruta yo nau | soorye jyotishi juhomi swaahaa ||

Perform Achamanam one more time should be performed. Achamana mantras can be seen above.

Second Maarjanam

dadhi kraavNNo akaarisham | jishhNo rashvasya vaajinaH |
surabhinO mukhaakaratraNa aayuumshhi taarishat ||

Punah Maarjanam

(This can be done by those who have the opportunity. The following mantra should be recited while sprinkling water on the head with the thumb)

hiranyavarnaaH shuchayah paavakaaH yaa sujaataH kashyapo yaa svindraH |
agnimyyaa garbham dadhire viruupaa sthaana aapashshaggyona bhavantu |
yaa saagniH raajaa varuNo yaati madhye satyaanR^ite avapashyam janaanaam |
madhu schutashshuchayo yaaH paavakaa staana aapashshaggyona bhavantu |
yaasaam devaa divi kR^iNvanti bhakshamyaantarikshe bahuthaa bhavanti |
yaaH prithiveem payasomdanti shshukraastaaN aapashshaggyona bhavantu |
yaaH shivena ma chakshushaa pashyataapashshivayaa tanu vopaspR^ishata tvacha mme
sarvaagniM rapshushado huve vo mayi varcho bala mojo nidhatta ||

Paapavimochanam

(Smell the water in the right hand and release it to the left)

drupadaa diva munchatu | drupadaa dive nmuuchaanah |
svinna snaatvii malaa divah ||

(Achamanam pranayamam must be done again. Mantras can be seen above.)

Pratah Kalaarghya Mantram

(Reciting the following mantra and take water in the right hand and do Tarpanam.)

om bhur bhuvassuvah || tathsaviturvarenyam bhargo devasya dheemahi | dhiyo yo nah
prachodayaat ||

(Achamanam pranayamam must be done again. Mantras can be seen above.)

KaalaatikramaNa praayashchittam

(Read the below Sankalpam)

poorvokta evaMguNa visheshhaNa vishishhThaayaaM shubhatithau
mamopaatt durita kshayadvaaraa sri parameshvara muddisya sri
parameshvara preetyartham kaalaatikrama doshaparihaaraartham
chaturthaa arghyapraadaanam karishye||

(Reciting the following mantra, take water in the right hand and leave it three times.)

om bhur bhuvah suvah || tathsaviturvarenyam bhargo devasya
dheemahi | dhiyo yo nah prachodayat || om bhuh || om bhuvah || ogm suvah
|| om mahah || om janah || om tapah || ogm satyam || om
tathsaviturvarenyam bhargo devasya dheemahi | dhiyo yo nah prachodayat || omaapo jyotiraso'mritam
brahma bhur bhuvah suvarom ||

sajala pradakshinam

(Take water in both the hands and stand up and circumambulate and leave it on the ground while reciting the following mantra.)



asavadityo brahma||

(Achamanam pranayamam must be done again. Mantras can be seen above.)

sandhyamga tarpanam

praatahkaala tarpanam

(Tarpanam should be done four times while reciting the following mantras.)

Sandhyam Tarpayami, Gayathrim Tarpayami, Brahmim Tarpayami, Nimrijim Tarpayami ||

Gayathri Aavaahana

Hold your hands together as a cup and chant the following mantra to invite the power of Gayatri into us.

omityekaakṣaram brahma | agnirdevatā brahma ityaarṣham | gaayatrim chandam paramātmam saroopam | saayujyam-viniyogam ||

aayaatu varadaa devi akṣharam brahmasammitam | gaayatream chandasam maatedam brahma juṣasva me | yadahnātkurute paapam tadahnaatpratimucyate | yadraatriyaatkurute paapa tad raatriyaatpratimucyate | sarva varṇe mahaadevi sandhyaavidya sarasvati ||

Ojo asi Sahoasi Balamasi Bhrajoasi Devanam Dhamanamasi Visvamasī Visvayu-Ssarvamasī Sarvayu-Rabhibhurom. Gayatri-Mavahayami Savitri-Mavahayami Saraswati-Mavahayami Chandarshi-Navahayami Sriya-Mavahayami Gayatri Chando Vishvamitrarishi Ssavita Devataagnirmukham Brahma Shiro Vishnuhrdayagm Rudhivi Yoni Pranapana Vyanohana Samana Saprana Shwetavarna Samkhyayana Sagotra Gayatri Chaturvigam Satyaksara Tripada Shatkukshih Pancha-Sirshopanayane Vayyah. Om Bhuh. Om Bhuvah. Ohm Suvah. Om Maha Om Janah. Om tapah. Ogham Satyam. Om Tathasaviturvarenyam Bhargo Devasya Dhimahi. Dhyo yo nah prachodayat || Omapo jyoti rasoꣳmritham brahma bhu-rbhuva-ssuvarom ||

Japasankalpam

Purvokta aevanguna visheshana visishthaayaam shubhatithau mamopatta samastha durita kshayadwara sri parameshwara muddisya sri parameshwara prityartham sandhyanga yathashakti gayatri mahamantra japan karishye ||

Karanyaasam

Om Tathsavituh Brahmatmane Angushtabhyam Namah |
Varenyam Vishnavatmane Tarjanibhyam Namah |
Bhargo Devasya Rudratmane Madhyamabhyam Namah |
Dhimahi satyatmane anamikabhyam namah |
Dhyo yo nah jnanatmane kanishtikabhyam namah |
Prachodayat Sarvatmane Karatala Karaprishtabhyam Namah |

Anganyaasam

Om Tathsavituh Brahmatmane Hrudayaaya Namah |
Varenyam Vishnavatmane Sirase Swaha |
Bhargo Devasya Rudraatmane Shikhayai Vashat |
Dhimahi satyaatmane kavachaaya hum |
Dhyo yo nah jnanatmane netratrayaya vaushat |
Prachodayat Sarvatmane Astrayaphat |
Om Bhurbhuvassuvaromiti Digbhandhah |

Dhyaanam

Muktavidruma Hemanila Dhavalachayai-rmukhai-streekshanaih.
Yuktamindu badha-ratna-makutam tatvartha varnatmikam.
Gayathrim-varadabhayankusakasashshubhrankapalangadam.
Shankhamchakra madharavinda couplet hastairvahantim bhaje ||



Gayathri Mantram

(The following Gayatri Mantra should be chanted 11 or 108 times as per your convenience.)

Om Bhurbhuvassuvah Tathasaviturvarenyam Bhargo Devasya Dhimahi.
Dhiyo yo nah prachodayat ||



Pratahkaala Suropasthaanam

(Stand up and recite the following mantra with namaskara mudra)

Om mitrasya charshani dhrata sravo devasya saana sim. Satyam Chitrasra Vastamam. Mitro Janaan Yaatayati Prajaanan-Mitro daadhaara prithivi mutadhyam. Mitrah krishtee ranimishaabhi chashte satyaaya havyam ghritavadvidhema. Prasamitra Martyo astu Prayasvaa nyasa Aditya Shikshati Vratena. Na hanyate na jiyate twotonaina magnho ashno tyantito na dooraat ||

Digdevathaa namaskaaram

(Should stand up and bow in all ten directions with Namaskara mudra.)

Om Namah Prachyai Dishe Yascha Devata Etasyam Prativasantye Tabhyascha Namah. (east)

Om Namo Dakshinayai Dishe Yascha Devata Etasyam Prativasantye Tabhyascha Namah. (South)

Om Namah Pratichyai Dishe Yascha Devata Etasyam Prativasantye Tabhyascha Namah. (west)

Om Nama Udichyai Dishe Yascha Devata Etasyam Prativasantye Tabhyascha Namah. (answer)

Om nama oordhwaai dishe yascha devata etasyaam prativasantye tabhyascha namah. (sky)

Om namodharayai dishe yashcha deva etasyam prativasantye thabhyascha namah. (earth)

Om Namovantarayai Dishe Yascha Devata Etasyam Prativasantye Tabhyascha Namah. (four direction)

Muni Namaskaaram

With namaskara mudra, one should bow down to the Munis who are doing tapas between the rivers Ganga and Yamuna.

Namo Ganga Yamunayo-rmadhye ye Vasanti te me Prasannaatmaana Schiranjeevitam-
vardhayanti Namu Ganga Yamunayo-rmunibhyascha Namu Namu Ganga Yamunayormunibhyascha
Namah ||

SandhyaDevatha Namaskaaram

Sandhyaayai Namah. Saavitryai Namah. Gayatryai Namah. Sarasvatyai Namah. Sarvabhyo
Devtabhyo Namah. Devebyo Namah. Rishibhyo Namah. Munibyo Namah. Gurubhyo Namah. Pitrbhyo
Namah. Matrhyo Namah. Kamokarshi rnamo namah. Manu Rakarshi Rnamo Namah. Prithivyapastejo
Vayurakasaat Namah ||

Om Namu Bhagavate Vasudevaya. Yagm sada sarvabhutani charani bhassani ch. Sayam Pratha
Rnamasyanti Sa Ma Sandhya Bhirakshatu ||

Shivaya Vishnu Rupaya Siva Rupaya Vishnave.

Heart of Shivasya-Vishnu Vishnoscha Heart Shivah ||

Yatha Shivamayo Vishnurevam-Vishnumayah Shivah.

Yathaanaram na pasyami tathaa me swasthirayushi ||

Namu brahmanya devaaya go brahmana hitaaya cha.

Jagaddhitaaya Krishnaaya Govindaaya namo namah ||

Gayathri Udwaasanam

We should invoke Gayatri Sakti with Namaskara mudra.

Uttame sikhare jaate bhoomyaam parvatavardhini|

Braahmanebhyobhyanugnata gachhadevi yathaasukham. Stuto Mayaa varadaa vedamataa

prachodayanti pavane dvijaataa. Ayuh Prithivyaam Dravinam brahmavarchasam mahyam datvaa
Prajatum Brahmaloakam ||

Bhagavannamaskaram

Namostwanantaya Sahasramurthaye Sahasra Padaakshi Shiroru Baahave.
Sahasra naamne purushaya saasvate sahasrakoti yuga dhaarine namah ||
Aakaashaatpatitam Toyam-Yathaa gachchathi saagaram.
Sarvadeva Namaskarah Kesavam Pratigachhati
Vasana-dvasudevasya vasitam te jagatrayam.
Sarvabhootanivaasosi Sreevasudeva namostute|
Sreevasudeva namostute Om Nama Iti ||

Abhivadam

One should bow to the seven sages with namaskara mudra.

Eeswararpanam

Take water in the right hand and leave it in the plate while reciting the following mantra:
Kaayena Vaacha Manasendriyairva
Buddhyaatmana va prakrite svabhavat.
Karomi Yadyatsakalam Parasmai
Srimannaaraayanaayeti samarpayaami ||
Harih Om Tatsat. Tatsarvam Shri Parameshwararpanamastu |





Sri Vidya Temples

Aushadha Lalita Tripura Sundari Temple, Sembakkam

In today's times, health problems are affecting everyone. As it is for such people, the Mother Goddess has appeared in a temple in the form of Lalita Tripura Sundari. The temple is located at Sembakkam, 50 km from Chennai on the Chennai-Tiruporur-Chengalpet route. (From Chennai to Tiruporur, the distance is 43 km; from Tiruporur to the temple is 7 km; and from Chengalpet to the temple is 27 km)

Sri Peetham is the throne of Sri Maha Lalita Tripurasundari. This incomparable unique Sri Peetha throne is said to be the left lap of her consort and Guru Sri Maha Sadashiva. From this throne itself, Jagannmata protects and blesses the entire universe. Sri Swami's lap is the invisible power from where Amma performs all her mayas.

Sri Shakti appears in three forms at Sri Peetham as under:

- 1. Shri Bala (small girl)**
- 2. Sri Taruni (Adolescent Girl)**
- 3. Sri Lalita Tripurasundari (Jagannmata)**

The Sri Chakra was installed here in 2008. Srimad Aushadha (Medicinal) Lalita Maha Tripurasundari Vishvarupa Moolika Swarupam in the form of Ambika with compassion and blessing all living beings appears here due to Lord Shiva's grace. Therefore, Lord Shiva is said to be Sri Lalita.





She appears as the 'Srinagara Samrajyadayini' in a golden chariot at Srichakrarajasabha in Sripeetham, which is in the second avarana of Kancheepuram.

Goddess Hari, Hara and Ambika, the embodiment of the three forms, is created from colorless and chemical-free herbs. After several hundreds of years, due to Ambika's grace, under the guidance of various seers and sages, Amma's form took shape here. It is consecrated following siddha practices and performing kunda mandala yagams.

Several banalingams, saligramas, Srichakrams of Ambika and Tripura Chakras are enshrined in the sacred form of the Medicinal Lalita Tripurasundari. Thus, the most powerful form of Tripura Sundari is blessing the devotees here.

Sri Lalita Maha Tripurasundari idol is nine feet tall showing her Vishwaroopa

having an Ankusha (Sri Aswarudha Shakti) in the front two hands and Pashams (Sri Sampatkari Shakti) in the rear hands with a Panchabana (Sri Varahi Shakti) and a Cane (Shrimatangi Shakti). Another wonderful sight is the form of Tithinitya deities on the left side of the stairs as one goes to visit the Aushada Lalita Tripura Sundari Devi seated on the top most floor.

It is connected by steps which is very helpful for the devotees.

Special pujas performed in the temple:

- On the full moon day of every month Navavarana Puja, Uyyala (Unjal) Seva to Bala Tripura Sundari is performed in the presence of Ashadh Lalitambika Arghya Prasad and Mulika Prasad are distributed to the devotees.

- For those who are unmarried and childless, a special puja is performed by lighting a flour lamp on the full moon in the presence of Bala Tripura Sundari.

- Bala Tripura Sundari Brahmotsavams





are held for 15 days in Asvayuja month of Rajamatangi Navratri for nine days from Magha Padyami.

- Bala Tripura Sundari Jayanti Utsavam on the day of Falguni Nakshatra in Ashvayuja month.

- 108 Kalasha Palabhishekam to Bala Tripura Sundari Devi on Chaitra Poornami.

- Annual Abhishekam on Poorva Phalguni in the month of Ashadha.

- Dashamahavidya Jayanti on Fridays in the months of Ashadha and Pushya

- Worship of Maha Shashti, Krishna Jayanti

- Special Pujas on Maha Shivratri in Ashadha month

How to Reach

By train

You can reach Chennai by train and from there you can reach either Porur or Chengalpattu by bus. From there the temple is at a distance of 7 to 10 km.

By air

You can land at Chennai Meenambakkam Airport and from there you can reach either Porur or Chengalpattu. From there the temple is at a distance of 7 to 10 km.

Mail : sreepeedam@gmail.com

sreepeedam.com

Mobile : +91-9789921151, +91-9566093515





Remedies

Relief from Bone-related Pains

Some of us have repeated accidents that might damage bones and make us confined to bed. No matter how careful you are, you will always experience some kind of bone-related pain. Although there are many remedies for this, let's look at two of the simplest and most powerful remedies.

1. The energy in the bones is said to be associated with Saturn. When this energy is lacking, bone loss (Osteoporosis) or other problems can occur. Then this problem is mostly solved by appeasing Shaneshwar in the form of a lamp, mantra japa or performing Abhishekam.

Follow this procedure -

Make black wicks (wicks made of black cloth), put a pinch of black sesame seeds at the end of the wicks, pour sesame oil in the deepam, put the wick and light it. Recite the Shaneshwara Mantra given below 19 times, thinking of receiving the lamp light through the Ajna Chakra (i.e. forehead).

“Om Shamagni ragni bhiskaraschanna Stapatu Suryah Sam Vaatovaa Tvarapaa Apahsritah Sanesvarayainamah Pahimam Rakshamam”

By doing this in the same place at the same time every day, one can stimulate Shaneshwara Shakti.

Apart from this, one should chant Shaneshwara Mantra not less than 108 times every day.

2. Another Remedy – To perform Abhishekam with Rudra Namaka Chamkam with Sesame oil to Shivlinga. It is beneficial if performed in the Pradosha kala i.e. starting half an hour before sunset.

3. Lalita Sahasranama contains seven mantras related to the seven elements. In it the mantra related to bones is **“Muladharambujarudha panchavaktra asthi sansthita”**. By chanting Lalitha Sahasranama with this mantra to invoke the power of Goddess concentrated in the bones, performing Kumkum puja to Goddess daily and wearing that Kumkum on the forehead, one can overcome the problem. It is advised to follow this for at least 90 days at one time in one place.

The audio of this mantra can be obtained through the link below.

<https://srimeru.org/remedies/english/>





Q & A

Q1. Why should I imagine the mother within me in an idol and worship her outside?

Answer:

Sarvam Khalvidam Brahma..

Indugaladanduledani sandehamu valadu...

Antarbhishcha Tatsarvam Vyapya Narayana Stithah....

Even though the Shastras are proclaiming it many times, it is impossible to see and experience God within ourselves and in this material world. This is not our fault. This is Mother Goddess's maya. Without it, the world cannot function.

Therefore, those who have devotion, care and faith in God invoke that Bhagavat Shakti from the universe or from within one's self into an idol or Yantra and worship. By this means, it is easy for our thoughts to perceive an infinite power beyond words in a finite body, a finite idol or a yantra. Therefore, even though there is God within us, worship is done especially by invoking the idol or Yantra.

Q2. Is it wrong to accidentally touch the idol or yantra of God with feet?

Answer:

Accidentally, if we touch an idol or a yantra with our feet, that makes us feel we committed a mistake essentially indicates one's devotion towards the Lord present in that idol. In fact, many people pray that when they wake up in the morning, when they put their feet on the ground, they say the mantra "Bhumoskalita paadaanaam..." and pray, Mother, I am knowingly touching you with my feet, forgive me. This should be seen as a way of increasing our devotion, but should not be seen as something wrong.

Q3. In everything I do, am I harming the rest of the living beings in this nature! Isn't this wrong?

Answer:

It is true that many microbes die when we breath in air. It should be noted here that we are not entirely responsible for some of the mishaps that occur due to the involuntary breathing process. By the inspiration of Bhagavat, the breath takes place.

Therefore, we need to see whether we are harming someone knowingly and intentionally, or without our involvement – such as when some insects fall under our feet and die while walking – we are not fully responsible for the mishaps that happen. That's why when chanting the forgiveness mantra, it means that it is good for whatever reason, Anangynatham, Yadagynatam – meaning protect me from the wrongs done knowingly or unknowingly.





Experiences of Sadhakas

The experience gained in peetham

Sri Gurubhyo Namaha

I bow at the lotus feet of my revered Guru and humbly present my experiences of sadhana.

Guruji, it has been about 5–6 years since I came under your guidance. Last May, Chinmayi and I came to the Peetham for seva. The experiences of sadhana that unfolded slowly over six years occurred intensely in those 15 days at the Peetham, filling my mind with indescribable thoughts. We followed the tasks given by Amma, Guru, and Vishalamma. Upon



Avancha Kalavati , Chinmayi

returning home, I realized the profound changes within me—a mind and intellect as calm and silent as a serene lake, filled with the joy of lotus flowers. Even when interacting with others, the beautiful feeling remained intact. This transformation was due to being in the divine presence of Amma and Guru.

After returning from seva, I noticed a remarkable peace and stability in my mental state, free from the previous unrest and sorrow. Although the external circumstances remained the same, the transformation occurred within me. Guruji had mentioned sharing some sayings during seva, but this time, due to the Peetham's shifting activities, Guruji was very busy, and we couldn't find time to talk. Everyone was occupied with their assigned tasks. The change occurred because Guruji, like Dakshinamurthy, silently showered us with the flow of knowledge. The impurities within me burned in Guruji's compassionate light, illuminating me like a pure flame. Just as a tree emerges from a seed, my ignorance was removed, and the tree of happiness began to sprout. This is true fortune!

During the Guru Mandala Puja, japakanthi blossomed like lotus flowers, spreading over the padukas, revealing the compassionate Sri Guru with Arunamba, saying, "I am with you, see!" I am blessed, Gurudev!

As part of the Peetham service, I had the fortune of serving Usha Amma. I humbly presented my good and bad to Amma during work. One morning, I went to Amma, who was in puja, and casually mentioned my concerns. The next day, Amma handed me a picture of Hanuman and instructed me to perform Anjaneya Tail Puja for 40 days. I started the Tail Puja on Hanuman Jayanti, following Amma's guidelines strictly. Exactly 20 days later, my son got a job. It was unbelievable but true. Returning home with Amma's blessings, I was filled with immense joy.

Guruji, I never imagined that the short time spent with Amma would be so invaluable. This is why Guruji insists that we all visit the Peetham. Now I understand why—to uplift us. I will never forget the experiences at the Peetham with Guruji.





Experiences of Sadhakas

Pachandasi Experiences

Sri Gurubhyo Namaha,

Sri Matre Namaha,

My name is Kiranmayi, and I received the Panchadasi mantra from Guruji a year ago in London. Since then, I have experienced a significant transformation. Panchadasi is the mantra of Goddess Lalitha Tripura Sundari, who is known as **Bhoga Moksha Pradayani**. She grants material pleasures and spiritual liberation. Even without asking, you may receive many material gains. However, there is a catch: if you become attached to these material gains, your spiritual practice can be completely disrupted, causing you to fall back to the Muladhara chakra. Rising again becomes very difficult.

If you accept these gains as her Maya (illusion) and do not get attached, real transformation begins within you. Otherwise, you remain an ordinary human being. My Guruji says that regardless of life's difficulties, never leave the holy feet of the Divine Mother.

From the time I received the Panchadasi mantra, my thought process has changed significantly. Panchadasi connects us with people around us, with our soul, and with the Paramatma (Supreme Soul) within us. You begin to show love towards all beings. This mantra teaches us that our joy and happiness lie in being one with all. Even if someone speaks negatively about you or harms you, you show compassion towards them. You no longer get angry for what they have done. Ultimately, nobody is perfect; we all have different natures, just as the Divine Mother has different avatars.

We should help each other and solve the puzzle of life rather than competing and feeling jealous of others' successes. When we think like the Divine Mother, we experience divinity within us. For example, if two people with the same interests meet and their thoughts align, they experience the same things together. This transference means an expansion of your consciousness to include the other being as part of yourself, allowing both to experience the same thoughts without speaking. This is called **Digambara Tatvam**.

There are three conditions for true, fruitful worship of the Goddess Mother:

1. Shed the desire for wealth
2. Shed the desire for women (sensual pleasures)
3. Shed the desire for worldly success

This is called real Saubhagyam. True happiness comes from gaining knowledge from your Guru and sharing it with others. Real happiness comes from donating to those in need, seeing someone heal from pain, and feeding the needy. These actions provide permanent happiness, unlike temporary pleasures like vacations, good food, and movies, which do not

bring lasting satisfaction.

Don't you think the whole universe is communicating with you? From the time we wake up until we sleep, and even in our dreams, the universe communicates with us every minute and every second. Pay attention to these signals, observe the patterns in your thoughts throughout your daily activities.

We should know that where there is worldly enjoyment, there is no salvation, and where there is salvation, there is no enjoyment. For the great worshippers of the Divine Mother, both worldly enjoyment and salvation are at hand.

Humans, when stuck in the body, are called Jiva. Jiva does not understand anything. By chanting the Panchadasi mantra, we slowly realize our true self. Regular chanting and understanding the meaning of the mantra helps us overcome weaknesses produced by our sensory and action organs. This leads us towards the path of consciousness and self-realization. **"Asatoma sad-gamaya"** means "lead me from untruth to truth." Here, our body is untruth, or Maya. We often fall into the world's Maya. Truth is light, and enlightenment is the truth of life. We must remove darkness from our lives. Darkness is Tamas Guna (quality of ignorance). Ego is Tamas. We should move our consciousness from darkness to light.

"Mananaat trayathe iti mantram" means those who always chant the mantra will know the paradevata (supreme deity). In Panchadasi, there are three Kutas: Vagbhava Kuta, Kamaraja Kuta, and Shakti Kuta. Vagbhava Kuta gives Brahma Varchassu (spiritual radiance) and good nature. Kamaraja Kuta gives desired results. Shakti Kuta gives Moksham (liberation).

As I decoded the meaning of the Panchadasi mantra, I found it directly linked with Nitya Devatas. This mantra belongs to Goddess Lalitha Tripura Sundari. The first set of Panchadasi mantra says the Divine Mother had a desire to create the universe with the power of illusion (Maya). This is bliss, and those who chant this set of Panchadasi transform from normal human beings to Brahma themselves.

The second set says that once creation is done, the Divine Mother preserves the creation with her sustenance Shakti. She energizes the whole universe to preserve it. This perseverance is bliss. When an upasaka (devotee) chants this set of Panchadasi, they transform into Vishnu.

The third set says the Divine Mother absorbs everything she created and shows the origin or source from where we have come. This is bliss. Those who chant the Panchadasi mantra slowly transform into the Divine Mother herself, Lalitha Tripura Sundari. Tripura represents the three sets in Panchadasi, and Sundari means she makes us realize that our sorrows and sufferings are delusions of our minds, misconceptions born out of ignorance and ego. When we realize the truth, we start loving everything. She is the power of spiritual knowledge (Jnana Shakti).

The simple meaning of the Panchadasi mantra is that it explains the three roles of life: creation, sustenance, and destruction, thereby removing ignorance and ego in devotees by increasing love in their hearts for everything around them without attachment. This mantra represents the knowledge of the supreme self.

The regular chanting of Panchadasi makes the person's mind like the full moon (Poornima) with all the Chandra Kalas (phases of the moon) in it.

All Nitya Devatas reside inside your mind, and we become Shodasi Mahanitya (Aham Shodasi Mahanitya Sri Padukam Poojayami Tarpayami Namaha).

I thank my Guruji for giving me Diksha (initiation) of the Panchadasi mantra and allowing me to share my insights on "Transformation with Panchadasi." Disciple of Guruji

Sri Gurubhyo Namaha



Kiranmayi Chunduru
London



Tenali Ramakrishna Story

The Donkey's Salutation



In the court of Sri Krishna Devaraya, the Prathana Guru Sri Tatacharya had a habit. If he met anybody from other caste on his way, that too in the presence of his courtiers, he would cover his face with a cloth and go ahead. The others who noticed this got very angry. But no one dared to tell this to the King.

m
i n
a cloth
n o o n e

A few discussed the matter with Tenali Ramakrishna. They informed Tenali Ramakrishna that the sentiments of others were being hurt due to Tatacharya's strange behavior and he should come up with some trick so that Tatacharya would not have behave this way. Tenali Ramakrishna said ok and sent them away. One day Tenali Ramakrishna asked Tatacharya about the same thing. He prayed to be told why he was covering his face like that.

Tatacharya said, "all of them are sinners, we shouldn't even see their face. If we see their face, we will be reborn as animals. And especially he said that one has to be born as a donkey."

Tenali Ramakrishna said ok and left.





A few days later, Srikrishna Devaraya, while traveling with his courtiers, was crossed by a herd of donkeys. Tenali Ramakrishna, who was waiting for a good moment, immediately went to the group of donkeys and started saluting each donkey one by one.

All those who saw this noticed him in surprise. Srikrishna Devaraya asked Ramakrishna why he was doing that. Tenali replied, “Maharaja, these donkeys are not ordinary. All these are the family members of our Tatacharya in the past life. See, this donkey was the grandfather of Tatacharya in his previous life. And this is Tatacharya’s brother.”

Hearing this, the Tatacharya got angry. Tatacharya scolded Tenali Ramakrishna saying how dare you talk about our ancestors like this. He told Maharaja that Tenali Ramakrishna is insulting him and his ancestors.

Immediately Tenali Ramakrishna apologized to the King and said, “I do not mean to insult him or his family members. However, the Tatacharya himself told me this one day”.

Tatacharya asked angrily “what is the matter?”



Tenali Ramakrishna replied, “same, you said that if you see people of other castes, you will be born as a donkey in the next.”

Srikrishna Devaraya, who understood the matter, asked Tatacharya whether it was true what he said. The Tatacharya replied that it is true.

“There are no caste differences in my kingdom. Everyone is equal to me,” said Srikrishna Devaraya and warned that anyone who does not follow this rule will be punished.

Tatacharya realized his mistake and sought Maharaja's forgiveness. Since then,

the Tatacharya did not go around with his face covered.

Moral of the story:

It is very wrong to separate human beings on the basis of differences like caste, religion, color.





Festivals of the Month

7
July
2024

Festivals in July

July 2, Tuesday: Yogini Ekadashi

July 3, Wednesday: Krishna Paksha Pradosh Vrat

July 4, Thursday: Masik Shivaratri

July 5, Friday: Jyeshtha Amavasya

July 6th to 14th : Vaaraahi Navaratri Celebrations

July 7, Sunday: Jagannath Rath Yatra

July 16, Tuesday: Karkataka Sankranti

July 17, Wednesday: Devshayani Ekadashi & Ashadha Ekadashi

July 18, Thursday: Shukla Pradosh Vrat

July 21, Sunday: Guru Purnima & Ashadha Purnima Vrat

July 24, Wednesday: Sankashti Chaturthi

July 31, Wednesday: Kamika Ekadashi





Upcoming Events



July 6th to 14th 2024
Vaaraahi Navaratri

Srividya Jnana Peetham

Vaaraahi Navaratri **Celebrations!!!**

At our Peetham in Kancheepuram

Daily Programs:

- ▼ Nitya puja morning and evening
Vaaraahi sahasranaama parayanam
- ▼ Vaaraahi Tarpanam
- ▼ Vaaraahi yantra puja
- ▼ Vaaraahi homam with traditional
and rare ahuti materials



July 21th
Guru Purnima

Srividya Jnana Peetham

Guru Purnima **Celebrations!!!**

At our Peetham in Kancheepuram





Sri Vidya Classes

Srividya Class Modules Details for the Month of July

July 16th (in English)

Advanced Srividya Classes (Module 7)
from 6:00 PM to 9:00 PM IST (Online and Offline)

July 17th (in Telugu)

Advanced Srividya Classes (Modules 7),
from 5:00 PM to 9:00 PM IST (Online and Offline)

Navavarana Puja Classes

Conducted by Guruji in Telugu and English

Dates: From July 18, 19 to 20

Time: Gurukula style (whenever Guruji gets time as per Amma's instructions)

To register for the Basic Sri Vidya classes please click the link given below.

<https://srimeru.org/cloud/workshopregistration>



GURUVANI

Picture Gallery



Hanumajjayanthi puja in Hyderabad by Guruji and Amma



Nitya puja by Guruji in peetham



Nitya puja by Guruji in peetham



Guruji making the first dig in land



Puja by visalamma



Soil testing being done in peetham land in Kancheepuram



Words of Treasure

**Pujas may grant us merit (punya),
but only service (seva) can burn away our past sins (paapa karma).**

- Guru Karunamaya



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