

Sri Shankaracharya
Jayanthi, April 25

Vol 08 APRIL 2023



guruvani

Srividya Learning Centre Newsletter

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*Shruti Smriti purananam aalayam karunaalayam |
Namami Bhagavadpaadam Shankaram Lokashankaram ||*

गुरुवाणी

DHYAANAM



Shri Maha Lakshmi Devi Dhyaanam

lakshmeem ksheera samudra-raaja thanayaam shree rangadhaamesvareem
daseebhuutha samastha deva vanithaam lokaika deepaamkuraam
shree manmanda kataaksha labda vibhava brahmendra gangaadharaam
thvaam thrilokya kutumbineem sarasijaam vande mukunda prayaaam



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Pancha Pooja

Embracing the Wisdom of the Five Elements

By Sri Guru Karunamaya (Transcription of talk by Guruji)

In the sacred practice of Sri Vidya, Pancha Pooja plays a pivotal role in honoring the Divine Mother by embracing the essence of the Five Elements (Pancha Bhootas). As we embark on a spiritual journey towards self-discovery and enlightenment, these elements teach us valuable lessons about life and how to attain a state of divine oneness. Today, we delve into the profound significance of Pancha Pooja and how the practice can help us overcome our limitations and connect with the Divine Mother.

Each stotra begins with the Rishi, Chanda's (meter), deity, beejam (root), and keelakam (key), followed by the Dhyana Slokam. After the Dhyana Slokam, there is a brief statement, "**lamityadi pancha poojaam kuryaath.**"

The Divine Mother is deeply connected to the Five Elements (Pancha Bhootas) in creation, and She imparts profound wisdom through these elements. As we ask ourselves, "**how should I be?**," we strive to comprehend our true selves and the Divine Mother, ultimately reaching a stage where there is no more knowledge to acquire. The Five Elements guide us on how to live in order to attain this state. In devotion to the Divine Mother, we perform Pancha Pooja, incorporating the essence of the Pancha Bhootas.

First Upachara – Gandham (Sandalwood Paste)

"Iam Prithvittatwatmikayai gandham kalpayami namah".



The first offering is associated with Prithvi (Earth) element. The sandalwood paste (gandham) we offer reminds us of the Earth element. The term Prithvi evokes the image of Bhoo Matha (Mother Earth). Sandalwood imparts the wisdom of practising patience, akin to the patience of Bhoo Matha.

Gandham, or Sandalwood, has the power to enhance our relationships with others. By offering high-quality sandalwood to God, we can improve our connections with the people around us. Sandalwood teaches us to exercise patience like Bhoo Devi in any situation, place, or with any person we encounter, ensuring that all our relationships are harmonious.

Furthermore, in "Iam Prithvitattwatmikayai," "LAM" represents the Mooladhara Beejaksharam. The qualities of Mooladhara are doubt and fear. This Upachara aims to help us overcome these traits, allowing us to see every person we meet as a manifestation of the Divine Mother. By applying sandalwood paste to the Mother or ourselves, we are reminded of the Earth element and should strive to cultivate the same level of patience as Bhudevi.

Second Upachara – Pushpam (Flower)



"ham Akasatattwatmikayai indriya nigraham pushpam kalpayami namah"

During pooja, using fully bloomed flowers instead of buds is recommended. A blossoming flower symbolizes the expansion of our conscience (antahkarana) and the importance of being open-minded. An open-minded approach means respecting others without expecting anything in return, even if they may not reciprocate that respect.

In a different context, our senses (indriyas) are often likened to horses, reacting to every action. The intellect (Buddhi) activates the senses, often leading to impulsive thoughts and reactions. To truly expand our conscience, we must gain control over our senses. Doing so helps us to break free from the limited perspective of "my house, my family, my money, my religion, my God," allowing us to embrace a boundless, infinite mindset.

The fully bloomed flower serves as a reminder: "My child, escape this iron cage and embrace the Akasha tattwa. Let your conscience expand without limits as the sky is infinite!"



Third Upachara – Dhoopam



“Yam vayutattwatmikayai arishadvarga visarjanam dhoopam kalpayami namah”

When we think of offering dhoopam or incense during worship, many people light a regular incense stick on ordinary days and perhaps a special one during festivals. Some may even light a bundle of incense sticks, show them to the deity, and consider the task done.

While this is not inherently wrong, there is a deeper

meaning in the phrase “Yam vayutattwatmikayai arishadvarga visarjanam dhoopam kalpayami namah.” Yam signifies killing, and the goal here is to eliminate or control the arishadvargas – kama (lust), krodha (anger), lobha (greed), moha (infatuation), mada (arrogance), and matsarya (jealousy). Lighting even one incense stick should be done with intention and emotion; without that, there is no purpose in lighting multiple sticks.

The saying “dahyate iti dehah seeryate iti sareerah” reminds us to awaken and recognise the barriers preventing us from embracing spirituality. These barriers are the arishadvargas that hinder our spiritual progress. Incense sticks can come in various colours, such as black, blue, etc., but only white is considered pure. These colours symbolise the impurities within us, and just as we light the incense stick, we should strive to burn away our impurities.

When offering dhoopam to the Divine Mother, we should express our gratitude, thinking, “Mother, you have reminded me of my responsibility through this incense stick. Thank you!” It is important to recognise that no one can completely overcome the arishadvargas. However, we must continually strive to keep them under control to progress on our spiritual journey.

Fourth Upachara – Deepam (Lamp)



“ram tejas tattwatmikayai chitkaLaa deepam kalpayami namaha”

Present the lamp to the Divine Mother. It may seem puzzling that we offer a lamp to the Mother, who is the embodiment of light. “chitkaLaa deepam kalpayami namaha” signifies that the offering of the lamp represents our prayer for the continuous flow of knowledge (jnanam) within us.

The light of knowledge (jnanagni) enables us to see the



The light of knowledge (jnanagni) enables us to see the Divine Mother within ourselves through the Life Energy (Prana Shakti) when the Chitkala, or divine consciousness, pervades our entire being. This Upachara reminds us that when we can perceive the Mother as the essence of consciousness within us, we can also see Her in the external world.

We should focus on the light as we present the lamp to Mother. This light should remind us to keep our minds constantly attuned to the Divine Mother, whether our eyes are open or closed.

When can we achieve this state of constant awareness? It becomes possible when we recognise the Chitkala within ourselves.

When will we be able to access the Chitkala? It becomes accessible when there is an unceasing flame in our Ajna chakra.

A Brahmin is said to be a nityaagnihotri, meaning one who performs homam daily. While performing the physical homam is important, the ever-glowing flame of knowledge (jnanagni) at the Ajna chakra holds even greater significance. The lamp serves as a reminder of this fire of knowledge (jnanagni).

Fifth Upachara – Naivedyam



"Vam Amrutha tattwatmikayai SivaSakti samarasyam naivedyam kalpayami namaha"

Some may wonder if they have Sri Chakra at home, whether they must offer nine different types of Naivedyam (food offering to God) and one Mahanaivedyam. According to Parasurama KalpaSutram, Mahanaivedyam is achieved when a couple does not argue or fight but shares mutual respect and affection.

At home, we offer Naivedyam, while outside the house, we offer Mahanaivedyam, reflecting our

relationship with the greater world. Regardless of the number of offerings made as naivedyam, sharing them with others without discriminating based on caste, creed, or religion is crucial. Everyone, even a roadside beggar, is entitled to Mother's Prasadam. It is a best practice to understand this concept and offer naivedyam at home while sharing it with others.

As living beings (jeeva), we should recognize all other living beings as forms of Brahma. This includes humans, insects, birds, and animals, as they are all Mother's creations and her children. Living in harmony with all living beings and being content with this great family brings happiness to the Mother, the Head of the Family, Mahanaivedyam.



Neerajanam: A Path to Devotion, Service, and Self-Realization



"Sam kalatmane manolayam Ananda karpooora neerajanam kalpayami namah"

This verse emphasizes the importance of knowledge and selfless devotion in our spiritual journey. "Ananda Karpooram" refers to camphor, which burns without resistance or thoughts of personal gain, symbolizing a pure, selfless offering in the worship of the Divine Mother. Neerajanam teaches us that our body,

composed of the Five Elements, should be dedicated to serving God and society. The essence of this knowledge is represented by the syllable "sam."

By understanding the underlying principles of Pancha Pooja and performing the rituals with sincere devotion, we derive more significant benefits from the practice. Engaging in Pancha Upacharas externally helps us gain control over our Five Senses (Pancha Indriyas), ultimately revealing the Divine Mother, who is seated on Five Bodies (Pancha Prethaasanaseena) and embodies the Five Brahmas (Pancha Brahma Swaroopini). Without this knowledge, the human body is considered a lifeless shell, akin to a walking ghost.

Those who do not contemplate God are deemed walking dead bodies, while those who continually remember God are seen as walking Gods. All the Brahmas are drawn to the presence of the Divine Mother. When we comprehend this profound principle, we can discover the Pancha Brahmas within ourselves, leading to a deeper connection with the divine and a more profound sense of self-realisation.





Support the development of SriVidya 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 Sri Vidya Jnaana Peetham in Kancheepuram

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SAADHANA

Chatushshashtī Upachara
Puja Vidhi



SAADHANA

1. Gurudhyanam

If you have Guru mantra deeksha, you can recite it twice, otherwise, you can recite the sloka given below with Namaskara mudra or Guru mudra:

Guru Brahma Guru vishnuhu Gururdevo Maheswaraha
Guru Saakshaath Para Brahma Tasmai Sree Gurave Namaha

2. Ganapati Dhyanam

If you have Ganapati mantra deeksha, you can recite it for 4 times, or you can recite the sloka given below once with Namaskara mudra:

Suklaambaradharam vishNum SaSivarNam chaturbujam
prasanna vadanam dhyaayeth sarva vighnopa Samtaye

3. Achamanam

Take a spoonful (do not use steel) of pure water in your right hand and drink without touching your upper lip reciting:

Eim Aatma Tatvaaya Swaahaa
Kleem Vidya Tatvaaya Swaahaa
Souhu Siva Tatvaaya Swaahaa

Pour water into a plate in such a way that water flows between your middle and ring fingers into the plate and recite:

Eim Kleem Souh Sarva Tatvebhya Swaahaa

4. Pranayamam

Closing your left nostril with your right ring finger breathe into the right nostril reciting Gayatri Mantra mentally once. Now close the right nostril also with your right thumb and hold the breath inside reciting Gaayatri Mantra mentally twice.

Open the left nostril and breathe out slowly reciting Gaayatri Mantra mentally once.

Hold the breath outside without breathing in and recite Gaayatri Mantra mentally once.

Closing your Right nostril with your right thumb and breathe into the left nostril reciting Gaayatri Mantra mentally once.

Now close the left nostril also with your right ring finger and hold the breath inside reciting Gaayatri Mantra mentally twice.

Open the Right nostril and breathe out slowly reciting Gayatri Mantra mentally once.

Hold the breath outside without breathing in and recite Gayatri Mantra mentally once.



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Om Bhoor Bhuvah Suvaha Tat Savitur Varenyam
Bhargo Devasya Dheemahi Dhiyo Yonah Prachodayaath

5. Sankalpam

Take Akshatas in your right fist and keep your right fist on your left palm and keep both on your right thigh and recite:

mama upaatta samastha duritakshaya dwaaraa Sree Lalitha parameswaree devatha muddisya Sree Lalitha parameswaree devatha preethyartham Sree Lalitha parameswaree devatha chatushshashtyupachara poojam karishye

Put the akshatas along with some water on a plate.

1. Devi Swaroopam Dhyanam

Take white-, red- and yellow-coloured flowers in trikhanda mudra (if you don't know, you can use namaskara mudra at your chakra and meditate with the following sloka:

Hrichhakraस्थां अंतःसुशुम्नां पद्मातवेः बेदना कुसलां
मोहान्दहाकारा परिपन्थिनीं समविदग्निं
सिवा दीपा ज्योति रूपायै
अदिपारां समविदग्निं श्री ललितायै नमो ध्यायामि

Inhale fully, meditate on Mother's face, heart and waist, hold the breath, and recite the following sloka:

Aim hreem sreem hreem sreem souh lalitayai Amrutha Chaitanya moortim kalpayami namah

Exhale while meditating on Ananda Bhairava and Bharavi (Mother with Siva in a happy moment) and recite the following sloka:

Aim hreem sreem hsrain (for Mother Hasrain) hsrkleem (for Mother hasra kleem) hsrauh (for Mother hasra saoh) namah

Hold the breath outside (neither inhale nor exhale) and recite:

Aim hreem sreem maha padma vanaantasthe karanananda vighrahe sarve bhoota hite maatah yehyehi parameswari sri Lalitha para chaitanyam avahayami

Exhale into the flowers in hand and leave those on Sri Chakram.



2. Devi Aavahanam

Take some flowers and akshatas in right hand and recite:

Bindu chakre sreemat kameswaranke
Sree Lalitha para chaitanyam avahayami
Devi poojartham Sri Chakra gatha
Sarvavarana devathan avahayami
Chaturayatana devathan avahayami
Indradi loka palakaan avahayami
Divya sidhha manavaugha guroon avahayami
Samasta desa kala prani gata chaitanya avahayami
Yakshini kinnera sidhha sadhya gandharva apsaradi
Sattva guna pradhanaan avahayami
Mahaa chatushshashti koti yogini yogi gana sevitaan avahayami
Sringara kama leela sangeeta natya veera goshti pradarsakaan avahayami

And then, recite the following Prana Pratishtha mantram.

3. Prana Pratishtha

Om aim hreem sreem
Aam hreem krom yam ram lam vam Sam sham sam ham
Om hamsah soham soham hamsah
Sivah sri chakrasya mama guru devasya Sri Lalitaya
Mama pranaah iha pranaah
Mama jeeva iha sthitha mama sarvendriyani
vajmanah chakshusrotha jihvaaghraana vaakpaani paada payoopastha iha sthithaah, ihaiva aagathya,
asmin ethath bimbe, sukham chiram thishThantu swaha
Om asuneete punarasmaasu chakshuh punah prana mihano dehi bhogam jyokpasyema
Soorya muchharantam manumate mriLayaanamah swasthi amrutham vai pranaah
Amrutam aapah praaNaaneva yadhasthaanamupahvayate
Prana pratishTaapana muhurto sumhurto astu
Aavaahito bhava sthaapito bhava suprasanno bhava varado bhava avakunthito bhava
Sthiraasanam kuru kuru praseeda praseeda

Leave some flowers and akshatas on Sri Chakra

1. Om aim hreem sreem Lalitayai padyam kalpayami namah (wash Mother's feet)
2. Om aim hreem sreem Lalitayai arghyam kalpayami namah (Wipe Mother's hands)
3. Om aim hreem sreem Lalitayai aabharanaaropanam kalpayami namah (gently take Mother's jewellery)



SAADHANA

4. Om aim hreem sreem Lalitayai Sugandha tailabhyanganam kalpayami namah (imagine applying sandalwood oil (chandanadi Sugandha tailam) on Mother's head and offering some akshatas)
5. Om aim hreem sreem Lalitayai majjana sala pravesanam kalpayami namah (Imagine taking Mother to Bathroom and offer some akshatas)
6. Om aim hreem sreem Lalitayai majjana mandapa mani peethopavesanam kalpayami namah (imagine seating mother on a seat studded with jewels and offer some akshatas)
7. Om aim hreem sreem Lalitayai divya sneeeyodvartanam kalpayami namah (sprinkle water mixed with the powder of jajikaya, japatri, edible camphor, saffron, elaichi on Mother)
8. Om aim hreem sreem Lalitayai ushnodaka snanam kalpayami namah (Sprinkle some water on Mother while reciting Om Namassivaya. Imagine that when Mother hears that Om Namassivaya, She will be ecstatic, and the water sprinkled on Her will evaporate)

The following mantras should be recited while offering panchamrutha abhishekam to Mother. Panchamrutha mantras:

- **Water:**

Om aapohishta mayobhuvasthana oorje dadhaatana
Maheranya chakshase yovassiva tamorasah tasya
Bhaajayate hanah
Usateerava maatarah tasmaa aranga maamavo
Yasyakshayaaya jinvadha aapojana yadhaachanah
Sudhhodaka snaanam snapayami

While reciting this, do abhishekam with water

- **Milk**

Om aapyaaya swasametute viswatah soma vrushniyam
Bhavaa vajasya sangadhe ksheerena snapayaami

While reciting this, do abhishekam with milk

- **Ghee**

Om Sukramasi jyotirasi tejosi devovah savitaa
Tpunaa twa chhidreNa pavitreNa vaso, sooryasya rasmibhih
Aajyena snapayami

While reciting this do abhishekam with ghee



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- Honey

Om madhuvaataa rutaayate madhuksharamti sindhavah
maadhveerNa santwaushadheeh
madhu naktamutoshasi madhumatpaardhi vagam rajah
madhudyaurastunah pitaa
madhumaanno vanaspatir madhumaagm astu sooryah
maadhveergavo bhavantunah
madhu madhu madhu madhunaa snaapayami

while reciting this do abhishekam with honey

- Sugar Water

Om swaadupavasya divyaaya janmane
Swwadurindraya suhabetu naamane
Swaadurmitraya varunaya vayave
Brihaspataye madhumaagm adaabhyah
Sarkarodaka snaanam snaapayami

While reciting this do abhishekam with sugar water

- Fruit juice

Om yaah phalinee ryaa aphalaa apushpaa yaascha pushipinee
Brihaspati prasootastaano munchastwagm hasah
Phalodakena snaapayami

While reciting this do abhishekam with fruit juice

- Water (sudhhodakam)

Om aapohishta mayobhuvasthana oorje dadhaatana
Maheranaya chakshase yovassiva tamorasah tasya
Bhaajayate hanah
Usateerava maatarah tasmaa aranga maamavo
Yasyakshayaaya jinvadha aapojana yadhaachanah
Sudhhodaka snaanam snapayami

While reciting this, sprinkle water one more time.



SAADHANA

Om Amrutaabhishekostu, kanakabhishekostu, hiranyaabhishekostu, suvarnabhishekostu, sarva mangalaabhishekostu, mahabhishekostu, aatmabhishekostu, om santih santih santih

Om aim hreem sreem Lalitayai kanaka kalasachyuta Sakala teethaabhishekam kalpayami namah (take water from sacred rivers or pure water in golden or silver kalasam and pour on Mother as bathing Her)

9. Om aim hreem sreem Lalitayai dhauta vastra parimarjanam kalpayami namah (wipe Mother's body with a white cloth)

10. Om aim hreem sreem Lalitayai aruna dukoola paridhaanam kalpayami namah (wrap a red cloth around Mother)

11. Om aim hreem sreem Lalitayai aruna kuchottareeyam kalpayami namah (wrap a red cloth around Mother's chest)

12. Om aim hreem sreem Lalitayai aalepa mantapa pravesanam kalpayami namah (imagine taking Mother to a room where sandalwood is applied and offering some akshatas)

13. Om aim hreem sreem Lalitayai aalepa mantapa mani peethopavesanam kalpayami namah (Imagine seating Mother on a jewel studded seat in sandalwood applying room)

14. Om aim hreem sreem Lalitayai Chandana, agaru, kumkuma, sanku, mrugamada, karpooora, kastoori, gorochanadi divya gandha sarvangena vilepanam kalpayami namah (apply the aromatic(fragrant) substances to Mother)

15. Om aim hreem sreem Lalitayai kesabharasya kaalaagaru dhoopam kalpayami namah (imagine applying sambrani dhoopam to Mother's hair and show sambrani at Mother's back)

16. Om aim hreem sreem Lalitayai mallika, malathi, jathi champaka, asoka, sataptra, pooga kuhali, punnaga, kalhara mukhya sarva rutu Kusuma maalaam kalpayami namah (imagine offering fragrant flowers to Mother and offer some flowers)

17. Om aim hreem sreem Lalitayai bhooshana mantapa pravesanam kalpayami namah (imagine taking Mother to jewellery room and offering her akshatas)

18. Om aim hreem sreem Lalitayai bhooshana mantapa mani peethopavesanam kalpayami namah (imagine seating Mother on a jewel studded seat in jewelry room and offer akshatas)

- From here Mother's jewelry is described. As and when a jewelry is mentioned, imagine decorating Mother with that and offer akshatas



SAADHANA

19. Om aim hreem sreem Lalitayai nava mani makutam kalpayami namah (imagine decorating Mother with crown and offer akshatas)
20. Om aim hreem sreem Lalitayai Chandra sakalam kalpayami namah (imagine decorating Mother with Chandra vanka and offer akshatas)
21. Om aim hreem sreem Lalitayai seemantha sindhooram kalpayami namah (imagine applying sindhoor to Mother and offer akshatas or flowers)
22. Om aim hreem sreem Lalitayai tilaka Ratnam kalpayami namah (apply tilakam to Mother)
23. Om aim hreem sreem Lalitayai kaalaanjanam kalpayami namah (apply kajal to Mother)
24. Om aim hreem sreem Lalitayai pali yugalam kalpayami namah (decorate Mother's ears with studs)
25. Om aim hreem sreem Lalitayai manikundala yugalam kalpayami namah (decorate Mother with hanging earrings)
26. Om aim hreem sreem Lalitayai nasabharanam kalpayami namah (decorate Mother with nose ring)
27. Om aim hreem sreem Lalitayai adharayavakam kalpayami namah (apply color to Mother's lips)
28. Om aim hreem sreem Lalitayai Prathama bhooshanam kalpayami namah (offer mangalasootram to Mother)
29. Om aim hreem sreem Lalitayai kanaka chintaakam kalpayami namah (offer chintaaka patakam to Mother)
30. Om aim hreem sreem Lalitayai patakam kalpayami namah (offer patakam to Mother)
31. Om aim hreem sreem Lalitayai maha patakam kalpayami namah (offer large patakam to Mother)
32. Om aim hreem sreem Lalitayai muktavalim kalpayami namah (offer Pearl chain to Mother)
33. Om aim hreem sreem Lalitayai ekavalim kalpayami namah (offer a single line chain to Mother)
34. Om aim hreem sreem Lalitayai channa veeram kalpayami namah (offer yagnopaveetam to Mother)
35. Om aim hreem sreem Lalitayai keyura yugala chatushtyam kalpayami namah (offer vanki to Mother's four hands)



SAADHANA

36. Om aim hreem sreem Lalitayai valayvalim kalpayami namah (offer bangles to Mother's hands)
37. Om aim hreem sreem Lalitayai oormikavalim kalpayami namah (Put on rings to Mother's fingers)
38. Om aim hreem sreem Lalitayai kaanchi daamam kalpayami namah (put on a silver key bunch at Mother's waist)
39. Om aim hreem sreem Lalitayai kati sootram kalpayami namah (put on the gold waistband to Mother)
40. Om aim hreem sreem Lalitayai soubhagyabharanam kalpayami namah ()
41. Om aim hreem sreem Lalitayai paada katakam kalpayami namah (put on anklets to Mother)
42. Om aim hreem sreem Lalitayai ratna noopuram kalpayami namah (put on a thin chain from Mother's anklets to toe rings)
43. Om aim hreem sreem Lalitayai paadanguleeyakam kalpayami namah (put on toe rings to Mother)
44. Om aim hreem sreem Lalitayai eka kare pasam kalpayami namah (keep Pasam in Mother's left hand)
45. Om aim hreem sreem Lalitayai anya kare ankusam kalpayami namah (keep Ankusam in Mother's right hand)
46. Om aim hreem sreem Lalitayai itara kare pundrekshu chaapam kalpayami namah (keep sugar cane bow in Mother's left hand)
47. Om aim hreem sreem Lalitayai apara kare pushpa banaaan kalpayami namah (keep fice flower arrows in Mother's right hand)
48. Om aim hreem sreem Lalitayai sreeman manikya paduka kalpayami namah (offer flowers at Mother's feet)
49. Om aim hreem sreem Lalitayai swasamaana vesaabhiraavarana devathaabhih saha mahaa chakraadhirohanam kalpayami namah (imagine Mother along with avarana devathas and avarana sakthis who are equally powerful and decorated, climbing on to bindusthana and offer flowers at bindusthanam)
50. Om aim hreem sreem Lalitayai kameswaraanka paryanka upavesanam kalpayami namah (imagine Mother sitting on Kameswara's thighs and offer akshatas)



SAADHANA

51. Om aim hreem sreem Lalitayai amrutasana chashakam kalpayami namah (imagine that Mother is having Amrutham and offer her milk)
52. Om aim hreem sreem Lalitayai achamaneeyam kalpayami namah (imagine Mother having water and offer water to Her)
53. Om aim hreem sreem Lalitayai karpooora veetikam kalpayami namah (offer tamboolam with jajikaya, japatri, saffron, edible camphor, elaichi powder, dates to Mother)
54. Om aim hreem sreem Lalitayai anandollasa vilasa hasam kalpayami namah (offer white colored flowers like jasmine or jaji flowers with happy smiling face to Mother who is tired of seeing the desire-filled devotees faces)
55. Om aim hreem sreem Lalitayai mangalaaartikam kalpayami namah (show ghee lamp to Mother, one can read sapta sloki Durga slokas here)
56. Om aim hreem sreem Lalitayai chatram kalpayami namah (imagine holding an umbrella to Mother and offer a big flower)
57. Om aim hreem sreem Lalitayai chamara yugalam kalpayami namah (offer fan to Mother or show two flowers as fan)
58. Om aim hreem sreem Lalitayai darpanam kalpayami namah (show the mirror to Mother or imagine showing a mirror and offer a flower)
59. Om aim hreem sreem Lalitayai taala vrintam kalpayami namah (fan Mother with palm leaf fan or fan with a big flower)
60. Om aim hreem sreem Lalitayai gandham kalpayami namah (apply sandalwood paste and fragrant substances to Mother)
61. Om aim hreem sreem Lalitayai pushpam kalpayami namah (offer flowers at Mother's feet)
62. Om aim hreem sreem Lalitayai dhoopam kalpayami namah (offer dhoopam to Mother)
63. Om aim hreem sreem Lalitayai deepam kalpayami namah (offer lamp to Mother)
64. Om aim hreem sreem Lalitayai naivedyam kalpayami namah (offer some sweet dish to Mother)

Keep some fruits/freshly cooked food in a plate and sprinkle water in clockwise direction and recite the following mantra:

Om Bhoor Bhuvah Suvaha Tat Savitur Varenyam Bhargo Devasya Dheemahi Dhiyo Yonah Prachodayaath Omaapoyotl rasomrutam brahma bhoorbhavasavarom



SAADHANA

Put a drop of water on the naivedyam and say:

Amruthamastu Amruthopastaranamasi. Sprinkle water in clockwise direction around the offering and recite the following mantra:

satyamtvartena parishimchami - (if it is daytime)
Rutamtvartena parishimchami - (if it is nighttime) and say:
Aim hreem sreem Lalitayai naivedyam samarpayami

Then offer naivedyam 6 times while reciting the following mantras:

Om Pranaaya Swaaha
Om Apaanaaya Swaaha
Om Vyaanaaya Swaaha
Om Udaanaaya Swaaha
Om Samaanaaya Swaaha
Om Brahmane swaha

After Naivedyam say Madhye Madhye Paaneeyam Samrpayami, show that water to Mother, and then have that water.

Recite the following mantra by sprinkling water in an anti-clockwise direction around the plate Amruthamastu Amruthaapidhaanamasi Uttara ouposanam samarpayaami
Imagine washing Mother's hands and saying Hastau prakshalayami, show some water with a spoon (Uddharini) to Mother and leave it on a plate.

Imagine washing Mother's feet and saying Padau prakshalayami, show some water with a spoon (Uddharini) to Mother and leave it on the plate.

Imagine giving water to Mother to drink, say Achamaneeyam samarpayami, show some water with a spoon (Uddharini) to Mother and leave it on the plate.

4. Pooja samarpanam

Take akshataas in your right hand and pour water in a thin stream on the akshataas while reciting the following mantra, water and akshataas should flow through the way between the middle and ring fingers into a plate:

Mantra heenam kriyaa heenam bhakti heenam sraddhaa heenam dravya heenam Parameswaree yath
poojitham mayaadevi paripoornam thadasthuthey
Anayaa Mayaakruta etat poojaa sarvam Sri Lalitha Parameswari Devata anugraha sidhhyartham Sri
Lalitha Parameswari devata arpaNamastu

Dakshina Kasi Kalabhairava Temple

Dharmapuri, Tamil Nadu

Dakshina Kasi Kalabhairava Temple

for relief from Navagraha Doshas

The Dakshina Kasi Kalabhairava Temple is an ancient and well-known temple located in Adiyamankottai in Dharmapuri District, Tamilnadu, which was built around 1200 years ago. It is visited by people from Karnataka, Andra Pradesh & Telangana. It is a major Bhairava temple considered the 2nd oldest in India. The Bhairava has all 8 manifestations in him - Ashta Bhairavar.



Sthala Puranam:

This place was called Tagadur during the Sangam Era(3rd century BCE). King Athiyamān Nedumān Añci ruled it. He is also called the Kadai ezhu vallal (7 great patrons of Tamil) and was a friend and supporter of Avvai Paati, a great saint and Tamil poet.

He was facing many problems in his country, including invasions. He was finding it difficult to manage and restore peace in his kingdom. The astrologers asked him to build a temple for Kala Bhairava. The stone carvings were completed at Kashi, including vedic rituals, then brought here to Tagadur for installation and installation facing south. Kaala Bhairava is with Ruru (Dog) on a Padma peetam(lotus pedestal). It is three feet tall and faces south.

Every time the King went to the battlefield, he would keep his sword in front of Sri Kāla Bhairavar. All his problems and obstacles to his kingdom vanished, and he ably ruled his kingdom thereon. Even today, the replica of the sword, which King Adhiyaman used in the battles, is placed in the temple.

The important feature of this temple is that the ceiling of the big Mandapa(big hall in garbha griha) is divided into 9 squares representing the Navagrahas (9 planets). It is important to walk under each part of the roof representing each Navagraha when entering the garbha griha, rather than going straight through the mandapa and praying to God. Also, you need to maintain silence when walking through them as it is believed that the Navagrahas constantly say "Thadasthu"(so be it!!).



A unique feature of this Bhairava temple is that we can see both a Dog and Nandi with the deity. Although the idol has a Trishul, and a Kapaalam and sports a halo of flames around its head, it is a benevolent form.

Usually, in Shiva temples, you will find Bhairava as one of the deities. In this temple, the only deity is Kaala Bhairava. There are no other deities in the temple. Other than Bhairava, the only statue there is that of a great warrior who is believed to have supported the building of this temple.

Benefits of worshipping in this temple:

By worshipping the divine at this temple, one can reap several benefits, including removing planetary doshas, liberation from delusions, fearlessness, and favourable manipulation of time.

This Deity possesses powerful energy that can shield individuals from negativity and mitigate the negative effects of malefic planets, especially for those born under a Rahu Lagna. Additionally, this deity is the presiding deity of the planet Rahu.

All 27 stars and 12 zodiac signs are present in the holy body of the Kalabhairava deity, as shown in the picture here. People with specific zodiac signs are advised to pray to certain body parts of the deity to clear their dosha.



Mesha (Aries) - the agni on the head,
Rishabam (Taurus) - Face,
Mithunam (Gemini) - neck,
Karkatagam (Cancer) - Breast,
Kanya (Virgo) - Stomach,
Simham (Leo) - lower stomach,

Thula (Libra) - genitals,
Virischikam (Scorpio) - thigh,
Dhanush (Sagittarius) - knee,
Makaram (Capricorn) - below knee,
Kumbham (Aquarius) - Feet,
Meenam (Pisces) - toes.



Special Poojas:

It was on the eighth day (ashtamī) in the dark (waning moon) half of the month (Krishna Paksha) of Margashirsha that Lord Shiva manifested himself as Bhairava. Hence every Ashtami of the month is special.

People light lamps in ash gourd and lemon in three different oils and go around the temple for 18 rounds. Devotees repeat this either on twelve Sundays or three Krishna paksha Ashtami days.

Opening hours :
Morning: 6-12 Pm
Evening: 4-8 Pm

Address & Contact Phone:
Dakshina Kashi Kalabhairava Temple,
Athiyaman Kottai,
Salem Bye-Pass Road,
Dharmapuri - 636705,
Tamilnadu, India.

Executive Officer: M.Shanmugam.,
Phone: 8778165925
Office: 04342-244123

Contact Person : R. Kirupakaran Gurus, Sivakama Siromani
Phone : 09443272066

Website :
<http://kalabairavar.dpi.net.in/home.php>

How to reach this place :

Plenty of special buses from "Hosur to Salem / Krishnagiri to Salem / Dharmapuri to Salem" stop near the Temple. Those coming in the reverse direction also stop.



Remedies for Kalasarpa Dosham

Kalasarpa dosham is a curse that affects an individual and their descendants if any of their ancestors have killed one or more snakes, especially a male and female pair, without performing proper funeral rites. This curse manifests in various problems within the family. Although there is no complete remedy, some methods can be followed to alleviate some of the issues caused by the curse.

List of Common Troubles Due to Kalasarpa Dosham:

1. Unmarried children in the family.
2. Married couples without children.
3. A mental illness affects one or more family members.
4. Multiple young family members are dying due to accidents.
5. A family member disappears and remains unidentified.

First Remedy:

To mitigate the effects of kaalasarpa dosham, perform the following steps for 12 consecutive Mondays:

1. Perform abhishekam to a sphatika lingam with panchamarutam while reciting the sarpa sooktam.
2. Meditate while reciting the Manasa Devi stotram.

REMEDIES

3. Perform archana with bilva patram while reciting the chichhakti ashtottaram and offer cow ghee as naivedyam.

Second Remedy:

Perform the serpent pacification (sarpasanti) ritual in Kukke Subrahmanya temple in Karnataka or Nasika Tryambakeswar temple in Maharashtra. The ritual consists of the following steps:

Day 1:

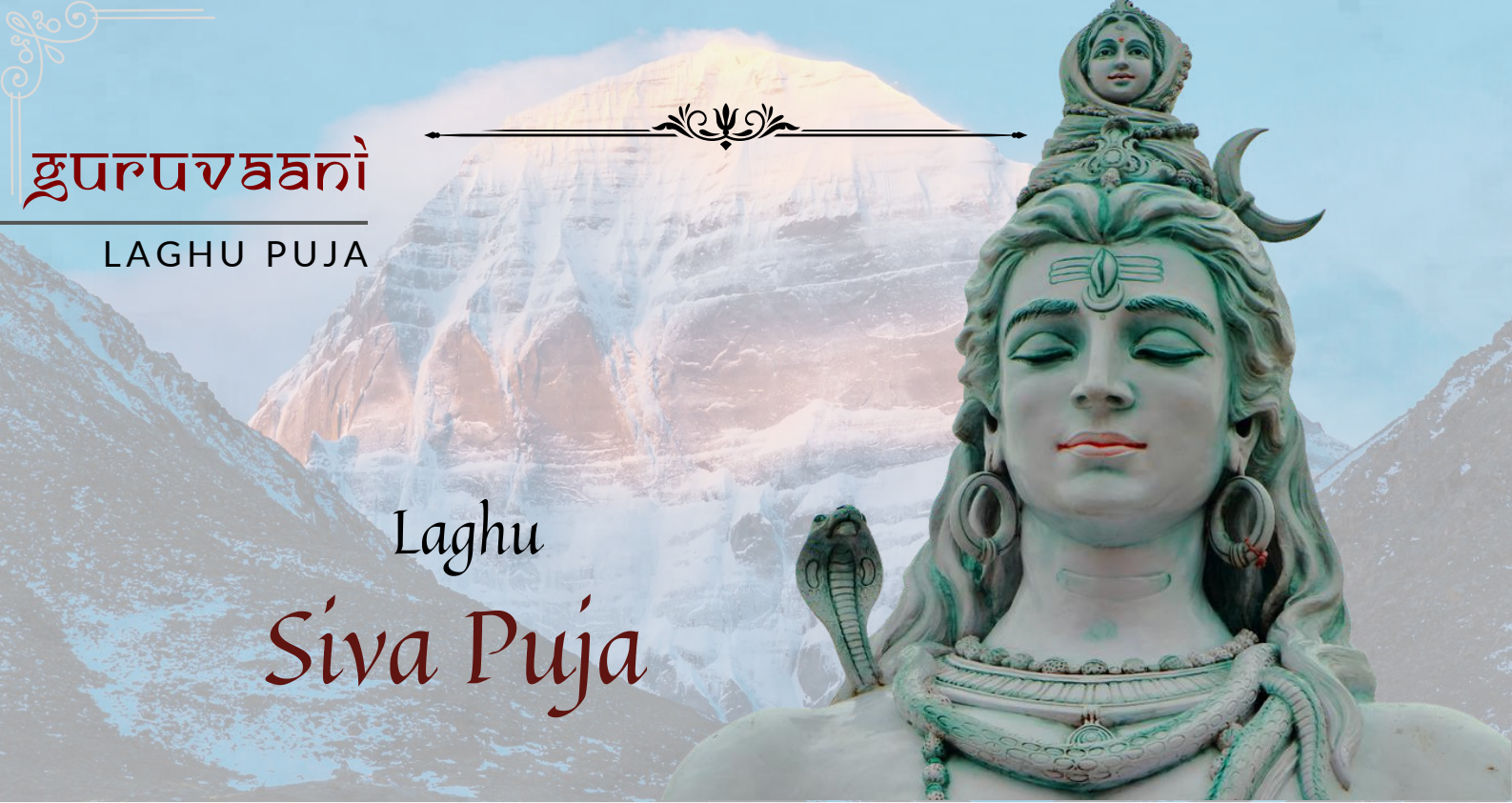
1. Create two snake figures using flour.
2. Re-enact the scene of a snake's death using mantras, then burn one figure and leave the other in the trees to symbolically perform funeral rites and ensure a better afterlife.
3. Observe isolation (asoucham) for the entire day.
4. Refrain from visiting the temple.
5. Eat only food from the temple; avoid outside food.

Day 2:

1. Early in the morning, perform the asteeka homam.
2. On them, invite eight Brahmins and invoke the eight serpent energies, such as takshaka, karkataka, jaratkala, and tila. Offer them dakshina (money) and receive their blessings.
3. Perform the aslesha bali ritual, draw a giant snake on the ground, and perform anna santi (food pacification) at 30 points on the drawn snake body.
4. Lastly, perform a short (laghu) prana pratishtha for a small serpent idol, offer shodasopachara pooja, and establish the idol in a designated place.

Conclusion: Upon performing the above rituals, either complete or partial relief from the problems caused by Kalasarpa dosham can be expected.





Laghu Siva Puja

Meditation of the Guru

If you have received Guru Mantra Deeksha, recite the Guru Mantra twice. Otherwise, recite the following shloka twice while performing either Guru Mudra or Namaskara Mudra:

Gurubrahma, Guruvishnuh, Gururdevo Maheshwarah,
Gurussakshat Parabrahma, Tasmai Sri Gurave Namah.

Meditation of Lord Ganapati

If you have received Ganapati Mantra Deeksha, recite the Ganapati Mantra four times. Otherwise, recite the following sloka once while performing the Namaskara Mudra:

Shuklambaradharam Vishnum, Sashivarnam chaturbhujam,
Prasanna vadanam dhyayet, sarva vighnopasantye.

Achamanam

Using a non-steel spoon (uddharini), pour water into your right hand and recite the following mantras one at a time, taking the water in without touching your upper lip:

Aim Atma Tatvaya Swaha Kleem Vidya Tatvaya Swaha Sauh Shiva Tatvaya Swaha

Afterwards, pour water into your right hand and let it fall into a bowl between your middle and ring fingers:

Aim kleem sauh sarva tatvebhyah svaha

LAGHU PUJA

Pranayama

Perform the following breathing exercise while chanting the Gayatri Mantra:

1. Close your left nostril with the ring finger of your right hand and inhale through the right nostril while chanting the Gayatri Mantra once.
2. Close both nostrils and hold your breath while chanting the Gayatri Mantra twice.
3. Open your left nostril and exhale.
4. Finally, chant the Gayatri Mantra once while holding your breath (inhaling and exhaling).

Repeat this process three times. According to the Shastras, doing this for a few years will give you an energetic divine body.

Sankalpa

Take akshatas (rice grains) mixed with sandalwood powder, turmeric, and kumkum in your right hand. Close your right palm into a fist, place your right fist on your left palm, and rest both hands on your right thigh.

Recite the following sankalpa:

Asya Sri Bhavani Sankara Prana Pratishtha Maha Mantrasyam,
Brahma Rishih, Anushtup Chandah, Sri Bhavani Sankara Swami Devata,
Hram Beejam, Hreem Shaktih, Hroom Tisatam,
Mama Bhavani Shankara Swami Anugraha Prasada Siddhyarthe,
jape viniyogaha

Atha Karanyasah

1. Om Hreem Haum Om Shivaya, Sarvajnaya, Angushtabhyam Namah
2. Om Hreem Haum Om Shivaya, Sarva Thruptaya, Tarjanibhyam Namah
3. Om Hreem Haum Om Shivaya, Nithyamalupta Shaktaye, Madhyamabhyam Namah
4. Om Hreem Haum Om Shivaya, Sarva Gnana Shaktaye, Anamikabhyam Namah
5. Om Hreem Haum Om Shivaya, Nityananda Shaktaye, Kanishtikabhyam Namah
6. Om Hreem Haum Om Shivaya, Ananta Shakti Shivaya, Karatala Karaprushtaabhyam Namah

Atha Hrudayadi Nyasah

1. Om Hreem Haum Om Shivaya, Sarvajnaya, Hrudayaya Namah
2. Om Hreem Haum Om Shivaya, Sarva Thruptaya, Shirase Swaha

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3. Om Hreem Haum Om Shivaya, Nithyamalupta Shaktaye, Shikhayaivashat
4. Om Hreem Haum Om Shivaya, Sarva Gnana Shaktaye, Kavachayahum
5. Om Hreem Haum Om Shivaya, Nityananda Shaktaye, Netratrayaya Vaushat
6. Om Hreem Haum Om Shivaya, Ananta Shakti Shivaya, Astraya Phat
7. Om bhuh bhuvah suvah iti digbandhah

Atha Dhyanam

With Namaskara mudra, the following meditation verses should be recited with devotion.

Slokam

1. Karpura Gauram KaruNavataram Samsara Saram Bhujagendhraharam
Sada Ramantam Hridayaravinde Bhavam Bhavani Sahitam Namami.
2. Vande Mahesam Surasiddha Sevitam, Devangana Geetha Sunrityatushta,
Paryankagam Shaila Suta Sametam KalpadrumaraNya Gatam Prasannam.
3. Dhyayennityam Mahesam Rajata Girinibham Charu Chandravatamsam
Ratnakalpojvalaangam Parashu La Varamrigaabheeti Hastam Prasannam.
4. Padmaasinam Samanthattsuta MamaragaNai Rvyaaghrakrittim Vasaanam
Vishwaadyam Vishwavandyam Nikhila Bhayaharam Panchavactram Trinetrām

Prana Pratishtha:

Take Akshatas in your hands, recite the Prana Pratishtha Mantra provided below, and then place the Akshatas on the Shivalinga.

Aam hreem krom yam ram lam vam sam sham sam ham Lam ksham sah Bhavani Sankara
svamenenamah uchchvasa rupena bahiraagatyam sukham chiram tisthantu svaaha

Mantra:

Asunithe punarasmauchakshuh punah pranamihano dehibhogam
Jyokpasyema suryamucharanta manumate mridayana svasthi
Swamin Sarva Jagannadha yavatpujaavasaanakam
Taavatvam Preeti Bhaavena Lingesmin Sannithim Kuru.

Mantra:

Tryambakam Yajamahe Sugandhim Pushti Vardhanam
Urvarukamiva Bandhanaan Mrityormuksheeyamamritaat
Iti sthaapana mudraam darshayitvaa

LAGHU PUJA

The following mantra should be chanted by placing the palm on the Shivalinga and thinking that one invokes the Supreme Lord.

Mantra:

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat

1. Aavahitobhava, Sthapitobhava, Suprasannobhava, Varadobhava, Sthiraasanam kuru, Prasida Prasida Prasida. Shri Bhavani Shankara Swamine Namaha Aavahanam Kalpayami Namaha – saying this, put the akshatas on the Shivalinga.

2. Om Sadyojaatam Prapadyaami, Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat Om Sri Bhavani Sankara Swamine Namaha Asanam Kalpayami Namaha. Saying that a flower should be kept in front of Shivalinga.

3. Om Sadyojatayawai Namonamah tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat Om Sri Bhavani Sankara Swamine Namaha padyam kalpayami namaha. Saying that one should pour water on the Shiva linga thinking of washing Lord Shiva's feet.

4. Om bhava bhava naatibhave bhavaswamaam tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat om sri bhavani sankara swamine namaha arghyam kalpayami namaha. Saying that, one should pour water on the Shiva linga, thinking that the hands of Lord Shiva are being washed.

5. Om Bhavodbhavayanamah tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat Om Sri Bhavani Sankara Swamine Namaha Achamanam Kalpayami Namaha. Saying, thinking of offering Achamanam to Lord Shiva, one should show the water to Shivalinga and take it as Prasad, without touching the upper lip.

6. Om Vamadevaya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat Om Sri Bhavani Shankara Swamine Namaha Snamam Kalpayami Namaha

One should do abhishekam to Lord Shiva with pure water while chanting the following mantra.

Mantra:

Om Namashsambhave Cha Mayo Bhavecha Namashshankaraya Cha Mayaskaraya Cha
Namashshivaya Cha Sivataraya Cha

LAGHU PUJA

Atha Panchamrita snaanam

Here one should bathe Shivalinga with panchamritas and panchamrita mantras given below.
Panchamrita mantras

- Water

Om aapohishta mayobhuvastana oorje dadhaatana
MaheraNaya Chakshase Yovassiva Tamorasah Tasya Bhajayate Hanah
Ushateeriwa Matarah Tasmaa Aranga Maamavo
Yasyakshayaaya jinvatha aapojana yathaachanah
Shuddodaka snaanam snaapayami

Saying this, bathe the Lord with water.

- Milk

Om apyaya svasametute visvathah soma vrishNiyam bhavaa vaajasya sangadhe,
ksheereNa snapayami

Perform abhishekam with milk.

- curd

Om DadhikraavaNNo Akaarisham Jishno Rasvasya Vaajinah
Surabhino mukhaakarath prana aayogm shi taarishat dadhnaa snapayami

Perform abhishekam with curd.

- Ghee

Om Shukramasi Jyotirasi Tejosi Devovah Savita
Tpuna tvacchidreNa pavithreNa vaso, suryasya rashmibhihi
Aajyena Snapayami

Perform abhishekam with ghee.

- Honey

Om madhuvaataa rutaayate madhuksharanti sindhavaha
MaadhveerNa Santvaushadheehi
madhu naktamutho shasi madhumatpaardhi vagam vrajah
Madhudyaurastunah pitaa

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Madhumaanno Vanaspathir Madhumaagm Astu Suryaha
Maadhveergavo Bhavantunah
Madhu Madhu Madhu Madhunaa Snapayami

Perform abhishekam with honey.

- Sugar water

Om Swaadupavasva Divyaaya Janmane
Swaadurindraaya Suhavetu Naamne
Swaadurmitraya Varunaaya Vaayave
Brihaspataye Madhumaagm Adaabhyah
Sarkarodaka snaanam Snaapayami.

Perform abhishekam with sugar water.

- Fruit juices

Om yaah phalinee rya aphalaa apushpaa Yaashcha PushpinNeeh
Brihaspati prasootaa staano munchastvagn hasah
Phalodakena Snaapayami

Perform abhishekam with fruit juices.

- Water

Om aapohishta mayobhuvastana oorje dadhaatana
MaheraNaya Chakshase Yovassiva Tamorasah Tasya Bhajayate Hanah
Ushateeriwa Matarah Tasmaa Aranga Maamavo
Yasyakshayaaya jinvatha aapojana yathaachanah
Shuddodaka snaanam snaapayami

Perform abhishekam again with water while reciting.

Afterwards, it is recommended to perform abhishekam to the Shivalinga using sugarcane juice while reciting Sarpasuktam and Rudra Namaka Chamakam.

Sarpa Suktam

Namo Astu Sarpebyo Yekecha prithiveemanu
Ye antarikshe ye divi tebhyah sarpebhyo namah || 1 ||

Ye do rochane divo yevaa suryasya rasmishu |
Yeshamapsu Sadah Kritam Tebhyah Sarpebhyo Namah || 2 ||

Ya ishavo yaatudhaanaanaam yeva vanaspatigm ranu |
Ye wa vateshu serathe tebhyah sarpebhyo namah || 3 ||

Idagm sarpebhyo havirastu jushtam |
Ashresha Yeshamanu Yanti Chetah.
Ye antariksham prithiveem kshiyanti |
te nassarpaaso havamaagamishthaah |
Ye Rochane Surya Syaapi Sarpaah |
Yedivam Deveemanu Sancharanti |
Yeshamaashreshaam Anuyanthi Kaamam |
Tebhyaswarpebhyo Madhumajjuhomi || 4 ||

Nighrishvai rasamaayutaih |
Kaalairharitvamaapannaih |
Indrayaahi Sahasrayuk |
Agnirvibhraashtivasanah |
Vaayusvetasikadrukah |
SamvatsarovishoovarNaih |
Nityaaste anucharaastava |
SubrahmaNyogm SubrahmaNyogm SubrahmaNyogm || 5 ||

Om Shanti : Shanti: Shanti

7. Om Jyesthaya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat
Om Sri Bhavani Shankara Swamine Namaha Vastram Kalpayami Namaha

Saying that clothes or akshatas and flowers should be offered to Lord Shiva.

8. Om Shreshthaaya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah
Prachodayat.
Om Shri Bhavani Shankara Swamine Namaha Upaveetam Kalpayami Namaha

Saying that, offer yajnopaveetam or Akshatas to Lord Shiva.

LAGHU PUJA

9. Om Rudraya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat
Om Sri Bhavani Shankara Swamine Namaha Aabharanam Kalpayami Namaha

Saying that, jewels or Akshatas should be offered to Lord Shiva.

10. Om Kaalaaya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat
Om Shree Bhavani Shankara Swamine Namaha Gandham Kalpayami Namaha

Saying that, sandalwood should be offered to Shivalinga.

11. Om KalavikaraNaaya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah
Prachodayat
Om Sri Bhavani Shankara Swamine Namaha Akshatan Kalpayami Namaha

Saying that, Akshata should be offered to Shivalinga.

12. Om Balavikaranaya Namah Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah
Prachodayat
Om Sri Bhavani Shankara Swamine Namaha Pushpam, Kalpayami Namaha

Saying that, flowers should be offered to Shivalinga. Then worship with flowers.

Pushpaih Pujayami

- 1.Om Nidhanapathaye Namah
- 2.Om Nidhana Patanthikaya Namah
- 3.Om Urdhvaaya Namah
- 4.Om Urdhva Lingaya Namah
- 5.Om Hiranyaaya Namah
- 6.Om Hiranya Lingaya Namah
- 7.Om SuvarNaaya Namah
- 8.Om Suvarna Lingaya Namah
- 9.Om Divyaaya Namah
- 10.Om Divya Lingaya Namah
- 11.Om Bhavaya Namah
- 12.Om Bhava Lingaya Namah
- 13.Om Sarvaaya Namah
- 14.Om Sarva Lingaya Namah
- 15.Om Shivaaya Namah
- 16.Om Shivalingaya Namah
- 17.Om jwalaaya Namah
- 18.Om Jwala Lingaya Namah

LAGHU PUJA

19. Om Atmaaya Namah
20. Om Atma Lingaya Namah
21. Om Paramaaya Namah
22. Om Parama Lingaya Namah

Chit Shakti Ashtottara Shatanamavali

1. Om Bhoorupa Sakalaadhaaraaya Namah
2. Om Beeja Oshadhi Anna Rupaya Namah
3. Om jakayuja andaja udbuja swedajati rupaya namah
4. Om Kshetra Rupaaya Namah
5. Om Tirtha Rupaaya Namah
6. Om Jalarupa Akhilaapyaaya Namah
7. Om Tejah Punja Swarupaya Namah
8. Om Jagatprakaashaaya Namah
9. Om Ajnanatamo Hridbhanu Rupaaya Namah
10. Om Vayu Rupaya Namah
11. Om Akhila Vyaptaaya Namah
12. Om Utpatyaadi Vidhaayaaya Namah
13. Om Nabho Rupaya Namah
14. Om Indu Suryaadi Jyotirbhuta Avakasaya Namah
15. Om Ghraana Rupaya Namah
16. Om Gandha Rupaya Namah
17. Om Gandha GrahNa Karanaya Namah
18. Om Rasanaaya Namah
19. Om Rasa Rupaya Namah
20. Om Raka Grahana Karanaya Namah
21. Om Chakshu Rupaya Namah
22. Om Rupa Rupaya Namah
23. Om Rupagrahana Karanaya Namah
24. Om Tvagrupaya Namah
25. Om Sparsha Rupaya Namah
26. Om Sparsagrahana Karanaya Namah
27. Om Shrotra Rupaya Namah
28. Om Shabda Rupaya Namah
29. Om Shabda Grahana Karanaya Namah
30. Om Vaagindriya Swarupaya Namah
31. Om Vaachaavritti Pradaya Namah
32. Om PaaNeendriya Swarupaya Namah
33. Om Kriya Vritti Pradaya Namah
34. Om Padendriya Swarupaya Namah
35. Om Gati Vritti Pradaya Namah
36. Om Paayvindriya Swarupaya Namah

LAGHU PUJA

37. Om Visargaddhaika Karanaya Namah
38. Om Rahasyendriya Rupaya Namah
39. Om Vishayanandaya Namah
40. Om Mano Rupaya Namah
41. Om Sankalpa Vikalpadi Swarupaya Namah
42. Om Sarvopalabdha Hetave Namah
43. Om buddhi nischaya roopaya namah
44. Om Ahamkara Swarupaya Namah
45. Om Aham Kartavya Vrittidaaya Namah
46. Om Chetanaa Chitta Rupaya Namah
47. Om Sarva Chaitanya Daayakaya Namah
48. Om Gunavaishamya Rupadhya Maha Tatvaabhimaanaya Namah
49. Om Guna Saamanya Avyakta Mayamula Prakriti Sanjnaya Namah
50. Om Sanchikruta Mahābhūta Sookshma Bhuta Rupaya Namah
51. Om Vidya Vidyathmikaya Namah
52. Om mayabandhamochana karanaya namah
53. Om Ishwarechhaa Raga Rupaya Namah
54. Om Prakriti Kshobha Karakaya Namah
55. Om Kaalashakti Rupaya Namah
56. Om Kaala Rupaya Namah
57. Om Niyantyadi Niyamakaaya Namah
58. Om Dhoomadi Panchavyoma Rupaya Namah
59. Om Yantra Mantra KaLaatmakaaya Namah
60. Om Brahma Rupaya Namah
61. Om Vishnu Rupaya Namah
62. Om Rudra Rupaya Namah
63. Om Maheshvaraya Namah
64. Om Sadashiva Rupaya Namah
65. Om Sarvajivamayaaya Namah
66. Om Shivaaya Namah
67. Om Sri Vani Lakshmi Uma Rupaya Namah
68. Om Sadakhyaaya Namah
69. Om Chitra KaLaatmakaya Namah
70. Om prajnataijasa visvaakhya viratsutresvaraya namah
71. Om sthoola deha swarupaya namah
72. Om Sookshma deha Swarupaya Namah
73. Om vaachya vaachaka rupaya namah
74. Om Jnaanajneya Swarupaya Namah
75. Om karya karana rupaya namah
76. Om Tattatvaadi Devataya Namah
77. Om Dashanaadha Swarupaya Namah
78. Om Nadi Rupadhya Kundalaya Namah
79. Om Akaraadi Kshakaaranta Vaikhari Vaksvarupaya Namah

LAGHU PUJA

80. Om Veda Vedanga Swarupaya Namah
81. Om Sutra Saastradi Rupaya Namah
82. Om purana rupaya namah
83. Om Saddharma Saastra Rupaya Namah
84. Om Paraatparaaya Namah
85. Om Ayurveda Swarupaya Namah
86. Om Dhanurveda Swarupaya Namah
87. Om Gaandharva Vidya Swarupaya Namah
88. Om Artha Sastrartha Rupaya Namah
89. Om Chatushshasti Kala Rupaya Namah
90. Om Nigamagama Swarupaya Namah
91. Om Kavya Itihasa Rupaya Namah
92. Om Gaanavidya Swarupaya Namah
93. Om Pada Vakya Swarupaya Namah
94. Om Sarva Bhasha Swarupaya Namah
95. Om Pada Vakya Sphuta Rupaya Namah
96. Om jnana jneya kriyathmakaya namah
97. Om Sarva Tantramayaya Namah
98. Om Sarva Yantramayaya Namah
99. Om Vedamatre Namah
100. Om Lalithaayai Namah
101. Om Mahavyaahriti Rupaya Namah
102. Om avyaakrita pada anaadyachintya Saktyaaya namah
103. Om Tamomayaaya Namah
104. Om Parasmai Jyotishaaya Namah
105. Om Parabrahma sakshaatkaara Swarupaya Namah
106. Om Parabrahma Mayaya Namah
107. Om satyaasatyajnaa vasudhatmikaya namah
108. Om Umaaparthivesvaraya Namah

Naanaavidha Parimala Patra Pushpakshathan Samarpayami.

13. Om Balaya Namaha Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat
Om Shree Bhavani Shankara Swamine Namaha Dhupam Kalpayami Namaha

Saying that incense should be offered to Lord Shiva.

14. Om Balapramadhanaaya Namaha Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah
Prachodayat
Om Sri Bhavani Shankara Swamine Namaha Deepam Kalpayami Namaha

Saying that, reciting Manasa Devi Stotra, one should show the lamp to Shivalinga.

LAGHU PUJA

Shri Manasa Devi Stotram

Mahendra Uwacha:

Devi Twaam Stothumichchami Sadhveenaam Pravaraam Varaam |
Paraatparaam cha paramaam na hi stotum kshamoꣳdhuna || 1 ||

StotraaNaam lakshaNam Vede svabhavaakhyanatah param |
na kshamah prakritim vaktum guNanam tavasuvrate || 2 ||

Suddhasattvasvarupatvam kopahimsa vivarjita |
na cha Sapto munistena tyaktayaa cha tvayaa yatah || 3 ||

Tvam mayaa pujitaa saadhvee jananee cha yathazꣳditih |
Dayaaroopa cha bhaginee kshamaaroopaa yathaa prasuh || 4 ||

Tvayaa me rakshitaah praaNa putradaaraah sureshwari |
Aham karomi tvaam poojyaam mama preetiScha vardhate || 5 ||

Nityam Yadyapi Pujya Twam Bhavetra Jagadambike |
Tathazꣳpi tava pujaam vai vardhayami punah punah || 6 ||

Ye Twaamaashadha Sankraantyaam Pujaishyanti Bhaktitah |
Panchamyaam manasaakhyaayaam maasanteva dine dine || 7 ||

Putrapautradayasteshaam vardhante cha dhanaani cha |
Yashasvinah Keertimanto Vidyaavanto Gunaanvitaah || 8 ||

Ye Twaam na Poojaishyanti nindamtyajnaanato janaah
Lakshmiheena Bhavishyanti Teshaam Nagabhayam Sada || 9 ||

Stotram:

Twam swargalakshmeeh swarge cha vaikunthe kamalaa kalaa |
NarayaNaamSo Bhagavaan Jaratkaarurmunisvarah || 10 ||

Tapasaa Tejasaa Tvaam Cha Manasaa Sasruje Pita |
Asmaakam rakshaNaayaiva tenatvam manasabhidha || 11 ||

Manasaa Devitum Shaktaa Chaatmanaa Siddhayogini |
Thena Tvam Manasadevi Poojitaa Vanditaa Bhava || 12 ||

Yaam bhaktyaa manasaa devaah pujayanthyanisham bhrusham |
Thena tvam manasadeveem pravadanti puraavidah || 13 ||

LAGHU PUJA

Sattvarupa cha devi tvam SaSvatsattvanishevayaa |
Yo hi yadbhavayennityam Satam praapnoti tatsamam || 14 ||

Iti Sri Brahmavaivartemahapurane dwitiye prakritikhande manasopaakhyaane Mahendra Krita Sri
Manasa Devi Stotram SampoorNam ||

15. Om Sarvabhuta Damanaya Namaha Tatpuroshaya Vidmahe Mahadevaya Dhimahi Tanno
Rudrah Prachodayat.

Saying that, cow ghee should be offered to Lord Shiva in the following manner.

On a plate along with cow ghee, nuts/ripe fruits, freshly cooked food should be placed as an offering, water should be sprinkled around the plate (clockwise), and the mantra given below should be recited.

Om bhurbhuvassuvah tatsaviturvareNyam bhargodevasya dhimahi dhiyoanah prachodayaat
Om Apojyoti Rasomritam Brahma Bhurbhuvassuvarom.

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

Then the following mantra should be chanted while sprinkling water around the offering in the clockwise direction

Amruto pastaranamasi, satyanta varthena parishinchami (while offering food (naivedyam) during the day)

Amruto pastaranamasi, ritantatvartena parishinchami (while offering food (navivedyam) at night)

Om Sri Bhavani Shankara Swamine Namaha Naivedyam Kalpayami Namaha, Saying this - offer the food to the Swami six times while reciting the following mantras.

Om Pranaya Swaha
Om Apanaya Swaha
Om Vyanaya Swaha
Om Udhanaya Swaha
Om Samanaya Swaha
Om Brahmane Swaha

After making this oblation, offer water to the Lord to drink.

You should show the water from the Uddharina to the Swami and accept that water, saying "madhye madhye paaneeyam samarpayami".

- Then, sprinkling water around the plate in an aparadakshina (anti clockwise) manner, one should say Amritapidhanamasi Uttaraposhanam Samarpayami.

LAGHU PUJA

- Feeling that we are washing Lord's hands, recite "Hastau Prakshalayami", show some water with Uddharina to Lord and leave it in a plate.
- Feeling that we are washing Lord's feet, recite "Padau Prakshalayami", show some water with Uddharina to Lord and leave it in a plate.
- Thinking that we are offering drinking water to Swami, recite "Achamaniyam Samarpayami", show the water with Uddharina to Lord and leave it on the plate.

16. Om Manonmanaya Namaha Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat

Om Sri Bhavani Shankara Swamine Namaha Tambulam Kalpayami Namaha

Saying that Tambulam or Akshata should be offered to Lord Shiva.

17. Nirajanam

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat.

Om Sri Bhavani Shankara Swamine Namaha Ananda Karpoora Neerajanam Kalpayami Namaha

Saying that one should offer Nirajana to Lord Shiva.

One can sing hymns on Lord Shiva here.

Neerajanaanataram Shuddha Achamaniyam Kalpayami Namah

Saying that one should show the water to the Shivalinga and leave it on the plate.

18. Mantrapushpam

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat.

Om Shri Bhavani Shankara Swamine Namaha SuvarNa Divya Mantra Pushpam Kalpayami Namaha

Saying that flowers should be offered to Lord Shiva.

19. Atma Pradakshina Namaskaram

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat.

Om Shri Bhavani Shankara Swamine Namaha Atma Pradakshina Namaskaram Kalpayami Namah

Saying that one should circumambulate the Shivalinga.

20. Tarpanam

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat. Om Sri Bhavani Sankara Swamy Prityartham, Pujanga Tarpanam Karishye.

Saying that and chanting the following mantras, one should offer deva tarpanams to Lord Shiva.

1. Bhavam Devam Tarpayami

2. Sarvam Devam Tarpayami

3. Isaanam Devam Tarpayami

LAGHU PUJA

- Feeling that we are washing Lord's hands, recite "Hastau Prakshalayami", show some water with Uddharina to Lord and leave it in a plate.
- Feeling that we are washing Lord's feet, recite "Padau Prakshalayami", show some water with Uddharina to Lord and leave it in a plate.
- Thinking that we are offering drinking water to Swami, recite "Achamaniyam Samarpayami", show the water with Uddharina to Lord and leave it on the plate.

16. Om Manonmanaya Namaha Tatpurushaya Vidmahe Mahadevaya Dhimahi Tanno Rudrah Prachodayat

Om Sri Bhavani Shankara Swamine Namaha Tambulam Kalpayami Namaha

Saying that Tambulam or Akshata should be offered to Lord Shiva.

17. Nirajanam

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat.

Om Sri Bhavani Shankara Swamine Namaha Ananda Karpoora Neerajanam Kalpayami Namaha

Saying that one should offer Nirajana to Lord Shiva.

One can sing hymns on Lord Shiva here.

Neerajanaanataram Shuddha Achamaniyam Kalpayami Namah

Saying that one should show the water to the Shivalinga and leave it on the plate.

18. Mantrapushpam

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat.

Om Shri Bhavani Shankara Swamine Namaha SuvarNa Divya Mantra Pushpam Kalpayami Namaha

Saying that flowers should be offered to Lord Shiva.

19. Atma Pradakshina Namaskaram

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat.

Om Shri Bhavani Shankara Swamine Namaha Atma Pradakshina Namaskaram Kalpayami Namah

Saying that one should circumambulate the Shivalinga.

20. Tarpanam

Tatpurushaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat. Om Sri Bhavani Sankara Swamy Prityartham, Pujanga Tarpanam Karishye.

Saying that and chanting the following mantras, one should offer deva tarpanams to Lord Shiva.

1. Bhavam Devam Tarpayami

2. Sarvam Devam Tarpayami

3. Isaanam Devam Tarpayami



LAGHU PUJA

4. Pashupatim Devam Tarpayami
5. Rudram Devam Tarpayami
6. Ugram Devam Tarpayami
7. Bhimam Devam appeared
8. Mahaantham Deva Tarpayami

Iti Tarpanam Kuryat.

21. Punah Pooja (Re-worship)

Tatpuroshaya vidmahe mahadevaya dhimahi tanno rudrah prachodayat. Om Sri Bhavani Shankara Swami Prityartham, Punah Pujam Kalpayami Namah

Chatramachchadayami

Chamaram Veejayami

Nrityam Darshayami

Geetam Shrivayami

Vaadyam Ghoshayami

Andolikanarohayami

Aswaanaarohayami

Gajaanaarohayami

Samastha Raajopachara, Devopachara, Shaktyopachara, Bhaktyopachara, Sarvopachara Poojan Kalpayami Namah

22. Pooja Samarpanam

Yasyasmrutyaacha Namoktyaa Tapah Pooja Kriyadishu,

Nyunam Sampurnatam Yaati Sadyo Vande Tamachyutam

Mantra heenam, kriya heenam, bhakti heenam parameshwara, yatpoojitam mayaadeva paripoorNam tadastute

Anena Dhyanavahanadi Shodashopachara Puja Phalam Sarvam Sri Bhavani Shankara Swami Devata Arpanamastu.

23. Holy water (teertham) reception

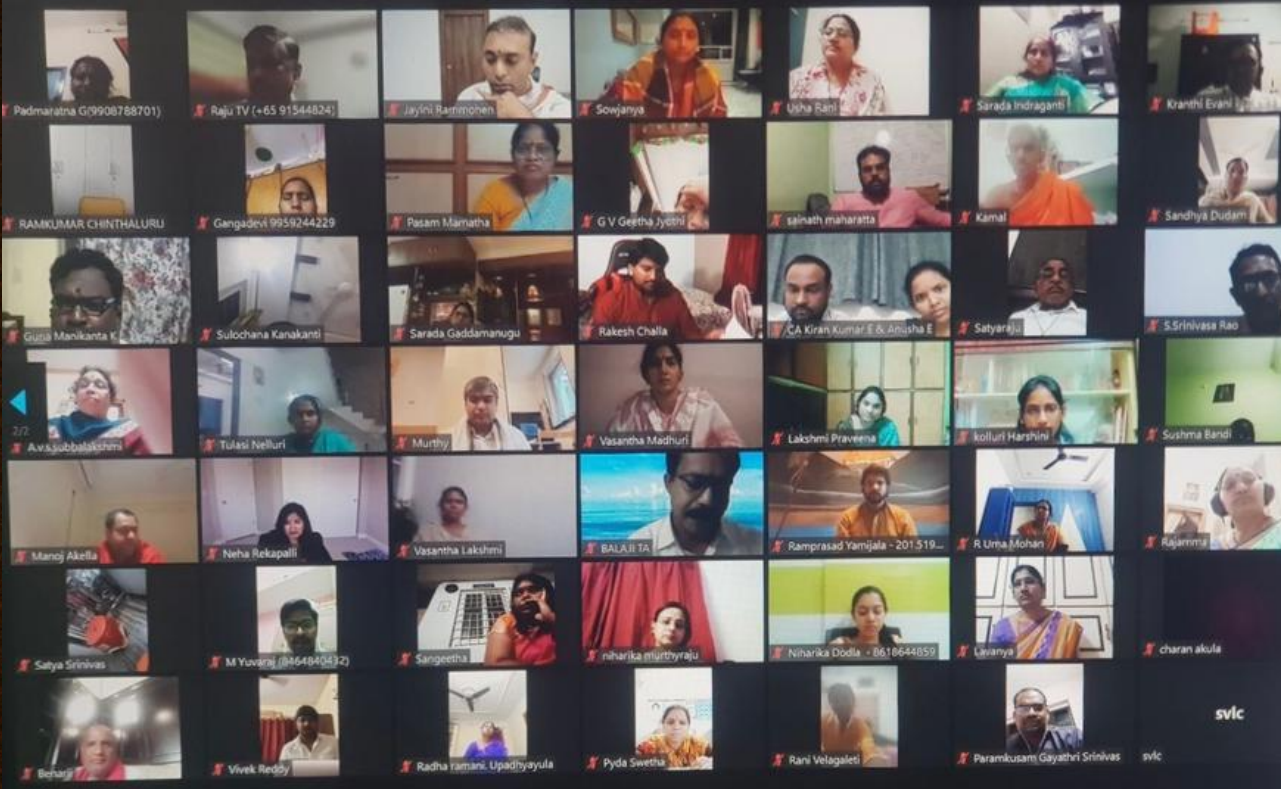
Akala mrutyu haraNam, sarva vyaadhi nivaaraNam, samasta paapa kshayakaram, Sri Bhavani Shankara Swami Paadodakam Paavanam Shubham

Veem Bhadraam Shadbhujaam Cha Chaturmukham Trinetraam Cha Trishulaam Cha
Padmachakragadadharaam | Peethambaradharam deveem naanaalankarabhooshitaam
tejahpunjadharam Sresthaam dhyayedbalakumarikaam ||





Upcoming Srividya Classes Dates



Srividya Classes

Module 1 & 2

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

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

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

Module 3 & 4

English: 22nd & 23rd April, 5 pm - 9 pm.

Telugu: 22nd & 23rd April, 7 pm - 10 pm.

Module 5 & 6

English: 29th & 30th April, 5 pm - 9 pm.

Telugu: 29th & 30th April, 7 pm - 10 pm.



Details of Gurujī's visit to United Kingdom

Sri Guru Karunamaya will be in the United Kingdom from April 5 to May 9.

Saadhakas who are interested in meeting Guruji can WhatsApp

Vasudha Korwal on +44 7740 014415 or

Gurujī on +91 88618 58899

Sri Shankaracharya Jayanti, April 25

Sri Shankaracharya Jayanti on Vaisakh Shuddha Panchami. Vaisakh Shuddha Panchami this year starts at 8.42 am on April 24 and ends at 9.42 am on the 25th.

There are two methods here.

1. Performing auspicious activities related to the tithi on the date when the tithi is 75 per cent.
2. Whichever tithi falls on the time of sunrise, consider that tithi as the day and perform auspicious deeds related to that tithi on the same day.

We mostly celebrate auspicious deeds according to the Tithi, which is at the time of sunrise. Therefore, Shankarajayanti should be considered as 25th April.





My experiences with Sri Guru

By Nanda Deepa



Sree Matre Namaha.

My name is Nanda Deepa, and I started Srividya Sadhana around 12 months ago under the guidance of Guru Karunamaya, and it has been a blissful journey since then.

I don't come from a family background of practising Srividya, but one of my cousins also practices it and has a Sri Yantra. Once, when I visited her in Mysore, I got to know about Mother Lalitha Parameshwari and saw her photo. Since my younger days, I was involved in Devi worship and recited various Mother slokas like Lalitha Sahasranamam, Sri Suktam, Durga Saptasathi, etc., without knowing about Srividya.

From then on, I was curious about Srividya and started searching for a guru to show me the mother. I searched on

YouTube and came across Guru Karunamaya. I started watching all his videos, and it was in no time that I realised he was the guru from whom I should get initiated. I called Srividya Learning Center in Bangalore and enrolled for the initial modules in December 2021.

Guru Karunamaya's Srividya classes have disciples from various strata of society across the divide of caste, creed, or even religion. The disciples are from across the globe, with many disciples of non-Indian origin. The classes comprise a set of rituals to be practised along with an explanation. What makes the rituals interesting is the profound explanation given by Guru Karunamaya on the meaning and the rationale behind them. For example, various Tarpanas are to be performed, basically saying who has provided us with this knowledge. Detailed explanations behind the rituals make these enjoyable and meaningful rather than mundane.

Regarding my personal experiences, in 2021, I prayed to Mother to take me through the Srividya journey.



With the grace of Mother, there were no obstructions to my practice and Sadhana, and I slowly completed Modules 1 and 2. First, I was initiated into Ganapathi, Bala, and Vagdevatha and subsequently moved to higher-level modules. Over a period of time, I became more peaceful, patient and less angry. In whatever activity I did, I left it to Supreme Mother to guide me, and I could see many situations that I expected to be challenging go on smoothly. I started worrying less about the outcome of anything I did and enjoyed the whole process.

I started reciting some of the mantras, especially the Guru Mantra, and it was an amazing experience. I learned how to bow down to the guru and others and cut my ego. Mother only showed me this path, which is all my punya phalam, as Guruji always tells us. Of course, practising Srividya had other benefits, like reduced stress and anxiety, which I could easily observe during my breathing. From this, I concluded that I didn't need anything.

Sri Matre Namaha.





Can we have photos and idols of Gods like Hanuman and Varahi?

(Transcription of talk by Guruji)

Question: Is it okay to have photos and idols of Gods like Hanuman and Goddesses like Varahi inside the house? Does it cause any harm to the home or people in the place?

Response (Guruji): We are hearing some abnormal campaigns these days, like the following:

“If you worship Lord Anjaneya, then the boys in the house will not get married.”

“If you worship Lord Ayyappa, there won't be any weddings in the house.”

“If you have a photo of Goddess Varahi in the house, no one can be peaceful because she is an angry Goddess.”

Several people hear these campaigns and then take the corresponding photos from their houses and leave them in temples or under some trees. Karma controls everything in our life – whatever we did in our previous lives or what we did in this life using our brain (free will). Our life happenings have no relation to God, who is the omnipresent root. This is a game! This game can be won only by someone who stops using the brain (free will) and takes complete shelter in God. Only then can the win be permanent.



God always does good things! However, the experience of it will be according to our Karma. We pray to Mother as:

“KaarUNya vighraha, karuNa rasa saagara, Sri Maata!”

That Sri Maata herself is Lord Anjaneya, Goddess Varahi, and Lord Subramanya swami. We cannot understand this, and we don't grasp the underlying truth – hence, we are suffering so much in our lives.

Who is the Sri Maata? She is the one who gives us what we need, when we need it, how we need it, and how much we need it!! She provides all that without us having to ask her. So, there is no meaning in saying, “You won't get married if you have the idol of Lord Anjaneya at home because he is a brahmachari (one who is not married)”. If that were true, one would have to go to the forest where they put the idol of Lord Rama.

Some people leave the idol of Goddess Varahi in the temple because she is an angry Goddess. In our house, the husband, the wife and even the kids sometimes get angry. Why are we not leaving them in the temple?

Goddess Varahi cannot be seen, and the household people can be seen. Why are we tolerating the household people? It is only because of the attachment to family. Human weakness attributes any unfavourable life happening to the idols in the house. The real meaning of: “antarmukha samaaradhyaa, bahirmukha sudurlabha” is that the cause of whatever is happening outside is within (inside) us. If you search for the cause outside, you cannot find it (as it is inside).

If a Sri Chakra comes to a house a few days before the death of a seventy-year-old man, some friend or relative will say that the death is due to Sri chakra. With that, the owner will leave the Sri chakra in a temple or under a tree. If this thinking is correct, then the tree or the temple should also perish, is it okay for them to suffer? We think with so much doubt and partiality – and that's why we suffer so much!

All happenings in our lives follow our Karma. However, due to the worship of a deity, we get the mental strength to face the result of our Karma. Whether we worship a deity or not is also the result of Karma. You only get the mental strength to deal with Karma, but Karma is not altered. The results of Karma are given impartially by God. Because we don't think properly about this reality, we distance ourselves from God with many doubts. If there is a problem, you should try to gather mental strength or pray for mental strength to deal with the situation. But we should not do negative campaigns like, “If you worship Lord Anjaneya, you won't get married, or you will get some other negative effect”. And we should not listen to such negative campaigns also. These are foolish statements and arguments. All forms of God are the single almighty Goddess Mother. The person who understands this ultimate truth will lead a happy life without blaming our Karma on idols, other human beings, or the environment.



QUOTE OF THE MONTH

**What you see in the World, is just a mirror
image of what You are!**

~ SRI GURU KARUNAMAYA



गुरुपूजा

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